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SOME REMARKS ON LAGHU-TATTVA-SPHOTA XXI.9-24

A philosophical poem *Laghu-tattva-sphoṭa* (LTS), i.e. *A Light Bursting of the Reality*, authored by Amṛtachandra-sūri (10th c. A.D.)¹, the Jain thinker, is a collection of twenty five independent chapters comprising “an anthem to *tirthaṃkaras*” [Balcerowicz 2003a, 255]. Amṛtachandra bears witness of himself, emphasizing that his pure consciousness (*Amṛtacandra-cid-eka*) is filled (*pīṭām*) with row of Jinās³, names (*jīnānāṃ nāmāvalīm*) and provided with entire meaning (*avikalārtha-vatīm*)⁴. In his works this Digambara⁵ teacher refers to the philosophy of Kundakunda (2nd/4th c. A.D.), a pre-eminent Jain scholar,

¹ Author of *Ātma-khyāti-ṭīkā* [Commentary on «The Lightning of the Soul»], *Tattva-dīpikā* [The Illustration of the Reality] and *Samaya-dīpikā* [The Illustration of the Doctrine], which are commentaries on Kundakunda’s *Samaya-sāra* [The Essence of the Doctrine], *Pravacana-sāra* [The Essence of the Scripture] and *Pañcāstīkāya-sāra* [The Essence of Five Ontological Categories] respectively; *Tattvārtha-sāra* [The Essence of Reality] and *Puruṣārtha-siddhy-upāya* [The Means of Complete Attainment of Human Aims]. References to Amṛtachandra-sūri are to be found in: Balcerowicz 2001, 2003, Jaini 2000, Johnson 1995, Potter 2003, Tobias 1991, Williams 1991, Winternitz 1993 and joint publications, such as: *Collected Papers on Buddhist Studies* (2001), *A Historical-developmental Study of Classical Indian Philosophy of Morals* (2009) etc.

² *Tirthaṃkara* (“one, who has found a ford in a river of rebirths”) — according to Jainism a person who has overpassed corporeal determinants and the cycle of rebirths, known as Jina. Such a person has achieved the omniscience (*kevala-jñāna*).

³ Jina, *vide* footnote 2.

⁴ LTS I. 25.

⁵ Digambara (“sky-clad”) — one of the two Jaina sects, besides Śvētāmbara (“white cloths clad”), rejecting a survival of the canonical Jaina texts, such as: *Pūrvas* and *Angās*.

to the monism of vedānta [Balcerowicz 2003a, 255-256]⁶ and to the Buddhist doctrine⁷.

Chapter XXI is dedicated to the problem of universals and particulars, meaningful and influential subject of Indian, as well as Western philosophy⁸. An outstanding work on this subject *The Problem of Universals in Indian Philosophy* has been written by Raja Ram Dravid, who elaborates on the Buddhist approach⁹ - universals as a feature of individual or natural illusion, ideal structures of the human mind [Dravid 2001, 100-101] and thought-constructions [Dravid 2001, 265]; advaita's¹⁰ rejection of realism - universals as "categories of Existence, generated by primordial nescience, lending unity to our knowledge of particulars" [Dravid 2001, 183]; grammarians' identification of the word and the universal [Dravid 2001, 214-219]; and different ancient, medieval and modern Western theories [Dravid 2001, 349-457].

When it comes to Jaina view¹¹ Dravid states:

The Jaina approaches the problem of universals from his non-absolutistic stand-point. He agrees that concepts and words have basis in outside reality, but this basis, he holds, does not consist in absolute universals. In reality there are neither absolute universals nor absolute particulars. The universal and the particular are not two realities but related aspects of one and the same complex reality [...] relatively identical and relatively different [Dravid 2001, 6].

⁶ Vedānta ("the end of Veda") — one of the orthodox Brahmanic schools, besides ānvīkṣikī (a current of analysis and methodology), nyāya (a school of epistemology and logic), vaiśeṣika (a school of nature-philosophy), sāmkhya (a school of dualism and evolution), yoga (a school of mysticism and self-discipline) and mīmāṃsā (a school of ritual exegesis). Terminology after Balcerowicz 2003b.

⁷ *Collected Papers on Buddhist Studies* (2001).

⁸ Deep analysis of the universal and the particular issue on the Indian ground is to be found in Dravis 2001, Chakrabarti, Siderits 2013, Murti 1996, Phillips 1997, Staal 1988.

⁹ Especially on theories of Dignāga (5th/6th c. A.D.), Dharmakīrti (7th c. A.D.), Jñāna-śrī Mitra (11th c. A.D.) and Ratnakīrti (11th c. A.D.).

¹⁰ Advaita ("non-duality") — school of vedānta identifying Brahman with Ātman.

¹¹ Dravid discusses conceptions of the following Jains undertaking the problem of universals and particulars: Malliṣeṇa, Samantabhadra, Vidyānanda, Prabhācandra, Vālideva, Abhayadeva-sūri and Vimaladāsa.

Unity and difference are in “intimate relationship” [Dravid 2001, 132] and both have the same content of reality [Dravid 2001, 133]. The Jainas distinguish two kinds of universals: “general feature possessed by things serving as the basis of general conceptions” and “the substantial identity running through the successive modifications of a thing” [Dravid 2001, 135].

Worth mentioning here is the passage of Sarvepalli Radhakrishnan who encompasses briefly the main distinctions between view-points:

Sāṃkhya and Advaita Vedānta deny *viśeṣas* [particulars], while Buddhism denies *sāmānya* [universal]. Nyāya-vaiśeṣika accepts both, and looks upon the concrete thing as a complex make up (made up) of the universal and the particular. But Jainism considers the distinction to be a relative one, while Nyāya-vaiśeṣika looks upon it as absolute¹² [Radhakrishnan 1929, 300].

Amṛtachandra-sūri’s vision is built on the basis of this philosophy. What are universals and particulars in his thought? What are interrelations between them? Does the dynamic between substance and modes depend on relation between existence and non-existence? Is it connected somehow with the process of overcoming the stages of spiritual development?

According to LTS XXI.9 the real being (*sat*) is changeable — proceeding (*udīyamāna*) and decaying (*vyayamāna*) — and remains under influence of time (*kāla-saham*). The state of being the object (*vastutā*) must never (*na jātu*) be connected with voidance of alteration (*vivartta-śūnyasya*), constantly aimed at novelty (*navatām*)¹³. It is a general statement. Following stanzas XXI.10-24 are focused on the omniscient Jina, a conqueror of passions and accomplisher of perfection, free of alteration (*avārito*)¹⁴.

The momentary destruction (*kṣaṇa-kṣayas*) initiates the Jina’s differentiation (*tvāṃ kurute pṛthak pṛthak*), but on the substantial level he obtains perpetual identity (*aīkyaṃ [...]* *nirantaram*) and permanence

¹² This very quotation has been included into Arvind Sharma’s discourse in his *A Jaina Perspective on the Philosophy of Religion* (2001) [Sharma 2001, 119].

¹³ LTS XXI. 9.

¹⁴ LTS XXI. 19.

(*dhruvatvam*)¹⁵. The Jina's existence (*bhavas tava*) is twofold: temporal human condition — fading and recurring, and achieved mode of perfection (*siddha-paryayaḥ*). Both are real at the moment of lasting¹⁶.

Here we have an interesting concept of the Jina, who is the universal (*sāmānya*) as well as the particular (*viśeṣa*). Amṛtachandra-sūri states:

You do not illuminate because of being furnished with the universal and the particulars. You emit light intensively rather because you are these two. As no real thing become the object of consideration apart from the universal and the particulars¹⁷.

His definition of the universal is as follows: “that which itself «becomes by way of similarity»¹⁸ (*svayaṃ samānair [...] bhūyate hi yat*) with special accent laid upon “this world” (*iha*). We read: “[...] you are universal insofar as your particularities [belong to] the same [substance]”¹⁹. This results in a constatation that universality concerns the substance. Furthermore, “Insofar as you come to oneness, you possess universality; and insofar as there is a resorting to the particulars, you possess particularity”²⁰.

An important ascertainment is that the Jina's particulars own universality (*samā [...] bhavanti*), as they are altogether (*samānatām*) furnished with existence (*bhāva-mukhāt*). However, perpetual dissimilarity in the form of particulars (*viśeṣa-rūpeṇa sadā 'samānatā*) is their crucial attribute.

We can find the concept of the “universal interrelated to the entire [set of substances]” (*samagra-sāmānyam*) in LTS, that means the universal found in all entities. Isolation from the totality of substances (*dravya-bharāt*) forecloses its appearance and existence. Such universal

¹⁵ LTS XXI. 10.

¹⁶ LTS XXI. 11.

¹⁷ LTS XXI.12. *na bhāsi sāmānya-viśeṣavattayā/ vibhāsy asau tvaṃ svayam eva tad dvayam / na vastu sāmānya-viśeṣa-mātrataḥ/ paraṃ kim apy eti vimarśa-gocaram //* Own translation on the basis of Padmanath S. Jaini's translation.

¹⁸ On the basis of Padmanath S. Jaini's translation.

¹⁹ LTS XXI.13. *samā viśeṣās tava deva yāvatā/ bhavanti sāmānyam ihāsi tāvatā //* Translation after Padmanath S. Jaini.

²⁰ LTS XXI.14. *yathāikatām yāsi tathā samānatā/ tathā viśeṣāśrayatā viśiṣyase //* Translation after Padmanath S. Jaini.

exists under strict conditions: it is established in the totality of substances and it is related to separateness understood as the inner, individual characteristic of each particular (*vibhāgatas* [...] *līyate*)²¹. A concrete universal (*sāmānyam idaṃ*), connected with an adequate substance, cannot be separated from its modes (*sva-paryayebhyaḥ* [...] *bhāsate*). It becomes manifest (*tad ihāvabhāsate*) by “being a garment of its own modes” (*sva-paryayāṇāṃ draḍhayad*) and by occurring without difference from the particulars (*viśeṣatām abhāga-vṛttam*)²².

Knowledge is filled with understanding of the real existent (*sat-pratyaya-pītam*), keeping a record of it and adopting it²³. The entity is an abode (*tad-āśrayo*) of existence (*bhāvo*) — which cannot be anywhere (*vibhāti* [...] *na* [...] *kvacit*) — because it is filled with it (*bhāvavān*). Non-existence (*abhāvo*) also needs its own dwelling, as the author of *Laghu-tattva-sphoṭa* underlines: “non-existence cannot show (*na* [...] *sphured*) itself without an abode (*nirāśrayaḥ*)”²⁴. Such an abode is then furnished with non-existence (*abhāvavān*)²⁵.

The real thing as something deprived of destructing opposition (*nirvirodham*) includes concurrent components of existence and non-existence, whose contradistinction has been rendered (*tayoḥ sahaivāpatator viruddhayor na nivirodham tava vastu s(ś)īryate*). The Jina’s soul verily becomes the other (*bhavat kilātmā para eva cābhavat*).

Non-existence never (*na jātu*) comes to light (*vibhāti*) as emptiness (*tutsa(-ccha)tā*)²⁶, because from a certain point of view (*nayāt*) non-existence is in relation of dependence to the real object (*svayaṃ hi vastvāśrayatōrjitam*). Such as the existence encloses the whole thing (*yathā ’sti bhāvaḥ sakalārtha-maṇḍalī*), the same thing happens with non-existence (*tathā ’sty abhāvo ’pi*) as a result of the alternate differentiation (*mitho viśeṣanāt*)²⁷.

Universal non-existence — extremely rough (*dāruṇaḥ*) — resides in every existent due to the mutual dependence

²¹ LTS XXI.16.

²² LTS XXI.17.

²³ LTS XXI.18.

²⁴ LTS XXI.19.

²⁵ LTS XXI.20.

²⁶ After According to MW *tucchatva*, emptiness, vanity. *taucchya* emptiness, meanness, worthlessness. *Tuccha* empty, vain, small, little, trifling.

²⁷ LTS XXI.22.

(*parasparâśrayāt*), binding the Jina to voidness (*īśa śūnyatām*)²⁸. From existential perspective the Jina should be treated as an embodiment of unified pure consciousness (*sphuṭaika-saṃvid*)²⁹ and object of knowledge (*bodha-vastutā*), bereft of distinction (*aviśeṣato*). He equally joins existence and non-existence, destroying everything (*ubhau samaṃ tau nihato bhṛtābhṛtau*) with the flame of knowledge (*saha saṃvid-arsciṣā*)³⁰.

Amṛtachandra presents a very interesting image resulting from considerations concerning universals and particulars, ontological diversification and the contradictory silhouette of the Jina in terms of existence and non-existence with a special stress laid upon non-existence as a consequence of division, not emptiness. He derives his view from Jaina thinking rooted in “the theory of identity-in-difference” [Padmarajah 1963, 274] but adds a new element of correlation between “intimate relationship” of unity and difference and the Jina’s figure.

However, such an outlook implies several difficulties, i.e.: What are moral consequences of the fact that the Jina, obliged to teach and give instructions to others who stay at lower stages of development, wields existence and non-existence? What is his knowledge based on? These issues require additional reflection. Notwithstanding these questions, the chapter XXI offers a precise draft of the author’s ontology, which may be treated as a starting point of reconstructing the multidimensional presentation of Amṛtachandra’s, as well as the Jaina metaphysical perspective.

²⁸ LTS XXI.23.

²⁹ LTS XXI.23.

³⁰ LTS XXI.24.

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ABSTRACT

SOME REMARKS ON *LAGHU-TATTVA-SPHOTA* XXI.9-24

The article is aimed at analysis of 9–24 stanzas of XXI chapter of philosophical poem *Laghu-tattva-sphoṭa*, i.e. *A Light Bursting of the Reality*, authored by Amṛtachandra-sūri (10th c. A.D.), the Jain thinker. Chapter XXI is dedicated to the problem of universals and particulars, meaningful and influential subject of Indian, as well as Western philosophy.

KEYWORDS: Jainism, Jaina, universals, particulars, substance, modes