

Reconciling Yogas



Haribhadra's Collection of Views on Yoga

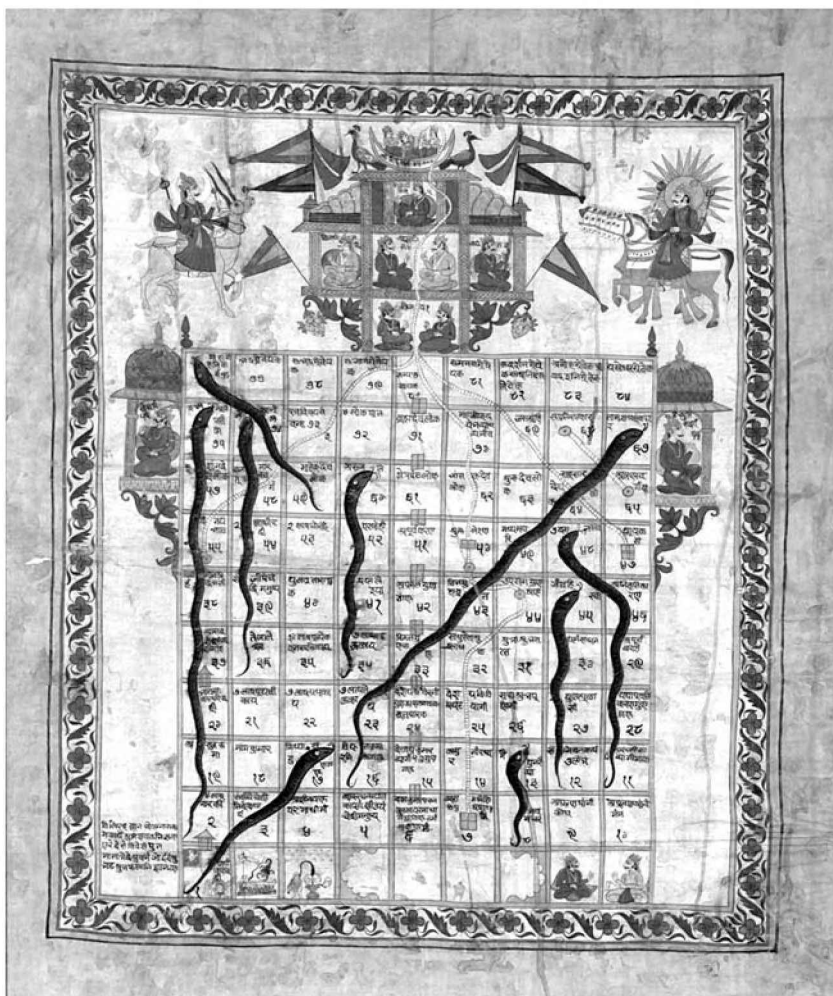
Christopher Key Chapple

With a New Translation of Haribhadra's *Yogadr̥ṣṭisamuccaya*
by Christopher Key Chapple and John Thomas Casey

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Eighteenth century Gyanbazi from Rajasthan.
 Courtesy of Narendra and Rita Parson, Villa Park, California.

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CHRISTOPHER KEY CHAPPLE

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to

Maureen Shannon-Chapple

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Preface

Haribhadra combines two primary concerns that have sustained and propelled me as a theologian and Yoga practitioner: respect for a plurality of perspectives and respect for personhood. During my very first class on the *Bhagavad Gītā*, which was conducted by members of the International Society of Krishna Consciousness at the State University of New York at Buffalo, I was concerned and a bit put off by the lecturers' insistence on Lord Krishna's status as the only true transcendent reality. The edge was finally taken off when one of the class leaders took to greeting me with Hari Om, rather than Hare Krishna. Shortly thereafter, when I became affiliated with Yoga Anand Ashram in Amityville, New York, no deity image could be found: only a solitary flame, symbolic of the light and enlightenment to be revealed through the practice of Yoga.

Since that time, I have studied and learned about Christianity from Christians, Judaism from Jews, Islam from Muslims, Sikhism from Sikhs, Buddhism from Buddhists, and so forth. However, at the same time, I have learned about Vedānta from Christians, Judaism from secular scholars, and Pure Land Buddhism from a Catholic priest. Our circle of friends and acquaintances in Los Angeles includes overlapping communities of Yoga practitioners from a variety of traditions: Sikh, Kashmir Śaivite, Advaita Vedānta, Haṭha, and Raja, among others. Our world also includes Catholic priests and nuns, practicing Jews, and family members of various religious persuasions, including Sufis, Buddhists, Protestants, Catholics, and born-again Christians. Furthermore, to be situated within this amazing and wonderful amalgam of worldviews is not at all peculiar, at least in the part

of the world that we inhabit. Our immediate neighbors to the left are members of Soka Gakkai, a Japanese Buddhist sect; on the right, our neighbors are Jewish; the young man who renovated our house, whose mother grew up here, is an American Sikh; and one long-time devotee of the Hare Krishna movement grew up in the house across the street.

Philosophically, how can we comprehend the world that has evolved into its present pluralistic shape? The religious landscape has become complex in ways that have been explored most recently by the Pluralism Project at Harvard University and earlier in the studies of American religious diversity by Robert Ellwood of the University of Southern California. One need not be a trained scholar to notice the many mosques and Hindu temples that have joined the ranks of mainline Protestant and Catholic churches and Jewish synagogues that can be found in virtually every American city. But my concern here is more than sociological; it extends to a concern for the development of intercultural understanding. Religions, for millennia, have been a source of individual and group identity that has created both a sense of belonging and a sense of otherness. We are all well acquainted with the violent legacy of religion, which stems from the tendency by religions to make non-coreligionists the “other” and sometimes even to construe the other as being less than human. We need only reflect on the many religious wars fought in times past and the wrenching violence that persists in Ireland, the Middle East, Sri Lanka, and elsewhere. In other, and, to my thinking, more auspicious situations, religion has become a tool not only for self-identity but for understanding and accepting the views of others.

The founders of the United States guaranteed religious freedom for all citizens. In our century, Martin Luther King Jr. and Mahatma Gandhi used Christian and Hindu ideas to forge more open, tolerant societies. Farther back in history, Wang Yang Ming integrated aspects of Confucianism, Taoism, and Buddhism to foster religious and social harmony in China. Thomas Aquinas learned of Greek scholasticism from the Muslims. Akbar synthesized Islam with Hinduism, Buddhism, and Christianity to proclaim a new, all-inclusive state religion, albeit a short-lived one. Guru Nanak, inspired by the poet, Kabir, moved beyond the boundaries of Islam and Hinduism to create Sikhism, and, at an

earlier time in India, Jaina philosopher Haribhadra attempted to engage the key ideas of various traditions within the unifying theme of spiritual liberation. His concern to be fair to the views of others while maintaining one's own religious commitment and integrity led me to explore his *Yogadr̥ṣṭisamuccaya*, a text that exemplifies his method of promoting self-discovery within the parameters of one's tradition without utterly condemning the firmly held beliefs of others. In many ways, this book has emerged from an exploration of models of tolerance in light of plural and sometimes competing perspectives.

The other major concern that brought me to this study of the *Yogadr̥ṣṭisamuccaya* can best be described as respect for personhood. In my two decades of teaching at the university level, I have encountered students who have been, in some way or another, abused by religious authority. Most specifically, women have told me, sometimes in tears and sometimes with a sad, cynical worldliness, that they have been part of a "secret inner circle," granting sexual favors to an otherwise personally disinterested religious teacher or priest. This problem, which has been widely discussed in the popular journals of both Yoga and Buddhism in America and recently highlighted as a problem within Christian churches, crystallized for me in particular when Fred Lenz, a former fellow student at the State University of New York at Stony Brook, committed suicide in 1998. A horrific story came to light about how Fred, who had been a disciple of a New York-based Hindu teacher, used his flamboyant interpretation of meditation to gather a huge number of followers, amass millions of dollars, and sleep with hundreds of women. Ultimately, he fell into a deep depression and schemed not only to take his own life but convinced a young woman who had once been a close follower to accompany him in a double suicide. She survived, though he drowned off the dock of his estate on Conscience Bay, not far from Stony Brook.¹ Needless to say, Fred violated nearly every religious precept possible, including the foundational disciplines of his self-espoused Yoga. He lost his sense of respect for himself and the ability to see other persons as being worthy of respect.

Out of concern for those who might be lured to follow a teacher with dubious morals or credentials, I find Haribhadra's

Yogaḍṛṣṭisamuccaya a useful and instructive text on the importance of maintaining a moral compass on the spiritual quest. Haribhadra grappled with his own arrogance and developed a philosophy of tolerance and compassion. As we will see, the text describes the various temptations of power and enjoyment that one might encounter on the Yoga path and advises holding true to the principle of nonviolence in all of one's endeavors.

I am grateful to several people who helped in the development of this book. They include Nathmal Tatia, Douglas Renfrew Brooks, Hartmut Scharfe, John Cort, Paul Dundas, Phyllis Granoff, Yajñeshwar and Sunanda Shastri, Krishnan Chordia, Arindam Chakrabarti, Alex Wayman, Kristi Wiley, Olle Qvarnstrom, Samanis Charitra and Sharda Pragya, Pandit Dhiraj Lal Mehta, Pravin L. Shah, and especially my translation collaborator, John Casey. Earlier versions of select portions of this work appeared in John Cort's edited volume, *Open Boundaries*, Georg Feuerstein's *The Yoga Tradition*, and the volume edited by N. K. Wagle and Olle Qvarnstrom, *Approaches to Jaina Studies*. Dr. Yajñeshwar Shastri of Gujarat University read carefully through the manuscript and made important suggestions regarding the translation, which, as he has noted, "conveys the essence of the verses rather than providing a word by word translation." Michael Bennett, Nicole de Picciotto, Virginia Huynh, Antonio Miranda, Marty McGee, Julie Chapple, and Emma Chapple were very helpful with the preparation of the manuscript. I am also grateful to my wife, Maureen Shannon-Chapple, to whom this book is dedicated, who carefully read through the manuscript and provided numerous corrections and suggestions.

CHAPTER ONE

The Life Story of Haribhadra

Haribhadra lived in India during a time of great philosophical diversity. The aftermath of the post-Gupta, pre-Islamic era witnessed a proliferation of Purāṇas, the flowering of Śaiva and Vaiṣṇava philosophy, early phases of the *bhakti* devotional movement in the south, the dawn of Tantra with a correlating emphasis on goddess worship, and the ongoing observance of the Vedic sacrificial system. Buddhism and Yoga were both strong presences within India and offered the most direct competition to Jainism, in that all three systems share an emphasis on self-effort in the quest toward spiritual uplift and liberation. In this book we will explore one particular text, the *Yogadr̥ṣṭisamuccaya*, that highlights Haribhadra's response to this complex religious landscape.

Haribhadra, according to one account, was the son of Śaṅkarabhaṭṭa and his wife, Gaṅgā, born into the Brahmin caste. He lived either in Brahmapurī or in Citrakūṭa, which is "identified with Chittor, the capital of Mewar in Rajasthan."¹ He eventually became a Jaina monk of the Vidyādhara gaccha, headed by Jinabhaṭṭa, and he wandered throughout Western India as a member of the Śvetāmbara order.

This brings us to the question: when did Haribhadra live? Traditionally, Jains have placed his dates from 459 to 529 C.E., which fits within the post-Gupta, pre-Islamic time frame. However, in 1919, Muni Jinavijayaji, a Jaina monk and scholar, published an extensive critique of these dates, noting that Haribhadra had quoted prominent authors who flourished after

his supposed dates. As a result of this essay, Jaina and Western scholars alike have accepted later dates for Haribhadra, also known as Haribhadrasūri, from 700 to 770 of the Common Era. However, R. Williams contends that, in fact, some of the texts attributed to Haribhadra could have been written in the sixth century and suggests that there were two Haribhadras, with the eighth-century Haribhadra, whom he calls Yākinī-putra, imitating the style of an earlier master.² Most scholars agree with the assessment that Haribhadra lived during the eighth century rather than the sixth, and, although it cannot be denied that various people wrote under the name “Haribhadra,” the consensus appears to favor a single Jaina Śvetāmbara author being responsible for at least most of the works attributed to him.³ Due to its discussion of Tantra, it seems that the *Yogaḍṛṣṭisamuccaya* was written in the eighth century and, if one maintains the theory of two Haribhadras, would have been composed by Haribhadra Yākinī-putra, whose name in fact appears on the colophon. A third Haribhadra lived in the twelfth century and wrote a commentary on Umāsvāti’s *Praśamaratiprakaraṇa*.⁴

Hemacandra’s *Yogaśāstra* (twelfth century) seems informed by Haribhadra’s Yoga texts, and Yaśovijaya (seventeenth century) summarized and expressed renewed interest in Haribhadra’s works, particularly on Yoga. His writings continue to be well known in the Śvetāmbara Jaina community.

Several traditional authors recorded legendary tales about the life, adventures, misadventures, and work of this prodigious scholar. Phyllis Granoff has summarized the primary stories about or related to Haribhadra, drawing from a variety of works that begin to appear in the twelfth century, including Bhadreśvara’s *Kahāvali*, Sarvarājamuni’s commentary on Jinadatta’s *Gaṇadharār-dhaśataka*, Prabhācandra’s *Kathākośa* (1077 C.E.), a collection of stories known as the *Purāṇanaprabandhasaṅgraha*, the *Prabhāvakacarita*, also attributed to a scholar known as Prabhācandra, but at a later date (1277 C.E.), and Rājaśekarasūri’s *Prabandhakōśa* (1349 C.E.) In these stories, two primary themes remain constant: Haribhadra’s conversion to Jainism and his conflict with the Buddhists.

The first set of stories provides a biographical narrative. In his early years, Haribhadra, a member of the Brahmin caste,

achieved a great degree of learning. He became quite arrogant about his academic accomplishments and tied a golden plate around his belly to prevent it from bursting from the weight of all his knowledge. In another version, he also carries a “twig from the jambu tree to show to all that there was no one his equal in all of Jambudvīpa, that is, in all the civilized world. 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.”⁵

Thinking he had learned all that could be known, he proclaimed that if anyone could tell him something new, he would devote his life to the pursuit of it. It so happened that he overheard a Jaina nun, Yākinī, reciting a verse he could not understand. Having been humiliated, he turned first to her and then to her teacher, Jinadatta, for instruction in the Jaina faith, which he then embraced. After a period of study, he was granted the title “Sūri,” or teacher, and he began to promulgate Jainism. In several of his treatises, the colophon or final verse describes him as Yākinī-putra, or Yākinī’s son, indicating the influence of this Jaina nun on his life and thought.

The second set of stories includes a dramatic and grisly tale of espionage, murder, and revenge. The *Prabhāvākacārīta* of Prabhācandra (1277 C.E.) and the *Prabandhakośa* of Rājaśekharaśūri (1349 C.E.) narrate the tragic story of two brothers, Haṃsa and Paramahaṃsa, who are both nephews and students of Haribhadra.⁶ They go to Mahābodhi to learn about the teachings of the Buddha. The brothers are exposed as spies after uttering an invocation to the Jina when awakened by suspicious Buddhists in the middle of the night. They use umbrellas to float down out of the monastery. Buddhist soldiers catch and kill Haṃsa. Paramahaṃsa takes refuge with King Sūrapāla,⁷ who proposes a debate between Paramahaṃsa and the Buddhists. The goddess, Tārā, secretly assists the Buddhists. The Jaina goddess, Ambā, advises Paramahaṃsa about how to trick Tārā by asking her to repeat what she had said the prior day, an impossibility for the gods, who are unable to keep track of time. Though Paramahaṃsa has won, because the Buddhists cheated, they still clearly intend to kill him. He hides as a laborer who washes clothes and then escapes to rejoin his uncle. As he tells the story to Haribhadra,

Paramahansa dies from the grief that he suffers due to the death of his brother. Haribhadra is outraged. King Śūrapāla arranges a debate between Haribhadra and the Buddhists. One by one, the Buddhists are defeated and sent to their deaths in boiling oil as arranged by the king. Out of great remorse for the killing of so many monks, Haribhadra then composes his many religious treatises; according to Rajaśekhara Śūri, each of the 1,440 texts that Haribhadra wrote served as expiation for the 1,440 Buddhists who died.

The writings of Haribhadra reflect the conversion story and the story of his nephews in two possible ways. The story of his conversion from Brahmanism to Jainism makes sense in terms of his deep knowledge of Hinduism and the vehemence with which he discusses certain aspects of his former faith. He repeatedly criticizes in particular Vedic sacrifice and Tantric styles of worship. He also ridicules the worship of Krishna, declaring that because of his duplicity in the Mahābhārata war, Krishna resides in Hell. In his philosophical writings, he provides a standard Jaina critique of Upaniṣadic monism, which will be examined in a later chapter. This attitude of disdain toward Hinduism would make sense in light of the zeal often shown by a convert to a new faith, and it also reflects his intimate familiarity with the philosophy and stories of both the Brahmanical sacrificial tradition and the Kṣatriya epic tradition of Hinduism.

Although the story of the death of his two nephews is shrouded in several layers of historical ambiguity (see notes six and seven), it does provide some psychological texture to explain Haribhadra's motivation for writing so many texts and for being particularly solicitous of the Buddhists. By Haribhadra's time, Buddhism had lost its grip on the public and royal life of India. Many of the Buddha's ideas had been absorbed into the religious language of Hinduism, and in some accounts, Buddha was regarded as no more than an incarnation of Viṣṇu. Although many ideas of Jainism, particularly the emphasis on the five vows (non-violence, truthfulness, not stealing, sexual restraint, and non-possession), and the philosophy of karma had been similarly absorbed, primarily into the Yoga schools, Jainism remained distinct from Hinduism and survived, whereas Buddhism disappeared.⁸ Although Haribhadra criticizes some of the aspects of