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## **MATERIALITY OF LANGUAGE IN JAIN PHILOSOPHY: INTRODUCTORY MATTERS**

### **Introduction<sup>1</sup>**

The aim of this article is to describe the concept of materiality of language (*śabda*, *bhāṣā*, *vacana*) in the Jain philosophy, focusing on the literature of classical period (5<sup>th</sup>-10<sup>th</sup> c. CE). The main idea of this philosophy is – what S. Gopalan emphasizes – identification of reality and existence [Gopalan 1991, 13]. Reality (*tattva*), due to Umasvāti's *Tattvārtha-sūtra* (“The Treatise on Reals”) [TS], consists of the soul (*jīva*), the non-soul (*ajīva*), influx (*āsrava*), bondage (*bandha*), stoppage (*saṃvara*), gradual destruction of all actions (*nirjara*) and liberation (*mokṣa*)<sup>2</sup>. This ascertainment is pivotal to the entire Jain thought and from that perspective the problem of a word status should be undertaken. Another essential statement is that existence “is permeated by origination, destruction and permanence” (*utpāda-vyaya-dhrauvya-yuktaṃ sat*)<sup>3</sup>. Sagarmal Jain states that *śabda*, according to the Jain viewpoint, is strictly connected with matter, considering it as one of the most important issues – an understanding what is really material when we speak about a word and what definitely is not. Jain concludes:

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<sup>1</sup> This article would not have been possible without the scientific guidance and support of Dr. Priyadarshana Jain, Assistant Professor and Head i/c, Department of Jainology, University of Madras, who had presented to me a very complex and coherent vision of matter from Jaina point of view and a problem of *vargaṇās*, with special accentuation laid on *bhāṣā-vargaṇās* and an issue of omniscience. Dr. Jain indicated also *Ālāpa-paddhati* as a source of unprecedented knowledge on basic facts of the Jain philosophy.

<sup>2</sup> TS I. 4.

<sup>3</sup> TS V. 30.

“Generally, the Jaina philosophers have regarded word as *pudgala-paryāya* (mode of matter). The treatises like *Uttarādhyayana*, *Tattvārthasūtra*, etc. have considered word as material. Undoubtedly, the word sound is a mode of matter but the word transformed into language, which is able to communicate the meaning, cannot be regarded material or non-living in absolute sense. Because, according to Jainas the language is originated from living beings” [Jain 2006, 41].

We face here a real dynamic – a consideration on the nature of matter will help us to find an answer to the following question: what are the implications of treating word as mode of matter (*pudgala-paryāya*) identified as an atom or an aggregate of atoms? And, does its materiality suffice to the complete expression and articulation?

## I. The Concept of Matter According to the Jainas

### I. 1. The Structure and the Activity of Matter

The main ideas concerning the structure and the activity of matter have already been discussed in *Viyāhapannatti*, skr. *Vyākhyā-prajñapti* (“The Teaching on Explanations”) [ViP], widely known under title *Bhagavaī*, skr. *Bhagavatī-sūtra* (“The Blessed Composition”), incorporated in the Śvetāmbara canon [Ohira 1994, i]. According to this particular text matter belongs to “the substance world (*dravyaloka*)” [Sikdar 1964, 557], so it cannot be discussed separately from a substance, “regarded neither as created nor as destroyed” [Gopalan 1991, 13]. We read:

“One unit of matter (*poggal’atthikāya-paesa*) may be a substance (or an object, *davvaṃ*) or part of one (*davva-dese*). The same topic is further discussed with two, three, four up to  $\zeta$  and  $\infty$  units of matter [...]”<sup>4</sup>.

Particles of matter undergo different modifications and due to them substance (*davva*) is constituted<sup>5</sup>:

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<sup>4</sup> ViP 420b, p. 557.

<sup>5</sup> ViP 332b, p. 145.

“The transformation of particles of matter (*poggala*) is occasioned by a [karmic] impulse (*paoga-pariṇaya*) or by a spontaneous development (*vīśasā-pariṇaya*) or by a mixture of both (*mīśasā- or mīśā-pariṇaya*)”<sup>6</sup>.

On the basis of these quotations we can observe that the theory of karman was present in the time of ViP’s uprising, as obligatory theme profoundly connected with the Jain theory of matter and atomism.

Devendra Muni Shastri realizes that matter (*pudgala*) was primarily viewed as “substance with form” (*rūpī*) [Shastri 1983, 149-150], “the biggest part of the Pudgala is the entire cosmos” [Shastri 1983, 149], owning “characteristics of integration and disintegration (*pūraṇa-galana*)” [Shastri 1983, 149] etc. Shastri, together with R. C. Dwivedi, J. S. Zaveri, Raj Pruthi, Helmuth von Glasenapp, Mahinder N. Gulati [Dwivedi 1975, 224] and many other scholars, introduces the classification of aggregates (*skandha*), understood as “units of formed matter” [Shastri 1983, 152], which are molded by division (*bheda*), union and compactness (*sanghāta*) or become a combination of both of these factors [Shastri 1983, 153]. Despite implementing the category of all-encompassing entity Jain thinkers distinguish also its smaller parts: in the first instance, a fraction of this very totality [Gulati 2008, 164] “measured intellectually as one unit” (*skandha deśa*) [Shastri 1983, 154], secondly, indivisible entity (*skandha pradeśa*) [Shastri 1983, 154], and finally, an atom, not deprived of form but not perceptible by senses (*paramanu*) [Shastri 1983, 159].

One of the basic texts presenting the complexity of Jain ontology is *Ālāpa-paddhati* (“The Course of Question”) [AP], an appendix to *Naya-cakra* (“The Wheel of Methods”) [NC], authored by Devasena (10<sup>th</sup> c. CE). This supplementary disquisition enumerates matter (*pudgala*) as one of six substances together with the living being (*jīva*), the principle of motion (*dharma*), the principle of rest (*adharmā*), space (*ākāśa*) and time (*kāla*)<sup>7</sup>, characterized by the quality of existing. The belief that matter is one of six substances is a well-established concept in the Jain philosophy. It is present in: TS V. 1, *Pañcāstikāya-sāra* (“The Quintessence of [Doctrine] on Five Extensive Entities”) [PASār 3-9] by Kundakunda (4<sup>th</sup>-5<sup>th</sup> c. CE), from which five of them are extensive entities (*astikāya*) excluding a category of time, *Pravacana-sāra* (“The

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<sup>6</sup> ViP 328a, p. 147.

<sup>7</sup> AP 5.

Quintessence of Sermons”) [PSār II. 35-42] and *Niyama-sāra* (“The Quintessence of Restraint”) [NSār I. 9] by the same author, *Dhyāna-śataka* (“A Hundred of Meditations”) [DŚ 53] by Jinabhadra Gaṇi (6<sup>th</sup>-7<sup>th</sup> c. CE), *Paramâtma-prakāśa* (“The Elucidation of the Supreme Soul”) [PAP 15-18] by Yogīndudeva (8<sup>th</sup> c. CE), *Pañcāstikāya-sāra-tattva-dīpikā* (“The Light of Categories in *Pañcāstikāya-sāra*”) [PSār-TD 4] by Amṛtachandra-sūri (10<sup>th</sup> c. CE), *Gommaṭa-sāra* (“The Quintessence of Gommaṭa”) [GS 17. 561-620] and *Dravya-saṃgraha* (“The Compendium of Substance”) [DS 15] by Nemichandra (10<sup>th</sup> c. CE).

According to AP substance has the following characteristics (*lakṣanāni*):

astitvaṃ, vastutvaṃ, dravyatvaṃ, prameyatvaṃ, aguru-laghutvaṃ<sup>8</sup>, pradeśavatvaṃ<sup>9</sup>, cetanatvaṃ, acetanatvaṃ, mūrtatvaṃ, amūrtatvaṃ iti dravyāṇaṃ daśa sāmānya-guṇāḥ<sup>10</sup>.

“Existence, reality<sup>11</sup>, substantiality, demonstrability, state of being neither heavy nor light, space occupancy, intelligence, the lack of intelligence, corporeality, immateriality – there are ten common qualities of substance”.

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<sup>8</sup> M. Monier-Williams gives the following translation of the term *guru-laghutā*: “heaviness and lightness” and “great and little value”. Taking into consideration this first proposition and the fact that prefix “a-” brings on negation we can translate *aguru-laghutva* as “neither heaviness nor lightness” or “endowed neither in heaviness nor in lightness”. Padmanabh S. Jaini, in his preface to *Laghu-tattva-sphoṭa* (“A Light Bursting of the Reality”) by Amṛtachandra defines it in the following way: “This is a characteristic by virtue of which one substance, while it may share a given space with others, does not assume the modes (*paryāyas*) of those. It also determines the fact that one quality does not, even in a defiled state, become other than itself, and the Infinite qualities of a particular substance do not separate themselves from their locus i.e. that substance” [“Introduction” to LTS 1978, 8-9]. Zaveri translates it as “(eternal) persistence/permanence” [Zaveri 1991, 83].

<sup>9</sup> AP defines it later: *pradeśasya bhāvaḥ pradeśatvaṃ, [...] sāvayavatvaṃ kṣetratvaṃ. avibhāgi-pudgala-paramāṇunā avaśṭavyaṃ kṣetraṃ pradeśaḥ* [AP 100]. “Space occupancy is a state of being a spot. [...] The state of being a seat is a state of possessing parts. A spot (constituted of parts) is a seat to be stayed in by undivided atom of matter”.

<sup>10</sup> AP 9.

<sup>11</sup> Term “*vastutva*” has been translated by Zaveri as “the universal causal efficiency” [Zaveri 1991, 83].

Subsequently AP enumerates sixteen particular qualities of substances, including touch (*sparsā*), taste (*rasa*), smell (*gaṃdha*) and color (*varṇā*), immateriality (*amūrtatvam*) and the lack of intelligence (*acetanatvam*), which are typical for matter<sup>12</sup>. The first four of them appear in TS V. 23 (*sparsā-rasa-gandha-varṇavantāḥ pudgalāḥ*). They are also mentioned in TS II. 20 (*sparsā-rasa-gandha-varṇa-śabdās tad-arthāḥ*), together with sound (*śabda*), as classification of sense organs' objects with respective sense organs such as organs of sensation, taste, smell, sight and hearing (*sparsāna-rasana-ghrāṇa-cakṣu-śrotāṇi*) listed in TS II. 19. This very enumeration is regularly repeated in the Jain literature of classical period, for instance in *Tattvārtha-sūtra-bhāṣya* ("The Commentary to *Tattvārtha-sūtra*") [TSBh V. 1-6] written probably by Umāsvāti [Malwania, Soni 2007, 70] and *Tattvārtha-sūtra-rāja-vārttika* ("Royal Explanatory of *Tattvārtha-sūtra*") [RVār V. 25. 3-4], a commentary to Umāsvāti's TS authored by Akalaṅka (8<sup>th</sup> c. CE), the comprehensive study of fundamental Jain thought<sup>13</sup>.

Due to TS "material entities are endowed with a form" (*rūpinaḥ pudgalāḥ*)<sup>14</sup>. While discussing the structure and the activity of matter the issue of attributes (*guṇas*) and modes (*pariyāyas*) – idea present in TS V. 38 – move towards focal stage. Y. J. Padmarajiah stresses that there are three conceptions of the way they should be perceived. The first one, the theory of non-difference (*abheda-vāda*), says that both of them "refer to the same unitary principle of change", the second one, the theory of difference (*bheda-vāda*), stresses that *pariyāya* is "an external mode" and *guṇa* is "an internal constituting principle of change", and the third one, the theory of difference and non-difference (*bhedābheda-vāda*), claims that two are "mutually identical and different" [Padmarajiah 1963, 258]. AP elaborates on underlying division between attributes in general (*sāmānya-guṇāḥ*) with regard to their own kind (*sva-jāti apekṣayā*) and attributes in particular (*viśeṣa-guṇāḥ*) with regard to heterogeneous ones (*vi-jāti apekṣayā*) [Vatsyayan, Bäumer 1988, 202-203], which constitutes rudimentary ontological

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<sup>12</sup> AP 11-12.

<sup>13</sup> AP Discussion on this subject in: Jaini 2013, p. 24; Mehta 1954, p. 26; Singh 1972, p. 67; Bhattacharya 1966, p. 156.

<sup>14</sup> TS V.5.

contradistinction between commonness and peculiarity. Attributes are the substrate of modes:

guṇa-vikārāḥ paryāyāḥ. te dvedhā, artha-vyaṃjana-paryāya-bhedāt. artha-paryāyāḥ dvidvidhāḥ svabhāva-vibhāva-bhedāt. [...] vyaṃjana-paryāyāḥ: svabhāva-vibhāva-bhedāt<sup>15</sup>.

“Modes are modifications of attributes. There are two of them, because they are divided between a mode of an object (*artha-paryāya*) and a mode of manifestation (*vyaṃjana-paryāya*). The mode of an object is twofold, because it is divided between natural disposition (*svabhāva*) and evolved one (*vibhāva*). The mode of manifestation is twofold, because it is divided between natural disposition and evolved one”<sup>16</sup>.

In the following passages of AP, Devasena introduces a category of an atom, paying attention to its indivisibility and aptitude of creating composites with other atoms:

pudgalasya tu dvy-aṅukādayaḥ vibhāva-dravya-vyaṃjana-paryāyāḥ<sup>17</sup>.

“However, modes of matter, beginning from [aggregates consisting] of two atoms, are modification of evolved substance”.

It should be understood – due to M. P. Joseph’s constation – as:

“an accidental variation in the general constitution of a substance, as is observed in the soul’s transmigrations through various kinds of organic beings” [Joseph 1997, 358].

Further AP precises:

avibhāgī-pudgala-paramāṇuḥ svabhāva-dravya-vyaṃjana-paryāyāḥ<sup>18</sup>.

“An atom, [being] non-divisible [particle] of matter, is a mode of natural substance modification”.

The Jain theory of atomic reality enters into different concepts of contemporary philosophical strands espousing atomism, such as: that

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<sup>15</sup> AP 15-16, 19.

<sup>16</sup> Cf. AS 70.

<sup>17</sup> AP 24.

<sup>18</sup> AP 24.

of Ājīvikas, whose atomic doctrine – according to Arthur L. Basham’ suggestion – was “probably derived from the primitive Eleatic atomism of Pakudha Kaccāyana” [Basham 2009, 262], that of Vaiśeṣika [Craig 1998, 198-199] and that of Buddhists [Jayatilleke 2009, 45-46].

The next important factor of the material formational processes – mentioned and analysed in the Jain literature, is agglutination, when atoms of matter aggregates come together from all directions to be a body:

triṣu lokeṣūrdhvaṃ adhas tiryak ca dehasya samantato mūrccchanam sammūrccchanam<sup>19</sup> – avayava-prakalpanam<sup>20</sup>.

“In three worlds – upwards, downwards and transversely – [there is] a settlement of portions, from all directions, augmenting and accumulating, to be a body”.

Atomic structure is not only present in material objects, but also in space, which has special construction:

pradeśāḥ paramāṇavaḥ. pradiśyante iti pradeśāḥ paramāṇavaḥ, te hi ghaṭādi<sup>21</sup>.

“Space units are atomic. They are allocated [in space, and that is why they are] space units, [which] are atomic, because they [are like] a pot etc.”.

Akalaṅka continues that an atom and time are those factors, that do not occupy space, because the first one comprises itself only one point, the second one does not require any point to its existence<sup>22</sup>. For the author of RVār matter is a kind of entity that can be complex,

<sup>19</sup> S.C. Jain translates “mūrccchā” as and “sammūrccchanam” as “spontaneous generation”. Cf. TS II. 31, VII. 17.

<sup>20</sup> RVār I. 31.

<sup>21</sup> RVār II. 38. 1-5.

<sup>22</sup> RVār2 V. 1. 16, p. 53. An analysis (all references in this article) of the fifth chapter of RVār is based on the book *The Jaina World of Non-Living [Non-living in Tattvārthasūtra]. English Translation with Notes on Chapter Five of Tattvārtharājavārtika od Akalaṅka (Royal-Semi-aphorismic Explanatory of Reals) On Tattvārthasūtra (Treatise on Reals) By Ācārya Umāsvāmi, tr. N. L. Jain, Pārśwanātha Vidyāpītha, Varanasi, Pradyuman Zaveri, Plano TX., U.S.A. [signified as RVār(b)]. Sanskrit text is based on RVār(b1).*

composing some sort of aggregate, and dissociated, recombined<sup>23</sup>. It is worth mentioning that N. L. Jain translates the term “*puḍgala*” as “mattergy”, i.e. union of matter and energy. Substance has modifications – RVār informs – but also constant features according to substantive and modal perspective<sup>24</sup>. And what is more, shapes and consistency of matter reports to different variations<sup>25</sup>.

## I. 2. Multidimensionality of Reality

The famous Jain theory of multidimensional aspects of reality allows us to analyse each problem, among others the issue of language materiality, from different perspectives: the higher perspective (*niścaya-nayaḥ*) “relating to itself, to substance and to that, what is indivisible” (*svâśritaḥ dravyâśritaḥ abhedâśritaḥ*), commonsensical perspective (*vyavahâra-nayaḥ*) “relating to the other, to attributes and to that, what is divisible” (*parâśritaḥ paryâyâśritaḥ bhedâśritaḥ*), and also – what is more interesting to the author of this article – from linguistic perspective (*śabda-naya*)<sup>26</sup>. The second one, i.e. conventional, perspective, subdividing into existing, not existing and metaphorical application (*sadbhūta-vyavahāraḥ asadbhūta-vyavahāraḥ upacarita-vyavahāraḥ iti upanayāḥ tredhā*), is crucial to understand how language manifests itself<sup>27</sup>. However, first of all, every thing and situation can be analysed from substantial standpoint concentrated on comprehending only substance (*sva-dravyâdi-grāhaka-dravyârthikaḥ*)<sup>28</sup> and beginningless and eternal modal one (*anâdi-nitya-paryâyârthikaḥ*)<sup>29</sup>.

Commonsensical perspective, essential for this article, demerges between that one which takes into consideration variations of the same substance (*sadbhūta-vyavahāra nayaḥ*)<sup>30</sup>, unmodified (*śuddha*) and

<sup>23</sup> RVār(b) V. 1. 24-26, p. 54.

<sup>24</sup> RVār(b) V. 4. 4-5, p. 86.

<sup>25</sup> RVār(b) V. 5. 3-5, p. 89-90.

<sup>26</sup> AP 41.

<sup>27</sup> AP 44.

<sup>28</sup> AP 54.

<sup>29</sup> AP 58. Cf. RVār I. 5. 31-33 Two modal perspectives are called “substantial” (*dravyârthika*) and modal (*paryâyârthika*): *dvau nayau dravyârthikaḥ paryâyârthikaśca, tayoḥ viśayo nāmâdi-nyāsaḥ*. Their object is settled by name: *dravyârthikasya prâdhānye paryāya-guṇa-bhāve ca prathamāḥ. paryâyârthikasya prâdhānye dravya-guṇa-bhāva ca dvitīyaḥ*, RVār IV. 42. 3.

<sup>30</sup> AP 81.



modified (*aśuddha*)<sup>31</sup>, and the other one which takes into consideration variations of different substances (*asadbhūta-vyavahāra nayah*)<sup>32</sup>, that of one's own kind (*svajāti-asadbhūta vyavahārah*), that of different kind (*vijāti asadbhūta-vyavahārah*) and mixed (*svajāti-vijāti-asadbhūta-vyavahārah*)<sup>33</sup>.

RVār includes a very essential presupposition which can be treated as an expounding and an explanation of existential and verbal multidimensionality in a nutshell, i. e. material substances from one point of view constitute one undivided entity, but from the other point of view they are numerous, which means that some of them we are able to count, some of them slip out of human cognitive ability to evaluate their quantity. It is also possible that there is an infinite number of particular material substances.

pudgala-dravyaṃ rūpa-sparśādi-pāriṇāmika-dravyārthād eṣāt syād ekam, pratiniyataikāneka-saṃkhyeyāsaṃkheyānanta-pradeśa-paryāyād eṣāt syād anekaṃ syāt saṃkhyeyaṃ syād asaṃkhyeyaṃ syād anantam<sup>34</sup>.

“Material substance from one point of view is one, [when we talk about] the substantial object undergoing transformation of form, touch etc., but it is not one when [we talk about,] different in each case, mode of being made up of parts – not one, definite in number, innumerable and infinite – from one point of view it is not one, from other point of view it is definite, from other innumerable, and [finally] from other infinite”.

It is an example of application of *syād-vāda* theory, incorporated in Jain rationality, which assumes that each entity and situation can be described from different perspectives – the word *syād* is used in order to express the modality “from perspective x the situation is y” etc. Assumptions of this theory doubtlessly create for the Jain thinker the matrix of all ontological epistemological considerations.

## II. Substantiality of Language According to the Jainas

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<sup>31</sup> AP 82.

<sup>32</sup> AP 84.

<sup>33</sup> AP 85-87.

<sup>34</sup> RVār I. 7. 14.

The information that language is connected with matter appears in TS, where we find enumeration of matter's modes:

śarira-vāṃ-maṇḥ prāṇāpānāḥ pudgalānām<sup>35</sup>.

"[The function of] matter is to create the body, the [organs of] speech, the mind and the breath".

And in one of the subsequent śloka:

śabda-bandha-saukṣmya-sthaulya-samsthāna-bheda-tamaśchâyâtapôdyota-vantaś ca<sup>36</sup>.

"Sound, connection, subtlety, denseness, appearance, division, darkness, shadow, hot light and finally cool light".

This is admitted by Akalaṅka, who regards a sound as material (*paudgalika*) and not eternal, because it has shape<sup>37</sup>.

When the Jain philosopher undertakes reflection on an atom as the minutest part of matter, an essential digression appears – the theory of molecules (*vargaṇās*)<sup>38</sup>. It is of great importance in the light of this survey, because it refers also to the speech and is connected with the idea of relation between matter and soul. The atom, of vibratory nature<sup>39</sup>, joins itself together with other atoms creating appropriate combinations called "molecules" [Shastri 1983, 171], fusing together into group of molecules (*spardhaka*)<sup>40</sup>. The Jain authors assigns Sanskrit terms *vacana vargaṇās* [Shastri 1983, 171] or more often *bhāṣā-vargaṇās* to describe molecules of speech.

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<sup>35</sup> TS V. 19.

<sup>36</sup> TS V. 24.

<sup>37</sup> RVār(b) V. 7. 1-2, p. 94, SV 9, 11.

<sup>38</sup> The Jain philosophy distinguishes the following *vargaṇas*: "set of octons forming mortal body" (*audārika-vargaṇā*), "set of octons forming transformational body" (*vaikriya vargaṇā*), "set of octons forming projectile body" (*āhāraka-vargaṇā*), "set of octons and quadrons forming respiration" (*svāśocchvāsa-vargaṇā*), "set of quadrons forming thought" (*vacana-vargaṇā*), "set of quadrons forming radiance" (*taijasa-vargaṇā*), set of quadrons forming karmic body (*karmic-vargaṇā*) [Gelra 2012, 20]. Shastri adds "molecules of mind" (*mano-vargaṇā*) [Shastri 1983, 171-172].

<sup>39</sup> GS 245.

<sup>40</sup> SSār 57 (commentary), p. 33.

GS supports us with the following definition of *vargaṇa*:

paramānubhir anantair vargaṇāsamjñā hi bhavaty ekā hi.  
tābhir anantair niyamāt samayappravaddho bhaved ekaḥ<sup>41</sup>.

“Vargana is a name of a molecule of infinite atoms.  
And a unit of bondage is necessarily formed of such infinite (molecules)!”

The concept of molecules, spread all over the man-shaped universe, which movements and vibrations activate specific composition of atoms, i.e. concrete situations, gives us an insight into complex functionality of word.

RVār contains a discussion concerning the fact that some of the schools considered a sound as a quality of the ether (*ākāśa*). The Jains regard it as an indivisible whole (*eka-dravāṇi*)<sup>42</sup>, providing accommodation (*avagāhaḥ*)<sup>43</sup>, which units are infinite (*anantāḥ*)<sup>44</sup>. Sound particles of matter are extremely subtle (*sukṣmāt*) of no resistance (*apratighātāt*) and spread out in every direction (*samantatas*)<sup>45</sup>.

ākāśa-guṇatvāc chabdasya sparśavad guṇatvābhāva iti cet; na; amurta-guṇasya ātma-guṇavat indriya-viṣayatvādarśanād iti<sup>46</sup>.

“If sound is a quality of the ether, it should be deprived of qualities like tangibility. But it is not so. A quality of shapelessness, like that in case of a soul, is not seen as an object of senses”.

Matter, transformed into *śabda*, spreads itself with particular potentiality of velocity (*śabda-pariṇata-visarpat-pudgala-vega-śakti-viśeṣasya tathābhāvōpapatteḥ*)<sup>47</sup>.

Experiencing of material sounds by material sense organs is connected with the feeling of pleasure (*upabhoga*) and special conditions should be present to make pleasure appeared:

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<sup>41</sup> GS 245.

<sup>42</sup> TS V. 5.

<sup>43</sup> TS V. 18.

<sup>44</sup> TS V. 9.

<sup>45</sup> RVār I. 19. 2. 7.

<sup>46</sup> RVār I. 19. 2.

<sup>47</sup> RVār I. 19. 2.

indriya-praṇālikayā śabdādīnām upalabdhir upabhoga ity ucyate. vighraha-gatau<sup>48</sup> satyām apīndriyōpalabdhai dravyēndriya-nirvṛtṭy<sup>49</sup>-arthābhāvāt śabdādiviṣayānubhavābhāvān nirupabhogaṃ<sup>50</sup> kārmaṇaṃ iti kathyate<sup>51</sup>.

“It is said that obtaining a sound etc. through medium of senses is a pleasure. It is truly said also that the body consisting of karmans is deprived of enjoyment in [the process of] transition from one body to the other, [being the state of] acquiring senses, because there is no object of physical senses’ formation and because there is no apprehension of an object such as a sound etc.”

Although this article is dedicated to the problem of matter, it is worth stressing that for the Jains there are sequential and unified ways of viewing a thing and substantiality of language should be discussed from several points of view including various considerations on feelings and emotions involved in perceiving sounds.

The fact that substance undergoes modifications implies that a word or a sound are also involved with this process. RVār contains the passage:

iha loke eko’rtho’neka-śabda-vācyo bhavati tathābhidheya-pariṇāme sati teṣāṃ śabdānāṃ tatra prayogāt. prayogo hi pratipādana-kriyā tasyāḥ śabdārthānubhāvāpī sādhakau. śabdāḥ tāvad vyañjakatvāt sādhaḥ<sup>52</sup>.

“In this world one object is expressed by many words, when there is in a mutation of substance to be expressed, because of an application of these words. Since the application is an act of communicating, both meanings of this word [*prayoga* – annotation MG] are proving. Indeed a word is proving because of manifesting”.

To produce a sound one should be active. We read in RVār that activity is “a mode of reality” and helps things to move from one place to the other, with cooperation of internal and external factors<sup>53</sup>. Self is “a catalytic cause for the activity in other entities” (*ātma-guṇas tu*

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<sup>48</sup> TS II. 25: vighraha-gatau karma-yogaḥ, “in [the process] of transition from one body to the other there is a vibration of karmic body”.

<sup>49</sup> TS II. 17: nirvṛtṭi-upakaraṇe dravyēndriyam, “the physical sense consists of formation [of sense organs] and instruments”.

<sup>50</sup> TS II. 44: nirupabhogaṃ antyam, “the last is not [connected] with enjoyment”.

<sup>51</sup> RVār II. 44. 2.

<sup>52</sup> RVār IV. 42. 5.

<sup>53</sup> RVār(b) V. 7. 1-2, p. 94.

*aparatra-kriyârabhe prerako hetur iṣyate*)<sup>54</sup>. It is active – Akalaṅka continues – because of the connection with karmic particles<sup>55</sup>, which are infinite in each soul<sup>56</sup>. The author of RVār, stressing that a sound is a transformation of matter, admits simultaneously that it cannot be a characteristic of space, as Vaiśeṣika expects it to be<sup>57</sup>. He claims, focusing on the special division between a physical (*drāvya*) and psychical (*bhāva*) speech (*vacana*):

“The speech has two varieties (*dvidhā vāk*) – physical speech (*dravya-vāg*) and psychical speech (*bhāva-vāk*). Both forms are mattergic (*sôbhayī paudgalikī*). They are mattergic with respect to their being instrumental in production (*tan nimittavāt*) and effects on mattergic (*puḍgala-kāryatvād*). The psychical speech is mattergic because it is caused by the operation (*kṣayôpaśama*) of energy obstructing karma (*vīryâtarāya*), knowledge-obscuring karma of sensory and vocal subpecies (*matī-śruta-jñānâvaraṇa*) and physique-making karma (*nāma-lābha*) of limbs and sublimbs. It cannot be there in the absence of the above mattergic karmic species (*tad-abhāve tad-vṛtty-abhāvāt*). The physical speech is also mattergic which is transformed into speech (*puḍgala-vāktyena vipariṇamata*) through palate, lips etc. prompted by active soul endowed with this capacity. This is mattergic also as it is received by the sense of hearing (*śrotrêṃdriya-viṣayatvāt*)”<sup>58</sup>.

When the sound reaches ear it is spread in all directions “just as the electric lightning once seen is not observed again” (*yathā taḍiṣṭravya [...] viṣvag viśīrṇā punar na śrūyate*)<sup>59</sup>. The author of RVār hands the proof of sound’s materiality: “received by mattergic sense of hearing” (*mūrtimatā indriyeṇa śabda grhyate*), “driven by mattergic air like the mass of cotton” (*preryate ca mūrtimatā pavanena arka-tūlarāśivat digatarasthena grāhyatvāt*), “obstructed by material objects like walls and cavities” (*avarudhyate ca śabda nalavilâdibhi kulya-jalavat*) etc.<sup>60</sup>

Akalaṅka analyses the problem of modifications (*pariṇāma*) of matter, understood by him as natural or unnatural expiry of one mode and engendering a new one. They are divided into beginningless

<sup>54</sup> RVār(b) V. 7. 13, p. 97, RVār(b1) V. 7. 12.

<sup>55</sup> RVār(b) V. 7. 13-14, p. 97.

<sup>56</sup> RVār(b) V. 9. 14, p. 114.

<sup>57</sup> RVār(b) V. 18. 12., p. 158.

<sup>58</sup> RVār(b) V. 19. 15, p. 162.

<sup>59</sup> RVār(b) V. 19. 16, p. 162.

<sup>60</sup> RVār(b) V. 19. 18-19, p. 163.

transformations, like molding of the universe, and beginningful ones, like changes connected with karmic subsidence or remolding of a pot's shape<sup>61</sup>. The last two differ between themselves due to the fact that the first one is a natural kind of a change and the second one is unnatural<sup>62</sup>. The same situation relates to voice. Akalaṅka presents a concrete image – he says that one cannot prove the momentariness of syllabic sounds, simply because people located in different and remote areas are not able to hear them. He underlines also that the sound appears in one moment and disappears after a while without producing another sound<sup>63</sup>.

Due to the author of RVār sound can be language resulting and not<sup>64</sup>. The first group consists of scripted and not scripted formulations. The second one, spontaneous, relates for example to instruments and to an omniscient person<sup>65</sup>. Materiality and, to precise, atomicity underlies all the language manifestations. Not only the word itself is of atomic nature, but also the subject of verbal designations are atoms<sup>66</sup>. Akalaṅka consistently is in favour of the conviction that touch, taste, smell and color are atoms and sounds are groups (*skamdha*) of atoms<sup>67</sup>, as other modifications<sup>68</sup>, which “are created through separation and connection” (*bheda-saṃghātebhya utpadyante*)<sup>69</sup>.

To conclude, when we speak about language as a mode of matter, we must have in mind that simple idea, which has been verbalized by S. Gopalan:

“The world of matter and non-matter is not a mere construction of the mind. It has its independent existence in *rerum natura*” [Gopalan 1991, 13].

The hypothesis of language materiality effectuates a complex philosophical dimension. Because speech, together with mind and body, is one of the ways human being functions, it is also exposed to

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<sup>61</sup> RVār(b) V. 22. 10, p. 183.

<sup>62</sup> RVār(b) V. 22. 10, p. 183.

<sup>63</sup> RVār(b) V. 22. 27, p. 196.

<sup>64</sup> RVār(b) V. 24. 2, p. 209.

<sup>65</sup> RVār(b) V. 24. 3-5, p. 209-210.

<sup>66</sup> RVār(b) V. 25. 1, p. 232.

<sup>67</sup> RVār(b) V. 25. 3-4, p. 232.

<sup>68</sup> RVār(b) V. 25. 4, p. 232.

<sup>69</sup> TS 5.26.

interfering activity of karman, distorting the image of word functioning and displaying of speech. Accordingly, multilayering description of reality presses the Jain thinker to investigate the existence, functioning and manifestation of language from various perspectives. Language is a necessary component of the universe existence, being a subject of causality law, and as the mode of matter it undergoes modifications and stages like originating and decaying, simultaneously influencing all other components of the universe<sup>70</sup>.

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## **ABSTRACT**

### **MATERIALITY OF LANGUAGE IN JAIN PHILOSOPHY: INTRODUCTORY MATTERS**

The aim of this article is to describe the concept of language materiality in the Jain philosophy, focusing on the literature of classical period (5th-10th c. CE). I concentrate on the following texts: *Viyāhapannatti*, *Ālāpaddhati*, *Tattvārtha-sūtra*, *Tattvārthasūtra-rājavārttika* etc. I take into account diverse questions such as: multidimensionality of reality, attendance of matter, the theory of molecules (*vargaṇās*) and the problem of matter modifications (*pariṇāma*).

**KEYWORDS:** Jainism, language, matter, atom, molecule, substance, mode, multidimensionality, living being, causality.

**SŁOWA KLUCZOWE:** dżinizm, język, materia, atom, molekula, substancja, przejaw, wielowymiarowość, istota żywa, przyczynowość.