

## LESSON 11

## NON-LIVING (AJIVA)

Anything that does not have the life or a consciousness is ajiva. Ajiva literally means without a soul and therefore, they cannot accumulate any karma. They have no birth, death, can not feel pleasure, or pain; they are achetan (inert). Common examples of ajivas are: a box, car, fan, television, photo frame, iron, watch, etc.

The Jain Philosophy has divided ajivas into the following five categories:

- 1) Medium of Motion (Dharmastikay)
- 2) Medium of Rest (Adharmastikay).
- 3) Space (Akastikay).
- 4) Matter (Pudgalastikay).
- 5) Time (Kal).

- 1) Medium of Motion (Dharmastikay)

Dharmastikay is formed from two words: Dharma + Astikay. The term Dharma here does not refer to religion, but means the medium of motion. Astikay means collection of spaces.

Dharmastikay denotes the medium of motion for things in the universe. In the absence of this medium, Jivas and other things would be unable to move. This medium prevails in lok (cosmic space), but is absent in alok (Trans-cosmic space).

Dharmastikay is a pure substance (dravya). All its attributes (gunas) are pure. All the modes (paryays) are pure also.

- 2) Medium of Rest (Adharmastikay).

This term is also formed of two terms: Adharma + Astikay. Here again, Adharma does not refer to a lack of religion, but rather it means the medium of rest. In the absence of this medium, souls and other things would continuously move. This medium also prevails in lok (cosmic space), but is absent in alok (Trans-cosmic space).

Adharmastikay is a pure substance (dravya). All its attributes (gunas) are pure. All the modes (paryays) are pure also.

- 3) Space (Akastikay)

Akastikay is formed of two words: Akash and Astikay. Whole space in the universe is called Akash. In Jainism, Akash is divided into two parts: Lokakash (cosmic space) and Alokakash (Trans-cosmic space). Jiva, Pudgal, Kal, Dharmastikay, and Adharmastikay exist only in Lokakash. Alokakash is an empty space and does not contain any Jiva, Pudgal, kal, Dharmastikay, and Adharmastikay.

Akash is a pure substance (dravya). All its attributes (gunas) are pure. All the modes (paryays) are pure also.

4) Matter (Pudgalastikay).

The word Pudgal is made up of two terms: Pud means addition and Gal means division. In other words, what continuously changes by addition and/or division is called the Pudgal or the matter. All the matters in the universe are called Pudgals.

A pudgal has the form or a shape. A pudgal can be experienced by touching, tasting, smelling, or seeing. Like Jiva, Pudgal is also mobile. The karman particles that attach to our souls are the pudgal. Pudgal can only be divided and subdivided to a certain extent. This indivisible smallest part of pudgal is called Paramanu. A paramanu is much minute than even an atom. These sub-atomic paramanus are too minute to be detected by normal vision. When a Paramanu is attached to the main pudgal, it is called a Pradesh and they can be combined. Thus, when a paramanu is combined with other paramanus, they are called a skandha. A part of a skandha is called the desh. Such skandhas may be large or small. Small skandhas may be invisible to the eye, but they can be seen when the combinations are larger.

Matter (pudgal) is of 8 different types. They are as follows:

- I. Gross (Audarik vargana)
- II. Protean (Vaikriy vargana)
- III. Conveyance (Aharak vargana)
- IV. Fiery (Tejas vargana)
- V. Speech (Vachan vargana)
- VI. Respiratory (Shwasoshwas vargana)
- VII. Mind (Mano vargana)
- VIII. Karman (Karma vargana)

Soul can have two forms. It can be in its own intrinsic (pure) nature or in non-intrinsic (modified or impure) nature. In pure nature, the soul would be in its natural substantial modifications (swabhav bhav). In its modified or impure nature soul will be in contrary modifications (vibhav bhav). In contrary modifications soul and the matter (pudgal) will have principal cause/auxiliary cause relationship. This way karmic bondage occurs with soul.

5) Time (Kal).

Kal means time, which brings forth changes. A child becomes a young person, a young person becomes an old person, and the old person dies. In other words, something which is new becomes old, worn, and torn with the time. All of these changes involve the time. The past, present, and future are the different modes of the time and are measured in terms of the years, months, days, hours, minutes or seconds. For all practical purposes a second happens to be the smallest measurement of time. Jainism however, recognizes a very tiny measurement of time known as samay which is an infinite small part of a second.

The following are the measurements of the time as adopted by the Jainism:		
Indivisible time	= 1 Samay	(finest units of measurement)

Countless Samayas	= 1 Avalika	
16777216 Avalikas	= 1 Muhurt	
30 Muhurtas	= 1 Day and night	
15 Days and nights	= 1 Paksha	
2 Pakshas	= 1 Month	
12 Months	= 1 Year	
Countless years	= 1 Palyopam	
Millions and millions of Palyopams	= 1 Sagaropam	
Millions and millions of Sagaropams	= 1 Utsarpini or 1 Avasarpini.	
1 Utsarpini + Avasarpini	= 1 Kalchakra (One time cycle).	