

Jain Concept of Jiva

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Paper 1

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INTRODUCTION:

Jiva, (Sanskrit: “living substance”) in Indian philosophy and religion, and particularly in Jainism and Hinduism, a living sentient substance akin to an individual soul.

In the Jain tradition, jivas are opposed to ajivas, or “nonliving substances.” Jivas are understood as being eternal and infinite in number and are not the same as the bodies that they inhabit.

In a pure state (mukta-jiva), they rise to the top of the universe, where they reside with other perfected beings and are never again reborn. Most jivas are, however, bound to samsara (rebirth in mundane earthly existence), because they are covered with karmas—fine particulate substances that accumulate on the jiva on account of both actions and emotions.

Six Universal Substances

- According to Jain Science, the universe is comprised of six substances
 - Soul (Jiva)
 - Matter (Ajiva)
 - Space (Akash)
 - Time (Kal)
 - Dynamic medium (Dharmastikay)
 - Stationary medium (Adharmastikay)



The Jainism Concept:

- **Jīva (Sanskrit: जीव) or Atman is a philosophical term used within Jainism to identify the soul.**
- **As per Jain cosmology, jīva or soul is the principle of sentience and is one of the tattvas or one of the fundamental substances forming part of the universe.**
- **The Jain metaphysics, states Jagmanderlal Jaini, divides the universe into two independent, everlasting, co-existing and uncreated categories called the jiva (soul) and the ajiva (Sanskrit: अजीव non-soul).**
- **This basic premise of Jainism makes it a dualistic philosophy. The jiva, according to Jainism, is an essential part of how the process of karma, rebirth and the process of liberation from rebirth works.**