

Letter # 6

Nature of Substance

From Jain Tattva Parichay Book
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Introduction

The substance (Dravya), the attributes (Guna), and the manifestation or modification (Paryay) are the foundation stones of all Jain philosophy. To understand the Jain philosophy it is uttermost important to understand the substance, attributes, and modification very thoroughly.

- Definitions

- **Substance:** In its simple definition, the substance is the mass of attributes. Each substance has infinite attributes. These attributes can never be separated from its substance.
- **Attributes:** Each attribute exists in the entire substance and in all its modifications. It is in the substance for all three times (past, current & future) i.e. forever.
- **Paryay:** The change in the state of each attribute of the substance is called Paryay or modification.

Substance exhibits non-changing part (Dhruv) & changing part every (Utpat, Vyay) moment (“Samay”).

We will learn about Utpat, Vyay & Dhruv in later classes.

From the **number point of view** the substances are infinite. From the **type point of view** they are six. The six types of substances are:

1) Jiv Dravya (living substances) (Soul)
(Liberated soul and worldly soul): That which possess sentience or consciousness (i. e power of knowing and cognizing) as its attribute is called soul substance. Examples of Jiv Dravya : Soul of cat, Soul of human being, and a soul of Siddha etc.



2) Pudgal Dravya (Matter) (atom or skandha) :
That which possesses touch, taste, smell, and color as its attributes is called matter substance. The smallest (invisible) particle or unit of matter substance which cannot be further divided is called an atom (Parmanu).
Examples of Pudgal Dravya: Gold, Desk, atom of oxygen, molecule of water, body of cat, body of a human being, body of Arihant bhagwan etc



- 3) Dharma Dravya (Medium of Motion): That which is passive cause in the motion of self moving Jivas (embodied souls) and matter (atom & molecule) is called Dharma Dravya. For example, water is a passive cause in the motion of self moving fish.



4) Adharma Dravya (Medium of Rest): That which is a passive cause in the state of rest of self stopping Jivas and matter (atom & molecule) just after their motion is called Adharma Dravya. For example, the shadow of a tree is a passive cause for the traveler who wants to take a rest.

5) Akash Dravya (Space): That which provides accommodation to all other substances i.e. soul, matter, dharma, adharma, and time is called space. The space is all pervasive and it is found in the whole of the cosmos.

- 6) Kaal Dravya (Time) : That which is a passive cause in the function of self-functioning substances such as soul, matter etc. is called the real time substances. For example, an iron axle in revolving wheel of the potter. There are two kinds of Time substances: a) Real Time (Nishchaya Kal) and (b) Conventional Time (Vyavahar Kal).

Note: Matter is a rupi material and rest of all five substances is non rupi-material (arupi). Soul and matter are active and have movement, where as the rest of the four substances are inactive and without movement.

Table of Dravya, Quantity, and Volume

Dravya	Quantity	Volume in Pradesh (Kshetras)
Jeev	Infinite	Innumerable
Pudgal	Infinite x infinite	One, more than one, Infinite
Dharma	One	Innumerable
Adharma	One	Innumerable
Akash	One	Infinite
Kaal	Innumerable	One

Nature of Substance

All these substances are existing from the beginning less time and will continue to exist for endless time. Not a single substance is newly created nor the existing ones are destroyed or cease to exist.

All the six types of substances are located in the center of Akash dravya called Lokakash.

We will learn about Utpat, Vyay & Dhruv in later classes.

Common or Samanya Attributes

Common attributes are present in all substances. Each substance has its own separate attributes. But they are found in all substances as well. There are many common attributes but a few are listed below:

- Astitva
- Vastutva
- Dravyatva
- Prameyatva
- Agurulagutva
- Pradeshatva

Special or Vishesh Attributes

Special attributes are present only in some substances but not in all. Some examples are:

- Knowledge (Gnan)
- Perception (Darshan)
- Sukh (Bliss)
- Conduct (Charitra)
- Veerya (Spiritual energy)

These are the Vishesh attributes of Jiv substance, They are not found in any other substances.

The substances in context of their specific attributes:

1) Jeeve Dravya: The specific attributes of Jeev Dravya are:

- Gnan or consciousness or sentience which means power to know
- Darshan i.e. perception.
- Shraddha i.e. Right belief
- Charitra or conduct
- Sukh i.e. bliss
- Veerya or potency i.e. spiritual energy
- Kriyavarti Shakti or capacity to move or to be stationed.

These are the main special attributes, but there are infinite other special attributes also.

2) Pudgal Dravya: The main specific attributes of this substance are:

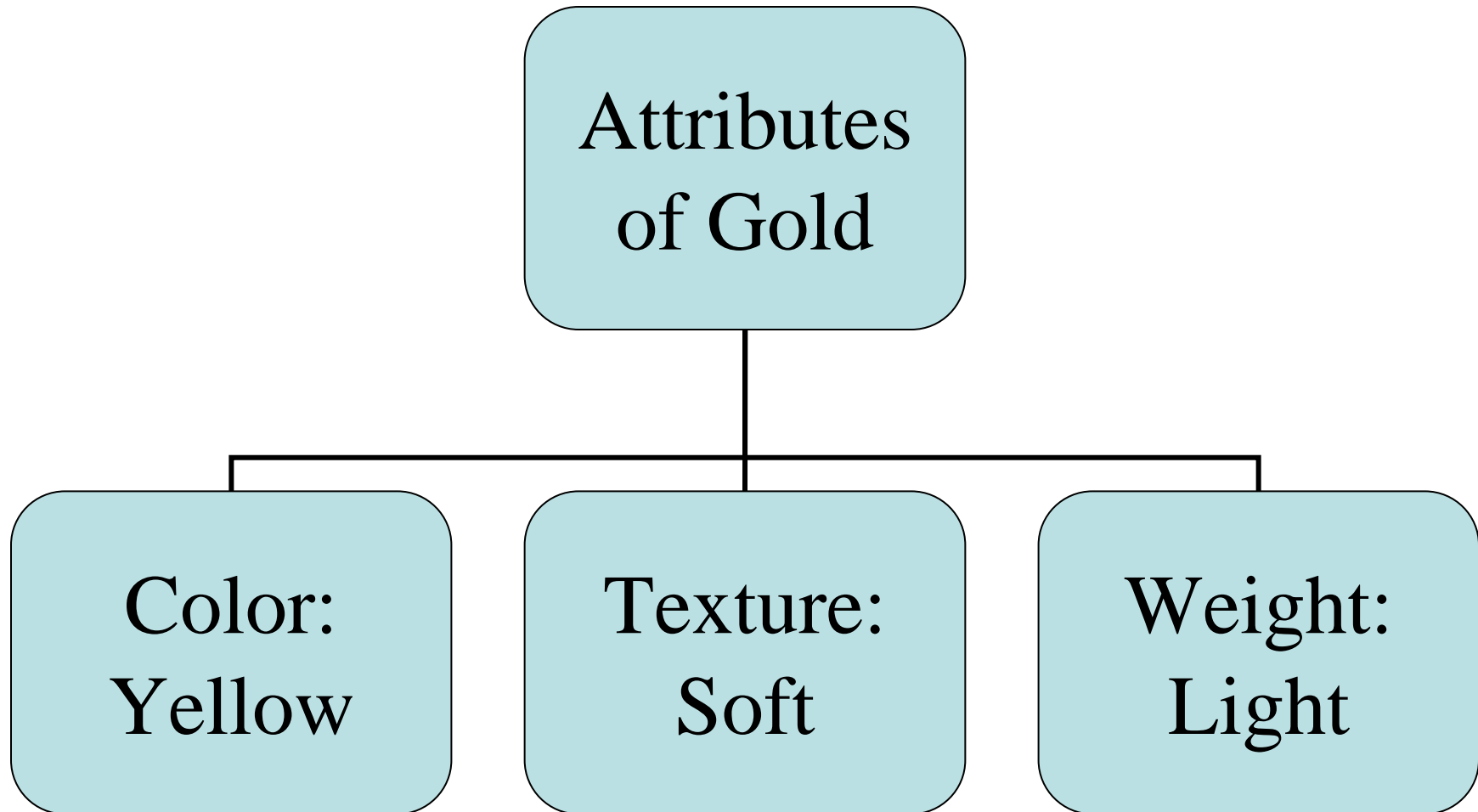
- Touch (Sparsha)
- Taste (Rasa)
- Smell (Gandh)
- Colour (Rang)
- Static and Kinetic energy

The Jiv dravya has capacity to know or experience the touch, taste, smell, color, etc. But these are not the attributes of the soul.

Both Jiv and Pudgal substances have Kriyavarti Shakti or capacity to change region. That is why they can be stationed in one place or can move from one place to other.

All other four substances i.e. Dharma, Adharma, Akash and Kaal do not possess this attribute. That is why they are eternally stationed in one position. They can not move from one place to another.

Specific Attributes of Ajiv Substance (Example)



3) Dharma Dravya: We have discussed this before but in terms of attribute, it can be said that to have the attribute of motion causation in self moving Jiv and Pudgal. This attribute is called “gatihetutva” i.e. motion causation.

4) Adharma Dravy: We have explained this before. This substance has the attribute which is the cause for the stoppage or the standstill position of Jiv and pudgal substances which are in motion and has capacity to come to stand still or stop on their own. This attribute is “Sthitihetutva” or stationariness causation.

5) Akash Dravya: Accommodating all other substances is the specific attribute of this substance. This attribute is “**Avagahanhetutva**”.

Akash dravya accommodates all the other substances. This does not mean it is found only around these other substances. But it is an all pervasive substances. It is present inside the pudgal substance also which according to us is the solid matter. But Akash substance exists around it and through it as well. And in the true sense all the six substances accommodate each other. They exist in the same space due to **Ekshetravagah** relation.

6) Kaal Dravya : There are countless i.e. Asankhyat space points i.e. Pradeshas in Lokakash. On each of this space points is one Kaal dravya.

“**Parinamanhetutva**” is the specific attribute of Kaal Dravya. That means it is an instrumental cause for change.

The substances can be recognized by their specific attributes only. In philosophical terms, attributes are the differentiating characteristics of any substance; and substances are those which can be differentiated and recognized through the knowledge of the attributes.

Questions and Answers

Q1. Who created the substances and universe?

A1. All substances are independent of each other. No one created them and no one can destroy them. Since universe is collocation of all substances, it is also not created by any one.

Q2. What is the role of God?

A2. God (Arihantas, Siddhas) knows the past, present and future of all substances, all attributes of all substances, and modifications of each attribute of each substance in the universe (Total Knowledge). God is immersed in total bliss forever (Total Happiness).

Q3. what would have happened if we didn't know the Substances, attributes and manifestations?

A3. There are many things which we would have been interpreted wrongly. But the few of them are described below:

- 1. We would not have distinguished between our soul and our body as jiv and ajiv**
- 2. We would not have understood that all substances have their independent existence and no one can interfere with them**
- 3. We would not have understood that infinite attributes of a substance stay under the oneness of a substance but they all will have an independent power of their functionalities**
- 4. We would not have understood that all different parayay of a substance are independent of that substance and its attributes but they are happening within the scope of that substance. They are not happening outside of the regime of substance.**
- 5. We would not have understood the temporary nature of parayay against permanent nature of substance**
- 6. We would not have understood what is the media of motion and the media of rest**
- 7. We would not have understood our soul's cognitive nature and the perception nature**
- 8. We would not have understood that the color, taste, touch and smell are the characteristics of pudgal dravya**

Questions from Letter 6

1. All substances exist permanently. By becoming aware of this fact how does it give relief to us?
2. From where the knowledge comes into the scriptures? Explain.
3. What are the similarities between us and omniscient?
4. What fact is established by science in context with the matter and its permanency?
5. Does that fact apply to all six substances?
6. Explain the example of Kaleidoscope in reference to substance and modifications
7. Fill in the blank: The conglomeration of _____ is called cosmos.
8. Give four other names of substance.
9. What do you understand by the sentence – the substances are accommodating in the same Pradeshas with each other?
10. Explain the word “Ekakshetravagah”.

Continued...

11. **What is the relation of attributes with its own substance? Explain.**
12. **What is the relation of attributes (of a substance) among themselves? Explain.**
13. **Attributes cannot be separated from the substances. Explain this fact by examples.**
14. **Explain “Avinabhavi” relationship using Pudgal & its attributes**
15. **The number of infinite attributes in the substances are always constant. Explain.**
16. **Give four specific attributes of jiv substance,**
17. **Give four specific attributes of ajiv substance.**
18. **Where does the “Sukh” attribute belong?**
19. **Where do we try to find happiness?**
20. **What is main reason of our unhappiness and depression today? (In context with substance, attributes and modifications)**