

## 4.7 The Order of Cosmos in 6 *Dravyas*

Jain Philosophy does not give credence to the theory that the God is the creator, survivor, or destroyer of the universe. On the contrary, it asserts that the universe has always existed and will always exist in exact adherence to the laws of the cosmos. There is nothing but infinity both in the past and in the future.

The universe consists of two classes of objects:

Living beings	Conscious, Soul, Chetan, or Jiv
Non-living objects	Unconscious, Achetan, or Ajiv

**Non-living objects are further classified into five categories;**

Matter	Pudgal
Space	Äkäsha
Medium of motion	Dharmästikäya
Medium of rest	Adharmästikäya
Time	Käl or Samay

These six entities, five non-living substances and one living being substance, are described as aspects of reality in Jainism. They are also known as the six universal entities, or substances or realities. These six entities of the universe are eternal but continuously undergo countless changes. During the changes nothing is lost or destroyed. Everything transform into another form.

### **Six Universal Substances (Shad Dravyas)**

As explained above Jainism believes that the universe is made from the combination of the six universal substances. All of the six substances are indestructible, imperishable, immortal, eternal and continuously go through countless changes.

Soul Consciousness	or	Jiv	Living being
Matter		Pudgal	Nonliving being
Medium of motion		Dharma	Nonliving being
Medium of rest		Adharma	Nonliving being
Space		Äkäsha	Nonliving being
Time		Käl or Samay	Nonliving being

### **Soul (Jiv) or Living being**

Soul's essential characteristic is consciousness. In Jainism, Jiv and soul are more or less described synonymously. When the spiritual or psychic status is described it is referred to as the soul, and when the physical structure is described, it is called Jiv.

The Jiv, which grows, decays, fluctuates, varies, eats, sleeps, awakes, acts, fears, rests, has knowledge and perception, attempts to self defend, and reproduces. These and many more qualities of the jiv are obvious through a physical body when the soul is present in it but when the soul leaves, these qualities cease. These qualities are external features and consciousness (Chetan) is the basic inner feature of the soul. This also helps us understand that the body and the soul are separate entities.

Since the soul is flexible, it pervades the entire body it occupies. For example, the same soul can occupy the body of an ant or an elephant. Such bodies stay alive as long as there is a soul. A live body, or rather, a body with a soul is described here as a Jiv.

Soul or Jiv is the only substance, which has a capacity to possess knowledge, vision, power, and bliss. It also possesses the property of contraction and expansion like that of light. There are innumerable souls in the universe. Souls cannot be created or cannot be destroyed. The total number of souls remains same in the entire universe all the time. All living beings are classified into two major categories.

- Liberated or Siddha Jiv
- Non-liberated or Sansäri Jiv.

### **Liberated (Siddha) Soul**

Liberated souls have no karmas and therefore, they are no longer in the cycle of birth and death. They do not live among us, but reside at the uppermost part of the universe just above Siddhashilä. They are formless and their shape exist in 2/3 size of the last existence as human. They have perfect knowledge and perception, and have infinite vigor and bliss. All Siddhas are unique but they are equal in their qualities and nature. There is no difference in their status.

### **Worldly (Sansäri) Soul**

Worldly soul is defined as a soul that is covered by karma particles. Hence its qualities are different from the liberated soul as follows:

- Limited Knowledge
- Limited Vision
- Limited Power
- Limited Bliss
- Possesses a body (plants, hellish, animal, human, or angel)
- Wanders in the cycle of life and death
- Suffers from birth, death, pain, and pleasure
- Doer of all kinds of karmas (actions)
- Enjoyer of the fruits of the karmas
- Innumerable number of worldly souls
- Capable of becoming free from worldly life

Jivs exist on earth, as well as in water, air, and fire, and are present all over the universe. Human beings, celestial beings, infernal beings, animals, fish, birds, bugs, insects, plants, etc., are the most common forms of Jiv with, which we can easily relate. However, Jain scriptures state that there are 8.4 million types of birth places of Jiv in all. They are classified by the number of senses they possess. There are five senses in all, namely touch, taste, smell, sight, and hearing. Different types of Jivs possess a different number of senses. Based upon the number of senses and mobility, Jivs are further classified into different categories.

Based on mobility, all Jivs are divided into two broad categories:

- Non-mobile or Sthävar Jiv - those that cannot move on their own and have only one sense.
- Mobile or Tras Jiv - those that can move on their own and have two to five senses.

### **Non-Mobile Souls (Sthävar Jiv, One Sensed Being, or Ekendriya Jiv):**

Jivs having only one sense, the sense of touch, is called Ekendriya. They are further divided into the following five sub-categories.

#### **Prithvikäya or Earth Bodied Jiv:**

Seemingly inanimate forms of earth are actually living beings, e.g. clay, sand, metal, coral, etc. They have earthly bodies, hence the name Prithvikäya, which is derived from the Sanskrit term for earth, which is Prithvi.

#### **Apkäya or Water Bodied Jiv:**

Seemingly inanimate forms of different types of water are living beings. Examples are dew, fog, iceberg, rain, etc. They have water bodies, hence the name Apkäya, which is derived from the Sanskrit term for water, which is Ap.

#### **Teukäya or Fire Bodied Jiv:**

Seemingly inanimate forms of different types of fires are living beings. Examples are flames, blaze, lightening, forest fire, hot ash, etc. They have fire bodies, hence the name Teukäya, which is derived from the Sanskrit term for fire, which is Tejas.

#### **Väyukäya or Air Bodied Jiv:**

Seemingly inanimate forms of air are actually living beings. Examples are wind, whirlwinds, cyclones, etc. They have air bodies, hence the name Väyukäya, which is derived from the Sanskrit term for air, which is Väyu.

#### **Vanaspatikäya or Plant Bodied Jiv:**

It is well known that plants grow and reproduce and hence they are accepted as living beings. Trees, plants, branches, flowers, leaves, and seeds are some examples

of plant life. The Sanskrit term for plant is Vanaspati and therefore such Jivs are called Vanaspatikāya Jiv.

Jainism explains that innumerable souls (Vanaspatikāya Jiv) live in every plants, trees, fruits and vegetables. And a single cell of every plant contains one soul or many souls. Depending upon this, plant life is further divided into the following two sub-categories:

### **Pratyeka Vanaspatikāya Jiv:**

Pratyeka means each or one. Such plant lives have one soul exist in a single cell of a plant. Therefore, they are called Pratyeka Vanaspatikāya. Trees, plants, bushes, stem, branches, leaves, and seeds, etc., which grow above the ground are all examples of Pratyeka Vanaspatikāya Jiv. Each plant of Pratyeka Vanaspatikāya possesses infinite number of cells hence infinite number of souls exist in every plant.

### **Sādhāran Vanaspatikāya Jiv:**

Sādhāran means common. In such plant life many souls occupy the same cell or body making this type of plant life multi-organic. Therefore, such plant life is called Sādhāran Vanaspatikāya Jiv. These kinds of plants have an infinite number of souls in a single cell and therefore are called "Anantakāya". Roots which grow under the ground such as potatoes, carrots, onions, garlic, beats, etc., belong to this category. In summary Pratyeka Vanaspatikāya plant contain infinite number of cells and each cell contains one unique soul. However Sādhāran Vanaspatikāya plant that also contains infinite number of cells, and its each cell contains infinite number of souls.

### **Mobile Souls (Trasa Jiv, Multi Sensed Being, or Bāhu Indriya):**

Mobile Jivs have two, three, four or five senses and are divided into the following categories:

#### **Two Sensed Beings (Beindriya Jiv):**

Two sensed beings have the senses of touch and taste. Examples are shells, worms, insects, termites, and microbes in stale food.

#### **Three Sensed Beings (Treindriya Jiv):**

Three sensed beings have the senses of touch, taste, and smell. Examples are bugs, lice, white ants, moths, insects in wheat, grains, and centipedes.

#### **Four Sensed Beings (Chaurindriya Jiv):**

Four sensed beings have the senses of touch, taste, smell and sight. Examples are scorpions, crickets, spiders, beetles, locusts, and flies.

### **Five Sensed Beings (Panchendriya Jiv):**

Five sensed beings have all the five senses of touch, taste, smell, sight, and hearing. Examples are human beings, cows, lions, fish, birds, etc.

The following are four sub-categories of the Panchendriya Jiv.

Nāraki (Infernal)	Living beings in hell
Tiryancha (Animals)	Elephants, lions, cows, etc.
Dev (Celestial)	Heavenly beings
Manushya	Human beings

Among the five sensed beings some have minds and some do not. Those having a capacity of rational thinking are called Sanjni Panchendriya and those without it are called Asanjni Panchendriya.

### **Summary:**

Among all of these Jiv the worldliest happiness is found in celestial beings, while the worldliest suffering is found in infernal beings. Neither celestial nor infernal beings can take any vows. They cannot attain salvation during that life. Animals possess limited restraint only and, therefore, they also cannot attain salvation directly. The human state of existence is the most preferable to attain salvation, because during that life one can use logic to the fullest extent, can perform austerities, and can live with restraint. Thus, only through the human phase can a Jiv attain salvation or Moksha.