

Quotations From Scriptures:

Selections From Acharya Umasvati's TATTVAARTH SUTRA¹

(Adopted from the book 'TATTVARTHASUTRA of Acharya Umasvati: Aspects of Reality in Jainism, through the Eyes of a Scientist', being published by Hindi Granth)

Introduction

In the first eight chapters of TATTVAARTH SUTRA, Acharya Umasvati has discussed the first four aspects of reality, which are the animate entity (soul JEEV), the inanimate entities such as matter (PUDGAL), space (AAKAASH) and time (KAAL), and influx (AASRAV) and bondage (BANDH) of karmas. It was pointed out that influx and bondage constitute interactions between soul, the living entity and matter, the inanimate entity. These interactions occur due to the intrinsic attributes of soul and matter. The activities of body, speech and mind, initiated by a worldly soul due to passions, play a major role in these interactions.

The present chapter describes the fifth and sixth aspects of reality, the stoppage of influx (SAMVAR) and shedding (NIRJARAA) of karmas. These aspects too involve mutual interactions between soul and matter. There is one more important aspect of these interactions. Although the animate as well as inanimate environment influence the events in the life of a worldly being to a certain extent, the stoppage of influx and shedding of karma occur due to the self-endeavor of the worldly being. An individual is in control of his/her destiny for most part, as explained in the commentary of aphorism 8-21. This is the foundation of self-reliance - the spirit of the followers of JIN, the conqueror of passions.

¹ Based on the following commentaries on TATTVAARTH SUTRA:
TATTVAARTH SUTRA by Acharya Umasvati, commentary by Pandit Sukh Lal Sanghvi, English translation by K. K. Dixit, published by L. D. Institute of Indology, Ahmedabad, 1974.
TATTVAARTH SUTRA by Acharya Umasvati, commentary by Pandit Phool Chandra Siddhantacharya, published by Varni Granthmala, Varanasi, 1949.
TATTVAARTH SUTRA by Acharya Umasvati, commentary by Pandit Mohan Lal Shastri, published by Saral Jain Granth Bhandar, Jabalpur, 1983.
Reality, English translation of Acharya Pujya Pad's SARVAARTHASIDDHI by S. A. Jain, published by Vir Sasana Sangha, Calcutta, 1960.
'That Which Is', a commentary on TATTVAARTH SUTRA by Dr Nath Mal Tatia, published by Harper Collins, 1994.
MOKSHASHASTRA, VIMAL PRASHNOTTARI TEEKA by Aaryika Syaadavaadamati, published by Bharatavarshsheeya Anekaant Vidvat Parishad, 2004.

Chapter 9. Means Of Stopping Karmic Influx (continued)

Rational Conduct: Prudent Asceticism

Stages of rational conduct:

SAAMAAYIKACHCHHEDOPASTHAAPANAAAPARIHAARVISHUDDHISOOKSH
MASAAMPARAAYAYATHAAKHYAATAMITI CHAARITRAM [9-18]

Five stages of rational conduct are: equanimity (SAAMAAYIK), reinstatement (CHHEDOPASTHAAPANAA), perfecting nonviolence (PARIHAARAVISHUDDHI), minimizing passions (SOOKSHMASAAMPARAAYA), and, reposing in the intrinsic attributes (YATHAAKHYAAT).

Rational conduct constitutes internal and external pursuits that are undertaken for stopping the influx of karmas and for eliminating karmas associated with the soul. It is divided into five stages based on the extent of purity of mental states.

1. Equanimity: Equanimity entails attaining a mental state manifesting harmony between rationalism, knowledge, self-restraint and penance. For a householder, equanimity is a learning vow (aphorism 7-21). It is also the third stage of renunciation (PRATIMA) of a householder, as well as an essential observance (AAVASHYAK) for an aspirant. However, in the case of accomplished mendicants, equanimity is a significant aspect of rational conduct. It arises from the inner being and encompasses the total spiritual pursuit of an ascetic.

In NIYAYAMASAAR, Acharya KUNDAKUND defines equanimity as:²

An individual, in pursuit of independence of self,
assumes concentration on the innate nature of soul;
in this manner, the individual develops equanimity,
completely and unquestionably in his soul.

² SAREERAMA AHU NAAVA TTI JEEVO VUCHCHAI NAAVIO |
SAMSAARO ANNAVO VUTTO JAM TARANTI MAHESINO |23-73|
English adaptation based on the translation by Shri Uggar Sen of NIYAMASAAR:
The Sacred Books Of The Jainas, volume 9, Central Jaina Publishing House, Lucknow
1931.

Equanimity is the way of life for an inimitable ascetic. It entails complete renunciation of attachment and aversion, and maintaining a balanced state of mind in all endeavors of life, such as study of scriptures, religious discourses, travel and repose. Equanimity ultimately leads to self-realization. It is basic to all stages of rational conduct.

2. Reinstatement: Sometimes, due to carelessness and rise of passions, an ascetic deviates from rational conduct. He/she indulges in improper thought process and activities. On realizing the faults, the ascetic admits the transgressions before the spiritual teacher, and performs repentance and atonement. Then the ascetic is reinstated on the path to spiritual progress. Ascetics in sixth through ninth stages of spiritual development are prone to transgressions and solicit reinstatement.³
3. Perfecting nonviolence: Perfecting nonviolence entails completely refraining from all kinds of violence and attaining purity of mental state through conscientiousness, service to the sages and special penance. In this process, the ascetic achieves inimitable purity of mind.
4. Minimizing passions: As stated in the commentary of aphorism 9-1, the influx of slight variety of anger, pride and intrigue is arrested in the ninth stage of spiritual development. Only slight variety of greed remains in the tenth stage. That too is inhibited as the aspirant reaches eleventh or twelfth stage. This is the process of making spiritual progress by minimizing passions and renouncing worldly affairs.
5. Reposing in the intrinsic attributes: Rational conduct embodies complete detachment from passions and high moral self-discipline. It is the ultimate practice of precepts of religion without any inhibitions or infractions. This leads to awareness of self on account of subsidence or elimination of deluding karma. The soul realizes its intrinsic attributes and enjoys reposing in them.

In PANCHAASTIKAAYASAAR, Acharya KUNDAKUND has presented

³ MOKSHASHASTRA, VIMAL PRASHNOTTARI TEEKA by Aaryika Syaadaadamati, published by Bharatavarsheeya Anekaant Vidvat Parishad, 2004, page 412.

similar concepts. He writes:⁴

One who is free from all possessions, internal as well as external, and from the thoughts of the external, who focuses on the intrinsic attributes of perception and knowledge, perceives and knows the self, unambiguously and with certainty, enjoins rational conduct that is absolutely self-determined.

It is seen that an ascetic ascends the stages of spiritual development by adopting higher stages of rational conduct.

Penance – cause of stoppage of influx and shedding of karmas

External penance:

ANASHANA AVAMAUDARYA VRITTIPARISAMKHYA ANARASAPARITYAAG
AVIKTASHAIYAASANA KAAYAKLESHA ABAAHYAM TAPAH [9-19]

Total fasting (ANASHAN), partial fasting (AVAMAUDARYA), constraints in the mode of accepting food (VRITTIPARISAMKHYAAN), relinquishing delicacies (RASAPARITYAAG), sleeping in a solitary place (VIVIKTASHAIYAASAN), and, mortification of body (KAAYAKLESH) constitute the six kinds of external penance (TAPAH).

Thoughts and activities that help minimize passions, bring about peace and harmony, and foster spiritual advancement constitute penance. It leads to stoppage of influx and shedding of karmas (aphorism 9-3). The purpose of penance is purification of thoughts and feelings. Penance is of two kinds, external penance and internal penance. The external penance helps improve the physical being of the aspirant while the internal penance uplifts his/her mental status. It should be emphasized that the external penance is of no avail without purity of mind. Thus the purpose of both kinds of penance is identical. Their objective is spiritual progress achieved by cleansing the activities of body, speech and mind.

⁴ JO SAVVASANGAMUKKO ANNANAMANO APPANAM SAHAAVEN I
JAANADI PASSADI NIYADAM SO SAGACHARIYAM CHARADI JEEVO
11581

English adaptation based on PANCHAASTIKAAYASAAR, English commentary, etc., by Prof. A. Chakravartinayanar, published by Bharatiya Jnanpith, New Delhi, 1975, page 128.

The six kinds of external penance are:

1. Total fasting: The external penance of fasting consists in voluntarily abstaining from food and drinks for a day or so, depending on one's capacity. The aspirant utilizes the time of fasting in the study of scriptures and other religious activities to enhance his/her understanding of aspects of reality. It should be emphasized that one has to maintain equanimity and peace of mind during fasting. One should not have pride or desire for recognition or fame. Further, one has to make sure that the fast does not have any untoward effect on one's body.

SAMAN SUTTAM elucidates this concept in the following verse:⁵

Performing fasts is penance only if it does not generate any inauspicious thoughts in the individual, when it does not weaken the senses of the aspirant, and does not impair the activities of body, speech and mind.

This signifies that if one's physical or mental health is adversely affected by fasting then such an endeavor amounts to starvation. Thus there is a fine line between fasting as a genuine penance and self-inflicted violence of starvation. One should make a determination to observe a fast with a conscientious evaluation of one's physical strength, stamina, health, circumstances and time.

2. Partial fasting: Depending on one's stamina and physical condition, taking only a part of meal constitutes partial fasting. In certain instances, partial fasting may be better for one's physical health. Also one can gradually decrease one's intake of food over a period of time and then adopt total fasting. During partial fasting as well, one engages in study of scriptures, religious discourses, discussions and other auspicious activities.

⁵ SO NAAM ANASANATAVO, JEN MANOAMANGULAM NA CHINTEI |
JEN NA INDIYAHAANI, JEN YA JOGA NA HAAYANTI |6|
SAMAN SUTTAM, compiled by Shri Jinendra Varni, published by Sarva Seva Sangh
Prakashan, Varanasi, 1993, page 164.
SAMAN SUTTAM is a compilation of verses representing the sum and substance of
ancient Jain scriptures.

3. Constraints in the mode of accepting food: An ascetic imposes restriction on the self regarding the mode of accepting food such as the number of households to visit, quantity and assortment of food, and qualifications of the host.
4. Relinquishing delicacies: A sage scrupulously relinquishing various delicacies such as pudding, milk, butter and the like. On various days, he/she judiciously avoids sweet, sour, spicy or salty foods. Everybody cherishes delicious food. However, this amounts to indulgence in desires that obstructs spiritual progress. Further, foods rich in calories are not good for health. They also cause heaviness and indolence that place obstacles in study and meditation. Therefore, it is better to avoid rich food and consume simple and nourishing items.
5. Sleeping in a solitary place: An ascetic, realizing that he/she is human and susceptible to dereliction, selects a place for rest meticulously, making sure that it would not jeopardize his/her spiritual pursuit. He/she sleeps in a solitary place such as cave, deserted house or temple that is free from pests and insects. For obvious reasons, the sage seeks repose away from other fellow human beings, especially those belonging to the opposite sex.
6. Mortification of body: Mortification implies conditioning the body to increase tolerance, endurance and stamina for unexpected tribulations. It also improves the capability to perform penance. Mortification of body involves maintaining a posture for various periods of time, and exposure to the elements such as sun, rain, wilderness and mountains.

SAMAN SUTTAM brings out the propitiousness of mortification of body in the following words:⁶

Knowledge and experiences acquired with little effort are forgotten during difficult exacting times.

Therefore, according to one's physical and mental power, an aspirant exercises and endures pain to realize the self.

⁶ SUHEN BHAVIDAM NAANAM, DUHE JAADE VINASSADI | TAMHA JAHABALAM JOI, APPA DUKKHEHI BHAAVAE |15| SAMAN SUTTAM, compiled by Shri Jinendra Varni, published by Sarva Seva Sangh Prakashan, Varanasi, 1993, page 168.

Internal penance:

PRAAYASHCHITTAVINAYAVAIYAAVRITTYASVAADHYAAYAVYUTSARGA
DHYAANAANYUTTRAM [9-20]

Atonement (PRAAYASHCHITTA), reverence (VINAYA), service to the worthy (VAIYAAVRITTYA), self-study (SVAADHYAAYA), relinquishment of attachment and ego (VYUTSARG), and, meditation (DHYAAN) comprise the six kinds of internal penance.

As described above, one attains purity of mental states through external penance. Thus external penance leads to internal penance. Specifically, there are six activities that involve pure thoughts and feelings. These embody the following six kinds of internal penance:

1. Atonement: An ascetic believes in reality, and realizes that it is human to make inadvertent mistakes at times due to circumstances beyond one's control. There are transgressions in conduct and missteps in interactions with others. Sometimes, the mind wanders and ends up having improper thoughts. Thus a mendicant performs atonement by renouncing sensual gratification, and reaffirming his/her vows through consciousness, abstinence and self-control. The sage mitigates passions and contemplates upon virtues of the self. This constitutes the internal penance of atonement.
2. Reverence: A mendicant expresses reverence for those having scriptural knowledge and virtuous conduct by getting up with folded hands on their arrival. He/she shows devotion to them by offering to serve them.
3. Service to the worthy: Service to the worthy includes relieving their suffering from hunger, thirst, pain, fatigue and disease. It involves providing food, medicine and sanitary needs. It entails protecting them from elements, wild animals, unscrupulous individuals and the like. Further, providing facilities and material for the study of scriptures is an essential feature of service to the worthy.
4. Self-study: The Sanskrit word 'SVAADHYAAYA' consists of two words: SVA that means self (soul – pure consciousness) and ADHYAAYA that

represents study. Thus self-study means study of the attributes of soul and its relationship with the other entities of the universe such as matter, space and time. This is accomplished by studying the scriptures and contemplation. An aspirant, devoted to the understanding of aspects of reality, with the intention of purifying his/her soul from karma, engages in pursuit of knowledge of scriptures. Self-study embodies reading and contemplation to comprehend the concepts. The individual does consult others and engages in discussions to clarify the ideas as necessary.

5. Relinquishment of attachment and ego: Insightful study of scriptures reveals that association of soul with matter is the cause of worldly existence. Therefore, the sage gives up feelings of attachment to his physical being. This external relinquishment is accompanied by relinquishment of passions such as pride and ego. In plain words, the mendicant does not seek any fame or recognition due to his/her spiritual accomplishments.
6. Meditation: Meditation is defined as concentration on the aspects of reality. An ascetic who is free from delusion, attachment and aversion, performs meditation to gradually minimize the activities of body, speech or mind. Meditation is the state of tranquility and peace of mind. By practicing meditation, an ascetic brings about shedding of both inauspicious and auspicious karma, and ultimately attains liberation.

These internal penances are interrelated and follow a logical sequence. For example, reverence is followed by service to the worthy, and meditation follows relinquishment of attachment and ego. SAMAN SUTTAM states:⁷

Having the knowledge of the scriptures, a monk controls the five sense organs; tempers the activities of body, speech and mind; maintains concentration; and is adorned with the virtue of absence of ego.

⁷ SAJJHAAYAM JAANANTO, PANCHINDIYASAMVUDO TIGUTTO YA I HOI YA EKAGGAMANO, VINAYEN SAMAAHIO SAAHU [39] SAMAN SUTTAM, compiled by Shri Jinendra Varni, published by Sarva Seva Sangh Prakashan, Varanasi, 1993, page 176.

The external and internal penances succinctly embody various facets of austere life. The householders too practice these penances to achieve spiritual progress.

Subclasses of different kinds of internal penance:

NAVACHATYRDASHAPANCHADVIBHEDAA YATHAAKRAMAM
PRAAGDHYAANAAT [9-21]

There are nine, four, ten, five and two subclasses, respectively, of the kinds of internal penance before meditation.

There are nine subclasses of atonement, four subclasses of reverence, ten subclasses of service to the worthy, five subclasses of self-study of scriptures, and two subclasses of relinquishment.

Subclasses of atonement:

AALOCHANAPRATIKRAMANATADUBHAYAVIVEKAVYUTSARGATAPASH
CHHEDAPARIHAAROPASTHAAPANAAH [9-22]

The nine subclasses of atonement are: Appraisal (AALOCHANA), introspection (PRATIKRAMAN), appraisal and introspection (TADUBHAYA), discernment (VIVEK), relinquishment for atonement (VYUTSARG), penance for atonement (TAPAH), suspension (CHHED), expulsion (PARIHAAR), and, re-initiation (UPASTHAAPAN).

It should be pointed out that the term VYUTSARG is also used for the internal penance of relinquishment of attachment and ego (aphorism 9-20).

Atonement has the following nine subclasses:

1. Appraisal: Appraisal means perceptive self-examination of one's thoughts and activities. It is periodic self-censure, which includes taking responsibility and admission of transgressions in conduct. If necessary, the ascetic concedes with composure and calmness, all improper activities, secret or otherwise, intentional or unintentional, in the presence of his/her teacher. Such admission is done with sincere thoughts and feelings, and without pride and ego. One's conscience

becomes clear by scrupulously admitting one's shortcomings

2. Introspection: The Sanskrit word 'PRATIKRAMAN' literally means returning to the right path. One has to examine one's conduct before performing introspection. The ascetic weighs the mental states and circumstances that led to the missteps, sincerely deplores them and makes a determination to avoid them in the future.
3. Appraisal and introspection: In certain instances, the ascetic performs both, appraisal and introspection to clear his/her guilty conscience.
4. Discernment: With the intention of maintaining self-control over their senses, ascetics follow a prescribed code in accepting food and other materials. The ascetic diligently examines items of food and other materials, and discards the inappropriate ones. This is called discernment.
5. Relinquishment for atonement: The ascetic gives up some meals and other things, stands in a fixed posture for a certain period, and minimizes attachment to his/her physical being to amend his/her missteps.
6. Penance for atonement: The ascetic performs some penance such as fasting and study of scriptures to ameliorate his/her slipups/transgressions.
7. Suspension: In case of serious violations of code of conduct, the ascetic is suspended for a certain period of time.
8. Expulsion: If the violation of code is extremely serious, the ascetic is expelled from the assembly (SAMGH) of monks.
9. Re-initiation: At the end of his/her period of suspension or expulsion, the monk adopts the code of conduct and regains his/her status in the assembly.

Subclasses of reverence:

JNAANADARSHANACHAARITROPACHAARAAH [9-23]

The four subclasses of reverence are: Reverence for knowledge (JNAAN), reverence for perception (DARSHAN), reverence for conduct (CHAARITRA), and, reverence for manners (UPACHAAR).

Reverence is not just showing respect for the worthy, teachers, scriptures and the religious system. It consists of actions rather than mere words. It entails genuine effort to expand one's horizons. Reverence has the following four subclasses:

1. Reverence for knowledge: Acquiring and re-collecting knowledge with genuine veneration and cherishing it as one of the three jewels that lead to liberation constitutes reverence for knowledge (aphorism 1-1).
2. Reverence for perception: Belief in the aspects of reality implies perception, and perception acquired through unbiased and logical thought process is rational perception. This embodies reverence for perception.
3. Reverence for conduct: Based on rational perception and knowledge, the ascetic determines the conduct appropriate for elimination of karmas. Following such rational conduct with dedication is reverence for conduct.
4. Reverence for manners: While practicing reverence for knowledge, perception and conduct, the sage shows high regard for ascetics who are knowledgeable and perceptive, and who possess exemplary character. Further, he/she respects views of those who have views contrary to his/her beliefs. This is reverence for customs, proprieties and etiquette.

Subclasses of the service to the worthy:

AACHAARYOPAADHYAAYATAPASVISHAIKSHAGLAANAGANAKULA
SAMGHSAADHUMANOJNAANAAM [9-24]

The ten categories of monks are: Scholarly monks (AACHAARYA), monks who teach (UPAADHYAAYA), monks performing penance (TAPASVI), monks who study (SHAIKSHYA), monks who are sick (GLAAN), group of elderly monks (GANA), group of disciples of an

AACHAARYA (KULA), assembly including monks, nuns, laymen and laywomen (SANGH), long-standing monks (SAADHU), and, estimable monks (MANOJNYA). Ten subclasses of service to the worthy consist of service to the ten categories of monks.

Ascetics serve all different ranks of monks, including the head of the assembly (AACHAARYA), long-standing monks and others, regardless of their status. In this context, the word KULA that literally means family can be interpreted as monks belonging to different traditions. Monks serve the society appropriately, making sure that their code of conduct is not breached in the process. Householders too serve the monks and other members of society. Service is an important aspect of penance for mendicants as well as householders.

Subclasses of self-study of scriptures:

VAACHANAAPRICHCHHANAANUPREKSHAAMNAAYA
DHARMOPADESHAAH [9-25]

The five subclasses of self-study of scriptures include reading (VAACHANAA), questioning (PRICHCHHANAA), contemplation (ANUPREKSHAA), recitation (AAMNAAYA) and preaching (DHARMOPADESH).

Study of scriptures has the following five features:

1. Reading: The first step for the study of scriptures is reading coupled with understanding the content, meaning and import.
2. Questioning: Questioning involves clarifying the concepts by asking questions and discussion.
3. Contemplation: Insightful thinking to further grasp the concepts is contemplation.
4. Recitation: Apprehensive repetition with concentration on the meaning and significance of concepts is recitation.
5. Preaching: Conducting discourses on the concepts learned through study, questioning and contemplation constitutes preaching.

Subclasses of relinquishment:

BAAHYAABHYANTAROPADHYOH [9-26]

There are two subclasses of relinquishment: relinquishment of external impediments (BAAHYAOPADHI) and relinquishment of internal impediments (ABHYANTAROPADHI).

The two subclasses of relinquishment are:

1. Relinquishment of external impediments: Giving up the feelings of ownership of material things such as books, water pot and whisk-broom constitutes relinquishment of external impediments.
2. Relinquishment of internal impediments: Relinquishment of internal impediments entails evading inauspicious dispositions of self. This includes giving up attachment to accomplishments in spiritual field. The commentary of aphorism 7-18 includes, "Emotions such as delusion, ego, intrigue and desire for sensual pleasures arouse feelings of guilt. Thus they are stings or undesirable dispositions that dispirit our conscience. ... It is imperative to give up stings in order to adopt the vows. Further, the practice of vows results in absence of stings." In this regard, adoption of rational conduct is not different from vows.