

# Six Dravyas



Let's look at the Six Dravyas, or fundamental substances, their attributes, and modifications. The universe consists mainly of two substances, living (jiva) and nonliving (ajiva).

The living alone has consciousness, and the power to attend and to know.

The non-living has neither consciousness, attention, nor

knowledge. This non-living is of five kinds:

- (1) Matter (Pudgala) i.e. table, chair, brick, stone, etc. Matter is of many kinds, but the most mighty kind is karmic matter, which the mundane soul wears and which is the self-wound matter to keep the soul moving in "Samsara."
- (2) The principle of Motion (Dharma) is an essential auxiliary of the motion of souls and matter.
- (3) The principle of Rest (Adharma) is a similar auxiliary of the cessation of the movements of souls and matter.
- (4) Time (Kala) in virtue of which things become old, new, or continue in their existence.
- (5) Space (Akasha) which gives their place or location to all substances.

Space consists of the universe (Loka) and the non-universe (Aloka). Space and time are both extensive and infinite. These six, Jiva, Pudgala, Dharma, Adharma, Kala, and Akasha, are called the six substances or Dravyas. Dravya literally means flowing or continuing. It is called so because it flows or continues the same through all its modifications. It is called "sat" or existence also. Existence or substance is a collective name for a trinity unity of birth (utpada), decay (vyaya), and continuance (dhrauvya). Further, a substance is a group of attributes (guna) and modifications (paryaya).

Some attributes are general or common for all six substances, others are special. Common attributes are necessary for the existence of the group as a group or substance. These are infinite but six are principles:

- 1) Astitva - Indestructibility; permanence; the capacity by which a substance cannot be destroyed.

(2) Vastutva - Functionality; capacity by which a substance has a function.

(3) Dravyatva - Changeability; capacity by which it is always changing in modifications.

(4) Prameyatva - Knowability; capacity by which it is known by someone, or of being the subject matter of knowledge.

(5) Agurulaghutva - Individuality; capacity by which one attribute or substance does not become another and the substance does not lose the attributes whose grouping forms the substance itself.

(6) Pradeshatva - Spatiality; capacity of having some kind of location in space.

Chetanatva, consciousness, amurtatva, and immateriality - are common attributes of the class of substance, or group of attributes, called soul.

Achetanatva, unconsciousness, murtatva, and materiality - are common to motion, rest, time and space.

Achetanatva, unconsciousness, amurtatva, and immateriality - are common to matter.

Vishesha Gunas are special attributes of a particular substance. These distinguish one group from the others, and are:

#### 1. Jiva - Soul

(1) Knowledge. In its full form, it arises only in the absence of knowledge obscuring karma. (2) Conation. In its full form, it arises only in the absence of conation obscuring karma. (3) Bliss. In its full form, it arises only in the absence of all the four destructive karmas, etc. (4) Power. In its full form, it arises only in the absence of obstructive karmas, etc. (5) Right Belief. In its full form, it arises only in the absence of deluding karma. (6) Right Conduct. In its full form, it arises only in the absence of deluding karma. (7) Avyavadha. Undisturbable, due to the absence of Vedaniya or feeling karma, neither pleasure nor pain. (8) Avagaha. Penetrability, due to the absence of age karma. (9) Agurulaghutva. Due to the absence of family determining karma. (10) Sukshmatva. Fineness due to the absence of body making karma.

The first six are Anujivi attributes, which coexist in and constitute the substance. They arise fully only on the destruction (kshya) of the four destructive (ghatiya) karmas, i.e. Conation and knowledge-obscuring, deluding and obstructive karmas.

The last four are pratijivi attributes, which merely indicate the absence of their opposites. They arise fully on the destruction (kshya) of the four nondestructive (aghatiya) karmas, i.e. feeling, age, family determining, and body making karmas.

To be continued...