

Letter # 7

Nature of Attributes

From Jain Tattva Parichay Book

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Introduction

Cosmos/Universe
(Vishva or Lok)



What is Cosmos?
Cosmos is a collection of 6 substances:
Jeev, Pudgal, Dharma, Adharma, Akash, Kaal



What is a substance (Dravya)?
A substance is a collection of attributes.



What is an attribute (Guna)?
An attribute is that which exists in each and every part of the substance in any shape, form or state.

6 Substances

- **Types of Substances**

- **Soul (Jeev)**
- **Matter (Pudgal)**
- **Medium of motion (Dharma)**
- **Medium of rest (Adharma)**
- **Space (Akash)**
- **Time (Kaal)**

Substances are eternal. They were never created, can never be destroyed and have no beginning or end.

| Quantity of Substances | |
|---------------------------|---|
| Jeev (Soul) | Infinity (Anant) |
| Pudgal (Matter) | Infinity (Anantanant) |
| Dharma (Medium of motion) | 1 |
| Adharma (Medium of rest) | 1 |
| Akash (Space) | 1 |
| Kaal (Time) | One kaal particle (kalanu) in each unit space of Akash (Pradesh). |

Attributes

- An attribute is that which exists in each and every part of the substance in any shape or form (all modifications/states).
- There are two types of attributes.
 - **Samanya (common)- present in all 6 substances**
 - **Vishesh (specific)- present in 1 or more, not all**

Samanya Guna

- Attributes are infinite in quantity. However, there are six main Samanya (common) attributes:
 - **Astitva (Eternal existence)**
 - **Vastutva (Functionality)**
 - **Dravyatva (Changeability)**
 - **Prameyatva (Knowability)**
 - **Agurulaghutva (Eternal persistence)**
 - **Pradeshatva (Ability to have a shape)**
- *We will learn more about these attributes in Chapters 8-15.*

Astitva (Eternal Existence)

- Because of this attribute, a substance can never be created or destroyed.
- Therefore as a soul, I was never born and will never die.
- Definition of Astitva:
 - Eternal existence means that each substance will maintain its **'being'** while never being confronted by extinction.
 - It is a virtue of this attribute that the substance was neither created nor may it ever be destroyed and maintains its eternal identity.

Reference : Jain Sidhdhant Praveshika (Primer of Jain Principles) by Pundit Gopaldashji Baraiya and, English Translation by Dr. Kirit Gosalia.

Vastutva (Functionality)

- Every substance is capable of performing any action-i.e. any purposeful action (Arth kriya/Prayojanbhut kriya).
- This attribute implies that each substance exists to perform some purposeful actions.
- There is no substance without purposeful actions.
- Each substance performs its purposeful actions based on its own capabilities and without the need of any assistance from any other substance. That means that a substance does not have to depend on any other substance in performing its actions. (This is the Jain theory of independence of substances.)

Dravyatva (Changeability)

- Due to this attribute, substances keep on changing.
- The modes (Paryay) keep on changing continuously, where as the substance remains constant.
- One example is a baby growing into a teenager, young adult, and so on.
- If this attribute was not there, the substance would have remained stagnant in some phase or the other.
- For example, a child would have remained a child forever.

Prameyatva (Knowability)

- By virtue of this attribute, a substance always becomes an object of someone's knowledge
- As an example, Siddhas, as a result of Keval Gyan (complete knowledge), constantly have knowledge of all substances and their states (Paryay).
- This is the attribute that enables us to know our own soul
- Once we know the nature of the Prameyatva attribute we have understood that whatever we do or all the deeds occur in the knowledge of the Kevali even if they are not known by anybody else around us.

Agurulaghutva (Eternal Persistence)

- Because of this attribute, substances cannot lose or gain any attributes.
- This attribute is considered at the life of Jain philosophy.
- The power or potentiality by which substance maintains its own state of being a substance means :
 - One substance can not be transformed into any other substance
 - One attribute can not become any other attribute
 - The infinite attributes in any one substance do not get shattered, separated, or split out from the substance
- One example is the sweetness attribute of the sugar can not be removed from sugar and make the sugar a white powder. It will always remain with sugar.

Pradeshatva (Ability to have a Shape)

- As a result of this attribute, each substance always has a size and shape.
- Some advantages of learning this attribute are:
 - All six substance (rupi, visible i.e Pudgal, or arupi, substances that are not visible i.e all other five substances) have their own shape and size
 - Shape of each substance can not be created by any other substance
 - In a human body, although the soul takes the shape of the body (Ajeev), the truth is that the shape of the soul is formed due to this attribute
 - To consider oneself inferior or superior because of the present shape of the body is wrong.
- For example we are well aware of the shape and size of a Pudgal (rupi) substance, same thing applies for arupi substances.

Vishesh (Specific) Guna

- Vishesh Guna is present in one or more substances, but not in all. Some examples of Vishesh Guna of Soul are:
 - Knowledge (Gyan)
 - Perception (Darshan)
 - Sukh (Bliss/Happiness)
 - Conduct (Charitra)
- With the help of specific attributes, we can recognize one substance from the other.
- As an example, we know that the substance which has the capacity to know and which can experience happiness and pain is the Jeev Dravya.
- Similarly, all the objects that we can see, touch or feel with our sensory organs are the Pudgal Dravya.
- We had discussed the substances in Letter 6.
- The two substances that are most important to us are Jeev and Pudgal. We will discuss these in detail in Letter 16. Next few slides provide key attributes of Jeev and Pudgal.

Vishesh Guna of Jeev Dravya

Jeev Dravya: The key attributes of Jeev Dravya are:

- Gyan 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/happiness

Vishesh Guna of Pudgal Dravya

- Pudgal Dravya: The key attributes of Pudgal Dravya are:
 - Sparsha (Touch)
 - Examples are hard, soft, warm, cold etc.
 - Rasa (Taste)
 - Examples are sweet, sour, salty, bitter etc.
 - Gandh (Smell)
 - Examples are good smell and bad smell.
 - Varn (Color)
 - Examples are red, yellow, green etc.

Summary

- 6 substances- eternal
 - Never created, never destroyed
 - No beginning, no end
- Dravya (Substance) – collection of attributes that are inseparable
- Guna (Attribute)- that which exists in each and every part of the substance in any shape or form
- Attributes can't be separated from the substance
 - Like sweetness in sugar, can't take it out
- There are infinity attributes, but we only focus on the key ones
- Attribute and substance = one thing, they are the same
 - They are named differently because they each have a specially
- Focus on the soul
 - Posses infinite attributes
 - Fully spread through entire body
- Learning about attributes helps in the following ways
 - Removes worries because no one can take away attributes
 - Our attributes and soul will remain same in any shape or form
 - It takes away ego as a doer of things in the world
- This establishes that each substance is separate and has its own existence

Questions- Letter # 7

- When was this universe created?
- What is this universe/cosmos?
- What is a substance?
- What is an attribute?
- What happens to the attributes of the soul and the body when a child becomes an adult?
- How many souls exist in the entire universe?
- What is the quantity of Pudgal substances?
- Explain the Jain concept of infinity, using Anantanant as an example.
- How does knowing the Astitva Guna help me?