

Quotations From Scriptures (continued from January 2007 issue):

Selections From Acharya Umaswati's TATTVAARTH SUTRA¹

Introduction

Acharya Umaswati's TATTVAARTH SUTRA presents a systematic and comprehensive view of the seven aspects of reality, as it relates to the basic principles of Jainism. The seven aspects of reality (TATTVAS) are: souls (JEEV), inanimate entities (AJEEV), influx of karmic matter towards soul (AASHRAV), bondage of karmic matter to a soul (BANDH), stoppage of influx of karmic matter (SAMVAR), shedding of karmic matter (NIRJARA), liberation of soul from karmic bondage (MOKSHA).

In the present segment, the discussion of the third aspect of reality, influx of karmic matter, is continued. In particular, the causes of the influx of physique-determining (NAAM) karma, status-determining (GOTRA) karma and obstructing (ANTARAAYA) karma are presented in this installment.

Chapter 6 (Continued)

Causes of influx of unfavorable physique-determining karma:

YOGAVAKRATA VISAMVAADANAM CHAASHUBHASYA NAAMNAH 16-221
Insidious and unscrupulous activities of body, speech and mind (YOGA VAKRATA), and deceitful behavior (VISAMVAAD) constitute the causes of the influx of unfavorable physique-determining karma.

Irrational conduct, undue criticism of others, unstable state of mind, wishing ill of others and deception constitute indecorous behavior. Such activities comprise undesirable yoga, which leads to the influx of unfavorable physique-determining karma.

¹ Based on the following commentaries on TATTVAARTH SUTRA:

TATTVAARTH SUTRA by Acharya Umaswati, 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 Umaswati, commentary by Pandit Phool Chandra Siddhantacharya, published by Varni Granthmala, Varanasi, 1949.

TATTVAARTH SUTRA by Acharya Umaswati, 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.

In general, yoga (activities of body, speech and mind), influences the self for most part. Deception, although it is an aspect of yoga, is aimed at others. Therefore, it has been specified separately in this aphorism.

It is common knowledge that our thoughts influence our physical being. Thus inauspicious thoughts and feelings are detrimental to our physical health.

Causes of influx of favorable physique-determining karma:

TADVIPAREETAM SHUBHASYA I6-23I

The opposite of the above, namely, forthright and scrupulous activities of body, speech and mind (propitious YOGA) and conscientious behavior constitute the causes of the influx of favorable physique-determining karma.

Maintaining a rational attitude toward life, keeping one's physical and mental states plain and simple, having one's actions conform to one's speech, and abstaining from devious behavior constitute propitious yoga. Such activities bring about favorable physique-determining karma.

It is said that simple living and high thinking leads to good health and happiness in life. This is true not only for our present lives but also for our future.

Causes of influx of TEERTHANKAR physique-determining karma:

DARSHANAVISHUDDHIRVINAYASAMPANNATA
SHEELAVRATESHVANATEECHAAROABHEEKSHNAJNAANOPAYOGA
SAMVEGAU SHAKTITASTYAAGATAPASI SAADHU
SAMAADHIRVAIYAAVRITYAKARANAMARHADAACHAARYABAHUSHRUTA
PRAVACHANABHAKTIRAAVASHYAKAAPARIHAANIRMAARGA
PRABHAAVANAAPRAVACHANAVATSALATVAMITI
TEERTHAKARATVASYA I6-24I

The causes of influx of TEERTHANKAR physique-determining karma are: Pristine rational perception (DARSHAN VISHUDDHI), reverence for individuals in spiritual pursuit (VINAYA SAMPANNATA), practice of the ethical code without transgressions and with extremely mild passions (SHEELAVRATAANATICHAAR), continual pursuit of knowledge of reality (ABHEEKSHNA JNAANOPAYOG), tenacious belief that quest of physical pleasures is the root cause of painful worldly existence (ABHEEKSHNA SAMVEG), charity (SHAKTITASTYAAG), penance (SHAKTITASTAPAH), service to monks (SADHU SAMADHI), relieving the sufferings of the virtuous (VAIYAAVRITYAKARAN), devotion to supreme human beings (ARIHANT or JIN

BHAKTI), devotion to sages who preach (ACHARYA BHAKTI), devotion to sages who study the scriptures (BAHUSHRUT BHAKTI), devotion to religious discourses (PRAVACHAN BHAKTI), regular performance of six essentials (AAVASHYAK PARIHAANI), exemplary practice of spiritualism (MAARGA PRABHAAVANA), and fervent adoration toward virtuous individuals (PRAVACHAN VATSALATVA).

The sixteen virtues that are instrumental in the influx of TEERTHANKAR physique-determining karma are:

1. Supreme rational perception, which implies a firm belief in reality - things as they are, without any preconceived notions.
2. Reverence for spiritually advanced individuals, which entails appreciation of virtues such as rational perception, knowledge and conduct. One should be modest and recognize merit.
3. Practice of ethical code, which involves observing the five vows of nonviolence, truth, non-stealing, purity of body and mind, and non-possessiveness. Further, passions of anger, pride, intrigue and greed should be minimized and there should be no transgressions in the practice of these vows.
4. A steadfast pursuit of the knowledge of concepts of reality.
5. A firm belief that one's involvement in the quest of sensual pleasures is the root cause of worldly miseries.
6. The virtue of charity, which includes providing others with the means to acquire knowledge and creating an atmosphere of trust and security for all.
7. The virtue of penance, which includes activities such as study the scriptures and meditation.
8. The virtue of service to monks, that is, furnishing atmosphere conducive to spiritual pursuit to monks and nuns.
9. The virtue of alleviating the sufferings of those who are involved in spiritual advancement.
- 10-13. The virtues of resolute devotion to the worthy (JIN), acharyas, monks who study the scriptures and religious discourses.
14. Daily practice of six essential obligations such as worship of the worthy, equanimity and introspection.
15. The virtue of enhancing the prestige of one's religious system through one's impeccable conduct.
16. The virtue of providing magnanimous support to one's fellow beings.

It should be pointed out that some of these virtues overlap and complement each other.

TEERTHANKAR physique-determining karma is unique. TEERTHANKARS are revolutionaries who reinstate the religious system. They institute the reforms that are necessary in view of the existent social conditions. Accordingly, TEERTHANKARS have some unique physical abilities. A worldly being who possesses all or some of the sixteen virtues enumerated above obtains the TEERTHANKAR physique-determining karma. Of these, the virtue of pristine rational perception is essential. One cannot obtain TEERTHANKAR physique-determining karma without immaculate rational perception.

These virtues make our lives righteous and exemplary. They constitute the key to genuine happiness in life.

Causes of influx of inferior status-determining karma:

PARAATMANINDAAPRSHAMSE
SADASADGUNOCHCHHAADANODBHAAVANE
CHA NEECHAIRGOTRASYA I6-25I

Defaming or condemning others and commending the self, turning a blind eye toward the good qualities and deeds of others and fallaciously propagating one's nonexistent virtues constitute the causes of the influx of inferior status-determining karma.

Evidently, defamation of others is an undesirable act. It involves propagating others' true or concocted demerits and/or offensive actions. Another aspect of such undesirable conduct is neglecting others' merits and announcing one's true or fabricated good deeds. Such intentions and actions lead to the influx of inferior status-determining karma.

As far as the present life is concerned, an individual who indulges in unwarranted criticism and praise loses respect in society.

Causes of influx of superior status-determining karma:

TADVIPARYAYO NEECHAIRVRITYANUTSEKAU CHOTTARASYA I6-26I

The opposites of the above, coupled with modest attitude and behavior, constitute the causes of the influx of superior status-determining karma.

Just as defamation of others and praise of the self lead to low status-determining karma, the opposite of these vices, that is attitude of looking inward and realizing one's weakness and wrongdoings, promoting others' good efforts and accomplishments, cultivating mild manners and modest disposition, and eschewing pride in one's accomplishments bring about the influx of high status-determining karma.

It is observed that an individual who is modest, who does not show off, who acknowledges the good qualities and conduct of others, and who does not defame others for their shortcomings and sincerely offers to help them overcome their weaknesses, earns considerable respect in society.

Causes of influx of obstructing karma:

VIGHNAKARANAMANTARAAYASYA 16-271

Creating obstacles constitutes the cause of the influx of obstructing karma.

Obstructing karma prevents a worldly soul from achieving its potential. Further, a worldly soul has to indulge in yoga - the activities of body, speech and mind, to achieve its potential.² Consequently, creating obstacles to any activities of worldly beings and preventing them from achieving their potential cause the influx of obstructing karma.

Obstructing karma is a soul-influencing (GHAATIYA) karma. However, to some extent, it influences the soul indirectly by affecting a worldly soul's physical being - the beneficence (DAAN), accomplishment (LAABH), enjoyment (BHOG) and contentment (UPABHOG - incessant delight). Thus it follows that if an individual creates impediments in the endeavors of others related to beneficence, achievement of their goals, their physical/mental gratification and contentment, he/she acquires obstructing karma.

The following quotation from Acharya Nemichandra Siddhant Chakravarti's GOMMATASAAR KARMAKAND, describing the relationship between obstructing karma and body-influencing karmas is illuminating in this context.

GHAADDEEVI AGHAADIM VA NISSESAM GHAADANE ASAKKADO
NAAMATIYANIMITTADO VIGGHAM PADIDAM AGHAADICHARIMAMHI

The obstructing karma is placed after the body-influencing karmas, because, although it is a soul-influencing karma, it operates with the assistance of life-span-determining karma, physique-determining karma and status-determining karma.

Explanation: The obstructing karma prevents a soul from attaining its full potential. However, it operates in conjunction with the three body-influencing karmas, namely, life-span-determining, physique-determining and status-determining karmas.

² ANTARAYA (restrictor), that is, of the quality of energy (VIRYA); also, generator of yoga (vibrations) of body, mind and speech. - Dr. Padmanabh Jaini in "Jaina Path of Purification", page 132.

It is an illusion to think that more comfort means more happiness.
Happiness comes of the capacity to feel deeply, to enjoy simply.

Storm Jameson (1897)