

Quotations From Scriptures:

*Selections From Acharya Umasvati's TATTVAARTH SUTRA*¹

Introduction

In the first eight chapters of TATVAARTH 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 (NIRJARA) 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 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 Bharatavarshheeya Anekaant Vidvat Parishad, 2004.

Chapter 8. Stoppage Of Influx And Shedding Of Karmas

Means Of Stopping Karmic Influx

Definition of stoppage of influx:

AASRAVANIRODHAH SAMVARAH [9-1]

Stoppage of karmic influx (SAMVAR) entails impeding (NIRODH) the inflow of material karmas (AASRAV) toward the soul.

Impeding the inflow of karmas toward the soul through self-endeavor is stoppage of influx. It has two aspects: Abstract (BHAAV) and physical (DRAVYA). Abstract stoppage entails abstaining from mental thoughts and feelings of attachment to worldly existence. It involves avoiding indolence and passions. Physical stoppage of influx is the consequence of abstract stoppage. It is the absence of inflow of material karmas.

As a worldly soul purifies its mental states and constrains the influx of karmas, it attains successively higher spiritual levels. This process of elevation of the soul towards its ultimate goal is represented by the fourteen stages of spiritual development (GUNASTHAAN).² The causes of influx of karmas, irrational perception (MITHYAADARSHAN), disregard of vows (AVIRATI), indolence (PRAMAAD), passions (KASHAAYA) and the activities of body, speech and mind (YOGA) are successively eliminated as the aspirant progresses along the stages of spiritual development as shown in the following table.

Stages of Spiritual Development And Causes Of Karmic Influx

No.	Stage of Spiritual Development	Causes of Influx
1	Deluded or irrational (MITHYAATVA)	irrational perception, non-abstinence (disregard of vows), indolence, incessant passions, yoga
2	Indifferent (SAASAADAN)	non-abstinence (disregard of vows), indolence, incessant passions, yoga
3	Mixed or partially rational (MISHRA)	non-abstinence (disregard of vows), indolence, incessant passions, yoga

² Stages of Spiritual Development by Nirav Kumar and Sumit Kumar Vora, Studies In Jainism: Reader 2, pages 60-64.

4	Vowless rational (AVIRAT SAMYAKTVA)	non-abstinence (disregard of minor and major vows), indolence, intense passions, yoga
5	Partial vows (DEASHAVIRAT)	disregard of major vows, indolence, mild passions, yoga
6	Imperfect vows (PRAMATTAVIRAT)	indolence, slight passions, yoga
7	Perfect vows (APRAMATTAVIRAT)	slight passions, yoga
8	New thought activity (APOORVAKARAN)	slight passions, yoga
9	Advanced thought activity (ANIVRITTIKARAN)	slight passions, yoga
10	Slight delusion (SOOKSHMASAAMPARAAYA)	slight variety of passion of greed, yoga
11	Subsided delusion (UPASHAANTAMOHA)	suppressed delusion, yoga
12	Delusion-free (KSHEENAMOHA)	no delusion, yoga
13	Active omniscient (SAYOGA KEVALI)	yoga
14	Inactive omniscient (AYOGA KEVALI)	no yoga and no cause of karmic influx

The causes of influx of karmas in different stages of spiritual development have been presented in the commentary of aphorism 8-1. As the causes of influx of certain karmas are eliminated through spiritual endeavor, stoppage of the influx of corresponding subclasses of karmas takes place. Some salient features of the relationship between stages of spiritual development and stoppage of influx of karmas are as follows:³

In the first stage of irrationalism, all causes of influx are present and so influx of all subclasses of karmas occurs. However, in the absence of rationalism, influx of certain subclasses of karmas such as TEERTHANKAR-physique-determining karma does not occur.

³ A comprehensive presentation is given in Reality, English translation of Acharya Pujyapad's SARVAARTHASIDDHI by S. A. Jain, published by Vir Sasana Sangha, Calcutta, 1960, and 'That Which Is', a commentary on TATTVAARTH SUTRA by Dr. Nath Mal Tatia, published by Harper Collins, 1994.

In the second stage of indifference, there is lingering rationalism. Thus the influx of subclasses of karmas such as irrational-perception-deluding, infernal-life-span-determining and infernal state of existence is inhibited.

During the third stage of partial rationalism, the incessant (ANANTAANUBANDI) variety of passions is eliminated. Thus from the third stage onwards, the influx of karmas such as incessant variety of anger, pride, intrigue and greed (which are subclasses of conduct-deluding karma), subhuman state of existence and low-status-determining karmas is inhibited. It should be pointed out that in the fourth stage of vowless rationalism, the influx of human-life-span-determining, celestial-life-span-determining and TEERTHANKAR-physique-determining karma is possible.⁴

In the fifth stage of partial vows, minor-vows-impeding (APRATYAAKHYAAN, intense) karma is eliminated. Thus from fifth stage onwards, influx of subclasses of karmas such as intense variety of anger, pride, intrigue and greed, human state of existence and human-life-span-determining karma is stopped.

In the sixth stage of imperfect vows, major-vows-impeding (PRATYAAKHYAAN, mild) karma is eliminated. Consequently, from sixth stage onwards, influx of the mild variety of anger, pride, intrigue and greed (subclasses of conduct-deluding karma) does not occur.

In the seventh stage of perfect vows, indolence is vanquished. Thus from the seventh stage onwards, the influx of unpleasant-feeling-producing, disinterest (ARATI) and grief (SHOKA) subclasses of conduct-deluding karma, and, inauspicious (ASHUBHA), unstable system (ASTHIR), and infamy (AYASHAHKEERTI) subclasses of physique-determining karma is eliminated.

In the eighth stage of new thought activity, only slight (SAMJVALAN) variety of passions are present and the ascetic attains unprecedented purity of thoughts and feelings. So the influx of celestial state of existence (DEV GATI) and celestial-life-span-determining karmas, and a number of subclasses of physique-determining karma is precluded.

In the early segment of the ninth stage of advanced thought activity, due to the experience of sublime spiritual insight, influx of slight variety

⁴ TATTVAARTH SUTRA by Acharya Umasvati, commentary by Pandit Phool Chandra Siddhantacharya, published by Varni Granthmala, Varanasi, 1949, page 411.

of anger and male sexual orientation (subclasses of conduct-deluding karma) is precluded. Later, the influx of slight variety of pride and deceit is arrested.

In the tenth stage of slight delusion, the influx of all five subclasses of knowledge-obscuring karma, four subclasses of perception-obscuring karma (related to visual perception, non-visual perception, extraordinary perception and absolute perception), all five subclasses of obstructing karmas, high status-determining karma and fame (YASHAHKEERTI) subclass of physique-determining karma occurs. Influx of these sixteen subclasses is inhibited as the ascetic reaches the eleventh or twelfth stage.

In the eleventh (subsided delusion), twelfth (delusion-free) and thirteenth (active omniscient) stages of spiritual development, activities (YOGA) are present. In these stages, only influx of pleasant-feeling-producing karma occurs. However, the remaining slight variety of greed is suppressed in the eleventh stage or it is eliminated in the twelfth stage. So, in the absence of passions, no karmic bondage takes place. In the fourteenth stage of inactive omniscient, there is no influx of any karmic matter on account of absence of activities.

Means to achieve stoppage of influx:

SA GUPTISAMITIDHARMAANUPREKSHAAPAREESHAHAJAYA
CHAARITRAI [9-2]

Stoppage of karmic influx is secured by self-control (GUPTI), conscientiousness (SAMITI), virtue (DHARM), contemplation (ANUPREKSHA), conquest of afflictions through equanimity (PAREESHAHAJAYA) and rational conduct (CHAARITRA).

The following austerities lead to stoppage of karmic influx:

- (a) Self-control (GUPTI): Activities of body, speech and mind lead to karmic influx. So an aspirant adopts self-control of activities to shield the self from the causes of transmigration.
- (b) Conscientiousness (SAMITI): Carefulness in actions such as walking, talking and eating is termed conscientiousness. Thus the individual minimizes violence of other living beings by being conscientious.

This also brings about thoughts of peace and harmony with one's environment.

- (c) Virtue (DHARM): The Sanskrit word 'DHARM' means the intrinsic qualities of an entity. Thus virtues such as forgiveness, modesty, truthfulness and penance are innate qualities of a human being. These restrain the inflow of karmas toward one's soul. Another implication of DHARM is the entity that brings about the desired result. Virtues evidently are efficacious in stopping influx of karmas.
- (d) Contemplation (ANUPREKSHA): Serious reflection on the nature of reality and the place of self in the scheme of things is contemplation. It brings about purity of mental states and thereby causes stoppage of influx of karmas.
- (e) Conquest of affliction (PAREESHAH JAYA): All worldly beings suffer a variety of physical and mental afflictions such as hunger, pain, disease, disappointment and disgrace. Adversely reacting to such ordeals involves ominous thoughts and feelings that cause karmic influx. But being mindful of the fact that afflictions are part of the mundane existence of soul, and tolerating the hardships with patience and equanimity stalls the influx of karmas.
- (f) Rational conduct (CHAARITRA): An ascetic adopts rational conduct with the intention of minimizing passions, attachment and aversion. Rational conduct implies giving up physical and abstract activities that cause influx of karmas.

The above austerities are interrelated and sequential. For example, conquest of affliction is sustained by contemplation, which, in turn, is assisted by practice of virtues. These practices diminish the impact of the causes of influx of karmas that are irrational perception, non-abstinence (disregard of vows), indolence, passions and the activities of body, speech and mind (YOGA).

In this aphorism, the Sanskrit term 'SA' signifies that all austerities that bring about stoppage of influx have been mentioned and that no other practices are related to stoppage of karmas. Thus rituals like worship of deities and pilgrimage to holy places are not efficacious in preventing influx of karmas.

Penance and shedding of karmas:

TAPASAA NIRJARAA CHA [9-3]

Penance (TAPA), [which is one of the ten virtues], leads to shedding of karmas as well.

One of the ten ultimate virtues is penance (aphorism 9-6) that causes stoppage of influx. It also brings about shedding of the karmas associated with a worldly soul. In other words, stoppage of influx as well as shedding of karmas is accomplished by penance.

Meaning of self-control:

SAMYAGYOGANIGRAHO GUPTIH [9-4]

Rational regulation (SAMYAK NIGRAH) of the activities of body, speech and mind (YOGA) constitutes self-control (GUPTI).

An aspirant practices self-control of mental activities (MANOGUPTI), self-control of activities of speech (VACHANAGUPTI) and self-control of physical activities (KAAYAGUPTI) to accomplish stoppage of influx. Self-control entails sensible regulation. It should be emphasized that there is a fine line that separates self-control from mental violence of self. If one does not have equanimity and one's mind is not at peace, then control of activities amounts to self-directed violence. The aspirant should realize that indulgence in the external animate and inanimate things is the cause of transmigration. One should give up attachment and aversion, minimize passions and achieve the mental state that is free from all desires. The ascetic should realize that activities continue up to the thirteenth active omniscient stage of spiritual development. Thus one should be reasonable. This is the implication of the word rational (SAMYAK) in the aphorism. Indeed, self-control rectifies activities (YOGA) and thereby it plays a major role in stopping karmic influx.

Kinds of conscientiousness:

EIRYAABHAASHAISHANAADAANANIKSHEPOTSARGAAH
SAMITAYAH [9-5]

Five kinds of conscientiousness include conscientiousness in walking (EIRYAA), conscientiousness in talking (BHAASHA), conscientiousness in

ingesting (ESHANA), conscientiousness in handling objects (AADAAN-
NIKSHEPAN), and conscientiousness in disposal of waste (UTSARG).

The second means for accomplishing stoppage of karmic influx is conscientiousness in five kinds of activities necessary to sustain one's own life. Conscientiousness entails taking extreme care in activities of daily life so that living organisms in the environment are not adversely affected. The five kinds of conscientiousness are:

1. Conscientiousness in walking: The mendicant walks with extreme care and only when necessary. He/she looks downward, waving a light whisk broom to clear the ground to avoid stepping on tiny living creatures. Similar precautions are taken in sitting, lying down and changing postures.
2. Conscientiousness in talking: The mendicant speaks softly and politely. He/she refrains from indulging in harsh, untrue, critical or vulgar speech. He/she does not make extreme or misleading statements. A mendicant does not exaggerate or misrepresent the truth, and maintains propriety and discrimination in his/her speech.
3. Conscientiousness in eating: The mendicant takes extreme care in collecting and consuming food and drinks. He/she accepts simple, nutritious food, prepared discreetly, avoiding harm to any living organism.
4. Conscientiousness in handling objects: The ascetic observes care and concern for well-being of living organisms in the environment while picking up and placing objects. Again he/she ensures that no living beings are affected in these endeavors. The mendicant cleans the surface of the object as necessary with the whisk broom before picking it. He/she cleans the spot before placing the object, making sure that nothing else is displaced in the process.
5. Conscientiousness in disposal of waste: Keeping the habitat neat and tidy is essential for the health of living beings as well as of the environment. Thus the mendicant is extremely heedful in discharging waste matter, including relieving himself/herself.

Practice of conscientiousness also depreciates non-restraint that is one of the causes of karmic influx.

Ultimate virtues:

UTTAMAKSHAMAAMAARDAVAARJAVASHAUCHASATYASAMYAMATAP
ASTYAAGAAKINCHANYABRAHMACHARYAANI DHARMAH [9-6]

Ultimate forgiveness (UTTAM KSHAMA), ultimate modesty (UTTAM MAARDAV), ultimate forthrightness (UTTAM AARJAV), ultimate purity of thoughts and feelings (UTTAM SHAUCH), ultimate truthfulness (UTTAM SATYA), ultimate self-restraint (UTTAM SAMYAM), ultimate penance (UTTAM TAPAH), ultimate renunciation (UTTAM TYAAG), ultimate non-attachment (UTTAM AAKINCHAN) and ultimate blissfulness (UTTAM BRAHMACHARYA) constitute ten ultimate virtues.

An ascetic practices ten ultimate virtues with the intention of achieving pure mental state. The qualifier 'ultimate (UTTAM)' implies that the practice of these virtues is preceded by rational perception and rational knowledge. The purpose for adopting these virtues is spiritual advancement. An ascetic does not adopt these virtues just to satisfy the rules of etiquette and social customs. Householders do practice these virtues to some extent, but here the focus is on the practice of these virtues by ascetics. The ultimate virtues are:

1. Ultimate forgiveness: One encounters a variety of unpleasant situations such as neglect and disregard, contempt and insult, and criticism and reproach. At times, such incidents happen on account of missteps of self and at other times, due to some misunderstanding or difference of opinion or even mischief on the part of others. One loses one's temper and reacts violently to these experiences. One becomes angry and immersed in thoughts of taking revenge. This behavior amounts to mental and physical violence of self and others. However, an ascetic who practices ultimate forgiveness, realizes that in spite of the best of intentions and endeavors, at times, things do not go as planned. Others are entitled to have their own ideas and act accordingly. Thus he/she maintains equanimity and balance in such situations. He/she does not have thoughts of anger or reprisal. The ascetic forgives others' unpleasant behavior and asks forgiveness of others for his unintentional mistakes. His/her conduct serves as a model for others to follow. Forgiveness is the virtue that brings about equanimity and peace of mind. It also leads to amity and harmony in society.

2. Ultimate modesty: An aspirant is rational, perceptive and enjoys knowledge of reality. He/she possesses impeccable character, practices meditation and penance, possesses equanimity, and commands respect of all. Still the sage does not indulge in feelings of pride or ego. He/she is modest, embraces good manners and congenial speech, and, does not show off, or flaunt one's scholarship or religious observances. The mendicant considers that his/her endeavors are similar to those of others who are in spiritual pursuit. All that he/she does is not for satisfying his/her ego but for self-improvement. The ascetic is humble about his/her accomplishments. He/she does not get excited, elated or exhilarated when others praise or honor him/her. This is the virtue of ultimate modesty that restrains the passion of pride and ego.
3. Ultimate forthrightness: An ascetic is frank and straightforward, does not indulge in various schemes to promote his/her viewpoint or position. In fact, on account of the virtue of modesty, the question of elevating the status does not arise. The ascetic is sincere and has open transparent intentions. He/she forsakes the passion of intrigue and deceit.
4. Ultimate purity of thoughts and feelings: Ultimate purity of thoughts and feelings relates to escaping the fourth passion, greed. Passions of anger, pride and intrigue are obvious but greed can be subtle. It is the last passion to be shed in the process of spiritual development. Ultimate purity of thoughts and feelings entails being dispassionate and disinterested in the pursuit of the external. The individual avoids four kinds of greed: greed for life, greed for good health, greed for sensual gratification and greed for delectations.⁵ The aspirant realizes that life goes on according to the laws of nature - the way the entities of the universe transform, following their intrinsic attributes. The abstract and material karmas associated with the soul and its animate and inanimate environment (NOKARMA) determine the course of the life of a worldly soul. So the ascetic maintains pure thoughts and feelings that influence the karmic influx and fruition.

⁵ TATTVAARTH SUTRA by Acharya Umasvati, commentary by Pandit Kailash Chandra Siddhantacharya, published Shri Digambar Jain Yuvak Sangh, Indore, page 154.

5. Ultimate truthfulness: Ultimate truthfulness implies proper and straightforward portrayal of aspects of reality. In view of the concept of multiplicity of viewpoints, various features of an object or idea can be expressed from different viewpoints. A sage clearly brings out such variations in concepts. In the spirit of rationalism, it is understood that one presents the ideas and concepts as ascertained through one's own study, observation and experience without any bias. Others are free to use their own study, observation and experiences and form their own ideas. Mostly, ultimate truthfulness relates to discourses and discussions about precepts of religion, in contrast with conscientiousness in speech, which is carefulness and discretion in speaking to maintain amity and harmony by avoiding misunderstanding and argument.
6. Ultimate self-restraint: Ultimate self-restraint entails voluntarily and discreetly regulating one's mental and physical activities for the purpose of minimizing the obstruction of the life processes of others as well as of self. The ascetic takes positive steps to avoid violence of other living beings. He/she also ensures to avoid physical and mental violence of self. Self-restraint is achieved by minimizing passions, and by religiously practicing the five vows, self-control of body, speech and mind, and five kinds of conscientiousness.
7. Ultimate penance: Penance consists of physical and mental activities that are performed with the intention of self-realization. Physical (external) penances such as fasting (UPAVAAS) and conditioning of the body (KAAYAKLESH) help the individual maintain his/her health and develop a proper frame of mind. The mental (internal) penances improve the inner being. It should be emphasized that ultimate penance is preceded by rationalism. (A detailed account of external and internal penances appears later in this chapter.)
8. Ultimate renunciation: Ultimate renunciation involves understanding the nature of reality and consequent abandonment of feelings of relationship with family and friends, and giving up feeling of ownership of inanimate objects. Obviously, the ascetic has family, relatives, colleagues and followers. He/she has some possessions such as a water pot and whisk broom. But he does not have feelings of ownership. The sage gets a unique sense of freedom by renouncing them.

9. Ultimate non-attachment: Ultimate renunciation is followed by ultimate non-attachment. It is the state of freedom from all worldly possessions, including the body. The ascetic knows that the body including the state of existence as a human being is the vehicle for spiritual uplift. UTTARAADHYAYAN SUTRA, chapter 23, verse 73 states:⁶

The body can be viewed as the boat and the soul its worthy sailor.
The worldly existence is like the ocean that is crossed by the sages.

Still the aspirant does not have any attachment with the body, knowing that association with matter is responsible for transmigration and that his/her soul is an entity independent of the body.

10. Ultimate blissfulness: The Sanskrit word 'BRAHMACHARYA' literally means reposing in soul (BRAHMA), although it is commonly taken to signify celibacy or purity of body and mind. In this context, however, it represents reposing in self and enjoying the attributes of a pure soul. This is the state of ultimate bliss. By adopting the ultimate virtues such as forgiveness, modesty, forthrightness, purity of thoughts and feelings and non-attachment, a soul attains self-realization and enjoys its intrinsic attributes. This is ultimate blissfulness.

During the celebration of spiritual awareness (PARYUSHAN), the householders emulate the ascetics and practice these ultimate virtues. These virtues follow a logical sequence. For example, modesty follows forgiveness, forthrightness follows modesty, self-restraint is followed by penance, and renunciation is followed by non-attachment. A worldly soul secures the experience of its inner self by adopting these virtues.

Twelve contemplations:

ANITYAASHARANASAMSAARAIKATVAANYATVAASHUCHYAASRAVASA
MVARANIRJARAALOKABODHIDURLABHADHARMASVAAKHYAATATVAANU
CHITANAMANUPREKSHAAH [9-7]

Twelve contemplations include reflecting on impermanence (ANITYA), helplessness (ASHARAN), transmigration (SAMSAAR), solitariness

⁶ SAREERAMA AHU NAAVA TTI JEEVO VUCHCHAI NAAVIO |
SAMSAARO ANNAVO VUTTO JAM TARANTI MAHESINO |23-73|

(EKATVA), distinctness (ANYATVA), impurity of physical being (ASHAUCHYA), karmic influx (AASRAV), stoppage of karmic influx (SAMVAR), shedding of karmas (NIRJARA), nature of the universe (LOKA), difficulty in attaining enlightenment (BODHIDURLABH), auspiciousness of virtuous conduct (DHARMASVAAKHYAATATVA).

The twelve contemplations help an individual realize the nature of worldly existence and the means to ultimately terminate it. They also elucidate the essence of spiritual uplift and auspiciousness of virtuous conduct. These are:⁷

1. Impermanence: All entities of the universe interact with each other and continually undergo transformations according to their intrinsic nature. Consequently, everything is transient and short-lived. Thus one should accept events in life without losing one's peace of mind. One can only endeavor to bring about the propitious outcomes through proper physical and mental activities. Nevertheless, in life, afflictions such as old age, death and separation from loved ones are inevitable. One should accept them as part of one's worldly being.
2. Helplessness: A worldly soul is trapped in the cycles of transmigration. One life ends when life-span-determining karma is exhausted and the soul takes a new life form determined by the karmas associated with it. Sometimes things happen due to unintentional mistakes of judgment and/or circumstances (NOKARMA) that may be beyond one's control. The worldly soul is helpless in these respects. Still the best course to follow is to make a sincere effort to improve one's spiritual status through rationalism and practice of virtues.
3. Transmigration: As stated above, a worldly soul adopts one life after another on account of the karmas associated with it. In various life forms, the soul has a multitude of pleasant and unpleasant experiences. Even the pleasures and joys of celestial state of existence are fleeting, and the individual becomes extremely unhappy when the end of life is imminent. In essence, the cycles of birth and death constitute miserable existence, and one should endeavor to escape them by stopping the influx of karmas and by

⁷ For details, please see 'Twelve Contemplations' (based on Acharya Hem Chandra's YOGASHASTRA) by Manish Modi, Jain Study Circular, April 1998, pages 6-18.

shedding the karmas associated with the soul. Thoughts like these constitute contemplation on transmigration.

4. Solitariness: Jainism is the religion of self-reliant (SHRAMAN). We believe that self-endeavor is the means to shape one's destiny. Thus the soul is isolated in life, in birth, in death and in experiencing the fruition of karmas associated with it. The self is responsible for bringing about the influx, bondage and transformations of karma. The self alone can stop the karmic influx and bring about the shedding of karmas. Pseudo-karmas such as teachers, scriptures and circumstances do serve as instrumental causes, but in the ultimate analysis, it the self-endeavor that plays a pivotal role in the events of life.
5. Distinctness: Soul is distinct from matter and other entities of the universe. Family, relatives, friends, other living beings and various material possessions are separate from the soul. Soul is also discrete from other souls. It is independent and its transformations are guided by its own attributes. Further, the thought activity and experiences of a worldly being are distinct from its soul. Only the intrinsic qualities of the soul such as infinite perception, knowledge and bliss belong to the soul. The mental states of a worldly soul that bring about various interactions with its animate and inanimate environment, including karmas, are alien to its nature. Such thoughts comprise contemplation on distinctness of soul.
6. Impurity of physical being: The human state of existence of a worldly soul is the vehicle for practicing austerities and attaining spiritual advancement. Nevertheless, the bodies of living beings are basically impure. The physiological processes convert food into blood, muscles, bones and excretory matter. The organs of the body discharge various waste products and one has to make substantial effort to keep the body externally clean. Therefore, attachment to one's physical being is not desirable. This does not mean that one should neglect one's physical being. As the body is the medium for various religious practices, one should be perceptible and keep the body clean and healthy.
7. Karmic influx: As explained in chapter 6, the activities of mind, speech and body (YOGA) of a worldly being bring about the influx of material karma. This is the root cause of birth and death, and of the

miserable states of living beings. Karmic influx is the process of interaction between soul and matter, governed by the thought activities of the living being. Thus the mental state of the individual plays an important role in shaping the future course of a worldly being. Auspicious activities, such as friendship and compassion, cause the influx of meritorious karma and inauspicious activities involving anger, pride, deceit and greed bring demeritorious karma. The ultimate goal of an aspirant is to free its soul from karmas by modifying or minimizing passions and activities. Practicing various austerities also play an important role in this process of purifying the soul.

8. Stoppage of karmic influx: A worldly soul is like a boat floating in the ocean of worldly existence. The boat is taking in the water of material karma. The hole in the underside of the boat needs to be sealed and the water needs to be siphoned out to safely cross the ocean of worldly miseries. Stoppage of karmic influx corresponds to plugging the hole and shedding of karmas is similar to siphoning the water out of the boat. Influx of karmas can be stopped by mitigating or eliminating irrational perception, disregard of vows, indolence, passions and the activities of body, speech and mind (YOGA). Reflection on these and similar other concepts constitutes contemplation on stoppage of karmic influx.
9. Shedding of karmas: The karmas associated with a soul come to fruition after certain duration and then are shed by the soul. Such shedding of karma is inadvertent (AKAAM). It is unintentional shedding. It does not require any effort on the part of the living being. The important shedding of karma is the intentional (SAKAAM) shedding that leads to purity of soul. The aspirant adopts internal and external penances (TAPA) and elevates his/her mental state to bring about intentional shedding of karmas.
10. Nature of the universe: The universe consists of six entities that include souls, matter and energy, space and time. It has no beginning and no end. The universe was not created. It is not maintained or regulated by any superhuman being. All transformations in the universe occur due to the interactions between the entities guided by the intrinsic nature of entities involved. One entity cannot be changed into another. Old forms of an entity vanish and new forms are originated, while the basic

substance remains unchanged. The universe evolves continually in this manner.

11. Difficulty in attaining enlightenment: Enlightenment is achieved by ascending the stages of spiritual development. Most life forms do not have the capability of reaching the vowless rational stage. Adopting minor or major vows entails suppressing or eliminating minor-vows-impeding or major-vows-impeding karma. Further, subduing indolence and minimizing passion entails considerable effort. The ascetic at times succeeds in its endeavor. But sometimes, he/she backslides and falls to lower stages, including the second stage. The process of ascension and descent occurs numerous times during the mundane existence of a soul.
12. Auspiciousness of virtuous conduct: Virtuous conduct is rational conduct. It has the prerequisite of rational perception and rational knowledge. Virtuous conduct is meant for purifying one's thought activity by eliminating passions of attachment and aversion. Blind faith in a book or a scholarly teacher involves attachment. To avoid such a pitfall, the aspirant studies and indulges in logical thought process without any preconceived notions. Then he/she accepts the ideas that are reasonable and that conform to his/her common sense. This is the process of adopting virtuous conduct. Penance and meditation adopted in such rational manner are genuinely auspicious. This is veritable religion (DHARM).