



Om Arham Namaha: The Sound of Inner Purity in Arham Dhyān Yog

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Abstract

In Jain meditative wisdom, a mantra is defined as a word or phrase in which the power of pure souls is inherent. Central to this tradition is the sacred mantra *Om Arham Namaha*. As stated in the *Arham Aṣṭāṅga Yog Śatakam* (v. 25), “अर्हं बीजाक्षर तत्त्वं सर्वमन्त्रैकनायकम्” | “Arham is the seed-letter principle, the single supreme essence of all mantras.” This study explores the linguistic, symbolic, and transformative dimensions of this foundational sound.

Tracing its phonetic roots, *Arham* is composed of three elemental components: **A** (*chandra-tattva*/moon), **R** (*agni-tattva*/fire), and **H** (*sūrya-tattva*/sun), punctuated by a nasal *bindu*. This union symbolizes a cosmic elemental unity essential for spiritual awakening. Etymologically, *Arham* serves as a condensed fusion of the *Pañca-Parameṣṭhī Namaskāra Mantra*, anchoring it deeply in classical Jain worship. Scriptural injunctions emphasize that meditating on this mantra while performing the *Mandira Mudrā* (palms joined above the head) enhances spiritual clarity and obliterates ignorance.

In contemporary practice, *Arham Dhyān Yog (ADY)* founded by Muni Śrī Praṇamya Sāgarjī Mahārāj, recontextualizes this ancient power through a systematic methodology. This holistic approach integrates *Pañca Mudrā*, *Pañca Claps*, *Prānāyāma*, *Kāyotsarga*, and *Arham Nāda/Japa*. This article examines how *Om Arham Namaha* bridges classical Jain philosophical depth with modern meditative needs, fostering individual transformation and contributing to a broader vision of global peace.

Keywords: *Om Arham Namaha*, *Bīja-akṣara*, Arham Dhyān Yog, Jainism & Meditation, Muni Praṇamya Sāgar, Contemporary Yoga Studies

1. Introduction

Every living being in the universe is a composite of **soul** (*jīva*), **mind** (*manas*), and **body** (*kāya*). The law of causality—which dictates that every effect must have a preceding cause—governs both the physical and spiritual dimensions of existence. In Jain philosophy, no external Creator constructs the embodied form of life; rather, the soul is the sole originator and sustainer of its own body. Through the accumulation of auspicious and inauspicious karmic atoms, the soul fashions the mental, verbal, and physical forms necessary for existence. This interaction between soul and matter is defined as *Yoga* or *Samyoga* (union), an eternal (*anādi*) process.

Just as creation occurs through combination, dissolution arises through disjunction. Because the soul produces its own body, it alone possesses the agency to initiate liberation from it. The *Tīrthaṅkaras*, the enlightened teachers of the Jain tradition, describe the activities of the body, speech, and mind as *Yoga*, while the gradual

cessation and purification of these activities are termed *Dhyāna* (meditation). Thus, *Yoga* and *Dhyāna* are inseparable, both tracing back to the primordial nature of the soul.

To understand *Yoga* merely as physical movement or mental discipline is incomplete. Its highest realization lies in its function as the path of liberation from karmic accumulation, enabling the soul to reclaim its natural state of *Kevala-jñāna* (perfect knowledge), *Kevala-darśana* (perfect perception), and *Ananta-sukha* (infinite bliss). Ultimately, the true purpose of *Yoga* is the transformation of the empirical soul into the *Paramātmā* (Supreme Soul).

Mantra, Sound, and Spiritual Awakening

Among the various powers (*śaktis*) that pervade the universe, *Śabda Śakti*—the power of sound—possesses a unique role in awakening the soul's inherent knowledge. The spiritually attuned vibrations experienced by sages through austerity (*tapas*) and self-realization manifest as **Mantras**. When these mantras are distilled into their purest essence, they become **seed-syllables** (*bījākṣaras*)—potent sound-symbols such as *Oṃ* and *Arham*.

These seed-syllables are considered vehicles of transformation, capable of elevating consciousness and harmonizing the inner vibrations of the practitioner with the universal rhythm. Through sacred sound, one attains the discernment of *Bheda-vijñāna*—the awareness of "what is one's own and what is foreign to the self." Within this meditative science, the *bījākṣara Arham* holds a central and peerless position.

2. Research Questions

1. What is the symbolic, linguistic, and doctrinal significance of the *bījākṣara Arham* within Jain meditative philosophy?
2. In what ways does *Arham Dhyān Yog* synthesize ancient Jain contemplative techniques with contemporary self-development practices?
3. How does the systematic repetition of, and meditation upon, *Oṃ Arham Namaha* influence a practitioner's mental clarity, emotional stability, and inner peace?
4. To what extent can the universal resonance of *Oṃ Arham Namaha* serve as a catalyst for ethical transformation and the promotion of global harmony?

3. Objectives

1. To analyse the linguistic, philosophical, and symbolic roots of *Oṃ Arham Namaha* within Jain canonical and commentarial traditions, specifically focusing on the *Arham Aṣṭāṅga Yog Śatakam*.
2. To explore the structural components of *Arham Dhyān Yog*—including *Mudrā*, *Prānāyāma*, and *Kāyotsarga*—as a comprehensive meditative system.
3. To evaluate the contemporary relevance of this mantra-based practice for emotional well-being and personality development in a modern context.
4. To interpret the universal significance of the mantra in fostering peace and "inner ecology," demonstrating its applicability beyond sectarian boundaries.

4. Research Methodology

To explore the multidimensional nature of *Oṃ Arham Namaha*, this study adopts a multi-tiered qualitative approach.

1. Textual and Interpretive Analysis

The study is grounded in a deep analysis of Jain canonical and commentarial literature. Primary sources include:

- *Jñānārṇava* by Ācārya Śubhacandra
- *Arham Aṣṭāṅga Yog Śatakam* by Muni Śrī Praṇamya Sāgarjī

- *Yaśastilaka Champū* by Ācārya Somadeva

2. Participant-Observation (Experiential Analysis)

Critically, this research incorporates **Experiential Data**. As a Research Scholar and a practitioner of ADY, the author has engaged in the systematic practice of this mantra-based meditation. This perspective allows for a transition from theoretical understanding (*Śāstra*) to realized experience (*Anubhūti*).

5. *Oṃ* and *Arhaṃ*: Seed-Syllables of Knowledge, Purity, and Liberation

In Jain philosophy, every living being is a composite of **soul** (*jīva*) and **body** (*kāya*). Liberation is achieved only when the soul is disentangled from karmic matter. Central to this transformative process is **Sound** (*Śabda Śakti*), which serves to awaken the soul's inherent knowledge. Among various mantras, *Oṃ* and *Arhaṃ* are considered the supreme **seed-syllables** (*bījākṣaras*)—vibrational distillations of spiritual essence designed for meditation and inner purification.

“ओं अहंमि तिसन्मन्त्रं ध्यायतो वर्धते रुचिः ।

तत्त्वे नश्यत्यबुद्धिं च मन्दिरमुद्रया मुदा” ॥¹

“*Oṃ Arhaṃmi tisanmantram dhyāyato vardhate ruciḥ,*

tattve naśyaty abuddhiṃ ca mandiraMudrā yā mudā.”

“When one meditates upon the sacred syllables *Oṃ*, *Arhaṃ* an inner delight (*ruchi*) increases. Through this meditation, ignorance (*abuddhi*) fades away, and with the joyful *Mandira Mudrā*, the mind becomes filled with bliss and spiritual clarity.”

This verse encapsulates the transformative power of *Oṃ* and *Arhaṃ*. When a seeker contemplates these divine syllables with sustained devotion, the light of wisdom expands as the darkness of ignorance recedes. The **Mandira Mudrā**—a meditative hand gesture symbolizing the "inner temple" of consciousness—harmonizes the body, breath, and mind. Ultimately, the union of sound (*mantra*), gesture (*mudrā*), and awareness (*dhyāna*) guides the practitioner from the illusions of the ego toward the realization of the pure, divine self (*Arhaṃ*).

1. Definition and Essence of *Oṃ*

According to the Jain *Āgamas*, fundamental realities (*tattvas*) describe the essential principles of existence. The sacred syllable *Oṃ* is itself regarded as a *Tattva*, representing the essence of ultimate truth.

“ओकारं बिंदुसंयुक्तं नित्यं ध्यायन्ति योगिनः ।

कामदं मोक्षदं चैव ओंकाराय नमो नमः” ॥²

“(“*Oṃkāraṃ bindu-samyuktaṃ nityaṃ dhyāyanti yoginaḥ |*

Kāmadam mokṣadam caiva oṃkārayā namo namaḥ” ॥)

“When the sound ‘O’ is joined with the dot (*bindu*), it becomes ‘*Oṃ*’, a powerful symbol upon which yogis meditate deeply. This divine vibration is said to fulfil all noble aspirations and ultimately lead the practitioner toward liberation (*mokṣa*).”

In the *Yaśastilaka Champū*, Ācārya Somadeva explains that by focusing the gaze on the tip of the nose (*nāsikāgra*) and establishing the syllable 'O'—which symbolizes the **Pañca Parameṣṭhī**—within the mind, one attains divine knowledge. Furthermore, Ācārya Śubhacandra in the *Jñānārṇava* describes *Oṃ* as the *Mahātattva* (great principle) and *Mahābīja* (great seed), radiating like an autumn moon. He suggests that meditating on this resplendent form through *Kumbhaka Prāṇāyāma* (breath retention) allows the seeker to transcend worldly desires and awaken divine consciousness.

¹ Muni Śrī Praṇamya Sāgarjī, *Arhaṃ Aṣṭāṅga Yoga Śatakaṃ*. 28 (Ujjain: Ācārya Akalaṅka Deva Jaina Vidyā Śodhalaya Samiti, 2020), P. 71.

² Ācārya Hemaçandra. *Yogaśāstra with Svopajñātikā*. Edited by Muni Jambūvijayajī (Mumbai: Jain Sāhitya Vikāś Maṇḍal, 1977).

2. The Essence of *Arham*

“अर्ह बीजाक्षर तत्त्वं सर्वमन्त्रैकनायकम्।
ध्यायेदध्यात्मशास्त्रेषु, प्रोक्तमेव विधं बुधैः” ॥³

(*Arham bījākṣara tattvaṃ sarvamantra-ekanāyakaṃ.*

Dhyāyed adhyātma-śāstreṣu, proktameva vidhaṃ budhaiḥ.)

“The *bījākṣara Arham* is the essence and sole leader of all *Mantras*. The wise have declared that one should meditate upon *Arham* in this manner.”

Arham is the guiding force behind Jain meditative science. In the doctrine of *bījākṣaras*, consonants (*hal*) represent the "seed," while vowels (*svara*) represent *Śakti* (inherent energy). *Arham* is the perfect union of these two, creating a vibration capable of internalizing the qualities of the Arihant: purity, omniscience, and a passionless state.

6. Phonetic and Elemental Significance

“अकारादि हकारान्तं रेफमध्यं सविन्दुकम् ।
तदेव परमं तत्त्वं यो जानाति स तत्त्ववित्” ॥⁴

(“*A-kārādi ha-kārāntaṃ repha-madhyam sa bindukam.*

Tadevaṃ paramaṃ tattvaṃ, yo jānāti sa tattvavit”.)

“Beginning with ‘A’, ending with ‘Ha’, having ‘Ra’ in the middle and a nasal *Bindu* at the end that indeed is the Supreme Principle. One who knows this, is the knower of Truth.”

Each letter of *Arham* corresponds a fundamental cosmic energy:

- **A-kāra:** Associated with the **Moon (*Chandra-tattva*)**; it symbolizes serenity, coolness, and nectar-like purity.
- **Ra-kāra:** Corresponds to the **Element of Fire (*Agni-tattva*)**; it signifies the transformative power that incinerates impurities and awakens clarity.
- **Ha-kāra:** Represents the **Sun (*Sūrya-tattva*)**; the source of radiance, vitality, and life-giving energy.
- **Bindu (ṃ):** The point of concentration symbolizing cosmic unity and transcendence.

Together, these form an indivisible sacred vibration that harmonizes the practitioner’s internal state with cosmic rhythms.

7. Doctrinal Roots in the *Pañca-Parameṣṭhī*

The *Arham* syllable is a linguistic condensation of the **Namokar Mantra** (the five-fold salutation), the highest *mantra* of purification. Jain Ācāryas refined the mantra into this seed-form to preserve its potency for deep meditation.

“पञ्चपदनमस्कारे मन्त्रे च प्रथमाक्षरैः।

निष्पन्नमर्हमित्यायैः पूर्वे प्रभाषितं बहु” ॥⁵

(“*Pañca-pada namaskāre mantre ca prathamākṣaraiḥ |*

Niṣpannamarhaṃ ityāyem: pūrve prabhāṣitaṃ bahu” ॥)

“In the fivefold salutation mantra, the first letters form *Arham*, as described in earlier texts.”

³ Muni Śrī Praṇāmya Sāgarjī, *Arham Aṣṭāṅga Yoga Śatakam*, 27 (Ujjain: Ācārya Akalaṅka Deva Jaina Vidyā Śodhalaya Samiti, 2020), p. 63.

⁴ Bālachandra Śāstrī, *Jñānārṇava*, 22.1 (Solāpur: Jaina Saṃskṛti Samrakṣaka Saṅgha, 1977), p. 620.

⁵ Muni Śrī Praṇāmya Sāgarjī, *Arham Aṣṭāṅga Yoga Śatakam*, 27 (Ujjain: Ācārya Akalaṅka Deva Jaina Vidyā Śodhalaya Samiti, 2020), p. 68.

Arhaṃ is derived from the initial letters of *Pañca-Parameṣṭhī* as follows:

1. From *Arihant*, the syllable *Arh* is taken.
2. From *Siddha*, who is formless (*aśarīra*), the subtle sound *Ar* is drawn.
3. From *Ācārya*, meaning teacher or guide (*sūri* or *arya*), the sound *Ar* is selected.
4. From *Upādhyāya*, meaning instructor (*adhyāpaka*), the initial vowel *A* is taken.
5. From *Sādhu*, referring to monk or muni, the consonant *M* is taken.

When these components—*Arh* + *Ar* + *Ar* + *A* + *M*—are combined, a symbolic unification occurs, described as “form merging into form.” In this merging, the repeated **A** and **Ra** sounds become implicit: all A-sounds collapse into the first A, and all Ra-sounds merge into the first Ra, following the grammatical principle of seed-syllable formation (*bījākṣara*). Thus, *Arhaṃ* alone remains as the pure essence.

According to phonetic rules, when **M** succeeds a consonant, it transforms into the *anusvāra* (ṃ) resulting in *Arhm*. For correct pronunciation, an *āgama* (phonetic insertion) of the vowel **A** is added making the final form *Arhaṃ*. Thus, Jain *Ācāryas* describe *Arhaṃ* as both a phonetic condensation and a profound spiritual synthesis of the *Pañca-Parameṣṭhī*.

8. Psychological Transformation: From Ahaṃ to Arhaṃ

“मनोवाक्कायसंसारे योऽहंबुद्ध्या प्रवर्तते।

अहं ध्यात्वा लयं कृत्वा सोऽहंकार भवेदर्हम्” ॥⁶

(*Mano-vāk-kāya-sansāre yo 'haṃ-buddhyā pravartate,*

Ahaṃ dhyātvā layaṃ kṛtvā so 'haṃkāra bhaved Arhaṃ.”)

“The one who acts in worldly existence through mind, speech, and body with the intellect of ‘*Ahaṃ*’ (ego), by meditating and dissolving that ego, becomes *Arhaṃ*.”

Jain philosophy identifies the sense of “I” (*ahaṃkāra*) as the primary bond to delusion. The practice of *Arhaṃ Dhyān Yog* involves a conscious shift in identity. By directing awareness away from the ego-driven patterns of the mind and body and toward the vibration of *Arhaṃ*, the practitioner dissolves layers of pride and attachment. This process reveals the *Paramātma-rūpa* (Supreme Self), replacing restlessness with compassion and clarity.

9. Om Arhaṃ Namaha – The Formula of Inner Purity

1. The Integration of Om, Arhaṃ, and Namaha

The union of *Om* with *Arhaṃ* reflects a fusion of universal resonance with individual purity. While *Om* vibrates with cosmic consciousness, *Arhaṃ* symbolizes the pure, liberated soul (*siddha-tattva*). The addition of *Namaha* completes the mantra, transforming it into an act of reverent surrender. Within Jain meditative science, this integrated mantra is regarded as a potent vehicle for spiritual purification, aligning the practitioner with universal energies while deepening self-realization.

This *mantra* comprises three sacred components:

- **Om** – The primordial vibration of universal consciousness, the source of all energy and resonance.
- **Arhaṃ** – The embodiment of purity, liberation, and the awakened state of the soul (*Arihant*).
- **Namaha** – An expression of humility and surrender, attuning the practitioner to higher principles.

This recitation is a contemplative discipline that harmonizes mental, verbal, and physical dimensions. It embodies *Śabda Śakti*—the transformative power of sacred sound—which refines consciousness and dissolves mental impurities. By blending these vibrations, the mantra purifies the subtle energy channels (*Idā, Piṅgalā, and Suṣumṇā*), establishing inner equilibrium.

⁶ Muni Śrī Praṇamya Sāgarjī, *Arhaṃ Aṣṭāṅga Yoga Śatakam*, 33 (Ujjain: Ācārya Akalaṅka Deva Jaina Vidyā Śodhalaya Samiti, 2020), p. 84.

2. Integration with Inner Purification (*Antar-Śuddhi*)

This mantra functions as a science of *Antar-Śuddhi*, purifying the soul, mind, and energetic pathways. Meditation on *Oṃ Arhaṃ Namaha* awakens *ātma-jñāna* (self-knowledge), dissolves karmic impressions, and strengthens emotional regulation. It bridges Jain metaphysics with modern psychological insights, offering a holistic pathway for personality development and spiritual equanimity.

10. Arhaṃ Dhyān Yog (ADY)

Muni Śrī Praṇamya Sāgarjī Mahārāj, the revered disciple of **Ācārya Śrī Vidyāsāgarjī Mahārāj**, originated **Arhaṃ Dhyān Yog (ADY)**. Observing the pervasive stress of the modern world, he envisioned a path to lead humanity from the ego-bound state of *Ahaṃ* (the self-centered "I") to the enlightened state of *Arhaṃ* (the pure, awakened Self).

Developed through 26 years of intense *sādhanā*, scriptural study, and experiential realization, ADY serves as a bridge between ancient Jain traditions and contemporary mental and spiritual needs. Grounded in compassion (*karuṇā*) and unconditional love (*vātsalya*), it offers a universal path of transformation accessible to all, regardless of background.

Arhaṃ Dhyān Yog teaches practitioners to communicate with their inner consciousness and experience the divine vibration of *Arhaṃ*. This practice helps dissolve layers of ego and negativity, replacing them with purity and equanimity. When practiced sincerely, ADY harmonizes the body, mind, and soul—supporting natural health and mental clarity. It effectively cleanses deep-rooted impressions (*saṃskāras*) while cultivating virtues, promoting holistic personality development and inspiring a life of mindfulness and spiritual awakening.

In the meditative structure of Arhaṃ Dhyān Yog, the mantra *Oṃ Arhaṃ Namaha* is not merely recited but *experienced* through five transformational stages, represented by the letters **A–R–H–A–M**. Each stage integrates sound, posture, breath, and mental focus to gradually refine physical, emotional, and spiritual states. Together, these stages create a complete path of inner purification, balance, and awakening.

I. A – Activation

The first stage, **Activation**, prepares the practitioner physically and mentally for deeper meditation. This stage awakens bodily energies, enhances circulation, removes muscular stiffness, and directs awareness inward. The major components include:

- **Warm-up Exercises**

Gentle movements release physical tension and activate energy flow. Selected warm-up exercises are performed while chanting *Oṃ Arhaṃ Namaha*, aligning breath and movement.

- **Asanas (Postures)**

Selected postures are practiced to improve flexibility, stability, and concentration. Holding the postures while chanting the mantra deepens endurance and inner awareness.

- **Pañcha Mudrās**

Five sacred hand gestures named *Arihant*, *Siddha*, *Ācārya*, *Upādhyāya*, and *Sādhu Mudrā* activate subtle energy channels and strengthen neurological pathways. When practiced with silent *mantra* repetition, the *mudrās* balance the mind and purify inner vibrations, instilling equanimity and vitality.

- **Pañcha Claps**

Five rhythmic clapping patterns stimulate nerve endings, awaken the senses, and energize internal systems. These claps are especially known to support digestive, ENT, and joint-related functions. The clapping begins slowly, gradually increasing in pace, syncing with the *mantra Oṃ Arhaṃ Namaha* recited aloud.

Activation builds a strong foundation for meditative depth. According to Muni Śrī, “Activation ensures that the physical body is awake and receptive to subtle vibrations, preparing it to internalize the sacred sound of the mantra.”⁷

II. R – Relaxation

Relaxation stage focuses on calming the mind and regulating energy flow through:

- **Prānāyāma** (breathing exercises): Breathing practices such as *Aiśvarya*, *Bhaśrikā*, *Śvāsa–Samyama*, *Pañca–Kendra*, and *Kapālabhāti* enhance oxygenation, reduce stress, and stabilize the mind. The mantra *Oṃ Arhaṃ Namaha* is repeated mentally, in harmony with each breathing pattern.
- **Kāyotsarga** (body abandonment): This powerful practice encourages deep relaxation and detachment from bodily sensations. Practitioners observe each inhalation and exhalation mindfully, counting minimum twenty-seven breaths with full awareness.

As the breath and mantra merge—*Oṃ* with inhalation and *Arhaṃ* with exhalation—inner vibrations become steady and quiet. This stage dissolves anxiety, pacifies emotional disturbance, and prepares the consciousness for deeper meditative states. Relaxation creates the mental spaciousness needed for healing and stillness.

Relaxation is crucial because it reduces stress, mitigates emotional reactivity, and creates a receptive inner environment for the healing effects of sound.⁸

III. H – Healing

The Healing stage emphasizes sound vibration, or *Nāda*. Recitation of *Oṃ Arhaṃ Namaha* in a resonant tone stimulates subtle energy channels, harmonizes emotional states, and purifies the mind. The integration of sound and intention fosters psychosomatic balance and supports spiritual well-being.

The practice begins by reciting or mentally intoning *Oṃ*, letting its vibration settle at the navel, the body’s energetic centre. Then the sound *Arhaṃ* is introduced, rising from the heart to the throat and head, filling the entire field of awareness.

Practitioners visualize the sound spreading from the centre to the limbs, senses, and mind, harmonizing internal energies. The combined mantra *Oṃ Arhaṃ Namaha* purifies the subtle body, stabilizes emotional waves, and nurtures inner peace. This stage enhances psychosomatic balance, supports healing, and aligns the practitioner with the enlightened vibration of the *Arihants*.

IV. A – Awareness

The fourth stage, Awareness, emphasizes *Dhyāna* (meditation). During meditation the practitioners listen to recorded audios, in Muni Śrī’s voice, guiding them through chanting *Oṃ Arhaṃ Namaha*, visualization, and introspection.

Meditation integrates:

- Concentration on mantra syllables
- Visualization of the *Arihant*’s enlightened form and qualities
- Observation of the subtle flow of breath, energy, and consciousness

This stage strengthens the connection between sound, mind, and consciousness, facilitating self-transformation and ethical awareness.⁹ Through sustained *Dhyāna* sessions, clarity of thought, emotional stability, and deep insight begin to emerge gradually.

⁷ Dr. Akhilesh Chandra Saxena and Dr. Khushabu Jain, *Arhaṃ Dhyāna Yog* (Mandsaur: Oṃ Arhaṃ Social Welfare Foundation, 2023), p.42.

⁸ Ibid., pp. 53-55.

⁹ Muni Śrī Praṇamya Sāgarjī, *Arhaṃ Dhyāna Yog* (Internet Archive, 2018), pp. 60–63.

V. M – Motivation

The final stage, Motivation, strengthens spiritual, ethical, and psychological growth through:

- Affirmations: Positive statements reinforce personal virtues and self-discipline.
- Bhajans (devotional singing): Cultivate devotion, emotional harmony, and joy.

Motivation serves to integrate the insights gained during meditation into daily life, enhancing ethical conduct, resilience, and social harmony. Through this stage, the *mantra* transforms from a meditative tool into a practical guide for conscious living.¹⁰

This fivefold structure mirrors the **eightfold yogic path** (*Aṣṭāṅga Yoga*) in a simplified, experiential form, suitable for modern practitioners seeking balance between inner stillness and active life.

Philosophically, this structure reflects the journey from gross to subtle:

- Activation - body (*śarīra*),
- Relaxation - breath (*prāṇa*),
- Healing - emotion (*bhāva*),
- Awareness - mind (*citta*),
- Motivation - spirit (*ātman*).

Thus, Arhaṃ Dhyān Yog is not merely *mantra* recitation; it is a comprehensive, holistic system uniting physical practice, breath discipline, emotional cleansing, meditative insight, and ethical living. Each stage progressively deepens purity, awareness, inner balance, and spiritual awakening.

The complete system represents the timeless wisdom of Jain meditative science adapted for the challenges and needs of modern life beautifully.

11. Benefits of *Om Arhaṃ Namaha* in ADY: Results and Discussion From Practitioner's Perspective

The chanting of *Om Arhaṃ Namaha* in Arhaṃ Dhyāna Yog (ADY) nurtures spiritual evolution while simultaneously generating deep psychological and physiological benefits. It functions as a pathway that harmonizes cognitive, emotional, ethical, and spiritual dimensions, fostering holistic personality transformation.

1. Psychological Clarity and Cognitive Enhancement

Meditation on *Om Arhaṃ Namaha* promotes mental clarity by balancing the brain's hemispheres and activating attention networks. The Awareness stage of ADY encourages focused observation of thoughts, reducing mental clutter and improving cognitive processing.

Experiential Note: Following consistent practice, the author observed a significant enhancement in concentration and memory retention. There was a noticeable reduction in intrusive or repetitive thought patterns (*vikalpas*), leading to a greater capacity for objective decision-making and efficient problem-solving in daily tasks.

The vibrational qualities of *bījākṣaras* like *Arhaṃ* stimulate neurophysiological responses associated with relaxation and alertness simultaneously. Neuroscientific studies of *mantra* repetition indicate changes in the prefrontal cortex and limbic system, correlating with improved attention, emotional regulation, and self-reflection.¹¹

2. Emotional Equilibrium and Stress Reduction

The Relaxation and Healing stages are designed to cultivate emotional stability. *Prāṇāyāma* and *Kāyotsarga* techniques calm sympathetic overactivity (the "stress response"), while the resonant vibrations of *Nāda* evoke parasympathetic dominance (the "relaxation response").

¹⁰ Dr. Akhilesh Chandra Saxena and Dr. Khushabu Jain, *Arhaṃ Dhyāna Yog* (Mandsaur: *Om Arhaṃ Social Welfare Foundation*, 2023) pp.64-66.

¹¹ Muni Śrī Praṇamya Sāgarjī, *Arhaṃ Dhyāna Yog* (Internet Archive, 2018), pp. 152-156.

Experiential Note: As the author internalized the mantra's phonetics, a marked increase in emotional resilience was observed. This manifested as a reduction in habitual irritability, anger, and fear, replaced by a consistent sense of inner serenity and a positive emotional affect.

This is supported by the *Ācārāṅga Sūtra-II*:

“अणिच्चमावासमुर्वेति जंतुणो,

पलोयए सोच्चमिणं अणुत्तरं” |¹²

(“*Aṇiccamāvāsumurveti jaṃtuṇo,*
paloyae soccamīṇaṃ aṇuttaraṃ”.)

"Through continual reflection and disciplined practice, the soul attains a state beyond all worldly perturbations."

3. Spiritual Elevation and Self-Purification

This section represents the most profound shift, moving the practitioner from the ego-bound *Ahaṃ* to the soul-centric *Arhaṃ*.

Experiential Note: Through the sustained vibration of *Arhaṃ*, the author observed a subtle but distinct dissolution of **Ahaṃ-buddhi** (ego-centric intellect). This was characterized by a spontaneous emergence of humility (*Vinaya*).

Critically, the author experienced a growing sense of **Vairāgya** (detachment), finding it significantly easier to let go of persistent material worries. This spiritual shift also fostered a natural inclination toward **Kṣamā** (forgiveness), as the mantra seemed to dissolve the "karmic noise" of past grievances. During the periods of silence following the chant, the "internal chatter" was replaced by a profound **mental peace**, serving as a subjective validation that the turbulence of karmic impressions was effectively subsiding.

4. Integration with Ethical and Moral Conduct

Jainism emphasizes *Samyak Darśana* (right perception), *Samyak Jñāna* (right knowledge), and *Samyak Cāritra* (right conduct) as the essential pillars of liberation. Within the *Arhaṃ Dhyāna Yog* (ADY) framework, the mantra *Oṃ Arhaṃ Namaha* serves as a bridge, translating spiritual insight into ethical action. By combining meditation with mindful reflection and affirmations (Motivation stage), ADY extends the benefits of spiritual insight to practical, daily ethical behaviour.¹³ The practitioner reinforces the virtues of *Karuṇā* (compassion) and *Ahiṃsā* (non-violence).

Experiential Note: The author observed that the "Motivation" stage acts as a crucial transition between the meditative state and worldly engagement. Through the use of specific affirmations, the author experienced a heightened sense of **ethical mindfulness** in daily interactions. This was evidenced by a spontaneous increase in patience and tolerance during challenging social situations. The practice fostered a deeper sense of **social responsibility**, as the inner peace gained through the mantra naturally evolved into an outward expression of kindness and responsible action.

The collective effect of ADY manifests in holistic personality development.

12. Contemporary Applications and Global Relevance of *Oṃ Arhaṃ Namaha* in *Arhaṃ Dhyāna Yog*

This section explores how the *mantra* and the ADY contribute to well-being, education, corporate environments, and global harmony.

1. Modern Lifestyle and Stress Management

In today's fast-paced world, stress, anxiety, and burnout dominate daily life. The Activation stage prepares the body and mind, stimulates circulation, aligns the musculoskeletal system, and enhances energy flow, creating a physiological readiness for meditation.

¹² Madhukar Muni, Śrīcanda Surānā, *Ācārāṅga Sūtra II*, Verse 16.793 (Beawar: Agam Prakāśana Samiti, 2023), p. 423.

¹³ Muni Śrī Praṇamya Sāgarjī, *Arhaṃ Dhyāna Yog* (Internet Archive, 2018), pp. 62-63.

The **Relaxation** stage, further reduces stress by balancing the autonomic nervous system. Controlled breathing techniques calm sympathetic overactivity, lowering cortisol levels and promoting parasympathetic dominance, which aids relaxation and recovery.

Contemporary studies indicate that *mantra* meditation, particularly with structured sound sequences like **Om Arham Namaha**, improves resilience to stress and enhances emotional regulation, reinforcing the relevance of ADY in modern mental health practices.¹⁴

2. Psychosomatic Balance

The **Healing** stage, using *Nāda*, targets psychosomatic alignment. Sound therapy in ADY resonates with the subtle energy channels (*Idā, Piṅgalā, and Suṣumṇā Nāḍīs*), promoting equilibrium of physiological and psychological systems. As **Arham** mantra is composed of syllables: **A, Ra, and Ha**.

- **A** corresponds to *Idā* (left channel)
- **Ra** relates to *Piṅgalā* (right channel)
- **Ha** connects with *Suṣumṇā* (central channel)

Focused repetition of **Arham Nāda** supports to:

- release emotional tension,
- improve sleep patterns, and
- stabilize mind-body interaction.

This reflects the transformative role of sound as a tool for psychosomatic and spiritual purification.

3. Cognitive Development

The **Awareness** stage, primarily focused on *Dhyāna*, enhances self-reflective awareness and mental perception. During meditation, the mind observes thoughts without attachment, facilitating cognition and emotional regulation. Studies on *mantra* meditation show improvements in attention, memory, and executive function, indicating that ADY's structured approach integrates ancient wisdom with modern cognitive neuroscience.

4. Affirmation in Daily Life

The **Motivation** stage integrates insights from meditation into daily conduct through affirmations, prayer, and bhajan. These practices reinforce positive mental states, strengthen emotional resilience, and cultivate compassion, patience, and forgiveness: essential qualities for ethical living in modern society.

5. Educational and Corporate Applications

ADY's adaptability makes it suitable for schools and workplaces. Brief sessions can enhance:

- Classroom focus and learning performance
- Employee concentration, teamwork, and conflict resolution
- Stress management and overall mental health

6. Global Harmony and Interfaith Resonance

The universality of the **Om Arham Namaha** allows integration across secular contexts without conflict with religious diversity, promoting a culture of mindfulness and inner balance.¹⁵ Its essence of purity, non-violence, and self-realization resonates with global values of peace, ethical conduct, and interfaith dialogue. Through structured practice, the *mantra*:

- Fosters inner peace that radiates outward into community and social harmony
- Encourages cross-cultural adoption of sound-based meditative practices
- Promotes a universal understanding of self-purification and ethical living

¹⁴ Muni Śrī Praṇāmya Sāgarjī, *Arham Dhyāna Yog* (Internet Archive, 2018), p. 87.

¹⁵ Dr. Akhilesh Chandra Saxena and Dr. Khushabu Jain, *Arham Dhyāna Yog* (Mandsaur: Om Arham Social Welfare Foundation, 2023), p. 43.

Thus, ADY exemplifies how ancient Jain meditative science can be contextualized for contemporary global paradigms, serving both individual well-being and collective harmony.

The *mantra*'s universality, combined with systematic practice, demonstrates its applicability beyond religious confines, promoting global wellness and peace.

13. Conclusion and Limitations

Oṃ Arhaṃ Namaha embodies the synthesis of cosmic sound (***Oṃ***), purity and enlightenment (***Arhaṃ***), and surrender (***Namaha***). Meditating upon this *mantra* integrates physical vitality, mental clarity, emotional balance, and spiritual ascent, providing a universal methodology for inner transformation. The enduring value of this practice lies in its capacity to harmonize inner and outer life, transforming personal consciousness while promoting ethical, spiritual, and social responsibility.

The tradition of Arhaṃ Dhyāna Yog thus continues the timeless lineage of Jain meditative science, offering a practical, experiential, and universally applicable pathway for personal growth and global well-being. By engaging with the sacred vibrations of ***Mantra***, practitioners embody the principles of equanimity, non-violence, self-awareness, and universal compassion, translating ancient wisdom into contemporary relevance.

Oṃ Arhaṃ Namaha, as a *bījākṣara mantra*, functions as a bridge between classical Jain philosophy and contemporary meditative practice. Through the five-stage structure, it harmonizes physical, mental, and spiritual dimensions, fostering inner purity, ethical behaviour, and universal harmony. This approach exemplifies the integration of ancient wisdom into the new paradigms of *mantras*, making it relevant to diverse modern audiences.

Limitations:

- Empirical studies on long-term psychological effects remain limited.
- Clinical evaluations of the physiological benefits of *Pañca Claps* and *Nāda* are yet to be fully explored.
- Future research could benefit from a comparative analysis of *Arhaṃ* with other *bījākṣara* traditions.

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Notes

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1. https://archive.org/details/Arham_dhayanyoga/
2. <https://jainqq.org/explore/001696/>