

Quotations From Scriptures (continued from January 2006 issue):

**Selections From Acharya Umaswati's  
TATTVAARTH SUTRA(1)**

**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 a 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. Our readers are expected to appreciate the highly sophisticated psychological content of the presentation. Further, the analysis of the role played by the sentient and insentient environment in the process of karmic influx is remarkable.

Chapter 6 (Continued)

**Special features of yoga and karmic influx:**

TEEVARAMANAJNAATAAJNAATABHAAVAADHIKARANAVEERYAVISHESH  
EBHYAS-TADVISHESHAH 16-61

The influx of karmas is differentiated on the basis of thought-activity tainted with intensified (TEEVRA) or tempered (MAND) passions, intentional (JNAAT) or unintentional (AJNAAT) nature of action, characteristics of substratum (ADHIKARAN) and scope of potency (VEERYA).

The attributes of karmas, such as types of bondage and fruition, acquired by a living being as a result of any given activity (YOGA) are determined by a variety of factors such as intensity of passions, nature of activity, features of substratum and potentiality of the individual. Different individuals indulging in similar activities may acquire karmas having a different nature, quantity, duration and degree of fruition depending upon differences in their mental states and environment.

Thought activities (BHAAV) tainted with anger, pride, intrigue and greed are the fountainhead of the influx and bondage of karma. These comprise the root cause of worldly existence along with the accompanying feelings of pleasure and pain. Evidently, intense passions (TEEVRA BHAAV) bring more painful karmas while milder passions (MAND BHAAV), bring less severe karmas.

The second factor that determines the qualities of karmic influx is intentional (JNAAT) or unintentional (AJNAAT) nature of activities. Evidently, one who deliberately commits an undesirable act acquires a more stringent karma than one who happens to commit the same act incidentally.

Substrata are of two kinds: sentient substrata (JEEVAADHIKARAN) and insentient substrata (AJEEVAADHIKARAN). A living being of a lower form such as a bee or a wolf acquires less stringent karma than a human being indulging in the same kind of activity. This is an example of differences made by sentient substrata. An individual using a deadly weapon acquires more severe karma than one who uses a stick. This is an example of insentient strata.

Lastly, potency (VEERYA) plays an important role in karmic influx. It is comprised of the ability of an individual as well as the resources at his/her disposal. Let us consider the case of two individuals who are involved in helping others. Evidently, an individual

who is confident and optimistic, and who has ample resources can do more for others and obtain more auspicious karmas than one who is weak-minded and has poor resources. Similarly, an individual, who commands sophisticated weapons and who indulges in intense anger, ego, intrigue and greed, obtains considerable inauspicious karmas than another person who has undeveloped weapons and mild passions.

### **Sentient and insentient substrata of yoga:**

ADHIKARANAM JEEVAJEEVAAH |6-7|

The substrata are sentient as well as insentient.

Sentient and insentient substrata imply living beings and non-living things, respectively. The sentient substrata consist of soul and its modes such as intention to perform the activity, preparation to commit the act and the action itself. Insentient substrata include body and the implements employed in the act.

### **Details of sentient substrata:**

AADHYAMSAMRAMBHASAMAARAMBHAYOGAKRITAKAARITANUMATA  
KASHAAYA-VISHESHAISTRISTRISHCHATUSHCHAIKASHAH |6-8|

The modes of sentient substrata pertain to determination or resolve (SAMARAMBH), preparation (SAMAARAMBH) and commission (AARAMBH), each involving three types of yoga, namely, activities of body, speech and mind; three kinds of activities, undertaken by the self (KRIT), prompting others perform the act (KAARIT) and enticing (permitting) others to undertake the act (ANUMAT); and, four kinds of passions (KASHAAYA).

Basically, there are three modes of living substrata. A living being makes a determination to commit an act. Then he/she makes the necessary preparation for committing the act and finally he/she performs the act. These three modes relate to three types of yoga, namely, yoga involving body, speech and mind. Further, an individual can perform the act himself/herself, can have others to perform the act, or may entice (permit) others to undertake the act. All these modes involve the four passions of anger, pride, intrigue and greed. Thus there are  $3 \times 3 \times 3 \times 4 = 108$  modes of sentient substrata.

### **Details of insentient substrata:**

NIRVARTANAANIKSHEPASAMYOGANISARGA  
DVICHATURDVITRIBHEDAAH PARAM |6-9|

The modes of insentient substrata include two kinds of production (NIRVARTANA), four ways of placement (NIKSHEP), two kinds of association (SANYOG), and, three aspects of projection (NISARG).

Materials such as body and other objects employed in the process of karmic influx constitute insentient substrata. These are innumerable aggregates of material particles. Essentially, there are four modes of these aggregates of matter based on the processes involved. These are production, placement, association and projection. These relate to an individual's lifestyle and play a very important role in the process of karmic influx.

Production is of two types: Development, sustenance and care of body, including the organs of speech and respiration, and mind constitutes the primary-attribute-related production (MOOLAGUNA NIRVARTANA). Making objects such as paintings, dolls and weapons is called the secondary-attribute-related production (UTTARAGUNA NIRVARTANA). The former (the primary-attribute-related production) results from the karmas associated with the soul, while the latter involves living beings who are guided by their respective karmas, hence the name secondary-attribute-related production.

Placement relates to handling of objects in daily life. It is divided into four categories. Placing objects without proper inspection of the object or the space is called placement without inspection (APRATYAVEKSHIT NIKSHEP). Placing any object without cleaning is called placement without cleansing (DUSHPRAMAARJIT NIKSHEP). Incautiously placing an object hastily is called sudden placement (SAHSA NIKSHEP). Putting an object where it does not belong is called absent-minded (indifferent) placement (ANAABHOG NIKSHEP). It should be pointed out that our attitudes toward life and practices in day-to-day living influence our karmic influx.

Association is of two kinds. Mixing and use of items of food and drink that might adversely influence our physical and mental being is called diet-related association (BHAKTAPAAAN SANYOG). Assembling objects such as utensils, brushes and clothes is known as materials-related association (UPAKARAN SANYOG). Evidently, both kinds of association have a desirable or undesirable influence on our mental states. For example, unhealthy foods make us sleepy and lethargic, and drugs and alcohol impair our ability to distinguish between good and bad. Thus associations impact the influx of karmas.

Three aspects of projection are: projection of physique (SHAREER NISARG), projection of speech (VACHAN NISARG) and projection of mind (MANO-NISARG). Projection of physique entails comporting the body in a desirable or undesirable manner. Projection of speech involves the use of proper and improper language. Projection of mind implies having auspicious and inauspicious thought-activity. Evidently, there are innumerable shades between desirable and undesirable, proper and improper, and auspicious and inauspicious.

The sentient and insentient substrata, enumerated above, have very significant repercussions as far as the process of karmic influx is concerned.

### **Causes of influx of knowledge-obscuring and perception-obscuring karma:**

TATPRADOSHANINHAVAMAATSARYAANTARAAYAASAADANOPAGHAATA  
JNAANADARSHANA AVARNAYOH |6-10|

Spite (PRADOSH) against knowledge (perception), concealment (NINHAV) of knowledge (perception), camouflaging (MAATSARYA) knowledge (perception) out of envy, causing impediment (ANTARAAYA) to dissemination of knowledge (perception), disregard (AASAADAN) of knowledge (perception), and, depreciation (UPAGHAAT) of knowledge (perception) cause the influx of knowledge-obscuring (perception-obscuring) karma. The above demerits relating to knowledge cause the influx of knowledge-obscuring karma and the same demerits relating to perception bring about the influx of perception-obscuring karma.

In this context, spite (PRADOSH) means holding ill will and malice toward rational concepts of reality. According to the Jain doctrine of multiplicity of viewpoints (ANEKAANTAVAAD), it is understood that absolute truth cannot be expressed within the confines of language. Nevertheless, a rational view of the various aspects of reality can be presented. Thus it is spiteful to malign and decry such a view of religious principles.

An individual who understands the aspects of reality and who does not share his perception and knowledge with others on account of ulterior motives engages in concealment (NINHAV) of knowledge and perception.

If a scholarly person attempts to disguise his/her knowledge with the intention of maintaining his enviable position, he/she is said to indulge in camouflaging (MAATSARYA).

Placing obstacles in the process of dissemination of knowledge is called impediment (ANTARAAAYA).

Disregard (AASAADAN) implies not giving proper recognition and appreciation to rational knowledge for various reasons.

Disparaging and discounting the rational precepts of religion implies depreciation (UPAGHAAT).

All the vices described above lead to the influx of knowledge-obscuring and perception-obscuring karmas.

### **Causes of influx of unpleasant-feeling-producing karma:**

DUHKHASHOKATAAPAANKRANNAVADHAPARIDEVANAAANYAATMA-PAROBHAYASTHAANYASADVEDYASYA |6-11|

Agony (DUKKHA), sorrow (SHOAK), affliction (TAAP), weeping (AAPAAKRANDAN), injury (VADH) and lamenting (PARIDEVAN) in oneself, in others or in both leads to the influx of unpleasant-feeling-producing karma.

We are expected to maintain equanimity, and accept pleasure and pain as part of our worldly existence. We need not be exhilarated when desirable events take place in our lives and we should not be disheartened when things do not go according to our wishes. This is rationalism in practice. When an expected and undesirable thing happens and we agonize, feel sorry, suffer affliction, weep, cause injury and/or lament, we disregard the Jain concept of reality and move away from the innate nature of soul. In this process, sometimes, we bring pain, injury and suffering to others as well. Evidently, such behavior causes the influx of painful unpleasant-feeling-producing karma. It should be pointed out that feelings of agony, sorrow, lament and the like are unpleasant at present and cause the influx of karmas that may adversely affect the soul in the future. In the process of karmic influx, the thoughts and feelings of the individual play a pivotal role. The physical act in itself is not much important. For example, one who becomes angry and takes revenge by injuring somebody obtains painful karma while a surgeon who indulges in similar activity with the intention of helping his patient obtains mild and mostly beneficial karma.

Causes of influx of pleasant-feeling-producing karma:

BHOOTAVRATYANUKAMPAADAANASARAAGASAMYAMAADIYOGAH  
KSHAANTIH SHAUCHAMITI SADVEDYASYA |6-12|

Compassion (ANUKAMPA) toward all living beings, in general, and toward the ascetics, in particular, charity (DAAN), self-restraint and other similar practices arising from devotion (SARAAG SANYAM), suppressing anger and ego (KSHAANTI), and, avoiding intrigue and greed (SHAUCH) cause the influx of pleasant-feeling-producing karma.

Thoughts and feelings opposite to agony, sorrow, affliction, weeping and the like lead to the influx of pleasant-feeling-producing karma. These are compassion, charitable activities, self-restraint emanating from devotion, shedding anger and ego, and, escaping deception and greed. We should practice these virtues towards all living beings, in general, and towards the ascetics, in particular.

In general, self-restraint practiced by an individual having little attachment and aversion leads to shedding of karmas. However, self-restraint arising from devotion to the supreme beings (DEV), precepts of religion (SHAASTRA) and monks (GURU) results in the influx of pleasant-feeling-producing karma. In fact, as a cause of the influx of pleasant-feeling-producing karma, self-restraint implies self-discipline - a regimen of observances and austerities such as worship, fasting and study of scriptures.

In this context, scriptures mention two interesting things: inconsequent shedding of karmas (AKAAM NIRJARA) and mindless penance (BAAL TAPAH). When one suffers the fruition of painful karmas with patience and composure - thinking that pain and suffering are part of our worldly existence, the karma particles associated with the soul are shed. This is called inconsequent shedding. Indulging in activities like observing fasts, recitation of verses from religious books and meditation without realizing their rationale and meaning is mindless penance. These observances and austerities essentially cause the influx of beneficial karma but they seldom lead to spiritual progress.

Note that elation, enjoyment, delectation and similar feelings of pleasure have not been enumerated as causes of the influx of beneficial karma. We are expected to accept successes and failures with composure.

### **Causes of influx of perception-deluding karma:**

KEVALISHRUTASANGHADHARMADEVA AVARNAVAADO  
DARSHANAMO HASYA 16-131

Disparaging, indiscreet and irresponsible comments (VAAD) about the omniscient (KEVALI), scripture (SHRUT), religious order (SANGH), religious precepts (DHARM) and the virtuous (DEV) cause the influx of perception-deluding karma.

The omniscient are rational and enlightened. Further they are beyond attachment and aversion. They are not partial toward their religious system or adverse to other religions. The concept of rationalism implies that we are at liberty to form our own view of reality with an open mind, guided by our own intuition, study and experience. Thus the Jain system allows considerable freedom to individuals. In view of these facts, it is uncalled-for and inappropriate to make disparaging or indiscreet remarks about the Jain system - about the omniscient, scripture, religious precepts and religious order. Indulging in such activities constitutes irrationalism - failure and denial to see things as they are. It amounts to deluding one's perception and it causes the influx of perception-deluding karma.

### **Causes of influx of conduct-deluding karma:**

KASHAAYODAYAATEEVRA PARINAAMASHCHAARITRAMO HASYA 16-141  
Intense feelings (TEEVRA PARINAAM) induced by and defiled with uninhibited passions (KASHAAYAs) lead to the influx of conduct-deluding karma.

We indulge in various undesirable activities on account of the passions of anger, pride, deceit and greed. It is said that greed is the root cause of demerit (PAAP). We indulge in various schemes of misleading others on account of greed or on account of pride - with the desire to establish the superiority of self, our family or our religion. Anger arises when we fail on account of our circumstances - animate as well as inanimate, when our ego is hurt or when our schemes and efforts do not bring about the desired results. Our thoughts and feelings in the process become intense - we become deeply passionate. This constitutes irrational conduct and it causes the influx of conduct-deluding karma.

There are four shades of each passion: incessant (ANANTAANUBANDHI) that exists from infinite past; minor-vows-impeding (APRATKHYAAN) that does not allow the adoption of minor (partial) vows; major-vows-impeding (PRATKHYAAN) that does not allow the adoption of major (total) vows; subtle (SANJWALAN) that is transient like a line on water drawn with a stick. Worldly souls in the sixth through twelfth stage of spiritual development have such mild passions.

In addition, there are nine pseudo-passions: These include mockery (HAASYA), yearning for mundane affairs (RATI), distaste for mundane affairs (ARATI), grief (SHOAK), fear (BHAYA), disgust (JUGUPSA), and sexual cravings for male, female and mixed (PUMVED, STRIVED and NAPUMSAKAVED). Again, these are aberrations of rational conduct and cause the influx of conduct-deluding karma.

Footnotes:

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.