



REVIEW OF RESEARCH

ISSN: 2249-894X

IMPACT FACTOR : 5.7631 (UIF)

VOLUME - 10 | ISSUE - 11 | AUGUST - 2021



MATERIALISM IN JAIN PHILOSOPHY

Dr. Dixa H. Savla

Deptt.of Sanskrit , MahilaArts College , Vidyanagari, Himatnagar.

ABSTRACT

Jain philosophy has the knowledge of the material form. The basis of all the principles of Jain philosophy is matter, synonymous with virtue. Mahavira has a special contribution in the field of materialism. The whole world is materialistic. The set of qualities is called matter. Matter does not exist without marks and synonyms. The refuge of virtue and synonym is matter. The omniscient God has shown the existence of a product-cost-polar substance. Thus, this visible world is both eternal and impermanent.



KEYWORDS : Jain philosophy , material form, refuge of virtue and synonym.

INTRODUCTION

According to Jain philosophy, the thing that is trinity is the truth, the real thing. The true teaching of the object form is useful for the attainment of the element of truth, *samyaktva*. The matter which remains in its perfect state is called *character (quality)*. Material qualities cannot be separated, they remain in all states. This arrangement is synonymous: synonymous with the special dimension of merit. Lok means the world, this community of eternal, infinite things. The Bhakti Sutra says: 'पं यास्तिकायमथो लोकः' or 'षड द्रव्यात्माको लोकः' everything in them is eternal and indestructible.

Everything has qualities that are eternal; everything does not give up its nature even though it assumes perceptual new alternate states. Let's take the example of gold - making a ring of gold as a bracelet - the cost of a bracelet synonym, the product of a witty synonym and gold as gold is eternal. The doer of one's own choice is the substance itself and not others.

The synonym is momentarily impermanent so the synonym is perceived to be less than the vision. The eternity of the world depends on matter. Uncertainty is based on synonyms. All the regions i.e. the whole regions in all the synonyms i.e. from time immemorial to eternity in all states are the same, are called virtues.

There are two types of marks (1) general (2) specific.

What resides in all matter is called general quality, what does not reside in all matter is called special quality as knowledge resides in the soul, not in the other five matters.

The general qualities are six in numbers:

- 1) **Existence (अस्तित्व):** Existence means being. The power due to which matter is never destroyed, is not produced by anyone is called existence quality. Existence marks prove that the power of every matter is permanent and no new matter is produced. Each matter has its own existence.

That is, the power of each substance is different. Matter lasts forever only its power changes as the living matter never dies, only its synonym changes. Thus, the fear of knowing that matter is eternal is removed. 'Nothing can be created nor destroyed but the form only changes'- this is the scientific truth. No matter is ever completely destroyed in all three periods. His power always exists. Meaning existence is eternal.

AcharyaKundaKunda says in the *Panchastikaya* (પંચાસ્તિકાય) explaining the form of existence - that which exists, that which exists, is eternal, but that the thing which possesses three three-degree states at the same time, must be known. Every substance has its own independent power, that is, existence. Existence means being productive and polar - polarity is the very essence of matter. If we think about the existential quality, it is understood that the material quality is eternal while the synonym is impermanent.

- 2) **Materiality (વસ્તુત્વ):** Due to this quality, matter interprets into matter - such as the ability to hold water in a pot. Due to which the purposeful meaning of matter is always done. The reality of the thing depends on this basis. The power that makes sense is called materialism. The existence of an object without meaning is not possible. The substance of a thing depends on its utility. This quality proves that every substance is independent; the nature of a thing that no one objects can do the work of any other object in the slightest. Every matter performs its own function, just as living matter performs its intended functions જાણ knowing-seeing, etc. but the function of other living things and matter cannot function-understanding that matter is not a living thing.
- 3) **Materialism (દ્રવ્યત્વ):** Materialism always results from materiality. The force due to which the state of matter is constantly changing is called mass. Matter lasts forever but its state changes. Matter assumes new alternatives due to the fact that matter does not stay the same due to the material properties. Matter element properties prove that the result of every matter is continuous. For example, a single being, a human being, *tipanchdev*, etc., moves in different ways. The child becomes young, grows old. No one is able to stop this situation. Each matter has a continuous result of its own mass energy. No matter what. Matter or cause is insignificant - it can do nothing.
- 4) **Theorem (પ્રમેયત્વ):** The power due to which matter becomes a subject of knowledge to someone is called theorem quality. Because of this quality we can know every substance with knowledge. So there is not a single thing left in the world that cannot come to knowledge. Due to the theorem that the soul does not remain unnoticed.
- 5) **Power-static Minority (અગુરુલઘુત્વ):** The power due to which the mass of matter remains forever, i.e. one matter does not become another matter. One quality does not occur as another quality and the infinite qualities that reside in matter do not disintegrate and become different. Every substance has the power not to become a substance. Due to this property matter remains in its own form. These marks represent the object and the object. Each substance resides in its own law. As the *dharmastikaya* never changes into the *adharmastikaya*. Each substance resides within its own limits. To take another example, the self-existence of life lasts forever and that body never takes the primordial form. Knowing this makes discrimination possible. This quality implies that one substance can do nothing of another.

Agurulaghutva means neither big nor small. This power does not allow matter to become smaller or larger. This is the reality. Every matter has its own independent self-sufficiency - self-matter, self-realm, self-consequence and nature - that is, its own qualities cannot be quadrupled on the self-sufficiency of a substance. One mark (price) does not occur as another mark. One mark does not act as another mark. One biomass does not become another biomass or biomass does not evaporate. That is why it is false to have self-consciousness in the body. The materiality of matter lasts forever, that is,

matter does not become synonymous, and matter is eternal while synonymous-productive-expendable. One substance does not form another. So the amount of matter in the world lasts forever.

6) Territoriality(પદેશત્વ): Territoriality due to which there is a region and the physical presence of matter in the space. That is, the qualities due to which matter has any shape are called territorial qualities. No object or object is without a spherical shape. The shape of each substance is due to its region.

We discussed the important principle of materialism, now over to the remaining ones.

The world is a mass of matter.

There are two basic substances that classify matter: water and consciousness. The set of six substances is called **lok-Vishwa(Earth)**. No one has produced and assumed that world. It has no protector. Lok(earth) is also eternal because these substances are eternal. Eternal is infinite. The six substances in the world are one sphere, meaning that their powers remain in the same place despite being different. Each substance is independent of all matter. Everyone's existence is different. The texture of each substance has its own qualities forever. The expectation of the total number of substances is infinite. The form of the world and matter is omniscient. This is condition.

There are two basic substances - **1) living-consciousness 2) inanimate water** - there are five types of inanimate matter.

Special qualities

- 1) *Puddagalastikaya* - is an idol with silver qualities
- 2) *Dharmastikaya* - movement co-operative, motion motive
- 3) *Adharmastikaya* - stasis
- 4) *Akashastikaya* - Awareness, giving space to matter
- 5) The purpose of time - behaviour

The general qualities mentioned above are present in every substance. In addition, each substance has its own special qualities. Due to which the difference in each substance is realized. Due to special qualities we can know what substances they are. The whole world is made up of these six substances, there is no seventh scene. All matter has existed since time immemorial and will last forever.

'*Jiva*' means 'the conscious element'. It is different from the form of sage and is trikala standing. That is, there are five substances in which there is no consciousness. In it, *dharma* (Religion), *adharm* (Iniquity), *aakash* (the sky) and *kaal* (the time) are the four *Arupi* and *PudgalRupi*, including touch, interest, smell and race. Its number is infinite, as is infinite.

In short, the virtue that is synonymous and exists ... is the substance that has the form of truth.

- a. **Jiva:** Usage is a feature of *Jiva*. Use means knowledge and philosophy. Knowledge is the power of knowing while *Darshan* is the power of seeing. Since the soul has consciousness, it is enlightened. The root does not have knowledge because it does not have consciousness. Infinite cave in the soul is synonymous but the main one used in all of them is self-illuminator.
- b. **Pudgal substance:** The substance which has touch, juice, smell and colour is *Pudgal*.
- c. **Dharma Dravya:** The matter which is the cause while moving the self-moving creature and *Paddagalo*. Water is helpful to such fish in navigation.
- d. **Unrighteous matter:** Unrighteous matter is the cooperative cause in keeping the living beings stable which helps the pilgrim to remain stable.
- e. **AkashDravya:** *Jiva*, *Rudgaladi* is the space-giving substance to all matter- which has two parts *Lokaprakash* and *Alokakash*.
- f. **Kaal:** The causal substance in the resultant matter of life, such as minutes, hours, days, etc., in change. The tense matter is expatriate. So not a believer. The five substances other than time are called *panchastikaya*. Time is matter but nothing. Is a regional.

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