

Ācārya Devasena's
Ālāpa Paddhati

THE WAYS OF VERBAL EXPRESSION

श्रीमदाचार्य देवसेन विरचित
आलाप पद्धति



Divine Blessings:
Ācārya Viśuddhasāgara Muni

VIJAY K. JAIN

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गाथार्थ- उन परमात्मा (आप्त) के मुख से निकला हुआ वचन, जो कि पूर्वापर - आगे और पीछे - दोष से रहित है और शुद्ध है, उसे 'आगम' कहा गया है और उस (आगम) के द्वारा कहे हुए ही तत्त्वार्थ (द्रव्य) होते हैं।

Words emanating from the mouth of the Supreme Lord (*āpta*, *paramātmā*), free from the fault of inconsistency – contradiction between an earlier and a subsequent statement – and pure, constitute the Scripture (*āgama*). The Scripture expounds the nature of the substances – *tattvārtha*.



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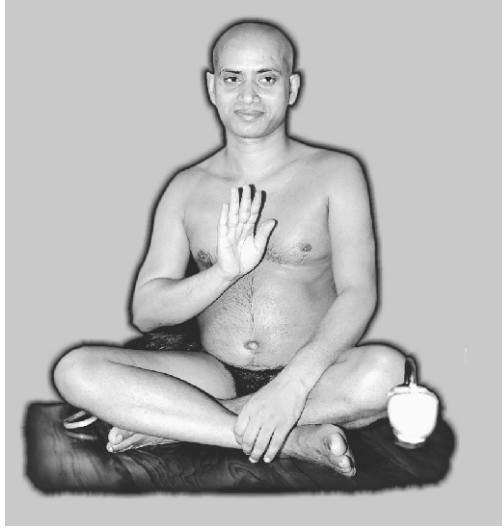
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DIVINE BLESSINGS

मंगल आशीर्वाद -

परम पूज्य दिगम्बराचार्य श्री विशुद्धसागर जी मुनिराज



तत्त्वज्ञान नय-प्रमाणात्मक है। नय-प्रमाण के बिना समीचीन तत्त्व-बोध नहीं हो सकता है। विसंवाद वहाँ है, जहाँ नय एवं प्रमाण का कथन नहीं होता है। विश्व के सम्पूर्ण दर्शनों में एकमात्र अनादि-अनन्त-सनातन जैन-दर्शन है, जो प्रमाण-नय के माध्यम से वस्तु तत्त्व का अधिगम करने को कहता है। विश्व में विसंवाद का अभाव जैन न्याय-विद्या, अनेकान्तवाद और स्याद्वाद से ही संभव है, किसी के पास अन्य कोई उपाय नहीं है।

सम्पूर्ण धर्मों का सकलार्थ-ग्राही 'प्रमाण' होता है; विकलार्थ-ग्राही, भेदात्मक कथन करने वाला 'नय' होता है। नयों के समीप जो होता है, वह 'उपनय' है। नयों और उपनयों के माध्यम से वस्तु के वस्तुत्व का सत्यार्थ-बोध सहज ही हो जाता है।

जैनाचार्यों ने सर्वप्रथम वचन-प्रणाली का ज्ञान करने को कहा है। जिसे वचन-प्रणाली का ही सम्यक्-बोध नहीं है, वह विश्व में यथार्थ सिद्धान्तों की प्ररूपणा क्या कर पाएगा? इसलिए आलाप पद्धति का ज्ञान अनिवार्य है। आलाप पद्धति से तात्पर्य है- वचन बोलने की शैली, कथन करने की पद्धति, बोलने का समीचीन तरीका जो विरोध-शून्य हो अर्थात् अविरोद्ध व्याख्यान। प्रत्यक्ष एवं परोक्ष से किसी भी प्रकार का विरोध न हो तथा जगति के

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प्रत्येक भव्य जीव को समझ में आए, जिससे वह तत्त्वज्ञान प्राप्त कर स्व-पर का सम्यक् कल्याण-मार्ग प्रशस्त कर सके।

जैन दर्शन में तर्कागम, शब्दागम एवं परमागम के भेद से तीन प्रकार के आगमों की व्याख्या की गई है। न्याय शास्त्र तर्कागम है, व्याकरण शास्त्र शब्दागम है तथा सिद्धान्त-अध्यात्म शास्त्र परमागम है। सम्पूर्ण वीतरागी श्रमण-परम्परा में नय-प्रमाण एवं प्रमाण सम्बन्धी ग्रन्थों की प्रचुरता है। आप्तपरीक्षा, आप्तमीमांसा, प्रमाणपरीक्षा, परीक्षामुख सूत्र, प्रमा-प्रमेय, सत्यशासन-परीक्षा, प्रमाण-प्रमेय, पत्रपरीक्षा, तत्त्वार्थसूत्र आदि स्वतन्त्र ग्रन्थों के साथ ही टीका-ग्रन्थ विशद हैं।

अष्टशती, अष्टसहस्री, तत्त्वार्थवार्तिक, तत्त्वार्थश्लोकवार्तिक, न्यायविनिश्चय, सिद्धि-विनिश्चय, प्रमेयकमलमार्तण्ड, न्यायकुमुदचन्द्र, युक्त्यनुशासन अलंकार, सर्वार्थसिद्धि, तात्पर्यवृत्ति आदि अनेकानेक टीकायें उपलब्ध हैं। आचार्यप्रवर श्री समन्तभद्र स्वामी कृत गन्धहस्तिमहाभाष्य (अनुपलब्ध), जो कि तत्त्वार्थसूत्र की टीका है, आदि विश्व-प्रसिद्ध ग्रन्थ प्रमाण-नय पर लिखे गए हैं। षट्खण्डागम, कषायपाहुड जैसे सिद्धान्त शास्त्रों में सर्वत्र प्रमाण-नय की व्याख्याएँ उपलब्ध हैं, परन्तु स्वतन्त्र रूप से प्रमाण के साथ नय की विशद व्याख्याएँ अल्प हैं।

लघुनयचक्र, द्रव्यस्वभावप्रकाशक नयचक्र, नय-विवरण आदि संस्कृत एवं प्राकृत भाषाओं के ग्रन्थों में आचार्यों व विद्वानों ने नय-परक विषयों की विशद विवेचना की है। इसी शृंखला में आचार्यप्रवर श्री देवसेन स्वामी ने 'आलाप पद्धति' नामक ग्रन्थ संस्कृत भाषा में लिखकर सम्पूर्ण नय-ज्ञान पिपासुओं की पिपासा को शान्त करने के लिए अत्यन्त सरल एवं सुबोध शैली में सूत्रों की रचना की है। इसी कारण से 'आलाप पद्धति' एक महत्त्वपूर्ण ग्रन्थ है।

'आलाप पद्धति' ग्रन्थ विद्वानों, आचार्यों एवं मुनि-संघों द्वारा अध्ययन का विषय बन चुका है। द्रव्यसंग्रह, रत्नकरण्डक-श्रावकाचार जैसे ही तत्त्वार्थसूत्र, परीक्षामुख सूत्र एवं आलाप पद्धति इन सूत्र ग्रन्थों को भी कण्ठस्थ करना चाहिए।

संस्कृत, प्राकृत, हिन्दी, मराठी, कन्नड़ आदि भारतीय भाषाओं में विपुल साहित्य उपलब्ध है। नय-प्रमाणभूत तत्त्व का बोध कराने हेतु तत्त्व-मनीषी, अभीक्षण-ज्ञानोपयोगी, तत्त्व-पिपासु, सच्चे देव-शास्त्र-गुरु अनुरागी, श्रुतमेघ-चातक, श्रुत-भक्त विद्वान् विजय कुमार जैन (देहरादून) ने विश्व-धरा के आंग्ल-भाषी भव्यात्माओं के बोधार्थ यह एक महान् भेंट प्रदान की है।

बहुत ही प्रसन्नता का विषय है कि पण्डित श्री विजय कुमार जी ने 'आलाप पद्धति' ग्रन्थ का आंग्ल-भाषा में अनुवाद किया है। पूर्व में आप 'सत्यार्थ-बोध' सहित अनेक ग्रन्थों का अंग्रेजी अनुवाद कर चुके हैं। पूर्वाचार्यों कृत मूल ग्रन्थों का आंग्ल-अनुवाद कर आपने श्रुत का विदेशों तक प्रचार किया है, जिससे विश्व लाभ ले रहा है। आपकी पर्याय के सम्पूर्ण निषेक माँ वाग्वादिनी जिनवाणी की आराधना में व्यतीत हों। आप हमेशा श्रुत-साधना में संलग्न रहें, अन्त में पण्डित-मरण कर वीर-गति का वरण करें, यही शुभाशीष...।

॥ ॐ नमः सिद्धेभ्यः ॥

28 अप्रैल 2024
कोल्हापुर (महाराष्ट्र)
भारतदेश

श्रमणाचार्य विशुद्धसागर मुनि



P R E F A C E

Ācārya Devasena, the Composer of 'Ālāpa Paddhati'

Ācārya Devasena had composed a treatise by the name '*Darśanasāra*', in *Vikrama Samvat* 990 at a place called Dhāra.¹ In case he is the same *Ācārya Devasena* who composed the '*Nayacakra*', in Prākṛta language and in verses (*gāthā*) form, then it is established that '*Nayacakra*' should have been composed sometime during the end of the tenth century of *Vikrama Samvat*. *Ācārya Devasena* had composed '*Ālāpa Paddhati*', in Saṃskṛta language and in aphorisms (*sūtra*) form, on the basis of his '*Nayacakra*', commonly called '*Laghunayacakra*'. An enlarged version of the same, called '*Nayacakko*' was later composed by *Ācārya Māilladhavala*.

That '*Ālāpa Paddhati*' is based on '*Nayacakra*' is clear from the first *sūtra* of the former, which reads as:

आलापपद्धतिर्वचनरचनाऽनुक्रमेण नयचक्रस्योपरि उच्यते ॥१॥

On the basis of the sequence of verbal expression, I (*Ācārya Devasena*) shall now expound the '*Ālāpa Paddhati*', based on the '*Nayacakra*' (a Scripture in Prākṛta language).

A question arises: What propelled *Ācārya Devasena* to compose '*Ālāpa Paddhati*' after writing '*Nayacakra*'? He himself provides the answer in *sūtra* 3 of '*Ālāpa Paddhati*': "This '*Ālāpa Paddhati*' has been composed for establishing the mark (*lakṣaṇa*) of the substances (*dravya*) and also their own-nature (*svabhāva*)." As per the above assertion, we find that beside covering the topics of the standpoints (*naya*) and the secondary-standpoints (*upanaya*), '*Ālāpa Paddhati*' also delves into the topics of the substances (*dravya*), their qualities or attributes (*guṇa*), modes (*paryāya*) and nature (*svabhāva*).

1. देखें- सिद्धान्ताचार्य पं. कैलाशचन्द्र शास्त्री (2013), माइल्लधवल-विरचित नयचक्रको (नयचक्र), 'प्रस्तावना', पृ. 15-16.

Ācārya Devasena's Works:¹

Ālāpa Paddhati (known also as *Dravyānuṃyoga Praveśikā*)

Laghunayacakra

Ārāadhanāsāra

Tattvasāra

Darśanasāra

Bhāvasaṃgraha



The Gist of 'Ālāpa Paddhati'

Ācārya Devasena's *Ālāpa Paddhati* is essential reading for every serious reader of the *Dravyānuṃyoga* that 'spreads the light of right (scriptural) knowledge by illuminating the Reality of substances – soul (*jīva*) and non-soul (*ajīva*), merit (*puṇya*) and demerit (*pāpa*), bondage (*bandha*) and liberation (*mokṣa*), including influx (*āsrava*), stoppage (*saṃvara*), and gradual dissociation (*nirjarā*).'²

It is exceedingly difficult for the men of ordinary intellect to fully comprehend the labyrinthine of standpoints (*naya*), as expounded by Lord Jina. It is true that without appreciating the import as well as the applicability of the individual standpoints (*naya*), one may get lost in the complex maze and cause great harm to one's understanding, and even to one's mental balance.

This slim volume needs to be read over and over again to be able to internalize fully the underlying concepts. In order to facilitate understanding and as a reference guide, a glossary of some common terms mentioned in the text are given now.

1. देखें- ब्र. विनोद जैन शास्त्री एवं ब्र. अनिल जैन शास्त्री (2002), लघुनयचक्रम्, साहित्याचार्य डॉ. पन्नालाल जैन ग्रन्थमाला, जबलपुर (म.प्र.), 'प्रस्तावना', पृ. 3.

2. See, Jain, Vijay K. (2016), Ācārya Samantabhadra's *Ratnakaraṇḍaka-srāvakācāra* – *The Jewel-casket of Householder's Conduct*, verse 46, p. 76.

The substances (*dravya*)

The soul (*jīva*), the matter (*puḍgala*), the medium of motion (*dharma*), the medium of rest (*adharmā*), the space (*ākāśa*), and the time (*kāla*) are the six substances (*dravya*). (*sūtra*-5)

That which has attributes or qualities (*guṇa*) and modes (*pariyāya*) is a substance (*dravya*). (*sūtra*-27)

The qualities (*guṇa*) and modes (*pariyāya*)

The characteristics which exhibit incessant association (*anvaya*) with the substance (*dravya*) are attributes or qualities (*guṇa*) and the characteristics which exhibit sequential presence – logical discontinuity (*vyatireka*) – are modes (*pariyāya*). (*sūtra*-92)

The natural (*svabhāva*) and unnatural (*vibhāva*) transformations (*pariṇamana*) [in a substance (*dravya*)] are called modes (*pariyāya*). (*sūtra*-105)

The transformations in the quality (*guṇa*) are called the modes (*pariyāya*). Such transformations are of two kinds – the subtle-modes (*artha pariyāya*) and the gross-modes (*vyañjana pariyāya*). (*sūtra*-15)

The valid-knowledge (*pramāṇa*) and standpoints (*naya*)

These [substances (*dravya*), etc.] are known through the expression of valid-knowledge (*pramāṇa*) and standpoints (*naya*). (*sūtra*-33)

Right-knowledge (*samyagjñāna*) is valid-knowledge (*pramāṇa*). (*sūtra*-34)

The standpoints (*naya*) are the subdivisions of the valid-knowledge (*pramāṇa*). (*sūtra*-39)

Know, through the valid-knowledge (*pramāṇa*), the substance (*dravya*) comprising manifold attributes; then, to establish its relative character, the substance should be viewed in light of the standpoints (*naya*) that postulate ‘in a way’ (*kathāncita, syāt*). (*gāthā*-10)

The standpoint (*naya*) accepts one particular characteristic (*aṃśa*, *dharma*) of the substance (*vastu*) whose manifold nature has rightly been determined through the valid-knowledge (*pramāṇa*). Or, the chosen option (*vikalpa*) of the scriptural-knowledge (*śruta-jñāna*) is the standpoint (*naya*). Or, the particular intention of the knower is the standpoint (*naya*). Or, that which establishes the substance, having manifold nature, into its one particular nature is the standpoint (*naya*). (*sūtra*-181)

The installation (*nikṣepa*)

The identification or attribution of the valid-knowledge (*pramāṇa*) and the standpoint (*naya*) is called the installation (*nikṣepa*). Installation (*nikṣepa*) is done in four ways: name (*nāma*), representation (*sthāpanā*), substance (*dravya*), and state (*bhāva*). (*sūtra*-183)

The primary divisions of the standpoints (*naya*)

The primary divisions of the standpoints (*naya*) are the real or transcendental standpoint (*niścaya naya*) and the empirical standpoint (*vyavahāra naya*). The representation of the real or transcendental (*niścaya*) is the standpoint of the substance – *dravyārthika naya* – and of the empirical (*vyavahāra*) is the standpoint of the mode – *paryāyārthika naya*. (*gāthā*-4)

The nine standpoints (*naya*)

Based on the substance – *dravyārthika*, based on the mode – *paryāyārthika*, the figurative – *naigama*, the generic – *saṅgraha*, the systematic – *vyavahāra*, the straight – *rjusūtra*, the verbal – *śabda*, the conventional – *samabhirūḍha*, and the specific – *evaṃbhūta*, are the nine standpoints (*naya*). (*sūtra*-41)

The pure transcendental standpoint (*śuddha niścaya naya*)

The subject matter of the pure transcendental standpoint (*śuddha*

nīścaya naya) is the uncontaminated (*nirupādhi*) state of the substance where no distinction is made between the quality (*guṇa*) and possessor-of-quality (*guṇī*). For example, ‘omniscience (*kevalajñāna*), etc., is the soul (*jīva*).’ (*sūtra*-218)

The impure transcendental standpoint (*aśuddha nīścaya naya*)

The subject matter of the impure transcendental standpoint (*aśuddha nīścaya naya*) is the contaminated (*sopādhi*) state of the substance where no distinction is made between the quality (*guṇa*) and possessor-of-quality (*guṇī*). For example, ‘sensory-knowledge (*matijñāna*), etc., is the soul (*jīva*).’ (*sūtra*-219)

The secondary-standpoints (*upanaya*)

Intrinsic empirical standpoint (*sadbhūta vyavahāra naya*), non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*), and figurative, non-intrinsic (alien) empirical standpoint (*upacarita asadbhūta vyavahāra naya*) are the three kinds of the secondary-standpoints (*upanaya*). (*sūtra*-44)

The intrinsic empirical standpoint (*sadbhūta vyavahāra naya*)

That which envisages distinction in (intrinsically) single object is the intrinsic empirical standpoint (*sadbhūta vyavahāra naya*). (For example, to say that the branches, etc., of the tree are different from the tree.) (*sūtra*-221)

The non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*)

That which envisages oneness in (essentially) different objects is the non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*).

[For example, to say that the object-of-knowledge (*jñeya*) is same as

knowledge (*jñāna*), or the inheritor-of-faith (*śraddheya*) is same as right-faith (*samyagdarśana*), or the rule-of-conduct (*ācaraṇīya*) is same as conduct (*cāritra*).] (*sūtra*-222)

**The figurative (or impure) intrinsic empirical standpoint
(*upacarita sadbhūta vyavahāra naya*)**

The standpoint that makes distinction between the quality (*guṇa*) and possessor-of-quality (*guṇī*) in the contaminated (*sopādhi*) state of the substance is the subject matter of the figurative (or impure) intrinsic empirical standpoint (*upacarita sadbhūta vyavahāra naya*). For example, the soul (*jīva*) has qualities (*guṇa*) like the sensory-knowledge (*matijñāna*). (*sūtra*-224)

**The non-figurative (or pure) intrinsic empirical standpoint
(*anupacarita sadbhūta vyavahāra naya*)**

The standpoint that makes distinction between the quality (*guṇa*) and possessor-of-quality (*guṇī*) in the uncontaminated (*nirupādhi*) state of the substance is the subject matter of the non-figurative (or pure) intrinsic empirical standpoint (*anupacarita sadbhūta vyavahāra naya*). For example, the soul (*jīva*) has qualities (*guṇa*) like the omniscience (*kevalajñāna*). (*sūtra*-225)

**The figurative non-intrinsic (alien) empirical standpoint
(*upacarita asadbhūta vyavahāra naya*)**

The standpoint that establishes relationship between substances (essentially distinct) that have no integral bonding (*saṃśleṣa sambandha*) among them is the subject matter of the figurative non-intrinsic (alien) empirical standpoint (*upacarita asadbhūta vyavahāra naya*). For example, ‘the money belongs to Devadatta’. (*sūtra*-227)

**The non-figurative non-intrinsic (alien) empirical
standpoint (*anupacarita asadbhūta vyavahāra naya*)**

The standpoint that establishes relationship between substances

(essentially distinct) that have integral bonding (*saṃśleṣa sambandha*) among them is the subject matter of the non-figurative non-intrinsic (alien) empirical standpoint (*anupacarita asadbhūta vyavahāra naya*). For example, ‘the body (*śarīra*) belongs to the soul (*jīva*)’. (*sūtra*-228)



A Submission

It is imperative that due to the lack of my understanding and also to my inadvertence, but certainly not due to my intention and wrong-belief (*mithyātva*), learned scholars would be able to find in this text errors and omissions in respect of typos, grammar and expression; I shall remain ever apologetic for such imperfections and seek from them forbearance and forgiveness.

Traditionally, the following verse is found at the end of most editions of the great Scripture *Ācārya Umāsvāmī’s Tattvārthasūtra*:

अक्षरमात्रपदस्वरहीनं व्यञ्जनसन्धिविवर्जितरेफम् ।

साधुभिरत्र मम् क्षमितव्यं को न विमुह्यति शास्त्रसमुद्रे ॥

(‘तत्त्वार्थसूत्र’ के समापन पर प्रचलित ज्ञप्ति)

I seek forgiveness from all noble souls for any errors due to missing letters, accents, words, vowels, consonants, compounds, and phonetic requisites in this text. The Scripture is like an ocean; who can swim across it?

As any number divided by infinity gives a result that approaches naught, my partial, indirect, dependent and graded knowledge comes to naught when viewed in reference to the infinite, direct, self-generated, and simultaneous (without gradation) knowledge appertaining to the omniscience (*kevalajñāna*). Still, it is due to my devotion to the Scripture (*āgama, jinavāṇī*) and my hope that the

outcome will help in propagation of the true Doctrine, so scarce in modern-day literature, that I have embarked on this project. The Doctrine expounded here, excerpted from the most profound texts by the Ancient-Preceptors (*pūrvācārya*), is worth assimilation by all for self-development and self-realization.



Ācārya Viśuddhasāgara

A *digambara* ascetic (*nirgrantha muni*) since the last thirty-three¹ years, Ācārya Viśuddhasāgara (born 18 December, 1971) performs four major activities: 1) to dwell in own-soul through the fire of concentration (*ekāgratā, dhyāna*), 2) to study the Scripture (*jinavāṇī, āgama*), 3) to deliver discourses (*pravacana*) on the nature of the Reality (*tattva, vastutva, vastu-svabhāva*), and 4) to compose sacred texts, in prose and verse, strictly in accordance with the Jaina Doctrine expounded in the Scripture, for the benefit of the inquisitive readers who by themselves find it difficult to comprehend the complexities of the nature of the Reality.

Ācārya Viśuddhasāgara meditates on the pure, effulgent soul through the medium of his soul imbued with the ‘Three-Jewels’ (*ratnatraya*). The ‘Three-Jewels’, both discrete (*bheda*) and indiscrete (*abheda*), constitute the path to liberation (*mokṣa-mārga*). He reckons that no substance other than the soul is potent enough to either assist or obstruct the functioning of the soul. By thus renouncing attachment (*rāga*) and aversion (*dveṣa*), he has built a shield around his soul to protect it from extraneous influence. Conventionally, concentration is to establish the soul in the ‘Three-Jewels’ (*ratnatraya*), or the three limbs (*aṅga*) of the soul. From the real point-of-view, however, the soul is one whole (*aṅgī*), comprising indiscrete ‘Three-Jewels’ – *abheda ratnatraya*. Concentration is the means to savour the nectar present

1. *Digambara* Jina-ordination (*jinadīkṣā*) – 21 November, 1991.

in own-soul.

Ācārya Viśuddhasāgara, through his discourses (*pravacana*), provides an opportunity to hundreds of thousands of souls (*jīva*) to know the nature of the Reality, as expounded in the Scripture. His discourses are beneficial (*hitakāri*), pleasing (*madhura*) and unambiguous (*nirmala*). He has mastered the science-of-thought (*nyāya*), and his grip on the complex concepts of the Jaina epistemology, including *anekāntavāda* and *syādvāda*, is amazing. He is able to shatter the absolutist (*ekānta*) views – called *durnaya* or faulty points-of-view – of the wrong-believers (*mithyādr̥ṣṭi*) with the sharp sword of ‘*syādvāda*’.

His discourses are rid of the eight faults associated with the absolutist (*ekānta*) views, called *durnaya* or *ṇayābhāsa*. These eight faults are enumerated in *sūtra* 127, p. 136-138 of the present volume.

Further, his discourses are rid of the three faults of the marks (*lakṣaṇa*) that are employed to define the object (*lakṣya*):¹

1. *avyāpti* – non-pervasiveness – The mark (*lakṣaṇa*) is not universally found in the object (*lakṣya*). ‘Cows are white (*lakṣaṇa*).’
2. *ativyāpti* – over-pervasiveness – The mark (*lakṣaṇa*) is also found outside the object (*lakṣya*). ‘Milk-producing (*lakṣaṇa*) animals are cows.’
3. *asaṃbhavi* – impossible – The mark (*lakṣaṇa*) cannot be found in the object (*lakṣya*). ‘Winged (*lakṣaṇa*) animals are cows.’

An ardent propagator of the Jaina Doctrine, Ācārya Viśuddhasāgara is ever-ready to whole-heartedly gift every potential (*bhavya*) right-believer (*samyagd̥r̥ṣṭi*), the ascetic (*mahāvratī*, *muni*) as well as the householder with or without the minor-vows (*aṇuvratī* and *śrāvaka*), the ‘nectar’ out of all the four constituents (*anuyoga*) – *prathamānu-yoga* (the study of the stories of epochal personages), *karuṇānuyoga* (the study of the universe and beyond, the time-cycle, and the stages of

1. See, Ācārya Abhinava Dharmabhūṣaṇa Yati’s *Nyāyadīpikā*, p. 143.

soul-existence), *caraṇānuyoga* (the foundation for origination, growth and protection of conduct for the householder and the ascetic), and *dravyānuyoga* (the study of the objects of the Reality) – of the Holy Scripture. It rests entirely on our own interest, intellect, effort, and subsidence-cum-destruction (*kṣayopaśama*) of the knowledge-obscuring (*jñānāvaraṇīya*) karmas to draw the ‘nectar’ out of this free-flowing knowledge-river.

Ācārya Viśuddhasāgara maintains that the mark (*lakṣaṇa*) or the ‘dharma’ of the true ascetic (*muni*, *śramaṇa*) is the disposition (*bhāva*) of equanimity (*sāmya*). Since the words of the true ascetic are incontrovertible, it follows that, for him, enemy (*śatru*) and kinsfolk (*bandhu-varga*), happiness (*sukha*) and misery (*duḥkha*), praise (*praśaṃsā*) and censure (*nindā*), iron (*lohā*) and gold (*svarṇa*), and life (*prāṇa-dhāraṇa*) and death (*prāṇa-tyāga*) are alike.¹

Ācārya Viśuddhasāgara has showered me with his divine blessings in this project. His divine blessings have had wondrous effect in making both, the process and the end-result, most gratifying.



Special Acknowledgement

I must express my gratitude to *Śramaṇa Muni* Suvratasāgara, a worthy disciple of *Ācārya* Viśuddhasāgara, for his meticulous proof-reading of the non-English portion of the book. His expertise has resulted in the removal of several omissions and mistakes due solely to my inadvertence and ineptness. I make obeisance humble to him.

Brahmacārī Piyush Jain (Vidisha, M.P.), an active member of the congregation of *Ācārya* Viśuddhasāgara, has most willingly and with utmost swiftness coordinated and facilitated the process of my interaction with *Ācārya* Viśuddhasāgara and *Śramaṇa Muni*

1. See, *Ācārya* Kundakunda’s *Pravacanasāra*, verse 3-41, p. 300-301.

Suvratasāgara. He even took on himself the task of getting the hard copies of the digital files sent by me. My sincere appreciation for his devotion to the 'jinavāṇī'.



I make worshipful obeisance not only to Ācārya Viśuddhasāgara but to each of the 8,99,99,997 supreme-ascetics (*bhāvaliṅgī-muni*), from the sixth (*pramatta-saṅyata*) to the fourteenth (*ayogakevalī*) stage-of-spiritual-development (*guṇasthāna*), present in the human-world (*manuṣya-loka*) comprising the two-and-a-half continents, starting from Jambūdvīpa and up to the mountain range of Mānuṣottara in the centre of Puṣkaradvīpa.¹

May, 2024
Dehradun, India

– Vijay K. Jain



1. See, Ācārya Nemicandra's *Gommaṣasāra Jīvakāṇḍa*, Part-2, p. 869-870.

VIJAY K. JAIN – BIOGRAPHICAL NOTE

Having had his schooling from Mhow and Bhopal in Madhya Pradesh, Vijay K. Jain (b. 1951) did his graduation in Electronics Engineering from Institute of Technology, Banaras Hindu University, and Post-Graduation in Management from Indian Institute of Management, Ahmedabad.

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Mr. Jain is the proprietor of Vikalp Printers, a small, high-end printing and publishing firm, based in Dehradun, India.



“वागीश्वरि प्रतिदिनं मम रक्ष देवि ॥”

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Ācārya Devasena's
Ālāpa Paddhati

THE WAYS OF VERBAL EXPRESSION

श्रीमदाचार्य देवसेन विरचित
आलाप पद्धति

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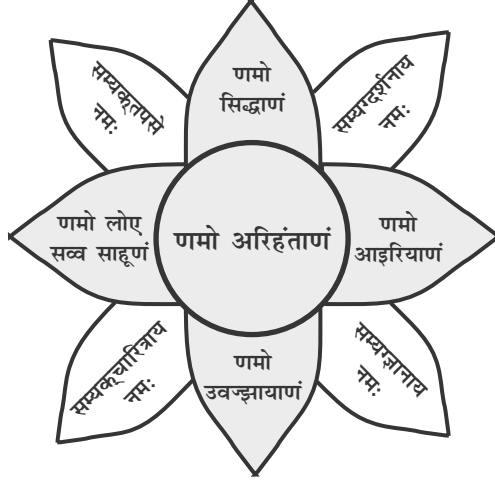
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स्वयम्भुवे नमस्तुभ्यं ॥

अर्हत्सिद्धाचार्योपाध्यायसर्वसाधुभ्यो नमः ॥

Ācārya Devasena's

Ālāpa Paddhati

THE WAYS OF VERBAL EXPRESSION

श्रीमदाचार्य देवसेन विरचित

आलाप पद्धति

Śrī Amṛtacandra Suri's *Puruṣārthasiddhyupāya*:

अत्यन्तनिशितधारं दुरासदं जिनवरस्य नयचक्रम् ।
खण्डयति धार्यमाणं मूर्धानं झटिति दुर्विदग्धानाम् ॥५९॥

सामान्यार्थ - अत्यन्त तीक्ष्ण धार वाला और बड़ी कठिनता से मिलने वाला जिनेन्द्रदेव का नयरूपी चक्र यदि धारण किया जाए तो वह मिथ्याज्ञानी जीवों के मस्तक (मिथ्याज्ञान) को शीघ्र ही खण्ड-खण्ड कर देता है।

Lord Jina's extremely sharp-edged *cakra* (spinning, disk-like super weapon with serrated edges) in form of the manifold standpoints (*naya*) is exceedingly difficult to attain and, when wielded, it cuts off the heads (delusion) of the deluded beings (*jīva*) in no time.

॥ श्री स्याद्वादविद्यायै नमः ॥

Ācārya Devasena's
Ālāpa Paddhati

THE WAYS OF VERBAL EXPRESSION

श्रीमद्देवसेनाचार्य विरचित

आलाप पद्धति

* * *

* मंगलाचरण *

गुणानां विस्तरं वक्ष्ये, स्वभावानां तथैव च ।

पर्यायाणां विशेषेण, नत्वा वीरं जिनेश्वरम् ॥ गाथा ॥

गाथार्थ- भगवान् महावीर जिनेश्वर को नमस्कार करके गुणों का तथा स्वभावों का और विशेषरूप से पर्यायों का विस्तारपूर्वक कथन करूँगा।

INVOCATION

After making obeisance to the Supreme Jina – Lord Mahāvīra – I shall describe, in detail, the attributes (*guṇa*), the own-nature (*svabhāva*) and, in particular, the modes (*paryāya*).

.....

The Substances (*dravya*)

द्रव्याधिकार

आलापपद्धतिर्वचनरचनाऽनुक्रमेण नयचक्रस्योपरि उच्यते ॥१॥

इस ग्रन्थ का नाम 'आलाप पद्धति' है। 'आलाप' का अर्थ है- वचन-रचना। पद्धति का अर्थ है- परम्परा या शैली।

वचनों की रचना के क्रम के अनुसार 'आलाप पद्धति' को 'नयचक्र' (प्राकृत भाषा का ग्रन्थ) के आधार पर मैं (आचार्य देवसेन) कहता हूँ।

On the basis of the sequence of verbal expression, I (*Ācārya Devasena*) shall now expound the '*Ālāpa Paddhati*', based on the '*Nayacakra*' (a Scripture in *Prākṛta* language).

सा च किमर्थम्? ॥२॥

'सा' = 'आलाप पद्धति' ग्रन्थ।

इस 'आलाप पद्धति' ग्रन्थ की रचना किसलिए की गई है?

What is the purpose of writing this (Scripture) '*Ālāpa Paddhati*'?

.....

द्रव्यलक्षणसिद्धयर्थम् स्वभावसिद्धयर्थञ्च ॥३॥

द्रव्य के लक्षण की सिद्धि के लिए और पदार्थों के स्वभाव की सिद्धि के लिए अर्थात् द्रव्य और उनका स्वभाव बतलाने के लिए इस 'आलाप पद्धति' की रचना की गई है।

This '*Ālāpa Paddhati*' has been composed for establishing the mark (*lakṣaṇa*) of the substances (*dravya*) and also their own-nature (*svabhāva*).

द्रव्याणि कानि? ॥४॥

द्रव्य कौन हैं?

What are the substances (*dravya*)?

जीवपुद्गलधर्माधर्माकाशकालद्रव्याणि ॥५॥

जीव, पुद्गल, धर्म, अधर्म, आकाश और काल - ये छह द्रव्य हैं।

The soul (*jīva*), the matter (*pudgala*), the medium of motion (*dharma*), the medium of rest (*adharmā*), the space (*ākāśa*), and the time (*kāla*) are the six substances (*dravya*).

सद्द्रव्यलक्षणम् ॥६॥

द्रव्य का लक्षण सत् (अस्तित्व) है।

The mark (*lakṣaṇa*) of a substance (*dravya*) is existence (being or *sat*).

उत्पादव्ययध्रौव्ययुक्तं सत् ॥७॥

जो उत्पाद-व्यय-ध्रौव्य सहित हो, सो सत् है।

Existence (*sat*) is with (*yukta*) origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*).

EXPLANATORY NOTE

The substance (*dravya*) is of two kinds: the animate (*cetana*) and the inanimate (*acetana*). These two kinds of substances do not ever leave their essential characteristic (of *sat*); still, due to internal and external causes, each instant, these attain new states of existence. This is origination (*utpāda*). For instance, the origination (*utpāda*) takes place of the pitcher from the clay. Similarly, the loss of the former state of existence is destruction (*vyaya*). The loss of the lump shape of the clay is destruction (*vyaya*). As there is no destruction (*vyaya*) or origination (*utpāda*) of the inherent nature or quality of the substance (*dravya*), it is also characterized by permanence (*dhrauvya*). The quality of being permanent is permanence (*dhrauvya*). For instance, the clay continues to exist in all states – the lump, the pitcher and in the broken parts. Existence (*sat*) is thus accompanied by origination

The Substances (*dravya*)

(*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*). It is contended that 'yukta' – 'with' – applies to objects which are different. For instance, Devadatta is 'with' a stick (*daṇḍa*). In that case, the existence of the three states as well as the substance which is said to be 'with' the three states is not possible. But this objection is untenable. The word 'with' is applied from the point of view of highlighting distinction even in case of things which are not different. For instance, there is the usage that the pillar is with (characterized by) strength. Thus, as origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) have mutual inseparable togetherness – *avinābhāva* – it is proper to use the word 'with'. Or, the word 'yukta' – 'with' – means collection or combination. The words 'yukta' (with), 'samāhita' (collection) and 'tadātmaka' (of that nature) are synonyms. Thus, 'existence (*sat*) is with origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*)' means 'existence (*sat*) is of the nature of origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*)'. It comes to this. Origination (*utpāda*) and the other two are the marks (*lakṣaṇa*) of the substance and the substance is that which is under consideration (*lakṣya*). From the point of view of modes – *paryāyārthika naya* – these three are different from one another and also from the substance (*dravya*). From the point of view of the substance – *dravyārthika naya* – these three are not different mutually and from the substance. Hence it is appropriate to consider these three as marks (*lakṣaṇa*) of the substance under consideration (*lakṣya*).

Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi, sūtra 5-30*, p. 213-214.

This concludes the Section on the Substances (*dravya*)

॥ इति द्रव्याधिकार ॥



.....

The Attributes (*guṇa*)

गुणाधिकार

लक्षणानि कानि? ॥८॥

(द्रव्यों के) लक्षण कौन-कौन से हैं?

What are the marks or attributes (*lakṣaṇa* or *guṇa*) of the substances (*dravya*)?

अस्तित्वं वस्तुत्वं द्रव्यत्वं प्रमेयत्वं अगुरुलघुत्वं प्रदेशत्वं
चेतनत्वमचेतनत्वं मूर्तत्वममूर्तत्वं द्रव्याणां दश सामान्यगुणाः
॥९॥

अस्तित्व, वस्तुत्व, द्रव्यत्व, प्रमेयत्व, अगुरुलघुत्व, प्रदेशत्व, चेतनत्व,
अचेतनत्व, मूर्तत्व, अमूर्तत्व - ये द्रव्यों के दस सामान्य गुण हैं।

Existence (*astitva*), objectness – expressed also as activity or *arthakriyā* – (*vastutva*), substantiveness – expressed also as power of changing modes (*dravyatva*), power of being known (*prameyatva*), power of maintaining distinction with all other substances (*agurulaghutva*), having space-points (*pradeśatva*), consciousness (*cetanatva*), lifelessness

.....

(*acetanatva*), corporeality or having a form (*mūrtatva*), and incorporeality or without having a form (*amūrtatva*) – these are the ten general (*sāmānya*) attributes (*guṇa*) of substances (*dravya*).

EXPLANATORY NOTE

Ācārya Māilladhavala's *Nayacakko*:

अस्थित्तं वस्थुत्तं दव्वत्त पमेयत्त अगुरुलहुत्तं ।
देसत्त चेदणिदरं मुत्तममुत्तं वियाणेह ॥१२॥

अस्तित्व, वस्तुत्व, द्रव्यत्व, प्रमेयत्व, अगुरुलघुत्व, प्रदेशत्व, चेतनत्व, अचेतनत्व, मूर्तत्व, अमूर्तत्व – ये दस सामान्य गुण जानो।

These ten qualities: existence (*astitva*), activity or *arthakriyā* (*vastutva*), power of changing modes (*dravyatva*), power of being known (*prameyatva*), power of maintaining distinction with all other substances (*agurulaghutva*), having space-points (*pradeśatva*), consciousness (*cetanatva*), lifelessness (*acetanatva*), corporeality or having a form (*mūrtatva*), and incorporeality or without having a form (*amūrtatva*) are general (*sāmānya*) qualities of substances.

प्रत्येकमष्टौ सर्वेषाम् ॥१०॥

प्रत्येक द्रव्य में आठ सामान्य गुण हैं।

Each substance (*dravya*) has eight general (*sāmānya*) attributes (*guṇa*).

EXPLANATORY NOTE

Every substance (*dravya*) has eight general (*sāmānya*) qualities out of the ten mentioned in *sūtra* 9.

The substance of soul (*jīva*) does not have the qualities of lifelessness (*acetanatva*) and corporeality (*mūrtatva*). The substance of matter (*puṅgava*) does not have the qualities of consciousness (*cetanatva*) and incorporeality or without having a form (*amūrtatva*). The substances of the medium of motion (*dharma*), the medium of rest (*adharmā*), the space (*ākāśa*), and the time (*kāla*) do not have the qualities of consciousness (*cetanatva*) and corporeality or having a form (*mūrtatva*).

See also, Jain, Vijay K. (2020),
Preface to Ācārya Kundakunda's *Pañcāstikāya-Saṃgraha*, p. XXXV.

ज्ञानदर्शनसुखवीर्याणि स्पर्शरसगन्धवर्णाः गतिहेतुत्वं
स्थितिहेतुत्वमवगाहनहेतुत्वं वर्तनाहेतुत्वं चेतनत्वमचेतनत्वं
मूर्तत्वममूर्तत्वं द्रव्याणां षोडश विशेषगुणाः ॥११॥

ज्ञान, दर्शन, सुख, वीर्य, स्पर्श, रस, गन्ध, वर्ण, गतिहेतुत्व, स्थितिहेतुत्व, अवगाहनहेतुत्व, वर्तनाहेतुत्व, चेतनत्व, अचेतनत्व, मूर्तत्व, अमूर्तत्व – ये द्रव्यों के सोलह विशेष गुण हैं।

Knowledge (*jñāna*), perception (*darśana*), happiness (*sukha*), strength (*vīrya*), touch (*sparsā*), taste (*rasa*), smell (*gandha*), colouration (*varṇa*), assistance in motion (*gatihetutva*), assistance in rest (*sthitihetutva*), assistance in providing accommodation (*avagāhanahetutva*), assistance in

continuity of being through gradual changes (*vartanāhetutva*), consciousness (*cetanatva*), lifelessness (*acetanatva*), corporeality or having a form (*mūrtatva*), incorporeality or without having a form (*amūrtatva*) – these are the sixteen specific (*viśeṣa*) qualities (*guṇa*) of substances (*dravya*).

EXPLANATORY NOTE

Ācārya Māilladhavala's *Ṇayacakko*:

णाणं दंसण सुह सत्ति रूवरस गंध फास गमणठिदी ।
वट्टणगाहणहेउं मुत्तममुत्तं खु चेदणिदरं च ॥१३॥

ज्ञान, दर्शन, सुख, वीर्य, रूप, रस, गन्ध, स्पर्श, गमनहेतुत्व, स्थितिहेतुत्व, वर्तनाहेतुत्व, अवगाहनहेतुत्व, मूर्तत्व, अमूर्तत्व, चेतनत्व, अचेतनत्व – ये द्रव्य के विशेष गुण जानो।

These sixteen qualities: knowledge (*jñāna*), perception (*darśana*), happiness (*sukha*), strength (*vīrya*), colouration (*rūpa*), taste (*rasa*), smell (*gandha*), touch (*sparśa*), assistance in motion (*gatihetutva*), assistance in rest (*sthitihetutva*), assistance in continuity of being through gradual changes (*vartanāhetutva*), assistance in providing accommodation (*avagāhanahetutva*), corporeality or having a form (*mūrtatva*), incorporeality or without having a form (*amūrtatva*), consciousness (*cetanatva*), lifelessness (*acetanatva*) are specific (*viśeṣa*) qualities of substances.

प्रत्येकं जीवपुद्गलयोः षट् ॥१२॥

जीव द्रव्य और पुद्गल द्रव्य प्रत्येक के छह विशेष गुण हैं।

विशेष- जीव द्रव्य के ज्ञान, दर्शन, सुख, वीर्य, चेतनत्व और अमूर्तत्व - ये छह विशेष गुण हैं। पुद्गल द्रव्य के स्पर्श, रस, गन्ध, वर्ण, अचेतनत्व और मूर्तत्व - ये छह विशेष गुण हैं।

The substance (*dravya*) of soul (*jīva*) and the substance of matter (*pudgala*), each, have six specific (*viśeṣa*) qualities (*guṇa*).

The six specific qualities present in the substance of soul (*jīva*) are knowledge (*jñāna*), perception (*darśana*), happiness (*sukha*), strength (*vīrya*), incorporeality (*amūrtatva*), and consciousness (*cetanatva*). The six specific qualities present in the substance of matter (*pudgala*) are touch (*sparsā*), taste (*rasa*), smell (*gandha*), colouration (*varṇa*), corporeality (*mūrtatva*), and lifelessness (*acetanatva*).

इतरेषां प्रत्येकं त्रयो गुणाः ॥१३॥

इनके इतर धर्म द्रव्य, अधर्म द्रव्य, आकाश द्रव्य और काल द्रव्य प्रत्येक के तीन-तीन विशेष गुण हैं।

विशेष- धर्म द्रव्य के गतिहेतुत्व, अचेतनत्व और अमूर्तत्व - ये तीन विशेष गुण हैं।

अधर्म द्रव्य के स्थितिहेतुत्व, अचेतनत्व और अमूर्तत्व - ये तीन विशेष गुण हैं।

आकाश द्रव्य के अवगाहनहेतुत्व, अचेतनत्व और अमूर्तत्व - ये तीन विशेष गुण हैं।

काल द्रव्य के वर्तनाहेतुत्व, अचेतनत्व और अमूर्तत्व - ये तीन विशेष गुण हैं।

Other than these substances (*dravya*), the medium of motion (*dharma*), the medium of rest (*adharmā*), the space (*ākāśa*) and the time (*kāla*) have three specific (*viśeṣa*) qualities each.

The medium of motion (*dharma dravya*) has these three specific (*viśeṣa*) qualities: assistance in motion (*gatihetutva*), incorporeality (*amūrtatva*), and lifelessness (*acetanatva*). The medium of rest (*adharmā dravya*) has these three specific (*viśeṣa*) qualities: assistance in rest (*sthitihetutva*), incorporeality (*amūrtatva*), and lifelessness (*acetanatva*). The substance of space (*ākāśa dravya*) has these three specific (*viśeṣa*) qualities: assistance in providing accommodation (*avagāhanahetutva*), incorporeality (*amūrtatva*), and lifelessness (*acetanatva*). The substance of time (*kāla dravya*) has these three specific (*viśeṣa*) qualities: assistance in continuity of being through gradual changes (*vartanāhetutva*), incorporeality (*amūrtatva*), and lifelessness (*acetanatva*).

अन्तस्थाश्चत्वारो गुणाः स्वजात्यपेक्षया सामान्यगुणा विजात्यपेक्षया त एव विशेषगुणाः ॥१४॥

उक्त सोलह गुणों में से अन्त के चार गुण - चेतनत्व, अचेतनत्व, मूर्तत्व तथा अमूर्तत्व - स्वजाति की अपेक्षा से तो सामान्य गुण हैं, किन्तु विजाति की अपेक्षा से वे ही विशेष गुण होते हैं।

जैसे चेतनत्व सब जीवों में पाया जाता है, अतः वह जीव जाति की अपेक्षा से सामान्य गुण है, किन्तु विजाति द्रव्यों जैसे पुद्गल, आकाश आदि की अपेक्षा से वह विशेष गुण है।

Among the sixteen qualities (*guṇa*) of substances (*dravya*) mentioned earlier, the last four qualities – consciousness (*cetanatva*), lifelessness (*acetanatva*), corporeality or having a form (*mūrtatva*), and incorporeality or without having a form (*amūrtatva*) – are general (*sāmānya*) qualities (*guṇa*) in reference to the own genus (*svajāti*) but specific (*viśeṣa*) qualities (*guṇa*) in reference to the others' genus (*viajāti*).

EXPLANATORY NOTE

The general qualities express the genus (*jāti*) or the general attributes, and the specific qualities describe the constantly changing conditions or modes. Consciousness (*cetanā*) is a specific (*viśeṣa*) attribute of the soul when viewed in reference to the non-souls but a general (*sāmānya*) attribute when viewed in reference to other souls. In a hundred pitchers, the general quality is their jar-ness, and the specific quality is their individual size, shape or mark. Thousands of trees in a

The Attributes (*guṇa*)

forest have tree-ness (*vrkṣatva*) as the general (*sāmānya*) attribute but each tree has specific (*viśeṣa*) attributes, distinguishing these as neem tree, oak tree or palm tree.

When the expression makes the general (*sāmānya*) aspect as its subject, the specific (*viśeṣa*) aspect becomes secondary and when the expression makes the specific aspect as its subject, the general aspect becomes secondary; this is achieved by using the word 'syāt' in expression.

Jain, Vijay K. (2020),
Preface to *Ācārya Kundakunda's Pañcāstikāya-Saṅgraha*, p. XXXIV.

This concludes the Section on the Attributes (*guṇa*)

॥ इति गुणाधिकार ॥

* * *

The Modes (*paryāya*)

पर्यायाधिकार

गुणविकाराः पर्यायास्ते द्वेधा अर्थव्यंजनपर्यायभेदात्¹ ॥१५॥

गुण के विकार (परिणमन) को पर्याय कहते हैं। इन गुण पर्यायों के दो भेद हैं- अर्थ पर्याय तथा व्यंजन पर्याय।

विशेष- इनमें अर्थ पर्यायें अत्यन्त सूक्ष्म क्षण-क्षण में होकर नष्ट होने वाली होती हैं, जो वचन के गोचर नहीं होती हैं। व्यंजन पर्यायें जो स्थूल होती हैं, वे देर तक रहने वाली वचनगोचर व अल्पज्ञानी को दृष्टिगोचर भी होती हैं। ये विभावरूप व्यंजन पर्यायें जीव की नर-नारक आदि हैं तथा स्वभाव व्यंजन पर्याय जीव की सिद्ध अवस्था है।²

The transformations in the quality (*guṇa*) are called the modes (*paryāya*). Such transformations are of two kinds – the subtle-modes (*artha paryāya*) and the gross-modes (*vyañjana paryāya*).

EXPLANATORY NOTE

There is another way by which modes (*paryāya*) are classified: 1) *artha*

1. पाठान्तर - 'स्वभावविभावपर्यायभेदात्'; देखें- सिद्धान्ताचार्य पं. कैलाशचन्द्र शास्त्री (2013), माइल्लधवल-विरचित णयचक्रो (नयचक्र), पृ. 211.
2. देखें- अनुवादक- श्री लाल जी न्यायतीर्थ (1989-90), कुन्दकुन्दाचार्य विरचित पञ्चास्तिकाय, तात्पर्यवृत्ति गाथा 16, पृ. 66.

.....

pariyāya – the subtle modes, and 2) *vyañjana pariyāya* – the gross modes.

The subtle modes (*artha pariyāya*) are extremely subtle, change every instant, and beyond description. For the soul (*jīva*), the impure (*aśuddha*) subtle modes (*artha pariyāya*) include transformations due to the constantly changing passions (*kaṣāya*) and thought-complexion (*leśyā*).

The gross modes (*vyañjana pariyāya*) are gross, relatively enduring, and capable of description. For the soul (*jīva*), the unnatural gross modes (*vibhāva vyañjana pariyāya*) are the states of existence like the human-being (*manuṣya*) and the infernal-being (*nāraka*). Its natural gross-mode (*svabhāva vyañjana pariyāya*) is the state of liberation.

Jain, Vijay K. (2020),
Ācārya Kundakunda's Pañcāstikāya-Saṃgraha, verse 16, p. 39.

अर्थपर्यायास्ते द्वेधा स्वभावविभावपर्यायभेदात् ॥१६॥

अर्थ पर्याय के दो भेद हैं— स्वभाव अर्थ पर्याय तथा विभाव अर्थ पर्याय। जो पर्यायें पर-निरपेक्ष होती हैं, वे स्वभाव पर्यायें हैं। छहों द्रव्यों में जो अगुरुलघुगुण की षट्गुणहानिवृद्धि रूप परिणमन है, वे उनकी स्वभाव अर्थ पर्यायें हैं। आगम प्रमाण से ही उन्हें स्वीकार किया जाता है। केवल जीव और पुद्गल में विभाव अर्थ पर्यायें होती हैं। जीव में कर्मकृत विभाव अर्थ पर्यायें होती हैं। पुद्गल में काल-प्रेरित विभाव अर्थ पर्यायें होती हैं जो उसके स्निग्धत्व व रूक्षत्व गुण के कारण होती हैं।

The subtle modes (*artha pariyāya*) are of two kinds – the natural subtle modes (*svabhāva artha pariyāya*) and the unnatural subtle modes (*vibhāva artha pariyāya*).

The modes (*paryāya*) of a substance (*dravya*) that are independent of other substances are its natural modes (*svabhāva paryāya*). As per the Scripture, all six substances undergo transformations due to their attribute of 'agurulaghuguṇa' which manifests in form of six, each, steps of infinitesimal changes of rhythmic rise and fall (increase and decrease), called 'ṣaḍguṇahānivr̥ddhi'. These are their natural subtle modes (*svabhāva artha paryāya*). Only the soul (*jīva*) and the matter (*pudgala*) have unnatural subtle modes (*vibhāva artha paryāya*). The soul (*jīva*) has unnatural subtle modes (*vibhāva artha paryāya*) due to its association with the karmic matter. The matter (*pudgala*) has unnatural subtle modes (*vibhāva artha paryāya*), manifested in the time (*kāla*), and caused by its attributes of greasiness (*snigdhatva*) and roughness (*rūkṣatva*).

अगुरुलघुविकाराः स्वभावार्थपर्यायास्ते द्वादशधा
 षड्वृद्धिहानिरूपाः। अनन्तभागवृद्धिः, असंख्यातभागवृद्धिः,
 संख्यातभागवृद्धिः, संख्यातगुणवृद्धिः, असंख्यातगुणवृद्धिः,
 अनन्तगुणवृद्धिः इति षड्वृद्धिः, तथा अनन्तभागहानिः,
 असंख्यातभागहानिः, संख्यातभागहानिः, संख्यातगुणहानिः,
 असंख्यातगुणहानिः, अनन्तगुणहानिः इति षड्हानिः, एवं
 षड्वृद्धिहानिरूपा ज्ञेयाः ॥१७॥

अगुरुलघुगुण के विकार (परिणमन) को स्वभाव पर्याय कहते हैं। स्वभाव पर्याय बारह प्रकार की है- छह वृद्धि रूप तथा छह हानि रूप। अनन्तभागवृद्धि, असंख्यातभागवृद्धि, संख्यातभागवृद्धि, संख्यातगुणवृद्धि, असंख्यातगुणवृद्धि, अनन्तगुणवृद्धि- ये छह वृद्धियाँ हैं। तथा अनन्तभागहानि, असंख्यातभागहानि, संख्यातभागहानि, संख्यातगुणहानि, असंख्यातगुणहानि, अनन्तगुणहानि- ये छह हानियाँ हैं। इस प्रकार छह वृद्धि और छह हानि रूप बारह प्रकार की स्वभाव पर्याय होती हैं।

The transformations (*vikāra, priṇamana*) due to the attribute of 'agurulaghuguṇa' are called the natural modes (*svabhāva pariyāya*). The natural modes (*svabhāva pariyāya*) are of twelve kinds; six in the form of increase (*vṛddhi*) and six in the form of decrease (*hāni*). The six modes in the form of increase (*vṛddhi*) are: infinite-part-increase (*anantabhāgavṛddhi*), innumerable-part-increase (*asaṃkhyātabhāgavṛddhi*), numerable-part-increase (*saṃkhyātabhāgavṛddhi*), numerable-quality-increase (*saṃkhyātaguṇavṛddhi*), innumerable-quality-increase (*asaṃkhyātaguṇavṛddhi*), and infinite-quality-increase (*anantaguṇavṛddhi*). The six modes in the form of decrease (*hāni*) are: infinite-part-decrease (*anantabhāgahāni*), innumerable-part-decrease (*asaṃkhyātabhāgahāni*), numerable-part-decrease (*saṃkhyātabhāgahāni*), numerable-quality-decrease (*saṃkhyātaguṇahāni*), innumerable-quality-decrease (*asaṃkhyātaguṇahāni*), and infinite-quality-

decrease (*anantagūṇahāni*). Thus, six modes in the form of increase (*vṛddhi*) and six modes in the form of decrease (*hāni*) comprise the twelve natural modes (*svabhāva paryāya*).

EXPLANATORY NOTE

By the authority of the Scripture, infinite attributes – ‘*agurulaghugūṇa*’ – which maintain individuality of substances, are admitted. These undergo six different steps of infinitesimal changes of rhythmic rise and fall (increase and decrease), called ‘*ṣaḍgūṇahānivṛddhi*’. Origination (*utpāda*) and destruction (*vyaya*) in substances are established by this internal cause.¹

**विभावार्थपर्यायाः षड्विधाः मिथ्यात्वकषायरागद्वेषपुण्यपाप-
रूपाऽध्यवसायाः ॥१८॥**

(संसारी जीवों के) अध्यवसाय (परिणाम) रूप विभाव अर्थ पर्याय छह प्रकार की हैं- 1. मिथ्यात्व, 2. कषाय, 3. राग, 4. द्वेष, 5. पुण्य और 6. पाप।

जो कर्मोदय के कारण संसारी जीवों के मिथ्यात्व तथा कषाय आदि रूप अध्यवसाय (परिणाम) होते हैं, वे उसकी विभाव अर्थ पर्याय हैं।

The dispositions (*adhyavasaya*) [appertaining to worldly souls (*jīva*)] are the unnatural subtle modes

1. See also, Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra, sūtra 5-7*, p. 185; Pt. Phoolcandra Śāstrī (2010), *Ācārya Pūjyapāda's Sarvārthasiddhi*, p. 207.

(*vibhāva artha pariyāya*). These are of six kinds: 1) wrong-belief (*mithyātva*), 2) passions (*kaṣāya*), 3) attachment (*rāga*), 4) aversion (*dveṣa*), 5) merit (*puṇya*) and 6) demerit (*pāpa*).

These unnatural subtle modes (*vibhāva artha pariyāya*) in worldly souls (*jīva*) are the result of the rise of the karmas and manifest in forms like wrong-belief (*mithyātva*) and passions (*kaṣāya*).

पं. रतनचन्द्र जैन (२०१७) के अनुसार निम्न सूत्र यद्यपि किसी भी प्रति में उपलब्ध नहीं है, किन्तु प्रकरणानुसार होना चाहिए।

According to Pt. Ratanchand Jain (2017), the following *sūtra*, although not mentioned in any available text, requires insertion to facilitate continuity in reading.

व्यञ्जनपर्यायास्ते द्वेधा स्वभावविभावपर्यायभेदात् ॥

स्वभाव व्यंजन पर्याय और विभाव व्यंजन पर्याय के भेद से व्यंजन पर्याय दो प्रकार की है।

द्रव्य और गुण पर आधारित उपरोक्त स्वभाव और विभाव व्यंजन पर्याय के भी दो-दो भेद हैं।

Gross-modes (*vyañjana pariyāya*) are of two kinds: 1) natural gross-modes (*svabhāva vyañjana pariyāya*), and 2) unnatural gross-modes (*vibhāva vyañjana pariyāya*).

Each of the above is further calssified into two kinds on the basis of the substance (*dravya*) and the qualities (*guṇa*).

विभावद्रव्यव्यञ्जनपर्यायाश्चतुर्विधा नरनारकादिपर्यायाः अथवा चतुरशीतिलक्षा योनयः ॥१९॥

चार प्रकार की मनुष्य, नारकी आदि पर्यायें अथवा चौरासी लाख योनियाँ जीव की विभाव द्रव्य व्यंजन पर्यायें हैं।

Four states-of-existence¹ like the human-being (*manuṣya*) and the infernal-being (*nāraṅkā*) or eighty-four lakh seats-of-birth (*yonī*) of the soul (*jīva*) are its unnatural gross-modes appertaining to the substance (*vibhāva dravya vyañjana paryāya*).

विभावगुणव्यञ्जनपर्याया मत्यादयः ॥२०॥

मतिज्ञान, श्रुतज्ञान आदि जीव की विभाव गुण व्यंजन पर्याय हैं। मति, श्रुत, अवधि, मनःपर्यय, कुमति, कुश्रुत और कुअवधि- ये सात ज्ञान क्षायोपशमिक होने से ज्ञान की विभाव गुण व्यंजन पर्याय हैं। इसके

1. The four states-of-existence are birth as the human-being (*manuṣya*), the infernal-being (*nāraṅkā*), the celestial-being (*deva*), and the plant-or-animal (*tiryāṅca*).

अतिरिक्त चक्षुदर्शन, अचक्षुदर्शन, अवधिदर्शन- ये तीन दर्शन क्षायोपशमिक होने से दर्शन की विभाव गुण व्यंजन पर्याय हैं।

The sensory-knowledge (*matijñāna*) and the scriptural-knowledge (*śrutajñāna*), etc., of the soul (*jīva*) are its unnatural gross-modes appertaining to the qualities (*vibhāva guṇa vyañjana paryāya*).

The sensory (*mati*), scriptural (*śruta*), clairvoyance (*avadhi*), telepathy (*manaḥparyaya*), erroneous-sensory (*kumati*), erroneous-scriptural (*kuśruta*) and erroneous-clairvoyance (*kuavadhi*) knowledge, being based on the destruction-cum-subsidence of the karmas – *kṣāyopaśamika* – are the gross-modes appertaining to the qualities (*vibhāva guṇa vyañjana paryāya*) of the soul (*jīva*). Further, ocular (*cakṣu*), non-ocular (*acakṣu*) and clairvoyant (*avadhi*) perception, being based on the destruction-cum-subsidence of the karmas – *kṣāyopaśamika* – are the gross-modes appertaining to the qualities (*vibhāva guṇa vyañjana paryāya*) of the soul (*jīva*).

स्वभावद्रव्यव्यञ्जनपर्यायाश्चरमशरीरात् किञ्चिन्नयूनसिद्ध-
पर्यायाः ॥२१॥

जिस शरीर से मुक्ति होती है, उस चरम (अन्तिम) शरीर से कुछ कम

सिद्ध जीव का आकार होता है, वह (जीव की) स्वभाव द्रव्य व्यंजन पर्याय है।

The liberated soul (the *Siddha*) is rid of the material body (*śarīra*) but has a form that is slightly less than that of the final, superior (*carama*) body. This is the natural gross-mode appertaining to the substance (*svabhāva dravya vyañjana paryāya*) of the soul (*jīva*).

स्वभावगुणव्यञ्जनपर्याया अनन्तचतुष्टयरूपा जीवस्य ॥२२॥

जीव के अनन्तचतुष्टय रूप - अनन्तदर्शन, अनन्तज्ञान, अनन्तसुख, अनन्तवीर्य - स्वभाव गुण व्यंजन पर्याय है।

The nature of the soul (*jīva*) endowed with the four-fold infinitude (*anantacatuṣṭaya*) – is its natural gross-mode appertaining to the quality (*svabhāva guṇa vyañjana paryāya*).

EXPLANATORY NOTE

On destruction of the four inimical (*ghātī*) karmas, the soul no longer depends on the five senses; it becomes *atīndriya*. It then is characterized by infinite knowledge – *kevalajñāna* (on destruction of the *jñānāvaraṇīya* karma), infinite perception – *kevaladarśana* (on destruction of the *darśanāvaraṇīya* karma), infinite faith or belief in the essential principles of Reality – *kṣāyika-samyaktva* (on destruction

of the *mohanīya* karma), and infinite power – *anantavīrya* (on destruction of the *antarāya* karma). The own-nature (*svabhāva*) of the soul is knowledge-bliss (*jñānānanda*), manifested on attainment of its pure state of perfection, rid of all external influence. Just as the brightness of the sun gets diffused on emergence of the clouds but regains intensity as the clouds fade away, similarly, on destruction of the inimical (*ghātī*) karmas, the soul regains its own-nature of infinite knowledge-bliss (*jñānānanda*).

Jain, Vijay K. (2018),
Ācārya Kundakunda's Pravacanasāra, verse 1-19, p. 27-28.

पुद्गलस्य तु द्व्यणुकादयो विभावद्रव्यव्यञ्जनपर्यायाः ॥२३॥

पुद्गल की द्व्यणुकादि – दो आदि परमाणुओं के संयोग से बना स्कन्ध – विभाव द्रव्य व्यंजन पर्याय है।

शब्द, बन्ध, सूक्ष्मत्व, स्थूलत्व, संस्थान (आकार), भेद, अन्धकार, छाया, आतप और उद्योतादि भी पुद्गल की विभाव द्रव्य व्यंजन पर्यायें हैं।

The combination of two or more atoms (*aṇu*) – to form molecules (*skandha*) – of the matter (*pudgala*) constitutes its unnatural gross-mode appertaining to the substance (*vibhāva dravya vyañjana paryāya*). Sound (*śabda*), union (*bandha*), fineness (*sukṣmatva*), grossness (*sthūlatva*), shape (*saṁsthāna*), division (*bheda*), darkness (*andhakāra*), image/shadow (*chāyā*), warm light (*ātapa*) and cool light (*udyota*), etc., also are the unnatural gross-modes appertaining to the substance (*vibhāva dravya vyañjana paryāya*).

EXPLANATORY NOTE

The molecules (*skandha*) formed of two to infinite-times-infinite atoms (*paramāṇu*) are fine (*sūkṣma*) as well as gross (*sthūla*) and of various shapes. These molecules, in form of the earth (*pṛthivī*), the water (*jala*), the fire (*agni*) and the air (*vāyu*), are modes (*paryāya*) of the matter (*pudgala*). These molecules exhibit, as primary or secondary, the qualities of colour (*varṇa*), taste (*rasa*), smell (*gandha*) and touch (*sparsā*). It is clear that the soul (*ātmā*) is not the doer of the molecules (*skandha*) of matter; the matter, due to its inherent quality of greasiness or roughness, has the power to form molecules. The matter (*pudgala*) undergoes changes in its form due to own transformation.

Jain, Vijay K. (2018),
Ācārya Kundakunda's *Pravacanasāra*, verse 2-75, p. 213.

Ācārya (*Muni*) Nemicandra's *Dravyasaṃgraha*:

सद्दो बंधो सुहुमो शूलो संठाण भेद तम छाया ।

उज्जोदादवसहिया पुगलदव्वस्स पज्जाया ॥१६॥

शब्द, बन्ध, सूक्ष्म, स्थूल, संस्थान, भेद, तम, छाया, उद्योत और आतप – ये सब पुद्गल द्रव्य की पर्यायें हैं।

Sound (*śabda*), union (*bandha*), fineness (*sūkṣma*), grossness (*sthūla*), shape (*saṃsthāna*), division (*bheda*), darkness (*tama*), image/shadow (*chāyā*), cool light (*udyota*), and warm light (*ātapa*), are the modes (*paryāya*) of the matter (*pudgala*).

रसरसान्तरगन्धगन्धान्तरादिविभावगुणव्यञ्जनपर्यायाः ॥२४॥

(पुद्गल की) रस से रसान्तर, गन्ध से गन्धान्तर रूप आदि अवस्थाएँ विभाव गुण व्यञ्जन पर्यायें हैं।

.....

Transformations like changes from one taste (*rasa*) to another and from one smell (*gandha*) to another [that take place in the molecules (*skandha*) of the matter (*pudgala*)] constitute the unnatural gross-modes appertaining to the qualities (*vibhāva guṇa vyañjana paryāya*).

EXPLANATORY NOTE

The colour (*varṇa*), etc., in the bound-atoms (*skandha*) – formed by the union of two or more atoms – are the unnatural-qualities (*vibhāva guṇa*) of the matter. To exist as the pure, unbound-atom (*paramāṇu*) is the natural-substance-mode (*svabhāva dravya paryāya*) of the matter (*pudgala*). The modification of the pure, unbound-atom (*paramāṇu*) from one colour (*varṇa*), etc., to another colour (*varṇa*), etc., is its natural-quality-mode (*svabhāva guṇa paryāya*). Modification into bound-atoms (*skandha*) – formed by the union of two or more atoms – is the unnatural-substance-mode (*vibhāva dravya paryāya*) of the matter (*pudgala*). The modification of the bound-atoms (*skandha*) from one colour (*varṇa*), etc., to another colour (*varṇa*), etc., is its unnatural-quality-mode (*vibhāva guṇa paryāya*).

Jain, Vijay K. (2020),

Ācārya Kundakunda's *Pañcāstikāya-Saṃgraha*, verse 5, p. 14-15.

अविभागिपुद्गलपरमाणुः स्वभावद्रव्यव्यञ्जनपर्यायः ॥२५॥

अविभागी पुद्गल परमाणु (पुद्गल की) स्वभाव द्रव्य व्यंजन पर्याय है।

That indivisible atom (*aṇu, paramāṇu*) is the natural

gross-mode appertaining to the substance (*svabhāva dravya vyañjana paryāya*) of the matter (*pudgala*).

EXPLANATORY NOTE

That which occupies one space-point (*pradeśa*) and possesses the capacity to produce the modes of touch, taste, etc., is called the atom (*paramāṇu*). Since the atom occupies just one space-point (*pradeśa*), it is the smallest unit of the matter (*pudgala*); hence the name 'paramāṇu'. Because of its minuteness, it is the beginning, the middle and the end. It has been said in the Scriptures, "The atom is itself the beginning, the middle and the end. That indivisible substance (*dravya*) which cannot be perceived by the senses is the atom (*aṇu, paramāṇu*)."¹

Ācārya Kundakunda in 'Pañcāstikāya', *gāthā* 77, expounds, "The last limit of all molecules (*skandha*) is the atom (*paramāṇu*). It is indivisible (*avibhāgī*), one (*eka* – occupying one space-point), eternal (*śāśvata*), corporeal (*mūrta*), and without-sound (*aśabda*)."

Jain, Vijay K. (2020),
Ācārya Kundakunda's *Niyamasāra*, verse 26, p. 56.

वर्णगन्धरसैकैकाविरुद्धस्पर्शद्वयं स्वभावगुणव्यञ्जनपर्यायाः

॥२६॥

उस शुद्ध परमाणु में एक वर्ण, एक गन्ध, एक रस और परस्पर अविरुद्ध दो स्पर्श – स्निग्ध-रूक्ष में से एक, तथा शीत-उष्ण में से एक – होते हैं। ये पुद्गल की स्वभाव गुण व्यञ्जन पर्याय हैं।

1. Ācārya Umāsvāmī's *Tattvārthasūtra* – With Explanation in English from Ācārya Pūjyapāda's *Sarvārthasiddhi*, *sūtra* 5-25, p. 209-210.

That ultimate atom (*paramāṇu*) has one colour (*varṇa*), one smell (*gandha*), one taste (*rasa*) and two non-contradictory kinds of touch (*sparśa*) – one out of smooth (*snigdha*) and rough (*rūkṣa*), and one out of cold (*śīta*) and hot (*uṣṇa*). These are the natural gross-modes appertaining to the qualities (*svabhāva-guṇa vyañjana pariyāya*) of the matter (*pudgala*).

EXPLANATORY NOTE

The natural-qualities (*svabhāva-guṇa*) of the matter (*pudgala*) manifest in the atom (*paramāṇu*) in form of these five: one taste (*rasa*) out of the five, one colour (*varṇa*) out of the five, one smell (*gandha*) out of the two, and two non-contradictory touch (*sparśa*) out of these four – cold (*thaṇḍā*) and hot (*garma*), and smooth (*snigdha*) and rough (*rūkṣa*). The other four kinds of touch (*sparśa*) – soft (*komala*) and hard (*kaṭhora*), heavy (*bhārī*) and light (*halkā*), being relative, are not manifested in the atom.

Jain, Vijay K. (2020),
Ācārya Kundakunda's Niyamasāra, verse 27, p. 58.

अनाद्यनिधने द्रव्ये स्वपर्यायाः प्रतिक्षणम् ।

उन्मज्जन्ति निमज्जन्ति जलकल्लोलवज्जले ॥ गाथा १ ॥

गाथार्थ- अनादि-अनन्त द्रव्य में उसकी अपनी पर्यायें प्रतिक्षण उत्पन्न होती हैं और नष्ट होती हैं, जैसे जल में जल की लहरें उत्पन्न होती हैं और नष्ट होती हैं।

यद्यपि द्रव्यार्थिक नय से द्रव्य त्रिकाल ध्रुव (अनादि-अनन्त) है तथा

उत्पाद-व्यय से रहित है, तथापि पर्यायार्थिक नय से उस त्रिकाल ध्रुव (अनादि-अनन्त) द्रव्य में प्रतिक्षण पर्यायें उत्पन्न होती हैं तथा विनष्ट होती हैं, क्योंकि वह अनित्य है और उत्पाद-व्यय सहित है।

In the substance (*dravya*), that is without-a-beginning (*anādi*) and without-an-end (*ananta*), the modes (*paryāya*) get to origination and destruction incessantly; it is like the incessant origination and destruction of the ripples in water.

From the standpoint-of-substance (*dravyārthika naya*) the substance (*dravya*) is without a beginning and is eternal, not being subjected to origination (*utpāda*) and destruction (*vyaya*). From the standpoint-of-modes (*paryāyārthika naya*) origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) take place in its modes (*paryāya*).

EXPLANATORY NOTE

There is no origination (*utpāda*) and destruction (*vyaya*) of the substance (*dravya*); the substance has just the existence (*sattā*). The modes (*paryāya*) [of the substance (*dravya*)] cause origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*).

Jain, Vijay K. (2020),

Ācārya Kundakunda's *Pañcāstikāya-Saṃgraha*, verse 11, p. 24-25.

All substances, from the standpoint-of-mode (*paryāyārthika-naya*), are characterized by origination (*utpāda*) and destruction (*vyaya*). Verily, all objects are characterized by existence (*sat*).

Jain, Vijay K. (2018),

Ācārya Kundakunda's *Pravacanasāra*, verse 1-18, p. 25-26.

धर्माधर्मनभः काला अर्थपर्यायगोचराः ।

व्यञ्जनेन तु सम्बद्धौ द्वावन्यौ जीवपुद्गलौ ॥ गाथा २ ॥

गाथार्थ- धर्म, अधर्म, आकाश और काल, इन चारों द्रव्यों में अर्थ पर्याय ही होती हैं, किन्तु इनसे भिन्न जीव और पुद्गल इन दो द्रव्यों में व्यंजन पर्यायें भी होती हैं।

These four substances (*dravya*) – the medium-of-motion (*dharmā*), the medium-of-rest (*adharma*), the space (*ākāśa*), and the time (*kāla*) – exhibit only the subtle-mode (*artha pariyāya*); however, the remaining two substances – the soul (*jīva*) and the matter (*pudgala*) – exhibit the gross-modes (*vyañjana pariyāya*) too.

EXPLANATORY NOTE

These six substances provide room to one another and stay together for a certain time, still these neither become one with the other, nor do their specific qualities transmute to another. To assume that one substance becomes the other is the fault called *saṃkara*. To assume that the specific qualities of one substance get transmuted to the other is the fault called *vyatikara*.

In this verse, the statement that the substances enter into one another is in respect of the two substances, the soul (*jīva*) and the matter (*pudgala*), that are with-activity (*kriyāvāna*). The statement that the substances provide room to one another is in respect of the substances (the soul and the matter) which are with-activity (*kriyāvāna*) and the substances which are without-activity (*niṣkriya*). The statement that the substances mix with one another is in respect of the substances

without-activity (*niṣkriya*) – the medium-of-motion (*dharma*), the medium-of-rest (*adharmā*), the space (*ākāśa*), and the time (*kāla*).

Jain, Vijay K. (2020),

Ācārya Kundakunda's *Pañcāstikāya-Saṃgraha*, verse 7, p. 17-18.

There can be two distinctions of substances (*dravya*): in respect of the activity (*kriyā*) and in respect of the being (*bhāva*). The soul (*jīva*) and the matter (*pudgala*) exhibit both, these are of the nature-of-activity (*kriyāvanta*) and of the nature-of-being (*bhāvavanta*). The other four substances (*dravya*) exhibit only the nature-of-being (*bhāvavanta*). Movement is the mark (*lakṣaṇa*) of the activity (*kriyā*). The change-of-being (*pariṇamana*) is the mark (*lakṣaṇa*) of the nature-of-being (*bhāvavanta*). All substances (*dravya*) experience origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) due to their change-of-being (*pariṇamana*), since these are of the nature-of-being (*bhāvavanta*). This results in changes in their modes (*paryāya*). Activity (*kriyā*) takes place only in two substances, the soul (*jīva*) and the matter (*pudgala*). Due to the activity (*kriyā*), the matter (*pudgala*) has the nature of movement; union (fusion or *saṃghāta*) or division (fission or *bheda*) takes place in the molecules of matter (*pudgala*). Due to this union or division, the matter (*pudgala*) exhibits origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*). Similarly, the soul (*jīva*), contaminated with karmas, exhibits movement – activity (*kriyā*). It exhibits union (fusion or *saṃghāta*) with new forms of matter (*pudgala*) – karmic (*karma*) and quasi-karmic (*nokarma*) – or division (fission or *bheda*) from old forms of matter (*pudgala*). Due to this activity (*kriyā*) of union or division, the soul (*jīva*) exhibits origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*). It is thus clear that the two substances, the soul (*jīva*) and the matter (*pudgala*), are of the nature-of-activity (*kriyāvanta*) and also of the nature-of-being (*bhāvavanta*). The remaining four substances – the medium of motion (*dharma*), the medium of rest (*adharmā*), the space (*ākāśa*), and the time (*kāla*) – are

The Modes (*paryāya*)

only of the nature-of-being (*bhāvavanta*).

Jain, Vijay K. (2018),
Ācārya Kundakunda's Pravacanasāra, verse 2-47, p. 164-165.

This concludes the Section on the Modes (*paryāya*)

॥ इति पर्यायाधिकार ॥

* * *

PREVIEW ONLY

The Nature (*svabhāva*)

स्वभावाधिकार

गुणपर्ययवद् द्रव्यम् ॥२७॥

गुण और पर्याय से जो युक्त हो वह द्रव्य है।

That which has attributes or qualities (*guṇa*) and modes (*paryāya*) is a substance (*dravya*).

EXPLANATORY NOTE

The one which has qualities (*guṇa*) and modes (*paryāya*) is said to be one with qualities and modes. That in which qualities (*guṇa*) and modes (*paryāya*) exist is a substance (*dravya*). It has already been explained (*sūtra* 5-30) that from the point of view of modes – *paryāyārthika naya* – there is difference between the attributes and the substance (*dravya*). From the point of view of the substance – *dravyārthika naya* – there is no difference. Hence it is appropriate to consider these – qualities (*guṇa*) and modes (*paryāya*) – as marks (*lakṣaṇa*) of the substance (*dravya*) under consideration (*lakṣya*). What are qualities (*guṇa*) and what are modes (*paryāya*)? Those characteristics which exhibit association (*anvaya*) with the substance are qualities (*guṇa*). Those characteristics which exhibit distinction or exclusion (*vyatireka*) – logical discontinuity, ‘when the pot is not, the clay is,’ – are modes (*paryāya*). The substance (*dravya*) possesses both. In essence, that which makes distinction between one substance and another is called the quality (*guṇa*), and the modification of the substance is called its mode (*paryāya*). The substance (*dravya*) is

.....

inseparable (residing in the same substratum – *ayutasiddha*) from its qualities (*guṇa*), and permanent (*nitya*). That which distinguishes one substance from other substances is its distinctive (*bhedaka*) quality (*guṇa*). The presence of this quality proves its existence. The absence of distinctive qualities would lead to intermixture or confusion between substances. For instance, the substance of soul (*jīva*) is distinguished from the matter (*pudgala*) and other substances by the presence of its distinctive qualities, such as knowledge (*jñāna*). The matter (*pudgala*) is distinguished from the souls (*jīva*) by the presence of its distinctive qualities, such as form (colour or *varṇa*). Without such distinguishing characteristics, there can be no distinction between the souls and the matter. Therefore, from the general (*sāmānya*) point of view, knowledge, etc., are qualities always associated with the soul, and qualities like form, etc., are always associated with the matter. Their modifications, which are known from particular (*viśeṣa*) point of view, are modes (*paryāya*). For instance, in the souls (*jīva*), the modes (*paryāya*) are knowledge of the pitcher, knowledge of the cloth, anger, pride, etc., and in the matter (*pudgala*) these are intense or mild odour, colour, etc. The collection or aggregate of qualities (*guṇa*) and modes (*paryāya*), which somehow is considered different from these, is called the substance (*dravya*). If the aggregate were completely (from all points of view) the same, it would lead to negation of all – the substance (*dravya*), the qualities (*guṇa*) and the modes (*paryāya*). This is explained thus: if the aggregate of mutually different qualities be considered one and the same as qualities, the aggregate itself would become non-existent, as these are mutually different. The form (colour) is different from the taste, etc. If the aggregate is same as the colour, and the colour being different from the taste, etc., the aggregate is bound to be different from the taste, etc. Therefore, the conclusion would be that colour alone is the aggregate. But one colour is not fit to become an aggregate or a collection. Hence it leads to the negation of the aggregate. And, with negation of the aggregate, its constituents too are negated. It would lead to negation of the substance (*dravya*) and the qualities (*guṇa*).

Similarly, it must be considered in case of taste, etc. Therefore, the aggregate of qualities must be admitted to be somehow – from particular point of view – same as the qualities.

Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi, sūtra 5-38, p. 222-224.*

स्वभावाः कथ्यन्ते। अस्तिस्वभावः नास्तिस्वभावः
 नित्यस्वभावः अनित्यस्वभावः एकस्वभावः अनेकस्वभावः
 भेदस्वभावः अभेदस्वभावः भव्यस्वभावः अभव्यस्वभावः
 परमस्वभावः एते द्रव्याणामेकादश सामान्यस्वभावाः।
 चेतनस्वभावः अचेतनस्वभावः मूर्तस्वभावः अमूर्तस्वभावः
 एकप्रदेशस्वभावः अनेकप्रदेशस्वभावः विभावस्वभावः
 शुद्धस्वभावः अशुद्धस्वभावः उपचरितस्वभावः एते द्रव्याणां
 दश विशेषस्वभावाः ॥२८॥

(द्रव्यों के) स्वभावों का कथन करते हैं। अस्तिस्वभाव, नास्तिस्वभाव, नित्यस्वभाव, अनित्यस्वभाव, एकस्वभाव, अनेकस्वभाव, भेदस्वभाव, अभेदस्वभाव, भव्यस्वभाव, अभव्यस्वभाव तथा परमस्वभाव – ये द्रव्यों के ग्यारह सामान्य स्वभाव हैं। चेतनस्वभाव, अचेतनस्वभाव, मूर्तस्वभाव, अमूर्तस्वभाव, एकप्रदेशस्वभाव, अनेकप्रदेशस्वभाव, विभावस्वभाव, शुद्धस्वभाव, अशुद्धस्वभाव तथा उपचरितस्वभाव – ये द्रव्यों के दश विशेष स्वभाव हैं।

The nature (*svabhāva*) of the substances (*dravya*) are now mentioned. Affirmation (*astisvabhāva*), negation (*nāstisvabhāva*), permanence (*nityasvabhāva*),

transience (*anityasvabhāva*), one (*ekasvabhāva*), many (*anekasvabhāva*), divisible (*bhedasvabhāva*), indivisible (*abhedasvabhāva*), potential (*bhavyasvabhāva*), non-potential (*abhavyasvabhāva*) and inherent-nature (*paramasvabhāva*) – these constitute the eleven general (*sāmānya*) nature (*svabhāva*). Consciousness (*cetanasvabhāva*), lifelessness (*acetanasvabhāva*), corporeality (*mūrtasvabhāva*), incorporeality (*amūrtasvabhāva*), single-spacepoint (*ekapradeśasvabhāva*), many-spacepoints (*anekapradeśasvabhāva*), unnatural (*vibhāvasvabhāva*), pure (*śuddhasvabhāva*), impure (*aśuddhasvabhāva*) and figurative (*upacaritasvabhāva*) – these constitute the ten particular or specific (*viśeṣa*) nature (*svabhāva*).

जीवपुद्गलयोरेकविंशतिः स्वभावाः ॥२९॥

जीव और पुद्गल के (उपर्युक्त) इक्कीस-इक्कीस स्वभाव होते हैं।
(यह सूत्र वस्तु के अनेकान्त धर्म के संदर्भ से कहा गया है।)

The soul (*jīva*) and the matter (*pudgala*) have the (above mentioned) twenty-one nature (*svabhāva*).
[This *sūtra* is from the standpoint of the manifold (*anekānta*) nature of the substances.]

चेतनस्वभावः मूर्तस्वभावः विभावस्वभावः अशुद्धस्वभावः
उपचरितस्वभावः¹ एतैर्विना धर्मादि (धर्माधर्माकाशानां)
त्रयाणां षोडश स्वभावाः सन्ति ॥३०॥

धर्मद्रव्य, अधर्मद्रव्य तथा आकाशद्रव्य – इन तीन द्रव्यों में उपर्युक्त इक्कीस स्वभावों में से चेतनस्वभाव, मूर्तस्वभाव, विभावस्वभाव, अशुद्धस्वभाव तथा उपचरितस्वभाव, ये पाँच स्वभाव नहीं होते, शेष सोलह स्वभाव होते हैं।

In the three substances (*dravya*) – the medium-of-motion (*dharma*), the medium-of-rest (*adharma*) and the space (*ākāśa*) – these five nature do not exist: consciousness (*cetanasvabhāva*), corporeality (*mūrtasvabhāva*), unnatural (*vibhāvasvabhāva*), impure (*asuddhasvabhāva*) and figurative (*upacaritasvabhāva*); these substances have the remaining sixteen nature.

तत्र बहुप्रदेशत्वं विना कालस्य पञ्चदश स्वभावाः ॥३१॥

उनमें (उपर्युक्त सोलह स्वभावों में) से बहुप्रदेशस्वभाव के बिना कालद्रव्य के पन्द्रह स्वभाव होते हैं।

1. पाठान्तर – 'एकप्रदेशस्वभावः'; देखें- पं. रतनचन्द्र जैन (2017), श्री देवसेनाचार्य-विरचिता आलापपद्धतिः, फुटनोट, पृ. 43.

Out of the above-mentioned sixteen nature (*svabhāva*), the substance of time (*kāla*) does not possess the nature of many-spacepoints (*anekapradeśasvabhāva*); it has fifteen nature.

EXPLANATORY NOTE

Ācārya (Muni) Nemicandra's Dravyasaṃgraha:

लोयायासपदेसे इक्कक्के जे ठिया हु इक्कक्का ।
रयणाणं रासी इव ते कालाणू असंखदव्वाणि ॥२२॥

जो लोकाकाश के एक-एक प्रदेश पर रत्नों की राशि के समान परस्पर भिन्न होकर एक-एक स्थित हैं, वे कालाणु हैं; और वे कालाणु असंख्यात हैं।

The real time (*niścaya kāla*) comprises particles or atoms of time (*kālāṇu*) pervading the entire universe-space (*lokākāśa*). Each particle or atom of the real time is distinct and occupies one space-point (*pradeśa*) of the universe-space, like the heap of jewels. The particles or atoms (*kālāṇu*) are innumerable (*asaṃkhyāta*) in number.

एकविंशतिर्भावाः स्युर्जीवपुद्गलयोर्मताः ।

धर्मादीनां षोडश स्युः काले पञ्चदश स्मृताः ॥ गाथा ३ ॥

गाथार्थ- जीव और पुद्गल द्रव्यों में इक्कीस स्वभाव हैं, धर्म आदि तीन द्रव्यों में सोलह स्वभाव हैं और काल द्रव्य में पन्द्रह स्वभाव हैं।

The substances (*dravya*) of the soul (*jīva*) and the matter (*puḍgala*) have twenty-one nature (*svabhāva*), the three substances including the medium-of-motion (*dharma*) have sixteen nature, and the substance of the time (*kāla*) has fifteen nature.

This concludes the Section on the Nature (*svabhāva*)

॥ इति स्वभावाधिकार ॥

* * *

The Valid-knowledge (*pramāṇa*)

प्रमाणाधिकार

ते कुतो ज्ञेयाः? ॥३२॥

ये (द्रव्यादि) कैसे जाने जाते हैं?

How are these [substances (*dravya*), etc.] known?

प्रमाणनयविवक्षातः ॥३३॥

प्रमाण और नय की विवक्षा के द्वारा उनका (द्रव्यादि का) ज्ञान होता है।

These [substances (*dravya*), etc.] are known through the expression of valid-knowledge (*pramāṇa*) and standpoints (*naya*).

EXPLANATORY NOTE

Ācārya Umāsvāmī's Tattvārthasūtra:

प्रमाणनयैरधिगमः ॥१-६॥

सम्यग्दर्शनादि रत्नत्रय और जीवादि तत्त्वों का ज्ञान प्रमाण और नयों से होता है।

.....

The knowledge (of the seven categories) is attained by means of *pramāṇa*¹ and *naya*².

सम्यग्ज्ञानं प्रमाणम् ॥३४॥

सम्यक् (समीचीन) ज्ञान को प्रमाण कहते हैं।

Right-knowledge (*samyagjñāna*) is valid-knowledge (*pramāṇa*).

EXPLANATORY NOTE

Ācārya Māṇikyanandi's *Parīkṣāmukha Sūtra*:

स्वापूर्वार्थव्यवसायात्मकं ज्ञानं प्रमाणम् ॥१-१॥

स्व अर्थात् अपने-आपके तथा जिसे किसी अन्य प्रमाण से जाना नहीं है, ऐसे पदार्थ के निश्चय करने वाले ज्ञान को प्रमाण कहते हैं।

The valid-knowledge (*pramāṇa*) is the definitive (*vyavasāyātmaka*) knowledge of the self (*sva*) and of the things not ascertained earlier (*apūrvārtha*).

The valid-knowledge (*pramāṇa*) is the knowledge of the self (*sva*) as well as the other objects; it illumines the self (*sva*) and the other objects-of-knowledge (*jñeya*). The word '*apūrvārtha*' in the *sūtra* indicates that the nature of these had not been ascertained earlier. The word '*vyavasāyātmaka*' points to definiteness in the ascertainment of

1. *pramāṇa* – comprehensive, valid-knowledge

2. *naya* – standpoint, particular point of view

The Valid-knowledge (*pramāṇa*)

the objects-of-knowledge (*jñeya*). The knowledge must be rid of the imperfections of doubt (*saṃśaya*), indefiniteness (*vimoha* or *anadhya-vasāya*), and perversity (*viparyaya* or *vibhrama*).

हिताहितप्राप्तिपरिहारसमर्थं हि प्रमाणं ततो ज्ञानमेव तत् ॥२॥

जिस कारण से प्रमाण हित (सुख) की प्राप्ति और अहित (दुःख) का परिहार (निराकरण) करने में समर्थ है, उस कारण से वह (प्रमाण) ज्ञान ही हो सकता है (अज्ञानरूप सन्निकर्षादिक नहीं)।

Since *pramāṇa* (valid-knowledge) enables one to acquire things favourable and relinquish things unfavourable, therefore, it can be nothing but knowledge (*jñāna*).

Ācārya Umāsvāmī's Tattvārthasūtra:

मतिश्रुतावधिमनःपर्ययकेवलानि ज्ञानम् ॥१-१॥

तत्प्रमाणे ॥१-१०॥

मतिज्ञान, श्रुतज्ञान, अवधिज्ञान, मनःपर्ययज्ञान और केवलज्ञान - ये पाँच ज्ञान हैं। उपरोक्त पाँच प्रकार के ज्ञान ही (दो प्रकार के) प्रमाण हैं।

Knowledge is of five kinds – sensory-knowledge (*matijñāna*), scriptural-knowledge (*śrutajñāna*), clairvoyance (*avadhijñāna*), telepathy (*manahparyayajñāna*), and omniscience (*kevalajñāna*).

These (five kinds of knowledge) are the two types of *pramāṇa* (valid-knowledge).

Ācārya Samantabhadra's Āptamīmāṃsā:

तत्त्वज्ञानं प्रमाणं ते युगपत्सर्वभासनम् ।

क्रमभावि च यज्ज्ञानं स्याद्वादनयसंस्कृतम् ॥१०१॥

हे भगवन् ! आपके मत में तत्त्वज्ञान को प्रमाण कहा गया है। तत्त्वज्ञान दो प्रकार का है – अक्रमभावी और क्रमभावी। जो ज्ञान एक साथ (युगपत्) सम्पूर्ण पदार्थों को जानता है, ऐसा प्रत्यक्ष केवलज्ञान अक्रमभावी है। जो ज्ञान (मतिज्ञान आदि) क्रम से पदार्थों को जानता है वह क्रमभावी है। क्रमभावी ज्ञान स्याद्वाद और नय दोनों से संस्कृत होता है।

O Lord ! As per your teaching, that by which substances (souls and non-souls) are rightly known, or knowledge alone, is *pramāṇa* (*lit.* the method of knowledge). *Pramāṇa* is of two kinds: first, direct (*pratyakṣa*) – omniscience (*kevalajñāna*) – which knows the whole range of objects of knowledge simultaneously, without gradation (*akramabhāvī*), and second, indirect (*parokṣa*), which knows the objects of knowledge partially and in succession (*kramabhāvī*). Knowledge in succession features the doctrine of conditional predication – *syādvāda*, and ascertainment, without contradiction, of one particular state or mode of the object, called *naya*.

तदद्वेधा प्रत्यक्षेतरभेदात् ॥३५॥

प्रत्यक्ष और इतर, अर्थात् परोक्ष, के भेद से वह प्रमाण दो प्रकार का है।

Valid-knowledge (*pramāṇa*) is of two kinds: the direct (*pratyakṣa*), and, the other, indirect (*parokṣa*).

अवधिमनःपर्ययावेकदेशप्रत्यक्षौ ॥३६॥

अवधिज्ञान और मनःपर्ययज्ञान एकदेश प्रत्यक्ष हैं।

The clairvoyance (*avadhijñāna*) and telepathy (*manahparyayañāna*) are partial (*ekdeśa*) direct (*pratyakṣa*) knowledge.

EXPLANATORY NOTE

Clairvoyance (*avadhijñāna*) and telepathy (*manahparyayañāna*) also comprise the supreme (*mukhya*) and direct (*pratyakṣa*) knowledge. Although not encompassing all objects of the three-worlds and the three-times, these are partially (*ekadeśa*) direct (*pratyakṣa*) and are absolutely unambiguous (*nirmala, spaṣṭa*) in respect of their respective subject-matter.

Ācārya Umāsvāmī's Tattvārthasūtra:

रूपिष्ववधेः ॥१-२७॥

अवधिज्ञान का विषय-सम्बन्ध रूपी द्रव्यों में है अर्थात् अवधिज्ञान रूपी पदार्थों को जानता है।

The subject matter (*viśaya*) of clairvoyance (*avadhijñāna*) is substances with form (*rūpī*).

The marks and subdivisions of telepathy (*manahparyayañāna*) are described now.

Ācārya Umāsvāmī's Tattvārthasūtra:

ऋजुविपुलमती मनःपर्ययः ॥१-२३॥

मनःपर्ययज्ञान ऋजुमति और विपुलमति दो प्रकार का है।

The two kinds of telepathy (*manahparyayañāna*) are *ṛjumati* and *vipulamati*.

तदनन्तभागे मनःपर्ययस्य ॥१-२८॥

(सर्वावधिज्ञान के विषयभूत) रूपी द्रव्य के अनन्तवें भाग में मनःपर्ययज्ञान का विषय-सम्बन्ध है।

The scope of telepathy (*manahparyayañāna*) is the infinitesimal part of the matter ascertained by clairvoyance (*avadhijñāna*).

केवलं सकलप्रत्यक्षं ॥३७॥

केवलज्ञान सकल प्रत्यक्ष है।

Omniscience (*kevelajñāna*) is infinite (*sakala*), direct (*pratyakṣa*) knowledge.

EXPLANATORY NOTE

Ācārya Kundakunda's *Pravacanasāra*:

उवओगविसुद्धो जो विगदावरणंतरायमोहरओ ।

भूदो सयमेवादा जादि परं णेयभूदाणं ॥१-१५॥

जो आत्मा शुद्धोपयोग से निर्मल हो गया है अर्थात् जो शुद्धोपयोगी जीव है वही तीनकालवर्ती समस्त पदार्थों के जानने वाले केवलज्ञान को प्राप्त होता है। कैसा होता हुआ? दूर हुई है ज्ञानावरण, दर्शनावरण, अन्तराय तथा मोहनीय कर्मरूप धूलि (मल) जिससे - ऐसा आप ही होता हुआ।

The soul that has become pristine through pure-cognition (*śuddhopayoga*), and has washed away, by own effort, the dirt of the obscuring - knowledge-obscuring (*jñānavaraṇīya*) and faith-

obscuring (*darśanāvaraṇīya*) – along with the obstructive (*antarāya*) and the deluding (*mohanīya*) karmas, comprehends fully all objects-of-knowledge (*jñeya*).

The soul established in pure-cognition (*śuddhopayoga*) attains, on destruction of the four inimical karmas, omniscience (*kevalajñāna*) that knows fully all objects of the three times (the past, the present, and the future). The nature of the soul is knowledge, and knowledge is coextensive with the objects-of-knowledge (*jñeya*); knowledge pervades the objects-of-knowledge. Since the objects-of-knowledge are all objects of the three worlds and the three times, it follows that omniscience, the fruit of pure-cognition (*śuddhopayoga*), knows all objects of the three worlds and the three times.

Ācārya Umāsvāmi's *Tattvārthasūtra*:

सर्वद्रव्यपर्यायेषु केवलस्य ॥१-२९॥

केवलज्ञान का विषय-सम्बन्ध सर्व द्रव्य और सर्व पर्याय हैं अर्थात् केवलज्ञान एक ही साथ सभी पदार्थों को और उनकी सभी पर्यायों को जानता है।

Omniscience (*kevalajñāna*) extends to all substances (*dravya*) and all their modes (*paryāya*) simultaneously.

The attributive 'sarva' – all – is added to both, 'dravya' – substance, and 'paryāya' – mode.

The soul-substances (*jīva dravya*) are infinite-times-infinite (*anantānanta*). The forms of matter (*pudgala dravya*) are infinite-times-infinite of these. Atoms (*aṇu*) and molecules (*skandha*) are the divisions of matter. The medium of motion (*dharmā dravya*), the medium of rest (*adharma dravya*) and the space (*ākāśa dravya*) are three. The substance of time (*kāla dravya*) is innumerable (*asaṃkhyāta*). Each of these substances has infinite-times-infinite modes (*paryāya*), extending through the past, the present and the future. There is nothing, either substance (*dravya*) or mode (*paryāya*), which does not come within the purview of omniscience (*kevalajñāna*). The fact that omniscience (*kevalajñāna*) encompasses all substances (*dravya*) and all modes (*paryāya*) highlights its boundless virtue.

Ācārya Umāsvāmi's *Tattvārthasūtra*:

मोहक्षयाज्ञानदर्शनावरणान्तरायक्षयाच्च केवलम् ॥१०-१॥

मोह का क्षय होने से (अन्तर्मुहूर्त पर्यन्त क्षीणकषाय नामक गुणस्थान प्राप्त करने के बाद) और ज्ञानावरण, दर्शनावरण तथा अन्तराय इन तीन कर्मों का एक साथ क्षय होने से केवलज्ञान उत्पन्न होता है।

Omniscience or perfect knowledge – *kevalajñāna* – is attained on destruction of delusion (*moha*), and on destruction of knowledge-covering (*jñānāvaraṇa*), perception-covering (*darśanāvaraṇa*) and obstructive (*antarāya*) karmas.

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

तज्जयति परं ज्योतिः समं समस्तैरनन्तपर्यायैः ।

दर्पणतल इव सकला प्रतिफलति पदार्थमालिका यत्र ॥१॥

जिसमें सम्पूर्ण अनन्त पर्यायों से सहित समस्त पदार्थों की माला अर्थात् समूह दर्पण के तल-भाग के समान झलकती है, वह उत्कृष्ट ज्योति अर्थात् केवलज्ञानरूपी प्रकाश जयन्त हो।

Victory to the Supreme Effulgence (omniscience – the infinite and all-embracing knowledge) that images, as it were in a mirror, all substances and their infinite modes, extending through the past, the present, and the future.

The soul established in its Pure Self (through *śuddhopayoga*) attains omniscience (*kevalajñāna*) without the help of or reliance on any outside agency (such a soul is appropriately termed self-dependent or *svayambhū*). Intrinsically possessed of infinite knowledge and energy, the soul, depending on the self, performs the activity of attaining its infinite knowledge-character and, therefore, the soul is the doer (*kartā*). The soul's concentration on its own knowledge-character is the activity; the soul, therefore, is the activity (*karma*). Through its own knowledge-character the soul attains omniscience and, therefore, the soul is the instrument (*kaṛaṇa*). The soul engrossed in pure consciousness imparts pure consciousness to self; the soul, therefore,

The Valid-knowledge (*pramāṇa*)

is the bestowal (*saṃpradāna*). As the soul gets established in its pure nature, at the same time, destruction of impure subsidential knowledge, etc., takes place and, therefore, the soul is the dislodgement (*apādāna*). The attributes of infinite knowledge and energy are manifested in the soul itself; the soul, therefore, is the substratum (*adhikaraṇa*). This way, from the transcendental point-of-view, the soul itself, without the help of others, is the sixfold factors-of-action (*nīścaya śaṭkāraka*) in the attainment of omniscience through pure-cognition (*śuddhopayoga*).

On destruction of the four inimical (*ghātī*) karmas, the self-dependent soul – ‘*svayambhū*’ – attains infinite knowledge (that illumines the self as well as all other objects) and indestructible happiness, both beyond the five senses (as such, termed *atīndriya*). It then is characterized by infinite knowledge – *kevalajñāna* (on destruction of the *jñānāvaraṇīya* karma), infinite perception – *kevaladarśana* (on destruction of the *darśanāvaraṇīya* karma), infinite faith or belief in the essential principles of the reality – *kṣāyika-samyaktva* (on destruction of the *mohanīya* karma), and infinite power – *anantavīrya* (on destruction of the *antarāya* karma). The own-nature (*svabhāva*) of the soul is knowledge-bliss (*jñānānanda*), manifested on attainment of its pure state of perfection, rid of all external influence. Just as the brightness of the sun gets diffused on emergence of the clouds but regains intensity as the clouds fade away, similarly, on destruction of the inimical (*ghātī*) karmas, the soul regains its own-nature of infinite knowledge-bliss (*jñānānanda*).

The Omniscient Lord (*kevalajñānī*) attains the light of knowledge that is steady like the light of the jewel. It neither accepts nor rejects the objects-of-knowledge (*jñeya*) and the objects-of-knowledge (*jñeya*) do not cause transformation in the soul. The soul experiences only the nature of own soul by own soul, utterly indifferent to all external objects. As objects like the pot and the board get reflected in the mirror without the mirror wanting to reflect these, all objects-of-knowledge (*jñeya*) of the three times get reflected in the knowledge of the Omniscient Lord without him having any desire to know these. He is

just the knower (*jñātā*) and the seer (*dr̥ṣṭā*). The knowing soul is utterly different from all foreign objects; only empirically, there is the relationship of the knower (*jñāyaka*) and the known (*jñeya*).

Omniscience (*kevalajñāna*) is direct, sense-independent knowledge. It is without anxiety; therefore, it is perfect happiness.

Ācārya Kundakunda's *Pravacanasāra*:

जादं सयं समत्तं णाणमणंतत्थवित्थडं विमलं ।

रहिदं तु ओग्गहादिहिं सुहं ति एगंतियं भणिदं ॥१-५९॥

अपने आप से ही उत्पन्न, सम्पूर्ण पदार्थों में फैला हुआ, निर्मल, और अवग्रहादि से रहित, ऐसा ज्ञान निश्चय (अतीन्द्रिय) सुख है; ऐसा सर्वज्ञदेव ने कहा है।

The Omniscient Lord has proclaimed that the knowledge that is self-born, perfect, spread over every object, stainless, and free from stages – including apprehension (*avagraha*) and speculation (*īhā*) – is certainly the absolute (pure) happiness.

Omniscience (*kevalajñāna*) is complete and without envelopment as it pervades every space-point (*pradeśa*) of the soul with its infinite energy. It encompasses all objects-of-knowledge (*jñeya*). Rid of the karmic dirt that hinders infinite energy and causes of imperfections like doubt (*saṃśaya*), it is pristine (*nirmala*). It knows without stages; it knows simultaneously the whole range of objects-of-knowledge (*jñeya*) in the universe and beyond, covering the three times. Direct, sense-independent knowledge is without-anxiety (*nirākula*); it is the natural state of the soul and, therefore, absolute happiness.

मतिश्रुते परोक्षे ॥३८॥

मतिज्ञान और श्रुतज्ञान परोक्षज्ञान हैं।

.....

Sensory-knowledge (*matijñāna*) and scriptural-knowledge (*śrutajñāna*) are indirect (*parokṣa*) knowledge

EXPLANATORY NOTE

Owing to the destruction-cum-subsidence (*kṣayopaśama*) of the karmas which obscure sensory-knowledge (*matijñāna*), that which reflects on the objects-of-knowledge through the senses (*indriya*) and the mind (*mana*), or that through which the objects-of-knowledge are reflected upon, or just reflection, is the sensory-knowledge (*matijñāna*).

Ācārya Umāsvāmi's *Tattvārthasūtra*:

तदिन्द्रियानिन्द्रियनिमित्तम् ॥१-१४॥

इन्द्रियाँ और मन उस मतिज्ञान के निमित्त हैं।

That – sensory-knowledge (*matijñāna*) – is caused by the senses (*indriya*) and the mind (*mana*).

अवग्रहेहावायधारणाः ॥१-१५॥

अवग्रह, ईहा, अवाय और धारणा – ये चार (उस मतिज्ञान के) भेद हैं।

Impression – *avagraha*, inquisitiveness – *īhā*, comprehension – *avāya*, and retention – *dhāraṇā*, are the four stages [of sensory-knowledge (*matijñāna*)].

As per the divine discourse of the World-Teacher, the Apostle (*gaṇadhara*) composes the Scripture – ‘*āgama*’ or ‘*dravyaśruta*’ or ‘*śruta-skandha*’ – comprising twelve departments (*dvādaśāṅga*), also referred to as eleven *aṅga* and fourteen *pūrva* since the twelfth *aṅga* includes the fourteen *pūrva*, that contain true description of the Lord's teachings. The twelve departments (*dvādaśāṅga*) are also called *aṅgapraviṣṭa*. Then, there are fourteen miscellaneous concepts

(*prakīrṇaka*), external to the twelve departments (*dvādaśāṅga*); these are called *aṅgabāhya*.

The 'āgama' as composed by the Apostle (*gaṇadhara*) is a thorough description of the path to liberation and the true nature of all substances. It is incontrovertible as it faithfully reflects the Word of the World-Teacher. It contains the most comprehensive and accurate description of every branch of learning that one needs to know. Employing the doctrines of non-absolutism (*anekāntavāda*) and conditional predication (*syādvāda*), the 'āgama' has the power to vanquish all anxieties and inquisitiveness of the knowledge-soul aspiring to tread the path to liberation. Men of ordinary intellect cannot reach the depth of the teachings contained in the 'āgama'.

**This concludes the Section on the Valid-knowledge
(*pramāṇa*)**

॥ इति प्रमाणाधिकार ॥

* * *

The Standpoints (*naya*)

नयाधिकार

तदवयवा नयाः ॥३९॥

उसके (प्रमाण के) ही अवयव (भेद) नय हैं।

The standpoints (*naya*) are the subdivisions of the valid-knowledge (*pramāṇa*).

EXPLANATORY NOTE

The ordinary human being cannot rise above the limitations of his senses; his apprehension of the reality is partial and it is valid only from a particular viewpoint. This leads to the concept of '*naya*'.

नयभेदा उच्यन्ते ॥४०॥

नयों के भेद कहते हैं।

The divisions of the standpoints (*naya*) are now mentioned.

णिच्छयव्यवहारणया मूलमभेया¹ णयाण सव्वाणं ।

णिच्छयसाहणहेऊ दव्वयपज्जत्थिया मुणह ॥ गाथा ४ ॥

गाथार्थ- निश्चय नय और व्यवहार नय सब नयों के मूलभूत भेद हैं। निश्चय का हेतु द्रव्यार्थिक नय है और साधन अथवा व्यवहार का हेतु पर्यायार्थिक नय है।

The primary divisions of the standpoints (*naya*) are the real or transcendental standpoint (*niścaya naya*) and the empirical standpoint (*vyavahāra naya*). The representation of the real or transcendental (*niścaya*) is the standpoint of the substance – *dravyārthika naya* – and of the empirical (*vyavahāra*) is the standpoint of the mode – *paryāyārthika naya*.

EXPLANATORY NOTE

Niścaya naya – It represents the true and complete point-of-view. There is no distinction between the substance (*dravya*) and its qualities (*guṇa*) and there is no figurative (*upacarita*) suggestion in the statement. “The soul is one with the wealth of its attributes.”

Vyavahāra naya – The empirical point-of-view (*vyavahāra naya*) makes distinction between the substance (*dravya*) and its qualities (*guṇa*) and there may be figurative (*upacarita*) suggestion in the statement. The term *vyavahāra* implies analysis of the substance (*dravya*) with differentiation of its attributes (*guṇa*) from the underlying substance. The complex nature of the self is analyzed with respect to its diverse qualities, and attention is directed to any particular attribute that may be

1. पाठान्तर – ‘मूलमभेया’। देखें- सिद्धान्ताचार्य पं. कैलाशचन्द्र शास्त्री (2013),

माइल्लधवल-विरचित णयचक्को (नयचक्र), गाथा 182, पृ. 104.

of current interest.

Though the transcendental point-of-view (*niścaya naya*) and the empirical point-of-view (*vyavahāra naya*) differ in their application and suitability, both are important to arrive at the Truth. The former is real, independent, and focuses on the whole of substance. The latter is an imitation, dependent, and focuses on the division of substance. The pure, transcendental point-of-view (*niścaya naya*) expounded by those who have actually realized the Truth about the nature of substances is certainly worth knowing. For those souls who are in their impure state (like the householder engaged in virtuous activity) the empirical point-of-view (*vyavahāra naya*) is recommended. The beginner is first trained through the empirical point-of-view (*vyavahāra naya*). Just as it is not possible to explain something to a non-Aryan except in his own non-Aryan language, in the same way, it is not possible to preach spiritualism without the help of the empirical point-of-view (*vyavahāra naya*). However, the discourse is of no use if the learner knows only the empirical point-of-view (*vyavahāra naya*); the transcendental point-of-view (*niścaya naya*) must never be lost sight of. Just like for the man who has not known the lion, the cat symbolizes the lion, in the same way, the man not aware of the transcendental point-of-view (*niścaya naya*) wrongly assumes the empirical point-of-view (*vyavahāra naya*) as the Truth. The learner who, after understanding the true nature of substances from both points-of-view, the transcendental as well as the empirical, gets unbiased toward any of these reaps the full benefit of the teachings.

Attainment of the state of without-attachment (*vītarāga*) is possible only by relying on both points-of-view, the real (*niścaya*) and the empirical (*vyavahāra*). When applied in relation to each other, these two points-of-view become the goal (*sādhya*) and the means (*sādhaka*) of each other. Absolutistic reliance on any of these cannot provide liberation.

See also, Jain, Vijay K. (2020),
Preface to Ācārya Kundakunda's *Pañcāstikāya-Saṃgraha*, p. XXXI-XXXII.

द्रव्यार्थिकः पर्यायार्थिकः नैगमः संग्रहः व्यवहारः ऋजुसूत्रः
शब्दः समभिरूढः एवंभूतः इति नयाः स्मृताः ॥४१॥

द्रव्यार्थिक, पर्यायार्थिक, नैगम, संग्रह, व्यवहार, ऋजुसूत्र, शब्द, समभिरूढ तथा एवंभूत, ये नौ नय माने गए हैं।

Based on the substance – *dravyārthika*, based on the mode – *paryāyārthika*, the figurative – *naigama*, the generic – *saṅgraha*, the systematic – *vyavahāra*, the straight – *ṛjusūtra*, the verbal – *śabda*, the conventional – *samabhirūḍha*, and the specific – *evaṃbhūta*, are the nine standpoints (*naya*).

EXPLANATORY NOTE

The two broad classifications of standpoints (*naya*) are: in terms of the substance (*dravya*) – *dravyārthika naya*, and the mode (*paryāya*) – *paryāyārthika naya*. *Dravyārthika naya* refers to the general attributes of the substance, and *paryāyārthika naya* refers to the constantly changing conditions or modes (*paryāya*) of the substance.

Ācārya Umāsvāmi's *Tattvārthasūtra*:

नैगमसंग्रहव्यवहारर्जुसूत्रशब्दसमभिरूढैवंभूता नयाः ॥१-३३॥

नैगम, संग्रह, व्यवहार, ऋजुसूत्र, शब्द, समभिरूढ तथा एवंभूत – ये सात नय हैं।

The figurative – *naigama*, the generic – *saṅgraha*, the systematic – *vyavahāra*, the straight – *ṛjusūtra*, the verbal –

The Standpoints (*naya*)

śabda, the conventional – *samabhirūḍha*, and the specific – *evambhūta*, are the standpoints (*naya*).

The general (*sāmānya*) and specific (*viśeṣa*) definitions of these must be given. First, the general definition. Ascertainment, without contradiction, of one particular state or mode of the object, with a view to describe truly the substance having infinite attributes, is called the '*naya*'. It is of two kinds, namely, *dravyārthika naya*, which refers to the general attributes of the substance, and *paryāyārthika naya*, which refers to the constantly changing conditions or modes (*paryāya*) of the substance. '*Dravya*' refers to the general (*sāmānya*), the general rule (*utsarga*), or conformity (*anuvṛtti*). That which has these for its object is the general standpoint – *dravyārthika naya*. '*Paryāya*' means particular (*viśeṣa*), an exception (*apavāda*), or exclusion (*vyāvṛtti*). That which has these for its object is the standpoint of modes – *paryāyārthika naya*.

Their specific marks are given now.

The figurative standpoint (*naigama naya*) takes into account the purpose or intention of something which is not accomplished. For instance, a person with an axe in his hand is asked by someone for what purpose is he going. The person replies that he is going to fetch a wooden measure (*prastha*). But at that time the wooden measure is not present; the reference to the wooden measure is the mere intention to make it. Similarly, one is engaged in fetching fuel, water, etc. Another person asks, "What are you doing?" The former replies that he is cooking food. But he is not actually cooking food. He is only engaged in an activity which will ultimately result in cooking food. Such instances of general custom where the intention alone of accomplishing a task is referred to as the basis for speech is the figurative standpoint (*naigama naya*).

The generic standpoint (*saṁgraha naya*) is that which comprehends different substances, belonging to the same class, under one common head. For instance, the words existent (*sat*), substance (*dravya*), and jar (*ghaṭa*). The word 'existent' (*sat*) groups together, without

distinction, all substances characterized by existence as per the general rule of perception and discernment. Further, when the word 'substance' (*dravya*) is mentioned, the soul, the non-soul, etc., and their subdivisions are grouped together, as all these fulfill the definition of substance. When the word 'jar' (*ghaṭa*) is mentioned, it includes all jars which are inferred from the word jar and its perception and discernment. Other things also are the subject matter of the generic point of view (*saṃgraha naya*) in the same way.

The division of reality or objects comprehended by the generic viewpoint, in accordance with the rule, is the systematic standpoint (*vyavahāra naya*). What is the rule? The rule is that the analysis or division into subclasses proceeds in the order of succession. It is as follows. That, which is comprehended as existence by the generic view, without reference to the particular objects, is not conducive to the ways of the world. Hence the systematic standpoint is sought. That which 'exists' (*sat*) is either a substance or an attribute. Social intercourse is not possible even by the word 'substance' (*dravya*) of the generic standpoint, without its subdivisions like the soul (*jīva*) and the non-soul (*ajīva*). Further, the soul (*jīva*) and the non-soul (*ajīva*), solely from the generic standpoint, are not conducive to worldly occupations. Hence these are further subdivided into the *deva*, infernal beings, etc., and jar, etc., by resorting to the systematic standpoint (*vyavahāra naya*). This standpoint operates up to the point beyond which no further subdivisions are possible.

That, which addresses the straightforward (present) condition, is the straight viewpoint (*ṛjusūtra naya*). This viewpoint leaves out things of the past and the future and comprehends the present mode of things, as no practical purpose can be served by things past and things unborn. It confines itself to the present moment. It is contended that it would violate the ways of the world. No. Only the object of this viewpoint is indicated here. The intercourse of the world is promoted by the aggregate of all the viewpoints.

The verbal viewpoint (*śabda naya*) is intent on removing the anomalies or irregularities with regard to gender, number, case, etc.

The Standpoints (*naya*)

Although the original text highlights many irregularities, just two of these are mentioned here. Irregularity of gender (*liṅgavyabhicāra*) – *puṣya*, *tārakā* and *nakṣatra* – these are of different genders. Yet these are used as substitutes. Irregularity of time (*kālavvyabhicāra*) – ‘*viśvadṛśvāsya putro janitā*’ – ‘A son who has seen the world will be born to him.’ Here, what will take place in the future (i.e., seeing the world) is spoken of as having taken place in the past. Though such usage prevails by convention or custom, yet the verbal viewpoint considers it improper as words with different meanings cannot be clubbed. If this is opposed to what is universally current, let it be so. Here truth is investigated; medical treatment (medicine) does not satisfy the whimsies of the patient!

As it consists of forsaking several meanings, it is called the conventional viewpoint (*samabhirūḍha naya*). It gives up the several meanings and becomes current in one important sense. For instance, the word ‘*gau*’ has several meanings such as speech but, by convention, it has come to denote the cow. Or, words are employed to convey the knowledge of the objects. That being so, from every word arises knowledge of one particular object. Hence it is useless to employ synonyms. With the change of the word, the meaning too must change. The conventional viewpoint (*samabhirūḍha naya*) abandons several meanings of the word. For instance, ‘*indra*’, ‘*śakra*’ and ‘*purandara*’ are three words that are used to describe the lord of the celestial being. But these must have three meanings. ‘*Indra*’ means the one who is endowed with authority and supremacy, ‘*śakra*’ means the strong one, and ‘*purandara*’ means the one who destroys cities. Same kind of distinction applies to all words. The important sense of the word, ignoring its several meanings, becomes the conventional viewpoint (*samabhirūḍha naya*). For instance, “Where do you reside?” The answer is, “I reside in myself.” Why? It is because one substance cannot reside in another. If, on the other hand, one thing can reside in another, then there would be knowledge and colour, etc., in the sky. That which determines or ascertains an object as it is in its present state or mode is called the specific viewpoint (*evambhūta naya*).

According to this standpoint, a word should be used to denote an object only when it is in the state which the word connotes. When he issues commands, then only is he lord (*Indra*). And at that time he is neither consecrator nor worshipper. Only when it goes it is cow, and not when it stands still or lies down. Or that, which determines a soul by its present mode of knowledge, is the actual standpoint. For example, the soul which cognizes Indra is Indra, and that which cognizes fire is fire. The seven standpoints (*naya*) have been described. These are successively of finer scope or smaller extent, and the succeeding standpoint is dependent on the one preceding it. These points govern the order of their mention in the *sūtra*. Each preceding *naya* has greater range and divergence than the succeeding one, and each succeeding *naya* has smaller range and convergence than the preceding one. Since the substance has infinite characteristics, the standpoints are of numerous subdivisions. All the *naya*, with either primary or secondary importance, are interdependent, and a harmonious combination of these paves the way to right faith (*samyagdarśana*). These are like the cotton threads which, when interwoven in the proper form, produce cloth that wards off cold and provides comfort to the body. But if each threads remain independent and separate, the purpose is not served.

It is contended that the example of threads is an uneven one. It is seen that threads, etc., even when independent, produce some kind of effect. Indeed, there is some use of the thread. And one bark of a tree can bind things. This contention is not valid. The critic has not understood the meaning intended. What is said here is that the standpoints (*naya*), when independent, cannot promote even a little of right faith (*samyagdarśana*). There is no effect of cloth in case of independent threads. And what has been adduced is not the effect of cloth but the effect of individual threads. Getting a step further, the effect of thread too is absent in individual parts that compose it. Hence our proposition is established. If it be said that the effect of cloth, etc., is present potentially in threads, etc., then this applies to *naya* also; assisted by necessary means, even the standpoints (*naya*),

The Standpoints (*naya*)

independent in thought or word, have the potential to produce right belief (*samyagdarśana*). Thus, the standpoints (*naya*) possess that potentiality, and the example is therefore apt.

The standpoints (*naya*) are a part of scriptural knowledge (*śrutajñāna*). These have been divided into seven kinds on the basis of their substratum. The substrata are three: convention (*upacāra*), meaning (*artha*), and word (*śabda*). The figurative (*naigama*) relies primarily on convention (*upacāra*); still, it is also *arthanaya*. The generic (*samgraha*), the systematic (*vyavahāra*), and the straight (*ījusūtra*) are *arthanaya*. The remaining three – the verbal (*śabda*), the conventional (*samabhirūḍha*) and the specific (*evambhūta*) – are *śabdanaya*.

To comprehend the object from one particular standpoint is the scope of *naya* (the one-sided method of comprehension). *Naya* comprehends one specific attribute of the object but *pramāṇa* – valid knowledge – comprehends the object in its fullness. *Pramāṇa* does not make a distinction between the substance and its attributes but grasps the object in its entirety. But *naya* looks at the object from a particular point of view and puts emphasis on a particular aspect of the object. Both *pramāṇa* and *naya* are forms of knowledge; *pramāṇa* is *sakalādeśa* – comprehensive and absolute, and *naya* is *vikalādeśa* – partial and relative. A *naya* looks at the object from a particular point of view and presents the picture of it in relation to that view; the awareness of other aspects is in the background and not ignored. A particular standpoint *naya*, when treated as absolute (independent of other *naya*), is wrong (*mithyā*) knowledge. When treated as partial (dependent on other *naya*) it constitutes right (*samyak*) knowledge.

Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi, sūtra 1-33*, p. 52-57.

उपनयाश्च कथ्यन्ते ॥४२॥

अब उपनयों का कथन करते हैं।

Now, the secondary-standpoints (*upanaya*) are mentioned.

नयानां समीपा उपनयाः ॥४३॥

जो नयों के समीप में रहें (नयों की शाखाएँ) वे उपनय हैं।

Those that remain in proximity of the standpoints (*naya*) – as branches of the standpoints (*naya*) – are the secondary-standpoints (*upanaya*).

सद्भूतव्यवहारः असद्भूतव्यवहारः उपचरितासद्भूतव्यवहार-
श्चेत्युपनयास्त्रेधा ॥४४॥

सद्भूत व्यवहार नय, असद्भूत व्यवहार नय और उपचरित असद्भूत व्यवहार नय – ये उपनय तीन प्रकार से हैं।

Intrinsic empirical standpoint (*sadbhūta vyavahāra naya*), non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*), and figurative, non-intrinsic (alien) empirical standpoint (*upacarita*

asadbhūta vyavahāra naya) are the three kinds of the secondary-standpoints (*upanaya*).

EXPLANATORY NOTE

Intrinsic empirical standpoint (*sadbhūta vyavahāra naya*) – The term *sadbhūta* implies the intrinsic nature of the thing. Though essentially inseparable, this *naya* makes distinction between the substance (*dravya*) and its subdivisions like qualities (*guṇa*), modes (*paryāya*), nature (*svabhāva*) and agent (*kāraka*). This *naya* envisages distinction in an indivisible whole: e.g., making a distinction between the ‘fire’ and its intrinsic nature of ‘burning’.

Non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*) – The term *asadbhūta* implies importation of alien substance or its qualities into the substance under consideration or its qualities. In essence, *asadbhūta vyavahāra naya* envisages oneness in essentially distinct substances. The expression under this *naya* is figurative; e.g., an ‘earthen-pot’ is conventionally termed as a ‘ghee-pot’ due to its usage.

Figurative, non-intrinsic (alien) empirical standpoint (*upacarita asadbhūta vyavahāra naya*) – *Upacārīta* is usage sanctified by convention but with no intrinsic justification. Here the alien thing with which the self is identified lacks intimate relation that exists between the soul and the body; e.g., “My ornament.” Only in a figurative sense can one call the ornament as one’s own; similarly, calling certain individuals, the son or the wife, as one’s own. Identification of the self with other things is a figurative and transferred predication and that is *upacārīta asadbhūta vyavahāra naya*.

See also, Jain, Vijay K. (2020),
Preface to Ācārya Kundakunda’s *Pañcāstikāya-Saṃgraha*, p. XXIX-XXXI.

इदानीमेतेषां भेदा उच्यन्ते ॥४५॥

अब उनके (नयों और उपनयों के) भेदों को कहते हैं।

Now, their divisions [of standpoints (*naya*) and secondary-standpoints (*upanaya*)] are mentioned.

द्रव्यार्थिकस्य दश भेदाः ॥४६॥

द्रव्यार्थिक नय के दश भेद हैं।
(इनका कथन आगे के दश सूत्रों द्वारा किया गया है।)

The standpoint based on the substance – the *dravyārthika naya* – has ten divisions.
(These are stated through the following ten *sūtra*.)

(1) कर्मोपाधिनिरपेक्षः शुद्धद्रव्यार्थिको यथा संसारी जीवः
सिद्धसदृक्शुद्धात्मा ॥४७॥

कर्मोपाधि निरपेक्ष (कर्मों की उपाधि की अपेक्षा रहित) शुद्ध द्रव्यार्थिक नय, जैसे संसारी जीव सिद्ध के सदृश शुद्ध आत्मा है।

The standpoint based on the pure substance, with no associated karmic contamination, is the *karmopādhi*

nirpekṣa śuddha dravyārthika naya – for example, the worldly-soul (*jīva*) is the pure, liberated (*siddha*) soul (*ātmā*).

EXPLANATORY NOTE

Ācārya Māilladhaval's *Nayacakko*:

कम्माणं मज्झगदं जीवं जो गहइ सिद्धसंकासं ।
भण्णइ सो सुद्धणओ खलु कम्मोवाहिणिरवेक्खो ॥१९०॥

जो कर्मों के मध्य में स्थित - अर्थात् कर्मों से लिप्त - जीव को सिद्धों के समान शुद्ध ग्रहण करता है, उसे कर्मोपाधि निरपेक्ष शुद्ध द्रव्यार्थिक नय कहते हैं।

The standpoint (*naya*) which holds the self stationed in midst of the associated karmic contamination as the pure, liberated-soul (*siddha*) is the *karmopādhi nirpekṣa śuddha dravyārthika naya*.

(2) उत्पादव्ययगौणत्वेन सत्ताग्राहकः शुद्धद्रव्यार्थिको यथा
द्रव्यं नित्यम् ॥४८॥

उत्पाद और व्यय को गौण करके (ध्रौव्य को ग्रहण करने वाला) सत्ताग्राहक शुद्ध द्रव्यार्थिक नय होता है, जैसे द्रव्य नित्य है।

The standpoint that views origination (*utpāda*) and destruction (*vyaya*) in the substance as secondary [but brings to the fore the standpoint of permanence

(*dhrauvya*)] is the *sattāgrāhaka śuddha dravyārthika naya* – for example, the substance is permanent (*nitya*).

EXPLANATORY NOTE

Ācārya Māilladhaval's *Nayacakko*:

उत्पादवयं गउणो किच्चा जो गहइ केवलं सत्ता ।
भण्णइ सो सुद्धणओ इह सत्तागाहओ समए ॥१९१॥

उत्पाद और व्यय को गौण करके जो केवल सत्ता को ग्रहण करता है, उसे आगम में सत्ताग्राहक शुद्ध द्रव्यार्थिक नय कहते हैं।

The standpoint that views the origination (*utpāda*) and the destruction (*vyaya*) as secondary and accepts only the existence (*sattā*) is the *sattāgrāhaka śuddha dravyārthika naya*.

(3) भेदकल्पनानिरपेक्षः शुद्धद्रव्यार्थिको यथा निजगुण-
पर्यायस्वभावाद् द्रव्यमभिन्नम् ॥४९॥

भेदकल्पना निरपेक्ष शुद्ध द्रव्यार्थिक नय, जैसे द्रव्य अपने (निज के) गुण, पर्याय और स्वभाव से अभिन्न है।

The standpoint that does not see any distinctions (*bheda*) in the substance is the *bhedakalpanā nirpekṣa śuddha dravyārthika naya* – for example, the substance (*dravya*) is one with its qualities (*guṇa*), modes (*paryāya*) and own-nature (*svabhāva*).

EXPLANATORY NOTE

Ācārya Māilladhaval's *Nayacakko*:

गुणगुणियाइचउक्के अत्थे जो णो करेइ खलु भेयं ।
सुद्धो सो दव्वत्थो भेयवियप्पेण णिरवेक्खो ॥१९२॥

गुण-गुणी आदि चतुष्करूप (गुण-गुणी, स्वभाव-स्वभाववान्, पर्याय-पर्यायी और धर्म-धर्मी) अर्थ में जो भेद नहीं करता है, वह भेदविकल्प निरपेक्ष शुद्ध द्रव्यार्थिक नय है।

The standpoint that does not make distinction between the four-fold aspects including the quality (*guṇa*) and the possessor-of-quality (*guṇī*) [the other three being nature (*svabhāva*) and the possessor-of-nature (*svabhāvavān*), mode (*pariyāya*) and the possessor-of-mode (*pariyāyī*), and attribute (*dharma*) and the possessor-of-attribute (*dharmī*)] is the *bhedavikalpa nirpekṣa sūddha dravyārthika naya*.

(4) कर्मोपाधिसापेक्षोऽशुद्धद्रव्यार्थिको यथा क्रोधादि-
कर्मजभाव आत्मा ॥५०॥

कर्मोपाधि-सापेक्ष (कर्म की उपाधि की अपेक्षा करने वाला) अशुद्ध द्रव्यार्थिक नय, जैसे कर्मजन्य क्रोधादि भावरूप आत्मा है।

The standpoint that accepts the impure soul as one with its associated karmic contamination is the *karmopādhi sāpekṣa aśuddha dravyārthika naya* – for example, the karma-generated dispositions like anger (*krodha*) constitute the soul (*ātmā*).

EXPLANATORY NOTE

Ācārya Māilladhaval's *Ṇayacakko*:

भावे सरायमादो सव्वे जीवामिह जो दु जंपेदि ।

सो हु असुद्धो उत्तो कम्माणउवाहिसावेक्खो ॥१९३॥

जो सब रागादि-भावों को जीव का कहता है या रागादि-भावों को जीव कहता है, वह कर्मोपाधि-सापेक्ष अशुद्ध द्रव्यार्थिक नय है।

The standpoint that says that the dispositions of attachment (*rāga*), etc., belong to the soul (*jīva*), or the dispositions of attachment, etc., are the soul, is the *karmopādhi sāpekṣa aśuddha dravyārthika naya*.

(5) उत्पादव्ययसापेक्षोऽशुद्धद्रव्यार्थिको यथैकस्मिन् समये
द्रव्यमुत्पादव्ययध्रौव्यात्मकम् ॥५१॥

उत्पाद-व्यय सापेक्ष अशुद्ध द्रव्यार्थिक नय, जैसे द्रव्य एक ही समय में उत्पाद-व्यय-ध्रौव्यात्मक है।

The standpoint that accepts the impure substance (*dravya*) as one with origination (*utpāda*) and destruction (*vyaya*) is the *utpāda-vyaya sāpekṣa aśuddha dravyārthika naya* – for example, the substance, at the same instant, undergoes origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*).

EXPLANATORY NOTE

Ācārya Māilladhaval's *Nayacakko*:

उत्पादव्ययविमिस्सा सत्ता गहिऊण भणइ तिदयत्तं ।
दव्वस्स एयसमए जो सो हु असुद्धओ विदिओ ॥१९४॥

जो नय उत्पाद-व्यय के साथ मिली हुई सत्ता को ग्रहण करके द्रव्य को एक ही समय में उत्पाद-व्यय-ध्रौव्यरूप कहता है, वह (उत्पाद-व्यय सापेक्ष) अशुद्ध द्रव्यार्थिक नय है।

The standpoint that says that the impure substance (*dravya*) has existence (*sattā*) that is one with origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) at the same time is the *utpāda-vyaya sāpekṣa aśuddha dravyārthika naya*.

(6) भेदकल्पनासापेक्षोऽशुद्धद्रव्यार्थिको यथा आत्मनो
ज्ञानदर्शनादयो गुणाः ॥५२॥

भेदकल्पना सापेक्ष अशुद्ध द्रव्यार्थिक नय, जैसे आत्मा के ज्ञान, दर्शनादि गुण हैं।

The standpoint that sees the substance in relation to its distinctive (*bheda*) attributes is the *bhedakalpanā sāpekṣa aśuddha dravyārthika naya* – for example, the soul (*ātmā*) has qualities (*guṇa*) like knowledge (*jñāna*) and perception (*darśana*).

EXPLANATORY NOTE

Ācārya Māilladhaval's *Ṇayacakko*:

भेए सदि संबंधं गुणगुणियाईहिं कुणइ जो दव्वे ।
सो वि असुद्धो दिट्ठो सहिओ सो भेयकप्पेण ॥१९५॥

जो नय द्रव्य में गुण-गुणी आदि का भेद करके उनके साथ सम्बन्ध कराता है, वह भेदकल्पना सापेक्ष अशुद्ध द्रव्यार्थिक नय है।

The standpoint that makes distinction like the quality (*guṇa*) and the possessor-of-quality (*guṇī*) and then attributes these to the substance (*dravya*) is the *bhedakalpanā sāpekṣa aśuddha dravyārthika naya*.

(7) अन्वयसापेक्षो द्रव्यार्थिको यथा गुणपर्यायस्वभावं द्रव्यम्
॥५३॥

अन्वय सापेक्ष द्रव्यार्थिक नय, जैसे गुण, पर्याय स्वभाव वाला द्रव्य होता है।

The standpoint that sees the substance as having infallible-affirmation (*anvaya*) with its nature is the *anvaya sāpekṣa dravyārthika naya* – for example, the substance (*dravya*) is of the nature of its qualities (*guṇa*) and modes (*pariyāya*).

EXPLANATORY NOTE

Ācārya Māilladhaval's *Nayacakko*:

णिस्सेसहावाणं अण्णयरूवेण सव्वदव्वेहिं ।

विविहावं णहि जो सो अण्णयदव्वत्थिओ भणिओ ॥१९६॥

समस्त स्वभावों में जो यह द्रव्य है, इस प्रकार अन्वय ('यह यह है', 'यह यह है') रूप से द्रव्य की स्थापना करता है, वह अन्वय द्रव्यार्थिक नय है। (जैसे, कड़े आदि तथा पीतत्व आदि गुणों में अन्वय रूप से रहने वाला स्वर्ण।)

The standpoint that establishes the substance as having infallible-affirmation (*anvaya*) with all its nature (*svabhāva*) is the *anvaya dravyārthika naya*.

[For example, to see the substance of gold in all its modes (bangle, etc.) and qualities (yellow colour, etc.).]

(8) स्वद्रव्यादिग्राहकद्रव्यार्थिको यथा स्वद्रव्यादिचतुष्टयापेक्षया द्रव्यमस्ति ॥५४॥

स्वद्रव्यादिग्राहक द्रव्यार्थिक नय, जैसे स्वद्रव्य, स्वक्षेत्र, स्वकाल और स्वभाव (स्वचतुष्टय) की अपेक्षा द्रव्य को अस्ति रूप से ग्रहण करना।

The *svadrayādigrāhaka dravyārthika naya* – for example, to admit that the substance (*dravya*) has affirmation (*asti*) with reference to the four-fold (*catuṣṭaya*) attributes comprising own-substance (*svadraya*), own-space (*svakṣetra*), own-time (*svakāla*), and own-nature (*svabhāva*).

(9) परद्रव्यादिग्राहकद्रव्यार्थिको यथा परद्रव्यादिचतुष्टयापेक्षया द्रव्यं नास्ति ॥५५॥

परद्रव्यादिग्राहक द्रव्यार्थिक नय, जैसे परद्रव्य, परक्षेत्र, परकाल और परभाव (परचतुष्टय) की अपेक्षा द्रव्य को नास्ति रूप से ग्रहण करना।

The *paradrayādigrāhaka dravyārthika naya* – for example, to admit that the substance (*dravya*) has negation (*nāsti*) with reference to the four-fold (*catuṣṭaya*) attributes comprising other-substance (*paradravya*), other-space (*parakṣetra*), other-time (*parakāla*), and other-nature (*parabhāva*).

EXPLANATORY NOTE

This explanatory note is for *sūtra* 54 too.

Ācārya Māilladhaval's *Nayacakko*:

सहव्यादिचतुष्टये संतं द्रव्यं खु गेणहए जो हु ।
णियदव्वादिसु गाही सो इयरो होइ विवरीओ ॥१९७॥

जो स्वद्रव्य, स्वक्षेत्र, स्वकाल और स्वभाव (स्वचतुष्टय) की अपेक्षा सत् द्रव्य को ग्रहण करता है वह स्वद्रव्यादिग्राहक द्रव्यार्थिक नय है। और जो परद्रव्य, परक्षेत्र, परकाल और परभाव (परचतुष्टय) की अपेक्षा असत् द्रव्य को ग्रहण करता है वह परद्रव्यादिग्राहक द्रव्यार्थिक नय है।

That which admits that the substance has affirmation (*asti*) with reference to the four-fold (*catuṣṭaya*) attributes comprising own-substance (*svadravya*), own-space (*svakṣetra*), own-time (*svakāla*), and own-nature (*svabhāva*) is the *svadrayādigrāhaka dravyārthika naya*.

The Standpoints (*naya*)

That which admits that the substance has negation (*nāsti*) with reference to the four-fold (*catuṣṭaya*) attributes comprising other-substance (*paradravya*), other-space (*parakṣetra*), other-time (*parakāla*), and other-nature (*parabhāva*) is the *paradravādigrāhaka dravyārthika naya*.

(10) परमभावग्राहकद्रव्यार्थिको यथा ज्ञानस्वरूप आत्मा
अत्रानेकस्वभावानां मध्ये ज्ञानाख्यः परमस्वभावो गृहीतः ॥५६॥

परम-भाव ग्राहक द्रव्यार्थिक नय, जैसे आत्मा ज्ञानस्वरूप है। यहाँ आत्मा के अनेक स्वभावों में से ज्ञान नामक परम-स्वभाव को ही ग्रहण किया गया है।

The *parama-bhāva grāhaka dravyārthika naya* – for example, the soul (*ātmā*) is of the nature of knowledge (*jñāna*). Here, out of the manifold nature of the soul, its supreme nature of knowledge (*jñāna*) has been adopted.

EXPLANATORY NOTE

Ācārya Māilladhaval's Nayacakko:

गेणहइ दव्वसहावं असुद्धसुद्धोवयारपरिचत्तं ।

सो परमभावगाही णायव्वो सिद्धिकामेण ॥१९८॥

जो (नय) अशुद्ध, शुद्ध और उपचरित स्वभाव से रहित परम-स्वभाव को ग्रहण करता है वह परम-भाव द्रव्यार्थिक नय है। उसे मोक्ष के अभिलाषी को जानना चाहिए।

The standpoint (*naya*) that adopts the supreme (*parama*) nature, rid of the impure (*aśuddha*), pure (*śuddha*) and figurative (*upacarita*) connotations, of a substance (*dravya*) is the *parama-bhāva dravyārthika naya*. Those seeking liberation (*moksa*) should know this (standpoint).

द्रव्यार्थिक नय के दश भेदों का विवरण पूर्ण हुआ।

This completes the description of the ten divisions of *dravyārthika naya*.

अथ पर्यायार्थिकस्य षड् भेदा उच्यन्ते ॥५७॥

अब पर्यायार्थिक नय के छह भेदों का कथन करते हैं।
(इनका कथन आगे के छह सूत्रों द्वारा किया गया है।)

The standpoint based on the mode (*pariyāya*) is the *pariyāyārthika naya*. It has six divisions; these are described now.

(These are stated through the following six *sūtra*.)

(1) अनादिनित्यपर्यायार्थिको यथा पुद्गल पर्यायो नित्यो मेवादिः ॥५८॥

अनादि-नित्य पर्यायार्थिक नय, जैसे पुद्गल की पर्याय मेरु आदि जो नित्य है।

The *anādi-nitya paryāyārthika naya* – for example, the permanent (*nitya*) mode (*paryāya*) of the matter (*pudgala*), like the Meru mountain.

EXPLANATORY NOTE

Ācārya Māilladhaval's *Nayacakko*:

अक्कट्टिमा अणिहणा ससिसूराईय पज्जया गाही ।
जो सो अणाइणिच्चो जिनभणिओ पज्जयत्थिओ ॥१९९॥

जो अकृत्रिम और अनिधन, अर्थात् अनादि-अनन्त, चन्द्रमा, सूर्य आदि पर्यायों को ग्रहण करता है, उसे जिन-भगवान् ने अनादि-नित्य पर्यायार्थिक नय कहा है।

The standpoint (*naya*) that adopts the modes (*paryāya*) of the substance that are natural (*akṛtrima*) and endless (*anidhana*) – beginningless (*anādi*) as well as endless – like the moon and the sun, has been proclaimed by Lord Jina as the *anādi-nitya paryāyārthika naya*.

(2) सादिनित्यपर्यायार्थिको यथा सिद्धपर्यायो¹ नित्यः ॥५९॥

सादि-नित्य पर्यायार्थिक नय, जैसे सिद्ध-पर्याय (सादि होते हुए भी) नित्य है।

The *sādi-nitya paryāyārthika naya* – for example, the mode (*paryāya*) of the liberated-soul (*siddha*),

1. पाठान्तर - 'सिद्धजीवपर्यायो'।

[although with a beginning (*sādi*)] is permanent (*nitya*).

EXPLANATORY NOTE

Ācārya Māilladhaval's *Nayacakko*:

कम्मखयादुप्पण्णो अविणासी जो हु कारणाभावे ।
इदमेवमुच्चरंतो भण्णइ सो साइणिच्च णओ ॥२००॥

जो पर्याय कर्मों के क्षय से उत्पन्न होने के कारण सादि है किन्तु विनाश का कारण न होने से अविनाशी (नित्य) है, ऐसी सादि एवं नित्य पर्याय को ग्रहण करने वाला सादि-नित्य पर्यायार्थिक नय कहा है।

The standpoint (*naya*) that adopts the mode (*paryāya*) of the substance that, due to the destruction of the karmas, has a beginning (*sādi*), but is permanent (*nitya*) as, once attained, there is no cause for its destruction, has been proclaimed as the *sādi-nitya paryāyārthika naya*.

(3) सत्तागौणत्वेनोत्पादव्ययग्राहकस्वभावोऽनित्य शुद्ध-
पर्यायार्थिको यथा समयं समयं प्रति पर्याया विनाशिनः ॥६०॥

सत्ता को गौण करके उत्पाद-व्यय को ग्रहण करने वाला अनित्य शुद्ध पर्यायार्थिक नय, जैसे पर्याय प्रतिसमय विनाशशील (अनित्य) है।

The *anitya śuddha paryāyārthika naya* accepts the origination (*utpāda*) and destruction (*vyaya*) of the substance as primary, while keeping permanence (*sattā*) as secondary – for example, the mode

(*paryāya*) is incessantly transient (*vināśāsīla*, *anitya*).

EXPLANATORY NOTE

Ācārya Māilladhaval's *Nayacakko*:

सत्ताअमुक्खरूवे उप्पादवयं हि गिण्हए जो हु ।
सो हु सहावाणिच्चो गाही खलु सुद्धपज्जाओ ॥२०१॥

जो नय सत्ता को गौण करके उत्पाद-व्यय को ग्रहण करता है उसे अनित्य स्वभाव को ग्रहण करने वाला शुद्ध पर्यायार्थिक नय कहते हैं।

The standpoint (*naya*) that, while keeping existence or permanence (*sattā*) as secondary, accepts the origination (*utpāda*) and destruction (*vyaya*), i.e., the nature of transience (*anitya*) is called the *anitya śuddha paryāyārthika naya*.

(4) सत्तासापेक्षस्वभावो नित्याशुद्धपर्यायार्थिको यथा
एकस्मिन् समये त्रयात्मकः पर्यायः ॥६१॥¹

सत्ता सापेक्ष स्वभाव नित्य अशुद्ध पर्यायार्थिक नय, जैसे एक समय में पर्याय त्रयात्मक अर्थात् उत्पाद-व्यय-ध्रौव्यात्मक है। (यहाँ सत्ता-सापेक्ष स्वभाव की प्रधानता से 'नित्य' कहा गया है।)

The *sattā sāpekṣa svabhāva nitya aśuddha paryāyārthika naya* – for example, the mode (*paryāya*), at one

1. पाठान्तर - 'सत्ता सापेक्षस्वभावोऽनित्य अशुद्धपर्यायार्थिको यथा एकस्मिन् समये त्रयात्मकः पर्यायः।' देखें, पं. भुवनेन्द्रकुमार शास्त्री (1989), श्रीमद्देवसेनाचार्य विरचिता आलापपद्धति (अपर नाम द्रव्यानुयोग प्रवेशिका), पृ. 48.

and the same time, exhibits three-fold characteristics of origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*). [Here, 'nitya' is used in reference to the permanence of existence (*sattā*).]

EXPLANATORY NOTE

Ācārya Māilladhaval's *Nayacakko*:

जो गहड़ एयसमये उत्पादव्ययध्रुवत्तसंजुत्तं ।

सो सव्भावाणिच्चो असुद्ध पज्जयत्थिओ णओ ॥२०२॥

जो (नय) एक समय में उत्पाद-व्यय-ध्रौव्य से युक्त पर्याय को ग्रहण करता है, वह स्वभाव अनित्य अशुद्ध पर्यायार्थिक नय है।

The standpoint (*naya*) that accepts the mode (*paryāya*) that, at one and the same time, is characterized by origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*) is the *svabhāva anitya asuddha paryāyārthika naya*.

(5) कर्मोपाधिनिरपेक्षस्वभावो नित्यशुद्धपर्यायार्थिको यथा सिद्धपर्यायसदृशाः शुद्धाः संसारिणां पर्यायाः ॥६२॥

कर्मोपाधि निरपेक्ष स्वभाव नित्य शुद्ध पर्यायार्थिक नय, जैसे संसारी जीवों की पर्याय (कर्मों से रहित) सिद्ध पर्याय के समान शुद्ध है। (यहाँ कर्मोपाधि निरपेक्ष सिद्ध स्वभाव की प्रधानता से 'नित्य' कहा गया है।)

The *karmopādhi nirpekṣa svabhāva nitya śuddha paryāyārthika naya* – for example, the modes (*paryāya*) of the worldly-souls (*jīva*) [viewed as rid of

the karmas and, therefore, pure (*śuddha*)] are pure like that of the mode (*pariyāya*) of the liberated-soul (*siddha*). [Here, 'nitya' is used in reference to the pure liberated-soul (*siddha*).]

EXPLANATORY NOTE

Ācārya Māilladhaval's *Nayacakko*:

देहीणं पञ्जाया सुद्धा सिद्धाण भणइ सारिच्छा ।

जो सो अणिच्चसुद्धो पञ्जयगाही हवे स णओ ॥२०३॥

जो (नय) संसारी जीवों की पर्याय को सिद्धों के समान शुद्ध कहता है, वह अनित्य शुद्ध पर्यायार्थिक नय है।

The standpoint (*naya*) that says that the mode (*pariyāya*) of the worldly-soul (*jīva*) is pure like that of the liberated-soul (*siddha*) is the *anitya śuddha pariyāyārthika naya*.

(6) कर्मोपाधिसापेक्षस्वभावोऽनित्याशुद्धपर्यायार्थिको यथा संसारिणामुत्पत्तिमरणे स्तः ॥६३॥

कर्मोपाधि सापेक्ष स्वभाव (अर्थात् विभाव) अनित्य अशुद्ध पर्यायार्थिक नय, जैसे संसारी जीवों का जन्म तथा मरण होता है।

The *karmopādhi sāpekṣa svabhāva* – meaning unnatural (*vibhāva*) – *anitya aśuddha pariyāyārthika naya* – for example, the modes (*pariyāya*) of the worldly-souls (*jīva*) [viewed as bound with the karmas and, therefore, impure (*aśuddha*)] undergo births (*janma*) and deaths (*maraṇa*).

EXPLANATORY NOTE

Ācārya Māilladhaval's *Nayacakko*:

भणइ अणिच्चसुद्धा चउगइजीवाण पज्जया जो हु ।
होइ विभावअणिच्चो असुद्धओ पज्जयत्थिणओ ॥२०४॥

जो (नय) चार गतियों के जीवों की अनित्य, अशुद्ध पर्याय का कथन करता है, वह विभाव अनित्य अशुद्ध पर्यायार्थिक नय है।

The standpoint (*naya*) that expounds the transient (*anitya*) and impure (*aśuddha*) mode (*pariyāya*) of the souls (*jīva*) stationed in the four states of existence (*gati*) is the *vibhāva anitya aśuddha pariyāyārthika naya*.

पर्यायार्थिक नय के छह भेदों का विवरण पूर्ण हुआ।

This completes the description of the six divisions of *pariyāyārthika naya*.

नैगमस्त्रेधा भूतभाविवर्तमानकालभेदात् ॥६४॥

नैगम नय भूत, भावि और वर्तमानकाल के भेद से तीन प्रकार का है।
(सूत्र 41, पृ 56 भी देखें।)

The figurative standpoint – *naigama naya* – is of three kinds: pertaining to the past (*bhūta*), to the future (*bhāvi*) and to the present (*vartamāna*) time. (See also, *sūtra* 41, p. 56, *ante*.)

अतीते वर्तमानारोपणं यत्र स भूतनैगमो यथा अद्य
दीपोत्सवदिने श्रीवर्द्धमानस्वामी मोक्षं गतः ॥६५॥

जहाँ अतीत में वर्तमान का आरोपण किया जाता है, वह भूत नैगम नय है, जैसे आज दीपावली के दिन श्री वर्द्धमान स्वामी मोक्ष गए हैं।

Where the past (*bhūta*) is figuratively imposed in the present (*vartamāna*) is the past figurative standpoint – *bhūta naigama naya* – for example, today, on *Dīpāvalī*, Lord Vardhamāna *svāmī* attained liberation (*mokṣa*).

EXPLANATORY NOTE

Ācārya Māilladhaval's Nayacakko:

णिव्वत्तअत्थकिरिया वट्टणकाले तु जं समाचरणं ।
तं भूदणइगमणयं जहजदिणं णिव्वुओ वीरो ॥२०६॥

जो कार्य हो चुका उसका वर्तमान काल में आरोपण करना भूत नैगम नय है, जैसे आज के दिन भगवान् महावीर निर्वाण को प्राप्त हुए।

To figuratively impose what happened in the past to the present is the past figurative standpoint – *bhūta naigama naya* – for example, on this day today Lord Mahāvīra attained liberation (*nirvāṇa, mokṣa*).

भाविनि भूतवत् कथनं यत्र स भाविनैगमो यथा अर्हन् सिद्ध
एव ॥६६॥

जहाँ भावि में भूत की तरह कथन किया जाता है, वह भावि नैगम नय है, जैसे अर्हन्त सिद्ध ही हैं। (वास्तव में अर्हन्त दशा के पश्चात् ही सिद्ध दशा होती है।)

Where the future (*bhāvi*) is figuratively imposed in the past (*bhūta*) is the future figurative standpoint – *bhāvi naigama naya* – for example, the Omniscient Lord (the *Arhanta*) is the liberated-soul (the *Siddha*). (After attaining the state of the *Arhanta*, the soul later on attains the state of the *Siddha*.)

EXPLANATORY NOTE

Ācārya Māilladhaval's *Nayacakko*:

णिष्पण्णमिव पर्ययदि भाविपदत्थं खु जो अणिष्पण्णं ।
अप्पत्थे जह पत्थं भण्णइ सो भाविणइगमुत्ति णओ ॥२०५॥

जो अनिष्पन्न भावि पदार्थ को निष्पन्न की तरह कहता है, उसे भावि नैगम नय कहते हैं – जैसे, अप्रस्थ को प्रस्थ (लकड़ी का पात्र) कहना।

Where the future (*bhāvi*) object that is yet to come into existence is figuratively said to be present in the past (*bhūta*) is the future figurative standpoint – *bhāvi naigama naya* – for example, a person who, with the intention of making a wooden measure (*prastha*), proceeds to fetch wood and when asked as to what was he doing, he replies that he was going to fetch a wooden measure.

कर्तुमारब्धमीषन्निष्पन्नमनिष्पन्नं वा वस्तु निष्पन्नवत्कथ्यते यत्र स
वर्तमाननैगमो यथा ओदनः पच्यते ॥६७॥

कोई कार्य करना प्रारम्भ किया, वह कुछ हुआ या नहीं हुआ, किन्तु उसे निष्पन्न की तरह जहाँ कहा जाता है, वह वर्तमान नैगम नय है, जैसे भात (ओदन) पक रहा है। (पक जाने पर भात होता है, अभी चावल पक रहे हैं।)

To make a statement that figuratively calls an unfinished task as having attained completion is the present figurative standpoint – *vartamāna naigama naya* – for example, when the rice is being cooked, to say that the food (cooked rice – *odana*) is being cooked. (Only after completion of the cooking process, the rice becomes food.)

EXPLANATORY NOTE

Ācārya Māilladhaval's *Nayacakko*:

पारब्धा जा किरिया पचणविहाणादि कहइ जो सिद्धा ।
लोएसु पुच्छमाणो भण्णइ तं वट्टमाणणयं ॥२०७॥

जो प्रारम्भ की गई पकाने आदि की क्रिया को लोगों के पूछने पर सिद्ध या निष्पन्न कहना है, वह वर्तमान नैगम नय है।

To figuratively call, on being asked by others, a started activity, like the cooking of food, as if it has attained completion (*siddha, nispanna*) is the present figurative standpoint – *vartamāna naigama naya*.

नैगम नय के तीन भेदों का विवरण पूर्ण हुआ।

This completes the description of the three divisions of *naigama naya*.

संग्रहो द्वेधाः¹ ॥६८॥

संग्रह नय के दो भेद हैं।

[ये दो भेद हैं - सामान्य (अथवा शुद्ध) संग्रह नय और विशेष (अथवा अशुद्ध) संग्रह नय।]

The generic standpoint (*saṅgraha naya*) has two divisions.

[The two divisions are the general (*sāmānya* or *śuddha*) generic standpoint (*saṅgraha naya*) and the specific (*viśeṣa* or *aśuddha*) generic standpoint (*saṅgraha naya*).]

सामान्यसंग्रहो यथा सर्वाणि द्रव्याणि परस्परमविरोधीनि
॥६९॥

सामान्य संग्रह नय, जैसे - सब द्रव्य परस्पर में विरोध-रहित हैं।
(सर्व द्रव्य सत् रूप होने से परस्पर में अविरोधी हैं।)

1. पाठान्तर - 'द्विविधः'।

The general generic standpoint – *sāmānya saṃgraha naya* – for example, all substances exhibit mutual non-contradiction.

[Since all substances have the nature of existence (*sat*), there is no-contradiction among them.]

विशेषसंग्रहो यथा सर्वे जीवाः परस्परमविरोधिनः ॥७०॥

विशेष संग्रह नय, जैसे – सब जीव परस्पर में विरोध-रहित हैं।
(एक जाति विशेष की अपेक्षा से अनेक पदार्थों को एकरूप ग्रहण करना विशेष संग्रह नय का विषय है।)

The specific generic standpoint – *viśeṣa saṃgraha naya* – for example, all souls (*jīva*) exhibit mutual non-contradiction.

[When some specific class (*jāti*) of substances is grouped, there is no-contradiction among them.]

EXPLANATORY NOTE

This explanatory note is for *sūtra* 69 too.

Ācārya Māilladhaval's Nayacakko:

अवरोप्परमविरोहे सव्वं अत्थित्ति सुद्धसंगहणे ।

होइ तमेव असुद्धं इगिजाइविसेसगहणेण ॥२०८॥

शुद्ध (सामान्य) संग्रह नय में परस्पर में विरोध न करके सत् रूप से सबका

ग्रहण किया जाता है। और उनकी एक जाति विशेष को ग्रहण करने से वही अशुद्ध (विशेष) संग्रह नय कहा जाता है।

In the pure (or general) generic standpoint – *śuddha (sāmānya) saṃgraha naya* – all substances are seen as of the nature of existence (*sat*) and have no mutual contradiction.

In the impure (or specific) generic standpoint – *aśuddha (viśeṣa) saṃgraha naya* – the substances belonging to a class (*jāti*) are seen as having no mutual contradiction.

संग्रह नय के दो भेदों का विवरण पूर्ण हुआ।

This completes the description of the two divisions of *saṃgraha naya*.

व्यवहारोऽपि द्वेधा ॥७१-१॥

व्यवहार नय के भी दो भेद हैं।

(ये दो भेद हैं – सामान्य व्यवहार नय और विशेष व्यवहार नय।)

The systematic standpoint (*vyavahāra naya*), too, has two divisions.

[The two divisions are the general (*sāmānya* or *śuddha*) systematic standpoint (*vyavahāra naya*) and the specific (*viśeṣa* or *aśuddha*) systematic standpoint (*vyavahāra naya*).]

सामान्यसंग्रहभेदको व्यवहारो यथा द्रव्याणि जीवाजीवाः

॥७१-२॥

(पहला) सामान्य संग्रहभेदक व्यवहार नय, जैसे द्रव्य के दो भेद हैं, जीव और अजीव।

(First) The general systematic standpoint – *sāmānya vyavahāra naya* – for example, the substance (*dravya*) has two divisions, the souls (*jīva*) and the non-souls (*ajīva*).

विशेषसंग्रहभेदको व्यवहारो यथा जीवाः संसारिणो मुक्ताश्च
॥७२॥

(दूसरा) विशेष संग्रहभेदक व्यवहार नय, जैसे जीव के दो भेद हैं, संसारी और मुक्त।

(Second) The specific systematic standpoint – *viśeṣa vyavahāra naya* – for example, the souls (*jīva*) have two divisions, the transmigrating (*saṃsārī*) and the liberated (*mukta*).

EXPLANATORY NOTE

This explanatory note is for *sūtra* 71 too.

Ācārya Māilladhaval's Nayacakko:

जो संगहेण गहियं भेयइ अत्थं असुद्ध सुद्धं वा ।
सो व्यवहारो दुविहो असुद्धसुद्धत्थभेयकरो ॥२०९॥

जो संग्रह नय के द्वारा गृहीत शुद्ध अथवा अशुद्ध अर्थ का भेद करता है, वह व्यवहार नय है। उसके भी दो भेद हैं - शुद्ध अर्थ का भेद करने वाला और अशुद्ध अर्थ का भेद करने वाला।

The systematic standpoint (*vyavahāra naya*) makes further divisions of the objects of reality comprehended by the generic standpoint (*saṅgraha naya*). This, too, has two divisions. The systematic standpoint (*vyavahāra naya*) that makes division of the generic view of the objects of reality is the general or pure (*sāmānya* or *śuddha*) systematic standpoint - *sāmānya* or *śuddha vyavahāra naya*. For example, the substance (*dravya*) is divided into the soul (*jīva*) and the non-soul (*ajīva*). The systematic standpoint (*vyavahāra naya*) that makes still further division of the objects of reality is the specific or impure (*viśeṣa* or *aśuddha*) systematic standpoint - *viśeṣa* or *aśuddha vyavahāra naya*. For example, the soul (*jīva*) is divided into the *deva*, infernal beings, etc. (See also, the explanatory note to *sūtra* 41, p. 58, *ante*.)

व्यवहार नय के दो भेदों का विवरण पूर्ण हुआ।

This completes the description of the two divisions of *vyavahāra naya*.

ऋजुसूत्रोऽपि द्विविधः ॥७३॥

ऋजुसूत्र नय के भी दो भेद हैं।

(ये दो भेद हैं - सूक्ष्म ऋजुसूत्र नय और स्थूल ऋजुसूत्र नय।)

The straight standpoint (*ṛjusūtra naya*), too, has two divisions.

[The two divisions are the subtle (*sūkṣma*) straight standpoint (*ṛjusūtra naya*) and the gross (*sthūla*) straight standpoint (*ṛjusūtra naya*).]

सूक्ष्मर्जुसूत्रो यथा एकसमयावस्थायी पर्यायः ॥७४॥

सूक्ष्म ऋजुसूत्र नय, जैसे एक समय तक रहने वाली पर्याय को ग्रहण करना।

The subtle, straight standpoint – *sūkṣma ṛjusūtra naya* – for example, to make as the subject matter the mode (*paryāya*) of a particular instant.

EXPLANATORY NOTE

Ācārya Māilladhaval's Nayacakko:

जो एयसमयवट्टी गेणहइ दव्वे धुवत्तपज्जायं ।
सो रिउसुत्तो सुहमो सव्वं पि सद्दं जहा खणियं ॥२१०॥

जो द्रव्य में एक समयवर्ती अधुव पर्याय को ग्रहण करता है, उसे सूक्ष्म ऋजुसूत्र नय कहते हैं। जैसे, सभी 'शब्द' क्षणिक हैं।

That which accepts in the matter (*dravya*) its transient mode (*paryāya*) of a particular instant is the subtle, straight standpoint – *sūkṣma ṛjusūtra naya*. For example, all 'sounds' (*śabda*) are transient (*kṣaṇika*).

स्थूलर्जुसूत्रो यथा मनुष्यादिपर्यायास्तदायुः प्रमाणकालं तिष्ठन्ति
॥७५॥

स्थूल ऋजुसूत्र नय, जैसे मनुष्यादि पर्यायें अपनी-अपनी आयु प्रमाणकाल तक रहती हैं।

The gross, straight standpoint – *sthūla ṛjusūtra naya* – for example, the modes (*pariyāya*) of humans, etc., continue till their lifetime.

EXPLANATORY NOTE

Ācārya Māilladhaval's *Nayacakko*:

मणुवाइयपज्जाओ मणुसोत्ति सगट्ठिदीसु वडुंतो ।
जो भणइ तावकालं सो थूलो होइ रिउसुत्तो ॥२११॥

जो अपनी स्थिति पर्यन्त रहने वाली मनुष्यादि पर्याय को उतने समय तक एक मनुष्य रूप से ग्रहण करता है, वह स्थूल ऋजुसूत्र नय है।

The standpoint which accepts that the modes (*pariyāya*), like that of humans (*manuṣya*), do not undergo any changes (as humans) till their lifetime in that particular mode is the gross, straight standpoint – *sthūla ṛjusūtra naya*.

ऋजुसूत्र नय के दो भेदों का विवरण पूर्ण हुआ।

This completes the description of the two divisions of *ṛjusūtra naya*.

शब्दसमभिरूढैवंभूता नयाः प्रत्येकमेकैका नयाः ॥७६॥

शब्द नय, समभिरूढ नय तथा एवंभूत नय - ये तीनों नय एक-एक ही हैं, इनके भेद नहीं हैं।

The verbal standpoint – *śabda naya*, the conventional standpoint – *samabhirūḍha naya*, and the specific standpoint – *evaṃbhūta naya*, are each of one kind only; these do not have any divisions.

शब्दनयो यथा दाराः भार्या कलत्रम्, जलमापः ॥७७॥

शब्द नय - जैसे, दारा, भार्या और कलत्र अथवा जल और आपः, ये एकार्थवाची हैं।

The verbal standpoint – *śabda naya* – for example, the words *dārā*, *bhāryā* and *kalatra*, or else, the words *jala* and *āpaḥ* are synonyms.

(See also, the explanatory note to *sūtra* 41, p. 58-59, *ante*.)

समभिरूढनयो यथा गौः पशुः ॥७८॥

समभिरूढ नय - जैसे, 'गौ' शब्द के अनेक अर्थों में से रूढ अर्थ 'पशु' को ही ग्रहण करना।

The conventional standpoint – *samabhirūḍha naya* – for example, the word ‘*gau*’ has several meanings but only the conventional meaning, that is ‘*paśu*’, is adopted.

(See also, the explanatory note to *sūtra* 41, p. 59, *ante*.)

एवंभूत नयो यथा इन्दतीति इन्द्रः ॥७९॥

एवंभूत नय – जैसे, जिस समय देव आज्ञा-ऐश्वर्य वाला हो, तभी वह ‘इन्द्र’ है।

The specific standpoint – *evambhūta naya* – for example, when the *deva* enjoys the superior powers of command and majesty only then he may be called the ‘*Indra*’.

(See also, the explanatory note to *sūtra* 41, p. 59-60, *ante*.)

इस प्रकार नयों के अट्ठाईस भेदों का कथन हुआ – द्रव्यार्थिक नय के 10 भेद, पर्यायार्थिक नय के 6 भेद, नैगम नय के 3 भेद, संग्रह नय के 2 भेद, व्यवहार नय के 2 भेद, ऋजुसूत्र नय के 2 भेद, शब्द नय का 1 भेद, समभिरूढ नय का 1 भेद तथा एवंभूत नय का 1 भेद।

This completes the description of the twenty-eight divisions of the standpoints (*naya*) – 10 of the

substance (*dravyārthika*), 6 of the mode (*paryāyārthika*), 3 of the figurative (*naigama*), 2 of the generic (*saṃgraha*), 2 of the systematic (*vyavahāra*), 2 of the straight (*rjusūtra*), 1 of the verbal (*śabda*), 1 of the conventional (*samabhirūḍha*) and 1 of the specific (*evambhūta*).

उपनयभेदा उच्यन्ते ॥८०॥

उपनय के भेदों का कथन करते हैं।
(उपनय तीन हैं - सद्भूत व्यवहार नय, असद्भूत व्यवहार नय और उपचरित असद्भूत व्यवहार नय।) (देखें, सूत्र 44, पृ. 62.)

The divisions of the secondary-standpoints (*upanaya*) are now mentioned.

[The secondary-standpoints (*upanaya*) are three – intrinsic empirical standpoint (*sadbhūta vyavahāra naya*), non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*), and figurative, non-intrinsic (alien) empirical standpoint (*upacarita asadbhūta vyavahāra naya*).] (See sutra 44, p. 62-63, *ante*.)

सद्भूतव्यवहारो द्विधा ॥८१॥

सद्भूत व्यवहार नय के दो प्रकार हैं।

The intrinsic empirical standpoint (*sadbhūta vyavahāra naya*) is of two kinds.

शुद्धसद्भूतव्यवहारो यथा शुद्धगुणशुद्धगुणिनोः शुद्धपर्याय
शुद्धपर्यायिणोर्भेदकथनम् ॥८२॥

शुद्ध सद्भूत व्यवहार नय, जैसे शुद्ध गुण और शुद्ध गुणी में तथा शुद्ध पर्याय और शुद्ध पर्यायी में भेद करना।

विशेष- कर्मोपाधि निरपेक्ष शुद्ध जीव (गुणी) के केवलज्ञानादि (गुण) में अथवा सिद्ध-जीव और सिद्ध-पर्याय में भेद का कथन करना।

शुद्ध सद्भूत व्यवहार नय को अनुपचरित सद्भूत व्यवहार नय भी कहते हैं। [देखें, सिद्धान्ताचार्य पं. कैलाशचन्द्र शास्त्री (2013), माइल्लधवल-विरचित णयचक्रो (नयचक्र), पृ. 116.]

The pure, intrinsic empirical standpoint (*śuddha sadbhūta vyavahāra naya*) – for example, to make a distinction between pure quality (*guṇa*) and pure possessor-of-quality (*guṇī*), or else between pure mode (*paryāya*) and pure possessor-of-mode (*paryāyī*).

EXPLANATORY NOTE

The pure, intrinsic empirical standpoint (*śuddha sadbhūta vyavahāra naya*) holds the self in its pure and uncontaminated state (*nirupādhi* state) but makes distinction between the substance (*dravya*) and its attribute (*guṇa*) – e.g., “Omniscience (*kevalajñāna*) is the attribute of the soul.”

This standpoint (*naya*) is also called *anupacarita sadbhūta vyavahāra*

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naya. The word ‘*anupacarita*’ connotes that there is no metaphorical or figurative implication.

See also, Jain, Vijay K. (2020),
Preface to *Ācārya Kundakunda’s Pañcāstikāya-Saṃgraha*, p. XXX.

अशुद्धसद्भूतव्यवहारो यथा अशुद्धगुणाऽशुद्धगुणिनोर- शुद्धपर्यायाशुद्धपर्यायिणोर्भेदकथनम् ॥८३॥

अशुद्ध सद्भूत व्यवहार नय - जैसे, अशुद्ध गुण और अशुद्ध गुणी में तथा अशुद्ध पर्याय और अशुद्ध पर्यायी में भेद करना।

विशेष- संसारी जीव और मनुष्यादि पर्याय में तथा संसारी आत्मा और उसके मतिज्ञानादि गुणों में भेद करना अशुद्ध सद्भूत व्यवहार नय है। अशुद्ध सद्भूत व्यवहार नय को ही उपचरित सद्भूत व्यवहार नय भी कहते हैं। [देखें, सिद्धान्ताचार्य पं. कैलाशचन्द्र शास्त्री (2013), माइल्लधवल-विरचित णयचक्रो (नयचक्र), पृ. 116.]

The impure, intrinsic empirical standpoint (*aśuddha sadbhūta vyavahāra naya*) – for example, to make a distinction between impure quality (*guṇa*) and impure possessor-of-quality (*guṇī*), or else between impure mode (*paryāya*) and impure possessor-of-mode (*paryāyī*).

EXPLANATORY NOTE

The impure, intrinsic empirical standpoint (*aśuddha sadbhūta vyavahāra naya*) holds the self as caught in the meshes of material environment (*sopādhi* state) and makes distinction between the

substance (*dravya*) and its attribute (*guṇa*) – e.g., “Sensory knowledge (*matijñāna*) is the attribute of the soul.”

This standpoint (*naya*) is also called *upacarita sadbhūta vyavahāra naya*. The word ‘*upacarita*’ connotes usage sanctified by convention but with no intrinsic justification.

See also, Jain, Vijay K. (2020),
Preface to Ācārya Kundakunda’s *Pañcāstikāya-Saṃgraha*, p. XXX.

सद्भूत व्यवहार नय के दो भेदों का विवरण पूर्ण हुआ।

This completes the description of the two divisions of *sadbhūta vyavahāra naya*.

असद्भूतव्यवहारस्त्रेधा ॥८४॥

असद्भूत व्यवहार नय के तीन प्रकार हैं।

The non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*) is of three kinds.

स्वजात्यसद्भूतव्यवहारो यथा परमाणुर्बहुप्रदेशीति
कथनमित्यादि ॥८५॥

स्वजाति असद्भूत व्यवहार नय, जैसे परमाणु बहुप्रदेशी है, इत्यादि कहना।

विशेष- अन्यत्र प्रसिद्ध धर्म का अन्यत्र आरोप करना असद्भूत व्यवहार नय है। ऐसा आरोप यदि स्वजातीय पदार्थों में किया जाता है तो वह

स्वजाति असद्भूत व्यवहार नय कहा जाता है। जैसे, परमाणु अन्य परमाणुओं से मिलने पर बहुप्रदेशी कहलाता है, अतः परमाणु को बहुप्रदेशी कहना स्वजाति असद्भूत व्यवहार नय है। [देखें, सिद्धान्ताचार्य पं. कैलाशचन्द्र शास्त्री (2013), माइल्लधवल- विरचित नयचक्रो (नयचक्र), पृ. 218.]

The own-genus, non-intrinsic (alien), empirical standpoint (*svajāti asadbhūta vyavahāra naya*) – for example, to say that the atom (*paramāṇu*) has many spacepoints (*bahu-pradeśī*), etc.

The term *asadbhūta* implies importation of alien substance or its qualities into the substance under consideration or its qualities. If the alien substance belongs to own-genus (*svajātīya*) then the expression is said to be *svajāti asadbhūta vyavahāra naya*. The atom (*paramāṇu*) has single space-point (*pradeśa*). In combination with other atoms of own-genus it occupies many spacepoints (*bahu-pradeśī*). To call an atom as having many spacepoints is thus the subject matter of *svajāti asadbhūta vyavahāra naya*.

विजात्यसद्भूतव्यवहारो यथा मूर्त मतिज्ञानं यतो मूर्तद्रव्येण
जनितम् ॥८६॥

विजाति असद्भूत व्यवहार नय, जैसे मतिज्ञान मूर्त है, क्योंकि मूर्तद्रव्य से उत्पन्न होता है।

विशेष- अन्यत्र प्रसिद्ध धर्म का अन्यत्र आरोप करना असद्भूत व्यवहार नय है। विजातीय पदार्थों में इस प्रकार का आरोप करना विजाति असद्भूत व्यवहार नय कहा जाता है। जैसे - मतिज्ञान मूर्तपदार्थ इन्द्रियादि के निमित्त से होता है अतः उसे मूर्त कहना विजाति असद्भूत व्यवहार नय है। [देखें, सिद्धान्ताचार्य पं. कैलाशचन्द्र शास्त्री (2013), माइल्लधवल- विरचित णयचक्रो (नयचक्र), पृ. 218.]

The other-genus, non-intrinsic (alien), empirical standpoint (*vijāti asadbhūta vyavahāra naya*) – for example, to say that the sensory-knowledge (*matijñāna*) is corporeal (*mūrta*) since it arises out of the corporeal substance.

The term *asadbhūta* implies importation of alien substance or its qualities into the substance under consideration or its qualities. If the alien substance belongs to other-genus (*vijātīya*) then the expression is said to be *vijāti asadbhūta vyavahāra naya*. The sensory-knowledge (*matijñāna*) arises out of the senses (*indriya*), etc., which are corporeal (*mūrta*). And, therefore, to call sensory-knowledge as corporeal (*mūrta*) is the subject matter of *vijāti asadbhūta vyavahāra naya*.

स्वजातिविजात्यसद्भूतव्यवहारो यथा ज्ञेये जीवेऽजीवे
ज्ञानमिति कथनं ज्ञानस्य विषयात् ॥८७॥

स्वजाति विजाति असद्भूत व्यवहार नय – जैसे, जीव तथा अजीव ज्ञेयों में ज्ञान का कथन करना, क्योंकि वे ज्ञान के विषय हैं।

विशेष- अन्यत्र प्रसिद्ध धर्म का अन्यत्र आरोप करना असद्भूत व्यवहार नय है। जब अन्यत्र प्रसिद्ध धर्म का आरोप स्वजातीय और विजातीय पदार्थों में किया जाता है, तब उसे स्वजाति विजाति असद्भूत व्यवहार नय कहते हैं। जैसे, जीव तथा अजीव पदार्थ ज्ञान के विषय हैं इसलिए उन्हें ज्ञान कहना। यहाँ जीव ज्ञान के लिए स्वजातीय है और अजीव विजातीय है। [देखें, सिद्धान्ताचार्य पं. कैलाशचन्द्र शास्त्री (2013), माइल्लधवल- विरचित णयचक्रो (नयचक्र), पृ. 218.]

The own-genus, other-genus, non-intrinsic (alien), empirical standpoint (*svajāti vijāti asadbhūta vyavahāra naya*) – for example, to say that the soul (*jīva*) and the non-soul (*ajīva*) are knowledge (*jñāna*) since these are the subjects of knowledge.

The term *asadbhūta* implies importation of alien substance or its qualities into the substance under consideration or its qualities. If the alien substances belong to own-genus (*svajātīya*) and to other-genus (*vijātīya*) then the expression is said to be *svajāti vijāti asadbhūta vyavahāra naya*. In the example given, the soul (*jīva*) is own-genus (*svajātīya*) with reference to knowledge (*jñāna*) but the non-soul (*ajīva*) is other-genus (*vijātīya*) with reference to knowledge (*jñāna*).

असद्भूत व्यवहार नय के तीन भेदों का विवरण पूर्ण हुआ।

This completes the description of the three divisions of *asadbhūta vyavahāra naya*.

उपचरितासद्भूतव्यवहारस्त्रेधा ॥८८॥

उपचरित असद्भूत व्यवहार नय के तीन प्रकार हैं।

The figurative, non-intrinsic (alien) empirical standpoint (*upacarita asadbhūta vyavahāra naya*) is of three kinds.

स्वजात्युपचरितासद्भूतव्यवहारो यथा पुत्रदारादि मम ॥८९॥

स्वजाति उपचरित असद्भूत व्यवहार नय, जैसे पुत्र, स्त्री आदि मेरे हैं।
विशेष- यहाँ पुत्र, स्त्री आदि चेतन होने से सजातीय हैं, उनको अपना कहना उपचार में उपचार है, इसलिए यह स्वजाति उपचरित असद्भूत व्यवहार नय का विषय है। [देखें, सिद्धान्ताचार्य पं. कैलाशचन्द्र शास्त्री (2013), माइल्लधवल- विरचित णयचक्रो (नयचक्र), पृ. 218.]

The own-genus, figurative, non-intrinsic (alien), empirical standpoint (*svajāti upacarita asadbhūta vyavahāra naya*) – for example, to say that the son, wife, etc., are mine.

The term *asadbhūta* implies importation of alien substance or its qualities into the substance under

consideration or its qualities. Figurative (*upacārita*) is usage sanctified by convention but with no intrinsic association. Here the alien substance with which the self is identified lacks intimate relation like between the soul (*ātmā*) and the knowledge (*jñāna*). Further, when the alien substance belongs to own-genus (*svajātīya*), like the son or the wife who too are animate, the expression is said to be *svajāti upacarita asadbhūta vyavahāra naya*.

विजात्युपचरितासद्भूतव्यवहारो यथा वस्त्राभरणहेमरत्नादि
मम ॥१०॥

विजाति उपचरित असद्भूत व्यवहार नय, जैसे वस्त्र, आभरण
(आभूषण), स्वर्ण, रत्न आदि मेरे हैं।

विशेष- यहाँ वस्त्र, आभरण, स्वर्ण, रत्न आदि जड़ वस्तुएँ होने से
विजातीय हैं, उनको अपना कहना उपचार में उपचार है, इसलिए यह
विजाति उपचरित असद्भूत व्यवहार नय का विषय है।

The other-genus, figurative, non-intrinsic (alien), empirical standpoint (*vijāti upacarita asadbhūta vyavahāra naya*) – for example, to say that the cloth, ornament, gold, gems, etc., are mine.

The term *asadbhūta* implies importation of alien substance or its qualities into the substance under

consideration or its qualities. Figurative (*upacārita*) is usage sanctified by convention but with no intrinsic association. Here the alien substance with which the self is identified lacks intimate relation like between the soul (*ātmā*) and the knowledge (*jñāna*). If the alien substance belongs to other-genus (*vi jātīya*), like the cloth, ornament, gold and gems which are inanimate, then the expression is said to be *vi jāti upacarita asadbhūta vyavahāra naya*.

स्वजातिविजात्युपचरितासद्भूतव्यवहारो यथा देशराज्यदुर्गादि
मम ॥९१॥

स्वजाति विजाति उपचरित असद्भूत व्यवहार नय - जैसे, देश, राज्य, दुर्ग आदि मेरे हैं।

विशेष- यहाँ देश, राज्य, दुर्ग आदि में सचेतन और अचेतन दोनों वस्तुएँ होने से ये स्वजातीय और विजातीय हैं, उनको अपना कहना उपचार में उपचार है, इसलिए यह स्वजाति विजाति उपचरित असद्भूत व्यवहार नय का विषय है।

The own-genus, other-genus, figurative, non-intrinsic (alien), empirical standpoint (*svajāti vijāti upacarita asadbhūta vyavahāra naya*) – for example, to say that the nation, kingdom, fort, etc., are mine.

The term *asadbhūta* implies importation of alien

substance or its qualities into the substance under consideration or its qualities. Figurative (*upacārita*) is usage sanctified by convention but with no intrinsic association. Here the alien substance with which the self is identified lacks intimate relation like between the soul (*ātmā*) and the knowledge (*jñāna*). If the alien substances belong to own-genus (*svajātīya*) and also to other-genus (*vi-jātīya*), like the nation, kingdom and fort, which are animate as well as inanimate, then the expression is said to be *svajāti vijāti upacarita asadbhūta vyavahāra naya*.

उपचरित असद्भूत व्यवहार नय के तीन भेदों का विवरण पूर्ण हुआ।

This completes the description of the three divisions of the *upacarita asadbhūta vyavahāra naya*.

This concludes the Section on the Standpoints (*naya*)

॥ इति नयाधिकार ॥



The Etymology of Attributes (*guṇa*)

गुण-व्युत्पत्ति अधिकार

सहभुवो गुणाः क्रमवर्तिनः पर्यायाः ॥१२॥

जो द्रव्य के साथ सदा रहते हैं उन्हें गुण कहते हैं और जो द्रव्य में क्रम से (एक के बाद एक) आती जाती हैं उन्हें पर्याय कहते हैं। (देखें, सूत्र 27, पृ. 34.)

The characteristics which exhibit incessant association (*anvaya*) with the substance (*dravya*) are attributes or qualities (*guṇa*) and the characteristics which exhibit sequential presence – logical discontinuity (*vyatireka*) – are modes (*paryāya*). (See, *sūtra* 27, p. 34, *ante*.)

गुण्यते पृथक्क्रियते द्रव्यं द्रव्याद्यैः¹ ते गुणाः ॥१३॥

जिनके द्वारा एक द्रव्य को अन्य द्रव्यों से पृथक् करते हैं वे (विशेष) गुण हैं।

(जैसे जीव का ज्ञान-गुण उसे पुद्गल आदि द्रव्यों से पृथक् करता है और पुद्गल का रूप-गुण उसे जीव आदि द्रव्यों से पृथक् करता है।)

1. पाठान्तर - 'द्रव्यान्तरद्यैः'।

Those which cause differentiation of one substance (*dravya*) from other substances are the [specific (*viśeṣa*)] attributes or qualities (*guṇa*).

[For example, the substance (*dravya*) of soul (*jīva*) is differentiated from other substances, like the matter (*puḍgala*), by its attribute (*guṇa*) of knowledge (*jñāna*), and the substance of matter (*puḍgala*) is differentiated from other substances, like the soul (*jīva*), by its attribute (*guṇa*) of form (*rūpa*).]

अस्तीत्येतस्य भावोऽस्तित्वं सदरूपत्वम् ॥१४॥

‘अस्ति’ इस प्रकार के भाव को, अर्थात् सदरूपत्व (सत्ता) को, अस्तित्व कहते हैं।

(द्रव्य के अस्तित्व का अर्थ है उसकी सत्ता।)

The characteristic of affirmation (*asti*), or to affirm the nature of existence (*sattā*), is called the quality of existence (*astitva*).

[The attribute of existence (*astitva*) is nothing but the object’s nature of existence (*sattā*).]

EXPLANATORY NOTE

Ācārya Kundakunda’s *Pañcāstikāya-Saṃgraha*:

सत्ता सव्वपयत्था सविस्सरूवा अणंतपज्जाया ।

भंगुप्पादधुवत्ता सप्पडिवक्खा हवदि एक्का ॥८॥

अस्तिरूप सत्ता सर्वपदार्थ-स्थित है, नाना स्वरूप को रखने वाली है (सविश्वरूप), अनन्तपर्यायमय है, उत्पाद-व्यय-ध्रौव्यात्मक है, एक है (सत्तासामान्य अथवा महासत्ता की अपेक्षा से) और सप्रतिपक्ष है।

The existence (*sattā, sat, sattva*) is the differentia of all objects (*vastu, padārtha*). Existence takes manifold nature; it gets transformed into infinite modes (*pariyāya*); it is with origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*); it is one [from the point-of-view of general-existence (*sattāsāmānya* or *mahāsattā*)]; and it is accompanied by its antithesis (*pratipakṣa*).

Any existing (*sat*) object (*vastu*) is neither absolutely permanent (*nitya*) nor absolutely momentary (*kṣaṇika*). Being subject to recognition (*pratyabhijñāna*), it has permanence from a particular point-of-view, not absolutely. The object also has momentariness since it exhibits change of state at different times. If the object be considered absolutely permanent, it cannot undergo transformation. If the object be considered absolutely momentary, its recognition will be meaningless. So far as the general characteristic (*mahāsattā, sāmānya sattā*) of a substance is concerned it neither originates nor gets destroyed since existence (being or *sat*) is its differentia. However, so far as the particular-existence (*viśeṣa svabhāva, sattāviśeṣa* or *avāntarasattā*) is concerned, the substance originates and gets destroyed. Thus, the existence (of a substance) is characterized by these three: origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*). Mere origination (*utpāda*) does not exist because that is without stability and departure; mere destruction (*vyaya*) does not exist because that is without stability and origination; mere permanence (*dhrauvya*) does not exist because that is without destruction and origination. These three, mutually irrespective, are like the 'hair of a tortoise' or the 'sky-flower'.

The object (*vastu*) is existing (*sat*) with regard to own-substance (*svadravya*), own-space (*svakṣetra*), own-time (*svakāla*), and own-

The Etymology of Attributes (*guṇa*)

nature (*svabhāva*) but is non-existing (*asat*) with regard to other-substance (*paradravya*), other-space (*parakṣetra*), other-time (*parakāla*), and other-nature (*parabhāva*). The general-existence (*mahāsattā*) that is found in all substances has its antithesis (*pratipakṣa*) in the particular-existence (*avāntarasattā*) that is found in one particular substance. The general-existence (*mahāsattā*) that is found at all times and in all modes has its antithesis as the particular-existence (*avāntarasattā*) that is found at one time and in one mode. The general-existence (*mahāsattā*) that has all three marks, origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*), has its antithesis in the particular-existence (*avāntarasattā*) that has only one mark of origination or destruction or permanence. The general-existence (*mahāsattā*) is from the pure generic-point-of-view (*śuddha saṃgraha naya*)¹. The particular-existence (*avāntarasattā*) is from the impure generic-point-of-view (*aśuddha saṃgraha naya*) and also from the empirical- or systematic-point-of-view (*vyavahāra naya*)².

Jain, Vijay K. (2020),

Ācārya Kundakunda's Pañcāstikāya-Saṃgraha, verse 8, p. 19-20.

वस्तुनो भावो वस्तुत्वं, सामान्यविशेषात्मकं वस्तु ॥१५॥

वस्तु के भाव को वस्तुत्व कहते हैं। वस्तु सामान्य तथा विशेष रूप होती है।

The nature of the object (*vastu*) is called its

1. The generic-point-of-view (*saṃgraha naya*) comprehends different substances, belonging to the same class, under one common head.
2. The division of the reality or the objects comprehended by the generic-point-of-view (*saṃgraha naya*), in accordance with the rule, is the systematic-point-of-view (*vyavahāra naya*).

objectness – expressed also as activity or *arthakriyā* – (*vastutva*); and, the object is of the nature of the general (*sāmānya*) and the specific (*viśeṣa*).

EXPLANATORY NOTE

Ācārya Māṇikyanandi's *Parīkṣāmukha Sūtra*:

सामान्यविशेषात्मा तदर्थो विषयः ॥४-१॥

सामान्य और विशेष स्वरूप वाला पदार्थ प्रमाण का विषय है।

The object (*artha*, *vastu*, *padārtha*) of the nature of the general (*sāmānya*) and the specific (*viśeṣa*) is the subject of the valid-knowledge (*pramāṇa*).

All objects (*artha*, *vastu*, *padārtha*) have two kinds of qualities (*guṇa*) – the general (*sāmānya*) and the specific (*viśeṣa*). Both these are the integral attributes of every substance and, therefore, called the soul (*ātmā*) of the object (*artha*) under reference.

The *sūtra* cautions the reader that if the object (*artha*) is considered as absolutely general (*sāmānya*), absolutely specific (*viśeṣa*), or absolutely general (*sāmānya*) and specific (*viśeṣa*), it no more remains the subject of the valid-knowledge (*pramāṇa*).

द्रव्यस्य भावो द्रव्यत्वं, निजनिजप्रदेशसमूहैरखण्डवृत्या
स्वभावविभावपर्यायान् द्रवति द्रोष्यति अदुद्रुवदिति द्रव्यम्
॥९६॥

द्रव्य के भाव को द्रव्यत्व कहते हैं; अपने-अपने प्रदेश-समूहों के द्वारा अखण्ड-रूप से जो स्वभाविक और वैभाविक पर्यायों को प्राप्त करता है,

प्राप्त करेगा और प्राप्त कर चुका है, वह द्रव्य है। अर्थात् द्रव्य त्रिकालावस्थायी होते हुए भी परिवर्तनशील है।

The nature of the substance (*dravya*) is called its substantiveness (*dravyatva*); the object that attains, will attain and has already attained the natural and the unnatural modes (*paryaya*), each with its own indestructible collection of space-points (*pradeśa*) is the substance (*dravya*). Although it has existence in the three times, still it undergoes modifications.

EXPLANATORY NOTE

Ācārya Kundakunda's Pañcāstikāya-Saṃgraha:

द्वं सल्लक्खणयं उप्पादव्वयधुवत्तसंजुत्तं ।

गुणपज्जयासयं वा जं तं भण्णांति सव्वण्हू ॥१०॥

जो 'सत्' लक्षण वाला है, जो उत्पाद-व्यय-ध्रौव्य संयुक्त है अथवा जो गुण-पर्यायों का आश्रय (आधार) है, उसे सर्वज्ञ द्रव्य कहते हैं।

That which has existence (*sattā*, *sat*, *sattva*) as its mark (*lakṣaṇa*), is with origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*), or in which the qualities (*guṇa*) and the modes (*paryāya*) exist, has been called a substance (*dravya*) by the Omniscient Lord (*sarvajña*).

From the point-of-view of the substance – *dravyārthika naya* – there is no difference between the existence (*sattā*) and the substance (*dravya*).

Due to the internal and external causes, each instant, the substance attains a new state of existence. This is origination (*utpāda*). For

instance, the origination (*utpāda*) takes place of the pitcher from the clay. Similarly, the loss of the former state of existence is destruction (*vyaya*). The loss of the lump shape of the clay is destruction (*vyaya*). As there is no destruction (*vyaya*) or origination (*utpāda*) of the inherent nature or quality of the substance (*dravya*), it is also characterized by permanence (*dhrauvya*). The quality of being permanent is permanence (*dhrauvya*). For instance, the clay continues to exist in all states – the lump, the pitcher and the broken parts. From the point-of-view of the modes – *paryāyārthika naya* – these three are different from one another and also from the substance (*dravya*). From the point-of-view of the substance – *dravyārthika naya* – these three are not different mutually and from the substance (*dravya*). Hence it is appropriate to consider these three as marks (*lakṣaṇa*) of the substance (*dravya*) under consideration (*lakṣya*).

That in which the qualities (*guṇa*) and the modes (*paryāya*) exist is a substance (*dravya*). From the point-of-view of the modes – *paryāyārthika naya* – there is difference between the qualities (*guṇa*) and the substance (*dravya*). From the point-of-view of the substance – *dravyārthika naya* – there is no difference. Hence it is appropriate to consider these – the qualities (*guṇa*) and the modes (*paryāya*) – as marks (*lakṣaṇa*) of the substance (*dravya*) under consideration (*lakṣya*).

There is mutual inseparable togetherness – *avinābhāva* – between the three marks (*lakṣaṇa*) of the substance (*dravya*): 1) the existence (*sattā, sat, sattva*), 2) origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*), and 3) the qualities (*guṇa*) and the modes (*paryāya*). Any one mark (*lakṣaṇa*) must accompany the other two marks.

सद्द्रव्यलक्षणम्, सीदति स्वकीयान् गुणपर्यायान् व्याप्नोतीति
सत्, उत्पादव्ययध्रौव्ययुक्तं सत् ॥९७॥

द्रव्य का लक्षण 'सत्' है। जो अपने गुण-पर्यायों में व्याप्त है, वह 'सत्' है। उत्पाद-व्यय-ध्रौव्य से युक्त को 'सत्' कहते हैं। (देखें, सूत्र 6 व 7, पृ. 6-7.)

The mark (*lakṣaṇa*) of a substance (*dravya*) is existence (being or *sat*). That which pervades its qualities (*guṇa*) and the modes (*paryāya*) is existence (being or *sat*). Existence (being or *sat*) is with (*yukta*) origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*). (See also, *sūtra* 6 & 7, p. 6-7, *ante*.)

प्रमेयस्य भावः प्रमेयत्वम्, प्रमाणेन स्वपररूपं परिच्छेद्यं
प्रमेयम् ॥९८॥

प्रमेय के भाव को प्रमेयत्व कहते हैं। प्रमाण के द्वारा जानने के योग्य स्व और पर-रूप को प्रमेय कहते हैं। अर्थात् जो प्रमाण ज्ञान के द्वारा जाना जाता है, वह सब प्रमेय है।

The nature of the object-of-knowledge (*prameya*) is its power of being known (*prameyatva*). The nature of the self (*sva*) and of the other (*para*) that can be known through the valid-knowledge (*pramāṇa*) makes it the object-of-knowledge (*prameya*). Or, whatever is known through the valid-knowledge (*pramāṇa*) is the object-of-knowledge (*prameya*).

अगुरुलघोर्भावोऽगुरुलघुत्वम्, सूक्ष्मा अवागगोचराः प्रतिक्षणं
वर्तमाना आगमप्रमाणादभ्युपगम्या अगुरुलघुगुणाः ॥९९॥

अगुरुलघु गुण के भाव को अगुरुलघुत्व कहते हैं। अगुरुलघु नामक गुण सूक्ष्म है, वचन के अगोचर है (उसके सम्बन्ध में कुछ कहना अशक्य है), वह प्रतिक्षण प्रत्येक द्रव्य में वर्तमान रहता है और आगम-प्रमाण के द्वारा ही जाना जाता है। (देखें, सूत्र 17, पृ. 18-20.)

The nature of the *agurulaghu* attribute (*guṇa*) of the substance (*dravya*) is known as the *agurulaghutva*. The attribute (*guṇa*) of *agurulaghu* is subtle (*sūkṣma*), it is beyond description in words, it is present incessantly in all substances (causing transformations in them), and is known and accepted only through the authority of the Scripture. (See also, *sūtra* 17, p. 18-20, *ante*.)

सूक्ष्मं जिनोदितं तत्त्वं हेतुभिर्नैव हन्यते ।

आज्ञासिद्धं तु तद्ग्राह्यं नान्यथावादिनो जिनाः ॥ गाथा ५ ॥

गाथार्थ- जिन भगवान् के द्वारा कहा गया तत्त्व सूक्ष्म है, युक्तियों से उसका घात नहीं किया जा सकता है। उसे आज्ञासिद्ध मानकर ही ग्रहण करना चाहिए, क्योंकि जिनदेव अन्यथा नहीं कहते हैं।

The reality of substances – *tattva* – as expounded by Lord Jina is subtle (*sūkṣma*); it cannot be contradicted by reasoning. As Lord Jina does not

expound anything that is against the reality, His words should be accepted as incontrovertible command.

प्रदेशस्य भावः प्रदेशत्वं क्षेत्रत्वं अविभागिपुद्गल-
परमाणुनावष्टब्धम् ॥१००॥

प्रदेश के भाव को प्रदेशत्व कहते हैं। प्रदेशत्व का अर्थ होता है क्षेत्रत्व। एक अविभागी पुद्गल परमाणु के द्वारा व्याप्त क्षेत्र को प्रदेश कहते हैं। (देखें, सूत्र 25 व 26, पृ. 27-29.)

The nature of objects comprising the attribute (*guṇa*) of occupying space-points (*pradeśa*) is known as their *pradeśatva*. It is the same as the occupied-space (*kṣetratva*). The space occupied by one indivisible (*avibhāgī*) atom (*paramāṇu*) of the matter (*pudgala*) is known as one space-point (*pradeśa*). (See also, *sūtra* 25 & 26, p. 27-29, *ante*.)

चेतनस्य भावश्चेतनत्वम्, चैतन्यमनुभवनम् ॥१०१॥

चेतन के भाव को चेतनत्व कहते हैं। अनुभवन का नाम चैतन्य है।

The nature of being conscious (*cetana*) is known as consciousness (*cetanatva*). The perception

(*anubhavana*) of objects is the attribute of consciousness (*caitanya*).

चैतन्यमनुभूतिः स्यात् सा क्रियारूपमेव च ।

क्रिया मनोवचः कायेष्वन्विता वर्तते ध्रुवम् ॥ गाथा ६ ॥

गाथार्थ- चैतन्य नाम अनुभूति का है और वह अनुभूति क्रियारूप है। क्रिया निश्चय ही मन, वचन और काय में अन्विता (सहित) सदा होती रहती है।

The attribute of consciousness (*caitanya*) means the nature of being perceptive (*anubhūti*), and being perceptive is the cause of activity (*kriyā*). The activity (*kriyā*) takes place incessantly through the mind (*mana*), the speech (*vacana*) and the body (*kāya*).

अचेतनस्य भावोऽचेतनत्वमचैतन्यमननुभवनम् ॥१०२॥

अचेतन के भाव को अचेतनत्व कहते हैं। अचैतन्य का अर्थ है अननुभवन अर्थात् अनुभूति का न होना।

The nature of being non-conscious (*acetana*) is known as lifelessness (*acetanatva*). The attribute of lifelessness (*acetanatva*) means non-existence of perception – *ananubhavana*.

मूर्तस्य भावो मूर्तत्वं रूपादिमत्त्वम् ॥१०३॥

मूर्त के भाव को मूर्तत्व कहते हैं। मूर्तत्व का अर्थ है रूपादि (अर्थात् स्पर्श, रस, गन्ध, वर्ण) से युक्त होना। पुद्गल और संसारी जीव में मूर्तत्व है।

The nature of being corporeal (*mūrta*) is known as corporeality or having a form (*mūrtatva*). Corporeality (*mūrtatva*) means that the substance has the qualities of touch (*sparśa*), taste (*rasa*), smell (*gandha*) and colour (*varṇa*). The matter (*pudgala*) and the worldly-souls (*saṃsārī jīva*) have corporeality (*mūrtatva*).

EXPLANATORY NOTE

Ācārya Kundakunda's *Pañcāstikāya-Saṃgraha*:

आगासकालजीवा धम्माधम्मा य मुत्तिपरिहीणा ।
मुत्तं पुग्गलदब्बं जीवो खलु चेदणो तेसु ॥९७॥

आकाश, काल, जीव, धर्म और अधर्म अमूर्त हैं, पुद्गलद्रव्य मूर्त है। उनमें जीव वास्तव में चेतन है।

The substances of space (*ākāśa*), the time (*kāla*), the soul (*jīva*), the medium-of-motion (*dharma*) and the medium-of-rest (*adharmā*) are incorporeal (*amūrta*); the substance of matter (*pudgala dravya*) is corporeal (*mūrta*). Out of these, the substance of soul (*jīva*) is with-consciousness (*cetana*).

The substances with which the qualities (*guṇa*) of touch (*sparśa*), taste

(*rasa*), smell (*gandha*) and colour (*varṇa*) associate are corporeal (*mūrta*). The substances with which these qualities (*guṇa*) do not associate are incorporeal (*amūrta*). The substance that has consciousness (*cetanatva*) is conscious (*cetana*). The substance that has no consciousness (*cetanatva*) is non-conscious (*acetana*). Now, the substances of the space (*ākāśa*) and the time (*kāla*) are incorporeal (*amūrta*). The soul (*jīva*), by own-nature (*svabhāva*), is incorporeal (*amūrta*), but due to its association with the corporeal matter (*puḍgala*) in form of the karmas, it is said to be corporeal (*mūrta*) also. The substances of the medium-of-motion (*dharma*) and the medium-of-rest (*adharmā*) are incorporeal (*amūrta*). Only the substance of matter (*puḍgala*) is corporeal (*mūrta*). The substances of the space (*ākāśa*), the time (*kāla*), the medium-of-motion (*dharma*) and the medium-of-rest (*adharmā*) are non-conscious (*acetana*). Only the substance of the soul (*jīva*) is conscious (*cetana*).

Jain, Vijay K. (2020),

Ācārya Kundakunda's Pañcāstikāya-Saṃgraha, verse 97, p. 187.

अमूर्तस्य भावोऽमूर्तत्वं रूपादिरहितत्वम् ॥१०४॥

अमूर्त के भाव को अमूर्तत्व कहते हैं। अमूर्तत्व का अर्थ है रूपादि (अर्थात् स्पर्श, रस, गन्ध, वर्ण) से रहित होना।

The nature of being incorporeal (*amūrta*) is known as incorporealness or without having a form (*amūrtatva*). Incorporealness (*amūrtatva*) means that the substance does not have the qualities of touch (*sparśa*), taste (*rasa*), smell (*gandha*) and colour (*varṇa*).

**This concludes the Section on the Etymology of
Attributes (*guṇa*)**

॥ इति गुण-व्युत्पत्ति अधिकार ॥

* * *

PREVIEW ONLY

The Etymology of Modes (*paryāya*)

पर्याय-व्युत्पत्ति अधिकार

स्वभावविभावरूपतया याति पर्येति परिणमतीति पर्यायः
॥१०५॥

स्वभाव और विभाव रूप से जो परिणमन हो उसे पर्याय कहते हैं।
(देखें, पर्यायाधिकार, पृ. 16-33.)

The natural (*svabhāva*) and unnatural (*vibhāva*) transformations (*pariṇamana*) [in a substance (*dravya*)] are called modes (*paryāya*). [See also, the Section on the Modes (*paryāya*), p. 16-33, *ante*.]

**This concludes the Section on the Etymology of
Modes (*paryāya*)**

॥ इति पर्याय-व्युत्पत्ति अधिकार ॥



The Etymology of Nature (*svabhāva*)

स्वभाव-व्युत्पत्ति अधिकार

स्वभावलाभादच्युतत्वादस्तिस्वभावः ॥१०६॥

द्रव्य अपने स्वभाव के लाभ से कभी च्युत नहीं होता, सदा अपने स्वभाव में स्थिर रहता है, अतः अस्ति स्वभाव है।

The substance (*dravya*) never leaves its own-nature (*svabhāva*); this is its nature of affirmation (*asti*).

EXPLANATORY NOTE

Ācārya Umāsvāmī's *Tattvārthasūtra*:

तद्भावाव्ययं नित्यम् ॥५-३१॥

तद्भाव से जो अव्यय है - च्युत नहीं होता है - सो नित्य है।

Permanence (*nitya*) is indestructibility of own-nature (*tadbhāva*).

Own-nature (*tadbhāva*) is explained now. That which is the cause of recognition – *pratyabhijñāna* – is own-nature (*tadbhāva*). Recognition – *pratyabhijñāna* – does not occur accidentally; its cause is the continuance of the own-nature (*tadbhāva*) of the substance. The knowledge that ‘this is the same thing that I saw earlier’ is recognition (*pratyabhijñāna*). If it be considered that the old thing has completely

disappeared and that an entirely new thing has come into existence, then there can be no recognition (*pratyabhijñāna*). Without the feature of recognition (*pratyabhijñāna*) all worldly relations based on it would come to naught. Therefore, the indestructibility of the essential nature – the own-nature (*tadbhāva*) – of the substance is its permanence (*nitya*). But this should be taken from one particular point of view. If the substance be permanent from all points of view, then there can be no change at all. And, in that case, transmigration as well as the way to liberation would become meaningless.

Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi, sūtra 5-31*, p. 214-215.

परस्वरूपेणाभावान्नास्तिस्वभावः ॥१०७॥

द्रव्य कभी भी परस्वरूप नहीं होता, अतः नास्ति स्वभाव है।

The substance (*dravya*) never becomes the other-nature (*parasvarūpa*); this is its nature of negation (*nāsti*).

निजनिजनानापर्यायेषु तदेवेदमिति द्रव्यस्योपलम्भान्नित्यस्वभावः
॥१०८॥

अपनी-अपनी नाना पर्यायों में 'यह वही है' इस प्रकार द्रव्य की उपलब्धि होती है, अर्थात् परिवर्तनशील होते हुए द्रव्य की द्रव्यता स्थिर रहती है, इसलिए वह नित्य स्वभाव है।

In its different modes (*paryāya*), the substance

(*dravya*) continues to maintain its ability of recognition, i.e, 'it is the same as was seen earlier'; although subject to change, the substance maintains its substantiveness (*dravyatva*) and, therefore, it is permanent (*nitya*) in nature (*svabhāva*).

तस्याप्यनेकपर्यायपरिणामितत्वादनित्यस्वभावः ॥१०९॥

उस द्रव्य का अनेक पर्यायरूप परिणत होने से अनित्य स्वभाव है।

Since the substance (*dravya*) gets transformed (*pariṇata*) into many modes (*pariyāya*), it is transient (*anitya*) in nature (*svabhāva*).

EXPLANATORY NOTE

Ācārya Samantabhadra's Āptamīmāṃsā:

नित्यं तत्प्रत्यभिज्ञानान्नाकस्मात्तदविच्छिदा ।

क्षणिकं कालभेदात्ते बुद्ध्यसंचरदोषतः ॥५६॥

हे भगवन्! आपके अनेकान्त मत में प्रत्यभिज्ञान का विषय होने के कारण तत्त्व कथञ्चित् नित्य है। प्रत्यभिज्ञान का सद्भाव बिना किसी कारण के नहीं होता है क्योंकि अविच्छेदरूप से वह अनुभव में आता है। काल के भेद से परिणाम-भेद होने से तत्त्व कथञ्चित् क्षणिक भी है। सर्वथा नित्य और सर्वथा क्षणिक तत्त्व में बुद्धि का संचार नहीं हो सकता है।

Being subject to recognition (*pratyabhijñāna*), the real has permanence from a particular point of view. Recognition of the

real is not accidental since it is universally experienced without any hindrance. O Lord! In your view the real also has momentariness since it exhibits change of state at different times. If the real be considered either absolutely permanent or absolutely momentary, its cognition, remaining static always, will be meaningless.

Ācārya Samantabhadra's *Svayambhūstotra*:

य एव नित्यक्षणिकादयो नया मिथोऽनपेक्षाः स्वपरप्रणाशिनः ।
त एव तत्त्वं विमलस्य ते मुनेः परस्परेक्षाः स्वपरोपकारिणः ॥१३-१-६१॥

ये जो नित्य-अनित्य, सत्-असत् आदि एकान्तरूप नय हैं वे परस्पर एक-दूसरे से निरपेक्ष होकर अर्थात् स्वतन्त्र रह कर अपना व दूसरों का नाश करने वाले हैं। न तो कहने वाले का भला होता है न ही सुनने वाले का। परन्तु आप प्रत्यक्षज्ञानी व सर्व-दोषरहित विमलनाथ भगवान् के मत में वे ही नित्य-अनित्य आदि नय एक दूसरे की अपेक्षा रखते हुए अपना व दूसरों का उपकार करने वाले होकर यथार्थ तत्त्व स्वरूप होते हैं।

O Unblemished Lord Vimalanātha! Those who hold the one-sided, stand-alone points of view such as describing a substance absolutely permanent (*nitya*) or transient (*kṣaṇika*), harm themselves and others, but, as you had proclaimed, when the assertions are understood to have been made only from certain standpoints, these reveal the true nature of substances, and, therefore, benefit self as well as others.

स्वभावानामेकाधारत्वादेकस्वभावः ॥११०॥

नाना स्वभावों का एक आधार होने से (द्रव्य) एक स्वभाव है।

Since the substratum (*ādhāra*) of many modes (*paryāya*) in the substance (*dravya*) is one, it (the substance) is of the nature (*svabhāva*) of one (*eka*).

एकस्याप्यनेकस्वभावोपलम्भादनेकस्वभावः ॥१११॥

एक ही द्रव्य के अनेक स्वभावों की उपलब्धि होने से अनेक स्वभाव है।

Since a single substance (*dravya*) exhibits manifold nature (*svabhāva*), it is of the nature of many (*aneka*).

गुणगुण्यादिसंज्ञादिभेदाद् भेदस्वभावः ॥११२॥

गुण-गुणी आदि में संज्ञादि (संज्ञा, संख्या, लक्षण और प्रयोजन) की अपेक्षा भेद होने से भेद स्वभाव है।

Due to the distinction between aspects like the quality (*guṇa*) and the possessor-of-quality (*guṇī*) with respect to its name (*saṃjñā*), etc. [name (*saṃjñā*), number (*saṃkhyā*), mark (*lakṣaṇa*) and intention (*prayojana*)], the substance (*dravya*) has the nature of being divisible (*bheda*).

गुणगुण्याद्येकस्वभावादभेदस्वभावः ॥११३॥

गुण-गुणी आदि का एक स्वभाव होने से (द्रव्य) अभेद स्वभाव है।
(देखें, सूत्र 49, पृ. 66-67.)

Due to the non-distinction between aspects like the quality (*guṇa*) and the possessor-of-quality (*guṇī*), the substance (*dravya*) has the nature of being indivisible (*abheda*). (See also, *sūtra* 49, p. 66-67, *ante*.)

भाविकाले परस्वरूपाकार भवनाद् भव्यस्वभावः ॥११४॥

भावि काल में परस्वरूपाकार (आगामी पर्याय स्वरूप) होने से (द्रव्य) भव्य स्वभाव है।

विशेष- द्रव्य भावि पर्याय रूप होने योग्य है, अतः उसमें भव्य भाव है।

The substance (*dravya*) has the ability to attain the future (*bhāvi*) mode (*paryāya*) and, therefore, is of the nature (*svabhāva*) of being potential (*bhavya*).

कालत्रयेऽपि परस्वरूपाकाराभवनाद्भव्यस्वभावः ॥११५॥

तीनों काल में भी परस्वरूपाकार (दूसरे द्रव्य स्वरूप) नहीं होने से (द्रव्य) अभव्य स्वभाव है।

The substance (*dravya*), in the three times, does not

attain the nature of other substances and, therefore, is of the nature (*svabhāva*) of being non-potential (*abhavya*).

अण्णोण्णं पविसंता दिंता ओगासमण्णमण्णस्स ।

मेलंता वि य णिच्चं सगं सभावं ण विजहंति ॥ गाथा ७ ॥¹

गाथार्थ- वे एक-दूसरे में प्रवेश करते हैं, अन्योन्य को अवकाश देते हैं, परस्पर (क्षीरनीरवत्) मिल जाते हैं, तथापि सदा अपने-अपने स्वभाव को नहीं छोड़ते।

These (six substances) enter into one another, provide room to one another, and mix with one another; still these do not leave their respective own-nature (*svabhāva*).

EXPLANATORY NOTE

These six substances provide room to one another and stay together for a certain time, still these neither become one with the other, nor do their specific qualities transmute to another. To assume that one substance becomes the other is the fault called *saṃkara*. To assume that the specific qualities of one substance get transmuted to the other is the fault called *vyatikara*.

In this verse, the statement that the substances enter into one another is in respect of the two substances, the soul (*jīva*) and the matter (*pudgala*), that are with-activity (*kriyāvāna*). The statement that the

1. यह आचार्य कुन्दकुन्द विरचित पंचास्तिकाय-संग्रह की गाथा संख्या 7 है।

substances provide room to one another is in respect of the substances (the soul and the matter) which are with-activity (*kriyāvāna*) and the substances which are without-activity (*niṣkriya*). The statement that the substances mix with one another is in respect of the substances without-activity (*niṣkriya*) – the medium-of-motion (*dharma*), the medium-of-rest (*adharmā*), the space (*ākāśa*), and the time (*kāla*).

Jain, Vijay K. (2020),
Ācārya Kundakunda's Pañcāstikāya-Saṃgraha, verse 7, p. 17-18.

पारिणामिकभावप्रधानत्वेन परमस्वभावः ॥११६॥

पारिणामिक भाव की प्रधानता होने से (द्रव्य) परम स्वभाव है।

Due to the preeminence of its inherent nature, the substance (*dravya*) has its inherent-nature (*parama-svabhāva*).

सामान्य स्वभावों का विवरण पूर्ण हुआ।

This completes the description of the general (*sāmānya*) nature (*svabhāva*).

प्रदेशादिगुणानां व्युत्पत्तिश्चेतनादिविशेषस्वभावानां च
 व्युत्पत्तिर्निगदिता ॥११७॥

प्रदेश आदि गुणों की व्युत्पत्ति तथा चेतनादि विशेष स्वभावों की व्युत्पत्ति

पहले कही है। (सूत्र 94 से सूत्र 116 तक ग्यारह सामान्य स्वभावों की तथा प्रदेश आदि गुणों की व्युत्पत्ति कही है।)

धर्मापेक्षया स्वभावा गुणा न भवन्ति ॥११८॥

धर्म की अपेक्षा से स्वभाव गुण नहीं होते हैं।

From the standpoint of the character (*dharma*), the nature (*svabhāva*) are not the qualities (*guṇa*).

EXPLANATORY NOTE

Ācārya Umāsvāmī's Tattvārthasūtra:

द्रव्याश्रया निर्गुणा गुणाः ॥५-४१॥

जो निरन्तर द्रव्य के आश्रय से हों और स्वयं दूसरे गुणों से रहित हों वे गुण हैं।

Those which incessantly have substance (*dravya*) as their substratum and do not have qualities – *nirguṇā* – are qualities (*guṇa*).

The term '*dravyāśraya*' means the substance (*dravya*) as the substratum. Those which do not have qualities are '*nirguṇā*'. Those which are marked by both these attributes are qualities (*guṇa*). The qualification 'without qualities' – *nirguṇā* – excludes molecules of two atoms, etc. These molecules of two atoms, etc., have the substance (*dravya*) as their substratum and possess qualities. Therefore, these have been excluded by the qualification 'without qualities' – *nirguṇā*.

One may argue that modes (*paryāya*), like the pitcher, have substance as their substratum and are without qualities. So the term qualities (*guṇa*) would apply to these (modes) also. But it is not so. The term ‘*dravyāśraya*’ implies that qualities must reside incessantly in the substance (*dravya*). Because of this qualification, the modes (*paryāya*), which are occasional, are not considered as the qualities (*guṇa*).

तद्भावः परिणामः ॥५-४२॥

जो द्रव्य का स्वभाव (निजभाव, निजतत्त्व) है सो परिणाम है।

The condition (change) of a substance is its transformation – *pariṇāma*.

Some say that qualities (*guṇa*) are separate from the substance (*dravya*). Is that acceptable to you? No, says the commentator. From the point of view of designation (*saṃjñā*), etc., qualities (*guṇa*) are different from the substance (*dravya*). Yet, from another point of view, qualities (*guṇa*) are not different from the substance (*dravya*) as these are not found without the substance and are just its transformation – *pariṇāma*. If it is so, what is transformation – *pariṇāma*? It is explained as follows. The condition or form in which the substance, such as the medium of motion (*dharmā*), exists is its transformation – *pariṇāma*. The transformation – *pariṇāma* – is of two kinds, beginningless (*anādi*) and with a beginning (*sādi*). The condition or form, i.e., *pariṇāma*, of facilitating movement of the medium of motion (*dharmā*) is, from the general (*sāmānya*) point of view, beginningless (*anādi*). From the specific (*viśeṣa*) point of view, the same is with a beginning (*sādi*).

Jain, Vijay K. (2018), *Ācārya Umāsvāmī’s Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda’s Sarvārthasiddhi*, p. 230-231.

स्वद्रव्यचतुष्टयापेक्षया परस्परं गुणाः स्वभावा भवन्ति ॥११९॥

स्वद्रव्य चतुष्टय - स्वद्रव्य, स्वक्षेत्र, स्वकाल और स्वभाव - की अपेक्षा से गुण परस्पर में स्वभाव भी हो जाते हैं।

विशेष- जैसे अस्तित्व द्रव्य का गुण है। इस गुण का चतुष्टय और द्रव्य का चतुष्टय एक है, अतः यह अस्तित्व गुण स्वभाव भी हो जाता है।

From the standpoint of the own (*sva*) four-fold (*catuṣṭaya*) character – comprising own-substance (*svadravya*), own-space (*svakṣetra*), own-time (*svakāla*), and own-nature (*svabhāva*) – the qualities (*guṇa*) also become the nature (*svabhāva*).

Take, for example, the quality (*guṇa*) of existence (*astitva*) in a substance (*dravya*). The four-fold (*catuṣṭaya*) character of this quality (*guṇa*) and the substance (*dravya*) is one. Therefore, this quality (*guṇa*) of existence (*astitva*) also becomes the own-nature (*svabhāva*) of the substance.

द्रव्याण्यपि भवन्ति ॥१२०॥

(स्वद्रव्य चतुष्टय - स्वद्रव्य, स्वक्षेत्र, स्वकाल और स्वभाव - की अपेक्षा से) गुण द्रव्य भी हो जाते हैं।

विशेष- जैसे चेतन-द्रव्य, अचेतन-द्रव्य, मूर्त-द्रव्य, अमूर्त-द्रव्य इत्यादि।

[From the standpoint of the own (*sva*) four-fold (*catuṣṭaya*) character – comprising own-substance

(*svadravya*), own-space (*svakṣetra*), own-time (*svakāla*), and own-nature (*svabhāva*) –] The qualities (*guṇa*) also become the substance (*dravya*). Take, for example, the animate-substance (*cetana-dravya*), the inanimate-substance (*acetana-dravya*), the corporeal-substance (*mūrta-dravya*), and the incorporeal-substance (*amūrta-dravya*).

स्वभावादन्यथाभवनं विभावः ॥१२१॥

स्वभाव से अन्यथा (विपरीत) होने को विभाव कहते हैं।
विशेष- जीव और पुद्गल द्रव्यों में विभाव भी होते हैं। जीव द्रव्य में कर्मकृत विभाव परिणमन होता है। जीव द्रव्य का पुद्गल कार्मण वर्गणाओं के संयोग से राग-द्वेष तथा मोह रूप विभाव परिणमन होता है। पुद्गल द्रव्य परमाणु का स्कन्ध रूप विभाव परिणमन होता है।

Transformation of the natural own-nature (*svabhāva*) into unnatural nature is called *vibhāva*. The substances (*dravya*) of the soul (*jīva*) and the matter (*puḍgala*) get transformed into unnatural (*vibhāva*) nature too. The substance (*dravya*) of the soul (*jīva*), from beginningless time, has been transformed into its unnatural (*vibhāva*) nature due to association with the subtle karmic matter and that manifests in form of the karmas like attachment (*rāga*), aversion (*dveṣa*) and delusion (*moha*). The

substance (*dravya*) of the matter (*puḍgala*), which in its natural (*svabhāva*) state is an indivisible atom (*paramāṇu*), gets transformed into unnatural (*vibhāva*) nature of molecules (*skandha*) due to association with other atoms.

शुद्धं केवलभावमशुद्धं तस्यापि विपरीतम् ॥१२२॥

केवल-भाव (अमिश्रित-भाव) को शुद्ध कहते हैं, उससे विपरीत भाव को अशुद्ध कहते हैं।

The unadulterated (*kevala*) nature (*bhāva*) is the pure (*śuddha*) nature; its opposite nature – the adulterated nature – is impure (*aśuddha*) nature.

स्वभावस्याप्यन्यत्रोपचारादुपचरितस्वभावः ॥१२३॥

स्वभाव का भी अन्यत्र उपचार करना उपचरित स्वभाव है।

To transpose the nature (*bhāva*) of one into another is the figurative-nature (*upacarita-svabhāva*).

EXPLANATORY NOTE

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

माणवक एव सिंहो यथा भवत्यनवगीतसिंहस्य ।

व्यवहार एव हि तथा निश्चयतां यात्यनिश्चयज्ञस्य ॥७॥

जिस प्रकार सिंह को नहीं जानने वाले पुरुष को बिल्ली ही सिंहस्वरूप भासती है, उसी प्रकार निश्चय नय के स्वरूप को नहीं जानने वाले पुरुष को व्यवहार नय ही अवश्य निश्चयपने को प्राप्त होता है।

Just like for a man who has not known a lion, a cat symbolizes the lion, in the same way, a man not aware of the true nature of the transcendental standpoint (*niścaya naya*), considers only the empirical standpoint (*vyavahāra naya*) as the ultimate truth.

स द्वेधा कर्मजस्वाभाविकभेदात्। यथा जीवस्य मूर्तत्वम-
चेतनत्वं, यथा सिद्धात्मनां परज्ञता परदर्शकत्वं च ॥१२४॥

वह (उपचरित स्वभाव) दो प्रकार का है, कर्मजन्य और स्वाभाविक। जैसे जीव का मूर्तपना और अचेतनपना कर्मजन्य उपचरित स्वभाव है। (कर्म-बन्धन के निमित्त से कर्मों के मूर्तत्व और अचेतनत्व का उपचार जीव में किया जाता है।) और जैसे सिद्धों को पर का ज्ञाता-दृष्टा कहना स्वाभाविक उपचरित स्वभाव है (सिद्ध भगवान् यथार्थ में स्व के ज्ञाता-दृष्टा हैं, उन्हें पर का ज्ञाता-दृष्टा उपचार से कहा जाता है।)

That figurative-nature (*upacarita-svabhāva*) is of two kinds: 1) based on the fruition of the karmas (*karmajanya*), and 2) based on the own-nature (*svābhāvika*). For example, to call the soul (*jīva*) as having the nature of corporeality (*murtapanā*) or of lifelessness (*acetanapanā*) is the figurative-nature (*upacarita-svabhāva*) based on the fruition of the karmas. (Only due to the bondage of the karmas, the

soul figuratively has the attributes of corporeality and lifelessness.) Further, to call the liberated-soul (the *Siddha*) as the knower and seer of the others is the figurative-nature (*upacarita-svabhāva*) based on the own-nature (*svābhāvika*). (The *Siddha* truly is the knower and seer of the own-soul.)

एवमितरेषां द्रव्याणामुपचारो यथासंभवो ज्ञेयः ॥१२५॥

इसी तरह अन्य द्रव्यों (अर्थात् पुद्गल, धर्म, अधर्म, आकाश और काल) में भी यथा-संभव उपचार जानना चाहिए।

In the similar manner, wherever possible, the figurative-nature (*upacarita-svabhāva*) should be understood in other substances (*dravya*) – the matter (*pudgala*), the medium of motion (*dharma*), the medium of rest (*adharma*), the space (*ākāśa*), and the time (*kāla*).

विशेष स्वभावों का विवरण पूर्ण हुआ।

This completes the description of the particular or specific (*viśeṣa*) nature (*svabhāva*).

**This concludes the Section on the Etymology of
Nature (*svabhāva*)**

॥ इति स्वभाव-व्युत्पत्ति अधिकार ॥

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Faults in Absolutistic Standpoints (*nayābhāsa*)

एकान्त पक्ष दोष (नयाभास) अधिकार

दुर्नयैकान्तमारूढा भावानां स्वार्थिका हि ते ।

स्वार्थिकाश्च विपर्यस्ताः सकलङ्का नया यतः ॥ गाथा ८ ॥

गाथार्थ- दुर्नय के विषयभूत एकान्तरूप पदार्थ वास्तविक नहीं हैं, क्योंकि दुर्नय केवल स्वार्थिक हैं - वे अन्य नयों की अपेक्षा न करके केवल अपनी ही पुष्टि करते हैं, और जो स्वार्थिक होने से विपरीत होते हैं, वे नय सदोष अर्थात् नयाभास होते हैं।

The objects of reality (*padārtha, vastu*) described through a faulty-standpoint (*durnaya*) that relies on absolutism (*ekānta*) are not real objects since the faulty-standpoint reckons only and only its own-postulation (*svārthika*), without leaving scope for any other contextual standpoints. And, such absolutistic standpoints (*naya*), being *svārthika*, are contrary to the truth; these are faulty-standpoints, called *durnaya* or *nayābhāsa*.

EXPLANATORY NOTE

Ācārya Samantabhadra's *Svayambhūstotra*:

एकान्तदृष्टिप्रतिषेधि तत्त्वं प्रमाणसिद्धं तदतत्स्वभावम् ।

त्वया प्रणीतं सुविधे स्वधाम्ना नैतत्समालीढपदं त्वदन्यैः ॥९-१-४१॥

हे सुविधिनाथ (श्री पुष्पदन्त) भगवन्! आपने अपने केवलज्ञान-रूप तेज से यथार्थ जानकर जो जीवादि पदार्थों के स्वभाव का प्रतिपादन किया वह एकान्त दर्शन का निषेधक अर्थात् अनेकान्त दर्शन का पोषक है। प्रत्यक्ष-परोक्ष प्रमाणों से सिद्ध है। तत् (विधि) तथा अतत् (निषेध) स्वरूप अर्थात् किसी अपेक्षा से तत्स्वरूप है, किसी अपेक्षा से अतत्स्वरूप है। आपसे अन्य, जो सर्वज्ञ व वीतराग नहीं हैं, उन्होंने इस प्रकार तत्त्व का अनुभव प्राप्त नहीं किया है।

O Lord Suvidhinātha! With the light of your omniscience you had promulgated the nature of reality in a manner which contradicts the absolutistic point of view, well-founded, and incorporates the principle of predication involving both the affirmation and the negation, depending on the point of view. Others have not been able to view the nature of reality in such light.

तत्कथं? ॥१२६॥

वह किस प्रकार?

How is this explained?

सर्वथैकान्तेन सदरूपस्य न नियतार्थव्यवस्था संकरादिदोषत्वात् ॥१२७॥

यदि वस्तु को सर्वथा (एकान्त से) सदरूप (सर्वथा सत् अथवा एकरूप) ही माना जाए तो संकर आदि दोषों के आने से नियत अर्थ की व्यवस्था नहीं बन सकती है। (सर्वथा सदरूप मानने पर जीव और पुद्गल आदि के परस्पर में एकरूप होने से वस्तुओं में परस्पर का भेद ही समाप्त हो जाएगा।)

विशेष- संकर आदि आठ दोष इस प्रकार से हैं-

- 1) संकर - सर्व वस्तुओं का परस्पर मिलकर एक वस्तु हो जाना। जैसे- 'शरीर और आत्मा एक हैं।'
- 2) व्यतिकर - जिस वस्तु की किसी भी प्रकार से स्थिति न बन सके। जैसे- 'चक्षु से सुना।'
- 3) विरोध - जड़ का चेतन हो जाना और चेतन का जड़ होना। जैसे- 'पुद्गल में चेतना है।'
- 4) वैयधिकरण - परस्पर विरुद्ध अर्थात् विषम पर्यायों का एक ही समय में एक ही आधार मानना। जैसे- 'तालाब का यह जल शीतल और उष्ण है।'
- 5) अनवस्था - एक से दूसरे की, दूसरे से तीसरे की और तीसरे से चौथे की उत्पत्ति - इस प्रकार कहीं ठहराव नहीं होना। जैसे- 'प्रत्येक वस्तु का कर्ता होता है, संसार का कर्ता ईश्वर है।' फिर ईश्वर का भी कोई कर्ता होना चाहिये। और फिर उसके कर्ता का भी कर्ता... (इस क्रम का कभी अन्त नहीं होगा।)
- 6) संशय - वर्तमान में निश्चय न कर सकना। जैसे- 'यह सीप है या चाँदी?'

Faults in Absolutistic Standpoint (*nyābhāsa*)

- 7) अप्रतिपत्ति - वस्तुस्वरूप की अज्ञानता। जैसे- 'आकाश द्रव्य जीव और पुद्गल की गति में सहायक होता है।'
- 8) अभाव - जिस वस्तु का सर्वथा अभाव हो उसको कहना। जैसे- 'गधे के सींग।'

If the object of reality (*padārtha, vastu*) is considered absolutely of the nature of existence (*sadrūpa* or *ekarūpa*) then due to faults like '*saṃkara*' the true nature of the object of reality cannot be ascertained. [If the object of reality is considered solely of the nature of existence, the distinction between substances like the soul (*jīva*) and the matter (*puḍgala*) shall vanish.]

The eight faults, such as '*saṃkara*' are as under:

1. *saṃkara* - To assume that one substance can become the other substance. 'The soul is the body.'
2. *vyatikara* - To transmute the specific quality of one substance to the other substance. 'I've heard it with my own eyes.'
3. *virodha* - To accept the quality in a substance that is opposite to its nature. 'The matter (*puḍgala*) has consciousness (*cetanā*).'
4. *vaiyadhikaraṇa* - To assume that opposing attributes can persist in a substance at one and the same time. 'The water in the lake is hot and cold.'

5. *anavasthā* – To make a never-ending assumption. ‘Everything must have a creator; God is the creator of the world.’ Then, who is the creator of God? This goes on *ad infinitum*.
6. *saṃśaya* – To have doubt over the nature of the object. ‘It may not be true that virtuous karmas lead to birth in heaven.’ Or, ‘Is it silver or nacre?’
7. *apratipatti* – To be ignorant about the nature-of-the-object (*vastu-svabhāva*). ‘The space (*ākāśa*) assists in the motion of the soul and the matter.’
8. *abhāva* – To assume the presence of something that does not exist. ‘The horns of the hare.’

तथाऽसद्रूपस्य सकलशून्यताप्रसंगात् ॥१२८॥

यदि वस्तु को सर्वथा (एकान्त से) असद्रूप (सर्वथा असत् अथवा अभावरूप) ही माना जाए तो सकल (संसार की) शून्यता का प्रसंग आता है।

If the object of reality (*padārtha, vastu*) is considered absolutely of the nature of non-existence (*asadrūpa* or *abhāvarūpa*) then everthing in the world shall become null and void, it comes to nought (*śūnya*).

नित्यस्यैकरूपत्वादेकरूपस्यार्थक्रियाकारित्वाभावः,
अर्थक्रियाकारित्वाभावे द्रव्यस्याप्यभावः ॥१२९॥

यदि वस्तु को सर्वथा (एकान्त से) नित्य स्वरूप ही माना जाए तो वह सदा एकरूप रहेगी और सदा एकरूप रहने से अर्थक्रियाकारित्व (किसी कार्य की सिद्धि अर्थात् वस्तु की उत्तर-पर्याय का होना) का अभाव हो जाएगा। अर्थक्रियाकारित्व का अभाव हो जाने से वस्तु का ही अभाव हो जाएगा। (क्योंकि वस्तु की उत्तर-पर्याय का अभाव हो जाएगा।)

If the object of reality (*padārtha, vastu*) is considered absolutely of the nature of permanence (*nitya*) then it shall ever remain as it is and there will be absence of all future activity or modification (*arthakriyā-kāritva*). With the absence of all modification (*arthakriyākāritva*), there will be absence of the object (*vastu*) itself. [As then there cannot be any subsequent (*uttara*) mode (*paryāya*) of the object.]

अनित्यपक्षेपि निरन्वयत्वात् अर्थक्रियाकारित्वाभावः,
अर्थक्रियाकारित्वाभावे द्रव्यस्याप्यभावः ॥१३०॥

यदि वस्तु को सर्वथा (एकान्त से) अनित्य (क्षणिक) स्वरूप ही माना जाए तो दूसरे ही क्षण में वस्तु का सर्वथा विनाश (अर्थात् निरन्वय, सन्तान-रहित) हो जाने से वह कोई कार्य नहीं कर सकेगी और कुछ भी कार्य न करने से अर्थक्रियाकारित्व (किसी कार्य की सिद्धि अर्थात् वस्तु

की उत्तर-पर्याय का होना) का अभाव हो जाएगा। अर्थक्रियाकारित्व का अभाव हो जाने से वस्तु का ही अभाव हो जाएगा।

If the object of reality (*padārtha, vastu*) is considered absolutely of the nature of transience (*anitya, kṣaṇika*) then, on its complete destruction, there will be absence of all future activity or modification (*arthakriyākāritva*). With the absence of all modification (*arthakriyākāritva*), there will be absence of the object (*vastu*) itself.

एकस्वरूपस्यैकान्तेन विशेषाभावः सर्वथैकरूपत्वात्,
विशेषाभावे सामान्यस्याप्यभावः ॥१३१॥

यदि वस्तु को सर्वथा (एकान्त से) एकस्वरूप ही माना जाए तो उसमें विशेष धर्म का अभाव हो जाएगा क्योंकि वह सर्वथा एकस्वरूप है। विशेष धर्म का अभाव हो जाने से सामान्य धर्म का भी अभाव हो जाएगा। (वस्तु में विशेष और सामान्य धर्म का अनन्यपना है।)

If the object of reality (*padārtha, vastu*) is considered absolutely of the nature of one or singular (*ekasvarūpa*) then, being singular in nature, it will cease to have any specific (*viśeṣa*) attributes. In the absence of the specific (*viśeṣa*) attributes, the general (*sāmānya*) attributes, too, must be absent. [Both, the

general (*sāmānya*) and the specific (*viśeṣa*), attributes must exist simultaneously in the object.]

निर्विशेषं हि सामान्यं भवेत् खरविषाणवत् ।

सामान्यरहितत्वाच्च विशेषस्तद्वदेव हि ॥ गाथा ९ ॥

इति ज्ञेयः

गाथार्थ- विशेष से रहित सामान्य निश्चय से गधे के सींग के समान असत् है और सामान्य से रहित विशेष भी उसी प्रकार से (गधे के सींग के समान) असत् है, अर्थात् अवस्तु है।

In the absence of the specific (*viśeṣa*) attributes, the general (*sāmānya*) attributes certainly are non-existent like the horns of the hare; similarly, in the absence of the general (*sāmānya*) attributes the specific (*viśeṣa*) attributes, are non-existent (like the horns of the hare). [The object of reality (*padārtha*, *vastu*) becomes a nonentity (*avastu*).]

EXPLANATORY NOTE

All objects have two kinds of qualities (*guṇa*) – the general (*sāmānya*), and the specific (*viśeṣa*). The general qualities express the genus (*jāti*) or the general attributes, and the specific qualities describe the constantly changing conditions or modes. Consciousness (*cetanā*) is a specific (*viśeṣa*) attribute of the soul when viewed in reference to the non-souls but a general (*sāmānya*) attribute when viewed in reference to other souls. In a hundred pitchers, the general quality is their jar-ness, and the specific quality is their individual size, shape or mark.

Thousands of trees in a forest have tree-ness (*vr̥kṣatva*) as the general (*sāmānya*) attribute but each tree has specific (*viśeṣa*) attributes, distinguishing these as neem tree, oak tree or palm tree.

Ācārya Samantabhadra's *Svayambhūstotra*:

यथैकशः कारकमर्थसिद्धये समीक्ष्य शेषं स्वसहायकारकम् ।

तथैव सामान्यविशेषमातृका नयास्तवेष्टा गुणमुख्यकल्पतः ॥१३-२-६२॥

हे भगवन्! आपके मत में जिस प्रकार एक-एक कारण - उपादान कारण अथवा निमित्त कारण - अपने सिवाय दूसरे सहकारी कारक की अपेक्षा करके ही किसी कार्य की सिद्धि के लिए समर्थ होते हैं, वैसे ही सामान्य धर्म तथा विशेष धर्म को प्रगट करने वाले नय भी एक को मुख्य तथा दूसरे को गौण कहने की अपेक्षा से ही इष्ट हैं, अर्थात् कार्य की सिद्धि के लिए समर्थ हैं।

Just as the two mutually supportive causes, the substantial cause (*upādāna kāraṇa*) and the instrumental cause (*niṃitta kāraṇa*), result in the accomplishment of the desired objective, in the same way, your doctrine that postulates two kinds of attributes in a substance, general (*sāmānya*) and specific (*viśeṣa*), and ascertains its particular characteristic (*naya*) depending on what is kept as the primary consideration for the moment while keeping the other attributes in the background, not negating their existence in any way, accomplishes the desired objective.

Ācārya Samantabhadra's *Āptamīmāṃsā*:

सामान्यार्था गिरोऽन्येषां विशेषो नाभिलष्यते ।

सामान्याभावतस्तेषां मृषैव सकला गिरः ॥३१॥

कुछ लोगों के मत में शब्द सामान्य का कथन करते हैं क्योंकि (उनकी मान्यतानुसार) शब्दों के द्वारा विशेष का कथन नहीं बनता है। विशेष के अभाव

Faults in Absolutistic Standpoint (*nayābhāsa*)

में सामान्य का भी अस्तित्व नहीं बनता है और सामान्य के मिथ्या होने से सामान्य-प्रतिपादक समस्त वचन असत्य ही ठहरते हैं।

In the doctrine of others, words can describe only the general (*sāmānya*) attributes of a substance and not the specific (*viśeṣa*) attributes. [In the absence of the specific (*viśeṣa*) attributes, the general (*sāmānya*) attributes too become nonentity; therefore, words, which can describe only the nonentity, too become nonentity.] Upon accepting the general (*sāmānya*) attributes as nonentity, all words become false.

Ācārya Māṇikyanandi's Parīkṣāmukha Sūtra:

सामान्यविशेषात्मा तदर्थो विषयः ॥४-१॥

सामान्य और विशेष स्वरूप वाला पदार्थ प्रमाण का विषय है।

The object (*artha, vastu, padārtha*) of the nature of the general (*sāmānya*) and the specific (*viśeṣa*) is the subject of the valid-knowledge (*pramāṇa*).

When the expression makes the general (*sāmānya*) aspect as its subject, the specific (*viśeṣa*) aspect becomes secondary and when the expression makes the specific aspect as its subject, the general aspect becomes secondary; this is achieved by using the word 'syāt' in expression.

अनेकपक्षेऽपि तथा द्रव्याभावो निराधारत्वात् आधाराधेया-
भावाच्च ॥१३२॥

यदि वस्तु को सर्वथा (एकान्त से) अनेकपक्ष (अनेकरूप) ही माना जाए तो उससे अनेकरूप (पर्याय) निराधार (आधार-विहीन) हो जाते हैं और

इस प्रकार आधार और आधेय का अभाव होने से द्रव्य का भी अभाव हो जाएगा। (सामान्य-रूप आधार के अभाव में विशेष-रूप आधेयों का भी अभाव हो जाएगा।)

If the object of reality (*padārtha, vastu*) is considered absolutely of the nature of many (*anekarūpa*) then, the many attributes become without the substratum or support (*ādhāra*); and, in this hypothesis since there is the absence of the support (*ādhāra*) as well as the supported (*ādheya*), there can be no substance (*dravya*). [In the absence of the support (*ādhāra*), i.e., the general (*sāmānya*), the supported (*ādheya*), i.e., the specific (*viśeṣa*) must also vanish.]

भेदपक्षेऽपि विशेषस्वभावानां निराधारत्वादर्थक्रियाकारित्वा-
भावः, अर्थक्रियाकारित्वाभावे द्रव्यस्याप्यभावः ॥१३३॥

सामान्य तथा विशेष में सर्वथा (एकान्त से) भेदपक्ष (भेद अथवा पृथक्त्व ही) मानने पर विशेष (गुण अथवा पर्याय) निराधार (आधार-विहीन) हो जाने से ये कुछ भी अर्थक्रिया नहीं कर सकेंगे और अर्थक्रियाकारित्व के अभाव में द्रव्य का भी अभाव हो जाएगा।

If it be hypothesised that the general (*sāmānya*) and the specific (*viśeṣa*) are absolutely of the nature of distinction (*bhedarūpa*) then the specific attributes [qualities (*guṇa*) or modes (*paryāya*)] become without

the substratum or support (*ādhāra*) and, therefore, there will be the absence of all activity or modification (*arthakriyākāritva*). With the absence of modification (*arthakriyākāritva*), there will be absence of the object (*dravya, vastu*) itself.

अभेदपक्षेऽपि सर्वेषामेकत्वम्, सर्वेषामेकत्वेऽर्थक्रिया-
कारित्वाभावः, अर्थक्रियाकारित्वाभावे द्रव्यस्याप्यभावः
॥१३४॥

सामान्य तथा विशेष में सर्वथा (एकान्त से) अभेदपक्ष (अभेद अथवा एकत्व ही) मानने पर सब (गुण-गुणी अथवा पर्याय-पर्यायी) एकरूप हो जाने पर अर्थक्रियाकारित्व का अभाव हो जाएगा और अर्थक्रियाकारित्व के अभाव में द्रव्य का भी अभाव हो जाएगा।

If it be hypothesised that the general (*sāmānya*) and the specific (*viśeṣa*) are absolutely of the nature of one or singular (*abhedarūpa*) then all these [qualities (*guṇa*) and possessor-of-qualities (*guṇī*) or modes (*paryāya*) and possessor-of-modes (*paryāyī*)] become one and there will be the absence of all activity or modification (*arthakriyākāritva*). With the absence of modification (*arthakriyākāritva*), there will be absence of the object (*dravya, vastu*) itself.

भव्यस्यैकान्तेन पारिणामिकत्वात् द्रव्यस्य द्रव्यान्तरत्वप्रसङ्गात्,
संकरादिदोषसंभवात् ॥१३५॥

यदि वस्तु को सर्वथा (एकान्त से) भव्य-स्वभाव (होने के योग्य ही) माना जाए तो वस्तु सर्वथा पारिणामिक हो जाएगी तथा एक द्रव्य दूसरे द्रव्यरूप हो जाएगा, तब संकर आदि दोष सम्भव होंगे। (देखें, सूत्र 127, पृ. 136-138)

If the object of reality (*padārtha, vastu*) is considered absolutely of the nature of potential (*bhavyarūpa*) then the object shall become absolutely transformable (*pāriṇāmika*) and one object shall attain the nature of other objects; this will result in faults like 'saṃkara'. (see, *sūtra* 127, p. 136-138, *ante*.)

सर्वथाऽभव्यस्यैकान्तेऽपि तथा शून्यताप्रसङ्गात् स्वरूपेणाप्य-
भवनात् ॥१३६॥

यदि वस्तु को सर्वथा (एकान्त से) अभव्य-स्वभाव ही माना जाए तो शून्यता का प्रसंग आएगा; क्योंकि जो वस्तु होने के सर्वथा अयोग्य (भावि पर्यायरूप न हो पाना) है, वह स्वरूप (वस्तुरूप) से भी नहीं हो सकती है।

If the object of reality (*padārtha, vastu*) is considered absolutely of the nature of non-potential (*abhavya-*

rūpa) then it will be a case of the object coming to nought (*śūnya*); any object that does not have the potential to change into a future (*bhāvi*) mode (*paryāya*) can also not maintain its own nature as an object.

स्वभावस्वरूपस्यैकान्तेन संसाराभावः ॥१३७॥

यदि वस्तु को सर्वथा (एकान्त से) स्वभाव-स्वरूप माना जाए तो संसार का ही अभाव हो जाएगा। (क्योंकि स्वभाव के एकान्त पक्ष में विभाव को अवकाश नहीं और संसार विभाव-रूप है।)

If the object of reality (*padārtha, vastu*) is considered absolutely of the nature of the natural (*svabhāva-svarūpa*) then there shall be the absence of the world (*saṃsāra*) itself. [In the absolutistic (*ekānta*) standpoint of the natural (*svabhāva-svarūpa*), there is no place for the unnatural (*vibhāva-svarūpa*); and the nature of the world (*saṃsāra*) comprises the unnatural (*vibhāva-svarūpa*).]

विभावपक्षेऽपि मोक्षस्याप्यभावः ॥१३८॥

यदि वस्तु को सर्वथा (एकान्त से) विभाव-स्वरूप माना जाए तो मोक्ष

का भी अभाव हो जाएगा। (क्योंकि विभाव के एकान्त पक्ष में स्वभाव को अवकाश नहीं और मोक्ष स्वभाव-रूप है।)

If the object of reality (*padārtha, vastu*) is considered absolutely of the nature of the unnatural (*vibhāva-svarūpa*) then there shall be the absence of the liberation (*mokṣa*) too. [In the absolutistic (*ekānta*) standpoint of the unnatural (*vibhāva-svarūpa*), there is no place for the natural (*svabhāva-svarūpa*); and the nature of the liberation (*mokṣa*) comprises the natural (*svabhāva-svarūpa*).]

सर्वथा चैतन्यमेवेत्युक्ते सर्वेषां शुद्धज्ञानचैतन्यावाप्तिः स्यात्,
तथा सति ध्यानं ध्येयं ज्ञानं ज्ञेयं गुरुः शिष्याद्यभावः ॥१३९॥

यदि सर्वथा (एकान्त से) चैतन्य ही माना जाए तो सभी को शुद्ध ज्ञान-रूप चैतन्य की प्राप्ति हो जाएगी। सबको शुद्ध ज्ञान-रूप चैतन्य की प्राप्ति हो जाने पर ध्यान-ध्येय, ज्ञान-ज्ञेय, गुरु-शिष्य आदि का अभाव हो जाएगा।

If everyone is considered absolutely of the nature of the consciousness (*caitanya*) then all shall become of the nature of pure-knowledge (*śuddha-jñāna*) that entails pure consciousness. If all become of the nature of pure-knowledge (*śuddha-jñāna*) then there shall be absence of meditation (*dhyāna*) and object-

of-meditation (*dhyeya*), knowledge (*jñāna*) and object-of-knowledge (*jñeya*), and teacher (*guru*) and disciple (*śiṣya*), etc.

सर्वथाशब्दः सर्वप्रकारवाची अथवा सर्वकालवाची अथवा नियमवाची वा अनेकान्तसापेक्षी वा? यदि सर्वप्रकारवाची सर्वकालवाची अनेकान्तवाची वा सर्वगणे¹ पठनात् सर्वशब्द एवंविधश्चेत्तर्हि सिद्धं नः समीहितम्। अथवा नियमवाची चेत्तर्हि सकलार्थानां तव प्रतीतिः कथं स्यात्? नित्यः अनित्यः एकः अनेकः भेदः अभेदः कथं प्रतीतिः स्यात् नियमित-पक्षत्वात्? ॥१४०॥

‘सर्वथा’ शब्द सर्वप्रकारवाची है, अथवा सर्वकालवाची है, अथवा नियमवाची है, अथवा अनेकान्तवाची है? चूँकि ‘सर्व’ शब्द का पाठ सर्वगण में है और यदि वह सर्वप्रकारवाची, सर्वकालवाची अथवा अनेकान्तवाची है तो फिर हमारा समीहित अर्थात् इष्टसिद्धान्त सिद्ध हो गया। यदि ‘सर्वथा’ शब्द नियमवाची है (अर्थात् वस्तु उस विवक्षित एक धर्मरूप ही है), तो फिर नियमित पक्ष होने के कारण नित्य-अनित्य, एक-अनेक, भेद-अभेद आदि सम्पूर्ण अर्थों की प्रतीति कैसे सम्भव है? अर्थात् नहीं हो सकेगी।

Does the word ‘*sarvathā*’ connote ‘all-kinds’, or ‘all-time’, or ‘as-a-rule’ or ‘manifold’? Since the word

1. पाठान्तर - ‘सर्वादिगणे’।

‘sarva’ is used in all sects and if it be used to connote ‘all-kinds’, or ‘all-time’ or ‘manifold’, then it corroborates the doctrine that is dear to us. If the word ‘sarvathā’ be used to connote ‘as-a-rule’ [meaning, the object of reality (*vastu*) has just the attribute that is under consideration], then, being regulatory, it fails to express the multiple attributes – like permanence-transience, one-many, and distinct-indistinct – of the object.

तथाऽचैतन्यपक्षेऽपि सकलचैतन्योच्छेदः स्यात् ॥१४१॥

उसी प्रकार यदि सर्वथा (एकान्त से) अचैतन्य-पक्ष को ही माना जाए तो समस्त चेतन पदार्थों के उच्छेद (विनाश) का प्रसंग आता है।

In the same way, if all objects of reality (*vastu*) be considered absolutely of the nature of the lifelessness (*acaitanya*) then objects with the nature of the consciousness (*caitanya*) shall forgo their existence.

मूर्तस्यैकान्तेनात्मनो न मोक्षस्यावाप्तिः स्यात् ॥१४२॥

आत्मा को सर्वथा (एकान्त से) मूर्त-स्वभाव ही माना जाए तो उसे कभी भी मोक्ष की प्राप्ति नहीं होगी।

If the soul (*ātmā*) be considered absolutely of the nature of the corporeality (*mūrtika*), then it can never attain liberation (*mokṣa*).

सर्वथाऽमूर्तस्यापि तथात्मनः संसारविलोपः स्यात् ॥१४३॥

आत्मा को सर्वथा (एकान्त से) अमूर्त-स्वभाव ही माना जाए तो संसार का लोप हो जाएगा। (क्योंकि संसारी जीव में कर्मबन्ध के कारण मूर्तत्व है। (देखें, सूत्र 103, पृ. 115.)

If the soul (*ātmā*) be considered absolutely of the nature of the incorporeality (*amūrtatva*), then it shall entail the cessation of the world (*saṃsāra*). [This is because the worldly-souls (*saṃsārī jīva*) have corporeality (*mūrtatva*) due to the bondage of the karmas. (see, *sūtra* 103, p. 115, *ante*.)]

एकप्रदेशस्यैकान्तेनाखण्डपरिपूर्णस्यात्मनोऽनेककार्यकारित्व एव हानिः स्यात् ॥१४४॥

आत्मा को सर्वथा (एकान्त से) एक प्रदेशी ही माना जाए तो अखण्डता से परिपूर्ण आत्मा के अनेक-कार्यकारित्व का अभाव हो जाएगा।

If the soul (*ātmā*) be considered absolutely of the

nature of the single-spacepoint (*ekapradeśa-svabhāva*), then the utterly indivisible soul shall not be able to perform any activity whatsoever.

सर्वथाऽनेकप्रदेशत्वेऽपि तथा तस्यानर्थकार्यकारित्वं
स्वस्वभावशून्यताप्रसङ्गात् ॥१४५॥

आत्मा को सर्वथा (एकान्त से) अनेक प्रदेशी ही माना जाए तो भी वह अर्थक्रियाकारित्व नहीं कर सकेगी क्योंकि उसके आत्म-स्वभाव शून्यता का प्रसंग प्राप्त होगा।

If the soul (*ātmā*) be considered absolutely of the nature of the many-spacepoint (*anekapradeśa-svabhāva*), then too the soul shall not be able to perform any activity whatsoever since it will lose its character of the inherent-nature (*svabhāva*).

शुद्धस्यैकान्तेनात्मनो न कर्ममलकलङ्कावलेपः सर्वथा
निरञ्जनत्वात् ॥१४६॥

आत्मा को सर्वथा (एकान्त से) शुद्ध ही माना जाए तो वह सर्वथा निरञ्जन (मलरहित) होने से कर्ममल रूपी कलंक से लिप्त नहीं हो सकेगी।

If the soul (*ātmā*) be considered absolutely of the

nature of the pure (*śuddha-svabhāva*), then, being utterly without contamination, it shall not get bound with the mire of the karmic matter.

सर्वथाऽशुद्धैकान्तेऽपि तथाऽत्मनो न कदापि शुद्धस्वभाव-
प्रसङ्गः स्यात् तन्मयत्वात् ॥१४७॥

आत्मा को सर्वथा (एकान्त से) अशुद्ध ही माना जाए तो अशुद्धमयी हो जाने से उसे कभी भी शुद्ध-स्वभाव की प्राप्ति नहीं होगी, अर्थात् उसे मोक्ष नहीं हो सकेगा।

If the soul (*ātmā*) be considered absolutely of the nature of the impure (*aśuddha-svabhāva*), then, being always contaminated, it shall not be able to attain the pure nature, i.e., the state of liberation (*mokṣa*).

उपचरितैकान्तपक्षेऽपि नात्मज्ञता संभवति नियमितपक्षत्वात्
॥१४८॥

आत्मा के सर्वथा (एकान्त से) उपचरित पक्ष को स्वीकार करने पर आत्मज्ञता सम्भव नहीं है, क्योंकि सर्वथा उपचरित पक्ष में अनुपचरित पक्ष सम्भव नहीं है और नियत रूप से परज्ञता ही रहेगी।

If the soul (*ātmā*) be considered absolutely of the

nature of the figurative (*upacarita-svabhāva*), then it shall not ever be able to attain the self-knowledge; the absolutistic figurative nature delves into the objects external to the soul, leaving no scope for the self-knowledge.

तथात्मनोऽनुपचरितपक्षेऽपि परज्ञतादीनां विरोधः स्यात्
॥१४९॥

उसी प्रकार आत्मा के सर्वथा (एकान्त से) अनुपचरित पक्ष को ही स्वीकार करने पर आत्मा के परज्ञता आदि (पर का ज्ञाता-दृष्टा) का विरोध आ जाएगा।

[निश्चय नय (अनुपचरित पक्ष) से आत्मा में केवल आत्मज्ञता है और व्यवहार नय (उपचरित पक्ष) से आत्मा में परज्ञता है।]

If the soul (*ātmā*) be considered absolutely of the nature of the non-figurative (*anupacarita-svabhāva*), then it shall not ever be able to attain the knowledge (and perception) of the external objects.

[In the absolutistic non-figurative nature of the soul (*anupacarita-svabhāva*) it has only the self-knowledge, and in the absolutistic figurative nature (*upacarita-svabhāva*) it has only the knowledge of the objects external.]

Faults in Absolutistic Standpoint (*nyābhāsa*)

**This concludes the Section on the Faults in
Absolutistic Standpoints (*nyābhāsa*)**

॥ इति एकान्त पक्ष दोष (नयाभास) अधिकार ॥

* * *

PREVIEW ONLY

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The Schematic of Standpoints (*naya*) नय योजनिका अधिकार

नानास्वभावसंयुक्तं द्रव्यं ज्ञात्वा प्रमाणतः ।

तच्च सापेक्षसिद्धयर्थं स्यान्नयमिश्रितं कुरु ॥ गाथा १० ॥

गाथार्थ- प्रमाण के द्वारा नाना स्वभावों से युक्त द्रव्य को जानकर, सापेक्ष सिद्धि के लिए उसको कथञ्चित् (स्यात्) नयों से मिश्रित अर्थात् युक्त करना चाहिए।

Know, through the valid-knowledge (*pramāṇa*), the substance (*dravya*) comprising manifold attributes; then, to establish its relative character, the substance should be viewed in light of the standpoints (*naya*) that postulate 'in a way' (*kathañcīta, syāt*).

स्वद्रव्यादिग्राहकेणास्तिस्वभावः ॥१५०॥

स्वद्रव्यादि-ग्राहक - स्वद्रव्य, स्वक्षेत्र, स्वकाल और स्वभाव अर्थात् स्वचतुष्टय को ग्रहण करने वाले - नय की अपेक्षा से द्रव्य अस्ति स्वभाव है। (देखें, सूत्र 54, पृ. 71.)

.....

From the standpoint (*naya*) that accepts the attributes like the own-substance (*svadrayādi-grāhaka*) – the four-fold (*catuṣṭaya*) attributes comprising own-substance (*svadravya*), own-space (*svakṣetra*), own-time (*svakāla*), and own-nature (*svabhāva*) – the substance (*dravya*) is of the nature of affirmation (*asti*). (See also, *sūtra* 54, p. 71, *ante*.)

परद्रव्यादिग्राहकेण नास्तिस्वभावः ॥१५१॥

परद्रव्यादि-ग्राहक – परद्रव्य, परक्षेत्र, परकाल और परभाव अर्थात् परचतुष्टय को ग्रहण करने वाले – नय की अपेक्षा से द्रव्य नास्ति स्वभाव है। (देखें, सूत्र 55, पृ. 72-73.)

From the standpoint (*naya*) that accepts the attributes like the other-substance (*paradrayādi-grāhaka*) – the four-fold (*catuṣṭaya*) attributes comprising other-substance (*paradravya*), other-space (*parakṣetra*), other-time (*parakāla*), and other-nature (*parabhāva*) – the substance (*dravya*) is of the nature of negation (*nāsti*). (See also, *sūtra* 55, p. 72-73, *ante*.)

उत्पादव्ययगौणत्वेन सत्ताग्राहकेण नित्यस्वभावः ॥१५२॥

उत्पाद और व्यय को गौण करके (ध्रौव्य को ग्रहण करने वाला) सत्ता की मुख्यता से ग्रहण करने वाले नय की अपेक्षा से द्रव्य नित्य स्वभाव है। (देखें, सूत्र 48, पृ. 65-66.)

From the standpoint (*naya*) that accepts the origination (*utpāda*) and the destruction (*vyaya*) as the secondary and accepts the existence (*sattā*) as the primary, the substance (*dravya*) is permanent (*nitya*). (See also, *sūtra* 48, p. 65-66, *ante*.)

केनचित् पर्यायार्थिकेनानित्यस्वभावः ॥१५३॥

किसी पर्याय को ग्रहण करने वाले नय की अपेक्षा से द्रव्य अनित्य स्वभाव है। (देखें, सूत्र 60, पृ. 76-77.)

From the standpoint (*naya*) that accepts any particular mode (*pariyāya*), the substance (*dravya*) is transient (*anitya*). (See also, *sūtra* 60, p. 76-77, *ante*.)

भेदकल्पनानिरपेक्षेणैकस्वभावः ॥१५४॥

भेदकल्पना निरपेक्ष (शुद्ध द्रव्यार्थिक) नय की अपेक्षा से द्रव्य एक-स्वभाव है। (देखें, सूत्र 49, पृ. 66-67.)

From the standpoint (*naya*) that does not accept any distinctions (*bheda*) – *bhedakalpanā nirpekṣa* – the substance (*dravya*) is singular or one (*eka*). (See also, *sūtra* 49, p. 66-67, *ante*.)

अन्वयद्रव्यार्थिकेनैकस्याप्यनेकद्रव्यस्वभावत्वम् ॥१५५॥

अन्वयग्राही द्रव्यार्थिक नय की अपेक्षा से एक होते हुए भी द्रव्य के अनेक स्वभाव हैं। (देखें, सूत्र 53, पृ. 70-71.)

From the standpoint (*naya*) that sees the substance (*dravya*) as having infallible-affirmation (*anvaya*) with its attributes – *anvaya-grāhī dravyārthika naya* – the substance, although one, is manifold (*aneka*). (See also, *sūtra* 53, p. 70-71, *ante*.)

सद्भूतव्यवहारेण गुणगुण्यादिभिर्भेदस्वभावः ॥१५६॥

सद्भूत व्यवहार उपनय से गुण-गुणी आदि में भेद की अपेक्षा से (द्रव्य) भेद स्वभाव है। (देखें, सूत्र 82, 83, पृ. 94-96.)

From the secondary-standpoint (*upanaya*) called the intrinsic empirical standpoint (*sadbhūta vyavahāra naya*) that makes distinction between attributes like the quality (*guṇa*) and the possessor-of-quality (*guṇī*),

the substance (*dravya*) is of the nature of distinctness (*bheda*). (See also, *sūtra* 82 & 83, p. 94-96, *ante*.)

भेदकल्पनानिरपेक्षेण गुणगुण्यादिभिरभेदस्वभावः ॥१५७॥

भेदकल्पना निरपेक्ष (शुद्ध द्रव्यार्थिक) नय की अपेक्षा से गुण-गुणी आदि में अभेद से द्रव्य अभेद-स्वभाव है। (देखें, सूत्र 49, पृ. 66-67.)

From the standpoint (*naya*) that does not accept any distinctions (*bheda*) – *bhedakalpanā nirpekṣa* – between attributes like the quality (*guṇa*) and the possessor-of-quality (*guṇī*), the substance (*dravya*) is of the nature of indistinctness (*abheda*). (See also, *sūtra* 49, p. 66-67, *ante*.)

परमभावग्राहकेण भव्याभव्यपारिणामिकस्वभावः ॥१५८॥

परम-भाव ग्राहक नय की अपेक्षा से (जीव द्रव्य का) भव्य और अभव्य पारिणामिक स्वभाव है। (देखें, सूत्र 56, पृ. 73-74.)

From the standpoint (*naya*) that accepts the inherent-nature – *parama-bhāva grāhaka naya* – the soul-substance (*jīva dravya*) is potential (*bhavya*) and non-potential (*abhavya*), and that is its nature called

the inherent-nature or capacity (*pāriṇāmika svabhāva*). (See also, *sūtra* 56, p. 73-74, *ante*.)

शुद्धाशुद्धपरमभावग्राहकेण चेतनस्वभावो जीवस्य ॥१५९॥

शुद्ध-अशुद्ध परम-भाव ग्राहक नय की अपेक्षा से जीव द्रव्य का चेतन स्वभाव है। (देखें, सूत्र 56, पृ. 73-74.)

From the standpoint (*naya*) that accepts the pure and impure inherent-nature – *śuddha-aśuddha parama-bhāva grāhaka naya* – the soul-substance (*jīva dravya*) is of the nature of being conscious (*cetana*). (See also, *sūtra* 56, p. 73-74, *ante*.)

असद्भूतव्यवहारेण कर्मनोकर्मणोरपि चेतनस्वभावः ॥१६०॥

असद्भूत व्यवहार नय की अपेक्षा से कर्म और नोकर्म के भी चेतन स्वभाव है।

From the non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*), the karmas and the quasi-karmas (*nokarma*), too, are of the nature of being conscious (*cetana*).

परमभावग्राहकेण कर्मनोकर्मणोरचेतनस्वभावः ॥१६१॥

परम-भाव ग्राहक नय की अपेक्षा से कर्म और नोकर्म के अचेतन स्वभाव है।

From the standpoint (*naya*) that accepts the inherent-nature – *parama-bhāva grāhaka naya* – the karmas and the quasi-karmas (*nokarma*) are of the nature of being non-conscious (*acetana*).

जीवस्याप्यसद्भूतव्यवहारेणाचेतनस्वभावः ॥१६२॥

(विजाति) असद्भूत व्यवहार नय की अपेक्षा से जीव भी अचेतन स्वभाव है। (देखें, सूत्र 86, पृ. 97-98.)

From the [other-genus (*vi jāti*)] non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*), the soul (*jīva*), too, is of the nature of being non-conscious (*acetana*). (See also, *sūtra* 86, p. 97-98, *ante*.)

परमभावग्राहकेण कर्मनोकर्मणोर्मूर्तस्वभावः ॥१६३॥

परम-भाव ग्राहक (द्रव्यार्थिक) नय की अपेक्षा से कर्म और नोकर्म के मूर्त स्वभाव है। (देखें, सूत्र 56, पृ. 73-74.)

From the standpoint (*naya*) that accepts the inherent-nature of the substance – *parama-bhāva grāhaka (dravyārthika) naya* – the karmas and the quasi-karmas (*nokarma*) are of the nature of being corporeal (*mūrta*). (See also, *sūtra* 56, p. 73-74, *ante*.)

जीवस्याप्यसद्भूतव्यवहारेण मूर्तस्वभावः ॥१६४॥

असद्भूत व्यवहार नय की अपेक्षा से जीव भी मूर्त स्वभाव है। (देखें, सूत्र 86, पृ. 97-98.)

From the non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*), the soul (*jīva*), too, is of the nature of being corporeal (*mūrta*). (See also, *sūtra* 86, p. 97-98, *ante*.)

परमभावग्राहकेण पुद्गलं विहाय इतरेषाममूर्तस्वभावः
॥१६५॥

परम-भाव ग्राहक (द्रव्यार्थिक) नय की अपेक्षा से पुद्गल को छोड़कर शेष सब द्रव्य (जीव-द्रव्य, धर्म-द्रव्य, अधर्म-द्रव्य, आकाश-द्रव्य तथा काल-द्रव्य) अमूर्त स्वभाव हैं। (देखें, सूत्र 56, पृ. 73-74 एवं 103, पृ. 115-116.)

From the standpoint (*naya*) that accepts the inherent-nature of the substance – *parama-bhāva grāhaka (dravyārthika) naya* – all substances (*dravya*) except the substance of matter (*pudgala*), i.e., the substances of the soul (*jīva*), the medium-of-motion (*dharma*), the medium-of-rest (*adharmā*), the space (*ākāśa*) and the time (*kāla*), are of the nature of being incorporeal (*amūrta*). (See also, *sūtra* 56, p. 73-74 and *sūtra* 103, p. 115-116, *ante*.)

पुद्गलस्योपचारादेवास्त्यमूर्तत्वम् ॥१६६॥¹

पुद्गल के भी उपचार से अमूर्त-स्वभाव है।

The substance (*dravya*) of matter (*pudgala*) is of the nature of being incorporeal (*amūrta*) from the figurative (*upacarita*) standpoint (*naya*).

परमभावग्राहकेण कालपुद्गलाणूनामेकप्रदेशस्वभावत्वम्
॥१६७॥

1. पाठान्तर – ‘पुद्गलस्योपचारादपि नास्त्यमूर्तत्वम्’। यहाँ इसका अर्थ इस प्रकार से किया है- “पुद्गल-द्रव्य के उपचार से भी अमूर्त स्वभाव (अमूर्तिक) नहीं है।” [देखें- सिद्धान्ताचार्य पं. कैलाशचन्द्र शास्त्री (2013), माइल्लधवल-विरचित णयचक्रो (नयचक्र), पृ. 223.]

परम-भाव ग्राहक (द्रव्यार्थिक) नय की अपेक्षा से कालाणु और पुद्गल परमाणु के एक प्रदेश स्वभाव है। (देखें, सूत्र 100, पृ. 113 तथा पृ. 39 पर विवरणात्मक टिप्पणी.)

From the standpoint (*naya*) that accepts the inherent-nature of the substance – *parama-bhāva grāhaka (dravyārthika) naya* – the atoms of time (*kālāṇu*) and the atoms of matter (*pudgala paramāṇu*) are of the nature of occupying a single space-point (*pradeśa*). (See also, *sūtra* 100, p. 113 and explanatory note on p. 39, *ante*.)

भेदकल्पनानिरपेक्षेणेतरेषां चाखण्डत्वादेकप्रदेशत्वम् ॥१६८॥

भेदकल्पना निरपेक्ष (शुद्ध द्रव्यार्थिक) नय की अपेक्षा से शेष द्रव्य (धर्म-द्रव्य, अधर्म-द्रव्य, आकाश-द्रव्य और जीव-द्रव्य) के भी एक प्रदेश स्वभाव हैं, क्योंकि ये अखण्ड हैं। (देखें, सूत्र 49, पृ. 66-67.)

From the pure (*śuddha*) standpoint-of-substance (*dravyārthika naya*) that does not accept any distinctions (*bheda*) – *bhedakalpanā nirpekṣa* – between attributes like the quality (*guṇa*) and the possessor-of-quality (*guṇī*), the remaining substances [the medium-of-motion (*dharma*), the medium-of-rest (*adharmā*), the space (*ākāśa*) and the soul (*jīva*)], too, are of the nature of occupying a single space-point

(*pradeśa*) as these substances comprise one indivisible (*akhaṇḍa*) whole. (See also, *sūtra* 49, p. 66-67, *ante*.)

भेदकल्पनासापेक्षेण चतुर्णामपि नानाप्रदेशस्वभावत्वम्
॥१६९॥

भेदकल्पना सापेक्ष (अशुद्ध द्रव्यार्थिक) नय की अपेक्षा से इन चारों द्रव्यों (धर्म-द्रव्य, अधर्म-द्रव्य, आकाश-द्रव्य और जीव-द्रव्य) का नाना-प्रदेश स्वभाव है। (देखें, सूत्र 52, पृ. 69-70.)

From the impure (*aśuddha*) standpoint-of-substance (*dravyārthika naya*) that accepts distinctions (*bheda*) – *bhedakalpanā sāpekṣa* – between attributes like the quality (*guṇa*) and the possessor-of-quality (*guṇī*), these four substances [the medium-of-motion (*dharma*), the medium-of-rest (*adharma*), the space (*ākāśa*) and the soul (*jīva*)] are of the nature of occupying many space-points (*pradeśa*). (See also, *sūtra* 52, p. 69-70, *ante*.)

EXPLANATORY NOTE

Ācārya Umāsvāmī's *Tattvārthasūtra*:

असंख्येयाः प्रदेशा धर्माधर्मैकजीवानाम् ॥५-८॥

धर्म द्रव्य, अधर्म द्रव्य और एक जीव द्रव्य के असंख्यात प्रदेश हैं।

The Schematic of Standpoints (*naya*)

There are innumerable (*asaṃkhyāta*) space-points (*pradeśa*) in the medium of motion (*dharmā*), the medium of rest (*adharma*) and in each individual soul (*jīva*).

आकाशस्यानन्ताः ॥५-९॥

आकाश के अनन्त प्रदेश हैं।

The substance of space (*ākāśadravya*) has infinite (*ananta*) space-points (*pradeśa*).

पुद्गलाणोरुपचारतो नानाप्रदेशत्वम् न च कालाणोः
स्निग्धरूक्षत्वाभावात् ऋजुत्वाच्च¹ ॥१७०॥

पुद्गल का परमाणु उपचार (नय) से नाना प्रदेशी है; किन्तु कालाणु के उपचार से भी नाना प्रदेश स्वभाव नहीं है, क्योंकि कालाणु में स्निग्धत्व व रूक्षत्व गुण का अभाव है (इसलिए वह अन्य कालाणुओं के साथ बन्ध को प्राप्त नहीं होता) तथा वह ऋजु (एक अवस्था में स्थिर) है।

From the figurative (*upacāra*) standpoint (*naya*) the atoms of matter (*pudgala paramāṇu*) occupy many space-points (*pradeśa*); however, the atoms of time (*kālāṇu*) do not occupy many space-points even figuratively as these have the absence of the attributes of greasiness (*snigdhatva*) and roughness

1. 'ऋजुत्वाच्च' - सूत्र का यह अंश पं. रतनचन्द्र जैन (2017), श्री देवसेनाचार्यविरचिता आलाप पद्धति, पृ. 133, पर दिया गया है।

(*rūkṣatva*) and, therefore, do not combine with each other, and retain their singular nature.

EXPLANATORY NOTE

Ācārya (*Muni*) Nemicandra's *Dravyasaṃgraha*:

एयपदेसो वि अणू णाणाखंधप्पदेसदो होदि ।

बहुदेसो उवयारा तेण य काओ भणंति सव्वणहु ॥२६॥

एक प्रदेश का धारक पुद्गल-परमाणु भी नाना स्कन्ध-रूप होने की योग्यता के कारण बहुप्रदेशी होता है, इस कारण सर्वज्ञदेव उपचार से पुद्गल-परमाणु को 'काय' कहते हैं।

An infinitesimal particle (*paramāṇu*) of the matter (*pudgala*) has one space-point (*pradeśa*) only, but since it gets transformed into molecules (*skandha*) it is said to be having multiple space-points. Therefore, Lord Jina has empirically called the particle of matter (*pudgala*) a 'body' (*kāya*).

One elementary particle (*paramāṇu*) occupies one space-point (*pradeśa*). Two elementary particles, either combined or separate, occupy either one or two space-points (*pradeśa*). Three elementary particles, either combined or separate, occupy one, two or three space-points (*pradeśa*). In the same way, molecules of numerable (*saṃkhyāta*), innumerable (*asaṃkhyāta*) and infinite (*ananta*) atoms occupy one, numerable (*saṃkhyāta*) or innumerable (*asaṃkhyāta*) space-points (*pradeśa*) of the universe-space (*lokākāśa*). Now, it stands to reason that the non-material (*amūrta*) substances such as the media of motion and of rest can be accommodated in the same place at the same time without obstruction. But how can it be possible in case of material (*mūrta*) objects? It is possible even in case of material (*mūrta*) objects too as these have the nature of getting accommodated and of getting transformed into subtle forms. As the lights from many

The Schematic of Standpoints (*naya*)

lamps in a room intermingle without causing obstruction to each other, in the same manner, the material (*mūrta*) objects can get accommodated in the same space at the same time. It should be understood in this manner from the authority of the Scripture also: “The universe is densely (without inter-space) filled with variety of infinite-times-infinite forms of matter (*pudgala*) of subtle (*sūkṣma*) and gross (*sthūla*) nature in all directions.”

Jain, Vijay K. (2018), *Ācārya Umāsvāmī's Tattvārthasūtra – With Explanation in English from Ācārya Pūjyapāda's Sarvārthasiddhi, sūtra 5-14*, p. 192-193.

Ācārya Kundakunda's Pravacanasāra:

समओ दु अप्पदेसो पदेसमेत्तस्स दव्वजादस्स ।
वदिवददो सो वट्टदि पदेसमागासदव्वस्स ॥२-४६॥

और काल-द्रव्य प्रदेश से रहित है, अर्थात् प्रदेशमात्र है; वह कालाणु आकाश-द्रव्य के निर्विभाग क्षेत्ररूप प्रदेश में मंद गति से गमन करने वाला तथा एक प्रदेशरूप ऐसे पुद्गल जातिरूप परमाणु के निमित्त से समय-पर्याय की प्रगटता से प्रवर्तता है।

And, the substance of time (*kāla dravya*) is without space-points (*pradeśa*); it occupies just one space-point (*pradeśa*). As the indivisible atom of matter (*pudgala-paramāṇu*) traverses slowly in the substance of space (*ākāśa dravya*) from one space-point to the other, the time-atom (*kālāṇu*) evolves into its mode (*paryāya*) of time (duration or *samaya*).

The universe-space (*lokākāśa*) has innumerable (*asaṃkhyāta*) space-points (*pradeśa*). Each space-point (*pradeśa*) of the universe-space (*lokākāśa*) is inhabited by one time-atom (*kālāṇu*). These innumerable (*asaṃkhyāta*) time-atoms (*kālāṇu*) fill up the entire universe-space (*lokākāśa*). Each time-atom (*kālāṇu*) maintains its separate identity; it does not unite with other time-atoms (*kālāṇu*), as the heap of gems. As the indivisible atom of matter (*pudgala-paramāṇu*) traverses

slowly from one space-point (*pradeśa*) to the other in the substance of space (*ākāśa dravya*), the time-atom (*kālāṇu*) transforms into the mode (*paryāya*) that is time (duration or *samaya*). Since the time-atom (*kālāṇu*) has single space-point (*pradeśa*), it is *apradeśī*, without space-points.

अणोरमूर्तकालस्यैकविंशतितमो भावो न स्यात् ॥१७१॥

अमूर्तिक कालाणु के इक्कीसवाँ अर्थात् उपचरित स्वभाव नहीं है। (देखें, सूत्र 28, पृ. 36-37.)

The atoms of time (*kālāṇu*) do not have the twenty-first nature called the figurative-nature (*upacarita-svabhāva*). (See, *sūtra* 28, p. 36-37, *ante*.)

परोक्षप्रमाणापेक्षयाऽसद्भूतव्यवहारेणाप्युपचारेणामूर्तत्वं
पुद्गलस्य ॥१७२॥

परोक्ष प्रमाण की अपेक्षा से (पुद्गल परमाणु सांख्यव्यवहारिक प्रत्यक्ष का विषय नहीं होने से) और असद्भूत व्यवहार नय की दृष्टि से पुद्गल के उपचार से अमूर्त-स्वभाव भी है। (देखें, सूत्र 166, पृ. 164.)

From the standpoint of indirect (*parokṣa*) valid-knowledge (*pramāṇa*) [the atom of matter (*pudgala-paramāṇu*) not being a subject matter of mundane-

direct (*sāṃvyaavahārika-pratyakṣa*)] and from the non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*), the substance (*dravya*) of matter (*pudgala*) has the nature of being incorporeal (*amūrta*), too, in the figurative (*upacarita*) sense. (See also, *sūtra* 166, p. 164, *ante*.)

शुद्धाशुद्धद्रव्यार्थिकेन स्वभावविभावत्वम् ॥१७३॥

शुद्ध द्रव्यार्थिक नय की अपेक्षा से द्रव्य में स्वभाव-भाव है और अशुद्ध द्रव्यार्थिक नय की अपेक्षा से द्रव्य में विभाव-भाव है। [केवल जीव और पुद्गल द्रव्यों में (बन्ध होने से) विभाव-भाव होता है।]

From the standpoint (*naya*) that accepts the pure inherent-nature of the substance (*śuddha dravyārthika naya*) the substance (*dravya*) has the (own) natural nature (*svabhāva-bhāva*) and from the standpoint (*naya*) that accepts the impure inherent-nature of the substance (*aśuddha dravyārthika naya*) the substance has the (other) unnatural nature (*vibhāva-bhāva*). [Only the substances (*dravya*) of the soul (*jīva*) and the matter (*pudgala*), due to their capacity to get into bondage (*bandha*), have the (other) unnatural nature (*vibhāva-bhāva*).]

शुद्धद्रव्यार्थिकेन शुद्धस्वभावः ॥१७४॥

शुद्ध द्रव्यार्थिक नय की अपेक्षा से द्रव्य का शुद्ध स्वभाव है।

From the standpoint (*naya*) that accepts the pure inherent-nature of the substance (*śuddha dravyārthika naya*) the substance (*dravya*) has the pure-nature (*śuddha-svabhāva*).

अशुद्धद्रव्यार्थिकेनाशुद्धस्वभावः ॥१७५॥

अशुद्ध द्रव्यार्थिक नय की अपेक्षा से द्रव्य का अशुद्ध स्वभाव है।

From the standpoint (*naya*) that accepts the impure inherent-nature of the substance (*aśuddha dravyārthika naya*) the substance (*dravya*) has the impure-nature (*aśuddha-svabhāva*).

असद्भूतव्यवहारेण उपचरितस्वभावः ॥१७६॥

असद्भूत व्यवहार नय की अपेक्षा से द्रव्य का उपचरित स्वभाव है।

From the non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*) the substance (*dravya*) has the figurative-nature (*upacarita-svabhāva*).

द्रव्याणां तु यथारूपं तल्लोकेऽपि व्यवस्थितम् ।
तथा ज्ञानेन संज्ञातं नयोऽपि हि तथाविधः ॥ गाथा ११ ॥

गाथार्थ- द्रव्यों का जैसा स्वरूप है, वही लोक में भी व्यवस्थित है।
वैसा ही (उनका स्वरूप) ज्ञान (प्रमाण) से जाना जाता है, नय भी उसी
प्रकार जानता है।

The substances (*dravya*), as per their respective nature (*svabhāva*), are stationed in the universe (*loka*). These, as per their respective nature, are known through the knowledge [valid-knowledge (*pramāṇa*)], and also through the standpoints (*naya*).

**This concludes the Section on the Schematic of
Standpoints (*naya*)**

॥ इति नय योजनिका अधिकार ॥

* * *

The Etymology of Valid-knowledge (*pramāṇa*)

प्रमाण-व्युत्पत्ति अधिकार

सकलवस्तुग्राहकं प्रमाणं, प्रमीयते परिच्छिद्यते वस्तुतत्त्वं येन
ज्ञानेन तत्प्रमाणम् ॥१७७॥

सकल वस्तु को ग्रहण करने वाला ज्ञान प्रमाण है। अथवा जिस ज्ञान के द्वारा वस्तु-तत्त्व को जाना जाता है, उस ज्ञान को प्रमाण कहते हैं। (देखें, सूत्र 33 व 34, पृ. 41-42.)

The knowledge (*jñāna*) that ascertains all attributes of the substance (*vastu*) is the valid-knowledge (*pramāṇa*). Or, the knowledge (*jñāna*) through which the reality of the substance – *vastu-tattva* – is known is the valid-knowledge (*pramāṇa*). (See also, *sūtra* 33 & 34, p. 41-42, *ante*.)

तद्द्वेधा सविकल्पेतरभेदात् ॥१७८॥

वह (प्रमाण) दो प्रकार का है- सविकल्प और निर्विकल्प। (पूर्व सूत्र 35, पृ. 44, में प्रत्यक्ष और परोक्ष के भेद से प्रमाण दो प्रकार का कहा गया है।)

That valid-knowledge (*pramāṇa*) is of two kinds – intentional (*savikalpa*) and unintentional (*nirvikalpa*).

[Earlier, in *sūtra* 35, p. 44, *ante*, the two kinds of valid-knowledge (*pramāṇa*) have been mentioned as the direct (*pratyakṣa*) and the indirect (*parokṣa*).]

सविकल्पं मानसम् तच्चतुर्विधम् मतिश्रुतावधि-मनःपर्ययरूपम्
॥१७९॥

मन की सहायता से उत्पन्न होने वाले ज्ञान को सविकल्प ज्ञान कहते हैं। उसके चार भेद हैं- मति ज्ञान, श्रुत ज्ञान, अवधि ज्ञान और मनःपर्यय ज्ञान। (देखें, सूत्र 38, पृ. 50-51 और सूत्र 36, पृ. 44-45.)

The knowledge that arises with the help of the mind (*mana*) is the intentional-knowledge (*savikalpa-jñāna*). The intentional-knowledge is of four kinds – sensory-knowledge (*mati-jñāna*), scriptural-knowledge (*śruta-jñāna*), clairvoyance (*avadhi-jñāna*) and telepathy (*manahparyaya-jñāna*). (See also, *sūtra* 38, p. 50-51 and *sūtra* 36, p. 44-45, *ante*.)

निर्विकल्पं मनोरहितं केवलज्ञानम् ॥१८०॥

जो ज्ञान मन की सहायता के बिना (केवल आत्मा से) उत्पन्न होता है,

वह निर्विकल्प ज्ञान है। (देखें, सूत्र 37, पृ. 46-50.)

The knowledge that arises without the help of the mind (*mana*) [arises out of the soul (*ātmā*) only] is the unintentional-knowledge (*nirvikalpa-jñāna*). (See also, *sūtra* 37, p. 46-50, *ante*.)

**This concludes the Section on the Etymology of
Valid-knowledge (*pramāṇa*)**

॥ इति प्रमाण-व्युत्पत्ति अधिकार ॥

* * *

The Marks and Kinds of Standpoints (*naya*) नय के लक्षण एवं भेद अधिकार

प्रमाणेन वस्तु संगृहीतार्थैकांशो नयः, श्रुतविकल्पो वा,
ज्ञातुरभिप्रायो वा नयः, नानास्वभावेभ्यो व्यावृत्य एकस्मिन्
स्वभावे वस्तु नयति प्राप्नोतीति वा नयः ॥१८१॥

प्रमाण के द्वारा (सम्यक् प्रकार से) गृहीत वस्तु के एक अंश (धर्म) को ग्रहण करने का नाम नय है। अथवा, श्रुतज्ञान के विकल्प को नय कहते हैं। अथवा, ज्ञाता के अभिप्राय को नय कहते हैं। अथवा, जो नाना स्वभावों से वस्तु को पृथक् करके एक स्वभाव में स्थापित करता है, वह नय है। (देखें, सूत्र 39, पृ. 53.)

The standpoint (*naya*) accepts one particular characteristic (*aṃśa, dharma*) of the substance (*vastu*) whose manifold nature has rightly been determined through valid-knowledge (*pramāṇa*). Or, the chosen option (*vikalpa*) of the scriptural-knowledge (*śrutajñāna*) is the standpoint (*naya*). Or, the particular intention of the knower is the standpoint (*naya*). Or, that which establishes the substance, having manifold nature, into its one particular nature is the standpoint (*naya*). (See also, *sūtra* 39, p. 53, *ante*.)

स द्वेधा सविकल्पनिर्विकल्पभेदात् ॥१८२॥

नय के दो भेद हैं- सविकल्प और निर्विकल्प।

[सापेक्ष अर्थात् सविकल्प नय सुनय है और निरपेक्ष अर्थात् निर्विकल्प नय दुर्नय (नयाभास) है।] (देखें, सूत्र 127, पृ. 136-138.)

The standpoints (*naya*) are of two kinds – relative (*savikalpa*) and non-relative (*nirvikalpa*).

[The relative (*savikalpa*) standpoint (*naya*) is the right-standpoint (*sunaya*) and the non-relative (*nirvikalpa*, *nirpekṣa*) standpoint is the faulty-standpoint (*durnaya* or *nayābhāsa*).] (See also, *sūtra* 127, p. 136-138, *ante*.)

**This concludes the Section on the
Marks and Kinds of Standpoints (*naya*)**

॥ इति नय के लक्षण एवं भेद अधिकार ॥

* * *

The Etymology of Installation

(*nikṣepa*)

निक्षेप की व्युत्पत्ति अधिकार

प्रमाणनययोर्निक्षेपणं आरोपणं निक्षेपः, स नामस्थापनादिभेदेन चतुर्विधः ॥१८३॥

प्रमाण और नय के निक्षेपण या आरोपण को निक्षेप कहते हैं। वह नाम, स्थापना आदि (नाम, स्थापना, द्रव्य और भाव) के भेद से चार प्रकार का है।

The identification or attribution of the valid-knowledge (*pramāṇa*) and the standpoint (*naya*) is called the installation (*nikṣepa*). Installation (*nikṣepa*) is done in four ways: name (*nāma*), representation (*sthāpanā*), substance (*dravya*), and state (*bhāva*).

EXPLANATORY NOTE

Ācārya Umāsvāmī's *Tattvārthasūtra*:

नामस्थापनाद्रव्यभावतस्तन्यासः ॥१-५॥

नाम, स्थापना, द्रव्य और भाव रूप से उनका (सम्यग्दर्शनादि तथा जीवादि का) न्यास अर्थात् निक्षेप होता है।

These are installed – *nyāsa* or *nikṣepa* – (in four ways) by name

.....

– *nāma*, representation – *sthāpanā*, substance and its potentiality – *dravya*, and actual state – *bhāva*.

Giving a name to an object, irrespective of its qualities, for the sake of social identity is naming – *nāma*. Establishing objects in things made of wood, clay, painting, dice, etc. – ‘this is that’ – is representation – *sthāpanā*. That, which will be attained by qualities or which will attain qualities, is a substance – *dravya*. The substance characterized by its present mode (*paryāya*) is its actual state – *bhāva*. To explain, the substance of the soul (*jīva*) is installed in four ways as soul-name (*nāma-jīva*), soul-representation (*sthāpanā-jīva*), soul-substance (*dravya-jīva*) and soul-state (*bhāva-jīva*). To call something the soul (*jīva*) irrespective of its qualities is soul-name (*nāma-jīva*). Representing the soul (*jīva*) through dice, etc. – as a living being or as a man – is soul-representation (*sthāpanā-jīva*). Soul-substance (*dravya-jīva*) is of two kinds: *āgama dravya-jīva* and *noāgama dravya-jīva*. The being who is proficient in, but not attending to, the Scripture dealing with the souls or the human-souls is *āgama dravya-jīva*. *Noāgama dravya-jīva* is of three kinds: the body of the knower (*jñāyaka-śarīra*), potential (*bhāvi*) and distinct from these two. Soul-state (*bhāva-jīva*) is of two kinds, *āgama bhāva-jīva* and *noāgama bhāva-jīva*. The soul well-versed in the Scripture dealing with the souls or the human-souls and attending to these is the *āgama bhāva-jīva*. The soul taking the mode of a living being or the mode of a human being is the *noāgama bhāva-jīva*.

Installation of the other substances, non-soul (*ajīva*), etc., must be interpreted similarly in the above mentioned four ways.

**This concludes the Section on the
Etymology of Installation (*nikṣepa*)**

॥ इति निक्षेप की व्युत्पत्ति अधिकार ॥



The Etymology of Kinds of Standpoints (*naya*) नयों के भेदों की व्युत्पत्ति अधिकार

द्रव्यमेवार्थः प्रयोजनमस्येति द्रव्यार्थिकः ॥१८४॥

द्रव्य ही जिसका अर्थ अर्थात् प्रयोजन है, वह द्रव्यार्थिक नय है। (देखें, सूत्र 41, पृ. 56.)

The standpoint (*naya*) which is concerned with the substance (*dravya*) is the standpoint based on the substance (*dravyārthika naya*). (See also, *sūtra* 41, p. 56, *ante*.)

शुद्धद्रव्यमेवार्थः प्रयोजनमस्येति शुद्धद्रव्यार्थिकः ॥१८५॥

शुद्ध द्रव्य ही जिसका अर्थ अर्थात् प्रयोजन है, वह शुद्ध द्रव्यार्थिक नय है। (देखें, सूत्र 47-49, पृ. 64-67.)

The standpoint (*naya*) which is concerned with the pure (*śuddha*) substance (*dravya*) is the standpoint based on the pure substance (*śuddha dravyārthika naya*). (See also, *sūtra* 47-49, p. 64-67, *ante*.)

अशुद्धद्रव्यमेवार्थः प्रयोजनमस्येति अशुद्धद्रव्यार्थिकः ॥१८६॥

अशुद्ध द्रव्य ही जिसका अर्थ अर्थात् प्रयोजन है, वह अशुद्ध द्रव्यार्थिक नय है। (देखें, सूत्र 50-52, पृ. 67-70.)

The standpoint (*naya*) which is concerned with the impure (*aśuddha*) substance (*dravya*) is the standpoint based on the impure substance (*aśuddha dravyārthika naya*). (See also, *sūtra* 50-52, p. 67-70, *ante*.)

सामान्यगुणादयोऽन्वयरूपेण द्रव्यं द्रव्यमिति व्यवस्थापयतीति
अन्वयद्रव्यार्थिकः ॥१८७॥

सामान्य गुण आदि को अन्वय-रूप से 'यह द्रव्य है', 'यह द्रव्य है', ऐसी व्यवस्था जो करता है, वह अन्वय द्रव्यार्थिक नय है। (देखें, सूत्र 53, पृ. 70-71.)

The standpoint (*naya*) which establishes infallible-affirmation (*anvaya*) with the substance (*dravya*) of its general-attributes (*sāmānya guṇa*), etc., and proclaims that 'this is the substance', 'this is the substance', is the standpoint based on the infallible-affirmation with the substance (*anvaya dravyārthika naya*). (See also, *sūtra* 53, p. 70-71, *ante*.)

स्वद्रव्यादिग्रहणमर्थः प्रयोजनमस्येति स्वद्रव्यादिग्राहकः

॥१८८॥

जिसका अर्थ अर्थात् प्रयोजन स्वद्रव्यादि (स्वचतुष्टय) को ग्रहण करना है, वह स्वद्रव्यादिग्राहक द्रव्यार्थिक नय है। (देखें, सूत्र 54-55, पृ. 71-73.)

The standpoint (*naya*) which accepts the own-attributes [the four-fold (*catuṣṭaya*)], like own-substance (*svadravya*), is the standpoint based on the attributes like own-substance of the substance (*svadrayādigrāhaka dravyārthika naya*). (See also, *sūtra* 54, p. 71-73, *ante*.)

परद्रव्यादिग्रहणमर्थः प्रयोजनमस्येति परद्रव्यादिग्राहकः

॥१८९॥

जिसका अर्थ अर्थात् प्रयोजन परद्रव्यादि (परचतुष्टय) को ग्रहण करना है, वह परद्रव्यादिग्राहक द्रव्यार्थिक नय है। (देखें, सूत्र 55, पृ. 72-73.)

The standpoint (*naya*) which accepts the other-attributes [the four-fold (*catuṣṭaya*)], like other-substance (*paradravya*), is the standpoint based on the attributes like other-substance of the substance (*paradrayādigrāhaka dravyārthika naya*). (See also, *sūtra* 55, p. 72-73, *ante*.)

परमभावग्रहणमर्थः प्रयोजनमस्येति परमभावग्राहकः ॥१९०॥

जिसका अर्थ अर्थात् प्रयोजन परमभाव को ग्रहण करना है, वह परमभाव द्रव्यार्थिक नय है। (देखें, सूत्र 56, पृ. 73-74.)

The standpoint (*naya*) which accepts the supreme-nature (*parama-bhāva*) of the substance (*dravya*) is the standpoint based on the supreme-nature of the substance (*parama-bhāva dravyārthika naya*). (See also, *sūtra* 56, p. 73-74, *ante*.)

द्रव्यार्थिक नय की व्युत्पत्ति का विवरण पूर्ण हुआ।

This completes the description of the etymology of the standpoint of the substance (*dravyārthika naya*).

पर्याय एवार्थः प्रयोजनमस्येति पर्यायार्थिकः ॥१९१॥

पर्याय ही जिसका अर्थ अर्थात् प्रयोजन है, वह पर्यायार्थिक नय है। (देखें, सूत्र 41, पृ. 56.)

The standpoint (*naya*) which is concerned with the mode (*paryāya*) is the standpoint based on the mode (*paryāyārthika naya*). (See also, *sūtra* 41, p. 56, *ante*.)

अनादिनित्यपर्याय एवार्थः प्रयोजनमस्येत्यानादिनित्य-
पर्यायार्थिकः ॥१९२॥

अनादि नित्य पर्याय ही जिसका अर्थ अर्थात् प्रयोजन है, वह अनादि नित्य पर्यायार्थिक नय है। (देखें, सूत्र 58, पृ. 74-75.)

The standpoint (*naya*) which is concerned with the mode (*paryāya*) that is beginningless (*anādi*) as well as permanent or endless (*nitya*) is called *anādi nitya paryāyārthika naya*. (See also, *sūtra* 58, p. 74-75, *ante*.)

सादिनित्यपर्याय एवार्थः प्रयोजनमस्येति सादिनित्यपर्यायार्थिकः
॥१९३॥

सादि नित्य पर्याय ही जिसका अर्थ अर्थात् प्रयोजन है, वह सादि नित्य पर्यायार्थिक नय है। (देखें, सूत्र 59, पृ. 75-76.)

The standpoint (*naya*) which is concerned with the mode (*paryāya*) that is with a beginning (*sādi*) and, thereafter, permanent or endless (*nitya*) is called *sādi nitya paryāyārthika naya*. (See also, *sūtra* 59, p. 75-76, *ante*.)

शुद्धपर्याय एवार्थः प्रयोजनमस्येति शुद्धपर्यायार्थिकः ॥१९४॥

शुद्ध पर्याय ही जिसका अर्थ अर्थात् प्रयोजन है, वह शुद्ध पर्यायार्थिक नय है। (देखें, सूत्र 62, पृ. 78-79 एवं सूत्र 60, पृ. 76-77.)

The standpoint (*naya*) which is concerned with the mode (*paryāya*) that is pure (*śuddha*) is called the *śuddha paryāyārthika naya*. (See also, *sūtra* 62, p. 78-79, and *sūtra* 60, p. 76-77, *ante*.)

**अशुद्ध पर्याय एवार्थः प्रयोजनमस्येत्यशुद्धपर्यायार्थिकः
॥१९५॥**

अशुद्ध पर्याय ही जिसका अर्थ अर्थात् प्रयोजन है, वह अशुद्ध पर्यायार्थिक नय है। (देखें, सूत्र 61, पृ. 77-78 एवं सूत्र 63, पृ. 79-80.)

The standpoint (*naya*) which is concerned with the mode (*paryāya*) that is impure (*aśuddha*) is called the *aśuddha paryāyārthika naya*. (See also, *sūtra* 61, p. 77-78, and *sūtra* 63, p. 79-80, *ante*.)

पर्यायार्थिक नय की व्युत्पत्ति का विवरण पूर्ण हुआ।

This completes the description of the etymology of the standpoint of the mode (*paryāyārthika naya*).

नैकं गच्छतीति निगमः, निगमो विकल्पस्तत्र भवो नैगमः

॥१९६॥

जो एक को प्राप्त नहीं होता, अर्थात् अनेक को प्राप्त होता है, वह निगम है। निगम का अर्थ है- विकल्प। उससे जो हो अर्थात् विकल्प को जो ग्रहण करे, वह नैगम नय है। (देखें, सूत्र 41, पृ. 56-61 एवं सूत्र 64-67, पृ. 80-84.)

That which does not accept the singular but accepts the plural is called '*nigama*'. The word '*nigama*' means the optional (*vikalpa*). The standpoint (*naya*) which is concerned with the optional (*vikalpa*) is the figurative standpoint (*naigama naya*). (See also, *sūtra* 41, p. 56-61, and *sūtra* 64-67, p. 80-84, *ante*.)

अभेदरूपतया वस्तुजातं संगृह्णातीति संग्रहः ॥१९७॥

जो अभेद रूप से सम्पूर्ण वस्तु-समूह को संग्रह करके ग्रहण करता है, वह संग्रह नय है। (देखें, सूत्र 41, पृ. 56-61 एवं सूत्र 68-70, पृ. 84-86.)

The standpoint (*naya*) which comprehends different substances, belonging to the same class, under one common head is the generic standpoint (*saṅgraha naya*). (See also, *sūtra* 41, p. 56-61, and *sūtra* 68-70, p. 80-84, *ante*.)

संग्रहेण गृहीतार्थस्य भेदरूपतया वस्तुव्यवहियत इति व्यवहारः
॥१९८॥

संग्रह नय के द्वारा गृहीत अर्थ का भेद रूप से व्यवहार करने वाले नय को व्यवहार नय कहते हैं। (देखें, सूत्र 41, पृ. 56-61 एवं सूत्र 71-72, पृ. 86-88.)

The standpoint (*naya*) which makes distinction (*bheda*) in the object comprehended by the generic standpoint (*saṁgraha naya*) is the systematic standpoint (*vyavahāra naya*). (See also, *sūtra* 41, p. 56-61, and *sūtra* 71-72, p. 86-88, *ante*.)

ऋजु प्रांजलं सूत्रयतीति ऋजुसूत्रः ॥१९९॥

जो नय ऋजु (सरल अथवा अवक्र) सूत्रपात करे अर्थात् जो केवल वर्तमान पर्याय को ही ग्रहण करता है, उसे ऋजुसूत्र नय कहते हैं। (देखें, सूत्र 41, पृ. 56-61 एवं सूत्र 73-75, पृ. 88-90.)

The standpoint (*naya*) which addresses only the straightforward (present) condition or mode (*paryāya*) is the straight standpoint (*ṛjusūtra naya*). (See also, *sūtra* 41, p. 56-61, and *sūtra* 73-75, p. 88-90, *ante*.)

शब्दात् व्याकरणात् प्रकृतिप्रत्ययद्वारेण सिद्धः शब्दनयः
॥२००॥

शब्द अर्थात् व्याकरण से प्रकृति और प्रत्यय के द्वारा सिद्ध (निष्पन्न) शब्द को ग्रहण करने वाले नय को शब्द नय कहते हैं। (देखें, सूत्र 41, पृ. 56-61 एवं सूत्र 77, पृ. 91.)

The standpoint (*naya*) which accepts only the words that adhere to the grammatical rules and convention is the verbal standpoint (*śabda naya*). (See also, *sūtra* 41, p. 56-61, and *sūtra* 77, p. 91, *ante*.)

परस्परेणाभिरूढाः समभिरूढाः। शब्दभेदेऽप्यर्थभेदो नास्तिः।
यथा शक्र इन्द्रः पुरन्दर इत्यादयः समभिरूढाः ॥२०१॥

परस्पर में अभिरूढ (प्रसिद्ध) शब्दों को ग्रहण करने वाला नय समभिरूढ नय है। इस नय में शब्द-भेद होने पर भी अर्थ-भेद नहीं है। जैसे, शक्र, इन्द्र और पुरन्दर ये तीनों शब्द देवराज (इन्द्र) के वाचक होने से देवराज में ही अभिरूढ (प्रसिद्ध) हैं। (देखें, सूत्र 41, पृ. 56-61 एवं सूत्र 78, पृ. 91-92.)

The standpoint (*naya*) which consists in forsaking several meanings and accepting the conventional meaning is the conventional standpoint (*samabhirūḍha naya*). It gives up the several meanings of different words and accepts the

conventional meaning. For instance, 'śakra', 'indra' and 'purandara' are three words with different meanings but are used to describe the lord of the celestial beings – *devarāja*. Accepting the important sense of the word and ignoring its several meanings is the conventional standpoint (*samabhirūḍha naya*). (See also, *sūtra* 41, p. 56-61, and *sūtra* 78, p. 91-92, *ante*.)

एवं क्रियाप्रधानत्वेन भूयत इत्येवंभूतः ॥२०२॥

जिस नय में वर्तमान क्रिया की प्रधानता होती है, वह एवंभूत नय है। (देखें, सूत्र 41, पृ. 56-61 एवं सूत्र 79, पृ. 92.)

The standpoint (*naya*) which determines or ascertains the object in accordance with its present activity is called the specific standpoint (*evaṃbhūta naya*). (See also, *sūtra* 41, p. 56-61, and *sūtra* 79, p. 92, *ante*.)

सूत्र 196 से 202 तक नैगम से लेकर एवंभूत नय तक की व्युत्पत्ति का विवरण पूर्ण हुआ।

Sūtra 196-202 complete the description of the etymology of the standpoints, from the figurative (*naigama*) to the specific (*evaṃbhūta*).

शुद्धाशुद्धनिश्चयौ द्रव्यार्थिकस्य भेदौ ॥२०३॥

शुद्ध निश्चय नय और अशुद्ध निश्चय नय - ये दोनों द्रव्यार्थिक नय के भेद हैं। (देखें, गाथा 4, पृ. 54-55.)

The pure transcendental standpoint (*śuddha niścaya naya*) and the impure transcendental standpoint (*aśuddha niścaya naya*) – these are the two kinds of standpoints based on the substance (*dravyārthika naya*). (See also, *gāthā* 4, p. 54-55, *ante*.)

अभेदानुपचारितया वस्तुनिश्चीयत इति निश्चयः ॥२०४॥

अभेद (जैसे गुण-गुणी, पर्याय-पर्यायी आदि में) और अनुपचार रूप से वस्तु का निश्चय करना निश्चय नय है। (देखें, गाथा 4, पृ. 54-55.)

To determine the substance (*vastu*) without any distinctions (e.g., between the substance and its attributes, and between the substance and its modes) and with no figurative-suggestion (*upacāra*) is the transcendental standpoint (*niścaya naya*). (See also, *gāthā* 4, p. 54-55, *ante*.)

EXPLANATORY NOTE

The transcendental standpoint (*niścaya naya*) represents the true and complete point-of-view. There is no distinction between the substance

(*dravya*) and its qualities (*guṇa*) and there is no figurative (*upacarita*) suggestion in the statement. For example, “The soul is one with the wealth of its attributes.”

भेदोपचारितया वस्तुव्यवहियत इति व्यवहारः ॥२०५॥

भेद (जैसे गुण-गुणी, पर्याय-पर्यायी आदि में) और उपचार रूप से वस्तु का व्यवहार करना व्यवहार नय है। (देखें, गाथा 4, पृ. 54-55.)

To determine the substance (*vastu*) making distinctions (e.g., between the substance and its attributes, and between the substance and its modes) and with figurative-suggestion (*upacāra*) is the empirical standpoint (*vyavahāra naya*). (See also, *gāthā* 4, p. 54-55, *ante*.)

EXPLANATORY NOTE

The empirical standpoint (*vyavahāra naya*) makes distinction between the substance (*dravya*) and its qualities (*guṇa*) or between the substance and its modes (*paryāya*) and there may be figurative (*upacarita*) suggestion in the statement. The term *vyavahāra* implies analysis of the substance (*dravya*) with differentiation of its attributes (*guṇa*) from the underlying substance. For example, the complex nature of the soul (*jīva*) is analyzed with respect to its diverse qualities, and attention is directed to one particular attribute that may be of current interest.

गुणगुणिनोः संज्ञादिभेदात् भेदकः सद्भूतव्यवहारः ॥२०६॥

संज्ञादि (संज्ञा, संख्या, लक्षण और प्रयोजन) के भेद से जो नय गुण-गुणी में भेद करता है वह सद्भूत व्यवहार नय है। (देखें, सूत्र 81-83, पृ. 93-96.)

The standpoint (*naya*) that makes distinction between the quality (*guṇa*) and the possessor-of-quality (*guṇī*) with respect to its name (*saṃjñā*), etc. [name (*saṃjñā*), number (*saṃkhyā*), mark (*lakṣaṇa*) and intention (*prayojana*)] is the intrinsic empirical standpoint (*sadbhūta vyavahāra naya*). (See also, *sūtra* 81-83, p. 93-96, *ante*.)

EXPLANATORY NOTE

The term *sadbhūta* implies the intrinsic nature of the thing. The intrinsic empirical standpoint (*sadbhūta vyavahāra naya*) makes distinction between the substance (*dravya*) and its subdivisions like qualities (*guṇa*), modes (*paryāya*), nature (*svabhāva*) and agent (*kāraṇa*) which are essentially inseparable. This standpoint (*naya*) envisages distinction in an indivisible whole: e.g., making a distinction between the 'soul' and its intrinsic nature of 'knowledge'.

अन्यत्र प्रसिद्धस्य धर्मस्यान्यत्र समारोपणमसद्भूतव्यवहारः

॥२०७॥

अन्यत्र प्रसिद्ध धर्म (स्वभाव) का अन्यत्र में आरोपण करने वाला

असद्भूत व्यवहार नय है। (देखें, सूत्र 84-87, पृ. 96-99.)

The standpoint (*naya*) that imports any known attribute of one substance into another substance is the non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*). (See also, *sūtra* 84-87, p. 96-99, *ante*.)

EXPLANATORY NOTE

The term *asadbhūta* implies importation of alien substance or its qualities into the substance under consideration or its qualities. The non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*) envisages oneness in essentially distinct substances. The expression under this standpoint (*naya*) is essentially figurative (*upacarita*); e.g., an 'earthen-pot' is conventionally termed as a 'ghee-pot' due to its usage.

असद्भूतव्यवहार एवोपचारः उपचारादप्युपचारं यः करोति स
उपचरितासद्भूतव्यवहारः ॥२०८॥

असद्भूत व्यवहार ही उपचार है; उपचार में भी उपचार को करने वाला उपचरित असद्भूत व्यवहार नय है। (देखें, सूत्र 88-91, पृ. 100-103.)

The non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*) itself uses a figure-of-speech (*upacāra*). The standpoint (*naya*) that uses a figure-of-speech (*upacāra*) in an already figurative substance is the figurative, non-intrinsic (alien)

empirical standpoint (*upacarita asadbhūta vyavahāra naya*). (See also, *sūtra* 88-91, p. 100-103, *ante*.)

EXPLANATORY NOTE

The term *upacārīta* implies usage sanctified by convention but with no intrinsic justification. In the figurative, non-intrinsic (alien) empirical standpoint (*upacarita asadbhūta vyavahāra naya*) the alien object with which the object under consideration is identified lacks any intrinsic relationship. For example, consider the statement, “My ornament.” Only in a figurative sense can one call the ornament as one’s own.

गुणगुणिनोः पर्यायपर्यायिणोः स्वभावस्वभाविनोः कारक-
कारकिणोर्भेदः सद्भूतव्यवहारस्यार्थः ॥२०९॥

गुण-गुणी में, पर्याय-पर्यायी में, स्वभाव स्वभावी में, कारक-कारकी में भेद करना (जो अभिन्न हैं) सद्भूत व्यवहार नय का विषय है। (देखें, सूत्र 81-83, पृ. 93-96.)

To make distinction between the qualities (*guṇa*) and possessor-of-qualities (*guṇī*), the modes (*paryāya*) and possessor-of-modes (*paryāyī*), the nature (*svabhāva*) and possessor-of-nature (*svabhāvī*), and the agent (*kāraka*) and possessor-of-agent (*kārakī*) [essentially inseparable (*abhinna*)] is the subject matter of the intrinsic empirical standpoint (*sadbhūta vyavahāra naya*). (See also, *sūtra* 81-83, p. 93-96, *ante*.)

द्रव्ये द्रव्योपचारः, पर्याये पर्यायोपचारः, गुणे गुणोपचारः,
द्रव्ये गुणोपचारः, द्रव्ये पर्यायोपचारः, गुणे द्रव्योपचारः, गुणे
पर्यायोपचारः, पर्याये द्रव्योपचारः, पर्याये गुणोपचारः इति
नवविधोपचारः असद्भूतव्यवहारस्यार्थो द्रष्टव्यः ॥२१०॥

1) द्रव्य में द्रव्य का उपचार, 2) पर्याय में पर्याय का उपचार, 3) गुण
में गुण का उपचार, 4) द्रव्य में गुण का उपचार, 5) द्रव्य में पर्याय का
उपचार, 6) गुण में द्रव्य का उपचार, 7) गुण में पर्याय का उपचार, 8)
पर्याय में द्रव्य का उपचार और 9) पर्याय में गुण का उपचार - ऐसे नौ
प्रकार का उपचार असद्भूत व्यवहार नय का विषय है।

विशेष- असद्भूत व्यवहार नय के नौ प्रकार का उपचारों के दृष्टान्त इस
प्रकार से दिये गए हैं! -

- 1) द्रव्य में द्रव्य का उपचार - “प्राणी का शरीर जीव है।”
- 2) पर्याय में पर्याय का उपचार - (राम के चित्र को देखकर-) “यह
राम है।”
- 3) गुण में गुण का उपचार - “मतिज्ञान मूर्तिक है।”
- 4) द्रव्य में गुण का उपचार - “जीव, अजीव आदि ज्ञान हैं।”
- 5) द्रव्य में पर्याय का उपचार - “परमाणु बहुप्रदेशी है।”
- 6) गुण में द्रव्य का उपचार - “यह सफेद (वस्तु) महल है।”
- 7) गुण में पर्याय का उपचार - “ज्ञान (आत्मा की) पर्याय है।”
- 8) पर्याय में द्रव्य का उपचार - “स्कन्ध द्रव्य है।”
- 9) पर्याय में गुण का उपचार - “यह रूप उत्तम है।”

The following nine kinds of conventions (*upacāra*)

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1. देखें, पं. रतनचन्द्र जैन (2017), आलाप पद्धति, पृ. 150-151 तथा सिद्धान्ताचार्य पं
कैलाशचन्द्र शास्त्री (2013), माङ्गलधवल-विरचित णयचक्रो (नयचक्र), पृ. 117-120.

constitute the subject matter of the non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*): 1) supplant substance (*dravya*) by substance (*dravya*), 2) supplant mode (*pariyāya*) by mode (*pariyāya*), 3) supplant quality (*guṇa*) by quality (*guṇa*), 4) supplant substance (*dravya*) by quality (*guṇa*), 5) supplant substance (*dravya*) by mode (*pariyāya*), 6) supplant quality (*guṇa*) by substance (*dravya*), 7) supplant quality (*guṇa*) by mode (*pariyāya*), 8) supplant mode (*pariyāya*) by substance (*dravya*) and 9) supplant mode (*pariyāya*) by quality (*guṇa*).

EXPLANATORY NOTE

The following are the illustrations of the nine kinds of conventions (*upacāra*) that are the subject matter of the non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*):

- 1) supplant substance (*dravya*) by substance (*dravya*) – “The body of a living-being is but the soul.”
- 2) supplant mode (*pariyāya*) by mode (*pariyāya*) – (on seeing the picture of Rāma–) “This is Rāma.”
- 3) supplant quality (*guṇa*) by quality (*guṇa*) – “Sensory-knowledge (*matijñāna*) is corporeal (*mūrtika*).”
- 4) supplant substance (*dravya*) by quality (*guṇa*) – “The soul (*jīva*), non-soul (*jīva*), etc., are but the knowledge (*jñāna*).”
- 5) supplant substance (*dravya*) by mode (*pariyāya*) – “The atom (*paramāṇu*) occupies many space-points (*pradeśa*).”
- 6) supplant quality (*guṇa*) by substance (*dravya*) – “This white (object) is the mansion.”
- 7) supplant quality (*guṇa*) by mode (*pariyāya*) – “The knowledge

(*jñāna*) is a mode (*paryāya*) [of the soul (*ātmā*)].”

8) supplant mode (*paryāya*) by substance (*dravya*) – “The molecule (*skandha*) is a substance (*dravya*).”

9) supplant mode (*paryāya*) by quality (*guṇa*) – “This form (*rūpa*) is enchanting (*uttama*).”

उपचारः पृथक् नयो नास्तीति न पृथक् कृतः ॥२११॥

उपचार नाम का कोई पृथक् नय नहीं है, इसलिए उसे पृथक् रूप से नहीं कहा गया है।

There is no stand-alone standpoint (*naya*) by the name figure-of-speech (*upacāra*); as such, it has not been mentioned separately.

मुख्याभावे सति प्रयोजने निमित्ते चोपचारः प्रवर्तते ॥२१२॥

मुख्य के अभाव में प्रयोजनवश या निमित्तवश उपचार की प्रवृत्ति होती है।

विशेष- जैसे सिंह के तत्काल और तत्क्षेत्र अभाव होने पर समझाने के लिए बिलाव को सिंह कहना।

In the absence of the original (*mukhya*), due to the purpose (*prayojana*) or the instrumental cause (*nimitta*), the figure-of-speech (*upacāra*) is employed. For example, in the absence of the sight of the lion in

a particular place and at a particular time, for the sake of explanation, the cat is said to be the lion.

सोऽपि सम्बन्धोऽविनाभावः, संश्लेषः सम्बन्धः, परिणाम-
परिणामिसम्बन्धः, श्रद्धाश्रद्धेयसम्बन्धः, ज्ञानज्ञेयसम्बन्धः,
चारित्रचर्यासम्बन्धश्चेत्यादि, सत्यार्थः असत्यार्थः
सत्यासत्यार्थश्चेत्युपचरितासद्भूतव्यवहारनयस्यार्थः ॥२१३॥

वह उपचार-सम्बन्ध अविनाभाव सम्बन्ध, संश्लेष सम्बन्ध, परिणाम-
परिणामि सम्बन्ध, श्रद्धा-श्रद्धेय सम्बन्ध, ज्ञान-ज्ञेय सम्बन्ध, चारित्र-चर्या
सम्बन्ध इत्यादि सम्बन्धों को लेकर होता है। इस प्रकार उपचरित
असद्भूत व्यवहार नय का अर्थ सत्यार्थ (स्वजाति पदार्थों में), असत्यार्थ
(विजाति पदार्थों में) और सत्यासत्यार्थ (स्वजाति-विजाति पदार्थों में)
होता है। (देखें, सूत्र 88-91, पृ. 100-103.)

विशेष- इन सम्बन्धों के दृष्टान्त इस प्रकार से हैं¹-

अविनाभाव सम्बन्ध - जैसे रागादिक का द्रव्यकर्मों के बन्ध होने में
अविनाभाव सम्बन्ध है।

संश्लेष सम्बन्ध - जैसे जीव के प्रदेश और कार्माण-स्कन्धों का संश्लेष
सम्बन्ध है।

परिणाम-परिणामि सम्बन्ध - द्रव्य और पर्याय में होता है, जैसे आत्मा
(द्रव्य) परिणामी है और उसके रागादिक (पर्याय) परिणाम हैं।

श्रद्धा-श्रद्धेय सम्बन्ध - जैसे सात तत्त्व अथवा देव-शास्त्र-गुरु श्रद्धेय हैं
और आत्मा के दर्शन गुण के माध्यम से उन पर श्रद्धा होती है।

1. देखें, पं. भुवनेन्द्रकुमार शास्त्री (1989), श्रीमद्देवसेनाचार्य विरचिता आलापपद्धति (अपर नाम द्रव्यानुयोग प्रवेशिका), पृ. 118-120.

ज्ञान-ज्ञेय सम्बन्ध - जैसे मति-श्रुत आदि ज्ञान हैं और जीवादि छह द्रव्य, नौ पदार्थ व सात तत्त्व ज्ञेय हैं।

चारित्र-चर्या सम्बन्ध - श्रावक के बारह व्रत और साधु के अट्ठाईस मूल गुण चारित्र हैं और इनका सम्यक् प्रकार से पालन करना चर्या है।

That figure-of-speech (*upacāra*) connection (*sambandha*) is of various kinds, including: mutual inseparable togetherness (*avinābhāva sambandha*), integral bonding (*saṃśleṣa sambandha*), transformation and object-of-transformation connection (*pariṇāma-pariṇāmi sambandha*), faith and object-of-faith connection (*śraddhā-śraddheya sambandha*), knowledge and object-of-knowledge connection (*jñāna-jñeya sambandha*) and conduct and observance-of-conduct connection (*cāritra-caryā sambandha*). This way, the figurative, non-intrinsic (alien) empirical standpoint (*upacarita asadbhūta vyavahāra naya*) has three meanings: true-meaning [in respect of objects of own-genus (*svajāti*)], false-meaning [in respect of objects of other-genus (*viajāti*)] and true-false-meaning [in respect of objects of own- and other-genus (*svajāti-viajāti*)]. (See also, *sūtra* 88-91, p. 100-103, *ante*.)

EXPLANATORY NOTE

Illustrations of various kinds of connections mentioned in the *sūtra* are as under:

.....

The Etymology of Kinds of Standpoints (*naya*)

Mutual inseparable togetherness (*avinābhāva sambandha*) – as between the dispositions of attachment (*rāga*), etc., and the bondage of the karmas.

Integral bonding (*saṁśleṣa sambandha*) – as between (space-points of) the soul and the molecules of the bound karmas.

Transformation and object-of-transformation connection (*pariṇāma-pariṇāmi sambandha*) – as between the dispositions of attachment (*rāga*), etc., and the soul.

Faith and object-of-faith connection (*śraddhā-śraddheya sambandha*) – as between the perception of the soul and the objects of reality (*tattva*) as well as the Deva-Scripture-Teacher.

Knowledge and object-of-knowledge connection (*jñāna-jñeya sambandha*) – as between the sensory- or scriptural-knowledge and the six substances (*dravya*), etc.

Conduct and observance-of-conduct connection (*cāritra-caryā sambandha*) – as between the twelve vows of the householder and the faithful observance of these vows.

**This concludes the Section on the
Etymology of Kinds of Standpoints (*naya*)**

॥ इति नयों के भेदों की व्युत्पत्ति अधिकार ॥



The Standpoints (*naya*) in Spiritual Language

अध्यात्म भाषा में नयों का कथन अधिकार

पुनरप्यध्यात्मभाषया नया उच्यन्ते ॥२१४॥

फिर भी अध्यात्म भाषा में नयों का कथन करते हैं।

Further, the standpoints (*naya*) are described in the spiritual language.

तावन्मूलनयौ द्वौ निश्चयो व्यवहारश्च ॥२१५॥

नयों के मूल भेद दो हैं, एक निश्चय नय और दूसरा व्यवहार नय।
(देखें, गाथा 4, पृ. 54-55 तथा सूत्र 204, पृ. 191-192.)

The two primary divisions of the standpoints (*naya*) are the real or transcendental standpoint (*niścaya naya*) and the empirical standpoint (*vyavahāra naya*). (See also, *gāthā* 4, p. 54-55, and *sūtra* 204, p. 191-192, *ante*.)

तत्र निश्चयनयोऽभेदविषयो, व्यवहारो भेदविषयः ॥२१६॥

उनमें निश्चय नय अभेद को विषय करता है और व्यवहार नय भेद को विषय करता है। (देखें, सूत्र 204-205, पृ. 191-192.)

The subject matter of the real or transcendental standpoint (*niścaya naya*) is non-distinction (*abheda*) and the subject matter of the empirical standpoint (*vyavahāra naya*) is distinction (*bheda*). (See also, *sūtra* 204-205, p. 191-192, *ante*.)

EXPLANATORY NOTE

From the transcendental-point-of-view (*niścaya naya*) all substances remain in their own-nature (*svabhāva*); the soul is not transformed into other substances, other substances are not transformed into the soul. From the empirical-point-of-view (*vyavahāra naya*), however, the knowledge-soul encompasses other substances and other substances encompass the knowledge-soul.

Jain, Vijay K. (2018),
Ācārya Kundakunda's Pravacanasāra, verse 1-26, p. 35.

तत्र निश्चयो द्विविधः शुद्धनिश्चयोऽशुद्धनिश्चयश्च ॥२१७॥

उनमें निश्चय नय दो प्रकार का है- शुद्ध निश्चय नय और अशुद्ध निश्चय नय। (देखें, सूत्र 203, पृ. 191.)

The real or transcendental standpoint (*niścaya naya*) is of two kinds: the pure transcendental standpoint

(*śuddha niścaya naya*) and the impure transcendental standpoint (*aśuddha niścaya naya*). (See also, *sūtra* 203, p. 191, *ante*.)

तत्र निरुपाधिकगुणगुण्यभेदविषयकः शुद्धनिश्चयो यथा
केवलज्ञानादयो जीव इति ॥२१८॥

उनमें से जो उपाधि-रहित (निरुपाधि) गुण और गुणी में अभेद को विषय करता है वह शुद्ध निश्चय नय है। जैसे, केवलज्ञान आदि जीव है।

Out of these, the subject matter of the pure transcendental standpoint (*śuddha niścaya naya*) is the uncontaminated (*nirupādhi*) state of the substance where no distinction is made between the quality (*guṇa*) and possessor-of-quality (*guṇī*). For example, ‘omniscience (*kevalajñāna*), etc., is the soul (*jīva*).’

EXPLANATORY NOTE

The pure transcendental standpoint (*śuddha niścaya naya*) holds the self in its pure and unconditioned state (the *nirupādhi* state) that has no associated karmic contamination. Disentangled from all its material environment and limitations, the self radiates in its pristine glory through the wealth of its infinite qualities. Pure and unalloyed expression of the nature of the self is the topic of *śuddha niścaya naya* – e.g., “Omniscience (*kevalajñāna*) is the soul.”

Jain, Vijay K. (2022),

Ācārya (Muni) Nemicandra’s *Dravyasaṃgraha*, verse 8, p. 39.

The pure soul is indiscrete from omniscience (*kevalajñāna*)

Gold attains total purity on its last heating; the same holds true for the nature of the *Arhat*. And, certainly, the nature of the *Arhat* is the nature of the pure-soul (*śuddhātmā*). Therefore, by knowing the *Arhat*, one knows the nature of the pure-soul. That in which qualities (*guṇa*) and modes (*paryāya*) exist is a substance (*dravya*). In the soul-substance (*jīva dravya*), characteristics like knowledge that are associated with it are qualities (*guṇa*) and modifications that take place every instant in it are modes (*paryāya*). The characteristics which exhibit association (*anvaya*) with the substance are qualities (*guṇa*). The characteristics which exhibit distinction or exclusion (*vyatireka*) – logical discontinuity, “when the pot is not, the clay is,” – are modes (*paryāya*). First, assimilate the substance (*dravya*), qualities (*guṇa*) and modes (*paryāya*) of the *Arhat* in your mind, follow it by the knowledge of your own soul with regard to its qualities (*guṇa*) and modes (*paryāya*), and then experience that your soul intrinsically is the same as the soul of the *Arhat*. Experience, altogether, the modes (*paryāya*) of the soul that exist in the three times. The necklace, though consisting of pearls but, when worn, is not individual pearls but the necklace as a whole. Similarly, experience the soul as a whole, without distinction of its qualities (*guṇa*) and modes (*paryāya*). As the person wearing the necklace experiences happiness that emanates from wearing the necklace as a whole, experience the happiness that emanates from the soul as a whole. In such experience, the soul is indiscrete (*abheda*) from omniscience (*kevalajñāna*). With practice of such concentration, gradually, distinctions of the doer (*kartā*), the activity (*karma*) and the action (*kriyā*) disappear, and the soul’s nature of pure consciousness appears. Just as the light emanating from the jewel is pristine and steady, the light of knowledge emanating from the pure soul is pristine and steady. Under such light, the darkness of delusion (*moha*) becomes homeless and must disappear. The *Ācārya* says that by knowing the way to attain the pure nature of the soul, I have won over the army of delusion (*moha*).

Jain, Vijay K. (2018),
Ācārya Kundakunda’s Pravacanasāra, verse 1-80, p. 94-95.

सोपाधिकगुणगुण्यभेदविषयोऽशुद्धनिश्चयो¹ यथा
मतिज्ञानादयो जीव इति ॥२१९॥

जो उपाधि-सहित (सोपाधि) गुण और गुणी में अभेद को विषय करता है वह अशुद्ध निश्चय नय है। जैसे, मतिज्ञान आदि जीव है।

The subject matter of the impure transcendental standpoint (*aśuddha niścaya naya*) is the contaminated (*sopādhi*) state of the substance where no distinction is made between the quality (*guṇa*) and possessor-of-quality (*guṇī*). For example, ‘sensory-knowledge (*matijñāna*), etc., is the soul (*jīva*).’

EXPLANATORY NOTE

The impure transcendental standpoint (*aśuddha niścaya naya*) contemplates the self as caught in the meshes of material environment (the *sopādhi* state). The presence of karmic contamination makes it impure or *aśuddha*. Its intrinsic glory is dimmed but still it is viewed as a whole with its complete nature as expressed in its attributes though somewhat warped by alien influences – e.g., “Sensory knowledge, etc., (*matijñānādi*) is the soul,” and “Attachment, etc., (*rāgādi*) is the soul.”

Jain, Vijay K. (2022),

Ācārya (Muni) Nemicandra’s *Dravyasaṃgraha*, verse 8, p. 39.

1. पाठान्तर - ‘सोपाधिकविषयोऽशुद्धनिश्चयो’। देखें- पं. रतनचन्द्र जैन (2017), श्री देवसेनाचार्यविरचिता आलापपद्धतिः, पृ. 156.

व्यवहारो द्विविधः सद्भूतव्यवहारोऽसद्भूतव्यवहारश्च ॥२२०॥

व्यवहार नय के दो भेद हैं- सद्भूत व्यवहार नय और असद्भूत व्यवहार नय।

There are two divisions of the empirical standpoint (*vyavahāra naya*): the intrinsic empirical standpoint (*sadbhūta vyavahāra naya*) and the non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*).

EXPLANATORY NOTE

Ācārya Kundakunda's Samayasāra:

ववहारेणुवदिस्सदि णाणिस्स चरित्तं दंसणं णाणं।

ण वि णाणं ण चरित्तं ण दंसणं जाणगो सुद्धो ॥१-७-७॥

ज्ञानी के चारित्र, दर्शन, ज्ञान ये तीन भाव व्यवहार नय से कहे गये हैं। निश्चय नय से न ही ज्ञान है, न चारित्र है, न दर्शन है। वह तो शुद्ध ज्ञायक भाव है।

Conduct (*cāritra*), faith (*darśana*), and knowledge (*jñāna*) have been said to be the attributes of the knowing Self from the empirical point-of-view (*vyavahāra naya*). From the transcendental point-of-view (*nīścaya naya*), there is no knowledge, conduct or faith; there is just the disposition of the pure knower (*jñāyaka*).

Ācārya (Muni) Nemicandra's Dravyasaṃgraha:

पुगलकम्मादीणं कत्ता ववहारदो दु णिच्छयदो ।

चेदणकम्माणादा सुद्धणया सुद्धभावाणं ॥८॥

आत्मा व्यवहारनय से पुद्गल कर्म आदि (ज्ञानावरणादि कर्मों) का कर्ता है, (अशुद्ध) निश्चयनय से चेतन कर्म (रगादि) का कर्ता है और शुद्ध निश्चयनय से शुद्ध भावों का कर्ता है।

From the empirical point-of-view (*vyavahāra naya*), the soul is said to be the doer of the karmic matter (like knowledge-obscuring karma); from the impure transcendental point-of-view (*aśuddha niścaya naya*), the soul is the doer of its psychic dispositions (like attachment and aversion). From the pure transcendental point-of-view (*śuddha niścaya naya*), however, the soul is the doer of own pure dispositions (*bhāva*) – pure perception (*darśana*) and knowledge (*jñāna*), etc.

तत्रैकवस्तुविषयः सद्भूतव्यवहारः ॥२२१॥

उनमें से एक ही वस्तु में (भेद को) विषय करने वाला सद्भूत व्यवहार नय है।

(जैसे, यह कहना कि वृक्ष से उसकी शाखायें आदि भिन्न हैं।)

Out of these two, that which envisages distinction in (intrinsically) single object is the intrinsic empirical standpoint (*sadbhūta vyavahāra naya*).

(For example, to say that the branches, etc., of the tree are different from the tree.)

भिन्नवस्तुविषयोऽसद्भूतव्यवहारः ॥२२२॥

भिन्न वस्तुओं में (अभेद को) विषय करने वाला असद्भूत व्यवहार नय है।

(जैसे, ज्ञेय को ज्ञान, श्रद्धेय को सम्यग्दर्शन अथवा आचरणीय को चारित्र कहना।)¹

That which envisages oneness in (essentially) different objects is the non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*).

[For example, to say that the object-of-knowledge (*jñeya*) is same as knowledge (*jñāna*), or the inheritor-of-faith (*śraddheya*) is same as right-faith (*samyagdarśana*), or the rule-of-conduct (*ācaraṇīya*) is same as conduct (*cāritra*).]

तत्र सद्भूतव्यवहारो द्विविध उपचरितानुपचरितभेदात् ॥२२३॥

उनमें से सद्भूत व्यवहार नय के दो भेद हैं- उपचरित सद्भूत व्यवहार नय और अनुपचरित सद्भूत व्यवहार नय। (देखें, सूत्र 83, पृ. 95-96.)

Out of these, the intrinsic empirical standpoint (*sadbhūta vyavahāra naya*) has two divisions: the figurative or impure intrinsic empirical standpoint (*upacarita sadbhūta vyavahāra naya*) and non-figurative or pure intrinsic empirical standpoint (*anupacarita sadbhūta vyavahāra naya*). (See also, *sūtra* 83, p. 95-96, *ante*.)

1. देखें, सिद्धान्ताचार्य पं. कैलाशचन्द्र शास्त्री (2013), माइल्लधवल-विरचित णयचक्रो (नयचक्र), पृ. 158.

तत्र सोपाधिगुणगुणिनोर्भेदविषयः उपचरितसद्भूतव्यवहारो,
यथा जीवस्य मतिज्ञानादयो गुणाः ॥२२४॥

जो उपाधि-सहित (सोपाधि) गुण और गुणी में भेद को विषय करता है वह उपचरित (अशुद्ध) सद्भूत व्यवहार नय है। जैसे, जीव के मतिज्ञान आदि गुण हैं।

The standpoint that makes distinction between the quality (*guṇa*) and possessor-of-quality (*guṇī*) in the contaminated (*sopādhi*) state of the substance is the subject matter of the figurative (or impure) intrinsic empirical standpoint (*upacarita sadbhūta vyavahāra naya*). For example, the soul (*jīva*) has qualities (*guṇa*) like the sensory-knowledge (*matijñāna*).

निरुपाधिगुणगुणिनोर्भेदविषयोऽनुपचरितसद्भूतव्यवहारो, यथा
जीवस्य केवलज्ञानादयो गुणाः ॥२२५॥

जो उपाधि-रहित (निरुपाधि) गुण और गुणी में भेद को विषय करता है वह अनुपचरित (शुद्ध) सद्भूत व्यवहार नय है। जैसे, जीव के केवलज्ञान आदि गुण हैं।

The standpoint that makes distinction between the quality (*guṇa*) and possessor-of-quality (*guṇī*) in the uncontaminated (*nirupādhi*) state of the substance is the subject matter of the non-figurative (or pure)

intrinsic empirical standpoint (*anupacarita sadbhūta vyavahāra naya*). For example, the soul (*jīva*) has qualities (*guṇa*) like the omniscience (*kevalajñāna*).

असद्भूतव्यवहारो द्विविधः उपचरितानुपचरितभेदात् ॥२२६॥

असद्भूत व्यवहार नय के दो भेद हैं- उपचरित असद्भूत व्यवहार नय और अनुपचरित असद्भूत व्यवहार नय। (देखें, सूत्र 84, पृ. 96.)

The non-intrinsic (alien) empirical standpoint (*asadbhūta vyavahāra naya*) has two divisions: the figurative non-intrinsic (alien) empirical standpoint (*upacarita asadbhūta vyavahāra naya*) and non-figurative non-intrinsic (alien) empirical standpoint (*anupacarita asadbhūta vyavahāra naya*). (See also, *sūtra* 84, p. 96, *ante*.)

तत्र संश्लेषरहितवस्तुसम्बन्धविषय उपचरितासद्भूतव्यवहारो,
यथा देवदत्तस्य धनमिति ॥२२७॥

जो नय संश्लेष-रहित (मिलाप-रहित) वस्तुओं में सम्बन्ध को विषय करता है वह उपचरित असद्भूत व्यवहार नय है। जैसे, 'देवदत्त का धन'।

The standpoint that establishes relationship between substances (essentially distinct) that have no integral

bonding (*saṁśleṣa sambandha*) among them is the subject matter of the figurative non-intrinsic (alien) empirical standpoint (*upacarita asadbhūta vyavahāra naya*). For example, ‘the money belongs to Devadatta’.

संश्लेषसहितवस्तुसम्बन्धविषयोऽनुपचरितासद्भूतव्यवहारो,
यथा जीवस्य शरीरमिति ॥२२८॥

जो नय संश्लेष-सहित (मिलाप-सहित) वस्तुओं में सम्बन्ध को विषय करता है वह अनुपचरित असद्भूत व्यवहार नय है। जैसे, ‘जीव का शरीर’।

The standpoint that establishes relationship between substances (essentially distinct) that have integral bonding (*saṁśleṣa sambandha*) among them is the subject matter of the non-figurative non-intrinsic (alien) empirical standpoint (*anupacarita asadbhūta vyavahāra naya*). For example, ‘the body (*śarīra*) belongs to the soul (*jīva*)’.

EXPLANATORY NOTE

From the non-figurative non-intrinsic (alien) empirical standpoint (*anupacarita asadbhūta vyavahāra naya*) it makes sense to say that the body (*śarīra*) belongs to the soul (*jīva*). The Truth, however, is that these two can never, in the three times, become one. There is basic

The Standpoints (*naya*) in Spiritual Language

difference between the body and the soul; these are perceived by different types of cognition. The body is known through the instruments of the senses and the soul is known through self-experience. The soul has consciousness (*cetanā*) and is incorporeal (*amūrta*), whereas the body has no consciousness and is corporeal (*mūrta*). In its worldly state the soul is always associated with the body. This perhaps is the cause of confusion about the relationship between the two.

That the body (*śarīra*) and the soul (*jīva*) are essentially distinct has been taught, in great detail, in almost all Jaina spiritual texts. Some profound teachings are excerpted here.

Ācārya Kundakunda's *Pravacanasāra*:

जे पञ्जयेसु गिरदा जीवा परसमइग त्ति णिदिट्ठा ।
आदसहावम्मि ठिदा ते सगसमया मुणेदव्वा ॥२-२॥

जो अज्ञानी संसारी जीव मनुष्यादि पर्यायों में लवलीन हैं, वे परसमय में राग-युक्त हैं, ऐसा भगवंतदेव ने दिखाया है। और जो सम्यग्दृष्टि जीव अपने ज्ञान-दर्शन स्वभाव में स्थित हैं, वे स्वसमय में रत जानने योग्य हैं।

Lord Jina has expounded that those who rely solely on the modes (*pariyāya*), like the human being, are the wrong-believers (*mithyādr̥ṣṭi*); such souls are engaged in the impure-soul nature (*parasamaya*). Those who rely on own soul-nature, like knowledge (*jñāna*) and perception (*darśana*), are the right-believers (*samyagdr̥ṣṭi*); such souls are engaged in the pure-soul nature (*svasamaya*) and are worth knowing.

Ācārya Pūjyapāda's *Iṣṭopadeśa*:

अविद्वान् पुद्गलद्रव्यं योऽभिनन्दति तस्य तत् ।
न जातु जन्तोः सामीप्यं चतुर्गतिषु मुञ्चति ॥४६॥

जो अज्ञानी (बहिरात्मा) पुद्गल द्रव्य का आत्मीय भाव से समादर करता है, उस प्राणी का वह शरीर कभी भी, चारों गतियों में, साथ नहीं छोड़ता है।

Believing the matter to be the soul, the ignorant gets attached to it and, as a result, the matter does not leave the soul in its four states of existence (*caturgati*).

Ācārya Pūjyapāda's *Samādhitañtram*:

शुभं शरीरं दिव्यांश्च विषयानभिवाञ्छति ।
उत्पन्नात्ममतिर्देहे तत्त्वज्ञानी ततश्च्युतिम् ॥४२॥

शरीर में जिसको आत्मत्वबुद्धि उत्पन्न हो गई है ऐसा बहिरात्मा तप करके सुन्दर शरीर और उत्तमोत्तम (स्वर्ग के) दिव्य-भोगों की कामना करता है और तत्त्वज्ञानी अन्तरात्मा शरीर और तत्सम्बन्धी विषयों से मुक्त होना चाहता है।

The extroverted-soul (*bahirātmā*) who mistakes the body for the soul wishes to attain, through austerity, beautiful body and divine pleasures of the celestial beings. The knowledgeable, the introverted-soul (*antarātmā*), however, wishes to free himself from the body and pleasures appertaining to it.

Concluding Remark

Correct perception of the objects-of-knoweldge (*jñeya*) and the knower (*jñāyaka*) – the soul – is right faith (*samyagdarśana*). Knowing the objects-of-knoweldge (*jñeya*) and the knower (*jñāyaka*) – the soul – as these are, is right knowledge (*samyagjñāna*). And to get established in the knowledge-soul, rid of all activity, is right conduct (*samyak-cāritra*). The soul (*ātmā*) is the originator of these three dispositions. There is the unity of the originator and the dispositions. These three dispositions are the limbs (*aṅga*) of the soul (*ātmā*), the whole (*aṅgī*). The disposition of equanimity (*sāmyabhāva*) or restraint (*saṁyama*)

The Standpoints (*naya*) in Spiritual Language

that the soul (*ātmā*) attains when established in the Three Jewels of right faith, right knowledge and right conduct is one whole, without parts. The drink made of mango, tamarind and other ingredients has multiplicity of taste and smell, but, on the whole, it has one taste and one smell. Similarly, the disposition of equanimity (*sāmyabhāva*) or restraint (*saṃyama*) although has the Three Jewels, it is one whole, without parts. The one whole disposition of equanimity (*sāmyabhāva*) or restraint (*saṃyama*) is rid of all external substances. It manifests in the concentration (*ekāgratā*) of the ascetic (*muni, śramaṇa*). It is the path to liberation. The description of the path to liberation as consisting in right faith, right knowledge and right conduct is from the empirical-point-of-view (*vyavahāra naya*). From the real-point-of-view (*niścaya naya*), the path to liberation is ‘one whole’ disposition of equanimity (*sāmyabhāva*) or restraint (*saṃyama*). Every substance in the world can be seen as consisting of parts and as one whole. Viewing it as consisting of parts is the empirical-point-of-view (*vyavahāra naya*), and viewing it as one whole is the real-point-of-view (*niścaya naya*). These two views constitute valid-knowledge (*pramāṇa*). From the real-point-of-view (*niścaya naya*), the path to liberation is one – the disposition of equanimity (*sāmyabhāva*) or restraint (*saṃyama*). From the empirical-point-of-view (*vyavahāra naya*), the path to liberation is threefold – right faith, right knowledge and right conduct, together. O worthy souls! Tread the path to liberation to attain infinite bliss and light in your soul.

Jain, Vijay K. (2018),
Ācārya Kundakunda's Pravacanasāra, verse 3-42, p. 302-303.

Ācārya Amṛtacandra's Puruṣārthasiddhyupāya:

व्यवहारनिश्चयो यः प्रबुध्य तत्त्वेन भवति मध्यस्थः ।
प्राप्नोति देशनायाः स एव फलमविकलं शिष्यः ॥८॥

जो वास्तविक रूप से व्यवहार नय और निश्चय नय दोनों नयों को जान कर मध्यस्थ हो जाता है, अर्थात् किसी एक नय का सर्वथा एकान्ती न बन कर

अपेक्षादृष्टि से दोनों को स्वीकार करता है, वह ही शिष्य (उपदेश सुनने वाला) उपदेश के सम्पूर्ण फल को प्राप्त करता है।

The disciple who, after understanding the true nature of substances from both the transcendental (*niścaya*) as well as the empirical (*vyavahāra*) points-of-view (*naya*) and gets unbiased towards any of these, he only gets the full benefit of the teachings.

**This concludes the Section on the
Standpoints (*naya*) in Spiritual Language**

॥ इति अध्यात्म भाषा में नयों का कथन अधिकार ॥



**This concludes
Ācārya Devasena's Ālāpa Paddhati
THE WAYS OF VERBAL EXPRESSION**

॥ इति सुखबोधनार्थमालापपद्धतिः श्रीदेवसेनपण्डितविरचिता परिसमाप्ता ॥

इस प्रकार सुखपूर्वक बोध कराने के लिए
देवसेन पण्डित (आचार्य) विरचित 'आलाप पद्धति' समाप्त हुई।



With great devotion, I make obeisance humble
at the Worshipful Feet of **Ācārya Devasena**
who has illumined the reality of substances,
as preached by the Omniscient Lord.



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The Doctrine of Non-absolutism (*anekāntavāda*) and the Doctrine of Conditional Predication (*syādvāda*)

अनेकान्तवाद और स्याद्वाद

A thing or object of knowledge has infinite characters (i.e., it is *anekāntātma*); each character can be analyzed and grasped individually. *Anekāntavāda*, **the doctrine of non-absolutism**, is the basic understanding of the complexity of the reality and the necessity of looking at it from different points-of-view.

Ācārya Amṛtacandra, in *Puruṣārthasiddhyupāya*, has termed the doctrine of non-absolutism – *anekāntavāda* – as the root of the Jaina Scripture. Without a clear understanding of this gem of Jainism, men of this world are like the blind men of the parable (of six blind men and the elephant); they insist on their partial knowledge being accepted as the whole truth:

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

परमागमस्य बीजं निषिद्धजात्यन्धसिन्धुरविधानम् ।
सकलनयविलसितानां विरोधमथनं नमाम्यनेकान्तम् ॥२॥

उत्कृष्ट आगम अर्थात् जैन सिद्धान्त का प्राण-स्वरूप, जन्म से अन्धे पुरुषों द्वारा होने वाले हाथी के स्वरूप-विधान का निषेध करने वाले, समस्त नयों की विवक्षा से विभूषित पदार्थों के विरोध को दूर करने वाले अनेकान्त धर्म को मैं (श्रीमदमृतचन्द्रसूरि) नमस्कार करता हूँ।

I bow to *anekānta* [(the doctrine of) manifold points-of-view – non-absolutism], the root of unmatched Jaina Scripture, that reconciles the partial viewpoints of men, born blind, about the elephant, and which removes all contradictions about the nature of substances by apprehending the reality through multiplicity of viewpoints.

Syādvāda is the expression of *anekāntavāda* in logical and predicational form. Each individual character of the object-of-knowledge (*jñeya*) is called a *naya*. A *naya* thus reveals only a part of the totality, and should not be mistaken for the whole. A synthesis of different viewpoints is achieved by **the doctrine of conditional predication** – *syādvāda* – wherein every viewpoint is able to retain its relative importance. *Syādvāda*, which literally signifies assertion of possibilities, seeks to ascertain the meaning of the object-of-knowledge from all possible standpoints. Its chief merit is the *anekānta*, or many-sided view of logic. This, it would be seen at once, is most necessary in order to acquire complete knowledge about anything.

Ācārya Samantabhadra's *Svayambhūstotra*:

सर्वथानियमत्यागी यथादृष्टमपेक्षकः ।

स्याच्छब्दस्तावके न्याये नान्येषामात्मविद्विषाम् ॥१८-१७-१०२॥

आपके अनेकान्त न्याय में 'स्यात्' शब्द जो कथंचित् अर्थ में है अर्थात् जो किसी अपेक्षा से कहने वाला है, वह वस्तु सर्व प्रकार से सत् रूप ही है या असत् रूप ही है इत्यादि नियम का त्याग करने वाला है। 'स्यात्' शब्द प्रमाणसिद्ध वस्तु-स्वरूप की अपेक्षा रखने वाला है। अन्य जो एकान्तवादी अपना ही अपघात या बुरा करने वाले हैं उनके न्याय में यह 'स्यात्' शब्द नहीं है।

In your doctrine, the use of the word '*syāt*' (meaning, conditional, from a particular standpoint) rules out the absolutistic viewpoint and demonstrates only the relative aspect. Others do not use such stipulation and cause their own destruction.

The particle '*syāt*' in a sentence qualifies the acceptance or rejection of the proposition or predication. It refers to a 'point-of-view' or 'in a particular context' or 'in a particular sense'. The '*vāda*' presents a

theory of logic and metaphysics. *Syādvāda* means a theory of predication of the reality from different points-of-view, in different contexts or from different universes of discourse. *Syādvāda* is the expression of the pictures of the reality obtained from different points-of-view in definitive and determinate logical predications. There is no uncertainty or vacillation in the expression. *Syādvāda* promotes catholic outlook of many-sided approach to the problem of understanding the reality. It is anti-dogmatic and presents a synoptic picture of the reality from different points-of-view. *Syādvāda* expresses protest against the one-sided, narrow, dogmatic and fanatical approach to the problems of the reality. It affirms that there are different facets of the reality and these have to be understood from various points-of-view by the predications of affirmation, negation and indescribability.

Ācārya Samantabhadra's *Āptamīmāṃsā*:

कथञ्चित् ते सदेवेष्टं कथञ्चिदसदेव तत् ।
तथोभयमवाच्यं च नययोगान्न सर्वथा ॥१४॥

(हे वीर जिन!) आपके शासन में वस्तु-तत्त्व कथञ्चित् सत्-रूप ही है, कथञ्चित् असत्-रूप ही है। इसी प्रकार अपेक्षाभेद से वह वस्तु-तत्त्व कथञ्चित् उभय-रूप और कथञ्चित् अवक्तव्य-रूप ही है। (साथ ही कथञ्चित् सत् और अवक्तव्य-रूप, कथञ्चित् असत् और अवक्तव्य-रूप तथा कथञ्चित् सत्, असत् और अवक्तव्य-रूप ही है।) नय की अपेक्षा से वस्तु-तत्त्व सत् आदि रूप है, सर्वथा नहीं।

O Lord! In your reckoning, the object of knowledge is in a way existing (*sat*); in a way non-existing (*asat*); in a way both existing and non-existing (*sat* as well as *asat* – *ubhaya*); and in a way indescribable (*avaktavya*) [further, as a corollary, in a way existing (*sat*) and indescribable (*avaktavya*); in a way non-existing (*asat*) and indescribable (*avaktavya*); and in a way

existing (*sat*), non-existing (*asat*), and indescribable (*avaktavya*)]. These assertions are made in accordance with the speaker's choice of the particular state or mode of the object – *naya*.

स्याद्वादः सर्वथैकान्तत्यागात् किंवृत्तचिद्विधिः ।

सप्तभंगनयापेक्षो हेयादेयविशेषकः ॥१०४॥

सर्वथा एकान्त का त्याग करके कथञ्चित् विधान करने का नाम स्याद्वाद है। (इसलिए कथञ्चित् आदि शब्द स्याद्वाद के पर्यायवाची हैं।) स्याद्वाद सप्तभंगों और नयों की अपेक्षा को लिए रहता है तथा हेय और उपादेय का विशेषक (भेदक) होता है।

Discarding the absolutist (*ekānta*) point of view and observing the practice of using the word '*kathañcit*' – 'from a certain viewpoint', or 'in a respect', or 'under a certain condition' – is what is known as *syādvāda* – the doctrine of conditional predication. It embraces the seven limbs (*saptabhaṅga*) of assertion, the one-sided but relative method of comprehension (*naya*), and also the acceptance and rejection of the assertion.

Syādvāda consists in seven vocal statements adorned by the qualifying clause 'in a way' – *syāt*. When in regard to a single entity – soul, etc. – an enquiry is made relating to its attribute – existence, etc. – with an all-round examination there is the possibility of seven statements, adorned by the term 'quodammodo' or 'in a way' (*syāt*). This is called the 'seven-nuance system' (*saptabhaṅgī*). When something is stated about a substance, viewed through a flux of modifications, there would be seven modes of predication. [see, Vijay K. Jain (2020), *Pañcāstikāya-saṃgraha*, verse 14, p. 29-34.]

1. स्याद् अस्ति एव (*syād-asti-eva*)

In a way it simply is; this is the first 'nuance', with the notion of affirmation.

2. स्याद् नास्ति एव (*syād-nāsti-eva*)
In a way it simply is not; this is the second ‘nuance’, with the notion of negation.
3. स्याद् अवक्तव्य एव (*syād-avaktavya-eva*)
In a way it is simply indescribable; this is the third ‘nuance’, with the notion of *simultaneous* affirmation and negation.
4. स्याद् अस्ति नास्ति एव (*syād-asti-nāsti-eva*)
In a way it simply is, in a way it simply is not; this is the fourth ‘nuance’, with the notion of *successive* affirmation and negation.
5. स्याद् अस्ति अवक्तव्य एव (*syād-asti-avaktavya-eva*)
In a way it simply is, in a way it is simply indescribable; this is the fifth ‘nuance’, with the notion of affirmation and the notion of simultaneous affirmation and negation.
6. स्याद् नास्ति अवक्तव्य एव (*syād-nāsti-avaktavya-eva*)
In a way it simply is not, in a way it is simply indescribable; this is the sixth ‘nuance’, with the notion of negation and the notion of simultaneous affirmation and negation.
7. स्याद् अस्ति नास्ति अवक्तव्य एव (*syād-asti-nāsti-avaktavya-eva*)
In a way it simply is, in a way it simply is not, in a way it is simply indescribable; this is the seventh ‘nuance’, with the successive notions of affirmation and negation, and the notion of simultaneous affirmation and negation.

Things are neither existent nor non-existent absolutely. Two seemingly contrary statements may be found to be both true if we take the trouble of finding out the two points-of-view from which the statements were made. For example, a man may be a father with reference to his son, and a son with reference to his father. Now it is a fact that he can be a son and a father at one and the same time. A thing may be said to be existent in a way and non-existent in another way, and so forth. *Syādvāda* examines things from seven points-of-view, hence the doctrine is also called *saptabhaṅgī naya* (sevenfold method of relative comprehension). The primary modes of predication are

three – *syād-asti*, *syād-nāsti* and *syād-avaktavya*; the other four are obtained by combining these three.

Every object admits of a four-fold affirmative predication (*svacatuṣṭaya*) with reference to its own substance (*svadravya*), own space (*svakṣetra*), own time (*svakāla*), and own nature (*svabhāva*). Simultaneously a four-fold negative predication is implied with reference to other substance (*paradravya*), other space (*parakṣetra*), other time (*parakāla*), and other nature (*parabhāva*). The substance of an object not only implies its *svadravya* but differentiates it from *paradravya*. It becomes logically necessary to locate a negation for every affirmation and vice-versa. We must not only perceive a thing but also perceive it as distinct from other things. Without this distinction there cannot be true and clear perception of the object. When the soul, on the availability of suitable means, admits of the four-fold affirmation with respect to *svadravya*, *svakṣetra*, *svakāla*, and *svabhāva*, it also admits of the four-fold negation with respect to *paradravya*, *parakṣetra*, *parakāla*, and *parabhāva*. The attributes of existence and non-existence in an object are valid from particular standpoints; the validity of the statement is contingent on the speaker's choice, at that particular moment, of the attribute that he wishes to bring to the fore as the other attributes are relegated to the background. There is conditional affirmation of a substance, from a particular point-of-view and conditional negation from another point-of-view. Two views, existence and non-existence, are not without any limitation; these views are neither totally inclusive nor totally exclusive to each other. Leaving out the limitation will lead to nihilistic delusion. Affirmation, when not in conflict with negation, yields the desired result of describing truly an object of knowledge. Only when affirmation and negation are juxtaposed in mutually non-conflicting situation, one is able to decide whether to accept or reject the assertion. This is how the doctrine of conditional predication (*syādvāda*) establishes the Truth.

The seven modes of predication may be obtained in the case of pairs of opposite attributes like eternal (*nitya*) and non-eternal (*anitya*), one

(*eka*) and many (*aneka*), and general (*sāmānya*) and particular (*viśeṣa*). These pairs of opposites can very well be predicated of every attribute of the reality. In case of contradictory propositions, we have two opposite aspects of the reality, both valid, serving as the basis of the propositions. Hence there is neither doubt nor confusion; each assertion is definite and clear.

This seven-fold mode of predication (*saptabhaṅgī*) with its partly meant and partly non-meant affirmation (*vidhi*) and negation (*niṣedha*), qualified with the word 'syāt' (literally, in some respect; indicative of conditionality of predication) dispels any contradictions that can occur in thought. The student of metaphysics in Jainism is advised to mentally insert the word 'syāt' before every statement of fact that he comes across, to warn him that it has been made from one particular point-of-view, which he must ascertain.

The viewpoints of absolute existence, oneness, permanence, and describability, and their opposites – absolute non-existence, manyness, non-permanence, and indescribability – corrupt the nature of the reality while the use of the word 'syāt' (conditional, from a particular standpoint) to qualify the viewpoints makes these logically sustainable.

Ācārya Samantabhadra's Svayambhūstotra:

अनवद्यः स्याद्वादस्तव दृष्टेष्टाविरोधतः स्याद्वादः ।

इतरो न स्याद्वादो द्वितयविरोधान्मुनीश्वरास्याद्वादः ॥२४-३-१३८॥

हे मुनिनाथ! आपका जो स्याद्वाद (अनेकान्त-रूप कथन) है वह दोष-रहित है क्योंकि उसमें प्रत्यक्ष (दृष्ट) व परोक्ष (आगम, अनुमानादि, इष्ट) के द्वारा विरोध नहीं आता है। वह स्याद्वाद, 'स्यात्' या कथंचित् (किसी अपेक्षा से) वाचक शब्द से सहित, वस्तु के स्वभाव को यथार्थ कहने वाला है। इसके विपरीत जो एकान्त-रूप कथन है वह प्रत्यक्ष (दृष्ट) व परोक्ष (इष्ट) से विरोध-रूप है। इसलिए वह स्याद्वाद-रूप नहीं है अर्थात् वस्तु के भिन्न-भिन्न स्वभावों को सिद्ध करने वाला नहीं है।

O Supreme Sage! Being qualified by the word 'syāt' (meaning, conditional, from a particular standpoint), your doctrine of conditional predication (*syādvāda*) is flawless as it is not opposed to the two kinds of valid knowledge (*pramāṇa*) – direct (*pratyakṣa*) and indirect (*parokṣa*). The wisdom propounded by others, not being qualified by the word 'syāt', is fallacious as it is opposed to both, the direct as well as the indirect knowledge.

Syādvāda and omniscience (*kevalajñāna*) are the foundational facts of knowledge. The difference between the two is that *kevalajñāna* is the complete and all-embracing knowledge of the reality while *syādvāda* is the conditional predication of the individual propositions of the knowledge obtained in *kevalajñāna*. *Kevalajñāna* is the direct experience and *syādvāda* is its indirect expression. All scriptural-knowledge (*śrutajñāna*) is *syādvāda*.

Ācārya Samantabhadra's *Āptamīmāṃsā*:

स्याद्वादकेवलज्ञाने सर्वतत्त्वप्रकाशने ।

भेदः साक्षादसाक्षाच्च ह्यवस्त्वन्यतमं भवेत् ॥१०५॥

स्याद्वाद और केवलज्ञान दोनों सम्पूर्ण तत्त्वों (जीवादि) के प्रकाशक हैं। दोनों के प्रकाशन में साक्षात् (प्रत्यक्ष) और असाक्षात् (परोक्ष) का भेद है। जो वस्तु इन दोनों ज्ञानों में किसी भी ज्ञान का विषय नहीं होती है वह अवस्तु है।

Syādvāda, the doctrine of conditional predication, and *kevalajñāna*, omniscience, are both illuminators of the substances of reality. The difference between the two is that while *kevalajñāna* illumines directly, *syādvāda* illumines indirectly. Anything which is not illuminated or expressed by the two is not a substance of reality and hence a non-substance (*avastu*).

The expressions of pleasure and pain, merit and sin, and bondage and liberation do not fit into the absolutist (*ekānta*) doctrine. For the soul

that is absolutely eternal, the experiences of pleasure and pain are not appropriate, for the mark of eternity is having a single permanent form, without loss and origination. Furthermore, the experiences of pleasure and pain are to be brought about by merit (to be obtained by good karma) and sin (to be obtained by evil karma), and the bringing about of them must involve activity, the antithesis of absolute eternity.

Ācārya Samantabhadra's Āptamīmāṃsā:

कुशलाकुशलं कर्म परलोकश्च न क्वचित् ।

एकान्तग्रहरक्तेषु नाथ स्वपरवैरिषु ॥८॥

हे भगवन्! जो वस्तु के अनन्त धर्मों में से किसी एक ही धर्म को स्वीकारते हैं ऐसे एकान्त-रूप ग्रह के रंग में रंगे (वशीभूत) लोग अपने भी शत्रु हैं और दूसरे के भी शत्रु हैं। उनके यहाँ शुभ-कर्म एवं अशुभ-कर्म तथा परलोक आदि कुछ भी नहीं बनता है।

O Lord! Those saturated with prejudice to their own absolutist views (such as describing a substance absolutely permanent or absolutely transient) harm themselves as well as others. Such absolutist, stand-alone and unequivocal views fail to establish the existence of virtuous (*śubha*) and wicked (*aśubha*) activities (*karma*) and consequently of things like rebirth (acquisition of another abode after death – *paraloka*).



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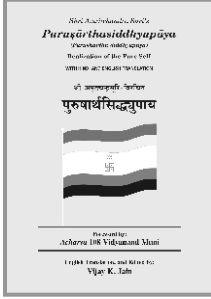
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अ	<i>a</i>	घ	<i>gha</i>	प	<i>pa</i>
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इ	<i>i</i>	च	<i>ca</i>	ब	<i>ba</i>
ई	<i>ī</i>	छ	<i>cha</i>	भ	<i>bha</i>
उ	<i>u</i>	ज	<i>ja</i>	म	<i>ma</i>
ऊ	<i>ū</i>	झ	<i>jha</i>	य	<i>ya</i>
ए	<i>e</i>	ञ	<i>ña</i>	र	<i>ra</i>
ऐ	<i>ai</i>	ट	<i>ṭa</i>	ल	<i>la</i>
ओ	<i>o</i>	ठ	<i>ṭha</i>	व	<i>va</i>
औ	<i>au</i>	ड	<i>ḍa</i>	श	<i>śa</i>
ऋ	<i>ṛ</i>	ढ	<i>ḍha</i>	ष	<i>ṣa</i>
ॠ	<i>ṝ</i>	ण	<i>ṇa</i>	स	<i>sa</i>
अं	<i>ṁ</i>	त	<i>ta</i>	ह	<i>ha</i>
अः	<i>ḥ</i>	थ	<i>tha</i>	क्ष	<i>kṣa</i>
क	<i>ka</i>	द	<i>da</i>	त्र	<i>tra</i>
ख	<i>kha</i>	ध	<i>dha</i>	ज्ञ	<i>jña</i>
ग	<i>ga</i>	न	<i>na</i>	श्र	<i>śra</i>

*IAST: *International Alphabet of Sanskrit Transliteration*



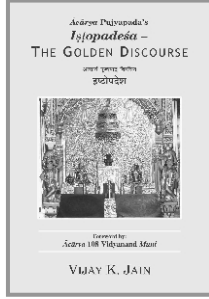
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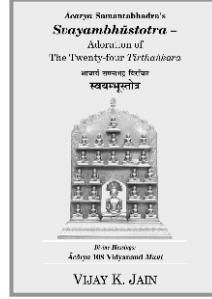
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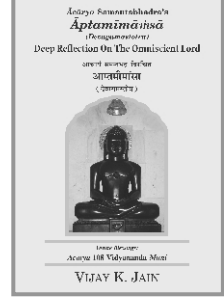
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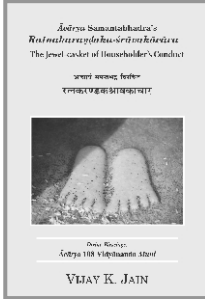
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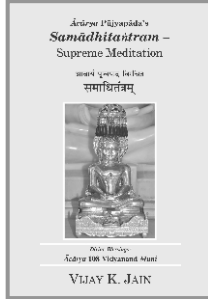
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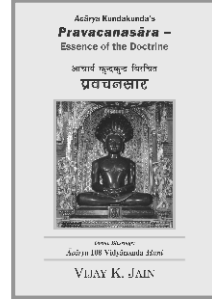
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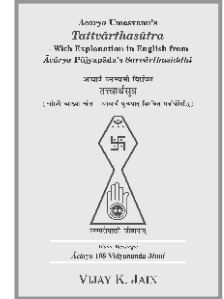
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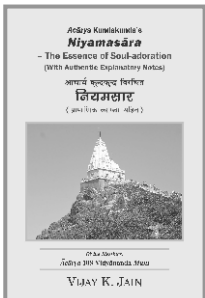
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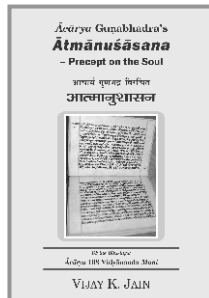
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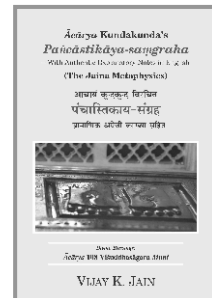
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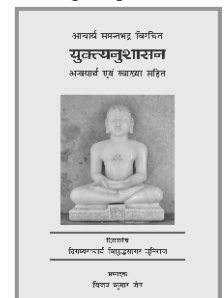
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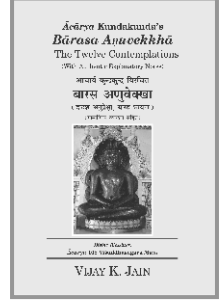
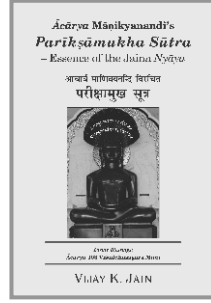
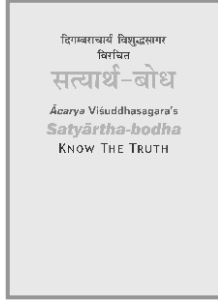
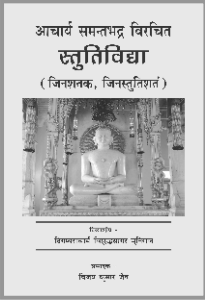
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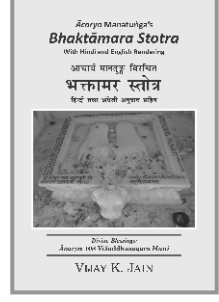
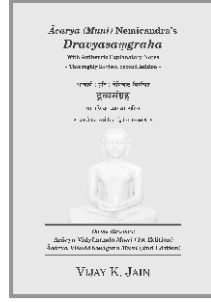
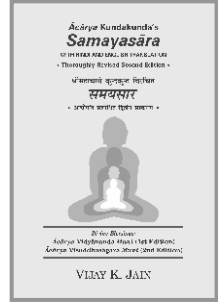
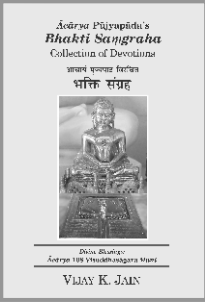
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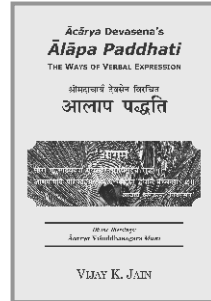
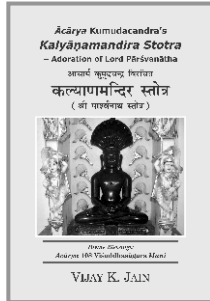
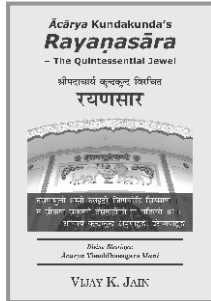
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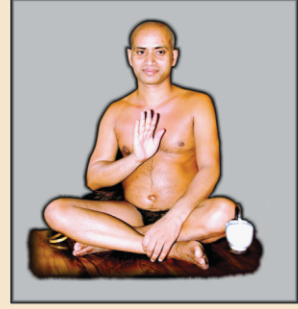
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