

between the two - substance and existence is that of identity in difference - a relation, which is unique, primary and underived. (1)

(19) Medium of Motion and Rest (Dharma and Adharma)

Dharma (Medium of motion) and Adharma (Medium of Rest) are the indifferent conditions of movement and rest respectively. Dharmastikaya itself is incapable of Migration and of generation motion in other things, but is the sin qua non of the movement of Jivas and Pudgala by its mere existence, just as water assists in the spontaneous movement of fish by its mere presence and not as the wind, which has the capability to develop activity in certain things.

Similarly, Adharmastikay - does not persuade Jiva and Pudgala in motion to stand still but becomes the passive condition, when they of their accord discontinue to move, just as the shadow of a tree does not persuade a traveller to take rest under it.

(20) Akasa (Space) :-

It provides accommodation to souls, Matter and to the rest of substances. It is its own base and support and does not call for any other substance to accommodate it. The extent of space which is replete with matter, souls time, medium of motion and that of rest is called Lokakasa or space of the universe. This distinguishes it from Alokakasa or empty space, where none of the five substances abides.

(21) Time (Kala) :-

Time is characterised by tangibility (Vartana). Every substance (Utpada) originates, persists (Dhrouvya) and destroys (Vyaya) the substance of soul. Non - soul (Pudgala), Medium of motion, Medium of Rest and space all always continue to change. This they do because of the substance of

Time. Jain philosophy specifically confers an existential status on Time and calls it a substance to answer for the experienced change.

Jainism believes that the existence and sustenance of the world is governed by the lass of Nature. It does not accept the existence of a supreme Creator and Sustainer of the Universe. It maintains that the universe is without beginning and end. To quote Dr. S. Radhakrishnan, "The Jain's views is that the whole universe of being, of mental and material factors, has existed form all eternity, undergoing an infinite number of revolutions, produced by the powers of nature without the intervention of any external entity. The diversities of the world are traced to the five co-operating conditions of Time, Nature (Svabhava), Necessity (Niyati), activity (Karma) and desire to be in act (Udyama)."

(22) Is God Creator and Ruler of Universe ?

In this connection, the following observations of Shri C.R Jain, are also noteworthy --

"If we do not deny the evidence of our senses, we should perceive that not only is there no necessity for the existence of the ruler of the universe, but that the supposition of such a being is also actually calculated to bring us into violent conflict with the dictates of Reason and Rationalism. The fact that different substances perform different functions ought to open our eyes and make us pause before making the sweeping assertion that nothing whatever in the world can never take place without order of its extra supreme ruler. What about the free actions of men and other living beings, and the mechanical action of the substances of nature ? In respect of the former, it would certainly be unreasonable and sinful in a divine to reward of punish living beings when their actions only flow from him and the latter, that is the mechanical action, speaks for itself, and in such a that robs the supposed ruler of the

universe of nearly half the activity, that is manner as leaves no doubt as to non-interface on the part of any super-human or divine agency with the functions of substances. If it be said that the living beings are left free to do what they like so that their punishment or reward is only merited by them, going on in the world; and in respect of the other half nature stubbornly contests his claim and obviously on good grounds. This leaves only the functions of Judge to be discharged by the deity on the Judgment Day. But in that case, how would you explain the differences of status and degrees of development in the attributes of the soul now? The nature of all souls being the same, their differences can not be due to their own actions in the past. The position then stands thus : The judgment Day is still far off yet souls already experience the fruits, of their actions. Evidently then, some one else is acting as a judge already. Thus, there is no need for the postulation of divine ruler of the Universe and the mechanical action of the force of Karma which is now giving out rewards and punishments to all living beings, is the one and the only Judge. Nature has appointed in this behalf." (1)

Be it remembered that " Jainism aims not at turning mankind into an army of hungry - beggars, constantly begging for boons from some real or imaginary super human agency nor in converting its Votaries into fanatics, of unrequired love, revolving, moth like round some luminous spiritual `Magnet', to be ultimately absorbed by it, but at raising everyone, who cares to follow its method to the supreme status of Godhood (Paramatmatva/Siddhatva) characterised as it is by many kinds of Perfections including those in respect of knowledges bliss and Power." (2)

तृतीय खण्ड

तत्त्व-दर्शन

(34) तत्त्वसूत्र

५८८ जावन्तऽविज्जा-पुरिसा, सब्बे ते दुक्ख-संभवा ।
लुप्यन्ति बहुसो मूढा, संसारमि अणत्ताए ॥१॥

अल्पज्ञ मूढ़ जन ही भजते अविद्या, होते दुखी, नहीं सुखी तजते सुविद्या।
हो लुप्त गुप्त भव में बहुबार ताँ, कल्लोल ज्यों उजजते सर में समते ॥१॥

588. All the ignorant (Avidyavan) persons are unhappy they are the creators of unhappiness. These ignorant persons (Murha/fools) plunge (lupta note/sink) time and again in this (ocean) of infinite world (Ananta-samsara).

५८९ समिक्ख पंडिण तम्हा, पास-जाइ-पहे बहू ।
अप्यणा सच्चमेसेज्जा, मेत्ति भूएसु कव्वाए ॥२॥

रागादि-भाव भर को अघ-पाश मानें, वितादि वैभव महा-दुख खान जायें।
औ सत्य तथ्य समझें, जग प्राणियों में, मैत्री रखें, बुध सदैव बराचरों में ॥२॥

589. Hence the wise man should themselves endeavour to find out the truth by investigating the interrelations of family members (wife, son and the like which cause transmigration and blind them in many ways they should also be friendly (compassionate) towards all the living beings of the world.

५९० तच्चं तह परमंडुं, दक्खसहावं तहेव परमपरं।
धेयं सुद्धं परमं, एयुट्टा हुंति अभिहाणा ॥३॥

जो 'शुद्धता' परम 'द्रव्य स्वभाव' स्थाई, है 'परमार्थ' 'अपरापर ध्येय' भाई।
औ वस्तु तत्त्व, सुन ये सब शब्द प्यारे, हैं भिन्न-भिन्न पर आशय एक धारें ॥३॥

590. All these words Elements (Tattva), subtle truth (paramartha) Nature of substance (Darvya-svabhava) objects of contemplation of self and nonself (par-apar dhyeya), pure (suddha) and supreme (param) are synonymous.

५९१ जीवाऽजीवा य बन्धो य, पुणं पावाऽऽसवो तहा।
संवरौ निज्जरा मोक्खो, संतेए तहिया नव ॥४॥

होते पदार्थ नव, जीव अजीव न्यारा, है पुण्य-पाप, विधि आसव बंध खारा।
आराध्य हैं सुखद संवर निजरा हैं, आदेय हैं परम मोक्ष यही खरा है ॥४॥

591. The nine essential elements (padartha) are :

1. Soul;
2. Non soul;
3. Bondage;
4. Virtue;
5. Vice;
6. Inflow of karmas;
7. Stoppage of the inflow of karmas;
8. Shedding of karmas; and
9. Salvation (emancipation/liberation).

५९२ उवओगलक्खणमणाइ-निहणमत्थंतरं सरीराओ।
जीवमरूविं कारिं, भोयं च सयस्स कम्मस्स ॥५॥

है 'जीव' शाश्वत अनादि अनंत ज्ञाता, भोक्ता तथा स्वयम की विधि का विधाता।
स्वामी सचेतन तभी तन से निराला, प्यारा अरूप उपयोगमयी निहाला ॥५॥

592. The characteristics of soul is consciousness. It is beginningless and endless; it is other than body, formless and is the door and enjoyer of his karmas.

५९३ सुह-दुक्ख-जाणणा वा, हिद परियम्मं च अहिद भीरुत्तं।
जस्स ण विज्जदि णिच्चं तं समणा विंति अज्जीवं ॥६॥

भाई कभी अहित से डरता नहीं है, उद्योग भी स्वहित का करता नहीं है।
जो बोध, दुःख सुख का रखता नहीं है, है मानते मुनि, 'अजीव' उसे सही है ॥६॥

593. The saints call them non souls, which are not conscious of pleasure and pain; which are neither inspired to do their good, nor are afraid of being things, detrimental to them.

५९४ अज्जीवो पुण णेओ, पुगल धम्मो अधम्म आयासं।
कालो पुगल मुत्तो, रूवादिगुणो अमुत्ति सेसा हु ॥७॥

आकाश पुद्गल व धर्म, अधर्म काल, ये हैं 'अजीव' सुन तू अयि भव्य बाल।
रूपादि चार गुण पुद्गल में दिखाते, है मूर्त पुद्गल, न शेष, अमूर्त भाते ॥७॥

594. The non souls are of five kinds :

1. Matter;
2. Medium of Rest;
3. Medium of motion;
4. Space;
5. Time;

of them matter is corporal (formal), as it has the attributes of form etc. The rest four are noncorporeal.

५९५ नो इन्द्रियगोञ्ज अमुत्तभावा, अमुत्तभावा वि य होइ निच्चो।
अज्झत्थेहं नियोयस्स बन्धो, संसाहेहं च वयन्ति बन्धं ॥८॥

आत्मा अमूर्त नहीं इन्द्रिय-गय्य होता, होता तथापि नित, नूतन ढंग ढोता।
है आत्म की कुलषता विधि बन्ध हेतु, संसार हेतु विधि बन्धन जान रे! तू ॥८॥

595. The soul is non corporeal (Informal). Hence, it is not knowable (Grahya/comprehensible) by sense organs. The non corporeal (Informal) substance is eternal. The causes of bondage (of soul) are definitely its internal thought nature attachment etc. (and) bondage is the cause of mundane existence.

५९६ रत्तो बंधदि कम्मं, मुंच्चदि कम्मोहिं राग-रहिवप्पा ।
एसो बंधसमासो जीवाणं जाण णिच्छयदो ॥९ ॥

जो राग से सहित है वसु कर्म पाता, होता विराग भवमुक्त अनन्त-ज्ञाता ।
संसारि-जीव भर की विधि बन्ध गाथा, संक्षेप में समझ क्यों रति गीत गाता ॥९ ॥

596. The attached souls alone cause bondage of karmas. The unattached (souls) are free of (all) karmas from absolute point of view, this explains the (law of) Bondage of karma by souls in brief.

५९७ तम्हा णिव्वुदिकामो रागं सब्बत्थ कुणदि मा किंचित्त ।
सो तेण वीदरागो भविसायं तरदि ॥१० ॥

मोक्षाभिलाष यदि है तज राग रागी, नीराग भाव गह ले, बन वीतरागी ।
ऐसा हि भव्य-जन शाश्वत सौख्य पाते, शीघ्रातिशीघ्र भव-वारिधि तैर जाते ॥१० ॥

597. Therefore those who aspire for salvation, should give up all/should relinquish all attachment by doing so they become dispassionate and cross (or succeed in crossing) ocean of the Universe.

५९८ कम्मं पुण्णं पावं, हेउं तेसिं च होंति सच्छिदरा ।
मंद-कसाया सच्छा, तिब्ब-कसाया असच्छा हु ॥११ ॥

है पाप-पुण्य विधि दो विधि बंध हेतु, रे जान निश्चित शुभाशुभ भाव को तू ।
है धारते अशुभ तीव्र कषाय वाले, शोभे सुधार 'शुभ' मन्द कषाय वाले ॥११ ॥

598. The karmas are of two kinds :-

1. Virtuous (Auspicious/meritorious) and
2. Vicious (Inauspicious/demeritorious/sinful).

The cause of the bondage of virtuous karmas is auspicious thought action (shubha-bhava) and that of the bondage of vicious karmas is Inauspicious thought action (Asubha-bhava). Soul whose passions are mild possess good thought actions and should whose passions are intense, possess bad thought actions.

५९९ सब्बत्थ वि पिय-वचणं, दुब्बयणो दुज्जणो वि खम-करणं ।
सब्बेसिं गुण-गहणं, मंद-कसायाण दिहुंता ॥१२ ॥

धारें क्षमा खलजनों कटुभाषियों में, लेवें नितान्त गुण शोध सभी जनों में ।
बोलें सदैव प्रिय बोल उन्हीं जनों के, ये हैं उदाहरण मन्दकषायियों के ॥१२ ॥

599. The characteristics of souls possessing mind passions are : always, speaking sweet words; forgiving those who speak ill; and adopting (copying) the good attributes of others.

६०० अप्प-पसंसण-करणं, पुज्जेसु वि दोस-गहण-सीलत्तं ।
वेर-धरणं च सुइं, तिब्ब-कसायाण लिंगाणि ॥१३ ॥

जो बैर-भाव रखना चिर, साधुओं में, प्रादोष को निरखता गुणधारियों में ।
शंसा स्वकीय करना उन पापियों के, ये चिह्न हैं परम तीव्र कषायियों के ॥१३ ॥

600. The characteristics of souls, submerged in passions are : self praise; fault-finding with worshipable/venerable personages; and nourishing enmity against some for long duration.

६०१ रागदोसपमत्तो, इदियवसओ कोइ कम्माइं ।
आसवदरोहिं अवि-गुहेहिं तिविहेण करणेणं ॥१४ ॥

जो राग-रोष-वश मत्त बना भिखारी, आधीन इन्द्रिय निकायन का विकारी ।
है अष्ट-कर्म करता त्रय-योग द्वारा, कैसे छुले? फिर उसे बर-मुक्ति द्वारा ॥१४ ॥

601. An (impure) soul, who is careless, due to attachments and aversions is dependent upon sense organs. It incessantly gets bound with karmas on account of (the vibrations of) mind, speech and body : the gates of inflow of karmas in it remain constantly open.

६०२ आसवदरोहिं सया, हिसाईएहिं कम्ममासवइ ।
जह नावाइ विणासो, छिदेहि जलं उयहिमज्जे ॥१५ ॥

हिसादि पंच-विध आसव द्वार द्वारा, होता सदैव विधि आसव है अपारा।
आत्मा भवाम्बु-निधि में तब डूब जाती, नौका सच्छिद्र, जल में कब तैर पाती ॥१५॥

602. The karmas constantly flows in from the gates of the inflow of karmas (such as that of violence) in the same manner in which the water of the ocean flows in a (leaky) boat (i.e. a boat, which has developed holes or cracks), float on that ocean. (Remember that a leaky boat generally gets drowned).

६०३ मणसा वाया कायेण, का वि जुत्तस्स विरिय-परिणामो।
जीवस्स-प्पणिओगो, जोगो त्ति जिणेहिं णिद्धो ॥१६॥

हो वात से सरसि शीघ्र तरंगिता ज्यों, वाक्काय से मनस से यह आत्मा ल्यों।
त्रैलोक्य-पूज्य 'जिन' 'योग' उसे बताते, वे योग-निग्रहत्या जग जान जाते ॥१६॥

603. (Vibrations of mind, speech and bode i.e. yoga is the gateway of the inflow of karmas). The vibrations of the particles of an (impure) soul, which is adjunct with mind, speech and body is called yoga.

६०४ जहा जहा अप्पतरो से जोगो, तथा तथा अप्पतरो से बंधो।
निरुद्धजोगिस्स व से ण होति, अच्छिद पोतस्स व अंबुणाथे ॥१७॥

ज्यों-ज्यों त्रियोग रकते-रकते चलेंगे, ल्यों-ल्यों नितान्त विधि आसव भी रकेंगे।
संपूर्ण योग रक जाय न कर्म आता, क्या पोत में विवर के बिन नीर जाता? ॥१७॥

604. The inflow and the association (Bondage) of karmas to soul decrease with decrease in vibrations. It just like the stoppage of (these) vibrations. It is just like the stoppage of incoming of water in a ship without any hole or crack.

६०५ मिच्छत्ताविरदी वि य, कसाय जोगा य आसवा होंति।
संजम-विराय-दंसण-जोगाभावो य संवओ ॥१८॥

मिथ्यात्व और अविरती कुकषाय योग, ये चार आसव इन्हीं वश दुःखयोग।
सम्यक्त्व संयम, विराग त्रियोगरोध, ये चार संवर, जगे इनसे स्वबोध ॥१८॥

605. Wrong faith, vovlessness, passions and vibrations are the causes of the inflow of karmas; Restraint non attachment, faith, and absence of vibrations are the causes of the stoppage of inflow of karmas.

६०६ संधिय-छिद्-सहस्से, जलजाणे जह जलं तु गासवदि।
मिच्छत्ताइ-अभावे, तह जीवे संवरो होई ॥१९॥

हो बन्द, पोतगत छेद सभी सही है, पानी प्रवेश करता उसमें नहीं है।
मिथ्यात्व आवि मिटने पर शीघ्रता से, हो कर्म संवर निजातम साम्यता से ॥१९॥

606. Just as there is no inflow of water after the closure of thousands of holes of the ship; similarly there is no inflow of karmas to soul, after the removal of wrong faith etc.

६०७ सब्ब-भूय-प्पभूयस्स, सम्मं भूयाइ पासओ।
पिहियावस्स दंतस्स, पावं कम्मं न बंधई ॥२०॥

रोके नितान्त जिनने विधि-द्वार सारे, होते जिन्हें निज-समा जग-जीव प्यारे।
वे संयमी परम संवर को निभाते, है पापरूप विधि-बन्धन को न पाते ॥२०॥

607. That abstamins person who visualises all the inlets of karmic inflow is not bound with sinful karmas.

६०८ मिच्छत्ता-सव-दारां, रुंभइ सम्मत्त-दिढि-कवाडेण।
हिंसादि दुवाराणि वि, दिढि-वय-फलिहहिं रुंभंति ॥२१॥

मिथ्यात्व रूप विधि-द्वार खुले न भाई, तू शीघ्र से दुग कपाट लगा भलाई।
हिंसादि द्वार, व्रतरूप कपाट द्वारा, हे भव्य! बन्द कर दे, सुख का अपारा ॥२१॥

608. An (impure) soul, desirous of liberation closes the inlet of wrong faith by the strong door leaf (shutter/kapata) of Righteousness; he similarly closes the doors of violence etc. with the strong door leaves of vows.

जहा महातलायस्स, सन्निरुद्धे जलागमे ।
उस्सिंचणाए तवणाए, कमेण सोसणा भवे ॥२२ ॥
एवं तु संजयस्सावि, पावकम्मनिरासवे ।
भवकोडीसंचियं कम्मं, तवसा निज्जरिज्जइ ॥२३ ॥

होता जलास्रव जहाँ तुम बाँध डालो, आये हुये सलिल बाद निकाल डालो ।
तालाब में जल लबालब हो भले ही, ओ सूखता सहज से पल में टले ही ॥२२ ॥
हो संयमी परम-आतम शोधता है, संपूर्ण पापविधि आस्रव रोकता है ।
निभ्रन्ति कोटि-भव संचित कर्म सारे, होते विनष्ट तप से क्षण में विचारे ॥२३ ॥

609-610. Just as the water of a large tank gradually evaporates (disappears) and the tank gets dried up by closing all the inlets thereafter by throwing of the remaining water; and by the scorching heat of sun; similarly, the past accumulated karmas (i.e. karmas earned during the past millions of lives) of an abstemious person get destroyed (and eradicated) by closing the inlets of vicious karmas (papa-karmas) and by austerities that lead to the shedding of karmas.

६११ तवसा चव ण मोक्खो, संवर-हीणास्स होइ जिण-वयणे ।
ण हु सोत्ते णविसंते, किसिणं परिसुस्सदि तलायं ॥२४ ॥

पाये बिना परम संवर को तपस्वी, पाता न मोक्ष तप से कहते मनस्वी ।
आता रहा सलिल बाहर से सदा ओ, क्या सूखता सर कभी? तुम ही बताओ ॥२४ ॥

611. A saint who does not stop the inflow of karmas to soul shall not attain salvation by performing austerities. Such a saint can be well compared to a tank, whose inlets of water is not closed and consequently which does not get fully dried up inspite of all the efforts, made to that effect.

६१२ जं जगामी कम्म संवेइ, बहुआहिं वासकोडीहिं ।
तं जाणी तह जुत्ता, अवेइ उस्सास मेत्तेण ॥२५ ॥

है कर्म नष्ट करता जितना वनों में, जो अन्न धार तप, कोटि भवों भवों में ।
ज्ञानी निमेष भर में त्रय गुप्ति द्वारा, है कर्म नष्ट करता उतना सुचारा ॥२५ ॥

612. A wise man by properly observing (there) preservations disciplines easily, destroys as many karmas, in a breath as are destroyed by an ignorant person in millions (Crores) of years or lives by means of austerities (In absence of proper observation of Preservations).

६१३ सेणावइम्लि णिहए, जहा सेणा पणास्सई ।
एवं कम्माणि णस्संति, मोहणिज्जे खयं गए ॥२६ ॥

होता विनष्ट जब मोह अशांतिदाई, तो शेष कर्म सहसा नश जाय भाई ।
सेनाधिनायक भला रण में मरा हो, सेना कभी बच सके? न बचे जरा ओ ॥२६ ॥

613. Just as an army is, (easily) exterminated after the elimination of its commander; similarly, all the karmas are easily destroyed after the eradication (destruction) of the deluded.

६१४ कम्ममल-विप्पमुक्को उडुं लोगस्स अंतमधिगंता ।
सो सव्वणाण-दरिसी, लहदि सुह-मणिदिय-मणंतं ॥२७ ॥

लोकान्त लों गमन है करता सुहाता, है सिद्ध कर्ममलमुक्त, निजात्म-धाता ।
सर्वज्ञ हो लस रहा नित सर्वदर्शी, होना अतींद्रिय अनन्त प्रमोद स्पर्शी ॥२७ ॥

614. An emancipated soul reaches the summit of the universe (Lok ka Agra-bhag), whereat he enjoys by virtue of being omniscient and eternal bliss, unknown to (unperceived by) senses.

६१५ चक्कि-कुरु-फणि-सुरेसु, अहमिदे जं सुहं तिकालभवं ।
तत्तो अणंतगुणंदं, सिद्धाणं खणसुहं होदि ॥२८ ॥

संप्राप्त जो सुख, सुरों असुरों नरों को, औ भोग भूमिज-जनों अहिमिद्रकों को ।
ओ मात्र बिन्दु, जब सिद्धन का सुसिंधु, छद्योत-ज्योति इक है, इक पूर्ण इन्दु ॥२८ ॥

615. The "siddhas" (pure and perfect souls experience within

a moment, innumerable time more joy than that experienced by Chakravartis beings of Bhogbhumis of uttara-kuru Dakshina-Kuru etc. and the phanindras, Surendras and Ahamindras, in all the three times (i.e. past, present and future).

६१६ सब्बे सरा णियद्वंति, तक्का जत्थ ण विज्जइ ।

मई तत्थ ण गाहिया, ओए अप्पत्तिट्ठणस्स खेयण्णे ॥२१॥

संकल्प तर्क न जहाँ मन ही मरा है, न ओज तेज, मल की न परंपरा है।
संमोह का क्षय हुआ फिर खेद कैसे? ना शब्द गम्य वह मोक्ष दिखाय कैसे ॥२१॥

616. It is impossible to describe the state of salvation in words; as there exists no tendency of expression. There is no entry to argumentation; as there is absence of the transactions of mind the state of salvation is the state of Desirelessness. There is no vigour (virility) owing to the absence of the filth of karmas. Although there is full knowledge about all the seven hells yet there is no (sense of) sorrow; because the soul there is free from all attachments.

६१७ णवि दुक्खं णवि सुक्खं, णवि पीडा णेव विज्जदे बाहा ।

णवि मरणं णवि जणणं, तत्थेव य होइ णिव्वाणं ॥३०॥

बाधा न जीवित जहाँ कुछ भी न पीड़ा, आती न गन्ध सुख की दुख से न क्रीड़ा।
ना जन्म है मरण है जिसमें दिखाते, 'निर्वाण' जान वह है गुरु यों बताते ॥३०॥

617. Nirvana (Salvation/Emancipation/liberation) is there : where there is neither pain nor pleasure, nor anguish, nor obstruction, now death, nor birth.

६१८ णवि इंदिय उवसणा, णवि मोहो विन्धियो ण णिहा य ।

ण य तिण्हा णेव छुहा, तत्थेव य होइ णिव्वाणं ॥३१॥

निद्रा न मोहतम विस्मय भी नहीं है, ये इन्द्रियाँ जड़मती जिसमें नहीं है।
बाधा कभी न उपसर्ग तृषा क्षुधा है, निर्वाण में सुखद बोधमयी सुधा है ॥३१॥

618. Nirvana is there : where there are neither senses (indriyas), nor harassments (upasarg), nor delusion, nor wonder, nor sleep, nor greed, nor hunger.

६१९ णवि कम्मं णोकम्मं, णवि चिंता णेव अट्ठरुद्दाणि ।

णवि धम्म-सुक्क-झाणे, तत्थेव य होइ णिव्वाणं ॥३२॥

चिन्ता नहीं उपजती चिन्ता में जरा सी, नोकर्म भी नहीं, नहीं वसु-कर्म राशि।
होते जहाँ नहीं शुभाशुभ ध्यान चारों, निर्वाण है वह रहा तुम यों विचारो ॥३२॥

619. Nirvana is there: where there is no karma; no neo karma; no anxiety; no painful concentration; no Righteous concentration; and no pure concentration.

६२० विज्जदि केवलणणं, केवलसोकखं च केवलं विरियं ।

केवलदिट्ठि अमुत्तं, अत्थिंत्तं सप्यदेसत्तं ॥३३॥

केवल्य बोध सुख-दर्शन-वीर्य वाला, आत्मा प्रदेशमय मात्र अमूर्त शाला।
निर्वाण में निवसता निज नीतिधारी, अस्तित्व से विलसता जग-आर्तहारी ॥३३॥

620. The attributes of liberated souls are : omniscience (perfect knowledge/keval jnan); Omnibliss; formlessness; existence (is-miss) and spatiality (pradeshatva).

६२१ निव्वाणं ति अबाहं ति, सिद्धी लोगगमेव य ।

खेमं सिवं अणाबाहं, जं चरन्ति महेशिणो ॥३४॥

पाते महर्षि ऋषि सन्त जिसे, वही है, निर्वाण सिद्धि शिव 'मोक्ष' मही सही है।
लोकगम में सुख अबाधक, क्षेम प्यारा, वंदूं उसे विनय से बस बार-बारा ॥३४॥

621. Nirvana is the place approachable (attainable) by great Rshis (sages). That place is the summit of the universe it is unobstructed (Abadha) and accomplished (Siddhi/fulfilled). It is (perfectly) stage (kshama/protected) benevolent (shiv) and uninterrupted (Anabadha).

६२२ लाड य एंड-फले, अग्नीधूमे उसु धणु-विमुक्के ।
गई पुव्वपओगेणं, एवं सिब्धानि वि गई तु ॥३५ ॥

एण्ड बीज सहसा जब सूख जाता, है ऊर्ध्व ही नियम से उड़ता दिखाता।
हो पंक-लिस जल में वह डूब जाती, तुम्ही संपक तजती द्रुत ऊर्ध्व आती ॥
छूटा हुआ धनुष से जिस भाँति बाण, हो पूर्व योग वश हो गति मान।
'श्री सिद्ध' जीवगति भी उस भाँति होती, धूम्रानि की गति-समा वह ऊर्ध्व होती ॥३५ ॥

622. The liberated souls naturally, go upwards (right vertically) to the end of the universe. It is like an empty gourd, which when coated with clay sinks down in water; and in case of the clay being washed off which bebs upto the surface again. It is like the castor bean which flies at once, when the fruit which kept it in confinement is broken open. It can be compared to the flame of fire or smoke or to an arrow which is set in motion, upwards, by the archer (in accordance with its previous experiments or activities).

६२३ अच्चाबाह-मणिस्थि-मणोवमं पुण्ण-पाव-णिम्मुक्के ।
पुण-रागमण-विरहियं, णिच्चं अचलं अणालंबं ॥३६ ॥

आकाश से निरवलम्ब अबाध प्यारे, वे सिद्ध हैं अचल, नित्य, अनूप सारे।
होते अतीन्द्रिय पुनः भव में न आते, हैं पुण्य-पाप-विधि-हीन मुझे सुहाते ॥३६ ॥

623. The elements of pure and perfect soul is unobstructed, unperceived by senses, in comparable (Anupam/matchless) free of virtues and vices, free of transmigration, immortal (eternal) immobile (Achala) and independent.

(35) द्रव्य सूत्र

६२४ धम्मो अहम्मो आगासं, कालो पुगलजन्तवो ।
एस लोगे ति पन्नत्तो, जिणेहिं वरदंसिहिं ॥१ ॥

ये जीव, पुद्गल, ख, धर्म, अधर्म, काल, होते जहाँ समझ 'लोक' उसे विशाल।
आलोक से सकल लोक अलोक देखा, यों 'वीर' ने सदुपयोग दिया सुरेखा ॥१ ॥

624. The omni percept (param-darshi) Jinas have described universe, as constituted by six substances:

1. Soul;
2. Matter;
3. Medium of motion;
4. Medium of rest;
5. Space; and
6. Time.

६२५ आगास-काल-पुगल-धम्मा-धम्मोसु णत्थि जीवगुणा ।
तेसिं अचेदणत्तं, भणित्तं जीवस्स चेदणदा ॥२ ॥

आकाश, पुद्गल, अधर्म, व धर्म, अकाल, चैतन्य से विकल हैं सुन भव्य बाल।
होते अतः सब 'अजीव' सदीव भाई, लो! 'जीव' में उजल चेतना सुहाई ॥२ ॥

625. Space, Time (kala), matter (Pudgala), medium of rest (Adharma) and Medium of motion (Dharma) have been described as nonsouls (Ajiva); because they do not possess the attributes of soul. The (chief) attribute of soul is consciousness.

६२६ आगास-काल-जीवा धम्मा-धम्मा य मुत्ति-परिहीणा ।
मुत्तं पुगल-दव्वं जीवो खलु चेदणो तेसु ॥३ ॥

ये पाँच द्रव्य, नभ, धर्म, अधर्म, काल, औ जीव शाश्वत अमूर्तिक हैं निहाल।
है मूर्त पुद्गल सदा सब में निराला, है जीव चेतन-निकेतन बोधशाला ॥३ ॥

626. The substances named space, Time, soul, medium of rest are formless. The substance of Matter has form of all these (substances), the substance of soul alone is conscious.

६२७ जीवा पुगलकाया सह सक्किरिया हवन्ति ण ये सेसा ।
पुगलकरणा जीवा खंधा खलु कालकरणा दु ॥४ ॥

ये जीव पुद्गल नु सक्रिय द्रव्य दो हैं, तो शेष चार सब निष्क्रिय द्रव्य जो हैं।
कर्माभिभूत-जड़ पुद्गल से क्रियावान, है जीव, कालवश पुद्गल है क्रियावान ॥४ ॥

627. The three substances soul and matter are active; the rest (of the substances) are inactive the external means of the activities of soul is matter in the form of karmas and neo karmas; whereas ;the external means of the activities of matter is the substance of time.

६२८ धम्मो अहम्मो आगासं, दब्बं इक्किककमाहियं ।
अणंताणि य दब्बाणि, कालो पुगल जंतवो ॥५ ॥

है एक एक नभ, धर्म, अधर्म तीनों, तो शेष शाश्वत अंतत अंतत तीनों।
है वस्तुतः सब स्वतंत्र स्वलीन होते, ऐसा जिनेश कहते वसु-कर्म छोते ॥५ ॥

628. The three substances - Medium of motion, Medium of rest and Space are singular in number from practical stand point the three substances time, matter, and soul are infinite (in number).

६२९ धम्माधम्मो य दोउवोए, लोगमित्ता वियाहिया ।
लोगालोरो च आगासे, समए समयखेत्तिए ॥६ ॥

है धर्म औ वह अधर्म त्रिलोक-व्यापी, आकाश तो सकल लोक-अलोक व्यापी।
है मर्त्य लोक भर में व्यवहार काल, सर्वज्ञ के वचन हैं सुन भव्य बाल ॥६ ॥

629. The substances Medium of motion, Medium of rest are coextensive of the universe. The space (is spread over (The whole) universe and non-universe). From practical stand point, time is spread over the region of human beings or the region of time.

६३० अणोणं पविसंता दिता ओगास-मणमण्णास्स ।
मेलंता वि य णिच्चं संगं सभावं ण विजहंति ॥७ ॥

देते हुए श्रेय परस्पर में मिले हैं, ये सर्व-द्रव्य पय शक्कर से घुले हैं।
शोभें तथापि अपने-अपने गुणों से, छोड़ें नहीं निज स्वभाव युगों-युगों से ॥७ ॥

630. All these substances are mutually entered/engaged amongst (Pravista) each other. Each substance is situated

(located), giving space to other. They are so inter mingled since beginning less point of time; though none of them ever gives up its nature (Abandons) its inherent attributes).

६३१ धम्मत्थिकाय-मरसं अवण्णा-गंधं असइ-मप्फासं ।
लोगोगाढं पुढं, पिहुल-मसंखादिय-पदेसं ॥८ ॥

है स्पर्श, रूप, रस, गंध विहीन स्थाई, है खण्ड-खण्ड नहीं पूर्ण अखण्ड भाई।
है लोक पूर्ण सुविशाल असंख्य देशी, धर्मास्तिकाय वह है सुन तू हितैषी ॥८ ॥

631. The medium of motion (is tasteless (Rasa-rahit), formless (Rupa-rahit) without touch (sparsha-rahit/touchless) smell less (Gandha-rahit) and soundless (Sabda-rahit). It is spread over the whole space of universe; it is indivisible is large (visala) and possessed of innumerable particles (Asmakhyat-(Pradeshi).

६३२ उदयं जह मच्छाणं गमणा-पुगाहयं हवदि लोए ।
तह जीव-पुगलाणं धम्मं दब्बं वियाणोहि ॥९ ॥

त्यों धर्म जीव जड़ की गति में सहाई, ज्यों मीन के गमन में जल होय भाई।
औदास्य भाव धरता नहीं प्रेरणा है, धर्मास्ति-काय यह है 'जिन्-देशानां' है ॥९ ॥

632. Just as water assists fish in their movements, in this universe; so does the substance of medium of motion (Dharm-dravya) assist in the movements of (impure) souls (jiva) and material objects (or matter).

६३३ ण य गच्छदि धम्मत्थी, गमणं ण क्कोदि अण्णदवियस्स ।
हवदि गती स प्पसरो, जीवाणं पुगलाणं च ॥१० ॥

धर्मास्तिकाय खुद ना चलता चलाता, पै प्राणि पुद्गल चले, गति है दिलाता।
होता न प्रेक निमित्त तथापि भाई, ज्यों रेल के गमन में पटरी सहाई ॥१० ॥

633. The substance of Medium of motion the does not itself

move nor does it make other substance move it is an indifferent (passive) cause of the movements of (Impure) souls and material objects. This is the characteristics of Medium of motion.

६३४ जह हवदि धम्मद्वं तह तं जाणेह दव्वमधमक्खं ।
ठिदि-किरिया-जुत्ताणं कारणभूदं तु पुढवीव ॥११ ॥

है धर्म-द्रव्य उस भाँति अधर्म द्रव्य, कोई क्रिया न करता सुन भद्र! भव्य!
औदास्य-भाव धरती-सम धार लेता, ज्यों प्राणि पुद्गल रूके स्थित-दान देता ॥११ ॥

634. The substance of the Medium of Rest (Adharma stikaya) is like that of Medium of motion (Dharmastikaya). The difference (in the two) is : Medium of rest is the cause of the movements of (Impure) souls and material objects that are conjunct with the function of staticity, like earth.

६३५ चेयण-रहिय-ममुत्तं, अवगाहाण-लक्खणं च सव्वगयं ।
लोया-लोय-विभेयं, तं णहद्वं जिणुद्धिं ॥१२ ॥

आकाश व्यापक अचेतन भावधाता, होता पदार्थ दल का अवगाहदाता।
भाई अमूर्त नभ के फिर भेद दो हैं, है एक लोक, इक दीर्घ अलोक सो है ॥१२ ॥

635. Shri Jinendra deva has described the substance of space as unconscious, formless, extensive (pervasive) and spatial (having the characteristic of spatiality). It is of two kinds :

1. Space of the universe (Lokakas); and
2. Space of non-universe (Alokakas).

६३६ जीवा चव अजीवा य, एस लोए वियाहिए ।
अजीव-देस-मागासे, अलोए से वियाहिए ॥१३ ॥

जीवादि द्रव्य छह ये मिलते जहाँ हैं, माना गया अमित लोक यही यहाँ है।
आकाश केवल अलोक वही कहाता, यों ठीक-ठीक यह छंद हमें बताता ॥१३ ॥

636. This universe is full of souls and non-souls. The non-universe (Alok) is there, where (alone) space a part of non soul exists.

६३७ पास-रस-गंध-वण-व्वदिरित्तो अगुरुलहुग-संजुत्तो ।
वट्टण-लक्खण-कलियं, काल-सरुवं इमं होदि ॥१४ ॥

है स्पर्श रूप रस गंध विहीन होता, संवर्तनामय सुलक्षण जो कि होता।
है धारता गुण सदा अगुरुलघु को, है काल स्वीकृत यही जग के प्रभु को ॥१४ ॥

637. The substance of time is devoid of touch smell, taste and form. It is united with (Contains) the attribute of individuality (i.e. capacity by which one attribute or substance does not become another and the substance does not loose its attributes). Its grouping forms the substance itself (Agurn laghutva). (But) the chief characteristic of time is the attribute of changeability (vartana/being or causing modifications).

६३८ जीवाण पुगलाणं हुवंति परियट्टणाइ विविहाइ ।
एदाणं पज्जाया, वट्टते, मुख्ख-काल-आथारे ॥१५ ॥

है हो रहा नित अचेतन पुद्गलों में, धारा-प्रवाह परिवर्तन चेतनों में।
वो काल का बस अनुग्रह तो रहा है, वैराग्य का परम कारण हो रहा है ॥१५ ॥

638. Many kinds of changes that take place in animate beings and inanimate objects namely happen on account of the substance of time. Time assists such changes. This is according to Real time (Nischaya-kala).

६३९ समयावलि-उस्सासा, पाणा थोवा य आदिया मेदा ।
ववहार-काल-गामा, णिद्धिदा वीयराएहिं ॥१६ ॥

घण्टा निमेष समयावलि आदि देखो, होते प्रभेद जिसमें सहसा अनेकों
होता वही समय में व्यवहार काल, है बीतराग जिना मत है निहाल ॥१६ ॥

639. The dispassionate lord (Vitaraga deva) has said : from practical stand point time consists of samaya, Avali, Uchchhwas, Prana, and stoka etc.

६४० अणुखंधवियप्येण दु, योगलवणं हवेइ दुवियप्यं ।
खंधा हु छप्ययारा, परमाणु चव दुवियप्यो ॥१७ ॥

दो भेद, 'स्कन्ध', 'अणु' पुद्गल के पिछानो, है स्कन्ध भेद छह, दो अणु के सुजानो ।
है कार्य रूप अणु, कारण रूप दूजा, पै चर्म चक्षु अणु, की करती न पूजा ॥१७ ॥

640. The matter (pudgala) is of two kinds :

1. Atom and
2. Molecules

The molecules are six kinds and the atoms are of two kinds:

1. Atoms of cause and
2. Atoms of activity.

६४१ अइथूलथूल थूलं थूलसुहुमं च सुहुमथूलं च ।

सुहुमं अइसुहुमं इदि, धरादियं होदि छब्भेयं ॥१८ ॥

है स्थूल-स्थूल, फिर स्थूल, व स्थूल सूक्ष्म, औ सूक्ष्म स्थूल पुनि सूक्ष्म सुसूक्ष्मसूक्ष्म ।
भू, नीर, आतप, हवा, विधि-वर्णायें, ये हैं उदाहरण स्कन्धन के गिनाये ॥१८ ॥

641. The six kinds of molecules of matter are :

1. Extremely massive (extremely corpulent);
2. Massive;
3. Massive fine;
4. Fine massive;
5. Fine;
6. Extremely fine.

Earth etc. are their six illustrations.

६४२ पुढवी जलं च छाया, चउ-रिदिय-विसय-कम्म-परमाणु ।

छव्विह-भेयं भणियं, योगल-दव्वं जिणवरोहिं ॥१९ ॥

किंवा धरा, सलिल, लोचन-गम्य छाया, नासादि के विषय पुद्गल कर्म माया ।
अत्यन्त सूक्ष्म परमाणु, छहों यहाँ ये, हैं स्कन्ध भेद पुद्गल के बताये ॥१९ ॥

642. Earth, water, shade, subjects of sense organs (eye etc.), karma and atom these are six illustrations of (different kinds of) molecules of matter.

(The earth illustrates extremely massive/gross-gross; water illustrates massive/gross; shade, massive fine/gross-fine; subjects of sense organs fine massive karma fine; and atom extremely fine/fine-fine).

६४३ अंतादि-मज्झ-हीणं, अपदेसं इंदिएहिं ण हु गेज्झ ।
जं तव्वं अविभत्तं, तं परमाणुं कहंति जिणा ॥२० ॥

जो द्रव्य होकर न इन्द्रिय-गम्य होता, है आदि-मध्य अरु अन्त विहीन होता ।
है एक देश रखता अविभाज्य भाता, ऐसा कहें 'जिन' यही परमाणु गाथा ॥२० ॥

643. The substance of the particle of matter (paramanu dravya) is without beginning, without middle and without end; it has hot only one space unit (pradesh) neither their space units nor more than two. It is not perceivable by sense organs. It is indivisible.

६४४ वण्ण-रस-गंध-फासे, पूरण-गलणाइ सव्व-कालन्दि ।

खंदं पि व कुणमाणा, परमाणु पुगला तन्हा ॥२१ ॥

जो स्कन्ध में वह क्रिया अणु में इसी से, तू जान पुद्गल सदा 'अणु' को बुझी से ।
स्पर्शादि चार गुण पुद्गल धार पाता, है पूरता पिघलता पर स्पष्ट भाता ॥२१ ॥

644. The particles of matter unite and disunite like molecules of matter, the particles of matter have touch, taste, smell and colour. Hence are also matter.

६४५ पाणेहिं चटुहिं जीवदि जीवस्सदि जो हु जीविदो पुव्वं ।

सो जीवो पाणा पुण बल-मिदिय-माउ-उस्सासो ॥२२ ॥

ओ जीव है, विगत में बिर जी चुका है, जो चार प्राण धर के अब जी रहा है ।
आगे इसी तरह जीवन जी सकेगा, उच्छवास-आयु-बल-इन्द्रिय पा लसेगा ॥२२ ॥

645. That which has lived in past, is living at present; and shall live in future, with four vitalities is the substance of soul the vitalities are of four kinds;

1. Power of body;
2. Sense organs;
3. Age; and
4. Respiration.

६४६ अणुगुरुदेहप्रमाणो, उवसंहारप्सप्यदो चेदा ।

असगुहदो ववहारा, णिच्छयणयदो असंखदेसो वा ॥२३॥

विस्तार संकुचन शक्तितया शरीरी, छोटा बड़ा तन प्रमाण दिखे विकारी।
पै छोड़ के समुद्रघात दशा हितैषी, है वस्तुतः सकल जीव असंख्य-देशी ॥२३॥

646. From practical point of view, the (impure) soul is coextensive of its body excepting the cases when it is in the state of "samudghata", when it utilises its capacity to enlarge or shorten from Real point of view the soul has innumerable space points.

६४७ जह पउम-राय-रयणं खित्तं खीरे पभासयदि खीरं ।

तह देही देहत्थो, सदेह-मत्तं पभासयदि ॥२४॥

ज्यों दूध में पतित माणिक दूध को ही, है लाल-लाल करता सुन मूढ-मोही।
ल्यों जीव देह स्थित हो निज देह को ही, सम्यक् प्रकाशित करें नहिं अन्य को ही ॥२४॥

647. Just as the gem of padma-rag, being kept in pitcher of milk, makes the milk glow with its glamour (prabha); and it does not influence any other objects present outside that pitcher; similarly the soul by remaining in the body affects that body alone it does not affect, objects present outside that body.

६४८ आदा णाणपमाणं, णाणं णेयप्यमाण-मुद्धिं ।

णेयं लोयालोयं तम्हा णाणं तु सव्वगयं ॥२५॥

आत्मा तथापि वह ज्ञान प्रमाण भाता, है ज्ञान भी सकल ज्ञेय प्रमाण साता।
है ज्ञेय तो अमित लोक अलोक सारा, भाई अतः निखिल व्यापक ज्ञान प्यारा ॥२५॥

648. (Thus from practical stand point, the (impure) soul is coextensive of the body; (but) the soul is coextensive of knowledge Jnan; jnan/knowledge being coextensive of the

knowable (Jneya); and the knowable (jneya) being coextensive of the universe (Lok) and non-universe (Alok) knowledge becomes (is proved to be) all pervasive (Sarva-vyapi) the soul being coextensive of knowledge is all pervasive (Sarva-vyapi).

६४९ जीवा संसारथा, णिव्वादा चेदणप्पणा दुविहा ।

उवओग-लम्बणणा वि य, देहादेह-प्पवीचारा ॥२६॥

ये जीव हैं द्विविध, चेतन-धाम सारे, संसारि मुक्त द्विविधा उपयोग धारें।
'संसारि-जीव' तनधारक हैं दुखी हैं, हैं 'मुक्त-जीव' तन-मुक्त तभी सुखी हैं ॥२६॥

649. The souls are of two kinds:

1. Mundane (or impure) souls; and
2. Pure and perfect (Liberated) souls.

Consciousness constitutes the nature of both kinds of souls both have the characteristic of attentiveness/attention (upayog). The mundane (impure) souls are embodied and pure souls are bodiless.

६५० पुढवि-जल-तेय-वारु-वणप्फदी विविह-थावरेइदी ।

बिगि-तिग-चदु-पंचक्खा, तसजीवा होंति संखादी ॥२७॥

पृथ्वी जलानल समीर तथा लतायें, एकेंद्रि-जीव सब स्थावर ये कहायें।
हैं धारते करण दो, त्रय, चार, पाँच, शंखादि जीव त्रस हैं करते प्रपंच ॥२७॥

650. The mundane souls are of two kinds :

1. One sensed immobile animate beings (Sthavar); and
 2. Many sensed animate beings (tris).
- The earth bodied (Prithvi kayek), water bodied (Jal - kayik) fire bodied (Tej-kayik) air bodied (Vanaspati-kayik) are all one sensed immobile impure souls (Sthavar-jiva) conch shell (Shankh), ant/termite (pripilika) black bee (Bhramar) and animals or men (manusya/pashu) etc. are respectively two sensed three sensed four sensed and five sensed (i.e. many sensed) impure souls (trisa-jiva).

(36) सृष्टि सूत्र

६५१ लोगो अकिट्टिमो खलु, अणाइ-णिहणो सहाव-णिव्वत्तो ।
जीवा-जीवहि फुडो, सब्वा-गासा-वयवो रिच्चो ॥१॥

है वस्तुतः यह अकृत्रिम लोक भाता, आकाश का ही एक भाग अहो! कहाता।
भाई अनादि अविनश्वर नित्य भी है, जीवादि द्रव्य दल पूरित पूर्ण भी है ॥१॥

651. Actually, the universe is natural (Akritrim/uncreated);
beginning less and endless (Anadinidhan); generated of its
own nature; full of souls and non souls and everlasting
(Nitya). It forms/constitutes only a part of the wholespace.

६५२ अपदेसो परमाणु, पदेसमेत्तो य सय-मसहो जो ।
णिद्धो वा लुक्खो वा, दुपदेसादित्त-मणुहवदि ॥२॥

पा योग अन्य अणु का अणु स्कन्ध होता, है स्निग्ध रूक्ष गुण धारक चूँकि होता।
ना शब्द रूप अणु है, एक देश धारी, प्रत्यक्ष ज्ञान लब्धता 'अणु' निर्विकारी ॥२॥

652. The particle of matter (pudgala-parmanu) found in universe
more than one space unit; does not have more than one space
unit; it has no sound inspite of that it has got such an attribute
of smoothness and Roughness (Snighata/Rukshata) of touch
as makes it a molecules of two space units (or of more than
two space units) in case of their fusion.

६५३ दुपदेसादी खंधा, सुहुमा वा बादरा ससंठाणा ।
पुढवि-जल-तेऊ-वाऊ, सगपरिणामेहिं जायंते ॥३॥

ये सूक्ष्म स्थूल द्रयणुकादिक स्कन्ध सारे, पृथ्वी-जलाग्नि-मरुतादिक रूप धारे।
कोई इन्हें न ऋषि ईश्वर ही बनाते, पै स्वीय शक्ति-वश ही बनते सुहाते ॥३॥

653. All the fine (Sukshma) and gross (Badar) molecules having
two or more than two space units, assume various forms,
as a consequence of their (Attribute of) changeability
(Parinaman) such as those of earth, water, fire (and) air.

६५४ ओणाह-गाह-णिचिदो, पुलक्कायेहिं सब्बदो लोगो ।
सुहुमेहिं बादरेहिं य अप्पाउगेहिं जोगेहिं ॥४॥

सूक्ष्मादि स्कन्ध दल से त्रय लोक सारा, पूरा ठसाठस भरा प्रभु ने निहारा।
है योग स्कन्ध उनमें विधि रूप पाने, होते अयोग्य कुछ हैं समझो सयाने ॥४॥

654. This universe is crammed (filled up to the brim) from all
sides by fine and gross molecules of matter (Sukshma-
Badar-pudgala-skaidh) of them some particles of matter
are modifiable in the form of karma and others are not
so modifiable.

६५५ कम्मत्तण-पाओगा, खंधा जीवस्स परिणइं पप्पा ।
गच्छंति कम्मभावं, ण हि ते जीवेण परिणमिदा ॥५॥

ज्यों जीव के विकृत-भाव निमित्त पाती, वे वर्णा विधिमयी विधि हो सताती।
आत्मा उन्हें न विधि रूप हठात् बनाता, होता स्वभावश कार्य सदा दिखाता ॥५॥

655. The particles of matter, which are modifiable as karmas,
in association with the thought actions of the soul,
relating to attachment etc. automatically become karmas.
The soul does not per force modify them as such

६५६ भावेण जेण जीवो, पेच्छदि जाणादि आगदं विसये ।
रज्जदि तेणेव पुणो, बज्जदि कम्म ति उवदेसो ॥६॥

रागादि से निरखता यदि जानता है, पंचेंद्रि के विषय को मन धारता है।
रंजायमान उसमें वह ही फंसेगा, दुष्टाष्ट-कर्म मल में फिर ओ लसेगा ॥६॥

656. The (impure) soul perceives and knows the objects,
received by him in the form of sense subjects, with the
thought action of certain attachment and aversion. The
said soul is attached/associated with such thought
actions; and as a consequence thereof, it (Soul) is bound
with fresh karmas.

६५७ सव्वजीवाण कम्मं तु, संगहे छद्दिसागयं ।

सव्वेसु वि पएसेसु, सव्वं सव्वेण बद्धं ॥७॥

सर्वत्र है विपुल है विधि वर्णायें, आकीर्ण पूर्ण जिनसे कि दशों दिशाएं।
वे जीव के सब प्रदेशन में समाते, रागादिभाव जब जीव सुधार पाते ॥७॥

657. The particles of karmic matter (karma pudgala), which are capable of binding all souls, exist in all the spaceunits of all the six directions. All those particles of karmic matter, get associated/bound with all the space units of the soul.

६५८ तेणावि जं कयं कम्मं, सुहं वा जइ वा दुहं ।

कम्मुणा तेण संजुत्तो, गच्छई उ परं भवं ॥८॥

ज्यों राग-रोष-मय भाव स्वचित्त लाता, है मूढ़ पापर शुभाशुभ कर्म पाता।
होता तभी वह भवान्तर को खाना, ले साथ ही नियम से विधि के खजाना ॥८॥

658. An (impure) soul incarnates along with all the karmas, that one is bound with whether they be good of bad and pleasure bearing or pain bearing.

६५९ ते ते कम्मत्तगदा, पोगलकाया पुणो वि जीवस्स ।

संजायंते देहा, देहंतर-संकमं पप्पा ॥९॥

प्राचीन कर्म-वश देह नवीन पाते, संसारीजीव पुनि कर्म नये कमाते।
यों बार-बार कर कर्म दुःखी हुए हैं, वे कर्म-बंध तज सिद्ध सुखी हुए हैं ॥९॥

659. In this manner those material formations (Pudgala-pindas), converted into karmas, are transferred from one body to another (In other words the new body is formed as a consequence of past earned karmas and fresh (new) karmas are further associated/bound with new body. This is how an (impure) soul continues to roam about in various "yonis").

देहा- "तत्त्व दर्शन" यही रहा, निज दर्शन का हेतु ।

जिन-दर्शन का सार है भवसागर का सेतु ॥

PRELIMINARY NOTE

ON PART 'D'

(This preliminary note on Part 'D', deals with the theory of Relativism (Syadavad) and Polyism or manifoldness (Anekant) etc. Along with the theory of knowledge. It tells one, how to realize the truth., which has many-facets, and is highly complex. The theories of comprehensive knowledge cognizance (Pramana), stand-points (Naya) and Linguistic-aspect (Nikshepa) have also been explained in the simples possible manner.

- Dasrath Jain -

(Editor)

(1) Theory of Relativity : Anekantvada; Nayavada & Syadvada

Jain philosophy has presented to the world, a significant instrument of understanding and expression it is Anekantvada or Nayavada read with Syadvada.

"Syadvada" (Relativism) is a Corollary of Nayavada the latter is analytical and primarily conceptual and the former is synthetical and mainly verbal. Syadvada will certainly look lame in the absence of Naya-doctrine. The doctrine of "Naya"/stand point without Syadvad has no practical value. Syadvad in the course of assertion -process curbs down and harmonizes the absolute views of individual Nayas. The Nayavad enables one to analyse the various points of view and appraise their relative validity. It is a remarkable method for the analytical comprehension of Complex question. As regards Nayas (stand-points), we have said enough in our note on Part 'A'.

(2) Anekantvada (Poli-views-ism)

Etymologically, the term Anekant consists of two words : Aneka (i.e. many) and Anta (i.e. views). An Anekantvadi is a man of many-sided view-point, with broad-vision and open mind. Anekantvada maintain that our universe is a Complex fabric of close and compact infinite realities, interlacing, intermixing and inter-effecting each other. As these realities of universe are an infinite and infinitum, it is not possible for an ordinary man to know all the qualities of such a reality; it is a whole and express it accordingly. The ordinary man can, therefore, know only some qualities of some of them and can express them in relative aspect.

The view taken by intellect is never a whole view. To quote Dr. Kamta Prasad, " Truth is a great hoard of potentialities and is a great play of varieties. To take a full view of its bountiful and glorious whole, one should try to take hold of al its variegated aspects and harmonize them, through, a rational thought into one coherent whole. Those who regard

truth as consisting of only one particular aspect. This by their denial or other aspects, take hold of any a truncated vies of reality. It is this shortsightedness, which engenders a biased thought in religious beliefs, which gives rise to Schisms between view and view. In order to avoid this undesirable state of affairs, the seeker after truth, should guard himself against it by means of certain well-defined safe-guards that aim at ensuring the consistency of subtle abstract thought and that safeguard has been offered by Jain thinkers in the marvelous doctrine of Anekantvada." This doctrine is a patron of synthetic system of thought ever teaching broadness in outlook and toleration in grasp for teaching the problems of life within and of the world outside. It saves us from falling a prey to mental errors religious bigotry and vocal strifes. (1)

According to Shri Vidyanand ji, " Anekant menas the negation of absolutism of existence, non-existence, permanence and momentariness." (2). In the words of S.Mukherji, " The central thesis of Jaina is not only diversity of Reals, but each real is equally diversified." Diversity does not connote simply plurality but a plurality which involves opposition in the attributes of a reality. Position and negation are co-present in the same Real and possess an equal status. This may appear to be a contradiction but solves the difficulty by means of the Law of Anekant which affirms the possibility of diverge attributes in Unitary entity." (3)

A Righteous person should observe three categories of expression, pertaining to his belief and experiences, which are (1) Svasamaya i.e. pertaining to ones's own experience (2) Parasamaya i.e. pertaining to others experience and (3) Tadubhaya (pertaining to both sorts of views, mentioned above). This way of dispassionate study of experiences of both sides is the best way for bringing mutual understanding and reconciliation amongst the antagonists. Besides it equips the inquirers with aright sense of a thing and its environment and makes him fit to handle it rightly and make a right statement.

(3) Syadavada :-

Like Anekant: "Syadvada" is also a compound term of two words : (1) Syat (may-be; some-how relative) and (2) Vad (Speech). Ekantvada (one sided absolutism) creates misunderstandings, fears and fraction. Syadvada (many-sided relativism) prepares one to face the situation in rational and scientific manner. It has a synthetical doctrine and method of logical Reconciliation and ascertainment of truth.

The seven-fold predications of Syad-vada, regarding one and the same object, are as follows --

- (1) Syad-Asti : Relatively/May be a substance exists (Positive or affirmative view) :
- (2) Syad-Nasti : Relatively/may be, a substance does not exist (Negative view)
- (3) Syad-asti-Nasti : Relatively/May-be, an object exists as well as does not exist (Synthetical view);
- (4) Syad-Avaktavyam : Relatively/May-be, a substance exists but is indescribable;
- (5) Syad-Asti-Avaktavyam : Relatively/May-be, la substance exists but is indescribable;
- (6) Syad-nasti--avaktavyam : Relatively/May-be, a substance does not exist and is indescribable;
- (7) Syad-asti-nasti : Relatively/May-be, a substance exists and does not avaktavyam exist and is indescribable (i.e. the whole totality is understandable in its affirmative and negative relation but is indescribable).

In their outward appearances, these statements seem to be inconsistent and contradictory to each other; but in fact they are not so : They are supplementary or complimentary to each other. The aim of Syad-vada is to describe the substance in whole by describing it in its various forms. These seven-bhngas or classes of points of views. Though describe only

particular aspects of the substance yet they are mutually inter-dependent and inter-related. They finally represent and realise the whole substance coorrectly and accurately.

(4) Non-absolutism (Sapekshatavad) :-

The great merit of the Jain philosophy of Non-absolutism/Relativism (Sapekshatavad) lies in the fact that it is able to maintain the truth of the opposite elements, of confluence of opposites, like unity and multiplicity in a consistent manner. It establishes the truth, not by rejecting the partial views about reality but by taking all of them into consideration. The partial comprehensions, so far as they approach reality, are held to be true, but are unable to give us a full picture of reality. The only thing, Jains dislike in other thinkers is the dogmatic claim of each that he alone is in the right. The claim amounts to a fallacy of Exclusive Predication (Ekantvad). "The Jains superiority lies in not demolishing the views of others, but in being able to work out their unknown and unthought of implications, showing them at their best and assign them a place among the many possible alternate view which would make partisans voluntarily give up all airs of self sufficiency." (1).

It is for these reasons that the system of Jain philosophy is termed a system of realism (Yathartha-Vad), a system of Poly-views (Anekant-vadi) and a system of relative values (Syadvadi). In fact, it is a system which enlightens the aspirant to reach the truth, see eternal beauty of the soul and rise above the relative vies-points of the intellect. It reminds us that man is after all imperfect; Paramatma/God alone is perfect. It is Paramatma/the Omniscient alone, who is capable of knowing and experiencing the whole truth.

The particles of karmic matter (karma-pudgala), which are capable of binding all souls, exist in all the space units of all the six directions. All those particles of karmic matter, get associated/bound with all the space units of the soul.

स्याद्वाद

(37) अनेकान्त सूत्र

६६० जेण विणा लोगस्स वि, ववहारो सब्बहा ण णिब्बउइ ।

तस्स भुवणेक्कगुरुणो, णमो अणेगंतवायस्स ॥११ ॥

जो विश्व के विविध कार्य हमें दिखाते, भाई बिना ही जिसके चल वे न पाते।
नैकान्तवाद वह है जगदेक-स्वामी, बंदू उसे विनय से शिव-पत्न्यामी ॥११ ॥

660. I salute to that lone teacher of the world (Bhuvanaik-Inrh) named anekant-vada without whom, the transactions of the universe can not take place (would become impossible).

६६१ गुणाणामासओ दब्बं, एणदब्बस्सिया गुणा ।
लक्खणं पज्जवाणं तु, उभओ अस्सिया भवे ॥१२ ॥

आधार द्रव्य गुण का इक द्रव्य का ही, आधार ले गुण लसे, शिव राह राही।
पर्याय द्रव्य गुण आश्रित हैं कहते, ये वीर के वचन ना जड़ को सुहाते ॥१२ ॥

661. The substance (Dravya) is the resort or abode (Asraya) or base (Adhar) of attributes (Guna) those which take shelter in a substance are attributes. The characteristic of mode (Paryaya) is its dependence upon substance and attributes.

६६२ दब्बं पज्जवविउयं, दब्बविउत्ता य पज्जवा गत्थि ।
उप्पाय-ट्टिइ-भंगा, हंदि दवियलक्खणं एयं ॥३ ॥

पर्याय के बिन कहीं नहिं द्रव्य पाता, तो द्रव्य के बिन न पर्याय भी सुहाता।
उत्पाद-ध्रौव्य-व्यय लक्षण 'द्रव्य' का है, यों जान, लाभ झट लूँ निज द्रव्य का मैं ॥३ ॥

662. There is no mode (Paryaya) without (or in absence of) substance; and (similarly) there is no substance without (or, in absence of) mode. generation/coming into existence, relation (Dhruvata/steadiness/sameness or existence) are the characteristics of substance. (In other words, the substance can be defined as that, wherein generation, retention/continance and decay constantly take place.

६६३ ण भवो भंगविहीणो, भंगो वा गत्थि संभव-विहीणो ।
उप्पादो वि य भंगो, ण विणा धोव्वेण अत्थेण ॥४ ॥

उत्पाद भी न व्यय के बिन दिख पाता, उत्पाद के बिन कहीं व्यय भी न भाता।
उत्पाद और व्यय ना बिन ध्रौव्य के हो, विश्वास ईदृश न किन्तु अभव्य के हो ॥४ ॥

663. The generation (or coming into existence) is not possible without decay (or going out of existence); the decay (or going out of existence) is not possible without generation and decay both are not possible without ever lasting (trikala) retention/continance (or sameness of existence/permanence).

६६४ उप्पाद-ट्टिदि-भंगा, विज्जंते पज्जएसु पज्जाया ।
दब्बं हि संति णियदं, तम्हा दब्बं हवदि सब्बं ॥५ ॥

उत्पाद ध्रौव्य व्यय हो इन पर्यायों में, हो द्रव्य में नहिं तथा उसके गुणों में।
पर्याय हैं नियत द्रव्यमयी, तभी हैं, वे द्रव्य ही कह रहे गुरु यों सभी हैं ॥५ ॥

664. The generation, retention/continance and decay do not exist (or, are not found) in substance; they exist (or, are) (foundly) in constantly changing modes of substance. (But) the aggregate of modes constitute substance. Hence all are parts of substance.

६६५ समवेदं खलु द्रव्यं, संभव-ठिदि-गास-सण्णिदुद्धिं ।
एकम्मि चैव समये, तम्हा द्रव्यं खु तत्तिदयं ॥६ ॥

है एक ही समय में त्रय भाव होता, उत्पाद-ध्रौव्य-व्यय धारक द्रव्य होता ।
तीनों अतः नियत द्रव्य यथार्थ में हैं, योगी कहे रत स्वकीय पदार्थ में हैं ॥६ ॥

665. As the substance is one (or mingled) with generation, retention and destruction (or, decay) simultaneously; hence, actually, all these there constitute substance.

६६६ पाडुभवदि य अण्णो, पज्जाआ पज्जआ वयदि अण्णो ।
दव्वस्स तं पि दव्वं, णेव णण्हं णेव उप्पणं ॥७ ॥

पर्याय एक नशती जब लौं जहाँ है, तो दूसरी उपजती तब लौं वहाँ है ।
चै द्रव्य है ध्रुव विकाल अबाध भाता, ना जन्मता न मिटता यह शास्त्र गाता ॥७ ॥

666. The preceding (purvavarti) mode of substance disappears with the coming into existence of the succeeding (uttar vasti) mode, thereof. It is neither born (generated/produced) nor it dies (decay/is destroyed). It continuously exists in the form of substance.

६६७ पुरिसम्मि पुरिससद्दो, जम्माई-मरणकाल-पज्जंतो ।
तस्स उ बालाईया, पज्जवयोगा बहुवियप्पया ॥८ ॥

पौरुष्य तो पुरुष में इक सार पाता, ले जन्म से मरण लौं नहिं छोड़ जाता ।
नार्धक्य औ शिशु किशोर युवा दशायें, पर्याय हैं जनमतीं मिटतीं सदा ये ॥८ ॥

667. The word "Man" (purush) is used for a man since 'his' birth and till (his) death. But in between the two (i.e. birth and death) the modes of childage and oldage grow and decay.

६६८ तम्हा वत्थूणं चिय, जो सरिसो पज्जवो स सामन्नं ।
जो विसरिसो विसोसो, स मओऽण्णत्थं तत्तो ॥९ ॥

पर्याय जो सदृश द्रव्यन की सुहाती, 'सामान्य' नाम वह निश्चित धार पाती ।
पर्याय हो विसदृशा वह हो 'विशेषा', ये द्रव्य को तज नहीं रहती निमेषा ॥९ ॥

668. Hence, the similar (sadrisa) mode of a being (or object/vastu), which commonly exists for long is its general mode and the dissimilar (visadrisa) mode thereof is its special (or particular) mode. Both these modes (i.e. general and special) are inseparable from that being (or object/vastu).

६६९ सामण्णं अह विससे, दव्वे णाणं हवेइ अवियोहो ।
साहइ तं सम्मत्तं, णहू तं तस्स विवरीयं ॥१० ॥

सामान्य और सविशेष द्विधर्म वाला, हो द्रव्य ज्ञान जिसको लखता सुचारा ।
मिथ्यात्व का वह सुसाधक बोध होता, मिथ्यात्व मित्र!अपि मित्र कुबोध होता ॥१० ॥

669. It is the knowledge, which is free of contradiction, and which arises in a soul, having general and special dharmas (or appearance) of Righteousness. (On the contrary) adverse knowledge (vipirita jnan) full of contradictions, does not assist therein.

६७० पिउ-पुत्त-णत्तु-भव्वय-भाऊणं, एग-पुरिस-संबंधो ।
ण य सो एगस्स पिय त्ति सेसयाणं पिया होइ ॥११ ॥

हो एक ही पुरुष भानज तात भाई, देता वही सुत किसी नय से दिखाई ।
चै भ्रात तात सुत ओ सबकान होता, है वस्तु-धर्म इस भाँति अशांति खोता ॥११ ॥

670. A man happens to be related (with others) in many ways : e.g. by way of being the father or being son, grand son, sister's son, or brother of some one etc. He is simultaneously the son of his father and the father of his son; (but) he does not become the father of all by becoming the father on one. (This is true of all man).

६७१ सवियप्य-णिच्चियप्यं इय पुरिसं जो भणेज्ज अवियप्यं ।
सवियप्यमेव वा णिच्चण स णिच्चिओ समए ॥१२ ॥

जो निर्विकल्प सविकल्प द्विधर्म वाला, है शोभता नर मनो शशि हो उजाला। एकान्त से यदि उसे इक धर्मधारी, जो मानता वह न आगम-बोध-धारी ॥१२॥

671. The views of a man who accepts (or understands) a man who is doubtful (savikalpa) and undoubtful or only undoubtful are not correct and in accordance with scriptures.

६७२ अन्नोन्नाणुगयाणं, 'इमं व तंव' ति विभयणमजुत्तं।
जह दुद्ध-पाणियाणं, जावंत विससपज्जाया ॥१३॥

पर्याय नैक विद यद्यपि हो तथापि, भाई विभाजित उन्हें न करो कदापि।
त्रे क्षीर नीर जब आपस में मिलेगे, ओ 'नीर' क्षीर' यह यों फिर क्या कहेंगे? ॥१३॥

672. It is improper to divide (and specify) the various attributes of objects in which, there is intermingling of contradictory attributes as that of milk and water by pointing out. "This attribute" or "That attribute" the mode the (no.of) special modes the more (would be the indivisibility of the objects.

६७३ संकेज्ज याऽसंकिंत्तभाव भिक्खु, विभज्जवायं च वियागरेज्जा
भासादुगं धम्म-समुद्धितोहिं, वियागरेज्जा समया सुपण्णे ॥१४॥

निःशंक हो समय में तज मान सारा, स्याद्वाद का विनय से मुनि ले सहारा।
भाषा द्विधाऽनुभय सत्य सदैव बोले, निष्पक्ष-भाव धर शास्त्र रहस्य खोले ॥१४॥

673. Even a saint who is (quite) undoubtful (and clear headed) about the aphorisms (sutra) and their significance should use the language of Relativism (syadvada), in an humble manner. He should use the language of truth; and the language which is neither of the two (i.e. which is neither true nor untrue). He should preach (or deliver his discourses) to (before) all a like before rich, as well as poor in an egalitarian manner (samabhavapurva).

38. प्रमाणसूत्र

(अ) पञ्चविध ज्ञानः

६७४ संसय-विमोह-विबभय-विवज्जियं, अप्प-पर-सरूवस्स।
गहणं सम्मं गाणं, सायार-मणेय-भेयं तु ॥१॥

संमोह-संभ्रण-ससंशय हीन प्यारा, कल्याण खान वह ज्ञान प्रमाण प्याला।
माना गया स्वपर-भाव प्रभाव-दर्शी, साकार नैकविध शाश्वत-सौख्यस्पर्शी ॥१॥

674. Right knowledge (samyak-jnan) means and includes the knowledge of the nature of self and non self that is the free of three types of wrong knowledge (Mithya-Jnan) i.e. Doubtfulness (Sainshaya/ scepticism). Adversity (Viparyaya/vimoha) and (Vibhrama/ anadhya) right knowledge explains the real/natural or soul. Hence it has been designated as positive (Sakar) or definite (Savikarpak). It is of many kinds.

६७५ तथ पंचविहं नाणं, सुयं आभिनिबोहियं।
ओहीनाणं तइय, मणणाणं च केवलं ॥२॥

सञ्ज्ञान पंचविद ही 'मतिज्ञान' प्यारा, दूजा 'श्रुतावधि' - तृतीय सुधा सुधारा।
चौथा पुनीत 'मनपर्यय' ज्ञान मानूँ, है पांचवाँ परम 'केवल' ज्ञान-भानू ॥२॥

675. Knowledge is of five kinds :-

1. Sensory;
2. Scriptural (Srit-Jnan);
3. Clairvoyance;
4. Telepathic and
5. Perfect knowledge (Keval jnan).

६७६ पंचेव होति पाणा, मदि-सुद-ओही-मणं च केवलयं।
खयउवसमिया चउरो, केवलणाणं हवे खइयं ॥३॥

सञ्ज्ञान पंच विध ही गुरु गा रहे हैं, लेके सहार जिसका शिव जा रहे हैं।
सम्पूर्ण धार्थिक सुकेवल-ज्ञान नामी, चारों क्षयोपशम का अवशेष स्वामी ॥३॥

676. Thus knowledge (Jnan) is of five kinds: Sensory, Scriptural, Clairvoyance, Telepathic and perfect of these five, the first four destructive subsidential operational (Kshayopashimk); the last one (i.e. perfect knowledge) is destructive (Kshayik). (The first four are incomplete because they arise out of the destruction subsidence of or operation of karmas partly; the fifth is perfect (Complete), because it arises out of the destruction of all karmas in toto).

६७७ इहा अपोह वीमंसा, मग्गणा य गवेसणा ।

सण्णा सती मती पण्णा, सव्वं आभिणिबोहियं ॥४ ॥

ईहा, अपोह, मति, शक्ति, तथैव संज्ञा, मीमांस, मार्गण, गवेषण और प्रज्ञा। ये सर्व ही 'अभिनिबोधक ज्ञान' भाई, पूजो इसे बस यही शिव सौख्य-दाई ॥४ ॥

677. The sensory knowledge means and includes conception (iha) Judgment (apoha), perception (mimansa), margana), recognition (samjna) shakti, sensitivity (mati), and Judicious or discrete knowledge.

६७८ अत्थादो अत्थंतर-मुवलंभो, तं भणति सुदण्णाणं ।

आभिणिबोहिय-पुव्वं, णियमेणिह सद्दजं पमुहं ॥५ ॥

आधार ले विषय का मति के जनाता- जो अत्य द्रव्य 'श्रुत-ज्ञान' वही कहाता। ओ लिंगशब्दज-तया श्रुत ही द्विधा है, होता नितान्त मतिपूर्वक ही सुधा है। है मुख्य शब्दज जिनगम में कहाता, जो भी उसे उर धरे भव पार जाता ॥५ ॥

678. (Like Reasoning by inference/Anuman/linga-jnan), the scriptural knowledge consists of knowing or grasping the clear meaning expressed in words (Vacyartha) on the basis of the knowledge of words of "Arhat's" (Sabda/Arhta). This knowledge is as a rule the result of sensory knowledge (Abhinibodhak/Matijnan). The scriptural knowledge is of two kinds :

1. Verbal (Sabda-janya) and
2. Non-verbal (to know about fire by seeing smoke in the sky is nonverbal scriptural knowledge and the knowledge derived from words read or spoken is verbal scriptural knowledge). Again there is predominance of verbal scriptural knowledge.

६७९ इन्द्रियमणोनिमित्तं, जं विण्णाणं सुयाणुसारेणं ।

निययत्थुत्तिसमत्थं, तं भावसुयं मई सेसं ॥६ ॥

पाके निमित्त मन इन्द्रिय का, अघारी, होता प्रसूत 'श्रुत-ज्ञान' श्रुतानुसारी। है आत्म-तत्त्व पर-सम्मुख थापने में, स्वामी!समर्थ श्रुत ही मति जानने में ॥६ ॥

679. The scriptural knowledge has been so denominated as it follows the scriptures with the help (support) of senses and mind. It is capable of communicating the significance (purpose) of its subject (visaya bhuta Artha). The rest (i.e. the tendency towards an object (Avagrega) and the like knowledge which is not in accordance with scriptures, though it caused by senses and mind, is sensory knowledge (Mati-jnan).

६८० मइ-पुव्वं सुय-मुत्तं, न मई सुय-पुव्विया विसोसायं ।

पुव्वं पूरण-पालण-भावाओ जं मई तत्त ॥७ ॥

हो पूर्व में 'मति' सदा, 'श्रुत' बाद में हो, ना पूर्व में श्रुत कभी, मति बाद में हो। होती 'पू' धातु परिपूर्ण पालने में, हो पूर्व में मति अतः श्रुत पूरणे में ॥७ ॥

680. The sensory knowledge includes (Precedes and assists) the scriptural knowledge; not vice versa. This is the main difference in between these two kind of knowledge. The word "Purva" has been derived from the root (dhatu) "pri" which means fastening up/complying with/palan and completing/filling/purana. As the sensory knowledge completes and complies with scriptural knowledge it (sensitive-knowledge) precedes it (scriptural) (knowledge). Hence, scriptural knowledge has been said to be mingles with sensory knowledge.

६८१ अवहीयदि त्ति ओही सीमाणणे त्ति वणिणदं समए ।

भव-गुण-पच्चय-विहियं, तमोहिणणं त्ति णं बेत्ति ॥८ ॥

सीमा बना समय आदिक की सयाने, रूपी पदार्थ भर को इकदेश जाने। जो ह्यात भाव-गुण प्रत्यय से ससीमा, माना गया 'अवधिज्ञान' वही सुधीमान् ॥८॥

681. "Avadhiyati" its avadhiih (i.e. the knowledge, which partly know the objects having limitations of subjects matter (Dravya), area/space (kshetra), time (kala) and quality of the objects known (Bhava) is called clairvoyance knowledge (Avadhi-Jnan). Agama describes it as the knowledge limitation. It is of two kinds :

1. The clairvoyance knowledge since birth (Bhava-pratyaya) and
2. The clairvoyance knowledge derived from merit (Guna pratyaya).

६८२ चित्तिय-मच्चित्तियं वा अद्धं चित्तिय-मणेय-भेय-गयं ।

मण-पच्चवत्ति णणं, जंजाणइ तं तु णर-लोए ॥९ ॥

हे चित्त चित्तित अचिंतित चिंतता है, या सार्ध-चिंतित त्रुलोकन में यहाँ है। जो जानता बस उसे शिव सौख्य दाता, प्रत्यक्ष ज्ञान 'मनपर्यय' नाम पाता ॥९॥

682. The knowledge which directly knows the thoughtful (chintiata), unthoughtful (Achintita) and semi thoughtful (Ardha-chintita) minds of embodied souls of the human universe (Maunsya-lok) is called telepathic knowledge (Manah-paryaya) (Jnan).

६८३ केवल-मेणे सुद्धं, सगल-मसाहारणं अणंतं च ।

पायं च नाण-सद्धो, नाम-समाणा-हिरणोज्यं ॥१० ॥

शुद्धक औ अब अनत्त विशेष आदि, ये अर्थ हैं सकल केवल के अनदि। 'कैवल्य ज्ञान' इन सर्व-विशेषणों से, शोभे अतः भज उसे, बच दुर्गुणों से ॥१०॥

683. The word "Keval" signifies one (Eka) pure (Shuddha)

Gross (sakal) extra ordinary (Asadharana) and infinite (Ananta). Hence perfect knowledge (keval-Jnan) one it is not assisted (or supported) by senses etc.; and all the other kinds of knowledge disappear (retire) the moment it manifests. Therefore perfect knowledge is alone (E'ka ki/singular) and is pure by virtue of that being (absolutely) free of all the spots/flaws of the filth (of karmas). It is gross, as it knows (understands) all the knowables. It is extra-ordinary; because there is no parallel or comparison to it (none other forms of knowledge is a match of/equal to it). It is infinite because it never ends.

६८४ सभिन्नं पासंतो, लोग-मलोगं च सब्बओ सब्बं ।

तं नत्थि जं ना पासइ, भूयं भव्वं भविसंसं च ॥११ ॥

जो एक साथ सहसा बिन रोक-टोक, है जानता सकल लोक तथा अलोक। 'कैवल्य-ज्ञान', जिसको नहीं जानता हो, ऐसा गतागत अनागत भाव ना हो ॥११॥

684. Perfect knowledge knows universe and non universe in all its totality. There was nothing in past and noting at present and shall be nothing in future, which perfect knowledge does not know.

६८५ गेहइ वत्थुसहावं अविरुद्धं सम्पुरुत्वं जं णाणं ।
भणियं खु तं पमाणं पच्चक्ख-परोक्ख-भेण्हिं ॥१२ ॥

वस्तुत्व को नित नितान्त अबाध भाता, सम्यक्तया सहज ज्ञान उसे जानता। होता प्रमाण वह ज्ञान अतः सुधा है, 'प्रत्यक्ष' पावन 'परोक्षता' द्विधा है ॥१२॥

685. Pramana is the knowledge which rightly knows the nature of soul (Vastu-svabhava). It is of two kinds :

1. Direct and
2. Indirect

६८६ जीवो अक्खो अथक्खवण-भोयण-गुणन्निओ जेणं ।

तं पइ वट्ट नाणं, जे पच्चक्खं तयं तिविहं ॥१३ ॥

ये धातु दो अशु तथा अक्ष जो कहातीं, व्याप्यर्थ में अक्षन में क्रमशः सुहातीं। है अक्ष शब्द बनता सहसा इन्हीं से, ऐसा सदा समझ तू, नहीं औ किसी से ॥ है जीव अक्ष जग वैभव भोगता है, सर्वार्थ में सहज व्याप सुशोभता है। तो अक्ष से जनित ज्ञान वही कहाता, 'प्रत्यक्ष' है त्रिविध, आगम यों बताता ॥१३॥

686. The soul (jiva) is called "Akasha" this word has been derived from the root (Dhata) "Ashuvyapn". "Akasha" (Jiva) is that which is prevailing (vyapta) in all the beings in the form of knowledge the derivation of the work "Akasha" can also be effected from the root "Ash" that means food. He who enjoys the prosperity of all the three worlds is "Aksha" (Jiva). In this way the interpretation of Juva as Aksha is done from both roots, The knowledge obtained through "Akasha" is direct (Pratyaksha) is if three kinds :

1. Clairvoyance,
2. Telepathic and
3. Perfect.

६८७ अक्खस्स पोगलकया, जं दब्बिन्दिय-मणा-परा तेणं।
तेहिं तो जं नाणं, परोक्खमिह तम-णुमाणं व ॥१४॥

द्व्येन्द्रियाँ मनस पुरगलभाव धारें, है अक्ष से इसलिए अति भिन्न न्यारे। संजात ज्ञान इनसे वह ठीक वैसा, होता 'परोक्ष' बस लिंगज ज्ञान जैसा ॥१४॥

687. The objective senses (Dravyendriya's) and the mind (mana) are different from "Aksha" (Jiva). Hence the knowledge acquired thorough them is called indirect (paroksa). Just as in inference (Anuman) the smoke gives the knowledge of fire in the same way the indirect knowledge is caused by non self (par/other).

६८८ होति परोक्खाइं मइ-सुयाइं जीवस्स पर-निमित्ताओ।
पुब्बो-वल्लद्ध-संबंध-सरणाओ, वाणुमाणं व ॥१५॥

होते परोक्ष मति औ श्रुत जीव के हैं, औचित्य है परनिमित्तक क्योंकि वे हैं। किंवा अहो परनिमित्तक हो न कैसे? हो प्राप्त-अर्थ-स्मृति से अनुमान जैसे ॥१५॥

688. The sensory and scriptural knowledge of the soul (jiva)

are indirect (Apratyaksha) by virtue of being dependent upon others because they are caused by the remembrance of an object known before (but which is now out of sight), as in inference.

६८९ एण्तेण परोक्खं, लिंगिय-मोहाइयं च पच्चक्खं।
इंदिय-मणो-भवं जं, तं संववहार-पच्चक्खं ॥१६॥

होता परोक्ष श्रुत लिंगज ही, महान - प्रत्यक्ष हो अवधि आदिक तीन ज्ञान। स्वामी! प्रसूत मति, इन्द्रिय चित्त से जो, 'प्रत्यक्ष संबवहरा' उपचार से हो ॥१६॥

689. The scriptural knowledge which is caused by the signs (linga) such as smoke etc. is a partial manner (Ekant rupame) definitely indirect. The clairvoyance, telepathic and perfect (Ekant-rupa se pratyaksh). The sensory knowledge that is acquired by the external help of sense organs and mind is considered as a worldly behaviour (lok vyavahar). Hence it is called "Practically In direct" (sanivyavaharika) (pratyaksha).

(39) नयसूत्र

६९० जं णाणीय वियप्यं, सुवासयं वत्थु-अंस-संगहणठ।
तं इह णयं पउत्तं, णाणी पुण तेण णाणेण ॥१॥

द्रव्यांश को विषय है अपना बनाता, होता विकल्प श्रुत धारक का सुहता। माना गया 'नय' वही श्रुत भेद प्यारा, ज्ञानी वही कि जिसने नय-ज्ञान-धारा ॥१॥

690. "Naya" is the standpoint (vikalpa/alternation/option) of a wise man to understand or conceive a part of the soul (or object/vastu) which is protected/corborated by scriptural knowledge. He who has got (or commands) such knowledge, is wise (Naya is a stand point which gives partial knowledge of a thing in same particular aspect of it).

६११ जम्हा ण णाण विणा, होइ णरस्स सिय-वाय-पडिवत्ती ।
तम्हा सो बोहव्वो, एतं हंतुकामेण ॥२ ॥

एकान्त को यदि पराजित है कराना, भाई तुम्हें प्रथम है 'नय' -ज्ञान पाना ।
स्याद्वाद-बोध 'नय' के बिन ना निहाला, चाबी बिना नहीं खुले गृह-द्वार-ताला ॥२ ॥

691. A man can not understand "syadavada" without "Naya".
Hence, he who wants to give up or do away with
(parihar/remove) one sidedness (E'kanta) or insistence
on one sidedness (E'kanta agraha) must know "Naya".

६१२ धम्मविहीणो सोक्खं, तणहाछेयं जलेण जह रहिदो ।
तह इह वंछइ मूढो, णयरहिओ दव्वणिच्छिती ॥३ ॥

ज्यों चाहता वृष बिना 'जड़' मोक्ष जाना, किंवा तृषी जल बिना ही तृषा बुझाना ।
त्यों वस्तु को समझना नय के बिना ही, है चाहता अबुध ही भव-राह राही ॥३ ॥

692. Only fools endeavour to determine the nature of soul
without taking recourse to "Naya". Their endeavours
resemble to those of persons of bad character and
conduct who try to seek 'Acquire' pleasures or those of
thirsty men to quench their thirst without (procuring)
water.

६१३ तित्थयर-वयण-संगह-विसेस-पत्थार-मूल-वागरणी ।
दव्वट्टिओ य पज्जवणओ, य सेसा वियप्पा सिं ॥४ ॥

तीर्थेश का वचन सार द्विधा कहता, 'सामान्य' आदिम द्वितीय 'विशेष' भाता ।
दो द्रव्य पर्यंतया नय हैं उन्हीं के, ये ही यथाक्रम विवेचक भद्र दीखे ।
भेदोपभेद इनके नय शेष जो भी, तू जान ईदृश सदा तज लोभ लोभी ॥४ ॥

693. The preaching of tirthankaras are of two kinds :

1. General (Samanya),
2. Particular (Visesa).

The basic Nayas which propound (or advocate) these two
types of preachings are also two named

1. Substantial (Dravyarthic/Real) and
2. Modal (Paryarthic/practical).

The rest of the Nayas are the sub divisions (off shoots) of these two. (The substantial/Real mode of discourse propounds the general nature of soul and the modal mode of discourse (paryarthic Naya) propounds particular aspect or aspects thereof.

६१४ दव्वट्टिय-वत्तव्वं, अवत्थु णियमेण पज्जवणयस्स ।
तह पज्जववत्थु, अवत्थुमेव दव्वट्टियणयस्स ॥५ ॥

सामान्य को विषय है नय जो बनाता, तो शून्य ही वह 'विशेष' उसे दिखाता ।
जो जानता नय सदैव विशेष को है, सामान्य शून्य दिखाता सहसा उसे है ॥५ ॥

694. The statement from substantial stand point (about Generality) is as a rule non existent (Avastu/non entity) to those who adopt modal stand point and the statement from modal stand point (i.e. statement regarding particular mode or aspect of the soul) is as a rule non existent (Avastu/nonentity) to those who adopt substantial stand point.

६१५ उपपज्जंति विर्यति य, भावा णियमेण पज्जवणयस्स ।
दव्वट्टियस्स सव्वं, सया अणुपण्णमविण्हं ॥६ ॥

द्रव्यार्थिकी नय सदा इस भाँति गाता, है द्रव्य तो ध्रुव त्रिकाल अबाध भाता ।
पै द्रव्य है उदित होकर नष्ट होता, पर्याय-आर्थिक सदा इस भाँति रोता ॥६ ॥

695. From modal stand point (Paryarthic naya) souls are as a rule born/reborn and decayed (or destroyed); from substantial stand point (Dravyarthic naya) souls are unborn (Anutpanna) and indestructible (Avinashi).

६१६ दव्वट्टिण सव्वं, दव्वं तं पज्जयट्टिण पुणो ।
हवदि य अण्णमण्णं, तक्काले तम्मयत्तादो ॥७ ॥

द्रव्यार्थि के नयन में सब द्रव्य आते, पर्याय-अर्थिवश पर्याय-मात्र भाते। 'एक्सरे' हमें हृदय अन्दर का दिखाता, तो 'केमरा' शकल ऊपर की बताता ॥७॥

696. From substantial point of view (stand point) all souls are substance (and are therefore a like); (whereas) from modal point of view (stand point) every souls is different (and is therefore unlike others) (it is so) because an object appears to be that and that alone which it appears at a particular time from a particular stand point (Naya).

६९७ पञ्जय गउणं किच्चा, दव्वं पि य जो हु गिण्हइ लोए।
सो दव्वत्थिय भणिओ विवरीओ पञ्जयत्थिणओ ॥८॥

पर्याय गौण कर द्रव्यन को जनाता, द्रव्यार्थिकी नय वही जग में कहाता। जो द्रव्य गौण कर पर्याय को जनाता, पर्याय-आर्थिक वही यह शास्त्र गाता ॥८॥

697. The substantial stand point (Dravyarthic Naya) is knowledge. That primarily explains the substance (Dravya/reality/contents), it gives secondary importance to mode. On the contrary, knowledge which primarily explains mode (paryaya/a particular state of soul) is called modal stand point (paryayarthic naya); it gives secondary importance to substance.

६९८ नेगम-संगह-ववहार-उज्जुसुए चव होइ बोधव्वो।
सहे य समभिरूढे एवंभूए य मूलनया ॥९॥

जो शास्त्र में कथित नेगम, संग्रहा रे! है व्यावहार ऋजु-सूत्र सशब्द प्यारे। एवंभूता समभिरूढ उन्हीं द्वयों के, हैं भेद मूल 'नय' सात, विवाद रोकें ॥९॥

698. (As sub divisions of substantial and Modal stand points) the basic (original) nayas (stand-points) are seven :
1. Figurative/not literal (Naigam);
2. General/common (Sangraha);
3. Distributive (Vyavhar);
4. Actual condition at a particular instant and for a long

- time (Rju-sutra);
5. Descriptive (Shabda);
6. Specific (Samabhirurha); and
7. Active (Evambhuta).

६९९ पढमत्तिया दव्वत्थी, पज्जयगाही य इयर जे भणिया।
ते चटु अत्थपहाणा, सदपहाणा हु तिण्णि गया ॥१०॥

द्रव्यार्थिकी सुनय आदिस तीन प्यारे, पर्याय-आर्थिक रहें अवशेष सारे। हैं चार आदिस पदार्थ प्रधान जानो, हैं शेष तीन नय शब्द प्रधान मानो ॥१०॥

699. Of them the first three are substantial (Dravyarthic) and the last four modal (Paryayarthic) of all the seven stand points (nayas), the first four deal primarily with significance (Artha/object) and the last three deal primarily with words (Shabda).

७०० गेगाइ माणाइ सामन्नो-भय-विसेस-नाणाइ।
जं तेहिं पिणइ तो गेगमो णओ गेगमाणो ति ॥११॥

सामान्य ज्ञान इतरोभय रूप ज्ञान, प्रख्यात नैकविध है अनुमान मान। जानें इन्हें सुनय नेगम है कहाता, मानो उसे 'नयिक ज्ञान' अतः सुहाता ॥११॥

700. The figurative stand point (Naigama-naya) is that, which explains the various standards of General Knowledge (Samanya-jnan) particular knowledge (visesa-jnan) and common knowledge (ubhaya-jnan) as are prevalent (current) in universe. That is why, it is also called 'Nayik-man' (i.e. knowing in various ways).

७०१ गिखित्त दव्वकिरिया, वट्टणकाले तु जं समाचरणं।
तं भूयणइगमणयं, जह अज्जदिणं निव्वुओ वीरो ॥१२॥

जो भूत कार्य इस सांप्रत से जुड़ाना, है भूत नेगम वही गुरु का बहलाना। वर्षों पुरा शिव गए युगवीर प्यारे, मानें तथापि हम 'आज ऊर्षा' पधारें ॥१२॥