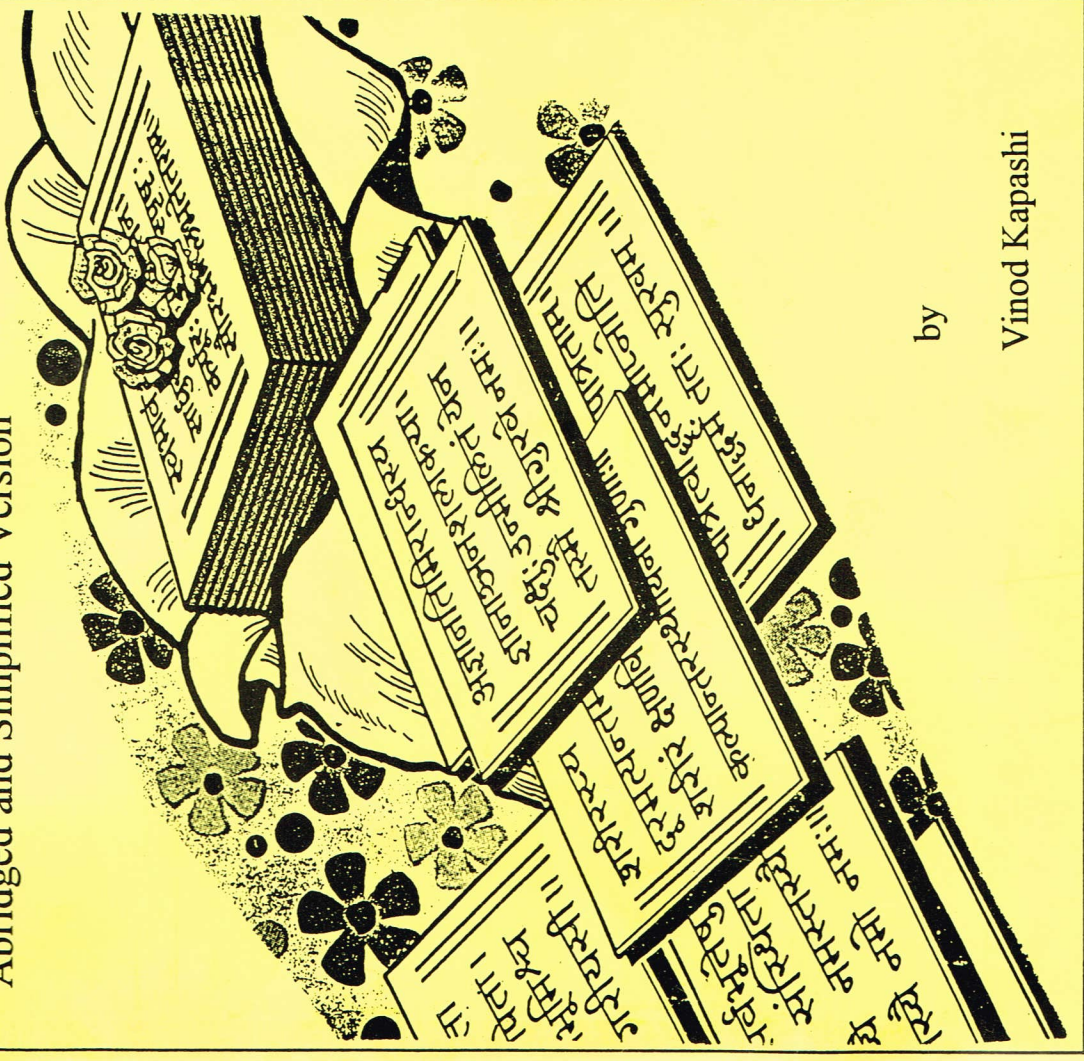


TATTVAARTHASUTRA

(THAT WHICH IS)

A Jain Holy-book,
Abridged and Simplified Version



by

Vinod Kapashi

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Tattvartha sutra
(That Which is)
Abridged and Simplified Version
by Vinod Kapashi
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FOREWORD

By- H.H. Pujya Atmanandji

(Founder Inspirer of Shrimad Rajchandra Adhyatmik Sadhana
Kendra, Koba, Near Ahmedabad, India.)

Mr Vinod Kapashi is a well known author of several Jain publications which have been specially written for the benefit of the overseas Jain community. However, the subject matter of the books are presented so concisely and scientifically and in such a lucid way that any student of philosophy and comparative religion can avail his publications.

This work is intended mainly to serve the beginners. But the comprehensive nature of the original scripture is so well planned that it gives almost a complete idea (of course in brief), of the metaphysical, ethical and cosmological aspects of Jainology, along with salvation, meditation, self realisation and complete emancipation.

It is hoped that the students, the aspirants and the general readers will make good use of this English version of the

Tattvarthasutra and make themselves worthy for the advanced study of Jain scriptures, which are like a boundless ocean and whose essence cannot be well grasped, except through the guidance and grace of an enlightened master.

Shri Vinod Kapashi deserves congratulations for his humble and selfless literary activities which he renders to the English speaking people of the world, especially to the young Jains who are not well conversant with the regional languages of the Indian subcontinent.

With blessings for a bright, literary and scholarly career which may gradually lead him to self-realisation.

Koba, Gujarat State,
India.

H.H. Atmanandji

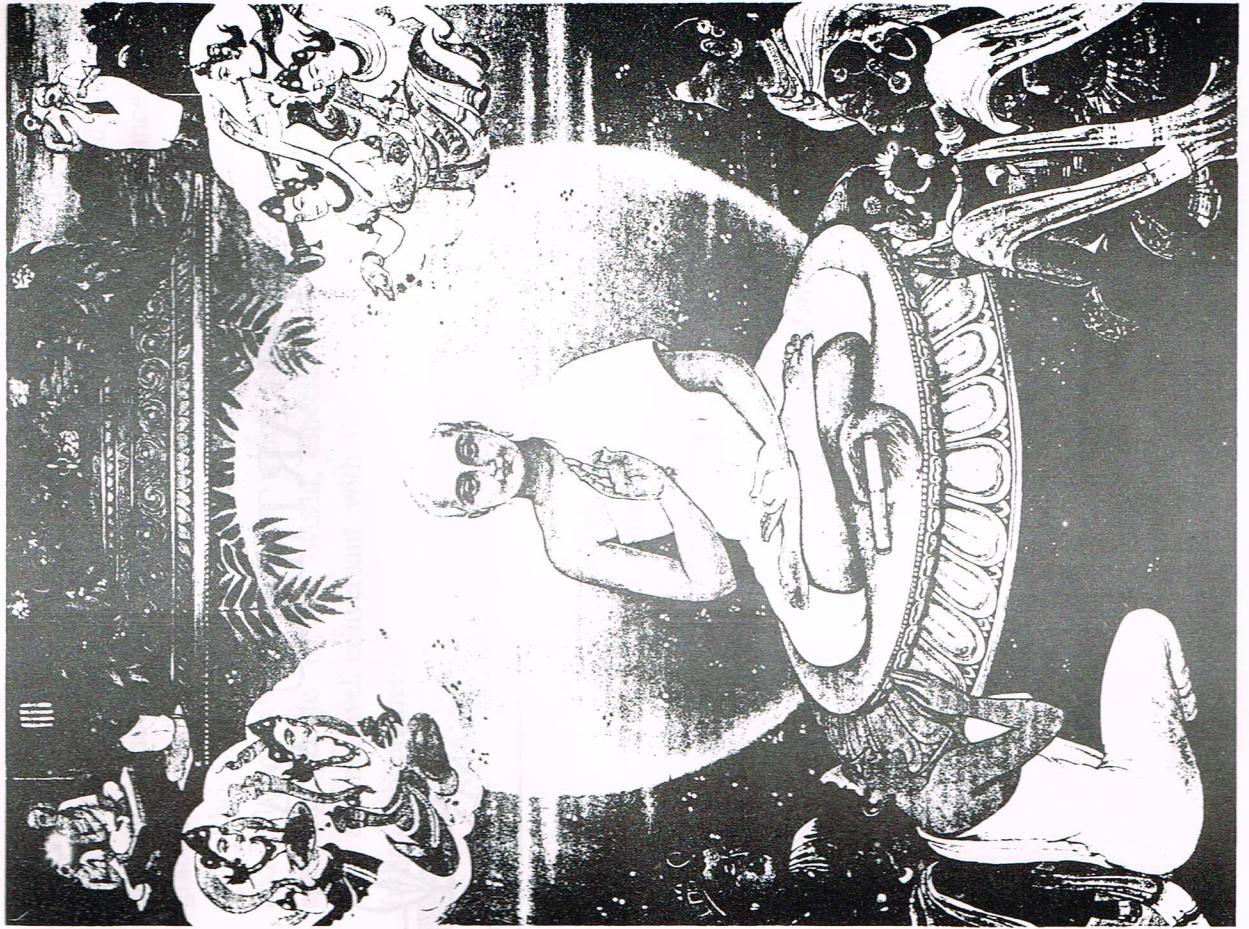
THE TATTVARTHASUTRA



Enlightened
Conduct

Enlightened
Knowledge

Enlightened
View



TATTVARTHASUTRA

INTRODUCTION

TATTVARTHASUTRA is one of the holy books for the people of Jain faith. Jains are largely divided into two main factions, One faction is called the *Digambaras* and the other is called the *Shvetambaras*. Followers of both sects accept this book as one of the representative books of the Jain religion. Tattvarthasutra or Tattvarthadigamasutra as it is called by many scholars was written by a learned Jain monk called Umaswatiji.

Whether the author of the text was a follower of one tradition or the other (*Shvetambara* or *Digambara*) cannot be said with utmost certainty. However, both sects-*Shvetambara* and *Digambara* regard this text as a main source book of Jain philosophy. *Shvetambaras* refer to the author's name as Umaswatiji, whereas *Digambaras* refer to him as Umaswamiji. Sometimes a word, Vachak, is added as a prefix or suffix for great scholars who have mastered Jain scriptures. Likewise the author is sometimes mentioned as Vachak Umaswatiji (Ji is added at the end to show respect)

ABOUT THE BOOK--

Jain scriptural books have been classified into four simple types. They are-

- 1, *Charanankarnamuyog*
- 2, *Ganitamuyog*
- 3, *Dharmakathanuyog*
- 4, *Dravyanuyog*

The first type of books mainly describes ethics and code of conducts. Examples of such books are- *Acharanga Sutra*, *Dasvaikālik*, *Ratnakarand*, *Shravakachar*.

The second type of books narrates cosmology and mathematical parts of karma theory. Books like *Surya Pragnapti*, *Chandra Pragnapti*, *Kshetra Samas*, *Brihat Sangrahani* etc. fall into this category.

In category three, we have books on many aspects of Jain philosophy which have been explained in simple stories. Books like *Gnatadharmakatha*, *Upasakdashah*, *Mahapurān*, *Padmapurān* etc. fall into this category.

The last and fourth type is *Dravyanuyog*. This book, *Tattvarthasutra*, and books like *Suttrakritanga*, *Samvayang*, *Sanmati Tarka*, etc. come into this category. The fourth category is held in high esteem which is the category of logic, entomology and epistemology. In the books of *Dravyanuyog*, the subject matter is sometimes difficult for an ordinary person to grasp. *Tattvarthasutra*

is one such book where the subject matter is quite deep and needs some basic understanding of logic as well. My book is prepared for Jains and non-Jains alike and especially keeps a wider readership in mind. I have therefore taken main points of the philosophy and explained them in a simple manner. I am aware that some readers may find this too simple, but again, my aim is to use this book as a starting point and then go on to other books on Jain logic. For this purpose, I have used diagrams and sketches to make the themes interesting and easy to grasp.

AUTHOR

Returning to the author Umaswatiji, there is no definite date as to when he was born or where he lived for most of his life. There are conflicting opinions amongst scholars about the period he lived in.

Let us enumerate the opinions:- *Digambara* sect believes that--

- a, The author's name was Umaswami or Umaswati
- b, He was a disciple of a great monk, Kundakundacharya

Shvetambara sect believes that-

- a, The author's name was Umaswati
- b, He was the Guru of Shyamacharya.

The author wrote a commentary on these works and mentions the following points-

- 1, The name of his guru who initiated him in monkshood.

- 2, The name of his spiritual teacher
- 3, The names of his father, mother and family-line
- 4, His birthplace and place where this book was composed (Nyagodhrika, and Patliputra respectively)
- 5, His own title (Vachak)

6, Name of the book and his own name. (Tattvarthasutra, Umaswati) Here, one would think if the author himself said this, there should not be any argument as to his real name or where he was born etc. The point is some scholars believe this commentary was not written by the author but may have been written by someone else !

This argument may never be settled. On the points mentioned above, scholars now deduce Umaswati was born in the first century AD and the most important thing is the contents of the book are acceptable to all Jains and this is why the book is recognised as a main source material for philosophical aspects of Jainism.

CONTENTS OF THE BOOK-

The first aphorism in the first chapter says that enlightened faith, enlightened knowledge and enlightened conduct lead to *Moksha* or final emancipation. After that, fuller explanation of these concepts are explored-

Right faith- What is it ? Types of enlightened faith, and how one can obtain it. This chapter then mentions seven tattvas (truths, realities or fundamental verities) and these are *Jiva*, *Ajiva*, *Ashrava*, *Bandha*, *Samvar*, *Nirjara* and *Moksha* (life or soul, non-life,

flow of karma towards soul, bondage of karma to the soul, stoppage of karma, shedding of those particles and emancipation respectively)

Verse 9 in chapter 1 describes five types of knowledge and deals with sub classifications of knowledge also. I have listed the names of Jain scriptures here for the benefit of readers The second chapter deals with *jiva* and types of *jivas*,

There are two classes of substances, *jivas* or sentient and *ajivas* or insentient. *Jiva* possesses manifestation of consciousness and is called soul or spirit. Then the book gives characteristics of *jiva*, mobile and immobile *jivas*, senses, mind, liberated souls, and different bodies.

The third chapter describes cosmological aspects, different types of hells and hellish beings are described. I have omitted this but have provided diagrams and brief notes on cosmology. The fourth chapter deals similarly with cosmological aspects but describes abodes of devas or celestial beings and their lives, However this one has been omitted by me.

The fifth chapter is the key section to enable one to understand Jain philosophy of true entities. It deals with non-life, *ajiva*, and aspects of 'five-bodies'. These are-
Jiva (soul) and four types of *ajivas* (non-lives). They are collectively called Panchastikaya (five with the existence, bodies). *Ajivas* are-
 a) *dhamastikaya* (condition for movement),

- b) *adharmastikaya* (condition for rest),
 c) *akashastikaya* (space) and
 d) *pudgala* or matter. Matter is non-sentient class(*ajiva*) concrete, amenable to sense-perception and has colour, taste, smell and touch.

Matter can be found in the basic smallest atom (*paramu*) form or in the aggregate form (*skandha*). A number of atoms form aggregates due to its quality of aridity (*ruksha*) or cohesiveness (*snigdha*). The explanation of panchastikaya is a major concept in the field of Jain logic and entomology. This chapter deals with, and analyses, various forms of matter. There are aphorisms about time and Umasvatiji's aphorisms about the true meaning and logic of time are explained.

The famous aphorism accepted and quoted by many Jain and non-Jain writers and speakers is given in Chapter 5, aphorism 21. It says *Parasparopgraho jivanam* which translates in a very broad form as follows-

Jivas render service to each other and have duty to look after each other. The word *parasparopgraho* is composed of two words *Paraspar* + *Upgrah* = *Paraspropgrah(o)*
Paraspar means 'each other'

Upgrah suggests interdependency and therefore suggests that because all life is interdependent, it is a duty of mankind to look after what is around him i.e. looking after the natural world, all flora and fauna, all creatures great and small and nature itself: everything is interdependent, therefore it is in man's own interest that he looks

after his environment. This aphorism has great significance in the context of today's environmental issues and concisely explains what the Jain philosophy of non-violence really is. After this, the author goes on to explain the characteristics of matter (either in a form of atoms or aggregate of atoms) stating they have touch, taste, smell and colour. The differences between atoms and aggregates are that although the above four characteristics are present in all atoms and aggregates, the atom is the smallest indivisible part of the matter and can not be seen with the naked eye.. Atoms can never be destroyed but always exist in one form or the other.

After discussing atoms and aggregates, the author Umasvatiji defines the meaning of 'existence'. True existence or true reality (*sat*) is defined as that which has origin, continuity and an ending (end in the sense of any particular form) is called the *sat* or reality.

Jain philosophy here turns to its unique principle of *anekantavada* or *syadvada*. If one says a certain thing cannot be destroyed but simultaneously says a thing progresses through continuous cycles of origination, stability and an end, these two statements then become contradictory. However, Jain *dravyamvogy* has provided a perfect answer for this. Things go through many forms and modifications, whilst keeping their main qualities unchanged. Take for example, a lump of clay. It has certain permanent qualities. It can also be transformed into a pot and used as such. However, one could argue the lump of clay has no existence, but the clay exists in the form of a pot. To illustrate this -

CLAY-----becomes-----POT

Now you cannot see the clay but you can see the pot.

= Hence there is no clay
and therefore clay does not exist -

However, let us re-examine at the same concept again

POT-----breaks----- ??

When the pot breaks, the clay is still there

Hence, clay exists.

The fact is the clay was and it still is, there. It has merely changed its form. As a consequence it is established that substance has got both properties- qualities and modifications (aphorism 5/37). Substance can occupy various forms and undergo various modifications but the basic atom-quality is constant. The Jain theory of *anekantavada* states a thing should be viewed from different angles to understand its true nature. One should not make hasty conclusions about anything or any arguments because it is possible that two opposite types of phenomena can exist in any one object or being. The above example of clay, occupying the form of a pot clearly illustrates the contradictory nature of the argument.

Chapter 6 and other chapters now progressively take us to the last part of the three jewels-namely, enlightened conduct. To understand enlightened conduct and prior to following that path, one must understand the process of influx (or inrush) of karma particles because this influx is a hindrance. The author says any activity, good or bad, leads to karma-bondage. These activities are called yoga in Jain terminology.

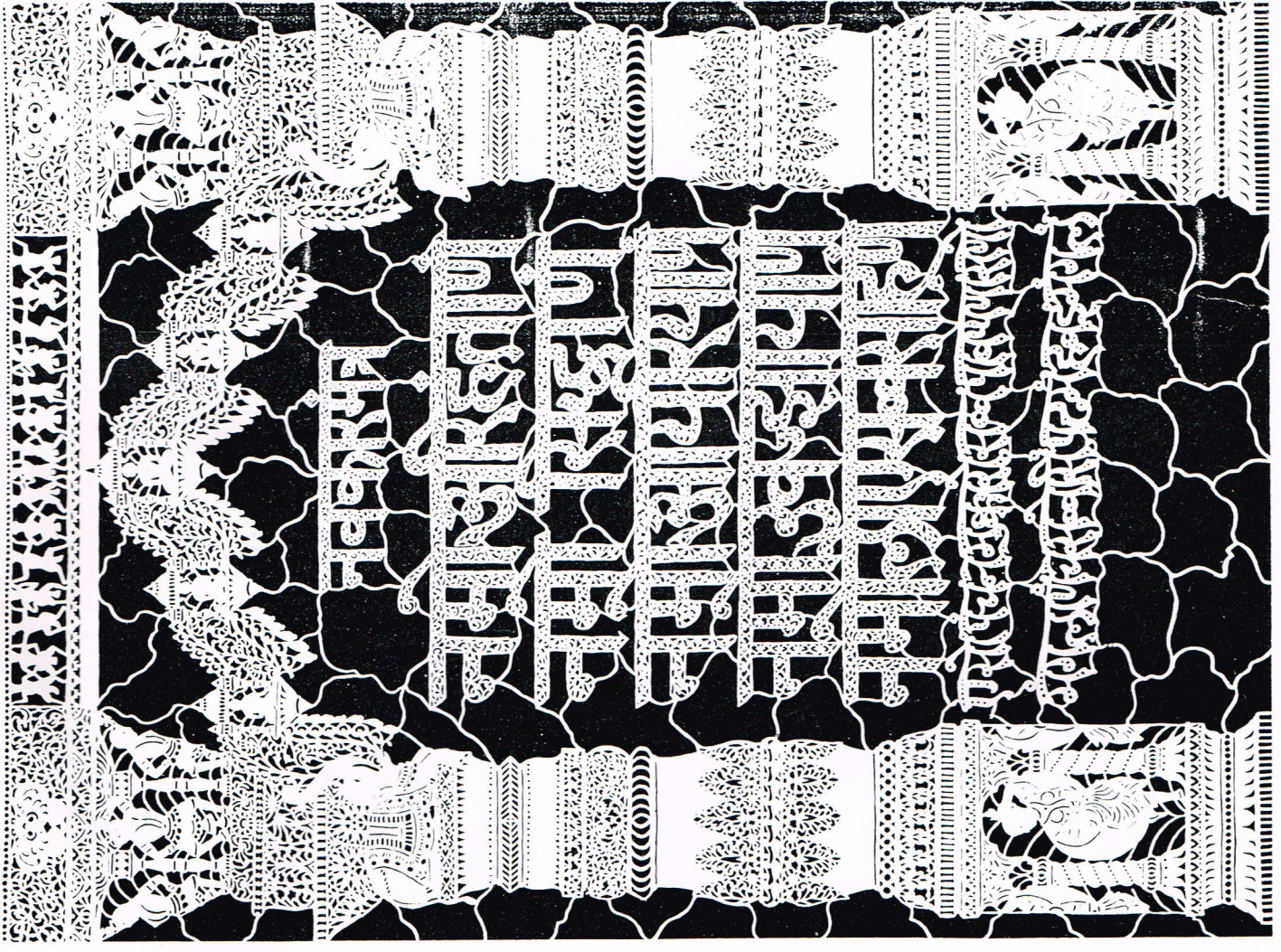
In chapter seven, Umasvatiji narrates five vows of Jains and four points of positive thinking which helps to fix one's mind in observance of these vows. The author also gives a perfect definition of five vows. For example, Ahimsa or non-violence is defined as any killing out of carelessness and without due regard for the other's right to live. Here the Jain religion does not just mean the killing of human beings, but the killing of all types of living beings. In the same chapter, the other seven vows are also described. A person wishing to observe these twelve vows should also be aware of the pitfalls known as aticharas. The aticharas are devised from common sense, but the scholarly approach by Umasvatiji assists us in putting everything in the right perspective. I do not intend to dwell on this, but will move on to chapter eight, which deals with the mechanism of bondage of karma particles to a soul. Causes of bondage and types of bondage are also mentioned and explained in this chapter.

The ninth chapter is the chapter of *Samvar* or stoppage of karmas. If *Ashrava* is a leakage in a boat, then *Samvar* is sealing that leak. If *Ashrava* is a flow of cold wind through a window then *Samvar* is the action of closing that window. Karma-bondage can be prevented by following the path of enlightened conduct. One has to observe three restraints and five types of regulations, these are mentioned in the book on page 54. Verse 9/6 narrates righteousness which has to be practised by a monk or a householder. A monk has to follow the ten points mentioned in these aphorisms to the fullest extent, whereas a householder can follow this to a limited extent only. Twelve points of positive thinking (see 9/7) are also narrated here which aid in observing righteousness.

In aphorism 9/19, the author mentions twelve types of austerities.

Jainism is possibly the only religion which puts great stress on austerities and states one may remove karma particles from one's soul (do *Nirjara*) by observing austerity. There are twelve types of austere practices and the first amongst these is fasting'. Jains are well known for their strict fasting practices. During a day's fast, they not only refrain from eating, but drink only boiled water and that during day-light only. There are other small rules, which I will not explore because this will digress us from our discussion of penance. Suffice to say, the Jains respect *tapasvis* (those who undertake fasting) greatly and feel happy in serving them. Fasting and other forms of austere practices have been compared with fire which burns our karmas. One way of removing karma is the fire of penance which has a special place in Jainism. After explaining twelve types of such practices we turn to the tenth chapter of Tattvarthasutra.

The last chapter states and reaffirms some fundamental points in achieving *Moksha* or emancipation. In summary, the shedding and destroying of all karma is *Moksha*. Freedom from the shackles or chains of the karma bondage is the final goal of the subject and once that freedom is achieved, the soul becomes liberated and rests above the loka (universe) in final bliss.



CHAPTER-1

SAMYAGDARSHAN-GYAN-CHARITRANI MOKSHAMARGH 1-1.

= The way to liberation is through enlightened faith, enlightened knowledge and enlightened conduct.

Enlightened Faith.

This is known as *Samyagdarshan*, which is made up of two words, *samyag* and *darshan*. *Samyag* means enlightened, proper and holy and *Darshan* means view, vision or faith. (see 1/2).

Enlightened Knowledge.

Enlightened knowledge includes scriptural knowledge, intuition and other achievements associated with mental and spiritual powers (see 1/9).

Enlightened Conduct.

This is the conduct which befits a noble person determined to make progress on his or her spiritual journey. (see chapter 7).

Liberation or *moksha* is the ultimate goal and is a state of eternal bliss, wherein one's soul becomes free of all karma bondage. When a soul is freed of all karmas, it is pure and in its natural blissful state. *Moksha* also means freedom from the cycle of birth and death. The ways and means which enable one to attain *moksha* constitute the

path of three jewels, which are as stated above- enlightened faith, enlightened knowledge and enlightened conduct.

TATTVARTHASHRADDHANAM SAMYAGDARSHANAM 1-2

= The Enlightened faith means faith in the fundamental Truth. (or the meaning of Truth or *Tattvas*)

The enlightened faith is an awareness of reality or truth and leads to the knowledge of every substance in the universe. It also means having unwavering faith in the words of Jinas (who have conquered their inner passions and are enlightened souls). In order to obtain the correct knowledge of reality, one must put faith in their words.

For the path to liberation one must have all three jewels. Enlightened conduct is conduct which frees man from all attachments and aversions and finally destroys karma bondage. Conduct can only be called 'enlightened' if it goes hand in hand with enlightened faith and enlightened knowledge.

TATTVAS:-

TANNISARGADDHIGAMAD VA 1-3

= The enlightened faith is obtained either by intuition (i.e. it comes naturally) or by external means (learning, teaching).

There are seven/nine classifications of living entities in the *Tattvarthasutra*: (The Categories of Truth-)

They are described as follows :

JIVAJIVASHRAVABANDHSAMVAR-

NIRJARAMOKSHASTATVAM 1-4

= The *Tattvas* (living entities or particles which make up the

universe) are-

Sentient beings or souls (life) = *Jivas*

Inanimate entities (non-life) = *Ajivas*

Inrush/Influx of karma= *ashrava*

Bondage of soul by karma-matter = *bandh*

Stoppage of influx= *samvar*

Shedding of karma= *nirjara*

Liberation of soul from karma-matter = *moksha*

There are two additional *Tattvas* : *Punya* or meritorious deeds and *papa* which means sinful acts.

Cosmic constituents can be divided into two categories.

Cosmic Constituents

<i>JIVA</i> = LIFE	<i>AJIVA</i> = NON-LIFE

(1) *Jiva* comprises of an infinite number of independent spirit-units or souls

(2) *Ajiva* means an infinite number of atomic units.

Jiva possesses consciousness and has perfect knowledge, vision, power and bliss whilst *Ajivas* are inanimate entities.

The theory of soul and matter:-

Janism has its own unique karma theory. Our good or bad deeds and thoughts are in the forms of minute particles invisible to the

naked eye. These particles or atoms of karma are attracted to the soul. They bind themselves to the soul, thereby 'polluting' it. If one commits evil deeds, the soul is bound with the karma particles of evil deeds. Every soul suffers according to the quantity and quality of the particles bound to it.

The cycle of birth and death is determined by these karma particles. When all the karma particles are destroyed or shed the soul attains liberation.

Inrush/Influx (*ashrava*).

The process of the movement of karmas towards the soul is called influx. Any activity will result in the influx of karma particles and the soul will receive layers of these particles. The wind blowing dust in a particular direction can be compared to the bondage of karma with the soul.

Stoppage (*Samvar*).

Now we know what influx is, the next points to consider are how the particles of karma can be prevented from approaching the soul and how to keep the soul free of karma particles. This can be achieved by following the path of enlightened conduct. If we use the parallel in the above example, it would simply involve closing a window in a house to stop the dust getting in.

The shedding of karmas (*nirjara*).

What about the dust already accumulated in the house? The house itself must be wiped clean. This wiping process is the shedding of the karma particles. But one cannot completely clean the soul by wiping out the dusts of karma accumulated on it. Here, another

analogy will explain. A criminal can have his sentence reduced if he shows genuine remorse and repentance but he may still have to go to jail and suffer for a short time. The repentance and related activity can be called the shedding of karmas and jail sentence is the effect which he can not avoid. This way, man has to suffer, to a certain extent, from the effects of his bad deeds.

Bondage (*bandh*).

This entity explains the mechanism and mathematics of bondage of karma particles to a soul.

Liberation (*moksha*).

After having gone through the complete process of wiping out karmas and having suffered the 'sentence' conferred, the soul is finally free. This is nirvana or *moksha*--the final emancipation.

MATI-SHRUTA-AVDHI-MANAH-PARYAY-KEVALANI

GYANAM 1-9

Knowledge is divided into five categories--

- (1) Sensory knowledge or empirical knowledge.
- (2) Verbal or literal or articulate knowledge
- (3) Clairvoyance
- (4) Telepathy or mind reading
- (5) Omniscience

Sensory knowledge- Knowledge, of which the sense organs and the mind are the instrumental causes.

Literal knowledge- Knowledge of scriptures is acquired through studying.

Clairvoyance- Direct and clear knowledge of material objects

with limitations.

Telepathy- As above, but knowledge of objects or thoughts in the minds of others.

Omniscience- The final, infinite knowledge. A state of freedom from main karmic bondage.

The first two are considered indirect and are perceived by one's own mind (but see 2/22). The last three are considered direct and can be perceived and generated by one's own soul.

TATPRAMANE 1-10

ADHYE PAROKSHAM 1-11

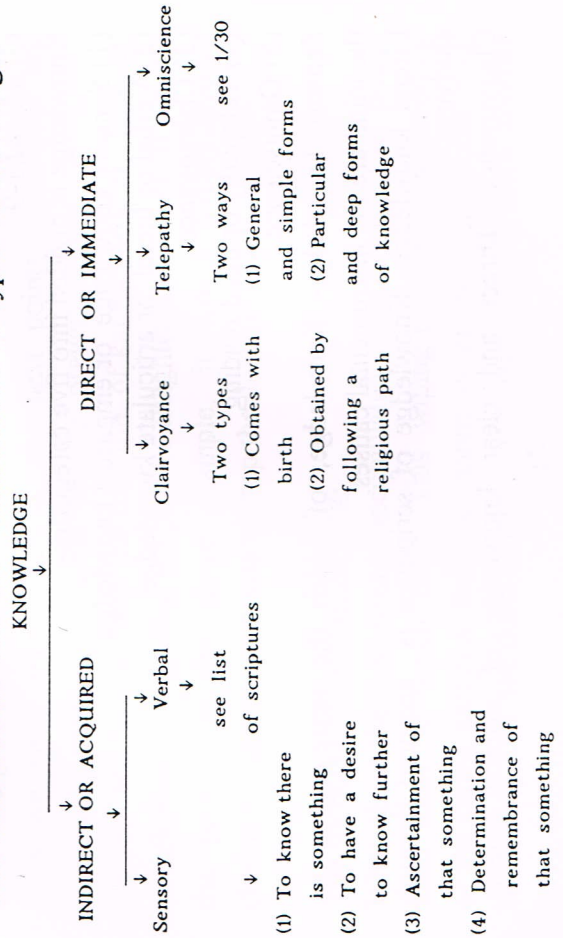
PRATYAKSHMNYAD 1-12

As stated above, the first two types of knowledge are indirect and the last three types are direct.

TADINDRIYANININDRIYANIMITTAM 1-14

AVAGRAHEHAPAYDHARNAH 1-15

The classification and sub- classification of types of knowledge:



How much knowledge can one have at any one time ?

If there is only one, it would be Omniscience

If there are two.. those two would be Sensory and Literal

If there are three .. those three would be Sensory, Literal and either Clairvoyance or Telepathy.

If there are four.. those four would be Sensory, Literal, Clairvoyance and Telepathy.

SHRUTAM MATIPURVAM -

DVAYNEKDVADASHBHEDAM 1-20

=Verbal or literal knowledge comes after sensory knowledge and is divided into two categories - the inner limb (main texts) and the outer limb (subsidiary texts) The inner limb is subdivided into twelve main religious texts and the outer limb into other religious literature.

Literary knowledge

Books of inner limbs (Twelve books- main canonical literature)	Books of outer limbs (Other books compiled after canonical literature)
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(Please refer to the full list on page 60)

SARVADRAVYA PARYAYESHU KEVALSYA 1-30

= Omniscience means the knowledge of all forms of matter in the universe. (An "Omniscient" knows the past, present and future of all worldly matter.) We have seen in 1/9, that the fifth and last category of knowledge is

omniscience. Omniscience or *keval gyan* is the final, supreme knowledge. It comes after the elimination or removal of destructive karmas. The one who possesses this knowledge is called Arihant or Arhat.

CHAPTER-2

UPAYAGO LAKSHANAM 2-8

Consciousness distinguishes living beings (or souls) from other non-living objects.

We have seen in 1/4 that there are seven *Tattvas*, the first of which are souls or living beings. In Jain terminology, the word used for a soul or living being is *Jiva*. *Jiva* means everything which has a life. Therefore, the characteristic of *Jiva* is consciousness. This can also be referred to as the characteristic of awareness, the use of senses and the ability to distinguish between right and wrong.

SANSARINO MUKTASHCHA 2-10

There are two types of souls. They are the worldly and emancipated or 'bound' and 'free' souls. A free soul is a liberated soul, which has no bondage of karmas. This is called Siddha. Liberated souls live (or rest) on top of the universe (*lokakasa*) and never return to take re-birth (See 1/4- The soul can achieve nirvana after all karma particles have been destroyed).

GROUP DISCUSSION ON CHAPTER-1

Form a "Tattvarthasutra Study Circle" and discuss the following topics- (Time 45 minutes for each topic)

- (1) Why are the three jewels- enlightened faith, knowledge and conduct necessary for *moksha*?
- (2) Is there such a thing as wrong faith or misguided knowledge? Narrate some interesting story/ examples.
- (3) Have an open discussion about *Tattvas* and why should one understand the meaning and functions of all *Tattvas*? Would this understanding help to develop inner strength?

ENTITIES

LIFE = *Jiva* *AJIVA* = Non life

WORLDLY LIBERATED

Like humans, animals, Those who have attained
plants etc. nirvana

IMMOBILE MOBILE

One sensed _____
like-trees | | | | |
2 sensed 3 sensed 4 sensed 5 sensed

Worldly souls include plants, animals, humans and other life forms. These souls go through the innumerable cycles of birth and death. Worldly souls reap and consume the fruits of karma. That is, by their activities they create the bondage of karma and as a result of this bondage, either suffer from, or enjoy, the resultant effects.

SAMANSKAAMANASKAH 2-11

= Some worldly souls have thinking faculties whilst others do not.

SANSARINASHRAS-STHAVARA: 2-12

= Worldly souls may also be classified as mobile and immobile

PRITHVYAPVANSPATY: STHAVRA: 2-13

= Earth-bodied, water-bodied and plant-bodied souls are immobile living beings.

TEJOVAYU DVINDRIYADYASHCH TRASA: 2-14

= Fire-bodied, air-bodied and those with two or more senses are mobile beings.

PANCHENDRIYANI 2-15

= There are five senses

SPARSAN-RASAN-GHRAN-CHAKSHU-SHROTRANI 2-20

= The five sensory organs are- Skin, tongue, nose, eye and ear.

SPARS-RAS-GANDH-VARNA-SABDASTESHAMRTHAH 2-21

= Touch, taste, smell, colour (or look) and sound are the objects of these five senses.

SHRUTAMANINDRIYASYA 2-22

= Literal knowledge is beyond the senses, Literal knowledge is gained through one's own mind, and is the domain of the mind, which is beyond the senses.

VAYVANTANAMEKAM 2-23

= All living beings have at least one sense (Earth-bodied, water-bodied, plant-bodied, fire-bodied and air-bodied beings have one sense--the sense of touch.

*KRUMI-PIPILIKA-BHRAMAR-MANUSHYADINAM-
EKAIVRUDHANI 2-24*

= Worms and similar beings have two senses, (touch and taste)

Ants and similar beings have three senses, (touch, taste, smell.) Bees and similar beings have four senses (touch, taste, smell, see) and humans and similar beings have five senses (above four plus hearing)

*AUDARIK-VAIKRIYA-AHARAK-TALJAS-KARMANANI
SARIRANI 2-37*

= The five types of bodies are-

1) The physical gross-body.

The physical body of human beings, animals and plants (*audaric*). There is no liberation without going through this bodily stage.

2.) The transformation body.

The body of celestial and hellish beings.

3) The assimilative body.

This body is one-hand long, white and similar to the human body, but without flesh and blood.

4) The fiery body.

This body produces brilliance (*teja*) or creates the circumstances to produce brilliance. It is also responsible for digestion and heat, and it goes with the soul (after death) to occupy a new *audaric* body.

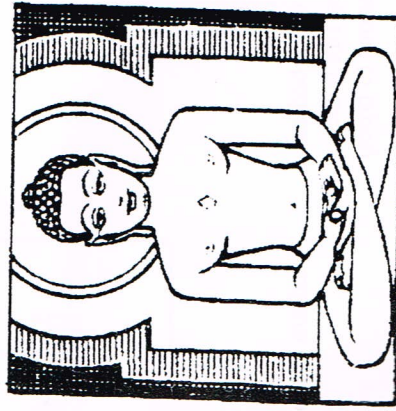
5) The karma body.

This body is made up of karmic matter which changes every

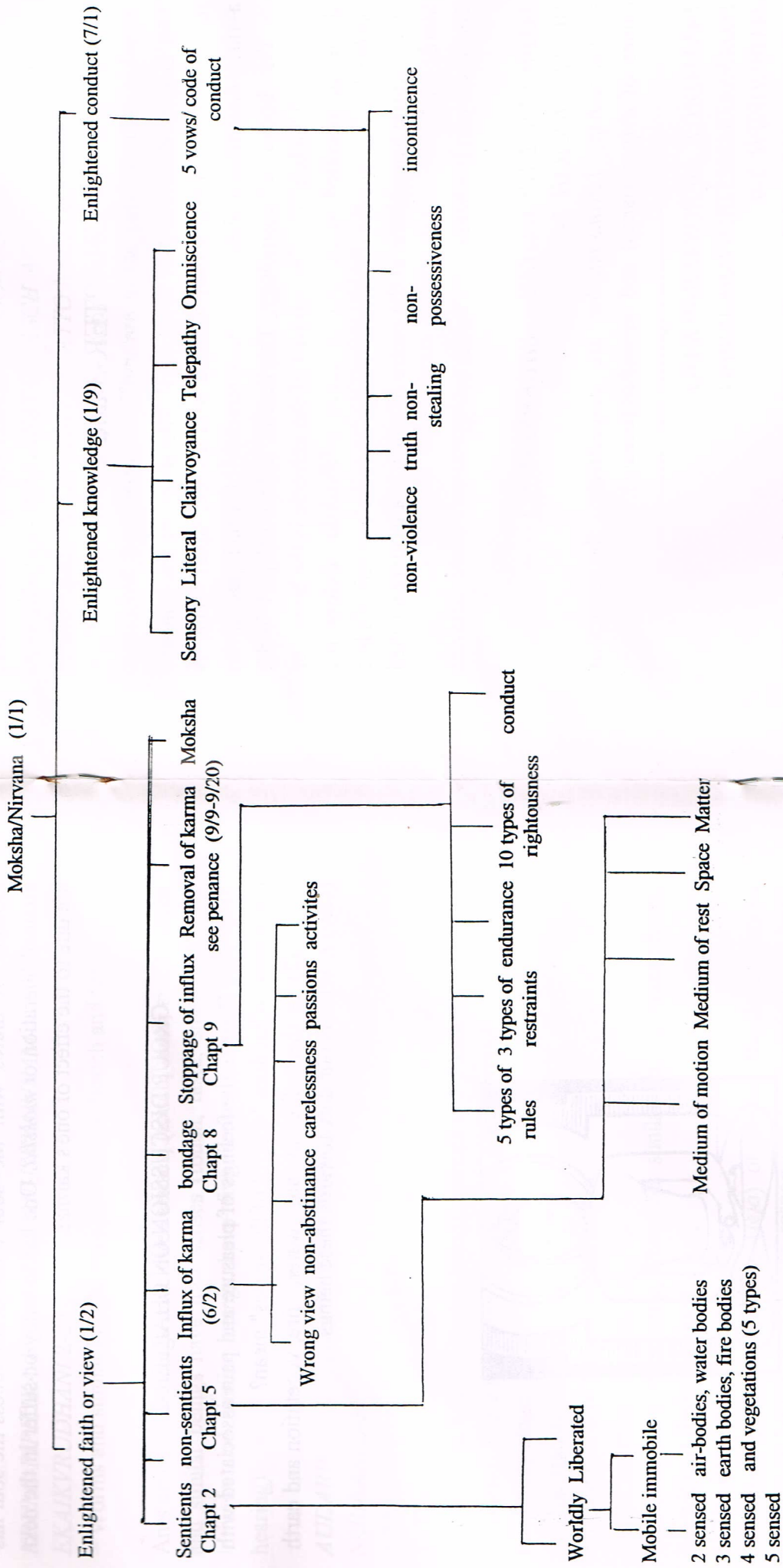
GROUP DISCUSSION ON CHAPTER-2

(1) Discuss the feelings of pleasure and pain associated with our senses. What does "control of the senses" mean?

(2) Is there life in air, water, fire, vegetation and earth (clay) ? What is our duty towards these beings



STUDY OF TATTVARTHASUTRA (THAT WHICH IS)



CHAPTER-3 and 4

This chapter describes Jain cosmology. The shape of the universe resembles the figure of a man standing with his feet apart. This is a three-dimensional shape, the measurements of which are given in the books of cosmology. The central, cylindrical part is the home of all 'mobile' life. The top part of the universe is the home or abode of liberated souls and is called *siddhashila*. Below the *siddhashila* lie abodes of celestial beings. Humans and animals live in the central hemisphere, at the centre of which is a mountain called Meru.

The lower part is inhabited by hellish beings.

JAMBUDVIP-LAVNADAYAH SHUBHNAMANO
DVIP-SAMUDRAH 3-7

= *Jambudvip*, *Lavansamudra* are respectively, the auspicious names of *dvipas* (lands) and *samudras* (oceans).

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TANMADHYE MERUNABHIRVRATO
YOJANSATSAHASTROVISHKAMBHO
JAMBUDVIPH 3-9

= In the middle of these islands and oceans is the *Jambudvip* with it's diameter of one hundred thousand *yojanas* (two hundred thousand miles) and at the centre of this is the mountain called Meru.

YOTISHKA: SURYASCHANDRAMASO-GRAH-

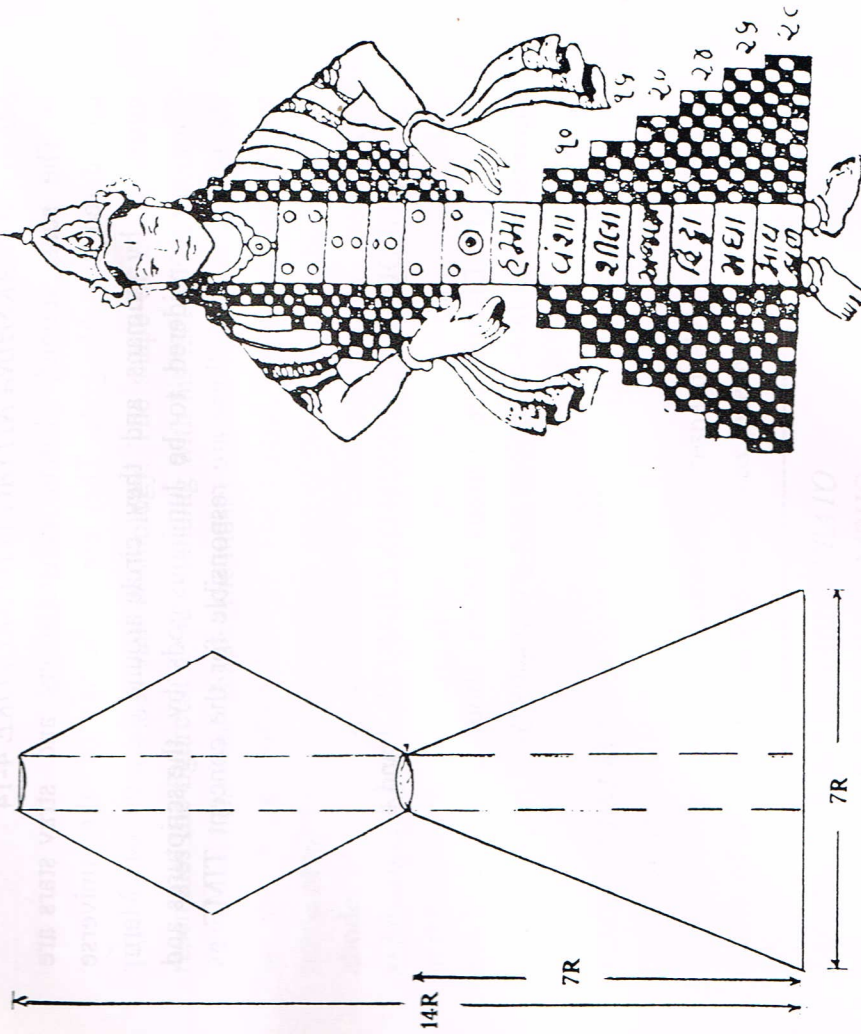
YOTISHKA: SURYASCHANDRAMASO-GRAH-
-NAKSHATRA-PRAKIRNATARKASCH 4-13
MERUPRADAKSHINA NITYAGATYO NRULOKE 4-14

= The suns, moons, planets, constellations and stray stars are considered *jyotishka*-gods. They are in the part of the universe inhabited by humans and they circle around the mountain Meru. They are considered to be luminous-gods by the scriptures and the scriptures state these are responsible for the concept TIME as we know it.

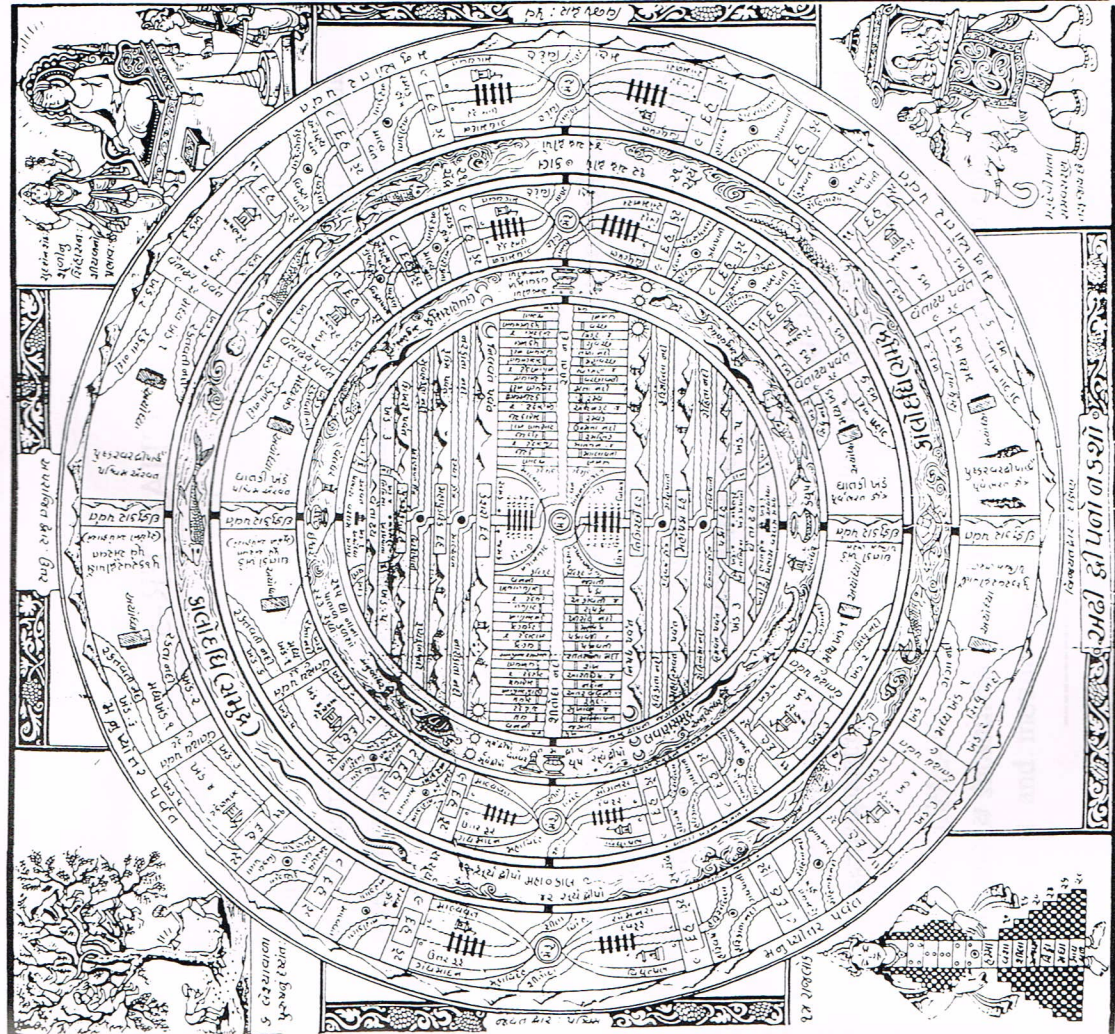
GROUP DISCUSSION ON CHAPTER-3 and 4

(1) Discuss the various beliefs about the shape of the universe. Study Jain-cosmology as a group activity.

THE UNIVERSE



SHAPE OF THE UNIVERSE AS GIVEN IN JAIN-BOOKS



ARRANGEMENT OF ALL LANDS AND SEAS

CHAPTER-5

AJIVKAYA DHARMADHARMAKASHPUDGALAH 5-1

Within the Universe (space) there are soul and matter. Both space and matter are non-sentient 'entities.' Matter is governed by the medium of motion and the medium of rest. These mediums are also non-sentient. Let us take the analogy of a fish in its' bowl. The fish is the 'life,' the bowl is space and the water provides the medium of motion.

The medium of motion helps the movements of material objects and matter. The *Lokakasa* itself (the universe) has no motion but the force of motion is present in the Universe. The medium of motion is invisible and has no consciousness or knowledge.

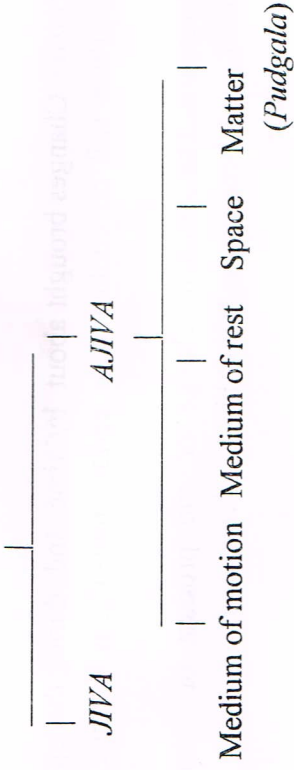
The medium of rest is a latent force and it enables matter to be inanimate. It is also invisible and has no consciousness or knowledge.

The space or universe encompasses the two entities. it is one and whole.

DRAVYANI JIVASCH 5-2

= Collectively, souls (or sentient beings), space, matter and the mediums of motion and rest are called substances.

SUBSTANCES



Matter has
touch, taste, smell
and colour

These substances are eternal and they go through innumerable changes and they cannot be destroyed. Souls and matter are infinite in number and they are able to move(have motion). The mediums of motion, rest and space are entities and unlike soul and matter they are singular in nature.

LOKAKASHEAVAGAAHH 5-12

= The four substances: The mediums of rest and motion (as distinct from rest and motion itself), soul and matter are situated in space - *loka*.

PAERASPAROPGRAHO JIVANAM 5-21

= Souls help each other and are interdependent.

VARTANA-PARINAMH KRIYA PARATVAPARTVE

CH KALASYA 5-22

= Characteristics of time (*kala*)

- 1) *Vartana* = Changes brought about by time and during the lapse of time. (rice will be cooked after certain time'- this is *Vartana*)
- 2) *Parinama* = The resultant change or end product of time. (A small seed becomes a tree- this is *Parinama*).
- 3) *Kriya* = The motion or happening.
- 4) *Pariva-apartva* = The relativity of past and present.

-----x-----

SAPARS-RAS-GANDH-VARNANATH PUDGALAH 5-23

= Matter possesses the qualities of touch, taste, smell and colour.

MATTER

TOUCH	TASTE	SMELL	COLOUR
Hard, soft	Bitter, sweet etc.	Good, bad etc.	Red, white etc.

-----x-----

ANAVH SKANDHASCH 5-25

= Matter is either in form of atom(s) or aggregates.

UTPAD-VYAY-DHROVYYUKTAM SAT 5-29

Origination, destruction and maintenance (or continuity) are the constituents of reality.

REALITY

Transitory nature	Permanent state
It has origination	It gets destroyed
Continuation of the substance	

Entities have two aspects. These include their modes i.e. whether they are present or destroyed, implying their impermanent or transitory nature) and their qualities (i.e. in their permanent state). An entity is permanent because of its ' continuation' aspect, but it is also transitory or impermanent because it can be destroyed or re-generated. Therefore an entity has neither one nor the other aspect, but both.

This is often described as--

Permanence-amidst-transformation.

-----x-----

DBHAVAVYAYAM NITYAM 5-30

= Matter which never destroys itself or re-generates itself is eternal (that is, it has 'root-characteristics'). As stated in the above aphorism, matter has an aspect of permanence (or continuation) built into it. This is termed *dhrovyam*. The qualities of permanence and impermanence are ever-present.

GUNPARYAYVAD DRAVYAM 5-37

= The substances (as mentioned in aphorism) have qualities (i.e. attributes) and can be modified from their original form.

They have both permanent and temporary characteristics. The first characteristic is quality or *guna* and is permanent. It does not undergo changes in its fundamental structure. The second characteristic known as modifications or *pariyaya* is impermanent. It means substances undergo changes, for example, in size, shape, and colour.

GROUP DISCUSSION ON CHAPTER 5

- (1) Discuss 5/29 in detail. Is there any such thing as creation?



CHAPTER-6

KAY-VAK -MANAHKARMA YOGAH 6-1

= The activity of the body, speech and mind is known as yoga. In Sanskrit language yoga means to 'join.' Therefore here 'yoga' means the 'joining' or binding of karma with the soul.

S ASRAVAH 6-2

= This describes the influx of karma.

As we have already seen the activities of the body, mind and speech attract karmic particles. *Asravas* describes the process wherein groups of karma matter are associated with the soul.

SUBHH PUNYASYA 6-3

= Good deeds are regarded as auspicious.

Deeds can be good or bad, auspicious or inauspicious. All deeds, thoughts and actions result in the inflow of karmic matter which in turn is bound to the soul. Auspicious yoga is considered meritorious, but still causes a bondage with the soul. Any influx- auspicious or inauspicious- causes a soul to go through cycles of birth and death and hinders liberation.

ASUBHH PAPASYA 6-4

= Bad deeds are regarded as sins.

Bad thoughts, words or actions cause an inflow of negative karma. This again is bound to the soul.

Verses 6/11 to 6/26 are briefly explained below:-

THE INFLUX (*ASHRAVA*) OF KARMAS are mainly of EIGHT TYPES

Knowledge obscuring *ashrava*- are six types but two main ones are- (1) harbouring a feeling of jealousy towards a knowledgeable person. (2) Not giving benefit of one's knowledge to others who want to know.

Vision, faith obscuring *ashrava*- the same types of subdivisions as mentioned above can obscure faith as well.

View deluding *ashrava*- Could delude (prevent) view, or good conduct or prevent respectful and positive attitude.

Conduct deluding *ashrava*-

Feelings-producing *ashrava*- These are mainly two types- feelings of comfort (happiness) or discomfort (pain).

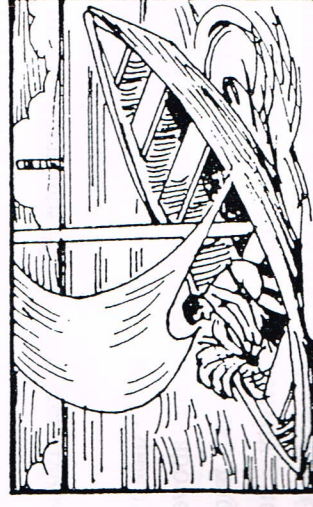
Life-span *ashrava*- This may become a prime force in determining one's next birth.

Name or personality *ashrava*- This could give one an auspicious or inauspicious name.

Family-line *ashrava*- This decides which family one would be born into.

GROUP DISCUSSION ON CHAPTER 6

- (1) Understand the influx (or inrush) of karma. How many types of karmas are there ? Is it possible to stop karmic-matter going towards the soul?



CHAPTER-7

This chapter explains the vows which define enlightened conduct (the last of the three jewels).

FIVE VOWS

Non-violence	Truth	Non-stealing	Incontinence	Non-possessiveness

HINSA-ANRUT-STEYA-ABRMHA-

PARIGRHEBHYO-VIRTIRVRATAM 7-1

= The vows include abstinence from violence, lying, stealing, incontinence and possessiveness.

It is important to note that the word *virtii* in the above aphorism means 'refrain from or control over' bad activities. When one refrains from evil activity, he automatically turns towards positive and virtuous deeds. When this process is complete one is called *vrati* (the taker of vows).

Vows could be partial i.e. on a small scale or total. It would be difficult for laymen to observe any of these vows to a great degree, because of his household duties. His field of the observance of

vows is limited and therefore he practices vows on a smaller scale. A monk, however, is free of household limitations- he has no possessions and no family bondages, and he can therefore carry out the vows more strictly.

In the case of a householder the five vows are called *anuvrata* or minor vows. In the case of a monk they are called *mahavrata* - major vows.

Before carrying out the five vows, the author, Umaswatiji describes some practical 'tools' to help steady one's mind. These tools are called *bhavanas* or practical contemplation. These practical contemplation involve developing certain feelings towards other humans. Below is a list of these feelings:-

MAITRI-PRAMOD-KARUNYA-MADHYASTHANI SATVA
GUNADHIK-KLISYAMANANA-AVINAYESHU 7-6

- (1) The friendship of those who are pious and virtuous,
- (2) Rejoicing at the sight of (or in the company of) the virtuous,
- (3) Pity for those people or beings who are unhappy or miserable.
- (4) Equanimity towards those who are impolite.

The first *bhavana* or feeling is the friendly attitude towards all who are virtuous. The influence of those who are good helps one to develop a positive attitude and eliminates feelings of jealousy

The second *bhavana* is-

Being happy on seeing someone who is more knowledgeable and virtuous than oneself. This also helps to remove feelings of jealousy and hatred.

The third *bhavana* is the compassion on seeing someone in pain. This pain could be the pain of poverty, or could be due to disease and other problems. Having an understanding mind and feeling compassion helps one to achieve the steadiness of mind needed in the observance of the five basic vows.

The fourth *bhavana* is one of neutrality and non-judgement. There are instances when you may not meet pious people or those in pain, but you could meet someone who is instead arrogant or impolite. When this happens, one should not judge them but have a feeling of neutrality. Having a neutral attitude is not a weakness or a negative aspect, as this *bhavana* helps to conquer ego and anger.

Definition of violence--

PRAMATTAYOGAT PRANVYAPRONAM HIMSA 7-8

= The act of killing out of carelessness or passion is an act of violence.

This is worth bearing in mind at all times.

This section describes what is meant by violence.

Violence can result from carelessness or negligence.

And it can result from an attachment or an aversion, by a person

who has no consideration for other life.

Definition of falsehood--

ASADBHIDHANMNRUTAM 7-9

= To say *asad* i.e. anything untrue or without foundation is a falsehood.

Definition of stealing--

ADATTADANAM STEYAM 7-10

= Taking anything which is not given (*adatta*) is stealing.

One of the sins--

MAITHUNAMABRHMA 7-11

= The act of copulation is sinful.

Definition of possessiveness--

MORCHHAPARIGRAHH 7-12

= Attachment is possessiveness. (Attachment in possession is worst then the possession itself.)

NIH SHALYO VRATI 7-13

= The observer of vows must be free of *shalya*, which means: he must be free of (three things namely) hypocrisy, a desire to consume excessively and a lack of faith in the eternal truth.

MARNANTIKIM SANLEKHNAM JOSHITA 7-17

= The observer of vows wishes for a final end whilst practising 'voluntary invitation to death.'

Anyone who strictly observes vows becomes humble and is not afraid of death. In fact, this person often wishes death during meditation or whilst undergoing voluntary and ritual fasting, leading to death. Such a death is called sanlekhnā.

Sanlekhnā-

A monk or a layman can fast unto death, but this is only allowed in certain circumstances:-

(1) When a monk is very old and not in good health and if he is determined that he wants to leave the world whilst in meditation and prayer, the guru gives him permission to fast unto death. In this example a person who dies, dies happily and in a blissful state.

(2) When a person is suffering from a terminal illness and there is no hope of living, they can ask for the permission of sanlekhnā.

(3) When there is severe cruelty from ruling leaders in matters of religion.

(4) When there is a famine and it is impossible to survive.

(These are not mentioned in *Tattvarthasutra* but noted here to satisfy enquiring minds on such a delicate subject).

What is charity ?**ANUGRAHARTHAM SWASYATISARGO DANAM 7-33**

Charity is the act of giving away something to the poor and needy for the benefit of the giver and the receiver. A charitable person benefits because his attachment to wealth is removed or decreased, as he gives his wealth away for charitable purposes. The donor is freed from the fetters of attachment, as attachment to wealth is more harmful than wealth itself. A person can only cultivate and walk the path of righteousness by removing such bondages. Of course, the receiver of charity also benefits because he obtains what he is in desperate need of.

GROUP DISCUSSION ON CHAPTER 7

(1) Discuss four *bhāvanas*. Discuss how these can help in developing a positive attitude to life.

(2) Discuss what the true meaning of himsa (Violence) is-

(3) "Exploitation is Stealing"- is this true ?

(4) Discuss the following statement-"It is all right to acquire or possess but to be attached to one's own possessions is a bad thing- Discuss this point.

CHAPTER-8

MITHYADARSHANA-AVIRATI-PARAMAD-
KASHAY-YOGA BANDH HETAVH 8-1

= The causes of karma bondage are-

- 1, wrong faith (and understanding),
- 2, non-abstinence,
- 3, carelessness,
- 4, passion
- 5, and the activities of body, speech and mind (yoga)

Karma particles or karmic matter is attracted to the soul when one or all of these things happen.

(1) Wrong faith (*mithyatva*). This is the opposite of the enlightened faith or *samyak-darshan*.

(2) Non-abstinence is the failure to abstain from wrong deeds.

(3) Carelessness or action without regard for others.

(4) Four passions- anger, deceit, pride and greed.

(5) Yoga- this is not the same word as is commonly understood.

Yoga in this sense is the act provoking karma bondage. These acts are done by mind, speech or the body.

AADHYO GYAN-DARSHNAVARAN-VEDNIYA-MOHNIYA
-AAYUSHYA- NAM-GOTRA-ANTRAYA: 8-5

= This explains types of karmas of which there are eight types.

KARMAS

GHATI (Destructive) AGHATI (non-destructive)

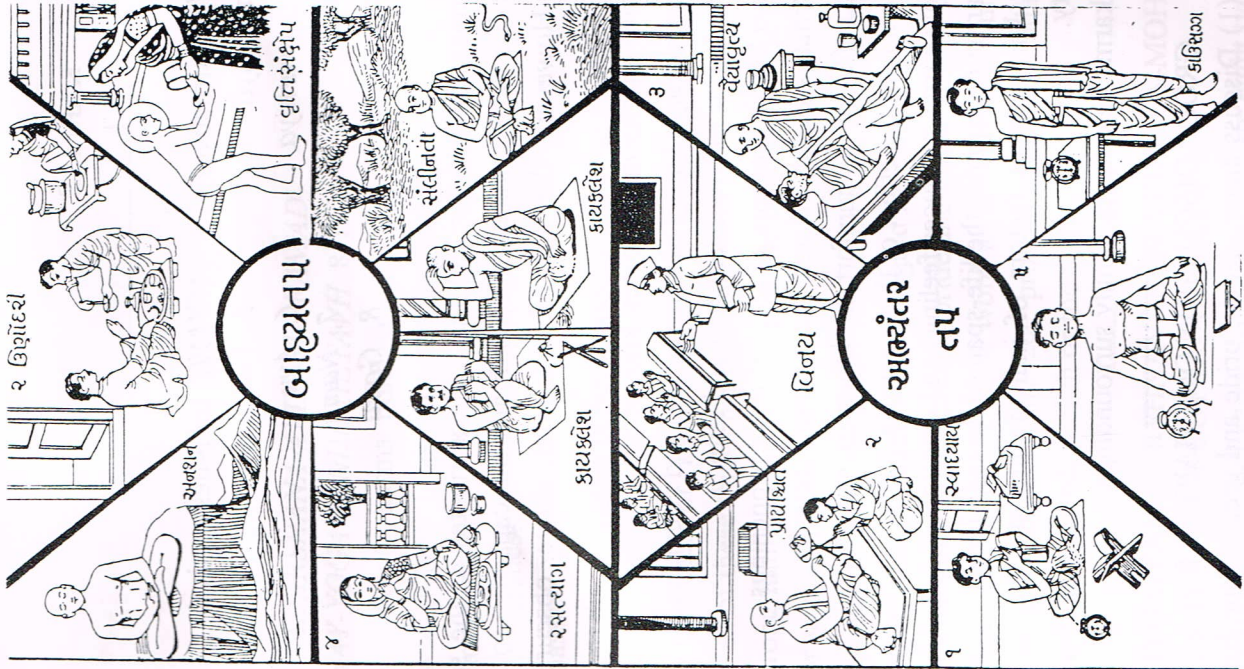
- | | |
|---------------------------|--------------------|
| 1, <i>Gyanavarniya</i> | 5, <i>Vedaniya</i> |
| 2, <i>Darshanavarniya</i> | 6, <i>Ayu</i> |
| 3, <i>Mohaniya</i> | 7, <i>Nama</i> |
| 4, <i>Antaraya</i> | 8, <i>Gotra</i> |

Ghati karmas obscure (or kill) the basic attributes of the soul. A pure soul has perfect knowledge, faith and the capacity to attain nirvana. However, the first four karmas, above, obscure these qualities.

- 1, *Gyanavarniya* karma obscures knowledge.
- 2, *Darshanavarniya* karma obscures vision and cognition.
- 3, *Mohniya* karma obstructs conduct and faith.
- 4, *Antaraya* karma prevents all sorts of good happenings. *Aghati* karmas are body-related and a person gets his physical comfort or dis-comfort, his life-span, name and family-line due to the effect of these karmas.
- 5, *Vedaniya* karma produces feelings and emotions.
- 6, *Ayu* karma determines the life-span of the individual.
- 7, *Nama* karma gives factors of individuality and personality.
- 8, *Gotra* karma determines family surroundings.

GROUP DISCUSSION ON CHAPTER 8

(1) Discuss anger, deceit, pride and greed- four *kashayas*.
Exchange your own experiences.



CHAPTER-9

ASRAVNIRODHH SAMVAR H 9-1

= Samvar impedes or stops the influx of karma or what stops the inrush of karmas is called samvar. For samvar one has to learn and practice---

RIGHT CONDUCT

S GUPTI-SAMITI-DHARMANUPREKSHA -PARISAHJAY-CHARITRAIH 9-2

= This is achieved by restraint, self-control, religion (righteousness), reflection, victory over affliction, and (enlightened) conduct.

The aphorism includes many aspects of the Jain code of conduct. The tabular form below explains the main aspects of enlightened conduct in a concise manner.

MAIN ASPECTS OF ENLIGHTENED CONDUCT

↓	↓	↓	↓	↓	↓
Three types of restraint in one's activities see 9/4	Five types of regulation see 9/5	Righteousness see 9/6	12 Types of reflections see 9/7	Voluntary 'suffering' (ritual etc)	Conduct
					(not given in this book)

TAPSA NIRJARA CH 9-3

= Through austere behaviour both the stoppage and shedding of karma matter is achieved.

SAMYAG YOGNIGRAHO GUPTIH 9-4

= Curbing the activities of the body, speech and mind brings about self-restraint.

*IRYA-BHASHAISHNA-ADANNIKSHEPOTSARGAH**SAMITAYAH 9-5*

The five controls are-

- 1) Proper care whilst walking,
- 2) Care in speech
- 3) Care in obtaining only what is essential for living,
- 4) The careful use of articles (so as not to cause any himsa or violence to any living beings.)
- 5) Care in the discardment of articles, so as not to cause unnecessary waste and any violence.

*UTTAMH**KSHMA-MARDAVA-ARJAV-SHAUCH-SATYA-SANYAM-**TAPSTYAGA-AKINCHNYA-BRAHMCHRYANI**DHARMAH 9-6*

= Perfect righteousness is-

- (1) forgiveness
- (2) modesty
- (3) simplicity
- (4) cleanliness (having no material desire)
- (5) truthfulness

(6) self-discipline

(7) austerity

(8) renunciation

(9) non-attachment

(10) continence

*ANITYASHARANANSANSARAIKTVASHUCHITVA**ASRVA SANVARNIRJARALOKBODHIDURLABH**- DHARMA SVAKHYATTATV ANUCHINTANAM**ANUPREKSHA: 9-7*

= This includes twelve points of positive thinking, reflection or contemplation which helps those who walk in the path of righteousness.

One must continuously contemplate a given point (one of the twelve subjects given below) for a considerable time to help analyse his own situation. The points are very briefly explained as follows-

- 1, Nothing is permanent (including our body), but is in transitory form.

- 2, There is no true shelter except the shelter of religion.

- 3, Reflection of the cycle of births and deaths.

- 4, The individuality of birth and death. (One must face both circumstances alone).

- 5, Acknowledging the separation of the soul from the body.

- 6, The purity of the soul in comparison with other matter.

- 7, All efforts of material gain may lead to *ashrava*.

- 8, The possibility of *samvar* and understanding the ways of achieving this. (see aphorisms 3, 4, 5 and 6 in this chapter)

- 9, Nirjara - through the observance of rules and codes of conduct, as

laid down in Jain scriptures.

10, The contemplation of the universe and of our own position within the universe (*loka*)

11, Recognising how rare and difficult it is to have true faith and an understanding of one's own righteousness.

12, The contemplation of religion as the saviour of oneself.

We have seen that austerities have a special place in Jain code of conducts. Here, Umasvatiji explains the types of austerities.

ANSANA-AVMAUDARIYA-VRATIPARISANKHYAN-
R ASPARITYAG-

VIVIKTASAVYASAN-KAYKLESHA BAHYAM

TAPAH 9-19

PRAYASCHIT-VINAY-VAIYAVRATYA-

SWADHYAY-VYUTSARGA DHYANANYUTRAM 9-20

= There are twelve types of penance. The first six are considered external penance because they are mainly physical austerities. The remaining six are internal as the majority of them are connected with the mind and our feelings towards others.

The twelve austerities are as below-

1) Fasting - carried out according to the strict regulations laid down by Jain spiritual teachers.

2) Eating in moderation- this acts to preserving good health.

3) Abandoning feelings of greed. (To have a limitation in number of items one eats)

4) Eating without feelings of attachment to food.

5) Self-imposed hardships to train one's mind.

6) Control of the body and senses.

The six internal types of austerities are-

1) The repentance of misdeeds.

2) Showing modesty and respect for spiritual leaders.

3) Serving spiritual leaders

4) Studying good books.

5) Meditation (see aphorism 9/29)

6) Observing mental *kausagga* (i.e. feeling the separation of the body and soul through Jain-yoga practices).

In Jainism, meditation does not merely include contemplation associated with yoga. Here, meditation includes concentration or reflection on certain subjects.

Meditation may be either good or bad.

JAIN WAY OF MEDITATION-

ARTA-RAUDRA-DHARMYA-SHUKLANI 9-29

= There are four types of meditations-

(1) Sorrowful- This contemplation is a state of lamentation and despair and must be avoided.

(2) Wrathful- This includes the feelings of envy, jealousy and anger.

After abandoning the above two types of contemplation, one has to become determined to forge ahead and walk into the path of righteousness.

The third and fourth contemplation help to achieve that goal:-

(3) Righteous and religious thoughts.

(4) Spiritual meditation.

Spiritual meditation is the highest state. The original word used

by the author is *shukla* meditation. The term *shukla* is difficult to translate, as it could mean bright in simple terms (for example, when the luminosity of the moon increases for the first two weeks of every lunar- month, this is called *shukla* or bright-half). It can also mean elevation of the highest state achieved in meditation. This is the nearest definition to the state of trance described in the Patanjali system of Hindu-yoga.

PARE MOKSHAHETU 9-30

The last two (righteous and spiritual) contemplation lead to emancipation.

GROUP DISCUSSION ON CHAPTER 9

- (1) Discuss the importance of righteousness in practical day to day life
- (2) Why do the two austerities 'fasting' and 'eating in moderation' - have equal importance?. Should we always eat less ?
- (3) Meditation could be good or bad- Discuss.

CHAPTER-10

MOHKSHYAD

GYAN-DARSHNAVARNNA-ANTRAYKSHYACHCH

KEVLAM 10-1

= Omniscience is attained when deluding karma, knowledge obscuring, faith obscuring and all obstructive karmas are destroyed.

BANDHHE TVABHAV NIRJARABHYAM 10-2

= Impeding the causes of bondage, including (new) karma. and the shedding of (old) karmas leads to liberation.

KRUTSNKARMAKSHYO MOKSHA H 10-3

= The elimination of all karmas is liberation.

TADNANTARMURDHVAM

GACHCHTYALOKANTAD 10-5

= After the elimination or destruction of all karmas, the soul goes straight to the top of the *loka* (space occupied by the cosmos) and rests in eternal bliss.

GROUP DISCUSSION ON CHAPTER 10

- (1) Discuss the concept of *moksha* in the Jain, Hindu and Buddhist religions
- (2) Discuss-What is eternal bliss?

FURTHER READINGS-

That Which is (Tattvartha Sutra)
Translated by Nathmal Tatia
International Sacred Literature Trust
23 Darley Avenue,
Manchester M20 8ZD U.K.

Study of Tattvartha Sutra with Bhasya
By Suzuko Ohira
L D Institute of Indology
Ahmedabad 9
India

Tattvartha Sutra in Gujarati
By Pandit Sukhlalji
Gujarat Vidyapith
Ahmedabad 380064
India

Tattvartha Sutra in Gujarati
By Muni Shri Rajsiyekhar Vijayji
Shrimad Yashovijayji Jain Sanskrit Pathshala
Mehsana, North Gujarat
India.

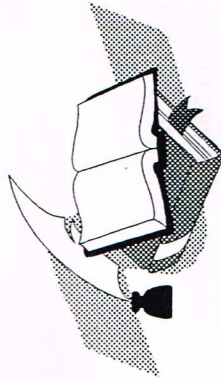
BOOKS BY VINOD KAPASHI

In English-
Essence of Pratikraman
In Search of the Ultimate
Jainism- First step
Illustrated Jainism
Jainism and.....

In Gujarati-
Hem-Siddhi
Kalpasutra
Ahimsa Dharma

Novels in Gujarati-
Animesh

Je Main Khoya Hata Palvar



That with the help of which we can know the truth,
control the restless mind and purify the soul is called
knowledge in the Jain doctrine.