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Reality (Existence): In Jain Perspective

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In a famous myth related by Plato in the seventh book of The Republic, some men are chained at the bottom of a dark cave and were able to see only shadows cast upon a wall by a fire behind them. They think that this is reality. One of them frees himself, leaves the cave and discovers the light of the Sun, and the wider world. At first the light, to which his eyes are unaccustomed, stuns and confuses him. But eventually he can see, and returns excitedly to his companions to tell them what he has seen. They find it hard to believe. We are all in the depths of a cave, chained by our ignorance, by our prejudices, and our weak senses reveal to us only shadows. If we try to see further, we are confused: we are unaccustomed. But we try.

The various branches of learning are making efforts to know the Reality, so is the case with Religions of the world like Judaism, Christianity, Islam, Buddhism, Sikhism, Confucianism, Taoism, Shintoism, for some people even Marxism too; play their role to explain and formulate Reality in their own way. Here we will confine ourselves to the concept of Reality in Jainism.

Reality in Term of Jainism

In Jainism Reality has been defined to have an existence. *Dravya, sat, parmārtha, tatva, artha* and *tatvārtha* etc. are the synonymous of Reality. In great scripture Panchastikay, while defining reality, it has been stated “**Davvam Sallakhaniyam**”¹ means everything what exist is Reality (*dravya*) or whatever has existence is Reality. In fact Reality and Existence are interchangeable terms.

Here a question may arise that if everything that exist is Reality than there are a lots of things, our world is full of objects like cloth, clay, cotton, pot, chair, table and so many, Are they all reality? Since they all exist. We are seeing all of them existing around us. Factually they are not complete reality. To knowing the complete reality, we must know what existence (*sat*) actually mean? As only being perceivable is not a defining characteristic of existence.

In great scripture Tattvārtha Sūtra while explaining Existence (*sat*) it has been stated “*utpādayayadhrauvya yuktam sat*”² means the thing which possess *utpāda* (origination), *vyaya* (destruction), *dhrauvya* (permanence) altogether is *sat* (Reality). Reality consists three qualities i.e. Origination (*utpāda*), Destruction (*vyaya*) and Permanence (*dhrauvya*). Once Gautam the great disciple of Lord Mahāvīra asked that what reality was? Lord Mahāvīra, while explaining it, replied “*uppane va, viggme va, dhuvaye va*”. According to Lord Mahāvīra any entity that possesses Origination (*utpāda*), Destruction (*vyaya*) and Permanence (*dhrauvya*) altogether is in fact Reality. Origin of continuous antecedent forms as attributes is said to be origination (*utpāda*). For example, when milk is remitted, it coagulates into curd; thus curd is originated. Loss of the former shape is destruction. When milk turns into curd, the milk its former shape is destroyed. It is called destruction. The logical continuance that remains in an object in spite of origination and destruction is known as permanence. It is also known as

real (existent) since it is permanent the rest two occurring in an object origination and destruction is temporary, changeable. Hence it was said that Reality is three dimensional. Where there is these three qualities exist altogether is called Reality.

Harmonization in Spite of Opposition

Here a question may arise that how origination, destruction and permanence together can be possible within one substance as all of these three seems opposite of each other. Where there is origination how destruction is possible and where there is destruction how permanence can take place. Where there is permanence how origination and cessation can happen?

Undoubtedly when we see an object roughly origination, cessation and permanence all three qualities seem opposite but in actuality without their altogether presence there can't be any consistency. For example, bangle, ring, etc. are made of gold. When a goldsmith makes a golden ring from a golden bangle, we see origination of ring and destruction of the bangle. At the same time permanency of gold is also seen because in spite of origination and cessation gold remains gold. Origination of ring and destruction of the bangle and permanency of gold happening within one substance clarifies that origination, cessation and permanence the three unmatched or opposite qualities can exist together. Hence it was told Reality is only that in which origination, cessation and permanence take place altogether.³ There is in concomitant relation among origination, cessation and permanence. In lack of presence of any one of them Reality can't stand as Reality.

Non-Absolute Perspective

According to Jain Philosophy there are two ways for seeing any object⁴ : (a) *Dravyārthika* or Substantial point of view (describing a thing only with respect to its ultimate substance); and (b) *Paryāyārthika* or modal point of view (description based on modifications or change of modes). The truth will be achieved only then when an object is perceived from both points of views i.e. non-absolute point of view. One view can't reveal the complete truth. Take an example of soil. When a potter makes a pot of soil, the soil turns into pot and finally the pot terminates but atom (*paramānu*) by which the pot has been made never ends. It will turn into something else. Soil and pot both are different stages. Both get destroyed with the passage of time but atom by which the soil and pot has been made will never get destroyed. It means neither soil nor pot is complete truth. Had they been complete truth then when they were destroyed the truth would have been automatically got destroyed. Hence they are not complete truth they are truth from modal point of view. Later on we see soil and pot also get destroyed but in spite of destruction of soil and pot, they persist but in different form. It means the process of origination of new form and destruction of old form keeps on going in a substance yet atom of that entity never ends. It means the atom which never end or persist for forever is a truth but it is truth from substantial point of view. Hence the soil or pot or chair or the objects we are seeing around us aren't complete truth. They are in fact modes of the Reality. Similarly atoms of those objects alone are also not truth they are permanent (*dhravya*) elements of Reality. The truth will be achieved only then when an object is perceived from both points of view. The Reality will be achieved when we see modes as well as permanent element of substance.

The Prominent Classes of Reality

According to Jainism every entity possesses the three qualities i.e. Origination, destruction and permanence. From this point of view as far Jainism concerns the world of Reality consists only of two classes i.e. *jīva* (living being) and *ajīva* (non-living being).

According to Jain philosophy only *jīva* (living-being) and *ajīva* (non-living being) possess the indispensable qualities; origination, cessation and permanence required for being Reality (*sat*).

Jiva (Living Being): As a Reality

Every living being through the process of growth undergoes various changes, such as childhood, youth, and old age. These changes are the natural modifications. When childhood destroys youth originates when youth destroys the old age originates. In spite of these changes we can recognize the particular being that it is that baby who has grown up now. In spite of undergoing various modifications, either natural or artificial, the basic element of all being remains unchanged or permanent in spite of various gross and subtle changes. For example we call a person, 'Shyam' and throughout his life and even after death, he is known as Shyam. Actually he does not remain the same when he was two years 'child', ten years 'boy', a 'young' man of 28 years and an 'old' person of 65 years. Noticeable fact is that he was not changing only physically but also emotionally and intellectually. In spite of so many types of changes, we continue to call him Shyam. This indicates that there is some part of Shyam which did not change in spite of other changes. That which remained unchanged is 'Permanence' and those which changed in the forms as childhood, boyhood, youth and old age person are modes in form of 'origination and cessation'. Hence in this sense Soul (*jīva*) is complete Reality as it consists origination, cessation and permanence altogether within it. Childhood, youth, and old age, birth or deaths are transient forms of every being known as mode (*paryāya*). The permanent Soul endowed with these modes in fact is Reality (*Sat*).

Ajīva (Non-living): As a Reality

Similarly soil turns into pot and finally it destroys but atom never destroys. Soil and pot are made up of same atom are only different stages of a non-living object. Both get destroyed but atom of that non-living substance won't get destroyed. For example when a cow eat grass that grass changes into milk, the milk turns into curd, the curd turns into buttermilk, man eats the buttermilk yet it doesn't get destroyed totally. It changes into the particles which strengthens the body. In this way an objects undergoes countless changes but atom of that object never destroys. Atom of that non-living thing is permanent and known as Permanence (*dhravya*). Hence the atom endowed with the transient modes is in fact Reality. Therefore according to Jainism Reality is only of two kinds, i.e. *jiva* and *ajiva*. Both of them possess origination, cessation and permanence the all specific qualities required for being Reality.

Why Two Categories of Reality?

Here may again arise a question that if *jiva* and *ajiva* both consists the same three qualities i.e. origination, cessation and permanence then why they have been categorized into two. The reason given for the categorization is *Attribute*. Indeed to imagine a substance without attribute is impossible. Acharya Umasvati stated *guṇa parayāya vata dravyam*⁵ that substance is associated with attributes

and modes. He has pointed out that substance devoid of these properties have no existence at all. Hence though *jīva* and *ajīva* both are *Reality*, possessing the same indispensable qualities of being Reality (*Sat*) but they are different from each other because of attributes. Both substances consists different attributes. These different attributes create an enormous difference between living and non-living thing.

Attributes: Inseparable quality of Reality

In Jain scripture, Uttarādhyayana it has been stated that attribute (*guṇa*) is that which exist in Reality as its substratum. Ācārya Umāsvāti states in term of attribute that it subsists in substratum but it has no separate existence from its substratum. For example coldness is an attribute of water hence coldness subsists in water but it can't be without water. Coolness has no separate existence from its substratum i.e. water. Hotness is an attribute of fire. It subsists in fire. Therefore Jain Philosophy believes in an inseparable relationship between attributes and Reality. That is why, it has been stated “*sahavahī dharmo guṇa*”⁶ that an attribute is that which co-exist with the Reality. If there is Reality, there will be attributes. If there is no Reality, there will be no attribute. There are two kinds of attribute i.e. General attribute and Specific attribute.⁷

General Attribute: General attributes are those attributes which subsists in each Reality equally whether it is *jīva* or *ajīva*. The general attributes are not for any specific substance, but they are found in all the substances equally. That is why it is termed as ‘general’. Basically there are six types of general attributes⁸-

Being-ness (*astitva*): Being-ness means to be or to exist. Due to this attribute every reality has its existence in all the three times i.e. past, present and future. It means the thing which was, which is and which will be forever that is Reality. Being-ness is an indispensable quality which stands for presence. Though there is a possibility, an entity may hide from in front of our eyes but it doesn't mean that it will lose its presence completely from this universe. One may think that we are seeing there are many persons die but never come back. It's true that man dies and never seems back but it doesn't mean that he has completely lost. In fact he isn't in front of us but surely his existence is somewhere else in this universe. After death also existence of soul remains same. It only changes its place or house. When soul leaves one body it makes place in another body.

The same principle goes with non-living things. Due to this attribute; non-living also has its existence in all the three times. For example wood becomes table, when table destroys with passage of time we burn the damaged parts of table in the fire. Do we think existence of the wood finished; the table lost its presence in fire. No doubt, still atom of that table exists in this universe but in different form, that is ash. Hence being-ness is a general property of Reality due to which reality has its presence for forever in this universe.

Entity-hood: Entity-hood means keep on working or acting continuously. Due to this attribute Reality never stops working. It remains active all the time. Without this quality the entity would have been non-entity. As we know that Reality is always with these three qualities i.e. origination, destruction and permanence. Though permanence stands for being steady but origination and destruction stands for change. An entity goes with countless changes. The changes may be non-perceivable but they occur.

Origination of new mode and destruction of old mode keeps on happening all the time and in every entity whether it is *jīva* or *ajīva*. Hence entity-hood was called general attribute of the Reality since it is found in both Substance.

Substance-hood: Substance-hood means having the all qualities which is required for being a substance. For example: manhood means having the qualities which are required for being a man. A man is man because of manhood. Similarly a substance is substance because of substance-hood i.e. origination, destruction and Permanence to occur altogether. This attribute is found in *jīva* as well as in *ajīva* means in both category of Reality. Therefore it is general attribute of Reality.

Objectivity (*Prameyatva*): this attribute makes Reality becoming an object of knowledge or instruments of valid cognitions. In other words, it is an attribute due to which Reality is known. If Reality wouldn't have possessed this quality a knower of it wouldn't have known it. We know *jīva* as *jīva*, *ajīva* as *ajīva* why? Because they have the power due to which they are presenting themselves as they are. That power that capacity is objectivity that too is common attribute.

Possession of Space Points (*Predeśatva*): A substance is compound of two or ten or countable or uncountable or infinite number of space points. Due to the possession of these space points a substance is measured as finite atomic points or infinite atomic points etc. Both *jīva* and *ajīva* have possession of space-points hence it is also a general property due to which both of the Reality are measured.

Neither Heavy Nor Light (*Agurulaghutva*): Due to this attribute Reality stay with its own nature it never leaves its own nature. For example worldly soul is attached with matter for time immemorial yet soul never become matter or matter never becomes soul. It is because of this neither heavy nor light quality. Similarly stone is heavy and hair is light. Stone can never be light like hair and hair never can be heavy like stone even though they both are modes of matter. But the atoms from which they have been made are different in nature. They remain always with their own nature even if one breaks them into smallest amount. These are the total six general attributes but found in both entity whether it is *jīva* or *ajīva*. Hence we can't separate *jīva* from *ajīva* or *ajīva* from *jīva* on the basis of these attributes. In fact there are some specific attributes that draws a dividing line in between the both elements.

Specific Attributes: The Dividing Line of Reality

There are some attributes like Sentient-ness, non-sentient-ness, Knowledge, Intuition, Happiness, Potency, touch, taste, color, smell etc. are the specific attributes of substance. Among these Sentient-ness, Knowledge, Intuition, Happiness and Potency, are specific attributes of Soul substance. They are not found in *ajīva* whereas non sentient-ness, touch, taste, color, smell etc. are the specific attributes of Non-living. These are not found in *jīva*. In this way we see general attributes are six and they all are found in both entities i.e. *jīva* and *ajīva* equally. Hence they are not determinants of separation of Living and non-living. But there are some specific attributes that are found only in particular substance. The specific attributes of *jīva* are not found in *ajīva* and specific attributes of *ajīva* are not found in *jīva*. Hence on the basis of specific qualities *jīva* and *ajīva* are separated from each other.⁹ They are not counted in same group. Hence Reality has been divided in to two categories in Jainism.

Is Reality Permanent?

In regard of nature of Reality different philosophy has different views. There are some philosophies which consider Reality as only permanent they don't accept existence of the modes like Origination and Cessation whereas there are some philosophies which consider only modes as nature of Reality not permanency like *dhravya*. According to Vedanta philosophy nature of reality is absolute eternal. No change can be possible in the Reality whereas Buddhist assumes Reality as momentary. According to Buddhist Reality changes every moment there is nothing like permanent in Reality. *Sāṅkhya* Philosophy affirms sentient being (*puruṣa*) as absolute eternal (permanent) and matter (*prakṛti*) as momentary. *nyāya-vaiśeṣika* accepts some Reality like atom (*paramāṇu*), Soul, as absolute, Permanent and some objects like pot, soil, cloths etc. as momentary. But according to Jainism Reality is neither completely permanent nor completely momentary but it is eternal-cum-non-eternal.¹⁰ It has explained the Reality from non-absolute point of view.

According to Jainism each entity continuously undergoes countless changes. During this process the old form (size, shape etc.) of an entity is destroyed, the new form is originated. The different forms of a substance are called Modes. In the midst of modification of a substance, its certain qualities remain unchanged (permanent). The unchanged qualities of a substance are collectively known (Permanence) *dhravya*. Hence an entity is permanent (*nitya*) from the standpoint of its attributes or qualities which has been already discussed above, that attributes are permanent qualities of Reality they never go away from Reality where as an entity is transient (*anitya*) from the standpoint of its form or modes (*paryāya*).

Mode a Successive Character

According to Jain philosophy attributes and modes are two indispensable qualities of Reality. Attributes are concomitant characteristics of Reality whereas Modes are successive characteristics of Reality. Attributes stands for quality but modes stand for change. Every entity continuously undergoes countless changes. The changes are called modes. For example when a cow eat grass that grass changes into milk, the milk turns into curd, the curd turns into buttermilk and so on. In this way an objects undergoes countless changes. We perceive this change in our day to day life. These changes are called modes. Attributes remains in reality for forever similarly Modes keep on changing yet they subsist in Reality for forever. Hence modes are also nature of Reality. We can't think Reality devoid of modes. Where there is Reality there will be Modes. Here we must know that Modes are dependent on substance as well on attributes too. In cannon it is said, '*lakhanam pajjavanam tu, ubhao aashiya bhave*' according to this statement cessation of precedent state of substance and attribute and origination of antecedent state of substance and attribute is mode.¹¹ As precedent and succeeding states are infinite so modes are also infinite. However they can be subsumed into two categories.¹²

Implicit Mode (*Artha Paryāya*): This is an intrinsic change. It is momentary, continuous and incessant. It is continuous flow yet neither perceivable nor expressible that occurs independently of anything else. In spite of its occurrence the entity remains same. The change doesn't appear in the object. For example take a tree it is growing every moment but we aren't able to notice that change happening in every moment as it is very subtle. Take one more example of a new book. When we buy

a book it looks very shining and new but after one year it becomes old and looks dirty. We know it changed but the change didn't occur within few seconds rather it started to change the very first day it was made and after one year of our purchasing we became able to perceive the change. One more thing if we won't have purchased even though it would have turned older. This shows that a change is happening in an object at every moment but that is unperceivable and subtle. This subtle and unperceivable and independent change is called implicit mode.

Explicit mode (*Vyañjana Paryāya*): On the other hand, it is gross change, lasting for some time and amenable to verbal expression. It is the mode which can be easily experienced. Like child turns into man, black hair turns into white, milk converts into curd etc. the changes are perceivable. These are the modes which are easily comprehended as well as amenable to verbal expression. Thus both modes have different characteristics. The explicit mode is gross, lasting for some time and can be expressed at the verbal level. While the implicit mode, on the other hand, is subtle, lasting for only one unit of time and inexpressible. In some Scripture we find two more types of Modes to clarify it more properly i.e. *svabhāva* mode and *vibhāva* mode.

Intrinsic mode (*Svabhāva Mode*): The mode which doesn't require anything external to be happened. It is totally self-interactive not caused by anything external. As waves occur automatically in water of river, thundering of clouds etc. they don't require anything external for happening.

Extrinsic Mode (*Vibhāva mode*): The mode which requires something external to be happened, it depends on conditions which are external for its occurrence. For example: a carpenter makes a chair from wood. Here wood turned into chair but due to carpenter hence it is *vibhāva* mode.¹³

Reality: Eternal cum Non-eternal

An entity is permanent (*nitya*) from the standpoint of its attributes or qualities since attributes are permanent qualities of Reality they never go away from Reality where as an entity is transient (*anitya*) from the standpoint of its modes (*paryāya*) since Modes subsist in Reality but keeps on changing all the time. Hence according to Jainism nature of Reality is eternal cum non-eternal (*nityānitya*). It is neither completely permanent nor completely momentary.

Why this World is Full of Diversity?

As we know Reality consist only two category i.e. living and non-living. Here again may arise a question that if real elements are only of two types then why we see this world full with diversity. There are varieties in flowers, trees, insects, animals even in human being and objects. Factually the main substances are only two but they are not only two in number. Both are infinite in number. Hence they manifest themselves in infinite form that seems us as diversity; we see the world full of diversion. Each entity has been classified into different categories.

Soul (*Jīva*) or Living Being

Soul's essential characteristic is consciousness. This is the only knowing substance. It possesses knowledge, vision, power, and bliss. It also possesses the property of contraction and expansion like that of light. Living being neither can be created nor can be destroyed. The souls are infinite in numbers. The total number of soul remains same in this universe at all the time. The all souls are classified into two major categories i.e. worldly soul and liberated soul

A. Worldly (*Sansārī*) Soul:

Worldly soul is a soul that is covered by karma particles. Since the worldly souls are bound by karmas, they have limited Knowledge, limited Vision, limited Power, and limited Bliss. They Possesses a body of (plants, hellish, animal, human, or angel). They wander into the cycle of life and death. They suffer from birth and death, pain and pleasure. The worldly souls are doer of all kinds of karmas and enjoyer of the fruits of the karmas.

The worldly souls possess one to five senses i.e. touch, taste, smell, sight, and hearing. Worldly souls have been divided on the basis of the number of senses they possess.¹⁴

1. One Sensed (*Ekendriya*) Living Being: In this category only those souls come which possesses only one sense i.e. touch. One sensed being cannot move its own accord. Hence they are designated as immobile beings. They are subdivided into five categories i.e. Earth-bodied (*pṛthvikāya*), Water-bodied (*apakāya*), Fire-bodied (*agnikāya*), Air-bodied (*vāyukāya*) and Plant-bodied (*vanaspatikāya*) beings.¹⁵ The souls which has got earth as its body is called Earth-bodied, those souls who have got water as their body are called water-bodied, the souls who have acquired fire as their body are called fire-bodied, those souls who have achieved air as their body are called air-bodied and the soul who have attained vegetables as their body are called plant-bodied beings.

Here may arise a question that if earth, water, fire, air and vegetables are body then how many souls (*jīva*) is there, in each of them. Is there only one soul or many in this earth? There is water in a glass as well as in a sea too, how many souls are there in a glass of water and in a sea? Is their equal number of soul in both water or there is difference. How many souls are there in fire? Air too is everywhere there is no place devoid of air, then how many souls are there in air. Is the whole air one body? How many souls are there in vegetables? In this way there may be many queries in accepting earth, water, fire etc. as body.

According to Jainism one lump of earth have uncountable numbers of souls; even one drop of water and a spark of fire too have uncountable numbers of souls. The whole air itself possesses uncountable number of souls.¹⁶ These souls are not soul of bacteria and viruses that comes from outside but they are real soul who have got earth, water, fire etc. as their body. The souls, achieves these elements as body, are uncountable within a common body. It means though the all souls have common body but the body has inhibited by uncountable numbers of souls. Each soul has distinct individuality of its own, serves as the common medium of inspiration and respiration, assimilation of food and the like. The souls which have acquired vegetables as their body is classified into two groups:¹⁷ *Pratyeka Vanaspatikāya*- In this category those souls come who have individual soul in

individual body of vegetable (e.g. Cabbage, Okra, Banana, and Tomato). Sādhāraṇa Vanaspatikāya- Many souls exist within one body of vegetable (e.g. Potato, Onion (root vegetables)). But the all souls have separate existence in spite of having same body. They undergo different stages from birth to till death. All of them take food separately.¹⁸

2. **Two Sensed Living Being:** In this category only those souls come which possesses two senses i.e. touch and taste e.g. worms, leeches.
3. **Three Sensed Living Being:** In this category only those souls come which possesses three senses i.e. touch, taste and smell e.g. ants, lice.
4. **Four Sensed Living Being:** In this category only those souls come which possesses four senses i.e. touch, taste, smell and sight e.g. flies, bees.
5. **Five Sensed Living Being:** In this category only those souls come which have attained the all five senses i.e. touch, taste, smell, sight and hearing e.g. animals, birds, human, heavenly and hellish beings, etc.

Why Multiplicity in Body?

One may arise a question here that there are infinite souls but some of them have got earth, water, fire etc. as their body, some of them attained respectively two, three, four senses as their body and some of them found five senses, even in among them some achieved human-body, some acquired heavenly and hellish being body why this difference is? Why the all soul didn't attain a same body or why all of the soul didn't achieve the human or heavenly body that might have convenient for them.

While answering this question in Jain scripture it has been stated “*Appākattāvikattā duhān ya suhān ya*”¹⁹ It means the body which a soul attains depends upon its good and bad deeds. Every soul is bound by karmas. Due to the karma they undergo countless birth and death. During the cycle of birth and death if they earn good karmas by their good deeds attains higher classes and higher body but if they collect bad karmas due to their bad deeds then there is no option except lower classes and less sensed body. It means every soul achieves different bodies on the basis of their previous deeds.

Won't Soul Destroy After Death?

Here may again arise a question that do a soul exists after one birth to get fruits of its deed done in previous birth. Won't it destroy after death? According to Jainism the basic characteristic of *jīva* is consciousness. Consciousness of *jīva* is inseparable and indestructible part of it whether it occupies a body or not. On this basis *jīva* is declared immortal, though a body that contains *jīva* or consciousness may annihilate after some years. Death is destruction for body not for *jīva* or consciousness. Changing of clothes cannot be said as change in a person, so body too is a cloth, a worn out piece.

B. Liberated or Free (*Mukta*) Soul:

The first division of soul, as we came to know that, was worldly soul and the second division of soul is liberated soul. The liberated or free soul is defined as a pure consciousness, a soul that has completely exhausted all of its karma. The worldly soul when break it's all karmas off through its good deeds achieves liberation. According to Jainism all worldly soul has the power to break off their all karmas

but it depends upon them that how much they strive for it. The liberated soul consists infinite or perfect Knowledge, Infinite or perfect Vision, Infinite or perfect Power, Infinite or perfect Bliss, they do not possess a body. Once a soul achieves liberation it never returns to the cycle of birth, life, and death. Till now innumerable souls have been liberated and will be liberating.

Non-living (*Ajīva*):

Non-living has no consciousness. It too has been classified into five categories i.e. *dharmāstikāya* (medium of motion), *adharmāstikāya* (medium of rest), *ākāśa* (space), *kāla* (time), *pudgala* (matter).

Medium of Motion (*Dharmāstikāya*): It has been spread in all over the universe. There is no place in the universe where medium of motion doesn't exist but it is invisible hence we can't see it. Medium of Motion has been defined as '*Gailakkhano Dhammo*'²⁰ the non-living element which assists in the movement of sentient and non-sentient being is called *dharmāstikāya* i.e. medium of motion. But it helps only then when an object whether it is living or non-living, intends to move. For example take a fish it has its own capability to swim yet in the absence of water it cannot swim, it can't move from one place to another. Here though water is indifferent. It does not inspire the fish to move but when it swims water assists. Without water in spite of capability fish can't swim a bit. Similarly sentient beings and matter have potency in themselves to move yet without the assistance of *dharmāstikāya* they can't move a bit. The living and non-living can move only where medium of motion exists. The sentient and non-sentient beings cannot move in supra-universe since there is not existence of medium of motion over there. In Bhagavati sutra-there is an illustration. When Gautam asks Lord Mahāvīra, 'Lord! What is the advantage of the movement-assistant factor for living beings?' Lord replies, 'Gautam! If there had been no movement assisting factor, then how could one come and go, how would the sound waves have moved, how could the eyes blinked, who would have thought, spoken and moved. This world would have turned still and steady; whatever movement is occurring is due to the assisting factor called *dharmāstikāya*.

Medium of Rest (*Adharma*): It is also a non-living substance spread throughout the universe. It helps every object whether it is living or non-living, in resting. It also helps indifferently when an object intends to halt it assists but it doesn't inspire any object to halt. Hence while defining it has been stated "*sthitisahāyo-adharmah*".²¹

For example: we can take a shadow of tree, the shadow of a tree helps in regard to the halt of a traveler yet it doesn't inspire the traveler to stop similar to this medium of rest (*adharmāstikāya*) assists in the halt of the sentient being and matter. Although the capacity to halt is inbuilt in the beings but in the absence of medium of rest that becomes impossible. Medium of rest is present only in the cosmic space therefore the existence of sentient beings and matter is not possible in the supra cosmic space.

In Bhagavatī Sūtra, there is an illustration that Gautam asked Lord Mahāvīra, what is the use of the assisting factors of repose (*adharmāstikāya*) for living beings? Lord said, Gautam! If there had been no existence of medium of rest then who could have stood, who could have sit, who could have slept and who could have concentrated the fickle mind, how could we keep silence, how could the whole world (we and object world) become non-vibrant or still. This world would have remained full of activity.

Whatever is stable, the cause behind all is repose-supporting factor—*adharmāstikāya* i.e. medium of rest.

Space (*Ākāśastikāya*): Space is factor, which provides accommodation to all the substances. While defining it, it has been cited—‘*avagahalakṣaṇo ākāśaḥ*.’²² The element which gives accommodation is called Akash (Space). Generally the bluish space seen upon us is called by the name space but actually space is not only confined to that but it is all pervasive. The blue color seen above is a form of material aggregation but space is not concrete material substance, it is void place. It has been divided into cosmic space and supra cosmic space. As the place that accommodates water is called as pond similarly that which accommodates all *jīva* and *jīva* is called a cosmic space. The place where there is no other substance like the medium of motion and rest, than space is called supra-cosmic space. It is bifurcating line between cosmic and supra-cosmic space, but it itself is an indivisible substance. Space provides room to all other substances of the universe. It supports everything but it is self-supported. It has no form, color, taste, smell, and touch. It does not perform any active action (inactive).

Time (*samaya*): In Uttarādhyayana Sūtra, the characteristics of time has been depicted as ‘to be’ (*vartanā*).²³ General the conventional time only is called as time but in Jain philosophy, time has been taken in different sense. *Samaya* (instant) is the smallest unit of time. It is indivisible fraction of time. In Jain literature, the measurement of *samaya* or instant as the time taken by an atom to move from space point to another space point is called as *samaya*. Jain Ācārya-s have tried to explain time as a time consumes in just and blink of eyes is innumerable instants of time, each of which is called *samaya*. Hence the concept of *samaya* is very subtle unit of time.

Matter (*Pudgala*)

Matter is a nonliving substance. It has been stated while defining it “*sparśarasgandhavargavana pudgala*”²⁴ means the thing which possesses touch, taste, smell and color is *pudgala*. It is the only substance which possesses physical body consisting of mass and volume. It possesses physical body, have senses like touch, taste, smell, sight, and hearing but it does not have consciousness, it does not have any knowledge, it too is infinite in number. The smallest particle of matter is known *parmānu* (atom). It occupies only one unit of space called *pradeśa*.

Karma or Karmic Matter (*Karma Pudgala*): Karma is one of the categories of matter. It is known as karmic matter (*karma pudgala*). Karma particles are of very fine matter not perceptible to the senses. The entire universe is filled with such karmic matter. Every living being is covered by karmic matter from the beginning of time. It is the karmic matter that keeps the soul away from realization of its true nature. It is due to karma one feels pleasure and pain, reincarnates in the different form of life, acquires certain types of physical body, and the duration of life.

Fundamental Aspects of Reality

From spiritual point of view all *jīva* (soul) and *ajīva*, in form of karmic body, has been intermingled with each other since time immemorial. Due to this, the conscious soul has lost its prominent quality (i.e. bliss, knowledge, intuition and power) thus should wander in the painful cycle of birth and death.

According to Jainism the souls can separate itself from the karmic matter called Karmic body. A worldly soul attached with karmic matter (i.e. non-living) undergoes through some phases i.e. *puṇya* (results of good deeds), *Pap* (results of bad deeds), *āśrava* (influx of karmas), *saṅvara* (stoppage of karmas), *bandha* (bondage of karmas), *nirjarā* (eradication of karmas), *mokṣa* (liberation) are known as fundamental aspects.

The soul attached with karmic matter attracts more karmic particles from outside due to its movement. The influx of karmic matter attached with soul due to good activities produce pleasant sensations as a result is called *puṇya*. The influx of karmic matter due to evil activities of the soul produces unpleasant sensations is called *pāpa* or sin. *Bandha* refers to the actual binding of good and bad *kārmaṇa* particles to the soul. *Bandha* occurs when we react in a situation with a sense of attachment or aversion. The influx of *kārmaṇa* particles is called *āśrava*. *Saṅvara* is the process by which the influx of *kārmaṇa* particles is stopped from attaching with soul. *Nirjarā* is the process through which previously bound karmas are disassociated from soul. *Mokṣa* means liberation of soul. A worldly soul can liberate itself from the karmic body and feel the bliss its real nature by adopting the process of *saṅvara* and *nirjarā*. Till now innumerable souls have been liberated with the help of these processes and will be liberating in future too. Hence the fundamental aspects must be known in term of knowing Reality.

Why to Know the Reality?

There is a big question strolling in a common people mind that is why to know the reality when everything is going well, when we have touched at the sky in the field of progress with the help of technology. For better solution we must comprehend the points given below:

For the Modification of Erroneous Outlook:

In fact we must change our perspective towards life. The grief, sorrow, troublesome, unhappiness or sadness we are facing in our life today is result of our perverted outlook. For the Modification of this erroneous outlook we must know the Reality. We see our world is full of stress, tension, anxiety. Everywhere unwanted mishappenings like; murder, theft, riots, rape or suicide are taking place. Even religious places aren't safe. Everyman is running after money. Most of us are busy throughout a day. We have no time even for breathing. Everybody is fully attentive to earning money as they know that only money is the thing that can bring a lot of comforts and happiness for them and their family. Yet do we think we have got the happiness we are striving for. Happiness becomes like mirage, a man is like the deer that run towards mirage for drinking water but it never can reach there as it is not there. Similarly we are trying to achieve happiness, joy or the real peace. But the way we want to achieve is taking us more away from it. The more closely we reach, the farther it goes. Why? Do we know? Because the way we want to acquire happiness is not right. We are on wrong path. We are going to purchase some golden coins in the shop of cloths. Will we get? Are the way we, right? No! Even a child knows that no one can get gold-coin in the shop of cloth. So we are doing with our life. We are searching happiness, peace and bliss, but at wrong place. If we really want to achieve happiness, if we really want to be happy, we must change the perspective we have towards life. For changing the

perspective we must need to know the reality because in lack of knowing reality we have accepted incomplete as complete, the partial truth as complete truth. The world the relations, the comforts for which we are dying off are all incomplete truth. They all are momentary. One brother is ready to kill his own brother; a man is killing another man only for money. Isn't that money momentary itself? Yes that is only modes. They will vanish however we try to save it. So instead of dying for them we should give importance to the real. And the real is only soul, which is invisible, unacceptable by senses yet permanent. We should effort toward those things which can make our soul happy instead of only body. Body is nothing it is just a mode. It will not remain forever as none of the modes remained for forever. As it has been clearly stated that all modes are transitory, the thing which is transitory by nature how one can save it. Infinite man has been born, but none of them persisted; none of them became mortal. Every man and material vanishes with the passage of time. Every moment every positive or negative situation ends with time from our life. So we must be aware of this truth. We must be aware of the permanent. We must know the value of the permanence. We should take those steps which can be fruitful and helpful for uplifting the permanent. Giving importance to permanent doesn't mean that we should leave to alive rather it means to live in proper way, the way through which our needs are fulfilled without harming others, the way in which we maintain good relationship with owns but don't cheat anyone, the way in which we become owner but don't suppress others in the name of leadership. The whole world is suffering from innumerable types of physical and mental problems. Most of the mental problems like depression, anxiety, tension, stress, insomnia, frustration, etc. are only the consequence of the perverted outlook of us, not valuing the permanent one, giving much importance to the momentary. Knowing the reality would have helped in understanding the value of permanence in comparison of transitory (momentary) that automatically would have been for the betterment of our life. That would not have been for one or two persons but it would have been for the goodness of all.

For the Minimization of Attachment

When we will know the permanent we will not be attached towards any momentary things. The main cause of grief, if we analyze we will find that, is attachment towards the momentary thing. For example, when someone dies all relatives of that person cries, they can't forget him for a long. Even sometimes we see when someone's beloved one dies, those who are alive also become like an alive-dead whose beloved one has gone away unexpectedly. Some get mad. Some get into deep depression. A mishappening creates chain of other mishappenings. Why? Is not it an exploitation of our own? Are not we torturing ourselves? In lack of knowing reality, if we know the truth that a soul never dies. It only changes the place with the passage of time but not destroy totally. As we have already studied in regard of reality that not a single atom or soul will destroy not they will be created new.²⁵ They will be there in this universe as much as they were. The entity whether it is living or non-living only changes their modes with the passage of time as milk converts into curd and curd converts into buttermilk, when we drink the buttermilk, it is converted into strengthening elements, the body but won't get destroyed completely. This is the truth. There is a very nice story needed to be mentioned here for the clarity of the truth.

Once a King and his minister entered into jungle while walking, there was one small dirty pond which was stinking badly. King could not bear the bad smell therefore didn't wish to be there. Minister was seeing all actions made by the king but yet walking very calmly. King said to the minister, how you could walk so easily in spite of stinking water in pond. The king told him to put cloth on his nose. Minister answered with smile that oh! King it is the nature of matter. King became angry and told that many times you repeat these lines that it is the nature of matter. Now tell me what do you mean by this? Minister explained very calmly that the water which had bad smell, would give good smell and would be drinkable when gets purified. Similarly, the water which is drinkable may give bad smell tomorrow. This is the nature of matter. King didn't accept the fact and told him to prove the fact. For the king good never turns into bad and vice versa. Minister mentally decided to prove it instead of arguing on the statement. Both came back to the kingdom.

Next day, minister brought that water to his house and purified it with long procedure. When that water was purified completely he added fragrance by adding something to it. The procedure took long time that king forgot about the talk he made with the minister. After some months minister took that water to the kingdom and served to the king, when the king drank that water became happy and appreciated the water for being sweet and tasty and asked to the minister from which pond he brought the water and ordered him to bring water for him always from that pond. Then the minister forced the king to recall the water of the pond for which the king was putting the cloth on his nose and again spoke my lord! It is the nature of matter. He told this is only that bad water which has been purified in this drinkable manner. The minister showed all that process he gone through for the purification of water. Then the king too accepted the nature of matter i.e. changeable.

Undoubtedly, this is true that nature of matter is transformation. When coal burns then it turns into ash and generally it is said that coal is finished. But rather being destroyed it transforms as carbonic acid gas with mixture of oxygen in the atmosphere. Likewise sugar and salt did not destroyed after mixing with water but they just transform from solid to liquid form. Wherever we found new origination then actually it is just transformation of old mode. Sometimes we perceive iron-pot got rust, what is this? Here there is no new origination called as rust but the upper layer of pot turn into oxy-hydrate with the help of oxygen in atmosphere. There is no destruction of Light, temperature, magnetic attraction, etc. but there is just inter-transformation.²⁶ Every substance undergoes uncountable changes. Yet they never finish completely. Something is there that is permanence.

The main element is permanence i.e. atom in non-living and soul in living being. This truth says us to rethink over the act we are making when a beloved one whether it is man or material goes away from us for certain period or for forever. As soon, our perspective change regarding the outer world, that everything is momentary, everywhere transformation is taking place, the attachment that making us happy unhappy will get minimized when it get minimized, we will automatically not get embarrassed with the mishappenings taking place in our life. When we will come to know that the thing, for which we are possessive, isn't true, we will automatically apprehend that there is no use of crying, getting mad or losing own valuable life for the invaluable. The minimization of attachment in this manner will lead us towards a happy life, the only real demand of all of us. But it is only possible when we know

the reality. The more closely we come to the reality the farther the attachment goes, the farther the attachment goes the closer we come to the happiness.

Developing Awareness for the Paramount Purpose of Life

In the opinion of natural sciences our living has a relation and purpose for preservation and growth of nature. If we evaluate this proposition, then we realize that it is a too small purpose for our living. The history of mankind shows that when human life was not there on the earth, even then nature managed to preserve and promote itself. Nature through other species and their development with changing environment managed and continued in existence till the arrival of human species. Now in modern times, we human beings have become more dangerous for preservation and promotion of nature. So the supposition that we are living for the survival of nature, stands weak at both the ends.

Similarly nor the valuable human life can be only for the trifle thing called eating, drinking and being married as said by some other philosophy. When we understand this fact then the question automatically becomes important for us that then what is the purpose of our living? Or what is the purpose of our life?

In fact still we don't know the real purpose of human life. That's why we are stepping forward but in opposite direction. Reality helps us knowing the real purpose of life. One can't know the ultimate goal of life without knowing the reality.

According to Jainism soul (*jīva*) is a reality, it has a separate existence from the body that houses it. Though the soul experiences both birth and death, it is neither really destroyed nor created. Decay and origin refer respectively to the disappearing of one state of soul and appearance of another state, these being merely the modes of the soul. When a soul goes apart from these modes stops the cycle of birth and death is called liberated. Hence though a soul is only one soul but due to the different stages, the same soul has been divided into two category i.e. worldly soul and liberated soul. According to Jainism utmost purpose of every soul or life is to be liberated soul, uplifting own-self from the stage of worldly soul which we are at present. For uplifting own-self from worldly soul to liberated soul one must be acquainted with the fundamental aspects of reality i.e. *puṇya*, *pāpa*, *āśrava*, *saṃvara*, *bandha*, *nirjarā*, *mokṣa*.

As we have already known that the *jīva* and *ajīva* are the two ontological categories of the axiom that they exist. *Āśrava* is that through the interaction, called *yoga*, between the two substances, soul and non-soul, karmic matter flows into the soul (*āśrava*), clings to it, convert into karma. The influx of karmic matter due to good activities of the mind, body, and speech with the potential of producing pleasant sensations is called *puṇya* or virtue. Activities such as non-violence, truth, non-stealing, celibacy and non-possession result in producing *puṇya*. When *puṇya* matures, it brings forth contentment, comforts and happiness. The influx of karmic matter due to evil activities of the mind, body, and speech with the potential of producing unpleasant sensations is called *papa* or sin. Activities such as violence, untruth, theft, attachment to objects, anger, conceit, deceit, lust, etc. result in producing *papa*. When *papa* matures, it brings forth suffering, misery, and unhappiness. *Bandha* acts as a factor of bondage, restricting the manifestation of the consciousness intrinsic to it. *Samvara* is the

process by which the influx of *kārmana* particles is stopped from attaching with soul. *Nirjarā* is the process through which previously bound karmas are disassociated from soul. *Samvara and nirjarā* can be achieved by performing penance, regretting, controlling passion, asking for forgiveness or all kinds of spiritual activities like meditation, Chanting mantra, fast etc. Unless we understand the reasons of bonding of the karmas with soul, we can't stop the flow of karma from entering into the soul. Unless we understand the means of *saṃvara* (stoppage of new karma) and *nirjarā* (eradication of existing karmas) we can't stop and break the karmas continuously attaching and existing in soul. Unless one stop the new karma and break the existing karma can't free the soul, can't achieve the liberation since Influx and bondage are the main causes of transmigration. Stoppage and Shedding off are the prominent causes of liberation that are simply possible by good conduct. This truth can be known only by knowing the Reality and the process the Reality i.e. Jiva and Ajiva undergoes due to integration of each other. By knowing these truths everyone can grow own awareness towards the paramount purpose of life and can make the life meaningful. Hence no doubt to know the Reality is exceedingly essential for every common man.

Conclusion

In nutshell it can be said that only two entity Jiva (the pure soul) and Ajiva (the subtle atoms of an object) are in fact the Reality since they consists the three qualities called origination, destruction and Permanence altogether. Both Jiva as soul and Ajiva in form of karmic atom have been interconnected with each other since time immemorial. Hence jiva undergoes countless cycle of birth and death. With the help of right perception towards Reality as well the right process called *saṃvara* (stoppage of new karma) and *nirjarā* (eradication of existing karmas) the Jiva can stop the influx of karmic-atom and can break the miserable cycle of birth and death and achieve the paramount goal i.e. liberation (Moksha).

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