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## The Metaphysical Concept of Dravya in Jaina Philosophy

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### Abstract

Jainism is regarded as a non Vedic system of Indian philosophical thought. Even then they believe that it has fortune since the Vedic ages Rsabhadeva is remarked as the first teachers of Jainism. The teachers of Jainism were also called Tirtankaras. Jainism represents the ideology of with a philosophy and religion of India. The identity fourth prophet was Vardhamana or Mahavira. Jainism regard Mahavira as the founder of Jainism as a religion. Many philosophers have recognized the scientific nature of Jaina philosophy. Its important teachings are developed in scientific relation. In fact, the Jaina system of thought is so wonderfully consistory with modern realism and science. The concept of Dravya, the central theme in Jaina metaphysics is attached historically to the conception of scientific knowledge as the discovery of the essential nature or the real definitions of the various natural kinds of entity existing in the Universe in this paper humble a attempt is made to disclose the nature and definition of the Dravya with metaphysical view point.

**Keyword:** Jainism, tirtankaras, Dravya, universe, paryaya, akalanka

### Introduction

Jainism is regarded as a non Vedic system of Indian philosophical thought. Even then they believe that it has fortune since the Vedic ages Rsabhadeva <sup>[1]</sup> is remarked as the first teachers of Jainism. The teachers of Jainism were also called Tirtankaras. Jainism represents the ideology of with a philosophy and religion of India. The identity fourth prophet was Vardhamana or Mahavira <sup>[2]</sup>. Jainism regard Mahavira as the founder of Jainism as a religion. They accept that religion dogmas are modified with timely additions and omissions gradually the two sets were formed, viz Svetambaras and Digambaras <sup>[3]</sup>. Jaina writers tried to handle the principle of pure logic to develop their dogma with pure logic to develop their dogma with metaphysically and reasonably outlook.

Many philosophers have recognized the scientific nature of Jaina philosophy. Its important teachings are developed in scientific relation. In fact, the Jaina system of thought is so wonderfully consistory with modern realism and science.

The concept of Dravya, the central theme in Jaina metaphysics is attached historically to the conception of scientific knowledge as the discovery of the essential nature or the real definitions of the various natural kinds of entity existing in the Universe in this paper humble a attempt is made to disclose the nature and definition of the Dravya with metaphysical view point.

### Dravya

The Sanskrit word "Dravya", has been made in the Jaina Agamas, and other Indian Literature, such as, poetical words, in grammatical tenets, in medical science, in philosophical treatise, etc, in various meaning of this very old world, meaning which seem to have been traditionally determined in the distant past.

The etymological deviation of the word "Dravya" as found in the Hemachandra, the great Jaina writers 'Pramanamimamsa is in accordance with the krdanta section of Astadhyayi of Panini, i.e, the word "Dravya" is derived from the root "dru" yat pratyay "Dravyam" <sup>[4]</sup>.

There had been an evolution of the conception of Dravya with the development of the Jaina metaphysical thought in court of time.

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The great Jaina philosopher called Umasvati who belonged to the third Century BCE say in his Tattvartha Sutra that “Dravya” mean “guna dravyavat dravyam”.<sup>5</sup> A Dravya or substance is possessed with guna or qualities and paryaya or modes. An object which possessed of qualities and modes is called Dravya. The capacity of a Dravya to produce transformation is combined with qualities while occurring formation are called paryaya. Thus the guna is a cause and, the Dravya its effect<sup>[6]</sup>.

Pujyapada, Jaina Acharya, he is also known as Devanandin, flourished in 5<sup>th</sup>, 6<sup>th</sup> century, he belonged as Digambara Sect. He wrote a commentary on Umasvati Tattvarthasutra known as Sarvarthasiddhi, elaborately discusses the “Dravya” – “that which undergoes modification is Dravya<sup>[7]</sup>. As for example of such modification, take an ingot of gold as substance. When an ornament is made out of it, the original limp of gold under goes modification having its original form destroyed (vyaya) and a new form born or produced (utpada) but the substance gold continues or persists (dhrauvys) in this process of change. For every substance possess the quality of permanency (dravya) together with organization (utpada) and decay (vyaya) as modifications of itself and Sat (existence), as it is technically called, defines, a dravya “उत्पादव्ययुक्तं सत् सदद्रव्यलक्षणम्”<sup>[8]</sup>.

Akalanka explain that dravya in his Tattvartha Rajavartika that utpada (origination) is the modification of a substance dravya without ginning up its own kind, vyaya (decay) is the disappearance of its form and dhrauvya (permanency) consists in the persistence of its fundamental characteristics throughout its various modifications :-<sup>[9]</sup>

“स्वजात्यपरित्यागेन भवान्तरावाप्तिरुत्पादः। तथा पूर्वभावविगमो व्ययः। ध्रुवे स्थैर्यकर्मणे ध्रुवतीति ध्रुवः।”.

In latter Digambaracharya Nomichandra, discusses the dravya elaborately in his text Dravyasamgraha. He is better known as Hemachandra Siddhanta Chakravartin or “The master of the totality of the sacred writings” and is known to have flourished at the close of the 10<sup>th</sup> or the beginning of the 11<sup>th</sup> century C.E. Dravya Samgraha is a Sanskritized title of a prakrt work “Dravya Samgraha or Compendium of substance” containing 58 gathas or verses. The first part extending from verse 1 to 27 deals with the six substance dravya recognized in the Jaina canon including the five Astikyas; the second part comparing verses 28-39 deals with the seven Tattvas or Real and nine padarthas or categories; the third part consisting of verses 40-57 describes the way to attain liberation. It had Sanskrit commentary known as Dravya Samgraha Vṛtti written by Brahmadeva and it has an English Translations available.

Nemichandra’s other works viz, Gommatosara, Labdhi-Sara, Ksapanasara and Trilokasara.

In Dravya Samgraha Namichandra, seems to have saluted Mahavira as the propounder of Dravya, which is the subject matter of this text. The Digambaras, however, deny the authority of the Angas and say that the original Canonical works have perished during the first century after the Nirvana of Mahavira; but they also maintain that the tenets of Jainism were made popular by Lord Mahavira. The tradition of both the Jaina sects thus agree in attributing to Mahavirathe popular exposition of the tenets of Jainism.

जीवमजीवं द्रव्यं जिनवरवृषभेण येन निर्दिष्टम्।

देवेन्द्रवृन्दवन्द्यं वन्दे तं सर्वदा शिरसा।<sup>10</sup>

According to Jaina philosophy, the component factor of the Universe is Dravya (substance), which is subdivided into Jiva (livings) and Ajiva (non-living).

The word “Jiva” usually translated as “soul”, Living being “consciousness” etc, but he “Jiva” is characterized by Upayoga, is formless, and an agent, has the same extent as its own body, is the enjoyer (of the fruits of karma), exists in Samsara, is siddha and has a characteristic upward motion.

जीवः उपयोगमयः अमूर्तिः कर्ता स्वदेहपरिमाणः।

भोक्ता संसारस्थः सिद्धिः सविस्सा ऊर्ध्वगतिः।<sup>11</sup>

In the Vyavaharanaya, Jiva is possessed in four pranas, viz, indriya (the senses), Bale (force) Ayu (life) and Ana- prana (respiration) in the these periods of time (viz the personal, the past and the failure) and according to Niseaya Naya that which has consciousness is called Jiva.

त्रिकाले चतुः प्राणाः इंद्रियं बलं आयुः आणप्राणः च।

व्यवहारात्स जीवः निश्चयनयतः तु चेतना यस्या।<sup>12</sup>

Upayoga is of two kinds, being connected with Jnana and Darsana, know that this upayoga in at all times inseparable from Jiva, Darsana also is said to be with chaksu, Achaksu, Avadhi and endless and eternal kevala.

Jnana is of eight kinds viz, Jnana and Ajnana of Mati, Srut and Avadhi, Manah-Paryaya and Kevala, it is also divided into pratyksa and paroksa.

### Ajiva

In Jaina philosophy the number of ajiva tatvas are five viz Dharma, Adharma, Akasa, Kala and Pudgala.

अथ पुद्गल एवचत्र धर्मो धर्मो द्विधा नभः

कालश्च पञ्चधैवेत्यजीवतत्त्वं जगौजिनः।<sup>13</sup>

In all the Jaina Purana there is a description of dravyas we quote one verse only from a manuscript of Vardhamana Purana by Battaraka Sakalakirti. Ajiva should be known to be Pudgala, Dharma, Adharma, Akasa and Kala. Pudgala has form and the qualities rupa etc. (रूपिणः पुद्गल)

धर्माधर्मावथाकाशं कालःपुद्गल इत्यपि।

आजीवः पञ्चधा ज्ञेयो जिनागमविशारदैः।

एतान्येव सजीवानि षट्द्रव्याणि प्रचक्षते।

कालहीनानि पञ्चास्तिकायास्तान्येव कीर्तिता।<sup>14</sup>

“Dharma, Adharma, Akasa, Kala and Pudgala these five are called Ajivas. These with Jiva make up the six dravyas. Excluding Kala the remaining make up the five Astikayas”.

### Dharma

Dharma used in the Jaina metaphysics is not the same concept of the other philosophies. The Jaina philosophers mean by Dharma as a kind of ether which is the fulcrum of motion.

गतिपरिणतानां धर्मः पुद्गलजीवानांगमनसहकारी।  
तोयं यथा मत्स्यानां अगच्छतां नैव स नयति॥<sup>15</sup>

As water assists the movement of moving fish. So Dharma (assist the movement of moving) Pudgala and Jiva. But it doesn't move (Pudgala and Jiva which) are not moving. With the help of Dharma, Pudgala and Jiva move. In all works in Jaina literature, we have nearly the same illustration given of Dharma. The illustrations are as follows. As fish move in water, without being impelled in their movement by water, but only receiving the assistance of the water in their movement. So Pudgala and Jiva move, assisted by Dharma, but not impelled by it. Dharma has no forms, is eternal and void of activity. These close characteristic of Dhrama has been thus enumerated Amrta Chandra Suri has written in his Tatvarthasara, 'That is called Dharma which help the motion of things which have began to move by themselves'.

क्रियापरिणतानां स्वयमेव यः क्रियावताम्।  
आदधाति सहायत्वं स धर्म परिगीयते ॥  
जीवानां पुद्गलानां च कर्तव्ये गत्युपग्रहे।  
जलवन्मस्यगमने धर्मः साधारणश्रयः॥<sup>16</sup>

Dharma is therefore that which not moving in itself and not impelling to anything, help the movement of Jiva and Pudgala without Dharma. The motion of Jiva and Pudgala would be impossible.

### Adharma

Adharma is exactly the opposite of dharma which has been described. Dharma is the fulcrum of motion and Adharma is the fulcrum of rest. Adharma, like Dharma is eternal without form and without activity. It doesn't stop the motion of Jiva and Pudgala, but it assist them in staying still, while they are in a state of rest.

स ह्यकर्त्ताप्य धर्मस्याजीवपुद्गलयोः स्थितेः।  
निन्योऽमूर्त्तः क्रियाहीनः छायेव पथिकाङ्गिनाम् ॥<sup>17</sup>

The following examples in Vardhamana Purana. First Adharma is likened to earth which doesn't stop creatures from moving but became support of them when they are at rest. Secondly, Adharma is said to be like shadow which doesn't forcibly to the travelers scorched from the rays of the sun from moving, but assist in their rest, while they of their own accord come to it in the shade.

In the Tatvarthasara Jivas whose faith is unclouded, call that to be Adharma which ministers to the staying of Jivas and Pudgalas when these are prone to rest. Adharma support all (to rest) 'like earth allowing rest to the cows.

स्थित्या परिणतानां तु सचिवत्वं दधातियः।  
तमधर्मं जिनाः प्रादुर्निरावरणदर्शनाः॥  
जीवानां पुद्गलानाञ्च कर्तव्येस्थित्युपग्रहे।  
साधारणाश्रयो धर्मः पृथिवीव गवां स्थितौ ॥<sup>18</sup>

We should therefore remember that without Dharma, it will be impossible for any substance (dravya) to move. The Universe is divided into two parts 1. Lokakosa which is pervaded throughout by Dharma and Adharma, and in which movement or rest may therefore happen and 2. Alokakasa, which is beyond lokakosa, and in which Sharna and Adharma

are absent. Jiva makes an attempt to move upwards; in its gradual stages of development it is able to do so through the assistance of Dharma.

### Akasa

The word Akasa is thus derived. That is which the substances Jiva etc are revealed or that which reveal itself is known as Akasa, or it may be this derived, 'Akasa is that which follows space to other substance' in Tattvartha- aja-vartika.

आकाशते स्मिन् द्रव्याणि स्वयं वा काशत इत्याकाशम्॥<sup>19</sup>

The chief characteristic of Akasa is to allow other substances to enter into or penetrate itself. This thinking or penetrating is expressed by the word Avagraha, which Akalanka Deva explains as Anupradesa or interpenetration. Umasvati has mentioned this characteristics of Akasa.

‘आकाशस्यावगाहः’<sup>20</sup>

Akalanka Deva gives the following examples to illustrate the inter penetrating of Akasa. He says that as water allows a swan to enter in itself, so Akasa allows other substances to penetrate itself.

‘यथा जलमवगाह्यते हंसः’<sup>21</sup>

Akasa is of two kinds-Lokakasa and Alokakasa. Lokakasa is that in which, the Dharma, Adharma, Kala, Pudgala and Jiva are exist. That which is beyond (thislokakasa) is called Alokakasa.

धर्माधर्मौकालः पुद्गलजीवाः च सन्ति यावत्तिके।  
आकाशे स लोकैः ततः परतः अलोकः उक्तः॥<sup>22</sup>

Loka is that place which happiness and misery are seen as result of virtue or vice or Loka might be said to be that place in which things are got, or Loka is that place which is perceived by the omniscient.

Loka or the Universe, according to the Jaina idea, consists of three divisions- Urdha Loka or upper world, Madhya Loka or the middle world and Adho Loka or the lower world. The first is the abode of celestial beings, the second of men and of other creatures and the third of the inmates of hell. Surrounding these Lokas, which are situated one above the other, are three layers of air, the inner being humid, the middle dense and the outer rarified. Within the envelop of these layers, there is Lokakasa an invisible substance with allows space or to other substance and is equal in extent to the Lokas. In this Lokakasa, Jiva, Pudgala, Dharma, Adharma and Kala exist.

Beyond this Lokakasa there is Alokakasa which is eternal, infinite, formless without activity and perceptible only by the omniscient. In Alokakasa there is only the substance Akasa and not Dharma, Adharma, Kala, Pudgala or Jiva. It is described in Vardhamana Purana:-

द्रव्यपरिवर्त्तरूपः यः स कालः भवेत् व्यवहारः।  
परिणमादिलक्ष्यः वर्त्तनालक्षणा च परमार्थः॥<sup>23</sup>

### Pudgala (matter)

Pudgala is a non Soul substance which has touch, taste, smell and colour. Material substance have form. In the

Tattvarthadigama Sutra, we find “the Pudgala have rupa. (रूपिणः पुद्गलाः)

The following explanation of Rupa in this aphorism is found in the Tattvartha- raja- varttika “Though the word Rupa has various meaning, it is here synonymous with ‘shape’, according to the authority of the Sutras or it may be taken to mean a certain quality”.

रूपशब्दस्यानेकार्थत्वे मूर्तिपर्यायग्रहणं शास्त्रसामर्थ्यात्<sup>24</sup>

The word ‘Murtha’ signifies that which has Murthi (shape). This Murthi should be understood to be the same as ‘Rupa’ mentioned in Tattvardhagam Sutra. This is to say the word ‘Rupa’ in our text is not used in the same sense as it is used in the Tattvarthadigama Sutra. In the latter ‘Rupa’ is used to denote ‘shape or form’, but in our text it is used to denote ‘colour’. In our text ‘shape or form’ is indicated by the word ‘Murthi’ and not ‘Rupa’. This should be remembered to avoid confusion.

In our text we have ‘Pudgala have the qualities, Rupa etc. the qualities are touch, taste, smell, colour. All these qualities are enumerated in

Tattvarthadigama Sutra.:-

स्पर्शरसगन्धवर्णावन्तः पुद्गलः॥<sup>25</sup>

Pudgala have touch, taste, smell and colour. In Vardhmana Purana by Sakala kirti also we have.

वर्णगन्धरसस्पर्शमयाश्चनन्तपुद्गलाः॥<sup>26</sup>

‘Pudgala are endless and characterized by colour, smell, taste and touch’.

### Kala (time)

In Jainism real Kala (time) is, that which exists the changes in substances eg. The stone under a pattern wheel assists in the movement of the wheel. The stone here doesn’t impart notion to the wheel, but without this stone such a kind of motion would not have been possible. Similarly time, according to Jainism assists in the changes produces in substances through it doesn’t cause the same. The Jain view is that time doesn’t cause the changes which are produced in the substances but indirectly aids the production of such changes. This is the real Kala. In the Tattvartha Sara enumerates:-

व्यवहारिककालस्य परिणामस्तथा क्रिया।

परत्वं चापरत्वं च लिङ्गान्याहुर्मर्षयः॥

स्वजातेरविरोधेन विकारो यो हि वस्तुनः।

परिणामः स निर्दिष्टो परिष्पन्दात्मिको जिनैः॥

प्रयोगविस्त्राभ्यां या निमित्ताभ्यां प्रजायते।

द्रव्यस्य सा परिज्ञेय परिष्पन्दात्मिका क्रिया।

परत्वं विप्रकृष्टत्वभितरत् सन्निकृष्टत्वात्

त् च कालकृते ग्राह्ये कालप्रकरणादिष्टा<sup>27</sup>

But time, for the ordinary point of view, consists in hours, minutes, seconds etc by which we call a thing to be new or old according to changes produced in the same. These two kinds of time are technically called Kala and Samaya respectively. In all the Angas of the Jaina we find the phase. ‘In that Kala and in that Samaya’, Kala is eternal, void of form and without beginning or end. Kala has no varieties. Samaya has a beginning and end, and consists of varieties viz

hour, minute, second etc. Kala may be said to be the substantial cause (upadana karana) of Samaya.

In this manner, dravya is said to be six kinds, according to subdivisions of Jiva and Ajiva. The five without Kala, should be understood to be Astikayas:-

एवं षड्भेदं इदं जीवाजीवप्रभेदतः द्रव्यम् ।

उक्तं कालवियुक्तं ज्ञातव्याः पञ्च अस्तिकायाः तु ॥<sup>28</sup>

According to Jaina philosophy, the Jiva and Ajiva by coming into contact with each other, forge certain energies which bring about birth, death and various experiences of life, this process could be stopped and the energies already forget be destroyed by a course of discipline leading to salvation.

### End Notes

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