

Quotations From Scriptures:

*Selections From Acharya Umasvati's TATTVAARTH SUTRA*¹

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

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 (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 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)

Resolve To Continue Spiritual Progress

Tolerating afflictions:

MAARGAACHYAVANANIRJARAARTHAM PAARISHODHAVYAAH
PAREESHAAAAH [9-8]

Ascetics tolerate (PAARISHODHAVYAAH) afflictions (PAREESHAAAAH) for the sake of adhering to the spiritual path (MAARGAACHYAVAN) and for continued shedding of karmas (NIRJARAA).

There are two aspects of afflictions: They affect the physical being of an individual and they also influence his/her mental state. One encounters numerous afflictions in life due to internal and external causes. The internal causes include one's thoughts and feelings, decisions made and actions taken in spite of best of intentions. The external causes are activities of others. These can be in good faith or due to ill will. Environmental factors also cause afflictions. A combination of internal and external causes can also bring about afflictions. In some instances, individuals become disheartened in the face of distress and give up their religious quest. They may develop inauspicious thoughts and feelings, which constitute mental violence of self. However, the better course is to endure the afflictions and continue spiritual pursuit. A sage considers that suffering and solace, pleasant and unpleasant experiences, and, success and failure are parts of life. So he/she faces afflictions with patience and equanimity.

The life of an ascetic is exacting. It imposes hardships and strains. An ascetic accepts food and drinks according to an uncompromising code. An ascetic endeavors to live in harmony with nature. He/she keeps few possessions and lives in an ordinary residence with meager facilities and protection from the elements. It is expected that an ascetic will encounter afflictions of hunger, disease, reviling, and the like. As part of ascetic discipline, a mendicant voluntarily and patiently undergoes painful experiences such as hunger and thirst, heat and cold, and, discomforting posture and uncomfortable repose. Through such trials and tribulations, the sage becomes conditioned to face unforeseen afflictions, physically and mentally. When afflictions befall at random, due to past experiences,

he/she maintains equanimity and does not falter from the path of spiritual pursuit. Confronting hardships patiently strengthens the resolve of aspirants to pursue asceticism. It also leads to stoppage of inflow and shedding of karmas.

Kinds of afflictions:

KSHUTPIPAASAASHEETOSHADAMSHAMASHAKANAAGNYAARATI-
STREECHARYAANISHADYAASHAIYAAKROSHAVADHAYAACHANAA-
LAABHAROGATRINASPARSHAMALASATKAARAPURASKAARA-
PRAJNAAJNAANAADARSHANAANI [9-9]

The twenty-two afflictions (ordeals, tribulations) are hunger (KSHUDHA), thirst (TRISHA), cold (SHEET), heat (USHNA), insect bites (DANSHAMASHAK), nakedness (NAAGNYA), ennui (ARATI), women (STREE), travel (CHARYAA), posture (NISHADYAA), repose (SHAIYAA), reviling (AAKROSH), injury (VADH), imploring (YAACHANA), privation (ALABH), ailment (ROGA), pricking pain (TRINASPARSH), filth (MAL), reverence (SATKAAR-PURASKAAR), conceit of scholarship (PRAJNAA), ignorance (AJNAAN), and, skepticism (ADARSHAN).

There are numerous afflictions. However, the following twenty-two afflictions are relevant in the context of ascetic life:

1. Hunger: The ascetic may not get food in a timely fashion, according to the prescribed code and may have to go hungry.
2. Thirst: The ascetic may not have pure drinking water on time, and so he/she may remain thirsty.
3. Cold: The ascetic does not think of adopting means to become comfortable when exposed to cold weather.
4. Heat: The ascetic does not wish to alleviate the discomfort due to hot weather.
5. Insect bites: The ascetic has few possessions and resides in places having little protection from elements. But he/she is least concerned about or disquieted by insect bites.
6. Nakedness: Some ascetics remain naked while others keep very few clothes. In either case, they are not embarrassed by their appearance. They cherish being close to nature.
7. Ennui or tedium: As mentioned above, the ascetic follows strict discipline. His/her life may appear to be tedious and dull to others. But the ascetic enjoys the disciplined life of studying the scriptures, adopting austerities and practicing meditation.
8. Women (gender): Generally, the term 'women (STREE)' means female,

but here it denotes the opposite gender. Thus it implies that a male ascetic does not entertain any thoughts of watching or socially interacting with females, and vice versa. This does not mean that male and female ascetics or householders should not participate in religious discourses, discussions and observances. They are only expected to avoid feelings of attachment or aversion for each other.

9. Travel: An ascetic does not have any feelings of attachment to material possessions, including the residence. Thus he/she does not hesitate to leave his/her residence and possessions. He/she travels on foot from one place to another, enduring various hardships with patience and composure.
10. Posture: An ascetic does not mind the discomfort in sitting still, maintaining his/her posture, especially during meditation.
11. Repose: An ascetic sleeps on almost bare floor and does not change his/her position of repose lest he/she may hurt insects in the environment. But he/she confronts such situations with equanimity.
12. Reviling: Some individuals criticize and berate the lifestyle, religious views and/or practices of an ascetic. Nevertheless, the sage thinks that others are entitled to their views and maintains a balanced mental state.
13. Injury: When an ascetic suffers any injury, accidental or inflicted by others, he/she remains calm and endures the consequences without remorse or blame.
14. Imploring: An ascetic does not implore anybody to support him/her. He/she does not expect any favors from others.
15. Privation: An ascetic depends on others for food, water, books, paper, etc. Sometimes, the food and water may not be acceptable. At times, certain materials may not be available. The ascetic maintains peace of mind in such circumstances. Another implication of privation is lack of accomplishment, which is endured by focusing on realities of mundane existence.
16. Ailment: When an ascetic develops any disease, he/she understands that disease and sickness cannot be avoided. Further, he/she hopes to get well in due course. The sage thinks that soul is different from the body and so he/she concentrates on maintaining the well-being of the inner self.
17. Pricking pain: An ascetic does not pay attention to pain inflicted by blades of grass, thorns, etc. He/she concentrates on the miseries of worldly existence and keeps the determination to advance on the spiritual path.

18. Filth: One observes that one's surroundings are full of dirt, dust and other unclean material. Various bodily discharges such as perspiration, sputum, tears and urine and stool are filthy. The sage reflects that soul is distinct from material things and so he/she focuses on the purity of thoughts and feelings.
19. Reverence: People around a sage appreciate and recognize his/her religious practices and spiritual accomplishment. They bestow rewards and commendations on him/her. Under such circumstances, the sage restrains his/her feelings of superiority or pride.
20. Conceit of scholarship: An ascetic gains profound knowledge of reality through study of scriptures, discourses and meditation but he/she does not flaunt or have pride in his/her scholarship.
21. Ignorance: Some individuals may proclaim an ascetic to be ignorant. Still the ascetic does not get discouraged and continues to improve his/her perception, knowledge and conduct.
22. Skepticism: Sometimes, due to adverse circumstances and/or contact with undesirable elements, the aspirant is disappointed or distressed about inadequate accomplishment. This may lead to loss of faith or confidence. In this situation, the sage avoids skepticism, which is defined as doubt about fundamental religious doctrines. The ascetic endeavors to maintain the belief in the aspects of reality and the resolve to achieve stoppage of influx and shedding of karmas.

Afflictions in the tenth, eleventh and twelfth stages of spiritual development:

SOOKSHMASAMPARAAYACHCHHADAMASTHAVEETARAAGAYOSH-
CHATURDASH [9-10]

Only fourteen afflictions occur in the slight delusion (SOOKSHMASAMPARAAYA), subsided delusion (UPASHAANTAMOHA) and delusion-free (KSHEENAMOHA) stages of spiritual development. [Ascetics in subsided delusion and delusion-free stages are called CHHADMASTH VEETARAAG.]

In the tenth stage of spiritual development of slight delusion, and in the eleventh and twelfth stages of suppressed and eliminated delusion, respectively, only fourteen afflictions are possible. In these stages, passions of anger, pride and intrigue are nonexistent. Only slight variety of greed exists in the tenth stage, which remains in the state of

subsidence in the eleventh stage, and is eliminated in the twelfth stage. In other words, operation of deluding karma does not occur in these stages, and therefore, eight afflictions that are caused by delusion are omitted. These are afflictions of nakedness, ennui, women, posture, reviling, imploring, reverence and skepticism. The last affliction of skepticism is avoided because perception-deluding karma is suppressed in these stages.

A strong message is conveyed by the fact that certain afflictions do not occur when the passions of anger, pride and intrigue are evaded and greed is minimal. When an individual is forgiving, modest and straightforward, his conscience becomes clear. Further, on minimizing greed, the individual attains contentment, which is the key to peace and harmony in life.

Afflictions in the thirteenth and fourteenth stages of spiritual development:

EKAADASH JINE [9-11]

Omniscient JIN endures eleven afflictions.

On shedding the four soul-influencing karmas, that is, knowledge-obscuring, perception-obscuring, deluding and obstructing karmas, a worldly soul attains omniscience. An omniscient possesses absolute perception, knowledge and bliss. Nevertheless, on account of feeling-producing karma, eleven afflictions are possible for an omniscient JIN. These are hunger, thirst, cold, heat, insect bites, travel, repose, injury, ailment, pricking pain and filth.

In this regard, there is an important fact. The feeling-producing karma operates in conjunction with deluding karma, which is nonexistent in the case of an omniscient. Therefore, an omniscient does not suffer consequences of these afflictions.

Afflictions in the sixth stage through ninth stage of spiritual development:

BAADARASAAMPARAAYE SARVE [9-12]

Ascetics having substantial passions (BAADAR SAAMPARAAYA) encounter all afflictions.

The intense variety of passions is eliminated as a worldly soul reaches the fifth stage of spiritual development. However, substantial passions are present in fifth through ninth stage. The worldly being adopts major vows in the sixth stage and becomes an ascetic. Therefore, stages of spiritual development from sixth through ninth are termed stages of substantial passions. In these stages, the ascetic confronts all twenty-two afflictions.

Afflictions caused by knowledge-obscuring karma:

JNAANAAVARNE PRAJNAAJNAANE [9-13]

Conceit of scholarship (PRAJNAA) and ignorance (AJNAAN) result from the fruition of knowledge-obscuring karma.

Scholarship and ignorance are related to knowledge-obscuring karma. For most part, destruction-cum-subsidence of sensory-cognition-obscuring and literal-knowledge-obscuring karmas is responsible for scholarship, and the operation of these karmas leads to ignorance. However, having conceit and complacency of one's scholarship implies losing sight of reality. It is childish and naive. Evidently, such vanity occurs due to knowledge-obscuring karma.

This is an example of the highly sophisticated analysis of one of the subtle influences of karmas on the lives of worldly beings.

Afflictions caused by perception-deluding and obstructing karmas:

DARSHANAMOHAANTARAAYAYORADARSHANAALABHAU [9-14]

Perception-deluding karma induces skepticism (ADARSHAN), while the obstructing karma engenders privation (ALABH).

Operation of perception-deluding karma brings about elusion and inconsistency about one's convictions, and leads to doubt and skepticism about fundamental religious doctrines.

Privation implies failure to obtain proper food, drinks and other things for sustenance. It also includes lack of accomplishment. These are obviously related to the fruition of accomplishment-obstructing, direct-

delectations-obstructing and indirect-delectations-obstructing subclasses of obstructing karma.

Afflictions caused by conduct-deluding karma:

CHAARITRAMOHE NAAGNYAARATISTREENISHADYAAKROSHA-
YAACHANAAPURASKAARAAH [9-15]

The fruition of conduct-deluding karma brings about afflictions regarding nakedness, ennui, women, posture, reviling, imploring and reverence.

Subclasses of conduct-deluding karma include four passions, anger, pride, intrigue and greed, and quasi-passions of frivolity, indulgence, disinterest, grief, fear, disgust, and three kinds of sexual orientation (male, female and mixed). Obviously, these are related to the afflictions mentioned in this aphorism.

The affliction of uncomfortable posture may be understood to relate to the feeling-producing karma. However, in maintaining the posture, the ascetic has the intention of not disturbing or hurting the animate and inanimate environment. Such feelings of attachment (compassion) result from deluding karma and so the affliction of discomforting posture indeed relates to the conduct-deluding karma.² An ascetic endures this affliction with such insight, with minimal attachment.

Afflictions caused by feeling-producing karma:

VEDANEEYE SHESHAH [9-16]

The remaining afflictions result from the fruition of feeling-producing karma.

Afflictions of hunger, thirst, cold, heat, insect bites, travel, uncomfortable repose, injury, ailment, pricking pain and filth occur due to fruition of feeling-producing karma. The feeling-producing karma is a body-influencing karma. The aspirant considers that his/her soul is an entity that is different from the body. So he/she does not indulge in

² MOKSHASHASTRA, VIMAL PRASHNOTTARI TEEKA by Aaryika Syaadavaadamati, published by Bharatavarshheeya Anekaant Vidvat Parishad, 2004, page 410.

undesirable thoughts and feelings while enduring these afflictions. Such an approach circumvents inauspicious consequences of karmas.

Afflictions that can occur simultaneously:

EKAADAYO BHAAJYAA YUGAPADEKASMINNEKONAVIMSHATI [9-17]

A worldly being can simultaneously experience from one to a maximum of nineteen afflictions.

At a given instant of time, a worldly being can have just one affliction or a combination of a number of afflictions, up to a maximum of nineteen. One cannot suffer from cold and heat at the same time. Similarly, at one time, one can have only one activity, travel, posture or repose. Thus only nineteen afflictions can occur simultaneously.