An Examination of Haribhadra’s Aphoristic Text on Jain Yoga,
the Yogaviṃśikā,
and
its Illumination in the Commentary of Yaśovijaya

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A thesis submitted in fulfilment of the requirements
for the degree of Master of Arts (Research)

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August 2017
Statement of originality

This is to certify that, to the best of my knowledge, the content of this thesis is my own work. This thesis has not been submitted for any degree or other purposes.

I certify that the intellectual content of this thesis is the product of my own work and that all the assistance received in preparing this thesis and sources have been acknowledged.

Vina Shah
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Abstract

This thesis examines the eighth-century Śvetāmbara mendicant Haribhadra's distinctive conception of yoga in his Prakrit text in verse, the Yogavimśikā, with an emphasis on the Sanskrit commentary of Yaśovijaya, the renowned Śvetāmbara mendicant who flourished in the seventeenth century. The focus is on nine of the twenty verses which constitute the Yogavimśikā. The thesis is presented in the form of two main chapters accompanied by Appendix I which contains an annotated translation of the complete text together with those portions of the commentary relating to the nine verses. The commentary on the verses not selected has been excluded. The first chapter deals with the life, times and works of both the author and the commentator and the second chapter discusses each of the key concepts of Haribhadra's formulation of yoga. He states that all religious activity, done with a pure mind, that is instrumental in bringing about liberation is yoga. Underlying this definition of yoga are the fundamental Jain doctrines of karma and the fourteen stages of spiritual development, the tenet of dvi-dharma, purity, devotion and the path to liberation. Yaśovijaya explains these concepts in his commentary while drawing upon Haribhadra's other works on yoga, including the Yogabindu, the Ṣoḍaśakaprákaraṇa and, to a lesser extent, the Yogadrśṭisamuccaya. Through his commentary, Yaśovijaya shows to what extent the Yogavimśikā is a valuable work on yoga philosophy and the importance, for both the Jain mendicant and layperson, of the daily practice of the veneration of the Jina as the religious activity instrumental in bringing about liberation.
Acknowledgements

I would like to express my gratitude to Paul Dundas for pointing me in the direction of this text thereby considerably broadening my outlook on Jainism which would also have been a source of great joy for my devout Jain parents. A special thank you to my supervisor, Mark Allon, for his support, guidance, valuable suggestions and, most importantly, for his encouragement when I was faced with the obstacle of hesitation and doubt. I would also like to convey my deep appreciation to Ulrich Timme Kragh for providing much inspiration, ideas and invaluable direction in the early part of this journey while Mark Allon was on sabbatical.

A special thank you is due to Professor Kamal Chand Sogani and Shakuntala Jain for their generous time in teaching me Prakrit and for their stimulating discussions on Jainism. I would like to express my reverence to Sadhvi Jī Jinmati who was so generous with her time and patience in providing her insight into the depth of Yaśovijaya’s commentary. Notwithstanding all this help, I take full responsibility for any errors or misinterpretations in this thesis.
Abbreviations

ĀS  Āyāraṅgasutta/Ācārāṅgasūtra

HYBh  Hāribhadrayogabhāratī

JA  Jñānārṇava of Śubhacandra

MW  Monier-Williams Online Sanskrit-English Dictionary, 1899

ṢP  Ṣoḍaśakapraṅkarana of Haribhadra

ṢPc.  Ṣoḍaśakapraṅkarana commentary by Yaśovijaya

SBT  Svopajñabhāṣya and the ṭīkā of Siddhasena on Tattvārthasūtra of Umāsvāti

SS  Sarvārthasiddhi of Pūjayapāda (with Tattvārtha Sūtra of Umāsvāti)

s.v.  sub voce (under the word)

trans.  translation

TSū  Tattvārthasūtra of Umāsvāti

YB  Yogabindu of Haribhadra

YDb  Yogabhedadvātrīṃśikā of Yaśovijaya

YDS  Yogadṛṣṭisamuccaya of Haribhadra
YDSc. *Yogadṛṣṭisamuccaya* auto-commentary by Haribhadra

YDV *Yogalakṣanadvātrimśikā* of Yaśovijaya

YS *Yogaśataka* of Haribhadra

YV *Yogavimśikā* of Haribhadra

YVc. *Yogavimśikā* commentary by Yaśovijaya

YSā *Yogaśāstra* with *Svopajñavṛtti* of Hemacandra

YSū *Yogasūtra* of Patañjali

§ section
Chapter 1: Introduction and background on authors

1.1. Introduction

The central concern of Jainism, which dates from about the sixth century B.C.E., is adherence to the tenet of non-violence and, as a corollary to this, a non-absolutist doctrinal approach. Jain philosophy and practice, including the tenet of non-violence, and the concept of yoga which includes the notion of meditation (dhyāna) and the path to liberation as consisting of correct faith, understanding and conduct, have considerably influenced Indian history and intellectual traditions.

1.1.1. Aims of this thesis

The primary aim of this thesis is to provide an annotated translation of the eighth-century Prakrit text, the Yogaviṃśikā, by Ācārya Haribhadrasūri along with its seventeenth-century Sanskrit commentary on selected verses by Mahopādhyāya Yaśovijaya. An additional object is to contextualise and examine in detail Yaśovijaya's illuminating commentary in relation to the key aspects of yoga identified by Haribhadra in the opening verse of the Yogaviṃśikā—religious activity, purity and liberation. Neither an annotated translation of the Yogaviṃśikā nor an examination of Yaśovijaya's commentary on it has yet been produced in English.

The term yoga is used throughout the Indian religious traditions and dates from the very earliest times in the history of the Indian subcontinent. Sāṃkhya and Yoga were well established systems by the time the highly influential Jain mendicant-scholar Haribhadra flourished in the eighth century. He was apparently the first member of the Śvetāmbara sect to align the Jain concept of yoga with its more familiar counterparts associated with the Hindu and Buddhist traditions. Yaśovijaya renewed interest in Haribhadra's works on yoga through his commentaries and also by composing many texts on yoga and meditation himself. Yaśovijaya has been described by various scholars as one of the most important Jain intellectuals of the pre-modern period and, arguably, in all of Jain history. The fact that such a great intellect and prolific author chose to revive interest in the work

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1 To render this thesis more readable, the traditional way of addressing Jain mendicants with their full title and honorific prefixes and suffixes has not been strictly adhered to.
of Haribhadra on yoga from nine centuries before his time indicates the significance of both their contributions to the understanding of yoga in the Jain tradition. For this reason, the focus is on Yaśovijaya’s commentary. As it is beyond the scope of this thesis to translate and consider the entire commentary by Yaśovijaya, I will concentrate on the commentary for nine selected verses (i.e. 1, 2, 3, 9, 10, 17, 18, 19 and 20). Broadly speaking, the length of commentary for each verse was taken as an indication of its significance for this dissertation. Nevertheless, it was the relevance of the selected verses for Haribhadra’s formulation of yoga in the first verse that eventually determined their selection. In particular, verse 1, 2, 3, 19 and 20 are considered most directly pertinent to the concepts of religious activity, purity, correct conduct and liberation. In this context verses 9, 10, 17 and 18 were also chosen as they relate to the special religious activity of the veneration of the Jina image and the concept of devotion, a significant feature of Haribhadra’s expansion of the notion of yoga in the context of Jainism.

1.1.2. Edition consulted and literature review

For the purposes of this thesis, the third edition\(^2\) of the Hāribhadrayogabhāratī, ed. Ācārya Vijaya Abhayaśekhara and published by Divyadarśana Trust, Dholakā has been consulted.\(^3\) It is referred to as HYBh ed. and is listed as a primary source in the bibliography. This edition contains Haribhadra’s four Yoga texts—the Yogavimśikā (YV) with commentary by Yaśovijaya (YVc.) p. 1-20, the Yogaśataka (YŚ) with auto-commentary p. 21-65, the Yogadrśṭisamuccaya (YDS) with auto-commentary (YDSc.) p. 66-132 and the Yogabindu (YB) with auto-commentary p. 133-304.

As indicated above, very little scholarly analysis has been published in English on the Yogavimśikā. However, Dixit (1970) has produced an English translation of the root verses of the Yogavimśikā, which forms part of a larger work, the translation of the root verses of Haribhadra’s yoga text, the Yogadrśṭisamuccaya. Dixit’s work includes a lengthy introduction with one appendix covering some details of Haribhadra’s yoga works, the

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\(^2\) I did not have access to the first (1979) and second (1998) editions of the Hāribhadrayogabhāratī. The only information I have about them is the introduction in Hindi for the first edition and introduction in Gujarati for the second edition, both of which are reprinted in the edition I have consulted. Neither of those introductions appear to shed much light on the changes made in the third edition. Apart from this there is a table setting out corrections that should be made in respect of printing errors in the third edition.

\(^3\) I thank Paul Dundas for bringing this edition to my attention.
Jain theory of karma and the stages of spiritual development, and their treatment by Haribhadra in his works, etc. It also has a second appendix relating to Haribhadra's yoga text, the *Yogabindu*, and *Yaśovijaya's* yoga text, the *Dvātriṃśaddvātriṃśikā*. Dixit's translation of the *Yogavinśikā*, though not literal or annotated but with some useful explanatory notes, is covered by him at the end of his work. Though limited, it has provided valuable assistance in gaining an overall view of Haribhadra's yoga texts.

In addition, one Hindi and four Gujarati translations of the *Yogavinśikā* along with its Sanskrit commentary have been consulted. The Gujarati translations are by Motā (1996), Abhayaśekharasūri (1977), Mahetā (2000), Kīrtiyatāsūrīśvarajī (2007), and the Hindi translation is by Sanghavī (1922). These translations vary from being literal to more of a paraphrase or often substituting the Gujarati or Hindi equivalent for Prakrit or Sanskrit words. However, explanatory material in these editions provided invaluable guidance in rendering the English translations contained in Appendix I to this thesis. Śrīvijayakulacandraśūri (1999) has composed a Sanskrit *ṭīkā* on Haribhadra's Prakrit treatise, the *Vimśati-vimśikā*. The Sanskrit *ṭīkā* of the seventeenth text of this treatise is titled the *Yogavīdhānavimśikā*, otherwise more commonly known as the *Yogavinśikā*, is essentially an abridged rendering of Yaśovijaya's commentary on the *Yogavinśikā*. However, it does provide commentary on all other texts of the *Vimśati-vimśikā* and thus is a useful resource.

Tatia's 1951 work contains a chapter on Jainism and Yoga which deals in some detail with Haribhadra's texts on yoga, including the *Yogavinśikā*. He gives a concise summary of the text and briefly mentions Yaśovijaya's comments in relation to the final two verses; although, he makes no reference to the special practice of the veneration of the Jina. There is a lengthy introduction by Jhaveri in the *Yogaśataka* with *Svopajñavṛtti* of Haribhadra, ed. Muni Puṇyavijaya (1965), which also outlines Haribhadra's texts on yoga, including the *Yogavinśikā*. Perhaps a notable difference between her work and Tatia's is that Jhaveri refers to the *Yogaśataka* whereas Tatia does not.

Chapple (2003) has translated Haribhadra's *Yogadrṣṭisamuccaya* and examines it with reference to various topics including a comparison of Patañjali to Haribhadra in regard to
the concept of purity. This comparison is predominantly concerned with purity in the context of the classical yoga tradition systematised by Patañjali. While not directly related to the Yogaviṃśikā, Chapple's work provides some guidance for the translation of those parts of Yaśovijaya's commentary on the Yogaviṃśikā that incorporate verses from the Yogadrṣṭisamuccaya.

1.1.3. Usage and conventions

All translations from the original Prakrit and Sanskrit are my own, unless otherwise indicated. Every effort has been made to produce the annotated translation of the text together with the commentary in such a way that it remains faithful to the original Prakrit or Sanskrit. However, where necessary, words appearing in square brackets have been read in for the purposes of clarity or fluency.

For the purpose of this thesis, where the word yoga is used in a collective sense to refer to the five divisions (steady posture, etc.) as mentioned by Haribhdra in the Yogaviṃśikā, upper case “Y” has been used. For all other situations, lower case “y” is used. Sanskrit words that have been assimilated into English, for example, “karma”, have not been italicised.

This thesis provides cross-references to Appendix I, which is to be consulted where there is a reference in a footnote to a particular verse of the Yogaviṃśikā and its commentary when it is not directly quoted in the body of the essay or footnotes. In Appendix I the translations of the root verses of the Yogaviṃśikā are highlighted in bold. In addition, to distinguish the various verses from other texts which are cited by the commentator, for example, the Śoḍaśakaparakarana, the root verses are also italicised. The Sanskrit equivalent, and English translation, of the root verses in Prakrit of the Yogaviṃśikā are highlighted in bold. Similarly, the Sanskrit and English translation of verses from other texts quoted in the commentary are also highlighted in bold. Throughout this thesis, in reproducing the text of parts of the edition consulted, I have omitted punctuation such as hyphens, commas, quotation marks, etc. In relation to the footnotes, the subscript number after the page number (e.g. p. 1,) is a reference to the line number of the relevant page of
the edition consulted for this thesis. For some English words or terms, both the corresponding Prakrit and Sanskrit words, respectively, are provided in parentheses. The numbers in square brackets in Appendix I refer to the relevant page numbers of the \textit{Hāribhadrayogabhāratī}.

1.1.4. Outline of chapters

This thesis is presented in the form of two main chapters accompanied by two Appendixes. The first chapter is concerned with the biographical history of Haribhadra and Yaśovijaya, what is known about them, what works have been written by them and who their audiences were. Some comparison has also been made of the various notions of yoga found in Haribhadra's other yoga texts. In addition, the role of commentaries within the Jain tradition and Yaśovijaya's commentarial approach to the \textit{Yogavimśikā}, his application of the traditional Śvetāmbara approach in his commentary writing, and the reasons for his renewed interest in Haribhadra's works on yoga have been explored.

The second chapter analyses the primary features of Haribhadra's formulation of yoga encapsulated in the five divisions of religious activity—steady posture, utterance, meaning, meditation with taking support and meditation without support. Related to this, a number of fundamental Jain doctrines, including karma and the fourteen stages of spiritual development, are considered. In addition, there is a close examination of the daily practice of the veneration of the Jina, shown to be of special importance as the religious activity instrumental in bringing about liberation, which has not received much, if any, attention in the secondary literature on the \textit{Yogavimśikā}. A crucial aspect of the path to liberation is the correct conduct of the aspirant which is also discussed in detail. Yaśovijaya's views on these matters and the support he derives from Haribhadra's other works, including the \textit{Yogabindu}, \textit{Ṣoḍaśakaprakaraṇa} and, to a lesser extent, the \textit{Yogadrśṭisamuccaya} are also examined.

Appendix I provides an annotated translation of the text and commentary for nine selected verses. Appendix II provides a diagram representing Haribhadra's yoga paths leading to liberation as formulated in the \textit{Yogavimśikā}. 

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1.2. Haribhadra

Haribhadra was a Śvetāmbara scholar-mendicant who flourished in the eighth century C.E.⁴ He was responsible for the creation of a vast Śvetāmbara literary culture and from the eleventh century onwards, he has been regarded as being one of the central figures in the Śvetāmbara teacher lineage.⁵ There is a dearth of information about Haribhadra in his works apart from the names of his teachers. However, abundant information is available about his life and works in copious writings by Jain authors and various Jain hagiographies⁶ which appear as late as the twelfth and thirteenth century C.E.

Haribhadra lived in Citrakūṭa, which is now known as Chittor, the capital of Mewār in Rajasthan. He lived during a time of great philosophical diversity—a period which witnessed an expansion of Purāṇas, the emergence of Śaiva and Vaiṣṇava philosophy and the beginnings of Tantra with a correlating emphasis on goddess worship. In addition, Buddhism and Yoga had a strong presence during this period and offered the most direct competition to Jainism as all three systems shared an emphasis on self-effort in the quest for liberation.⁷

In the Jain hagiographies Haribhadra is described as an arrogant, learned Brahmin, who wore a golden plate or belt around his abdomen to prevent it from bursting from his vast

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⁴ This date has been accepted since Muni Jinavijaya in 1919 (see revised second edition 1988) published a comprehensive assessment of Haribhadra’s date and some of his works. See also the discussion on Haribhadra’s life and works in Gujarati by Muni Jambūvijaya in his introduction to his edition of Haribhadra’s Dharmabindupakarana (1993: 10-26). Dundas (1997: 507 and 515 n. 42) suggests that a proportion of Jain writings prior to the thirteenth century C.E. was composed by temple-dwelling monks and that Haribhadra came from such a background. For a brief account on Muni Jambūvijaya, a highly respected Śvetāmbara Mūrtipūjaka scholar-mendicant, see Wiley 2009: 105.

⁵ The best sources on Haribhadra’s life and work is Kāpadiyā’s extensive 1963 biographical study and Saṅghavi 1967. This is supplemented by fourteen essays devoted to individual texts in Studies in Haribhadra, 2014, ed. Kansara and Tripathi. Granoff (1989: 105-28) discusses the two traditional images of Haribhadra—the one we come to know from all the works ascribed to him and the other from his biographies. See also Williams 1965:101-11, Dundas 2002: 132-3, Qvarnström 1999: 169-211, Chapple 2003: 1-14, Wiley 2009: 93.

⁶ See Kāpadiyā 1963: 3-6 for a list of hagiographies and secondary sources on Haribhadra and his work (e.g. the Kathākosa of Prabhācandra (eleventh century C.E.), the Kahāvalī of Bhadreśvara (twelfth century C.E.), the Prabhāvakacarita of Prabhācandra (thirteenth century C.E.) and the Prabhādakosa of Rājāśekharasūri (fourteenth century C.E.)). See also Granoff 1989: 105-29 for a summary of primary sources about, or related to, Haribhadra from a variety of hagiographies and Dundas 2002: 130-2 where he explains the importance of these hagiographies to the Śvetāmbara community.

knowledge. According to legend, in addition to this, Haribhadra is said to have carried a twig from the Jambū (roseapple) tree to show to all that there was no one his equal in all of Jambūdvīpa (Island of the Roseapple Tree).\(^8\) He also carried a spade, a net and a ladder in his desire to seek out creatures living in the earth, in water and in the ether in order to defeat them with his great learning.\(^9\) It is further said that Haribhadra boasted that he would become a disciple of anyone whose teaching he could not understand. One day, so the story goes, he overheard a Jain female mendicant, Yākinī, reciting a Prakrit verse from the Āvaśyaka Sūtra\(^10\) which, to his surprise, he could not understand. When asked by him to explain the verse, Yākinī directed Haribhadra to her teacher, Jinadatta. Jinadatta explained this verse and the basics of Jain doctrine and Haribhadra became his pupil, converted\(^11\) to Jainism and became a Jain monk of the Vidyādharā Kula.\(^12\) Out of his respect for Yākinī, Haribhadra refers to himself in the colophons of his various works as Yākinī-putra or -sūnu, indicating that he was the spiritual son of Yākinī.

The second main event described in the hagiographies relates to Haribhadra's animosity towards Buddhists. One of the stories appearing in the twelfth century C.E. deals with the death of his two pupils, in fact his nephews, killed by Buddhists when they, in disguise, are discovered studying Buddhism in a Buddhist monastery. He is said to have dealt with this loss by challenging those Buddhists responsible for his nephews' death to a debate. In the story he is said to have defeated 1,440 Buddhists, who are sent to their death by

\(^8\) See Wiley 2009: 104 for a brief explanation about Jambūdvīpa in the context of Jain cosmography.


\(^10\) According to Dundas (2002: 12, 24 and 282 n. 2), the verse which Yākinī recited relates to a specifically Jain version of the legendary history of the world commonly known among scholars as the Universal History. This provides a description of the numerous lives, over a long period of time, of the twenty-four Jain teachers, the fordmakers, and their contemporaries. The Universal History developed from the commentarial literature that focused on the Āvaśyaka Sūtra, the canonical text describing the six obligatory actions (āvaśyaka) that are mandatory for mendicants. The earliest portions of this material are the Prakrit mnemonic verses (nirvyakī) which probably date from the second or third century C.E. While a prose commentary in Prakrit is attributed to Jinādāsa (seventh century C.E.), a fuller expansion (ṭīka) of this exegetical literature was composed by Haribhadra.

\(^11\) The terminology employed in Jain texts suggests that the nearest equivalent to 'converted' might be the Sanskrit expression pratibodhita, "awakened", or a vernacular equivalent of it (see Babb 1996: 168, Dundas 2003: 125-48).

\(^12\) According to Dundas (2002: 138), the Kalpasūtra, a text containing biographies of the Jinas, makes it clear from an early date that the mendicant community was both internally divided into a variety of branches descended from prominent teachers and highly organised in accordance with an essentially unified view of what was entailed in the renunciatory path. Śvetāmbara tradition refers to four pupils of Vajrasena (fourth century C.E.), supposedly the last teacher to be familiar with any of the Pūrva texts (fourteen ancient texts which are extinct), founding four ‘families’ (kula) or ascetic lineages called respectively Candra, Nirṛti, Vidyādharā and Nāgendra.
having to jump into a vat of boiling oil.\textsuperscript{13} One of the reasons for writing such a story, according to Dundas (2002: 132), is that it may have been intended to ‘reclaim’ Haribhadra fully as a prominent Jain teacher at a time when Jainism was trying to establish a firm identity to facilitate conversions.\textsuperscript{14} Further, this story is questionable as Haribhadra’s writings not only depict him as a tolerant and compassionate man but also they present him as possessing a great deal of impartiality, charity and open-mindedness towards Buddhism and some of the other Indian philosophies.\textsuperscript{15} In fact, he has been described as samadarśī, “viewing everything on the same level”\textsuperscript{16}, and such an attitude towards non-Jain philosophical traditions can, to a certain extent, be seen in his yoga texts such as the \textit{Yogabindu} and \textit{Yogadrṣṭīsamuccaya}.\textsuperscript{17}

\textbf{1.2.1. The works of Haribhadra}

The hagiographies attribute 1400 to 1444 works to Haribhadra. While this is unlikely, he was certainly a prolific scholar for his time and about eighty to a hundred texts are now attributed to him.\textsuperscript{18} He has written in Prakrit and Sanskrit, composed commentaries on various canonical texts and written independent philosophical treatises (some refuting non-Jain doctrine). Further, he has expounded on various subjects such as ethics, yoga, logic, ritual, mendicant and lay conduct, giving (dāna),\textsuperscript{19} metaphysics, epistemology, karma,\textsuperscript{20} satire.\textsuperscript{21} Haribhadra was also one of the first classical authors to write a doxography.\textsuperscript{22} Granoff (1989: 105) sums up the erudite Haribhadra and his works well:

\begin{footnotesize}
\begin{enumerate}
\item According to Granoff (1989: 110) and Dundas (2002: 132), the hagiographies, especially the account of Haribhadra’s murdered nephews, are strikingly similar to that of the great Digambara scholar-mendicant from the eighth century C.E., Akalaṅka (who was apparently an opponent of the great Buddhist Dharmaṅkīrtī).
\item See also Granoff 1989;122-3.
\item For example, see YB p. 177-8 v. 122 and commentary, and English translation by Dīxit 1968: 33.
\item Saṅghavī’s 1963 book on Haribhadra is titled \textit{Samadarśī Ācārya Haribhadra}.
\item For an engaging discussion on “Hairbhadra and the efficacy of giving (dāna)”, see Dundas 2002: 1-44. Haribhadra has dealt with the subject of dāna in \textit{Dharmsamgrahaṇī} and \textit{Pañcāśakapratikarāṇa}.
\item For example, in the \textit{Samarāuccakāhā}, a religious text in Prakrit, Haribhadra illustrates how the theory of karma works through a collection of tales—see Kāpadiyā 1963: 167-74, Granoff 1989: 105, Kulkarni 2001: 397-416.
\item According to Granoff (1989: 105), Haribhadra’s Prakrit text, the \textit{Dhārtākyāna}, is “a biting and often hilarious attack on Brahmanical mythology”.
\item In an excellent overview of Haribhadra and the beginnings of doxography in India, Qvarnström (1999: 169-210) states that Haribhadra’s \textit{Saddarśānasamuccaya} is the earliest Sanskrit doxography in India. See also Granoff 1989: 105, Dundas 2002: 133, Nicholson 2010: 148-58.
\end{enumerate}
\end{footnotesize}
To judge from the variety and breadth of all these works, Haribhadra would have
been without a doubt one of the most versatile as well as gifted scholars of his day.
It is impossible not to marvel at the erudition which marks these works and which
would well accord with their author's status as a monk, and at the penetrating
insights into human foibles and warm sensitivity which some of these writings
display and which could in turn serve as evidence of his depth as a man.

In addition, Haribhadra has examined the various competing philosophical systems such
as Nyāya, Vaiśeṣika, Sāṃkhya, Yoga, and Buddhism, in relation to the subjects of logic,
epistemology, metaphysics, ethics and spiritual practices. Haribhadra further developed
the Jain doctrine of many-pointedness (anekāntavāda). In the Anekāntajayapatākā
(Victory Banner of the Many Pointed Doctrine) he argues that the teachings of other
religious or philosophical traditions are incomplete as their views are one-sided (ekānta)
unlike Jainism which recognises the many-sided nature of reality.23

The Śāstravārtāsamuccaya (The Compendium of Doctrinal Expositions)24 is a
philosophical work examining the doctrines of non-Jain schools of Indian traditions and
it shows that, even while questioning their view points, he is respectful and tolerant,
especially towards Buddhism.25 In the Śaddarśanasamuccaya (The Collection of the Six
Philosophical Systems) Haribhadra discusses the religious and metaphysical aspects of
six philosophical systems (darśana) which believe in karma, the worldly cycle of birth
and death (saṃsāra) and have a founder or deity (devatā)—Sugata for the Buddhists,
Akṣapāda for the adherents of Nyāya, Īśvara for the followers of Sāṃkhya, Jinendra

23 For a very informative discussion about the first chapter of Haribhadra's Anekāntajayapatākā and on the
ontological doctrine of Relativism, see Bossche 1995: 429-68. See also Dixit 1971: 141-53. For a general
discussion on the Jain doctrine of Many-pointedness (anekāntavāda), often referred to as the Jain Doctrine
24 Haribhadra has written an auto-commentary on this text called the Dikpradā and Yaśovijaya has also
composed a commentary on the same text called the Syādvādakalpalata. Dixit (1969) has done a critical
edition of the Śāstravārtāsamuccaya with a Hindi translation, notes and introduction. See Qvarnström
1999: 170-2 and Saḥghāvī 1963: 49-60. In addition, see a provisional discussion by Qvarnström (2012:
395-409) on Haribhadra's critique of Sāṃkhya epistemology and the theory of reflection in the
Śāstravārtāsamuccaya and Yogācāra v. 444–57. See also Kapstein's (2014: 140-7) discussion of
Haribhadra's views in the Śāstravārtāsamuccaya and his commentary, and Yaśovijaya's views in the
Syādvādakalpalata concerning the assessment of the arguments bearing on the existence of the external
world according to the Buddhist tradition of Yogācāra.
(Mahāvīra) for the Jains, Śiva for the Vaiśeṣikas and Jaimini (no deity) for the Mīmāṃsākās.  
According to Granoff (1989:107) and others, Haribhadra exhibits a remarkable broad-mindedness and willingness to rationally evaluate these systems. However, he was certainly strongly critical of the tantric approach. Haribhadra's respect for the views of others is clearly evident in one of his yoga texts, the Yogadrṣṭisamuccaya, which Long (2009: 135) summarises very well:

Haribhadra argues that the experience of mokṣa, or liberation, is essentially one, but is described differently by the great masters of various traditions [Śaiva, Vedāntins, Jains, Buddhists] who have attained it in order to meet the needs of their particular disciples and the times in which they lived. The proper attitude, therefore, to hold toward all the great founders of the various paths to liberation, or yogas - such as Kāpila and the Buddha, whom he refers to as 'omniscient ones' is veneration and respect. Disputation with rival schools is thus to be avoided as non-conducive to the supreme and common goal of mokṣa or nirvāṇa.

However, Dundas (2003: 157-61) presents a contrasting view of Haribhadra in relation to his Lalitavistārā, a Sanskrit commentary on a Prakrit text called the Cīvāmdaṇa Sutta (Caityavandana Śūtra). Apart from covering certain rituals, that text “is in fact strongly polemical in tone and directed against a range of non-Jain philosophical positions”, especially Buddhism and Ājīvikism.

Nevertheless, in his yoga texts—the Yogaśataka, Yogabindu and Yogadrṣṭisamuccaya—Haribhadra is certainly moderate, inclusive and willing to show a fundamental unity in all philosophical thought but he remains uncompromising in upholding the Jain tradition. It is arguable that Haribhadra's inclusive approach towards others was on account of the

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26 For an interesting article and translation of the Śaḍdarśanasamuccaya, see Qvarnström 1999:181-2, 189-99. See also Jain 2014: 39-43.
Jain doctrine of anekāntavāda and that it contributed to the continuity and development of Jainism when facing competition from other Indian traditions.  

1.2.2. Haribhadra's texts on yoga

Early Śvetāmbara canonical texts and Umāsvāti's Tatvārthasūtra (third to fifth century C.E.) defines the term “yoga” as activity, that is, the threefold activity of body, speech and mind. The Tatvārthasūtra (TSū) is the first significant Sanskrit text which systematises the vast and dispersed Śvetāmbara canonical literature. This text, which has come to assume quasi-canonical status, along with its commentaries expounds the Jain path of liberation (mokṣa-mārga) with reference to epistemology, metaphysics, cosmology, ethics and practice.

In this context, a slight digression is appropriate here regarding the use of the word “canon”. While an alternative way of understanding the nature of the Śvetāmbara Mūrtipūjaka “canon” or “scriptures” (śāstra) was first articulated by Folkert (1993: 35-94), his approach has subsequently been clarified and developed by Cort (1992: 171-94). Since the mid-nineteenth century C.E., based on a single source, Western scholars of Jainism have limited the Śvetāmbara “canon” or “scriptures” to a list of forty-five Āgamas, assuming that these texts correspond with those collected at the third Jain council at Valabhi in the mid-fifth century C.E. According to Folkert and Cort, this is problematic because of the status of this list within Jain history, the stated contents of the list and how the Śvetāmbara Mūrtipujaka community comprehend and perceive their own scriptures. Cort (1992: 175), clarifying Folkert’s terminology, suggests it is better to understand the Śvetāmbara “canon” in terms of “Canon-near” and “Canon-far”.

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30 For a discussion on a Jain strategy for survival, growth and adaptability when facing competition from other Indian traditions, see Qvarnström 1999: 179-81, 2000: 113-35.
31 For example, the Uttarajjhayana/Uttarādhyayana 29.37 states: jogapaccakkhānenaṃ ajogatattāṃ janayaī ajogī nam jive navam kammam na bāmdhāī, puwwabaddhaṃ nījāree. Bronkhorst (1993:47) translates this as: “What does the soul produce by renouncing activity? By renouncing activity it produces a state without activity. By being without activity the soul does not bind new kārmaṇa and destroys the kārmaṇa that was bound before”.
33 Folkert (1993: 49), citing Kāpādiyā 1941: 30 and 58, observes that the formulation of forty-five Āgamas is mentioned in Jain literature only from the thirteenth century C.E. and this has co-existed with another, older formulation. See also Cort 1992: 172-3.
In a Canon-near text, primacy and authority are defined by praxis and the resultant contextualised understanding, whereas in a Canon-far text, primacy and authority are located in some intrinsic ontological value of the texts themselves...A Canon-near changes with time and place, and authority flows from the accumulated tradition into the texts; a Canon-far is (more or less) fixed and closed, and authority is conveyed, or vectored, via the texts.\(^{34}\)

Cort emphasises that these categories are not mutually exclusive\(^{35}\) and rarely found in their pure form in practice. In other words, these categories are intended to be more interpretive than descriptive.

Of the several senses which the word “yoga” has in Jainism,\(^{36}\) Haribhadra, in his texts on yoga, employs it in two ways. He certainly retains the long-established meaning of the term “yoga” as activity of the body, speech and mind. When there is complete cessation of all these activities (\textit{ayoga}) together with the influence from passions (\textit{kāśāya}), the self is free from any association with karma and achieves liberation (\textit{mokṣa}).\(^{37}\) In addition, Haribhadra’s concept of yoga also covers practices such as meditation (\textit{dhyāna}), mental concentration, and all associated religious activities that connect or lead to liberation.

As indicated earlier, Haribhadra has written a number of texts on yoga. He has composed two major yoga texts in Sanskrit. The \textit{Yogabindu}\(^{38}\) with auto-commentary\(^{39}\) has five hundred and twenty-seven Sanskrit verses. Haribhadra states in the \textit{Yogabindu} that yoga

\(^{34}\) Cort 1992:175.

\(^{35}\) According to Cort (1992: 179-85), the perception of “scripture” and “canon” within the contemporary Śvetāmbara Mūrtipūjaka tradition is fluid and this probably has always been the case and is reflected by the varying numbers and names of texts found in different lists of Āgama or Siddhānta. He also states that Western scholars in their search for a fixed, unchanging Canon have seized upon the concept of the forty-five Āgamas and ignored the fluidity found within this concept. See also Dundas 2002: 60-83.

\(^{36}\) See Wiley 2009: 241.

\(^{37}\) See below for a brief explanation of the Jain karma theory. See also YV p. 19-20 v. 20, Qvarnström 2003: 130-42, n. 41 below.

\(^{38}\) Contrary to the generally accepted view, Chapple (2016: 103) suggests that the \textit{Yogabindu} has been composed by a different Haribhadra who lived in the sixth-century C.E. However, in an earlier article, Chapple (1999: 91) suggests that the \textit{Yogabindu} was composed by the eighth century Haribhadra.

\(^{39}\) According to Muni Jambūvījaya (1964: 68-71), Haribhadra did not compose the auto-commentary on YB (see Kapadiyā 1963: 134-7). The HYBh ed. (which has been used in this thesis) mentions Municandra as the commentator of the YB (see title page on p. 133) but this is not confirmed at the end of the text (p. 304).
is that which is instrumental in bringing about liberation\textsuperscript{40} and the same view is expressed in different terms by other philosophical systems such as Vedānta, Sāṁkhya, Buddhist, Śaiva, etc.\textsuperscript{41} Rather than either integrating or reconciling the definition of yoga with these other systems, Haribhadra, incorporating the Jain path of liberation, outlines five steps—pertaining to the self (adhyātma), reflection (bhāvanā), meditation (dhyāna), equanimity (samatā) and complete destruction of activities (vṛttisamksaya)—as yoga because of their connection with liberation and this progression is sequential.\textsuperscript{42}

Haribhadra’s other major Sanskrit yoga text, with two hundred and twenty-eight verses, is the \textit{ Yogadrṣṭisamuccaya} with auto-commentary. In this text, Haribhadra analyses and contrasts several different schools of yoga such as the Pātañjala, Tantra, Buddhist, and Vedānta schools. He declares, “the yoga which is the highest of yogas is non-activity (ayoga), which is characterised by the abandonment of everything, on account of its connection with liberation”\textsuperscript{43}. Haribhadra begins this text with three innovative divisions of yoga—the yoga of intention (icchā-yoga), the yoga of scriptures (śāstra-yoga) and the yoga of self-exertion (sāmartya-yoga)\textsuperscript{44}—and analyses these with a further eight stages of yogic development. Unlike his other yoga texts, in the \textit{ Yogadrṣṭisamuccaya} Haribhadra juxtaposes his own interpretation of the Jain path with aspects of the yogic method found in other Indian philosophical systems, especially Patañjali’s model in the \textit{Yogasūtra}.\textsuperscript{45}

Haribhadra also composed two yoga texts in Prakrit, the \textit{Yogaśataka} and \textit{Yogavinśīkā}. The \textit{Yogaśataka} with Sanskrit auto-commentary has one hundred verses. The topics covered are broadly similar to those covered in the \textit{Yogabindu} and Haribhadra frequently quotes verses from the \textit{Yogabindu} in his commentary. In this text, he states that from the absolute (niścaya) point of view, because of its connection with liberation, yoga has been

\textsuperscript{40} YB p. 133-5 v. 1-3 and English translation by Dixit 1968: 3-4.
\textsuperscript{41} YB p. 140-1, 145 v. 17-9, 28-9 and English translation by Dixit 1968: 7-8, 10-11.
\textsuperscript{42} YB p. 146 v. 31: \textit{ adhyātmaṁ bhāvanā dhyānam samatā vṛttisamksayah, mokṣena yojanād yoga eṣa śreṣṭho yathātām.} See also Dixit 1968: 11 for an English translation.
\textsuperscript{44} YDS p. 68-71 v. 3-8 and English translation by Dixit 1970: 18-20.
declared by the *Yogins* as the combination of three elements—correct understanding, correct faith and correct conduct.\(^{46}\) He adds that, from the customary (*vyavahāra*) point of view, those things which lead to these three elements are also to be understood as yoga.\(^{47}\) Haribhadra in his commentary refers not only to many of the Śvetāmbara canonical texts, such as the *Āvaśyaka Niryukti*, *Viśeṣāvaśyaka*, *Upadeśamālā*\(^{48}\), *Śāstravārtasamuccaya* and *Tattvārthaśūtra*, etc., but also cites Patañjali's *Yogasūtra* (YSū), *Ṣaśṭhītantra* (a Śāmkhya text), *Bhagavadgītā*, etc.

The *Yogavīśyā/Yogavimśikā* (YV)\(^{49}\) is one of the twenty Prakrit texts, known as *Viśa-vīśyā/Vimśati-vimśikā*, each of which has twenty verses. The *Vimśati-vimśikā* covers various topics such as the beginninglessness of the world (*lokānāditva*), family traditions and popular customs of the country, the final stage of existence preceding liberation (*carama parivarta*), description of a state of correct faith or world view (*samyaktva*), the concept of giving (*dāna*), devotion and worship (*pujā-vidhī*), the duties and observances of lay people, (*śrāvaka-dharma*) the duties of mendicants, (*yati-dharma*) the ritual of collecting alms by mendicants (*bhikṣā*) and unforeseen obstacles during the taking of alms, the rituals of confession of past transgressions (*ālocanā vidhī*) and atonement (*prāyaścitta vidhī*), yoga and the basic concepts of karma and liberation.\(^{50}\) Thus *Vimśati-vimśikā* is a compendium of the core teaching of Jainism with each text covering a different subject matter and being independent from the other texts. However, these texts are closely connected and there is a linear progression from the first two texts covering the nature of the world and the cycle of birth and rebirth (*saṁsāra*) to the final three texts covering matters relating to liberation. It is possible that this collection of twenty texts

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\(^{46}\) YŚ p. 23 v. 2: *nicchayao iha jogo sannānāṇaṁ tīnyaṁ sambandho, mokhena joyanāo niddittho jocināhehim.* See also YŚ and auto-commentary p. 23-5 v. 2-3, 6, English translation by Dixit 1965: 77-8 and TSū 11.2.

\(^{47}\) YŚ p. 24 v. 4: *vivahāra eso vinneyo eyakāranānam pi, jo sambandhi so vi ya kārana kajjovāyāro.* See also YŚ and auto-commentary p. 24-5 v. 4-6, English translation by Dixit 1965: 78.

\(^{48}\) The *Jinaratnakosa* 1944: Vol. 1:49-51

\(^{49}\) For an explanation about how the text came to be commonly known as the *Yogavimśikā*, see Kāpadiyā 1963: 140-2 and 142 n. 1, 1966: 288 and the colophon at YV p. 2015-9.

\(^{50}\) Kāpadiyā 1941: 141-8, Saṅghavī 1922 and for a Gujarati translation of the *Vimśati-vimśikā*, see Kulacandravijayagouhariya (1997). See also Kulkarni 2014: 93-8 for a synopsis of Haribhadra's *Vimśati-vimśatikā*. Kulkarni, following Abhyankar, K.V. (1932), calls this text the *Vimśati-vimśatikā*. I have been unable to obtain Abhyankar's 1932 work on the *Yogavimśikā*. See also a Gujarati introduction by Yaśovijayamuni in the *Vimśatīvimśikāprakaranam* by Śrīvijayakulacandrasūri (1999: 4-9).
served as a handbook for mendicants and lay people. The seventeenth text of the *Vimśatī-vimśikā*, which deals with yoga, is known as the *Yogavimśikā*.\textsuperscript{51}

This whole collection is in Jain Māhārāṣṭrī Prakrit and the verses are in āryā meter. The verses are condensed or terse and at times this has resulted in rendering them cryptic and ambiguous.\textsuperscript{52} Until recently, the *Yogavimśikā* was the only text in the above list of texts upon which a commentary had been composed.\textsuperscript{53} That commentary is in Sanskrit and is by a highly influential Śvetāmbara Mūripūjaka scholar-mendicant, Yaśovijaya. In his commentary, Yaśovijaya frequently cites verses from Haribhadra’s Sanskrit text, the *Śoḍaśakaprarakarana* (ŚP), a text with sixteen chapters including discussion of the general characteristics of those who engage in the Jain *dharma* as well as instructions on practice such as yoga and meditation to achieve liberation. Chapters three, ten, fourteen, fifteen and certain verses from other chapters cover concepts relating to yoga as discussed by Haribhadra in his yoga texts. For example, in chapter thirteen, Haribhadra defines the practice of yoga, reflecting the definition of yoga in the *Yogavimśikā*, as the proper pursuit (*paribhāvana*) of the Yoga of steady posture, utterance, meaning, taking support (*ālambana*) and without taking support (*anālambana*) which has a connection with the highest reality.\textsuperscript{54} In addition, chapters fourteen and fifteen discuss meditation on the form of the Jina (*ālambana*), abiding in the true nature of the Jina (*anālambana*), the obstacles to be overcome before practising meditation and the results of meditation.

1.3. Yaśovijaya

Yaśovijaya\textsuperscript{55} is regarded within the Jain tradition and by Jain scholars as one of the most

\textsuperscript{51} According to Kāpadiyā (1963:140-2) and others, the seventeenth text in the *Vīṣa-viśiyā* was called the *Yogavidhāna*.

\textsuperscript{52} Kulkarni 2014: 97.

\textsuperscript{53} Śrivijayakulacandrāsūri (1999) has composed a Sanskrit *tīkā* on the twenty chapters or texts of Haribhadra’s *Vimśatī-Vimśikā*. The seventeenth text is tilted the *Yogavidhānavimśikā*, otherwise more commonly known as the *Yogavimśikā*.

\textsuperscript{54} SP p. 299 v. 13.4: *sthānornārthālambanatadānayaogaparibhāvonam samyak, paratattvayojanamalam yogābhyaṣa iti tatvavidah*. ŚP commentary p. 2994: *annya, “other”, is glossed with anālambana, “without taking support”.*

\textsuperscript{55} The leading source on Yaśovijaya remains Kāpadiyā’s extensive 1966 biographical study. This is supplemented by many essays devoted to individual texts in Pradyumnnavijayā et al. 1993. Kothārī and Šāh 1999 also provide a comprehensive bibliography of publications of his texts. See also Ganeri 2008:1-11, Cort 2010:1-45, Bossche 2010: 1-7 and Dundas 2007: 150-167.
important Jain intellectuals of the seventeenth century C.E., if not all of Jain history.\textsuperscript{56} Yaśovijaya, who was born in 1624 and died in 1686 in Gujarat, was, and remains, extremely influential within the Śvetāmbara Mūrtipūjaka Jain community. Ganeri (2008: 2) has shown that Yaśovijaya lived during a period of extraordinary innovation and dynamism in the philosophical activity of Indian Sanskrit-based intellectuals. During this period there were great changes within the community of north Indian Jains owing to the advent of a large number of new sects, lineages and congregations.\textsuperscript{57} In addition, there was a growth in new forms of sectarian activities, such as the bhakti-oriented Vaiṣṇavism, Ismāʿīlī, Satpanthī Ismāʿīlī and Sufi activities, the Kṛṣṇa bhakti movement, Nāth yogi sects, mother goddess cults, and extensive out-conversions\textsuperscript{58} in Gujarat. Further, in Gujarat there were also diverse trading populations, including Arab, Farsi, Tartar, Armenian, Dutch, Portuguese, French and English mercantile communities.\textsuperscript{59} All this was probably the major catalyst for Yaśovijaya producing a copious amount of material on almost any subject that would be of interest to the Jain community. According to Cort (2010: 3):

\begin{quote}
Some of this involved restating positions that had been articulated for over a millennium, as seen in his frequent quoting from all levels of scripture and commentary, as well as many of the ‘church fathers’ such as Haribhadra, Abhayaadeva and Hemacandra.
\end{quote}

\textsuperscript{57} For more details on the new sects, lineages, etc., see Cort 2010: 1-3 and Long 2009: 71-3.
\textsuperscript{58} I have borrowed the term ‘out-conversion’ from Cort (2010: 9 n. 13), who states that there were extensive out-conversions among merchant castes in the sixteenth and seventeenth centuries due to the missionizing of the Puṣṭi Mārga Vaiṣṇavas, who spread throughout western India during this time. He gives the example of the many Jains among the Modh Vāṇiyā merchant caste of Gujarat in earlier medieval times who are now Vaiṣṇavites.
\textsuperscript{59} Desai 1910: 54, Majumdar 1966: 201-4, Cort 2010: 1-3, Sheikh 2010: 171-73. See also a very interesting discussion by Truschke (2015: 1311-44) on Jain-Mughal interactions and theological debates in the late sixteenth and early seventeenth centuries C.E.
He also wrote on new issues arising in the sixteenth and seventeenth centuries C.E. such as the status of icons and their worship. In fact, much of the Tapā Gaccha's ritual and devotional practices, and intellectual discourse that interests the present day Jains has partly been established by Yaśovijaya

Yaśovijaya was a member of the Tapā Gaccha, which now has the largest number of mendicants of any Mūrtipūjaka Jain order, and was initiated as a mendicant at the young age of about 10 to 12 years. He was a disciple of Nayavijaya, whose lineage has been traced back to the celebrated Hīravijayasūri (1527-1596), fifty-eighth leader of the Tapā Gaccha in succession from Mahāvīra's disciple, Sudharman. He was a samvegī ([liberation]- seeker) mendicant, (i.e. an itinerant mendicant who observed the five great vows (mahāvrata) of Jain mendicants strictly) and he strongly condemned the mendicant practices of yatis and caityavāsīs which were prevalent during his time. Saṃvegī mendicants wore yellow-coloured robes to distinguish themselves from the white-robed Tapā Gaccha mendicants who Yaśovijaya considered to be more lax in the observance of their vows.

Yaśovijaya spent a number of years at a teaching centre (matha) in Kāśi (present day Varānasi) studying various branches of Indian philosophy (darśana) such as Mīmāṃsā, Vaiśeṣika, Sāṃkhya, Buddhism, etc. However, he concentrated on learning the techniques of New Logic (Navyanyāya) in Varānasi and earned the respectable title

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60 The Śvetāmbara Mūrtipūjaka mendicants are organised into four gaccha (group): the Tapā Gaccha, Añcalaka Gaccha, Kharatara Gaccha and Pārśvacandra Gaccha. Gaccha is a term used for basic divisions of mendicant lineages and they are sub-divided into samudāya (i.e. originating from the same teacher). A subdivision of a samudāya is called a parivāra (family), a kind of informal group liable to change under certain circumstances. The Tapā Gaccha was established in 1228 by Jagaccandra Śuri who abandoned the Vata Gaccha because of the lax conduct of its mendicants and he is supposed to have been traced back to Mahāvīra's disciple, Sudharman. See Flugel 2006: 312-98 for extensive demographic information on Jain mendicants and Dundas 2002: 142-5, 2007: 1-52 for an excellent discussion on lineage history and the beginnings of the Tapā Gaccha. See also Paniker 2010: 267-8 and Balbir 2003: 255.

61 Saṅghavī 1963: 16.


63 A group of mendicants, now nearly extinct, who permanently lived either in a temple (caitya) or a lodging house (upāśraya) and did not perform all of the obligatory mendicant rituals or vows (āvāyakas). For an informative and interesting article on Śvetāmbara Mūrtipūjaka Jain mendicants and particularly a discussion on sādhus and yatis, see Cort 1991: 651-71, 2001a: 43-6. See also Dundas 2002: 136-8, Flugel 2006: 319-20, Wiley 2009: 63, 240-1.

64 Kāpadiyā (1966: 1:11) indicates Yaśovijaya was in Varānasi for three years whereas Ganeri (2008: 3) suggests he was in Varānasī perhaps for twelve years.
Nyāyaviśārada (one who is skilled in logic). He was also granted a title of upādhyāya (preceptor) by brahman scholars in Varāṇasi. Yaśovijaya has written Jain philosophical works (e.g. Jaina Tarkabhāṣā, Jñānabindu) as well as texts on Jain epistemology (e.g. Jaina Nyāyakhaṇḍakhādiya) using the techniques and methods of the Navyanyāya. In his Gujarati texts, the Jaṃbūsvāmīnā Rās (Poem on Jaṃbūsvāmī) and the Mahāvīra Stuti (Hymn on Mahāvīra), he has indicated that his mastery of complex logical techniques and poetry was as a result of the blessing bestowed upon him by the Jain goddess Sārada, also known as Sarasvatī, as she was delighted with his recitation of the mantra aim namah on the banks of the river Gaṅgā in Varāṇasi. He also spent four years in Āgrā where he constructed his arguments against the laity-based Digambara Adhyātmika sect and Banārsīdās (1586-1643), a merchant and co-founder of the Adhyātma movement in Āgrā, who attached little importance to the role of rituals and mendicants. Yaśovijaya wrote three texts on Adhyātma — the Sanskrit text, the ‘Refutation of the Spiritualist Sect’ (Adhyātmikamatakhaṇḍana) and the Hindi text, the ‘Eighty-Four Pronouncements on the Digambaras’ (Dikpaṭ Caurāsī Bol), focussed principally on discrediting Digambara texts, and the Sanskrit text, the ‘Examination of the Spiritualist Sect’ (Adhyātmikamataparikṣā) directly criticising the Adhyātmika school that was led by Banārsīdās.

During the medieval period, the centre of activity of the Tāpa Gaccha was Gujarat including the Mewār region of southern Rajasthan (where Haribhadra had lived).

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66 A disciple of Mahāvīra.
67 Yaśovijaya usually starts his texts and commentaries with the auspicious benediction or invocation, aim namah, a seed (bijā) mantra, in connection with Sarasvatī, (sometimes also known as Sāradā), the goddess of knowledge and wisdom (see Kāpadiyā 1966: 1:11, the leading source on Yaśovijaya’s extensive biographical study and see also Mahetā 2001: 1). Dundas (2002: 214 with reference to Cort 1987: 236 and Ghosh 1974: 78-98) notes, “…the oldest known image of Sarasvatī, who is revered by the Hindus as the goddess of wisdom, is in fact Jain, and dates from early in the first century CE. The Jain Sarasvatī is depicted squatting in the same position in which Mahāvīra attained enlightenment with a sacred book in her hand, indicative even at that early stage of her position as the tutelary deity of the Jain scriptures and the goddess who is invoked to help dispel the darkness of knowledge-concealing karma.” Thus, Sarasvatī is also known as Šrutadevatā as she presides over the teachings (śruta) of the tīrthankaras. She is worshipped as Vāgīśvarī, a tantric goddess in medieval Jainism and even now is the first goddess to be worshipped on Mt Śatrūtijaya, which is the holiest of all Śvetāmbara pilgrimage sites. See also Cort 1987: 236-55 on the Jain goddess tradition and 2001: 152, 168 and 171.
69 Kāpadiyā 1966: 25-6 and Flugel 2006: 339. See also a fascinating article by Cort 2002: 39-82 on the origins and development of Digambara sectarianism in North India with a focus on the cities of Agra and Jaipur, and the seventeenth century C.E. Adhyātma movement and Banārsīdās.
70 Cort 2002: 74 n. 25.
Although intellectual discourses of the Tapā Gaccha were generally in Sanskrit, and to a lesser extent Prakrit, the vernacular languages, such as Gujarati and Hindi, were also used extensively so that the literature was accessible by lay people and those mendicants who were not proficient in Sanskrit and Prakrit. Kāpaḍiyā's biographical study provides a comprehensive list and summary of Yaśovijaya's voluminous writings. He has authored over a hundred texts and he has not only written in at least five different languages—Sanskrit, Prakrit, Gujarati, Hindi and Rajasthani—but at times, he has written on the same subjects or topics in more than one of these languages. For example, Yaśovijaya has devoted eight texts, some with commentary, exclusively to the discussion of images of the Jinas and their worship, a subject of intense debate and disagreement among competing Jain groups during the sixteenth and seventeenth century. These texts were in Sanskrit (as Sanskrit continued to be used in the seventeenth century for complex scholarly discussions), Prakrit (to give his writings the character of scriptural authority), Gujarati and Hindi (so his works were available to a range of mendicants and laity). Another example is his Dharmaparīkṣā (An Examination of the Jain Religion) consisting of one hundred and four Prakrit verses with a comprehensive Sanskrit auto-commentary on intra-sectarian debate. A summary of this text in Gujarati is in the Vicārabindu and Ek Sau Bol Sangraj which were circulated to the wider Tapā Gaccha community, who otherwise might have been excluded from being informed of the issues at stake. Even though it is possible to see in some texts that Yaśovijaya's choice of language was determined by the audience and subject matter, a full understanding of the strategies behind his intention to use one or other, or all, these languages is still not clear. Yaśovijaya has also written on subjects such as liberation, asceticism, lay conduct, devotion, rituals, a series of doctrinal and devotional poems and hymns, yoga (including two short commentaries on Patañjali's Yogasūtra), logic, icons and their worship, doctrinal views on the nature of an omniscient being and the ability of

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71 Dundas (2007: 182 n. 31) states that manuscript collections in libraries from the fourteenth to seventeenth centuries by Gujarati laymen indicate their interest in a wide range of Jain scriptural, commentarial and literary works composed in Sanskrit, Prakrit and various vernacular languages.

72 Kāpaḍiyā 1966: 91-112.

73 For a list of Yaśovijaya's texts and commentaries in various languages see Kāpaḍiyā 1966: 404-11.

74 See Cort 2010: 1-45 for a discussion on the tension within competing Jain groups on icons, temples and worship of icons, and Yaśovijaya's defense of icons.


women to attain liberation, etc. Yaśovijaya is not only known for writing many original texts but also for summarising and expanding in Sanskrit and Prakrit many of his predecessors’ scholarly projects.  

Yaśovijaya is known as ‘laghu Haribhadra’ within the Śvetāmbara Murtipūjaka Jain community and has revived interest in Haribhadra’s works, particularly on yoga, and continues to be well-known within the community. Yaśovijaya’s works, including commentaries, have maintained their importance and still exert great influence on the way these texts are understood within the Śvetāmbara community. For example, in relation to Haribhadra’s Yogavimśikā, apart from Dixit and Saṅghavī’s translation of Haribhadra’s Yogavimśikā root-text, more recently, there have been at least four translations and explanations of Haribhadra’s Yogavimśikā root-text together with Yaśovijaya’s commentary published in Gujarati. Moreover, these texts continue to be studied by Śvetāmbara mendicants.

Yaśovijaya clearly identified himself as Haribhadra’s successor, having written significant Sanskrit commentaries on Haribhadra’s Yogavimśikā and Ṣoḍāśakaparakaraṇa. Further, he has composed various works such as the Yogāṣṭakam (a chapter in the Jñānasārā) which is an abridged version of the Yogavimśikā with eight verses as well as verses in the Dvātrimśaddvātrimśikā and the first chapter of the Adhyātmopaniṣatprakaraṇa which has a similar discussion to that which is in Haribhadra’s Yogabindu. With regard to Yaśovijaya’s own works, the Mārgapariśuddhiprakaraṇa is a reproduction of Haribhadra’s Pañcavastukā and the theme and style of the Dvātrimśaddvātrimśikā is based on Haribhadra’s Aṣṭakaparakaraṇa, Pāncāśakaparakaraṇa and Ṣoḍāśakaparakaraṇa. The title of Yaśovijaya’s Dharmaparīkṣā is the same as the title of the first chapter of Haribhadra’s Ṣoḍāśakaparakaraṇa and in it he extensively quotes Haribhadra’s yoga works such as the

77 Kāpadiyā 1966: 10: 2.
78 Dundas (2007: 151 and 239 n. 111) states: ‘...and the breadth of his authorial range betokens a conscious fashioning of himself as a latter day Haribhadra, as does the regular quotation from and recasting of that influential thinker’s treatises.’
80 The Jñānasārā 1986: 155-60. See also Long 2016: 182-90—I thank Jeffery Long for sending me the unpublished copy of this chapter, “Yaśovijaya’s Views of Yoga”, based on these eight verses.
81 See Dixit 1970: 103-5 for a brief discussion on Yaśovijaya’s views on yoga, especially on Haribhadra’s yoga texts.
Yogabindu and Yogadrṣṭisamuccaya. It would appear that these texts of Yaśovijaya deliberately echo or reflect the titles and works composed by Haribhadra with the intention of continuing or perpetuating Haribhadra’s accomplishments and probably bolstering Yaśovijaya’s own prestige. Following Haribhadra, Yaśovijaya advocates an inclusive approach and the principle of neutrality (mādhyastha) towards followers of other religious paths as long as their code of conduct or correct moral behaviour is similar to those espoused in Jainism. Nevertheless, like Haribhadra, Yaśovijaya ultimately takes the view that the Jain tradition is superior as it encompasses all possible philosophical views or doctrines.

1.3.1. Jain commentarial tradition

Commentary-writing occupies a significant place in the Śvetāmbara Jain literature. In fact, a commentary, the Āvaśyaka Niyukti on the central text of Jain ritual practice, the Āvaśyaka Śūtra, has effectively attained canonical status. In the Ācārāṅgasūtra, probably the oldest Jain scripture, it is stated, “the great man, whose mind is not on external things, should know the doctrine by the doctrine, either through his own

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82 See Dundas 2007: 150-65 for an excellent discussion on Yaśovijaya’s arguments in supporting or promoting the concept of neutrality (mādhyastha) towards other religions which have similar religious and moral views as Jainism. See also Ganeri 2008: 4-6.

83 See Dundas 2007: 243 n. 198 where he notes, “Yaśovijaya quotes Haribhadra, Dharmabindu v. 2-3, who affirms that from the point of view of those who are madhyasṭha all systems oriented towards deliverance evince an essential unity, irrespective of their differing verbal formulations. Cf. Yaśovijaya, the Paramādīmapaṇḍavimśikā v.7: ‘The Buddha, the Jina, Krṣṇa, Śiva, Brahmā and the Primeval Giant (described in the Veda) are distinguished from each other in terms of their differing names but not in their (soteriological) aim’...’.” See also YB v. 2-29, 101-3, 117-8, 267-9, 271-3, 285-6, 302-9 for Haribhadra’s views on inclusivity of followers of other religious paths and for an English translation of these verses, see Dixit 1968.


85 Dundas 1996: 73-101, 2007: 73-102 and Jyväsjärvi 2010: 133-62 provide an excellent background on the main premise of the hermeneutic approach, advocated especially by Tapā Gaccha scholars, that a reading and understanding of scriptural texts without supporting exegetical material is fruitless. For a general introduction to the types of Jain commentary, see Alsdorf 1977: 1-8, Bruhn 1981: 11-4 and Kāpādiyā 1941: 158-86. For a survey of the contents of the nīryukti, bhāṣya, cāṇis and tīkās see Mehta 1989: 56-116. See also Dundas 1996: 137-56 for a discussion on the change in Jain commentaries from writing in Prakrit to Sanskrit despite the long-standing ambivalence towards using Sanskrit in Jain literature. See also Wiles 2013: 17-44 for a list of all known published editions of Jain commentaries in Sanskrit on the Śvetāmbara canon by three prominent scholars from the ninth to eleventh century C.E.

86 See Kāpādiyā 1941: 158-70 for an informative discussion on nījatī/nīryukti, especially on the Āvaśyaka Nīryukti.

87 As already stated, Haribhadra has also written a commentary (tīkā) on the Āvaśyaka Nīryukti. See Leumann 2010: 1-42 for an introduction to his study of the Āvaśyaka literature. See also Bruhn 1981: 11-47 and Kāpādiyā 1941: 158-70.
intelligence or through the explanation of another or through hearing it in the vicinity of others.”

Dundas (1996: 77) points out this is an indication of the early acceptance of the necessity of some sort of reflection upon or explanation of its teachings. In Jainism, the relationship between the root text and commentary upon it is firmly based on the acceptance of meaning as being superior to word.

Generally, the four layers of commentary, niryukti, bhāṣya, cūrṇi and tīkā together with the sūtra constitute the ultimate Jain authority. The nijjuti/niryukti, which is a commentary composed in Prakrit verse, is “a treatise expounding a subject through example and illustration, reasoning and by relating causes and conditions”. However, as Dundas (2007:75) points out, the niryukti can be so elliptical that a further layer of commentary is often required to render it intelligible. The second commentarial layer, bhāṣya, which is also composed in Prakrit verse, emerged between the sixth and eighth centuries to explain and expand on the niryukti. Subsequently around the seventh century, there followed the third layer cūnī/cūrṇī, which is a sub-commentary in mixed Prakrit and Sanskrit prose on bhāṣya. It defended its particular construction of the sūtra over alternatives, making revisions and adjustments as needed. The final layer of commentary, vr̥tti or sometimes called tīkā, composed in Sanskrit was developed from the eighth century C.E. It incorporates a great deal of earlier material, that is, it provides a continuous explanation and expansion of the root text. Haribhadra seems to be the first medieval scholar to produce large scale Sanskrit vr̥tis and, from the eighth-century C.E. onward, commentaries on Jain texts are almost invariably in Sanskrit.

Śvetāmbara Jain Scholars have traditionally taken the view that commentary writing, that is, critical explanation or interpretation of a text, is not only essentially valuable but

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88 See Dundas 1996: 77 and 93 n. 25 for a full citation of the verse.
90 There has been some reservation even within the Tapā Gaccha that all commentarial layers are authoritative—see Cort 2010: 23, 28 and 28 n. 68. See also Dundas 2007: 214 n. 166 where he cites [thirteenth century C.E. Kṣemākṛttisūrī]'s the Girvatattvarpradīpa 4.28-9 which views the various types of commentary as authoritative but also as secondary (gaṇa) āgama.
91 Dundas 2007: 75 and 206 n. 15. See also Dundas 2007: 82-83 for Dharmasāgara's discussion on niryukti.
By the medieval era, the root text without supporting exegetical material had come to be regarded as ineffectual as a source of right knowledge and, therefore, of limited value. According to Dundas (2007: 74), a doctrinal position based on scriptures without explanation is deemed to be ‘of false view’ (mithyādṛśti), that is to say unorthodox or heretical. To confirm this, he quotes the ninth-century C.E. Dharmadāsa:

For the one who has not (properly) examined the touchstone of scriptural knowledge but proceeds in accordance with uninterpreted scriptural text alone, much of what has been done, even with great effort, falls into the category of austerity carried out through ignorance (and is therefore worthless).

This is the major premise of the hermeneutic approach advocated by other eminent Śvetāmbara commentators. For example, Saṅghadāsa (sixth century C.E.) states that only commentary can fully capture the root text’s meaning since it merely “indicates” meanings and one cannot expect to find the whole truth in the root text. The eleventh-century canonical commentator, Abhayadevasūri, maintains that a sūtra without some sort of accompanying commentary is “equivalent to somebody who is asleep”. According to the interpretative works of Kulamaṇḍanasūri (fourteenth century), commentaries of various forms and independent treatises, generated by members of the teaching lineage, have a status equivalent to that of the scriptural texts. This view was developed further by the sixteenth-century sectarian polemicist Dharmasāgara. He argues forcefully that commentaries are indispensable and likens the reading of texts without commentaries to “a fool attempting to open a locked adamantine casket with his teeth” or it is “like a

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94 Dundas 1996:73-101, 2002: 60-85, 2007: 73-102 and Jyväsjärvi 2010: 133-62 provide an excellent background on the views of Śvetāmbara Jain scholars, especially from the Tapā Gaccha, that commentaries do not just enhance the understanding of the scriptural texts but rather the correct interpretation of the root text is dependent on the commentarial material. For an excellent discussion on the multiple ways the contemporary Śvetāmbara Mūrtipālaka Jains perceive their textual or scriptural tradition and how these perceptions are fluid in addressing the question of the relative authoritativeness of texts, see Cort 1992: 171-94.

95 Jyväsjärvi 2010: 135.


97 See Dundas 2007: 73-102 on the Tapā Gaccha’s attitudes to scripture and exegesis and, in particular, Dharmasāgara’s perspective on scripture and commentary.
casket of jewels whose lid has been locked”. The thirteenth-century Abhayadeva’s hagiographer, Prabhācandra, has compared uninterpreted scriptures to “barren ground” and suggests that the real cause of concern for the Jain community was not the loss or destruction of the scriptures but rather the erosion of the commentarial material which allowed full and correct understanding of the root texts.

Continuing in a similar vein, Yaśovijaya also advocates that all commentarial layers (sūtra, niryukti, bhāṣya, cūrṇi and ūkā) are indispensable in establishing the scriptures. As Cort (2010: 28) states:

This was indicated when Yaśovijaya wrote in the Jin Pratimā Sthāpan Sajjhāy, “Investigate the ūkā, cūrṇi, bhāṣya, investigate the niryukti. Investigate the sūtra. [They all] explain the basis of the icon. This will drive off a bad rebirth.” Two verses later he again stated that icons are seen to be legitimate if one studies the full body of the scriptures, which are described as being “five-limbed” (pañcāṅgī): “Know that the Jina icon is equal (sarikhī) to the Jina. Know this from the five-fold (pañcāṅgī) [scriptures].”

Yaśovijaya explained the five layers a bit more fully in his Vīr Stutirūp Huṇḍīnum Stavan, where he wrote: “O Lord, in the fifth Aṅga [Bhagavatī Sūtra] you say that there are three kinds [of anuyog, exposition]: the first is the meaning of the sūtra, the second is said to be [that of the sūtra] mixed with the niryukti, and the third is the entirety.” By “entirety” he referred to all five scriptural levels. By saying that it was Mahāvīra himself who gave the explanation of how the knowledge is transmitted in the scriptures, Yaśovijaya said that all five levels together constitute the ultimate Jain authority.

A slightly older contemporary of Yaśovijaya, Ānandaghana (1603-1673), a devotional poet from Gujarat, has expressed a similar view that the root texts (sūtra) are merely an equal participant in a broader and interrelated nexus involving root texts, commentary

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98 Dundas 2007: 77 and 206 n. 22. For more on Dharmasāgara’s formulation of a scriptural hermeneutic, see Dundas 2007: 88-102.
and interpretation. He also includes experience of doctrine, practice based on participation and authoritative teacher lineage.100 Like the celebrated commentators before him, Yaśovijaya also considered the established or fully authenticated lineage of teachers as integral to the capacity to fully appreciate the root text and the four layers of commentary.101 

1.3.2. Yaśovijaya’s commentarial approach to the Yogaviṃśikā

Haribhadra’s root text in Prakrit, the Yogaviṃśikā, consisting of twenty compact verses certainly provides fertile ground for commentary. The terseness of the verses results in many of them being ambiguous or cryptic and Yaśovijaya’s commentary provides expansion and clarification of them. A comprehensive examination of the nature of Yaśovijaya’s commentary writing is not the focus of this thesis. However, briefly, like most Jain commentators, Yaśovijaya adopts a verse-by-verse method of explanation and this certainly helps to understand most of the verses in the Yogaviṃśikā clearly. Yaśovijaya’s explanation and development of the root text clearly fulfills the generic functions of commentary (i.e. on the lexical, syntactical, and semantic levels)102 but in addition he incorporates the traditional Śvetāmbara approach in his commentary writing. In that regard, Yaśovijaya’s analytical process consists largely of making connections (in particular to Haribhadra’s other works on yoga), resolving ambiguities and filling in gaps. He also gives word meaning, analyses compounds, offers synonyms and in some verses also incorporates question and answer techniques to clarify the text. Further, he also uses ordinary similes, metaphors and examples from worldly or material life, such as thorns, fever, food, potters and the turning of a wheel, archers and the bow, wives and mothers,103 etc. to explain or clarify the text. Like many Jain commentators, he draws connections between doctrine and philosophy, and the common and familiar material life. However, at times, Yaśovijaya is not entirely successful in leading us to appreciate the complex inter-connection of concepts or notions formulated by Haribhadra.

100 Dundas 1996: 73.
103 See YV v. 1, 18, 19 and 20.
Further, Yaśovijaya seems to be primarily influenced by the Jain textual culture of continuity and coherence, and connecting the root text to works of the authoritative lineage of teachers (see discussion above). The verses in the *Yogavīṃśikā* are bound together within a Jain doctrinal framework. He restates and reinforces Jain doctrine and practices, emphasising the connection between yoga and the Jain religious or spiritual principles such as the pursuit of liberation or *mokṣa*. This is probably strongly influenced by the vast changes in the religious and philosophical activities during Yaśovijaya’s life in the seventeenth century as already discussed above (e.g. the formation of new Jain sects, sectarian activities and disputes, lax mendicant conduct as well as competition from other religious and yoga movements). Yaśovijaya certainly shows through his commentary that Haribhadra’s text, even though it contains a mere twenty verses, is a valuable work on yoga philosophy and the importance of the daily practice of the veneration of the Jina (*caityavandana*) as the religious activity instrumental in bringing about liberation through fourteen stages of spiritual development (*guṇasthāna*). This is performed in the same manner by mendicants and lay people. He tries to promote the idea of a unifying framework or consistency as well as the continuity of the *Yogavīṃśikā* with Haribhadra’s other yoga texts, especially the *Yogabindu* and *Śoḍaśakapракaraṇa*. He also endeavours to incorporate the customary practice of authenticating the lineage of teachers (as discussed above) by quoting extensively from Haribhadra’s other works on yoga such as the *Yogabindu* and *Śoḍaśakapракaraṇa* and, to a lesser extent, *Yogadrṣṭisamuccaya*. From the eleventh century C.E., Haribhadra has been regarded “… as being the pivotal figure in the Śvetāmbara teacher lineage, a paragon of orthodoxy standing in the middle of the line of descent from Mahāvīra’s disciples which led to the radical monastic reformers of the later medieval period.” Yaśovijaya also cites from his own works such as the *Jñānaśārā, Adhyātmasārāprakaraṇa* as well as other Śvetāmbara scriptures and authoritative texts. Such texts include the *Piṇḍaniruykti*,

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104 Dundas 2002: 133.
105 This text is part of the *mūlasutta/mūlasūtra* (root texts) which are part of the canonical literature dealing with rules for mendicants in begging for alms. See Dundas 2002: 75 and Wiley 2009: xxiv.
Chapter 2: The major themes of the Yogavinśikā

2.1. Introduction

The Yogavinśikā with its commentary begins with an auspicious benediction or invocation, āim namah,109 a seed (biṣa) mantra representing Sarasvatī the goddess of knowledge and wisdom. Yaśovijaya usually starts his texts and commentaries with this benediction as indicated earlier as he believed that his mastery over complex logical techniques, poetry, etc., was as a result of the blessing bestowed upon him by the Jain goddess Sāraḍā (also known as Sarasvatī).110 Then follows Haribhadra’s definition of Yoga as all religious activity, done with a pure mind, that is instrumental in bringing about liberation (mukkha/mokṣa).111 The rest of the text then explores each of these concepts. Underlying this definition of Yoga are the fundamental Jain doctrines of karma and guṇasthānas, the tenet of dvi-dharma, purity, devotion and the path to liberation which Yaśovijaya examines in his commentary while drawing upon Haribhadra’s other

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106 This is part of a group of miscellaneous texts (around 10 to 20 in number) in Jain Mahārāṣṭri Prakrit which form part of the later canonical literature and deal with mendicant conduct and rituals. See Jaini 1979: 48, Dundas 2002: 76, 78, 2007: 106, Wiley 2009: xxiv.
107 This text by Dharmadāsa is very important and influential in the Śvetāmbara tradition and is frequently treated by later Śvetāmbara writers as a canonical work (āgama).
108 This is a text by the prominent and highly influential Digambara scholar-mendicant, Kundakunda (fourth century to eighth C.E.?). For a discussion on the dating of Kundakunda, see Johnson 1995:91 and 1999: 111 n. 35, Dundas 2002: 107 and Long 2009: 66. Yaśovijaya, under the influence of the Śvetāmbara Tapā Gaccha mystic-poet Anandagana (1603-1673), developed a strong interest in the mystical side of the religion later in his life and he criticised Kundakunda for his reliance only on one soteriological standpoint. That is, although Kundakunda generally discusses different aspects of the Jain path in several of his influential writings, he primarily advocates the centrality of inward experience by focusing upon the self over ascetic and outward religious practice as a means to liberation (Dundas 2002: 110). However, in practice, Kundakunda’s followers are also as committed to asceticism as other Jains. According to Long (2009: 131), most of Kundakunda’s followers and commentators seem to understand him to be proposing that without a corresponding inner transformation (bhāva) practice, an outward religious practice (dravya) is ultimately fruitless. This view is certainly also advocated by Haribhadra and Yaśovijaya (e.g. YV p. 112v. 1 and YVc. p. 3:12-13 SP 3:12).
110 Kāpadiyā 1996: 1:11 and Mahetā 2000: 1. See also n. 65 above.
111 YV p. 1s. v. 1: mukkhāṇa joyaṇāṇa joga savvo vi dharmavāvāro, parisuddho vinneo thānāīgao vīseṇa, “Because of [its] connection with liberation, all religious activity which is pure is to be understood as Yoga, particularly steady posture, etc.”
works on yoga. In this context, the features of Haribhadra’s definition of Yoga are now considered further.

2.2. Religious activity

Haribhadra states in the first verse that all religious activity (dhammavāvāra/dharmavyāpāra) that leads towards liberation is to be considered as Yoga, although special importance (visesena/viśesana) should be attached to five kinds of such activity. Agreeing with Haribhadra, Yaśovijaya employs the tenet of dvi-dharma\(^\text{112}\) (discussed further below) in stating that from the absolute point of view (niścaya-naya) all religious activity which is pure is Yoga.\(^\text{113}\) He further explains that all religious activities of a mendicant such as dwelling, wandering, speech, modesty, wandering about for alms,\(^\text{114}\) etc., are to be understood as Yoga.\(^\text{115}\) In terms of the present analysis, niścaya-naya represents the soteriological perspective and is thus applicable to mendicants. However, Yaśovijaya notes that, from a customary point of view (vyavahāra-naya), five kinds of religious activity in particular should be regarded as Yoga. He supports this by pointing out that it has been especially stipulated in other yoga treatises\(^\text{116}\) such as Haribhadra’s Šodasākaprakarana and Patañjali’s Yogasūtra.\(^\text{117}\)

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\(^{112}\) The term dharma has been retained in this thesis as it is so wide in its application that it is almost impossible to translate into a single word. For example, dvi-dharma has been translated by various authors as “twofold path”, “twofold teaching”, “twofold spirituality”, etc.

\(^{113}\) YVc. p. 3.32 v. 1: …niścaya-tat pariśuddhaḥ sarvo ’pi dhammavyāpāro yogas…. 

\(^{114}\) Haribhadra discusses in detail all these religious activities of mendicants in his commentary on the Āvaśyaka Śūtra, the Āvaśyakaniṣṇyuki (p. 35 v. 1148).

\(^{115}\) YVc. p. 1.8 v. 1: …sarvo ’pi dhammavyāpāraḥ sādhoh ālayavihārābhāśāvyayabhāikśātanādi-kriyārūpo yogo vijñeyo….

\(^{116}\) YVc. p. 3.32-34 v. 1: …tathāpi viśesena tāntrikasamketa vyavahāraktena asādhārayena sthānādīgata eva dhammavyāpāro yogah sthānādhyayatama…. “…nevertheless, particularly (viśesena) has the sense of religious activity certainly relating to steady posture, etc., is Yoga, especially on account of a stipulation in the treatise [chiefly concerned with yoga] made from a customary point of view, because the general agreement for the application of the word ‘Yoga’ is indeed any of [the five divisions of] steady posture, etc.”

\(^{117}\) YVc. p. 4.0-16 v. 2: …yogah pañcavidhaḥ tantrte yogapravṛddha-vāsastrte pratipāda iti ṣeṣah uktam ca sthāno-rthālamchitadanyavagoparibhāvanam samyak paratattvavojanam alam yogābhāśā iti samayavidhah, “What remains to be supplied [in the verse] is explained in the treatise, the treatise chiefly concerned with yoga. And it was said [in Śo. 13.4]: The conventional knowledge (i.e. Jain śastras) is that the practice of yoga is equal to the proper pursuit (paribhāvana) of the Yoga of steady posture, utterance, meaning, taking support and without taking support (lit: other than that) which has a connection with the highest reality.”
Yaśovijaya further says that this definition of Yoga in relation to steady posture, etc., (see the discussion below on the five divisions of Yoga) is indeed consistent because of the application of the definition of yoga, “the state of yoga is the activity of the self that has become the cause for liberation.”\textsuperscript{118} This is supported by the discussion in the commentary on Haribhadra’s \textit{Ṣoḍaśakaparakaraṇa} where yoga has been defined in terms of it being both a cause and effect. In the context of cause and effect, the definition of Yoga as the five kinds of activity of steady posture, etc, is to be understood as a cause. Similarly, for example, the state of yoga is defined in terms of a cause in Patañjali’s \textit{Yogasūtra} where it is explained by means of the eight limbs of yoga—restraint, observance, posture, breath control, withdrawal of the senses, concentration, meditation and absorption. It is also to be understood as an effect where Patañjali defines yoga as “the cessation of activities of the mind.”\textsuperscript{119} In relation to the above mentioned \textit{vyaṇahāra-naya}, the formulation of Yoga as five specific kinds of religious activity was probably done to accommodate the laity.

Subsequently, in the ninth verse, Haribhadra points out that the practice of these five kinds of activities is to be understood properly or consistently through a clear example of a very important religious activity, the veneration of the Jina’s image (\textit{caityavandana}).\textsuperscript{120} However, in the seventeenth verse, Haribhadra proposes that \textit{caityavandana} alone, without the application of the five divisions of Yoga as set out in the second verse, is to be considered as Yoga as it is conducive to liberation on account of it being a state of true religious practice (\textit{sadanuṣṭhāna}).\textsuperscript{121} According to Yaśovijaya there is no error in this kind of distinction.\textsuperscript{122}

\textsuperscript{118} YVc. p. 4\textsuperscript{10-11} v. 2: \textit{sthānādīsu yogatvam ca mokṣakāraṇibhūtātmavāpāratvam yogatvam iti yogalakṣaṇavyogād anupacaritaṃ eva.}

\textsuperscript{119} YVc. p. 4\textsuperscript{13-16} v. 2: \textit{yā tu yamanīyamāsanaprānāyamapratyāhārādhaṃdbhānasamādhyo ‘śtāvangaṃi yogasya (Pātā. Yo. Sū. 2,29) iti yogāṅgateva yogarāpatā sthānādīsu hetuphalabhāvena upacārād abhidhitāt iti sōḍaśakavṛttāvāktaṃ tataḥ cīṭavarittinrodho yogāḥ (Pā. Yo. Sū. 1,2) iti yogalakṣaṇābhīpraṇyeti dhyeyam. See Haribhadra’s discussion on ‘cīṭavarittinrodha’ in YŚc. p. 32\textsuperscript{19-23} v. 22 and English translation by Dīxit 1965: 80. “Pātā. Yo. Sū.” and “Pā. Yo. Sū.” are abbreviations for the \textit{Pātaṅjalasūtra} (YSū) in the HYBh ed. used in this thesis.

\textsuperscript{120} YV p. 8 v. 9. According to Sadhviji Jinmati (personal communication, February 2015, Palitana, Gujarat), scholar-mendicant of the Tapā Gaccha, Haribhadra, in defining Yoga, has probably chosen this very important daily practice of \textit{caityavandana} as the religious activity instrumental in bringing about liberation as this is the only ritual that is performed in the same manner by both mendicants and laity.

\textsuperscript{121} YV p. 15-6 v. 17.

\textsuperscript{122} YVc. p. 16\textsuperscript{5-6} v. 17: \textit{prakārhāhde \‘yam nayabhedakṛta iti na kaścid doṣah.}
2.2.1. Five divisions of Yoga

The five kinds or divisions of Yoga are listed by Haribhadra in verse two as: practice of “steady posture” (ṭhāṇā/sthāna), “utterance” (unna/ārṇa), “meaning” (attha/ārtha), “[meditation] taking support”\(^{123}\) (ālāṃbana/ālambana) and “[meditation] without taking support” (ālambana-rahia/ālambana-rahita).\(^{124}\) Haribhadra considers the practice of steady posture to be the first division of Yoga. He does not specify what postures are to be adopted for this purpose in either this or any other verse in this text. However, in his other works Haribhadra suggests postures such as abandoning the body (kāyotsarga), sitting cross-legged (paryaṅkabandha)\(^{125}\) and the lotus posture (padmāsana)\(^{126}\) for meditation. Similarly, Yaśovijaya, in the commentary, indicates that ṭhāṇā/sthāna means steady posture which consists of specific body positions such as kāyotsarga, paryaṅkabandha, padmāsana,\(^{127}\) etc. and these are well-known in all the treatises.\(^{128}\)

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\(^{123}\) In the commentary, Yaśovijaya says that the object of meditation is the image of the Jina (see n. 136 and 137 below). The Jinas, who represent the epitome of asceticism, are at the centre of the Jain devotional ritual practice and, as Babb (1993: 5) states, they “are seen as models of human victory over attachments and aversions”. They are beyond worldly affairs and, therefore, they are, as Babb (1994:19) so aptly puts it, “completely disengaged from the world of giving and taking”. Thus, unlike the Hindu deities, the Jinas do not interact with humans or grant them favours. Rather, as Cort (2001: 90) points out, the results of worship are reflexive, that is, the worshipper causes the virtues of the Jina to arise in himself or herself by praising them in thought, word and deed. For an excellent discussion on the transactional neutrality of the Jina, see also Babb 1996: 93-6, 182-4, 190-1, Cort 2001: 222 n. 37. For more information on the history and teachings of the Jinas, see Jaini 1998: 1-40, Dundas 2002: 12-44 and Long 2009: 1-55. See also Kelting 2009: 5-8 for a brief but clear introduction to Jainism.

\(^{124}\) YV p. 41:2 v. 2: ṭhāṇāḥ/āṭhāṇāḥ/ārṇāḥ/āṭhāṅ/ārṇāṅ: pamcahā eso, dugaṁ itha kammajogo tahā tiyam nānajogo u.

\(^{125}\) See SP p. 331 chap. 14 v. 15.

\(^{126}\) See YŚ p. 28 v. 61.

\(^{127}\) Jina images are often ever found in one of these two positions: kāyotsarga or padmāsana. Kāyotsarga is a well-known seated or a standing posture described in the Jain texts, though it is most commonly understood as a standing posture with hands held downward at the side of the body reaching to the knees, palms facing inward and slightly away from the legs, feet slightly apart and eyes focused in a meditative gaze—a posture suggesting perfect self-control and equanimity. Kāussagga/kāyotsarga is not an independent practice and in its original form used to be observed for a certain set of breaths but now is observed during the recitation of hymns, designed to equal the required breathing cycles, which form part of religious practices such as veneration of the Jina image (caityavandana), etc. See Cort 2001: 125, 2002a and 2002b, Williams 1963: 195, 213-5. Haribhadra (SP 14.15) suggests kāyotsarga and paryaṅkabandha postures as suitable for meditation (dhyāna). In addition, Haribhadra, in his auto-commentary for the Yogāṣṭaka (YŚ p. 30:3 v. 31 and p. 50:5 v. 64), suggests padmāsana, etc., for practices connected with yoga. See also Hemacandraś YŚā (Vol. II p. 955-63) and ŚubhacandraśJA (chap. 26, p. 1311-13) for a description of these postures. For a thorough explanation of kāyotsarga, see Williams 1991: 213-5 and see also Cort 1995a: 328, 2001: 124-5, Qvarnström 2002: 99, Wiley 2009: 122.

\(^{128}\) YVe p. 4:5 v. 2: ... sthinām āsananiviseṣarūpām kāyotsargaparyaṅkabandhapadmāsanādi sakalaśaśtraprasiddham...
According to the commentary, utterance (ūṛṇa), the second of the fivefold division, refers to words that take the form of syllables in scriptures being pronounced in religious rituals, etc.\textsuperscript{129} The third division, meaning, is understanding what is signified by these words.\textsuperscript{130} In addition, Yaśovijaya equates the practice of these three divisions of Yoga to the practice of pertaining to the self (adhyātma) and reflection (bhāvanā),\textsuperscript{131} which are considered to be part of yoga by Haribhadra in the Yogabindu, as they lead to liberation.\textsuperscript{132} The practice of pertaining to the self (adhyātma) consists of worship of deities which relates to sthāna, repetition of mantra\textsuperscript{133} which relates to ūṛṇa and thinking about the true nature of the self, etc, which relates to artha. Reflection (bhāvanā) is the repeated practice of adhyātma which strengthens daily along with cessation of mental activity.\textsuperscript{134}

The last two divisions, taking support and without taking support, are clarified by Yaśovijaya. The reference to ālaṁbana means meditation (dhyāna) on an object such as an external image, etc.\textsuperscript{135} Yaśovijaya also explains that the relevant image is of the Jina in

\textsuperscript{129} YVc. p. 4.5 v. 2:…ūṛṇaḥ śabdah sa ca kriyādau uccāryamāṇasātrevarṇalakṣaṇaḥ...
\textsuperscript{130} YVc. p. 4.5 v. 2:…arthaḥ – śabdāḥbhidhiṣṭavyasāyaḥ...
\textsuperscript{131} See Wiley 2009: 56 for a short explanation about the use of this term in Jainism.
\textsuperscript{132} YB v. 360, 380-404 and English translation by Dixit 1968: 94, 100-5. Yaśovijaya also discusses these concepts in his own works, for example, Chapter 1 of the Adhyātmopanisatprakaraṇa and Yogabhedadvātrimsikā v. 1-26.
\textsuperscript{133} In relation to japa (repetition of mantra) see YB p. 261-3 v. 380-87 and English translation by Dixit 1968: 100-2.
\textsuperscript{134} YVc. p. 5.10-12 v. 3: athaiteśām adhyātmaṁdīnāṁ sthānādiśu katra kasyāntarbhāvah iti ced ucyate adhyātmaṁya citrabhadhedaṁ devasevajapatatvācintanādīrūpasya yathākramam sthāne urṇe 'ṛthe ca bhāvanyaḥ api bhāvyasamāṇavasyavat śattraiva. YVc. p. 5.4.5 v. 3: bhāvanā adhyātmaṁyaiva pratidinam pravardhamānaś cittavṛttinirodhayukto 'bhūṣaḥ… See YB v. 360 and English translation by Dixit 1968: 94.
\textsuperscript{135} YVc. p. 4.5-6 v. 2:….. ālaṁbanaṁ bāhyapratimādiviśayadhyānam….
the sacred assembly hall known as the samavasaraṇa.\textsuperscript{136} Whereas ālambana rahita is absorption in pure thought that is unwavering because it is without the support of an object which has a form.\textsuperscript{137} Once again, Yaśovijaya relates the practice of these two divisions of Yoga to the practice of meditation (ādhyāna), equanimity (samatā) and complete destruction of activities (vṛttiṣaṁkṣaya), which are also considered part of yoga by Haribhadra in the Yogabindu, as they also lead to liberation. The practice of ādhyāna or “meditation” is described in similar terms to ālambana-dhyāna, that is, the mind is intently engaged on a single object that is auspicious, like an unwavering flame, combined with the subtle application (upayoga) of the object that arises, etc.\textsuperscript{138} Samatā is knowingly removing the feelings of attachment or aversion towards objects irrespective of whether they are seen as good or bad\textsuperscript{139} and vṛttiṣaṁkṣaya is the cessation of all mental and physical activities relating to harmful karmas (see discussion below).\textsuperscript{140} Yaśovijaya points out that samatā and vṛttiṣaṁkṣaya occur in nirālambana-dhyāna or Yoga of

\begin{footnotes}
\textsuperscript{136} YVc. p. 17.15-16 v. 19: \ldots samavasaraṇasthajinārāpatatpratīndilaksanam\ldots \text{“... the characteristic of the image, etc. taking the form of the Jina situated in the sacred assembly hall...”}. In an excellent article on the examination of the rich textual material on the samavasaraṇa, Balbir (1994: 67-104) states that generally the word samavasaraṇa refers to any assembly of beings. However, as documented in the Śvetāmbara canon, it refers to a sacred assembly held outdoors for the Jina’s first sermon after attaining omniscience (kevalaḥ). Even though Āvāśyakiniykti (p. 153-5, 229-35) describes the samavasaraṇa, the earliest portrayal seems to be in the Aupapātika (2003: 187-207). In its earliest representation, the samavasaraṇa is a sacred setting where the Jina sits in a park outside the city at a shrine (caitya) at the foot of an aśoka tree to give his first sermon to the audience of laity, mendicants and gods. The emphasis is on the sacred speech of the Jina whose main aim is to help beings in their spiritual progress. During the Jina’s preaching, it is said that there is an all-pervading peaceful atmosphere—absence of oppression, wrong talk, hate and fear. Shah (1955: 85-95) refers to the fact that by the twelfth century C.E., Hemacandra, in his Trisāṭiśalākāpūrṇāsācarita (p. 190-4), has a very elaborate description of the consecration of the sacred space and the construction of it. Representations of the samavasaraṇa appear on carved relief panels in Jain caves and temples and in paintings on temple walls and ceilings. In addition, they are represented in painted form as manuscript illuminations or as large paintings on cloth. There are also free-standing samavasaraṇa sculptures made of metal, stone or white marble. For a further discussion on the samavasaraṇa, see Folkert 1993: 147-52, Owen 2012: 16-40, Brown 1941: 5, Caillat and Kumar 1981: 44-7, Hemacandra’s Yogaśāstra (p. 1129-30), Dundas 2002: 34-5, Qvarnström 2002:165-6 and Hegewald 2010: 1-20. Further, as Dundas (1997: 497 and 512, n. 11) notes, Śilāṅka (nineth century C.E.) in his commentary on Ācārāṅgaśāstra explains that the purpose of Mahavīra’s lengthy description of the solitary asceticism is to enable meditation on the tīrthankara sitting in the assembly of gods, humans and animals (samavasaraṇa) preaching for the benefit of all creatures.

\textsuperscript{137} YVc. p. 4.67 v. 2: \ldots rahitaḥ rūpānirvālabanarāhito nirvikalpaṁnāraśamādhirūpā...

\textsuperscript{138} YVc. p. 5.8-6 v. 3: \ldots ādhyānam prāsāstākārthaviṣayām sthirapradipāsadvardham utpātādvīṣayasūkṣmaparayogayavatām caittam\ldots

\textsuperscript{139} YVc. p. 5.8 v. 3: \ldots samatā avidyākalpitėṣṭavāniṣṭavasamjñijāparīhiṃ caubhāsubhānām viṣayānāṃ tulyatābhubhāvam...

\textsuperscript{140} YVc. p. 5.4-9 v. 3: \ldots vṛttiṣaṁkṣaya ca manodvārā vikalparupāṇām sarīradvāra parispandarupāṇām anyasamyojātmakavṛttinām apunābhubhāvenām nirādhaḥ.
meditation without support.¹⁴¹ Here, Yaśovijaya, in keeping with the principles of the Jain commentarial tradition, is showing that there is a unifying framework or consistency in relation to Haribhadra’s definition of yoga in the Yogaviniśikā and Yogabindu.

Thereafter, Haribhadra refers to some earlier texts¹⁴² in the fourth verse and prescribes the four qualities that are essential for practising these five divisions of Yoga. Each of the latter has to have four qualities in the following order—“will” (icchā),¹⁴³ “great effort” (pravṛtti), “stability” (sthira) and “power” (siddhi).¹⁴⁴ From the outset, one cultivates an interest in these activities through having a “will” to practise them, which is accompanied by the joy from listening to stories about others, etc., who have been engaged in activities such as Yoga of steady posture.¹⁴⁵ Having cultivated this will or determination to practice these five divisions of Yoga, “great effort” is required to engage in and maintain this practice of the Yoga of steady posture, etc.,¹⁴⁶ and Haribhadra makes it clear this is primarily for the subsidence of passions (kaśāya) at all times. This is a reference to the subsidence or calming down of the passions such as anger (krodha), pride (māna), attachment (rāga), deceit (māyā), greed (lobha), etc.,¹⁴⁷ and eventually elimination of these kaśāya leads to a state of liberation. This relates to the theory of karma and will be briefly discussed later in this thesis. The third quality is to bring about “stability” by abandoning any thoughts that hinder, or are obstacles¹⁴⁸ in maintaining, this practice with great energy (vīryātisaya).¹⁴⁹ Finally, the fourth quality is attaining...

¹⁴¹ YVc. p. 5₁₂, v: 3: dhyānasyālambane samatāvṛttisamkṣayayoḥ ca tadanyayoga iti bhāvanāṃ, “For meditation, it is in taking support. And for equanimity and destruction of activities, it is to be conceived as in the Yoga which is the opposite of that (i.e. not taking support).”
¹⁴² Yaśovijaya clarifies these to be yoga texts—YVc., p. 6₁₁-₁₂ v: 4: ...samayānīyā yogaśāstrapratipāditaśaripūttrāḥ, “...by the method stated in the yoga treatises...”
¹⁴³ Haribhara opens the Yogadṛṣṭisamuccayā (p. 68 v. 2-3) with icchā-yoga as one of the three types of yoga he describes there. For an English translation see Dixit 1970: 17-18, Chapple 2003: 29, 103.
¹⁴⁴ YV p. 6₈, v: 4: ikkikko ya cauddhā ittham puṇa tatāra muneśvara icchāpavittiśirāsiddhibheya samayānīḥ, “Moreover, in this regard (i.e. steady posture, etc.) again each in reality is to be understood as four-fold—will, great effort, stability, [and] power individually according to the guidance in the [yoga] texts.” Haribhadra also describes pravṛtti and siddhi as divisions of mental disposition in ŚP and Yaśovijaya’s discussion of them is dealt with in the section dealing with the concept of purity.
¹⁴⁵ YV p. 6₁₅ v: 5: ajiutatakāhpīṇī samgāyā viparītānīni icchā; YVc., p. 6₁₀ v: 5: ...tadvikānāṁ sthānādhyogayuktānāṁ kathāyām...
¹⁴⁶ YV p. 6₁₅ v: 5: savatthivasamāraṇaṁ, tap教职工 pavattī u; YVc., p. 6₂₅ v: 5: ...tadvikānāṁ yathāvibhūstānādhyogapālanāṁ...
¹⁴⁷ For a discussion of the effect or the result of this in the context of the Jain karma theory, see Tatia 1951: 233-4, 252-8, TSū 6.1-2.
¹⁴⁸ YV p. 6 v: 6: tatha ceva eyabāhagacintārāhiyāṁ thirattanam neyam.
¹⁴⁹ YV p. 6₂₇ v: 5.
“power” which Haribhadra explains as producing for others a similar benefit as obtained for oneself from the practice of the five kinds of Yoga.\(^{150}\) Then he discusses *caityavandana* as a specific religious activity to be considered as Yoga.

### 2.2.2. *Caityavandana*

As indicated earlier, Haribhadra specifically proposes the practice of *caityavandana* as a religious activity that is a cause of liberation for the Yoga of steady posture, etc.\(^{151}\) This practice is to be accompanied by the four qualities such as *icchā*, etc., as previously discussed. *Caityavandana*, an extremely important rite performed and practised daily in the same manner by mendicants and laypeople, consists of a fixed order of a complex range of actions and recitations in Prakrit. It is an extension of the hymn praising the twenty-four Jinas (*caturvimśati-stava*) which is one of the six obligatory actions (*āvaśyaka*) and is dealt with extensively in the Āvaśyaka literature. This is a prescriptive ritual, as Cort (2001: 64) points out, for the purpose of trying to keep the activity, intention and understanding of the rite within the *mokṣa-mārga* framework, and can not be modified by individuals. The layperson is expected to engage in behaviour that closely approximates that of a mendicant, differing not in kind but only in the level of observance. As a result, the ideal lay life is structured around the practice of six daily obligatory actions and as Laidlaw (1995: 195-7) observes, although conceptually separable, in practice they are thoroughly intertwined.\(^{152}\) Nowadays, *caityavandana* is practised twice daily by mendicants and at least once by laypeople.\(^{153}\) However, Williams

\(^{150}\) YVc., p. 6 v. 6: {	extit{svam paramatthasāhagārīvam punaḥ siddhir hāvati}}...YVc., p. 7 v. 6: ...

\(^{151}\) YV p. 8 v. 9: {	extit{evaṃ ṭhīyammi tatte nāṇeṇa jōyaṇā imā payādā, ciivandana neś νa navaram tattanunā}}


\(^{153}\) See Cort’s (2002a: 69-70, 74, 79 and 69 n. 40 and 41) discussion on the antiquity of image worship, the rite of *caityavandana* and the role and benefits of *bhakti* in connection with these practices. Due to the limitations of space, it is not possible to cover the exact details of *caityavandana* in this essay. Williams (1963: 187-98) and Cort (2001: 64-71) give a detailed explanation with photographs of the fixed order of actions and recitations of various Prakrit verses and hymns, translated in English, relating to *caityavandana*. Williams (1963: 198) suggests that from an early date there is an abbreviated version of the *caityavandana* rite. See also Kelting 2001: 5, 85-6.
(1963: 198) observes that in theory the layman should imitate the monk in performing it seven times a day or, if that is not possible, five times or, if that too is beyond his powers, at least three times—at dawn, noon and dusk.

During the performance of caityavandana various specific postures such as the five-limbed prostration (pañcānga-prañāma), kāyotsarga, etc. are adopted according to the order as set out in the Āvaśyaka literature. There are external and internal recitations of verses and hymns and Yaśovijaya emphasises the need for pure and clear words through the uttering of metrical units in a melodious tone as characterised in the ancient texts. In the tenth verse, Haribhadra explains that for the one who has reverential faith (sadhā/spardhā) in this religious rite, there is knowledge of the true meaning of the words beginning with “I perform abandonment of the body (kāyotsarga) to the images of the worthy ones.” This is referring to the chant or recitation of the first line from the second hymn of caityavandana, known as ‘arhac-caitya-stava-danḍaka’, while meditating on the image of the worthy one (arihamta/arhanta). Yaśovijaya clarifies that there is knowledge of the true meaning of words only when there is an absence of error in the utterance of pure words because of learning or hearing from some one who knows the pure words.

2.2.3. Caityavandana as a true religious practice

Further, in the seventeenth verse, Haribhadra states that certainly for those engaged with effort in steady posture, etc., caityavandana is to be understood as beneficial for liberation but, in addition, caityavandana of itself is to be understood as beneficial for liberation on

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154 Five-limbed prostration is kneeling with palms held together in front of the chest and then touching the floor with two hands, two knees and forehead. See Williams 1963: 190-2, Cort 2001: 65.
155 There is almost no variation in the rite of caityavandana in either Haribhadra's commentary on the rite in his Lalitavistara and Hemacandra's auto-commentary in his Yogaśāstra.
156 The word “hymn” is used to translate the words stavan, stuti and stotra that are used in the Jain tradition.
157 YVc. p. 9:10: …prakāreṇoccāryamāṇasvarasampannamāttrādiśuddhasphātavarnāmpūrvilakṣanena…
158 YV p. 8 v. 9: arihanteceīyānant karemi ussaggam evamāyāν, saddhājuttassa tāhā, hoi jahathām payamāṇam.
159 Williams 1963: 194-5.
160 YVc. p. 9.3 v. 9: …yathārtham abhrāntam padajñānam bhavati pariśuddhapadoccāre doṣābhāve sati pariśuddhapadajñānasya śrāvanasāmagraṁtrādiḥhinaṇvād iti bhāvah.
account of it being the state of true religious practice. Concurring with Haribhadra, Yaśovijaya explains that the practice of caityavandana is a cause for liberation by itself as it is accompanied by tranquility (praśānta-vāhita) formed by the predisposition (saṃskāra) of a pure mind on account of the store of merit resulting from meritorious acts done through yoga.

An additional distinction is made by Haribhadra in verse eighteen in relation to caityavandana as a true religious practice. This true religious practice is to be understood as fourfold—religious practice of joy, devotion, precepts (prītibhaktyāgamānuṣṭhāna) and also what is connected with the state of non-attachment (asamgānuṣṭhāna). This non-attachment is the final division of Yoga, that is, anālambana, as mentioned in verse two. Even though earlier both Haribhadra and Yaśovijaya have stated that performance of caityavandana as a true religious practice is without the engagement of the five divisions of Yoga, they explain in this verse that the final division, that is the fifth division of Yoga, anālambana-yoga, is included here. Yaśovijaya suggests that this is because “...the characteristic of the Yoga of not taking support (anālambana) indeed possesses the abandonment of attachment...” Yaśovijaya, in his commentary to verse eighteen, quotes extensively from Haribhadra’s Śoḍaśakapraṇakaraṇa Chapter 10 which discusses the topic of the true religious practice, specifically its four divisions.

The first religious practice of joy (prīti), according to Yaśovijaya, is where supreme joy arises from abundant effort applied in religious practice and which is done by abandoning everything else—in this regard, he adopts Haribhadra’s approach in the

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161 YV p. 15 v. 17: kayaṁ itthā pasamgenaṁ thānaṁ su jattasamgāvaṁ na tu hiyam eyam vinneyam sadanuṣṭhāνattanena tahā.
162 YVc. p. 16.5-7 v. 17: sadanuṣṭhānaṁvena yogaparināmakṛtapunyānuśaṁdhipunyānikśepād viśuddhacittasamkārārāpīyā praśāntavāhītaiyā sahitasya caityavandanaṁ deḥ svātāntreyai satyā ca mokṣaḥetutvād iti bhāvah.
163 It is not clear what Yaśovijaya means precisely by the word “yoga” here. Arguably, he could be using the term “yoga” to refer to activity of body, speech and mind, in accordance with the traditional Jain understanding.
164 YVc. p. 16.13 v. 18: Yaśovijaya, consistent with Haribhadra’s SP 10.1 and 10.6, glosses āgama, “scripture”, with vacana, “precept”.
165 YV p. 16 v. 18: eyam ca prītibhātāgamānuṣgam taha asamgāvajīttam, eyam cauvvihaṁ khalu eso caramo havaṁ jīgo, Haribhadra discusses this fourfold sadanuṣṭhāna in SP 10.2.
166 YVc. p. 17.9-10 v. 18: ...anālambanavyo bhavati saṅgatyāgaṁya eva anālambanakāraṇavād iti bhāvah.
167 YVc. p. 16.15-16 v. 18: etesam bhedānām idam svārūpam yatra anuṣṭhāne pratyātitiśayo ‘tti paramā ca prītir utpadyate ūṣētāyāgena ca yat kriyate tat prītyanuṣṭhānam.
While it is similar to the religious practice of joy, the religious practice of devotion involves performing caityavandana with much more purity because of the attitude of special reverence for the Jina which is taken as support. However, Yaśovijaya says that even though joy and devotion are similar, they are still different kinds of practices connected with the happiness engendered by knowing what has been done, and what is to be done, relating to contentment and reverence. To illustrate the degree of similarity, Yaśovijaya refers to a simile, used by Haribhadra in the Śoḍaśakaprákaraṇa 10.5, which states that the difference between joy and devotion is like the joy one feels for one's wife as she is most dear (atyanṭavallabhā) and the devotion towards one's mother as she is a benefactor (hitā), even though what is to be done for both is similar in relation to food, clothing, etc. It is clear from the foregoing that Haribhadra is espousing the notion of bhakti or devotion. In this context, the term bhakti is used in two senses, that is, it refers to both an act of devotion performed as a religious rite and the genuine feeling of devotion with reverence that accompanies that performance.

Regarding the third religious practice, Yaśovijaya cites 10.6 of the Śoḍaśakaprákaraṇa and explains that the proper behaviour at all times of the mendicant accompanied by recollection of the meaning of the scriptures is the religious practice of precepts. Thereafter, Yaśovijaya, citing various verses from Haribhadra's Śoḍaśakaprákaraṇa, goes on to describe the final religious practice of the state of non-attachment. Using a simile once again, Yaśovijaya states that just like the pleasant fragrance of sandalwood leaves

\[\text{Śoḍaśakaprákaraṇa.}^{168}\]

\[\text{While it is similar to the religious practice of joy, the religious practice of devotion involves performing caityavandana with much more purity because of the attitude of special reverence for the Jina which is taken as support.}^{169}\]

\[\text{However, Yaśovijaya says that even though joy and devotion are similar, they are still different kinds of practices connected with the happiness engendered by knowing what has been done, and what is to be done, relating to contentment and reverence.}^{170}\]

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\[\text{performance.}^{172}\]

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\[\text{and explains that the proper behaviour at all times of the mendicant accompanied by} \]

\[\text{recollection of the meaning of the scriptures is the religious practice of precepts.}^{174}\]

\[\text{Thereafter, Yaśovijaya, citing various verses from Haribhadra's} \]

\[\text{Śoḍaśakaprákaraṇa, goes} \]

\[\text{on to describe the final religious practice of the state of non-attachment. Using a simile} \]

\[\text{once again, Yaśovijaya states that just like the pleasant fragrance of sandalwood leaves} \]

\[\text{168 YVc. p. 1516-18 v. 18: yatradaro ’sti paramaḥ pritiś ca hitodayā bhavati kartuh, šeṣatyāgena karoti yac ca tat pritiyaśṭhānam, “The religious practice of joy is that wherein there is supreme care and for the doer there is joy whose arising is beneficial, and which he does by abandoning everything else.” (SP 10.3).}^{169}\]

\[\text{YVc. p. 1618-20 v. 18: etat tulyam apy ālambanītyaṃ puṇyaśīvamān vahdhiyā viśuddhaṃvyāpāram} \]

\[\text{bhaktiyaśṭhānam gauravaviśayogad buddhimato yad viśuddhaṃvyāyogam kriyayetarutulyam api jīvyaṃ} \]

\[\text{tad bhaktiyaśṭhānam. (SP 10.4).} \]

\[\text{See Cort 2002a: 59-86 on the need for an expansion of the narrow definition of bhakti and the development} \]

\[\text{of bhakti and image worship within the Jain tradition.}^{170}\]

\[\text{YVc. p. 1620-21 v. 18: pritivabhaktīte samostyośīvāyakratvāyatājñānajñātahārṣagatā jātiyīśesau.}^{171}\]

\[\text{YVc. p. 1621-23 v. 18: atyanṭavallabhā khalu, patni tadvaddhitā ca janaṇī iti tulyam api kṛtyam anayor} \]

\[\text{jātām svāt pritibhaktigatam. (SP 10.5).}^{172}\]

\[\text{For a fuller discussion on this point, see Cort 2002a: 66, 2002b.}^{173}\]

\[\text{YVc. p. 1625-27 v. 18: vacanānikā pravṛttih sarvatracitāyogato yā tu vacananuśṭhānam idam cāritravato} \]

\[\text{niyogena, “And (tu) certainly (niyogena) for the one possessing proper conduct this religious practice of} \]

\[\text{precepts is behaviour having the character of the precepts in accordance with its suitability in every case.”}^{174}\]

\[\text{SP 10.6.}^{175}\]

\[\text{YVc. p. 1624-26 v. 18: śaśār̥ṭhapanīsamdhānāpūrvvā sādhoḥ sarvatrocitapraṇītah vacanānuśṭhānam.}^{176}\]
strong impressions (samskāra) in the mind, so does the observance of the precepts of the Jina.\textsuperscript{175} When mendicants with these strong samskāra practise religious activity (kriyāsevana) having become one with the self (ātmasādbhūta) then there is the religious practice of detachment.\textsuperscript{176}

To clarify the difference between the religious practices of precepts and detachment, Yaśovijaya adopts the analogy, employed by Haribhadra in the Ṣoḍaśakaparakarana 10.8,\textsuperscript{177} of a wheel being turned by a stick. Initially, the wheel is turned by using a stick and subsequently it continues to turn by itself only because of the tendency (samskāra) for movement or momentum created by the use of the stick. Analogously, the performance of the religious practice of precepts, such as wandering about for alms, etc., is comparable to a wheel turned by a stick. Whereas the performance of the religious practice of detachment, because of the samskāra produced by the religious practice of precepts, is comparable to the wheel turning on its own.\textsuperscript{178} In other words, the practice of precepts is more of an external or behaviour practice whereas the practice of detachment is more internal or mental. In relation to these final two aspects of the true religious practice of caityavandana, the implication is that they are applicable to mendicants.

\textsuperscript{175} See MW s.v. jinakalpika.

\textsuperscript{176} YVc. p. 16\textsuperscript{2}-17\textsuperscript{1} v. 18: vṛyavahārakāle vacanapratisandhānanirapekṣam dṛdhatarasamskārāc candanagandhānyaye na ātmasādabhūtam jinakalpikādinaṁ kriyāsevanam asamgānūṣṭhānam.

\textsuperscript{177} YVc. p. 17\textsuperscript{2}-3 v. 18: yat tv abhiyāsātiśayāt sāṁtībhūtam iva cēṣṭyate sadbhīh, tad asamgānūṣṭhānam bhavati tv etat tadāvedhāt, “And because of abundant practice, that which is like merging with the self performed by mendicants is the religious practice of detachment and this is because of the mental impression made by those [precepts].” (SP 10.7).

\textsuperscript{178} YVc. p. 17\textsuperscript{6}-7 v. 18: cakrabhramanāṁ daṇḍāt tadabhāve caiva yat param bhavati, vacanāsaṃgānūṣṭhānayos tu taj jñāpakam jñeyam, “And that, which is the turning of a wheel because of [using] a stick and subsequently a turning of a wheel alone in the absence of that [stick], is to be understood as explaining [the difference between] the religious practice of precepts and the religious practice of detachment.” (SP 10.8).
2.3. Purity

Purity is a crucial praxis in Jainism and, accordingly, Haribhadra places great emphasis on it in all his texts on yoga. As noted above, in the first verse of the Yogavimśikā, Haribhadra asserts that all religious activities have to be done with a pure (pariśuddha) mind in order for them to be instrumental in bringing about liberation. This fundamental notion of purity is tied in with two key concepts as systematised in the Tattvārthasūtra—the destruction of all harmful (ghātiyā) karmas and a gradual, sequential ascent of the stages of spiritual development or guṇasthāna in which there is an increasing independence of the soul from karmic bondage. Their relevance to purity is discussed briefly below.

2.3.1. The concept of karma

Broadly, the pan-Indian concept of karma is that each action, unintentional and/or intentional, yields a particular result, favourable or unfavourable, for the doer. The theory of karma is used to explain the inequality in status, fortunes, happiness and suffering of life-forms. However, Jain karma theory is much more elaborate and systematised than in any other South Asian religious tradition. Jainism classifies karma, in minute detail, as a type of extremely subtle matter (pudgala) which accompanies the soul or self (jīva) throughout the cycle of worldly existence (samsāra). Under the influence of passions (kaśāya)\(^{179}\) as well as the activity (yoga) of body, speech and mind,\(^{180}\) this karmic matter (karma-pudgala) is attracted to the soul. False belief (mithyātva), non-abstinence (avirati) and spiritual inertia (pramāda) also contribute towards this attraction. The notion of the binding of this matter to the soul is known as bandha or “bondage”.\(^{181}\) However, this association is neither permanent nor is there ‘actual’ contact between them.\(^{182}\) This activity which is the cause of flow or influx of the

\(^{179}\) Kaśāya includes the feelings of aversion (dvesa) in the form of anger and pride as well as attachment (rāga) in the form of deceit and greed. See TSū 8.2, Jain 1960: 217-8.


\(^{181}\) TSū 8.1.

\(^{182}\) While discussing TSū 8.1, 8.3, 8.25, Tatia (1994: 191, 203) states that the “entry” of the karma into the soul is metaphorical and the “entry” is simply conversion of the material particles into particular types of karma according to the causes of bondage. See also Jaini 1979: 113.
karmic matter is called āsrava. This influx is unavoidable but its intensity or weakness can be controlled depending on the attitude with which the activity is carried out. The influx and bondage requires some energy or vīrya on the part of the soul for its origination. The activity is an imperfect expression of this energy. The various states and processes of the karmic matter are due to this energy, which has been classified into eight types, technically known as processes of energy (karana). These processes of energy lead to the corresponding karmic process known by the same terms. The perfection of this energy is realised when there is complete cessation of all activities and the influence from passions, the soul is free from any association with karma and achieves liberation. The liberated soul, known as a siddha, floats or rises to the top of the universe and resides there forever in a state of infinite bliss. However, until liberation is achieved, the karmic matter undergoes various processes, that is, subsidence (upāśama), destruction (kṣaya), destruction-cum-subsidence (kṣayopaśama), and rising up (udaya). The notion that essentially the soul or the real self is inactive which is incorporated in other Indian philosophical traditions is not present in Jainism. Even though there are only eight categories of karma (i.e. four ghātiyā or harmful karmas and four aghātiyā or non-harmful karmas), it has been sub-divided into one hundred and forty-eight sub-types of karmic matter. Thefour harmful karmas which negatively affect the soul are perception-obsuring (darśana-āvaraṇīya), knowledge-obsuring (jñāna-āvaraṇīya), energy-restricting (vīrya-antarāṇīya) and delusion (mohanīya). Mohanīya karma is further divided into two: what deludes the correct faith (darśana) and what prevents pure or correct conduct (cāritra). The four non-harmful karmas, which fundamentally do not affect the quality of the soul, are feeling-producing (vedanīya), body-making (nāma), status-determining (gotra) and life-determining (āyus). In essence, the Jain karma theory provides the basis or foundation for the doctrine of the stages of spiritual development or guṇaṇasthāna.

183 The activities caused by the four passions, five senses, five indulgences and twenty-five urges produce the influx of the karmic matter or āsrava. For more information on this, see TSū 6.5, SS 6.4 § 616, Jain 1960: 169-71.
184 See Tatia 1951: 232-60 for a detailed discussion on this.
185 See Tatia 1951: 258 for a discussion on the results or the fruition of the karmas.
2.3.2. The stages of spiritual development

According to this doctrine there are fourteen stages of spiritual development and it delineates the way in which a person can gradually progress from a state of delusion or bondage to final liberation. Broadly speaking, false belief (mithyātva), non-abstinence (avirāti), spiritual inertia (pramāda), passions (kaśāya), and the activity of the body, speech and mind—classified as virtuous or pure (śubha) and non-virtuous or impure (aśubha), engendering the result (karma-vipāka) of merit (puṇya) and demerit (pāpa) respectively—are the five states of bondage. The kaśāyas have special significance because of their role in producing long-term bondage.\(^{187}\) These are to be overcome through physical and mental practices to attain liberation.\(^{188}\) Essentially, purity of mind is achieved through the subsidence and then elimination of all harmful karmas as one proceeds up the various stages of spiritual development.\(^{189}\) This is the path of purification leading to mokṣa.

2.3.2. The significance of mental purity

In the context of purity, Yaśovijaya, citing largely from Chapter 3 of Haribhadra’s Śoḍaśakaprakaraṇa, explains that religious actions performed without purity of mental disposition (aśaya) are merely physical actions (dravya-kriyā) and thus worthless (tucchā), and do not achieve the desired result.\(^{190}\) Cort (2010: 20) points out, “He was not a scriptural or doctrinal literalist. For Yaśovijaya it was always more important to understand the intention behind an action than to focus on the mechanics of the action.”\(^{191}\) Yaśovijaya, following Haribhadra’s Śoḍaśakaprakaraṇa 3.6, 3.11 and 3.12, states that in performing the religious actions with purity, there are five divisions of

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\(^{189}\) TSū 10.3: kṛtsnakarmaksayo mokṣah.

\(^{190}\) YVc. p. 1.11-12 V. I: kīḍṛśo dharmaṇāyāpōro yogāḥ ityāha pariśuddhaḥ pranidhānādyāṣayaviśuddhimān anidṛśayā dravyakriyāyātpatvena tucchavāt. For a translation of SP verse 3.12, see Appendix I.

\(^{191}\) Cort (2010: 18) had earlier expressed this in more expansive terms: “Despite the stereotypes, held both by Indian philosophical traditions other than Jainism, and by many scholars of Jainism, that Jain karma theory is more concerned with action than intention, we find that Yaśovijaya prioritized intention over action, without going so far as to eliminate the Jain doctrine of the physical basis of karma.”
mental disposition or āśaya: “respectful conduct” (pranidhāna), “great effort” (pravṛtti), “victory over obstacles” (vighnajaya), “power” (siddhi) and “application” (viniyoga).\footnote{192} Even though these five āśaya consist of some physical activity, Haribhadra emphasises in Śoḍaśakapraṇakaraṇa 3.12 that they are mainly intentions or dispositions (bhāva) of the mind. Explaining each of these five āśaya, Yaśovijaya supplements Haribhadra’s Śoḍaśakapraṇakaraṇa 3.7 and states—pranidhāna is to maintain stability at the attained level of moral virtue (adhikritadharmaṣṭāṇa)\footnote{193} without lapsing and having supreme compassion (i.e having no aversion) towards those at a lower stage of spiritual development\footnote{194}. It is also thinking about assisting others, being concerned with wholesome matters (niravadya-vastu) and striving for the benefit of others.\footnote{195}

Subsequently, Yaśovijaya, quoting Śoḍaśakapraṇakaraṇa 3.8,\footnote{196} points out that pravṛtti is abundant exertion, which is free from eagerness in the form of the desire, etc., to accomplish the actions quickly and which is correct according to the obligations (itikartavyatāśuddha). In addition, pravṛtti is to be applied in the way or method stipulated for the prescribed level of moral virtue.\footnote{197}

Then, the obstacles which arise when engaged in this great effort or pravṛtti on the path to liberation, and the removal of them, are explored by Yaśovijaya. Haribhadra in Śoḍaśakapraṇakaraṇa 3.9\footnote{198} states there are three obstacles on this path so that victory over them is threefold (vighnajaya-trividha): mild (hīna), moderate (madhyama) and the highest (uttama). The first, the obstacle of hardships (pariṣaha)\footnote{199} such as cold, heat, etc.,

\footnote{192} YVc. p. 18-19 v. 1: atha ke te pranidhānādyāśayaḥ ucyaite pranidhānam pravṛttīr vighnajayaḥ siddhir viniyogaś ca iti pañca. For a translation of SP verses 3.6, 3.11 and 12, see Appendix I.

\footnote{193} According to Sadhvi Jinmati (personal communication, February 2015, Palitana, Gujarat), the word adhikritadharmaṣṭāṇa should be taken to mean ‘the level of moral virtue prescribed by Jain scriptures (āgama).’

\footnote{194} YVc. p. 21 v. 1: ...karunāparam na tu gunahinatvāt tesu dvesānīvītanam....

\footnote{195} YVc. p. 21-22 v. 1: pranidhānam tatsamaye sūhitim tadadhaḥ kṛpānugam caiva niravadyavastuvishayam parārthānispattīsāram ca. (SP. 3.7).

\footnote{196} For a translation of SP v. 3.8, see Appendix I.

\footnote{197} YVc. p. 23, v. 1: adhikritadharmaṣṭāṇaḥnoddeśena tadupāyovijaya itikartavyatāśuddhāṁ sīghakriyāśamāntāchādālinksansutsukayavirahitaḥ pravatārṣīṣayāḥ pravṛttīḥ.

\footnote{198} For a translation of SP v. 3.9, see Appendix I. Haribhadra also discusses the three obstacles on the path to liberation in YB p. 251 v. 374 and so does Yaśovijaya in YDV p. 33-8, 1013.

\footnote{199} Pariṣaha is a Jain technical term for discomforts or hardships such as hunger, thirst, cold, heat, etc. that afflict monks on their path to liberation. This concept first appears in one of the oldest portions of the Jain canon, the Ayārganasutta/Acārāṅgasūtra (AS p. 31, ed. Muni Jambūvijaya: ...sītovanaccidī se nīganthe arati-ratisahe phārasiyam no vedeti...) and is later standardised into a list of twenty-two pariṣahas. See TSū 9.8-17, Jain 1960: 250-60, Sanghavī 1974: 321-8, Dixit 1978: 7-8, Dundas 1985: 169.
is compared to the impediment of a thorn which causes discomfort or pain to anyone walking on a path covered with thorns. Just as the removal of that thorn enables one to proceed along such a path unhindered, so also the removal of hardships by contemplating (bhāvanā) on enduring them leads to the accomplishment of unimpeded great effort on the path to liberation. Yaśovijaya considers the victory over this obstacle to be mild. The second vighnajāya, which is moderate, is the victory over bodily diseases. Bodily diseases are regarded as obstacles because they impede the attainment of an excellent level of virtue (viśiṣṭa-dharmasthāna). To explain the removal of these obstacles, Yaśovijaya uses the analogy of the conquest of fever. Just as one excessively overcome by fever, makes excellent progress in the conquest of this obstacle by applying even greater effort than that applied for the earlier obstacle, so also one who is stricken by bodily diseases has the ability to attain right virtue (samyag-dharma) through excellent contemplation (bhāvanā-viśeṣena) of the fact that the diseases do not even slightly hinder one's self but merely the body. The third obstacle is restlessness of the mind which Yaśovijaya states is produced by false belief (mithyāta). He likens it to the hinderance caused by distraction from the right direction (dig-moha), that is, when one intending to set out on a path may not have perseverance or enthusiasm (utsāha) for progress even though being urged again and again by those who are determined about the path. However, Yaśovijaya points out that there is excellent progress towards victory over the obstacle of dig-moha by abandoning lethargy or inertia (mandotsāhatā) because of faith in the path as explained by others and one's own correct knowledge (samyag-jñāna).

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200 YVc. p. 20-15 v. 1: sa ca jētaya vighnātraividhyāt trividhaḥ tathā hi yathā kasyacit kāntakākāriṃanāmāgāvattārṇāya kāntakavighno viśiṣṭagamanāvīghhātāhetur bhavati tadapanaṇāna tu pathi prasthitasya nirākulagamanāsampādaṃ kathā mokṣamārgapraṇvṛtasya kāntakasthānāyaśīśośnādi-pāriṣhahair upadṛṣṭasya na nirākula-pravṛttīḥ tattikṣābhāvanayā tadapākarane tv anākula-pravṛtteṣūdhir iti kāntakavighnāja yasaṃ hita prathamo hīno vighnājayah.

201 YVc. p. 215.22 v. 1: tathā tasyaiva bhṛṣam abhibhātasya nirākula-gamaneneccor api tattkaṃsa aṣaṣkunatah kāntakavighnād adhiko yathā jāvavighnaś tajayaś ca viśiṣṭagamanapraṇvṛttetucu tatvehāpi jvara-kalpaḥ sārīra eva rogaḥ viśiṣṭadharmaṇārādhanapravāhanabhakatvād viṃśhās.... In support of this method for overcoming the obstacle, Yaśovijaya cites Pindaniruykti v. 648: ... tadapākaraṇam ca hi yādāvāra nyāyāra (Pindaniruykti gād 648) ityādi sūtravāktiḥ tatkāraṇānāśeṣvānena na matsvarūpasya ete pāriṣhāya leṣato 'pi bādhaṭāh kintu deha-mātrasya iti bhāvanāviśeṣaṇa vā samyag-dharmarādhānāya samarthaḥvam.... ‘And the removal of them (i.e. bodily diseases) by not being concerned by the cause of them through the method expressed in the aphorism (sūtra) beginning with food that is wholesome [and] food in moderate quantities (Pindaniruykti v. 648) or by means of excellent contemplation that these hardships are not even slightly hindering my own nature but merely only the body; there is the ability for the attainment of right virtue (samyag-dharma).’

202 See MW s.v. dig-bhūma, “mistaking the way or direction”. Dixit (1968: 86) translates this obstacle as “a loss of the sense of direction” in his translation of YB v. 375. Haribhadra also discusses this notion in YŚc. p. 341.10 v. 26.
Likewise, uninterrupted progress is achieved through removal of restlessness of the mind by thinking of the opposite (pratipāśa-bhāvanā) of false belief, etc. and taking the support of a preceptor (guru). This victory over the restlessness of the mind is considered the highest.

The mental disposition of power or siddhi then comes under examination. Expanding on Šoḍaśakaprakaraṇa 3.10, Yaśovijaya notes that power is the attaining of, or becoming established in, the prescribed level of virtue such as non-violence (aḥiṃsā), etc. This includes: exercising humility (vinaya) towards a preceptor (guru) who has achieved an excellent level of virtue (adhi-guṇa), providing respectful service (vaiyāvṛttya) and holding that preceptor in high esteem (bhumāna), etc.; offering assistance to those who have achieved a moderate level of virtue (madhya-guṇa); and being compassionate, charitable, etc., towards those who have negligible virtue (hiṇa-guṇa) or no virtue (nir-guṇa). Having achieved this mental disposition of siddhi and then engendering it in others is the mental disposition of application or viniyoga. When this application is continuous, then it is considered as the attainment of a superior (prakṛṣṭa) level of virtue.

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203 YVc. p. 22-7 v. 1: yathā ca tasyaivaśadvani jīgamīṣor digmohavighnopasthitau bhūyo bhūyah preryamānasvāpvadvhanānair na gamanotsāhah svāt tadvipaye tu svayam eva samyajīrṇāt paraś cābhidhiyamānamārgaśraddhanā mandotsāhatātyāgena viṣiṣṭagamanasambhavas tathadhapi mokṣamārge digmohakalpo mithyāvāśājanto manovibhramo vighnas tajjayas tu gurupārātanatvamāna mithyāvāśāpriyapakṣabhāvanavā navicchinnaprayānasampādaka ityayaṃ digmohavighnajayayasama uttamās trītyo vighnajayaḥ.  

204 YVc. p. 3.10, YB p. 267 v. 402.  

205 YVc. p. 3.10-1 v. 1: aticāraḥahitaḥ ahikagune gurvādau vimulavaiyāvṛtyabahumāṇādyavatī hīnagune nirgune vā dayādānayasanapatitaudhikāhāpahārādigunapradhāna madhyamagune copakāraphalavatādhihkrādharmaśānavyasa ahiṃsādēḥ prāptiḥ siddhiḥ. For a translation of SPF v. 3.10, see Appendix I. See also YB p. 267 v. 402.  

206 YVc. p. 3.10-11 v. 1: avandhyaṃ na kadācīṃ nispahalam etat dharmasthānaṃ ahiṃsādī etasmin viniyogasya sati anvayasampattāy āvichedabhiṣvena tat viniyogādydhānaṃ dharmasthānaṃ suṇḍaram itīh bhūnnaśrānakamah samāptitarthaś ca yāvat param ity evam yogah yāvat param prakṛṣṭaṃ dharmasthānaṃ samāpyata ity arthaḥ.
In addition, the commentary for verse eleven provides clarification about the importance of purity in the context of the religious activity of caityavandana. The purity here is thorough knowledge or a fundamental understanding of the true meaning (arthya-yoga) of the caityavandana verses while meditating on the image of the Jina (ālambana-yoga) and this purity is conducive to liberation; while the practice of sthāna-yoga and ürṇa-yoga with great effort merely leads to prosperity. In contrast, the observance of caityavandana without the relevant degree of purity or effort is just a physical action totally lacking in any integrity. Thus, the teaching of the caityavandana verses is to be done only to those who are capable. Haribhadra again emphasises the importance of purity of mind by stating in the thirteenth verse that the capacity to understand the caityavandana sūtra correctly is possible only for those who are able to exercise at least partial self-restraint or control. This is a reference to the attainment of the fifth guṇasthāna (deśa-virati), allowing the laity to take small vows (anuvrata) of restraint (see below for a detailed discussion of this). Unless there is some sort of restraint, it is not possible to observe kāyotsarga as explained in the tenth verse while reciting the first line from the second hymn of the caityavandana beginning with “I perform abandonment of the body (kāyotsarga) to the images of the worthy one.” Haribhadra further asserts that there is no foundation or basis for allowing the performance of religious actions by those who are ineligible merely to protect the religious tradition from being destroyed (tīrtha-

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207 YV p. 9 v. 11: eyam ca ʾtḥālambanajogavo pāyam avivariyam tu, iyaresim thānāisu, jattaparāṇam param seyan, “And this is usually the best for the one who applies himself to [the Yoga of] meaning and to [the Yoga of] taking support. For others, who apply much effort in [the Yoga of] steady posture, etc., [this] is only conducive to prosperity.” Yaśovijaya glosses etac ca, “and this”, with pariśuddham caityavandanadandakapadaparijñānam, “purity which is thorough knowledge of dandaaka verses of the veneration of the Jina image (caityavandana).” (YVc. p. 9v. 11). I am not clear how aviparitam tu should be translated here. However, Yaśovijaya glosses aviparitam tu, with abhipṣitaparamaphalasampādakam eva, “so producing the best result as desired.” (YVc. p. 9v.10 v. 11).

208 See n. 160 and 162 above.

209 YV p. 10 v. 12: tharā u kāyavāyapāyam ahavā mahāmūrsavāo, tā aṇurāvānam ciya kāyavo eyavinnāso, “For otherwise, [the performance of the veneration of the Jina image] is mostly concerned with a physical action or an eminently false statement. Therefore, the teaching of this is to be done only for those who are capable.” Yaśovijaya glosses itharā uṭtarathā tu, “for otherwise”, with arthālambanayogābhāva vattām sthānādiyatrābhāve tu, “for when there is absence of effort to [practice] steady posture, etc.,[or] for those without [proper understanding of] meaning (arthya-yoga) and [meditation] taking support (ālambana-yoga).” (YVc. p. 10v. 12). He also glosses eyavinnāsoletad vinyāsah, “deposition of this”, with caityavandanasūtrasūradvārāraipāḥ, “consists of the teaching of the caityavandana verses.” (YVc. p. 11v.20 v. 12).

210 YV p. 11 v. 13: e desavairajuttā, jamlā iha vosirāmi kāyaṁ ti, suvai viraṅe imam tā samam cintiyavam inam, “Those who are possessed of partial self-restraint, since here in the performance of the veneration of the Jina image verses] it is heard “I abandon my body” [and] this [vow is possible only] in self-restraint. Therefore, this is to be thoroughly reflected upon.
uchedha). Such performance would be rendered nugatory (nāśa) on account of it being an improper performance of what is prescribed by the scriptures and that would be the same as the destruction of the religious tradition.\(^{211}\) The result of this would indeed be inauspicious (vakra), that is, it would result in endless pain (duranta-duḥkha), and Haribhadra asks those who fear the destruction of the religious tradition to reflect on the difference between a person being killed and a person dying a natural death.\(^{212}\) Essentially, those who promote the inappropriate performance of religious activity for the purpose of ensuring the survival of the religious tradition will find that their intention is eventually thwarted.\(^{213}\) Subsequently, Haribhadra reinforces his message about the importance of purity of mind for the performance of religious activity, such as caityavandana, by stating that a learned person (buddha) with a keen understanding of the ritual performance must undertake it in the correct manner.\(^{214}\)

2.4. The path to liberation

One of the central tenets in Jainism is that souls or jīvas is divided into two kinds, bhavya and abhavya. A soul that has the innate ability to achieve mokṣa at some indefinite time from the cycle of worldly existence is called bhavya while abhavya refers to a soul that

\(^{211}\) YV p. 12 v. 14: titthassuccheyai vi nālambanam ittha jam sa emeva, suṭṭakiriyai nāsa esō asamamjasavihānā, “In this matter, there is no basis [for saying] that there will be the destruction, etc., of the religious tradition since that [destruction is] just the same [as undertaking the improper performance of religious precepts]. The nullification of religious action [prescribed] by the scriptures is this [destruction of the religious tradition] on account of improper performance [of religious action]. Yaśovijaya glosses itthāatra, “in this matter”, with avidhyanusthāne, “in regard to the improper performance of religious precepts or injunctions.” (YVc. p. 12,15 v. 14).

\(^{212}\) YV p. 12 v. 15: so esa vamkao ciya, na ya sayamayamāriyāṇam aviseso, eyaṃ pi bhāvavvam tha titthuccheshabhīrihiṃ, “That very same thing is indeed inauspicious; there is a difference between being killed and dying a natural death. And this is to be considered in this case (iha) by those who are afraid of the destruction of the religious tradition.” Yaśovijaya glosses so esāsa esa, “that very same thing”, with sūtrakriyāvināśah, “the nullification of religious action [prescribed] by the scriptures.” (YVc. p. 12,20 v. 15). He also glosses vamkao ciya/vakra eva, “indeed inauspicious”, with …durantuḍuhkhakhala eva, “…indeed the result is endless pain.” (YVc. p. 12,26-27 v. 15). See also SP 10,14-15.

\(^{213}\) Dixit 1970: 118.

\(^{214}\) YV p. 14 v. 16: muttāna logasannam, udāhīna ya sāhusamayasabhāvam, sammaṇ payattiyavvam buhēnam aṇiṇuṇabuddhi, “Having abandoned the general opinion of people and having taken on the true meaning of the correct doctrine, it (i.e. caityavandana) is to be done correctly by the learned person whose understanding is very sharp.” Dixit (1970: 32, 118) points out that “doing things just in order to please common folk” (logasanna/lokasaṇīṇā) is one of the ten defects of character called saṇīṇā.
does not have this innate ability to achieve liberation.\textsuperscript{215} According to Jaini (2000: 109), Yaśovijaya displays some measure of doubt, in his Jñānasāra, Adhyātmataparīkṣā (v. 172) and Upadeśarahasya-svopajñā-rūkā (v. 188), as to whether there are some souls who are abhavya or incapable of liberation, even though he does not categorically reject this traditional notion.\textsuperscript{216} In the seventh verse of the Yogaviṃśikā,\textsuperscript{217} Haribhadra briefly touches on this and he asserts that the four qualities (icchā, etc.) that are essential for practising the five divisions of Yoga, discussed earlier under the heading of ‘religious activity’, are of various kinds (cittarūvā/citrarūpa). They vary according to the extent to which karmas have been completely destroyed or have subsided (khaovasama/ksayopaśama)\textsuperscript{218} for those beings capable of attaining liberation (bhavyasatta/bhavyasattva).\textsuperscript{219}

The opening verse of the Tatvārthasūtra states that the path to liberation comprises correct faith (samyang-darśana), correct understanding (samyang-jñāna) and correct conduct (samyang-cārita).\textsuperscript{220} These are known as the three jewels (ratna-traya). Cort (2001: 18) points out that these three jewels are seen as intertwined in very early important Śvetāmbara texts such as the Uttarādhyayanasūtra, and he also indicates that verses 29 and 30 in Chapter 28 of the Uttarādhyayanasūtra emphasise, “There is no conduct without faith. … Right faith and conduct are conjoined… There is no knowledge

\textsuperscript{215} TSū 2.7 (jīvabhavyābhavyatvādīna ca), Jain 1960: 54-5, SS § 268, SBT 1926: 147-9, Dixit 2000: 78-9. Wiley (2009: 21, 57) points out that this inherent ability to achieve mokṣa is awokened on encountering appropriate conditions such as seeing a Tīrthāṅkara or viewing an image of a Tīrthāṅkara, etc., and then the soul’s energy is directed away from false belief or mithyārtha towards correct faith and liberation. See also Tatia 1951: 266 n.5 and in his interesting article on bhavyatva and abhavyatva, Jaini (2000: 95-109) intimates that there is not much satisfactory discussion on this topic among either Digambara or Śvetāmbara scholars.

\textsuperscript{216} Long 2016: 183.

\textsuperscript{217} YV p. 715-16 v. 9: ee ya citterāvā tahākhaovasamajogao hūnti, tassa u saddhāpiyājogao bhavyaśattānaṃ.


\textsuperscript{219} Yaśovijaya glosses bhavyasattvānaṃ with mokṣagaṇaṣayogānaṃ, “those capable of moving towards liberation.” (YVc. p. 730 v. 9).

without faith. There are no virtues of conduct without knowledge.”\footnote{221} Jains on the mokṣa-mārga must have correct faith in and correct knowledge of the Jain worldview including epistemology, ontology and cosmology.\footnote{222} They must act properly or correctly according to that worldview.\footnote{223} Samyag-cārita is a vital element of the mokṣa-mārga as it involves the practice of restraint and discipline (saṃyama) and austerity (tapas) which lead to the subsidence and eventual destruction of conduct-deluding or cārita-mohanīya karma, particularly the four passions.\footnote{224}

### 2.4.1. Correct conduct

The correct conduct of mendicants consists of renunciation and asceticism, epitomised by the five great vows (mahāvrata)\footnote{225} and the six obligatory actions (āvaśyaka).\footnote{226} The mahāvratas are accompanied by the five kinds of care or regulation (samiti) and three kinds of control (guptī).\footnote{227} The layperson’s samyag-cārita includes twelve vows,\footnote{228} of which the five small vows (aṇuvrata) are modelled on the mahāvrata but merely varying in the extent of their observance. This path, as indicated earlier, is based firmly upon Jain karma theory and the fourteen gunasthānas. The higher or the greater goal of mendicants in relation to the mokṣa-mārga is to reduce activities and social interactions, to strive to reduce the karmic influx (both meritorious and non-meritorious karma) and finally to cease all activity completely. Fundamentally, the soul is bound by all karma, pūrṇa or apūrṇa. For a layperson, even though the ultimate goal is liberation, the lesser or inferior goal involves the performance of dharmic or meritorious activities while connected with worldly existence, resulting in happiness and prosperity (abhyudaya).

\footnote{221} On this point, see also Tatia 1951: 149 n. 4.
\footnote{223} See TSū 1.4-5 for the characteristics of the Jain worldview. Also see Jain 1960: 6-9.
\footnote{225} The five mahāvrata are: causing no harm (ahimsā), speaking only truth (satya), not taking what is not freely given (āsteya), celibacy (brahmacarya) and possessing nothing (aparigraha). See the Ācārāṅgasthātra II.151-5, TSū 7.1-2, Jacobi 1884: 202-10, Tatia 1951: 263-6, Jain 1960: 189-214, Cort 2001: 24-6.
\footnote{226} For the six obligatory actions, see Cort 2001: 25.
\footnote{227} Tatia 1951: 263.
\footnote{228} Haribhadra in the Vimsatī-Vimsīkā (1997: 64-99) has devoted chapters 9 and 10 to the proper conduct of a layperson (śrāvakadharma and śrāvaka pratima vimsīka). For details of the twelve vows for a layperson, see Cort 2001: 27-8, Qvarnström 2002: 23-30 and Yogasāstra Chapter I, Williams 1991: 55-165. See also Cort 1991: 391-420 for an examination of the mokṣa-mārga model for ideal lay conduct.
A brief digression here to discuss the dichotomy between these two objectives or *dvî-dharma*. The principle of *dvî-dharma* has been explained by Haribhadra in the *Śâstravârtâsamuccayâ* (I.20-23)\(^{229}\) and expanded upon by Yaśovijaya’s commentary, the *Syâdvâdakalpatalâ*. One kind of *dharma* relates to activities connected with worldly existence that lead to pleasure or happiness (*sûbha-karma*). The other kind of *dharma*, applying to mendicants, is the yoga of gnosis (*samjñâna-yoga*), which culminates in liberation. This doctrine as it applies to the relationship between the *vyâvahâra* and *niścaya* levels of truth,\(^{230}\) physical or material (*dravya*) and psychological or mental (*bhûva*) aspects, as well as *karma* or *krîya* and *jñâna*\(^{231}\) is widely employed by Haribhadra and Yaśovijaya in the *Yogavînîśikâ*, among their other works. In the second verse, Haribhadra classifies the first two divisions of Yoga, *sthâna* and *ūrṇâ*, as yoga of action (*kammajoga/karmayoga*) and the final three divisions, *artha*, *âlaṃbana* and *anâlaṃbana*, as yoga of gnosis (*nâṇajoga/jñânayoga*). Yaśovijaya points out that it is obvious that physical activity is involved in *sthâna-yoga* and there is activity in the pronunciation of words in *ūrṇa-yoga*.\(^{232}\) The final three divisions of Yoga are regarded as yoga of gnosis because they are concerned with the nature of direct knowledge.\(^{233}\) In the case of mendicants and laypeople, both Haribhadra and Yaśovijaya try to strike a balance

\(^{229}\) It is also stated in the *Śâstravârtâsamuccayâ* I.23 that *dvî-dharma* is known in other Indian systems as enjoyment (*bhoga*) and liberation (*mukti*); activity (*pravṛtti*) and non-activity (*nirvṛtti*); false (*mithyâ*) and true (*samvak*). See Qvarnström 1999:170-1, 180 and 2002: 8, Kumar 2013: 104.

\(^{230}\) As pointed out earlier, in the *Yogasûtaka* and its auto-commentary (p. 23-5 v. 2-6), Haribhadra defines yoga from the *niścaya* point of view in terms of the *râna-traya* because of their connection with liberation and from the *vyâvahâra* point of view as those things which lead to these three jewels. See also for English translations, Dixit 1965: 77-8.

\(^{231}\) Qvarnström (2016: 115) describes the *dvî-dharma* concept relating to *karma* and *jñâna* as “the moral [karman] aspect is concerned with activity (*pravṛtti*) in the form of proper conduct, the cognitive [jñâna] aspect with non-activity (*nirvṛtti*) in the form of a correct understanding of reality: intellectual and experiential. The former aspect is thus devoted to improving activity, the latter to diminishing and finally suppressing activity. The former includes instructions about how mental, verbal, and physical activity should be performed, the latter how these activities should be concluded.”

\(^{232}\) YVC, p. 416-17 v. 2: *atra sthânâdīśu dvayam sthânornalakṣanaṃ karmayoga eva sthânasya sâksâd ūrnasyâpyuccâryamânasvây agraṅgad uccârânaṁsâ kriyârâtpâvât, “In regard to steady posture, etc., ‘two things’ concerning steady posture and utterance of word indeed are yoga of action; clearly [this is the case] for steady posture, also [this is the case] for utterance because of the activity in the part relating to the pronunciation through the use (grahana) indeed of [the word] being pronounced.”

\(^{233}\) YVC, p. 417-19 v. 2: *tathâ trayam arthałambanamirâlaṃbhanalakṣanaṃ râjânâyo dhi evokârârtha iti jñânayoga eva arthâdînâm sâksâd jñânarâtpâvât, “Similarly, ‘three things’ consisting of meaning, taking support [of the Jina’s image] and not taking support [of the Jina’s image] are yoga of gnosis. *tu* is here used in the sense of the *eva* particle, thus *read it as* *jñânayoga eva*, ‘[referring] among its meanings, etc., exclusively to the yoga of gnosis’, because it has the nature of direct knowledge”.
between the demands of Jain ideology and the practical imperatives of everyday life. In this context, these two kinds of dharma differ in terms of emphasis, manner of expression and intention.

Returning to the topic of correct conduct, in the third verse Haribhadra introduces the connection between the five divisions of Yoga, correct conduct and the fourteen stages of spiritual development. He states that either a layperson who has reached the fifth guṇasthāna or a mendicant who is at the sixth guṇasthāna is capable or eligible to practise the Yoga of steady posture, etc.\(^{234}\) As a preliminary requirement to be fit or worthy to progress up the stages of spiritual development, one must have a fondness for and faith in the basic Jain principles that are favourable for attaining liberation.\(^{235}\) This faith can arise from seeing an image of the Tīrthaṅkara, listening to a preceptor, reading Jain scriptures, etc., thus advancing from the subsidence of the karmic matter which is responsible for false belief or mithyāva towards samyag-darśana. According to Umāsvāti in the Tattvārthasūtra, samyag-darśana is to have faith in the categories of truth (tattva).\(^{236}\) This initial stage, the fourth guṇasthāna, is called “correct faith without self-control” (avirata-samyagdrṣṭi). As stated in Umāsvāti’s auto-commentary and in Pūjyapāda’s commentary on Tattvārthasūtra 1.3, a person at this level possesses calmness, desire for emancipation, disregard of worldly objects, compassion and belief in the transmigration of the soul.\(^{237}\) The strength or energy for self-control is lacking at this level. At the fifth level (deśavirata-samyagdrṣṭi) laypeople have the strength or capacity

\(^{234}\) YV p. 4 v. 3: dese savye tahā niyamena eso carittino hoi, iyarassa biyamittam itu cciya kei icchamīti, “This [fivefold Yoga] is invariably for the person having proper conduct either partially or fully. Some maintain for another [person], certainly [the fivefold Yoga is] only the seed [of Yoga].”

\(^{235}\) According to Dundas (2002: 87), samayag-darśana “…is the actual process of faith within this triad [the above-mentioned three jewels] which is really noteworthy. For Jainism, faith does not imply some kind of blind belief but is rather the correct way of looking at things, a positive and well-informed disposition…. By putting faith at the beginning of the first rule of the Tattvārthasūtra which defines the very nature of Jainism, Umāsvāti is both drawing attention to its role as an essential component on the path to salvation and at the same time broadening Jainism’s range of spiritual reference beyond early Hinduism for whom faith, at least textually, did not have such a central and formally enunciated position.”

\(^{236}\) TSū 1.2: tattvārthasādhdhānam samaygadarsana. In TSū 1.4 Umāsvāti states that the categories of truth comprise souls; non-souls; the inflow, binding, stopping the inflow and elimination of karmic particles; and liberation from worldly knowledge (jīvājīvāśrayavandhasamantarānirjarānokāsttattvaṃ). See Saṅghvi 1977: 4-13, Dīxīt 2000: 8-10, Jain 1960: 4-8, Tatia 1994: 5-6, SS § 10-21, SBT 1926: 32-42, Cort 2001: 18.

\(^{237}\) SBT p. 32: …prasāmasamveganirvedānukampāstikyābhivyaktilakṣanaṃ tattvārthasāddhānaṃ samaygadarsanānāṃ iti. See also SS § 12.
for partial self-control or abstinence (desavirati-cārita) over the passions such as desire, aversion, etc., and are thus able to formally receive the small vows or anuvrata.

However, it is only at the sixth level (sarvarirata-samyagdrṣṭi) that an aspirant takes the five great vows or mahāvrata thereby becoming a mendicant. As such, they have the fortitude for full abstinence or renunciation (sarvarirati-cārita) even though they still have some spiritual inertia or pramāda. In affirming Haribhadra’s stipulation in verse three, Yaśovijaya elaborates that it is possible for those at the fifth or sixth stage of spiritual development to practise the above-mentioned karmayoga and jñānayoga because some portion of their cārita-mohanīya karma has subsided and some has been completely destroyed.238 Again, in promoting the unifying framework and continuity of Yogaviṃśikā with Haribhadra’s other yoga texts, Yaśovijaya draws on the Yogabindu by pointing out that those who have at least partially achieved proper conduct are also capable of practising adhyātmayoga, etc.239

In addition, Haribhadra suggests that some maintain that for those who are not at either the fifth or sixth guṇasthāna the practice of Yoga of steady posture, etc., is only the ‘seed’ (bīya-mittalbīja-mātra) of Yoga. Yaśovijaya clarifies this by again referring to Yogabindu and employing the dvi-dharma framework. From the niścaya point of view, the practice of sthāna, etc., is certainly Yoga for a person at the fifth or sixth guṇasthāna since they are inclined towards perceiving the truth through their conduct that is conducive to liberation. However, for those who are either at the fourth stage of spiritual development or who are not bound by the karma of rebirth again (apunarbandhaka)240, the practice of

238 YVc. p. 425-26 v. 3: …kriyārūpasya vā śya cāritramohanīyakṣayopaśamanāntarīyaḥkataḥ…
239 YVc. p. 426-28 p. 5 v. 3: desādhibedataś citram idam coktam mahātmabhīḥ, atra pūrvodito yoge ʻdhvātmadhīḥ sampravartate, “And this (i.e. conduct) of various kinds has been explained individually as partial, etc., by the great souls. In this case, the yoga as earlier declared as pertaining to the self (adhyātma), etc., arises.” (YB v. 357). The five sequential stages of yoga, including adhyātmayoga, explained by Haribhadra in YB have been discussed in this thesis in the section dealing with religious activity.
240 For more details on the term apunarbandha, see YB p. 195-220 v. 178-251, Dixit 1968: 47-65; YŚ p.28 v. 13 and English translation by Dixit 1965: 79. See also Dundas 2007: 158 and 241 n. 160 for a discussion on Haribhadra’s and Yaśovijaya’s definition of the term apunarbandhaka which includes Dundas’s citation from Yaśovijaya’s Uvasarānasūtra v. 22: “the apunarbandhaka is one who does not perform evil with a violent disposition, does not respect continued existence and everywhere resorts to an appropriate disposition.”
Yoga of steady posture, etc., is the seed of Yoga. In other words, the ideal practice of this Yoga is undeveloped and has the potential to be practised with the appropriate level of self-control. Nevertheless, from the vyavahāra point of view, those who are in the state of apunarbandhaka or samyag-drṣṭi are the masters of the Yoga of steady posture, etc., on account of usage or custom (upacāra).

It would appear that further justification for Yaśovijaya’s explanation from the niścaya point of view may also be found in another of Haribhadra’s yoga texts. The Yogadrṣṭisamuccaya (v. 21-2) states that a person at the initial stage, called mitrā-yoga, of yogic development (drṣṭi) accumulates the “seeds of yoga” (yoga-bīja) which lead to mokṣa. The person who has acquired the seeds of yoga has a pleasant mind (kuśala-citta) and undertakes pure (saṁśuddha) actions such as paying homage (namaskāra), performing prostration (praṇāma), and so forth to the Jinas. The person also develops fear for worldly life, performs noble deeds, serves their preceptors with humility, cultivates compassion for others who are suffering, etc. It is arguable that these are substantially the same as the characteristics present in a person at the fourth stage of spiritual development as mentioned by Umāsvāti in his auto-commentary in the Tattvārthasūtra (see discussion above). In this regard, Haribhadra states in the eighth

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241 YVc. p. 521,22 v. 3: mokṣakāruṇībhūta cāritrata tatvasamvedanāntarbhūtavatena sthānādikam cāritriṇa eva yogah apunarbandhakasamyagdrṣtos tu tad yogabījam iti niścayanayābhimaṇaḥ panthāḥ, “The path maintained from the absolute point of view is ‘steady posture, etc., certainly for a person having proper conduct with the internal disposition for perceiving the truth through conduct becoming the cause for liberation is Yoga but that (i.e. steady posture, etc.,) is the seed of Yoga for [the one who is at stage of spiritual development of] correct faith (samyagdrṣ) and not bound [by rebirth karma] again (apunarbandhaka).” See also YŚc. p. 23-4-7 v. 9.

242 Following Haribhadra and quoting v. 369 and 370 from YB, Yaśovijaya (YVc. p. 520-24 v. 3) says: vyavahāranivas tu yogabījam apy upacāreṇa yogam evan eva ca vyavahāranavayāṃพurnarbandhakādāyaḥ sthānādiyogasvāminah… He further (YVc. p. 524-25 v. 3) says: apunarbandhakasyāyaṃ vyavahāreṇa tātttvikāh adhyātmabāvānārūpam niścayenottarasya tu. “For the one possessing not bound [by rebirth karma] again (apunarbandhaka) this (yoga) which consists of pertaining to the self (adhyātma) and reflection (bhāvana) is genuine according to the customary [point of view], but for the superior one [it is genuine yoga] according to the absolute [point of view].” (YB v. 369). Yaśovijaya glosses …uttarasya tu, “but for the superior one”, with cāritriṇa eva, “indeed for the one possessing proper conduct.” (YVc. p. 61 v. 3).

243 YDS p. 79 v. 21 and 22.

244 YDS p. 79 v. 23: jīneṣu kuśalaṃ cittaṃ tananākṣāra eva ca, praṇāmādi ca saṃśuddhaṃ yogabījam anuttamam.


246 In YŚc. p. 28,6,15 v. 14, Haribhadra indicates that similiar characteristics are possessed by an adherent at the fourth gunasthāna.
verse of the *Yogavimśikā* that the result of practising *icchā-yoga* is compassion, *pravṛtti-yoga* is complete disregard for worldly objects, *sthiti-yoga* is desire for liberation and *siddhi-yoga* is subsidence of kaśāya. However, since these are applicable to an adherent at the fifth or sixth guṇasthāna there seems to be an inconsistency between Haribhadra and Umāsvāti concerning the stage of spiritual development of the possessor of these qualities. Yaśovijaya resolves this apparent inconsistency by saying that these qualities are ordinary or superficial (*sāmānya*) at the fourth guṇasthāna but they are special or genuine (*viśiṣṭa*) at the fifth and sixth guṇasthāna.

### 2.4.2. Liberation

As stated earlier, Jains must have correct faith in and correct understanding of the Jain worldview, and must act properly or correctly according to that worldview to attain liberation. Essentially, this worldview is expressed in *Tattvārthasūtra* 1.4 in terms of categories of truth (*tattva*) comprising: souls or sentient beings (*jiiva*); non-souls or matter (*ajīva*); the inflow (āśrava), binding (*bandha*), stopping the inflow (*saṃvara*) and elimination (*nirjara*) of karmic particles; and finally the attainment of liberation (*mokṣa*) from all karmic influence.

The very first word of the *Yogavimśikā* is *mukhya/mokṣa* and it concludes with the word *nivvāṇa/nirvāṇa*. Both these words are used in Jainism to refer to the concept of liberation. While great importance is attached to this concept, it would appear that

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247 *YV* p. 81.2 v. 8: *ānukampā nīveo samvego hoi taha ya pasamu tī, eesim anuśāvā icchāṇaṃ jahāsambhān.*

248 Yaśovijaya categorises compassion as *dravya-ānukampā* and *bhāva-ānukampā*. He says (*YVc*. p. 83 v. 8): *… ānukampā dravyato bhāvataś ca yathāsakti dukhhitadukkhaparihāreccāḥ, “compassion, physical or material aspect and mental or psychological aspect, is the ‘will’ to remove the suffering of those who are in distress according to one’s power.”*

249 *YVc*. p. 84.5 v. 8: *saṃvegaḥ* is glossed with *mokṣābhilāśah, “desire for liberation.”*

250 *YVc*. p. 83 v. 8: *prasamā, “calmness”, is glossed with krodhakāndviṣayatpravṛgitāpaśamah, “the subsidence of the thirst for sense objects and the inclination for anger.”*

251 *YVc*. p. 87.9 v. 8. Since I have not considered the commentary for this verse in detail, further work needs to be done for a more thorough clarification of this matter.

252 The meritorious (*punya*) and demeritorious (*pāpa*) types of karma are included under āśrava.

253 *YV* p. 19 v. 20.
Haribhadra does not consider it necessary to explain either of these words here.

Although, Yaśovijaya indicates that liberation is great bliss (mahānanda). However, Haribhadra in his other texts dealing with yoga provides an insight into the meaning of mukkha/mokṣa and nivṛṇa/nīrṇa. He explains in the Yogabindu that the soul or the self (ātman) is attached to worldly existence (saṃsāra) because of its connection with karmas and when it is separated from karmas there is liberation. In addition, Haribhadra says that liberation is devoid of pain from sensual enjoyment because of the destruction of all karmas. In his auto-commentary for the Yogaśataka, Haribhadra again explains that liberation is the destruction of all karmas (kṛṣṇakarmakṣayō mokṣaḥ). Thus, Haribhadra affirms the orthodox view of mokṣa as expressed by Umāsvāti in the Tattvārthasūtra. Following in the same vein, in the Yogadrśīṣamuccaya it is asserted that, having eliminated ghātiyā karmas, the highest liberation (param-nirvāṇa) is attained on cessation of all activity (aṣṭāṅgauṣṭya) and destruction of the ailment of worldly existence (bhavavyādhikṣaya). To achieve this, of the five divisions of Yoga discussed earlier, the final two, ālambana-yoga and anālambana-yoga, are the most important. Also, in the eighteenth verse of the Yogaviṃśikā, it is indicated that caityavandana alone, as a true religious practice, can lead to liberation. This true religious practice (see discussion above) does not form part of the five divisions of Yoga and it is understood to be fourfold—joy, devotion, practice of precepts and a state of non-attachment. This non-attachment or asamgata is equivalent to anālambana-yoga and Yaśovijaya comments that this is because anālambana-yoga is characterised by the abandonment of attachment.

254 YVc. p. 18 v. 1: …mokṣaṇa mahānandena….
257 YŚc. p. 23,11 v. 2: …mokṣena… is glossed with kṛṣṇakarmakṣayō mokṣaḥ….
258 TSū 10,3: kṛṣṇakarmakṣaḥ mokṣaḥ.
259 See YDS p. 121 v. 184, 186. See also YDS p. 120-3, v. 182-93 and for English translations, see Dixit 1970: 82-7, Chapple 2003: 142-4.
260 YVc. p. 17,9,10 v. 18: …caramo yogo ‘nālambanayogo bhavati saṅgatyāgasya evaṇālambanalakṣaṇatvād iti bhāvaḥ.
2.4.3. Meditation without support (anālambara-dhyāna)

Haribhadra declares that “taking support” is twofold in the sense that, initially, the adept is to practice meditation (dhyāna) on the form of the Jina (ālambara-yoga) and, once this has been mastered, they meditate on “the formless supreme”, that is, they remain engrossed in the true qualities of the Jina, such as omniscience,261 which are subtle (suhumalśūkṣma) as they are beyond the senses (i.e. invisible or intangible), is anālambara-yoga.262 Yaśovijaya suggests that the most appropriate form of the Jina as the object for meditation is the one in which the Jina is seated in the samavasaraṇa,263 representing the radiant majesty befitting one who has attained omniscience and is giving their first sermon. In addition, he stresses that at this stage the cognition of the object of meditation in that form of the Jina takes place at the level of the senses as it is visible or tangible.264 This is indicative of the fact that the level of support taken in ālambara-yoga is less subtle than in anālambara-yoga.

Even though there is some support being taken during the process of meditative absorption or merging (āpatti) with the nature or qualities of the formless supreme,265 it

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261 In Jainism kevala is used as a synonym for kevalajñāna (see MW s.v. kevala) which is generally translated as “omniscience” or “isolated knowledge”. In the context of the meaning of kevalin, Dundas (1985: 166-7) discusses the concept of ‘omniscience’ in Jainism, and notes: ‘There are innumerable descriptions and definition of the kevalin in Jaina literature. The precise meaning of the term is ‘possessing that (knowledge) which is isolated, unique’. It can best be defined both as ‘omniscience’ in the literal sense of that knowledge which enables its possessor to know all substances in all their possible modifications including their temporal aspects and, more indirectly, ‘the final consummation of moral, religious and spiritual life’ or simply ‘self-knowledge’. It is important to establish the difference between the kevalin who is the enlightened and perfect man and the tīrthankara. A tīrthankara is not only a person who has attained kevala knowledge but is also one of the twenty-four figures who make a tīrtha. This word may be taken in the sense of ‘ford (across the river of rebirth)’ but in canonical terms it is more than that, the tīrtha being both the doctrine and the community. A tīrtha maker is a kevalin who appears at periodic intervals to establish a community by preaching the doctrine whereas a kevalin is merely an exalted member of the community.” See TSū 1:30 and 10:1, Tatia 1951: 268-9, Singh 1974: 47-70, Wiley 2009: 123.

262 YVc. p. 17 v. 19: ālambaranam pi evam, rāvam arūpī ya itthā parama tī, tagguṇaparāṇārūpo, suhūmo anālambara nāmā, “Moreover, this [Yoga of] taking support (ālambara), in this regard, thus is [of two kinds, on] the form [of the Jina] and [on] the formless supreme. That which consists of transformation into the qualities of that, which is subtle, is called [the Yoga of] not taking support (anālambara).” Yaśovijaya cites SP v. 14:1 (see Appendix I) which substantially reflects this notion of the twofold ālambara.

263 YVc. p. 17a16 v. 19: ālambanam api etat prākaranikabuddhissanīhitam atra yogavicāre rūpi samavasaraṇaḥjañānipatapratimādilakaṇām ca punah arūpī paramah siddhātma ity evam dīvīdham.

264 YVc. p. 17b19: ...sahālambanena ca kṣaṭrādijñānāsvayayena pratimādina vartata iti sālambaraḥ.

265 YVc. p. 17c10 v. 19: Yaśovijaya glosses arūpī paramah, “the formless supreme”, with siddhātma, “the perfected self”. He also uses the terms siddhātman, “perfected self”, and paramātman, “supreme self”, interchangeably.
is negligible. Yaśovijaya says this is analogous to the situation where it is said that ‘the gruel has no salt’ when in fact there is only very little salt. In other words, it is not contradictory to say that there is “no support” in referring to the process as “anālambana-yoga or nirālambana-yoga.” It is understood that the practitioner has now reached the seventh guṇasthāna, complete self-control without carelessness (apramatta-virāti). At this stage, all the practitioner’s thoughts are quietened and through purity of thought complete mastery over the three jewels is achieved. According to Yaśovijaya, nirālambana-dhyāna is possible due to the practitioner’s potential for meditation without form and capacity to become imbued with the qualities of the supreme. Elaborating upon this, Yaśovijaya refers to the meditative practices, rūpātīta (being one of the three bhāvanas) and śukla-dhyāna. Mahetā (2000: 127), among others, suggests that the three bhāvanas referred to are piṇḍastha, padastha and rūpātīta. Šubhacandra and Hemacandra include rūpātīta as a type of dharma-dhyāna or “virtuous meditation”. In Tattvārthasūtra 9.37 Umāsvāti states that those at the seventh guṇasthāna are capable of undertaking dharma-dhyāna. Yaśovijaya indicates that it is nirālambana-yoga when those at the seventh stage of spiritual development undertake rūpātīta or “abstract meditation (pranidhāna) on the qualities of the perfect soul which are beyond form”. Even though nirālambana-yoga is part of śukla-dhyāna or “pure meditation”, which according to the autocommentary on Tattvārthasūtra 9.39 is only possible at the eleventh and twelfth stages of spiritual development, it is still

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266 YVc. p. 1718-19 v. 19: ...anālambana ṉāma yogyah arūpyālambanasyeṣadālambanatvena alavanan yavāgūḥ ity atrevātā naḥpadapavrīttī avirodhāt.
267 YVc. p. 1911-13 v. 19. See also Appendix I.
268 Early texts such as the Uttarādhyayana Sūtra (XXIX. 72), Sbāṇaṅga Sūtra (IV. 61-72), etc., and later texts such as the Tattvārthasūtra (9.27-46), Dhyānāsātaka (v. 69-93), etc. classify meditation (jhāna/dhyāna) into four kinds, of which pure meditation (sukka/sukla) is the final one. Śukladyāna is further divided into four types—the first two types are only possible for those who are at the eleventh and twelfth stages of spiritual development, the third type at the thirteenth stage and the fourth one at the fourteenth stage of spiritual development. See Tatia 1951: 291-3, Jain 1960: 272-6, Saṅghavī 1974: 343-7, Jaini 1979: 257-8, Ohira 1981: 267-7, Bronkhorst 1993: 32, Qvarnström 2001: 174-7, Hemacandraśī Yogaśāstra XI. 1-12 and Šubhacandraśī Jñānārṇava XXXIX. See also Dhyānāsātaka v. 69—aha khaṃti-maddha ’jjava-muttio jinaṃvapavahūṇio ālambanāṁ jehim sukka-jhānām samāruhāi. This suggests that pure meditation is undertaken with support (ālambana) from qualities such as forbearance (khaṃtī/ksmā), humility (maddvamṛdutā), straightforwardness (jjava/jhūṭa) and freedom from greed (muttī/mukti). Haribhadra has also composed a commentary (tiṣā) on the Dhyānāsātaka.
269 The meditation practice of rūpātīta or rūpavārjita is one of four meditation practices introduced by Šubhacandra in the Jñānārṇava (XXXIV-XXXVII) and later adopted by Hemacandra in the Yogaśāstra X. See Tatia 1951: 283-91 for a discussion on dharma-dhyāna.
possible for those at the seventh gunasthāna because rūpātīta is equivalent to nirālambana-yoga since, essentially, both involve meditation on the qualities of the Jina.

Yaśovijaya, citing the Yogadrśṭisamuccaya and Šoḍaśakaparakarana, states that to proceed up to the eighth gunasthāna, known as apūrvakarana or “capacity to generate a series of varied novel experiences,” on the ladder of annihilation (ksapakāśrenī), the practitioner of anālambana-yoga must have an ardent desire to see the highest reality which proceeds without abatement. The meditator is free from worldly attachment by means of the yoga of self-exertion (sāmarthya) consisting of the abandonment of virtues (dharma-sanātikṣa) of subsidence-cum-destruction karma such as endurance (kśānti), etc. At this stage the practitioner attains special purification resulting not only from the reduction in nature, duration and intensity of the previously bound harmful karmas but also from accumulating beneficial karma of reduced duration and intensity. When anālambana meditation is practised vigorously, the level of purity increases at a faster rate than ever before (apūrva) and the practitioner gradually moves towards the realisation of the highest reality or omniscience.

Yaśovijaya uses the following analogy or metaphor of ‘the archer and his bow’ to explain this process. He compares the archer to a practitioner, the arrow to meditation or absorption, the bow to the ladder of annihilation and the target to the realisation of the highest reality or omniscience. More specifically, anālambana-dhyāna lasts until the

271 See Appendix I for YDS v. 5 and SP 15.8.
272 YVc. p. 18; v. 19: svarūpākāśaśrenalidvītyāpūrvakaranabhiavikṣāyopaśamikaksāntyāiddharmasamānāyāśapāsāmarthiyagato nissagānavaranatapravṛttā yā paratatvadarśanecchā tallakṣāno manātāyaḥ.
273 From the eighth stage onwards, a person can progress on the ladder of spiritual development either by suppressing the passions or by completely eliminating them. The first progression is from the eighth to eleventh gunasthānas and is known as upaśama-śrenī or “ladder of suppression”. The second one is from the eighth to tenth and then twelfth gunasthānas and is known as kṣapaka-śrenī or “ladder of annihilation”. See Tatia 1951: 275-6 for more details about this.
274 Sāmarthya-yoga is one of the three broad divisions of yoga that form the basis of Haribhadra’s treatment of yoga in the Yogadrśṭisamuccaya.
276 See Tatia 1951: 258 for an explanation of the concept of “subsidence-cum-destruction” karma.
277 Haribhadra discusses this concept in his YDS p. 71 v. 9 and YDS c. p. 71 v. 9.
278 See Tatia 1951: 269-75 and 270 n. 3 on the purification process and the binding of the karmic matter of appreciably less duration, especially during the apūrvakarana process.
arrow is released by an archer who is abstinent from the bow called kṣapakaśreni. As soon as that arrow, which is called dhyānāntarika,280 is released then the target (i.e. the seeing of the highest reality or the supreme light) is attained. At this moment, the practitioner reaches the thirteenth guṇasthāna (sayoga-kevalin). Thus, the landing of the arrow is likened to the achievement of omniscience, and, consequently, anālambana-yoga is no longer necessary as the result has been attained.281 Even though the omniscient one or kevalin has yet to attain liberation, Yaśovijaya explains that from now on, there is no further necessity for any support or ālambana because there is no longer any desire for knowledge as it has been achieved. In addition, since meditation is not just about restraining the mind but is also about restraining activities and the senses (karaṇa),282 there is no longer any effort necessary for certain types of activities and only negligible effort is required in restraining the remaining subtle activities. On the attainment of omniscience all the gross and subtle activities of the mind and speech-organ plus gross activity of the body are absolutely stopped. Only the subtle activities or movements of the body such as respiration, etc. remain until the fourteenth guṇasthāna (ayoga-kevali). Of the five states of bondage (passions, false belief, non-abstinence, spiritual inertia and activity) mentioned earlier, the only one remaining at the thirteenth guṇasthāna is activity.283

Before going on to deal with the results of nirālambana-dhyāna, Yaśovijaya once more makes reference to the two levels of truth. There is nirālambana-dhyāna from the absolute point of view where the meditator is focussing on the innate qualities of the self. In addition, according to Yaśovijaya, when the meditator is investing the self with

281 YVac. p. 18,5,21 v. 19: alabdhopararattvas tallabhāya dhyānārūpena pravrīto hyanālambanayogah sa ca kṣapakena dhānurdhareṇa kṣapakaśrenyākhyādhanurdunde laksyapaṭarattvābhimukham tadvedhāvisamvādityā vyāpārīto yo bānas tatsthitāyah āyvat tasya na mocanam tāvad anālambanayogayāpārah yadā tu dhyānāntarikākhyam tattvamocanam tadā visamvādityatapatamatamanātrād eva laksyavedha itiṣupātakalpah sālambanah kevalajñānapraṇāsā eva bhavati na tvaanālambanayogayāpārah phalasya siddhatvād iti nirgalitārthah. See also Appendix I for SP 15.9 and 15.10.
qualities of the Jina, from the customary point of view, there is still nirālambana-dhyāna because part of nirālambana is connected with knowledge of the self through resemblance with the supreme self which also brings about the destruction of delusion. In support of this, Yaśovijaya quotes Kundakunda himself where Kundakunda says that the meditator knows the self and their delusion is destroyed when they know the Jina through the states of substance, qualities and modes (i.e knowledge gained from the customary point of view). Therefore, perhaps revealing an inconsistency in Kundakunda's logic, Yaśovijaya is suggesting that, from the customary point of view, knowing and realising the self is also possible through anālambana or nirālambana-dhyāna.

2.4.4. Results of meditation without support

Haribhadra concludes his work by identifying the series of results from the practice of nirālambana-dhyāna that lead to the achievement of omniscience and ultimately final liberation or nivṛśṇa/nirvṛśṇa. During nirālambana-dhyāna there is total elimination of deluding karmas which are responsible for the passions, such as attachment, and consequently the process of the ladder of annihilation or kṣapakaśrenī is complete. Yaśovijaya points out that at this stage the practitioner has a mental disposition (āśaya) that reflects the accomplishment of the yoga of pertaining to the self (adhyātma), etc. (see discussion above). He then says that nirālambana-dhyāna in other traditions such as the classical Yoga of Patañjali is acclaimed as samprajñāta samādhi or “conceptual

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284 YVc. p. 19: jō jānai arīhānte davaṭṭaśeṣoṁ nātāpajjāyatātthehim, so jānai appānām mohō khalu jāi tassa layām, “He, who knows the worthy ones through the states of substance, qualities and modes, knows the self [and] indeed his delusion goes to destruction.” (pra.sā. 1-80.). This quotation is from the Pravacanasāra composed by Kundakunda (fourth to eighth century C.E.) who was a revered and influential mendicant-scholar within the Digambara tradition. See Upadhye 1964: 1-23, Johnson 1995: 91-7 (for an extensive discussion on the problems in dating Kundakunda), Dundas: 2002: 107-10, Wiley 2009: 125. Cf. Upadhye's (1964: 392) translation of Pravacanasāra 1-80: “He, who knows the Arahanta with respect to substantiality, quality and modification, realizes himself; and his delusions, in fact, dwindle into destruction”.


286 YV p. 19: evamhī mohāṣeṣaṁ sādhi na kevalam ceva, tat tato ajogajogā kāmenā paramam ca nivṛśṇam, “When there is this (i.e. meditation without taking support), there is a traversing of the ocean of delusion, the ladder [of annihilation is completed] and indeed omniscience. Then there is the attainment (jogā) of non-activity (ajogā) and in due course liberation, which is the highest.”

287 See the earlier discussion about āśaya in the context of purity of mind.
absorption”.\textsuperscript{288} Then through nirālambana-dhyāna, the final result, omniscience (i.e. complete knowledge) is achieved and this is recognised in other traditions as asamprajñāta samādhi or “conceptual absorption”.\textsuperscript{289} According to Yaśovijaya, asamprajñāta samādhi is twofold—a state of omniscience with activity (saṣayoga-kevali),\textsuperscript{290} which arises from the complete destruction of the activities of the mind consisting of conceptual knowledge, and a state of omniscience without activity (ayoga-kevali),\textsuperscript{291} which arises from the complete destruction of subtle movements, such as respiration. Following Haribhadra, Yaśovijaya states upon achieving omniscience the source of activity (vṛttiḥiba) is “burnt” (dāha), that is, the cycle of worldly existence (saṃsāra) comes to an end. This state is commended as the rain-cloud of virtue (dharmamegha) by followers of Patañjali, as the eternal self (amṛtaṁ), as the enemy of mundane existence (bhavaśatru), as the arising of liberation (śivodaya), the bliss of clarity (sattvānanda) or the supreme (para) by various other traditions.\textsuperscript{292} After reaching this state, the practitioner realises the ultimate goal of final liberation or nirvāṇa.

3. Conclusion

The fundamental objective of this thesis has been to gain a new perspective on Haribhadra’s definition of “yoga” as found in his Yogavimśikā, and on Yaśovijaya’s enlivening interpretation of the terse and often cryptic verses of Haribhadra’s text. It is to be hoped that this objective has been realised by providing an annotated translation of the Yogavimśikā together with its commentary on nine selected verses and an analysis of them.

\textsuperscript{288} Yaśovijaya, following Haribhadra’s YB v. 419, employs the hermeneutic tool of nirukti to rationalise equating the term samprajñāta with this process in Jain terms (see Appendix I). See YB p. 272 v. 419 together with its commentary and English translation by Dixit 1968: 110. The term samprajñātasamādhi is used by Patañjali in his Yogasūtra, see Woods 1914: 40-8, 94-100, Hariharānanda 1963: 41-52, Maas 2009: 263-282. Larson 2012: 73-96.

\textsuperscript{289} The term asamprajñātasamādhi is used by Patañjali in his Yogasūtra. For an explanation about this term see YB p. 272 v. 420-421 together with its commentary and English translation by Dixit 1968: 110-11.

\textsuperscript{290} This is a reference to the thirteenth stage of spiritual development (i.e. saṣayoga-kevali-guṇasthāna). See also Tatia 1951: 179-80 and Jain 1992: 274.

\textsuperscript{291} This is a reference to the fourteenth stage of spiritual development (i.e. ayoga-kevali-guṇasthāna). See also Tatia 1951: 179-80 and Jain 1992: 275 and 280-7.

\textsuperscript{292} YVc. p. 20\textsubscript{12-14} v. 20. See YB p. 273 v. 422 and English translation by Dixit 1968: 111.
Haribhadra and Yaśovijaya essentially maintain a characteristically Jain stance in terms of their framework, technical terminology, etc. and neither of them base their views on any other Indian philosophical systems, such as Patañjaliś Yogasūtra. Haribhadra generally upholds the established basic meaning of the term “yoga” found in Jain sources, that is, the activity of the body, speech and mind which attracts the influx of karmic matter under the influence of passions. It is only on complete cessation of these activities (ayoga) and the influence from passions that the self is free from any association with karma and achieves liberation. In this regard, yoga is not defined in terms of a pathway or process that leads to liberation. Yet, in his yoga texts, Haribhadra employs the term “yoga” to refer to not only activities but also to a method or a process for performing meritorious religious practices, such as caityavandana, dhyāna, etc., which ultimately lead to liberation. In a similar vein, Yaśovijaya affirms in his commentary that the state of yoga is the activity of the self that is the cause for liberation.

In taking Haribhadra’s lead, Yaśovijaya clearly establishes the importance of mental purity in proceeding along the yoga path laid out in the Yogavimśikā. This is demonstrated by the degree to which his commentary is dedicated to expanding upon this concept, mainly in relation to the first verse of this text but also in various places throughout his commentary. Further, Yaśovijaya also asserts that the mere physical performance of a religious action is ineffective as it is not conducive to liberation. Both the author and the commentator specify that the correct conduct of the aspirant is a necessary pre-condition for the performance of religious activity.

The first three and the concluding verses with their commentary are crucial for an understanding of Haribhadra’s central premise of defining yoga in terms of religious activity, purity, correct conduct and liberation. Nevertheless, what undoubtedly emerges from the examination of this text is that Yaśovijaya and Haribhadra present the daily practice of caityavandana as the epitome of religious activity that leads to liberation. Concurring with Haribhadra, Yaśovijaya explains that the practice of caityavandana is of itself a cause for liberation when it is performed with tranquility arising from the mental purity produced by virtuous behaviour. In addition, the notion of bhakti is highlighted by explaining this practice of caityavandana in terms of the practices of supreme joy (prīti)
as well as devotion with reverence (bhakti). The importance of caityavandana may be evident from the fact that at least nine verses (i.e. 9, 10, 11, 12, 13, 16, 17, 18, 19) together with their commentary are dedicated to the subject of caityavandana and another three (i.e. 14, 15 and 20) are indirectly related to it. Further consideration of the commentary for verses eleven to sixteen is necessary for a deeper understanding of the significance of caityavandana.

The application of the tenet of dvi-dharma is ubiquitous in Yaśovijaya's commentary. For instance, in a number of places he presents the niścaya and vyavahāra points of view to strike a balance between the demands of Jain ideology and the practical imperatives of everyday life for devout laypeople and mendicants in adopting the practices proffered in Haribhadra's text.

In drawing to a close, it is to be hoped that this thesis has shed light upon the key concepts inherent in Haribhadra's statement to the effect that all religious activity having the quality of mental purity and that leads towards liberation is Yoga. Ultimately, this yoga path is equated with dhyāna as he concludes his work by identifying the series of results from the practice of nirālambana-dhyāna that lead to omniscience and, eventually, final liberation.

Finally, in a paper published in 1975, “The Jainas and the Western Scholar,” P.S. Jaini noted that Jainism, despite its antiquity and the richness of its literature, and despite the fact that it represents the sole surviving non-Vedic tradition in India, has never received the serious attention of the Western scholar. Since Jaini made that statement, in fact, apart from the work of Balbir and Caillat (1999), Qvarnström (2002), Chapple (2003), Dundas (2012), and some collected essays in Yoga in Jainism (2016), relatively little has been published in English on Jain Yoga. Yaśovijaya's thorough and extensive treatment of this short text, the Yogavimsīkā, demonstrates that it is obviously regarded as an important text within the Jain tradition. Thus, a more detailed study of Yaśovijaya's various works, including his texts on Yoga, is certainly a desideratum.
Appendix I

An annotated translation of the Yogavimśikā
together with commentary
on verses 1, 2, 3, 9, 10, 17, 18, 19 and 20
Yogaviṃśikā

[1]

|| aśm namaḥ || atha yogaviṃśikā vyākhyaḥ

|| aśm namaḥ\(^{293}\) || Now the Yogaviṃśikā is explained.

mukheṣa jोyāṇo, jोgо savvo vi dhammavāvāro |
parisuddho vinneo, ṭhāṇāi gо visesēna || I||

1. Because of [its] connection with liberation, all religious activity which is pure is to be understood as Yoga,\(^{294}\) particularly steady posture, etc.

mukheṣa tti | mokṣeṇa mahānandena yojanāt sarvo 'pi dharmaṃ pārāḥ
sādhor ālayavihārabhāṣāvinayabhāṣātanādikriyārupo yogo viṃśeṇa | yojanād yogo iti vyutpattya rthāṅgrī tamokṣakāraṇībhūtātmavyāpārātvarūpayogalakṣaṇasya sarvatra
gaṭaṃnaṇatvāti | kīrṣṭo dharmaṃ pārā yogāḥ ityāha pariṣuddhāh
prāṇidhānādyāśayaviṣuddhimān, anīdrśasya dravyākriyārūpatvena tucchatvāt | uktāṃ ca

[Regarding the verse beginning] “with liberation.” Because of [its] connection with liberation, with great bliss, all religious activity, consisting of activities of

\(^{293}\) Yaśovijaya usually starts his texts and commentaries with the auspicious benediction or invocation, aśm namaḥ, a seed (bīja) mantra, in connection with Sarasvatī, (sometimes also known as Śāradā), the goddess of knowledge and wisdom (see Kāpadiyā 1966: 1:11, the leading source on Yaśovijaya’s extensive biographical study and see also Mahētā 2001: 1). Dundas (2002: 214 with reference to Cort 1987: 236 and Ghosh 1974: 78-98) notes, “…the oldest known image of Sarasvatī, who is revered by the Hindus as the goddess of wisdom, is in fact Jain, and dates from early in the first century CE. The Jain Sarasvatī is depicted squatting in the same position in which Mahāvīra attained enlightenment with a sacred book in her hand, indicative even at that early stage of her position as the tutelary deity of the Jain scriptures and the goddess who is invoked to help dispel the darkness of knowledge-concealing karma.” Thus, Sarasvatī is also known as Śruti devatā as she presides over the teachings (śrūta) of the tīrthāṅkaras. She is worshipped as Vāgīṣvārī, a tantric goddess in medieval Jainism and even now is the first goddess to be worshipped on Mt Śatrūṭā, which is the holiest of all Śvetāmbara pilgrimage sites, and is worshipped by not only female mendicants and lay women but also by male ascetics and laymen. See also Cort 1987: 236-55 on the Jain goddess tradition and 2001: 152, 168 and 171.

\(^{294}\) For the purpose of this translation, where the word yoga is used in a collective sense to refer to the five divisions (steady posture, etc.) first mentioned by Haribhādra in verse 1, upper case “Y” has been used. For all other situations, lower case “y” is used.
a mendicant such as dwelling, wandering, speech, modesty, wandering about for alms, etc., is to be understood as Yoga. Thus it is Yoga because of the connection, because of the state of connection, in every case for the definition of yoga following the meaning derived from the form or nature of activity relating to the self being a cause for liberation. The religious activity which is Yoga, what is it like? He says pure, possessing purity of mental disposition such as respectful conduct, etc., unlike [the religious activity] consisting of physical action because of the worthlessness (tucchā) [of physical action]. And it is said:

āśayabhedā ete sarve 'pi hi tattvato 'vagantavyāḥ
bhāvo 'yam anena vinā ceṣṭā dravyakriyā tucchā || (Śoḍāśaka 3.12)

For certainly all these [respectful conduct, etc.] together are to be understood truly as divisions of mental disposition (āśaya). This [fivefold division of āśaya] is disposition of mind (bhāva). In the absence of this, [religious] activity is [merely] physical action, which is worthless. (Śoḍāśaka 3.12)

ete praṇidhānādayah sarve 'pi kathaṅcit kriyārūpatve 'pi tadupalakṣyā āśayabhedāḥ
ayam ca pañcaprakāro 'py āśayo bhāvah anena vinā ceṣṭā kāyavānmanovyāpārārūpā
dravyakriyā tucchā asārā ahbhāṣitaphalāsādhaṅkāvatvā ity etadarthāḥ || atha ke te
praṇidhānādyāśayāḥ | ucyate praṇidhānām pravṛttir vighnajayaḥ siddhir viniyogaśceit
pañca | āha ca

The meaning of this is these, respectful conduct, etc., all together even though somehow or other consisting of some activities (kriyā), they are, by implication of that, divisions of mental disposition. And this fivefold mental disposition is

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295 See Haribhadra’s commentary on the Āśāyaka Sūtra p. 35 v. 1148.
296 According to Cort (2010: 21), Yaśovijaya was not a scriptural or doctrinal literalist and for him it was always more important to understand the intention behind an action (bhāva) than to focus on the mechanics of the action (kriyā).
297 See Tubb and Boose 2007: 206 on the use of ablative and instrumental phrases.
298 “Śoḍāśaka” and “Śo.” are abbreviations for the Śoḍāśakapraṇakaram (ŚP) in the HYBh ed. used in this thesis.
disposition of mind, in the absence of this, the [religious] activity, physical action consisting of the use of body, speech and mind, is worthless, without value, because of not producing the desired result. Now what are these mental dispositions such as respectful conduct, etc.? It is said [they are] five being respectful conduct, great effort, victory over obstacles, power and application.\(^{299}\) And he says:

\[
\text{prāṇidhipravṛttivighnahāajasiddhivibhedsataḥ prāyāḥ |}
\text{dharmajñair ākhyaṭah śubhāsayaḥ pañcadhō tra vidhau || (Ṣo. 3.6) iti |}
\]

\textit{In regard to the prescribed [religious] injunction, the fivefold virtuous mental disposition has been explained commonly by those who know the religion as respectful conduct, great effort, victory over obstacles, power and application, respectively. (Ṣo. 3.6).}

\[
tatra hīnaṅuṣaḥbāvaparopakāravāsanāviśiṣṭo dhikṛtadharmaṃsthānasya
kartavyatopayogah prāṇidhānam | uktam ca
\]

In that regard, respectful conduct is the necessary application of the prescribed level of moral virtue\(^{300}\) characterised by the absence of dislike for those having inferior virtue [and] by thinking about assisting others. And it is said:

\[
\text{prāṇidhānaṃ tatsamaye sthitimatra dadaḥ kṛpāṅgam caiva |}
\text{niravadyavastuviṣayam parārthaniṣpattisāram [2] ca || (Ṣo. 3.7)}
\]

\(^{299}\) This is also discussed by Haribhadra in his commentary on Yogabindu (YB) p. 167,17,18 v. 92, a Sanskrit yoga text with auto-commentary. However, according to Muni Jambūvijaya (1964: 68-71), Haribhadra did not compose the auto-commentary on YB (see Kapadiyā 1963: 134-7). HYBh ed. mentions Municandra as the commentator of the YB (see title page on p. 133) but this is not confirmed at the end of the text (p. 304). See also Yaśovijaya's YDV 10.10-15 p. 24-43 in relation to the five mental dispositions. For a brief account on Muni Jambūvijaya, see Wiley 2009: 105.

\(^{300}\) According to Sadhvijī Jinmati (personal communication, February 2015, Palitana, Gujarat), scholar-mendicant of the Tapā Gaccha, the word \textit{adhikṛtadharmaṃsthāna} should be taken to mean ‘the level of moral virtue prescribed by Jain scriptures (āgama).’
Respectful conduct is having stability within the limit of that [attained level of moral virtue] and having compassion [for one who is] beneath him (i.e. situated at a lower stage of spiritual development), concerned with wholesome matters and striving for the benefit of others. (Ṣ. 3.7)

Within the limit of that, within the limit (maryādā) of the attained level of moral virtue; having stability, having a nature that is steadily fixed; beneath him, those who are situated at a lower stage of spiritual development than the attained level of moral virtue attained by oneself; having compassion, supreme compassion not possessing dislike towards those on account of [their] state of inferior virtue. The rest is easily understood. Great effort, abundant exertion, which is free from eagerness in the form of the desire, etc. to accomplish the actions quickly, that which is correct in accordance with obligations (itikartavyatāsuddhaḥ), that which is concerned with its method through the direction of the prescribed level of moral virtue. And he says:

For indeed in that regard (i.e. the prescribed level of moral virtue) great effort is greatly connected with a method having eminent power and certainly free from eagerness because of the great effort required. (Ṣ. 3.8)

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indeed in that regard, indeed the prescribed level of moral virtue; eminent, superior; power, endowed with skill; connected with that which is the method. The outcome which is the removing of the obstacle to moral virtue is on account of the conclusion that because of this ‘the conquest of an obstacle’ is called victory over obstacles. And that is threefold because of the triplicity of the obstacles to be conquered. The first victory over obstacles, which is mild, is similar to the conquest of the obstacle of a thorns. For instance, just as for anyone

\[301\] I am uncertain of the ending of the word šraddhānāt.

\[302\] Haribhadra also discusses the three obstacles on the path to liberation in YB p. 251 v. 374 and so does Yaśovijaya in YDV p. 33-8, 10.13.
who has set out (lit. alighted) on a path covered with thorns, the obstacle of the thorns is the cause of the impediment to excellent progress but the removal of that [thorns] produces unimpeded progress for the one who has set out on the path, so great effort is impeded (lit. not unimpeded) for the one proceeding on the path of liberation who is oppressed by hardships (parīṣaha)\(^{303}\) such as cold, heat, etc., represented [in this case] by the thorns. However, the accomplishment of unimpeded great effort [is] in the removal of them (i.e. hardships) by contemplation on enduring them. So indeed for the one excessively overcome by fever, even though desiring unimpeded progress, he is unable to do that since the obstacle of fever is greater than the obstacle of the thorns and the reason for great effort with excellent progress is the conquest of that (i.e. the obstacle of fever). So here also, similar to fever, bodily diseases are obstacles because of [their] obstructiveness for the attainment of an excellent level of virtue (viṣṭadharmasthāna). And the removal of them (i.e. bodily diseases) by not being concerned by the cause of them through the method expressed in the aphorism (sūtra) beginning with food that is wholesome [and] food in moderate quantities (Piṇḍaniryukti v. 648) or by means of excellent contemplation that these hardships are not even slightly hindering my own nature but merely only the body, there is the ability for the attainment of right virtue (samyagdharma); thus the second victory over obstacles, which is moderate, is similar to the conquest of the obstacle of fever. And so indeed in encountering the obstacle of distraction from the right direction (dig-moha)\(^{304}\) the one intending to go on the path may not have perseverance for progress even though being urged again and again by those who are determined about the path. However, there is excellent progress towards victory over that (i.e. distraction from the right direction) by abandoning lethargy or inertia (mandotsāhatā) on account of having faith in the path as explained by

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\(^{303}\) Parīṣaha is a Jain technical term for discomforts or hardships such as hunger, thirst, cold, heat, etc. that afflict monks on their path to liberation. This concept first appears in one of the oldest portions of the Jain canon, the AyārangaSutta/ĀcārangaSūtra (AS p. 318, ed. Muni Jambūvijaya: ...ṣīṣṭaṁhaṁ arati-ratisahe phārasṭiyum no vedet...;) and is later standardised into a list of twenty-two parīṣahas. See TSū 9.8-17, Jain 1960: 250-60, Sanghavi 1974: 321-8, Dixit 1978: 7-8, Dundas 1985: 169.

\(^{304}\) See MW s.v. dig-bhrama, “mistaking the way or direction.” Dixit (1968: 86) translates this obstacle as “a loss of the sense of direction” in his translation of YB v. 375.
others and on account of one's own right knowledge. So here also, the obstacle which is restlessness of the mind produced by false belief, etc. is similar to distraction from the right direction on the path to liberation. However, from removing restlessness of the mind by thinking of the opposite of false belief, etc. [and] through dependence on a preceptor (guru), victory over that (i.e. restlessness of mind) produces uninterrupted progress. Thus this third victory over obstacles, which is the highest, is similar to the conquest of the obstacle of distraction from the right direction. And also these three victories over the obstacles consisting of mental disposition are considered reasons for great effort. Moreover, it is to be directed that when there is weakness in one or the other [victory over the obstacle] [then] there is failure of great effort for that one. And it is said:

\[ \text{vighnajayastrividhaḥ khalu vijñeyo hīnamadhyanomānyatraḥ} \]
\[ mārga iha kaṇṭakajāvaramohajayasaṁah pravṛttipahalaḥ \] (Ṣo. 3.9) iti

*The threefold victory over the obstacles is certainly to be understood as mild, moderate and intense. In this case, the result of great effort on the path is similar to victory over thorns, fever and mistakes. (Ṣo. 3.9).*

\[ \text{aticāraraḥitā 'dhikaguṇe}^{305} \text{ gurvādau vinayaśvaīvṛttyabahumānādyanvītā} \]
\[ hīnaguṇe nirguṇe vā dayādānavasanapatiaduḥkhāpahārādiguṇapradhānā \]
\[ madhyamaguṇe copakārāphalavatyaadhikṛtadharmaḥstānasya ahimsādeḥ prāptih siddhiḥ | uktaṃ ca \]

**Power** is the attaining of the prescribed level of virtue such as non-violence, etc., without transgression which is connected with humility, respectful service, esteem, etc. towards a preceptor, etc. whose virtue is excellent, chiefly concerned with the virtues of compassion, charity and the removal of pain for someone who

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305 The convention or custom in this edition is to use avagraha where there are two ‘a’.
has resorted to sin, etc., towards one who has negligible virtue or no virtue, and resulting in assistance towards one who has moderate virtue. And it is said:

**siddhis tattad dharmasthānāvāptir iha tāttvikī jñeyā |**  
**adhike vinayādiyutā hīne ca dayādiguṇasārā | (Ṣo. 3.10)**

*Power is to be understood here as the real attainment of the respective levels of virtue connected with humility, etc., towards [a person of] superior [virtue] and chiefly consisting of virtue such as compassion, etc., towards [a person of] inferior [virtue]. (Ṣo. 3.10).*

svaprāptadharmaṁ vāyam parasminn api sampādakatvam vinīyogah ayam cānekajanaṁtarasāntānakrameṇa prakṛṣṭadharmasthānāvāptar avandhyaḥ hetuḥ | uktam ca

**Application (vinīyoga) is also producing in another according to the way of the one who has attained a level of virtue by himself and this (i.e. the application) is the productive cause of attaining a superior level of virtue by continuous progress in many other lives. And it is said:**

**siddheś ca uttarkāryaṁ viniyoga 'vandhyam etad etasmin |**  
**saty anvayasaṁpattyaṁ sundaram iti tatparam yāvat | (Ṣo. 3.11)**

*And application is what is to be done following [on] from power. When there is this [application], this [level of virtue] is fruitful on account of successive existence [and] is noble thus until superior. (Ṣo. 3-11)*

**avandhyan na kadācin nisphalam etat dharmasthānam ahiṁsādi etasmin vinīyoge sati anvayasaṁpattyaṁ avicchedabhāvena tat vinīyogasādhyāṁ dharmasthānam sundaram | itih bhinnakramaḥ samāpyarthaś ca yāvat param ity evam yogah yāvat param prakṛṣṭam**

306 The HYBh ed. incorrectly has the verse number as 3.11.
When there is this application, this, the level of virtue such as non-violence, etc., is fruitful, never unfruitful, on account of successive existence, by existing uninterruptedly, [and] that, the level of virtue to be attained through application, is noble. [The word] iti is out of place and it means the attainment. Thus the [proper] construction is yāvat parama iti [and] the meaning is that until superior, the superior level of virtue, is attained. This is the essence here. To that extent virtue is indeed a mind possessing success and purity on account of abstention from impurity of passion, etc. Success is the increase of merit, and purity is any pure state which (as [consequence of] the destruction of sins) pertains to the harmful
karmas.\textsuperscript{307} And thus the pair is connected on account of mental disposition (bhāva) characterised by respectful conduct, etc., and because of their connection a high degree of purity arises. And non-connection indeed results in the impurity of that, thus that is not a characteristic of virtue. Therefore, it is rightly said because of the state of connection [with liberation] all religious activity which is pure on account of mental dispositions such as respectful conduct, etc., is Yoga. Thus, even if from the absolute point of view “all religious activity which is pure is Yoga”, nevertheless, particularly (višeṣena) has the sense of religious activity certainly relating to steady posture, etc., is Yoga, especially on account of a stipulation in the treatise [chiefly concerned with yoga] made from a customary point of view, because the general agreement for the application of the word ‘Yoga’ is indeed any of [the five divisions of] steady posture, etc.” (1)\textsuperscript{308} It is said, “Yoga is religious activity particularly relating to steady posture, etc.” In that regard what are those

\textsuperscript{307} Broadly, the pan-Indian concept of karma, unintentional and/or intentional, is that each action yields a particular result, favourable or unfavourable, for the doer. The theory of karma is used to explain the inequality in status, fortunes, happiness and suffering of life-forms. However, the Jain karma theory is much more elaborate and systematised than in any other South Asian religious tradition. Jainism classifies karma, in minute detail, as a type of extremely subtle matter (pudgala) which accompanies the soul or self (jīva) throughout the cycle of worldly existence (samsāra). Under the influence of passions (kasāyas), the activity (yoga) of body, speech and mind attracts this karmic matter (karma-pudgala) to the soul and the binding of this matter to the soul is called bondage. In addition, false belief (mithyāva), a lack of self-discipline (avirati) and carelessness (pramāda) are also causes for the binding of karma. However, this association is neither permanent nor is there ‘actual’ contact between them. This activity which is the cause of flow or influx of the karmic matter is called āsrava. This influx is unavoidable but its intensity or weakness can be controlled depending on the attitude with which the activity is carried out. The influx and bondage requires some energy or vīrya on the part of the soul for its origination. The activity is an imperfect expression of this energy. The various states and processes of the karmic matter are due to this energy, which has been classified into eight types, technically known as processes of energy (karanas). These processes of energy lead to the corresponding karmic process known by the same terms (see Tatia 1951: 232-60 for a detailed discussion on this). The perfection of this energy is realised when there is complete cessation of all activities and the influence from passions, the soul is free from any association with karma and achieves liberation (mokṣa). The liberated soul, known as a siddha, floats or rises to the top of the universe and resides there forever in a state of infinite bliss. However, until liberation is achieved, the karmic matter undergoes various processes, that is, subsidence (upaśama), destruction (kṣaya), destruction-cum-subsidence (kṣaya-paśama) and the rise (udaya). The concept that essentially the soul or the real self is inactive which is incorporated in other Indian philosophical traditions is not present in Jainism. Even though there are only eight categories of karma, it has been sub-divided into one hundred and forty-eight sub-types of karmic matter. For a more detailed discussion about harmful karma (ghāṭiyā-karman) and Jain karma theory, see TSū 1994: 33-8, 151-63, 189-246, Glasenapp 1942: 5-20, Tatia 1951: 232-43 and 1994: 33-8, 151-63, 189-246, Jain 1960: 47-69, 167-88, 215 - 79, Jaini 1983: 217-38 and 1990: 115-27, Johnson 1995, and for briefer discussion, see Folkert 1993: 7-10, 115-121, 318-337, Cort 2001: 7, Wiley 2002: 2-5, 151-63 and 2008: 43-67, Dundas 2002: 99-100.

\textsuperscript{308} In the HYBl ed. this number indicates the end of the commentary on verse 1.
[five divisions regarding] steady posture, etc., and how many divisions are there in the state of Yoga? Thus he (i.e. Haribhadra) says:

[4]

\[
\text{ṭhānunnaṭṭhālambanarahio taṃtammi pāṃcañhā eso} \bigg| \\
\text{dugam ittha kammatjago tahā tīyaṃ nānajogu u} \bigg| \ 2 \bigg|
\]

2. In the treatise [on yoga], this fivefold [division of Yoga] is [practice of] steady posture, utterance, meaning, [meditation] taking support\textsuperscript{309, 310}[and

\textsuperscript{309} In the commentary, Yaśovijaya (YVc. p. 456, v. 2) says that the object of meditation is an external image which he later says should be the image of the Jina (see n. 310 below). The Jinas, who represent the epitome of asceticism, are at the centre of the Jain devotional ritual practices, and as Babb (1993: 5) states they “are seen as models of human victory over attachments and aversions”. They are beyond worldly affairs and, therefore, they are, as Babb (1994:19) so aptly puts it, “completely disengaged from the world of giving and taking”. Thus, unlike the Hindu deities, the Jinas do not interact with humans or grant them favours. Rather, as Cort (2001: 90) points out, the results of worship are reflexive, that is, the worshipper causes the virtues of the Jina to arise in himself/herself by praising them in thought, word and deed. For an excellent discussion on the transactional neutrality of the Jina, see also Babb 1996: 93-6, 182-4, 190-1 and Cort 2001: 222 n. 37. For more information on the history and teachings of the Jinas, see Jaini 1998: 1-40, Dundas 2002: 12-44, Long 2009: 1-55. See also Kelting 2009: 5-8 for a brief but clear introduction to Jainism.

\textsuperscript{310} The commentator, Yaśovijaya, explains, that the relevant image is of the Jina in the sacred assembly hall known as the samavasarana. See YVc. 17:15,16 v. 19: \ldots rūpi samavasaranaṭṭhājanarūpapratatpratīmādilaksanam ca punah rūpi paramah siddhāma iti evam dvividham, \ldots thus is twofold (i.e. dālbana), the form, the characteristic of the image, etc. taking the form of the Jina situated in the sacred assembly hall, and, again, the formless supreme, the perfected soul.” In an excellent article on the examination of the rich textual material on the samavasarana, Balbir (1994: 67-104) states that generally the word samavasarana refers to any assembly of beings. However, as documented in the Śvetāmbara canon, it refers to a sacred assembly held outdoors for the Jina’s first sermon after attaining omniscience (kevalajñāna). Even though the Āvāśyanirvyūkti (p. 153-5, 229-35) describes the samavasarana, the earliest portrayal seems to be in the Aupapātika (2003: 187-207). In its earliest representation, the samavasarana is a sacred setting where the Jina sits in a a park outside the city at a shrine (caitya) at the foot of an aśoka tree to give his first sermon to the audience of laity, mendicants and gods. The emphasis is on the sacred speech of the Jina whose main aim is to help beings in their spiritual progress. During the Jina’s preaching, it is said that there is an all-pervading peaceful atmosphere—absence of oppression, wrong talk, hate and fear. Shah (1955: 85-95) refers to the fact that by the twelfth century C.E., Hemacandra, in his Trīṣaṭṭiśalākāpurīśacarīta (p. 190-4), has a very elaborate description of the consecration of the sacred space and the construction of it. Representations of the samavasarana appear on carved relief panels in Jain caves and temples and in paintings on temple walls and ceilings. In addition, they are represented in painted form as manuscript illuminations or as large paintings on cloth. There are also free-standing samavasarana sculptures made of metal, stone or white marble. For a further discussion on the samavasarana, see Folkert 1993: 147-52, Owen 2012: 16-40, Kaival 1941: 5, Caillat and Kumar 1981: 44-7, Hemacandraś YŚā (p. 1129-30), Dundas 2002: 34-5, Qvarnström 2002: 165-6 and Hegewald 2010: 1-20. Further, as Dundas (1997: 497 and 512 n. 11) notes, Śīlāṅka (ninth century C.E.) in his commentary on the Ācārāṅgūṭtra explains that the purpose of Mahavirā’s lengthy description of the solitary asceticism is to enable meditation on the fīrthāṃkara sitting in the assembly of gods, humans and animals (samavasarana) preaching for the benefit of all creatures.
meditation] without [taking support]. In this regard, [the first] two are yoga of action, similarly [the last] three are yoga of gnosis.

[Regarding the verse beginning with] “steady posture, utterance, meaning, etc.” That by which one is made steady, steady posture which consists of specific body positions such as abandoning the body (kāyotsarga), sitting cross-legged (paryāṅkabandha), the lotus posture (padmāsana), etc., [that are] well-known in all the treatises; utterance, word that takes the form of syllables in scriptures being pronounced in religious rituals, etc.; meaning, understanding what is signified by the words [in religious rituals]; taking support, meditation on an object such as an external image, etc., these are four divisions; without, without taking support of an object having a form, thus it is consisting of absorption in pure thought that is unwavering; in this way, ‘this’ [refers to] the Yoga which is fivefold. What remains to be supplied [in the verse] is explained in the treatise, the treatise chiefly concerned with yoga. And it is said:

311 Jina images are only ever found in one of these two positions: kāyotsarga or padmāsana. Kāyotsarga is a well-known seated or a standing posture described in the Jain texts, though it is most commonly understood as a standing posture with hands held downward at the side of the body reaching to the knees, palms facing inward and slightly away from the legs, feet slightly apart and eyes focused in a meditative gaze—a posture suggesting perfect self-control and equanimity. Kāussagalkāyotsarga is not an independent practice and in its original form used to be observed for a certain set of breaths but now is observed during the the recitation of hymns, designed to equal the required breathing cycles, which form part of religious practices such as veneration of the Jina image (caityavandana), etc. See Cort 2001: 125, Williams 1963: 195, 213-5. Haribhadra (SP 14.15) suggests kāyotsarga and paryāṅkabandha postures as suitable for meditation (dhyaṇa). In addition, Haribhadra, in his auto-commentary for the Yogasūtaka (YS p. 3623 v. 31 and p. 50n, v. 64), suggests padmāsana, etc., for practices connected with yoga. See also Hemacandraś YŚa (Vol. II p. 955-63) and Subhacandraś JA (Chap. 23, p. 1311-13) for a description of these postures. For more details on kāyotsarga, see Williams 1991:213-5. See also Cort 1995a: 328, 2001: 124-5, Qvanström 2002: 99 and Wiley 2009: 122.
The conventional knowledge (i.e. Jain śāstras) is that the practice of yoga is equal to the proper pursuit (paribhāvana) of the Yoga of steady posture, utterance, meaning, taking support and without taking support (lit: other than that) which has a connection with the highest reality. (Śo. 13.4).

And [the term] the state of Yoga in relation to steady posture, etc., is indeed consistent because of the application of the definition of yoga, “the state of yoga is the activity of the self that has become the cause for liberation.” For what is said in the Śoḍaśaka commentary—that because of the correct usage on account of the existence of cause and effect in relation to steady postures, etc., the state of yoga is explained by means of limbs of yoga—“the eight limbs of yoga are restraint, observance, posture, breath control, withdrawal of the senses, concentration, meditation and absorption” (Pātaṁ. Yo. Sū. 2.29)\(^\text{312}\)—is to be understood with the intention of defining yoga as “yoga is the cessation of activities of the

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\(^{312}\) “Pātaṁ. Yo. Sū.” and “Pā. Yo. Sū.” are abbreviations for the Pātanjalasūtra (YSū) in the HYBh ed. used in this thesis.
mind” (Pā.Yo. Sū. 1.2). In regard to steady posture, etc., ‘two things’ concerning steady posture and utterance of word indeed are yoga of action; clearly [this is the case] for steady posture, also [this is the case] for utterance because of the activity in the part relating to the pronunciation through the use (grahaṇa) indeed of [the word] being pronounced. Similarly, ‘three things’ consisting of meaning, taking support [of the Jina’s image] and not taking support (nirālambana) [of the Jina’s image] are yoga of gnosis. tu is here used in the sense of the eva particle, thus [read it as] jñānayoga eva, “[referring] among its meanings, etc., exclusively to the yoga of gnosis”, because it has the nature of direct knowledge. (2)\textsuperscript{313} In regard to the spiritual preceptor’s (i.e. Haribhadra) consideration about who has this yoga of action or yoga of gnosis, he says:

dese savve ya tahā niyamena eso carittiṇo hoi |
 iyarassā bīyamittāṃ ittu cciya kei icchaṃti || 3 ||

3. This [fivefold Yoga] is invariably for the person having proper conduct either partially or fully.\textsuperscript{314} Some maintain for another [person],\textsuperscript{315} certainly [the fivefold Yoga is] only the seed [of Yoga].

dese savve ya tī | saptamyāḥ pañcanyarthatvād deśatas tathā sarvatoṣ ca cāṣritraṇa eva
 ēṣaḥ prāg uktah sthānādirūpo yogah niyamena itaravyavacchedalakṣanena niścayena
 bhavati kriyārūpyasya vā ṣya cāṣritramohāntyaśayopāśamanāntarīyakatvāt ata

\textsuperscript{313} In the HYBh ed. this number indicates the end of the commentary on verse 2.

\textsuperscript{314} This is a reference to those who have reached the fifth (partial self-control or abstinence (deśa-virati)) or sixth stage (full self-control or abstinence (sarva-virati)) as set out in the Jain doctrine of spiritual development (gunasṭhāna). According to this doctrine there are fourteen stages of spiritual development and it delineates the way in which a person can gradually progress from a state of delusion or bondage to final liberation. Broadly speaking, false belief (mithyātva), non-abstinence (avirāti), spiritual inertia (pramāḍa), passions (kasāṇa), and the activities (yoga) of body, speech and mind—classified as virtuous or pure (śubha) and non-virtuous or impure (aśubha), engendering the result (karma-vipaśa) of merit (puṇya) and demerit (pāpa) respectively—are the five states of bondage. These are to be overcome through physical and mental practices to attain liberation. This is of course connected with the Jain karma theory (see n. 307 above). For a brief description of gunasṭhāna, see Wiley 2009: 243-4. For a more detailed discussion, see SS 1989: § 786-7, Glasenapp 1942: 75-92, Tatia 1951: 268-80 and 1994: 213-9, Jain 1960: 238-41.

\textsuperscript{315} This is referring to those who are devoid of proper conduct either partially or fully, that is, those who have not yet reached either the fifth or sixth stage of spiritual development.
evādhyātmādiyogapravṛttir api cāriraprāptim ārabhyaiva granthakṛtā yogabindau prarūpitā tathā hi

[Regarding the verse beginning with] “**partially or fully.**” Because of the meaning the fifth case [is applied to partial or full conduct] for the seventh case, and this, previously mentioned yoga which consists of steady posture, etc., is invariably, certainly possessed of that which is other than variation, only for the person having proper conduct either partially or fully. For this [person there is yoga] consisting of action or\(^\text{316}\) [yoga of gnosis] because of the [nature] of subsidence-cum-destruction inherent in the conduct-deluding [karma].\(^\text{317}\) Therefore, indeed [for a person] having begun the gaining of proper conduct, the application of pertaining to the self (adhyātma), etc., yoga is explained in the *Yogabindu*\(^\text{318}\) by the author (i.e.Haribhadra), for thus [it has been said].

\[\begin{align*}
deśādibhedataḥ citram idaṁ [5] coktaṁ mahātmabhiḥ  
atra pūrvdito yogo 'dhyātmādiḥ sampravartate \| 357 \| iti
\end{align*}\]

**And this (i.e. conduct) of various kinds has been explained individually as partial, etc., by the great souls. In this case, the yoga as earlier declared as pertaining to the self (adhyātma), etc., arises. ([YB] 357).**\(^\text{319}\)

\[\begin{align*}
deśādibhedataḥ deśasarvaviśeṣād idaṁ cāriratram adhyātmādiḥ adhyātman 1 bhāvanā 2 ādhyānam 3 samatā 4 vṛttaisamkṣayaḥ ca 5
\end{align*}\]

\(^{316}\) According to Motā 1996: 44, Vijaya Abhayaśekharasūri 1997:64, Mahetā 2001: 32 and Kirtiyaśasūriśvarāji 2007: 16 the word ṣā indicates that the commentator intended to include a reference to yoga of gnosis.


\(^{318}\) “Yo.bi.” is the abbreviation for *Yogabindu* (YB) in the HYBh ed. used in this thesis.

\(^{319}\) See also Dixit 1968: 93 for an English translation of this verse.
Individually as partial, etc., individually as partial and full; This, conduct; Pertaining to the self, etc., (1) pertaining to the self, (2) reflection, (3) meditating, (4) equanimity and (5) complete destruction of activities.\textsuperscript{320} In that regard:

\textit{tatrādhyaṭmaṁ ucitapraṇṛtter vrataḥṛto maitreyādibhävagarbham śāstrāj jīvādiṣṭattvacintanaṁ 1}

For the one maintaining a vow of proper conduct, ‘pertaining to the self’\textsuperscript{321} is, because of the authoritative teachings, thinking about the true nature of the self, etc., which is filled with the state of friendliness, etc. 1

\textit{bhāvanā adhyātmasyaiva pratidinām pravardhamānaś cittavṛttinirdhayukto 'bhyāsaḥ 2}\textsuperscript{322}

‘Reflection’\textsuperscript{323} is certainly the repeated practice of pertaining to the self (\textit{adhyātma}) which strengthens daily accompanied by cessation of the activities of the mind. 2

\textit{ādhyānaṁ praśastaikārthaviṣayam sthirapradipasadṛśam utpāṭādiṣṭavasūksmpayayutaṁ cittam 3}

‘Meditating’ is the mind intently engaged on a single object that is auspicious, like an unwavering light, combined with the subtle application (upayoga) of the object that arises, etc. 3

\textit{samatā avidyākalpateṣṭvatvāniṣṭatvasaṃjñāparihāreṇa subhāśubhānāṁ viṣayānāṁ tulyatābhāvanam 4}

\textsuperscript{320} Yaśovijaya discusses these concepts in his own works, for example, Chapter 1 of the \textit{Adhyātmopanisātparakarāṇa} and \textit{Yogabhādoḍvārīmśikā} v. 1-26.

\textsuperscript{321} See also YB v. 380-404 and English translation by Dixit 1968: 100-5.

\textsuperscript{322} See YB v. 360 and English translation by Dixit 1968: 94.

\textsuperscript{323} See Wiley 2009: 56 for a short explanation about the use of this term in Jainism.
‘Equanimity’ is thinking about the equality (tulyatā) of objects that are good or bad by abandoning, with clear knowledge, the desirableness or undesirableness [of objects] assumed through ignorance. 4

 vyrtisamkṣayaś ca manodvārā vikalparūpāṇām śarīradvārā parispandarūpāṇām anyasaṃyogātmakavṛttīnām apunarbhāvena nirodhah 5

And ‘complete destruction of activities’ 324 is cessation through the non-recurrence of activities, consisting of connection with other 325 [things], in the form of movement by the body [and] in the form of thoughts by 326 the mind. 5.

athaiteśām adhyātmādīnāṃ sthānādiṣu kutra kasyāntarbhāvah iti ced ucye atdhyāmasya citrabhedasya devasevājapattavacintāndirūpasya yathākramam sthāne urne 'rthe ca |

 bhāvanāyā api bhāvyasamānavigayatvāāt tattva | dhyānasyālambane |

 samatāvṛtisamkṣayaś ca tadanyayoga iti bhāvanīyam | tato deśatah sarvataś ca cāritriṇa eva sthānādiyogapravṛttiḥ sambhavati iti siddham | nanu yadi deśatah sarvataś ca cāritriṇa eva sthānādir yogāḥ tadā deśaviratyaśīduḥsthrānātmahānasya vyavahāreṇa śrāddhadharmādavu pravartamānam sthānādikriyāyāḥ sarvathā naisphalyaṃ syād ity āsankyāha itaraśā deśasarvacāritriyatraṣṭasya sthānādikam ita eva deśasarvacāritrāṃ vinā yogasaṃbhavābhāvād eva bijamātraṃ yogabijamātraṃ kecid vyavahāranayapradhānā icchanti |

 mokṣakāraṇībhūtacārittraṭaṭatvamvedanāntarbhūtattvena sthānādikam cāritriṇa eva yogāḥ apunarbandhakasamayagdrśos327 tu tad yogabijāṃ iti niścayayanābhimataḥ panthāḥ | vyavahāranayas tu yogabijām apy upacāreṇa yogam evecchatī

324 See also YB p. 268-95 v. 405-95 and English translation by Dixit 1968: 106-29.
326 Refer MW s.v. dvār.
327 See also YB p. 226-7 v. 270-4 and English translation by Dixit 1968: 71-2.
If it be so questioned, “where [and] for whom is the inclusion of these [yoga of] pertaining to the self, etc., in steady posture, etc.,?” then it is said, [the yoga] of pertaining to the self which has various divisions consisting of worship of deities, repetition of mantra and thinking about the true [nature of the self], etc., is in [the Yoga of] steady posture, utterance and meaning respectively. For reflection also it is indeed therein (i.e. [the Yoga of] steady posture, utterance and meaning) because of the occurring of the same things to be done (i.e. worship of deities, repetition of mantra and thinking about the true [nature of the self], etc.). For meditation, it is in taking support. And for equanimity and destruction of activities, it is to be conceived as in the Yoga which is the opposite of that (i.e. not taking support). Therefore, it is proved that the activity of Yoga of steady posture, etc., is indeed for a person having proper conduct partially and fully. No doubt, the sceptic says, if the Yoga of steady posture, etc., is indeed for a person having proper conduct partially and fully, then for the person who has not reached the stage of spiritual development of partial self-control, etc., who is engaging in true religion, etc., in accordance with custom, the performance of [the Yoga of] steady posture, etc., may have no result at all. Some, those who are chiefly concerned with the customary point of view, maintain for another [person], a person other than someone having proper conduct fully or partially, [the Yoga of] steady posture, etc., certainly, indeed because of the absence of the existence of Yoga without full or partial conduct, is only the seed, only the seed of Yoga. The path maintained from the absolute point of view is “steady posture, etc., certainly

328 In relation to japa (repetition of mantra) see YB p. 261-3 v. 380-87 and English translation by Dixit 1968: 100-2.
329 See n. 314 above. This is a reference to the attainment of the fifth stage of spiritual development (gunasthāna). At the fifth stage the laypeople are able to formally receive the small vows (anuvratas) because they have achieved partial self-control (desā-virati) over the passions (kasāyas) such as desire, aversion, etc. thus bringing about the subsidence and eventually elimination of karmas. For a brief description of the gunasthīna, see Dixit 1970: 2-11, Wiley 2009: 243-4 and for a detailed discussion, see Glasenapp 1942: 75-92; Tatia 1951: 268-80 and Tatia 1994: 213-5.
for a person having proper conduct with the internal disposition for perceiving the truth through conduct becoming the cause for liberation is Yoga but that (i.e. steady posture, etc.,) is the seed of Yoga for [the one who is at the stage of spiritual development of] correct faith (samyagdrś) or not bound [by rebirth karma] again (apunarbandhaka).

Those possessing not bound [by rebirth karma] again (apunarbandhaka), etc., are the masters of the Yoga of steady posture, etc., according to the customary point of view, “for the customary point of view maintains even the seed of the Yoga is certainly Yoga on account of usage or custom (upacāra)” but the difference is that according to the absolute point of view certainly those possessing proper conduct are the masters of the Yoga of steady posture, etc. Therefore, this is said:

apunarbandhakasyāyaṃ vyavahāreṇa tāttvikah |
adhyātmabhāvanārūpo niścayanottarasya tu || 369 || (Yo.bi.)

For the one possessing not bound [by rebirth karma] again (apunarbandhaka) this [yoga] which consists of pertaining to the self (adhyātma) and reflection (bhāvanā) is genuine according to the customary [point of view], but for the superior one [it is genuine yoga] according to the absolute [point of view].

(Yo.bi. 369)

apunarbandhakasya upalakṣanāti samyagdrśte ca vyavahāreṇa kārane kāryatvopacāreṇa tāttvikah kāraṇasyāpi kathācit kāryatvāḥ | niścayena upacāraparihāreṇa uttarasya tu [6] cārīrīṇa eva | sakṛdbandhakādīṇāṁ tu sthānādikam aśuddhaparinītātmvān niścayato vyavahāratāś ca na yogāḥ kintu yogābhāsa ity avadheyam | uktāṃ ca

330 For more details on the term apunarbandha, see YB p. 195-220 v. 178-251, Dixin 1968: 47-65. See also Dundas 2007: 158 and 241 n. 160 for a discussion on Haribhadra’s and Yaśovijaya’s definition of the term apunarbandhaka which includes Dundas’s citation from Yaśovijaya’s Uvaesarahassa v. 22: “the apunarbandhaka is one who does not perform evil with a violent disposition, does not respect continued existence and everywhere resorts to an appropriate disposition.”

331 YVc. p. 6; v. 3: …uttarasya tu, “but for the superior one”, is glossed with cārīrīṇa eva, “indeed for the one possessing proper conduct.”
For the one possessing not bound [by rebirth karma] again (apunarbandhaka)
and by analogy [this includes for the one possessing] correct faith (samnyagdrṣṭi);
according to the customary [point of view], according to the conduct being an
effect in relation to the cause; genuine, also because of somehow being an effect
of the cause. According to the absolute [point of view], according to
excluding usage; but for the superior one, indeed for the one possessing proper
conduct. But for those who are once bound, etc., steady posture, etc. is not Yoga
absolutely and customarily because of [their] state of impurity but is to be
considered as the mere semblance of Yoga. And it is said:

$sakrdavartanadinām atatvika udāṛtaḥ  
pratyapāyaphalaprayas tathā veśādimātrataḥ  || 370  ||$ (Yo.bi.)

For those who return once [only], etc., it is declared [that the yoga of pertaining to
the self, etc.,] is not genuine. [The yoga of pertaining to the self, etc., has] merely
an external appearance, etc., thus having an abundance of unfortunate results.  
(Yo.bi. 370)

$sakṛd ekavāraṃ āvartante utkṛṣṭāṃ sthitim badhnanti ye te sakṛdavartanāḥ ādiśabdād
dvīrāvarttanādigrahaḥ atatvikaḥ vyavahārātāti niścayataś cāttātvarūpāḥ  || 3  ||$

Once, only once, they return. Those attached to the world excessively are the
ones who return only once [which] includes twice returners, etc., because of the
word etc., (ādi); What is not genuine, the form of what is not genuine
customarily and absolutely. (3).  

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332 I am uncertain of my translation.
333 See YB p. 258 v. 370 and cf. Dixit 1968: 97 ("As practised by a once returner and the like the species in question
are not at all genuine for in the case of these people they - being characterised by mere external like (the yogi's) dress
etc. - are usually conducive to unfortunate consequences").
334 In the HYBli ed. this number indicates the end of the commentary on verse 3.
ikkikko ya cauddhā itham puṇa ṭatā ttao muṇeyavvo
icchāpavittithirasiddhibheya samayanītē

4. Moreover, in this regard (i.e. steady posture, etc.) again each in reality is to be understood as four-fold—will, great effort, stability, [and] power individually according to the guidance in the [yoga] texts.

tajjuttakahāpīī saṃgayā vipariṇāmiṇī icchā
savvatthuvasamasāraṃ tappālanamo pavatī u

5. Will for change accompanied by the joy from [listening to] stories [about those who have been] engaged in that (i.e. the Yoga of steady posture, etc.) again each in reality is to be understood as four-fold—will, great effort, stability, [and] power primarily for the subsidence [of kaṣāya] at all times.

taha ceva eyābhagacintārahiyaṃ thisattaṇaṃ neyam
savam paratthāsāhagarāvam puṇa hoi siddhi tti

6. Similarly, stability is to be understood as abandoning thoughts hindering this (i.e. adherence to the Yoga of steady posture, etc.) Thus, power is

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335 YVc. p. 610: ... atra sthānādau...
336 YVc. p. 613: muṇeyavvo, “to be understood as”, is glossed with jñātavyah, “to be considered as.” See also Sheth 1963: 663.
337 YVc. p. 611-12: ...samayanimyā yogasāstrapratipāditaparipātyā..., “...by the method stated in the yoga treatises...”
338 YVc. p. 619: ...tadāyuktāṇāṃ sthānādiyogyayuktāṇāṃ kathāyāṃ....
339 YVc. p. 625: ...tapālanam yathāvihitasthānādiyogapālanam....
340 This is a reference to the subsidence or calming down of the passions (kaṣāya) such as anger (krodha), pride (māna), deceit (māyā), greed (lobha), etc. For a discussion of the effect or the result of this in the context of the Jain karma theory, see Tatia 1951: 233-4, 252-8.
341 YVc. p. 72: ...etasya pālyamānasya sthānāder bādhaṅcintārahiyāṃ....
producing [a similar benefit as obtained for oneself from] everything (i.e. the Yoga of steady posture, etc.) for others.

[7]

ee ya cittarūvā tahākhaovasamajogao humṭi

7. And these (i.e. will, etc.) are of various kinds as a result of different types of destruction-cum-subsidence [of kaśāya] possessed by beings capable of attaining liberation (bhavasatta/bhavyasattva) on account of faith, joy, etc., being connected with that (i.e. the Yoga of steady posture, etc.).

[8]

anukampā niṃveo saṃvego hoi taha ya pasamu tti

8. The consequences of these [yoga] of will, etc., are correspondingly compassion, complete disregard for worldly objects, desire for liberation and so also subsidence [of kaśāya].

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342 YVc. p. 7.8 : ...paraṇatasvasadṛśahalasampādakam punah siddhir bhavati.
343 YVc. p. 7.6 : ...sarva sthānādi....
344 See n. 317 above for some details on destruction-cum-subsidence karmic matter and n. 340 above for more details on the passions (kaśāya).
345 YVc. p. 7.20 : bhavyasattvānām is glossed by moksāgamanayogyānām, “those capable of moving towards liberation.” One of the central tenets in Jainism is that a soul (jīva) is divided into two kinds, bhavya and abhavya. A soul (jīva) that has the innate ability to achieve liberation (mokṣa) at some indefinite time from the cycle of worldly existence (samsāra) is called bhavya while abhavya refers to a soul that does not have this innate ability to achieve liberation, see Wiley 2009: 57. However, according to Jaini (2000: 109), even though Yaśovijaya is not categorically rejecting this traditional notion, he displays some measure of doubt, in his Jñānasaṅga, Adhyātmaṁataparikṣā (v. 172) and Upadeśasaraḥsaṁva-svopajña-tīkā (v. 188), as to whether there are some souls who are abhavya or incapable of liberation. See also Long 2016: 183.
346 YVc. p. 7.18 : ...tasya tu...sthānādiyogasyaīva....
347 YVc. p. 8.4,6 : ...eteṣāṃ icchādīnām yogānām....The word icchāṇam/icchādīnām refers to will, great effort, stability and power mentioned in v. 4 above.
348 YVc. p. 8.1,5 : saṃvegaḥ is glossed with moksābhilāsaḥ, “desire for liberation.”
349 YVc. p. 8s : prāsama is glossed with krodhakandūvīnasayatropasāpanaḥ, “the subsidence of the thirst for sense objects and the inclination for anger.” See also n. 340 above.
9. When the nature (i.e. the nature of yoga)\textsuperscript{350} is established thus, the clear application is to be properly understood through what is known\textsuperscript{351}, which is veneration of the Jina image (\textit{cīvamdanā})\textsuperscript{352}, only by one who knows the nature [of yoga].

\begin{quote}
\textit{evam} ity ādi | \textit{evam} amunā prakāreṇecchādipratibhedair aśītibheda iti \textit{tattve} yogatattve \textit{sthive} vyavasthite \textit{jñātena} tu drśṭāntena tu \textit{caityavandana} \textit{ivaṃ prakaṭā} kriyābhyaśapatya-pratyakṣaviṣayā \textit{yojanā}
pratiniyataviṣayavyavasthāpanā \textit{navaraṃ} kevalaṃ \textit{tattvājñena} \textit{samya}g avaiparīṭyena jñeyā
\end{quote}

[Regarding the verse beginning with] “\textit{thus}”, etc. \textbf{When the nature}, nature of yoga, \textbf{is established}, is determined, \textbf{thus}, in that way, yoga is divided into eighty on account of the divisions of will (\textit{icchā}), etc. but generally it is divided into five,

\begin{flushright}
\textsuperscript{350} YVc. p.8\textsubscript{20}: \textit{tattve}, “when the nature” is glossed with \textit{yogatattve}, “when the nature of yoga”.
\textsuperscript{351} YVc. p.8\textsubscript{23}: \textit{nāenāljiñātena}, “through what is known”, is glossed with \textit{drśṭāntena}, “through [an] example”.
\textsuperscript{352} Haribhadra has written a Sanskrit commentary called the \textit{Lalitavistarā} on the Prakrit text the \textit{Caityavandana Sūtra} and according to Dundas (2003: 151-66), this commentary seems to have been used as a model for later Śvetāmbara commentaries on the \textit{Caityavandana Sūtra}. According to Cort (2002: 79), \textit{cīvamdana/caityavandana} can also be translated as “the veneration (of the Jina) in the temple since \textit{caitya} in the Jain context refers both to the image of the Jina and the temple in which the image is housed”. However, in the verse under consideration here, it specifically refers to “the veneration of the Jina image”. According to Sadhivī Jinnati (personal communication, February 2015, Palitana, Gujarat), Haribhadra, in defining Yoga, has probably chosen this very important daily practice of \textit{caityavandana} as the religious activity instrumental in bringing about liberation, as this is the only ritual that is performed in the same manner by both mendicants and laity. \textit{Caityavandana}, consists of a fixed order of actions and recitations as it is an extension of the hymn praising the twenty-four Jinas (\textit{catturvimśati-stava}) which is one of the six obligatory actions (\textit{āvaśyaka}) and is dealt with extensively in the \textit{Āvaśyaka} literature. Williams (1963: 187-98) and Cort (2001: 64-71) give a detailed explanation of the performance and translation of the various Prakrit verses and hymns of \textit{caityavandana}. The ideal layperson is expected to engage in behaviour that closely approximates that of a mendicant, differing not in kind but only in the level of observance. As a result, the ideal lay life is structured around the practice of six daily obligatory actions and as Laidlaw (1995:195-7) observes, although conceptually separable, in practice they are thoroughly intertwined. All devout lay people memorise the rituals and perform it daily. See also Bruhn 1981: 32-33, Cort 2001: 122-7 and 2002: 69-86, Dundas 2002: 169-73, and Leumann 2010: 16-7. 
\end{flushright}
being steady posture, etc. However, the clear, concerned with the direct perception by another person of the practice of religious activity,\footnote{353 I am not certain about my translation here.} application, the establishment of the object (i.e. steady posture, etc.) in a particular case, is to be understood properly, consistently, through what is known, an example, which is veneration of the Jina image (caityavandana) only, solely, by one who knows the nature [of yoga]. (9)\footnote{354 In the HYBh ed. this number indicates the end of the commentary on verse 9.}

\textit{arihaṃtaceiyāṇaṃ karemi ussaggaṃ evamāyīyaṃ} |
\textit{saddhājuttassa tahā hoi jahattham payannāṇaṃ} || 10 ||

10. In like manner, for the one having [reverential faith], there is knowledge of the true meaning of the words beginning in this way, “I perform abandonment of the body (kāyotsarga)\footnote{355 This refers to the first line of the veneration of the Jina image (caityavandana) rite when the person adopts the abandonment of the body posture (kāussagga/kāyotsarga) while reciting one of the hymns. See YŚā Vol. II p. 629-32 and n. 311 above for a description of this posture.} to the images of the worthy ones”.

\textit{arihaṃta ity ādiḥ \textit{arihaṃtaceiyāṇaṃ karemi kāussaggaṃ evam ādi}}
\textit{caityavandanadaṇḍakaviṣayam śraddhāyuktaśya kriyāstikyavataḥ tathā tena}
\textit{prakārenoccaryamāṇaḥsarasampanmātrādiśuddhasphuṭaṭavarnṭanupūrṇīvīkṣaṇena}
\textit{yathārthaḥ abhrāntaḥ padajñānaṃ bhavati pariśuddhapadoccare doṣābhāve sati}
\textit{pariśuddhapadajñānasya śrāvaṇṣaṃagraṃātrādhīnatvād iti bhāvaḥ} || 10 ||

[Regarding the verse beginning with] “the worthy one”, etc. It is referring to the [first] line from [the ritual of] veneration of the Jina image (caityavandana) beginning in this way, “I perform abandonment of the body (kāyotsarga) to the images of the worthy ones”; for the one having [reverential] faith, for the one possessing faithfulness in a religious rite; in like manner, in that way which is
characterised in the ancient texts\textsuperscript{356} by pure and clear words through the uttering of metrical units and in a melodious tone,\textsuperscript{357} etc.; \textbf{true}, without error; \textbf{there is knowledge of the meaning of the words}, when there is an absence of error in the utterance of pure words because of dependence on only the means of hearing for the one knowing the pure words, such is the idea. (10)\textsuperscript{358}

\begin{quote}
\textit{eyam ca 'tthālamānājogavāo pāyam avivarīyāṁ tu } | \\
iyaresim thānāisu jattaparāṇāṁ param seyāṁ } | 11 |
\end{quote}

11. \textbf{And this}\textsuperscript{359} is usually the best\textsuperscript{360} for the one who applies himself to [the Yoga of] meaning and to [the Yoga of] taking support.\textsuperscript{361} For others, who apply much effort in [the Yoga of] steady posture, etc., [this] is only conducive to prosperity.

[10]

\begin{quote}
\textit{iharā u kāyavāsiyapāyāṁ ahavā mahāmūsāvāo } | \\
tā anurūvāṇāṁ ciya kāyavo eyavinnāso } || 12 ||
\end{quote}

12. \textbf{For otherwise,}\textsuperscript{362} [the performance of the veneration of the Jina image]\textsuperscript{363} is mostly concerned with a physical action or an eminently false statement.\textsuperscript{364}

\hspace{1cm}

\begin{footnotes}
\textsuperscript{356} See Dundas 2002: 67-9 and Wiley 2009:176 for a brief discussion about the lost body of ancient texts (\textit{pārva}) which formed the basis for the surviving canon of sacred texts.

\textsuperscript{357} See MW s. v. savara-sampad = (f.) euphony or melody of voice.

\textsuperscript{358} In the HYBh ed. this number indicates the end of the commentary on verse 10.

\textsuperscript{359} YVc. p. 9\textit{a}: \textit{etac ca, “and this”}, is glossed with pariśuddham caitivyandanadandakapadaparījñānām, “purity which is thorough knowledge of the dandaka verses of the veneration of the Jina image (caityavandana).” See n. 352 above for an explanation of the caityavandana rite.

\textsuperscript{360} I am not clear how \textit{aviparitaṁ tu} should be translated here. However, YVc. p. 9\textit{c}: glosses \textit{aviparitam tu} with \textit{abhīṣṭa paramapralasampādakam eva}, “so producing the best result as desired.”

\textsuperscript{361} See YV v. 2.

\textsuperscript{362} YVc. p. 10\textit{a}: \textit{iharā ulitarathā tu}, “otherwise”, is glossed with \textit{artha-lambanavogyābhāvavatāṁ sthānādiyatānābhāve}, “for when there is absence of effort to [practice] steady posture, etc. [or] for those without [proper understanding of] meaning (\textit{artha-yoga}) and [meditation] taking support (\textit{ālambana-yoga}).”

\textsuperscript{363} YVc. p. 10\textit{b}: \textit{...tat caityavandanānuṣṭhānam...}

\textsuperscript{364} YVc.p. 10\textit{b,7}: \textit{ahavā iti dosāntare taccaitivyavandanānuṣṭhānām mahāmṛṣāvādah.}
Therefore, the teaching of this\textsuperscript{365} is to be done only for those who are capable.

\textsuperscript{[11]}

\begin{verbatim}
je desavirajuttā jamhā iha vosirāmi kāyaṁ ti |
suvvai vīraē imāṃ tā sammaṁ ciṁṭiyavvam ināṃ || 13 ||
\end{verbatim}

13. Those who are possessed of partial self-restraint,\textsuperscript{366} since here [in the performance of the veneration of the Jina image verses]\textsuperscript{367} it is heard “I abandon my body” [and] this [vow is possible only] in self-restraint. Therefore this is to be thoroughly reflected upon.

\textsuperscript{[12]}

\begin{verbatim}
titthassuccheyāḥ vi nālaṁbaṇam ittha jaṁ sa emeva |
suttakiriyāḥ nāso esō asamaṇjasavihānā || 14 ||
\end{verbatim}

14. In this matter,\textsuperscript{368} there is no basis [for saying] that there will be the destruction, etc., of the religious tradition since that [destruction is] just the same [as undertaking the improper performance of religious precepts]. The nullification of the religious action [prescribed] by the scriptures is this [destruction of the religious tradition] on account of the improper performance [of religious action].

\textsuperscript{365} YVe. p. 11\textsuperscript{20}: etad vinyāsah, “deposit of this”, is glossed with caitiyavandanasaṅgrahānurūpah, “consists of the teaching of the caitiyavandana verses.”

\textsuperscript{366} The capacity to understand the Caitiyavandana Sūtra correctly is possible by those who are able to exercise partial self-restraint or control in relation to passions etc. This is a reference to the attainment of the fifth stage (deśa-virati), allowing the laypeople to take small vows (anuvrata) of restraint, as set out in the Jain doctrine of spiritual development (gūnasthāna). See Tatia 1951: 277 and Wiley 2009: 37 for a list of the five small vows. See also n. 314 above for details on sarva-virati and deśa-virati.

\textsuperscript{367} See n. 352 above for details on the caitiyavandana rite.

\textsuperscript{368} YVe. p. 12\textsuperscript{15}: atra, “in this matter”, is glossed with avidhyamuṣṭhāne, “in regard to the improper performance of religious precepts or injunctions.”
15. That very same thing\textsuperscript{369} is indeed inauspicious;\textsuperscript{370} there is a difference between being killed and dying a natural death. And this is to be considered in this case (\textit{iha}) by those who are afraid of the destruction of the religious tradition.

\textsuperscript{14}
\textit{mutt\u0101na logasanna m\u0101\u0111dh\u0101na ya s\u0111husamayasabbh\u0101vaṃ |
samman\u0101 pay\u0140\u0131tiyavvaṃ buhenam a\u015bn\u0101nabuddh\u0101e} \textsuperscript{16} |

16. Having abandoned the general opinion of people and having taken on the true meaning of the correct doctrine, it (i.e. \textit{caityavandana})\textsuperscript{371} is to be done correctly by the learned person whose understanding is very sharp.\textsuperscript{372}

\textsuperscript{15}
\textit{athemaṃ prasaktam arthaṃ saṃksipan prakṛtam nigamayann āha}

Next, summarising the applicable meaning [and] concluding what is under discussion, he says:

\textit{kayam ittha pasamgeṇaṃ thānāisu jattasamgayānaṃ tu |
hiyam eyaṃ vinneyaṃ sadauṭṭhaṇattaneṇa tahā} \textsuperscript{17} |

\textsuperscript{369} YVe. p. 12.26: \textit{sa esa}, “that very same thing”, is glossed with \textit{sūtrakriyāvināśaḥ}, “the nullification of the religious action [prescribed] by the scriptures.”

\textsuperscript{370} YVe. p. 12.26, 27: \textit{vakra eva}, “indeed inauspicious”, is glossed with \textit{durantadukkhaphala eva}, “indeed the result is endless pain.”

\textsuperscript{371} YVe. p. 14.10: \textit{viḍhiniyā pravartitavyam caityavandanaṁ}…

\textsuperscript{372} YVe. p. 14.10: Yasovijaya glosses \textit{atīnipunabuddhyā}, “whose understanding is very sharp”, with \textit{atīśayitasūkṣmabhāvānudhāvīnyā matyā}, “one who knowingly pursues the superior subtle meaning.”
17. Enough of digression\(^{373}\) in this regard, certainly for [those] engaged with
effort in steady posture, etc., this [the performance of the veneration of the
Jina image] is to be understood as beneficial [for liberation]. In this way, this
[performance of the veneration of the Jina image] is to be understood as
beneficial [for liberation] on account of being the state of true religious
practice.

\(^{[16]}\)

_kayam itha iti | kṛtaṁ paryāptam atra prasaṅgena prarūpanīyamadhye
smṛtārthavistāraṇena sthānādiṣu pradarśitayogabhedeṣu yatnasamgatānām tu
prayatnavatām eva etat caityavanandādyamuṣṭhānaṁ hitaṁ mokṣasādhakaṁ vijñeyam
caityavanandanagarcarsthānādiyogasya mokṣahetutve tasyāpi tatprayojakatvād iti bhāvaḥ |
tathā iti prakāraṇāntarasamuccaye | sadanusūṭhānateṣṣvāna
yogapariṇāmakṛtupuṇyānubandhipuṇyānyakṣeṇād viśuddhacitāsamskārarūpāyā
prasāntavāhitayā sahitasya caityavanandādeḥ svātantryeṇaiva mokṣahetutvād iti bhāvaḥ |
prakārabhedo’ yaṁ nayabhedakṛta iti na kaścid doṣah | 17 |

[Regarding the verse beginning with] “enough in this regard”. Enough, finished,
in this regard with digression, with a lengthy discussion about the meaning of
something that is recollected in the middle of what should be explained; in
relation to steady posture, etc., in the divisions of yoga mentioned [previously],
certainly for those who are engaged with effort, indeed those who are assiduous,
this, the religious practice of veneration of the Jina image, etc. is to be
understood as beneficial, conducive to liberation. The idea is that [it is beneficial]
in being a cause of liberation for the Yoga of steady posture, etc., in the context of
veneration of the Jina image; [it is beneficial] also for that on account of being the
agent for that (i.e. liberation). In this way, in this manner (iti) in the conjunctive
sense of a related manner.\(^{374}\) On account of the state of true religious practice,

\(^{373}\) Balbir (1994: 72) suggests that the adverb _pasamgena/prasaṅgena_ is normally used to indicate an
excursus or an alien element interrupting the main thread of ideas of the work.

\(^{374}\) I am uncertain of my translation. It may be a technical commentarial phrase.
because of being a cause for liberation by itself connected with veneration of the Jina image, etc., which is accompanied by tranquility (lit. calm-flowing) formed by the predisposition of a pure mind on account of the store of merit resulting from meritorious acts done through yoga\textsuperscript{375}—this is the idea. There is not any error in this kind of distinction being made from another point of view. (17)\textsuperscript{376}

sadanaṣṭhānabheda eva prarūpayamś caramatadvhede caramayogabhedam
antarbhāvayann āha

Explaining indeed the divisions of true religious practice [and] including the final division of Yoga (i.e \textit{anālambanayoga}) in the final division of that, he says:

\textit{eyam ca pūbhattāgamāṇuṇaṃ taha asamgayājuttam}
\textit{neyaṇ cauvvihaṃ khalu eso caramo havai jogo} ||18||

18. And this [true religious practice] is certainly to be understood as fourfold corresponding with joy, devotion, [practice of] precepts\textsuperscript{377} so also what is connected with the state of non-attachment. This [non-attachment] is the final [division (i.e. \textit{anālaṃbana}) of] Yoga.\textsuperscript{378}

\textit{eyam ca tī | etac ca} sadanaṣṭhānam pritibhaktyāgamāṇaḥ anugacchati tat
\textit{pritibhaktyāgamāṇuṇaṃ pritiyanuṣṭhānaṃ bhaktyanuṣṭhānaṃ vacanānuṣṭhānaṃ ca iti}
trībhedanā tathā 'samgatayā yuktām asamgānuṣṭhānaṃ ity evaṃ caturvidhaṃ jñeyām |
eteṣaṃ bhedānām idāṃ svarūpam yatra anuṣṭhāne prayatnātiśayo 'sti paramā ca prītir
utpadyate śeṣatīyāgena ca yat kriyate tat pritiyanuṣṭhānaṃ | āha ca

\textsuperscript{375} It is not clear what Yaśovijaya means precisely by the word “yoga” here. Arguably, he could be using the term “yoga” to refer to activity of body, speech and mind, in accordance with the traditional Jain understanding.

\textsuperscript{376} In the HYBh ed. this number indicates the end of the commentary on verse 17.

\textsuperscript{377} YVc. p. 16,13 v. 18: Yaśovijaya, consistent with Haribhadra's SP 10.1 and 10.6, glosses \textit{āgama}, “scripture”, with \textit{vacana}, “precept”.

\textsuperscript{378} Haribhadra discusses the fourfold \textit{sadanaṣṭhāna} in SP 10.2.
[Regarding the verse beginning with] “and this”. And this, true religious practice, corresponds with (anugacchati) joy, devotion and precepts, hence prītiḥbḥaktyagamānugam—the three kinds [of religious practice] being the religious practice of joy, the religious practice of devotion and the religious practice of precepts—so also the religious practice of non-attachment, that which is connected with the state of non-attachment, thus [true religious practice] is to be understood as fourfold. The nature of these divisions is [as follows]: the religious practice of joy is that wherein there is abundant effort in religious practice, supreme joy arises and which is done by abandoning everything else. And he says:

yatṛdārō 'sti paramaḥ prītiś ca hitodayā bhavati kartuḥ |
śeṣatīṣena karoī yac ca tat prītyanuṣṭhānam | (Ṣo. 10.3) ||

The religious practice of joy is that wherein there is supreme care379 and for the doer there is joy whose arising is beneficial, and which he does by abandoning everything else. (Ṣo. 10.3).

etat tulyam apy ālambanīṣya pūjyatvavīśeṣabuddhyā viśuddhataravyāpāram
bhaktyanuṣṭhānam | āha ca

Even though similar to this (i.e.the religious practice of joy), the performance with more purity because of a notion (buddhi) of special reverence (pūjya-viśeṣa) for what is to be taken as support (i.e the Jina) is the religious practice of devotion. And he says:

gauravavīśeṣayogād buddhimato yad viśuddhatarayogam |
kriyayetaratulyam api jñeyam tad bhaktyanuṣṭhānam || (Ṣo. 10.4) ||

Even though similar to the other activity (i.e. the religious practice of joy), the religious practice of devotion is to be understood as that which is performance with more purity on account of possessing a notion (buddhi) connected with special reverence (gaurava- viśeṣa). (Ṣo. 10.4).

prītitvabhaktive saṃtosyapūjyakṛtakartavyatājñānajanītaharṣagatau jātivīśeṣau āha ca

The state of joy and state of devotion are different kinds [of practices] connected with happiness engendered by knowing what has been done and what is to be done relating to contentment and reverence (pūjya). And he says:

atyantavallabhā khalu patnī tadvaddhitā ca janaṇī iti

tulyam api kṛtyam anayor jñātaṁ syāt prītitbhaktigatam (Ṣo. 10.5)

Certainly the wife is most dear and in like manner the mother is a benefactor. Even though what is to be done is similar (i.e. food and clothing, etc.) in relation to these two, what is to be understood [as an example] perhaps goes to [the nature of] joy and devotion. (Ṣo. 10.5).

tulyam api kṛtyam bhojanācchādanādi jñātaṁ udāharaṇam

śāstrāthapraitisamdhānapūrvā sādhoḥ sarvatrocitaprayāttir vacanānusṭhānam āha ca

Even though what is to be done is similar, food and clothing, etc.; what is understood, an example. The proper conduct at all times of the mendicant which is accompanied by recollection of the meaning of the scriptures is the religious practice of precepts. And he says:

vacanātmikā pravṛttiḥ sarvatrocitayogato yā tu

vacanānusṭhānam idaṁ cāritravatō niyogena (Ṣo. 10.6)
And (tu) certainly (niyogen) for the one possessing proper conduct this religious practice of precepts is conduct having the character of the precepts in accordance with its suitability in every case. (Ṣo. 10.6).

vyavahārakāle vacanapratisamādhānanirapeksaṃ dhṛtaraṣmāśārāṃ
candanaçandhanyāye [17] nātmäsādbhūtam jinaçalpiçādināṃ kriyāsevanam
asmaçgānuṣṭhānam |380 āha ca

Regardless of the recollection of precepts at the time of performance, because of the stronger impression just like [the impression left in the mind by] the fragrance of sandalwood, the practice of religious activity (kriyāsevana) having become one with the self (atma) for those [mendicants] observing the precepts of the Jina,381 etc., is the religious practice of detachment. And he says:

yat tv abhyāsatiśayāt sātmābhūtam iva ceṣṭyate sadbhīḥ |
tad asaṃgānuṣṭhānam bhavati tv etat taddāvedhāt (Ṣo. 10.7)

And because of abundant practice, that which is like merging with the self performed by mendicants is the religious practice of detachment and this is because of the mental impression382 made by those [precepts]. (Ṣo. 10.7).

taddāvedhāt yathā 'dyaṃ cakrabhrasamāṇaṃ daṇḍavyāpārād uttaram ca taj
janitakevalasamāśārād eva tathā bhikṣātanādiviśayaṃ vacanaṃṣṭhānam vacanavyāpārād
asmaçgānuṣṭhānam ca kevalatajjanitasamāśārād iti viśeṣāḥ |383 āha ca

380 Elsewhere the HYBh ed. has included a danda, which appears to have been omitted in error here. For the purpose of consistency, a single daṇḍa has been inserted.
381 See MW s.v. jinaçalpiçā.
382 I am not clear how taddāvedha should be translated here. However, SPC. p. 112, glosses taddāvedha with prāthamikavacanasmāśāra, “the mental impression of precepts that has previously been mentioned”.
383 Elsewhere the HYBh ed. has included a danda, which appears to have been omitted in error here. For the purpose of consistency, a single daṇḍa has been inserted.
Because of the mental impression of those [precepts], just as in the beginning the turning of a wheel is on account of using a stick and subsequently that [turning of the wheel] is just produced only because of the tendency (samskāra), so the religious practice of precepts concerned with wandering about for alms, etc. is on account of the performance of precepts and [later] the religious performance of detachment is on account of the tendency (samskāra) produced only by that [religious practice of precepts], this is the difference. And he says:

\[cakrabhramaṇam daṃḍāt tadabhāve caiva yat param bhavati\]  
\[vacanāsamgānūṣṭhānayos tu taj jñāpakaṃ jñeyam\] \[\text{(Ṣo. 10.8) iti}\]

And that, which is the turning of a wheel because of [using] a stick and subsequently the turning of the wheel alone in the absence of that [stick], is to be understood as explaining [the difference between] the religious practice of precepts and the religious practice of detachment. (Ṣo. 10.8).

\[khalu iti niścaye | eteṣv anuṣṭhānabhedeṣu esaḥ etadāḥ samīpataravṛttivācakatvāt\]  
\[samīpābhīhītā 'sangānūṣṭhānātmā cāramo yogo 'nālambanayogo bhavati saṅgatyāgasya evānālambanalakṣaṇatvād iti bhāvah\] \[\text{18}\]

Certainly, this is with regard to certainty. With regard to these divisions of religious practice, this (esaḥ), the masculine nominative singular form of ‘this’ (etadāḥ), whose nature is the religious practice of non-attachment which is placed nearer [to eso/esaḥ in the verse], because it is a word whose reference is to that which is nearer (samīpataravṛttivācakatvāt), is the final yoga, the Yoga of not taking support (anālambana), because the characteristic of [the Yoga of] not taking support (anālambana) indeed possesses the abandonment of attachment, this is the meaning. (18)\[385\]

\[384\] The construction of the commentary here suggests that the commentator, Yaśovijaya, is explaining the meaning of tadāvedhāt by reference to the same metaphor that is used by Haribhadra himsef in ṢP 10.8, which Yaśovijaya subsequently quotes.

\[385\] In the HYBli ed. this number indicates the end of the commentary on verse 18.
ālambanavidhayā eva anālambanasvarūpaṃ upadarśayann āha

Explaining the nature of [the Yoga of] not taking support (anālambana)\textsuperscript{386} by the division of [the Yoga of] taking support (ālambana),\textsuperscript{387} he says:

ālambanaṃ pi eyan rūvam arūvī ya ittha paramu tti

tagguṇapariṇairūvo suhuno anālambano nāma 19

19. Moreover, this [Yoga of] taking support (ālambana), in this regard, thus is [of two kinds, on] the form [of the Jina] and [on] the formless supreme.\textsuperscript{388}

That which consists of transformation into the qualities of that,\textsuperscript{389} which is subtle, is called [the Yoga of] not taking support (anālambana).

ālambanaṃ pi tti | ālambanam api etat prākaraṇikabuddhasaṃhitāḥ atra yogavīcāre rūpi samavasarṣaṅsthajinarūpapratiṣṭhādilakṣanam ca punaḥ arūpī paramaḥ siddhātmā ity evam dvividham | tatra tasya arūpiparamātmalakṣaṇasyālambanasya ye guṇāḥ kevalajñānādayas teṣām parinātiḥ samāpattilakṣaṇā tayā rūpyata iti
tadguṇaparimatiṛūpāḥ sūkṣmo yindriyaviṣayatvād anālambano nāma yogah arūpālambanasyeṣadālambanatvena alavāṇa yavāgūḥ ity atreyātra naippadapavrtytter avirodhāḥ | suhuno ālambano nāma tī kvacit pāthis tatrāpi sūkṣmālambano nāmaśa yogas tato 'nālambana eveti bhāva unneyāḥ uktaṃ cātṛādhiṅkāre caturdaśaśoḍaśake granthakṛtaiva:

\textsuperscript{386} See YV v. 2. Tatia (1951: 294 and n. 5) explains that with regard to the form of concentration known as anālambana its object is not a concrete entity perceptible by a sense-organ, “The word anālambana does not mean ‘devoid of any ālambana (object)’ but only ‘devoid of a concrete ālambana’. The prefix a(n) here means ‘abstract’ or ‘subtle’ (sūkṣma).”

\textsuperscript{387} See YV v. 2.

\textsuperscript{388} YVc. p. 17.16: arūpī paramaḥ, “the formless supreme”, is glossed with siddhātmā, “the perfected self”.

\textsuperscript{389} YVc. p. 17.17-18: tad, “that”, in the compound tadguṇaparimatiṛūpāḥ is resolved as arūpīparamātmalakṣaṇasyālambanasya, “ālambana consisting of the formless supreme self.” The commentator is using the terms siddhātman, “perfected self” and paramātman, “supreme self” interchangeably.
[Regarding the verse beginning with] “moreover, taking support (ālambana)”.

Moreover, this [Yoga of] taking support (ālambana), placing the mind on the matter at hand, in this regard, with regard to the consideration of yoga, thus, thus is twofold, the form, concerning the image in the form of the Jina situated in the sacred assembly hall, etc.\(^{390}\) and, further, the formless supreme, the perfected soul. In that regard, tadgūṇaparinatīrūpah [is resolved] in this way: it is formed by that; transformation tadguṇapariṇātirūpaḥ [is resolved] in this way: it is formed by that; transformation characterised by meditative absorption of those, which are the qualities such as omniscience, etc.; of that, taking support consisting of the formless supreme Self. It is subtle due to being concerned with what is beyond the senses. The Yoga is called not taking support because here there is no contradiction in using the negation word. In this regard it is like [saying] ‘the gruel has no salt’ because of the state of taking support that is negligible in the formless [Yoga of] taking support. A certain text [says] “taking support is called subtle”, also there, this Yoga is called taking support which is subtle, consequently, the meaning to be inferred is certainly not taking support. And in this regard, it is said indeed by the author (Haribhadra) in Chapter 14 of the Śoḍaṣaka [prakaraṇa]:

\[
\text{sālambano nirālambanaś ca yogāḥ paro dvidhā jñeyāḥ} | \\
\text{jinarūpādhyānāṃ khalv ādyas tattattvagas tv aparāḥ} || \text{[SP 14.1]} ||
\]

The highest yoga is to be understood as twofold, [meditation] with support and [meditation] without support. The former, indeed, is meditation on the form of the Jina but the latter is the abiding in the true nature of that (i.e. the Jina). ([SP 14.1])

\[
\text{sahālambanena caṣṭurādījñānaviśayeṇa pratimādinā vartata iti sālambanaḥ} | ālambanāt \text{viśayabhāvāpattirūpān niśkrānto nirālambanaḥ yo hi chadmaṇthena dhyāyate na ca} \\
\text{svarūpeṇa drśya eva nirālambana iti yāvat} | jinaśrūpaḥ samavasaraṇaṁsthasya dhyāṇaṁ khalu ādyah sālambana yogah | tasyaiva jinasya [18] tattvaṁ
\]

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\(^{390}\) See n. 310 above for details on samavasarana.
With support (sālambana) means it is accompanied by support (ālambana) which is the image [of the Jina], etc., being an object cognised through the eye, etc. Without support (nirālambana) goes beyond support consisting of merging (āpatti) with the nature of the object (i.e. the image of the Jina), for, to be precise, nirālambana is concerned with that which is meditated upon by someone without omniscience (chadmastha) and which is not visible naturally. The first, indeed, is sālambana yoga which is meditation connected with the form of the Jina who is situated in a sacred assembly hall (samavasāraṇa). Tattvavāha [is resolved] in this way: [abiding (ga)], reaching that, [the true nature (tattva)], the
nature of omniscience\textsuperscript{391}, etc., consisting of the conglomeration of spacepoints\textsuperscript{392} of the soul alone, \textbf{[of that (tat)]}, of that very Jina. \textbf{But}, in the sense of indeed; the \textbf{latter}, \textit{the Yoga of} not taking support. In this regard, it is said that the state of \textit{the Yoga of} not taking support is on account of the absence of sense objects (\textit{sphuṭaviśaya}) connected with the true nature of the formless (\textit{arūpitattva}). And, even though having explained in the verse (i.e. verse 19) above from the text (\textit{Yogavimśikā}) the state of \textit{the Yoga of} taking support only by its (\textit{tasya}) condition of being an object (i.e. of the formless supreme self), because of the state of taking support which is negligible for the Yoga concerned with that, indeed the state of \textit{the Yoga of} not taking support is proven. Consequently, it is to be borne in mind (\textit{smartavya}) that there is not any difference. And this Yoga of not taking support (\textit{anālambana yoga}) is:

\textsuperscript{391} In Jainism \textit{kevala} is used as a synonym for \textit{kevalajñāna} (see MW s.v. \textit{kevala}) which is generally translated as “omniscience” or “isolated knowledge”. In the context of the meaning of \textit{kevalin}, Dundas (1985: 166-167) discusses the concept of ‘omniscience’ in Jainism, and notes: “There are innumerable descriptions and definition of the \textit{kevalin} in Jaina literature. The precise meaning of the term is ‘possessing that (knowledge) which is isolated, unique’. It can best be defined both as ‘omniscience’ in the literal sense of that knowledge which enables its possessor to know all substances in all their possible modifications including their temporal aspects and, more indirectly, ‘the final consummation of moral, religious and spiritual life’ or simply ‘self-knowledge’. It is important to establish the difference between the kevalin who is the enlightened and perfect man and the \textit{tīrthāṅkara}. A \textit{tīrthāṅkara} is not only a person who has attained \textit{kevala} knowledge but is also one of the twenty-four figures who make a \textit{tīrtha}. This word may be taken in the sense of ‘ford (across the river of rebirth)’ but in canonical terms it is more than that, the \textit{tīrtha} being both the doctrine and the community. A \textit{tīrtha} maker is a \textit{kevalin} who appears at periodic intervals to establish a community by preaching the doctrine whereas a \textit{kevalin} is merely an exalted member of the community.” See TSū 1:30 and 10.1, Tatia 1951: 268-9, Singh 1974: 47-70, Wiley 2009: 123.

\textsuperscript{392} According to Jainism there are three fundamental entities responsible for the maintenance of existence. They are: (i) sentient—\textit{jīva} or soul which is characterised by consciousness; (ii) material—atoms (\textit{pudgala}) possessing form, colour, taste, smell and palpability; and (iii) neither material nor sentient. This last category includes four insentient (\textit{ajaśva}) existent substances (\textit{dravya}) categorised as space (\textit{ākāśa}), the principle of motion (\textit{dharma}), the principle of rest (\textit{adharma}) and time (\textit{kāla}). The \textit{jīva} operates through the structure of the four \textit{ajaśva} entities and atoms. Space is divided into “occupied space” (\textit{loka-ākāśa}) and “unoccupied space” (\textit{aloka-ākāśa}) and has the ability to provide a locus for these entities. Occupied space has an infinite number of souls and each soul has an innumerable (\textit{asamkhyāta}) number of infinitesimally small “space-points” (\textit{pradeśa}) within the physical limits of its current corporeal shape. However, the nature and space-points of the soul remain the same whether a given body is large or as small as the tiniest object imaginable (Jain 1960: 77-8, Jaini 1979: 97-106, 127-130, Dundas 2002: 93, Saṅghāvī 1974: 174-84).
This [yoga] called [the yoga of] self-exertion,\textsuperscript{395} whose means is shown in the authoritative religious texts [but] whose scope goes beyond them, is superior especially because of the abundance of power.\textsuperscript{396} (Yoga.samu. 5).

The characteristic of that (i.e. the Yoga of not taking support) is to be understood as a desire for seeing the highest reality which advances uninterruptedly [and] free from worldly attachment by means of [the yoga of] self-exertion (sāmarthya) consisting of the abandonment of the virtues (dharma-saṃnyāsa)\textsuperscript{397} of subsidence-cum-destruction [karma]\textsuperscript{398} such as endurance etc.,\textsuperscript{399} existing in the second apūrvakaraṇa\textsuperscript{400} on the ladder of annihilation is the nature of what is said in the verse. And he says:

\textit{sāmarthya-yogato yā tatra didṛkṣeity asaṅgaśaktyādhyā |}
\textit{sā 'nālambanayogah proktas tadadarśanaṃ yāvat} \textit{(Śo. 15.8)}

\textsuperscript{393} The HYBh ed. used in this thesis appears to have used the word śaktiyudrekād in error. Accordingly, the translation of this verse is based on reading this compound as śaktyudrekād.

\textsuperscript{394} “Yoga.samu.” is the abbreviation for the Yogadrṣṭisamuccaya (YDS) in the HYBh ed. used in this thesis.

\textsuperscript{395} Sāmarthya-yogi is one of the three broad divisions of yoga that form the basis of Haribhadra’s treatment of yoga in the Yogadrṣṭisamuccaya.


\textsuperscript{397} See Tatia 1951: 300, YDS p. 71 v. 9 and English translation by Dixit 1970: 21.

\textsuperscript{398} See Tatia 1951: 258 for an explanation of the concept of “subsidence-cum-destruction” karma.

\textsuperscript{399} Haribhadra discusses this concept in his YDS p. 71 v. 9 and YDSc. p. 71 v. 9.

\textsuperscript{400} This is a reference to the attainment of the eighth stage called apūrvakaraṇa or “capacity to generate a series of varied novel experiences” set out in the Jain doctrine of spiritual development (gunaśthāna). At this stage the adherent or the soul attains special purification with the reduction in nature, duration and intensity of the previously bound karmas but also the accumulation of beneficial karma is of reduced duration and intensity. The soul performs this process with much vigour and increases its purity more rapidly than ever experienced before (apūra) in its history (see Tatia 1951: 277-8 and 1994: 283; Jain 1960: 238-40, 281). See also YDS p. 71 v. 9 and v. 10, Dixit 1970: 21-3.
While there is an absence of seeing of that (i.e. the highest reality), the Yoga of not taking support (anālambana-yoga) is declared as that which is desiring to see therein (i.e. the highest reality) by means of self-exertion thus endowed with the power of non-attachment. (Śo. 15-8).

\[ \text{tatra paratatve drṣṭum icchā didṛkṣā iti evaṁ svarūpā asaṅgaśaktyā} \]
\[ \text{nirabhīṣvaṅgāvicchinnapravṛtyā ādhyā pūṛṇā sā paramātmadarśanecchā} \]
\[ \text{anālambanayogaḥ paratattvasyā 'darśanam anupalambham yāvat} \]
\[ \text{paramātmasvarūpapadarśane tu kevalajñānena} \]
\[ \text{anālambanayogō na bhavati tasya tadālambanatvā } | \text{ alabdharatattvas tallābhāya} \]
\[ \text{dhyānarūpena pravṛtto hyanālambanayogah sa ca kṣapena dhanurdharena} \]
\[ \text{kṣapakaśreṇyākhyadhanurdainde laksyaparatattvābhimukhām tadvedhāvisāṃvāditayā} \]
\[ \text{vyāpārito yo bāṇas tatstānīyāḥ yāvat tasya na mocanāṁ tāvad anālambanayogavāpāraḥ} \]
\[ \text{yadā tu dhyānāntarikākhyanām tannocanāṁ tadā 'visāṃvāditapatanamātrād eva} \]
\[ \text{laksyavedha itiṣupātakalpaḥ sālambanaḥ kevaljñānapraṇāśa eva bhavati na} \]
\[ \text{tvanālambanayogavāpāraḥ phalasya siddhatvād iti nirgalitārthaḥ } | \text{ āha ca} \]

While there is an absence of seeing, non-perception, of the highest reality, anālambana-yoga is that, the desire for seeing the supreme Self, endowed, filled, with the power of non-attachment, with uninterrupted effort [and] without intense attachment, having the nature thus, in this way (iti evam svarūpā), desiring to see, wanting to look, therein, into the highest reality. For in seeing the nature of the supreme Self, on account of omniscience there is no Yoga of taking support (anālambana-yoga) because omniscience has it’s own support. For, the proceeding by means of meditation in order to attain that [highest reality] is the Yoga of not taking support (anālambana-yoga) which has not attained the highest reality. And that (i.e. the Yoga of not taking support) is represented by the arrow

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401 The word adarśanam literally means “not seeing” but in this context it has the sense or meaning of “non-perception”or “absence of cognition”.

402 I am not clear about how ... iti evam svarūpā... is to be translated here.

403 See MW s.v. sthānīya. However, I am not sure how to translate tatstānīyāh.
which, [placed] on a bow-staff called the ladder of annihilation (ksapakaśrenī) by
an archer who is abstinent, is engaged with the sure⁴⁰⁴ piercing of the target facing
it [being] the highest reality. While there is no release of that [arrow] then there is
performance of the Yoga of not taking support but when there is release of that
[arrow] called dhyānāntarika⁴⁰⁵ then the target is pierced indeed only because of
the accurate flight of that. Thus the manifestation of omniscience with [its own]
support is certainly similar to the landing of the arrow and there is no
performance of the Yoga of not taking support (anālambana-yoga) because of the
accomplishment of the result, thus is the clear meaning. And he says:

tatāpratīṣṭhīto 'yam yatadh pravṛttas ca tattvatas tatra |
sarvottamānujah khalu tenānālambano gītaḥ || [ŚP. 15] 9 ||

This (i.e. the Yoga of not taking support) is not located therein (i.e. in the highest
reality) and because it is truly proceeding there, certainly the highest of all arises
later. Therefore, it is declared as the Yoga of not taking support. [ŚP. 15.9].

drāg asmāt taddarśanam īsūpātajñātamātrato jñeyam |
etac ca kevalam yat jñānam yat tat param jyotih || 10 || (Ṣo. 15).

Because of this (i.e. the Yoga of not taking support), the seeing quickly of that (i.e.
the highest reality) is to be understood [as occurring] from the first moment of
what is meant by the landing of an arrow and this is entirely that (i.e.
perfected)⁴⁰⁶, that which is knowledge is the supreme light. (Ṣo. 15.10).

tatra paratattve apratīṣṭhitah⁴⁰⁷ aladbhapratīṣṭhah sarvottamasya yogasya ayogākhyaśya
anujah prṛṣṭhabhāvī || taddarśanam paratattvadarsanam etac ca paratattvadarsanam

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⁴⁰⁴ Cf. MW s.v. avisamvādīta, “undisputed, generally approved”.
⁴⁰⁶ I am not clear about how the commentator’s gloss (prasiddhaṃ) explains what tat means here.
⁴⁰⁷ The HYBh ed. used in this thesis has no samdhi here.
kevalam sa pūrnam⁴⁰⁸ tat prasiddham yat tat kevalajñānaṁ param prakṛṣṭam jyotiḥ ||
syād atra kasya cid āśaṅkā [19] isupātajñātāṁ paratattvadarsane sati kevalajñānottaram
anālambanayogapraśritāṁ mā bhūt sālambanayogapravṛttiṁ tu viśiṣṭatāṁ kācit syād eva
kevalajñānasya labdhate ’pi mokṣasyādyāpi yojanīyatvāt | maivam kevalinaṁ svātmāni
mokṣasya yojanīyate ’pi jñānākāṁkṣāyā aviśayatayā dhyānānālambanatvāt
ksapakaśrēṇiśkalasambhavīviśiṣṭatārayogapraśritāṁbhāvād
āvarjikarānttārayoganirodhapratāṁbhāvāc cārvāktaṅkevalivyāpārasya
dhyānaratutsatvābhāvāt uktānyatārayogapariṇāṁte eva dhyānalakṣaṇatvāt | āha ca
mahāḥbhāṣyakāraṁ

Therein, in the highest reality; not established, unattained steadfastness; of the
highest of all, of activity (yoga) called non-activity (ayoga); later production, the
later manifestation. The seeing of that, seeing the highest reality, and this,
seeing the highest reality is entirely, completely, that, perfected, that which is
isolated knowledge (i.e. omniscience) is the supreme, superior, the light.
Someone may have doubt in this regard— [19] from the example of the landing
of an arrow, when there is the seeing of the highest reality, the activity of the Yoga
of not taking support (anālambana-yoga) is not necessary⁴⁰⁹ after omniscience, but
surely there ought to be some special activity of the Yoga of with support
(sālambana-yoga) because there is still to be the achievement of liberation even
though there is the attainment of omniscience. Not so—even when there is [still]
to be the achievement of liberation in regard to the self of the omniscient one—
because of the absence of effort in a particular activity (yoga) possible at this time
on the ladder of annihilation from meditation being without support on account of
not having an object due to not desiring knowledge, and because of the lack of

⁴⁰⁸ Kṛitiyasurīśvarājī (2007: 62) suggests sa pūrnam should be read as sampūrnam. Accordingly, the
translation of this verse is based on reading it as sampūrnam.
⁴⁰⁹ The literal translation of the aorist without the augment here (i.e. mā bhūt) is “may there not be”.

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effort in restraining activity (yoga) after overcoming the process of [activity] (āvarjikaraṇa) on account of the absence of the state of meditation connected with the earlier activity (vyāpāra) of the omniscient one—because of the characteristic of meditation only connected with the result (parinātī) of either one or the other said activity (viśiṣṭara or nirodha). And, the author (i.e. Jinabhadragani) of the great commentary says:

sudāḍhappayattavārāṇaṁ niroho va vijjamāṇaṁ
jhānaṁ karaṇaṁ mayaṁ na u cittaṇirohamittāgam

Meditation is considered as restraining activity with great effort and restraining of existing senses (karaṇa) but not restraining of the mind alone. (Viśeṣāvaśyaka v. 3071).

syād etad yadi kṣapakaśreṇidvitīyāpūrva karaṇaṁ abhāvī sāmarthya yoga evnālambanayogā
gramhakṛtā ’bhīhitās tādā tadaprāptimatām apramattagunasthānānāṁ
uparatasakalavikalpalakalolamālānāṁ
cinmātrapratibandhopaladharatratyasāmrajyānāṁ jinakalpikādīnāṁ api
nirālambanadhyānāṁ asamgatābhīdhānāṁ syād iti | maivam yady api tattvataḥ
paratattvalaksya vṛedhābhimukhas tadavisamvādī sāmarthya yogā eva nirālambanas tathā
api paratattvalaksya vṛedhapragunatāparinatīntrād arvātkānāṁ paramātmagunadhyānāṁ
api mukhyani rālambanaprāpakatvād ekadhyeyākārapariniṭiṣāktiyogāc ca nirālambanam
eva | ata eva avasthātayabhāvane rūpātītasiddha nāprānidhānāvelāyām apramattānāṁ
śukladhyānāṁśo nirālambano ’nubhavasiddha eva |

410 On the attainment of omniscience (i.e. at the thirteenth gunasthana), all the gross and subtle activities of the mind and speech-organ plus gross activity of the body are absolutely stopped. Only the subtle activities or movements of the body such as respiration, etc. remain until the fourteenth gunasthana (see SS § 893-900, Saṅghavi 1974: 344-7, 347 n. 1, Jain 1960: 274-5, Tatia 1951: 291 and 1994: 240-1). Of the four states of bondage mentioned in n. 307 above, the only one remaining at the thirteenth gunasthana is activity. See n. 391 above for a general explanation on the concept of kevalin.


412 Jinabhadragani Kṣamakṣamana in the Viśeṣāvaśyakaṁ abhāya (part 06: 1193-31) takes “existing senses (karaṇa)” to be “body, organ of speech and mind (mano vāk kāya)”. I thank Professor Kamal Chand Sogani, Jaipur, for clarifying this verse.
Perhaps this—if the Yoga of not taking support is said by the author to be certainly self-exertion yoga (sāmarthya-yoga) which is existing in the second apūrvakarāṇa on the ladder of annihilation, then it may be that the expression meditation without support (nirālambana-dhyāna) is inappropriate (aṣamgata) even for those observing the teachings of the Jina, etc., who have not attained that (self-exertion Yoga), who are on the [complete self-control] without carelessness stage of spiritual development, whose series of waves of all thoughts are quietened [and] who have complete mastery over the three jewels by obtaining connection with pure thought. Not so—even if in reality [the Yoga of] not taking support is indeed self-exertion yoga coinciding with that [being] piercing the target facing it [being] the highest reality, nevertheless just prior (arvāktana) to the excellent result of piercing the target of the highest reality, meditation on the qualities of the supreme is indeed also [the Yoga of] not taking support because of chiefly leading to [the Yoga of] not taking support and because of possessing the power for transformation (pariṇati) into the same form as what is to be meditated upon. Hence, indeed in regard to the three states of concentration (bhāvana), at the time of abstract meditation (praṇidhāna) on the qualities of the perfect soul which are beyond form (rūpāṭīta), for those [having complete self-control] without carelessness or inertia, [the Yoga of] not taking support (nirālambana) is indeed established by experience [as being] part of pure meditation (śukla-dhyāna).

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413 Complete self-control without carelessness or inertia (apramatta-virati or apramatta-samayata) is the seventh stage of spiritual development. See Tatia 1951: 277.

414 Early texts such as the Uttarādhayayana Sūtra (XXIX. 72), Sthānāṅga Sūtra (IV. 61-72), etc., and later texts such as Tatvārthasūtra (9, 27-46), the Dhyānasūkta (v. 69-93), etc. classify meditation (jñāna/dhyāna) into four kinds, of which pure meditation (sukkā/sukla) is the final one. Śukladhyāna is further divided into four types—the first two types are only possible for those who are at the eleventh and twelfth stages of spiritual development, the third type at the thirteenth stage and the fourth one at the fourteenth stage of spiritual development. See Tatia 1951: 291-3, Jain 1960: 272-6, Saṅghavi 1974: 343-7, Jaini 1979: 257-8, Ohira 1981: 267-7, Bronkhorst 1993: 32, Qvarnstrom 2002: 174-7, Hemacandra’s Yogaśāstra (XI. 1-12) and Subhacandra’s Jñānārṇava (XXXIX). See also Dhyānasūkta v. 69—atha khamī-maddva ‘ṛjava-uttīnāḥ śicca śīlaśka-jhānāmil samāruṣāḥ. This suggests that pure meditation is undertaken with support (ālambana) from qualities such as forbearance (khamī/kṣīmā), humility (maddva/mṛddutā), straightforwardness (ṛjava/rjutā) and freedom from greed (mūti/mukti).
And also for the transmigratory self investing the form with special attributes according to the customary point of view, in comparison with\textsuperscript{415} concentration (\textit{vibhāvana}) on the innate qualities of the self determined purely from the absolute point of view, there is clear (\textit{durapahnavā}) meditation without support because part of meditation without support is indeed connected with knowledge of the self through resemblance with the supreme self and because the destruction of delusion is indeed connected with that (i.e. knowledge of the self). And he (i.e. Kundakunda) says:

\begin{quote}
\textit{jo jāṇai arihaṃte dāvvattagunattapājāyattheim |}
\textit{so jāṇai appāṇāṃ mohō khalu jāi tassa layāṃ} \| pra.sā. 1-80 \textsuperscript{416} \textit{iti} \|
\end{quote}

\textit{He, who knows the worthy ones through the states of substance, qualities and modes, knows the self [and] indeed his delusion goes to destruction. (pra.sā. 1-80.)\textsuperscript{417}}

\textit{tasmād rūpīdravyāviśayāṃ dhyānaṃ sālambanaṃ arūpīviśayāṃ ca nirālambanam iti sthitam} \| 19 \|

\begin{flushright}
\textsuperscript{415} I have read the locative singular \textit{vibhāvana} (lit. in regard to concentration) as “in comparison with” to give a better sense of Yaśovijayaś commentary here.

\textsuperscript{416} “Pra.sā” is the abbreviation in the edition of the text I have based my translations on for the \textit{Pravacanasāra} composed by Kundakunda who was a revered and influential mendicant-scholar within the Digambara tradition. Although it is widely suggested that he flourished somewhere between the second and fourth century C.E., some scholars have speculated that he lived around the eighth century C.E. See Upadhye 1964: 1-23, Johnson 1995: 91-7 (for an extensive discussion on the problems in dating Kundakunda) and Wiley 2009: 125. For a concise description of Kundakunda, his works and ideas, see Dundas 2002: 108.

\textsuperscript{417} Cf. Upadhye’s (1964: 392) translation of the \textit{Pravacanasāra} 1-80: “He, who knows the Arahanta with respect to substantiality, quality and modification, realizes himself; and his delusions, in fact, dwindle into destruction”.
\end{flushright}
Therefore, it is established that [the Yoga of] taking support (sālambana) is medication concerned with a physical form and [the Yoga of] not taking support (nirālambana) is concerned with the formless. (19)\footnote{In the HYBh ed. this number indicates the end of the commentary on verse 19.}

\textit{atha nirālambanadhyānasyaiva phalaparamparāṁ āha}

Next he speaks about the succession of results of that very meditation without support (nirālambana-dhyāna):

\begin{verbatim}
    eyammi mohasāgarataraṇaṁ sedhī ya kevalaṁ ceva |
    tatto ajogajogo kamenā paramaṁ ca nivvāṇaṁ || 20 ||
\end{verbatim}

\textbf{20. When there is this (i.e. meditation without taking support), there is a traversing of the ocean of delusion, the ladder [of annihilation is completed]}\footnote{The word \textit{sedhī/ṣreṇī} means “series”, “line”, “row”, “succession”, etc. (see MW s.v. \textit{ṣreṇī}). In the context of Jainism, it is often used in the compound \textit{kṣapakṣreṇī} meaning “the ladder of annihilation” or \textit{upāsamaṣreṇī} meaning “the ladder of subsidence” which are technical terms referring to the eighth, ninth and tenth stages of spiritual development. From the eighth level onwards, a person can progress on the ladder of spiritual development either by suppressing the passions or by completely eliminating them. For a discussion of this, see Tatia 1951: 275-276, 295.} and indeed omniscience.\footnote{In Jainism \textit{kevala} is used as a synonym for \textit{kevalajñāna} (see MW s.v. \textit{kevala}) which is generally translated as “omniscience” or “complete knowledge” (see n. 261 above and Wiley 2009: 122). Haribhadra discusses the Jain, Buddhist and Sāṅkhya position on the question of omniscience in YB p. 274-84 v. 425-457. For an English translation, see Dixit 1968: 113-20.} Then there is the attainment (\textit{joga}) of non-activity (\textit{ajoga}) and in due course liberation, which is the highest.\footnote{Cf. YDS p. 73 v. 11: \textit{atas tv ayoga yogāṁ yogaṁ para udāḥṛtaṁ, mokṣayojanabhūvena sarvasamnyāsalaksanāṁ}. See Dixit 1970: 21-3 for an English translation and comments on the commentary.}

\begin{verbatim}
    eyammi ti | etasmin nirālambanadhyāne labdhe mohasāgarasya [20]
    durantarāgādihbhāvāsāṃtānasamudrasya taraṇaṁ bhavati |
    tataḥ ca śreṇīḥ kṣapakaśreṇir nirvṛyūdhā bhavati sā hy adhyātmādiyogaprakarṣagarbhitāśayaviśeṣarūpā |
    eṣa eva samprajñātah samādhis tīrthāntarīyair gīyate | etad api samyag yathāvat prakāṛṣeṇa
\end{verbatim}
[Regarding the verse beginning] “when there is this.” When there is this, when meditation without taking support has been arrived at (labdha), there is a traversing of the ocean of delusion, of the sea of a continuous flow of ill-fated states such as attachment, etc. And consequently the ladder, the ladder of annihilation is completed for that (i.e. the ladder of annihilation) consists of a special disposition of mind (āśaya) full of excellence in the yoga of pertaining to the self (adhyātma), etc. Indeed this is extolled by those other than [the ones who have crossed] the ford (Tīrthāṅkaras) as conceptual absorption (samprajñāta samādhi)\textsuperscript{423}. This too is not unjustified in terms of its meaning because of the knowing (jñāyamāna) here of the objects which are modes\textsuperscript{424} of the self (ātman) and continents (dvīpa)\textsuperscript{425}, etc., through the form of conceptual ascertainment...

\textsuperscript{422} The Gujarati translations of YV, for example Mahētā 2000: 167, suggest dvīpa should be read as dvīpa and accordingly, the translation in this thesis is on that basis. See Dundas 2002: 91 for a discussion on Jain cosmography.

\textsuperscript{423} The term samprajñātasamādhi is used by Patañjali in his Yogasūtra. For an explanation about this term, see YB p. 272 v. 419 together with its commentary and English translation by Dīxit 1968: 110. See also Woods 1914: 40-8, 94-100, Hariharānanda 2000: 41-52, Maas 2009: 263-282, Larson 2012: 73-96.

\textsuperscript{424} In the context of Jainism, the word paryāya is generally translated as “mode” or “transient mode” (e.g. Balcerowicz 2003: 38). For a discussion of paryāya, see Sogani 2001: 18-21.

\textsuperscript{425} I am not clear about how … dvīpādīnām… is to be translated here.
thoroughly (prakarṣeṇa) [and] correctly (samyaṅ) [or] exactly. And then there is only omniscience, only complete knowledge. Moreover, this is extolled by others as non-conceptual absorption (asamprajñāta samādhi). Also in this regard it is not unjustifiable in terms of its meaning because of the accomplishment of the state of non-conceptual [absorption] due to the absence of mental cognition for the one who has attained the true nature of the self on account of the cessation of all activities, etc., in omniscience. Moreover, this non-conceptual absorption is twofold, a state of omniscience with activity and a state of omniscience without activity; the former arises from the complete destruction of the activities of the mind (aśeṣavṛttinirdha) consisting of conceptual knowledge. And the latter [arises from the complete destruction] of that which consists of [subtle] movements, and this is the result of omniscience. He (i.e. Haribhadra) says the same [thing] (i.e. in the root text), and then, and immediately after the attainment of omniscience, the attainment of non-activity is the [latter non-conceptual] absorption which is called without activity on account of the burning of the source of activity (vṛtti). And this (attainment of non-activity) is extolled as the rain-cloud of virtue (dharmamegha) by followers of Patañjali, as the eternal self (amṛṭātmā) by others, as the enemy of mundane existence (bhavaśatru) by yet others, as the arising of liberation (śivodaya) by others, the bliss of clarity (sattvāṇanda) by some and the supreme (para) by others. In due course, step by step as shown, then because of the attainment

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426 Yaśovijaya, following Haribhadra’s YB v. 419, employs the hermeneutic tool of nirukti to rationalise equating the term samprajñāta with this process in Jain terms.

427 The term asamprajñātasamādhi is used by Patañjali in his Yogasātra. For an explanation about this term, see YB p. 272 v. 420-421 together with its commentary and English translation by Dixit 1968: 110-11.

428 This is a reference to the thirteenth stage of spiritual development (i.e. sayoga-kevali-guṇasthāna) and see n. 410 above for a brief discussion on this. See also Tatia 1951: 179-80 and Jain 1992: 274.

429 This is a reference to the fourteenth stage of spiritual development (i.e. ayoga-kevali-guṇasthāna) and see n. 410 above for a brief discussion on this. See also Tatia 1951: 179-80 and Jain 1992: 275 and 280-7.

430 According to Sadhvijī Jinnati (personal communication, February 2015, Palitana, Gujarat) the word vṛtti here should be read as “the cycle of existence” (saṃsāra).

of non-activity, there is liberation (nirvāṇa) which is the highest, the result which is outstanding among all. (20).

|| iti mahopādhyāyaśrīkalyāṇavijayaganiśisyamukhyapanḍitaśrījītavijayaganī-
satīrthypānḍitaśrīnayavijayaganiścyamanakamalacāṅcarīkapanḍitaśrīpadyavijayaganī
sahodarpādhyaśrījasavijayaganīsamarthityāyāṃ viṃśikāprakaraṇavyākhyāyāṃ
yogavīṃsikāvivaraṇaṃ sampūrṇam ||

Thus is completed the commentary on the Yogavīṃsikā in the treatise of twenty chapters as determined by Śrī Jasavijayaganī, whose brother-preceptor was Śrī Padyavijayaganī, a bee at the lotus-feet of Śrī Nayavijayaganī, fellow mendicant-scholar of Śrī Jītavijayaganī, the chief learned disciple of the great preceptor Śrī Kalyāṇavijayaganī.

432 In the HYBh ed. this number indicates the end of the commentary on verse 20.
All Religious Activities (sārva dharma-vyāpāra)

with mental purity
(respectful conduct (pranidhāna), great effort (pravṛtti), victory over obstacles (vighnajeya), power (siddhi) application (viniyoga))
and correct conduct

Five kinds of Yoga, for example, The veneration to the Jina image (caityavandana)

karma-yoga
steady posture (sthāna)
will (icchā)
great effort (pravṛtti)
stability (sthira)
power (siddhi)

jñāna-yoga
meaning (artha)
will (icchā)
great effort (pravṛtti)
stability (sthira)
power (siddhi)

The true religious practice
The veneration to the Jina image (caityavandana)

bhakti-yoga
joy (prāti)
abundant effort (prayaṇa-atiśaya)
non-attachment (asampravāsa=anālambana)

jñāna-yoga
devoion (bhakti)
special reverence (pājña-viśeṣa)
proper conduct (cārttra)

Appendix II
Haribhadra’s Yoga Paths leading to liberation

abundant practice (abhyāsa-atiśaya) and tendency (samsākāra)
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