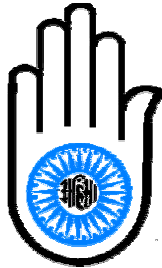


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Chapter Two

Jainism





Lord Mahavira and the Jain Tradition



The word “jain” is derived from the root word *jina* meaning “conqueror.” A *Jina* is one who has conquered the desires of the senses and overcome ignorance, thus attaining *Samyak Jnana*, Right (Absolute) Knowledge. The followers of this *dharma* (spiritual path) are known as Jains. The original impetus for this tradition came as a reaction to the violence in the form of animal sacrifices condoned in the *Vedas*. A seed of resistance began to germinate and from this seed Jain *dharma* developed.

Although specific details of the origin of Jainism are not known, but ancient tablets discovered at archeological sites in Udayagiri and Junaghara in India indicate that Jainism preceded Buddhism.

The honorable teachers of Jain *dharma* are known as *Tirthankaras*. They are considered to be free from of all impurities, liberated, and granters of freedom (absolute freedom). The meaning of *tirtha* is “to ferry one across the ocean of the world.” The one who has crossed this worldly ocean is known as a *tirthankara*. “*Tirthakaroti iti tirthankara*” means



“one who has crossed over and helps others cross the world-ocean is *tirthankara*.”¹

According to Jain *Dharma*, there have been twenty-four *Tirthankaras*—enlightened spiritual teachers—who have shown the way to Liberation. Rishabhadeva was the first *Tirthankara* of Jain *dharma*. After Rishabhadeva there were twenty three more *Tirthankaras*. Lord Mahavira was the last in the line. The names of the twenty four *Tirthankaras* of Jainism are as follows:

1) Rishabhadeva 2) Ajita 3) Sambhava 4) Abhinandana 5) Sumati 6) Padamprbhu 7) Suparshva 8) Chandraprabha 9) Pushpadanta 10) Sheetla 11) Shreyansa 12) Vasupujya 13) Vibhata 14) Ananta 15) Dharma 16) Shanti 17) Kunthu 18) Ara 19) Mallinatha 20) Muni Suvrata 21) Nami 22) Nemi 23) Parshvanatha 24) Vardhamana Mahavira.

In the present discussion we will only focus on the first and last of these *Tirthankaras*.

Rishabhadeva

The first *Tirthankara* Rishabhadeva was the son of King Nabhiraya, the fourteenth king among the generations of the



kings of the city of Ayodhya (in North East India). After the passing of King Nabhiraya, Rishabhadeva was crowned as king. Rishabhadeva fathered several progeny from his two queens.

One day, King Rishbadeva was seated on his magnificent throne, surrounded by hundreds of guest kings. From his throne he was enjoying the beautiful dance of a glamorous woman named Nilanjana. As the celestial performer was dancing and entertaining the kings, she suddenly fainted and died.

With her fall and sudden death, King Rishabhadeva was faced with the reality of the ephemeral nature of this transient world. His appetite for enjoyment and attachment faded and he became dyed with the color of detachment and dispassion. In spite of the attempts of his family and friends to dissuade him, he abandoned his crown and left his home in search of Self- Knowledge (*atma Jnana*).

King Rishabhadeva became an ascetic. He sat in meditation with complete absorption for six months. It is said that he later maintained silence for 1000 years, remaining immersed in the inner practice of meditation for the whole time. Through his practice of this deep state of meditation he attained the state of *Kevali Jnana* (Highest Knowledge).



Lord Mahavira

Although Lord Mahavira is the 24th (and the last) *Tirthankara* in the line, he holds the most eminent status in Jain *Dharma*. In fact, it was Lord Mahavira who gathered and organized the various elements of Jain *Dharma* and expounded them.

Mahavira was born about 2500 years ago (ca 599 B.C.E.) in Vaishali Republic (Bihar), in an aristocratic *Kshatriya*² clan. His father's name was Siddhartha. After his birth, wealth and opulence began to increase in the household. His parents attributed this sudden good luck to the baby, who was therefore named Vardhamana (ever increasing, prosperous). From early childhood he was extremely handsome and was endowed with immense intelligence and fortitude. Therefore, he became known as Mahavira, "the Great Hero." Mahavira's father was chief of the *Jnatrika* clan, which is reflected in his later epithets *Nata Putta* (scion of *Jnatr* family).³ When Mahavira attained self realization he came to be known as *Sanmati* (One who possesses extraordinary wisdom). In this way, Vardhamana has come to have many honorary titles.

After mastering various arts and skills suitable to a young man of the *Kshatriya* caste, Prince Vardhamana obeyed the wishes of his



parents and married a beautiful princess named Yashoda. As was the custom, the marriage was performed according to the wishes and arrangement of the parents. In due time, Mahavira and his wife Yashoda had one lovely daughter, named Priya Dharshana.⁴ Nevertheless, the comforts of luxurious living and the joys of a truly loving family failed to satisfy Mahavira. His heart was not inclined towards the life of a house-holder. It always felt constraining like the web of *maya*.⁵ His inner soul ceaselessly yearned for liberation.

Two years after the death of his parents at the age of 30, Mahavira renounced the worldly pleasures, left his family, and abandoned his householder status for the life of an ascetic. He then received spiritual initiation and became a forest dweller. Living in caves among the hills, he began the practice of *atma sadhana* (inner meditation). Whenever he became near to starvation he would enter the city to beg for food. In this way, he practiced intense inner and outer austerities for twelve years.

Once someone recognized Mahavira in his mendicant form in the forest, and offered him an arrangement for his personal security. To this Mahavira replied:

Arrange security for what? I have chosen the path of equanimity and non-violence. Who, therefore, is going



to protect me? I am not of the body. I am established in the Self.

During this time of his austerities Mahavira had to endure great afflictions, including snakes, scorpions and wild beasts pestering and threatening his life. There were also natural phenomena in the form of dust storms, heat, and vicious heat waves, which might have deterred him from his inner path of meditation. However, Mahavira, “the great hero,” remained resolute and unmoved.

At the age of 42, Mahavira attained the state of complete dispassion, defeating the foes of attachments, selfish desires, and hatred. Thus, he then became a true *Mahavira*, or great conqueror. He attained the divine power of omniscience and became known as *Bhagawan* (Lord). He achieved enlightenment (*Kevali Jnana*) and he became *Tirthankara*, a bridge builder to the shore of absolute freedom. He was honored with the name, Bhagavan Mahavira.

Lord Mahavira: His Teachings

Thereupon, Lord Mahavira began his journey to spread the essential teachings of Jain tradition. He rejected the superiority of the higher castes which were only based on birth. Therefore,



he completely disregarded the caste system. He considered the thoughts and actions of a man to be the true measure of excellence not the high caste or class. He revolted against the established religious observances and rituals, and sought to restrain religious dogma and squandering of monetary resources.

Lord Mahavira never tried to coerce others to follow Jain doctrines and practices. His ideas were novel and attitude was progressive.

He invited people for active engagement in religious pursuit:

Whatever I say, you must test this with your own reasoning and verify it through your own experience. Do not accept what I say blindly by faith alone until it passes the litmus test of intellection. Otherwise, it will never be yours. If you accept what I teach on the basis of the sacred texts, or from my convincing reasoning, or even because of my radiant personality, but not by testing with your own reasoning, then in the end this will create only darkness (ignorance) in you and not light.

Mahavira's teaching about the Law of *Karma* was similar to the other saints of Indian traditions. He taught that each person's own *karmas* or past deeds are the cause of each individual soul's present condition. Life and death, joy and sorrow, are all caused by one's past deeds or *karmas*. He said that it is foolish to consider other persons as the cause of our joy, sorrow, life and death. When it is understood that living beings suffer due to the



consequences of their own past errors, then it will be understood that it is only through counteracting one's own errors and realizing one's own mistakes that a person can become happy.

The central point of Mahavira's teaching is about the liberation of the soul (*atma*). Primarily, Jainism is the path of freedom. Lord Mahavira elaborated *anuvrata* (a moral code of conduct) and emphasized the absolute importance of the development of human character:

You are god⁶ (Ishbara). Recognize yourself. Develop the inner divine qualities and become God. If the soul labors in the right direction, then that soul can become God (parama atma).

Lord Mahavira's Teachings on *Atma* and Meditation

Here are some references to *atman* and meditation as taught by Mahavira:

Atman is Brahma (the Ultimate Reality). Brahmacharya (living in Brahma; restraint of the senses)⁷ is the state of being established in one's soul. The practitioner who is freed from the body (who is detached from bodily desires) and established in the soul is the true brahmachari.

Through meditation of the soul Param Samadhi (highest state of concentration; state of liberation) is attained.



Absorbed in meditation the mendicant leaves behind all impurities. Therefore, meditation is the cure for all the impurities and afflictions of the soul.

If your vision itself becomes the source of removing darkness, then why would a man need an outside source of light? [By the practice of meditation the divine light dawns and the practitioner's divine vision opens up]. If the soul itself is an abode of infinite joy, why then would the sensual pleasures have any value for that practitioner?

In the above quote Lord Mahavira describes the divine vision which removes the darkness of ignorance. His words find support in an ancient anecdote about Mragavati, a devout woman and devoted wife, who was endowed with the divine vision and was able to see clearly in the darkness.

The bright *bindu* point (infinitesimal point) emerges when the practitioner becomes established in the discipline of focusing on one point with the beams of both eyes. When the inner light is attained, a practitioner is established in the divine light, which is not conditioned by any outward source of light. This technique is known by different names in texts of the various saints and traditions.⁸ In this practice of light the practitioner sitting in meditation is able to observe the scenes from anywhere (clairvoyance).⁹ The outward darkness does not hinder the



power and ability of seeing. Therefore, Mahavira has asked why the practitioner would need outward light once his vision has itself become the source (instrument) of removing darkness.

Once established in light, the practitioner hears various types of sweet inner melodious sounds. The saints have named this sound the *Anahad* (Un-struck, self producing divine sound). Through the technique of *Shabad* Yoga (Yoga of Divine Sound) the practitioner goes beyond these sounds and enters the eternal sound—*Pranava dhvani OM* (the cosmic sound of OM),. Through this the practitioner reaches God (*paramatma*—the Supreme Spirit) and reaches the point where the distinction between the devotee (practitioner) and God (object of worship) disappears. The soul which is united with the Supreme Soul, becomes the Supreme Soul. This state is known as *moksha*, *nirvana*, or *mukti* (Absolute Freedom). A discussion on *Shabad Yoga* is found in the text, *Jnanarnva* composed by Shrishubhachandracharya:

This dhyana (intense concentration) moves from one sound to another, and from one yoga to another. Therefore, it is known as that which is endowed with focus and logic.

Lord Mahavira speaks of the experience of the *Bindu—point*—in meditation as the experience of *sva* (inner self). Dr. Hukumchand Bharill in his book, *Tirthankara Mahavira and his*



*Sarvodaya Tirtha*¹⁰ has wonderfully depicted the inner depth of the meditation practice of Lord Mahavira. From these illustrations it is evident that Lord Mahavira practiced inner sound yoga or (*Shabad Yoga*)¹¹.

In the Jain texts we find various references:

[In the deep state of meditation] Lord Mahavira experienced the divine sounds. The sound of OM was ceaselessly emanating, the inner form of atman manifested in its utmost grandeur, and the nectar was pouring.

Lord Mahavira knew that is impossible to attain liberation and well-being of the self without morality and observance of discipline. Thus he declared:

Restraint (Sheela, life of moral rectitude) is the ladder to liberation.

Lord Mahavira stressed purity of life and the practice of moral behavior. He emphasized these five principles: *ahimsa* (non-violence), *satya* (truth), *achorya* (non-stealing), *brahmacharya* (restraint in sexual misconduct), and *aparigraha* (non-possession, lack of greed, or being satisfied with one's possessions). In order to apply these principles in daily life, he taught the monks and nuns the *mahavrata* (great vows), and laymen and laywomen the *anuvrata* (lesser vows).¹² It is



absolutely necessary the seekers to be free of sensual pleasures.

He states:

Sound, form, smell, taste and touch are sensual substances which are transient. Therefore, the practitioner should not be attached or attracted to the sensual pleasures.

Until the last moments of his life Mahavira inspired many to seek world peace through the attainment of inner peace, and he encouraged people to realize their divine nature. For 30 years he traveled throughout India to spread his message. At the age of 72, on the day of *Diwali* (the festival of lights) in the town of Pawa Puri, Mahavira ended his worldly journey. In the state of deep meditation he attained *nirvana*. His closest and chief disciple's name was Indrabhutti or Gautama.

The Branches of Jainism:

Shvetambara (White-Clad) and Digambara (Sky-Clad)

In the early stage of his renunciation, Mahavira wore white clothing. However, during long periods of intense meditation his clothes eventually deteriorated. Many centuries later, Jain *dharma* became divided into two sects. The first group wore white clothing and came to be known as *Shvetambaras* (white-



clad). The other group rejected clothing in order to emulate Mahavira's asceticism, and they came to be known as *Digambaras* (sky -clad).

The major texts of the *Shvetambara* sect are known as *angas* (limbs). These

1. *Acgaranga*: addresses the conduct of monks and the penance of Lord Mahavira.
2. *Sutra-Kritang*: describes the principle of nonviolence and the Jain concept of the universe.
3. *Sthaanang*: discusses the basic substances of the universe, such as living beings, *Jeevas*.
4. *Samvayang*: provides the comprehensive knowledge of the universal constituents and concepts in the light of substance (matter), environment, time, and experience.
5. *Bhagvati Sutta*: contains questions and answers about the soul, matter and other related subjects.
6. *Jnatadharmakatha*: contains stories, illustrating the principles and teachings of the Jain religion.



7. *Upaska Dashang*: describes the code of conduct of Jain householders, along with the stories of ten householders who religiously followed Lord Mahavira's teachings.

8. *Antahkrit Dashang*: contains the stories of ten monks who became omniscient and attained salvation by destroying their *karma*.

9. *Anuttaropadik*: describes the lives of ten monks who attained the status of heavenly beings.

10. *Prashna-vyakarnananga*: contains questions, answers and stories regarding the five major vows and demerits.

11. *Vipaka-shrutang*: illustrates stories that explain the consequences of good and bad *karma*.

12. *Drišti -vadang*: consists of five segments.¹³

These texts are written in the *Ardhmagadhi* language and are believed to be more than two thousand years old.

The *Digambra* sect does not entirely subscribe to these texts. It has a separate canon in Sanskrit in which the parables and legends of Lord Mahavira and other *Tirthankaras* are depicted. These texts, known as *Puranas*,



are 24 in number. Nevertheless, there are no significant doctrinal differences between the two groups of Jain Dharma.

The Method of *Sadhana* (Meditation Practice)

Jain *dharma* is based on the following three principles *Samyagdarshan* (Right Belief, View), *Samyagjnana* (Right Knowledge), and *Samyagchartira* (Right Conduct). These are known as *ratna traya* or “three gems.”

These three in unison constitute the path to liberation.

Determining the true nature of self (atman) is “Right view;” knowledge of the nature of the soul is “Right knowledge;” and immersing in the true nature of the soul (divine spirit) is “Right Conduct.”
(*Purusharthsidhopaya, shloka 216*)

In their discourses on inner meditation, the saints (enlightened beings) describe two specific techniques: Divine light and Divine sound. However, these techniques are not always clearly explained and often there are only covert references to these methods are mentioned. Light and sound are said to be the energy [facets] and eternal form of *Paramatma* (the Supreme Spirit). The Saint tradition usually describes two sequential techniques used to experience the divine nature. The first of



these is *Bindu Dhyana (preksha dhyāna)*. This is the technique of focused seeing, the yoga of Light. The second technique is *Surat Śabda Yoga*. It is method to focus on inner sounds; the yoga of Sound. We have briefly presented these techniques above.

Many of the saints discuss the need for *mantra japa* (recitation of a divine name) and meditation on a sacred form as preparatory practices for *Bindu Dhyana* and *Surat Śabda Yoga*. These disciplines enable the practitioner to have success with the subtler forms of meditation.

Here we present some references from Jain scholars which describe the essential beliefs and practices of Jain *dharma*. These readings will facilitate the reader's understanding of the unique and essential forms of Jainism.

Mantra Japa

Acharya Tulsi speaks about *mantra japa* in his book, *An Outline of the Science of Life*:

We have only one consciousness stream. When we associate with truth, we ascend upwards and when we associate with untruth we fall down. The japa mantra method was developed to control the mind so that it would be stabilized and would be prevented from wandering into wrong thinking.



Other great teachers of Jainism have expressed their thoughts about *mantra japa*. For Example:

Mahamasvi Shri Jinendravarni says:

The easiest form of meditation in dharma is mantra japa. It is very significant for spiritual progress. The practitioner may choose, according to his or her interest and faith, any mantra, such as an arhant (the enlightened one), siddha (the accomplished one) or omkar, etc. (divine sound, OM).

Shubhchandracharya says:

Arhant is the mantra of four letters. Therefore, it bestows accordingly four desired fruits of life: dharma (Lawful conduct; ethical conduct), artha (wealth), kama (worldly desires), and moksha (liberation).

Mānas Dhyāna

With regard to *mānas dhyāna* Shubhchandracharya says:

In the meditation of mānas dhyana, the practitioner should meditate on the physical form of arhant (divinity). The Arhant is endowed with great eminence and is a self-existing being in the midst of omniscience, Lord, and effulgent light of sun and moon. (Jnanarnva—sarga 39, shloka 1)

One should meditate upon the flawless arhant Jindeva (the one who has conquered his desires) who is all knowing and devoid of all impurities. (Jnanarnva, p. 39.)



Driṣṭi Yoga (Preksha Dhyāna)

Preksha, the Yoga of Vision or seeing¹⁴ is the subtle form of meditation. It is known by various names in the Jain tradition. The word *preksha* is derived from the Sanskrit root verb *iksha*, which means “seeing.” With the *pra* prefix it means “seeing by entering in depth” or “observe carefully.” In Jain literature, two words are used to describe the Yoga of Light meditation: *preksha* and *vipashyana*. However, the term *vipashyana* is also used in Buddhist meditation techniques. Therefore, in the present Jain context, we use the term *preksha dhyāna* to avoid any confusion with the Buddhist terminology.

In the *Dashvaikalick Sutra* it is said:

See the atman through the atman. Seeing is the essential element of this meditation and therefore it is named preksha dhyāna.

Acharya Tulsi explains:

The Center of “seeing” or inner focus is known as ajnachakra (the third eye).

When the mind is focused on it the divine light pervades every part of the being.

The life of one who focuses on this center of life (in front of the nose between the two eye-brows)

is ever filled with the smile and joy.



Acharya Mahapragya elaborates:

The goal of the Yoga of Vision is to know one's self. As long as the soul is covered with afflictions and desires we are unable to know our self. Therefore, to remove this veil or covering it is necessary to concentrate the mind.

The Yoga of Vision is the technique of looking at the soul. Whom shall we see? We shall see our Self and experience our own nature. We shall manifest the true form of our own nature. Seeing the true form of oneself is the Yoga of Vision.

Collect your consciousness in the sushumna, the tenth gate (ajnachakra).

According to Maha Manaswi Shri Jinendra Varni:

Meditation beyond physical forms is known as Shukla Dhyāna (light meditation). This meditation is beyond name and form. One sees only the inner light, and it is therefore called shukla. The yogi experiences the indescribable form of God in the form of light. Therefore, this meditation is known as the meditation of light—shukla dhyāna.

According to Shubhachandrachrya,

[In this way] The ascetic who has understood the technique of mantra meditation, must then meditate on a point in front of the nose and in the middle of both eyebrow, focused on the unmovable form.



Surat Śabada Yoga (Yoga of Divine Sound)

In the Yoga of Sound (*Surat Shabda Yoga*), the gross material sound (*anhad* sound) manifests initially, and thereafter the essential inner divine sound (*anahad*), also known as OM or *Pranava*. It is the cosmic sound of the beginning.

There are several references to the essential cosmic sound in the context of Lord Mahavira's teachings:

Taking hold of this essential anahat element (the sound of OM) or Shivanam, the ascetics have gone across [beyond] this world of delusion and pain.

In this way meditation upon the *mantra* and the essential sound are described. Also the technique of meditation on the OM sound is elaborated:

O Ascetic! Meditate on the cosmic sound of OM because it is like rain for extinguishing the fire of suffering. And it is also like a lamp which illuminates the subtle essence of the sacred teachings. It is the governance of good deeds. (Jnanarava, sarga: 38)

Acharya Tulsi says:

From the infinitesimal point and the divine sound the subtlest waves (vibrations) reverberate.

In his book, *The Method of Using Preksha Dhyāna*, Acharya Mahapragya writes:

Close both ears with your hands and listen to the inner sounds.



The *Jnanarnva* (sarga 36) says:

The mendicant with purified mind should meditate on the sky with rainbow, lightning, and the sound of thunder, and full of clouds.

Swami Jnananada says in the *Pandita Puja*:

In the divine sound of God (Bhagawan) all the mysteries are revealed.

Shri Jinendravarni states:

What does one hear with these ears? It is a sweet sound. . . Closing my eyes, as if I were united with God, I was away from this world. Only my Peace incarnate and dispassionate Lord (Mahavira) and I existed [ego and worldly concerns had vanished in the state of complete tranquility].

Atma

Here we present some references representing the Jain view on the nature of *Atma*.

This soul in itself is illumined by the light of knowledge. However, in this body it is covered by three coverings: the gross body and two subtle bodies (Taijas and Karman shareer). As long as this soul does not recognize its enlightened form the bondage remains.

An ascetic established in the Self (atma) is liberated. The ascetic who is not thus established does not attain liberation through mere observance of niyama (outer observances). The state of being established in Atma is the Right Faith (belief verified by experience) and firmness in this is the 'discerning character endowed with knowledge'.



Both the *Sankhya* system and the *Nyaya* systems of Indian philosophy consider that liberation can be achieved through reasoning. This is not the conviction expressed in the Jain teachings.

It is said in the PunditPuja Tika:

The person, who has recognized the true nature of the soul (atma) and experienced it through self knowledge, merges into the Pure Form and becomes paramatma (Lord, the Supreme Soul).

Further:

Whoever has recognized the true form of the Self (soul), his/her life only is an accomplishment.

Acharya Tulsi proclaims:

The only method to know Consciousness is to experience (the true nature of) one's Self and thus to purify and uplift the mental tendencies. It is most desirable for the practitioner to search for one's self by one's self.....There is no other means other than meditation which verifies subjectively and substantiates objectively that which previously was only known through listening or teaching.

The Nature of *Paramatma* (Supreme Soul)

The Jain text, *Jnanarnva* elaborates on the nature of the Supreme Soul:

Human beings without knowledge of the Supreme Soul wander through the law of karma in the deep forest of



the world. By the knowledge of the Supreme Soul a human being attains a prominent place—even greater than Indra (king of the gods). Know Him to be the true manifested Supreme Soul. He is the abode of all joys. He is the brilliant light of knowledge. He is the protector. He is the Supreme Person beyond thinking and His nature can not be described.

The One, who can not be described by words and is not conceivable as matter or material stuff is the Supreme Soul. He is infinite and transcends sound and has no birth, and is not subject to wandering in the world. With a still and tranquil mind meditate on the Supreme Soul.

The Pundit Puja Tika states:

By merely meditating upon Him all inflictions of the living souls (jivas) which have arisen from the world are destroyed. These are not destroyed through any other means. He is the Lord of three worlds, and is the Indestructible Supreme Soul.

Whatever is the Supreme Soul so am I. Whatever is my essential nature is the essence of Supreme Soul. Therefore, I am fitted for meditating on my inner Supreme Soul- none other.

Thus, we see that in Jain tradition (*dharma*) we are told that the destruction of *karmas* is accomplished through self realization. For this self realization three essential doctrines are stated in Jain Dharma: Right perception, Right knowledge, and Right action.



Jain *dharma* recognizes nonviolence as the highest *dharma* (duty). It believes in an egalitarian society that is built on the foundation of tolerance and good moral character. It proclaims that if you remove the dirty layers and coverings from the soul and abstain from harmful actions you will attain the knowledge of *Kevali* (“oneliness”) and you will become the Supreme Soul. Jain sages have described various forms of meditation, but have mostly elaborated on the *shukla dhyāna*, the meditation of light. In the *Vedic* literature this is known as the Yoga of light, and as meditation on the third eye. But in Jain literature the final step of meditation the Yoga of Sound is spoken of sparingly. It would not be an exaggeration to say that the great *tirthankaras*, ascetics and sages of Jain *dharma* were accomplished in these essential practices.

¹ In Indian religions, there is a recurrent metaphor for a sacred place where one can cross over easily and safely to the far shore of liberation (*moksha*): a limen or threshold. These thresholds between heaven and earth are charged with a power and purity which afford a spiritual crossing, and they are often associated with great events relating to the heroes of myth.

Tirtha can also refer to a holy person or path which affords access to the sacred. *Tirthankara* (In Sanskrit., ‘builders of the ford’). In Jainism, *Tirthankara* is the title given to the twenty-four omniscient spiritual teachers who have displayed the way of salvation. [From the *Oxford Concise Dictionary of World Religions*, p 597]

² *Kshatriya* is the warrior or royal caste within the caste system of India.

³ Mahavira's tribal affiliation is reflected in one of his later epithets, Nigantha Nataputta, which literally means “the naked ascetic of the Jnatraka clan.”

⁴ “Beautiful looking”

⁵ Maya is the cosmic illusionary veil which attempts to keep us from experiencing the Divine.



⁶ Note the following reference: “Soul is my god. Renunciation is my prayer. Amity is my devotion. Self restraint is my strength. Non-violence is my religion.”—Acharya Mahaprajna(http://www.herenow4u.de/Pages/eng/Sections/Towards_Inner_Harmony/TowardsInnerHarmony_15.Br.htm)

⁷ In the Indian traditions the word *brahmacharya*, generally, is used in the sense of continence, but restraint of all senses is implied in this concept. The one who has restraint over sensual desires lives in Brahma (the Infinite Spirit).

⁸ *Dr̥ṣhti yoga* is known by various names in different texts and traditions: *Bindu-dhyāna*, *dr̥ṣhti yoga*, *Atama-dhyāna*, *Preksha-dhyāna*, *Vipashyana dhyāna*, *Jyoti dhyāna*, *Shunya-dhyana*, *Nasagra dhyana*, *Shambhavi Mudra*, *Vaishvanavi-Mudra*, *Adhar dhyana*, *Sushumna dhyana*, etc.

⁹ It is also said in the *Yogashikhopanishad*, “Absorbing mind in *Bindu* behold the scenes of great distance.”

¹⁰ Literally, “Bridge-builder Mahavira and his All-uplifting Bridge”

¹¹ Jain Acharya Sushil Kumarji Maharaj Ji practiced various steps of yoga including the yoga of Sound vibration.

¹² The rules and vows for *Sadhus* and *Sadhvis* (monks and nuns) are much more detailed and strict (*mahavrata*). For the laity, the householders the rules are comparatively less severe (*anuvrata*).

¹³ The details of these *angas* were accessed on June, 26/2005 from <http://www.jainstudy.org/jsc7.03-OfromS.htm>

¹⁴ “Seeing” does not mean external vision, but subtle concentration by mental insight.