

Chapter 8: Nature of Manifestation/Modification



Chapter 8 Summary

- Jainendra, this is Toral and Sejal explaining Chapter 8 before we play Jainism Jeopardy. Chapter 8 is about Dravya, Guna, and Paryay. Only knowing about Dravya, Guna, and Paryay will help us understand the Jainism Philosophy. Dravya is all six substances each with its own unique qualities. Guna is those unique qualities in the substances and Paryay is the modification of the substances in each samay. Samay is the smallest unit of time. Paryay's other names are Awastha, Dasha, Halat, Artha, Parinam, Parinaman. In this summary we will be studying Paryay. Utpad means the modification is always evolving. Vyaya means modification is always extinct. Lastly Dhruvata means modification is always permanent. **In one samay modification evolves, extincts, and stays permanent.**

Chapter 8 Summary Continued

- One who has the ability to change and does change is “Doer” or Karta and the manifestation which is taking place is his work that is Karya. The substance itself is the Karta of any change or the work in the same substance and no one else. The change of manifestation is the work Karya. For example, a gold bracelet is transformed into a gold ring. This work is happening in the substance gold. The gold transformed itself into a shape of a ring. This is why gold is the doer or subject which is Karta. This goes to show that whatever work happens, it happens in the substance, and not outside it or separate from it. The doer or subject of that work is the same substance itself and not any other substance. Karta of any Paryay in any Dravya is the same substance itself and not any other outside substance. Dharma, adharma, akash and kaal take place in the same respective substances.

Chapter & Summary Continued

- The same Dravya is its Karta. The Karta of paryay of Jeev Dravya is Jeev Dravya. And Karta of Paryay of Ajeev Dravya is Ajeev Dravya itself. These rules are applicable to all six substances. There are infinite attributes or Guna in the Jeev Dravya like sentience/Dnyan, perception/Darshan, belief/Shraddha, conduct/Charitra, bliss/Sukh, and the power of potency/Veerya. Each of these attributes is constantly changing its manifestation. Paryay or manifestation is not permanent, it ceases to exist after one samay. Once you concentrate on the everlasting permanent thing behind it, which is substance or Dravya, then you are at peace and are content and free from tensions, anxiety, etc.

Chapter & Summary Continued

- The study of Jain philosophy is the proper remedy or so to say, medicine to get rid of and be free from these worldly tensions and longings. Philosophy actually awakens us from our wrong beliefs and gives us knowledge of the true nature of the things- Vastuswarup Dnyan. And as a result of that the worries or tensions don't in the first place, arise in us. So this is the true path to be free of worries or tensions and temptations of this worldly life.

Jeopardy!

- Toral: Welcome to Jainism Jeopardy!! Today I am going to ask my sister Sejal some questions. Sejal will have to answer all the questions right until she reaches 50 points or higher. Each question she earns right is 5 points and each one she answers incorrectly she will lose 10 points. They must get to 50 points before 10 questions. So lets get started!

1. Toral Q: Explain to me Dravya, Guna, and Paryay?

Sejal A: Well, Dravya, Guna, and Paryay make up all the cosmos. Dravya is the six substances that we know of: Jiva, Ajiva, Dharma, Adharma, Akash, and Kal. Each of these substances have an infinite amount of attributes (Guna). For example some of gold's attributes are yellow, shiny, soft, and an infinite more attributes but they are sometimes not visible to the naked eye. So Paryay is the modification of the Dravya. Suppose the gold was cut into a bracelet. The shape has changed but it's still the same gold. The gold is still yellow, shiny, and soft. The substance never actually changes quality. Paryay is modification of the shape but the quality itself never changes. Paryay will be explained in the following slides.

Toral: Correct. 5 points earned!

2. Toral Q: What types of modification (paryay) take place in one samay?

- Sejal A: Three. Utpad (evolution), Vyaya (extinction), and Dhrouvya (permanence) all take place in one samay. A samay is the smallest unit of time. In Utpad, and Vyaya, different modifications take place in one samay. In one samay a modification evolves and extincts. So two modifications are changed in one one samay but the substances and attributes remain the same and unchanged which is Dhrouvya. The modification is not permanent but the dravya and guna is.
- Toral: Correct. 5 points earned. You now have 10 points.

3. Toral Q: What helps substances move ?

- Sejal A: Oh I know this one! Dharma.
- Toral : No, it was a trick question. No substance can help another in any way or form, they are all independent. Minus 10 points. You have zero points now.

4. Toral Q:What are some of the special attributes of Jiva and Pudgal?

- Sejal A: Well some of Jiva's special attributes are Sukh, Darshan, Gnan, Kriyavakti Shakti, Charitra, and more. Some of Pudgal's special attributes are Sparsha, Rasa, Gandh, Rang, Kriyavakti Shakti, and more.
- Toral: Correct. You now have 5 points.

5. Toral Q: Explain Karta and Karya?

- Sejal A: Karta is one who has the ability to change and does change. Karya is the modification which is taking place in Karta's place. For example: the addition of knowledge is the work or Karya and the attribute for the power to know is the Karta. Another example for gold is the gold is transformed itself in the shape of a ring. This is why the gold is Karta.
- Toral: Correct. You now have 10 points.

6. Toral Q: Tell me all the different names of paryay.

- Sejal A : Awastha, Dasha, Halat, Artha, Parinam, Parinaman.
- Toral : Very good. You now have 15 points.

7. Toral Q: Why don't Paryay interfere with or help other Paryays ?

- Sejal A : If that would be true, in any given substance where no one attribute can change the manifestation of other attribute, that is to say one attribute cannot do the work of any other attribute, that is to say one attribute cannot do the work of any other attribute, then how can one substance do the work of other substance ?
- Toral : Excellent. You now have 20 points!

Bonus Round

- Toral: Now if you answer the following question right you automatically win 30 points making you win jeopardy in less than 12 questions. Are you ready?
- Sejal: Yes!

8. Toral Q: How will understanding Dravya, Guna, and Paryay help us get to Moksha?

- Sejal A: We'll understand that all our possessions, loved people in life, and more are not permanent. Everything is changing in one samay. We should try to concentrate on the only permanent thing in our life, our soul and thus get right knowledge. We should get rid of all the wrong qualities in our soul.
- Toral: Correct. With 50 points Sejal wins Jeopardy! Congrats!



The End!