

JAINAS CONCEPT OF SUBSTANCE

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A thing has many characters and it exists independently. It is called substance. Substance is defined which possess qualities and modes, and also possesses two different kinds of characters. Some are permanent and essential while others are changing. For instance consciousness, is the essential character of the soul, while desires, volitions, pleasure and pain are its accidental characters. The former are the attributes (guṇa) and the latter are modes (paryāya).

The definition of substance (dravya) that we find in Jainism is this, “that which maintains its identity while manifesting its various modifications and which is not different from satta is called substance.

Substance is the subject of qualities (guṇa) and modifications (Paryāya). The quality stays with the substance, and is constant, the modifications succeed each other. A particular piece of clay always has form, but not always the same form. It is never without form, form is a constant quality, these are modifications.

Substance is that in which there are origination, destruction, and permanence. With the origination of a new mode of existence there was the destruction of the old mode of existence, while the substance has remained permanent. With the destruction of a house there is the origination or coming into existence of a heap of debris, while the bricks etc. are the same. The substance is neither destroyed nor originated, only the mode of existence, only the relations between the parts in this case. It is true that modes of things are changing every minute but qualities are not changing. Thus, when a jug is made it means that the clay lump has been destroyed, a jug has been generated and the clay is permanent, all production means that some old modes have been lost, some new one's brought in, and there is some part in which it is permanent. The clay has become lost in some form, has generated itself in another, and remained permanent in still another form. Thus when a lump of gold is turned into a rod or a ring, all the specific

qualities which come under the word “gold” are seen to continue, though the forms are successively changed, some of its modes are lost and some new ones are acquired. So here we find that gold is always gold but in its various forms, it might be changed but every where its goldness remains, gold is a constant property.

The essential qualities are always remain in the object and the in-essential qualities are changeable. For instance, the essential quality of soul is consciousness and this quality always remains in soul. Pleasure and pain and other modes are in-essentials it manifests, last for some time being and again destroy. What are the basis of these modes ? The Jaina philosophy calls this basis is substance. Generally only the basis of essential qualities are called substance. In a tree, perhaps, there may be change but there are even such qualities which are not influenced by change. In general, the basis of those qualities are called dravya. But the jaina philosophy does not admit dravya as the basis of essential quality, it admits the basis of inessential qualities also.

Thus in substance (dravya) there are both guṇa and paryāya. If the substance is entirely abstract and distinct from its qualities then it may change into infinite other substances, or if the qualities can exist separate from their substance, there will be no necessity for a substance at all. The relation between substance and quality is one of contemporary identity, unity, inseparability and essential simplicity, the unity of substance and qualities are not the result of union or combination.

Substances have been classified as either asti-kāya (extended) or nāsti-kāya (non-extended). There is only one substance namely, time (kāla) which is non-extended because it has no parts. Substances are further classified as either conscious (Jīva) or non-conscious (Ajīva). There are five non-conscious substances (ajīvas) namely, matter (pudgala), medium of motion (Dharma), medium of rest (Adharma), space (Ākāśa) and time (Kāla). Now, we will discuss about the nature of five nonconscious substances.

Pudgala : Pudgala has been defined as that which undergoes modification by combination (Puḍ = to combine) and dissociations (Gala = to dissociate). It has rūpa, meaning, the qualities of colour, touch, taste and smell.

It possesses a form (mūrta). This word in the Buddhism has been used in the sense of a soul, while in Jainism it is used for matter. Matter signifies anything which is liable to integration and disintegration. It is an eternal substance with regard to quantity and quality. It may increase or diminish in volume without any addition or loss of particles. All material substances are characterised by the tendency to form aggregates or to break up into smaller and smaller parts. The smallest part which cannot be divided further is the atom (aṇu), compound objects of the material world including senses, mind and breath are the combinations of atoms. Sound has been regarded not as a quality but only as a modification of matter. According to Kundakunda pudgala is as that which can be experienced by the five sense-organs.

Aṃṛtacandra Sūri, defining pudgala says that parmāṇus are called pudgalas, Skandhas are also called Pudgalas, as they are the modifications of several pudgalas. According to Jainas everything in the world except souls and space, is produced from matter. Pudgala exists in the two forms of aṇu or atom and skandha or aggregate. The skandhas vary from binary aggregates to infinite compounds.

Medium of
motion

: (Dharma) This is the principle of motion and pervades the whole universe, Dharma, in Jainism, has been defined as a substance which itself does not move but helps the moving jivas in their movement, just as water assists the movement of moving fishes. The fish swims by its own force but the water is essential for swimming. It has absolute absence of taste, colour, smell, sound and touch, so it is formless. The medium of motion is an immaterial substance which possesses no consciousness. From the empirical standpoint it has been considered to possess an infinite number of space points

(Pradeśas) and from the transcendental standpoint it is said to possess only one pradeśa.

Medium of Rest

(Adharma) : This is the principle of rest and pervades the whole universe. This is the auxiliary cause of rest to the soul and matter,

Adharma has been defined as a cause of helping the pudgalas and Jīva which are at rest, in taking rest, just as earth, which is at rest, helps those who want to stay and take rest. Like dharma, it has also absolute absence of taste, colour, smell, sound and touch and so it is formless. It is because of this principle that bodies in motion are enabled to enjoy a state of rest. Dharma is a substance which provides the conditions for the movement of other substances, while remaining unmoved. Adharma, on the contrary, is the condition that helps the various substances to return to a restful state from their mobility, in the same way a tree helps a traveller to stop and rest in its shade. In Jainism these two are considered to be metaphysical categories and in Hinduism they are considered to be ethical principles. Dharma is itself motionless and it helps the movements of those which are in motion. Similarly the 'adharm' is motionless and helps in the stay of those which want to take rest.

Space : Space is infinite, eternal and imperceptible. All substances except time have extension and extension is afforded only by space. Space is eternal pervasive, and formless substance which provides room for the existence of all extended substances. Though imperceptible, its existence is inferred from the fact that substances which are extended can exist only in some place. Thus space is a necessary condition for the existence of all extended substances. The Jainas distinguish between two kinds of space, the one which is characterised by the

presence of motion and the another in which motion is absent. Lokākāśa is the world of life and movement and constitutes the ground of all human activity and experience. There is nothing in it except pure space. Only the omniscient souls can have a direct apprehension of it.

Time

: Time has astitva or existence. Time is an āstikāya, because it does not extend in space. It is infinite. It is not perceived but inferred from its characteristics which make possible continuity, modification and activity. It is one and indivisible. Modification or change of stages in a substance cannot be conceived without reference to time.

A difference has been made between eternal time, without form, beginning or end and relative time, with beginning and end and variations of hour, minute etc. The former has been regarded as kāla and the latter samaya. Kāla is the substantial cause of samaya. Relative time is determined by changes or motion in things. These changes themselves are the effects of absolute time. The eminent philosopher has said that there is not only, succession in time but also duration is.

- Substance :
- (1) The Jaina Philosophy accepts the conclusion of infinite Dharma object.
 - (2) There remains two kinds of characters in the object, essential and inessential.
 - (3) Dravya is the combination of two kinds of characters.
 - (4) The dravya has been classified.
 - (5) The Jīva and ajīva come in the extended substances. The ajīva has four types, Dharma, adharma, pudgala and Ākāśa.
 - (6) Each pudgalas are the combinations of the atoms.
 - (7) Kāla is non-extended dravya.

Conclusion :

In the above classification of substance, as we see that any thing which has origin, existence and destruction is called substance, and substance possesses both qualities and modes. Substance and quality are inseparable. Substance is not changeable and is permanent. We have seen that the essential quality of substance is not changeable, for example the substance gold with its quality is not subject to change.

References :

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