न्यायकुसुमाम्ज्जलिः
न्यायकुसमाजलिं १
शाश्वतिचारद–जैनाचार्यश्रीविजयधर्मेऽसुरिमहात्मने नमः।

न्यायचित्राद–न्यायतत्त्वेयुक्ति:श्रीन्यायचित्र–

विचित्रः।

न्यायकुसुमान्जलिः।

श्रीयुतं हीराकुलं रसिकदासं कापडीयां, ए. प.॥

एसिस्टन्ड प्रोफेसरं मथेमेटिक्स।–विल्सनकॉलेजं–मुंबईं–ह्यूमुंड–पुलिनं–

गुजरातीं–अंग्रेजीमाध्यमात्राद्–विवरणविकासितः।

कीर्तिपद, २४४८।[सं. १९७८]


પ્રાણાવશ,

ભ. બાડીના ગાઢા ભવાણ.

જેન સરસવતિ લેવન,

મહત ગોપાલની હેવી, અમબાવાડ.


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સુરાસન રીતે પ્રણામ પ્રેમમાં વિલૃહલાગ આશ્રય કરી

પિદાશેલ માટે છાયુ. તા. ૧-૨-ર૨.

Jain Education International
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NYĀYA-KUSUMĀNJALI

by

Nyāya-tirtha, Nyāya-vis'ārada

MUNI NYĀYAVIJAYA.

WITH

Introduction in English

and

Translation and Notes

in

English and Gujarati

BY

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A. D. 1922.
Printed at:-

The Luhana Mitra Steam P. Press, Baroda—by Vithalbhai Asharam Thakkar for the Publisher on 1-4-22.
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PREFACE

During the May Vacation of 1920, I had an opportunity of coming in personal contact with the author of this book, Nyaya-tirtha, Nyaya-vis'arada, Muni S'ri Nyayavijaya, a learned disciple of S'astravis'arada Jainacharya S'ri Vijayadharmasuri, who is an associate member of the Asiatic Society of Bengal and an honorary member of the Asiatic Society of Italy and also of the German Oriental Society.

The more I knew the author, the more I was fascinated by his knowledge. Though young, he has written several works in different languages. Amongst those, Jaina Dars'ana written in Gujarati, wherein the tenets of Jainism are concisely and completely treated, the exhaustive and lucid Sanskrit commentary Pramana-paribhaska of a work on logic, the original Sutras of which have been composed by Vijayadharmasuri, Nyaya-s'iksha, a small book written in Hindi dealing with the elements of logic, Adhyatma-tattvaloka consisting of more than 500 Sanskrit verses with a Gujarati translation and copious notes and this Nyaya-kusumanjali deserve special mention.

The style of this work is lucid, forcible and as lofty as the subject itself. The author's command over the Sanskrit language and his firm grasp over the subject-matter, viz., the exposition of the Jaina doctrines with their relation to those of the other systems of philosophy reflect great credit on him.
As the work deals with the substances that constitute the universe, it may be looked upon as coming under the class of *Dravyanuyoga*, one of the four *Anuyogas* under which the Jainas arrange their literature. *Anuyoga* means the exposition of the principles of Jainism as laid down in the sacred works. The four *Anuyogas* above referred to are *Charananuyoga* or the exposition of the rules of conduct, *Ganitanuyoga* or the exposition of the sciences like Mathematics, *Kathanuyoga* or the exposition of allegories, parables, stories, fables, etc., illustrating the principles of Jainism and *Dravyanuyoga* or the exposition of the substances existing in and comprising the universe. It should not be mistaken that as *Dravyanuyoga* is mentioned last, it is of the least importance; on the contrary, it is the most important, as without its aid, it is not possible to understand the other *Anuyogas*.

After reading *Nyaya-kusumanjali* with the author, I thought it better to prepare a Gujarati translation of this work for my future guidance. While I was so engaged, it struck me that it would be more desirable to take up the English translation as well. First of all, I hesitated to undertake this work, as I had very little knowledge of the various subjects treated in this book. However, being inspired by the author and believing that even failures are disguised steps to success I undertook to translate this book into English and Gujarati and to write explanatory notes, with an idea that my attempt, however imperfect, would be fruitful, if it could help some one to grasp the fundamental tenets of Jainism.
As this was my first attempt of giving publicity to my thoughts in the form of a book and as the time at my disposal was short, it was almost impossible to have completed this work but for the valuable advice and assistance of my friends. It is a pleasure to record here my thanks and my gratitude to those who willingly helped me in this work. My special thanks are due to my friend Prof. P. V. Kulkarni, M. A., who sacrificed his precious time in verifying the English translation. I gratefully recall, too, many pleasant hours spent with my friend, Mr. C. S. Modi, B. A., who helped me by making various suggestions and criticisms. Lastly, my highest gratitude is to the author himself who reviewed my Gujarati translation and notes and who willingly corrected the Sanskrit proofs. I avail myself of the present opportunity to acknowledge my indebtedness to the authors of the various works such as the Science of Thought, the Nyayavatara, the History of the medieval school of Indian Logic etc. I should be failing in duty if I omitted here to state that I derived a great deal of help from the Jaina Gazette.

In conclusion, I crave indulgence of the readers for the imperfections and the unconscious expression of the thoughts alien to the soil of Jainism. However, I most cordially invite valuable suggestions and criticisms from all quarters.

November 1921

Bombay

H. R. Kapadia.
INTRODUCTION

The Jaina literature

Here, let it be said at the very outset, is not the place to furnish the reader with a detailed exposition of this important subject— it being one that demands considerable space. What therefore follows, as the theme suggests, is only a brief treatment of it and will merely serve as an introduction to those who are interested in the Jaina literature. To begin with, the Jaina literature is very extensive, for, it consists not only of books forming the Siddhanta or the sacred literature but also of regular cart-loads of Sanskrit and Prakrita commentaries on the sacred lore. It is roughly estimated that there are five lacs of Granthas of the sacred literature. There were originally two kinds of sacred books, the 14 Purvas and the 11 Angas. All the Purvas except one had been gradually lost by the time the canon was written down in books under Devardhigani in 980 after the Nirvana of Lord Mahavira. Before that time the sacred texts were handed down without embodying them in written books. Some of these works are in prose, some in poetry and some in mixed prose and poetry and therein, various dogmatic questions are exhaustively and systematically treated. Besides the sacred literature and glosses and commentaries belonging to it, there are separate works both in Sanskrit and Prakrita, in close material agreement with the
former. These works are accurate as well as clear and have in their turn become the objects of learned labours of commentators. One of the oldest is Tattvarthadighama Sutra of Umasvati, which is recognised as a standard work and is held in high estimation by both the sects of the Jainas, the Digambaras and the Svetambaras. Lokaprakas'a by Vinayavijaya is a sort of encyclopedia of Jainism.

It is not possible for me to make here even a brief survey of the contents and the language of the forty-five Agamas that make up the Siddhanta. So I shall now refer to the secular literature of the Jainas

The Jaina secular literature embraces a vast field of knowledge containing valuable works on Rhetorics,1 Metrics, Poetics, Philosophy, Astronomy, Lexicography, History,2 Logic3 Grammar, etc. This is to a great

1 For instance, Kavis'iksha by Vinayachandra, Alankarachudamani by Ramacharya, Alankara by Vagbhatta, Alankara-chintamani by Ajitasena and Kavyanusthasana by Hemachandracharya are the best works on Rhetorics.

2 Trishashti-salaka-purusha-charitra, Paris'ishta-parva and Kumanrapala-charitra by Hemachandracharya and Prabandha-chintamani by Merutunga are historical works.

3 The most important works on the Jaina logic are Nyayavatara by Siddha-sena-divakara, Pramana-nayatattva-lokalankara by Vadi Devasuri, Prameya-kumalamartanda by Prabhachandra, Pramana-mimamsa by Hemachandracharya and Pariksha-mukha by Manikya-nandi.

Syadrcada-manjari by Mallisenasuri, Sammati-tarka by Siddha-sena-divakara, Anekanta-jaya-putaka and Shaddars'ana-sammucchaya by Haribhadrasuri, Vis'eshava-
extent due to the activities of Sadhus who contributed many works, original treatises as well as commentaries to the scientific literature of India in its various branches. Thus, it can be easily seen that the Jaina literature holds no insignificant a niche in the gallery of the literature of the world.

The Jaina possess a number of Kavyas, both in Sanskrit and Prakrit which are resplendent with all the poetic ornaments that Alankara-s'astras speak of and which can well vie with the similar works of the Hindus. Charitras wherein we find biographies of the Tirthankaras and other great personages are written sometimes in an ornate, sometimes in an easy-flowing style 

\(^{1}\) s'yaka-brihad-writi by Malladhari S'ri Hemachandrasuri and Nyaya-khandana-khadya by Yas'ovijaya are some of the best works on Vada or applied logic.

\(^{2}\) 1 Hirasaubhagya by Devavimala gani, Neminirvana by Vaghhatta, Hammira-maha-kavya by Nayachandra-suri, Vijaya-pras'asti by Vallabha gani, Saptasandhana by Meghavijaya, Dharmas'armabhuyudaya by Harichandra, Tilaka-manjari by Dhanapala and Yas'astilaka by Somadevasuri are some of the best Kavyas.

\(^{3}\) 2 Now what would Sanskrit poetry be without this large Sanskrit literature of the Jainas? The more I learn to know it, the more my admiration rises —Dr. Hertel.

\(^{4}\) 3 Dr. Jacobi observes:—

"Had there not been Jaina books belonging to the Prakrit literature, we should not be able now to form an idea of what Prakrit literature was, which once was the rival of Sanskrit literature and certainly more popular than Sanskrit literature... We are much indebted to the Jainas for all the glimpses we get of the popular Prakrit literature."
add to our knowledge of our ancient literature of India. Of the Prakrita Kavyas, many are lost to us. Amongst the existing ones, Paumachariya by Vimalasuri deserves special mention, as it happens to be one of the oldest Prakrita epics. Vasudevahindi, a work divided in three volumes also deserves to be mentioned in this connection. It has also a historical value in its own direction. The Jains have also contributed their share in the sphere of dramas. Their works on fiction with the paraphernalia of ancient and medieval life generally written with a view to illustrate the dogmatic or moral principles are numerous. Some of the narratives are very extensive and are written in a more popular style, as Haribhadra's Samaraichchakaka (Samaraditya-katha) and Siddharshi's great allegorical work Upamiti-bhava-prapanchakatha. Some of them are written in highly artificial Sanskrit as Somadeva's Yasastilaka and Dhanopala's Tilaka-manjari. In connection with the Jaina narrative literature it is truly said by Dr. Johannes Hertel that "with respect to its narrative part, it holds a prominent position not only in the Indian literature but in the literature of mankind."

I shall now refer to the thoughts expressed in connection with the Jaina literature by late Maha-mahopadhyaya Dr. Satischandra Vidyabhusan at the Syadvada Jaina Mahotsava, Kas'ti. There he said, "The Jaina literature was in the beginning purely

1 Raghuvilapa, Raghavabhyudaya, Nalavilasa, and Mohaparajaya-nataku are some of them.
religious in character but did in course of time undergo wonderful developments not only in religious but in other departments as well. In the departments of Logic and Metaphysics it attained the very highest development and method. There are not many metaphysicians in India like Umaswami who flourished in the first century A.D., or many logicians like Siddha-sena-divakara of the sixth and Akalanka Deva of the eighth century A. D. The Nyayavatara of Siddha-sena-divakara condenses the whole of the Nyaya philosophy within the space of 32 S'lokas. The Nyaya philosophy as founded by the Brahmanic sage Gautama was a medley of Logic, Metaphysics and Religion. Logic as a pure science would have been an impossibility but for the Jainas and the Buddhists who took up the study of Nyaya in right earnest from about 400 A.D. While editing and translating several works on Jaina Nyaya such as the Nyayavatara, Pariksha-mukha-sutra, Nyayadipika, etc., I was struck with the accuracy, precision and brevity of their system of thinking and noticed with admiration how the old system of Nyaya philosophy was gradually developed into its present form by the Jaina logicians. A large number of these Jaina logicians compiled works on Nyaya and these constituted the most valuable works on the Nyaya system in middle ages......The modern system of Brahmanic logic called the Navya Nyaya founded by Gangesha Upadhyaya in the 14th century A. D., has sprung from the remains of this medieval logic of the Jainas and the Buddhists. In the department of Grammar and Lexicography the
works of Sakatayana, Padmanandi, Hemachandra and others stand unrivalled in their usefulness and scientific brevity. In Prosody also they attained a very high level of development. The Prakrita language is shewn in all its mellifluous beauty in works of the Jainas; and it is a fact that the use of the Prakrita language in the Brahmanic dramas owes its inception to the Jainas who first used it in their literary works."

It is not that the Jaina works are written only in Sanskrit and Prakrita languages but we find that about seven hundred years ago, in order to reach the people, the old books were translated and new books written in Marathi, Hindi, Bengali and mainly in Gujarati languages by the Jainas themselves. There is no need to point out how much the Gujarati literature is indebted to the efforts of the Jaina authors. It may be mentioned in this connection that the oldest classical literatures of both the Kanarese and Tamil are composed by the Jainas.

It will not be out of place to mention that the Jainas have a rich store of old and valuable manuscripts both on palm and paper leaves in carefully preserved Bhandaras. Dr. Bühler mentions a manuscript of the Avasiyaka Sutra, which bears the date 1132 A.D., and is declared to be the oldest existing Sanskrit manuscript on paper.

From the above remarks it must have been clear that the Jaina books are of importance not only because they throw light on the history and philosophy
of Jainism in special but also because they are of invaluable use for the purpose of history construction in general. The *Jaina* literature affords a regular mine of information to the antiquarian. In support of this statement I shall quote the words of Dr. Barnett who said, "Some day, when the whole of the *Jaina* scriptures will have been critically edited and their contents lexically tabulated, together with their ancient glosses, they will throw many lights on the dark places of ancient and modern Indian languages and literature."

**Inscriptions**

It is a true fact that besides her literature India possesses a number of various inscriptions. The inscriptions are peculiarly numerous in the South of India and they are both on stone and copper and written in diverse languages, Sanskrit, Tamil and old Kanares. Amongst the old Kanares manuscripts the *Jaina* ones are numerous. The northern inscriptions written in Sanskrit are both older and superior in interest and among those already known, the *Jaina* inscriptions are not few in number. It is but natural that the *Jaina* inscriptions may be of immense value as a source of the history of Jainism, in as much as they contain lists of the *Jaina* pontiffs and teachers and contribute to the knowing of the geographical migration and progressive extension of the *Jainas*. In the end I quote the words of Dr. Gue'rinot who writes in his article on 'Jaina inscri-
ption and Indian history," "These notes are short. But they are sufficient, I believe, to show how many historical documents are contained in the Jaina inscriptions. A systematic study of these inscriptions, as well as of the Jaina profane literature, will largely contribute to the knowledge of Indian history."
Jainism

Religion is one and not many, for, it is truth and truth is always universal and never sectarian. It is open to all; thus there is nothing like your religion or my religion. True religion requires no founder. It has neither beginning nor end. On one hand it is preceded by the beginning—less past and on the other hand it is followed by the endless future. Religion should be a unifying force and not a dividing factor and its intrinsic truth must be its greatest attraction. In other words the mission and the purpose of the true religion ought to be to eradicate all religious differences and to form a nucleus of universal brotherhood. True religion does not need blind faith for its support and nothing is hidden from it. Hence it is that the principles of true religion cannot be rejected by any true science.

We shall now apply these criteria to Jainism and see how far it stands the tests. The teachings of the Jinas who preach after attaining omniscience are for all souls high or low; there is no barrier of caste, creed, condition or colour to their investigation and adoption. Thus Jainism is a cosmopolitan religion, a religion for all beings, for all ages, for all times. Even a butcher, a poacher, a bird-catcher and a lion can save their soul by acting up to the four eternal doctrines of Jainism, viz., (i) Peace to all beings, (ii) Love
for all beings. (iii) Hatred for none and (iv) Pity for the misguided— the four pillars which support the noble mansion of Jainism with the waving flag of ‘अहिंसा’ परमा चम्के.’

Jainism was never founded and shall never be annihilated, for, the main spring of the teachings of every Jina is one and the same, viz., that every substance is characterized by origination, permanence and destruction.

The word of the omniscient—the Jinas is truth. It is Jainism. It is not a command; it is an account and a statement. In Jainism there is neither promise nor persuasion, neither flattery nor frightening. Conversion by coercion, by temptations, by deceit or by terrorising is not a point of faith in Jainism. The thunder of Zeus, the prospect of Houis, the tortures of hell form no forces to draw a soul to Jainism. Its truth is universal. It shines like the sun illuminating the hearts of all, the virtuous and the wicked. It is the most ancient and the most thorough system of Rationalism in the world. This claim is not a pious enunciation of a tradition or an ideal exaggeration of enthusiastic fancy. It is a sober truth, propounded after deep and deliberate consideration.

The doctrines of Jainism shine with a genuine

*It (Ahimsa) is a golden word before which all the crude and fierce emotions, the elemental and barbarous passions of man—anger, hatred, malice and all uncharitableness flee ashamed.

—Lord Ronaldshay.
lustre in the strong search light of modern science. Jainism is a religion which combines character with wisdom; it is a religion of reasoned out faith and not of blind belief; a religion of the heart and the mind and not to be forced on a person's conscience: and above all it is preeminently a religion of the widest toleration. Good will to all and ill will to none is the one distinguishing feature of Jainism; for it never retaliates, even when it is most brutally and cruelly persecuted. One should not commit oneself by believing that when it is so meek and suffering it must be stuffless. On the contrary, Jainism which is never a stumbling block is rather a potent factor even in the progress of all that is temporal.

It is a religion professed and practised by rulers, warriors, statesmen, tradesmen and common folk. It is after all a practical religion a religion which can be conveniently and consistently, with due regard to temporal advancement be resorted to by every householder, no matter how he happens to be situated. For, it suits the savant and the sage, the poet and the philosopher, the psychologist and the scientist, the beggar loitering in the streets and the baron residing in a magnificent mansion. Its simple teachings such as to abstain from evil thought, words and deeds and to cherish universal love can be easily grasped by any one who has common sense.

Jainism supplies us with the knowledge of everything in the world. No corner of the universe, no condition of life, no modification in our finest tremor of the mind or the soul, no change of form
in the lifeless matter anywhere is unknown to the Jinas and hence to Jainism, as the latter is the exposition of the former.

In order to understand the beauties of Jainism, one must make a deeper study but even a cursory glance at some of the tenets of Jainism will not fail to produce a feeling of respect in the heart of the reader of whatever school of thought he may be.

Ethics

Jainism in virtue of its admirable philosophy of Ethics can lay undisputed claims to a lofty place in any parliament of religions that may be convened to sound the trumpet-notes of Universalism. *Ahimsa* paramo dharmah or that non-injury to living beings is the highest religion—a principle which is revered by the whole universe and which is one of the bases of the best moral ideals of humanity, is the cornerstone of the Jaina Ethics. The Jaina moral code distinctly declares that in order to conquer the battles of life temporal or spiritual not only are submarines, aeroplanes, poisonous gas and other dreadful weapons of war unnecessary but are even undesirable. The armour of justice, the helmet of purity, the sword of self-reliance and the shield of compassion are the right weapons that one should wield in order to win the tumultuous wars both external and internal. The picture of an ascetic drawn in Jainism will not fail to attract the attention of the votaries of self-

*Ahimsa is never a weakening cause but is a strengthening factor in private, social and national life.*

Mahatma Gandhi.
denial. In this connection, I shall refer to what late Dr. Satischandra Vidyabhushan has said, "The Jaina ascetic, who commences with the idea of being free from all 'bondage,' denying himself every 'comfort,' taking food just sufficient for life which is not specially prepared for him and is offered with pious devotion by S'rayakas or laymen and observing perfect abstinence and continence by living a celebate life away from the world and woman, presents to the world the best ideal of self-denial." He does not contaminate soul by any regard for body and suffer unmoved and unprovoked all the tortures which may be inflicted by the wicked on his body or mind and feels pity for the misguided Jivas that harass him*. Ethics of the Jainas is a logical consequence of their theory of Karman, an original and integral part of their system. It has for its end the realisation of Moksha. "The Karma philosophy and the Jain ethical code demonstrate that the Jainas have been an eminently democratic people, highly independent in thought and character, with no spiritual or temporal fetters to keep them cribbed, cabinned and confined," said Hon. Mr. G. S. Khaparde.

Theory of God

Let us now turn for a moment to the Jain view of God. It is not that Jainism denies the existence of God; on the contrary, some of the quali-

* Cf—कृतपराभिविधि जनं कृमामत्ततारथो: ।
श्वद्वापाज्ञातान्मेंद्र अभीरजिनजेत्रयो: ॥

—इमचतन्नरावयः.
ties that it attributes to Him, are just the qualities which most of the theists acknowledge. It is needless to state that it is unreasonable to denounced Jainism as atheism merely on the ground that it does not attribute to God a particular quality viz., the act of creating the universe—a quality which, if admitted, takes away the greatness of God, and furnishes Him in return with a bundle of blemishes, imperfections and infamy. According to Jainism, God is the emancipated, pure, perfected soul. His emancipation (Moksha) is not what is commonly supposed to be extinction or annihilation of the soul but is really the positive attainment of God-hood, the full enjoyment of infinite bliss, infinite knowledge and infinite power. He is not disturbed by a management of the affairs of the cosmos, has to listen to no appeals and prayers made by persons, one calling forth Divine vengeance against the other and has to visit none by Divine wrath, is neither the tool of one to harass another or the instrument of destruction working at the invocation of another to the prejudice of his enemy, is neither pleased with His votaries nor displeased with those who ignore or deny His existence. He is above all want and woe, beyond all frolic and fun. He is neither the punisher of the wicked nor the rewarder of the good; neither is he the recorder of human actions nor the dispenser of justice between man and man. The Jainas do not consider Him as a redeemer or a meditator; nor do they recognise the necessity of a dispenser of justice for rewarding or punishing the wicked or physical
movements of the living beings of the universe. For, according to them, the law of *Karman* is complete, unerring and self-acting and every one is self-responsible for what he does and thinks and is the complete master of his destiny, which no agency outside his own self can alter.

In this sense, a *Jaina* is called by some an Atheist or a Fatalist. But his so-called Atheism is not Secularism, Agnosticism, Positivism or Scepticism. His Fatalism has nothing in common with Stoicism, for he does not subscribe to a fixed unalterable course of things independent of any controlling force; his fate is of his own making and he is conscious of the fact that it is always in his power to alter or modify the decrees of Fate.

Thus it is clear that the pure soul and God are one and the same thing according to Jainism.

**Karma Philosophy**

The *Jaina Karma* philosophy is the only means that satisfactorily explains the anomalies in this world. It is based upon reason and its truth is self-evident. It provides a great incitement to do good by invigorating power over the moral nature and furnishes a considerable stimulus to activity and responsibility. It advocates perfect justice, for, it distinctly declares that there is no spot either on this earth or in the sky, under the sea or in the cleft of mountains, whither going, an evil-doer can escape from the sufferings which result from his evil deeds. There is no room for the intervention of God and the
theory of forgiveness, since the natural law of Karman is unerring and self-acting and is the finest illustration of the theory of cause and effect. It teaches that the man is the architect of his own fortune and gives a pleasing satisfaction to those who are enjoying a happy life by reminding them that they reap the fruits of the good seeds they had sown. It inspires a man with the principle of plain living and high thinking. It deals a fatal blow to the indolent and humiliating fatalism. It removes all cause for complaint against the unequal distribution of good and bad in the world and sweeps away at one stroke the teachings such as "Be good, and God will take you to the kingdom of heaven; and if you are wicked, you will be sent to hell." It preaches a noble sermon that even the highest of aspirations may be crowned with success through fortitude and meritorious deeds. It gives comfort and consolation to those that are in dark despair by giving hopes that they will have a bright future for the good deeds they have done and they are doing, though they suffer now for some evil deeds they must have committed in a previous existence. It does not endorse such a belief that this earthly life is a punishment for sins committed by our "first parents" and the pessimistic view that this world is a vale of tears. With full confidence and correctness, it teaches that all the dark phenomena of life are the outcome of Kashayas—ignorance, delusion, malice and indolence of each individual and that all that is
bright and noble is the result of good behaviour, and right knowledge. Thus in short, it gives the full scope for the moral development.

Syadvada

I shall now refer to Syadvada, the central doctrine of Jainism, the fundamental proposition of the Jaina Nyaya, the master-key of opening the heart-locks of different religions and the main fountain of temporal and spiritual progress. Syadvada reconciles the seeming paradoxes and jarring theories of all other systems of thought and welds them together into a consistent and harmonious whole. It is the many sided, all comprehensive and encompassing truth. It teaches us to respect every other religion as containing some very important truth. All the systems of Indian philosophy, the six Dars'ananas are different coloured rays refracted through a prism of ignorance and when blended together, go to form the pure white light of truth known as Syadvada. To illustrate this doctrine—the doctrine consciously or unconsciously adopted by every religion, I take up the question whether the Jainas are Polytheists or Monotheists. According to Jainism, every pure soul is God and the number of such souls is infinite. Hence, from this stand-point, a Jaina who worships God may be called a Polytheist or a worshipper of Gods without number. However, the attributes of all these Gods are identical and a Jaina may in the light of this consideration be called a Monotheist or a worshipper of one God. This is an instance where the paradoxial theory that the one includes
many and the many are one and the same is shown to be consistent by Syadvada.

Heart of Jainism

Now the last point that I shall touch upon is the heart of Jainism. First of all, I shall refer to the definition of Jainism as given by Haribhadrasuri. According to him, that religion of which Syadvada is the central doctrine, where there is no room for partiality and of which non-injury to living beings is the highest principle is called Jainism.* This definition of Jainism itself will point out that Jainism is far from being sectarian and that the impartial attitude so very prominent in Jainism shines out here in full effulgence.

As already mentioned, this religion is open to all to all living beings. Even women are allowed to read and study the scriptures—a fact absent in some other religions which debar the women and the low-born from studying the sacred lore.† Not only does Jainism permit any and every one to study the holy books but it goes a step forward and proclaims that any one—whatsoever he may be—a male or a female, a Jaina or a non-Jaina is entitled to attain liberation, if he only cares to gain right knowledge and acts up to it.

The impartial attitude—the desire for truth—of

* स्याद्वद्वर वर्तते यस्मिन् पवपतो न विदये।
मास्वन्यपदानः क्रिष्टित जनपरम्: स उच्चते॥

† Cf—भीमजस्तः नाधीयते।
the Jaina Acharyas. For instance, Haribhadra Suri, an erudite scholar of Jainism and a Brahmana by birth says, "It is not because I have partiality for Mahavira that I resort to him. Nor is it due to my hatred for Kapila and others (the propounders of other religions) that I do not become their follower. My following one and discarding the others is based upon one principle viz., that he whose words stand the test of reasoning must be followed."* A similar idea is expressed by him in the following verse:—

Hemachandracharya, too, corroborates† this statement by emphasizing that Aptatva is the criterion to distinguish right from wrong. Does this not go to prove that Jainism has nothing to do with blind faith?

Perhaps, it is a peculiarity of Jainism alone that its followers have praised God by addressing

---

* पश्चापतो न मे वैरे न द्वेष: कपिलायीक्रुः।
  नुकिष्टमु च यथ कथा तत्त्व कार्ये: प्रविशैः।

† न अध्यैव लघु पश्चापतो।
  न द्वेषमात्रादशीः परेऽ।
  यथावद्ध्वस्तपत्रवीश्या तु
  लाभेऽव बीर प्रमाधिनाः: सम्।
Him by the names regarded holy by other religionists. For instance, Hemachandracharya bows to any God who has burnt up the seeds of mundane existence, viz., attachment and aversion. He does not care to notice whether that God is named Brahman, Vishnu, Haran, Jina or something else. Another illustration of this is the 25th verse of Bhaktamara-stotra composed by Manatungacharya.

Do not these instances point out the fact that the Jaina Acharyas were not bigots and were ever ready to follow the principle that 'right is mine and not that mine is right'?

Jainism abounds in sayings such as

सच्चेदुः मैत्रीः । युगिण्य प्रमोदः। कः किण्यु जीवेशु हृयापत्तमः।
माध्यस्थभावं विपरीतवृत्ति: । सदा समात्मा विद्वातां देव ॥

—अभितगति.

"Oh Lord! make myself such that I may have love for all beings, pleasure at the sight of

1 भव्यीजाल्कुरजना रागावः। कसुमागता यस्य ।
ब्रह्मा वा बिभुवीं हरेव जिनो वा नमस्तस्मे देव ॥

2 बुद्धःस्वेतः विचुन्याषिवंद्विवंशीवानानां
स्वेतं शंकससि शुभं नित्यं नित्यतानां ।
धतासिसि धीर ! शिवमाणिविविबिहानाद् —
व्यक्ते समेव भवबानु। पुरुषदेवसिसि ॥

3 मा कार्यं फोकर्ता पापानि, मा च भूतौ कोरिः सुविषतः।
सुचतां जगद्येषा भक्तिश्रीं निल्यथले ॥

May none commit sin, may none be unhappy and may the entire universe attain liberation. Such a reflection is called Maitri.
the virtuous, unstinted sympathy for those in trouble and tolerance towards those who are perversely inclined. " It is needless to say that this verse is a fair illustration of the fact that religious toleration forms an important part of the message that Jainism delivers to the world.

That the Jainas are broad-minded is borne out by several facts such as their definition of Jainism, their religious toleration and their praising God by the names found in the sacred books of the others. One more fact that I want to lay special stress upon is the means pointed out for achieving salvation by Ratnamandiramagani, in his work Upadesa-carangini. There he says,

नाशास्मयित्वे न सितास्मयित्वे
न तर्केवादे न च तत्शवादे।
न पापनेत्रायणेन मुक्ति:
कषायमुक्ति: किल मुक्तिरेष।

that it is not by becoming a Digambara or a S'vetambara that Mukti can be attained. Nor is it that Tarka-vada or Tattvavada will lead to it. Nor is it obtained by supporting one's own side. But the Mukti really lies in achieving freedom from Kashayas.

The Jain Acharyas have written commentaries on the works of other religionists and have preserved them in their Bhandaras. What does this point to? The answer can be best given in the words of N. Mironov, Ph. D., (St. Petersburg, Russia) who
saya, “Haribhadra did to Dignaga the same service as Mallavadin to Dharmottara by his Tippani to the latter’s Nyayabindu-tika; this shows that in former days the Jainas were large-minded enough to take the good where they found it– a good book was considered to be worth reading and studying even if written by a heterodox writer. Thus they served their coreligionists of those times and science of to-day: in Jaina library was found the Nyayabindu of Dharmakirti thought to be lost in its original language; the Jainas have also saved from perishing a work of the founder of the Buddhist logic, the Nyayapravesa of Dignaga. ”

In conclusion, let me assert that Jainism is conducive to saintliness and pure and unadulterated happiness. It is not a teaching that has to be forced down one’s throat. It is one whose truth and excellence must perforce appeal to the heart and mind of men of thought. It points out a way of Salvation which rids one who walks therein of decay and death, of sorrow and lamentation. Unalloyed happiness awaits the walker on the Path.

ब्रह्मोक्ष्य शांतिभेद्यु
ANALYSIS OF NYAYA-KUSUMANJALI

The book is an exposition of the tenets of Jainism. It is divided into five chapters. The first chapter deals with omniscience, one of the two types of Mukti and extends from verse 1 to verse 15. The second chapter, running from verse 1 to verse 43 deals with the tenets of various systems of philosophy. The third chapter, consisting of verses 1-37 gives a brief and exhaustive description of the principles of the Jaina logic. The fourth chapter, comprising of verses 1—44 treats of miscellaneous topics. The fifth or the last chapter points out the path of salvation and the number of verses therein is 46.

The total number of verses is 185.

Chapter I.

Verse 1-6 Benediction—Life of Lord Mahavira.

" 1 His birth.

" 2 Significance of his name.

" 3 His renunciation.

" 4 His sufferings, endurance and attainment of Omniscience.

" 5 His establishment of the Tirtha-the 11 Ganadharas.

" 6 His liberation.

" 7 Difficulty of singing the merits of God.

" 8 The author's attempt.

" 9 Mukti—its first variety, (i) Jivan-Mukti.
Verse 10 The two kinds of the *Jivan-Mukta*—
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Kevalins.*
11-12 Annihilation of *Karmans.*
13-15 Establishment of Omniscience.

Chapter II.

1-9 Creation of the universe.
10-12 The *Bauddha* philosophy.
10 Absolute nihilism, the *S'unya-vada.*
11 *Ekanta-kshanika-vada.*
12 *Jnanadvaita-vada.*
13 The *Sankhya* philosophy.
14 The *Vedanta* philosophy, *Maya-vada.*
15-17 The *Charvaka* philosophy.
15 Consciousness, not an attribute of body.
16-17 *Chaitanya-vada.*
18-20 Reality of *Karman.*
21 *Karman,* a matter.
22 Soul, distinguished from the organs
of sense.
23-24 Soul, not pervading the universe.
25-27 *Murtata* of soul.
28-30 Soul, not *Kutastha.*
31-37 Theory of sound, *S'abda-vada.*
31 Sound, not an attribute of *Akasa.*
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35-37 Creation of sound.
38 Darkness, a matter.
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2 Pratyaksha Pramana, its subdivisions.

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4 Definitions of Tarka and Anumana.

5 Definition of Hetu or Sadhana.

6 Sadhya.

7 Sadhyabhasas.

8 Hetvabhasas.

9 Subda Pramana established.

10 Anumana.

11 Tarka.

12 Pratyabhijnana.

13 Smriti.

14 Criticism on the additional Pramanas of the other schools of thought.

15 Sannikarsha, not a Pramana.

16 Sense of sight, Aprapya karin.

17 Senses other than that of sight and mind, Prapya karin.

18 Knowledge, self-luminous.

19 Functions of Pramana and Naya.

20 Pramatri, its distinguishing characteristics.

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" 36 The Nayas as resorted to by different systems of philosophy.
" 37 Upasamhara

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2 Definition of the nine Tattvas.

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(मूल-प्रत्थः।)

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यस्य स्वर्गपादात्त्त्वस्वात्मवोधयुक्तः चैव स्वयम् श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव श्रीमलक्ष्मीयुक्तः चैव स्वयम् चैव

पिन्दे: प्रेम परं विभूत्त्व निजके गर्भं धर्मगृहीतं भवति तद्दिवर्षिणं तदार्थं सदने उपेक्षोत्त्यत्य चात्य। भवानुवर्तमानकेषारकोवित्रयं कार्यं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं साधवतं कर्मभवतं 

गोपालायुपसर्गं।खोक्कपुरं देवात्।पुपं समाप्तः धोरा।धोरस्यमुद्ववं।विषयता।जैतीकबरिः।कुशी।
हरवासानिवसस्मसतपातकस्मयः प्राण्य सर्वेष्टांत
विश्वोद्वादरण्यमातमोधिज्ञिन्याना तः चीरदेवं स्तुवेः \(2\) \(3\)

यहार्थ भिन्नित विलोक्य विवुधानेकादश ब्राह्मणारः
यातोऽधुःसत्ये निशाच्य च जनादु सर्वेश्वमात्रात्।
शादार्थ प्रभुमांगता गणधरा निःसंध्या गोतमादा
धा येन त्रेतियोधनानु विद्विषे तः चीरदेवं ववेः \(5\) \(6\)

यः काह्यमहारणीयो सुनिभन्त: पाधोहान्हसो जगा
र्मेश्वरशुद्धकाठारीधि शिलभोप्रातिक्षम्यात।
शिद्याधाः कालं सर्वं विजयातानि विहाय क्रमानि
तत्त्वादु ब्रह्मप्रारम्भात्मा समभवतु तः चीरमस्तण्ये \(6\) \(7\)

प्रस्तावः
शको योगिजनस्तय स्तवविधिः फः नाम विकेश्वर्।
प्राणुष:तुस्मातु पुनःस्तव गुणान् सर्वेश्वगं: किमुः।
कौः तदृ भगवन् अतीवज्ज्योः। किमुवेदमार्ग्यावान्।
उपयोगिक्षूर्य किलिङ्गुलिः गणित्युः वेषे नभस्तारकः। \(7\) \(8\)

भावः यश्वत्वा शुभे निजवल्लिवित्येति सदृ भाषितं
धारानो हृददि या मनाणापि कथं हास्यर्ये स्यां सताम्।
निष्क्रिये च गुणातुरागमरमणोहख्यायिपि मे साप्रते
नायास: किमु पूर्वसुरिन्द्रयं स्तोचे तवाध्विश्वर्। \(8\) \(9\)

शुक्तः
शुकेभस्ताविद्विस्तिरता ह्रयविधा, जीवस्तवपादस्विमा
विध्वसेन चतुर्यस्य नित्यमां यो वास्तिवं कोम्पेभं।
होकाहोकिलिङ्गुलतेनककाल: श्रीकेताद्यस्तरः
स्याभ्दाराजकेतिहो जगति यो नित्यं समुद्रासुरः। \(9\)

जीवमुक्तिमुपागता ह्रयविधास्तिनीद्दुरा आदिमा-
स्तत्त्ववान्या अपरे ह्रयेद्यमयदाव आत्तेतेत देशनाम्।
(३)
भैवानातिरिक्तादिकाद्वियुमनयप्रशास्त्रानांभ: समां
नामादेशमहीषु सहचरणतो निर्वाणकल्पनाम: ॥ १० ॥

हतादनाधिककर्मसहस्रसुचिद्व: कथं सर्वथा ?
प्रध्वंससीपवयस: समागतवतो हस्त: सफुट सर्वथा ।
नातिश्राद्धापथयाः समस्तसताध्यायक्रमाणीरोस—
मुख्येन भवत्यनादिकमलोकस्थापिः संप्रस्थः: ॥ ११ ॥

नैवादन्ति बिन्दन्तीतितितियम: किं प्रागमाथादिनास
नेकान्तो न ? नवाब्वसनारनरिहितो ध्वंसीपण्य्यो हो ! सादिकः ?।
कीर्तिप्रमोदाचन समस्तसमिदकं संयोगितासनादितोस—
ध्वंसीपण्य्यो समुपवति भर्तमहनोभीवा विचित्रास्ततः: ॥ १२ ॥

सर्वेऽक्षोब्वगः विक्षुपपारगमुखानान्यायासिद्धिः
सिद्धो नादश्य ह्ययसाद्वचनं सिद्धो विकल्पादृ यतः।
किं चासिद्धिरीपि सुकुरेविद हर्षं ? मानामससिद्धतः—
संज्ञे तथृ न्व विकल्पसिद्धिरूढः वसुं कथं शक्तुया: ?। ॥ १३ ॥

सर्वेऽक्षो वृत्तविधयं क भगवन् ! मोमास्को धारितः
स्यादेवानितिः धियः परिमेशराकायव: विश्रमी ।
सामायप्रसरते नारिणिष्यता प्रत्यक्ष्योगीरोचरी—
प्राप्तस्यायाः विचारिणीति सकीर्षस्योपपापवापि ॥ १४ ॥

सर्वेऽक्षो स्रीवरपते ! सर्वेऽपोषिन्ततवादः
निद्रेऽपस्तव सङ्कोचविधया मानविवाहवालवातः।
क्षभवादं तत्र भवन्निमतेन नापनेकान्तवादेके
क्षिष्ठ्र: वाय: स्फुरति तदस्त! तत्त्वा प्रत्यायीत आर्यः: ॥ १५ ॥
(४)

dितीय-सत्वकः।

विनिर्दिन्दुसमीक्षा।

जगत्कृतवांदः।

केचिन्मन्यतं ईश्वरं विद्धवत् सृष्टि न तदृ युक्तिमात्,
कत्मात् सृष्टिमत् सृजेत् करणया केनापि चार्येन वा॥

नासंविधो यद्य करणा क्या। देहविषयादितावजातातेजसुखे
नाथ्यथे। कृतकर्मायं कर्त्यतो देवव्रुय जातसहे॥ १॥

काहणार्थवः ईश्वरो न सुखवत् कुर्वात् विष्वेच्छ कथे।
जीवाद्वृत्तवशातू सुखासुखोपवचारो विभोज्या कृतम्॥

सौगताधर्माण ईरितानि कुस्ते कर्माणि चेष्वेकुशां
सत्कार्यं तदभाव पद्धे तिते विशुद्धः सुखी प्राणभूत॥ २॥

कर्माध्यक्षजस्वनेपुरुषों कर्त्यता कर्मणि किं जन्तुना
प्रेमयंजन सुखासुखापणविभी वेतनाय ईश्वोऽभेदै॥

कर्मदी: बलु तत्स्वभावमनने कष्टगत दाधोखः:।
पीयुष्कपुत्रितेविकवश तु कृतार्थभाववाहः महान्॥ ३॥

कर्माद्धवकालकालचतुर्तुमता सम्बन्धिनि युक्तपरे
तलस्नात्स्त अगतवधाह हतराष्टोत्कः कोऽथा नन्तु॥

सम्बन्धो यद्य कर्मणा नतुमो निर्मवान्तिः स्थान्यस्त
तत्कर्मादृ वष कर्मणो हि चिर्ये निक्षेपा आत्मा भवेतः॥

दसे देहभृतां फलों स सदस्तेकर्मानुसारेण चेदः
एकः साधु परस्तत्वसापु वुखते कर्मात्र किं कारणम्॥

ईश्वरणा यदि, साधुकरमरणे किं न प्रयुक्तेकिलवान्?
सूक्ष्मकालनिर्दिन्दुकालर्मीण यथिरत सन्नवे न कि देहितः॥ ५॥

जानानोपिन च शक्तिमानपिन न यं कृपे पतत्त्वे जनं
हृदेऽलो विदितव्य यथात्मः संह गहणाहीनोऽधबिनाथैः॥

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भूपालस्तु न वुँग्यते विद्यध्वते गुर्गुर कृष्णति नर
प्राकृते तु स दृष्टेऽऽत्र, कुमारित जानतस्तु रूपः स्यवम् इ ६ ॥

सद्दुष्क्ति ददते न किं स जगत: कृष्णति सुकृम्वच यत्?
तेन कःशस्मपरीणमुक्तवेशानापि भुज्येत नो इ।
प्राचीनावरणातुदेविति कृमतिक्षेतु ततै विमुक्तवेशवरः
प्राचीनावरणातृ सुखासुखाधिष्ठिति निवार्ध्माकेषु ॥ ७ ॥

िश्चलं शल नित्यितिसत्तमः व्यास्तेतुमादु, नादिस:
स्यात् न स्याद्ववविशक्ल्य, न परो, हेतुवः को भवेत्?
तदेतु समवाप्यदु विसुरसाववारपः कोष्पि ने-
स्यात्पि प्रवेदेत् प्रसाम्यसम्य मानान्ति भेयं सुकुरेत् ॥ ८ ॥

मुक्तिगद्विते कदापि न भवेत्, जनो न वेदेति श्रीः
स्यामुक्तिवः स्वास्थ्यमहायामायु त स गिरि: जाई:चामी कर्थं व्योमेत्?
श्रेयोगःशर्यसावपि स जगत: प्रामोदीविकारं क्लः?
किं मुक्ता अधिकारमेतसने मुक्तवती नापनुयः? ॥ ९ ॥

शून्यवाचः।
मानं प्रोज्जितवान् स शून्यवदः किं शून्यवाधं वदेत?
मानं प्रोज्जितवान् स शून्यवदः किं शून्यवाधं वदेत?
विभवस्य व्यवहारसाधकत्वा किं शून्यवाधं वदेत?
धान्य ब्रजनिपात आशु गहनात् किं शून्यवाधं वदेत? ॥ १० ॥

शणिवाचः।
एकान्तश्चर्येन पदाधिकुपतने वृत्तो महादातरः
समानाव नलि नांभक्ष्य प्रविष्टु सार्थ फलेनासिहृति।
स्यान्तुशुक्लवलोकान्तो वधस्य व कर्थे?
सतत्त्वभिन्नास्मगी विश्वरूप्यवहारकारणत्वा रामासिहित!
भवेतां कुलः? ॥ ११ ॥

ज्ञानवाचः।
ज्ञानश्रीतविद्धो शद्विति सकालं ज्ञानात्मकं केवलं
ब्रजं वश्वत समस्य नेष किमपि सत्तियं दालोक्यते।
( ६ )

नैवं युक्तिः भ्रमणविरहात् भ्रमणस्तोव्याख्यणात्
स्वनस्य स्कुरदर्शकत्वनियमाद् अर्थक्रियाभावतः ॥ १२ ॥

सांप्लयादः।

विज्ञानं जडवुद्धिधर्मस्फुरयन् साध्यो न सहस्यायत्रितो
नित्यीपातमचिन्द्र बदन् सिद्धिवादयं साध्यो न सहस्यायत्रितः ॥
जतनं बन्धंचीमोचसमयुपुरं साध्यो न सहस्यायत्रित-
स्वतन्त्राजजमम्ब्रार्दि निग्नदन साद्यो न सहस्यायत्रितः ॥१३॥

भायावादः।

भायं व्यात्रयता सम्भुकुशता किं सत्यसी बांसती?
स्यादचे ब्रजस्तत्वविद्विरसति चेतु तत् प्रफलः कृतः ? ॥
स्यान्मायार्थसहायप्रयति वदता स्वामिन्! तवाःऽलोकिना
स्याद् वेद्या र जन्यन्यपीति भुवने प्रवेयापिता किंमति: ॥१४॥

चेतनयावादः।

चेतन्यं च शरीरसुति न भवेत्, यत् स्याचछेद्यप्रनयता
शानां, नन्तु सम्भवेत् लघुकिर्मां च वक्तस्तत् तत् ? ॥
नैवं, तत्र भवेतः लघुकिर्मा, स्यादन्यायत्मैव त-
न्यायालेखितत्यायन्युत्सनने चेतनयतृत सिद्धवान् ॥ १५ ॥

प्राणाभावत एव वुद्धिमिर्ती युक्तो न बुक्तो शाशे
सङ्कारे निलाकाटिनापि न भवेत् चेतनयसपन्नः ॥
चेतन्यं चुपुषु: पुनः प्रतिदिन स्वयायन्यमहे कुतो
जायेतोस्तरसारे स्मरणधी: पूवासुभुतस्य भोः! ॥ १६ ॥

निन्दे वत्सु भूतस्तु तदाहो! तज्ञ शारीरं कुत-
स्याेतनयादिगुणात्रीं न वि पठः सम्पते मृत्युनयः ॥
भूतान्यापि चेतना तकधारिन्यविधनाद् वाचिता
साहित्योपिच च चेतना नर्हि, तथाभृत्तस्ततो वाधतः! ॥ १७ ॥

शानी वा स्याचछेद्यम वास्तस्यवुक्तिः सम्प्रत्यं कल्याति-
प्रहातविहिर्युपा कृतत्वा विभवाणि सिद्धवान।
आत्मा यथपद्धत्तेः दुःखसुखार्थिन्यं जगतः
सिद्धेतां किं तदनायदुःखपुरुषामावे समालोच्यताम् || १८ ||

वैशिष्ट्यं जगतः प्रतिद्व्यतिरं हस्तं श्वभावाधिति-
स्वच्छं नेत्र विविदुता यदि तदा सदृ च तदा स्वार्थसतं।
नापि श्वास्तमनितिमभाव उदयदात्माधिरुपं दूषणं
कलिक्षु वस्तुविशेष पव यदि तदनात्रभिन्न भवेत् ॥ १९ ॥

पतंज वायुपुस्तदन्तरसुः पूर्वेऽहु दुःखादिना
ताहस्यादिकाहुशुन्यमयाः साधोः समाधीयताम्।
प्रायत्थातीशारीरपुर्वकमिदं न स्वातं, गतस्त्रज्ञे
तदु ध्वसतं, नियतमेवेदगतं स्वातं कार्मणं। पुद्गलः ॥ २० ॥

पतंज च पुद्गलाध्यक्तया स्वीकृतेषु देशकिला
आत्मा नापरथ भवेतं परवशों, वेदं यथा बल्लवम्।
कोधावैवेधिचारिता निश्, यतस्ते पारतन्यात्मका-
स्त्रज्ञे: किं कर्म पुद्गलतया तिन्द्र समालोच्यतः ॥ २१ ॥

नाश्यामस्वप्ति चेतनावन्यापभमः सम्याः, वत्सश्चुः
प्रर्वस्ते प्रभवेतु कुतः स्मरणवी रूपस्य समीश्चताम्।।
अन्यादिकितवस्तुः शरणवीर्यम् नो युज्यते
भावायानि तु चेतनात्मकतया जैनेश्वरा मेनिरे ॥ २२ ॥

आत्मिशुद्धितः।

जीवं व्यापितयं समग्रभुवने संप्रोचुर्यं का मनं।
यो यथाच यद्विद हृदयुणकत्त्रजेव खल्लवयसों।
कुमारेण पवः च यद्र दुःखयुणकत्त्रजेव खल्लवयसों
फ्रान्ता देव। भवम्बचोऽमुतरसानन्दस्य ईश्वरलः ॥ २३ ॥

जीवस्य प्रसिद्धेऽपुप्परिमितेभेंद्र इशे भवे-
शान्तेति च मा सम बोधत पुप्पमात्रार्थिः परिवर्तित।
कुमारेश्वर ह्वात्मतः परिमितेभेंद्राः भेदमस्य न यद्र
घातांक्षेष्यबिशिष्टमेवयुगलं भवेद विरोधं निश् ॥ २४ ॥
(८)

मूलतः सुभुमते ध्यामवेशे स्वाभाविक: कुतो? नैनत्सु: नन्दुत्ता हि कस्मिन्य? रूपादिपमव यदि? ॥

सिद्धान्त व्यवस्थितानु न हि वर्तदु स्वाभाविकतां निवृत्तं मानं तत् तद्विशेषस्य विपुतावतुष्क्य तद्धा वत: ॥ २५ ॥

हंडे! लुटर! सुतस्वस्तीति भवेः मूलतवेशे: किम्? स्वाधिव प्रिय! वालुकादिनु तवादीनां प्रवेशे: सुखः ॥

देहासहिं आत्मनां नभस: को भेद्य आवेषतां? नौ विशी बोधिरहलोलुष्पुरगमे जीवस्य किं कारणम्? ॥ २६ ॥

कोठारे: करणात्यं प्रविष्टित न्याशात्मना चेतोम्

देशास्तृति बेरि विमुद्ववादविषये प्रभो म्बैतुक्तः ॥

नाथोधव्यक्तिविवाधायम् जिज्ञसतर्वीकारपावतात पुनर्गन्तयः सावश्चत्वमापति तयाः प्रवेशसमस्तः तत् ॥ २७ ॥

इत्या: सावश्चत्व: स चेत तनुत्तरे नातमा क्रिमाश्रीयेते? किं सङ्कृताजन-विस्तृती तनुत्तरे: स्थातो न दीपस्य व? स्वीकृत्य विश्वादविषयान्ति जीवस्य अनेकवरा: कार्यथे तत्तवेन पावनेन तु श्रुतिः कुस्तस्वतथा-वन्दनात् ॥ २८ ॥

कोठरवेशे हि शारीरिण: परिणति: कौसक्तुती सम्भवेतु? ज्ञानव्या मातपायितप्रभृतितिविवेचायस्य सिद्धि: कुत: ? ॥

तिथिवेदव्यस्तारुकत्यावेदपायिपाय: कुतो? नद्येत् किं न च च वन्यमोक्षपदवी? कौस्तवः वाजस्तन:? ॥ २९ ॥

नानाह्यविवचित्र्याबावश्चतोदनित्वत्वमध्यमात्मनी

जीवलिवे स्तदानस्य निवृत्तः: लोकपूण्यमशीकृतम।

जीवस्यावस्यवेषम् विभो: स्वभूतितिविवादविर्यातून कुतो? न स्वाधिशास्ति वैभवारस्युपगे वेदादिकं व्योमवत् ॥ ३० ॥

श्रवद्योप्यगुणं चदनं न परमाणां गुणं किं वर्तदु तत्?

स्वात्त्ववशिष्टमक्षुण्मीष्टगदारत्यावेशानं गुणत्वं स चेतु? ॥
ह्यादास्माकस्मक्षमोघरत्या ह्योम्नो गुणते स कि?
न ह्युमावृणुणुणा: समस्तस्मणुणा: प्रत्यक्षम्या यतः || ३१ ॥

कमेक्षप्रतिष्ठयेनेव प्रिणामादु व्रजेय ध्वनिः मन्तताः
वे ब्रान्तपरोपक्वस्वस्तुगुणा अस्मतस्मश्च न ते।
हस्तपर्यं परमपुरुषैं च यथा शब्दोऽपि तत्मात्मा॥
धमेन: सिद्ध्यति नादवया न हि भवेदयतः प्रेमोधरः || ३२ ॥

स्वभेदप्रत्यय पव वायुरवः वाच्यः तमावशीयताः
मन्तते हि ततोऽगुदः क्षतःववस्मायः समस्तः घटम्।
नानेकानिकताः यथोक्तिमिव लघुयावकाशा ततः
श्लोकानुगृहो ध्वनिन्द्रिः ततो व्योमोऽपि युक्तवैकल्यः || ३३ ॥

'शब्दारागत पव ' पयमचित्वम्माम्पासिद्धा किया
शब्दं तत्त्वया न साध्यति कि? कि ह्यादु गुणः सकियः? ||
श्रेष्ठं श्रेष्ठाध्वुवां न यथि, न च चा न प्राप्यकारः स्मृतं
गन्धाद्रवदेव तदृष्टं ध्वनिनरं स्रवं कियातो सचेतः || ३४ ॥

सर्वप्राणिविनिविस्तेद्वपि जनने वातेन श्लोकेपवध्यो।
शब्दं नित्यमुनेगुणां प्रत्यपं कि वर्णवामोऽध्वुता।
प्राणमयवेदश च निर्मिते प्रयतने ततद्ववनन्यकवर्ये
शब्दास्तस्तत्त्वसमभवः परं इह व्यक्ति कथं नाध्वुतः? || ३५ ॥

व्यक्तयं नियतमकाशजनकेः श्रादेशु चेतु? नो, तथाः—
न्यायास्मप्रत्यपतितोऽसुभवतु बायोस्यथा दुधरः।
दीर्घे ह्रथदुमुपाहितों दीघवं गेहाःन्य सूक्ष्मवातस—
पूणामपूर्ण दंस्त। तत्सपातुवों कि न प्रकाश सूजेतु? || ३६ ॥

वैधो भावत पयमावरणवायुपेश विज्ञायते
तत्चब्दस्तय विचित्रमायायशः कि नादः। सीमांसक।
व्यक्तयं न्युक्तमांसविद्यमां शनोपि कहूँ कहो? 
व्यक्तयं: क्रुमभुतेश्वरेदुनित्मते दीपादि कं क्योऽम्रू? || ३७ ॥
अभाव-वस्तु ।
ध्वान्तोजमात्सय परीनिमिति नैवासित युक्तिक्षमो
हुपादेव, ब्रह्मतयोपपतेनिप्राप्तेस्तथा स्पशेन्तः ।
कहम्माभासवतुद्रवेश तमसोभास्य साक्षात्स्वति-
नालोकेन चिना, दुशरोऽभिगामद्रव्य तमः सिद्धरतु ॥ ३८ ॥

उपसहृदिति ।
बिभावीशा ! प्रवचनगी-तस्युल्फे तवदीय
बधन्येषा मृतिति विकृति दुर्गङ्घे सभिपाते ।
कि साधुयं तवदेह गतवत् ! प्रातावलुकधिना
नित्यानन्दोद्वस्तरकरणसतान्यसंध्वायभावः ॥ ३९ ॥

भेकः कुपरतो यथा च मनुस्य किखित्रु पुवाधिकं
न तथा स्त्रस्वमतात् इह तथा प्रादेशिका जानते ।
आन्ता नाथ ! यिति ते निजनिजस्माहोऽवः कल्पना
गहेन्द्रनिन पव मासित कुथियो गाहे न देहेद्रपि न ॥ ४० ॥

हिसादेहुपदेशः: कलुपितं पूर्वारपर्युषु च
ब्याहवतेम्मिन प्रमाणरहितादेकान्तो दृष्टिम ।
प्रामाण्य नहि सासहीतकृतेश्चाल्लेभवहर्दूस्युके
साध्येन्द्रु तु विचार्यायां, कृत्तियोऽध्वश्चन्ति ते शासनम् ॥ ४१ ॥

तेषां कामशरोग पप किमहो ? किं चेष वातोद्वः ?
केषां आन्तिरोकिकी निजरितंशेत्रो धुवं स्वासिना ।
सिद्धान्ते शास्त्रीयपुपुपुपुपुरपुपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरपुरپि ॥ ४२ ॥

लेमे तस्कर-रोहिणेय इह ते वाचाचुवालेश्वतो-कलामात् कर्णपुपुपपापीधियतत्वा पीतात् पुर्वस्यावम ।
मुखः श्रेणिकमूपमारविपुस्तच्चुभुर्या सेविता
काल्याच्येनाभ्युपदेशामीशा ! पुरुषो जाने न कीदृंथे मेवेतु ! ॥ ४३ ॥
(११)

तृतीय—स्तवकः ।

प्रमाण—भीमांसा ।

प्रमाणसंस्थ्यः ।

वार्षिको हि समक्षमेकमनुमायुयू वैद्य-वैद्यिको
ताहिः: शाबन्धुयं द्वयं तदुपमायुयू चाक्षपादक्रयम् ।
तार्थपरिवर्त्यं चद्वदि तद्व मारे प्रभाकरत युन—
प्रांश: सर्वसमायुयू, जिनमतेच्छसं परोक्षं क्रयम् || १ ||

प्रमाणान्त सम्बूद्धान्वपनिदेशः ।

पत्यक्षे व्यवहारतन्त्र परमार्थिं द्विधा भापितं
तत्राग्रहणादिन्हेन्न्रियमनोजातं चतुर्मेंद्रकम् ।
आर्थ स्यातं, चरमेपुनर्निविधर्क, तत्रादिमें केवले
विच्छयापिः, प्राणेद्विपर्ययमथान्त्यं चावधिस्थोत्तवव्यः: || २ ||

अध्यक्षेतरदस्ति च स्मरणाय: संप्रत्यभिन्न पुन—
स्तंकोहनुमिदित्स्तथादस्तं इति प्रभुयापितं पञ्चपथा ।
तत्त्वादं तत्त्वमूलस्तुविषयं स्यातू चासनोलोष्या—
द्विन्यादिग्रहणः स्मूर्तेनमवाजाते द्वितीयं पुनः: || ३ ||

तर्कसं प्रतिवन्धकुद्धिरुमा स्यातं साधनातू साध्यायी—
हेतु च स्वार्थपरर्थभेदत इत्यं तत्त्वादिमा साधनम् ।
सत्यार्थी परोक्षस्वविश्वागो व्यात्ति च नीत्या स्मृति
हेतोत्स्वेष परा, तथोपचरितं हेतुवभागेनुमा || ४ ||

व्यासत्वेन सुनिशेषयस्म विषयः: प्राचे पुनः: साधनः
वैद्यक्षण्यमुखायुद्वक्षणतया नो युजयते साधनम् ।
आलोकादुर्परिः क्षितेदिनकरं: बेलुर्जेतेन्द्रोरिति—
स्थानाव्यापित्या च तत्त्वयतताधेश्वय्यनेकावास्ततः: || ५ ||
(१२)

निरोधाभिमताःविनिविधितयं साध्यं त्वथमान्वितो
धर्मः पशु उदाहरत्: कविद्वितीये मर्मांवः पुतः।
धर्मः विद्यति मानतः: कचन तु ज्ञानानु विवल्पात तथोगुणात्मकम् साध्यमेव बहिर्मान्यः सकलसंस्कारः ध्वनिभवसर्वसारः॥६॥

स्यात् सततरत्ताख्यको नियमतो धर्ममकर्ष्टायो
हैत्या साध्यतिरक्तातिश् बहुतात्मालामात्रोऽध्यक्षतः।
नित्य: श्रव्दः इति प्रजातिकुलमया जैनेन भोजयं निष्ठी:-
स्येव वागमत्: शिर: शुचि जनात वाचा च वर्ध्यात्मकः॥७॥

वेदावसिद्धि-विवृद्ध-संध्व्यमिचराः: प्राणायु दुह्तेऽवो
अध्यात्मः: खलु साध्य:-हेतुनियमो यस्मात् विनिश्चीताः।
दुह्तेऽस्य पुनरङ्गास्य नवया साध्यम-वैष्णव्येश्वरे
दुह्तेश्वरत्रिविषाश्रुशालमनित्तानं भवेदागमः॥८॥

प्रमाण परीक्षा।

शब्दः खल्वनुमानमानमवदत् यत् तस्म युक्तिक्षमः
नाशृभाषस्याश्चाचवसाध्यमात्रेनित्यज्ञायलेतेिङ्गम।
कुटासूत्रर्वणवीर्यवेश्वरप्रत्यक्षश्रवः वीर्यवति—
मायासात्मायाश्चाश्च त्वा विनिति को नाम्युपेशाय खुशोः॥९॥

परस्याभिमायः कथमुपदभेताः नित्यार्थिताः
विना तथार्थकान्नकममिष्ठान्मुत्वा समजति।
न दश्यः प्रत्यक्षात् परहेद्युज्ञातेनिर्विशयीमो
विशेषायास्याय इति यदि तदास्तपत्तुनाम।॥१०॥

तकौँधः निवास्यक्षि पादात्मवारस्यत्तसो
मेनानो निगृहं विकल्पकर्ती: सा स्यात् प्रमा चास्मा।॥
षण्डादू दारकःहर्डास्य चरमे त्वाचे समक्षात्मुः—
मानार्यान्तरमानमापितित्वतः अआश्चर्यतासः॥११॥

यस्तु स्वीकर्त्ये सुप्रेमालमिन्त्र प्रत्यमित्वां प्रमा—
भेकत्वादश्चिम्यो धूमं करणां कस्याय्यसः प्रवाहेन।
(१४)

नैवास्यक्ष्यं उद्भवेतिरिवर्गवाच्याधिकारकोपि सोः
स्मात्शङ्कू न स्मृतितस्ततो ब्राह्मणस्य न स्यात् प्रभुति: कबितः॥१४॥

स्मृतिरिक्रमायणकरणनिपुनः कष्टतः सुहासं ?
विशंकदातातीता न भवति किमध्यक्षवदत् ?॥
गुञ्जमाहित्वं न दिक्षितं किमन्त्रमाअधिष्ठितं
समक्षं, समवधारणमविषयवाक्यामुनितं ? ॥ १५ ॥

नामश्वतः समस्तति मानमनुमाहायपतिमानं पुनः
रिष्टं नाधुपमानमापिततवम् स्यात् प्रत्यभिशिरवशियाम्।
पेतिं पुनरागमो, वितथवाकु चेदूः न प्रमाणं तथा
श्वानं प्रातिभमुक्तं पय विरतति, स्वाच्छानुमा सम्भवः ॥ १६ ॥

मानं शास्तिक तत्त्विक्षमपि ये कोशुकः प्रभो ! तद्भ्रमः ?
स्वाध्यानं: स्वयमेष यत्किमपरजानं जूतेतु गुम्भवतु ? ॥
अनेवेतः हि भृजेतु प्रकाशावनमति दीपः प्रकाशात्मकः
प्रत्यक्षे सत्त्वोकरितामुपगमं त्वेतस्य को वारवेत् ? ॥ १७ ॥

अधार्यकरिततवादः

प्राचार्यं नयं प्रतीतिजनं स्वीवकुमां का मति
नामाववांवरिताधिकारकं ब्राह्मण ग्रास्छे चतुष्पा ।
कुदावान्तििताधिकारकं ब्राह्मणाधिकारकं चेतुः
नैवं नेतुशास्त्रायं धाराध्यात्मकं स्याद्दु गम्भीरवक्ष्या ॥ १८ ॥

गुञ्जाएत्यमाधिकार्यं नेत्रमनस्ती मुकुंवेविविद्याणं गानो
गायते यदनुमहोपहनने मेयमनोते हेद ।
शब्दाधिविविष्यो हि युद्धधत्तवाच्याधिकारचरायणम्य कार्यं
सम्भावति न किं द्रियाश्रयत्वा नाग्रापायकारित्वः ? ॥ १७॥

ज्ञानस्वरूपम् ।

स्वार्थोऽत्रसमर्थमेव भवति शानं, भवेन्त्यावाक्यास्ते
थोऽनासो, निजभावन्यवसितो ज्ञानान्तरापेश्यः।
(१४)

ज्ञानार्थविभागसन्ध्या बिरहादु जागयात् स्वरुपस्य चाकर्णालात स्वत्व पव, देव! निघण्ये दृष्टे न वाक्ष्यस्यमा॥१८॥

प्रमाण-नयिणियप्रकाशि ।
मानं बस्तु परिच्छिन्नति सकलं स्वायत्तमुद्ग्राहितं
देवमार्गनितया नयिणियसिद्धातीतीयनयावानामतः।
भिन्नाभिमानमः फलं निजगुरुमायान्यान्याशाश्चादिकं
सन्देहार्ममुद्ग्राह करणाथा उपसमानान्तमका॥१९॥

प्रमाणा ।
मातास्ततमा स्वपरावभासनन्युष्णः कर्ता च भोक्ता निहो—
कर्मसिद्धातातुपगतो भिन्नः प्रविश्वेक्षकः।
सीताशिवशामान आवरणं विभ्रतु पुनः पोहुँचं
शानात्मा परिश्रामवानं भगवतं: सिद्धान्त आवेदितः॥२०॥

सत्यमें ।
वाक्यं मान-नयस्य चातुर्गतवरं स्वातु सत्यमीलिङ्गः—
कल्पनः बस्तुनि वेदान्तमित्युत्वमविषयप्रान्तिनिर्वाणः।
व्यस्तवेन समासकोंदपि च विचित्तायेष्यः: कल्पनातुच्छा
श्यादुका खलु सत्य्येश्वर भर्णितः सा सत्यमी स्मृता॥२१॥

श्यादु: ।
सवं बस्तु च वर्त्ते सदसद्धारानन्तत्थमंत्रम्
सन्म वा उस्सृयमा प्रविश्वेक्तिरामकासन्ततोहस्तिह।
श्याद्याशिकतः वदेव हि परद्वादितोऽससतु पुनः
हाणिस्व: श्याद्र किमवशेतेर्गतवात्मप्तितः: स्वात्मनः॥२२॥

एकस्मिनं पितु-पुत्रात्मभृत्यो धर्मं विहर्दा: परे: 
सहान्ते यदि, तिन्नाम सदसद्धारानन्तद्विगुरं न किम?॥
श्यादू दोषः सदसद्धाराभ्यायं सवत्रेषिन्कवेदपि चेत्
सापेक्षा तु विनियस्मथपरिष्ठतं स्थादेव श्रीतोष्णवत्॥२३॥
(15)

रूपकं युक्तं दिव्यकात्मकतं संडेढ़ीत्। 
सब्जात्यां विश्वदेशीयमुश्च- 
संकल्पितं तत्सन्नस्थं सवत॥ २४॥

सात्सरसमं संशयस्य मनृदं विचारं करो वदेदूः! 
प्रकीर्तिन हि विश्वदर्शनदल्हानं सवत् संशय:। 
सत्सारसिंहथुं प्रसन्नेत्थि यथे कर्मिन ग्रहणाचादनव 
व्यावाह: क इहेवेदैत? कथमिदं संप्रत्य: संशयः।॥ २५॥

छ्याणुयों न रप बेत्त्वनम: संविषय: संशयोऽ- 
नाथा धर्ममहं सतायमहं दीपाद्यमाणेद्र च। 
नेवें तू प्रह्वें, समस्त नदस्तु न्यायस्वः स्येन 
तदू द्रव्याधातरन्वें नेव सदस्न्यतिन्द्रा संशयः।॥ २६॥

नित्यार्थं क्रमोत्क्रमादि भवेत्त्वस्थीतक्रियासम्बन्धाः। 
नित्यार्थं क्रमोत्क्रमादि भवेत्त्वस्थीतक्रियासम्बन्धः। 
निन्ये चालमिन सौख्यादस्य विविष्याभिः न जाघंततेऽः। 
निन्ये चालमिन सौख्यादस्य विविष्याभिः न जाघंततेः।॥ २७॥

नित्यसब्जात्यां सत्सन्नस्थं भवनि न पुनर्वन्धप्रमोक्षादयोः। 
नित्यकसब्जात्यां सत्सन्नस्थं भवनि न पुनर्वन्धप्रमोक्षादयः।। 
नित्याविनित्यशं तू वत्सु वदव: कश्चिन्न वशोदयी 
वाध: कः कक्षुद्गुड़ड़ुड़ेन मिलिते पितृवाहे नागरे।॥ २८॥

तेनोंद्याविष्णुसंस्थितियुतं भावं यथा गोरसं 
स्यादादिन! प्रतिपेदिबे तव मुखामोजोऽव्रवः पशिवः।। 
भूक्वा कुण्डलमातनौति कर्कं तत् कुण्डलं गते 
संज्ञेण करक्रमवपुष्पयस्य स्वर्णमक्षुस्तम्॥ २९॥

नो संयोगै-सद्यमान्ययुणां मूलोऽय पाल्यस्य चास- 
वच्छेडौ यथाक्षावद्वीय्युभिः कश्चिकृतं वाध्यते।
(१६)

नित्यानित्यतया तत्प्रेक्ष सदस्त्रायायेन नो वाध्यते
मानादु सिध्यद्वेशपवस्तव तदहो! कान्तास्त्यनेकान्तगीः ॥३०॥

नानाकारकेकुपपमवदत्त ज्ञानस्य बोद्धश्चर- पि
शिष्यौ रूपमनेकपेक्षकृ चिन्त योगादिरावेदयतः
हाइयः सत्सुमैः प्रधानमगदत्त युर्ये चिन्तायैः
कोषनेकान्तमतावलभवमन्मृते स्ववस्थीबूहृवागिनः ॥ ३१ ॥

सामान्य-विशेषोऽि

तित्यं नाम तथोध्वेतात्वायमुदितं सामान्यमहेंमते
क्रेणा, तत्र पुनः समा परिणतः: सत्वस्वपि व्यक्तिः
गोत्वाचारिदमृतवेता तु कटकाचार्यायपत्यायः
स्थायस्थ विशेष एतदुभ्र नार्यां युष्मुः सवेथा ॥ ३२ ॥

पहुँ त्रेयणि

धर्मः स्याऽ ज्ञडजीयोगसत्त्वो पाणीयवद्यासोऽ
धर्मः स्याऽ समाचारिणिः स्वत्ति क्रको छायाध्वायातुर्या
सवेच्छाः-वकाशार्य च नभोजनतप्रदेशात्मकः
कालो वर्षसंख्याणो निजगदे स्पष्टार्थदिमान पुनरः: ॥ ३३ ॥

पद्भववेश्य सजीवा जिनमतविद्विता तथापालातिरिकतः
सवें सत्त्व प्रदेशप्रचचरितता जीवयमान अवश्यः:।
कालं वचनेवत्तिकायः: पुनरिस्थ ऋते पुनरः मृत्तिहीनः
उपाद-प्रक्षत-सतताधितयपरिनतः: सवें पते पदार्थः: ॥ ३४ ॥

भगवभीतिः

इश्वरा नाथ। तत्वोमनीयवर्षितो चेताकषमकारिणी
युग्यायुताय सदाौ पूर्व: रूपाय सक्या: परे।
त्रासामीर्षस्य नैह मन्यते जडतमः कोषप्रेय हा! दार्श्योः
मोहो गृह्यत आशु कावशकाल निर्युत्थच चिन्ताामणिमुः ॥ ३५ ॥
(२७)

सत्तन्यात्मक-भगवद्गीतानम्

अभूतां काणादाक्षाचरणमेत्र नैगमनयात्
तथा सार्ध्यान्त्रेत समुदभवतां संप्रहतयात्।
दूषो बीजया: पाठमेघनमृगसुवात्, प्रकटयन्
भवानेको दुर्षि समसमनयां नन्दति चिमो! || ३६ ||

उपसंहरति—

नासो विद्धानं न चाली प्रव्हिरतरं ताश्वलो शोभाशार्भ
ख्यानी नासो तपस्वी नं न पुनर्रो मुक्तियोगः समक्ति।
स्वामिन्! ते पदपरं तक्षनविनयोशार्वं शाख्यतर्की—
संप्राप्तसन्न्यायंहुने मनस्ति रमते यस्य दौभोग्गमाजः। ||३७||
चतुर्थस्तबकः।

प्रकृणक-विचारः।

अहिंसा।

को धर्मः? प्रकटस्वरूपकत्वा सत्यः परम्परा द्वारा
सा हिघातिप्रक्षतासुपथगता हिंसासुभाजो धर्मः।
वस्यासोऽसुभाजो वर्षं हदय यथा ताहूक परेशायगम्भरा-
गित्यंवं परिवैत्ति यो न बलु स न गाणिण्यां सूक्ते।।१।।

हिंसां प्राणभूतां दुष्टिप्रसंगदितां धर्मस्थय सम्पादिकां
मेनां मुनिज्ञानिनिन हदये किस्मित समालोचन।
प्रत्येकोक्तितातनानुभववाच्यथमकामनी क्रेणातोस-
थेष्ठां देहभूतां विहिंसनाविधिगो निष्क्रमचेता हहाः।।२।।

कन्तु श्रुः कस्यपाश्रेष्ठे निक्ततः कस्यार्थ युक्तकम्प्हे?
विभवं निःशारण विज्ञायकप्रम्प्राणं व्यतीताश्रयू।
साज्ज्ञक्रिया वेदस्मुक्तासुपरतो वद्वा पयोरानन्द
शाश्व निर्वस्यसुनिश्चित्ति गद्यक सम्पूर्व भूदेवता।।३।।

देवी चैव गदाविधिका, भवति तत्माता पशुविरः न किं?
तत्वेऽन च पशोः सुतवत्व वधपन्यस्यकथं तन्वसोः।।
हुष्का काण्यसुभी कथं भवतु नो? नेतावता साधनते
वेदं धर्मपंखु क्रूटेदर्पणहिरं धर्मः न तवेश्यादाम्।।४।।

हिंसातो यदि धर्मसम्भववतिर्धर्मम् द्वाराः कूतः?
यागादिनेन हि हिस्या विरहितः किं नाम सम्पछते?
यागादि यदि नो भवेतु पञ्चग्रहः क दृष्टां तत्त्वति:?
संतोपाधिभृष्मेव देशभस्मं तिष्ठतु कय हिसाविधिगो।।५।।

स्वार्थोहितेऽत्तुते यदि पशुं यागे हते सत्त्वरः
पित्रादेवगिरि देशशर्मेव नेरे किमार्थ्यते?।।
हिमायामित्रज्ञ कि तद्दित्वं यागीयहिलाविचित्रेष्येनका चुक्तत्स्वस हेतुबिरतरा पापस्य हेतुम्भेतु। ॥ ६ ॥

सत्वेषां च मर्त्तच सती सुमनस्य स्यादव्यस्तोस्या। गति-वाच्यं चारात्म: गति: कुदृस्तं धैन्यप्रकाशमादिभीः।

दुर्घोच्छ सुकुमारीश्वरेषयो, दुर्घोच्छ स्वर्गस्य सम्भवना।
हन्तुदुःखपिरश्यामती न च कयं श्वरस्य सम्भवना। ॥ ७ ॥

श्रीवास्तकरित्वकथित्वमहासृष्टसमाचाराः। तत्त्वं स्वर्यं नो मुखतो निरेतं रसना, कह्यव न प्रत्ययः। ॥

दुर्मारे सिंवमार्यामण्डयः। स्फुर्तुक्रस्था वहिः।
स्युः कोद्रिहिप्पदाप्ते निपतिता: हंसीः। स्यं स्यायत्पत्तु। ॥ ८ ॥

सत्वो दल्लताकोऽहितविभिन्तिन्नित्वगोत्रावसिष्कृंक

मुः दीनरं करोज्वक्षमुः कवर्षमुः पुरुषां वचे।

आलोक्यारित कुपात्तुः। सकुरत नो येषां मनोमनिद्रिएः

तेषां ग्रामकठोरामणसमुः। भूधादृ मदीर्य नमः। ॥ ९ ॥

वेदाद्वेश्येत्।

धर्मे प्रवेद्यादितीतोदक्षिणजगतस्यामपनार्धयः।

सात्यायानिद्वं तलितं यस्य तमसतमादमेत् त। ज्ञात्रवे:।

न त्वेतत्त्वशेषेनक्तवाय भागात्त्वमोः सिद्धन्तोः

वैशिष्ठयं च कुमारसम्मथविगः। मोनं भूष्मुते कि छातुः। ॥ १० ॥

वेदः। स्यातुः पूर्णमणीत इतरो वास्तशेषिन्यजो न वा।

नाथः। सर्वविदोऽसमभुगममादुः। अन्त्ये प्रमाणे कुतः। ॥

नागश्यस्तसमाभवातुः। गमनोऽवकाशरास्ययातृत

सिद्धायनार्पणदेव नृपजाति बर्णात्मकविश्वासः। ॥ ११ ॥

परमाणे पुनः रात्रहोकविवर्षी वाचां न मन्येत कः।

सत्यवां जागरात्रवेदं चिन्तराधाः। वेदः। प्रमाणे कुतः। ॥

छागदीप्रमयु-हुमरावतिपिलुत्प्रतीति-पापमणो-स्पर्शि-प्रीणित्राकिश्चुप्रमुखः। अर्थि न युक्तः। पुनः। ॥ १२ ॥
(२७)

पशुयां दृष्याति ।

tत्रिच्छागस्यसुभज्जो विहनतः स्वर्गप्राप्तः स्यात् कथं ?

स्वर्गप्राप्तस्यसुभज्जो नरचुपुः संस्कारस्योपययथा ।

हीनतबेन नरात् पश्चानं हुष्टतेन चेततदा

हीनतबेन सुरात् नरस्य हुष्टतेन सकुष्टते किं नहि ? ॥ १३ ॥

धर्मं चाल्पत्ता दयां, पशुवःं प्रोक्तेत् धर्मंः कथं

शक्यं वल्कुमिर्तं न मन्नुष्यनिधिता हिसा न हितेति च ।

मन्नः कि नरकप्राणनारुतामाहति हिसान्धिता–

मेर्षेन चेतु रत्नेषु गलः पर विहितोछावाना भवेदृ निष्फलः ॥ १४ ॥

सत्यं जल्पति नातनोति कठां निन्दामस्युः तथा

कामालुभ्यनां महासिंहरणोपासीवने महकिमान ।

यो यां पशुहिस्याः विरह्तेन निरंत्रयं–हिसाश्राति

भो भो ! यून्न समस्यतसी नयरो मोक्षायामण्ये न वा ? ॥ १५ ॥

आयेनकविशारदेर्दण्डी–पास्या द्याधेवता

मायो धर्मतया पुनः पशुवःं नो कुश्रितं कहृशितं ।

अन्यं स्वाश्चपततामहोक्ष्योपासवने भवेदे, भवेमानसं

प्राप्तो या परमाशुभिष्विरितिं वाहस्य वचनस्य वा ॥ १६ ॥

पितुपरमपापस्याति ।

पशुवं समुपेयूः–पितुजनाः स्रीपतेषु स्वसं

संप्राप्नोति ? विचारयतु सुविधं ! कोसं पयोहस्तौकिकः ! ॥

कुम्भस्यादि परिप्रेरणे विद्धते लोकः परीश्रां दृढः

धर्म्मेन त्वशेषपे समस्यस्य गृहणनिति, केष्म मति ? ॥ १७ ॥

धर्मं मूर्तिवृत्तमंभवति अवचं, सत्यं च तपायका:

सं सम्यधर्मात्तरस्य विमोचः मुक्तिविधियं साधनम् ।

सत्यं कुदधर्माभ्रंष्टहमनीभायो न युकः सतो

कूपे स्वेपितरोपनकमिति पतेम्याोपमिति कोष्यं न यतः ! ॥ १८ ॥
(२१)

आत्मा कर्म करोति यादुशमिह्न प्राप्नीति ताहुकर्मे
नो केनांप्रयुक्तस्तु मृत्युनासाद्येत् कहिचित्।
देववर्गे कवयोपग्रहितान् अत् च दुःखोचयं
तिर्यक्तस्तु नृगतो पुनः सर्वथित्या प्रत्यक्षवाच्योपद्वात्।॥ १९ ||

सुखं विमन्त्रे पुरुषपथसे विरम्यये प्रस्फुरं
तद्वत्स्तन्तरम् युज्यते तद्वुं मथस्ते॥
सुखानानो भिक्ष पयद वेदि न गुहामुल्या स कुञ्जरासाम्यहृद्योः।
भयात् सुकुलस्तु तद्वो प्रेयते कल्यां गत्रो॥ २० ||

गोविन्धस्ताना निपेरथति।

स्पष्टं भाष्रस्तं गवां निरंदा नोकः स्वराणां कर्यः
ब्रह्मतेन जनोपकारकरणां किं नापकलक्षती तत्रः॥

dुन्धेन न प्रदेहाति किं भिन्न महियोः? माधाल्यमुखाँ: पश्चातः
किं मथानाः? सुकृतनेरत्वभवान्वित किं तिर्यक्तव्यमासायते?॥२१॥

खादनस्तया अपविचरस्तु मतुजे: सन्तादितः यत्रुः
निम्नम्या महुदेशिन्ह: परवसात्मस्तात्स्तथा स्वामिनः।
किं वा स्पष्टान्द्रियाः जवहु वृत्तस्यन्तया निजेः दारकः
माधाया अथि बल्गदान्त जगद्वा जाने न कोंडङू भवनिः॥२२॥

स्वाम्यं गौः प्रिंगतां यस्यपुनस्तीर्थ्या नाकोक्सम
कस्मात्तिम्या-दोहन-प्रहणायायार्यते तद्वा गौः॥

尼म्बोक्मः कमुदूवतः च सुमछ चुली तथा पिपाली
देहल्यापिः देवता निजगदे ये:ः कोंडङ तैरेिजितः।॥ २३ ||

देवतर्पणं व्यपाक्षेत।

देवप्रीतितिर्कत हुः हुतयुजीवतेतप न सम्यगः
भस्माभावविहोक्तानाः निपततो हहकायः हभो हुतमः।
अन्तस्तूकिन्योपिभवः सम्यगसम्योदसुतामृत: सवादा
नामक्रमेण गुतायत ष्टित कवलाहाराव चुपेष्टं।॥ २४ ||
"देवा अनिमुखा" है श्रुतिग्राहद्वयप ऋषो न सन
कि वहारथविन्द्रवलन न पतेदु ? अँगे स्वर्य चिन्तयताम्।\nपञ्चस्मादु सुखजातोवशदने दिलिपदासुमित्रमुक्तिने किं?
कि बुमो बहु ! दीक्षारागविधायतवच स्वर्य जानताम्। || २६ ||

माध्यस्थ्युपदश्रिता।
सत्यासत्यपथा ब्रह्मदिसमयदायार्थि नित्यस्थिता-
स्तिरपंक्र-अहं-मुनिप्रयोंगसुधारेताः सर्वेदा।
अस्मार्कु पुनरैति गच्छाति नवा स्वरुपदद्रुतो नृणा
भव्यान्तःकरणमथोधविधये त्वेता गिरे साम्यपत्। || २७ ||

स्त्रिमहिंसा समासिद्धु मुनिपथो यद्भिष्म कर्मे खुटेदु
वसिन्तस्वेदनाता पुनः समुदयेदु यद्भिष्म नुम्किम्बेदु।
संसारे गहनेदुपि पूण्यविभववीत्वत्वाप्य मानुषस्वर्य
सामग्रीसात्रे सुहुँस्वतरं स्वस्तमहीहापूढम्। || २७ ||

भव्या्ः। विमात्र इष्ठिदुह्रेदतम्: सम्मोह्न नेन्छे पुनः
स्वल्पमेतःकरणे दीर्घमेववित्वत्वाय ध्यायत॥
को देवो भगवान् गुरुभवतः को धर्मे: पुनः कोदुः ?
कोदुशस्य गुरोः अर्येण भगवान् धर्मोऽयथवा माध्यते। || २८ ||

ग्राह्मणगौरवं मीमांसते।
विमाराणां महनीयता चुचरितिवांशणयोगेन वा?
वः कोदुस्तु चरितवांशवरोऽवन्धो भवेदु आदिमे।
कोदुश्रोतापि भवेदु हिंजो, मुनिजनसवुकृष्टचिंतयों न वे
नात्तः, दुश्चितित्वज्ञस्य गुहात्मायासिग्नसके: पुनः। || २९ ||

भार्या्या रमणो हिंजो, मुनिजनो, ब्रह्मवती सर्वथा
बश्यस्तादुतुरो हिंजो मुनिजनो भिष्मगतस्वस्यपुढः।
सर्वं भव्यान्ति हिंजो मुनिनागर्गदं योगवास्वरेक-
स्त्रास्त्रैयुरोऽद्वित्वज्ञस्य गुरः: पूज्यं अभि साधवं। || ३० ||
(२६)

गुलालक्षणपवशासित।

युज्यते गुरुभो महानिलधारा: सामायिकद्वारा: पुनः
धीर्मा मैत्रकरुत्यां विद्यातो धर्मांपदेशां शुभम।
अत्रहस्त्रतिन: परिग्रहरता: स्वच्छदाब्द्वारा:
सत्यार्थानुपदेशकालस्व गुरवं: श्रेयसकरा: सति न || ३१ ||

तत्त्वार्थां परिचाययति।

रामी वेत्ताम्बिरो गुरुपि ब्रह्मात्मकाङ्क्षवान:
धर्मन निपकरणो भवेतदारह क्षेरा: कियातुचयने? ||
माध्यमस्थेन बिचारालनु हद्ये दम्मोविलेपायने
नीरान भगवान्, गुरुधरितवान्, धर्म: कृपालमेत्यद: || ३२ ||

dेवरूपक्षण—नाम—पूजायकारोक्तविचैनस्य।

सत्यार्थप्रतिपादकार्कान् भगवान्: निरंतर्योत्तरात्
विश्यो—ब्रह्म—मधेश—शाक्तर—जिना—हंसते—तीन्तवाधारिद्वि—
नाच्छा स्थापनया तमाचं जना: ! द्रव्येष भावेन च || ३३ ||

तीन्त्वकर्ममुत्तादः।

उत्सर्जन्यवस्पितिनीतमायो: सर्प्तपत्सम्प्रधो:
ष्टारस्तमकात्: क्षणे च चहलत्वा: कालस्य वा चक्ष्योः।
देवेणे श्रीभरे:भक्तिति विभवान्हृतस्तातुपविद्विताति—
हेमन्ते तु विदेहमूमिकु सदा तीन्त्वक्रम: शक्त्रा: || ३४ ||

dेवपूजायकारात्रुपदवशासित।

तत्त्वामस्मरणादृ भवेतस्म भगवान् नां त्रिवित—
हतिभवार्त्तवं नर्त्ता सम्भविचित—
आइत्वस्य भविज्ञतव नमोत्सवात्मपुज्यो ह्रद्वयतः
तास्मात्रूपमेतिद्व्यवस्थितमत: स्यात्मपुज्यो भावत: || ३५ ||

* उपवक्षणवादू ऐरकेपदि।

* चक्रार्दू भूतालोपदि।
मूर्तिपूजा।

पूज्या न प्रतिमाहितामिति वचः स्वाते कर्ष्य चेतस्विनो।
नीरुपेश्वरमूर्तिमारण्यता ाल्याः कर्ष्य नेति चेतु।
जीवनमुक्तमेवशमण्युपयतां नौ नौ इदं दृष्टमेव
ध्यानादेश्वनन्तेवे स्मृति क्रतेदृष्टेश्वाशिक्षादिपि सन।॥ ३६॥

साध्यार्यं सुमहान्द्रिजय तुष्णवचोऽग समारूढवान्
कृत्य घोरवेन तपोशिकवेन कर्मन्तरोहाहः।
कोकाकोकविनं चिथ्य परिगतोऽहस्विष्ठिनातो नतो
योगीन्द्रविश्विदेशः भुनिविवर्षेश्वरेष्व। समिदितिवेषेठैः तिर्यंगणे।॥ ३७॥

विश्वाम्बररागामोहितिमिर्घणीममातिस्थितता-
मध्यवसामपि समसतिधितिन्तः संसारसंसारारुणम्।
वाचा शान्तिसुधामहरसभूता। पुं-देव-तिर्यगमनो-
गामिन्या प्रभया जमान नितरां योड़ोकिकोहस्तक।॥ ३८॥

तं वैलक्ष्यमेवश्वरं निरूपमवषोति: स्वहपातमकर
ब्रह्मानंदमहोदयं च परमेश्विरविदम दैवतमू।
दश्चरणं करपदश्रीष्यदनाचरुं यथासमसम्पु-
जीवनमुक्तमषिपिपे प्रतिमया ध्यायन्तमाः। पातकिनु।॥ ३९॥

ब्रह्माण्य परमेश्वरं विरहितं देवादिधिः सम्बधा
हृतितममयारुपपि वा मूर्तीं समारोप्य सदृ।
ध्यायन्तं स निराकरीद्विभावतसरोपस्वरूपं न यः
शाश्वातः स्वानुभवानु जग्यवहने। नित्रेष्व विवेकाद्वः।॥ ४०॥

पापाद्रा विफलत्वतः: किमभवा पुण्यप्रस्तेश्वेरादृ
ृढ्याणं ध्यतोऽध्यवा तनुमयां हिन्सामुद्रूर्तित।।
देवाङ्गूर्तसमुखवाधितसरक्तंत्यसंद्वाहवे
जाभाज्ञा प्रतिमाध्वमेँ न भवतेत्यशी विकालय हृसे।॥ ४१॥
( २५ )

नो पांच गुह्याधमूस्तिनितिष्ठदुः, बोध्यायथनुरं फलं
पुण्यानमोक्षपथानुगान्नहि भवे, द्रव्यवध्यः सार्थकः।
पापेद्वेडः महाफलं सुइद्यारामभस्य, शान्ताभक्ति:
शं दत्ते, गुरुकार्यमेतदपि, फिं चिन्तामणो नादारः। \| \| ४२ \|

उपसंहरति।

च्युतं चित्तारतनं गवितसमृतं कामकल्याणः।
परिपलस्तौ हस्ताक्षरसमर्फलनोवधवत पुनः।
अमीथं दुर्मार्गःावलितमनसं हल्लत। भगवन्।
अद्वैतं ये मन्दा द्विति भवत्। पूजनसुखे। \| \| ४३ \|

वेशनोदिर्मशा तरति तरणिःश्रोदिवासेत्रतीमामः
लिङ्गस्वरूपं यदि नृपं मवेदि धारुमश्रामरेण।
बाहुलीयं-पदिशकुंडलेयसारं भाग्यात्।
कवित्सायी तदपि भगवन्। त्वा कदाचिपि मुखे। \| \| ४४ \|
पाठके—स्तवकः।

मोक्षमार्गविवेचना।

तत्त्वज्ञानम्।

सम्यग्ज्ञान-सुतंत्रभी निगविरो मोक्षस्य प्रथा: परी याथात्थवेन पद्धतिसंपरिचयः सत्त्वगामावेदितम्।
पुण्यावासमवत्त्वश्रव्य निन्दणि वन्धन्य मोक्षः पुनः
जीवताःश्रीव हरि हरे।पिपिं भवति व्यासेन भावः नवं।॥ १॥

शान्तिमा ख्यात सोहि पतद्विरोजीवस्य धर्मानिर्दिकः
स्यातु सत्कर्म च पुण्यमेवदितरत् पार्थ भवेदाश्रवः।
शारं कर्मणं पतद्वरणणक्रुत स्यातु संबरो, निन्दैरा
ध्वंः कर्मणं पच वन्धरचना वन्धोश्च मोक्षः। श्चिमम्।॥ २॥

जीवविचारः।

जीवस्थितं मता हिंदू भवमृत्तो सूक्ष्माच चाविमा
पक-त्वि-त्रित-चतुष्क-पत्तकरणा आवेरिता। प्राणिन:।
पकाला: कुजलाकिनिवास्तवस्तवक्रृत: स्थायरा:
पर्यावेतत्सरेतकः भस्वबुर्जस्तवशीतवेक्षितः।॥ ३॥

पर्यायः।

आहारः करणालयोपशिनकरः प्राणाय भावा मनः
पौष पर्यावेत एक-पश्च-विकल्पानां च चतुः क्रमातृ।
पौष पद्धारण्य सुक्षमनवात्थे-काशा हुमास्तु क्रमातृ
प्रीक्षा बादर-पुष्पमतात्या पत्येक-साधारणा:।॥ ४॥

इन्द्रियार्णः।

पाथाकारणि पुनःस्तवग्रं रसता ग्राण्य च नेत्रं शुभिः
स्त्रु: सुर्वन्न-रस-गन्ध-हृष्ट-निरवा अर्था अमीषां क्रमातृ।
(२७)

tatra tva-rasavacaḥ śya: kuśa-rajāka-rakṣa-śūryādyāv-
śvāma nāśitkaya puṇa: shatpaddi-makota-śīvatāy: || ५ ||

akṣaṇa śuryāntarāntiyaḥ mahakā mūja: patahādy-
sthitayogayonibha jala-sthul-khaṇa: śvāmatthā nāraka: ||

gīrvāṇa muniḥ puṇa: prajñita: aṅgiraṃ pakhitrīva:
patahāya api samvatsarānibhāy: śvāma ca cinntamati: || ६ ||

prāṇāyām ||

māsā-hand-śīrṣayagāṇaḥ-yuḥ: yuḥśvaśṛṇa dṛṣa
prāṇāyāmar samayuḥ dēva-karaṇa-chāyāyug sexual

māṣā svādarpandaṁ ca viśikākṣāmn, maṇi: saṁśinām
dēvaṇām mahī nārakapātim bhūta|| ७ ||

gāmabhājand-jayāmy-patstakṣaḥ śvāmatr samruddiḥ:
śeṣeṇaḥvadavāryaḥ puṇāyavatā, saṁruddiḥmān nāraka: ||

śrīvāya: tantravēbājāj itaretadīaṅkā vēkajīra
svađhāraśka-īśu-ākāraṇāṁ patahākāraṁ bāma: || ८ ||

śrīkṣaṇāmsu ||

vyākṣaṇaḥ bhāvināvadapanayō vairānikā vyantrā
devā: saṁvi vādānaś ca viṇa: puṇa: ||

āności-pānakaśchaukāṁāṃāmāṃvīvāmāntānāṁ jana-
sthitayavāstukṣavat śvāyāt-tāṃśe patahāsvāmysānavādiṣṭu:
lokaṭhāloko drāt ikti vādāma ca bhūvānāṃ bhūmāṇīkaśāvadīpā-
śvāmāma bāma loke puṇa: puṇa: || ९ ||

jiśvā-yonī: ||

śyūnāṅkṛitaḥ ca sapt kṣo-vaṃśe-vaiḥ-saṃśe tathā-
nāntaṁ mahāmā teṣu chutūṭaḥ, dṛṣa pratyekānakāroḥ.
(२८)

स्तुतिर्यम्भू तथा धर्माथ नरके देवे चतव: उन- 
योनीनां चनुतंतरं-त्यसुतं लक्षणग्राभी। तिरंवें स्त। १२।

अनंता जीवाः।

पशं सन्निति निर्रस्तकास्तुमुनितो भव्या अमन्या हिष्ठा 
भव्या योग्यताया मन्ता: शिवपदे इत्यास्तु नैवं भिषीता। 
कूम्भाविन्यंहि न मुत्त कलशतामासाद्येति कान्हिचितु 
मोक्षार्दोषप्रथुमान तथा न सकलो निवियामासाद्येति। तथ। १३।

शुक्लावतारसपास्यति।

भव्यानन्ततया न भव्यरहितः संसार आपकरे 
कालो नाम समानुपजू यदि तदा भव्य: गमानति क्रजेत्।
इत्यथ। मुनिद्विलयिष्कृतमितवर्धपुव्याहारामहि। 
शुक्लत्वम्य भवे भिषा भजपैलेपेशिपि मुक्कामम्। १४।

शुक्लानः पुनरागमं भवपुरे कः स्वस्थ्येवाराढपे- 
दत्तयतं भववीजकमर्मेछने मुक्कि समासेदुपणम। 
बीजस्वादस्तमुपस्मित्तेतरिह पुनर्मोदयामायतो 
बीजस्वान्यपरायासपदोद्वसमाप्तते: पदाधेयमहि। १५।

गति।

स्वानमाल्यः पशु मुक्किविन्नतो-द्वाहप्रमोदयः। 
श्रीवः स्निध्यति नैव, नैव विदृढः मृत्त्वो-परम्परेश्विच। 
न आश्रेति च नारकोपिन नरके स्वर्गोपि मृत्त्वे-तिनो 
नित्येदङ्गवतर नृणां च गत्योपद्धातल्लोपि हि। १६।

चारिष्यं।

समस्माच्यथ देशत: परिहित: सावधवृत्तिः श्रीकः संयम आदिनां मुनिमालय: श्रीवः स्वीकृत:। 
प्राश्चिन्तित पव नीतिज्ञानादीनां शुचानां सुजनण 
सेवां भव्यजनो भवेद्धिकृहः: श्रीभाग्यांमरसे। १६।
( २९ )

प्राचुः पश्च महाश्रतानि यतिनां, आज्जुत्तमासेदुपां
सनित ग्रादश सुवतानि विकस्तसम्यक्त्वा विपुलानि च ।
आर्यंधियमेश्वरां बलवतो विज्ञादस्मापराप्सां
तवाद्वीतिमतस्तु देशविरितः सम्यक्न न सम्भाषिता ॥ १७ ॥

योगः ।

योगोऽयं परिकृत्तं भगवता श्रीराहित विद्युताना
महादिण्डोमथायो विधानवती विशेषफलस्यात् ।
आतिथ्य नरकादाप्राप्तमुग्धता धोरास्त्रहततनं-
शैलातेन वृद्धमहारिमुखा अन्यान्यन निर्वृतिम ॥ १८ ॥

पवक्तिः ।

प्राणमार सुरभिञ्च योक्षीये पुण्य ये भावुरा
तत्ती तिष्ठिनिलासयं द्यान्तरुता विद्यन्नारा बाते ।
विश्राम्य दृढती नूढोकसहुः भेलातप्राप्या
सिद्धमन्यनिन एकयोजनमतत्वो ततोऽहोक्तम ॥ १६ ॥

ऊर्ध्वं याति समस्राणविभया श्रीकेदेली भूयां
मुक्त्वा गायनवेती नृकृष्णसर्व नीचे तु लोकांतः ।
कयक्तू गन्तुमधीर्षरी अधिति, यद्व वस्तालकामांगे
गत्यायोपकूलतिक्षमा न द्वम्ये चदाहितिकायाद्यः ॥ २० ॥

जीवा ऊर्ध्वगतिस्वभावसहिता अन्यायुत्तिप्रेणात्
तिश्रव्यात्वम पश्च वाइस्तयः स्युः पुत्रायोऽध्वेगः ।
लोकायस गन्तुस्तम्भरात् महामा मायालो गौरवाः-
भावारोरकरस्तान स नुनः कर्ष्य तिश्रव्यातिमुः ॥ २९ ॥

वाटे, विनिष्ठत्वसङ्गकाविष्ठमानतम्योधातमका
विश्रान्ति स्यथ तिर्हेणसौ भाषा वृद्धहावृते ।
अन्तान्तोकरसः श्रीरम्मधुरमौखस्वादस्त्यं गता
मोहस्य धार्यात् गता अनुपमे सम्यक्त्व-चारित्रके ॥ २२ ॥
( ३० )

सौंहयं वीर्यमन्नन्तमण्युपगता वेदान्तरायस्येवं—
मृत्तिन्तरबिगाखन प्रवयते नानाश्र गोकस्य व।
आयुष्णकस्य निशुभम्मोक्षयगति सृप्रासवन्तः पुनः
सिद्धास्त्रम महेश्वराह इति भवेदेशा परा निदृष्टिः || २३ ||

युगमम्

मुक्तिनिसुखम्

मूणांं बलिविकिर्षेष हस्तभूताः चक्रेश्वरणां पुनः—
देवानामपि बलिणां मवति यः मोनिरद्रश्मोदयः।
सिद्धानां परमेश्विनित्त सकलभूष्णाः समाजामांशुं
शुभानन्दमहेश्वरस्य महंतो नानातमागेऽप्पति। || २४ ||

मुक्तिसुखसिद्धिः।

मुक्तान्म सुखशृण्यसामपवतो योगस्यं किं चेतुथि?
तेनेतर्य वदत काई शिवपुर्वहार चव युक्तिम्।
सौंहयारथं हि मुक्ते सुमनस्थेष्ठतं उदेश्तरां
दुःवामापमोहिनं तु भवितं मुखाचयवास्वववप। || २५ ||

सौंहये रक्ततया मुर्रिनातु कथं मोक्षं समासादयेत्?
दुः विद्यतया मुर्रिनातु कथं मोक्षं समासादयेत्?
दुःवेदिनिक्षतया मुर्रिने न कथं मोक्षं समासादयेत्?
सौंहयेरक्ततया मुर्रिने न कथं मोक्षं समासादयेत्? || २६ ||

पत्तींं  ‘ न मुखाचये ’ इति तद्र्वस्त्रयेभ तो वाक्ये
सौंहयासोष्ययुगं न तथ भवतितयेतयपरा हि श्रुतिः।
पच्छे वैकल्यान्नतियोस्युपगमेवल्पयेत्वद्विरोवः हुतं?
सत्येकर्तकर्तास्यस्य तथं घट्टपदोऽहितः “ नो घट्टपटो ह्लोडे। “ तित्सत्सरस्यायाः ||२७||

आह्यात्वःपतितक्कुकियागमस्यकरणातीतं सुकं यत्र वै
जानीयादाध्यक्तात्मुद्वंभत्तरं तं मोक्षमेव स्मृतिः।
को वाक्यं सुखस्थं श्रवणे सांसारिकं यतं सुकं
सम्मोदायभ्यं स्वप्रसारणमानन्दतु मोक्षं पुनः || २८ ||

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(५१)

ज्ञान-क्याद्वानमेव उपयोगी

ये तु ज्ञानत यव युक्तिमवदन्ति सत्येतरस्त्वदनि
न ज्ञानतु सुखितो मवेयर इह स्वीमक्ष्योगमनिर्भित
ये त्याहुः क्रियेयच मुखिरमणि तेजःप्रवहुतचक्षुईवत
मित्रायानवतः कुतेदपि यतनेतसांवादहङ्करणात्

तस्मात्त ज्ञानमय क्रिया भ्रमभित्रभागमणपतयं
मोक्षायतितिवधं इत्यमिदं संकोचित ध्वामिव

न ज्ञानं त हि सर्वेष्य-हितवतो चक्षुदिक्मणपोि
मित्रायामार्थका क्रियाद्वेजजननी स्वामृत्तिकंतेदादपि

भगवर्णनेर्के गयिवमुचार्यस्यि

इत्यतं जगदीस्य! युक्तिविसरं: स्वच्छे मरसिेव्रि गते
यसेिो रमते न ते प्रवचने ते मारास्याया:।
कित्त्वन्वेषयित्यु प्रवचनमनसस्या तिर्गंतादवनुङ्गाया-रस्तारौ निच्छ्नेन सामस्यमात्रायास्त्वित्य ते

अस्मार्यं तु महेश! शक्ति! विभो! त्वजक्षुधाध्योरोणी-पानास्वयमधुदशिेन समभवत् नेष्व निमेशोधितम्।
जैत्यकेशि! समस्त्वापि तरले नौस्यापि नौ तुष्प्ते
त्वस्तेदासस्मृत्वे इत्यतं प्रतिभं मोक्षायतिकाक्षां जाह्नं।

इश्वरिनिष्ठवीयोगयोगहरणिो त्वज्ञक्षिमेवाधिे
विश्ववापियशः शक्षाक्षुज्ञति त्वज्ञक्षिमेवाधिे
चक्ष्यशामि शाखंतां प्रज्ञानाय त्वज्ञक्षिमेवाधिे
मोक्षायतिदृष्टां मित्रायानुसमार्थकामित्वतां त्वज्ञक्षिमेवाधिे।

मातुष्यं विगंहं प्रश्चतकुशमूर्मायेविनिकित्वकरो
वैश्वारमभमत्वा सुरुपदारौहिरि पापापमुम्म।
ज्ञान-ध्यान-तपो-जपादिविधं: कृशानहा: केवलं
अहुद्ध्वचंिु भूमिगक्षिमुनाशीिों भवते नाहि।
(३२)

तेषामुष्णतपस्या भवतु येषस्तवदशकुपास्वारि
स्तेषामुष्णतपस्या भवतु येषस्तवदशकुपास्वादिनः।
तेहि शिवाचारदेव सुखुकुल्कं च शिवशये त्वत्पथी
स्तेषाचारदेवशिवाचारदेव सुखुकुल्कं च शिवशये
त्वत्पथः। ॥ ३५ ॥

ते धार्मिन्ति मरीचिकां प्रति तुषारास्ये सरस्त्यागतः
स्ते गृह्यन्ति एव च गवं भावापरित्यागतः।
ते तेषां च पितान्ति धीनयतः। युष्मान्य गृहत्यागतो
ये देवान्तरमार्थयति भगवन्। मुलये भवत्यागतः। ॥ ३६ ॥

निर्दूपासुभवानुपविषयत्वाक्षारिणः स्वामिनो
न्यायं सद्वद्वम्बनं न तु परेशान्यत्वाभावतः।
बहुसं वीर्यसं विन्द्रवक्ष्म करणे नीतो नहि भ्रुयते
तिढ़त्येव सदा सतां हुदि पुनः सत्यपापोऽहं भिन्ति। ॥ ३७ ॥

अहंदूपृशाः: निद्वन्तिकृतं: सति कः न्यायो नास
नहंदूपृशाः अतुचित्तः सति कः न्यायो न?।
अधामानान्त न समुपमामुिभित्स्वहुदीशयो
नेवामामानात्मक्षागमः: किर्त्वनाः: परेशामः। ॥ ३८ ॥

होमायने महीयति मुनिष्ठे। तवज्ञासतने भावते
ततु सम्भावनेन प्राप्ते। यथे जने श्रय द्वामामातनु।
ढुळवक्ष्म विन्द्रवक्ष्म नानिमावपावारिणये
यतु नीतेनास्त्रस्युः त्वथा सह सहा कृविच्य गोड़ीच्य। ॥ ३९ ॥

प्रामां भाषामनािकाित इति भाषां महान्ते अभ्ये
तीर्थसमयिस्य दृष्टरक्ष्यो भाषा व मन्त्रायम्यम।
शान्तर्करिपि च तत्र दृष्टरक्षि भाषां महान्तर्करिपि
पातु न प्रभावमुि हुर्भवत्य त्वह हन्ति। ब्रजोऽस्म्यम्। ॥ ४० ॥

अगम्योऽध्यात्मकेयचन्दनचांचािवािशयः
पितुसेवाभिषेष्यां प्रियान्यविष्णुअध्यात्मविभवः।
जगत्सृष्टि-प्रि�ядित-स्थित्यकरणमवाश्चाविमुः
वदाश्चावनान्दी यमु नुतिमपीतोऽस्मिति भगवान्। ॥ ४१ ॥
(32)

धन्योऽधि नन्द जन्मवानहमें पूण्यः कृतार्थीिपयं
भद्वोऽधि पुरुषोऽधि भिश्चपृथ्वीभाजनं खल्चनम्।
अधास्तोकशुभेिज्ञनेन्द्र॥ भवतो निवाोधतिद्वारानंगीः-
सीन्द्र्यांनुभवप्रभोदवर्षे जातोदसिम यहस्मे॥ ४२ ॥

कि हितसेवाय कदापि कलपादिकां्? दूरेिस्तु विचारणि:
कैं कामचतेन कि्? सुरगोऽं मन्ये तुणायापि न।
दर्शा हुभंगतादय पुण्यकमलाकारम् समुन्मौितिता
वल्लोकोतरदेः ! माहुशाूू्योरप्यागमी गोवर्मम्॥ ४३ ॥

प्रहारं स्वचछन्दं विद्धतु परे नाथ ! भवतः
पिषातु त्वोशीरनं कथमिव यत्वार्थमचनम् !॥
युणः खल्वेकोऽधि सुविहितचियं कमयिः कं
विवेकुत तत् के-हा मषक पार्तो मातुमिव खम् !॥ ४४ ॥

विरामः-पर्थना ।

इति विरमणे देवयं! त्यां प्रणम्य कृताःकिं
प्रविद्ध्र हमां संविश्वाति प्रसीद् ! गृहाण ! ताम ।
प्रतिभवमि श्रीमत्स्माक्षुजातयुगये ते
परिचर्णातृ रुपोऽधि श्रमामृतस्पदम्॥ ४५ ॥

रागोक्षरपरिक्षयेदवि भवतः सम्यकरां श्रृँवे
विचारततवदीश् ! मक्षिषष्ठलाभाध्याध्रसंसाधिनी ।
सोदयः न्यायसुमार्फ़ख्यस्तं पदे सम्यक्तवन्योऽदिजः
निर्वापो विनवेशितोऽडूमतरसं भक्तय दासीश ततु॥ ४६ ॥

इति वीरप्रभोः पुत्रं श्रीन्यायकुसुमार्फ़ख्याः
धर्मार्फ़यपदोऽपसी श्रीन्यायविद्यो न्यञ्जात्॥
न्यायकुसुमाग्जलिः ।
( सविवरणा )
CHAPTER I

Omniscience


भगवन्महावीरज्ञमक्याणकम्—

यस्य स्वरूपदानलिपिभववाच्युतवैयुषो भारते श्रीमत्सत्त्रियकुण्डनामण्णनगरे सिद्धार्थराजालये ।

देवीश्रिष्टिश्रोदरे भिक्षुवनान्यायसनोक्षमः

श्रीजन्मक्षण आक्षुष्णारिगणं तं वीरदेवं भजेः ॥ १ ॥
I adore that Lord Mahavira who descended from heaven of no little glory into the womb of Sri Trisaladevi, wife of King Siddhartha of the splendid city of Kshatriyakunda in India (Bharata-Kshetra) and whose moment of birth, giving delight to the three worlds attracted (the attention of) the host of the Indras by shaking their seat. (1)

Notes:—According to Jainism, on five occasions known as the five Kalyanakas viz. the occasion when a Tirthankara is conceived, is born, is first engaged in penances, attains omniscience and obtains salvation, Saudharmendra (one of the sixty-four Indras) comes to know of these events by noticing the shaking of his seat. He then informs the other Indras by ringing a bell called Sughosha. Thereupon all the Indras assemble together and perform the usual ceremonies. Such a thing took place at the time of Lord Mahavira's birth (about 599 B.C.). He was the last (twenty-fourth) Tirthankara and he attained salvation in about 527 B.C.
Nyāya-Kusumānjali.

I resort to that Lord Mahavira, who by destroying all the internal enemies (Karmans) made significant the epithet ‘Mahavira’ given to him with great admiration (lit. with great pleasure and astonishment) by the Indra on seeing his superhuman power displayed by him, though just born, by shaking the Meru mountain with the pressure of his toe. (2)
Notes:—Every Tirthankara when he is born is taken to Meru, the mountain of gods, by the Indras as it is a custom with them to bathe him with holy water. Accordingly, when Lord Mahavira was taken for the same purpose, Saudharmendra, thinking that he being just born, would be unable to bear the heavy flow of water, hesitated to perform the usual ceremony. Lord Mahavira realising this by Avadhiti-Jnana showed his superhuman power by shaking the Meru mountain with his toe. Seeing this, the Indra with great admiration gave him the epithet of ‘Mahavira’ and performed the ceremony.

\[ अम्रवत । नामकारणः \]

“जन्ममय पत्थर दरतण के आवासूनो उपताना भग्ना अग्रहे। यमापीने नेप्तप्तने कपाले हुता अन्य आधी रीतु मेवन स्वण्डू आवावक्ष भावना, भावना ‘महाविर’ अेवु नाम आयु हेतु, तथा ते नामने भर्मंजुर सर्व आर्यान्तर झुंगोनी सखार करी चार्केण कहुँ’, ते ‘वीर’ अन्वुने हु आधर बड़े हु।”—२

प्रकाशी नेप्तप्त पर ‘महाविर’ नामावता व्यवादितेक समये चूरणे शक्ति हगी ते आ हसणु से वा भाग्नामुँ बनले आँधे प्रवाह वगैता धीम हर्म सहल दर्शणे। आधी हर्म व्यवादितेक केतां आधापणे। भा वा तितानी प्रमुख जानु स्वरु अन्ते तेम्बू वेताना प्रणा आयुक्षी मेंणे गाने, अंगले तरतेने ते करणी फूँक, आ प्रकाशी प्रमुख आसाधरण भाग नसणे चूर्णे अेवु दुरु ‘महाविर’ अेवु नाम पाहुँ। आ नामने महाविराकानी स्वरू, मान, मान, सवाबाहित आर्यान्तेक झुंगोनी परणव करी सार्धे कहुँ।

भगवत: परिवर्त्या—

पितरों मेम परं चिदुक्ष निजके गमस्थलेक्ष्मत्रीहि
दौरां तद्विवर्ते तदापि सदने वेद्युत्य चात्यायणहार।
Nyāya-Kusumāñjali.

स्थिताश्वद्वृत्तमोक्ष्य राज्याविभंगं भूतवा महासंयमी
यो विस्वस्य मुद्रे परामजनयत् तं वीरदेवं यने ॥ ३ ॥

I worship that Lord Mahavira who in his embryonic condition, having noticed the great love his parents cherished for him resolved to renounce the world ( to take Diksha ) after their death and who, even after the occurrence of that event, stayed at home for a couple of years yielding to the entreaties of his elder brother and who ( thereafter ) having abandoned the royal pomp gave a great pleasure to the universe by becoming a great Samyamin.* ( 3 )

Notes:—Lord Mahavira thinking in his embryonic condition that his mother would have to endure pain in case he moved to and fro decided to remain steady. As there was no movement, his mother thought that somehow her foetus was lost and so she was excessively grieved. When Lord Mahavira came to know of this, he moved to the great delight of his parents. He then thought over the love that his parents thus cherished for him, and hence he resolved to carry out his intention of renouncing the world after their death as they would then no more feel his separation. After their death, he asked the consent of his elder brother for taking Diksha who entreated him with the words, "Vira, the deaths of our parents are still fresh

* Samyamin is one who observes self-restraint, keeps control over the senses, or possesses equanimity of mind.

5
in our memories; your leaving us at this time will render our bereavement more unbearable and painful.” Thereupon Lord Mahavira lived for two years more in the palace with his brother and afterwards with the consent of those in power he entered upon the spiritual career by renouncing the world.

रागवान्ती दीक्षा—

“ने रागवाने गर्भानस्य दीक्षा मातापितामहे पोताने पर अथवात प्रेम नेहने, मातापितामहे हेसारी सुधी दीक्षा नही लेवाने। अलिखुद्र करो होता; अने मातापितामहे रचनिगमन पती पति वेगेक शंखुना अतिशय आतकासी नेहने अे वर्ष बसां रहेकुं पति छ्यां; तथापि नेहने। रत्नाकरसिको ताग करी महासंध्य अन्या अने नेहने न्यातधा कराने अतिशय आतकामहे अन्याया, ते वीरेवने कुं बल्लुँ छुँ।”—३

रूपबीम हालवा आतवानी माताने हृदय श्रद्ध, अन्व धारी प्रेम गर्भानस्य दीक्षा सिक्त रखा। त्यारे गर्व नही हालवा हेताने वापिस, माताने शंका श्रद्ध के मारा गहीतुं श्रद्धा श्रद्धा? आदि माताने श्रद्धा। श्रीक उल्लेख थेये। आ पात मझुने तात थांत, चतुः कचः हालवा; अथवा माता यागरे सर्वसंपूर्ण शाख्युक्त थुः। महावीरस्ततस्यि निमायुँ के कुं कुं करोशेरूः नसी सा मारा पर मारा मातापितामहे आतेत अन्ये। गोळे के, ता पतस आयण द्वार मारा निर्देश ते तेसा चक्र सहन करी साथे। आदि तेमः मातापितामहे रचनिगमन पती दीक्षा लेवाने तिमार सफेरे। रागवाने मातापितामहे रचनिगमन ताते तेमः पोताने कोंः काँदु “नन्दिवर्धन” ने दीक्षा लेवाने पोताने तिमार द्वारे; अने ते करते तेमः अनुभवित अंगी। नन्दिवर्धने कहूँ के—“हल्लु मने मातापितामहे निर्देश-ज्ञान मष्ठणे नसी तथाते पती मने छोटी जनवुन्ने वात करी छूँ।” आदि तेमः अधुनै इम्पीच वागुँ अने आदि होङ दयानां श्रीना मे वर्ष गोळां रखा। त्यारे पती तेमः दीक्षा अथवा करी अने आतकासंध्याः साधे निकलिवालुँ कहूँः।
I praise that Lord Mahavira, the forgiving hero of the three worlds, who endured more than once the pain of calamities (Upasargas) caused by cowherds and others and the terrible outrages of the ferocious god Sangama and who having attained omniscience by removing the impurity in the form of all beginningless sins (Karmans) brought about the elevation of the universe by preaching. (4)

Notes:—After renouncing the world Lord Mahavira led a life of mortification for twelve years. During this period once upon a time a certain cowherd came to the place where he was sitting all absorbed in meditation. He left the bullocks to graze there and went away to milk his cows. On not finding the bullocks there on his return, he inquired of Lord Mahavira; but when he received no reply, he became excessively angry and tortured him by fixing nails in the cavities of his ears and cut off the outer portions of the nails so that no one might come to know of this. Lord Mahavira did not mind this horrible pain. After some time he happened to go to a Bania named Siddhartha, a resident of the city of Apapa.
There his friend Kharaka, a physician, inferred on seeing Lord Mahavira that nails had been struck in some part of his body. After examining the body carefully he came to know that his ears were nailed. Thereupon with a very great difficulty he succeeded with the help of his friend in extracting the nails. This gave so much pain to Lord Mahavira that he screamed out. He met with many more calamities at the hands of several cowherds and others.

Sangama is the name of a god who gave terrible troubles to Lord Mahavira for six months; but as he remained steady in his meditation, he went away after requesting him to forgive him for his faults.
Nyāya-Kusumānjali.

नथी ? आ तारा अन्नां छोड़ शु श्रेष्ठनाथ छे ? " आ प्रभास-काल छाया पहुँचे उचार न थापे। सारे ते ज्ञान शेष्यासार अचूक होका। पहुँचे ते मे बीवर आठ न चाही शेषे टेसे साझे तेजे ते। अहार हे काली भाग डांपी नाम्पे। अने तारे पहुँचे ते आतारे थापे। प्रभु तौआ प्रभास-श्री पहुँचे छुपल बरा नहीं। आँक्षा भववानु, "अभास" नामानु वासी सिद्धांत पशुकुने तां पशुलाने अर्थ गाया। त्यां तेना निवृत श्री "श्रीरं अतुसंगली नभूती वीडे" के प्रभु सामान्यन हे। पहुँचे ते ज्ञान अनन्ता भतारी वेदका ज्ञाना। अ्यामानु ज्ञाना अन्तर्गत वेदका ज्ञाना अने तेने बांधकर मास पारा। आ ज्ञाता छेता उपस्रोत थेया। प्रभुना उपस्रोताता अर्थात पहुँचे गोविंदाश्री थे। अने अंत पहुँचे गोविंदाश्री आया।

आँक्षा साधृष्ठ िेलेकांची सुभाषी नामनी साबांमा, तेन अने तेनां-नामाली परिवर्त घेतेची "साधृष्ठ नद" गिरावा हे, "हे महातुमाने। आ बास्तक्षेत्रामानु "पिलाव" मामं. पातीची "पिलाव" वैतमा चक्कावरसरांची काव्यस्था ध्यानमां लिने छ. तेने वातावरण करताने घटक पहुँचे हेक तेना सम्भवी नाही।" आ वात, त्या अंतफो "साधृष्ठ" नामनी साधृष्ठात हेक साधन न करी शक्य; अने तेनी तेजे नसुष्मा लोकमां आपी। अत्यावाती छ मास परते न्याय बांधकर उसला। आप्ना। चतवा भववानु, पैलानी सुभाषाची बागार पहुँचे अशित न थापे, तारे ते खालीने अनुमान बांधकर आतारे थापे।

आ प्रभासे ज्ञानवाच्याच अने साधृष्ठे ज्ञाता उपस्रोतण आतामानुपर्यः अनुमान सहजय कर्तवे। येच अने तपते बीची भववानु ज्ञान अना शक्यन रूपण हता के तेना।" भारत तौ उपस्रोत करताना तेनाचे आँक्षा क्लासी गमुदामा पहुँचावाया हेक; * पहुँचे तेने गेटानी शक्यन आचे।

*" वह जग्न्यमिहन-रक्षाधाम मुन्या च सा संगमके क्लामावर। दैवी साधित हिम्मत्य सातो रंगेय निष्ठत नाश इविस्तो॥" निष्ठते । कलपसूत-सुबोधिकावृत्ति।
I enshrine in my heart that Lord Mahavira who by instructions cleared the doubts of and turned into Ganadhara the eleven Brahmanas, Gautama Indrabhuti and others, who had assembled for sacrifice (at Somila's) and who had come to him for discussion, on seeing gods going to him to pay obeisance and hearing from the people that an omniscient person had come (in the adjoining city of Pava). (5)

Notes:—Ganadhara is the name given to the chief disciples of a Tirthankara. Every
Nyāya-Kusumānjali.

Ganadhara possesses certain special powers and very high knowledge. On hearing the preaching (Deśana) of a Tirthankara, based upon the subject that every substance has origination, destruction and permanence, he composes scriptures (S'astras) known as Dvadas'angī as they consist of twelve parts each called an Anga.

The names of the eleven Brahmanas are (1) Indrabhuti (often named Gautama by descent), (2) Agnibhuti, (3) Vayubhuti, (4) Vyakta, (5) Sudharman, (6) Mandika, (7) Mauryaputra, (8) Akampita, (9) Achalabhratri, (10) Metarya and (11) Prabhasa. They had doubts about (1) Jīva, (2) Karman, (3) Body being the same as the soul, (4) Elements (Mahabhutas), (5) Jīva being born in the same grade every time as it is at present, (6) Bandha and Moksha, (7) Gods, (8) Denizens of hell, (9) Merit and Demerit, (10) Next world and (11) Liberation. Lord Mahavira convinced all of them so satisfactorily that they requested him to take them up to his order (i.e. to give Diksha) along with their pupils. The numbers of disciples of these eleven Ganadharas were respectively as under:— (1) 500. (2) 500. (3) 500. (4) 500. (5) 500. (6) 350. (7) 300. (8) 300. (9) 300. (10) 300 and (11) 300.

GANADHARA-VĀDA.

(Discussion with the eleven Brahmanas).

When Indrabhuti came to Lord Mahavira, he addressed him by his name and lineage (Gotra),
welcomed him and said, "Oh Gautama Indrabhuti, you have doubt about the existence of Jiva and this doubt of yours is based on your coming across Srutis apparently of a contradictory nature." He further said, "You take the Sruti 'विज्ञानघनं एवंतेस्यो मूलेः, समुद्रयां तत्मेयान्तुविनिष्ठ्यति, न च प्रेत्यसंबंधास्त्तीति' to mean that just as power of intoxication springs up from the intoxicating substances, so does Jiva that performs acts like going and coming, rise up from the elements—earth, water, fire and air; and that it gets merged into them like a bubble in water, and hence Jiva is not distinct from elements and hence as there is no Jiva, there is no next world (Pretyasanjana). But this interpretation of yours is not correct, for Vijnanaghana does not mean Jiva performing acts like going and coming, but it means a store of consciousness—knowledge and perception and it is a name given to Jiva as every particle of it possesses infinite knowledge. (According to Jainism knowledge and the knower are said to be the same from a particular stand-point). Moreover, Bhuta, here means the development of elements i.e. substances like a pitcher, a piece of cloth, etc., and Pretyasanjana connotes consciousness of the former knowledge. The correct meaning of the Sruti is that Jiva rises up from substances, for, when a pitcher is seen, there arises its consciousness and as Jiva may be looked upon as non-different from knowledge, it may be said that it is produced
out of a pitcher. Again when some other substance like a piece of cloth comes in view, the consciousness of the former vanishes and that of the latter takes place i.e. to say Jiva gets merged into the substances. Thus there is no Pretyasanjna as the consciousness of the past knowledge is replaced by that of the present.” Moreover, he explained that if there was no Jiva which experienced the fruits of merit and demerit, acts like sacrifice, charity and killing would cease to bear their fruits. He further said to Indrabhuti, “Just as Ghee exists in a latent condition in milk, oil in sesamum, fire in wood and smell in flowers, so does Jiva in body, but it is distinct from it. As enjoyment like food establishes the existence of the person who enjoys, so a body being an object of enjoyment there must be some one to enjoy it. This is none else but Jiva. Again the Sruti ‘स वै अर्थ आत्मा ब्यानमयः ’ establishes the existence of Jiva for it means that Jiva is the embodiment of knowledge.” On hearing this from Lord Mahavira, Indrabhuti was fully convinced about the existence of Jiva and hence he and his disciples prayed to him to take them up to his holy order.

On hearing that his brother Indrabhuti was converted, Agnibhuti thought Mahavira to be a great conjurer and so he made up his mind to go to him and bring his brother back by refuting his arguments. When he came to Lord Mahavira, the latter addressed him by his name and
lineage and said, "You doubt the existence of Karman and think that the Sruti 'पुरुष पवेदं ग्रन्थं ग्रुतं यज्ञ भाष्यम्' means that there is Jiva only and that every object that existed in the past, exists and will exist in future is nothing but Jiva and hence there is no Karman. But this is not the right interpretation, for, this Sruti is an eulogy of Jiva." He further said, "Srutis are of three kinds:—Some are ceremonial e.g. 'अविनिवृत्तं गुहयत् स्वर्गकामो' (one who wishes to go to heaven should offer oblation to fire); some merely illustrate well-known facts e.g. 'श्राद्ध मासा: संवत्सरः' (Twelve months make up a year), 'अग्निज्ञण्' (Fire is hot), etc.; and some are praises of objects e.g.

"जलेव विष्णुः स्थलेव विष्णुविश्वं पर्वतमस्तके।
सर्वभूतमयो विष्णुस्तस्माद्रिष्णमयं जगत्।"

(Vishnu is in water, in space and on the top of a mountain; he pervades all elements and so the universe is his embodiment). The same is the case with this Sruti. Moreover, just as colourless (Amurta) space can have a contact with coloured (Murta) substances like a jar, so it is possible for Amurta Jiva to have a communion with Murta Karman. Again, you believe that as Amurta space gets neither pleasure when besmeared with sandal wood nor does it get pain when struck with a sword, so it is not possible for Amurta Jiva to be subject to favourable or unfavourable operations of Murta
Karma. But this belief is not sound for Murta medicines do produce favourable or unfavourable effects on Amurta knowledge; so it is quite reasonable to believe that Karman can operate on Jiva."

When Lord Mahavira further said that it was impossible without admitting Karman to account satisfactorily for the anomalies of the world such as the differences of rank, fortune, intellect, etc., Agnibhuti became convinced and he too became his disciple.

When Vayubhuti came to know that two of his brothers had been consecrated, he thought that Lord Mahavira must be really omniscient and so it would be better for him to approach him and to get his doubts removed. He thereupon came to him who said, "You think that Jiva cannot be different from Sarira as you fail to grasp the correct meaning of the S'ruti विद्वानः जनस्य ज्ञान एवं दुःखितस्तीति."

Lord Mahavira then explained to him the correct meaning and further convinced him by pointing out the S'ruti 'यज्ञ स्तंभ: शुद्ध आत्मा कस्तेव तपसा ब्रह्मचर्यं वा घन्य: ' which meant that the pure Jiva, the embodiment of lustre was realised by truth, penance and celibacy. So he joined the holy order.

When Vyakta learnt that Lord Mahavira had fully convinced the three well-versed Brahmans he approached him for clearing his doubts. Lord Mahavira said to him, "Vyakta, you doubt the existence of elements—earth, water, fire
and air, because you take the S'\textit{ruti} ‘\textit{येन स्वप्नो-परम् के कक्षम}’ to mean that everything is like a dream and hence there can be no room for elements. This \textit{S'\textit{ruti}} is to be considered from a spiritual point of view and it points out the transitoriness of objects like wealth, beauty, etc.; but it does not mean that there is total absence of everything. Moreover, to imagine that our knowledge about the existence of objects is as shadowy as that of the moon in water is unreasonable, for, there does arise a distinction between a dream and a non-dream, illusion and disillusion and the like. The existence of elements is also established by the \textit{S'\textit{ruti}} ‘\textit{पृथ्वी देवता, आपो देवता.............}’ which means earth is a deity, water is a deity, etc.” \textit{Vyakta} being thus convinced became his disciple.

When \textit{Sudharm\textit{an}} approached Lord \textit{Mah\textit{avira}}, he said to him, “You interpret the \textit{S'\textit{ruti}} ‘\textit{पृथ्वी वे \textit{पुरुषस्तत्तमम्} \textit{प्रत्येक: पशुत्तम्}}’ as meaning that a man is reborn a man, while a beast a beast. But this is not right, for, this \textit{S'\textit{ruti}} means that a man who is endowed with good qualities such as straightforwardness, and who has acquired the \textit{Agy\textit{shya Karman}} of a human being is reborn a man, while a beast that performs evil acts and that has acquired a \textit{Karman} of being born as a beast is so born. But it does not mean that every man will be reborn a man and every animal an animal. Again your belief that every effect is and ought to be just in accordance
with its cause is untenable, for even from cow-dung scorpions are produced. Moreover the S’ruti “ बुंगाली वे पव जायते य: सपुरीयो दहनते ” ( i. e. a man who is burnt along with his excrements is born a jackal) proves that your belief is unsound.” His doubts being removed, he too, received the initiation.

*Mandika* who approached Lord *Mahavira* had doubts on the question of bondage and liberation (*Bandha* and *Moksha*). The Divine Lord said to him, “You interpret the S’ruti “ स पव बिगुणो बिभुरें बघते संसारति वा मुच्यते मोचयते वा ” as meaning that this *Jiva* which possesses no qualities (*Viguna*) and is omnipresent (*Vibhu*) is neither bound by merit or demerit, nor does it come to *Samsara*; neither does it get liberation since it is free from bondage, nor does it liberate others as it is not an agent. But this interpretation is incorrect, the correct one being that *Viguna* means free from the qualities belonging to the non-omniscient (*Chhad-mastha*) and that *Vibhu* means pervading the universe from the stand-point of knowledge. (The soul does not substantially pervade the universe but it may be so considered as somehow it is non-different from its knowledge which in its turn pervades the universe, for every object in the universe is under its province). Moreover, this S’ruti refers to the condition of the liberated *Jiva*. *Bandha* is the name given to the contact of *Karmans* with *Jiva*, arising from sources like *Mithyatva*, and it is owing to this bondage that a being is born in different grades.
Moksha means the separation of Karmas from the Jiva, resulting from right knowledge, right belief and right conduct.” On hearing these words of Lord Mahavira, Mandika was completely satisfied and he took Diksha.

Lord Mahavira spoke to Mauryaputra who then came to him “You doubt the existence of gods. The S’ruti “को जानाति मायोपमान गीवाणा-निन्द्रयमवहणकुबेरादीन्” is misinterpreted by you to mean that who believes in the illusory (Mayopama) gods—Yama, Varuna, Kubera and others. Here the word Mayopama is used to denote the mortality of gods and not to deny their existence. Moreover, you believe that gods do not exist as they are not seen coming or going; but this is not quite acceptable, for they do come at the time of the Kalyanakas of the Tirthankaras and also when some other necessity arises; but they are not generally seen here as they are usually engaged in listening to sweet music, in sport with damsels etc., and as they are unable to endure the terrible smell of mankind. Even the S’ruti “स पष यज्ञायुधी यज्ञमानोज्या स्ववि कुष्ठति” corroborates the same statement that gods do exist, for it means that the sacrificer who wields the weapon of sacrifice quickly goes to heaven.” Moreover, when Lord Mahavira asked him to see the gods Indra and others sitting in his Samavasarana, he was fully convinced and so he too took Diksha with all his disciples.

Lord Mahavira said to Akampita, “You think that there exists nothing like hell, for you take the
Nyāya-Kusumānjali.

S'rutī ‘न है प्रेत्य नरके नरका: सन्निति’ to mean that denizens of hell (Narakas) are not to be found in hell. But this meaning is not correct; it only means that the Narakas are not reborn soon after their death as Narakas, or that they do not remain in the same stage for ever. Moreover, you should not think that they do not exist because they do not come over here. The reason why they do not come is that they are subject to extreme pain and torture. Moreover, they are directly perceived by the omniscient like myself and I am omniscient as I am entirely free from faults—attachment, aversion and the like, and as I could tell you your doubts beforehand; even now if you doubt my being omniscient, I am prepared to answer any question you ask. Moreover, the S'rutī “नारकों वे पथ जायते यह: श्रृणास्मि महाबाहु” proves the existence of hell, for it clearly says that one who eats the food of a low-caste (Sudra) is born in hell.” His doubts being thus cleared, he prayed to him to take him up to his holy order. His request was granted and thus he became one of the chief disciples of Lord Mahavira.

Then came Achala-Bhratri to whom Lord Mahavira said, “You have doubt about the existence of merit and demerit. But this is not justifiable, as it is inconsistent with the S'rutis and in direct contradiction to the distinctly perceived fruits of merit and demerit.” On his being satisfied, he took Diksha.
When Metarya came to Lord Mahavira, he said to him, "You do not believe in next world (Paraloka) as you mis-interpolate the Sruiti " विद्वानवधि..." अतिशचास्तीति '. He then explained to him its correct meaning and satisfied him by saying that in denying Paraloka the acts like charity, celebacy, and the like would be useless and the Sruiti "अग्निहोत्रेन स्वगंधामो ज्यूहुयात् " would be meaningless. He was then fully satisfied and so he became his disciple.

Lord Mahavira said to Prabhasa, the last Brahmana who approached him, "You doubt the existence of salvation (Nirvana) as you interpret the Sruiti " जरामयं वैतसं सन् यद्ग्रहोहः " to mean that so long as one lives one should perform Agnihotra only and think that as this act leads both to merit and demerit, it cannot be the means of achieving salvation and hence there is no Nirvana. You have misinterpreted this Sruiti, for it means that one who wishes to go to heaven should perform Agnihotra, whereas one aspiring after liberation should perform acts which will enable him to attain Nirvana. This latter meaning is derived from the word 'वा'. Even the Sruiti "सेषं गुहा दुरंगाहा " establishes the existence of Moksha, for it means that, the cave of liberation can be entered with great difficulty." As Prabhasa was fully convinced, he too became a disciple of Lord Mahavira.

* For further and fuller information the reader is referred to pp. 634–684 of the Samskritika work Viseshyasutarya with a commentary by Malladhar Nilchandra Upadhya.
Nyāya-Kusumāñjali.

गण्डुर रा-स्थापना——

" यदने मारे मंगेला ' जैतम ' आहि अभाग आहाय, आहेही ( महापीर ) भगवानांने नमस्कार करवावे नवता. देवता लेणात अनेक अनेक ' सर्वसंकले ' न हो. गेम जनवरून तरी अतीतानी प्रेषण पासे पाने मारे आयाय; अनेक के प्रभुयों जरुरता. अतीतानी, ते संघारस्थित ठहर 'गण्डुर' यथा, ते नीहे जवऱे हुया मारा हृदयांसारखे हा. " —प.

र्घ्यो. कर्वतने हिरपण था नाहीत पवार, 'पताकारी' अनेक समस्मारी. तमांने मारणे हेंता आपल्या आयाय. आ बनाव, पालीता "हालसेत" वनमां देवता सोमित विके ता यातो मारे आधिकत घेला गैटमाकिक आहार आतातून लेनेव. आती, तेमणे ता सर्वसंकल्प आपल्यांसारखे तांत्रिक हितमाते ( जैतम ) ते अतीतानी सार्व गर्य हिरपण घेत. अभावेच विवाहाचे हे अनेक हारच थावाय. आते अनेक प्रभुयों पाठी. अभाव विवाहाचे आपले वाह करता प्रभु पासे आती. अनेक प्रभुं' समव-सर्व, तेमणे देवता आहेत हच अनेक हाल करते तेमणे समवार्थं नेक ही संज्ञा धाव. पहेली अध्ययाने प्रभुं जेव्हा जोमना नामधी गोलाद्या अनेक बाहर पूरी जोमना संताने सर्वंतु निरावरज अनेक तातारशी विवाहाचे प्रभुं जेव्हा जोमना ही आता आता प्रभु गण्डुर लेख.

तीर्थकृतनां सुचव विषये पै लेनेगा विशिष्टसघितसंपन्न होय छे, तेंमो 'गण्डुर' नामधी व्यक्त दर्शावांना आहेच. हरू तीर्थकृतनां गण्डुरांचे 'उपजोड वा विगमेह वा घुमेह वा 'अत्यंत उत्तम, आय अनेकही रूप निःस्पर्शी तीर्थकृत पालीता प्राति करी कादंबरीकाली स्थान करे छे.

हरू चन्द्रशृंखला लाख आधिनेचूळे, पेटान्या भेटा लाख चन्द्रशृंखलाने अन्य समावेश हेंतो तेमर तेमर प्रभुता प्रथम सिफारिंग वसेल नापुरके प्रकारे वातांचा आया तेमर पेटान्या भेटाने पाळ लाक नवा मारे आयाय. प्रभुली जोमना प्रकर संधाय करून तेसर पहिची केसां. वाकूचूळे, श्रीपुण, भूपुण, वार्द्रापूण, अंकपित, अभ्यासाता, नेतांने 21
न्यायसूत्रांमालिकि। [ अभम-]
अने अभास आकृतागुणे पशु साध्यसहित करी ' गज़वर ' पध पर स्थापन करो। आम राजवान्ता अध्यार गज़वरे था।
गज़वर-वाद।

ई-दशृति।

प्रथम आहारु हन्दृति ( जैतम जेतां )। तेनाची शंका—“जन के के नहीं ?” “विश्वासन पव नातेम्यो मृतेम्यः समुत्ताय तान्येशावतुसिनवति; न वच प्रेत्यस्तस्वास्ति” आ नेताको ह। हन्दृति अन्ना अर्थ अंग करता हता। के “विश्वासन” जैसे गन्नाको नामिः चैत्यातु आला। ते “पतेम्यो मृतेम्यः” जैसे आ पुरुसी, नक्ष, तेनासु अने पाथु ओ गहासूहामाही, गहासूहामाही सी लें सह-सहित महत्वांश में तेन निक्षांश तथा तेन हृदयांश, पाणिमां पर-पोटा लीन तथा नासे तेनी साधक, विनय पाणी नासे त्रेष्ठ। भारे हृदयांश आतिशित्त आला। नन्द हृदयांश प्रत्याशा अर्थात युक्तनाम में संख्यानां त्रेष्ठ। आ अभासो अर्थ समानरूपे हन्दृतानां असा लायुः के नासे हृदयांश नन्द। अन्ना पात्रस्तिरिः अर्थे प्रथिये अंग करी अतिशि हेतू जैसे “विश्वासन” जैसे नाश अने दर्शनानां उपयोग्य। आतिशि हेतू श्रेष्ठाः अभासो अर्थ अनांश आलांश करता हृदयांश तेनी आतिशि। “विश्वासन” श्रेष्ठांश आलांश अनांश उपयोग्य। आकृतांश अनांश अनांश आलांश करता हृदयांश तेनी आतिशि आलांश अनांश उपयोग्य। आकृतांश अनांश अनांश आलांश करता हृदयांश तेनी आतिशि आलांश अनांश उपयोग्य। आकृतांश अनांश अनांश आलांश करता हृदयांश तेनी आतिशि आलांश अनांश उपयोग्य। आकृतांश अनांश अनांश आलांश करता हृदयांश तेनी आतिशि आलांश अनांश उपयोग्य। आकृतांश अनांश अनांश आलांश करता हृदयांश तेनी आतिशि आलांश अनांश उपयोग्य। आकृतांश अनांश अनांश आलांश करता हृदयांश तेनी आतिशि आलांश अनांश उपयोग्य। आकृतांश अनांश अनांश आलांश करता हृदयांश तेनी आतिशि आलांश अनांश उपयोग्य। आकृतांश अनांश अनांश आलांश करता हृदयांश तेनी आतिशि आलांश अनांश उपयोग्य। आकृतांश अनांश अनांश आलांश करता हृदयांश तेनी आतिशि आलांश अनांश उपयोग्य। आकृतांश अनांश अनांश आलांश करता हृदयांश तेनी आतिशि आलांश अनांश उपयोग्य। आकृतांश अनांश अनांश आलांश करता हृदयांश तेनी आतिशि आलांश अनांश उपयोग्य। आकृतांश अनांश अनांश आलांश करता हृदयांश तेनी आतिशि आलांश अनांश उपयोग्य। आकृतांश अनांश अनांश आलांश करता हृदयांश तेनी आतिशि आलांश अनांश उपयोग्य। आकृतांश अनांश अनांश आलांश करता हृदयांश तेनी आतिशि आलांश अनांश उपयोग्य। आकृतांश अनांश अनांश आलांश करता हृदयांश तेनी आतिशि आलांश अनांश उपयोग्य। आकृतांश अनांश अनांश आलांश करता हृदयांश तेनी आतिशि आलांश अनांश उपयोग्य। आकृतांश अनांश अनांश आलांश करता हृदयांश तेनी आतिशि आलांश अनांश उपयोग्य। आकृतांश अनांश अनांश आलांश करता हृदयांश तेनी आतिशि आलांश अनांश उपयोग्य। आकृतांश अनांश अनांश आलांश करता हृदयांश तेनी आतिशि आलांश अनांश उपयोग्य।
Nyāya-Kusumānjali.

अतात्। वणी विच, वैतन, निदान, संता विजिगे वाक्यार्थी । माधुर्म पन्छेप वाक्य छृो मे। अने पुजार अने पापदु । लायन गोळे। जय ने न होय तो बत, वाक निरोिषी दिया निजारण नवाणी। प्रसंग अांर ताप
छे, के ने तिसहित छत नथी; वांसे वडः छे श्रीम अानुधु लोके।
श्रीम श्रीराम सुन, निवामा तेल, लाकुमा अजिन, गुप्ता वुरुधु, अंह कलामा अभिन्न रहे हे ठी प्राणाय आता देखमा रहे हे; दुधु ते तेनादी रूप छे। " स वे अर्थ आत्मा श्रानमयः । हतवि श्रीतििो वदे अर्ताने पृथु आताम श्रूत रमि आत्मत्व पुरुषो साम्बैपन कुः। निशोधमाः,
“ आहनेनी येम आ सारंग होत छे परसे तेना। छात आकािा होवा नोके।” आथा प्रकाशः अनुभागी रतु आत्मा हे श्रीम प्रसूतो सिर्क करी नुतायः। आथी चन्द्रकृत निि सहेडः तथा अने चैतन्या लिखे। सहित तेनादी अनन्य अहुत्तु करी।

अनिन्वीयति ।

पैताना वर्तने अनु चन्द्रकृत तायय तथ प्रकाशः संगमाणि अनिन्वीयति
अनुधु नाविन वादासे आथा। तेनाने प्रसूतो कहुः दे तने ‘कमः के के निि हे?’
श्रीति सहिह छे, “ पुरुष ववेरमिन सव यदः सब यथा माधुर्मः ।”
अनि श्रीतिता आथारे, ‘कमः नथा’। श्रीम आनुभूत मानता हता अने
तेना आ श्रीतिता गोळे। अर्थ करता हता के बूढः परसे माने अने बनिप्र
गे श्रूत आताम्य छे। आथी करारे तेनाना हुसमा करमृ, दिशार विजिगे
हुसा निषि अनिवास उपयोगः थरे। हता। वणी श्रीम अनिवासः
समर्थतामा गे पशु श्रृंगि आतामा हुसमा रमीति हती के शूर करमृ अन्वरे
आत्मा साथे देवी रीते संगम के दरे। अने शूर तुण कर्मृ अन्वरे
आत्मा उपर अनुभूत के किप्तात देवी रीते करी रीते हे। अलासे दे अनुभूत
अडालने शूर वारशिफिता विलेपणी नेि थे। अनुभूत के
पशुबित्ता पंद्रष्टा नेि थे। किप्तात। आ श्रृंगि पुरे ‘कमः नथा’
श्रृंगि अनुभूत तेनाने करारा हता। आ अर्थ गोळे छे श्रीम के
अनुधु सत अर्थ के हरी अताने। हे आ श्रृंगि पुरुषस्वूतिपरः छे।
करारा हे वेि हे। नव प्रकाशः दे।-तेवाक विविधिप्राप्तक, नेवी
रीति हे ‘स्वर्णकामावरिन गुरुनादे ’। अर्थौत शवालिपारि अनि
हुसम करारा। तेवाक अनुसारः हे नेवी ‘श्रद्धा माला: 28
" જને વિષ્ણુનાં સ્વયં વિષ્ણુવિષ્ણુ, પરબ્રહમ પરબ્રહ-માન્યઃ, \" ગણ્નત્રિભાવને ગ્રાહ્ય કરે હતે. \" ગ્રાહ્ય કરેલા શાક્ય પ્રભાવને સ્વયંભરની પ્રતિભા અને શાક્ય પ્રભાવની પ્રતિભા પ્રભાવને સ્વયંભરની પ્રતિભા પ્રભાવની પ્રતિભા પ્રભાવની પ્રતિભા પ્રભાવની પ્રતિભા પ્રભાવની પ્રતિભા પ્રભાવની પ્રતિભા પ્રભાવની. \" હાં, \" આવું તેના \" સારી સ્વભાવમાં \" હાં, \" આવું તેના \" સારી સ્વભાવમાં \" હાં, \" આવું તેના \" સારી સ્વભાવમાં \" હાં, \" આવું તેના \" સારી સ્વભાવમાં \" હાં, \" આવું તેના \" સારી સ્વભાવમાં \" હાં, \" આવું તેના \" સારી સ્વભાવમાં \" હાં, \" આવું તેના \" સારી સ્વભાવમાં \" હાં, \" આવું તેના \" સારી સ્વભાવમાં \" હાં, \" આવું તેના \" સારી \" સ્વભાવમાં \" હાં, \" આવું તેના \" સારી સ્વભાવમાં \" હાં, \" આવું તેના \" સારી સ્વભાવમાં \" હાં, \" આવું તેના \" સારી સ્વભાવમાં \" હાં, \" આવું તેના \" સારી સ્વભાવમાં \" હાં, \" આવું તેના \" સારી \" સ્વભાવમાં \" હાં, \" આવું તેના \" સારી \" સ્વભાવમાં \" હાં, \" આવું તેના \" સારી \" સ્વભાવમાં \" હાં, \" આવું તેના \" સારી \" સ્વભાવમાં \" હાં, \" આવું તેના \" સારી \" સ્વભાવમાં \" હાં, \" આવું તેના \" સારી \" સ્વભાવમાં \" હાં, \" આવું તેના \" સારી \" સ્વભાવમાં \" હાં, \" આવું તેના \" સારી \" સ્વભાવમાં \" હાં, \" આવું તેના \" સારી \" સ્વભાવમાં \" હાં, \" આવું તેના \" સારી \" સ્વભાવમાં \" હાં, \" આવું તેના \" સારી \" સ્વભાવમાં \" \\

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Nyāya-Kusumānjali.

शुद्ध आत्मा सत्येन तपस्या व्रताचार्येण लम्यः “ जे वेदवाचारी पशु सिद्द करी आपूः ज्ञा वेदवाचारीना अर्थे जे छे के आ वेदवाचारी शुद्ध आत्मा सत्यः तप अने भ्राह्मण्येश्वरी गृही शाश्वेत छे। ज्ञा प्रभावे व्यायारे वसताने तेंने निर्माण्य कर्तवे, त्यारे तेंबः पशु पेताना पांवसे। जारे सहित हीका अहसू करी।

व्यक्ति

उदयेश् ‘व्यक्ति’ने शुद्धाने अष्टित्व विपे साॅं हती। “ जेन स्वाधीनः वें सकलभुमि।” अर्थात सर्व वर्षू स्वभावभुव्यू हे, अशें महाभूत गेतूः चेंगे नाह, जेम ‘व्यक्ति’ मानाता हता। हिंदु भगवाने तेंने सजयानु देखे-आ ता अध्यात्मीना विपे वने लक्ष्यी जुळे छे। अने आपू तात्त्विकह रत्न, खमीं विषे अनिवार्य अवश्येवालु हे; नाह दे श्रुतसाताने निवेद रत्नानु बाणी वज्‌ ज्ञात आत्मानु सदा भूलेतूः ताता निर्माणेन हाते अने सर्व श्वेतात्मे के जेम मानातु शूकितहुर्से नांदी; शारूहुः के आत्मा भावाता नता ता स्वरूप, अवर्तन, अन्म, अवर्त मेता बेंडे धरी रहे नाह।
वाणी “पुरुषी देवता, आपू देवता” जे वेद-वाचारी शुद्धाता साध वाण हे। जे प्रभावे छोडूने प्रभावे तेंने सजयारहित कर्तवे, अशें तेंबः पेताना पांवसे। जारे सहित हीका हीपी।

सुवृभाष

अशें पांवभा सुभाषनि केंदे, जे जोम भाँगे के ने नेवा। अने हाय तेनाने न परलैभां नाही। नेकाः। ज्ञा मानाताणे साद जुं “पुरुषी वें पुरुषवत्मनुते पाधारः पशुवत्मम्” जे वेदवाचारी अत्यारे वे हे। अने अर्थे जुं जोम रहे के पशु मर्य वहुः अने पशु मर्य मर्य पशु वाम हे। दिल्लु ज्ञा अर्थे जुं जोम नाने नांदी। पार्वतिक अर्थे जो ने के टाके मनुष्य सर्वत्रा, मार्गदी हिंदे शुद्धात्मा होण अने जेथी ते, मनुष्यानु आशुवभागे आंधी भरे ता ते भरे मनुष्य वाम; हिंदु जोम हून सजयानु के हाते मनुष्य मर्य मर्य मनुष्य वाम। जे प्रभावे मानाए आशुवभागे पशुः पशुः आशुवभागे वाम हे। ज्ञा पशुः पशुः आशुवभागे पशुः पशुः हाय से पशु तरिके उत्पत वाम;
નહી કે અધારે પણું. મરની પણ માને છે કે સંસારમાં કારણે આગ્રહ કર્યે હું છે અને તેને સાથ હું આગ્રહ કરી આપે છે કે ઓલામાં. જીવનમાં ધ્યેના અંકને. આજે દેખાશ ઘટનું થતો નથી. કિંતુ ધ્યણની વૃદ્ધિક દેવક થાય છે. પરસું આ માનવતા ડીક નથી; કારણ કે ચાલુ કોઈમાંથી પણ વધુ વૃદ્ધિક દેવક થાય છે. વાળું " બૃખાલો તથે પવ જયાતે ચાલુ શાસની દેવકને " આ વેદનાક ધાની પણ બધી વિવિધ્યાતા સિદ્ધા થાય છે; કાદે આ અર્થ આવી છે કે-સપુર્વિશ્ક (શિક્ષાવ્ય) કે મહત્વની ભાષામાં આવી છે તે સમજ લાગણે દેવક થાય છે. આ આમાંથી સમગ્ર માળખા મુજબ સંયુક્ત કરતા; આ તેમણે પાછું પોતાના પાંચોને ખોલા સાથી દીક્ષા આખીકાર કરી. 

અંકક.

અંકકને અધ-નેખ નીચી શાક્ય હતી. " સ પવ બની સુખન વગતે સંગત્ય વા મુક્યાતે રોચયાતે વા. " આ વેદનાક છે. હેતુ આ અર્થ આવી ભાષા કરતા હતા કે આત્મા વૃદ્ધ ( સંપ., રાજ અને તમામ સુખકલી રહેત ) અને બની ( સંપ.ફલ ) છે. તેથી ગ્રામી સંચારના અધારની સંગતે માનની તે કારણે સુખકલન રહેત હું નથી, તમને તે અત્યંત હાથાતો કાશ્યા સુખયાતે નથી. આ આયેછે " બૃવ આને હાશ નીય અને બની અને આ અર્થ રહેત હું નથી; કારણ કે બની તેમણે સુખકલના ભાવ રોચક અને બની આખીકાર કરવા પણ વિવેકથી આત્મા પાકાયો. ગ્રામી પુષ્કલફ્યા ભાવાત્મકતા નથી. આ જે છુપાતી અધ સાધની છે. અંશે આ જીવનનો મુખ આધાર સંમ કાર છે. વળીની બની વિસ્તારી હેઠાણી કાટની આભા સાથી સાથે શાખાય છે કે જર્ઝ હેઠાણી આવે છે અને આ આ આથી આપી બલલ ઉભય તરફ, કિંમત, સંચાર અને તે ગણ ગણિતમાં પરિમાણ કરે છે. સમય ગાળ અને જયાં જયાં કે હેઠાણી કાટની શાખા છે તે શાખા રાજયની. તેમ સુખકલ અને મહોતે. આનાથે કાઢનો સેવા અનવારટી નાટ કરી શાકાય છે તેમ આભા અને કાટની અન્ય કાટના સાથે પણ ડાલાવઢ નાટ કરી શાકાય છે. ગ્રામી
Nyāya-Kusumānjali.

नेत्रसारः वेदाभ्यभतरी नेत्रकः सिद्धकः करी ज्ञातोऽध्ये। अः प्रमुखः वर्णी युक्तोऽध्ये अफः तेनेन सहस्रहित करीः तेनेन पिताना साक्षः सहित सादुपत्त अंगीकार करुः।

आध्युपानः

श्रीध्रुपुने देवसंज्ञी शङ्का हती। “को ज्ञानति मायोपमान गीर्जानिर्ज्ञप्रमस्वरुपकु वेदाराज्यस्” आ वेदाकथनें अर्थं तेनाः अशो करता हता के सात्विकैं चां, प्रमोऽध्ये वर्णी युक्तानें दाशु नस्ते के अथोऽध्ये देव एन्र नहर्। पशु आ अर्थं यथार्थः नथी। ज्ञातिष्ठ मायोपम शक्त हुणानुतु अर्शु, हे-नाते पशु मर्त्यानु होष च, अर्दर्शः यार्थणतु च, नहर् के तेनाना नित्रित्य अर्शु। देवान्त, नेत्रानान समस्वलक्षुः (देव-परिक्षे) आरोधा शाखैः हे-नाते नक्षुः अपकः सादृशाकार मायोपुने एनुः करशी। वणी भगवाने अथो अर्थं पशु समस्वलक्षुः के—हे-नाते संगीताल्लक्षुः लीन चन्द्रस्वरी तेनाः भुजयाती अर्द- अर्धः तेनाः दृष्ट्याः होरास्वरी तेनाः आ मुन्याल्लक्षुः आर्थणा नथी। किंतु विनेत्रशः एवं कल्याणाः होराः लारे अथवा दाशु अन्यः अर्शु भोऽ ते तेनाः अहिंका आर्थणा च। वणी अर्धः सुर्यः नक्षुः नित्रित्योऽर्थणा च। तेनाः सतर्कः होरा नेत्रानणे, वणी युक्तिः वणी। वणी युक्तिः सवर्धः एवं अन्यः तेनाः नित्रित्पुने। तेनाः तेनाः साक्षः सहित दीक्षा आर्थणा।

आध्युपानः

आध्युपाने नरक संप्रवेशी सहित हतोः। “न ह वे प्रेत्य नरकः नातरः तल्लति” आ वेदाकथनें अर्थं तेनाः अशो करता हता के नरकां मानोऽध्ये अवर्णी नथी। किंतु भरे अर्थं तो ओऽध्ये वे के प्रेत्य कहेतां परस्पराः नर- कां मानोऽध्ये शास्तरः नथी। अथवा ते नार्की मरीयते दर्षते भीत्ति अन्यः नरकाः देखन वता नथी। नरकव्याः अन्यः अवर्णा आर्थणा नथी, तेनुः करुः
न्यायमुनांजनिः [ प्रथम-]

ज्ञानवत्तां समातो कृष्ण! के—तेजः परत्वः तेमजः कर्मशः एः। आदिः
तेजः प्रवृत्तः न हेमचः तेजः तेन। अलावः माननेतु सुकृतः नति; कारसः के
कृष्णवत्तानां सृजः तेजः। रात्रि परः कृष्णवत्तार्नां नति, आम न अहेः; केवलः मार्गः द्वारातिः आ वापन्तः। हृदिः थायः
छेः; अन्ते "खुज सर्वत्र खुः" अन्ते सामिती अन्ते तारा भोगतिः सर्वः
नें नाथूः भी;। तेमजः हृते केवलः परः पूर्विते पुः पातरः करो शके छेः।
"तारको बै प्पः जायते यः श्रृद्धाननमश्राति।" आ वेदवाक्यः
परस्यः परः नारखः हृदायुः सिद्धः थायः; केवलः आत्मोः अमोः अं छेः के
नें श्रृद्धः अन्ते भयः छेः तेन नारखः थायः। आ अभासः समानेनी
अस्यः अमाने निसंदेहः क्याः। तेजः साथाना जन्मसोः सिद्धः। सहित
श्रीकाः वी;।

अवलोकनः

भावावलोकः पुस्तः-पापः विषे शंका हति। तेनः निवारः अमे-
सिद्धः करी दातः छः। तेमजः "पुषा पवेंद्रः सिद्धः तर्भमः।" आ पूजःः अदृशतः वाम्बः अर्थः समानेनी तेनः संसारः
करिः। तेनः शंकाना जन्मसोः चात्रा सहित श्रीकाः वी।

चेतारः

चेतारः पराभः विषे शंका हति। विधानः आ श्रुतिः
तेजः। आम मानता हता के अभामा पवमहाभृंताना सनुकृतः हृदायः
अनें शुद्धाना अलावामा आमाना परः अलावः हृदायः परेकः घटी
शक्तिः नति किन्तु आ वान न्यासः इः के के अभामा शुद्धायः
पृष्ठः। कारसः के पृष्ठः पृष्ठः अलावः, तेमजः तेने शुद्धनी समुदायः
आमामा बीहायतिः नति। वणी निति मर्यादानावासः परः
परेकः। आम सिद्धः थायः। आ भृतःः अभासः तेनी संकांतुः
अथा मिती वी निवारः शुद्धः। अभासः आमामा शंकाना जन्मसोः सिद्धः।
सहित श्रीकाः अहुः करी।

अस्पसः

अस्पसः निपालसः जन्माः ( भृकाः जन्माः) सहित हते। "जराय-
मयः वा यद्निहोगम" आ वेदवाक्यते अर्थः आमा आमः करता
28
Nyaya-Kusumānjali.

I meditate upon Lord Mahavira, the great ocean of mercy, the swan seated in (or the sun in blossoming) the lotus-like mind of sages and the moon in giving delight to the eyes (of the people) of the universe and who indeed in every way achieved his (spiritual) object by annihilating all Karmans that bring about mundane existence and who, by leaving this world (lit. by abandoning his stay in the three worlds) became within a

* Sūraṇḍeva's Jñāntītā.
moment, a supreme being, the embodiment of indescribable pure knowledge. (6)

महाविद्या विशेष गया:—

"कस्मांस्राग, मुनिना मनवी कहाने विने हस्मान अधवा 
युर्जस्मान अने व्यक्तव नेत्राने आनंद आपवाने संभाना सागर ने 
भगवानु, * अतः आशुःवृह धर्म क्षेत्रे क्षेत्रे भार सबे 
अने अनुजतन्त्र आताने नाग कही क्षाव्यां तत्तथंतिर्थं + रूप 
धर्म एकात्म, ते पीवित्ते सुं अतःरुशुमा पारं गृह ॥ ५ ॥

भगवत्स्ताब्द्वैनीयत्कर:—

शक्तो योगिनस्तव स्तववधियों कि नाम विलेश्वर! 
पार्शुकुलपेनुमुनस्तव गुणान सर्वज्ञन: किंतु? ॥
कौँह तदृश्व भगवन्त्य अतिवजन्तः! किंजेट्पश्यायणां!
उद्वधिक्षत्व किलाकूली गणयिंश थे नमस्तारका: ॥ ७ ॥

Oh Lord of the universe, are ascetics (Yogins) really able to sing thy praises? Are the omniscient competent enough to manifest thy merits? Then oh lord, who am I extremely poor in intelligence to do it; what have I begun doing? Indeed, (this is as it were) I am making an attempt of counting the (innumerable) stars of the sky by directing my finger. (7)

* 'अनेपातावलि' अर्थात ज्योतिः संसार अवरा श्रेर, 
जैसे राथ्यां उपजन्तु. अधवा अने अनेपातावलि सं अतःश्च यम नाम ॥.

+ 'तदा' अर्थात अनिवर्त्यनिय, 'सता' अर्थात शुद्ध, 'धर्म' अर्थात 
निर्गुण; अर्थात अनिवर्त्यनिय शुद्ध तेव्रनदिः किंमुन्य स्वरपरां. ॥ ३० ॥
Nyāya-Kusumāṇjali.

सत्यप्रत्ययं सुधर नथी—

"हे विश्वेश्वर! शु’ परेषर ब्रम्हब्रह्मणां तारी स्वतःं कृत्यते। पणी सवृताति समुद्र पशु तासा शुक्लों सप्तों कथन करवने सत्तत्त्वां। अतिशय मद्दतां एवेचो हुं ते क्षणु? अपने आ हे शु’ आरंभ करुं? परेषर आंगणी कसी करते आकाशगं तारन्या। ग्रामवाणी जेशा करवा एवं हुं करं।"—१

आ शोकम्यं ‘नव’ पुढि सर्वोत्सवार्थी आपातमां आयुं। आ शोकत्वी, अवंकस्वी, अन्य अवंकस्वानी मात्र चेताती वदुःता प्रतिष्ठिन करे। विशिष्टमां, आ शोकानां, ग्रामवाणी शुक्ल। अन्नतं के अने तेम हेराली सवृति पशु तेमना सप्तों पूरी रीति पशुःन करी शकता नथी, अे लाल विहुलवे छे।

तथापि भगवत्स्वे प्रवर्तितवच्चुः—

भावः यत्वता शुद्भे निजवत्तौचित्येति सदृ भाषितं
द्रागणो हृदि वा मानारणी करं हास्यास्यां स्वाभूमी?
निष्क्रमे च गुणारुपाकरस्मेकार्यस्मार्यां मे साम्प्रति
नावास: किंग पूर्वसुरिवदं स्तोत्रे तवाश्रीमार्! || ८ ॥

Or rather, how can I, who bear in mind the words of the wise that one should try one’s best for a good cause, be in the least an object of ridicule to them? Moreover, when my delight in the admiration for thy merits is unceasing, should not an effort at praising thee be made by me, though ignorant, as has been done by former Suris (sages or learned men)? (8)

शगवस्थतवतन्तु अदिन कार्यं पशु करीश—

"अयंता ‘शक्त्युतुसार शुद्भं कार्यं अदिन करी’ अभूषणे
द्रागनं पशुं करतं हुं। अं श्राम जवतं करी रीति अतुप्रेरणान् थेळा!"
First of all, liberation is said to be of two kinds (Jivan-Mukti and Para-Mukti). The first of these is the Jivan-Mukti, the ever radiant sun in the form of omniscience by means of which alone Loka and Aloka can be discerned and which is attained by the complete annihilation of the four destructive Karmans, by the Audarika-bodied human beings. (9)

Notes:—Karman according to its root-meaning conveys the idea of action or deed. But in its philosophical sense it means not only action but the crystalised effect as well of the action in so far as it plays an important part in modifying the futurity of the doer even after his death in the subsequent stages of his existence. The phenomenon of this universe can be satisfactorily explained only by
admitting Karmans; Karman is neither anterior nor posterior to the soul. It is connected with the soul from beginning—less time. It is a reality according to Jainism and is material. It is the finest matter which a living being attracts to itself owing to certain impellent forces residing in the individual, not only attracted to but assimilated by the individual. It is an obscurering element obscurering some quality of the soul. It is accordingly classified under eight heads:—(1) Jnanavaraniya (knowledge-obscuring); (2) Dars'anavaraniya (cognition-obscuring); (3) Vedaniya (tending to give pleasure or pain); (4) Mohaniya (causing infatuation); (5) Nama (giving the living being the various factors of its objective individuality); (6) Ayushya (determining the duration of life-period); (7) Gotra (ascertaining the surroundings, the family and the social status of the soul) and (8) Antaraya (acting as an obstacle in carrying out the desires of doing something good).

The first four of these Karmans are known as Ghati Karmans as they obscure the chief attributes of the soul. The rest are called Aghati-Karmans. When the Ghati-Karmans are destroyed, one attains omniscience and he is then known as Jivan-Mukta (liberated though ensouled in body). When all the eight Karmans are annihilated, one attains final liberation and is addressed as Para-Mukta (finally liberated). Thus it is clear that liberation is of two kinds:—Jivan-Mukti and Para-Mukti. For the

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explanation of Audarika and Lokaloka the reader is referred to the fifth chapter.*

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मुद्दत.

उपर्युक्त—

"अथ ते सुखिते ये प्रभाती अतापायः ये. तेषां चाह धाति करो-ना संपूर्ण नाश भवतां, वै अने अलेकान्+ जेतामां असाधारण दुःखां अने निर्भयकार्य अनेन देववातान्त्रय सृष्टि, आदारिकारके-धारानि के आप्त शाय छ, ते प्रथम ज्ञन-सुखित नभाषी।ं"—च

रुपार्थणे सुखिता ये बोधि हे—ज्ञन-सुखित अने पर मुद्दत। आ स्थले ज्ञन-सुखितवर्तु सहाय वतावे छे. महुक्षनन्य अने निर्भयः धारानि 'आदारिके' धारार कहेवामां आवे छे. परंतु महुक्षन्य धारारहार अववातान्त्र्यहृदयाचिन्तन शरीरलवान्त्र्य अववातान्त्र्य शरीरलवान्त्र्य अववातान्त्र्य शरीरलवान्त्र्य अववातान्त्र्य अववातान्त्र्य अववातान्त्र्य अववातान्त्र्य.

मानवरस्त्रीय, हर्षनारस्त्रीय, गोदावरीय अने अदशाय कर्मने 'धाति' कर्म अने वेशकुटिय, नाम, जान अने आधुनिक अनन्ते 'अवर' कर्म कहेवामां आवे छे. 'धाति' अन्ते आधारसाय शाली शृंगारे आवश्यकतेहरू, तेहि तिर्थसिद्धि ते अवस्थाति. चार धाति कर्मो अन्य देववातान्त्र्य अववातान्त्र्य शाय छे. देववातान्त्र्य सर्वालकाविज-प्रवक्त छे. अन्य मानवी आधार स्वर्णभार अने छे. पर-सुखित अने कर्मो अन्य उपर आधार सन्न छे. ते दाले छेदि रत्नसंगी अंतां गोदावरी.

* For further information on Karmans, the reader is referred to Karma–Grantha composed by Devendrasuri.

+ लेख अने अलेकाना अथ अर्थ पायस्मा सत्सज्जने ह्यहें।

34
Those who have attained *Jivan-Mukti* are of two kinds:—The *Tirthankaras* and the other omniscient void of certain specialities belonging to the former both the types of these *Jivan-Muktas*, who bestow security from fear or danger to the universe and who are like celestial trees (*Kalpa-Drumas*) in giving the fruit of absolution, travel on foot in different countries and give to the people instructions which act like water in washing away the long-settled dirt (*Karmnans*) of their heart. (10).

Notes:—

\[
\begin{array}{c|c}
\text{Mukta (Liberated)} & \\
\hline
\text{Jivan-Mukta} & \text{Para-Mukta} \\
\hline
\text{Tirthankara} & \text{Samanya-Kevalin.}
\end{array}
\]

The embodied souls who have attained omniscience but have not yet discarded the last vestments of human body are called *Jivan-Mukta*. The *Jivan-Muktas* are of two kinds:—(1) the *Tirthankaras* and
(2) the Samanya-Kevalins. Both of them possess omniscience but on account of his possessing special attributes (Atis'ayas) owing to excessive merit and being the propounder of religion, a Tirthankara is considered superior to a Samanya-Kevalin; otherwise as soon as they attain Nirvana, there remains no difference between them. Looking from the point of view of etymology the noble appellation Arhat is applicable to both of them but this is generally applied to the former.

The Jainas are chiefly divided into two sects:—
(1) the S'vetambaras (white-clad) and (2) the Digambaras (sky-clad). Both the sects have many fundamental points in common. Some of the points wherein they differ are:— The S'vetambaras believe that the omniscient (Jivan—Mukta) take food and women can attain salvation, whereas the Digambaras hold the reverse opinion. According to the former the number of dreams seen by the mother of a Tirthankara is fourteen while according to the latter it is sixteen.

TIRTHANKARA.

One who establishes a Tirtha is called a Tirthankara. A Tirtha means a four-fold collection—male and female ascetics (Sadhus and Sadhvis) and gentlemen and ladies (S'rvakas and S'rvikas). It also means Dvadas'angi and as he is the real cause of it, he is hence also called a Tirthankara. Every Tirthankara from his very birth has three kinds of knowledge viz. Mati, S'ruta and Avadhi and is
called a *Tirthankara* even in his childhood as he is to be so in future. When a *Tirthankara* is conceived, his mother sees the fourteen dreams, *viz.* a an elephant, a bull, a lion, the coronated goddess *Lakshmi*, a garland, the moon, the sun, a flag, a vase of costly metal, a lotus-lake, the milk-ocean, a celestial abode, a heap of jewels and smoke-less fire. Many of the *Tirthankaras* rule mightily kingdoms; some become even paramount kings but all in the end renounce the world. They are the guides in this *Samsara* and show the path to liberation.

An *Arhat* ( *Tirthankara* ) has twelve attributes, the eight *Pratiharyas* ( heavenly signs ) and four *Atis'ayas* ( excellences ). The eight *Pratiharyas* are (1) an *As'oka* tree, (2) showers of celestial blooms, (3) heavenly music, (4) *Chamaras* ( fans with chowries, (5) a throne, (6) aura of a beautiful radiance ( *Bhamandala* ), (7) a *Dundubhi* ( a kind of celestial drum ) and (8) a canopy. These are enumerated in the following verse:—

"अशोकवृक्षः सुरपुषपवृष्टिधिश्वभिन्नभामरमासनः ।
भामणेदुदुभिरातपरं सत्मातिहायांणि जिनेक्षबराणाय।"

The four *Atis'ayas* are :—(1) *Apayapagamatis'aya*, (2) *Jnanatis'aya*, (3) *Pujatis'aya* and (4) *Vachanatis'aya*. On account of the first *Atis'aya* an *Arhat* is not subject to any kind of pain or disturbance. Owing to the second he knows everything. There is nothing in this universe that is beyond his range of knowledge. Due to the third he is worshipped
by the inhabitants of the three worlds. Men, animals, and gods all adore him. It is owing to his fourth Atis'aya that every listener follows him and thinks that he is speaking to him in his own language. Even birds and beasts that come to listen to his advice follow him.

In the case of the Tirthankaras are mentioned the following thirty-four Atis'ayas derivable from the former:—From the very birth a Tirthankara possesses four Atis'ayas:— (1) He has a supremely handsome body which is free from sweat and dirt and from which emanates a natural fragrance. (2) His breath is redolent with fragrance. (3) His blood and flesh are of milk-white purity. (4) No one can see him eat or defecate. Owing to the annihilation of Karmans he attains eleven more Atis'ayas (1) In Samavasarana millions of human beings, animals and gods find accommodation when they come to listen to his preaching. (2) His speech which is in Ardha-Magadhi language is intelligible and audible to all the listeners. (3) He has a Bhamandala. In whatever land he travels, he averts (4) diseases, (5) enmities (6) calamities (lit.), (7) pestilence, (8) excess and (9) absence of rain, (10) famine and (11) fear from one’s own king or another.

Moreover, in virtue of his becoming omniscient he attains nineteen Atis'ayas in addition to the former. (1) A Dharma-Chakra precedes his procession. (2) He seems to be facing every one in all
four directions. (3) Trees bow to him. (4) A Dunda-
ubhi is heard being beaten. (5) Thorns yield under
his steps. (6) Mild and fragrant breezes gently blow
all around. (7) Birds circumambulate him. (8) 
Gods let down a shower of blooms. (9) Sweet scented
showers of water cool the earth. (10) Hair, nails etc. do not grow. (11) A number of gods wait
upon him every day. (12) Seasons and objects of
senses are favourable to him. (13) Three concentric
ramparts (Vapras) are erected round his lecture-hall
(Samavasarana). 14. When he walks, golden lotuses
are always placed by gods under his sacred feet.
(15) Chamaras, (16) a throne, (17) three canopies
(18) a flag studded with jewels and (19) an As'oka
tree are associated with his presence.

न्याय-कुसुमांजलि

“अन्नमुक्तिवे अप्ने करतारा ये प्रकारता छ—अर्थात्
तीर्थिकरो” अने भीणे ‘तीर्थिकर’ नामकरणित “सामान्यं जनमणीयों”। आ ने प्रकारता “अन्नमुक्तातः”, “कोणा निवृत्तं अतत्
आपत्ति छ अने निवासशृंग कृत्याने आपत्तामाण कप्पलक्समान छ.
कोणा सुदा सुक्ष्म हैसांमां विख्यार करी भव अनेकाने, तेनाना अनलक्षण
सांतां बांधा समापण प्रमण कर्क्षण मग्ने घिरामाण जना समां
हैसां आपि ह।”—१०

सप्नं साधू, साधृती, आवक अने आविकाना समुदाये ‘तीर्थे’
हैसांमां आपि ह। को तीर्थनी स्थापना करतारी तीर्थिकरे
हैसांमां आपि ह। बाणी ‘तीर्थे’ श्रोता अर्थे ‘कप्पलक्संगी’
पशु याप्प ह। अने तेना प्रसोक हैसां हैसां लिधे पशु ते ‘तीर्थिकरे’
हैसांप ह।
How is it possible to have a complete annihilation of the collection of beginning-less Karmans? (The reply is that) there is distinctly seen an entire destruction of every object that undergoes decrease. Moreover, the decrease of Karmans is not unestablished, for it is an object of direct valid knowledge of all human beings. Hence there can be a complete annihilation of this eternal heap of dirt (Karmans). (11)

Notes:- There is a possibility of destroying the collection of Karmans existing from time without beginning, for it is a fact that any and every object that undergoes a change either in the form of increase or decrease is subject to entire destruction in case the materials bringing about the change are made to work in full force. Moreover, it is our common experience that people have a less or greater degree of attachment and aversion. This must be due to some cause. If this very cause is given full scope for its operation, it will surely annihilate Karmans like attachment and aversion. Let us consider the ease of cold. As heat goes on increasing, cold goes on decreasing and when heat
Nyāya-Kusumānjali

reaches the maximum limit, cold gets completely destroyed. Similarly, if the cause or causes bringing about the the decrease in Karmans were to operate fully, Karmans can no longer exist. Here it must be borne in mind that though Karmans taken collectively are connected with Jiva from time without beginning, no particular Karman is so. Moreover, the number of particular Karmans of this type is infinite.

...
Is not the rule that there cannot be a destruction of beginning-less things viciated by (the example of) antecedent non-existence (Pratayahava)? Is not even destruction which has beginning, without an end? Moreover, who is in a position to conceal this obvious fact that the beginning-less contact of gold and dirt comes to an end? This being the case, (one must admit that) objects are strange. (12)

Notes:—Abhava (non-existence) is divided into four kinds:—(1) Pratayahava (antecedent non-existence), (2) Pradhvamsabhava (subsequent non-existence), (3) Anyonyabhava (mutual non-existence) and (4) Atyantabhava (absolute non-existence). Before a jar is produced, there is its non-existence. This non-existence which is prior to its existence is spoken of as Pratayahava. This Pratayahava exists from beginning-less time. To lay down a rule that everything which is Anadi (beginning-
less) has no end is not sound, for it is viciated by the example of Pragabhava. It is a fact that so long as a thing is not produced, there is its Pragabhava and this Pragabhava exists from Anadi time and it is destroyed as soon as a thing of which it is a Pragabhava, is produced. Thus it is clear that even Anadi Pragabhava comes to an end. Hence it is illogical to say that Karmans cannot be annihi-
lated because they are Anadi. Just as it is un-
reasonable to say that whatever is Anadi is without an end, equally so is the assumption namely that whatever has a beginning must have an end. For the very moment a thing is destroyed, there com-
mences its Dhvamsabhava and this Dhvamsabhava is eternal—without an end— as it is impossible to produce the same thing from its constituents, whence once it has been destroyed.

अस्तुतुतुः समवेत्—

“‘अनाहि वर्तुषा नाथ जटेलन नरी’ के नियममा सुं आगभा-
धातिक्षी अक्षिष्मार आतेना नरी? आहिसानां, अक्षोऽरस्य पत्र्यू सुं अंतर्हित नरी? वणि सेलव्य अनेन रेतना अनाहि धातुभा संगोमी नाथ धाय छ, जे प्रज्वल वातने हाँि घुआतना समस्य छ? आक्षी आनांि नेिष्मि के पाठ्यी विचित्र छे. ”—१२

सुषुकी—धार्य पत्र्यू पाठ्यभां द्वारता हुिि पत्र्यूं ते पाठ्यभां ने आधार हुि के तेिे ते पाठ्यभां ‘आगभार’ कहेनामा आिे के. तेिे धारती द्वारता पत्र्यूं धारता आधार हुि के. आ आधारने धारता आगभार संगोमी आिे के. आ आगभार अनाहि धातुभा नेिे के ते समस्य घट द्वारता धाय छे. तेन समस्य तेिा अनाहि आधारने नाथ धाय छे. आ रीिे द्वारता आनार सर्व पाठ्यभांि नाते समस्य लेतुिः ४३
स्त्रांक ]

न्यायांकुसूमांलिक

अर्थात् ने पत्रेवचिति उद्धरन थाय छ, ते उद्धरन वर्तावे तेना प्राणांक नष्ट थाय छ. गणेहि पत्रेवचिति आम छ, तो ' हरेक अनालि पहारी नाशरहित छ' आम कहेतु युन् न्यायविद् नष्टी?

घर गणां पत्रेवचिति त्यारे ते घटना अश्रुज्ञानी आदित था. आ दूरित धर्मांशी जाने. गण घर उद्धरन थाय शक्तो नयी, तेनी धर्मां द्वः अंत विनाप्ते छ आम सिद्ध थुः. अर्थात् आदिमानि परम नाशरहित सामित थायी. आ उपरती जो सिद्ध थाय छ ते 'हरेक आदिमानि परम उपरसमान छ' आम कहेतु अश्रुकतात स.

उपरती खुलामे जी त्यांच्या नामांक शक्ती छ ते—करन्तु अनालि, तेनां समुद्र क्षण थवायां आदि नागी शक्ती नयी. वणा सुरक्षा अनेने हेतुने. अनालि संघाय धर्मां, जेणे, ताप, तत्तन बिजऱेर अपोगेणी वेम नष्ट वाय छ, तेन स्वातान्त्र्यात वाहिनी कर्तना. संसारी पल्लु नष्ट वाय छ. वणा यें पल्ल विशारद्वनु अन प्रस्तुत कळे के आत्मा साधी नवं नवं केस के अवालां नष्ट के अनेने जूठां जूठां अस्तां नष्ट छ. आ प्रमाणे कर्तनी काळ पल्लु अशुक अणित्य आत्मानी साधी अनालि संयुक्त नयी, किन्तु चृंखु पुष्पु कर्तना सचेष्टनां अनबाव आत्मा साधी अनालि काणी स्वप्न धरत्ये हे; अर्थात् आत्मानी साधी हरेक करून् खालइतथा सम्पक आदिमानि. काळ करून अणित्य आत्मानी साधी सचेष्टना सर्व्यां रहेती नयी. तो पडी अवरण गुजर व्याधिशी सर्व्यां समूह खालइतथा शुं वांधि छे?

आत्मां सारांतु के आत्मा अने आत्माना संजीव केवा के अनालि संलग्न हेतु, तेनां आशेर रहेती छ, ओ सिद्धत आत्माना संजीवै के अनियतुळक साधी सणातां नष्ट के नष्ट नष्ट नष्ट छ. नाशरहित विचयसिद्धिविरूपे कम सन्त नष्ट शक्तु: ??

सर्व्यांसिद्धिः—

सर्व्यांसिद्धिः विल्युप्तरागः*ममवात्यामान्यतयासिद्धिः
सिद्धो नाथाय इत्यसाधुव्रचन सिद्धो विकल्पायु यतः।
कि वातसिद्धिः स्फोटिक कथं? मानायसिद्धतः—
श्रेष्ठु तु विचलसिद्धिविरूपे कमु तथं शक्तुः? ॥५॥

* नामस्वतइऽन्तः श्रवः: ।

44
As it is impossible to account in any other way for the knowledge of a lunar eclipse, etc., (it is reasonable to believe that) there exists an omniscient being. It is not correct to say that (in this inference) the minor term (As'raya)* is not established, when it is so by Vikalpa. Moreover, how is it possible to say that the minor term is unestablished? If the reply be that it is owing to the want of valid knowledge (Pramana), how can you (even) say so without taking for granted that the minor term is established by Vikalpa? (13)

Notes:—In the foregoing verses it has been stated that by the annihilation of Ghati-Karmans, one attains omniscience. Some do not believe the existence of an omniscient being. Their belief is examined in this verse and the next and it is shown to be untenable.

In the inference “अस्ति सर्वेऽः विगृहपरागमुखज्ञानान्यथास्विद्धितः” (an omniscient being exists, for otherwise knowledge of the lunar eclipse, that of the past and the future events and the like cannot be accounted for), ‘सर्वेऽः’ (an omniscient being) is the minor term or the subject, ‘अस्ति’ (exists) is the major term or the predicate and the remaining part is the middle term or Hetu.

*For the explanation of Pramana, As'raya and Vikalpa the reader is referred to Chap III.
अत्यधिक संिक्षण अथवा अति चतुष्पटारागदिज्ञानयथानुपाते । आश्रय सिद्ध नयी" अथवा तेलगु ते आज़ाद छे, केवल ते (सर्वसम्म आश्रय) विना चतुष्पट छेः। यही आयुष्मी असस्पष्ट पूहु शा आधार ती शाकाः जो क्षेत्र हे प्रभाविती असिलहै सीधे, ता विना चतुष्पट आश्रय मान्य विना तेल ते शाकाः।”—13

258४०—‘अध्यक्ष भी विजेते बृहत-अविपक्षिक गांवते। नगरीयी क्षणो गांवान श्रेयो, जो प्रस्तुती विवर नकारात ते सनातन। शून्य आधि अन्तर सर्वत्र तत्साधनते पदे हे। अध्यक्ष सर्वसम्म होते असिल शर्मीः, तानुष्टि चतुष्पटारा दिनो ज्ञानान्य आश्रय नाते। अध्यक्ष श्रेयो शालीके आश्रय असिल छे, ता अध्यक्ष समाधान हे ते, (सर्वसम्म अश्रय) विना चतुष्पट छेः। ता अध्यक्ष समाधान हे ते, अध्यक्ष होते असिल छे, ता अध्यक्ष समाधान हे ते। अध्यक्ष सर्वसम्म अश्रय असिल छे अथवा अनुभाव तत्साधनं पूहु विना शालिग्रहण आश्रय मान्य विना शाह। अध्यक्ष सर्वसम्म आश्रय असिल छे अध्यक्ष समाधान हे।

‘आश्रय’ नयु प्रकारे मानतां अथवे हे—प्रभाविती सिद्ध, विना चतुष्पट अथवा ता उक्ती श्रेयसी। (आते सार तृतीय सतायबे पुनर्जीवने जो) नवाचित श्रेयोः।

प्रस्तुतम—

सवीं श्रेणी प्रतिष्ठित्य का भगवन्? मीणास्को वाचित: स्वादेशातित्वो विषयः परिवर्तिताकाशवद विश्रामोः। सामान्यमिते: पुनर्विषयता मत्यक्षज्ञोत्सरी—भावस्वाच्छाचारिनीति सकलकङ्क्षोपपत्तताविशपभेने।” ॥१६॥

Just as the greatest magnitude culminates in space, so the preeminence of knowledge must have some substratum. Again, the objects of usual cor-

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rect knowledge are not inconsistent with (i.e., are inseparably connected with) facts which are the objects of direct valid knowledge. Oh Lord! Where has the *Mimamsaka*, who does not admit the existence of an omniscient being, in spite of this being the (conclusive) proof, fled away? (14)

Notes:—In this world, substances are of different magnitudes, some being so small as an atom (*Anu*), while some being as big as space (*Akasa*). This space has the greatest magnitude. Similarly, knowledge of human beings differ in degrees, therefore there must be some one having the highest degree of knowledge—perfect knowledge. This being is known as omniscient. The existence of an omniscient being can also be established as follows:—Those who deny the possibility of omniscience forget that if testimony were admitted on the point, it would certainly end by proving that which it was adduc’d to refute, for he who would deny the very possibility of omniscience in others would have to be omniscient himself.

Every inference is based upon direct perception which by supplying a precedent enables us to infer the correctness of a proposition. Everything that is established by inference is an object of direct perception to some one. Hence, it follows that objects such as atoms *Karmans*, heaven, hell, soul and the like which are connected with general knowledge must be objects of direct perception to some one. This some one is omniscient.
There are various systems of Indian Philosophy, the chief of them being Naiyayika, Vais'eshika, Sankhya, Baudhha, Jaina and Jaiminiya. The Mimaamsaka is the name given to the followers of Jaiminiya philosophy which denies the possibility of omniscience.

अतूत आचार्य—

“परिषापणां अविताव तेष आकाशमां विशाम पाते छ, तेन सत्त्वान्त अतिशय क्यूंकिव विशाम लविता हैप्पने नेह्मे. नगी, साक्ष्य रात्नी विषयता अतिश्यानाथी विषयता साधी अधिकारिणीहि छ (अविवाहार सम्बन्ध रात्ति छ). आ भन्दा सर्वत्र दी सिंहि थाय छ. आम छाता पत्ता सर्वत्र निस्वेद दरनार गीमांसक, हे जगन्नाथ ! हया हेदी गेहि?”—१४

सुप्रीभूत–हर्नेन्द्र ज छ–नवपिनिक, सांप्य, हेन, वैशिष्पिक, भेल अने भैमिनीही. गीमांसक भो भैमिनीवद्वारावेंहि छ. आ भएक सवेदसुं अस्तित्व मान्यता नर्थी. भैमिनीवद्वेषने-सर्वदेह ‘कुमारिकामी’

नन भेली अभिगम छे के समय आकाशामां सव ‘कर्षणें’ गाँवने पत्ता प्रकट छ दक्षिण नर्थी. अर्थात्त पछि ‘सर्वदे’ हेला तमहोणन

नर्थी, अण्वर सांप्य, नवपिनिक विश्वेे विहाने. सुखित–अवस्थामा आवशमाने देववाती (सवा) मान्यता नर्थी.

अर्थात्त शेलमा अन्तिकार हरीने मान्यत-नर्थी सर्वदसिद्धिन्क सम्मार नये छ. रात्नी मान्य मानुनामां अविकारिक नर्थे पुढे छे. आधी सुविक थाय छे के आत्मा दिसपी आवश्च ठेम ठेम भर्ते छे, तेन तेन ते भ्रामुण्यामा रात्न, प्रकाशामा भरे छे. आधी भो रूप समघ छे के आत्मा दिसपी आवश्च कतरे सवतिया हुरे छ नये छे लारे आत्मा सपूष्ठ राजनारे भने छे.

केहि रात्नी सदैव बस्तुभिमा स्वेहि वहाँलो, वधता वधता आकाशामा विशालिन ले छे; अर्थात्त, वधती रती वहाँलो। अंत
Oh lord of the Samanya-Kevalins! thou art omniscient on account of thy being free from faults. Thou art completely faultless, for thy speech is not inconsistent with Pramanas. Thy words are true because in the Anekantavada* (Syadvada) propounded by thee there is found no flaw. It is for these reasons that great ones adore thee. (15)

* For the explanation of Anekantavada (more than one-sided statement) see Chap. III.
"હે મિદની પ્રેમ ! તું સર્વજ્ઞ છે, કારણુ તું સર્વ પ્રકારના લોકોની સુખ છે. તું સ્વર્ગીય છે, કારણુ તું તાલું પણ પ્રદેશના નામેઓ વાત કરતા નથી. અને તું વધારે વધારે છે, ડરે તેમ પ્રશ્નો અનેકાંતાઓના (સાહિત્યસાથી) તાલું પણ પ્રકારની હેલ કહીને સન્નદ્ધ નથી. અહીં, તમે કરીને સહાય થાય તે પરન્તુ કરે છે. "-15

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સર્વજ્ઞ-સિદ્ધિદેશ પ્રથમ કારણુ પૂર્ણ થયું. આ અંદર આત્માની છેલ્લી સ્થિતિને લિખીને કરાવવામાં આવ્ય છ. તે કેમના કારણ અને પ્રવાસના પ્રાંતમાં સર્વજ્ઞ થયું. તે આ પ્રથમ સમાપ્ત પૂર્ણ થય છ. હવે આત્મા, પ્રવાસ અને અન્ય લિખીને સિદ્ધિદેશ કરવા છ, તે નવજન અંગામા રહે છ. આ તથ્ય, તે માટે હજીએ સમાપ્ત અંગમાં પ્રવૃત્ત કરીશે.
PART II.

Other Systems of Philosophy.

Contents:—Creation, Absolute Nihilism, Ekanta—Kshanika-Vada, Inana-advaitavada, Doctrines of the Sankhyas Maya-Vada, Establishment of the existence of the soul Karman a matter, All-pervading-ness of the soul, Sound a substance, Non-eternity of sound and Darkness.

अथ जगत्कृत्यवाद:—

केचिन्मन्नतं ईश्वरं त्रिद्रुतं सृष्टिं न तद् युक्तपेतु, कस्मात् सृष्टिपरं सृजेत् क्रस्तं केनापि चार्थन वा ? ।

नाःत्रयो यत् क्रस्तं कर्म ? देवतिष्यास्वतवाण्डातेःसुखे

नायर्थः कृतकृत्यतं कर्त्यतो देवस्य जागवत्ये ॥ १ ॥

Some believe that God is the Creator of the universe. But this is not reasonable. Why would he create the universe? Would He do so either
owing to compassion or with some other object? The first reason does not hold good as there is no place for compassion, as the body and the objects did not exist and as (hence) there was no pain to living beings. And the same is the case with the second as no motive can be assigned to God who has accomplished every object. (1)

Notes:—There is no room in Jainism for a Creative Deity as it considers that every substance in the universe is uncreated, indestructible, eternal and governed by the principle of cause and effect. The Sankhyas hold a similar view as they attribute the creation of the universe to nature (Prakriti). The Mimamsakas and the Baudhhas too, do not admit God as Creator. It is especially the Vais'eshikas and the Naiyayikas that look upon Him as a Creative Deity.

It has been shown in this verse that the reason of creating the universe cannot be compassion; all the same granting that it was owing to compassion that God created the universe, there arises a further objection which is mentioned in the next verse.

रजगयूक्तावादः

"ईश्वरने नंगते तत्तो इत्यदि माने छे, ते सुकुमारसर नयी। विमलानु मेघमं क द्वा कार्याधरी ते नंगते सुने ह, शुं कर्मवधी के। द्वार विनियम प्रेमदनि! तेमां प्रत्ये पक्ष धरी बहते नयी, हेमके । । 52"
Nyāya-Kusumānjali

How is it that God, the sea of mercy does not make the universe happy? If (it be argued that) the living beings experience pleasure or pain owing to their Karmans, what has God done? (If it be replied that) He causes Karmans to give pleasure etc., such an act is not laudable, for in its absence, the soul would remain pure and happy. (2)

Notes:—To say that Jivas experience pleasure or pain according to their Karman will lead to the conclusion that the souls and the Karmans are uncreated and thus there arises a question as to what God created. In reply to this it cannot be said that God at least causes Karmans to act, for that is not a desirable act.
Is it not possible for a living being that posseses the faculty of acquiring Karmans to make them act, so that there may not be the least necessity of God for performing the functions of giving pleasure and pain? No objection can be raised against it, if it be believed that it is the nature of Karmans to give pleasure or pain; but in believing this to be the work of God S'iva (lit. one who has the moon for his crest), there arises a great flaw in the fact of His having accomplished every object. (3)

Notes:—In this verse it is proved that God cannot cause Karmans to act and thus He fails to be Creator for He could create neither souls nor Karmans; He could not even cause Karmans to act. In order that He may be looked upon as Creator, some people assign to Him the function of having united the soul with Karmans. But it is shown in 54
the next verse that He cannot be considered as performing this function.

"Arjuna yahare karman vidhan karī karte hē, tā teṇādē śūn karmane 
vedant karvanā tathā karte, kā nēthī karmane sūpruṣ-prapatam vā 
śivājāt kāmaratākaśāmāna mānaśāmā kaś ca pāl pārkarat śītī nāthī; 
kaśāre tēm nādh maṭanē tēvṛśāv chīthēśāmā mānaśāmā, 
tēnē śṛṣṭiśtvāmā mēre। hāp uḍasaṅgāt tāp hē।" — 3

( Karm vidhan karvanā prajñā chetan karmane ṛeṣāka naraśa śakti- 
maṇī hē teṇē te māre ṛeṣānā ca hā pāra nāthī, Amanā abaya dāya 
takāvādā āṣe kē ṛeṣā kāś ātē karmanā surmanā kāla hē, tē aṣe 
mānāmā śūn vātā śītā śītā hē teṇē viṣāvar uñtā kṣēṣāmā kṣē 
hē hē )

karmāṇadhikāśatstutam etam śāhāṃ naḥ yuṣmāḥ 
tetaneśvaru jatābhāvāh itarārāhīśeṇ kocyteḥ nātu ! 1

śāhāṃ yad karmāṇa tānmaṃ tinnāmaṃ śāhāṃ 
tanmaṃ hē vā karmāṇa hi vireṇa ṣāhāṃ śāhāṃ bhavet ॥ 42॥

If it is said that the Karmans are connected with the soul from time without beginning, let them be the cause of the universe; and (when it is really so) what is then the necessity of God? If (you believe that) the connection between the soul and the Karmans has been brought about by God Śihaṇu (Śīva), you should say why He did so, for in its absence the soul would have been entirely free from pain. (4)

"O kaṃ prajñā lōre aṇādī kāraṇē kārmanā śāhē hē, āṣe kṣētā 
hē, tē teṇādē ( kāmaṇē ) vagatē āyaśa rēde, pēto kṣēṣṭiśaṃśāhēmā 
55
If He compensates (lit. gives the fruit to) the living beings according to their good or bad actions, how is it that one performs a good deed while the other an evil one? If (the reply be that) it is due to the will of God, how is it that He does not inspire all to perform good actions? Moreover, why does He not in spite of His being Omniscient and Omnipotent, stop men from committing evil acts? (5)

Notes:—In the foregoing verses it has been proved that God has nothing to do with the creation of the universe. Some persons try to refute this statement by saying that God at least compensates living beings
according to their actions. This gives rise to a question as to whether living beings perform actions of their own accord or according to the will of God. The former alternative cannot be admitted by those who look upon God as Creator. The latter alternative shows what an undesirable act is being performed by God in directing the living beings to commit evil acts, and then punishing them for their evil deeds.

"..."
One who does not prevent a human being from falling into a well, although aware of it, and quite able to prevent it, should be called merciless and mean. A king does not know that an evil act is being secretly performed by a man (that is why he does not prevent him). But when he comes to notice it, he punishes him and if he learns that a bad action is being committed, he surely stops it. (6)

"नाचुता वंता अथ शक्तिमान होता वंता पशु श्राय मयूर; कुशाम शरात अस्थोत्र अस्माये निधि, ता तने क्रजस्वित तमेन अम्बकरित्रकेय प्रेमेय लिङ्गेम. राजा ता छोटी रीति कुद्र तनामी नाचुता नन्दी; पशु तेना हाप प्रसादित वंतं ते तने श्राय करे छ. अने कुशात्मक ध्वषन पक्षं, कुद्र सरलासं-कुद्र ध्वषं पहेलां तने अटकाते छः."

पुष्पीदिर्ग मत न्यूनमाय आप्ते विद्यानुं के हुकमेंंा अवस्थि करारामोचे छहरे रावण नेरके. अर्ज़ा क्राण अचें कहे के-उकाने असत कार्य करता निधि अधानवान्त मार्ग अंे छे के-तेंतूँ का तेंतू आपे अने तेंतू दराने हूंज वाक्य तेंतू न करे; ता आता छसपरे क्षज्जारन कार्य करते? अने कुशामा अाशीच मनो लेंच शेषार अने शक्तिमान होता वंता निधि अधानवान अथा साखुसनी उपयमाने लाखू क्षम का निधि शेषाराम?

सहुबुधि ददं न किं स जगतं क्यात्सु कार्मांव यत्र? तेन हेतुसमर्पणमित्रमविशेषेनापि भूयेत नो।
प्राचीनाध्यायादृढःति कृतिविवेतु सदू विज्ञेयस्वरं
प्राचीनाध्यायान्त सुखायस्वविविषि निर्वाधमहाकुकु।"अ।

Why does not God give right instinct to the world that it should perform good actions only, 58
so that He may not have to take trouble of giving pain ( to anybody ) ? If ( it be replied that ) the instinct for evil arises owing to the past obstructions ( Karmans ), one can safely do without God and accept that pleasure and pain result from Karmans alone. ( 7 )

"' शुल धरण करकु नौका जोणि अनी सहसुखिरू यद पह अपना नबे, के नेमी करू जुमि करेः आप्याती तकलाई युभरे हुक्का न पडा. के ओम शक्ता हु, के आर्यन आर्याखी ( करणे ) जुमि कुहित्ते जम शाय हु, ता फळी कहूँ तरीर युभु-रे पते मूल, अने आर्यन आर्याखी जाने. सुभ अने कुहा अतैने हु अने नाबत निर्माणितपूर्वे अग्निकार करेः. "—७

रूप्तीरां उपर केवल पालती सहसा सम्भि कहाणे हु भुवने कांच हुवेि नबे. आने अर्याय ज्वाला तरखाकी ओम करे के ते हुवेि शुभायुक्त कांच करवानी शुद्धि आप्नातुं काम करे हु, ता ते सर्वें सकारण करवानी शुद्धि केम आपता नबे, अे प्रभु जुमि करे हु हवे युभरे अतैने मानवाथी ने अन्य हुप्पुः आये हु, तनां अर्थ-हरे उलेपेच करे हु.

ईश्वरं खदु निर्मितिपथवता स्वाज्ञेिमुदं, नादिमः।
स्वातू न स्वाद्यमचिलस्य, न परो, हेतुर्वतः को भवेत् ?
तद्वैः समसामयिः विष्णुसावेबापरः कोपिः ने—
त्यत्रापि प्रवदेत् प्रमाणमपरं मानादि मेंयं सुतरेत् ||८||

Godhood should be either without a cause ( natural ) or there must be some cause of its existence. The former alternative does not hold good, since in that case it (Godhood) ought to be (accepted as ) the property of all or of none. The latter alter-
native is equally unacceptable (to others), for what reason can be assigned to it (Godhood)? Moreover, a faultless Pramana (valid knowledge) must be given as to why God alone and no one else could utilize that cause; for, objects can be established by Pramanas (only). (8)

Notes:—It is a fact that any object can be secured naturally or by some definite means. In the former case, it can be acquired by all or none, and in the latter case by those who adopt the specified means. The same must be the case with Godhood. Those who consider God as the Creator of the universe cannot say that Godhood exists without a cause, for in that case there should be either no God or all must be Gods. Equally impossible it is for them to say that Godhood can be attained by particular means for thereby their doctrine of considering God as eternally liberated (Nitya-Mukta)—as having attained Godhood without adopting any means—falls to the ground. According to Jainism, one can become God, in case he follows the rules laid down for attaining salvation. Jainism does not recognise a Nitya-Mukta God.

"त्र यथिष्ठ निमित्तावलिक (स्वालाविक) च के कारणापेक्षा
चेष्टा चाहिए तो जी बांटती नथी, हेममे हेम हेम तो अपाकम्।"

* "निर्द्वं सत्तमसर्वं वाइलहतोन्न्यायपेक्षागतः।
अपेक्षातो हि मावानि कदाचित्कत्सम्मवः।"

—धर्मकौटि।
Liberation can never exist without bondage. Think over how God S'iva (lit. the husband of Parvati) can be addressed as 'liberated', in case there never was a bondage for Him, as in the case of space. Whence has he acquired the power of giving good or bad fruits to the universe? Why cannot other liberated souls have the same power when they too have attained liberation? (9)

How can a nihilist (a Sunya-Vadin) preach Sunya-Vada (the doctrine that everything is void), when he disregards valid knowledge; and even if he takes resort to valid knowledge, how can he with a blank face propound Sunya-Vada? Is it possible for him to expound Sunya-Vada when worldly transactions are to be accomplished? How can he declare that everything is void when he himself swiftly runs away on seeing a thunderbolt falling from the sky? (10)
The *Buddha* who preaches that every substance is momentary only, is extremely obstinate, for (if this doctrine is admitted) there cannot be a connection between the accomplisher and the object accomplished. Oh lord! (if this doctrine of *Buddha* is admitted), how can a murderer be the cause of a murder and moreover, whence can correct recognition and remembrance remain as the causes of the transactions of the universe? (11)
શિક્ષકવાદના રાસ——

“પણાને વેચાતે કશ્ચિৎ માનનાર યોગ્ય મહતૃ આખ્યા છે, કારણ-
કે વેચાતે શિક્ષકવાદ માનવામાં સામે શેખતા ક્ષણ સાથે સંબંધ હશે તેની
નથી. પણ દુઃખા કરતા હોય કેટલા ક્ષતિ કેમ આવી શકશે; અને
જગતના સ્થાનકર્તા કક્ષયું પ્રયાણિતા અને રમતિ, વસ સમભૂત તે
સાભતી સાંભળ શકશે!” —11

રૂપશિવાય અને શિક્ષકવાદી યોગ્યતા મનવતું સમાધેવયા કરવામાં
આ છે. દ્વાર વક્તા યોગ્ય યોગ્ય સમય અંગરં થયો, તેની તેને
સૌથી ધીમી દુઃખિતગીર સંબંધકતા ‘લેન આ છે,’ સૌથી પ્રતિસંબંધિત
તયારી થયે હોય. હવે ની અદ્ભુત શિક્ષકવાદ અભયાનમાં આવે તે
અને પ્રતિસંબંધિતની ને હોય.

આપણે પણ અને તે અભયા હોય છે ‘કશ્ચિৎ’ વર્તું નેની સાથેની
સામાન્યામાં આપણી હોય, તેને પણ આપણી નેની. પણ, શિક્ષક-
વાદ પ્રમાણે તે વર્તું પણ અસર આપતા અંગ નથી છે. 
‘તમારી વસ્તુ તે મને લિખી તેન સમયે થી ગામ અટરેલે
હવે આપવામાં થશું ન થશું! ’ અથવા તે ગેમ પણ કહે છે ‘મને વસ્તુ
અભયા તમે નથી, કારણ તે વર્તું અભયા તે ક્ષણ પાસામાં અલેઓ
થય ગયા અટરેલે તમે વસ- આપી સુકાય નથી!’ વાણી એ પણ કહે
છે ‘ કેટલ તમે વસ્તુ આપી હતી તે હું નથી. વસ્તૂ લેનાર તો
શિક્ષયું અલેઓ હશે, હું તે આપી હરુ. ’ આ પ્રતિસંબંધ સ્થપન વસ્તુ
સામે છે કે વેચાતે શિક્ષકવાદ સ્થીરકાર્યી વ્યવહારી
નથી સ્વભાવ છે. એન વાતના સમાધેવયા નીવું દર્ખંત પણ
પ્રયોગી છે.

જે ભારત્ય પ્રાચીન જણ છે તે તેને ખૂબ શિક્ષા નહિ
કરી શકયા, કારણ તે વસ્તુ લેનાર ભારત્ય તે અન્ય ક્ષણમાં અલેઓ
થય ગયા. અલેઓ તેને તેમ માફિતે શિક્ષા કરવાની છે તે તે વસ- લેનાર
રહો નહિ, આ વેચાતે શિક્ષકવાદી માનતું પણ. આ દર્ખંતથી,
સામે ક્ષણ સાથે સંબંધ નથી ઘટી શકતો, અમે કારણે એન
એ સામાન શિક્ષકવાદ માનવામાં બદલી છે.

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Those who propound the theory of absolute monism of knowledge (Jnanadwaitavadin) say that every object is nothing but knowledge. There is really no other thing besides knowledge and that whatever (external) object is seen is illusion. But this statement does not stand the test of reasoning, for (1) it is not supported by Pramanas, (2) objects are directly perceived, (3) knowledge is invariably associated with objects and (4) external objects are seen to perform actions. (12)
The Sankhya who considers knowledge as an attribute of unconscious (Jada) intellect (Buddhi) does not come under the list of the learned. The Sankhya who says that the knowledge of the self (Purusha) free from any covering (Nirlepa, is objectless, is wanting in intelligence. The Sankhya who considers Purusha as free from bondage and liberation does not deserve fame. The Sankhya who says that ether (Akasa) is created from sound etc, is not the right speaker. (13)

Notes:—The Sankhyas believe in twenty-five Tattvas comprised under four heads, (1) Nature (Prakriti), (2) Developments of nature (Prakriti-
Nyāya-Kusumānjali

Vikriti), (3) Modifications (Vikriti) and (4) Self (Purusha). Prakriti is evolvent, Prakriti-Vikriti is evolute as well as evolvent, Vikriti evolute only and Purusha is neither evolvent nor evolute.

Prakriti is the original principle or cause of all. By it is meant the equipoise state which the three qualities—Sattva, Rajas and Tamas have arrived at. It is some times also called Pradhana and Anyakta. By itself it has no consciousness. It simply develops into consciousness and is at work when perceived by Purusha. It possesses the power of action.

Prakriti-Vikriti is of seven kinds: Intellect (Mahat or Buddhi) of which nature is the cause and with which begins the set which is both evolvent and evolute; Egoism (Ahankara) and the five subtle elements (Tanmatras).

Vikritis are sixteen in number—the five organs of sense (Jnanaendriyas) viz. the skin, the tongue, the nose, the eye and the ear; the five organs of action (Karmendriyas) viz. speech, hands, feet and the organs of excretion and generation; the mind (Manas) and the five gross elements (Mahabhutas) viz. earth, water, fire, air and ether.

Purusha is distinct from Prakriti and Vikriti. It is without beginning, is subtle as it is without parts and supersensuous, is void of qualities, the qualities Sattva, Rajas and Tamas are not found in it, is pure as neither good nor evil acts belong to it, is incapable of action though it possesses life.

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and knowledge, is a seer as it perceives the modifications of Prakriti and is always free, for its apparent bondage disappears as soon as it becomes conscious of its true nature. Being deceived by Rajas and Tamas, it erroneously looks upon the attributes of Prakriti as belonging to itself and so it imagines that it is an agent though as a matter of fact it is not so.

The Tanmatras are evolved by Ahankara under the influence of Tamas. These are five viz. colour (Rupa), taste (Rasa), smell (Gandha), sound (S'abda) and touch (Spars'a). These are the causes of the five gross elements. From colour arises fire; from taste, water; from smell, earth; from sound, ether; and from touch, air.

At the time of dissolution of the world, all creations are reduced to the five gross elements which get emerged in Tanmatras, which again get merged in Ahankara and this is in its turn veiled in Mahat and this is lost in the pure depths of Prakriti. Such is the belief of the Sankhyas.
Nyāya–Kusumānjali.

सप्तदिकं शुद्धिने नन् कस्तुः, आ नन्तनं विच्छं ख्रेणानी साधकः
'वल्ला व्याख्यात्' च। घरः, पत्ति निरब्दे ने कस्तुः परस्परः। तेमान्यी
कालं पुष्य त्वमवात दान नस्ति, तो वन्यी शुद्धिः नन्तु परस्परं सर्वातां
दानं केवलं श्रेयं कस्तुः के पुष्य 'वल्ला
'व्याख्यात्' च।

चपर कस्तुः के वाणीतो विशिष्ट वा यथा च। व शास्त्रांगानी मानो
आत्मानं परं मानता नस्ति। तेन व्याख्यानं निष्ठिते माने च। अक्षेरे
सर्वात अपरिशुभी मानि च, नमाये वेन्द्रहिनीं तत्र व्याख्यानं श्रवित्तुः
परिशुभां माने च।

सांस्कृत मत प्रसादः नन्तुः शास्त्रि कर्त्तुः प्रसूति च, तेमान्यी
'शुद्धि' तर्या अने 'शुद्धि' तर्यात्मांशी 'अहंकार' तर्यने। आत्मानी
शाम च। 'त-माना' पांश च। शायी उत्तमवितुः धराश अहंकारिते
तर्यने। शी, रस, गन्ध, रसेत्र अने शायी के पांश त-त-माना। च। जा पांश
त-त-मानाहिं आत्म, रस, पृथ्वी, पाय अने आत्माना तर्यने। अतुलने
हुवरे च।

मायावाद–मीमांसा–

मायां र्यायत्वतः समस्यापगतः किस सत्यसो वासरसी?
र्यादाने हृदयतत्वसिद्धिन्सरती चेन\ ? तत् प्रयणः कुतः ?।
र्यामायावस्थस्थायते वहता स्वस्मिन् ! तवास्तोकिना
र्याह वर्च्या च जनन्यपीती युवने प्रम्यापिता किषिपितः !१४॥

Does he, who propounds the theory of illusion (Maya) consider it real or unreal? If real, there will be established two Tatras (dualism). And if unreal, whence can arise Prapancha (the visible world with manyfold phenomena)? Oh, Lord! he (the Mayavadin) who not seeing thee says that even in spite of its being Maya, it conveys the sense of
reality (i.e., is the cause of the Prapancha of the universe), has displayed such stupidity as to believe that a barren woman is a mother. (14)

आयामाद-भीमांसा—

"मायाने प्रभु दात करतार वेदान्तीवे मायाने सहुस्पे स्वीकारी चे के असह करे? ने मायाने सहुस्पे स्वीकारी होय, ते ते विद्वेषाली सिद्धि शास्त्रात भे-माया अने प्रकाश. (अने येथील आहून, नाही नागर नाही कारण नाही.) अने ने मायाने असहुस्पे स्वीकारी होय, ते पहले तेषांती प्रभुव हे मायाने करिते? 'माया हेतू करती नवु समाजामधून कारण करू नाही, 'आहे नेहम गौतमानान माने हे प्रमाण.' तारा भाग्यातु आवेशक नाही करताना सिद्धा परंतुली 'वनप्य पशु करू नाहे अने माया पशु करू नाही,' 'तिथा प्राकृती पदताती अभावात सिद्धवाचनामात्र प्रकृतिक दरी नाही. "—१४.

चैतन्यवाद—

चैतन्य च शरीरस्वति न भवेत, यतः स्वाच्छेवेद्यन्यथा ज्ञानार्थ, नन्द सम्भवेत् त्यविमान च वा कृतस्तव ततो? !

नैन्त, तत्र भवेतातो त्यविमान, स्वाच्छेवेद्यन्यथा तथा न्यात्वतुत्त्वायात्त्वहतुत्तत्वने चैतन्यतत्त सिद्धवाचनम्। १५।

Consciousness (Chaitanya) cannot be an attribute of body, for if it were, knowledge and other attributes ought to exist even in a dead body. To say that since there is no beauty in it there is absence of knowledge is unreasonable, for beauty can be seen even in a dead body. In denying this, (the existence of) soul is indeed established, as body alone fails to be the sole cause of loveliness and since some other cause is to be admitted for loveliness as for consciousness. (15)
Nyāya-Kusumānjali.

Notes:—In this and the following verses, the author establishes the existence of the soul and shows that it is distinct from body and senses.

If consciousness is considered an attribute of body, it should be found even in a dead body. Some persons give a reply to this statement by saying that as there is non-existence of loveliness in a dead body, so there can be absence of consciousness. This reply is incorrect for at times loveliness is found in dead bodies. Hence it follows that the belief that consciousness is an attribute of body can be examined in two ways.

(1) When loveliness is admitted as existing in a dead body, it must be stated why consciousness is not found in it, even though loveliness exists therein. The only possible answer is that there is some other cause than the body for consciousness. Hence is established the existence of the soul.

(2) When the existence of loveliness is denied in a dead body, it obviously follows that body is not the sole cause of loveliness and so there must be some other cause. This proves the existence of the soul.
મારે પશુ શરીરમાં હેઠળ ન હોયાને શ્રાવણે, અનય હેઠળ ભારતવર્ષે આત્મ વધતા આત્મ સિદ્ધ થાય છે. ”—ઐ.

રવપ્રશ્ન વચને સ્રીવિદ્યા ધર્મ ભારતવર્ષે આગે તે જ હેઠળ આત્મ સામાન્ય હેઠળ તક્ષણાધીન જેમ કરી હોય જ આત્મ વાતાવરણમાં જેમ કરી હોય નથી તેમ જેટળમાં સાથ પશુ સમજ શેખર, અભાવનું જેમાં ભારતવર્ષે નથી તેમ જાતિયાઓ પશુ સામગ્રી ના હોય શેખર તે જરાવા છે. તે આત્મા વાતાવરણમાં યા રીતે સમાધાન છે—જેમાં ભારતગણે સહી ભાવ માની અને આત્મા ભાવ માની, જેમાં જેમ વાતાવરણે સહી ભાવ હોય તે તેમ ગુજરાતી સુખીની સહી ભાવ નહીં હેઠળ "કાશ્ય તપસ્તાને આત્મા સિદ્ધ થાય છે. અને વિશે જે જેમ વાતાવરણે સરખા અમલ ભારતવર્ષે આગે તે જ ભારતવર્ષે હેઠળ શરીર સિદ્ધ થાય છે. અથવા ભારતવર્ષે શરીરથી સુખ કાશ્ય રહેશે છે તેને પશુ આત્મા હેઠળ નથી આ રીતે વચને જેમ ભારતગણ પશુ આત્મા સિદ્ધ થાય છે.

પ્રસ્તુત સ્વાભિષેક અંતરણ "જેમાં જેમ વાતાવરણે સંશ્ય નથી " જે કાશ્ય આપણી આત્મા સિદ્ધ કરી. જે ભાષા ભારતગણ તક્ષણાધીન ક્રિયા પ્રેરણા અંદર આત્મ માની નવા પશુ જેમાં ભારતગણ નથી હેઠળ વધતે છે જેમ પ્રતિપાદ કરે છે અને અંદર તેમ સ્વેકલં તેમને સમાધાન કરે છે.

વાચકામાં એવું સુદીર્ધી યુક્તો ન બચતું શ્રાવણ સદ્ભાર નિર્ખાદિનાપણ ન ભાવાથી ચેતનયસંભવય: 
ચેતન્ય ચુપપા: પુણ: પ્રતિદિને લાઓનાંભાવે કુલો જાતેલો ચાર્સે સમાપણ્ય: પૂર્વનુભૂતિ ભો: ! ! ૧૬ !

It is not reasonable to say that there is no knowledge in a dead body simply because there is the absence of vital airs (Pranas) in it, for even when air is blown in it by means of a pipe etc.,

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there is not the perception of consciousness. Moreover, in admitting Chaitanya as an attribute of body, how can knowledge in the form of remembrance of an object previously experienced arise in future (lit. on a subsequent day), when the body undergoes changes every day? (16)

"..."

The elements are certainly void of knowledge. This being so, how can body made up of them be a substratum of attributes like consciousness? For, a piece of cloth cannot be created out of a lump of clay. Even to admit that Chaitanya is found in elements (individually) is contradicted by common
experience. Moreover it (Chaitanya) does not exist in them even when taken collectively, for, otherwise there will arise a difficulty elsewhere (i.e. where all the elements are found together). (17)

"भूत पर्य (पूर्ण उभार्य) अभिवत सा रहित क्रिया, ता प्रथा नेतृत्वी दिपन सा यें शैरी भैत्रसादिक शुद्धात्रा। आभाष तेसं धनी शक्ति! ग्रहणु के माहीमां श्रीर अपना शक्ति। अन्तर भूतो तसं आकर्षितप्रत्यायं पवृत भेदानन्दी नर्धि साधित की। तेनमुत भूतो अस्त्ररा श्रीरामाद उभय शैरी नथी, ग्रहणु के ते म्याम ते "अन्य रूपे हेव आपरे।""—१९

रूपरीक खेक दयेनी दीवी, अन्ते तेनां पवृत रेखाने ते म्याम उपर शैरी। कदन बदली तेनां शैरी ओ प्रथा तत्र छ, पवृत ओ भनें तत्र छ, श्रीरामाद आभाष को आभाष तत्र छ, शुद्धात्रा सध्या ताप हुधिल न शक्ति। अन्तर भूतो अस्त्ररा आकर्षित शक्ति परंतु पवृत नेतृत्वी जैत्यानन्दी उभय शैरी। अमुत शैरी, जी सहस्यस्त्रिक छ, सारे अन्तर ओ भूतो पवृत नथी। नभद हेवांदी बुद्धिमां अनेक शैरी। पवृत परंतु नथी। शिव शाप छ, अनेन आभाष नेतृत्व पवृत रूपन्न साधित शाप छ।

प्रसंगक: कुर्मजनानसमर्थनम्

जनानी वा सुस्मिता हि वास्तवायुक्तिः सम्प्रत्यहं उैविविवी-पवृत्यादिभिरूहुक्तिविलयम् विभागिनः सिद्धान्त। अंत्यं यथापनष्टेदसूक्ष्मप्रचारिन्धिब्धरुपं जगत् रूपेनूनं कि तदनादिभिरूहुक्तविशालो समाद्योपीतामुः ||१८॥

If the existence of the soul, established by the internal knowledge of every one that he possesses knowledge, is happy, or miserable be denied, think over as to how the world as having a diversity of

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happiness and misery be accounted for, in the absence of the soul having beginning-less Karmans. (18)

Notes:—In the preceding verses the author gave proof of the existence of the soul. One more he gives in this verse and then he proves the existence of Karna in the following verses, for, when that is once established, the existence of the soul will follow of its own accord, as Karna can have no foundation without soul.

Prakriti: Karmnir Satana Visar——

'Ku' narah, ku' huma suhi ku' asa sara humi ku'. When the existence of the soul is established, the existence of Karna can have no foundation without soul.

Bhagavan, Indra, and other gods gave proof of the existence of the soul.

Vichar: Jo atma, tada satva nara, tada jiva, tada purusha. The existence of the soul is established.

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It is unreasonable to say that the strangeness of the world is due to its *Svabhava*; for, if *Svabhava* is taken to mean want of a cause, the type of the strangeness of the world must remain the same for ever or there ought to be no strangeness at all. If *Svabhava* is interpreted as being the cause of itself (*Svatantramittabhava*), there arises a fault of self-dependence (*Atmas'raya*). If it only means a particular kind of an object, it cannot be distinct from *Karman*. (19)

"यहि इथे स्वेदवासां आवे के करुणाती विशिष्टता 'स्वाभावकी' सिद्ध था हौँ, तो ते पान युक्त न्तयी, कारणं हे स्वेदवासां आवे 'आकारात्ता' होता हौँ, तो पहि करुणां विशिष्टता सा कृति सरणी रक्षितवी नोहन्य अथवा तो निर्विशेषता द्वारां युक्त न निर्भरोऽवनी, रथ्याचष्टमी अथव च 'स्वामात्माकारुण' रहेता हौँ, तो 'आत्मायिण' नामना हेष भ्रूणवेच्छे अथव ए ने स्वेदवासं अथव 'वत्तिविशेष' सातता हौँ, तो ते आवती (अभिन्द्री) लिन्द हेद ओळे महत "—१५

स्वप्

"स्वस्य स्वापेश्चित्वनिविन्दन्वन्दनोनिष्ट्यसंग आत्मान्यः "।

अथोत पितादिश केतिकां पितादि के अपेक्षा राजनी, तेलुँ नाम 'आत्मान्यः' हूँ। अथवा 'चेतानु' खास पिते सातवासां आवे, तई आ आ 'आत्मान्यः' हेष लाखु पें चे।

आ आकाराः तेम उतर लिक्ष्ट्य अवकते कर्मेनानां समिति आते है।

पत्र वाचव्यसन्दन्तरवपुंपि हर्षिकादिना
तात्त्वाच्चित्वपुष्पित्वमयाप्रभु सतार्थयतानुः
प्राच्यात्तित्वार्थर्पुष्पिक्षिकिं न स्वादु, यततेज्ज्ये
तदृश्यते, नियमोत्तेजघते स्यातु काव्यः पुज्ज्यः ||२०१||

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Nyāya-Kusumānjali

Just as (the body of youth is anterior to that of old age and) that of childhood anterior to that of youth because it possesses senses etc, so there should be some other body anterior to that of childhood. On this analogy the existence of Karmans must be admitted. The body preceding to that of childhood cannot be looked upon as that of the previous birth; for, it perished in that very life so there must be a Karmana s'arira to go to a determinate region (another grade of life). (20)

"/em (हृद शरीर तद्वशशरीरपूर्वदेह छठे अने) तद्वशशरीर वाणशरीरपूर्वक हेम छे तेम अथ वाणशरीर हेम अन्वनशरीरपूर्वक हेम नेहया। आ अनुसार् घर आ वाणशरीर ने शरीरपूर्वक सिद्ध थाप छे ते शरीरसे 'हमे' मानी देशं। आ वाणशरीर पूलवसीय अतिक शरीरपूर्वक घरि शे तेम नथि, अर्थु छे ते शरीर ता ते। (मतज) भवमा नथ थाप छे, माथे विश्विन्तु अवेशं (अनु अवेशं) भवाने शरीरु शरीर हेम नेवां सिद्थ थाप छे।"—20.

कर्मसने नैसाथमां रूपमलिक माननं आयुं छे ते न्यायपूर्वक छे, अभू अत्यादर उदार स्थलकथा अतिपादन करे छे।

कर्मणं पौद्धिक्रात्म—

एतत् कर्म च पुद्धियात्मकता स्वाभाविकद्वेषकिता
आत्मा नापर्या भवतृ परवशो, द्रेयं यथा वनवधाय
कोयिावैर्विभिन्निता नहीं, यत्सङ्ग पारत्वियात्मकः
सत्तेतुः किल कर्म पुद्धिया सिद्धि समारूहतः \|2\|1।।

Those who are well-versed in scriptures admit Karman as having the nature of matter, (as) otherwise the soul cannot bound, for every bond (Bandhana)
is material. This (inference) is not viciated by anger etc., because they are dependent (are the results of **Karman**) Hence, **Karman** the cause of anger and the like is indeed established as material (21)

Notes:—It is a rule that every **Bandhana** must be material. Take the case of chains, fetters, etc. So it follows that when **Karman** binds the soul it must be material. Some think that this rule is incorrect, for they say that even a non-material object can act as a **Bandhana** and mention the examples of anger, lust, etc., in support of their belief. But their belief is not sound, for it is not that anger is **Bandhana** but it is rather its result. It is possible that such a result may be non-material, but its cause cannot be so. Consider the case of the mind. It gets perverted, when an intoxicating substance is drunk. This perverted condition is non-material, all the same its cause namely the intoxicating substance is surely material. Thus it is clear that the above mentioned rule is not incorrect.

कर्मनु वैद्यक्यम्—

"तवप्रार्थनाया आ दस्ते पुढळवाते भाले छे; केव उर्ते पुढळ न हेष ता आता तेनाथे परस्पर अधि, श्रेष्ठ न हि, आ विपशभां अन्धनु बहारणु नली बेड़ुं, आ अभिमा लाएकिन्नो भवितार आयों नाथी, कर्म जे ते ता पारस्पर्य छ तेकी तेना कर्मधर्म तरं पुढळकरुन सिस्म यथाभ छे।"—२१

रुपशी लेनशाख्याय अर्हामाणो वच्छ घट, पट आदि रघु—अलिश्चुर तामान इपी पदार्थोत्तरी ‘पुढळ’ राज्यी स्वातांत्र्य कर्ते हे। 'पूरा' अने ‘गाढे’ गे ने धारुणाता स्वागती ‘पुढळ' शब्द गमि हे।
Nyāya-Kusumāñjali.

पूर्व गेटे पूर्ण थरुं अर्धत मण्डल, अने गल्ल गेटे गण्डु अर्धत, परं पुढ़ू-पुढ़ू परं खंडा अर्धत थरुं। आ भैं कलहत आधारण शरीरां अने खीं रक्षणां अत्यन्त हेपण। अर्धत मण्डलपुरणां नसी भैं दूरां रक्षणां परमाञ्चली गौरवः थरुं गरे। परमाञ्चली खेली। पण रमण परमाञ्चली गरे अने न्यायी नीहं पुढ़े। अथ तेने पण गुरुवर कहेतां वदिः नसी। कभी पण गेक प्रकाशी विविध फणमण मण्डलां समृद्ध होनाची पुढ़ू गरे। केवळ द्वाराची गरें करवावां अचरे हे, तेने प्रकाशी वास्तवावां आत्मा अने गरे। आ वास्तवां गेक प्रकाशी विविध परमाञ्चली गरे। अतीत शील शरीरां च मद्दे कहेतां आत्मा हे।

अभी, संकोच निविर्जनेपैठणविक होताची अन्नवर्तन अने गरे, तें कही कभी पैठणविक होते तेने अन्नवर्तन धरेश्वर गरे अने तेनाथी आत्मा। कई धरें दिव्य हें, अना धरें तरंगवाणी जीम हें की गरे, ज्ञान निविष्ट पैठणविक नसी, चतूर्ति आत्माने अर्थ हे, तें कभी पण पैठणविक नहीं होते जी सत्त्वत्वेन दोह धरें गरे? ता आत्मा समाधान अग्रि हे के शोधांचे युन अन्नवर्तन नसी, हिंदू अन्नवर्तनलिखण (पार्श्ववस्थे-परसंत्वता) हे, अन्नवर्तनलिखण २४-अवस्था (परसंत्वता) हे ते पैठण-विक न होते, जी ते धरेंचत हे; पण तेंपूर करुब तो गुरुवर गुरूचर्म लेखणें। केवळ धरें विपरीती भिरांती ने विकरण उल्लिखण धरें, तो, वाचवने एक प्रकाशी परिजन धरेली। पुढ़ू धरें धरें के तेने अर्थ हे, पण तेंपूर करुब ने ते तो अर्थ हे, तो अर्थ हे, पण तेंपूर करुब ने झेंडे, तो अर्थ हे, ते तो अर्थ हे, ते तो अर्थ हे।

नेन्निवाणपिय आत्मा—

नादाणाची चेतनास्युपगम: सम्यक्, यत्वशुषः
पृथ्विमु-प्रवेत्तु कुः स्मरणी रूपस्य संविहितसुमयः ॥
अन्या उत्तित तु स्वराणायांयस्य न युग्मसे बीतते
आवासार्थु हु च चन्दास्य लक्षणा जैनेवरा मेनिरे ॥ २२ ॥

* शुभेच्छा, आ भास्वेत “स्वस्तकरुलकातिसुरसिद्धि” ना सात्मा
परिवेशने प्रसंग सुविधी धीरां अन्तार्यमा।

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It is not reasonable to accept that consciousness as an attribute of senses; for, think over as to whence the knowledge in the form of remembrance of an object seen by one is possible for another. If Bhavendriyas are considered by you as having consciousness, the Jainas also hold the same opinion. (22)

Notes:—According to Jainism the sense-organs (Indriyas) are five, viz., the skin, the tongue, the nose, the eye and the ear. Mind is not considered as an Indriya. Again the Indriyas are of two kinds: (1) Dravyendriyas and (2) Bhavendriyas. The internal and the external form of an Indriya, i.e. the physical sense-organ is called a Dravyendriya. Bhavendriya connotes two things—Labdhī and Upayoga. The former means the power of perception and the latter, what is ascertained by means of this power.

—22

Note:—The following is a translation by Professor S. C. Vidyarthi, Radhakrishna, Bhavanandgir, and S. Khurana. The above translation has been compiled by them. The translation is given below.

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Nyāya-Kusumānjali

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What sort of intellect do those possess who say that the soul pervades the whole universe, when it is a fact that an object exists only in a place where its attributes are seen? Take the case of a pitcher; it is found nowhere else but where its attributes are perceived. Oh lord, those who envy the joy of the nectar-like juice of thy speech are indeed in delusion. (23)


dharmapada vastrapu pratibhayan —

"Abhinne sarvaajayakah ketanarami bhadra saktarami hae.
Kya dona shruha rupam hae vaisnavo yadu parivarta haim.
Kya dona shruha dhiyagopam abhimuktam ksatriya.
Laajam nesa parisu lakshyam.
Aapana manjushya abhirsanam aapanantara sambha vijaya padam.
Aapana padam.
"—23

srutidris shabdichik, vrishchikah ane sahyab haleksharaya.
Aatmane sariraksinan na manita sarvajayak samane hae.
Aa vishakhandh khet varakne manevi tatha.
Aa hanan abhivyakt nivedanvaran.
** saurav yo kundurusha: s tath, kummadhitvaradhitvarupakarmata nuvarathi.
Paala vaham.
Aathma pramay mano khet varakne pravartana.
Shruva dhiyagopam abhimuktam ksatriya.
Aapana manjushya abhirsanam aapanantara sambha vijaya padam.
Aapana padam.
Aapana padam.
Aapana padam.
Aapana padam.
Aapana padam.
Aapana padam.
Aapana padam.
Nyāya-Kusumānjali

Do not entertain a doubt that in admitting that the soul pervades the body only, there will not remain oneness in it, as there will arise a variety in its magnitude in consequence of the body pervaded by it undergoing changes in dimensions. For, just as a pitcher remains the same (as a substance), though there arises a distinction in it owing to its assuming different colours like redness, so there will arise no variety in (the substance of) the soul, in spite of there arising a distinction in it owing to its pervading the body (that goes on changing in magnitude), because the coexistence of the couple of the oneness of the original substance and the distinction (arising through its peculiar attributes) is not inconsistent.

(24)

Notes:—Some persons do not believe that the soul has the same size as the body, for they think that in that case there arises a difficulty as to how the soul which was small in the small body of a child could increase, when the child grows to manhood; and similarly how the same soul which in one birth was of the size of an elephant could in another birth be accommodated in the body of an ant. They believe that this difficulty cannot be avoided by saying that the size of the soul varies; for, in that case, it will
not remain the same soul and that there will be different souls not only in different births but even at different stages of life. But this belief of theirs is not sound; for, in spite of the soul possessing different magnitudes at different times, its oneness is not lost. Consider the case of a serpent. When it spreads its hood, its dimensions increase and when it contracts it, its dimensions decrease; all the same as a serpent, it is not changed. Take the case of a pitcher. Suppose its colour is changed from red to yellow. Then there arises a distinction namely that this yellow pitcher is distinct from the red one so far as its colour is concerned; all the same as a pitcher — looked at from the stand point of its substance, it is one and the same. When water is changed into ice or steam, there is produced a distinction but all the same the substance (H₂O) has remained unaltered, for, it is present in ice as well as in steam. In short, every object can be studied from two stand-points (1) the substance and (2) its modifications. As a substance it always retains its oneness — sameness but from the stand-point of its modifications it may be said that it is not the same — is changed.

"अपने भाव शरीरमाणी मानवामां, ढिकना परिमापणां बेंद परे शरीरी ज्ञाता परिमापणां बेंद परे ज्ञाता विशेषत शरीरी, अनु अनु न कोरू; कारण प्रयोग वर्ष पट्टे राते, पीला अंग भूतक भूतक वशीनां मानवां ज्ञाता पल्लू ते घर अविचार धरा न राते। तें अलामां परिमापणां अश्चे चतु पल्लू आतां मे बेंद न राते, तें अलामां अंग वर्षुलः अंकर अप्ने निकलते ने ते मे तें साथे रें तें तें वाचे। नथी." — २४
Nyāya-Kusumānjali

सृष्टिः काळवारी गुंड के- आत्मान्तः वन शर्लवावापि आतानाः आने ते हाप ये अच्छे ते आणार्य, वशीकरण, तुहलारी, हुहल शरीर ते अमकरे शरीरता लेिेः कृत, तेसं आतामां पशु भेद रहती, आतिसं आतां आतामां अखंड कथा रहेिे ? तो आतां समाप्तानां गेंग समस्तु गेंगें के परिसारानी भेद वर्षारी परतुक्षर्दैत्त्यामां हुहल पक्तो नदीं. आतां अन्यत्रानां के आतामा आणार्यपरिसारानां गौं हुहल, तेसं आतामा उत्तर धाताना आणार्यपरिसारानां गौं मरीं जूनहल परिसारानां धां धां. आतामां परिणां स्वेतपं-रिपुर्दै, वंगु आतमादिवां बेल वना छतां आत्माणंतनां अवतारां लेिे वना आतानां गेंग नदीं. आतामां अवतारां भेद वना छतां पशु भेद तेसं अवतारां नदीं वना लेिे वना, तेसं परिसारानी भेद वना छतां पशु आतामां अवतारां नदीं वना लेिे वना. बेल सपों हुहलने निवितारे छे, तेसं ते सर्थुं परिसाराना लेिे वना लेिे वना, तेसं नवारे ते नवारानी हुहलने मंधीं दे छे तेसं तेसं परिसाराना सहाय्यात लूहल छे, छतां पशु ते सर्थु-गंभरे ता तेसं तेसं रहेिे छे, तेसं आतामां परिणामां सहाय्य- निवितार वना छतां पशु आत्माणंतनां तेसं तेसं रहेिे छे.

सुपत्र पररुं अद्वेठ आने निवितारे तेसं अनन्द वना साधी रहितारां वविधी होितारी नदीं. आमु गैपी तेथा पररुं पररुं नेताक सस्त्रा धरा छतां पशु ते गैपी तेसं तेसं छे-ते गैपी भीक वना नदीं; अखंड ते गैपींगु अद्वेठ-अद्वेठ वविधीत नवादर करम छे; पररुं ते गैपींगु भेद गेंग ते जहां धेिेः के ्'अा नदीं गैपी नदीं भरवा अखंड आ हुहल गैपी नदीं' आवी रीते ते गैपींगु नवादर के सहाय्य निवितार नवादर नवादर वा सहाय्य गैपींगु निवितार जहां रहेिे ।

आ उपरूहला गेंग सिद्ध धारम छे ते हेिे वररुं ने अपेक्षामे गेंग शरीर छे-हर्षी अने परिवारी. आतमां सहाय्या अनेकों रहेिे । पशु परिवारी भेदलाल छे; आतिसं आतां इत्यादि (सर्भा अपेक्षामें) नदीं.
It is not proper to say that it will not be possible for the soul to enter body when it has become Murtta, owing to its being confined in body; for, first of all it is necessary to know the meaning of Murtata (state of being Murtta). If Murtata means possession of colour, etc., the statement is viciated by the instance of the mind; so, one ought not to say so. If it means magnitude of some standard, that meaning is surely here desirable, as it is the very nature of every object that is not pervading the universe, to be of some finite magnitude. (23)

Notes:—Some persons find it unreasonable to believe that the soul can have the same size as the body. For, they think that thereby the soul shall have to be considered as Murtta and then it will be impossible for such a soul to enter body which is Murtta too, as they believe that a Murtta object cannot enter another Murtta object. Before refuting this belief, the author asks them to state as to which of the two kinds of Murtata--(1) the state of possessing colour and (2) the state of having a finite magnitude --arises in the case of the soul, when it is considered as having the same magnitude as that of its body. It cannot be the former Murtata, for, it cannot be said that where there is Parimitatva,
there must be the *Murtata* of the first kind; for, such a statement is viciated by the instance of the mind which according to the *Vais'eshikas* and others does not possess colour, in spite of its being *Parimita* (atomic). Thus it is clear that the soul can remain as *Amurtta*—void of colour in spite of its pervading the body. The second kind of *Murtata* exists in the case of the soul and this kind of *Murtata* does not come in its way of entering the body, for, such a thing is admitted by all in the case of the mind, *i.e.*, the mind enters the body though it has a finite magnitude.

In the next verse the author proves that the statement that an object possessing colour (*Murtta*) cannot enter another of a similar nature is unsound.

"<sup>1</sup> "<sup>2</sup> ख्रिः ज्ञेयं कौँ क्योः—अतः अयात्मानं शरीरस्वरीमादाय प्रावः तेषां भूतिता अपि तेषां थवः थवः, शरीरमण्डः अतात्मानोऽविवेश थव वर्णः नाहि; तः सुवर्णां भूतिता अविवेश वर्णं श्रद्धेति. तः आम कहेनु हृदय नाजू; निर्वई कः अवलं प्रवेश ता पशुतिता शुक्रं ते नक्षु ने-<sup>3</sup> षणं. ने सुवर्णं उपेक्षते। अथोः, ‘इश्यस्वितकलम्’ कहे, तो विवेच्यः (विवेच्यः विवेच्यः) विवेच्यार्द्धे आवेने अस्ते गेषे गोवशी निहं. ने सुवर्णता गोवशी आवेने 'आस्तु साप' गेषे कहिता हृदय ते ते आत्मापक आत्मांसः छुट्ट क%हे।"—२४

"<sup>4</sup> सप्तस्तीं तह्यार्थी मेम कहे छे के—"<sup>5</sup> तथां तथां परिष्ठितते हे, लां लां चूस्तलं हे। आत्मानं शरीरस्वरीयं मानवस्वरी तेषां परिष्ठितते स्कंदके सुरं यथा हे अन्तः तथा उपरुक्त नियम प्राचः आत्मां मृत्तिकं सांतं सांतं हे, तव अभावं वर्तुही मृत्तिकं प्रवेश नाहं यथा वर्तुही नहं वर्तुही अतस्मानं मृत्तिकं वर्तुही वर्तुही देहां प्रवेश घटी शकस्ते तथा।"

"<sup>6</sup> पर्तु आ ज्ञेयं अयात्मम् ततः; कहें मृत्तिकं अेके महर्षुं के—

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Oh good one, can an object possessing colour, etc., enter another of the same nature? The reply is that oh dear one, it can surely do so as is distinctly seen in the case of water entering sand (and sugar entering milk). Moreover (when soul is considered as pervading the universe), it should be pointed out as to what difference there is between the soul outside the body and space. We do not understand what object there can be in believing soul as existing even outside the body. (26)
Nyāya-Kusumānjali.

“अहो संदर्भ! मूर्ति वस्तुमां भूतानं अपेक्ष अधिक अथाये? केवल प्रेम हेतु वास्तवानी कस्तोरिकान। अथवा प्रतिष्ठा, तेस्व आ भनि शङ्क हैं। परंतु ये आत्माने आयुष्मान, आवे ते देखने नहीं आत्माने रहेला आत्मामात्र अने आयुष्मान शुभ तत्तत्त्व है ते कहे। अर्थात् अनुसार प्रेम भनि आवे ते अने अचनक शक्ति नही। ”—२४

रुपस्वी—सारम अने पाचि या साक्षर अने हुँद्रो इत्याचरण- रूप मुरुखवाणिब्रह्म छ, जतात तेस्वी अेक बाणाणां अपेक्ष जोय, तेस पछी इत्याचरण-रूप मुरुखव निर्णयता आत्माने अर्थात् अनुसार अपेक्ष त्यो शुभ हुँद्रो हे?

कृत्यविविष्य सहित न्यायात्मना चेतनो
देशाणि विविष्यतववाचिवविष्ये पशु हेतुकुतर्या।
नान्याय्यविविष्यविवाचलक जिनमस्वाहायाही कारणात् पुनः
नान्याय्यात्मनानां विविष्यतववाचिववाचिवविष्ये पशु हेतु
वहस्यायात्मनानां विविष्यतववाचिववाचिवविष्ये पशु हेतु

In admitting the soul as pervading the universe there arises a serious question as to whether the soul of a worm occupies its body entirely or partially. The former alternative (viz. that the soul occupies the body entirely) is untenable owing to the obvious contradiction (for in that case a worm must be as large as the universe) and the necessity of accepting the Jaina view (viz. that the soul does not pervade space outside the body). The latter does not hold good as in that case the soul shall have to be considered as composed of parts (Savayana) and thence will arise its liability to destruction. (27)

“आत्माने सर्वाधिक अत्यन्तस्वात्मार्थानि कालो वोरेना अथात् अथात् समाधु रीतिमध्ये केले हेतु तेनां आत्मां समाधु रीति अवलोके के एक देखी? अथात् प्रेम जीवनां।

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યામકુક્તામનેલિ.

ધાય છે. પ્રમતં પક્ષ માનતામાં તાં પ્રવાવ ધાય આવે છે, અને પછી નિનમનતા શરીરાર કરસે પડે છે. અને તેની પક્ષ સ્વભાવથી આતમા સાધનત્વની સંસાં આવે છે; અને તેની તેના કૃિરનીઃ સંસાં ગ્રાબત ધાય છે.”—ર.

રૂપથી-ક્રિયા શરીરણે વિશ્વ આતમાં સમસ્ત પ્રકાર અવલંબણે છે અમ માનતામાં તા ક્રોડ વિશ્વવાપી કરેલો; કિનતુ ક્રોડ વિશ્વવાપી નથી કે તે પ્રભાવ સિદ્ધ છે તેથી આ માનતા પ્રવાવ પ્રમાણકું દેખાવી રહે છે. વધુ આ માનતાથી ક્રિયા શરીરણે પહેર આતમા નથી, આમ પણ સાધ ધાય છે. આધ્યાત્મિક તા આતમા શરીરવાપી સિદ્ધ ધાય છે અને તેના વાહકી. શુભ પક્ષ હોડી ગર્વા તૈયારિ તૈયારિ તા વાલાં. તૈયારિ તા વાલાં. તૈયારિ તા વાલાં. તૈયારિ તા વાલાં. તૈયારિ તા વાલાં. 

હું બધી અમ કહી તે વધુ આતમા ક્રિયા શરીરણે આક દેશી અવલંબી રહે છે, તે આતમાના સાધનત્વ સિદ્ધ ધાય છે, અને પછી, ને જ વધુ સાધનત્વ હોડી છે, તે પ્રવાસ હોય છે, તે નાં આતમાને વાહકી રહે છે. અને તેની આતમાની નિતાંતતા હાં ઇપદિત ધાય છે.

इછ: સાધન: સ ચેત તતસિમતો નાસ્ત્ર: કિમાસ્યેયે?

કિ: સજ્જોચન-વિસ્તૃત તત્સંશ: સાધન:  ન  દ્રીપય વ?

સ્થીરક્રમ કયુબણાવયવચતિ:  જીવચય જેનેખરા:

કાયેલને તા એવું તા તૈયારત: કૃષ્મ્યતા:-ક્રિયા.

If there is no objection in considering the soul as Savayava, why is it not admitted as being confined in body? Can there not be contraction and expansion of the soul (limited by the body) as in the case of 

* “સાધનસામ્ય તાંત્રિકમાંગાહ્યનીધાયમાંભારતુ । . . . . . . . . વ્યવાહ પ્રદેશય રાયમાં પદાર્થ તામબુ નાંતર સ્વંતમાંગા પદાર્થ । પ્રદેશયાંભારતુ ।”

—સ્વયંધાલંભરથિ: નસમ લોકે ।

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a lamp? The Jainas admit that the soul is Savayava from a particular point of view and for this very reason they have accepted the modifications (Karyatva) of soul by discarding its immutability (Kutasthata).

(28)

Notes:—The Jainas consider that the soul has innumerable Prades’as. Sometimes the word Avayava is used in the sense of Prades’a. For the explanation of the word Prades’a, the reader is referred to notes on the 33rd verse of the third part.
Whence can a modification of any type whatsoever be possible in the case of soul, when it is believed to be absolutely immutable (Kutastha)? How can varieties like knowledge, meditation, austerity and silent prayers be established? Whence is the possibility of having births in the grades of gods, human beings, denizens of hell and other beings? Will not the paths of liberation and bondage perish? What a fallacy! (29)

"अांत मन में देशर्य अर्थात् तनी सवेक्षा ओळखता मानवां आवे, ता मां छाँ धीर धय भारती परिश्रम क्यानी उपथ मध् श्राकाश? यदा, ध्यान, तप, अपाकादक वर्त में वैष्णवी-विविध विन अवस्थामोनी सिद्धि हम घरे? अने तपस्वा, देव, सुव्याह्त अने नाराज़ी विपत्तिनी स्थिति देवी रीते भीड़ी शाकरे? तेनन हन्म अने नेत्रही पक्षति शु मंगष नहि ज्ञात नाथ? आ देवी अभिप्राष्टति भाषित!" —२८

नानाहपविचिद्रभाषवशलोनितयत्वमप्यात्मनो
 जीववेन सदातनस्य विवुध्य: सोतक्षण्डशश्रीकल्लसः
 जीवस्यामबरवह विनो: स्त्रुतिमतिध्यानादिकं स्त्यात् कुलो?
 न स्यात्मानि वैत्यावस्युपामे चेष्टादिकं व्योमचत् ॥३०॥

Even non-eternity (Anityatva) due to its different forms and conditions is willingly accepted by the learned in the case of the soul which is eternal in its capacity as soul. How can the soul
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which is all-pervading like space possess remembrance, intellect, meditation and the like? If it be admitted as Omnipresent, it cannot have motion, etc., as is the case with space. ( 30 )

"अध्येतृ तरीक सचातन (सचातन) अेवा आत्मानी विज्ञान परिशुभवा अवस्थाणा ध्वाने एविः तेनी अनिर्थ्यता वशु विश्वेश्वराये (वेनाश्नाभारे) किसांदेवूँके अण्गीकार करेली छे। ध्वाने विर्ध- अण्यक मानवाय तेनामाय आकाशानी माके रस्त्र, स्थ्यन, मिति, ध्वान असुरानक हम संबन्धी शक्त? अते आकाशामी खेम अेटासा संबन्धी नरी, तेन तेनाय एकटा पशु हम संबन्धी शक्त?"—30

(आकाश सर्वव्यापी छे। तेने स्थ्यन, ध्वान विष्णु छेंन नरह, तेमल तेने एकटा पशु नरी। त्याचे आत्माने सर्वव्यापक मानवाय आवे, त्याचे तेने पशु आकाशानी माके स्थ्यन, ध्वान, एकटा विष्णु शक्त नरह) ।

शांक्वादः ।

शब्द क्योम्युण चदनः न परमांत्रूणां गुणां किं वदेत्?
स्यातमस्याकासमसाक्षवगोचरतयागुणां गुणते स चेत्? ।
स्यादाकासस्यासाक्षवगोचरतया क्योम्न्यो गुणते स किं?
न स्वर्णदशणुणां समस्तबलुणां प्रत्यंतसमयं तयः ||३१||

Why does not he who says that sound is an attribute of ether (Akas'a) call it an attribute of atoms? If he replies that in admitting it as an attribute of atoms it will not be an object of direct experience to us, will it be so when it is looked upon as an attribute of Akas'a, when all the attributes of Akas'a like those of atoms are not directly perceived by us? ( 31 ).
"શનધ રહે ધૈર્યના િલકત.

" શનધ આધારના ગુષ્ઠ માતનાર તથેણ ( શનધ ) પરમાણુના ગુષ્ઠ રૂપ કહેતો નથી ? નો પરમાણુના ગુષ્ઠ માતનારના શનધ આધારના ગુષ્ઠ માતનારને તે પસંદ કરી પાય શક્ય છે, તાં પરમાણુના આધારના ગુષ્ઠ માતનારની તે પસંદ રહીને પાય શક્ય છે ? કારણ તે આરુઠી ગુષ્ઠ નેમ આધારના પશુ રહે ગુષ્ઠ અપ્રશક્ષ છે. "" 31

રસપીરુ શનધ આધારના ગુષ્ઠ માતનાર અને પરમાણુના ગુષ્ઠ નથી, તેણે કારણ, પરમાણુના ગુષ્ઠ માતનારને તે શનધ પસંદ નથી, તાં ગુષ્ઠ પશુના ગુષ્ઠ પરમાણુના રહે શનધ અમને નથી, તાં ગુષ્ઠ પરમાણુના જાણી જવા આધાર છે, તાં માતનાર પશુ પરમાણુના છે તાં માતનાર પશુ પરમાણુના તેમ જ આકાશ પાંચ પરમાણુ છે, તાં તાં ગુષ્ઠ પશુ પરમાણુ છે. શનધ પર આકાશના ગુષ્ઠ માતનાર તે પરમાણુ આધારને શનધ ગુષ્ઠ પરમાણુ છે ગુષ્ઠ વાજ્ય આવે છે.

કર્મેત્તાનિવહેણ નિયમમાં દૃભવં વ્યાની જાતના

યે હલ્ડાયનવીસવસલુગ્યના અસમતસમાન ન તે ।

રૂપાંચ પરમાણુબૃહિ ચ યથા શનધ ઓં

ઘટમ: સિધ્યાંત નારના ન હે મનેદવય ધિગીગોચર. \( \text{32} \)

Let sound be certainly admitted as a substance ( Dravya ), though it may be denied as being action ( Kriya ); for, the attributes belonging to extremely imperceptible objects are not directly experienced by us, as for instance, the attribute like colour in the case of atoms. Therefore sound is not established as an attribute of space, for, otherwise it ought not be an object of direct perception. ( 32 )

" શનધ ફિશા તરીકે ન ભાગે, પાણુ જણે રૂમ તરીકે \( \text{94} \)"
Nyāya-Kusumānjali.

Let even wind be looked upon as an object of direct perception because its contact is so; for those who have touched a pitcher in a dark room consider that they have directly perceived it. So there is no room for viciation in the above mentioned rule (viz that an attribute of an imperceptible object is imperceptible). Hence, sound is proved as not being an attribute of space by the same reasoning whereby it is established that it is not an attribute of atoms. (23)

"वातुरिप चाच्यतो तत्कालिनी सत्यवाकाशा तत्।
सत्यचाणुणयो धीनिनर्हि ततो व्योमनोधि, युक्तवैक्यतः॥३॥

नात्मातिकताय यथोत्तरनियमं उच्चावकाशं तत्।
सत्यचाणुणयो धीनितः ततो व्योमनोधि, युक्तवैक्यतः॥३॥
Does not the action (Kriya) well-known to all, viz that sound has come, prove it to be a substance (Dravya)? Can a quality possess action? Moreover neither does the ear go to the place where sound is produced, nor is it known as being Aprap-yakarin (as cognising an object without having a contact with it). Therefore, sound is established as a Dravya owing to its possessing Kriya like a substance having smell. (34)

"बुधी। 'अा शब्द आएः' गौम शवन्ती आभासन किया सर्व finghोऽने नाशिती है, ता शु' अ दिया, आपसे द्रव्य तरीह दिव्य ।

'Sabda
dhagavat
dhav
dhav
dhav
dhav
dhav
dhav
dhav
dhav
dhav
dhav
न्याय-कुसुमान्जलि।

करति नरि? अनेन शुः गुष्ठ कियाणां हृदां रहें के? पाण्य शैवनिन्दय, नांम स्थान उपर शाम में ते स्थाने नरि नरि, तेन्स आ धार्मिक आपायकारी (निपान साधि सायन कथा वनर निपाने अधु करनारी) पशु नान्ही। तेन मायुक्त क्रोति माधुे सांक्त, डूबाने वधी "द्रम" सिंह शाम छ।”—पृ३४

सुपक्ति शब्द कियाणां के जे दर्शने अधुति पाल के? कङे ने ने के कियाणां के ते ते द्रम छ, आ नामकृति शब्द द्रम अपे सिंह शाम है; अनेन के शब्द गुष्ठ हृदां ता ते कियाणां नरि है के नान्ही। अरद्धशाम बनते के शब्द शान्ति पासे नम के आस्वाद तो शब्द के शब्द आंत्रिनिन्दय री पासे आंत्र छे, जे तपास्वात्य है; अर्थात अपस्वात्य पाल के कङे द्रम पशु कियाणां सरियांश अहार नीतिक कियाने अधु द्रम नरि। आधी जे सामित पन्ह के शब्द आंत्रिनिन्दय पशु पासे नरि। हन मियास्वाृ जे श्लो के शब्द आंत्रिनिन्दय आपायकारी के जे आपायकारी? आहोत आंत्रिनिन्दय कियाने दृश्य अधु द्रम के जे है?

ने कियाणां, निपाने नाथि सायन वाहने निपाने अधु द्रम के है, ते 'आपायकारी' अनेन के ननिनिन्दय वेणा रहीने निपाने अधु द्रम के है ते 'आपायकारी' खेवाय छ। हृदां शब्द अधु द्रम पासे आने ननिन्दय आरव नान्ही, जे अनुतक दीपर शब्द आपायकारी सिंह नान्ही। पण स्थाने आहाराने शुः मानारे नेमारी विगेरे अनु के शब्द कियाने आपायकारी जाने छे। आधी शब्द के अधु द्रम पासे आनु सिंह शाम है। जे वर्ग जन्म मुक्तमुख सिर्दी कियानां होवाधी नासिका पासे आने छ, ते शब्द कियाणां होवाधी आदिने भावे आने छ। आधी जन्मावनां सुक्तम द्रोहनी जे शब्द पन्ह द्रम सिंह शाम है।

शब्द-नित्यत्वलिखिताः

सर्वाभाषिणिनित्यविद्येशापि जनने बाघेन शून्यवेदायो!।
शब्दं नित्यत्वशुप्ययं नितिनिद्यं के वर्ण्यामोऽधु!।।
व्यक्तिवेद च निमित्ते ब्राह्मणं तत्त्वानित्यत्वये
शब्दास्तत्त्वधिमानं पर इत्यक्त कथं नापुः? ॥ ३५॥

13 97
Oh, what description can be given of the intellect of those who consider sound as eternal, even when its creation is universally established and is free from any objection? If sound is considered as Vyayoga (capable of being manifested), why should not an effort made to manifest a particular sound bring to light other sounds residing in the same place? (35)


dsah ni tatha na tath  

"Shabdhani jyapti, svar prashchitam viruddhi sita, tame kho mahan na, hati sabhane nitya satanatarini shuddhir. Ane she shun vishzeru karey. Va sabhane abh mgrnam satanama athena te dharmi sthitarvamana n apane tata amsat shabdhane prakta karamane karamale. Apan, te stharama ruksha abh samah sabhane kama prakta nahi kare?"—35

(Asmau sabhane prakta karamane apan karata te sa stharama ruksha abh samah sabhane kama prakta nahi shah, ahi. Urate kho amsah apane ke dheke sabhane saab amsah yojaks abhkar hoom she, tata ab devanahini abhkar shun hoom ukhare sh teane. (Panchar urate anahama karamana apane she.)

vyakhyatvam nyaya kalamahajankam: shabdepu chet? no, tatha—

nyatra smarati bhavnti brahman brahman traya devam—
dhipohastubhitih dhyant gahachye bhustuvaas—
puyanamapi hant! tathkalajum kai na phakam samajet? ||36||

It cannot be said that sounds are made manifest by means of particular Prakas’akas, for such a state of affairs is seen nowhere else; moreover, (we know) from our experience that there arises a serious objection. Will not a lamp brought by a person to
see a pot of curd lying in the threshold shed light on \textit{Apupa}\* lying in the same place? 36 \right)

"\textit{Nyāya–Kusumānjali}

Oh dear \textit{Mimamsaka}, is it not owing to the strangeness of sound that it is realized that it is \textit{Chaitra} that is speaking though he is hidden (i.e. is not observed while speaking)? Whence can you have this knowledge in the form of inference, when sound is considered by you as \textit{Vyangya}? Can a \textit{Vyanjaka} (\textit{Prakas'aka}) like a lamp be inferred by means of a \textit{Vyangya} like a pitcher? (37)

\* \textit{Apupa} means a cake of flour, meal, etc.
The belief of some (the Naiyayikas) that darkness is negation of light does not stand to reason, for it has acquired the ground of being called a substance owing to its possessing colour and touch. Without the help of light there ought not to be the direct perception of darkness, when it is considered of the nature of negation. Consider the case of the absence of a pitcher. Moreover, darkness is established as a substance, as it comes into contact with eyes. (38)
Notes:—It is a rule that a negation of an object of sight-perception requires light for being perceived. Take the case of a pitcher. Its negation is perceived by means of light. Therefore it follows that if darkness is considered as negation of light, it will be necessary to have light to perceive it but such is not the case; on the contrary, darkness is perceived only where there is no light. Hence it follows that darkness is not the negation of light and is a substance by itself, as it possesses colour, touch and motion. A similar view is held by the Bhait school of the Mimamsakas.

"अन्य निकाले अव्वाकरे तेनेकेलाव (तेनेला अखाल) हे हे हे, ते युक्त नाथ, क्रेम अव्वाकराे दण असे रपशे हवाणा हार्षुणी ते क्रम सिव साथे हे. क्रेम आवोक विला धरणा अखालाे साहाकरावे नाथ, तेम अखालाे अव्वाकराे पशु साहाकरावे आवोक विला थेने नेहो नाह, आ वात तेमने अव्वाकराे दशी साथेे साथे पशु तेने क्रम तरीक सिव करे हे. "—३८
Lord of the universe! If thy milk-like principle (Tattva) of a cow in the form of canon (Pravachana) produces contrary effects to others owing to their undue attachment to their own dogmas, is its sweetness hence gone? On the contrary, it has become to the highly-talented a source of eternal pleasure that cannot be had at any other place. (39)

"He vitarkhe, tarai apana bhayam bhagwan paro chandray hune bhogay
lohe na ksharadhan samipatana kalyan phi vitarka vitarka kare, te tatho
he bhagwan, shu te tatho bhagwan madhye kalyan phi! Kukna, vitarka shivabhi
ksharadhan phi, te te harch abhicharan, ke narmo aprine phi rakhne
asambhavat, tane utpan karvah atan phi."—38

Bhak: kruyato yatra ca manute kshvibh kruyabhir
n tava swasvabhartatah idh na thyamadhyika jaante.
Bhananta naath! Vitar bya nijanujkraoa: kalpa
ghane nardhin eva maanit kruvaya ghehe na devshapi na || 40 ||

Just as a frog sporting in a well thinks that there is nothing larger than the well and also there is nothing beyond the well, similarly, those who are attached to their own doctrines and take one-sided
views, do not know thee. O Lord, these dull-witted persons who are led astray, by their individual caprices based upon their own dogmas live self-satisfied in their fool’s paradise. (40)

"..."
Even when thy *Siddhanta**, which is full of tranquility, morality, virtue and compassion is acting like a big lamp (a beacon-light), the ignorant people obstinately fall into a well by accepting the doctrines of others than thine. Is this owing to their suffering from the disease of jaundice or rheumatism? Is this due to their extraordinary bewilderment that they cut off their own head by means of their own sword? (42)

“अहा! शुरू तेजोने कमण्डू दिवसन बघो। कैसा वायुना आधार भो। किछू हावलू भ्रमण दिवसन च। कैसे तेजो। पेतानी तरनार्थी-वर पेतानी दिशौखित करे च। दसैं लैं भाष, रीत, पुरुष अनै क्षुरुङ्गी पुलू जोना सिद्धांतव्रढ अधीप हेता जयां दारायि विन्द भीतामी वायुना स्वीकार करि अव मायुले। हेतुसु दुःखना कृपामा पड़े।” -४२

*It literally means the ultimate conclusions or the established truths.*
up according to thy preachings with full faith, when even the thief Rohineya became free from the calamity of death pronounced upon him by King S'renika and obtained as it were a new life in this world because he accidentally drank, even with disrespect, a particle of thy nectar-like speech by means of his ear-cups.

(43)

Notes:—In a cave of the Vaibhava mountain, in the vicinity of the city of Rajagriha, there lived a thief named Lohakhara who used to rob the wealth of and abduct the wives of the people of that city. When he was on death-bed, he called his son Rohineya, named after his wife Rohini and advised him never to listen to the words of Mahavira. After his death, Rohineya too began to lead the life of a thief. Once he intended to go to Rajagriha for stealth but as it was not possible to go there without passing by the place where Lord Mahavira was preaching, he went closing his ears with his fingers so that his father's advice might not be disregarded. On one occasion, it so happened that as he was passing by this place, a thorn pricked his leg and it was now impossible for him to move a step forward without taking it out, and in so doing he had to take out his finger from his ear. Thereupon accidentally and against his will he heard Lord Mahavira saying that the legs of gods do not touch the ground, their eyes do not wink, their garlands of flowers do not wither and their bodies are free from perspiration and dirt. He began to repent that he was obliged to hear these
words. The people of this city complained to their King Srenika about their being harassed by a thief whereupon the king asked the city guards to catch the thief. When they failed to carry out the work, he asked his chief minister Abhayakumara to look to the same. He asked the city-guards to surround the whole city with the help of the army when the thief had entered the city. The next day the thief came as usual but was caught in the end and was taken before the king. As there was no direct proof of his being a thief, the king had to think over as to what he should do in that case. The thief being asked to give some information about himself said that his name was Durgachanda and that he was an inhabitant of Saligram. He added that for the sake of pleasure he had come there and at night had put up in a certain temple in that city. He further said that as he was going to his native place, he found himself surrounded by the men and being strucken with fear he tried to cross the walls of the city but failed in his attempt and was caught in the end. The king thereupon sent men to inquire of the people of Saligram if there lived any man named Durgachand. People there confirmed the thief’s statement as it was prearranged by the thief. Then Abhayakumara began to think over as to how he could be proved a thief. He got constructed a celestially beautiful palace and kept men therein to perform functions commonly observed in heaven. The thief was made to drink wine and was dressed as a god and was then taken to this palace. When the thief came to his
senses he began to reflect on seeing the attendants as well as celestial objects in his room. Some of the servants came running to him and after some time one of them requested him to relate the history of his previous birth as it was customary. The thief began to ponder over as to whether he was really in heaven or not. He just recollected the words of Lord Mahavira about gods, which helped him in deciding that he was not really in heaven and that this was a trick played upon him. He replied that he had spent his whole life piously and no evil deed was committed by him. He thus saved his life. He then realized that his father had deceived him by advising him not to listen to the advice of Lord Mahavira. Afterwards he went to him and confessed his faults before him. He then took Abhayakumara to his cave and gave away everything that he had stolen. In the end he became a disciple of Lord Mahavira and after leading a holy life went to heaven.

"अकर्षाद जस्युति पुरे चैत्यायाम्बाथी-नागार्धिय यज्ञ पावालर तारा बजनास्तना सिन्हृधिं ' राहितय ' चार, ' श्रेष्ठ ' राज तर्कः जनार वहावती संगधि मुक्त तथापने पुनर्जीवनि पायेना, तै तारा समस्दि इपने अदापूर्दि सेवनार मुक्त हेतु। अत्य, ते से इश्वर ' कु' कर्मी बनने नयो।"—४३

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—મીઠે સત્તક પૂરી થયેલી. તેની આદર યુન અન્ય શાર્ટના મેંટડું સફેદ અંધોયન કર્યું. હેવે નેને મતની અમાલુ-અમેલની વયસ્થા અયા પ્રકાર ની છે, તે જાણવાની અસરની અસર શાખ છે, મારે તેણે વાસ્ત જીવ સત્તક કપર આવીને.
CHAPTER III

Logic

Contents:—Pramanas, Their number and definitions, Critical examination of the Pramanas recognised by different logicians, the Nayas, Syadvada, the six Dravyas and the presence of all the Nayas in Jainism alone.

क: कति प्रमाणानि मनुष्ये, इति दर्शिष्यति—

चार्वाको दि समक्षमेकमनुभयुग बौद्ध-शैवेशिकों
साइयं शाब्दिकं द्वारं तदुपभयुगं चाकुपादसंयमं ।
सार्थविविचित्रतुष्यं बदृजि तदु मानं प्रभाकरः शुन—
भास्त: सर्वभावायुक्त, जिनमतेवध्यसं परोऽस्म दृष्यम् || 24 ||

The Charvakas believe in one Pramana viz. Pratyaksha, the Bauddhas and the Vais'eshikas in two—Pratyaksha and Anumana, the Sankhyas in these two along with S'abda, the Naiyayikas in these three along with Upamana, the Prabhakaras in these four along with Arthapatti, and the Bhattas in all these
along with Abhava, while the Jainas in Pratvakash and Paroksha. (1) 

Notes:—The first Jaina writer on systematic logic seems to be Siddhasena Divakara. It was he who laid the foundation of Jaina logic by composing a treatise called Nyuyavatara. He is also the author of Sammati-tarka, a Prakrita work where he has discussed the principles of logic very elaborately.

Pramana etymologically signifies an instrument of measurement - from Ma, to measure and Pra, forth. Thus it means a measured standard authority. It is a means of acquiring accurate or valid knowledge-knowledge which is free from any sort of blemishes, doubt, error etc., and which ascertains objects as they exist in nature.

Prabhajñ-Sampradaya Mahasiddha—

“सापेक्ष विद्या महसबनेत प्रभाजन माते सै, गैंड अने पश्चिम प्रबाध अने अभिभाव अने माते सै, सांख्य प्रवचनावदित अने नव दायमाशु, आकार (नैयाविदिक) कठमानवदित अने आर प्रभाजन, प्रभाज (अंक प्रकारा शीमासंक) अन्तर्गतितवदित अने पांच प्रभाजन अने नव (अंक प्रकारा शीमासंक) अन्तर्गतितवदित अने नव प्रभाजन माते सै, अने आर धनी प्रबाध अने वरिष्ठ वेश अने प्रभाजन माते सै.” —1

गृही “प्रसीयतेतवेतैसति प्रभाजित” अर्थात् अंके हेतु वस्तु-तत्तत्वनी शार्दूल शाय ते प्रभाजन हेः. यथा तथा तद्वैं पूर्व संहेक, भम हें जयांनल हेर थाय हेः अने पांऊ वस्तुतत्त्व समानम् हेः, आंते ते यथार्थ जाणनी “प्रभाजन” अण्डेवासां आणि हेः. प्रभाजन जी वर पर सौरभ नाहिं. गृहीतेति नाम प्रभाजन हेः. या प्रभाजन स्तरप्रकाशक हेः.

अ. वेसांची अण्डे को नाईहुई शास्त्राची धार्मिक गुण हुई वेछ धार्मिक
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Pratyaksha Pramāṇa is said to be of two kinds: (1) Samvyavaharika (conventional) and (2) Parmarthika (transcendental). The former which is acquired by the (five) senses and the mind has four varieties, Avagraha and others. The latter is three-fold: The first of them is Kevala pervading the universe; the second is Manahparyaya and the last Avadhi, having a limit. (2)

Notes:—According to Jainism, Pramāṇa is of two kinds—Pratyaksha and Paroksha. Pratyaksha is generally interpreted as sense-perception by all schools of thought except Jainism. But this interpretation is considered secondary and subordinate by the Jaina logicians. They call it Samvyavaharika Pratyaksha. It is for the sake of convenience of the ordinary people that Samvyavaharika Pratyaksha is admitted as one of the divisions of Pratyaksha; otherwise really speaking, this is Paroksha—indirect and mediate—for a sensory object is realized by the
soul only through the medium of sense-organs. This Inana is included in Mati-jnana and Sruta-jnana—the kinds of knowledge that we have in our daily life. It is subdivided into two; that which arises through the five senses (Indriyanibandhana) and that which does not arise through the senses but arises through the mind (Anindriyanibandhana). Each of these is again of four kinds—Avagraha, Iha, Avaya and Dharana.

Avagraha consists in the general knowledge of an object-apprehension of its being something—when it is brought in contact with a sense-organ. At this stage, one does not know the distinguishing characteristics of an object but only knows its general properties, e.g. to know an object as a man. Thus in this stage one is barely conscious of the existence of an object. Hence this may be called a cogitative or presentative stage.

In the stage of Iha, one being unsatisfied with the vague notion acquired in the stage of Avagraha makes enquiries leading to the ascertainment of truth about the object of Avagraha, e.g. to know that the man under consideration ought to be a Gujarati. It may be called a comparative stage. It must be here borne in mind that Iha is quite distinct from doubt (Sams'aya).

In the stage of Avaya, the particulars desired to be ascertained in the preceding stage are exactly determined e.g. to know that the man under question is a Gujarati. Thus this stage may be called a recognitive stage.
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The stage of Dharana consists of the lasting impression, formed after the object with its particulars is ascertained. It is due to the impression that one remembers the objects afterwards. Hence this may be termed a retentive stage.

Paramarathika Pratyaksha is the clear knowledge acquired by Atman directly and immediately—not through any other kind of knowledge or medium of senses and the mind. It is purely intuitional knowledge, arising from the illumination of the soul, and is a means of securing absolution. It is again twofold; Perfect (Sakala) and Imperfect (Vikala). The former (Sakala) means omniscience. It is unlimited by time or space. It transcends all relativity of discursive thought involving the idea of succession and series. This knowledge is infinite, supreme, unobstructed and perfect. It precedes the attainment of salvation. The latter (Vikala) is again two-fold: Avadhi and Manahparyaya.

Avadhi-jnana is the direct knowledge of material objects of all types—near or distant, hidden or unhidden, limited or unlimited, etc. It is of two kinds: (1) Bhava-pratyaya, innate, as in the case of gods and denizens of hell and (2) Guna-pratyaya, which is acquired by the annihilation of Karmans, by human beings and animals. This is one of the three kinds of knowledge that a Tirthankara possesses from his very birth.

Manahparyaya is the direct knowledge possessed

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by ascetics only and that too by those who are well-versed in self-control. It is by means of this knowledge that they can read the thoughts passing in the minds of other beings. It deals with material objects only. It is again two fold: (1) Riju-mati: this arises from the straight-forwardness of man's mind, speech and body and consists in discerning and knowing the forms of thoughts in others' minds. (2) Vipula-mati: by this the finest Karmika activity in the minds of others can be read. It is finer and purer than Riju-mati.

The following are the chief characteristics that distinguish Manahparyaya-jnana from Avadhi-jnana.

(1) The former is purer and more refined than the latter.

(2) The former is within the reach of human beings only and that too, of Samyamins, while the latter can be acquired by any one.

Here it will not be out of place to consider the Jaina aspect of different kinds of knowledge. According to Jainism, knowledge is the distinguishing and the chief attribute of the soul. The more the obstruction to knowledge (the Jnanavaraniya Karman) is removed, the greater is the knowledge the soul acquires. Thus it is clear that knowledge can be of various forms; all the same the Jainas generally speak of five different kinds of knowledge. These are (1) Mati, (2) S'ruta (3) Avadhi, (4) Manahparyaya and (5) Kevala.

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Mati-jnana is the knowledge acquired by means of the senses and the mind. It deals with objects existing at the moment under consideration. To perceive colour by means of the eye, taste by means of the tongue, smell by means of the nose, sound by means of the ear and touch by means of the skin comes under its province. It is subdivided into (1) Avagraha, (2) Iha, (3) Avaya and (4) Dharana. It forms the basis of S'ruta-jnana but it differs from it in respect of its extent, for it is confined to the present only, while such is not the case with the latter.

S'ruta-jnana is the knowledge derived from words, from reading books, from seeing gestures or facial expressions or from other kinds of symbols or signs. This Jnana transcends the limits laid down for Mati-jnana both in respect of time and space. In other words, it deals with the objects existing at present and also with those that existed in the past and which will exist in future. Various names are mentioned for this Jnana, some of them are Agama, Apta-vachana and Pravachana.

Mati and S'ruta come under the Paroksha Pramana. Mati includes Smriti, Pratyabhijñana, Tarka and Anumana, whereas S'ruta, Agama.

One can have from one to four different kinds of knowledge at one and the same time. Thus if he has only one, it must be Kevala; if two, Mati and S'ruta; if three, Mati, Sruta and either Avadhī or Manahparyaya and if four, all except Kevala.


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पण्डित प्रमाण—

"मला प्रमाण व्यवहारी अने परमाणु, तें मे प्रमाण कहेवां आबां कँ‌ponent. तेंमां पणू छावा अने मन्थी उपनन बनार अथवा अप्रायण अां 'अन्यथा,' आहिती तार प्रायां कँ‌ponent करू नुस तेंमां अधिक ता देखवान, के विशे- व्यापी करू, भील्या बनायबाईतान, के मतान परंपराधिनी जेनां करू नुस नीळा मरायत करेलां" अधिकार ता।"—रू

सूतृता नैः से प्रमाणां मान्यां के प्रत्येक अने परेशान। जे पात गत पृथक्का आपुं खोखा गाय तिम्। साहाय प्रतिबाबू तानाने प्रत्येक प्रमाण कहेवां माणुं करू; अथात् गा्र, ना्र, ना्र, नण्य, दुव्यत्र, व्यापार, के साहायक तथा करू, तें प्रत्येक कहेवां आत करू रती तोता ता, के जीतानी उपचारित करू देना आर्यसंह तिरहु तन्त्र करू ताना प्रत्येक अनं शाखा। छावा दारा उपनन बनार माणूसांप्रदायिक ताना तो। अथूनानी भाग्य अनं निमित्त तां (आबांधी अनं छावा छावा छावा) उपनन बनार हावा वीचे अल्प अनं शाखा नहीं। तता पणू ते अवलोकनांच्या अनुच्छेद अनुसार अथवा रुढीला मुख्य करूं हावा "सांवन्यार्थक प्रत्येक" अनं शाखा तरू करू आर्यसंह तिरहु उपनन शेठ तानाने पार्वत्याला प्रत्येक अनं अथूनानां आत करू नुस आम प्रथमां ते विलासी परू के-सांवन्यार्थक अनं पार्वत्याला।

सांवन्यार्थक प्रत्येकां पणू ते लेखा परें के-सांवन्यार्थकाच्या अनं अनुंितिकन्यावन्यात। छावा दारा ते ताना ताम तरू के छावा ताना ताम तरू के छावा ताम तरू के छावा ताम तरू। आ आनन्दासार तार नेता के-सांवन्यार्थक, सांवन्यार्थक अनं शाखा। अर्थां ते सामान्य अनं शाखा ते अवलोकन, त्या पणू अवलोकनांच्या प्रथम ते हंडा, हंडा हंडा अवलोकन ते अवलोकन अनं अवधारणणेची आधिक्रयानिविविा-पाताचा-समाधान ते अवलोकन ते हंडा करू।

पार्वत्याला प्रत्येकां प्रथम ते विलासी परू के-सांवन्यार्थक अनं विलासी। सांवन्यार्थक प्रत्येक ताना परू देखवान तरू के-सांवन्यार्थक अनं विलासी प्रत्येक ताना परू देखवान तरू के-सांवन्यार्थक अनं विलासी प्रत्येक ताना परू देखवान 116
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अथ्यक्षरत्रदस्ति च स्पर्शर्थीः संपत्यभिन्ना पुनः
स्तर्केष्यामिनितस्तथास्साम इति प्रश्ल्यापितं पद्धथा ।
तत्रायं तुनुभृत्वसूतिर्वंश स्वयं वातसोध्रोधना—
दैख्यादिग्रहणं स्मृतरुभवाजातं द्वितीयं पुनः ॥ ३ ॥

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Paroksha Pramana is five-fold: (1) Smriti, (2) Pratyabhijñana, (3) Tarka, (4) Anumana and (5) Agama. The first has an experienced thing as an object and it arises through the awakening of impressions (present consciousness of the past ideas), whereas the second deals with oneness between different objects, etc. and it arises through recollection and perception. (3)

Notes:—Paroksha-jnana is the knowledge that is indirectly obtained by the soul, through some other medium like the senses and the mind. It is subdivided into five classes: (1) Smriti, (2) Pratyabhijñana, (3) Tarka, (4) Anumana and (5) Agama.

Smriti is the remembrance of an object previously seen, heard or experienced. It arises through the awakening of the past impressions.

Pratyabhijñana is the recognition of an object by noticing its similarities and differences. It is the result of remembrance and perception. In the instance, "This is that very Devadatta," 'this' connotes present perception, 'that' refers to a recalled memory and from their combination there arises the idea of the identification of the man. This knowledge includes such knowledge as arises from a comparison between an object seen and some other object remembered. "This is like that," "The bos gavæus (Gavaya) is like the cow", etc., are its instances. This corresponds to Upamana Pramana recognised in the Hindu philosophy.
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परीक्ष प्रमाणः

"परीक्ष प्रमाणः पांच प्रकारं छ।—समर्थ, अत्याविदान, तर्क, अनु-
मान अने आधम्। तेसं पहेलं समर्थ-जान, संसाराती नयूरिति घनाधि
अनुभूत वसन्ते अथवा धर्मां कर्तारं छ। अने शीतुः अत्याविदान, स्निित अने
अनुभाव हारा असहत अधिक सघनं कर्तारं छ।"

रचनी—अवसं वस्तुनी अनुभाव कर्तारी तेना संसाराये आधम्
हृदयांस्य स्पसित थाये है। ते संसाराये क्षयरे नग्रत थाम है, तारी ते
वस्तु यात्र आश्वी है। या के याद्य आयतुं ते 'समर्थ' कह्वायाः है। समर्थ,
अनुभूति वल्लु पर वास्त्रि क्राश्च नालानु हेतानी। तेने 'पांच' छुः है।

ओवात्र गहेली वाषु, क्षयरे धार्म अश्वी है, तारी "तेन आ" गौतुः के तान रखुः है ते प्रत्याविदान है। पूर्णेने गहेली साइदुस क्षयरे
हृदयांस्य भवो है, तारी "सीदुस्य देववतः" अर्थांतुं "ते आ वेषत" गौतुः ने प्रत्याविदान थाये है, ते प्रत्याविदान है।

समर्थ वनार्यां पूर्णे गहेली अनुभाव तार्किक कार्य है, क्षयरे प्रत्यावि-
दान वनार्यां अनुभाव अने समर्थ आचे भने लाग ले । क्षयरे "समर्थम् ते
ढोि" गौतुः स्वरुप थाये है, भनारे प्रत्याविदानमां "ते आ वेषता।" गौतुः प्रत्याविदान है। भनारी श्रेेष्टी सिन्तारा समाध लाग्नाः है।
ओवात्र गहेली वस्तुनी देववताः आधम् पूर्णे हेदात अनुभूति तत्तमी उपस्थि
बता तेन आ" गौतुः नालानी 'तेन' आ लाग समर्थ रूप है, अने आयतुं आधम् अनुभूति देववताः रूप अनुभाव है। आयतुं अनुभाव अने समर्थ आचे भनाना सामाजिक रूप 'तेन आ' आ भनां
दान 'प्रत्याविदान' है।

क्षयरे भनारी झेलकारा झेलकारा गोवादि है। आ वसन्ते देववताः
अस्यां गोवादि अस्यां नाना क्रान्ति गोवादि तेने मांसते देवकारा मांसते
देववताः हेदात्ति तेने जत आस्ति केवलं के होि है, ते अनी श्रमी ( वारसी)
आचे। क्षयरे समर्थ अने 'आ" गौतुः राष्ट्रां अस्वास्ति दर्शनं, आ
भनाना विभूतुरुप तेन आ राष्ट्र" के विशेषतान थायुः ते प्रत्याविदान है।

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Tarka is knowledge of *Vyapti* (inseparable connection); *Anumana* is the knowledge of *Sadhya* (major term) arising from *Sadhana* (middle term). This *Anumana* is of two kinds : *Swarthanumana* (inference for one's own self) and *Pararthanumana* (inference for the sake of others). The former of these is the knowledge of an indirect object arising after the recollection of *Vyapti* and correct determination of *Sadhana*, whereas the latter is that of an indirect object acquired by means of *Sadhana* (*Hetu*). Moreover the use of *Hetu* is also figuratively called *Anumana*. (4)

Notes:---Tarka or *Uha* is the knowledge of an universal concomitance of any two objects, e.g. wherever there is smoke, there is fire. This knowledge is the basis of inference. It is the same as *Vyapti-jnana* mentioned in the *Nyaya* philosophy.

*Sadhya* means that which is to be proved. It is called a major term. *Dharma*, *Sadhya* and *Anumeya* mean one and the same thing. *Sadhana* is that by means of which *Sadhya* is proved. It is called the middle term. *Sadhana*, *Hetu* and *Linga* are synonyms.

The universal or inseparable connection of the middle term with the major term is called *Vyapti* or
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Avinabhava. If the middle term and the major term exist simultaneously, the former is called Vyapya (pervaded or contained) and the latter, Vyapaka (pervader or container). Thus in the instance, "Wherever there is smoke there is fire," smoke is Vyapya and fire, Vyapaka.

Dharmin is the place or the locus in which the major term abides. It is called the minor term. It is also known as A'sraya and Paksha. In the inference "पर्वतो बहिमान धृष्टमव्यत्" (This mountain is fiery as it is smoky), 'पर्वत' (mountain) is the Dharmin (the minor term), 'बहिमान' (fiery) is the Sadhya, (the major term) and धृष्टमव्यत (for it is smoky) is the Sadhana (the middle term).

Anumana is of two kinds: (1) Svarthanumana and (2) Pararthanumana.

Svarthanumana is the valid knowledge arising in one's own mind from repeated observation of facts. It is useful for removing one's own doubts. A man by repeated observations in the kitchen and elsewhere forms the conclusion in his mind that wherever there is smoke there is fire. Afterwards, he is not certain as to whether the mountain that he sees is fiery or not. But noticing it to be smoky he recalls to his mind the inseparable connection between fire and smoke and concludes that there must be fire on this mountain. This is an example of Svarthanumana.
Pararthanumana is useful when a conviction is to be produced in the mind of another. It is based upon Svarthanumana as one cannot convince another without first convincing himself. In this Pararthanumana it is necessary that the premises must be stated with exact formality and precision, otherwise there is a possibility of the speaker being misunderstood by the hearer. Thus it is clear that in this kind of inference each proposition must be stated in a prescribed form, i.e., in other words a syllogism is essential for a Pararthanumana, whereas such is not the case with a Svarthanumana.

Generally a syllogism consists of five members (Avayavas), viz., (1) Assertion (Pratijna), (2) Reason (Hetu), (3) Example (Udaharana), (4) Application (Upanaya) and (5) Conclusion (Nigamana). This is illustrated as follows:

(1) The mountain (Dharmin) is fiery (Sadhya) - (Pratijna)
(2) because it is smoky - (Hetu);
(3) wherever there is smoke there is fire, e.g., in a kitchen- (Udaharana);
(4) so is this mountain full of smoke- (Upanaya);
(5) therefore this mountain is full of fire- (Nigamana).

A syllogism of five members is called Madhyama or mediocre type; if it consists of less than five members, it is called Jaghanya or the worst type.

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A syllogism consisting of ten members is considered Uttama or the best, for an illustration of which the reader is referred to p. 7 f., of History of the mediæval school of Indian Logic by the late Dr. Satis Chandra Vidyabhusana.

As Pararthanumana is a kind of knowledge acquired by means of the members of a syllogism, so by attributing effect to cause, even the words which express the reason and which are set forth to produce conviction in others may be called Anumana, i.e., the Hetu which is the most important factor of producing Anumana may be looked upon, by metaphor as Anumana.

"अभिद्वैतिने निदेश्य करी आपनार 'ताक' ए अने साधनाकारा श्रोण साधनु मान 'अपुमान' केहिनाय न; अने अपुमान ने प्रकारवा फ;—साधनु मान अने परायो मान. तेमां चेते अने साधनावे निदेशक करणे अने अभिद्वैतिने स्वत्तिमा वाचाये वेदसारखे वाचाये नाहीत; ते साधनु मान फ; अने हेतु अनेकाकारा परिश्चेत वर्तुः मान वर्तुः अने वीणुं परायो मान न; वेणी दिखायशी हेतुप्रयोजने पशु अपुमान कर्णां आये छे।"—

रुपस्वरूप देश पशु ने वर्तुः आये रहेताना संभागना सरीरात अभिज्ञानारे ते ताक केहिना छे। आये 'चर्च' पशु कहे छे। अभिज्ञाना के वर्तुः निदेशक नहीं। पती नथी, जे वर्तुः वेणा वाच रहेती नथी, जे वर्तुः वेणी साधनाचे साहाय्य (साहे रहेताना हूँ ) संबंध छे, ते संबंधने निदेशक करी आपनार 'ताक' छे। देशात वर्तुः—धम्म, अभिज्ञान विना होता नथी—अभिज्ञान विना होता नथी, नयं नयं मध्य म्हणून लांचा अभिज्ञान छे, अनेका देश धृष्टदेहात अभिज्ञान नथी के तर्कात अभिज्ञान न होच; आये के धभ म्हणून अभिज्ञानी संभागे, शैल नवनन्दनां कर्णेन ते—धम्मां रहेताना अभिज्ञानी साहे रहेताना ने निदेश 123
નિષઠ, તે તકનીકી સામેલ હિ શકે છે. એ નિષઠને તકનીકી આધારીત ' વિશ્લેષણ' કહે છે. હૂંમાંની નવા સુખી આપની નિષઠની નિરીક્ષણ ન થયેા હોય, તેથી સુખી હૂંમાં હેચ્ચા. તવા 'અવિનિત અનુસંધાન' હિ શકે નથી, અને દૂધી વાત છે. કેટલું હૂંમાં અવિનિત આપની નિરીક્ષણ ક્રમે છે, તેથી મતૃત્વ 'દૂધની તે રાત્રે આનના હેચ્ચા' અસક્સ અનુસંધાન કરી શકે છે. તેમણે કરીકે માફ થાય છે કે અનુસંધાન ને વધુ અપની નિરીક્ષણ પણ કરી શકે છે. અને આપની નિરીક્ષણ કરવા તિયની શકે છે.

ને વસતુઓ, અંદક કાળા સાથે શહેરે હેચ્ચા અને આપની નિરીક્ષણ નિષઠ સિદ્ધ થતી નથી, કિનીતુ શે નેને જુદી પાઠવામાં શું પાઠી છે, અે તપાસાં વધી સાથે હોય, તો શે શે શે શે શે આપની નિરીક્ષણ સિદ્ધ થતી શકે છે. આપની રીતે તેવી પરસ્પર સહયોગની પરીક્ષા કરવામાં તે અસ્તિત્વને તે તકની. હૂં અને અની સંબંધના પાણુ— અને આપની વિના પાણુ હૂંમાં હેચ્ચા, તે ને અની કામ કામ નથી. અને આસ ચાલી હૂંમાં આધિક્યાત્મક નહીં જાણી શકે છે, તે હિચરી શકે, આમ સાથે આની હૂંમાં પરત્ય કાલાદભલા અને બોહારા, તે વિકાર શકે છે, તે કદરી શકે. "—અને અખાતવાન તંદુરીયે તે ગીતી આપની સામેલ સાથે છે, અને શે આપની નિરીક્ષણના અધિક અનુસંધાન કરાય છે. અત્મેમ તે માફ થાય છે.

' પદ્ધતિ વિશ્લેષણ, હૂંમાં સ્વિતા અધોત અને હૂંમાં પરિચય' અધોત અને હૂંમાં પરિચય હેચ્ચાને દૃશ્ય અવિનિતમાં શકે. આના 'પરિચય' શે પહોંચે, ' અધોતમાં ' અધોત સાથે વધુ અધોત શકે છે. ફલમાં, આખી તેથી પરિચય શકે; સત્ય, મીઠી અને રચન, હૂંમાં અધોત સત્ય, અધોતક્ષ, હૂં અને હૂં અને લિંગ શકે નથી અધોતક્ષ શકે છે.

કાઢક સથે હૂં હૂં માફ માફ માફ માફ શકે. અને હૂં માફ માફ માફ માફ શકે. અને હૂં માફ માફ માફ માફ શકે. અને હૂં માફ માફ માફ માફ શકે. અને હૂં માફ માફ માફ માફ શકે. અને હૂં માફ માફ માફ માફ શકે. અને હૂં માફ માફ માફ માફ શકે. અને હૂં માફ માફ માફ માફ શકે. અને હૂં માફ માફ માફ માફ શકે. અને હૂં માફ માફ માફ માફ શકે. 124
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Sadhana is that which is ascertained as having invariable concomitant (with the major term). It is not proper to say that Sadhana must have three or more (five) characteristics, for, otherwise in the inferences such as "The sun is above the earth because there is light" and "There is the moon in the sky for it is seen in water", there arises a fault of Avyapti; while in the inferences such as "The child in the foetus condition of a particular woman will be of a dark complexion because it belongs to her," there arises Anekantata (Ativyapti). (5)
Notes:—Every true definition must be free from the three faults (1) non-prevalence (*Aryapti*), (2) over-prevalence (*Ativyapti*) and (3) impossibility (*Asambhava*). *Aryapti* is the non-pervasion of the characteristic on a portion of the class denoted by the *definitum*. For instance, if we define a cow as a tawny animal, we exclude all black, red or white cows. *Ativyapti* is the extension of the attribute to things not denoted by the *definitum*, as when we define a cow as a horned animal and thereby include even whom we should exclude. *Asambhava* is the total absence of the characteristic on the *definitum* itself, as when we define a cow to be an animal with two legs. Really speaking, *Asambhava* is only a kind of *Aryapti* in * excelsis*. In short a proper definition ought to be neither too narrow, nor too wide nor wholly false. Bearing these facts in mind, the author has rightly defined the *Sadhana*, for, otherwise in admitting three or five characteristics in the case of the *Sadhana*, the definition becomes subject to *Aryapti* and *Ativyapti*. According to the Buddhists, the true *Hetu* must possess three characteristics (i) *Paksha-dharmatva* (it should be present in the *Paksha*), (ii) *Sapaksha-sattva* (it should also exist in the *Sapaksha* and (iii) *Vipaksha-vyavritti* (it should not be found in the *Vipaksha*). The *Naiyayikas* add two more characteristics namely *Abadhita-vishayatva* (i.e., the *Hetu* should not establish the opposite of the *Sadhya*) and *Asatpratipakshatva* (i.e., there must be no counter-balancing.
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reason proving the negation of what is to be established.

Pakṣa is the place where the thing to be proved exists, as a "mountain", when smokiness is the reason. Sapakṣa is the place where the Sadhāna and the Sadhyā are known to abide in some already familiar instance as a "kitchen" in the same inference. Vipakṣa embraces all other places where the very possibility of the existence of the Sadhyā is counter-indicated as a "lake" in the same inference. From the following examples it will be clear that even a false Hetu may satisfy the three or the five characteristics put forth by other logicians, whereas a true Hetu may fail to do so.

The child in the embryonic condition, of \( X \) must be of a dark complexion because it is a child of \( X \) as is the case with other children of \( X \). In this inference, the Hetu, viz., that it is a child of \( X \) is present in the Pakṣa (the child in the embryonic condition of \( X \)), and in the Sapakṣa (children of \( X \)), and is absent in the Vipakṣa (the children of others). Thus it is clear that though this Hetu obviously satisfies the conditions laid down by the Buddhist logicians, it is not the right Hetu, for, there is no inseparable connection between a child in the embryonic condition of \( X \) and dark complexion; it is not the order of nature that whoever is a child of \( X \) must be dark-complexioned. The same considerations apply to the view of the Naiyāyikas, for, the
Hetu under consideration proves neither the existence nor the co-existence of the opposite of the Sadhya.

By considering Paksha-dharmatva as one of the characteristics of a true Hetu sometimes even the correct inference such as, “There is the moon in the sky for it is seen in water” becomes impossible. Truly, in this inference the abode of the moon in water is not the sky, i.e., the Hetu does not possess Paksha-dharmatva; all the same the inference is valid. Similar remarks hold good in the case of the other characteristics. Moreover, it is a fact that for every argument Sapaksha and Vipaksha cannot be had. Such being the case, the inseparable connection (Arinabhava) alone is the only true characteristic of Hetu.

“...


' આ સૂનતા પછી શક્તિની હવે થયે હતો, કારણ કે વચનમાં ક્રિતિના નકાશની કંપ છે.' \textit{અન્તિમતી આસામું છે તેથી, તેઓને પુનઃ પાલન આસાલસું કેટલી લોકો} \textit{ આમાં પાલની પામના વચન હતી. દાખલ અને, આપ વખતે એમ લેતા રહેવામાં આવશે કહાણિયા)] (\textit{આ અસક્ત \textit{મેલે કે કારણે કહાણી છે'}) \textit{ અનુમાન સ્તરીત હોડી. પાલ અટકે સમગ્ર કહાણી ક્રિત્યત આસાલસું ઉકેલતાની સાથે \textit{અવિનાયપલ સાધ્યતા રાજકીય નથી}}, \textit{અમ મારા પ્ર્રદાન હતું અરણ છે, નિર્ણય શક્તિમાં આસાલસું હવાની, દાખલ ગોરીદા આઈ શબ્દ પુસ્તક છે.} \textit{તે કહે હજુ છે. \textit{અને ઉપરથી તેની} ગણતરી સાથે \textit{અસક્ત હતું}} \textit{ને લેખો, \textit{અમ} (\textit{s (ગમેશત): \textit{ય્યાં}, \textit{સવાં: પુટમતા}.) \textit{અનુભાવ કરી ક્લાય પછી} ?} \textit{નિશ્ચિત. પણ \textit{યા હેતુના તે વાંની વચન કાપણ તે થયે છે; કારણ કે તાપાંતા હેતુ પાલની વાંના છે, \textit{પાલના} \textit{ ઉદાહરણ મુદ્રા} \textit{સાહિત્યમાં પાલ વખતે છે) \textit{અને તે આસાલસું \textit{અંતર નિર્ણય હવાની} તે હેતુમાં \textit{અપત્તયાપુત્ર} \textit{પાલ છે). \textit{અમી રાખી}} \textit{દાખલ અનુભાવનાં માટ રસાય છે. તેમણે \textit{અમત્રાદીપકાર શક્તિ. \textit{કારણ} દાખલ કહે કે હેતુમાં \textit{અપત્તયાપુત્ર} \textit{નિષ્ણત તે છે, તેમ શાસ્ત્રપતી \textit{સાહી} તેની \textit{તેમતે યોથેસ નિમન તેથી, તો \textit{આનુ તામને} \textit{અનુભાવના છે.} \textit{અને આસામું \textit{અનુભાવ નહીં}} \textit{હેતુ અસાખેર છે.} \textit{આ દ્વારથી \textit{સાહી} તેમતે પાલ \અનુભાવ વચન આનુભાવ નિર્ણયે હો છે) \textit{અમ ઉદાહરણથી \textit{અપત્તયાપુત્ર} \textit{નિષ્ણતને અનુભાવના અંત માટ મોડ તો \textit{અનુભાવના માટ સમાધાન હો નથી}} છે.
Sadhyā must be Nirbadha (not opposed to or contradicted by perception or inference), Abhimāta (desired by the disputant) and Anis’chita (not ascertained). Sadhyā means (1) ‘Dharmin along with Dharma’ known as Paksha and (2) Dharma which is to be inferred. Dharmin may be (i) Pramana-siddha (established by Pramana), (ii) Vikalpa-siddha (hypothetical or taken for granted).
and (iii) Pramana-Vikalpa-siddha (partly of the first kind and partly of the second). A mountain is fiery, there exists an omniscient being and sound is perishable are respectively the instances of the three types of Dharmin. (6)

Notes:—The characteristic that Sadhya must be Nirbadha is necessary to save futile discussions, for, otherwise some may argue that “fire is cold” because it is a substance—the fact opposed to perception. Again, Sadhya must be Anis’chita, for, in that case there is left no chance for reopening a settled fact; and moreover, it is absurd to give a proof of that which is already ascertained. It is equally essential that Sadhya must be Abhimata, i.e. it must not be opposed to the views of the disputant, e.g., if a Jaina were to say that God is the Creator of the universe, the Sadhya is not Abhimata to him, for, it is opposed to the principles of his religion.

The existence of Dharmin is at times established by Pramana as in the case of the inference, “This mountain is fiery because there is smoke on it,” for, here the Dharmin, viz., the mountain is directly seen.

Dharmin is at times taken for granted as existing, i.e., is hypothetical. In the inference, “The horns of a hare are non-existent because no one has ever seen them,” the Dharmin, the horns of a hare is hypothetical as its existence cannot be established by any of the Pramanas, that is to say, the existence of the Dharmin is here established by Vikalpa. In
the inference "Sound is perishable because it is a product," the Dharmin, viz., 'sound' has its existence established by Pramana-Vikalpa, i.e., partly by Pramana and partly by Vikalpa; for, all those sounds that have been heard are Pramana-siddha, while those that we have not heard are Vikalpa-siddha.

It has been pointed out in this verse that Sadhya has two meanings:—(1) Dharmin along with Dharma and (2) Dharma alone. So it is necessary to know their proper spheres. The first meaning is to be taken into account at the time of inference, while the second, when an invariable concomitance between two objects is being established. Consider प्रधान सहभाग कोणसमान है। Here if we consider a Vyapti between fire and smoke, fire is the Sadhya (i.e., Dharma alone is Sadhya); whereas while inferring the existence of fire on the mountain, 'the mountain is fiery' (प्रधान सहभाग) is Sadhya (that is to say, the Dharmin along with Dharma is Sadhya).

"'सांप सामाहित, अनिश्चित अन अनिश्चित हुया, अनेक 'सांप 'शास्त्री से अन्य लेवाल के-'सांप शास्त्रीय युक्त धम्म, अनेक शीलान नाम धम्म; अनेक शीलान सांप धम्म. धर्म धार्म रीति सिद्ध हिस्त सर्वत्र अमालस्य, विकल्पम् अनुमान ता उच्चत्वः. 'परिवर्त अनुमानत् हेऽ असं धर्मां असमालस्य, 'सांपत् हेऽ' असं धर्मां विकल्पम्; अनेक 'शास्त्र न्यायतं हेऽ' असं धर्मां उच्चत्व सिद्ध हेऽ.'—६

सर्वविश्व सांप से सांपने निश्चित कर्त्तव्याः अवेष्टे हेऽ ते सांप धार्म अवर्तनं मानवाः आवे हेऽ—अभावित, अविष्कृत अनेक अनिश्चित. अभावित सांप अवर्तनं देवने हेऽ पधु अवर्तनं अध्यात्मिक सांप. ले अत्र प्रवाहं सांप न मानवाः आवे हेऽ 'अभिन असु शेषे' '132
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અને પણ સાહય માંસું પડે, અને વરુષથિત તેમ નથી, કારણ કે 
અલગ અભાવ્યું અન્ય બધુ સિક્ક છે. મારે આવે શાય કરવા 
મારે સાથેની 'નિશ્ીધ' વિશેષજ્ઞ લગભગામાં આવ્યું છે. વણી સાથે 
અભિમન્ય હોયું નેકોણે, અશૌલી પેલિના સિહશાને અનુયવગ હોયું નેહાજ્કે. 
ઘરથી વધી ધાર, 'જૈત્' ગોમ કહે કે 'ધાર વગતકતી છે' તા 
ટે તેના અભિમન્ય સિવાટથી વિવૃદ હોયાયી તે સાથય નથી. વણી 
સાથે અભિમન્ય હોયું નેકોણે અશૌલી સાથેના પહેલા નિશ્ીધ વધીી. 
Pણ હોયે નેકોણે, કારણ કે ને પણ નિશ્ીધ ઘન ગઢ હોય, તે 
સાથને કમ બનાવાશે? અથવા તે, પણામાં અશીલ પ્રતિબિનંદ 
નિશ્ીધ કરવાં હોયાયી તેના સાથ બનાવાશે.
In Vikalpa-siddha Dharmin, the existence or the non-existence of Sadhya is invariably established. The defects in Sadhya may be pointed out in various ways. The following Sadhyas are fallacious:—(1) Sadhya incompatible with perception, such as: “Fire is cold.” (2) Sadhya incompatible with inference, such as: “Sound is eternal” (3) Sadhya incompatible with one’s own Agama, such as: “The Jainas should eat at night.” (4) Sadhya incompatible with the public opinion, such as: “Man’s head is pure.” (5) Sadhya incompatible with one’s own statement, such as: “My mother is barren.” (7)
Hetvabhasas (fallacies of the middle term) are of three kinds: Asiddha (unproved), Viruddha (contradictory) and Vyabhicharin (inconclusive). Drishtanta assures the connection between the major term and the middle term. It becomes viciated in eight or nine ways, whether it is homogeneous or heterogeneous. Agama is the knowledge derived from words which are not opposed to perception, inference, etc. (8)

Notes:—Hetvabhasa is the fallacy of Hetu and is of three kinds.

Asiddha Hetvabhasa is the Hetu the existence of which is not ascertained. This is of two kinds—(a) Svarupasiddha and (b) Sandigdhasiddha.

(a) In Svarupasiddha, Hetu itself is non-existent in the Paksha. In this kind of Hetvabhasa, falsehood of the Hetu is a matter of certainty, as in the instance, “Sound is non-eternal because it is visible.” In this inference the Hetu, viz., ‘sound is visible’ is known to be false.

(b) Sandigdhasiddha implies an uncertainty about the existence of the Hetu. If it
is not definitely known that what is seen on the mountain is smoke or vapour, no valid inference can be drawn about the existence of fire on the mountain.

II *Viruddha Hetuvabhasa* is inseparably connected with the antithesis of the *Sadhyā* and not with the *Sadhyā*. An instance of this is: "Sound is eternal because it is a product." Here obviously the quality of being a product is connected with non-eternity, for all products do perish.

III *Anaikantika Hetuvabhasa* is the *Hetu* which is found in *Paksha*, *Sapaksha* and *Vipaksha*. This is of two kinds: (a) *Nis'chitavipaksha-vritti* and (b) *Sandigdhavipaksha-vritti*. In the first, it is certain that the *Hetu* is found in *Vipaksha*. An instance of this is: 'Sound is eternal for it is knowable.' Here it is a fact that the *Hetu*, viz., knowability abides both in the eternal as well as non-eternal objects. (b) In *Sandigdhavipaksha-vritti*, it is doubtful whether the *Hetu* abides in *Vipaksha* or not. An illustration of this is: "Watches are fragile, because they are machine-made." Here we cannot say with certainty that every object that is manufactured with machinery is fragile.

*Agama* is the knowledge derived from the words of reliable persons (*Apta*). It is recognised in different
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systems of philosophy, such as Vedanta, Nyāya, Sāṃkhya, Mimamsa, etc. It also means knowledge of scriptures. It is the most important form of Srutajñana. It is admitted as Pramana because it is the most reliable form of testimony being the word of an omniscient being who is completely devoid of all sorts of attachment and aversion and who has no motive or reason for deceiving or misleading any one. Such being the case, Agama is not incompatible with the truths derived from perception, etc.

The fallacy of example may arise in the homogeneous or heterogeneous form from defect in the middle term or the major term or both; or from doubt about them.

Fallacies of the homogeneous example are as under:

(1) Sadhya-Vikala, (2) Sadhana-Vikala and (3) Udbhaya-Vikala.

Word is Aparusheya (not produced by man) because it is Amurta (devoid of sensible qualities) like (a) sensual pain, (b) an atom or (c) a jar.

Here (a) is an instance of the wrong illustration of the Sadhya (because sensual pain is rather Paurusheya); (b) of the Sadhana (for an atom is not devoid of sensible qualities) and (c) of both, Sadhya and Sadhana (for, a jar is neither Aparusheya nor void of sensible qualities). (a), (b) and (c) are respectively the illustrations of the examples involving a defect in the major term, the middle term and in
both and so these are named (1) Sadhya-Vikala, (2) Sadhana-Vikala and (3) Ubhaya-Vikala.

( 4 ) Sandigdha-Sadhya

This person is devoid of passions because he is mortal, like the man in the street. Here the example involves doubt as to the validity of the major term, for, it is doubtful whether the man in the street is devoid of passions or not.

( 5 ) Sandigdha-Sadhana

This person is mortal because he is full of passions, like the man in the street. Here the example involves doubt as to the validity of the middle term, for, we are not sure that the man in the street is full of passions.

( 6 ) Ubhaya-Sandigdha

This person is non-omniscient because he is full of passions like this sage. Here the example involves doubt as to the validity of both the major and middle terms, for, it is doubtful whether this sage is full of passions and non-omniscient.

( 7 ) Apradars'ita-Anvaya

Sound is non-eternal because it is produced like a jar. Here though there is an inseparable connection between the middle and the major terms, yet it has not been shown in the proper form as ‘Whatever is produced is non-eternal as a jar.’ Here the example is not fallacious; the fault is rather in the way of expressing the statement.
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(8) Viparita-Anvaya

Sound is non-eternal because it is produced. Here if the inseparable connection is shown as ‘Whatever is non-eternal is produced as a jar,’ instead of ‘Whatever is produced is non-eternal as a jar,’ the example would involve a fallacy of Viparita-Anvaya.

(9) Ananvaya

This person is full of passions because he is a speaker, like a certain man. Here though a certain man is both a speaker and full of passions, yet there is no inseparable connection between “being a speaker” and “being full of passions.”

Fallacies of the heterogeneous example are as follows:

(1) Asiddha-Sadhya-Vyatireka

Inference is invalid because it is a source of knowledge: whatever is not invalid is not a source of knowledge, e.g., a dream. Here the example involves in the heterogeneous form a defect in the major term, for, the dream is really invalid, though it has been here mentioned as valid.

(2) Asiddha-Sadhana-Vyatireka

Perception is non-reflective (Nirvikalpaka) because it is a source of knowledge: whatever is not non-reflective (Savikalpaka) is not a source of knowledge as inference. Here the example involves in the heterogeneous form a defect in the middle term, for,
it is not a fact that inference is not a source of knowledge.

(3) Asiddhobhaya-Vyatireka

Sound is ‘eternal and non-eternal’ because it is an existence: whatever is not ‘eternal and non-eternal’ is not an existence, as a jar. Here the example involves in the heterogeneous form a defect both in the major and middle terms; for, a jar is ‘eternal and non-eternal’ and is also an existence.

(4) Sandigdha-Sadhya-Vyatireka

Kapila is not omniscient because he is not a propounder of truth: whoever is omniscient is a propounder of truth, as Buddha. Here the example involves in the heterogeneous form a doubt as to the validity of the major term, for, it is a doubt as to Buddha was omniscient.

(5) Sandigdha-Sadhana-Vyatireka

This person is untrustworthy because he is full of passions; whoever is trustworthy is not full of passions, as Buddha. Here the example involves in the heterogeneous form a doubt as to the validity of the middle term, for, it is doubtful whether Buddha was not full of passions.

(6) Sandigdhobhaya-Vyatireka

Kapila is not devoid of passions because he did not give his own flesh to the hungry; whoever is devoid of passions did give his own flesh to the hungry, as Buddha. Here the example involves doubt.
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as to the validity of both the major and middle terms, for, it is not certain that Buddha was devoid of passions and gave his own flesh to the hungry.

(7) Apradarsīta-Vyatireka

Sound is non-eternal because it is produced, as ether. Here, though there is an invariable separation between 'produced' and 'eternal', yet it has not been shown in the proper form such as 'whatever is not produced is not non-eternal, as ether. Really speaking there is nothing wrong with the example; the fault rather lies in the way of expressing the statement as in the case of Apradarsīta-Anvaya.

(8) Viparita-Vyatireka

Sound is non-eternal because it is produced; whatever is not produced is not non-eternal, as ether. Here the example has been put in a contrary way, the proper form being 'Whatever is not non-eternal is not produced, as ether.'

(9) A vyatireka

This person is not devoid of passions because he is a speaker: whoever is devoid of passions is not a speaker, e.g. a piece of stone. Here, though a piece of stone is both 'devoid of passions' and 'not a speaker', yet there is no invariable separation between 'devoid of passions' and 'a speaker.'

Anvaya implies the existence of Sadhya in the presence of Sadhana whereas Vyatireka, the non-existence of Sadhana in the absence of Sadhya.

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The following process of inference illustrates both these types of arguments. There is fire in this hill because there is smoke on it; for, wherever there is smoke, there is fire (Anvaya); and wherever there is no fire, there is no smoke (Vyatireka).

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न्याय-कुसुमान्जलि

लीलाएँ ते साध्वय प्रस्थक प्रमाणिणी लाभित छ, अने भेजी तेनी साहि नबहें ‘क्रमण’ हेतू कालात्तीत (अरित) हैलमास कहेवान छे। परंतु यही समवर्ण लोक्यां के साध्वानं पूर्ण अताौफ़ नक्का क्षमां अंदूर्व अथःति क्षमां नयी, मात्र ते साध्वणं हुए छे। क्रमण हेतू तो साध्वणी साहि अथिनाथ्यां संस्थ्र संहि साध्वणं होणे धीर्षे अथकृतित हैलमास संस्थ्र नयी यहे या साध्वणी दृश्यात पायण कहेवान गन हे। सत्यात्मक नी दृश्यात स्वयं साध्वणी शाक्त्य नयी अने प्रकाश सेवंते तो या नक्का हैलमासेपासी पृथ्वी लिंगे शाक्त्य नयी। जन्म हिंदूणरे निद्राया ‘अर्ध निद्राया’ नामानं धीरे धीरे हैलमास माने छे। अने धीरे शाक्त्यं ‘अभापाणां’ होणे छे। जनानं ये मेगा क्षय्ये हे—

लिङ्गाचण अने आर्यिन्याचण। एतत् साध्व क्षय्ये होणे ते सिद्ध-साध्वण छे। नेत्रके शाक्त्य हेतूकृत शक्त्यं शाक्त्यात अध्यात्म शित, कुर्णुः। अध्यात्म शक्त्यं आयुष्ण सर्वत्रनविश्वत हे। तथीं तेने हेतु संख्याने हेतु वाप्ष्यात आयुष्ण हे। हेतु संख्या साध्वणे हेतु ब्रह्मणात्मा आयुष्ण हे। शक्त्यात अनुसारां साध्वणं होणी छे, हेतुके साध्वण अनिवित हेतु नेत्रके, मेग साध्वणं एत क्षमां अपरे गत स्वरूपां नोच गया धीरे अने ते अख्यात साध्वणां आय नयी। हेतु तो साध्वण साध्वण अथिनाथ्यां संस्थ्र धारणात होणाती हुए नयी। साध्वण हुए होणाते लीलाएँ हेतु ते अन्याय हे। कारण के होणाता दाय प्रके लीलाएँ ते अन्याय ने हेतु हेतु हेतु प्रके लीलाएँ अवितक्षयित हेतु हेतु अन्याय नहीं। अथिनाथ्यानं ते कालात्तीत्वी अरार र समड लेना। वणी, अथिनाथ्यानं हैलमास धौरी शाक्त्य नयी, हेतुके नाय ने स्वयं हेतु प्रेमी साध्वण हेतु, ते स्वयं विद्याश्र-पुदुळी तिधिमेवात्मा नयी न्याय ने, ते परे ‘साध्वणं’ जवा स्वयं हेतु नाय। अथिनाथ्यानं नामानं हेतु धौरी शाक्त्य नयी। अथिनाथ्यानं हैलमास पृथ्वी हेतुनां परापरस्म, सप्ताहास्त्र अने निष्क्रियात्मा गोम नक्का क्षमां। नहीं मान्तरांति स्वतः नष्ट धुंध नया ने।

अनुभागानिधीं इश्वं पुष्य पौराणका बक्षणिणी रुखत होय ते हुए कहेवान छे। आनं हैलमास पृथ्वी कहेवानं आये छे। इश्वं मेग अट-रें होण छे—साध्वणं इश्वं अने खेतर्मेयं इश्वं। खेतर्मेयं नमस्ते साध्वण देवते निष्क्रियात्मा काल: नेत्र क्षमां ते साध्वणं इश्वं हे। रेंमेयं

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"નાં નાં ઘૂમ છ તયાર લેના અભિનિં છ તમારે કેટલીક સેલેબમાં. " સાધનના સ્ત્રી માથી ગોખલ સાધનના, અલી લોકામાં, તે વેસામારે હાજરાંત્ર છ. નેમકે " નાં નાં અલગ કરીને લેના તયાર ઘૂમના લેના છ, પણ હોય નહીં. " સાધની હાજરાંત્રાસ. આ છે, લેના વેસામારે હાજરાંત્રાસ પાછુ આ છે. ક્રમિતની નવ નવ પાછુ માનવામાં આથા છ. સાધનનિકલ, સાધનનિકલ, ત્રિઘનનિકલ, સાહિત્યાભયા, સાહિત્યાપાત, સાહિત્યાભયા, આદિશિક્ષા અને વિદ્યાધિકાર અને વિદ્યાધિકાર અને આધિક્ય માથી આ સાધન હાજરાંત્રાસ લાગું. તેમાં વિકાસ તેની પ્રોત્સાહ છે:—

સાધનનિકલ—

‘ સાધન આપીયો છ, અમૂર્ત હોવાયે, દૂર રાવી નેમ.’ અહીં,

‘ દૂર ’ એટલે સાધનનિકલ છ, કેમ દૂર પુષ્પપાઠસ્વામિ હોવાયે પ્રોત્સાહ છે.

સાહિત્યાભયા—

િપરની અનુમાનમાં પરભાષ્ય એટલે આથામાં આવે તા તે સાહિત્યાભયા છ, કેમ પરભાષ્ય માં છે.

િપશાખા—

િપરની અનુમાનમાં ઘટતું વિકાસ તેમાં ઉમેદ છ કેમ ઘટ અજાઇને તેમ અંદાર નથી.

સાહિત્યાશાખ—

‘ આ માધુર રામેલપરિહિત છ, કારણ તે માધુર છ, લેના સ્રીપ્રવૃત્તની માઘું. ’ આમાં સાહિત્યાશાખની શંકા છ, કારણ તે શ્રીપ્રવૃત્તની માઘું રામેલપરિહિત હોય પાછુ અથામાં ન પાછુ હોવ.

સાહિત્યાશાખ—

આ માઘુ મસુરસભાકાયત્રાસ. છ, કારણે તે રામેલપરિહિત છ, લેના શ્રીપ્રવૃત્તની માઘુ. આ એટલામાં હેઠ સાહિત્ય છ.

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अखिलेश्वर—

आ माधुस असर्वंत छ, रागसन्धरोपण होवाने बीध, केवल असुज मूनि. आमं दंतान्वयत मूनि रागसन्धरोपण होता असर्वंत हे निह, अम साधन अने साधन अनेने दंतान्वयत सहज के.

अभावितान्वय—

शब्द अनिल के, कारण के ते उत्पन्न यथा हे, नेम के घट. अहिं साधनने साधन साधन अभिनवात संचाय के तत्ता पूजा अन्वय होय तेथ पूजा कराना आयुः नथी. केवले ये ने उत्पन्न यथा के ते अनिल के, यथा घट. अते माते अभिनवात वस्तुनिषद हाव नथी, झिझु पालिक हाव के.

विपरीतान्वय—

शब्द अनिल के कारण के तेन उत्पन्न यथा के. अते ने अनिल के तेन उत्पन्न यथा हे, नेम के घट. अद्रि से मे उत्पन्न यथा के ते अनिल हे, नेम के घट, नेम के घट, अते अनेने पहले झिझु के, माते ते विपरीतान्वय हाव के.

हेतुः कायाथी अनन्त नामना नयं साधनान्तान्तः साधनान्तान्तः भाने के.

अन्तःय—

' आ माधुस रागी के, कारण के ते पक्का हे, नेम के असुज माधुस. ' अहिं दंतान्वयत असुज माधुस वक्ता तेन रागी होय, तता पूजा वक्ता अने रागीपुरुष के अते अभिनवात संचायनेना नथी. तेथी आ उदाहरणमुखम अनन्त नामना हाव आने के.

हे सम्भवन्तान्तान्तः साधनान्तमान्तः आई अस्तिता सत्यात्मानाम आवे के. असिद्धान्तान्तितरिक, असिद्धान्तान्तितरिक, असिद्धान्तान्तितरिक, साध्यान्तान्तितरिक, साध्यान्तान्तितरिक, साध्यान्तान्तितरिक, साध्यान्तान्तितरिक, अध्यात्मान्तितरिक, अति साध्यान्तितरिक.

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અશિલિયાચયુધયવિદ્રશ—

અનૂતમ અનત છે, કારણ તે પ્રમાણ છે. તે જે અનત નથી તે પ્રમાણ નથી, નેમ કે પ્રકાશનાં. અહીં પ્રકાશના ઉત્કૃષ્ટ સાધનો અત્યાંત અસાધ્ય છે, તેમ સ્વલ્પ માનુસ અનતાં થકું છે.

અશિલિયાચયુધયવિદ્રશ—

પ્રમાણ નિવેદન છે, કારણ તે પ્રમાણ છે. તે જે સત્ય છે તે પ્રમાણ નથી, નેમ કે અનૂયત. આયાં અનૂતમના ઉત્કૃષ્ટ સાધનો અત્યાંત અસાધ્ય છે, તેમ અનૂતમમાં પ્રમાણનું રહેણ છે.

અશિલિયાચયુધયવિદ્રશ—

જુદુ નિવેદન છે, કારણ તે સત્ય છે. તે જે જુદુ નથી તે સત્ય નથી, નેમ કે ઘટ. આ ઉત્કૃષ્ટ સાધન તેમજ સાહિત્ય સાહિત્ય અત્યાંત અસાધ્ય છે, કારણ ઘટ જુદુ નિવેદન છે અને સત્ય પક્ષ છે.

અશિલિયાચયુધયવિદ્રશ—

વિવિધ સર્વત્ર નથી, કારણ તે અશિલિયાચયુધ છે. તે જે સર્વત્ર છે તે વિવિધ કારણો નીવાર છે, નેમ કે વિવિધ આયાં ઉત્કૃષ્ટ સાધનો અત્યાંત અસાધ્ય છે, તેમ સત્ય પક્ષ સાહિત્યાંતર સાહિત્ય છે.

અશિલિયાચયુધયવિદ્રશ—

આ વિવિધ વિવિધ સાહિત્ય નથી, કારણ તે જ રાગી છે. તે જે વિવિધ સાહિત્ય છે તે રાગી નથી, નેમ વ્યાસ અશિલિયાચયુધ સાહિત્ય અત્યાંત અસાધ્ય છે, કારણ વ્યાસ વીતસાહિત્ય વિવિધ છે.

અશિલિયાચયુધયવિદ્રશ—

જુદુ વીતસાહિત્ય નથી, કારણ તે જુદુ વીતસાહિત્ય જુદુ પ્રકાશના આયાં નથી. તે જે વીતસાહિત્ય છે તે જુદુ પ્રકાશના વીતસાહિત્ય જુદુ પ્રકાશના આયાં છે, નેમ વ્યાસ. અહીં વીતસાહિત્ય સાહિત્ય અને સાહિત્ય અશિલિયાચયુધ અત્યાંત અસાધ્ય છે, કારણ જુદુ વીતસાહિત્ય વીતસાહિત્ય લખાય તેમજ તે જુદુ વીતસાહિત્ય જુદુ પ્રકાશના આયાં આયાં છે. તેમ તે મેણેસ નથી.”

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યાયક. ] Nyāya-Kusumānjali

અમ્બિશિંદાનિતરિક્ત–

શન્દ અત્િત છ કારણ કે તે હેપ થયેલ છ અંદે અખાલ. લો કે અત્િત પણ અને અત્િથત વચ્ચે આધિક્યાત્મક સંપત છે એટાં 'ને ન અત્િત નથી તે તે હેપ થેલ નથી ' આમ હસ્તાંતમાં અત્િરિક્ત નિયમનું પ્રત્યેક કલું નથી. માટે અહિં પરિણામક હોત નથી કીતુ સામાનક હોય છ.

વિજ્ઞાનમિતરિક્ત–

શન્દ અત્િત છ, કારણે તે હેપ થેલ છ. ને ન હેપ થેલ નથી તે તે અત્િત નથી, જેમને આહાર. હાય હસ્તાંતમાં અત્િરિક્ત કરે મૂકો છ. કારણે જ કોઇ અત્િરિક્ત તે ને ન અત્િથન નથી તે તે હેપ થેલ નથી અને આ હોય નેકાય.

આ વૈજ્ઞાનિક વૈશ્વાસ ? ' અમ્બિશિંદાનિતરિક્ત ' નાના નયનો. વૈશ્વિક સમાન-

લાલાસ માણે છે.

અભિષેક–

આ માયુસ વીચારન નથી, કારણ તે તે વકતા છે. ને ન સમગ્ર હોય તે તે વકતા નથી, જેમને પરિચય લો કે આને પ્રત્યેક સમગ્ર હોય તેમજ પછી વકતા નથી, તા પું વીચારણત અને વસ્તુના આ વચ્ચે અત્િરિક્ત આપિત નથી.

' આયમ ' એક શં? 'આયમને માયુસયા પરિષ્કાળનદેખાઓ અનેમાતયાગમ ': અયાહું અવોયતિતફું લેનાથી આયમને તનતા થયે છે તે આયમ. આ પણ શિયાલન છે. સામાન્ય રીતે સમગ્ર શિયાલ આ આયમ અભિષેક છે. વિશેષતા નેમાં નાના, અનાયમ અભિષેક અભિષેક વિષય કલ ન હોય, આયમની ઉન્નતિને કાઢતા, નેમાં પૂરી પૂરી ઉભા કેટલી હોય આજુ, તમારા ગુણાંક સમગ્ર ઉપર પ્રક્ષેલ પાડ્યું, રામ-રેખ ઉપર તપાસ કરી બહાના, પ્રસંગ પરિચય શિયાલ ' આયમ ' કહેવાય છે. કહેવા લાભક પ્રક્ષેલને દેવ તયાં રીતે બાત છે તૈન જેટલી કે તેવું કહેવાય તે ' આયમ ' કહેવાય આયમ છે. આ માયુસ મે અહિં પાય કે-કેદલિક અને બહારપાર. મિતા બિંજી લેલી કેદલિક આપને તેમજને બહારપાર આપને આ નેમાં બહારપાર આયમ પદધાસણોક વચ્ચે સુખ વચ્ચે સુખ આયમ કહી શાંત છે. 147
It is not reasonable to say that \textit{S'abda Pramana} (verbal testimony) is included in \textit{Anumana}, as an object is at once realized by an experienced man. Such is the case with \textit{Pratyaksha} also, whereby the genuineness of gold is tested. What talented man will not admit \textit{S'abda Pramana} as \textit{Anumana}, in the case of an inexperienced man? (9)

Notes:—The \textit{Vais'eshikas} recognise only two \textit{Pramanas— Pratyaksha} and \textit{Anumana}, so they include \textit{S'abda Pramana} in \textit{Anumana}. In this verse their view is examined by the author. He says that if an individual acquires knowledge as soon as he hears the words, his knowledge is surely \textit{S'abda-\textit{jnana}}; but, if he requires certain other factors to assist him in getting the knowledge under consideration, his \textit{Jnana} is surely \textit{Anumana}.

Consider the case of the knowledge acquired by a man at the sight of gold. If this man is so great an expert that he can at once realize at mere sight whether it is genuine or not, his knowledge is then \textit{Pratyaksha}; but, if he requires some other facts before he can ascertain the genuineness of gold, his knowledge is \textit{Anumana} and not \textit{Pratyaksha}.

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षा्णमाणणी परीक्षा—

"षा्णमाणणी अनुमान प्रमाणान् अन्तर्गत संदुः ते विशिष्टो नाथवी, कारणे के अवृत्त रूपांत्मक षा्णमाणणी वर्तमानी अत्तिरी कारणे थाणे होवाही ते षा्णमाणण अनुमान रूपे बाले नाथ पूर्णे "। सुवच्च पारशुरायां तथा ऐतिहासिक अनुभव षा्णमाणणे तथांत्ये विनययां षा्णमाणने अनुमान न प्रसीिते ? "—८

रूपाणी वैशिष्ट्यकरी नवाचारीय, "षा्ण अनुमान छ, व्यासिक -अभासिनां जअ पडे अवृत्तुत प्राप्तिणे दर्शारी होवारी, धृष्टी नेनो " आचा अनुमानलय षा्ण प्रमाणाने अनुमानमा हापल करे छे। पूर्ण अव अनांत व्याकरणी नवाचारी नाथी। परस्यक्रियत गेमे छे षा्ण-सुवच्च परिपक्व मािणां तुर्थुं " दर्शने गेमे प्रसिद्ध छे, अथवाते ते मािणांने, सुवच्चे हेतुतां " साजूँ छे के पाठुँ " के पाठ नानाच छे, ते गेमे ’अविश्वास’ छे, अनुमान नाथी, तेस षा्णमाणाम मूलभूत अर्थाने नांना षा्ण सारण- तांत्र अर्थुं ने परिधान नाचे छे, ते नांना अनुमान नानाच हापल हापल रीिने षा्ण अमाणक छे।

मात्रान गेमे छे षा्ण-अभासी मािणांने सुवच्चे लेटांते के षा्ण सारणणवत ग्यासिती अपेष्का न रूऱे, तेसे सारे ते सुवच्च प्रकारे, अवृत्ता प्रमाण अनेते ते षा्णमाणण षा्णमाणण छे। अनेने अनक्षाने, सुवच्चे लेटांते, "आ्य सुवच्चे होवुं अदेभस, सुवच्चे शस्त्री आळोकी विशेष- दासी आणाम दासे। गेमे ग्यासिती अपेष्का पडे, ते ते अनक्षाने ते सुवच्च प्रकारे अनुमानत हुं; आन प्रमाणे के अनक्षाने षा्ण सारणणतां तरस षा्णमाणण नेन न नां, ग्यासिती ह्यूलुप विशार रुपे अंत षा्णमाणण नानाते ते षा्णमाणण मेंपक अनुमान छे।

अनुमानप्रमाणमालोचन-—

परस्याभिमां बुधमुत्रभेदात् सयुक्तिमितो
बिन सुधारात्मानकस्मकक्षण न समझनि।
न शक्यं पुण्यमात्र प्रहृदयुच्छेष्ठेणागमो
विशेषांश्चाया इति यदि तद्वस्तुद्दचइ ॥ १० ॥
How is it possible to know the opinion of others without (the aid of) inference? As the Charvakas fail to explain this, they have to remain tongue-tied. It is impossible to know the state of the mind of others by mere sense-perception. If it is said by the Charvakas that this is known from some peculiar gestures, etc., that is nothing else but inference. (10)

Notes:—When the Charvakas maintain that except sense-perception all other forms of evidence are fallacious, they indirectly admit the legitimacy of induction which is but a form of inference.

Moreover, they fail to give satisfactory explanation as to how they acquire the knowledge of the mountain being fiery by seeing smoke on it.

अनुभान प्रभावूनी आलोचना—

"अनुभान निीतात. अभिभावक केवल भेंजणी शक्ती नाहीत? आधी आलोकांत रुपमाणे मुख्यतः वाचक नाहीत हा ज्ञान नाही. ऐसा याना हदपणी दृष्टित होता गाण अलक्ष्यी अक्षण्य हो; ते अभिभावक नाहीत हो. केवल विशेष विचारांत ते ज्ञान यश असे, ती ते अनुभान प्रभावून असे. "—१०

(अनुभान अभावात नाही माननाराते. भूमिकानिविषय अभिभावक्य अनुभान की विशेष यशः असे, आधी अनेक आपत्तिशासी अनासे होे.)

तत्क्रमण समीक्षने—

तत्त्वार्थग्रहणे विकल्पकमित्वा पार्थात्यप्रत्यक्ष्यतथः
भेनाने निगद्दृ विकल्पकमित्वं सा स्थात प्रमाणाभावसा?
पण्डार्थाद्विरहस्त्त्य चर्चे त्वाये समस्तानुत्तमात
मानार्थ्यात्मनप्प्रतिवच्चत्कर्म आश्रयताम ॥ ११ ॥

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One who believes that Vyāpti, the object of Tarka is realized by Vikalpa-jnana that arises after Praty-aksha should declare whether that Vikalpa-jnana is Pramana or not. In the former case, there arises an occasion of admitting one more Pramana in addition to the two Pramanas—Pratyaksha and Anumana; whereas in the latter case, it is like expecting an issue from an eunuch. (11)

Notes:—It is the Baudhās that do not recognize Tarka as one of the Pramanas. According to them there are only two Pramanas, the non-reflective perception (Nirvikalpaka Pratyaksha) and inference. When they are asked as to which Pramana performs the function of ascertaining Vyāpti and if they reply that it is the work of Vikalpaka-jnana arising after Pratyaksha, this statement of theirs requires further consideration. If they look upon Vikalpa-jnana as dealing with the same objects as come under Nirvikalpa Pratyaksha, the Vikalpa-jnana fails to produce Vyāpti-jnana, because it is not even possible for Nirvikalpa Pratyaksha to do so. If they consider that Vikalpa-jnana is independent of Pratyaksha and is not bound to deal with the same objects as come under the province of the latter, there arises a further question as to whether Vikalpa-jnana is Pramana or not. If they recognize this as Pramana, there arises a fallacy in their doctrines of logic, for, they are then forced to accept an additional Pramana. It will be an additional Pramana because it cannot be included in Pratyaksha, as the latter is solely non-reflective,
whereas this one is reflective; equally impossible it is to include it under Anumana, for, Anumana operates later.

Now there remains one more thing to consider. If they do not regard Vikalpa-jnana as Pramana, their proposition falls to the ground, for, it is unnatural to expect that Vikalpa-jnana, in spite of its being Apramana, can ascertain Vyapti—can perform the function of Tarka.

तक्ष प्रमाणी समीक्षा—

“अलक्ष पत्री थारी निरक्षशुद्धिः तन्मान्त्यं निराखु अच्छू माननारे केवल बोधी के निरक्षसत्त्र प्रमाणधीर ते के अच्छू माननारे ? उत्तर पत्र स्थीरत्वं नुससक्षी युग्नी पढ्या जैसा नेतृत्व थाय च अनेक पत्र स्थीरत्वाधीन प्रमाण अनेक आदर्शाल प्रसाधिहसी अत्यन्त प्रमाण इत्यत्तु अतु थाय चे. पासों के प्रमाणीते आधर्म येते.”—11.

सप्प्रथा नैचाई तकरी अच्छू धर्मी स्थीरत्वा नष्ठी. तेहे, वक्तृत्वांव अच्छू पत्री थारी निरक्षशुद्धिः थाय चे, अन्य स्थीरते चे. हने निरक्षशुद्धिः अच्छू माननारे चे के अच्छू माननारे ? अन्य तेरे तेनी कुत्रमां आवे, तेने उत्तर तेनी सत्विदुकार आपी शकता नष्ठी; अर्थूऽ के निरक्षशुद्धिः अच्छू माननारे अक्षेकादी तेनी अलक्ष अनेक आदर्शाल उपरसत नीलू प्रमाण निरक्षतो पंक्ते चे; अनेक अंब्री धीन श्रृंगारिंग तरीहे प्रमाण आदर्शावऽ अवाग्ने चे. अगद ने तेनी निरक्षसत्त्र अच्छू माननारे केवल, ते नुससक्षी रूपे युग्नी इत्यत्तु श्रृंगावत थाय नष्ठी, तेने अच्छू अवाग्ने अंब्री निरक्षसत्त्र तकरीते अच्छू वाग्ने चे. आणे गांवे ते अंब्री तकरी अच्छू माननारे सिंह थाय चे.

प्रत्येक्षान प्रमाण निरीक्षने—

यस्तु स्वीकृते सुप्रस्थापितते प्रत्येक्षान प्रमा—
मेकेत्वादिचित्यो हुव्रं करणं फस्याव्यसो व्याहिते।

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That feeble-minded person who does not admit Pratyabhijnana as Pramana must indeed point out the means of acquiring knowledge in the form of oneness. This knowledge of oneness cannot arise through Pratyaksha, otherwise, it should also arise even when an object is first perceived. Nor can it arise through Pratyaksha aided by Anumana, for, nothing can operate beyond its scope. (12)

Notes:—In this verse the author examines the statement of those who do not consider Pratyabhijnana as Pramana. It is quite clear that Pratyabhijnana is the only means of establishing the connection between the past and the present. Pratyaksha cannot establish such a connection, for, it deals with the present only. In other words, it does not illumine the objects that do not exist at the moment under consideration. It is not possible to assume that the function of Pratyabhijnana can be performed by Smriti with the aid of Pratyaksha, when it is rather the work of Pratyabhijnana which arises through the union of Smriti and Pratyaksha. For, otherwise, can it not be said in the case of Anumana that as its function is performed by Pratyaksha with the co-union of Vyapti-Smarana, there is no necessity of admitting Anumana as an additional Pramana?
नथी, तेनुँ ओउतातिनी शुद्धिनु वाहननौत्तित कुंभ पशु पतावतुँ नलेश्रि. ऑ शुद्धि अश्वास्रीहि दुःखावै नन्दि. किस्ति प्रथम ग्रह तमने पशु तनो दुःखालौ वने. नोदश्रि. तेमर श्रृव्यस्वलक्ष्म अपत्यक्षी पशु ते दुःखावै नन्दि, कारसू हे अविष्कर्ष (कोनी ने विषय नन्दि हेम तेमो) अत्तूति वध श्रेय नन्दि. ””—१२

सप्तद्वादशीं नेजाँ प्रस्तिसिद्धान्ने अमालू तरिके सिद्धार्थना नथी, तेमांमे पतावतुँ नोदश्रि के ‘ आरण छे ’ से आरण बूढ हटअं वर्तमान अश्वास्रीहि अज्ञाती सङ्क्रान्ति करनारा दानाने उत्सनन धनोङ्गु सावण शुद्धि है। आय गाँवुँ सावण अत्तूति है गेम तो तेमांनी धर्म तेन नथी, कारसू हे प्रधान तो वर्तमानान्ने विषयक अत्तूति से के अश्वास्रीहि विषय परे ते एक प्रधान पाकियां हरे तेन नथी; शेषे मे प्रस्तिसिद्धान्ने अभ्य प्रत्यक्षी श्रृव्य सक्तुँ नथी। कधारे तेमां गेम क्षे हे स्मृतिनी गहनीरा अत्तूति आय दानाने उत्सनन करे छे, ता ते पशु सुकत नथी, हेमेमे स्मृतिनी सहायता शेषे छे पशु प्रत्यक्ष्मां अड़िक नथी के ते प्रस्तिसिद्धान्ने उत्सनन करी श्रेय। प्रस्तिसिद्धान्ने उत्सनन कराने माते ता प्रस्तिसिद्धान्ने प्रभावकृती परेय रेछे। ध्यानमां शान्तुँ ते हरेकही पेताता विषयक उल्लभ अत्तूति राखे छे। अव्यावस्थु कै नेम दुःखावै पशु उपनेक अहकृत करे छे; न ते पेताता अविष्कर गट्टाने। अेक प्रमाणू ओज़रातिनी हेकृत करूँ हे प्रत्यक्षी विषय नथी; अन्यहे अमालू प्रभावनी लोक थानी अव्यावस्थु भावै; हेमेमे शेषे पशु गेम हेम ते हे शाकाये दे ज्ञातिस्वरूपाली गहनीरा अस्त्त्रक्षण परेय अञ्जनुँ सादर उत्सनन करे छे, माते प्रत्यक्ष माने स्मृति श्रृव्यानी अन्यन्तरी दुःखालौ भावै लेवै, हे ‘ ‘ तेन आ छे ’’, ‘ ‘ राज शान्ता केिँवूँ छे ’’ ओवा प्रधानूँ सादर उत्सनन करे छे ते प्रस्तिसिद्धान्ने राखे।

समरणप्रमाणमसाधनम्—

स्मृतिप्रभावार्थाकरणनिपुणः कः सङ्क भवां ?
बिस्वासदातीता न भवाति किम्यस्वतस्रो ?।
गृहीतशाहिते नन्दि किमनुपानाथार्थविषये
समस्या, समक्षवागमविश्वयायापनुभोति।। १३ ||

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Who in this world is really well-versed in proving the non-validity of Smriti? Is not Smriti like Pratyakṣa free from contradiction? Pratyakṣa grasps the objects already realized by Anumāna. Anumāna, too, deals with the objects of Tarka. Is there no repetition in these cases? (13)

Notes:—Some persons do not recognise Smriti as Pramāṇa, for, they think that it is viciated as it deals with the objects already considered by another Pramāṇa (that is to say, it is Grihitam-grahin). If we were to reject Smriti on this ground, we shall be forced to reject even Pratyakṣa as it deals with the objects of Anumāna. For instance, we infer that this mountain must be fiery because it is smoky. After some time, we may go to that very place and corroborate the fact by Pratyakṣa. Will Pratyakṣa on that account cease to be Pramāṇa? Sometimes another objection is raised in recognising Smriti as Pramāṇa. The objection that is mentioned is that it deals with the objects that do not exist at the moment under consideration. But, it can be easily seen how ill-based this objection is. Consider the case of the inference, viz., that at this place it must have rained, for, the ground is wet. Is it necessarily raining when this inference is being drawn? Is it not that this inference is valid— is Pramāṇa, even when its object is not present?

समस्त अभावस्तु अभिध्योऽसम्बन्धः

"स्मृतिः अभावस्तु द्वे कर्तव्यां नियुक्तं प्रथमं द्राक्षु ए?
शुः स्मृति प्रचलिते मात्रं विसंवाहितं न थेत? अनुसमाच्छिते"
Abhava is not Pramana. Arthapatti is not distinct from Anumana. Upamana is included in Pratyabhitpana. Aitihya is again Agama: if it is false, it cannot be called Pramana. Pratibha-jnana is included in Pratyaksha and Anumana; while Sambhava, in Anumana. (14)

Notes:—The Jainas do not accept Abhava as
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Pramana, for, they believe that the functions of Abhava are performed by Pramanas like Pratyaksha and Anumana. For instance, they consider that the knowledge that here is the absence of a pitcher is the result of sense-perception; and the knowledge, that there is Dhuma-abhava derived by not seeing fire on the mountain is gained by Anumana.

Arthapatti is the knowledge gained about an object which is not itself perceived but which is implied. The stock-example of Arthapatti is ‘पीनो देवदत्तो दिवा न मुख्के, अथवौ रात्री मुख्के’ (Devadatta remains fat though he does not eat by day, so he must be eating at night-time). Eating during night-time is thus presumed on the ground of the evident impossibility of remaining fat without eating. This Arthapatti advocated by Prabhakara-Mimamsakas is of two kinds: (1) Dristartha-patti and (2) S’rutarthapatti. When the knowledge ‘देवदत्तो दिवा न मुख्के’ on which the presumption is based, is acquired by actual sight, it is the first and when it is obtained by report of another person, it is the second. Both these kinds of Arthapatti are included in Anumana; for, an Arthapatti is always reducible to an inference. देवदत्तो रात्रिमेजाज्ञानकर्ता, दिवाभूजानत्वे सति पीत्तवातु, यो नैवें स नैवें यथा रात्रवृक्षोणी यज्ञदत्त: is the inference in which form the Arthapatti under consideration can be thrown.

Upamana is the knowledge resulting from the recognition of likeness based upon resemblance, i.e., from the detection of the points of identity and of difference with something well-known before. This knowledge is included in Pratyabhijnana.

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Aitihya is the knowledge gained from accounts legendary or otherwise handed down by one generation to another, from time immemorial. If this knowledge is correct, it is not distinct from S'abda-jnana and if false, this cannot be looked upon as Pramana, much less a distinct Pramana.

Pratibha-jnana is the instinctive knowledge that arises in the mind, without the aid of external sense-organs. This knowledge is quite distinct from S'abda and Anumana. Internal feelings such as I shall be highly benefited to day, the king will be pleased with me and the like are the instances of Pratibha-jnana. This knowledge is included in Manasa-Pratyaksha.

Sambhava (equivalence) is the knowledge of the constituted derived through the knowledge of its constituents. Twelve pence make up a shilling is an instance generally given to illustrate Sambhava.
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सभ्ये धर्मी अभावे हे ' जे मान आशुभावसी प्रबंध वळून शाय हे. आशी आधारणे प्रभावाचे मानत्वानि करी आधारणे रहेली नथी. ‘ पूज तेज हिंसे सारे नथी ' आं उपर्युः 'ते राहे आये हे ' गुडुळ जाने थाय हे. आ मानता साधते ' प्रबंध ' अध्ययनाचे कल्याणे हे. किंतु आई अनुमान मानत्वांचे संबंधें; केलेक आती अंतर, हिंसे लोणन न करा अनं पूजा रहेला हे आहे हे, ते राहे लोणन करे हे, आ साय पकरे 'देने जो पकरे हे. महत्त्व अनुमानी इतरे साम्राजी अनेक हासर हे, ते पकरे आती अनुमान प्रभाव न मानत्वां अध्ययनाचे भान- वामां शु' विशेषता हे जे समय शक्तिपूर्वते नथी.

शोधे जे मानता खेळू हे. आ प्रभावाचे मान लोणनाचे मानत्वां थाय हे, अधी नेताविकता मानत्वां हे. किंतु वस्तुतः आ मानता आधार प्रबंधनाचे. अध्ययन प्रबंधनाचे ध्यानमाणे पूर्व नथी.

अन्यथा प्रभावाने हाते समर्थ नेक्षे हे अन्यथा सत्ता होय ते तेना माणे प्रभावामांचा सत्ता थाय हे अनेक असत्य होय ते पकरे तेने तिरे क्ष' हडळतानी जासर नथी.

' आये मात्र वर साची रूपा थाये ' अया प्रभावांचे-माणे प्रभावांचे निर्माण-रूप, आये-माणे मान हक्करू थाय हे, ते अभिविवट हे; अनेक आ मात्र आनि-अभिबिवट हवाची मानस प्रकाशांमां अत्यन्ते थाय हे.

समुदाय वरे समुदायाचे मान खेळू ते ' संबंध ' हे. आ माणे प्रभाव अनुमान प्रभावांचे अंतर्गत थाय हे. आ प्रभावां मध्य अनेक पेसरे अन्य प्रभावांचे हे बेही सिंदु थाय हे.

सत्तक्षीर्या माणें व्यपाकरणी—
माणे शासन सत्तक्षीर्ये ये कीटक प्रभो ! तहुँभरमः ?
स्वातान् स्वयमेव यत्किमपरजां सृजेत् कुमधवम् ? अन्येषां हि सृजेत् प्रकाशनमसी दीपः प्रकाशात्मकः
प्रत्येकं सहकारिताकुमारगमं त्वेत्थ्य को वारेत्ये ? || १५ ||

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How foolish it is to consider (lit. what sort of derangement is theirs who consider) even Sannikarsha (contact of an object with a sense-organ) as Pramana! Can Sannikarsha, like a pitcher, which is itself of the nature of ignorance produce knowledge of any other object? A lamp which is self-luminous can shed light on others. On the other hand, who does not accept Sannikarsha as an instrumental cause in gaining the knowledge of Pratyaksha? (15)

सनिकर्श प्रमाण नसी—

“हे प्रमो, सनिकर्शने पल्लू वेळा प्रमाण मानावे तेंना किंवा प्रमाणात असे नाहीत? अश्चर्यस्वतं त्या सनिकर्शांचे सनिकर्श आहे असे नाहीत? ती अत्यंत अध्ययन करत नाही, त्यासारखे सनिकर्श करत नाही. अत्यंत प्रमाणांत असे नाहीत. हे तथा सनिकर्शांनी होय अश्चर्यस्वते तत्त्वाध्ययन असे नाहीत. सनिकर्श सनिकर्श नसी, अश्चर्यस्वते सनिकर्श असे नाहीत. तसे सनिकर्श करत नाही. अश्चर्यस्वते सनिकर्श सनिकर्श नसी, त्यासारखे सनिकर्श करत नाही. सनिकर्श सनिकर्श आहे अश्चर्यस्वते तत्त्वाध्ययन असे नाहीत. त्यासारखे सनिकर्श सनिकर्श नसी. त्यासारखे सनिकर्श सनिकर्श आहे अश्चर्यस्वते तत्त्वाध्ययन असे नाहीत. त्यासारखे सनिकर्श सनिकर्श नसी. त्यासारखे सनिकर्श सनिकर्श आहे अश्चर्यस्वते तत्त्वाध्ययन असे नाहीत. त्यासारखे सनिकर्श सनिकर्श नसी. त्यासारखे सनिकर्श सनिकर्श आहे अश्चर्यस्वते तत्त्वाध्ययन असे नाहीत. त्यासारखे सनिकर्श सनिकर्श नसी. त्यासारखे सनिकर्श सनिकर्श आहे अश्चर्यस्वते तत्त्वाध्ययन असे नाहीत. त्यासारखे सनिकर्श सनिकर्श नसी. त्यासारखे सनिकर्श सनिकर्श आहे अश्चर्यस्वते तत्त्वाध्ययन असे नाहीत.

नेत्रस्वायत्तकारित्वानुसारपाद्यती—

पाप्यार्थ नयनं पतीतिजननं स्वीकरणं का प्रति—

नौं काचान्तितराध्युतिव्याप्ति पाप्य ग्रहं चक्षुषा।

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Nyāya-Kusumānjali

What sort of intellect do those possess who consider that Chakshush (the sense of sight) is Prapyaškarin (that is to say, it imparts knowledge about an object after it has come in contact with it)? In looking upon Chakshush as Prapyaškarin there ought not to arise the knowledge of an object intervened by a piece of glass. It cannot be said that in admitting Chakshush as Aprapyaškarin, it ought not to be impossible to know an object (even though) hidden by a wall; for, such is not its capacity, otherwise even the perception of scent should be possible by means of it. (16)

Notes:—The systems of philosophy differ from one another, in their belief about the number of Prapyaškarin-Indriyas. The Bauddhas recognise all organs of sense except those of sight and sound as Prapyaškarin; whereas the Naiyayikas, the Vaisšeshikas, the Mimamsakas and the Sankhyas admit all the Indriyas as Prapyaškarin. The Jainas differ from all these in as much as they consider all the Indriyas except the sense of sight as Prapyaškarin.

When those who consider the sense of sight as Prapyaškarin are asked to explain why an object though hidden by a glass is seen, when in such a case there exists no contact of the eye with the object, they do not refute this argument but on the contrary
find fault with those who consider the sense of sight as Aprapya\'karin by saying that it ought to be possible to see an object even when intervened by a wall as no contact with the eye is required. But this charge is ill-based; for, it is not possible that a sense-organ can perform any sort of function, for, otherwise, it should be possible for the sense of sight to perform the work of the sense of hearing.

कृष्ण अभाष्पकारी े—

"‘तेन वर्त तासे सांक्रमन धर्मे प्रथम हिषन करी आपे ई’ आम वर्तकरासामानी मल्ल हेवा प्रभावती ई। अभिने अभाष्पकारी मानवालां धर्मी दक्षिण अर्तहत तात न ध्रुव लोकां। तेने अभाष्पकारी मानवालां भीतन विज्ञेयी अमहित अर्तहत पधु धातन देन नक्क धात आम आहिलाप करली रक्षा ताती। करते की आम प्रभावती ध्रुव लोकां शोभता ताती, नक्क ता आनाती गिनाव्यु धातन पधु ध्रुव लोकां।"—१४

कृष्ण अभाष्पकारी आ शोभामा न्येविश्वार अभाष्पकारी ई के अभाष्पकारी, तेना विकार धर्मास पीएस ई। गत रत्नाकरां आपो लोक ग्यां ध्रुव धर्मी के सत्त अने अभिने शोभा सिद्धान्ती धर्मी श्रीनिवारी अभाष्पकारी ई। तेने अभिने अन्य दक्षिणात्मक अभाष्पकारी मानते ई। ते भीतने पूर्वावास पीएस ई || कार्य ले आ थेने ता निष्पादी भवभाग नै सत्त धाता ताती, रत्त तेन धातन ता ताय ते। आना उत्तर आपो अपेक्षा के आपो अपेक्षा, युक्त अभाष्पकारी मानवालां तेनी समाह प्रभावो ने धार हिलान धात ते, तेनु निराकरक धर्मालां क्षेत्र के। तेना, अभिने अभाष्पकारी मानवालां भीतनी धर्मी धर्मी वस्त्रवृत्त धातन अभिने ध्रुव लोकां, अभिने हाप धातन के। आ धापुर निराकरक आपो आम धर्मी धार धारी के। तेना ने निष्पाद भवभाग तेन ते नन्दी शार। अभिने धातन धर्मी धुंची ई आं धुंची तेना तेना निष्पाद के धातन धातन धातन । आ धापुर निराकरक आपो आम करी की शोभा ते शोभा ते शोभा ते शोभा ते । आ धापुर निराकरक आपो आम करी की शोभा ते शोभा ते शोभा ते शोभा ते । आ धापुर निराकरक आपो आम करी की शोभा ते शोभा ते शोभा ते शोभा ते ।
The organs except that of sight and the mind realize an object after coming in contact with it (i.e., they are Prapyakarin); for, they receive favourable or unfavourable impressions from the object. Hence is not the organ of hearing Prapyakarin, when it is approached by sound, which is the substratum of action on account of its being material and does not a similar remark hold good in the case of other organs that satisfy the required conditions? (17)

An avne teta sivaya bhratini dradbha prapakari c—

"Net avne manane chaudane bhratini dradbha. Ardhnitva sadya samy-
ka thakane tane абhul kare c; abhul k e vishutuhranit abhutuk ane
eupchalt abh dradbha thak c. abhahinka vishap purusho hawanai aaye
kriyapan haw karo abh dardhanai pase abhane c; o a mar te prap-
akari c."—17

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Knowledge is indeed capable of illuminating itself as well as other objects, for, otherwise (i.e., in not admitting it as self-luminous), another object cannot be brought to light as it requires the help of some other kind of knowledge for its own illumination and as an (external) object being Jada by its very nature is incapable of self-illumination. Oh God! (thus it is clear that) there is no fault in objects propounded by thee. (18)

Notes:—The definition of knowledge given in this verse distinguishes the Jaina view from other schools of thought. The Baudhhas believe that knowledge reveals—illuminates itself alone and nothing else, as there is according to them no other object besides it. The Naiyayikas and the Mimamsakas hold that knowledge illumines the external objects alone and does not illumine itself. The Jainas differ from all these schools of thought; for, they maintain that knowledge like a lamp, illuminates itself as well as other objects.
Pramana completely ascertains an object which is subject to Syad-vada, whereas Naya is considered as examining an object from one point of view and remaining indifferent towards other points of views. The fruits of Pramana, viz., the destruction of ignorance and the like are said to be different as well as non-different from it (according to different stand-points). Moreover, doubt, wrong notions, senses and the like are false kinds of Pramana (are Pramana-bhasas). (19)

NAYA.

Notes:—Various opinions that can be expressed about an object by looking at it from different stand-points are called Nayas. In other words, Naya is a way of expressing the nature of things. It gives us a partial idea about an object. It is an instrument of analysis whereby different aspects of an object are 165
isolated and studied from different stand-points. It contains a part of truth. It is a second means of understanding objects, the first being Pramanas. Theoretically speaking, the number of Nayas is infinite, as every object has infinite attributes. All the same the Jaina writers classify the Nayas under seven heads:—Naigama, Sangraha, Vyavahara, Rijusutra, S'abda, Samabhirudha and Evambhuta.* The first three are called Dravyarthika Nayas, in as much as they deal with the substantival aspect while the latter are called Paryayarthika Nayas as they deal with the aspect of modifications; that is to say, the subject-matter of the former is the substratum of an object, whereas that of the latter is modifications. The seven Nayas can also be grouped under Artha Nayas and S'abda Nayas, the former including the first four Nayas and the latter, the remaining three.

(1) Naigama, the non-distinguished.

Naigama takes into account both the Samanya and Vis'esha, the generic and specific properties of an object. Suppose we have a number of Ghatas, jars. If we look at them from the stand-point of Samanya, we know one property namely Ghatatva which belo-

* In Tattvarthadhiragama Sutra, the number of the Nayas is mentioned as five, as Samabhirudha and Evambhuta are included in S'abda and while so doing, the author therein gives a different name, viz., Sampatra, the suitable to what is here described as S'abda, the verbal.
ngs to all the Ghatas. But if we examine from the stand-point of Vis'eshā, we can distinguish one Ghatā from another, that is to say, we come to know their differences in colour, weight, etc.

This Naya is called 'non-distinguished', for, it does not observe any distinction between the generic and the specific properties of an object as the two succeeding Nayas do. It considers that the generic properties are always accompanied by the specific and vice-versa. For example, when we speak of a jar, we realize certain properties of the jar that distinguish it from other substances, that it is to say, the specific properties belonging to it and the generic properties—properties that it has in common with other substances.

This Naya has three subdivisions:—(1) Bhuta Naigama, (2) Vartamana Naigama and (3) Bhavishyat Naigama. To speak of a past event as present is Bhuta Naigama. For instance, on the morning of Dipavali, one may say that Lord Mahavira attained salvation to-day. It is a fact that Lord Mahavira does not attain salvation on the day when this remark is made. But it is that such an event took place on a corresponding day in the past. Figurative attribution of the past to the present comes under this Naya. To speak of the future event as the present is the second variety of Naigama. Herein, instead of noticing in the concrete present some elements which were once associated with the past we may detect in it something which is yet to be. As for example, at the sight of a president-elect, one may say that he is a president. Thus he identifies the
future with the present; for, really speaking, at the moment under consideration the individual referred to is not a president; he will be so in future; similarly we may say about every soul that will attain salvation in due course of time that it is Siddha. To speak of the future as the past is the third type of Naigama. Take for instance the case of rice being cooked. Before it is completely cooked, one may say that it has been cooked.

Naigama is also defined as one that relates to the purpose or end of a course of activity. To illustrate let us consider the case of a woman that is carrying water, fire-wood, and other necessary materials for cooking. If we ask her what she is doing, she may reply that she is cooking. This reply relates to the purpose or end of a series of activities. She is not actually cooking at the time she is replying.

(2) Sangraha, the collective.

Sangraha considers the general nature of objects, after dividing them into groups or classes. It is of two kinds, Para Sangraha and Apara Sangraha. Every existing object partakes of the nature of reality. Hence from the stand-point of reality or existence, we may speak of all things as one. This is Para Sangraha. But the different classes of objects, animate and inanimate, included in this ultimate reality may themselves be spoken of as different classes. This is Apara Sangraha.

The following is an illustration of this Naya. We may say that there is one soul in all bodies.
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We do not mean to say that the number of souls is one but as we know that the souls in different bodies have the same fundamental characteristics we can make the above remark. This Nyāya contributes to economy of thought as it enables us to deal with a number of things as one.

(3) Vyavahara, the practical.

Vyavahara means the statement made about an object from the conventional or popular stand-point. It rests on sense-perception of concrete present. It deals with the specific attributes of an object. According to this Nyāya a wasp though having five sorts of colour is spoken of as having only one colour, the black one. It is conventional to state that a mountain burns. Really speaking, one ought to say that the substances on the mountain burn. But, in this Nyāya convention is allowed to play a leading part.

(4) Rījusutra, the straight-forward.

Rījusutra takes into account only the modifications of an object and not the substratum of that object. Hence, according to this Nyāya, no object is eternal; for, every object is bound to undergo modifications and these modifications are liable to change. This Nyāya looks at an object as it is in the present mathematical moment. It is the extreme opposite of the Sangrahā Nyāya in as much as it denies all continuity and identity. It is still narrower than the Vyavaharika present, for, according to the Vyavahara Nyāya, there is a tolerable duration for the present and the con-

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ventional things are real so far. According to *Rjusutra*, reality is concentrated to mathematical present. *Rjusutra*, and the following three Nayas take into account only *Bhava Nikshepa* out of the four.

(5) *S'abda*, the verbal.

*S'abda* does not take into account the differences in etymology of synonyms but maintains that all synonyms mean one and the same thing. As for instance, according to this Naya, *Ghata, Kumbha* and *Kalas'a* are all expressive of one and the same object namely a jar. According to some writers this Naya observes distinctions of gender, number, case, tense, etc., in synonymous words.

(6) *Samabhirudha*, the subtle.

*Samabhirudha* observes distinctions between synonyms on etymological grounds. According to this Naya, *Ghata, Kumbha*, and *Kalas'a* though synony-

mous differ in meaning, as there is a difference in their etymology. As this Naya differentiates terms according to their roots, it may be said to be a special application of the *S'abda Naya*. It is hence narrower and more exaggerated than the above Naya.

(7) *Evambhuta*, the such-like.

*Evambhuta Naya* takes into account the special functions or activities of things and describes them by such words as are justified by their actual activities. It is further specialization of the above *Naya*.

* For the explanation of *Nikshepa*, the reader is referred to chap. IV. verse 34.
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It maintains that the very same thing in a different attitude–activity must be designated by a different word. According to this Naya, though Indra, S'akra and Purandara refer to one and the same object (viz., the ruler of the celestial world ), the individual referred to can be called Indra only at that time when he actually possesses many divine powers, can be designated S'akra if he is really powerful, and Purandara when he is engaged in the act of destroying the cities of the enemy. We may consider one more example to illustrate this Naya. The word Go means a cow. According to its etymology, any one that is in the act of going can be called Go. This Naya will object to this term being applied to the cow that is at rest or lying down. The word Go can be applied to that cow only which is actually in motion.

In the thirty-sixth verse, we shall see as to what Naya is given over-predominance–is solely resorted to by other systems of philosophy and how this leads them into error. It is only in the hands of those who give a proper place to all the Nayás that the Nayás do not become false.

अमाणु, नय तथा तेना इन्द्रियोऽपरिवय—

“अमाणु, स्वाकाशस्वार्ती अधिष्ठ अणुं नस्तुना। अधि करे छ। नय, परतु अखे हेतुः अधि करे छ। अने ते आधा विषयम् हिदासीन स्थितं छ। अमाणुः। वित्ता-विविधं छ। विज्ञा सदाक, अभि, विद्वेरे गाने तेजस धनिष्ठ्रं अनं निर्धिष्ठं अमाणुतेन। छ।”—१८

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નામદયુભાઈ સિદ્ધ અનાંત ધર્મવાળના પરમાણુ અંદરની ગુણ કરતા તમામ અન્ય અશીઓ તરફ વહ્યાતી શ્રેણીના પ્રમાણાી અભિપ્રાયભરીયહને 'નવ' કહવાયમાં આવે છે. પીઠ અશી તરફ વહ્યાતીતસકા ધારાનું નિહી કરતા નવ હું છે - નામાલાસ છે.

જેક વર્તતની વિનાર નૂલી નૂલી દૃષ્ટિઓ કરી સકામ છે. આ દૃષ્ટિઓને 'નવ' કહેવામાં આવે છે. જેક સૂચણાને નૂલી નૂલી અપે- ક્ષાઓ કાઢી, માણા, સલા, અત્યાંત, નિતા, ભાવ, યુષ, જભાઈ જેટલાઓ તરફથી છે માનવીઓ આવે છે, તે 'નવ' સીના બીજુ 'ક્ષુ' નથી. તુલકમાં વચની ધર્મવાળના પરમાણુની જ ઘૂરણે બણાતો છે અભિપ્રાય અંદરમા છે, તેને નૈષાંભરી 'નાં' કહે છે. પરમાણુના કેટલા ભાગો છે, તેને બણાતો સિદ્ધ અભિપ્રાયો 'નાંરી' કહેવા છે. તેથી પરસ્પર અનેશીઓ અનન્ય છે અને પણીની અનેશીઓ અનન્ય છે. આ અનેશીઓ ના કહેવામાં આવે છે. નમના સંજો વિશેષ આઘાટ ઉપર અંધકાર કહેવા છે.

અત્યાંતના નાખ અને પ્રમાણને સાક્ષાત દ્વાર છે. પરવર્તી દ્વાર તે કે પરસ્પર અંદર કરવી, કે સમાન કરવી, કે ઉપરેના કરવી, અને પરિચાત માનવની ઉપલબ્ધ છે. દવાનાંતર દ્વાર તે સર્વો અંદર અવશ્ચિત છે.

પ્રતિનિધિસરસિવિકૃષક સામે ભેદભાવના સહાયક છે તથા તેને ટેલાઈ પ્રમાણને આવે છે. પછુ આ વાત યુક્ત નથી, કેટલા ને તે સહાયક છે તે તે પ્રમાણને માનવના પકડી. આધાર કયું તે તે મોટી આધારપદક છે, તેથી પ્રતિનિધિશ, પ્રતિનિધિસરસિવિકૃષક, વિજેટે પ્રમાણને સહાય ન હોય છે.

સંજો તથાપ્રમાણની આઘાટ અંધકાર રન્ને કહેવા છે.

પ્રમાણના પરિચાયતિ -

માતકાકાર સ્વપ્રભાવસાધનિત: કરતા ચ ભોંકા નિનો-
નવસંપ્રભાવસાધનિતાય ભિવાર: પ્રતિનિધિ પ્રકાર ।
સોયાબગીઘાર કરયારણ વિચંતુ પુણ: પોતારણ
શાનાયા પરિણામવાન, ભગવત: સિદ્ધાંત આંખી સબ ॥૨૦॥

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Nyāya-Kusumānjali

The acquirer of knowledge (Pramātri) is the soul. This soul is capable of illuminating itself as well as other objects, is the agent (doer of actions), is the enjoyer, has its existence established by self-realisation, is separate in every body, possesses the magnitude of its own body (i.e., pervades the body alone), wears a material garb in the form of Karman, is of the nature of knowledge and undergoes modifications. Such is the description of the soul, oh Divine Being! given in thy Siddhanta. (20)

Notes:—In this verse the author lays down the fundamental characteristics of the soul which incidentally serve to deny the opposite views of other systems of philosophy. The soul is recognised, as against the Charvaka view, which recognises no proof but sense-perception. The Nyaya system recognises the difference between a quality and the possessor of a quality; but in this verse by maintaining that the soul consists of the quality Upayoga which is made up of Jnana and Darśana, that theory of Nyaya is exploded. By saying that the soul is an agent, the Sankhya theory that considers Purusha as indifferent is denied. By saying that the soul pervades the body only, there is drawn a distinction between the Jaina view and that of other systems of philosophy such as the Nyaya, the Mimamsa and the Sankhya. That the soul enjoys the fruits of Karman distinguishes Jainism from Buddhism. By saying that the soul is different in different bodies, the belief of the Advaitavadins that there is only one soul pervading the universe is
denied. That the soul undergoes modifications serves to distinguish Jainism from the Nyaya and the Sankhya systems of philosophy. By saying that the soul wears a material garb, that is to say, by considering Karman as matter, the Jaina view is distinguished from that of the Naiyayikas and the Vaiseshikas who consider Karman (Dharma and Adharma) as an attribute of the soul, from that of the Baudhadas who call Karman Vasana and from that of the Brahmanadins, who advocate the theory of Avidya. The doctrine of Jainism that the soul has a tendency of going upwards distinguishes it from all other systems of philosophy.

The soul does not require the help of anything else in knowing itself; for, otherwise if the soul does not know its own existence, no one else can impart that knowledge to it since instruction from without can never take the place of the feeling of consciousness of one’s own presence which is implied in self-knowledge.

If the soul is not considered as the agent, i.e., the doer of actions and enjoyer of the fruits of these actions, we should fall into the error of exempting the soul from all responsibilities for its actions and thus at one stroke uproot all ethical distinctions and put a full stop to discriminate actions.

We have already seen how untenable it is to believe that the soul pervades the universe and that it is absolutely immutable. We have further proved that Karman is matter and not an attribute. Karman
Nyāya–Kusumāntaji

is neither impression (Vasana) as the Baudhāyas suppose, nor is it Avidya as the Brahmavadins believe.

अभावात निर्विवाहे–

"अभावात निर्विवाहे का नेषियपर आतमा 'अभावा' का. आतमा स्तुतप्रकाश करवामा नियुक्त छ, कती छ, नेषियपर छ, सर्वसं-वेदनसिद्ध छ, हरेन सारीत मा नूहोस जन्त; सर्वसारीप्रभावतान्तर छ, कर्मसंपुष्टानि धारावा करतारे छ, रात्माला कर्मे अति परिशुष्टी छ; अम्म प्रलय ! तरा सिधान्तानि निविद वरसांजा आटुः का."

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रूपैयो गत कोशिकामा अभावु अने प्रमेयतु विनेतन आपेक्षू नील म्या. आ श्रीकामामा बाहळ रहेत अभावातु अवलोकन करवाला आवे। कर्मजाबाकाँडानी आतमा साधुंयी शी मात्मा छ, ते वावे हैवयुक्तीत 'प्रमाणयुक्ततत्त्वावलोकिकार' नातमा न्यायसंतानि साततमा परिष्कर्तारमा ५५ मा अव threadsवस्तुप: परिशुष्टी कर्ता साधूधू भोका तेषालिमाणयः प्रतिक्षेष्य भिनः पौद्रिकाहूः- बाणायाम्'-पांशी रूपर अस्वय अत्यधिक सातसे छे के तेषालिया अथवानि अवर्धम छ, अस्वय गात गी आतमां मुंह सस्त छे. परंतु आ भाषणां मेणाकतिसि निःसि जनेतेषी नूहुः परे छे. आतमा परिशुष्टी छ अस्वय ते नूहु­ नूहु मतिसि नवं नवा इत्यादीते भाेपे छे. आतमां मा परिशुष्टी नूहु परे नवं मान्यतां सांस्कृतकां स्वातता नाथी. परिशुष्टी, कती अने साहाय भेकता से नयु विशेषः अथवान, आतमाने वापकतनि नाते तेषालिमाणयः आतानि मात्मानि सांपेने स्वातां नूहु परे छे. आतमा तेषालिमाणयः नूहु हो, जो वात आतमाने सर्ववापक मात्माना वेशिष्टेण, नैसौष्टिक अने सांपेने मात्मयं नाथी. आतमा परिक्षेण लिन छ अस्वय तर्कात देखौ नूहु छे; आधी जीकर्ष आतमाने मात्माना अह्रैत्तावोजा- आकारणां मूळा परे छे. आतमाने पुनर्रुपावर्तक कर्मावर्ते मात्माध्यम धोभिन नर्म मात्माना अवेषित हूँ परे नाथ छे. तेनवर कर्मे अवश्य पूर्ण-रूपेन वा अवश्यक न भावने आतमाने विशेष नूहु मात्माना वेशिष्टेण तथा नैसौष्टिकाः, कर्मे प्रतिक्षेष्य निःसि सस्त मात्माना अक्षिप्त विसंहो, कर्मे वापकतनि मात्माना लेिङ्ग अने कर्मे अविकारावर्त मात्माना आकारणां मूळे निःसि अन्य अक्षिप्तां मूळा परे छे, अविकारावर्त मात्माना आकारणां मूळा परे छे.
In Jainism, the propositions of Pramana and Naya are considered as being subject to Sapta-bhangi. Sapta-bhangi is the name given to that fault-less seven-fold statement which is limited by the word Syat and which is made either in detail or concisely, affirmatively or negatively, with reference to one single object while considering one of its attributes. (21)

Notes:—By the word ‘fault-less’ occurring in the definition of Sapta-bhangi it is to be understood that the statement must not be inconsistent with the Pramanas, Pratyaksha and others. The word ‘fault-less’ serves to avoid the possibility of including the sentences, such as ‘स्यादस्येव वाक्यः शोभतःः,’ ‘स्यादस्येव मे माता बन्ध्या,’ etc., in Sapta-bhangi. If the words ‘one single object’ were not mentioned in the above definition, even the sentences like ‘स्याद्वस्ति घटः स्याद्वस्तिः पदः’ would have to be considered as constituting Sapta-bhangi. Moreover, there would have been thousands of modes of expression instead of seven, as it is possible to make affirmative or negative predication about every object. A similar purpose is served by inserting the words ‘one of the attributes’ in the above definition. The word Eva

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indicated that there are only seven ways of making a statement about an attribute of any object.

The word *Syat* is an indeclinable and it suggests that every object can be studied from more than one stand-point. In other words, it means 'some how', i.e., from some particular stand-point. Proper care must be taken to avoid the chance of confounding this word with the third person singular potential form of the root "As" 'to be.' It is a common mistake to translate this word by "may be" or 'perhaps'. The reason of using this word in the mode of expression is to make it clear that there are other possible aspects of studying an object, besides the one in question. These other aspects are not denied, but it is that they are given a secondary place, whereas the predication under consideration is given predominance over other possible ones.

Predication is the statement of our conclusions with reference to an object. It is either affirmative or negative; for, we generally want to convey the existence or non-existence of an attribute of an object. There is a great likelihood for confusion to arise when we intend to sum up the affirmative as well as the negative conclusions in one and the same judgment. To avoid this we stand in need of a method of logical predication. Such a method is supplied by *Sapta-bhangi* as it covers all sorts of simple as well as complex judgments by means of

* 'स्वाद' नेक्षान्तरोत्तकमवयम् ।

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the seven types of predications, each of which begins with the word *Syat*.

*Sapta-bhangi* is a unique system of predication resorted to by the *Jainas* to carry on their metaphysical discussions. It is the basis of the synthetical comprehensiveness of knowledge. It is a method which surpasses all other methods of cognition in matters of apprehension of the spiritual realities by virtue of its universal and synthetic character of vision. This method is perfectly in accordance with the principles of logic.

*Sapta-bhangi*, as its name suggests, means the seven modes of expression, the seven kinds of predication. Just as, in every mode of expression there is found the word *Syat*, similarly *Era* is also given a place therein to suggest that the statement that is made from a particular stand-point is as definite as anything else; there is no ambiguity about it, there is not the least room for indefiniteness. It may be here remarked that it is a general rule to use the word *Era*; all the same, at times, one can depart from the rule in case one is conscious about the definiteness of the statement under discussion.

The following is an example of *Sapta bhangi* with reference to one of the attributes (*viz.*, existence, *Astitra*) of an object like a jar, *Ghata*.

(1) स्वादस्त्येष घर: *i. e.*, Somehow the jar does exist.

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(2) स्त्राश्रस्येव घट: i.e., Somehow the jar does not exist.

(3) स्त्राश्रस्येव स्त्राश्रस्येव घट: i.e., It is certain that from a certain viewpoint the jar exists, as well as from another standpoint it does not exist.

(4) *स्त्राश्रस्येव पव घट: i.e., Surely, from a particular standpoint the jar is inexpressible.

(5) स्त्राश्रस्येव स्त्राश्रस्येव पव घट: i.e., It is a fact that from a particular consideration the jar exists and somehow it is also inexpressible.

(6) स्त्राश्रस्येव स्त्राश्रस्येव पव घट: i.e., Surely, somehow the jar does not exist and is also inexpressible.

(7) स्त्राश्रस्येव स्त्राश्रस्येव स्त्राश्रस्येव पव घट: i.e., Surely, somehow, the jar exists, does not exist and is inexpressible, as well from a certain standpoint.

It is thus seen that the predicates, viz., existent, non-existent and inexpressible variously combined make up the seven modes.

In the first mode of expression, the attribute viz., existence is given preference to other attributes like non-existence. All the same, it must be borne in mind that other attributes are not denied. A similar remark holds good in the case of the remaining modes of expression. In the second mode, non-

* Some writers interchange the third and the fourth modes of expression.

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existence; in the third, the existence and non-existence considered at different intervals; in the fourth, inexpressibility; in the fifth, the existence along with in expressibility; in the sixth, the non-existence, accompanied by inexpressibility; and in the seventh, existence along with non-existence and inexpressibility should be considered as prominent.

The first mode of expression suggests that a jar exists if considered from the stand-point of its own Dravya, Kshetra, Kala and Bhava, i.e., from the aspect of its own substance, place, duration and attribute. To explain, take the case of a jar made of clay, lying in Surat, existing in the season of spring and having a black colour. Here clay, Surat, spring and black are respectively substance, place, duration and attribute of the jar under consideration. When the jar is referred to these four aspects, it does exist but when referred to some other substance as copper, some other place as Bombay, etc., it surely does not exist. Thus it is clear that it is logical to say that from a particular stand-point, an object exists, while from another point of view it does not exist. In short every object possesses the two attributes, existence and non-existence even at one and the same time. In the fourth mode, an attribute like inexpressibility is mentioned to indicate that it is impossible to express by any word in any language the coexistence of mutually contradictory attributes like existence and non-existence. It may be here borne in mind that the word inexpressibility does not express the coexistence of the two
attributes, but it is used to express another attribute, viz., inexpressibility arising from the impossibility of simultaneously stating the two attributes.

Every mode of expression of Saptā-bhangī is again of the nature of Sakalades'ā and Vikalades'ā. Saptā-bhangī which is of the nature of Sakalades'ā is called Pramana-Saptā-bhangī, while that of the nature of Vikalades'ā is termed Naya-Saptā-bhangī.

* Sakalades'ā is a statement made with reference to an object of Pramana, expressing simultaneously (Yaugapadyena) all the attributes of the object as non-distinct (really or figuratively) from one another, from the stand-points of Kala, etc. The reverse is the nature of Vikalades'ā.

In Sakalades'ā, Dravyarthika Naya is given the first place and Paryayarthika Naya is considered subordinate, while the reverse is the case in Vikalades'ā. When we look upon as non-distinct the attributes of an object from the consideration of Kala, etc., it is possible that by knowing one attribute, we may simultaneously know the rest. This explains Yaugapadyena.

By Kala, etc., is meant the eight elements:—Kala, duration; Atma-rupa, one's own nature, Sambandha, contact; Samsarga, connection; Upakara, * प्रमाणप्रतिपादनतर्मीतमलकश्वतुः कालदिर्भिरस्थितिप्रतिभायादिभेदी-पचाराद् वायूगमधेश प्रतिपादक वचः सकलदिः, तद्विष्णुतिस्त्व विकलादेशः।

—वादिदेवमूर्ति : ।
obligation; Guni-des'a, locality of the possessor of an attribute; Artha, object; and S'abda, word.

We shall now consider how the attributes of an object can be looked upon as non-distinct from the above-mentioned stand points.

(1) It is certain that when the attribute existence is found in the jar, there also exist the other attributes. Thus at one and the same moment, there coexist all the attributes in the same substance, viz., the jar. Hence, from the stand-point of Kala, the attributes may be considered as non-distinct from one another.

(2) Just as existence is the nature of the jar, so are other attributes also. Hence, from this stand-point, viz., Atma-rupa also, the above remark holds good.

(3) Just as existence has a contact of the type of Tadatmya (Identity) with the jar, so is the case with other attributes. This is the third stand-point Sambandha, whereby the attributes are considered as non-distinct.

(4) A similar remark can be made with reference to Samsarga.

The difference between Sambandha and Samsarya is that in the former non-distinction is of primary importance and distinction, of secondary importance, whereas it is just the other way in the case of the latter.

(5) Just as existence, an attribute of a jar enables us to know that the jar is a noun and existence
is as an adjective so do other attributes give information about the jar. Hence from the stand-point of Upakara, the attributes are considered non-distinct.

(6) It is not that the attribute existence is to be found in one portion of the jar and the remaining attributes in some other portion. On the contrary all the attributes are found in one and the same portion of the jar. It is not that different portions are allotted to different attributes. Hence, from the consideration of Guni-des'a the attributes are looked upon as non-distinct.

(7) Just as the jar is the abode of the attribute existence, so it is for other attributes; that is to say, the abode of all the attributes is one and the same substance, viz., the jar. From this stand-point, viz., of Artha, it can be seen that the attributes are non-distinct.

(8) The word that gives us the idea of existence throws light upon other attributes, also. Hence, as the same word expresses all the attributes, it may be said that from the stand-point of Sabda the attributes are non-distinct.

We shall now consider how the attributes of an object can be looked upon as distinct from the stand-points of Kala, etc.

(1) According to the Paryayarthika Naya, Paryayas go on changing every moment. Thus as the substance goes on changing every moment, it is not possible to say that contradictory attributes
coexist. Moreover, by considering that various attributes coexist, there will arise a distinction in the substance in as many ways as there are different attributes. Hence, it is not possible to consider the attributes as non-distinct from the stand-point of Kala.

(2) The nature of one attribute is different from that of another, so says the Paryayarthika Naya. So the attributes cannot be looked upon as non-different. Thus as the attributes differ in their nature, how is it possible to consider them as non-distinct from the stand-point of Atma-rupa?

(3) The contact of a jar with the attribute existence is different from that of a jar with non-existence. Thus when there is a difference in the contacts of different attributes, it is impossible to believe that from the stand-point of Sambandha, the attributes are non-distinct.

(4) It can be similarly seen that even from the stand-point of Samsarga, we cannot consider attributes as non-distinct.

(5) The Upakara that one attribute generates is distinct from that generated by another. So there cannot be oneness between the various Upakaras generated by different attributes. Hence, from the stand-point of Upakara, the attributes are different.

(6) For every attribute there is a distinct Gunides'a. Hence from the stand-point of Gunides'a also, the attributes must be looked upon as distinct.

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(7) The abode of one attribute is different from that of another, so we must look upon the attributes as different from the stand-point of Artha.

(8) Words must be considered as different since they differ in meanings. In spite of this, if we consider them as non-different, only one word will be sufficient to denote everything and other words shall have to be considered as useless. Hence, from the stand-point of S'abda, the attributes are different.

सप्तत्त्वीं सूचिः —

"नै वेश्योन्मां अभासु अने नयमु पासं सप्तत्त्वीं अनुसरनां मायुः हि। अज्ञेय वर्तुमा गोक अज्ञेय धर्मका विषयका प्रथा क्षिप निश्चितपाटु वर्त्तार अध्ययना सृष्टिपूर्वी, विधान अने विशेषनी कल्पज्ञाना। 'सप्तत्त्वीं ' युक्त सात प्रकरे ने कथन करुः' ते आते 'सप्तत्त्वीं' कहेनां आते हे।——" २१

शब्द या वाक्य शब्द क्रिया यथावदाय होम हे। वर्तुमा सुपूछ चक्राणे ने मात्र, ते 'अभासु' अने ते मात्रे अध्ययनां सुचनां ने पाय, ते 'अभासु'क्रिया क्षेत्रां छे; वर्तुमा असुरु अस्थरु अने मात्र अथोत अज्ञेय देशीय वर्तुमा मात्र ते 'नमु', अने ते असुरु अथाना मात्रे अध्ययनां सुचनां ने पाय, ते 'नमुक्रिया' क्षेत्रां छे। आ प्रभाषणको अने नथाको सात विशेषनी कहेनां अथाना अनें सप्तत्त्वीं छे। अथाना वर्तुमा अस्थरु धर्मका वाती स्थायिका विचारानी कहेनां 'सप्तत्त्वीं' कहेनां आते हे। 'सत' अरुवे सात, 'भेग' अरुवे वजनप्रकर, अथाना सात वजनप्रकरणाना समुह, अनें सप्तत्त्वीं कहेनां हे। आ साते वजनप्रकर यथार्थप्रकरणोरूपं शद्यग्येन। अज्ञान श्लोकेऽन समवेत स्थूल बुद्धिः समक्रानवा छे, नस्ती तो अथाना वजनप्रकरणाना अस्तीते करे। भेगातिकीं वर्तुमा अस्थरु धर्मका विचारशास्त्र अस्तीते आते तेना निषेध अथाना नासिकत, अनें बयता श्रुत्यकोणे। सात प्रकरे हेतुत्वा वेति ते आते अज्ञेय वर्तुमा 'धरु'। २४ १८५
લાગું અને એકા એટલે ધૈર્યમાં અક અનિયમ પરાંત નજીક કરાયું. આ અનિયમ પરાંત સમયની નીચે રહેશું અયોધાર થયો છે.

(૧) સયાદનિતય પાંચ ઘટના, (૨) સયાંસાદનિતય પાંચ ઘટના, (૩) સયાદનિતય પાંચ સયાંસાદનિતય પાંચ ઘટના, (૪) સયાદનિતય પાંચ સયાદનિતય પાંચ ઘટના, (૫) સયાદનિતય પાંચ સયાદનિતય પાંચ ઘટના, (૬) સયાંસાદનિતય પાંચ સયાંસાદનિતય પાંચ ઘટના, (૭) સયાંસાદનિતય પાંચ સયાંસાદનિતય પાંચ ઘટના।

પ્રથમ શિખ્યાયા—“ઘટ અનિયમ છે, જે શીખા છે, પરંતુ અમુક અપેક્ષા રહેવી અપેક્ષા” જે વાક્યો, ઘટના અમુક હોય સુધારણ અનુપાતરૂપે સુધારણ નિવિધ શાખા છે અયોધાર છે. કેટલાક કર્યામાં આવ્યું છે.

દ્વિતીય શિખ્યાયા—“ઘટ અનિયમ હિદ્દ છે, અયોધાર નિવિધ છે, જે નક્કી વાત છે. પરંતુ અમુક અપેક્ષા–રહેવી અપેક્ષા”. આ શચીત્ર વાક્યો, ઘટના અમુક અપેક્ષા અનિયમ પાંચ સુધારણ નિવિધ કર્યામાં આવે છે. અયોધાર શાખા નિવિધકપતને ‘બંધ’ છે.

તૃથીય શિખ્યાયા—ઘટને પુષ્યં છે “घટ અનિયમ અને નિવિધ જે જાણે ઘરમાં છે! ” તે જે અમુક સમાપનમાં “હા, ઘટ અમુક અપેક્ષા સુધારણ કરી શીખા અનિયમ અને અમુક અપેક્ષા સુધારણ શીખા નિવિધ છે” જે ને શીખું, જે નીચે શિખ્યાયાએ છે. આ વાક્યો સુધારણ અનિયમ પાંચ વિના અને તેના નિવિધ, જે જાણે ક્ષમતા: કર્યામાં આવે છે.

અનય શિખ્યાયા—“घટ કહ્યુ અપેક્ષા શીખા અને ક્રમાંગણ છે.” ઉપર કહ્યુ પ્રમાણે ઘર અનિયમ અને નિવિધ, તેમ અને રીતે ક્ષમતા: અનિયમ સુધારણ છે, પરંતુ કયા ઘટ અકસાર (અક કયાથી) ઘટના અનિયમ અને નિવિધ કરેમાં દૂરમાં. તે તેના માટે અનિયમ, નિવિધ જે નીચે કહ્યુ પણ સ્પષ્ટ કયા સાધારણ ન હોવા લગાવાશે તેને ‘અનિયમ ’ શીખ્યાયા અયોધારમાં મૂકું છે. વાત કરીને છે. ઘટ નેમ અનિયમને અનુસરાય છે તેમ નિવિધ કરે પણ અયોધાર છે, અયોધાર ઘટ કહ્યુ અનિયમને સિદ્ધ.
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अधीन नथीं, तेमन केवल निम्नांक घट्ती नथीं, किंतु नित्यानित्यभूषन निल-क्षण नातिवाणे वेण्ये छै। आढ़ी साधनां धडने पठार्है-निस्त अने अनित्य जो जन्तु-क्षण नथीं, किंतु अंक जाक भालवाने हेतु तो शास्त्रीय कहें छै, अंकी रीते भालवाने काट पघु शास्त्रीय। काठ पघु शास्त्रीय अंक जाक अनित्य-निस्त धोरणी सुप्रभावन अतिपाहण करी भड़े तेम नथीं। तेनी रीते अतिपाहण किन्यांवा शास्त्रीय नान्ति नथीं। ‘ नित्यनित्य ’ सालस पघु क्रिया निल-नित्य धोरणी अतिपाहण करें छै, अंक जाक जाक प्राणी नथीं। ‘ सक्कुत्सरित सों तक्कन्यांवर गमयति ’ पघु पदमेय-दैवकाव्यचित्रमेवारे बोधावणति ’ अट्टाते अंक क्षण अंक बाल, अंकव वन्यने-अंकव पजाफी दृष्ट अथवणे भोजन करें। अने अंकी आणे माणःवित वरुण अने नथीं अण आणे वाचक ‘ तुष्पात ’ शाश्वत ( अंका अनेक अशान्तिवा भीवी पघु शास्त्रीय। ) अण अण याणे क्रिया अनी भोजन करें, अंक जाक साही नथीं। आण उपपथी लेण शाश्वत धें केने छै। सक्कुत्सरित क्षण धरणी अनाची पहिव अनित्य-नित्य धोरणी सुप्रभावन पघु अंक जाक भोजन करती अनाच किन्यांवा अण तो तेनिवृत बघु भड़े तेम नथीं। अंक जाक साही निवाल अने निलविष करताना बंग छै।

अंकी’ अणे आणांवा शाश्वत लेणक्रे अंक जाक साही सुप्रभावन नथीं केने शास्त्रीय अण गतिविधान-गतिविधान पघु ‘अवकलन’ शास्त्रीय क्षण भरता नथीं, किंतु ते भवें सुप्रभावन पघु अंक जाके केने शास्त्रीय न घापते बीवे सुचारू ‘अवकलन’ नामांक नघे पाविष घाम छै, को अण ‘अवकलन’ धें ‘अवकलन’ शास्त्रीय क्षण कराये।

आण शास्त्र-वेदीचा मृत ते शास्त्राणां अपले हृते। पावणाते अणे शास्त्र-वेदीचा, शास्त्राणां अणे शास्त्र-वेदीचा संगीतवा उक्तवा हृतवा हृते। “क्रियातिस्थत-अस्थत अपेक्षाचे घट निवित्य वेण” अण शास्त्राणां वाक्याचे अणे पावणाते घटते, केच अथवणे क्षणी नीवणे शास्त्र-वेदी घटवा हृते अण तेने आतने केच पवार वुपात-अंक जाक भालवाने नीवा शास्त्र-वेदी हृते। अण उपपथी अपेक्षा उपले भाल करणे अण समोर शास्त्र घड्ये अंक घट क्रिया अपेक्षाचे अवकलन पघु हृते, अवर्त, घट क्रिया अपेक्षाचे घडणां अवकलन सघे पघु घडतात हृते; परंतु अधिक रीते घडणे अवकलन मानवे। न लेणक्रे अणे
લાલ્લકુલ્લુંમાંભાષ્ય.

આ નવા અંધકારાઓ ઘટ અનતરપુરે ક નિખરણ ઎ અનુભવ છે, તેમાં આધારિત આવી પક્ષો. તાલુકા ઉપરના આ સાધનમોટો 'સપ્તાહ' સુધી મુખ્ય અર્થત્યા કલ્પિત હેઠળ અમુક અપેક્ષાઓ સમા- જવા લેવાનો.

આ ચાર સાધનમોટો ઉપરથી મીટ માથું સાધનમોટો ઉપયોગી ક્લિક ધી-

યુંષમ સાધનમોટો—“અમુક અપેક્ષાઓ ઘટ અનુભવ હોવાની સાધી અંદરર્થયા છે.” આ વિષયક ક્લાસ અને સાબૂહ વિબિ-નિષેધ હપવનાં ‘બંગ’ છે.

પ્રતિમા સાધનમોટો—“અમુક અપેક્ષાઓ ઘટ નિખર હોવાની સાધી અવકલ્લય છે.” આ નિકેલ અને સાબૂહ વિબિ-નિષેધ કરવાનાં ‘બંગ’ છે.

સપતાહ સાધનમોટો—“અમુક અપેક્ષાઓ ઘટ, અંદર અને નિખર હોવાની સાધી અવકલ્લય છે.” આ ક્લાસ વિચાર અને નિકેલ તથા 
 સાબૂહ વિચાર અને નિકેલ હપવનાં ‘બંગ’ છે.

ભિન્ન આધાર સપતાહ અને વિસ્તૃત અધિકારિક સ્વભાવનાથ સુધી વિકલ્પ સાધન સાહિત્ય જે અને વિકલ્પ સાહિત્ય આધાર તે અને હાલના ઉપયોગથી 
 અંદર વિષય ( અંદર વિષય ) તાલન કરવાના પક્ષે પ્રધાન આધાર ( 
 સાહિત્ય ) કરવામાં આવે છે અને આ વિજ્ઞાન અર્થત્યા સાહિત્ય માટે, અંધકાર કલ્પિત વિષય વ્યક્તિ કલા અને 
 અંધકાર કલ્પિત વિષય વ્યક્તિ કલા અને 
 અંધકાર કલ્પિત વિષય વ્યક્તિ કલા અને 
 અંધકાર કલ્પિત વિષય વ્યક્તિ કલા અને 
 અંધકાર કલ્પિત વિષય વ્યક્તિ કલા અને 
 અંધકાર કલ્પિત વિષય વ્યક્તિ કલા અને 
 અંધકાર કલ્પિત વિષય વ્યક્તિ કલા અને 
 અંધકાર કલ્પિત વિષય વ્યક્તિ કલા અને 
 અંધકાર કલ્પિત વિષય વ્યક્તિ કલા અને 
 અંધકાર કલ્પિત વિષય વ્યક્તિ કલા અને 
 અંધકાર કલ્પિત વિષય વ્યક્તિ કલા અને 
 અંધકાર કલ્પિત વિષય વ્યક્તિ કલા 

અમાલનૂં અતિસાર આધિત જનતા ધરેલા છે. આ ઘણોના 188


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ભાષાભંડખ ની માનવામાં આવે, તારે અંદર શાનદાંધી અંદર ઘરોના એક વાત છે નહીં, જે સ્પષ્ટતા વાત છે. આ પ્રશ્નાનું અંદર શાનદાંધી અંદર ઘરોનું પ્રશ્ન નહીં થત થાય શકે અનેક રીતે ઘરોર રીતે પ્રશ્ન કરવાનું દર્શાવી અંદર અંદર વિવિધ વાતો કરી શકતા છે. આ પ્રશ્ન નામ 'કંચ' છે. પરંતુ અંદર ભાષાભંડખની સાથે દાખલ કરી આરી પ્રશ્નના એક શાન દાંડી માનવામાં આવી તારે સાથે ઘરોની અંદર થઈ શકે અને શાન દાંડી માનવામાં આવી તારે સાથે ઘરોના પ્રશ્નના અંદર પ્રશ્ન કરી શકે અને અંદર શાન દાંડી પણ અંદર વિવિધ વાતો કરી શકે અને શાન દાંડી પ્રશ્નના અંદર પ્રશ્ન કરી શકે તદારામાં અન્ય પ્રશ્નના અંદર પ્રશ્ન કરી શકે અને 'યાસા' તારે અંદર છે.

અલા, આલાદળ, અધ્યાત્મ, સમાચાર, વિકાર, શુધ્યાશ, સમાંગી અને શાન ની ઉપયોગક ભાષાભંદખ એક છે. આ ભાષાભંદખની સાથે ઘરોની અંદર હું સુધારી જે પ્રમાણે થાય આવે છે.

( ૧ ) ધરતમા સામાજક અસ્તિતવ ધર્મના રેખા છે, તારે સામાજિક સીધી પણ થે ધરતમા રેખા છે. આ પ્રમાણે કાળની સાથે ઘરોની આધન માની સાધન.

( ૨ ) આ પ્રમાણે અસ્તિતવ ધર્મના ધરતમાં આલાદળ છે, તારે સીધી પણ છે. આ પ્રમાણે આલાદડ્યુના ઘરોની આધન થયા છે.

( ૩ ) અસ્તિતવ ધરતમાં આધન ધરતમાં પ્રવહ છે, તારે આધન ધરતમાં પ્રવહ છે. આધન અને ધરતમાં પ્રવહ છે. આ ઉપરથી અધ્યાત્મ ધરતમાં પણ ઘરોની આધન ધરતમાં પ્રવહ છે.

( ૪ ) એક અસ્તિતવ ધરતમાં સાથે સ્પષ્ટપણ તદારામાં પ્રવહ છે, તેણે સામાજક અન્ય શુધ્યાશ પણ ધરતમાં પ્રવહ છે. આ પ્રમાણે સામાજક શુધ્યાશ ઘરોની આધન કઠિન સાધન.

( ૫ ) ધત નિશ્ેષ છે અને અસ્તિતવ ધર્મ નિશ્ેષ છે, ગ્રેહારણ માને નાના ધરતમાં એક અસ્તિતવ ઉપરથી છે, તારે અન્ય ધરતો.
(6) ધનતા ને ભાગ્યને અસ્તિતવ ધરતી રહેલી છે તેવ ભાગમાં અનય ધરતી પાણુ નવાસ કરે છે; આધી યુષ્ણ-દેશ અસ્તિતવ ધરતીને છેલ સવા થાંને સારી સમય હોવા યુષ્ણ- દેશની અપેક્ષાએ ધરતી આલીન માનવા આખણી છે.

(7) સંસ્થાને સારી સંપન્ની માફ ધરતી લેવું, સંસ્થા અને સંપન્ની કર્યા આદેર છે એ સંસ્થાઓ ઉપદ્ધાન પ્રધાન ધોરણે છે અને અનેક વિવચાર ગુણસ્થ સંભવે છે, કયારે સંપન્ના અધીનની અધારના અને ગોળી ગાણુતા રહેલી છે.

(8) નેમ અસ્તિતવ શ્રિમ, આરિતાચુંમાં વસુંધર ગોપ્ય કરને છે, તેમ શ્રી અનન્તદાસભૂમટનું પાણુ તના કરવી કેટલી છે. આધી શિફતની અપેક્ષાએ પાણુ અનાત ધરતી તના અધીરનું પદ કે સવા પરસ્પર આખણી છે.

આ ઉપરથી ને શક્ય છે કહે કહાણીમાં કયાલ્પિક નાની પ્રથા-

તયારે પદ્ધતિની નયની હોવા રહેલી છે. આધી નિવૃત્િ રોંદું વિકલાક્ષનું છે.

એ ધરતી કયાલ્પિકથી લિખ કરી રાખી શક્ય તે વિયારલી છે.

(9) પરસ્પર વિદ્રોહ શ્રીવા વિચાર યુષ્ણ અંગન આસમાન અંગન

રખે રહે કે આસમાન છે, કયારે કે પદ્ધતિની નયની

અપેક્ષાએ તયારે સારે પદ્ધતિ મોટા રહેલી છે. અને

અને યુષ્ણ કયારે તયારે પદ્ધતા નયા છે, (યારે મેં સવામાં

લિખતા આનાની ધરાણીમાં લિખતા તયારે કે દૃષ્ટિની માટ

છે. અંગન માનની પદ્ધતા મેં વિદ્રોહ છે સ્પષ્ટમાં રહે છે

એ માનની તયારે વેપટા યુષ્ણમાં માનની તયારે કે (યારે

લિખતા પદ્ધતા માનની કે માનનાર પદ્ધતિ માનનાર

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(२) प्रामाणिक नय प्रमाण प्रदेख सुझाव स्वरुप न कर। तरी प्रकारे हेहुँ छ। आधार ते युक्ती अभ्यस्तता भानी सवाल नहीं। आम हेत्ता चतुः पशु ने अक्षुण्णात मानवानां आने ता गुज्जु लिन्न गर्वी सङ्केत नहीं। आ वपराय आक्षेपणी अपेक्षा होमी लिन्न छ।

(३) मिथिक धर्मोन्न आधाराचू अवर्तने विश्वास आहे। बानो विषये। ते आम मानवानं न आवे ता अर्थांना नालागुज्जवलनाच विवशाख आवे छ। आधार अल्पनी अपेक्षाशी पशु धोली लिन्न मानवा युक्ति-युक्ता छ।

(४) कार्यूत सर्व सर्व धर्मावणा धती। आश्विन साहे संपूर्ण छ अने कार्यूत असरन सर्वावणा धती। आश्विन साहे शाळ्ये छ। आ अने सांप्रदायक अर्पणस लिन्न छ। सांप्रदायिकों नेनी सांप्रदायिकों नेन हेतु हेतु। केह केह वसुमां नानासांप्रदायिको साहे केह सांप्रदाय करे नहीं। आधार सांप्रदायिकी अपेक्षा धोमी लिन्न मानवा लोको कोणाले।

(५) हरे युक्त नूतन नूतन उपकर देर छ। आ मानकु युवा ह्या कर्त्ता उपकरां अनेकां। आवे। अनेक उप- करीसाही करता अनेक उपकरां क्षेत्रांत अहानंतर संविष्टी सोरों नवी या। आ मानकु विनारत्ना ता उपकरांत अपेक्षा पाल धोमी लिन्न लिन्न लिन्न यथा।

(६) हरे युक्तुँ केर पाल लिन हावुँ नियोगी। ने आम न मानो ता पाठी लिन्न वसुमां युक्तुँ ने पाल अक्षुण्ण- युक्तिहेतु मानवाना पडलज़। आधार युक्तिहेतुणी तट्टीने रहो लिन्न छ।

(७) सांप्रदाय साहे कं विशेष केरूँ रहेहुँ नवी। संविष्ट मानकु विनारी लेडुँ।

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(8) ने अकेले मान्य वज्रे अनेक दृष्टियों। नेप ताप है अथा मानवां आये तो सवे अनेक मानवां अकेले दृष्टियों अलावा भी आये। अथवा अनेक अनेक भी जितन्म मानव... 

स्याद्वादः।

सर्वे वस्तुं च वच्चे ते सदस्ययानन्तर्भिज्ञकान्
सन्न च वस्तुधारा प्रतत्तवंतस्ते मैत्र्याभित्तितमानसोऽस्तोऽसंहि।
स्वद्वाधित्कं सदेव हि परद्वाधित्तोऽसंहि पुनः
हृदयं स्याभं किमयथेतरगतकालापितं स्वत्तनं?॥२२॥

Every object has infinite attributes such as existence, non-existence and the like; for, no object can be exclusively said to be existing or non-existing. It does exist when considered with reference to its own Dravya, Kshetra, Kala and Bhava and is really non-existing when looked at from the stand-point of Dravya, etc., of any other object; otherwise, will not there arise a difficulty namely that a substance will lose its own nature by its being identified with some other substance? (22)

**Syadvada.**

Notes:—**Syadvada** ascertains an object from all possible stand-points. It is considered of so great an importance by the Jainas, that this name is frequently employed as a synonym for the Jaina system itself. The statement made about an object after considering it from every stand-point gives us the... 192
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complete as well as the true idea about it. This is the work of Syadvāda. It asks us to guard from making one-sided statements and regarding them as absolutely true. For instance, it is not correct to say that a substance exists from all stand-points. The statement is true so far as the substance is thought over with reference to its own Dravya, Kshetra, Kala, and Bhava. Similarly one cannot say that a substance is only eternal or non-eternal. For, if we examine it from the stand-point of the substance of which it is made, it is eternal but if we take into account its form, etc., it may be said to be non-eternal; for, its form, etc., may be changed. According to Syadvāda every object has more than one attribute. Moreover, it will be a folly to consider that a substance has only generic or specific properties. Further, it should be borne in mind that the distinction between Samanya and Vis'esa is true only in a relative way; for, what is Vis'esa from one point is Samanya from another and viceversa. It is Syadvāda that says that every object has both the generic and specific properties. We shall illustrate Syadvāda, the fundamental doctrine of Jaina logic by considering that five elements—Kala, Svabhava, Niyati, Karman and Udyama are necessary for the achievement of an object.

Kala or time.

Kala plays an important part in the accomplishment of an object. For, it is not possible that as soon as we sow the seed of a mango, we can get...
mangoes to eat; nor is it possible that no sooner do we take our seat in the railway carriage, we reach our destination. We have to make allowance for time. Even Karman begins to operate when it is time for it to do so. It rains during the rainy season—in its proper season and we experience heat in summer and cold in winter. A lotus expands at sun rise and gets contracted at sun-set. Thus it is clear that every event takes place in its proper season. Nay, even in the attainment of salvation, time has a hand; for, one has to wait till one's Karmans get annihilated.

Svabhava or nature.

Svabhava, too, must be taken into account while considering the achievement of an object. It is not that even in due course of time, we can expect to get rice in case we have sown the seeds of wheat. Equally true is the remark in the case of women who have come of age, for, it cannot be expected that each of them can give birth to a son. It is again nature that explains why some of the souls (Abhavyas) shall not attain salvation, however long they may wait for it. Is it not owing to nature that we find fire hot, and ice cold?

Karman

We cannot ignore Karman which is also one of the causes that govern the achievement of an object. We fail to explain some anomalies in this world, if
we do not admit *Karman*. Royalty, poverty, pleasure, pain, etc., are the results of *Karman*. Even after working in the same direction, it happens that the fruits which the two persons derive differ. What is this due to, if not to *Karman*?

*Niyati* or destiny.

At times one has to believe in destiny. It so happens that in spite of making every sort of attempt, one fails to achieve the desired object. Or, it may be that all of a sudden the events may take the opposite turn as was the case with *Rama* who had to begin the life of a wanderer on the very morning when he was to be crowned king. To illustrate destiny, we shall consider the case of a doe that became free, though she was surrounded on all the sides with difficulties. In front of her is a hunter with a bow quite ready to shoot her. On both the sides of her, he has spread his nets so that escape on either side is impossible. To turn back and run away is equally impossible, as he has lighted a big fire which is burning the whole forest. The space between the hunter and the nets is guarded by the hounds. Over and above these external difficulties the doe is fully heavy with young, is unable to walk quickly and a young one is running between her feet. When she is thus buried in the ocean of anxiety, the events get suddenly changed. The bow-string broke in the middle from too strong a pull and the bow itself gave way. From fear of the forest-fire a hare left its bush and was pursued by the hounds. The
nets were burnt by the fire. All of a sudden it rained in torrents and it quenched the flames. And in that very place after overcoming all difficulties the doe was confined and brought to bed of another young one. Thus if destiny wills it, every thing takes a favourable turn.

Udyama or exertion.

It will be a folly to attach too much importance to Karman or Niyati. A due place must be given to Udyama. Who creates Karman and impels it to operate? Is it not we ourselves who do it? Is it not within our power to counteract the effects of Karman? Can we not alter the situation of unfavourable affairs by exerting ourselves in the proper direction? Is it not due to Udyama that one is able to annihilate Karmans and to attain final beatitude? Since it is so, who can deny the influence of exertion in the achievement of an object?

It is Syadvada that teaches us to assign a proper place to each of the above-mentioned five elements, to consider them as related to one another and not to discard any of them. It may be that sometimes Kala may be the main cause while the rest may be playing a subordinate part, sometimes Svabhava may be of primary importance and the rest of secondary importance and so on.

Limit of time may be altered. For example, in one country, it may take a year for a certain tree to grow, while it may grow within half a year in
some other country. From this it should not be con-
ncluded that we can wholly dispense with Kala.
There is another reason for admitting Kala. It te-
aches us to keep patience and wait for the fruit. This
makes us persevere in our work. In denying time,
one will be highly disappointed in not gaining the
fruit at once of the work done by him.

At times even the nature can be altered. By
the company of the good, even the wicked improve.

Admission of Karma-vada makes us endure
our difficulties with great fortitude, for, we take con-
solation from believing that these difficulties are bro-
ught about by ourselves. It reminds us of the
principle, viz., “as you sow, so shall you reap.”

Niyati is the name given to such Karmans which
are sure to produce their effects. But even their
effect may be in some degree nullified by practising
austerities of a very severe character. It should not
be believed that it is the work of Niyati, when one
has failed to achieve the desired object at the first
attempt. On the contrary, he should go on repeatedly
making an attempt and even then if he does not
get success, he may leave it off by believing that it
is so destined.

“सरत असरत आयति अनन्ताधारे हरेरेक परसु छे। अश्रु के
कास्त अर्थो विचारलिंग सरतोपे असरतोपे सिंह, यतो नथी। हरेरेक पि
पार्श्व रत्र-क्रमारिके सतां अन्ते पर-क्रमारिके असते छे। नथी तो,
सन्तोपारिके असते या परश्रीय क्रमारिके सतां, मानवां रत्र-क्रमारिके
हुण्य थेरे।”—२२
લાંબાસુંમાં મિલ્યાં-

આખીના જે વર્તમાન યુવા યુવતી આવશે તે અથવા ક્યારે તેને 'રસાઇ' કહેવામાં આવી છે. આખી જે વર્તમાન અસૂક અશુક અપેક્ષામાં યુવાન યુવતી ધમાણી સદભાર દર્શાવે પણ એ સ્થાયિને અથવા અખી વર્તમાન નિવત, અનિવત, સંબંધ, અસૂક, વિજેત્ર વિરુદ્ધ સાધારણ ઈને અપેક્ષા-દ્વિતીયને સદભાર કરી રહી સાધાર-હર્ષને છે. અને 'અખી નાટનાટક' પાણુ કહેવામાં આવી છે.

અખી પુરખે, પેલેતાના પિતાની અપેક્ષામાં પુત અને પેલેતાના પુત્રની અપેક્ષાઓ પિતા અને પેલેતાના બનાઈને અને બાબત બની અપેક્ષાઓ પિતા છે. અખી પેલેતાના દર્શા અને ભાયાની અપેક્ષામાં તે કમની અને બાબતે અને બાબતે અને બાબતે અને બાબતે. આ રીતે હરેક વિભાગમાં વિશેષ લાભકારી ધમાણી ઉત્તરી અને લાભકારી આપેક્ષાઓ સ્વીકારવાળી હાલ વિચાર યાદી નથી, તો ફિલ્ટર, અસૂક, નિવત, અનનત ઇને વિકૃતિ પણ લાભકારી ધમાણી ઉત્તરી અને અપેક્ષાઓ કેમ ન આપી શકાય?

હરેક વિવિધાન સંત, અસૂક ધોરણે દુઃખ રીતે સ્વીકારવામાં આવે 

શિક્ષણ ને પિતા-પુત્રના બેટાને પુત્ર સમાવ કરાયે.

આ પ્રથમ તા હરેક વર્તમાન સાત, કહેવામાં છે, તે દેખે છે કે, જે આપણે વિશារસ્થતી છે: પુત, રસ, આખાર, વૈજ્ઞાનિક પેલેતાની અુદ્ભુત-પેલેતાના 

ઘનેથી હરેક વર્તમાન સાત, હોંય શકે છે. ભીમના અુદ્ભુત રસ પણ વર્તમાન વસતાં હાલ શક્તિ નથી. 

માનની આપ હોંય છે તે પેલેતાના પુત્ર નથી. પેલેતાના પુત્ર દાખલ શક્તકી નથી. પણ સંખયાંમાં ક્ષેત્ર તે પેલેતાના પુત્ર નથી કે આપ કહેવામાં છે, તેના વારક અંગરાગી દાખલ 

શક્તકી નથી. આ અમાયુ સત્તુંખી બય પિતા અખીને સત્તું પિતારિક સાદ આવે. ને પિતા તે ને ભીમના પુત્ર અપિત છે, 

અખીને ભીમના પુત્ર પિતા તરીકે અસતા છે, તેમ પેલેતાના અુદ્ભુત પેલેતાના 

ઘનેથી-પેલેતાના સ્વભાવી દર્શાને પાશેખ સાત છે, તેથી પાશેખ ભીમના 

રહેખા અુદ્ભુત-ભીમના ઘનેથી-ભીમના સર્વસ્વ સાત હોંય શકે નહિ; 

સાત હોંય શકે નહિ બાબતે આસત છે, અખી રસવાળ સિદ્ધ થાય છે.

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ચલણ.

નીચામાં ગુજરાતી નવી અપેક્ષાએ એક વર્ષમાં સતત ને અસતત માં કે ક્લય ઘણી સ્વચ્છતામાં વિવાર્ષીય વિવાદનને વાણી હોય ગુજરાતી સંબંધુત તથા વિવાદનમાં વાણીગીરી હેમ કરવા પડવામાં સતત–અસતત ઘણી હે હવે રીતે રહ્યા છે તેના વિવાર માધયમાં આવે છે. હરેક વર્ષમાં સતત–અસતત ઘણી છે અમે આશ્ચર્યે કપર કહી ગયા છીએ. અને વાતમાં રાખવું લેખણે કે પણ (હરેક પહાડી) પોતાના ક્લય, લેખ, કલા અને સાધની સતત છે અને ગૌરવના ક્લય, લેખ, કલા અને સાધની અસતત છે. નેમકે ક્લયથી ઘટ સારકાર છે, નહીં કે વાક્યુત્તા અશ્રુત ઘટ પોતાના ક્લય–ભારેક સતત છે, કારણ પાસવાના ક્લય–ભારેક અસતત છે. લેખની સાધનામાં તેણે ઘટ સુખાય લેખતા છે, નહીં કે કાવણ્ણી, અસતત આ ઘટ પોતાના લેખ-લેખન સતત છે અમલ છે. વિશેષતામાં ઉપાય વચ્ચે ઘટ પોતાના સાધન (અંગીના) છે; નહીં કે કાફી અન્ય અલગા. અશ્રુત આ ઘટ પોતાના લેખનગુજરાતી સદ છે, કારણ અન્ય અલગા અમલ છે. સાધની ઘટ સુખ વચ્ચે લેખતા છે, પરંતુ આ સાધન અન્ય વચ્ચે લેખતા છે; અશ્રુત આ ઘટ પોતાના બાબત શું કોઈ વોસ લેખતા છે, કારણ પાસવાના અન્ય બાબત હે અમલ છે.

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જેખન માટીમાંથી ધારી, કું નિજેર અંગે પાઢી બને છે, આ વદાથો સુધિનેચ છે. ધોરા છીલ તે માટીથી બતાલ કડ્ડાને લાડી કહેતા નથી, કારણ જે ની ક માટી તેની તારી છે, તેયા આકાર બદલાયેલ હોયાયે તે હેરાં કહેતાને નહી, આ ઉપરી સિદ્ધ થઇ છે કે જ ધારી જે માટીને અસુખ આકારિતિ છે. પરતુ જે ધાનામાં વધુ જે તે આકારિતિ માટીથી તદન બુધ નથી. તે તે આકારમાં ઇજાબતકી આરિતર બધા હેરા, કું નિજેર નામોદી અગલઆત શાય છે, તે પછી ધારી આકારને અને માટીને તદન બુધ હેરા માટી શકાઈ છે. આ ઉપરી સમયુક્ત કે ધારી આકાર તેમન માટી જે બને ધારાનીને સ્પષ્ટ છે. આ જે સામુદ્રિક નવાશીલ સામર્થ કયુ છે આને અવિબધ કયુ છે તે વિસારાત શિક્ષણ. ધારી આકાર તે તન નવાશીલ મેટ સાથે કયુ છે. જેટલી ધારી જે સામર્થ આકારિતિ તે નવાશીલ શિક્ષણ નથી. જેટલી ધારી જે સામુદ્રિક નવાશીલ શિક્ષણ નથી, તે નવાશીલ નથી-કયુ છે; કારણ જે માટીની આયરબી-પરિવાવને બધાલા કરે છે, પછી માટી તા અની જેન રહે છે, જે અનુદારસિદ્ધ નાર છે.

આ ઉપરી ધારી જેન નવાશીલ અને 'ચિકુ' જેન મેટ મે સામુદ્રિક નો શકાઈ છે. અથવ મેટ માટી શકાઈ છે કે નાનાશીલ રીતે- આકારિતિ નથી અનિલ છે; અને સામુદ્રિક-માટીપાત્ર ધારી નિલ છે. આવી રીતે એકજ વસતુમાં નિલાં અને અનિલકાપ વિચક આસાટા ધબે માટી શકાઈ છે.

વળી સામાજિક એક વિકાસથી લેવાનું મેં હેર વસતુમાં સમાન અને વિવિધ ધર્મ રહેલા છે. સેટલી ધર્મોડા 'મેટ,' 'ધર્મ,' અને અને એકાર (એક સરળ) મુખ્ય ઉપાધ્યાય જે જે આ અતાવી આપે છે કે ત્યામાં ધર્મોડા સામાન્ય ધર્મ-એકારપત્ર રહેલા છે. વળી સેટલી ધર્મોડા અને અનાશીલ હેર મૂલા પેલાની હેર છે અનેચ બધા કારણ વનીતયામાં ધર્મોડા વિવિધતા-વિવિધતા-ઉસ્તડું લેખન કયુ છે. આ પ્રમાણે વસતુમાં સમાનતા અને વિવિધતા થતો હેરે છે. અને અને ધમભાઇ સફળ છે અને વસતુને અસામાન નથી અતા પરિસમ વસતુને સામાન-વિજ્ઞાનમાં માટી જે સામાજિક-માટ્ર છે.
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If contradictory attributes like Pitritva, Putratva, etc., (the states of being a father, a son, etc.,) are admitted by others in the case of one and the same individual, why should not indeed the attributes like existence and non-existence be admitted (in one and the same object from different points of view)? There will certainly arise a fault in case the attributes of existence and non-existence are admitted in an object while looking at it from one and the same stand-point; but (there is nothing wrong in admitting that) a collection of contradictory attributes is surely applicable to an object when studied from different stand-points as attributing cold and heat (to an object when considered from different aspects). (23)

"यथार्थ अंक पर्यायां पित्रत, पुत्रत विगेरे विरुद्ध वर्णें अन्य विकल्पों माने छे, ता पती अंक पर्यायां सत्यसत्यात्त्विक वर्णें तेवा हेम स्थिष्ठता नयि! ते मेंकर अपेक्षाकों सात अनेक अमें अवस्थाम अवस्थाम स्थिरतयाम आि, ता हास्य अभिवृद्धि हेन, कितन शीतलत्त्वी माहं अपेक्षा रौरेव विरुद्ध वर्णें अंक पर्यायां घटनामार धार अतनेवा बायो। नयि."—23

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In spite of distinctly noticing the contradictory colours in Mechaka (a kind of gem) persons who are possessed by an evil spirit in the form of Ekantamata go on prattling everywhere that the couple of contradictory attributes of existence and non-existence is not compatible in one and the same object. Really, every object can be proved as existing when referred to its own nature and as not existing when looked at from the nature of another object. (29)

Notes:—We shall here consider the difficulties that arise in not looking at a substance as existing when referred to its own nature. It is not possible to believe that it exists when referred to the nature of another substance. For, in that case it will be impossible to distinguish the different substances and we shall have to consider all the substances as alike—a fact that is opposed to common experience. It is equally unreasonable to believe that a substance is non-existent both from the stand-point of its own nature as well as from that of another substance. For, in that case, there will remain no substance in this world. It will be like accepting the Sunya-vada of the Baudhhas. Hence, it is reasonable to consider that a substance exists so far as its own nature is
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concerned. And it surely does not exist, when referred to the nature of another substance.

To believe that existence considered from the stand-point of one's own nature is the same as the non-existence admitted from the stand-point of another's nature is incorrect. For, this will directly go against the Baudhāyana and the Naiyāyikas who look upon Hetu as possessing three and five characteristics respectively, that is to say, they shall have to consider Sapaksha-Sattva and Vipaksha-vyavratti as the same.

"हेतुव्यत्नं द्वारा विभिन्न वच्छेद्यथा नेता छता, 'सत्य धर्मः' अनि असत्य धर्मं ले येव अवधारणा तत्त्वशये युक्त न न्यायौ॥ अन्यो अक्षात-वद्ध्वम किं भूतकालिकं दृष्टिम्। सत्यस्य भिक्षुर करे ये भरेष्ठ, वस्तु वेदवत्ता। स्वरूपो अपेक्षाओऽसत्य अपेक्षायो असतु पञ्चसिंह सिद्ध ए।"—24

स्याहाद: संशयवादो नासित—

सच्चासच्छविषयं च संशयतया मन्द्रं विना को बदेद् ?
एकसिद्ध हि विद्यमयं योगवधानं मतं संशयं।
सच्चासच्छविषयं प्रतिस्थायति यद्यनिलोचना निधानाङ्गोऽवस्तुः। कथासिद्धसंस्मत्यं संशयं।॥२६॥

Who else but the dull-headed can mistake for doubt the notion of existence and non-existence (arising in one and the same object when referred to from different points of view), when doubt is considered as the knowledge of a couple of contradictory attributes in one and the same object? What harm can arise then, when the couple of existence
and non-existence is ascertained in an object by means of Pramana, and how can this knowledge be termed doubt? (25)

The knowledge such as whether this is a pillar or a man is well-known as doubt. In this fluctuating (non-conclusive) knowledge the talented have not ascertained either of the attributes (viz., as to an object being a pillar or a man), while such is not the case with the subject (Syadvada) under consideration; for, every object is existent when referred to its own nature and is non-existent when looked at from the nature of another object. Thus unfluctuating knowledge of considering an object as existent and non-existent from different stand-points is indeed not a doubt— is as correct as the notion of looking at fire as both a substance and fire. (26)

Notes:—To consider Syadvada as Sams'aya-vada
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(the doctrine of doubts) is certainly erroneous. It is true that even contradictory statements are sometimes made about an object while subjecting it to Syadvada. For instance, it may be said that an object exists as well as it does not exist. But this is not a sufficient ground to consider that the statement is doubtful. On the contrary, it is that the statements are made from different stand-points and that they are perfectly accurate. For, when we say that an object exists as referred to its own Dravya, etc., we do not in the least doubt the statement. A similar remark holds good in the case of the other statements.

It may be borne in mind that Syadvada never leaves us in doubt. It makes conclusive statements. It is only that the statements vary according to the stand-points.

"आ स्थाप्य ते क युक्ति क है! जब शास्त्र क स्थाप्य क रखेगा म है. शास्त्राय ( आदित्य ) निश्चय क जाना (स्थाप्यम्) अने तस्य जिते धर्मस्वयं पर निश्चय होता न था. अस्त तो अन्य झर नही, कारण ने हरे पत्र चोटिया सत्त् ते अने अथात सत्त् असत् है. मो हेंद्री राति अनजन्ते द्रव्य तरीक अने अथात तरीक अंग अने हे समाजी ए समर समय स्थाय स्था, तेवी राति अंग वितन जिन्न जिन्न अनेकालस्य दुः सा, अने समाज तरीक समाजी ए पत्त्र संशयमात महेनापन न है."

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In considering an object as eternal (*Nitya*) only, there is no room for action in it— the action manifested either gradually or all of a sudden. The same is the case (difficulty), if an object is looked upon as absolutely non-eternal (*Anitya*). *Atman* cannot enjoy the objects of happiness and misery if it is considered either solely *Nitya* or solely *Anitya*. (27)

"अथवा आत्मानं आत्मानं निर्कर्म साम्यां, कथा के असंभव, तेमां अर्थं—"
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In considering the soul either as eternal or non-eternal only, (i.e. in either case) there cannot be bondage, emancipation and the like in the case of the soul. But there arises no difficulty for those who consider an object as both eternal and non-eternal.
(from different stand-points); for, what harm is there to him who takes treacle that produces phlegm, with dried ginger which gives rise to bile? (28)

"Akhambare Abhaktan nitya manavama 90-90——sakikha vigare pataku nathī; temāb abhaktan abhām manavama pataku temah ake. varīte nityā
nityā kheve khevanāte kha pataku natake. teke apaneta nathī. kek dharār
jogana samta pita kharar suṁ bhavanathī temah kha kha hāsīpati hāt
bhari?"—28

Tenevilādvaipādvaipārṇa dharmavidyānta ṭhāvā yatha gōrān
spyādvarūn! matipētiṃeva ṭaḥ sukaḥmabhōjānvabhāva māhālaṁ.
Muddāva kundhāmahāvānti karkṣa tākuvaḥāvatvārāvāvami
sāvajñē karkṣaḥsvarupamūrtaḥ svarṇaṃvṛtaḥ sūkṣmā; 29

Therefore, oh Syad-vadin! (the propounder of Syad-vada) the talented admit, as expounded by thee (lit., as coming out from thy lotus-like mouth), that every object like Gorasa possesses the attributes—origination, destruction and permanence. When by breaking an ear-ring (Kundala) a bracelet (Katakā) is prepared, the state of existing as an ear-ring (Kundalatva) is destroyed while that of existing as a bracelet (Katakata) is produced but (all the same) gold is distinctly present in both the states. (29)

Notes:—When we prepare Katakā by breaking Kundala, there is the origination of the state of Katakā and destruction of the state of Kundala; all the same gold is throughout present. It must be borne in mind that these events— the origination and dest-
ruction do not take place successively. It is that the destruction is simultaneous with the origination. By preparing Kataka out of Kundala, there is noticed a change, viz., gold that formerly existed in Kundala now exists in Kataka. It may be here seen that it cannot be considered that Kataka is quite a new product— quite distinct from Kundala, when it contains the same gold that was formerly found in Kundala. The same consideration serves us to understand that Kundala has not been completely destroyed, for, its gold still exists.

The author has given another instance, viz., Gorasa to illustrate that every object is characterized by three attributes. He suggests that curd is only a modification of milk. In both the modifications— that of milk as well as that of curd, Gorasa is present. Thus, if curd is prepared from milk, Gorasa has an origination in the form of curd destruction in the form of milk and permanence, for, it still exists as the main substance.

"तथी हे स्वाक्षरी वास्तवः। गुरुसागरी तवा अतात्विक प्रामाण्य पाण्याचे भाषण रहित, तथा अने गोरसागर असाने स. केवल रीते कतक कर्माणि कतक अनात्विकानां तारे कुण्डकतक नवं स्वरूपं अने कर्मविनिर्गत आस यथं हि तेन अने प्रणामां जवऽऽ तृतीय चे।"—२८

सप्तिंद्र सर्व परा प्रकरण द्वारा, नष्ट अने स्थिति अने नष्ठे धारा वाचनेचे। कर्मवाक्य तरीकाने ते सामान्य तुक्त वेद असाने। सामान्य नवं संस्कार बांगीने कतक अनात्विकाने, त्याने कुण्डकतक नवं स्वरूपाने। अने कतक किरण यथं, अंजने सुप्रस्तुत संविद्वद्वाराय भवि मे आप्सु मेघ संस्कार निर्दि छायेचे श्रुत्ताने कर्मांने ते तथापि २७ २०९
સુપર્તું અતાવેલ રક્ત, તફાત-સવેષા નવીનગ પર્સુ ઉત્પન થય જેમ તો કહી શાકમ નથી. કતદે સવેષા નવીન ઉત્પન મહુ તો ભારેણ માતી શાકમ ક નફરાર કુર્ણાની હાથ પણ પર્સુ કટકમાં નાશ આવી હોય. પરતન નફરાર કુર્ણાનું તમામ સુપર્તુ કટકમાં આશી ગય છે, સાત કુર્ણાની આકારજ પાકાયો છે, તો પછી કરય તફાત નવીન ઉત્પન સાેક કહી શાકમ નથી; વેલી રીતે કુર્ણાની સવેષા નાશ થયો. જેમ પણ ન સ ધાલ શાકમ, કુર્ણાની સુપર્તુ નાશ તો ભારેણ માતી શાકમ ક નફરાર કુર્ણાની હાથ પણ નીચે નાશ થયો નથી હોય. નફરાર કુર્ણાની તમામ સુપર્તુ કટકમાં નિદ્રમણ છે, તો પછી કુર્ણાના સવેષા નાશ થયો. જેમ નેલું માન્યતી નથી. આ ઉપરથી જેમ રૂપ સમાધ ્શાકમ છે ક કુર્ણાની નાશ કુર્ણાની આધુનિકના નાશ પૂર્તો છે અને કતદે ઉત્પન કરે આકાર ઉત્પન થયો. તેમાં પછી કંપ્યુટર અને કર્તાં સુપર્તુ તો અંદર છે. અંદર કુર્ણાને કટકાં અને કર્તાં સુપર્તુ અને કર્તાં અને કર્તાં સુપર્તુ આકાર-સેટિનગો. જે ઉપરથી સમાધ ્શાકમ છે ક કુર્ણાને આંગ્ની અતાવેલ કટકમાં- કુર્ણાને નાશ, કર્તા આકારનો ઉત્પન તથા સુપર્તુ આંધાર અને કલ અને રસિમલ ( સ્ત્રીલા ) જે ખૂબ પદ્મે અભાવ થયું છે.

સુપર્તું અનેક સાત નાશ અને હરૂ અને ઉત્પન રેખા પાછાર પાછાર કીમ 'ગીરાસ' કહેવા છે, જે સરને મૂદું છે. અંદર ગીરાસની આધુનિક વાળ જરી મેજરી, પલ-ઝરી ભાઇ શકે નથી. અધી દ્વાર અને હરૂંમા ગીરાસની રહ્યું સમાધ સરજ્જ અનુભવ શાંત છે. જે પહેલું સમાધ સાત ભાગના છે ક મૂદું માર આધુનિક અને અનેકની પરિવર્તનની તથા રહ્યું છે અંદર પૂરુ પરિશ્રમના નાશ અને ભીન પરિશ્રમના આદબવાની એવી રહ્યા છે, તે વિનાશ અને ઉત્પાદ છે. અધી સરજ પદ્ધતિ ઉપાદ, નાશ અને સમાધ સિદ્ધ હોય છે. નેંને ઉત્પાદ અને વિનાશ થાય છે, તેઓ જેના રકમમાં 'પાલુ હોય છે. જે ભી વસ્તુ તહીં શાસી છે, તેઓ 'દ્વાર કહેવામાં આવે છે.

નો સંગીત-તદન્યાયયુગાંભીર મુખ્ય ચિત્રકાર ચામ-
કિચચેદેન યુઘાયદીપ્રતિધિત્વમં કસીમાં બાધ્યતે ।

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नित्यानित्यत्तथा तथेव सदसहायने नो बाध्यते
मानत सिध्यदेशेषवस्तु तद्धो! कान्तास्त्यनेकान्तगीः ||३०||

Just as other philosophers (the Naiyayikas of the modern times) do not find it objectionable to admit the couple of conjunction and non-conjunction in one and the same object (that isto say that one and the same tree is in conjunction with a monkey so far as its root is concerned but is not so when referred to its top), so it is perfectly in accordance with Pramana to believe that in every object there exists a couple of contradictory attributes like existence and non-existence, eternity and non-eternity. Hence Anekanta-vāda is really excellent. (30)

“क्रम अन्वेषणीय विद्यानीयोऽः ( नवीन नेत्रविद्यायोऽः ) अर्थे इस्क्रमा चयने आश्रीने क्रियारूपवत् अने धार्मिक आश्रीने क्रियारूपवत् अभाव हुआदिः ते इस्क्रमा सत्येनित्य अने सत्येनित्य अत्येन अन्नी तथावर्षस्ती अनो विशेषत्वस्य स्तर अनो असत्यत तथा विशेषत्व अनो अन्नित्यत्व क्रम अनो विशेषत्व धर्मो यथा मानव म्यूक्षुः परिपरिअनेकान्तवाच्यः संहर स्वभावः.”——३०

अन्येषापि स्याहास्यांषीकृतेणि——

नानाक्रमेक्रमेकसमान्यत्व ज्ञानस्य चोदशेरः
श्रियं सत्यसंक्रमेकुमुचितं योगादिराधेयतम्।
साध्यं सच्चमुक्तोऽव्याधोपज्जयं विवैधार्थेणः
क्रोदनेकान्ततमपत्तस्मिन्यन्ते स्वस्थीब्यूवाविनिः। || 3 ||

Baudhāyaṇa said that knowledge though homogeneous was of different forms; the Naiyayikas and the
Vais'eshikas declared that a variegated colour, though constituted by many a colour presented the notion of oneness; and the Sankhyas considered it reasonable to say that Pradhana was made up of the three contradictory attributes Sattva, Rajas and Tamas. Thus, who could take rest in this world without taking the help of Anekantavada? (31)

Notes:—In this verse the author states that it is not only the Jaina system of philosophy that admits Syadvada but even other systems have admitted it, willingly or unwillingly, knowingly or otherwise. In short, no system can do without it.

Take the case of the Sankhyas. Do they not admit three different attributes, Sattva, Rajas and Tamas in one and the same object, Prakriti? Can it not be hence seen that they resort to Syadvada? The case of the Naiyayikas and the Vais'eshikas shares a similar fate. For, they look upon Prithvi as both eternal and non-eternal from different aspects. According to them, Prithvi that is of the nature of Paramanu is eternal, whereas the other varieties of Prithvi are non-eternal. Thus, they too study an object from different stand-points. Is this not Syadvada? The Mimamsakas accept the authority of Syadvada, in as much as they consider that the knowledge of the three different types—Pramatri, Prameya and Pramana is one. Bhatta and Murari, too, are governed by Syadvada, for, they consider an object both as a genus and a species from different stand-points. The Brahmavadins look upon Atman as
Baddha and Abaddha from the conventional and transcendental stand-points respectively. Thus they also recognise Syadvada. The Bundhhas consider knowledge of different forms as homogeneous. This is also Syadvada. The Vedas have been looked at by staunch Vedantins from Syadvada point of view. For, do they not say that the Vedas are eternal from the Artha point of view and non-eternal, from the Anupurva point of view? Even the Charvakas who believe that Chaitanya arises from the combination of four elements, earth, etc., cannot consider this Chaitanya as distinct from the four elements, for, that will go against their doctrine as they shall have to admit that the number of elements is five and not four. Nor is it possible for them to say that Chaitanya is manifested by each element singly. Thus, they too are obliged to resort to Syadvada. From the above remarks it may be seen that every system of philosophy has directly or indirectly adopted Syadvada.

अ-प्रकाशिकोऽपि पञ्च रञ्जानते अनेन छि—

“......”

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In Jainism (lit. in the doctrines expounded by Arhat) Samanya is spoken of as of two kinds. Tiryak and Urdhvata. The common general characteristic which belongs to all the individuals (of a class) is called Tiryak-Samanya, e. g., the state of being a

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cow (Gotva) (in cows), and the fundamental substance (like gold) which is present in the modifications (Paryayas) - a bracelet, etc., is called Urḍhvata-Samanya. The Paryaya is called Viśesha, Samanya and Viśesha are not entirely distinct from an object. (32)

Notes:—The same fundamental attribute that is found in all the objects denoted by a genus is called Tiryak-Samanya, Ghatatva which is present in all the Ghatas, Gotva that is found in all the cows, Suvarnatva that is to be had in all the objects of gold, etc; are instances of Tiryak-Samanya. On the other hand, Urḍhvata-Samanya is a substance. It remains the same in all the modifications it undergoes. For instance, we can have various kinds of ornaments of gold. Now in all these kinds - modifications, gold is present. Hence Suvarna is called Urḍhvata-Samanya. Consider one more case of Ghata prepared from clay. It is true that various articles such as Kumbha, Kalas'a, etc., can be prepared from this very clay. Thus, clay is to be found in all the modifications. So, this clay can be called Urḍhvata-Samanya.

Viśesha is of two kinds:—Guna and Paryaya. Guna is coexistent with what it reveals. In other words, it is Sahabhavin. For example, consciousness is the Guna of Atman. It coexists with it. It can be never separated from it. Paryaya is a modification. It is Krama-bhavin. Pleasure, pain, etc., are its instances. Thus it is clear that the particular mark which stays all the time with the substance is Guna, while the temporary state is Paryaya.
न्यायकुलमांविति।

सामान्याहिनी नियार्ज्जु—

" अहनमेववान्म सामान्य भो प्रकारां खेलावामां आत्मुःय व्र—ओक तो विरूद्ध सामान्य अन्ते बीलु बच्चेन्त सामान्य, सर्व' बाध्ययोगांतास सामान्य परिस्थिति में निर्यांसामान्य खेलावामां आते छे। नेत्रे दे गोप्यां रहेले गात धर्म। तटक विजे अन्य पशुपारां रहेल गुण द्रव्ये बच्चेन्त सामान्य खेलावां भीष्म छे। परंपरे 'बिशेष' खेलावामां आते छे। तिन्तु सामान्य भो नियार वी अने पहलू स्वाभाविक नियार नजी।"—उर

सुभक एक्यि अखिला ने समानभाव रहेले छे तेने विरूद्ध सामान्य खेलावां आते छे। केहि कहीं जूझ जूझ प्रकारनी गोप्यां रहेले गात विजे। पुनणय पशुपारा ने भी द्रव्य रहेले छे तेने बच्चेन्त सामान्य मानवामां आत्मुःय छे। केहि कहीं, कहीं, अरुणे, ठरे एव विजे में सुवर्ण। गुण अने परंपरे नियार खेलावां आते छे।

नैसाधिक विजे नियारा, सामान्य भो नियार परस्पर नियारक हाथ खसुदी अक्षाल बिन छे, अंग भाव छे। तिन्तु नैनानारकारे ते अने साधिक तेमन परस्पर स्वाभाविक माने छे।

वस्तुमानां सामान्य भर्म भर्म नियार वर्म रहेला छे। अनेक धाराभाग्यां 'धरी', 'धरी', 'धरी' गोप्यां अथात अक्षाल अरुणे विशेष विशेष धर्म थाय छे, ते जेते भावाभाव आपे छे ते तावमां धाराभाग्यां सामान्य धर्म–अक्षाल-थाय छे। ते चिराग अनेक धाराभाग्यां में रोगवायसे धृताराष्ट्र वेणाल छे, अस्तार्थी धाराभाग्य अम मीराध्यी विशेष-पता-विनयान्तरण सिद्ध वर्म छे। आ असाधु सामान्य स्वरूप अने विशेष स्वरूप सर्व परायमां सामवृत्तु। ते अने स्वरूप परस्पर साधिक हे अने पवर्ती अतिक्रमणे नैने। अंत्रे अनेक वस्तुमां सामान्य–विशेषाः–

धर्मादिभिविद्यामानिनी निर्माणिती—

धर्मः स्यात्तू जडीवायोगितकृतां पारीच्याः पावसोः
धर्मः स्यात्तू सम्प्राणामुः स्थितिकृतां छायावायात्यथा।

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It is said (in Jainism) that just as water assists aquatic animals in their movement so does Dharma help both the inanimate and the animate objects in their motion; that Adharma helps these objects in remaining steady, as shade does in the case of travellers; that Akas’a is all-pervading, it gives space to other objects and the number of its Prades’as is infinite; that Kala is characterized by continuity; and Pudgala possesses touch, etc. (33)

Notes:—Prades’a is the minutest indivisible portion of a substance. Such portions of Pudgala—a jar, a piece of cloth, etc., are Paramanus. They can be called Prades’a so long as they are not separate from the substance to which they belong, but as soon as they get separated from the substance, they cease to be so called and are spoken of as Paramanus. We cannot have Paramanus in the case of the other substances, Jiva, Dharma, etc., for, it is not possible to separate Prades’as of these substances by any means whatsoever. Hence the ultimately indivisible portions of these substances must be called Prades’as.

Dravyas (substances) are divided into two groups, Jiva (animate) and Ajiva (inanimate). Ajiva is further subdivided into Dharma, Adharma, Akas’a, Pudgala, and Kala.

Dharma is a medium of motion. It pervades
Lokakṣa'sa, is eternal, is void of activity and has no colour. It is the accompanying cause of motion of the moving substances—animate and inanimate. It does not make them move; it only assists them in their movement when they begin to move. Thus, it is clear that Dharma is that which, not moving in itself and not imparting motion to any substance assists Jīva and Pudgala in motion. It is one only like Adharma and Akāśa. It has innumerable Pradesas as is the case with Adharma and Jīva. It must not be confounded with Punya which is also the meaning of Dharma. It has nothing to do with this other meaning.

Adharma is a medium of rest. Like Dharma, it pervades Lokakṣa'sa, is eternal, is void of activity and has no colour. It is indifferent or passive (Udāsana) and not active or solicitous (Preraka) cause of stationariness. One should not make an error of considering Adharma as here meaning Papa. It is perhaps to avoid such a confusion that generally Dharma and Adharma are spoken of as Dharmastikaya and Adharmastikaya. As Dharma and Adharma do not exist beyond Lokakṣa'sa, no soul nor any particle of matter can get beyond this world for want of the media of motion and rest. This also explains why the liberated souls, though they have a tendency of going upwards have to stay at the top of Lokakṣa'sa.

In Jaina literature the following illustrations are given for Dharma and Adharma. For Dharma is given an illustration of a fish moving in water,
without being impelled in its motion by water but only receiving its assistance in moving. The examples generally given to illustrate Adharma are as follows: (1) Adharma is said to be like earth which does not stop creatures from moving but becomes a support of them when they are at rest. (2) Adharma is like shadow which does not compel the travellers scorched by the rays of the sun to stop from moving but assists them when they are prone to rest.

Akasa gives room to subsist. It does not require any other substance to contain it.* It is a receptacle of all other substances. Just as space in a room can be filled up by the lights of different lamps which intermingle and penetrate the space, so do other substances, Dharma, etc., penetrate Akasa. Akasa is subtle like all other substances except Pudgala. Like Dharma and Adharma, it is incapable of motion. It is of two kinds:—Lokakasa and Alokakasa. These will be explained in the fifth chapter. Lokakasa has innumerable Pradesas, while Alokakasa has an infinite number of them.

‡Pudgala is matter. It has colour, taste, smell,

* This is important, for, if space needed to be contained we should be obliged to have something else to contain it and there would have to be something to contain that and so we would get an infinite regress.

‡ Matter never develops into consciousness, so says Jainism. Thus it differs in this respect from the
and touch. The number of Pudgalas is infinite. Sound, darkness, etc., are the instances of Pudgala. The number of Prades'as in Pudgala is numerable, innumerable and infinite. The ultimate infinitesimal part of Pudgala is called Paramanu. It may be roughly translated by the word atom, though the atom so called in modern science is immensely bigger than this.

*Kala* is time. It brings about modifications. It is well-known to all hence there is no need of explaining it. All the same, it may be here noted that there are two schools of thought in Jainism, one that considers *Kala* as real and the other, a figurative substance. Perhaps such a question is unique in Jainism. No other system of philosophy treats this question. At present, it has attracted the attention of the modern scientists.

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modern theory of Evolution which assumes that at some stage in the process, inanimate matter becomes animate and conscious.

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લાઇન આકાશની ગે આંક અને અર્થી છે. દુઃખ, આસ્ત અને સિરણ
શદુ અંગા સમાન કતી તે કા અને તે પદાર્થે પોતે છે. ગૌતમની
આપાવયી તેમાં. હાલે બાલે છ અને સિરણ યાન છે; પરંતુ અંગા સમાન કતાર
વર્તક હૈ અને શિક્તની આપણી હારી બોલે અંગ વર્તમાન વૈદાનિ-
ડાં પાણુ માનતા છે, તેમારે કંટેઝયારિને આ સમયમાં ચખય અને
આં બીનાત અને પહાલી માનતા છે.

પ્રેશ ગેટલે સમયમાં સસત્ર અને. દુઃખ પાદરિક પદાર્થીના સમિયમાં
સસત્ર અંગ વર્તમાન છે. આ પરમાણુઃ ની સુધી વર્તુ સાથી સન-
નક હૈ તાં સુધી તેમાંથી "પ્રેશ" કહેવામાં આવે છે; તેમારે તેઓ સાગર-
વી દૂર રહે છ. તેઓ તેમાં પરમાણુ સંગ્રહાઃ આવે છે.

પમર, અમાર, આકાશ અને આંત એ અણ પાલની છે. આંતના
પ્રેશની વિવિધ પક્ષરાં છે. એ પ્રેશની પરિપતર ઘનિવત-કાંઈ જીની વાહ
યો છ. ભનું પદરિકના પ્રેશ ધારાતિ ધૂમાડી ધૂમાડી પદરિકના
વચચી મયુદ પદરિકના વર્તમાન એ મયુદ. તમે સંચાલી, અમાર, આકાશ
અને આંતના પ્રેશની ધૂમાડી પદરિકના પક્ષર નથી. પમર, અમાર અને આંતના
અવસાન પ્રેશ છે, તેમારે આકાશ અને આકાશના
કોમના બેઠર બેઠર આંકા અને આંકા. લોકસંખ્યાની
આકાશ તે લોકસંખ્યાની
લોકસંખ્યાની
આંકા તે લોકસંખ્યા.
લોકસંખ્યા અસંખ્યાપ્રથી-
થી છ, તેઓ આંકા અને આંકા.

કાલ પર્વમાં છે. કાલ ઉદ્ધ છે તે હરેક જન સમય છે. કાળને
બીજી નવીન વર્તુ જુની યાસ છ અને જુની વર્તુ શુભ યાસ છ. માલ
કુશ્ય યાસ છ, તશું માલ યાસ છ, એ પ્રસંગી કાળની પાલન છ. આસ-
લી સમય, પણ વ્રાસ કહેવામાં આવે છે, તે કાળ યાસ તારી જુદૂ
યાસ નથી અને તારી આંકાં આયાવાની સમય અંગી અિયટ
કૂથી છોયે તે કાળ આં-
સમાન વર્તમાન યાસ છ. એ પ્રસંગી લેખાં
વ્રાસ સમય નષ્ટ છ. પણ, ધિરી, લિંસ, રાસ્તિ, મહિના, પણ
બીજી કલાના ને વચચી પાડવામાં આયા છ તે અમદભૂત કુશ્યને
સૂક્મ પ્રથી સહિત કલામાં આયા છ. એ ઉપરથી લોક શ્રવાન
છે એ કલામાં કલાં પ્રશ્ની કળાના હલાળ માટે નહી.
The five substances mentioned above along with Jīva make up the six substances enumerated in Jainish. Therein all the substances except time (Kala) possess a number of Prades'as, and are Astikayas, and all except Jīva are unconscious (Jada). All the substances Pudgala are devoid of colour. All these (six) substances possess the three attributes—origination, destruction and permanence. (34)

Notes:—In Jainism Dravya is defined as one that is characterised by origination, destruction and permanence. So far as the substratum of the substance—the material of which it is made—is concerned, it is permanent. But modifications may come into existence and perish. Thus it is clear that anything that deserves to be called a substance must have the triad of origination, destruction and permanence. This further suggests that it is impossible to believe that any thing can be created in the strictest sense of the word or that there can be a complete annihilation of a substance. This shows that the universe is
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neither created nor shall it ever be destroyed. It will remain in one form or another, as the substances that constitute it are permanent.

In this verse, the author has given us the distinguishing characteristics of each of the six substances, Jīva and the five sorts of Ajīva.

The word Asti-kāya is made up of two words Asti and Kāya. Asti means Prades’a and Kāya, the multitude. Thus Astikāya means one that is the collection of Prades’as. One that possesses a number of Prades’as can come under the category of Astikāya. As Kala has no Prades’as, it cannot be admitted in this category. Hence it is that the remaining substances are spoken of as Jivastikāya, Dharmastikāya, Adharmastikāya, Akas’astikāya, and Pudgalastikāya.

4. श्रृङ्खलानी समन—

“तुषारिण ज्ञ ज्ञ पदार्थोऽसेति, जैनशास्त्रक ज्ञ 30वं वाने चः।
तेसम्र Jīva सिद्धांताथिन्य 30वं वाने। प्रदेशसमूहिः सुभाषितः। तथा सिद्धांताथिन्य
30वं अनेकाः (303) चः। तथा सिद्धांताथिन्य 30वं असिद्धिः। वा तथा
पुढळक विद्वानं सप्त असिद्धवं चः। अनेक आ भवव कालेष्वर, असिद्ध
अने स्वरूप ज्ञ सि-स्वरूप सूचितकः।” —३४
Oh lord! in spite of their noticing thy excellent system of ethics which creates wonder in the mind and in spite of their following it openly or secretly, the dull-headed persons do not consider thee as God. What a terrible infatuation is theirs that they blindly—without due consideration take up a piece of glass and reject Chinta-mani*! (35)

"He naub, amaw indera aho. Vitane nivasa karnari vahi dha prajahini pahat niretau teno gupt achatva prapat rite dhena saru karnara harch kareni punu tane 'prapatar' maatet ati. Akha! Aha dha prapatau temeta haru meha, kete teyo chintabhinu muhanu karnata kharne abhru kastuva sahas kare. "—22

Abhuta kanadakscharanato nagaonayat
tatha sahasadraste smadhravata sahasanayat.

*Chinta-mani is a fabulous gem supposed to yield to its possessor all desires. It is also known as the philosopher's stone.
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The systems of philosophy of the Vaisēshikas and the Naiyāyikas (lit. Kanada and Akshapada) arose from Naigama-Naya, while those of the Sankhyas and the Advaita-vadins, from Sangraha-Naya. It is from Rījaśutra that Buddhism has arisen. But oh, Lord! thou alone, who propoundedst the religion wherein all the Nayas find their proper place, art victorious. (36)

Notes:—The Naiyāyikas pay an undue importance to Naigama and discard the other Nayas. So in their hands, this Naya becomes a Nayabhāsa. They consider that Samanyā is distinct from Viśeṣa and these two are again absolutely distinct from the substance they refer to. On the other hand, the Jainas believe that the distinction between Samanyā and Viśeṣa is true only in a relative way, and there can be no substance that is apart from either. The Sankhyas and the Advaitavādins deny Viśeṣa altogether. They believe only in Samanyā. They lay too much emphasis on the unity and completely ignore the diversity. Had they considered unity as only relatively true, Sangraha Naya would not have been dangerous to them.

The Charvakas are too much attached to Vyārahāra Naya. They surrender reason to sense-perception. They refuse to look back to the past as well as to look forward to the future, for, they think that the forgotten past and the distant future are unwarranted myths.
The *Bauddhas* completely ignore *Samanya*. They over-emphasise change as the only real. They discard the unifying principle of Reality without which change has no meaning. So long as the reality of a substance is not denied, there is no fear in employing this *Naya*. The *Bauddhas* deny the substance, the very basis of modifications; so they misapply this *Naya*.

The remaining three *Nayas* are chiefly resorted to by the grammarians. They consider the relation of *S'abda* and *Artha* from one side only. So *S'abda* *Naya* ceases to be a useful weapon to them. When one asserts that synonymous words signify altogether different things, e. g. *Kumbha*, *Kalas'a* and *Ghata* are as different from one another as ink, book and pencil, *Samabhirudha* becomes fallacious.

To deny the thing simply because it does not perform the function suggested by its name at the moment under consideration is an unwarranted application of *Evambhuta-Naya*. To carry it too far is to degenerate this *Naya*. In that case it becomes *Evambhutabhasa*.

केः त्या नथा आद्रय दे हि?

“केः (वैशाशिक) अनेष्वपद (नैवाशिक) द्वांमी 'नैगम' नथमांथि इठलुत थया हि, सांप्य अनेभ्वर मतानी तपसिषि 'सांपह' नथधि वच हि, वैहिन इविनाऽपी आदुपास्या 'अक्षुसस्त्रहि थयेऽहि हि (अनेष्वपद-अन्यपाल आघद्व नथधि उपाय थयेऽहि हि)। परि वह त्यथा वहाः शैव्य सत्तार बे द्वांमांस हि तेन एकत्व कर्तार कर्मि विलु, हुः अदेख अपनावं पर्यं हि.” —पृ.

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रुपाधी—अयुक वस्तुनै अंबधो नै अपानार आलिपानेन ‘नम’
कहेवामां आिे हे, जे आपेक्ष गत श्वेतकामां नेच गम्या चाहिए। केत्ता
आलियाधि हे तत्त्वा नये सारप्पना। अतां गुण सुमयान्तान योग्याने अने
स्थान करे—क्षमाप्पिक नय अने पर्याप्पिक नय। प्रक्षमाप्पिक नय नय
वेळा हे—नेिम, स्थल अने व्यवहार। पर्याप्पिक नय योग्य शास्त्र, समस्तात अने अनेकातुः।

नेिम—‘नीिम’ आठे संक्लप-कल्पना। ज्य अस्थाधि यतां वस्तु—
व्यवहार ‘नेिम’ कहेवाय च, ज्या नयना नय भ्रमरे च—हृद नेिम, अवि-
भाग नेिम अने वर्तमान नेिम। ज्य ग्रंथात्मक वस्तुनै वर्तमानी व्यव-
हार करो। तेने दृढ नेिम गणने। नेवी रीते हे—आ हिवायिणी हितस
षे हे ने हितसे महानीतिकाती निर्माण भाष्य त्या। आ धृतावन्तता वर्त-
मानानि निर्धार चे। केही महानीतिकाती निर्माणी हितस आँि
( आजना हिरण्याणी हितसे ) साती प्रेया चे। आनी रीते धृतावन्तता
वर्तमान तरीके निर्माणानि शीशम उदाहरणे। प्रय आपी शास्त्र,

चनारी वस्तुने तप हेंद्री अने अविभाज नेिम हे। नेवी रीते हे
आप्पा रघुिन चवा आभाय हौि अने पुिरा रघुि गम्य न हौि व्याय
केही च लोिणा रघुि गम्य’ आभाय आहूि तेवूि सुंित माया धंिसानि
केही त्या अने केही च नेिम हे। आप्पा नंदापने बाळीं, वास्तू विशेषनी तैयारी कराले डाँस पूरे
के तेने युि करा छा तो तेना निमानानि ते केही च जुि ‘आप्पा रांिु’ चुि। आ
वर्तमान नेिम हे, करारू हे आप्पा रघुिवाणी बिम, के वर्तमानानि
वस्तु व्य नधी, तेतु वर्तमानी व्याय कशन आलाभ कर्स स च। आ नधी,
साधारण अने विशेष के वस्तुने तपहूँ छे तेने परस्पर आधार अने वस्तुव्यि
लिन आने हे।

सोिहु—साधारण प्रकारे वस्तुमूलः करण करुं तेने निस्तूः नय
कहेवामां आिे हे। आ नयना विशेषनी दरकार उवाचमां आवानी नधी,
करारू हे आ नधी अम में चे दे साधारणी गुण निर्माण करारू नधी। अथा वारीये अम आिे च। अम आ नयनु चर्च छे। आ चक्षुही
वस्तुत: व्याय बारिसात अम आिे सिंह शते नधी। अतेके वारीये आलाभ

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જાણું બહુ લાગ છે ક્યારે ભાષા આતાની ઘની સમાન ગમતી લખને પદાં મૂર્થિસાં ભેથી આતા છે, અનુ' કહતની રાહ છે।

વ્યોસલક -- આ નવની રષ્યાં દેશ વર્તુલ વિગ્રહાતમક છે. તેનો સમાન તાર્ક બદાસીન નથી, આ નવ તા વર્તુલની વિશેષતાને ધ્યાનમાં રખી છે. તેણે વશ્રષા તાર્ક આ નવની અર્થતા છે. સ્ત્રોત આપે છે, પદાત રણે છે, ક્રૃત ભરે છે, વિજેટે ઉપજારો આ નામાં સમાને છે છે.

સંધ્યાસુંહ -- વશ્રષુના વાતા આક નાના નાના, વશ્રષા વાતા વાતા તાર્ક આ ના લેખ પણ છે. સુર્યુણા કેવ્ય રૂપવાળી નથી, તે પણ લુખા છે, પાણે લેવાય તાર્ક આ નાની વિશેષતા નથી. મુખ્ય-પાયાં બિનફાર હોવાને લિંધે, સધારણ તાર્ક આ નવની રષ્યાં કાઢી નથી.

શિષ્ય-- અનેટ પસ્ત્રામ શશભેતા એક અસ્તી માત્રની, આ એ નાંબુ' કામ છે. ઘર, હુમલા, શિખા એ અંધા પસ્ત્રામાં શશભેતા છે. આ હાલમાં વયુપત્તિ-અથવા એક નથી, ચાલ તણનો એક અંધા આ નવની રષ્યાં માત્રની આયો છે.

પાયાં-- પસ્ત્રામ શશભેતા એક અંધા વયુપત્તિ એક માત્રની એક માત્રની જે આ નવની પદાં. આ નામ લેખ છે એ ભુલ્લા, મળે, ઘર નિજી શશભેતા સિંદ-અંધા છે. આ શશભેતાને કીવ અર્થતા ની ન માત્રની આયો, તારૂ આ નામ લેખ છે એ ઘર, થત, થત, નિજી શશભેતા પસ્ત્રામાં સિંદ-અંધા ન થાય લેખો છે.

અંતસુંહ-- આ નવની રષ્યાં, શશભેતા પસ્ત્રામ અંધણી પસ્ત્રામ દ્વારા શાસ કર્યો તે અંધા-પસ્ત્રામ, તે શશભેતા અસ્ત પસ્ત્રામાંથી એ દીનાતી લાલ લિંધને શાસ, તે કીવ અનુસૃહાલી શાસ. કેવી રીતે ' ગા ' શશભેતા અસ્ત-પસ્ત્રામાં " ગૃહિતી દીનાતી શાસ. " અંત્ર ગમતી કરે તારી ગા એ પ્રમાણ દ્વારા છે. જે વન તા ' ગા ' શાસ આ નવની અનુસૃહાલી દેશ ગાયની પસ્ત્રામ આ દ્વારા શાસ નહી કીવ શાસ ગામાં પસ્ત્રામ શાસ, તે ગમતી પસ્ત્રામ શાસ છે. શશભેતા અસ્ત પ્રમાણ જે આ અર્થ શાસ તેને અંધા માત્ર તે આધી તારી શાસ 223.
Oh, lord! that unfortunate person, in whose mind the lotus in the form of thy feet does not stay—the lotus that completely removes the fear of Samsara and is the extraordinary means of acquiring the eternal wealth (the liberation), is not learned; he does not find pleasure in the sentiment of tranquility, is unfit for self-concentration (Yoga), is not a meditator, is not an ascetic and is not fit for salvation. (37)
નમાંકૃત સમાનજલિ. 

"ગીતા નથી, અયાતી નથી, તપસી નથી અને પણ સ્નાતન- 
ગીતા નથી." —અ૦

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તેમને સંપૂર્ણ ગીતા નથી. આ ગીતામાં અમાશું, અમેશું, પ્રભાવકર 
નામન વિવેચન શુંશું શરૂઆત કરીએ. જૈન દૃષ્ટિઓની પરાભવ તરતનવાર 
વેચાણ ં હે. અહિંસા, વેદપાથેશતાની વિવેચન વિજ્ઞાન 
અવરૂપ અવરૂપ સ્વભાવ તરક દૃષ્ટિપાત કરીએ.
CHAPTER IV

Miscellaneous Topics


अहिंसा ।

को तथ्या ? प्रकटस्वरूपकत्वा सत्त्वम् पषुत्रा द्या सा हिंसायिनिप्रकृताः सुमुकागता हिंसास्यसुभाजो वधः ।

वस्याभोमयुक्तो वयं हर्दि यथा तांक्क परोद्यंगभा—

गित्यतं परिष्वेदित यो न खलु स प्राणिमण्डलं श्रृंजेत् ॥ १ ॥

Religion, if defined in clear terms, means Daya which has been resorted to by great men. Daya is antagonistic to Himsa. Himsa means injury inflicted upon a living being. He who realizes that just as we shudder owing to pain, so does another living being, will never commit Himsa. ( १ )

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Notes:—Ahimsa in its positive form means the largest love, the greatest charity. A true follower of Ahimsa must love even his enemy. He must apply the same rules to the wrong-doer who may be an enemy or a stranger to him as he would to his wrong-doing father or son. Ahimsa includes truth and fearlessness; there is no room for cowardice, as the practising of Ahimsa requires greatest courage. It is the most heroic virtue. It does not displace other virtues but renders their practice imperatively necessary before it can be practised even in its rudiments. A man who really practises Ahimsa has the whole world at his feet and he so effects his surroundings that even the snakes, the venomous reptiles and other terrible animals do him no harm. Some believe that Ahimsa as taught by Jainism is merely a negative precept—“Do not hurt.” But it is not true, for, it is also a positive moral commandment. It says “Sooth and serve.” It is not only, “Live and let live” but also, “Help others to live.”

From the doctrine of Ahimsa follows as a necessity the ideal of universal peace and it has its votaries all over the world in the highest, the middle and the lowest of the circles. Ahimsa is not merely the Jaina doctrine but it has always been also one of the fundamental doctrines of Hinduism.

Those who consider God as the Creator of the universe must also admit this doctrine. For, had any
creature been meant for destruction, God would not have created it at all. The very fact that He has created shows that creatures should be helped to grow and should not be destroyed. Even those who identify the soul with the Supreme Soul (Brahman), should follow this doctrine, since, injury to another means injury to one’s own self; for, there is no other soul in the universe. Even Christianity says, “Love thy neighbour.”

To understand the meaning of Ahimsa we shall consider what *Himsa* means. In Tattvarthadhiyama Sutra (vii. 7), *Himsa* is defined as “प्रमत्त्वयोगात् भान-व्यपरोपणं हिसा.” It means that *Himsa* consists in causing injury through carelessness to any of the ten life-principles (*Pranas*) of a living being. Thus it is easily seen that whatever injury to the physical or mental principle of life-vitality is caused through the action of passions, is certainly *Himsa*.

*Ahimsa* that is explained in the ethical code of the Jainas is perfectly consistent with social and temporal progress of the highest order, with the life of a king, a warrior, a merchant, a factory-owner and a tiller of the soil. Every body in any and every station of life can practise *Ahimsa* in such a degree and to such an extent as his special circumstances allow. It does not debar the Jainas from taking up arms in defence of justice and righteousness, to pro-

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* For the explanation of *Pranas*, the reader is referred to chap. V.
tect the weak from the tyrannical and to enforce the observance of solemn treaties and sacred pledges. It only prohibits them from aggressive militarism, from wanton bloodshed and from acts of brutal cruelty. It is only the innocent beings whom a Jain should not kill. Those who deserve punishment must get the right chastisement. Ahimsa that even the highest Grihastha is called upon to practise is only one-sixteenth part of what is prescribed for a Sadhu. This is so because a house-holder cannot help taking part in worldly affairs. He is obliged to take arms when the honour of his wife, sister, daughter or mother is at stake. There are instances in Jain literature where even the Sadhus have made use of force for the protection of the innocent and to save women from sacrilege. In Nisītha-chulika is related a story of Kalikacharya, who in order to save a Sadhvi from being dishonoured by a prince caused another prince to bring forces to her rescue. There is another story narrated in connection with a Sadhu named Vishnu-kumara who punished the king that intended to kill all the Jain Sadhus within his empire.

‘अहिंसा परमो धर्मः’ or ‘that non-injury to living beings is the highest religion, constitutes the cornerstone of Jain ethics. Ahimsa is never a weakening force, but is a strengthening factor in private, social and national life. It is the world-revered doctrine of compassion. This doctrine of Ahimsa is of so great an importance that every religion accepts it. ‘दया धर्मका मूल है’ is the form it took in the mouth of the saint Tulsidas and is echoed to this day by
all in India. The doctrine of *Ahimsa* is based upon a rational explanation of the universe. The chief cause, if not the sole cause of misery, ignorance, weakness, pain, disease, etc., to oneself is the non-performance of *Ahimsa*; so every one should try to practise *Ahimsa* to the extent he can. Moreover, it shall in the long run enable him to attain salvation.

Alas!

Alas! Jaimini, who believed that the killing of animals sanctioned by *Sruti* leads to *Dharma* and felt no pity, when he saw the other beings being murdered, though he himself had direct experience of the acute pain he felt on receiving injuries, has never thought well on this subject.
What should we say, whom should we adore and where should we lodge our complaint? This universe has lost protection as well as a leader and it is deprived of shelter and refuge; (for), in the direct presence of the very goddess Durga (lit. the mother of the world), the Brahmanas assemble together, tie the mouth of the animal and throw weapons at its neck without the least scruple. (3)

“शु’ हृदि, हानि उपासना करीिे अने वा पैरार करीिे भर वष्ट्य, आ विन्ध अशसास्य, निनीयक, रक्षायु विनाउँ अने आशायशह वस्त्र गंगा; केसक श्रीजयगहविकारी दिस्मंसाड़ा आश्वासा। लेगा यथा पशुनु’ गृह आंधी तेना गणा पर निरक्षृ पर्वे श्लो स्क्र्वे है।” —3

देवी चेन्नगदल्मिका, भवति तन्माता पशुनां न कि? सत्यं च पशुं: सृतस्य वयंतस्थुपलं नन्वसौ? ।
हष्ठ कायसुरी कथं भवहु नो? नैतासन साम्यं
त्यज्य धर्मं कर्तेस्यजनेन घरमां न तेषाक्षाम् इ। ॥ ४ ॥

If the goddess is really the mother of the world, is she not also the mother of animals? If she is so, how can she indeed be pleased with the murder of her own son, an animal? Would not some wicked goddess (Asuri) become angry (in case an animal is not sacrificed)? It is not proper to abandon the path of religion, because she would be offended.
Moreover, when an evil act is being committed, it should not be looked upon as a religious act. (4)

"हेतु ने ज्ञातवर्ण भाव तो शुचि ते पशुयी भाव नथी ? अनी ने अच्छे हेतु तो पैवाना शुचि-पशुयी वाची ते कम संबंध शाखे ? वणी कहाँ निद्राम पाणिन्ववाणी पिरियाणी अत्यंत इक्षु शाखा, तेषी करीने धर्मसाधने क्षणे ते ज्ञात नथी ? अनी अनूदित अन्य करीने पशु तेने धर्म ते नन्द मानने नीतीे।"—प

हिंसातो यद्र धर्मसम्बन्धसाधनां द्यावः कुलाः ?
यागादिनैहिंसा विरहित: किन्न नाम सम्पयते ।
यागादो यद्र नो भक्त्र पशुस्वायः का द्यावः तत्कति
संतोषपार्श्वाने देवभजनं तिष्ठौ क हिंसात्रियो । || 5 ||

[If it is believed that the source of religion is Himsa, how can it arise from Daya! Cannot the sacrifices, etc, be indeed performed without killing animals? What harm is there, if an animal is not killed while performing a sacrifice? Where will the principle namely the real worship of God is to give satisfaction (to others) find place in the act of killing? (5)

"ते हिंसाती धर्मसम्बन्धसाधनका संबंध न अत्यंत भाव हा, ते शुचि हयामी धर्मे केवल शुचियाँ ? वणी यागादिः अच्छे हेतु निद्रामकार शुचि अनी शक्ति नथी ? अत्यंतिः पशुयी वधे न करारां आने ते। तेषी शुचि वाढँ छो ? वणी हिंसाती अहरे धर्मे भावावां "प्रार्तने कस्तोप आपाने अमेर हेतुश्च रचने छे" उ भावने कस्ता सत्य भावेशी ?"—प

* "चेन केन प्राकरण यथा कर्याधि जनायन: ।
संतोष जनवेदार्शतेवेदवपुजनम् ।" ||

—योगवाचस्पत्याः
If the goddess of heaven speedily waits upon an animal killed in a sacrifice, why is not the same act performed in the case of father and others in order to give them celestial happiness? What distinction is there between the (ordinary) killing and that which is performed in connection with sacrifice so that one becomes the cause of demerit, whereas the other of merit? (6)

"वो बनमा हुष्ठाले पञ्चय बन्धक हेम आत्र आपूर्ति देने पति चेतना चिता वगोरे चेतु भव्य हुष्ठाले सुभाष आपूर्ति सारे तेव्हू आपूर्ति देने न आपूर्ति? वर्ती यहांतिद्वित हिंसा अने अन्यत्र हिंसामाती हरकुं शुं छे, के गर्वी करोणे अङ्कुर बिंसा सुभाष अने शनिद्वित पारस्य राशु अने?"—6

सर्वथा व ग्रं तत्ती सुमनसा स्याद्यान्योद्धया गतिः
यागे चारटं पशों कतुर्वसे दैन्यस्माप्तिभिं
दुर्योतं स्तूमिष्यशे, कथमत: स्त्राणस्य सम्भावना?
हन्तुदुर्योपादनतो न च कथं बध्धस्य सम्भावना? || 7 ||

It is the belief of every one that a good grade (Gati) is secured in case the mind is pure at the time of death; otherwise the reverse result takes place. Whence can there be possibility of heaven for an animal whose evil meditation is distinctly perceived by such things as its crying bitterly in a sacrifice, 238
its piteous condition and trembling? Is it not on the contrary possible that the killer as he is engaged in a wicked act may go to hell? (7)

\[\text{Who has not experienced that the tongue comes a little bit out of the mouth just on hearing the bad news all of a sudden about some one dear to us? So you may think for yourself what calamity the animals that are being killed with severe beating and whose tongue is hanging out, must have been subjected to. (8)}\]

\[\text{* \textbf{Man \& Manushyan\textbf{a} Karan Chaṃkeśvara:-} \textbf{Svādhaṅgīta.}}\]
I bow to them whose heart is as hard as stone and in whose heart even a sprout of mercy does not spring up even on seeing at the time of killing, the face of the beasts—whose tongue is hanging loose and whose reddened pupils suddenly seem to come out of the eyes and whose face is mute with fear and agony, an object (lit. the birth-place) of compassion (9).

"व्हसमये तत्सान केनी छन अने आन्धना बांध ऊँगा अह-कार निक्युरी आत्मा हे, एवा पत्रुँ चुयुँ, अतिशय दीन अने क्रापात्र स्वभ केना पढ़ि ज्ञग नेहाना भवित्तिर्मां ल्याना। अंहुऍं र्याते नाधी, तेमाती पत्रुँरा केनी केहार हुऍहु—भुविने माराते नम-र्यार हे।"—८

The S'rotriyas (Brakmanas) who are the foremost amongst the talented have said that the religion expounded by spiritual injunction (S'ruti), which has the power of enlightening the universe is excellent; but this is not proper; for, S'ruti being composed of letters cannot be established as Apaurusheya (i.e., not composed by a human being). Moreover, what
difference arises between the words of S’ruti and those of Kumara-sambhava (so that the former is called Apaurusheya, whereas the latter Paurusheya)?(10)

Notes:—In this verse the author is examining the view of the followers of Jaimini about the origin of the Vedas. He tries to show in this and the following verses that the Vedas cannot be considered as having non-human origin. However, the Naiyayikas and the Mimamsakas, being orthodox schools of philosophy agree in repudiating the notion of the Vedas being human creations like any other work. The word Paurusheya frequently used in controversy by them solely refers to God, while Aparaursheya means eternal, having no author at all. The Mimamsakas claim eternity for the Vedas on two grounds, (1) No tradition is known ascertaining the authorship of the Vedas to any individual and (2) the Vedas declare their own Nityatva in several texts. The Naiyayikas refute these arguments as follows:—

The authorship of the Vedas was known since it was remembered by Rishis like Gotama. Besides, if the Vedas had been eternal, all the words and letters in them would be co-existing and so there would be no order of words, etc., without which there can be no Akanksha and no Sabda-bodha. According to the Vedantins the Vedas are eternal as to substance (Artha) and non-eternal as to form (Anupurvi). This view of the Vedantins seems strange, for, hereby the very Vedantins who refute the theory of Syad-vada make use of it. It does not stand
to reason to believe that the Vedas have been preached or revealed by God, a disembodied perfect soul; for, such a spirit is incapable of teaching for the want of a material body, the medium of communication with men. Hence, Scripture even if it be the Vedas, is the word of the omniscient, deified men, preaching truth before the attainment of final liberation. Thus it is clear that it is not possible for an eternally and naturally free Supreme Being, as some imagine their God to be, to be the author of the Vedas. Hence it clearly follows that the Vedas are neither eternal (at least in form) nor are they the creations of a disembodied Supreme Being.

शुः वेद अपौष्पिष्य छ?—

“समच नगृहे समचन्वाती शक्ति भरवनारी अवी ‘नाहिला’ (श्रुति) के अतिभाषृत करेला धर्म श्रेष्ठ छ, येंम जिदानोमा अनेकतर औज्जगियो तकू छ, विनु उ विशारदीय छ; कर्षण के श्रुति अभारे चलातलखे छ तो ते अपौष्पिष्य धरी बकती न पैठी. विश्वासु नैन्द्रि छे ‘कृतारस्तवन’ * वाज्यधृ कुलि राजौ अ अतु नैवक्षण छे के नेछो अधने पौष्पिष्य अने पीठने अपौष्पिष्य भागची नैन्द्रि. ”—१०

वेदः स्वात् पुरुषप्रणीत इतरो वाक्येन्द्रियितः न बा?

नायः सवैंविदोऽसम्भयुपगमाद, अन्त्ये प्रमाण कुतः?।

नायन्त्रस्त सम्भवात्, गगनरो व्यक्तकारावत्यात्

सिद्धचेयनाभिषेक पुरुषज्ञता वर्णितमक्तवाच्चुः! ॥ १२ ॥

Are the Vedas composed by a human being or not? In the former case is that human being omniscient or not? He cannot be called omniscient.

* आ तो श्रेष्ठ नाम आघु छ; पुश्चात्ति अन्वेषा पदु समझ लेखा.

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as the admission of such a person is against the
doctrines of your philosophy (Jaiminisms). If he
is not omniscient, how can the Vedas be looked upon
as an authority? To say that the Vedas are not
composed by a man is not possible on account of the
absence of experience of distinct letters being had
from space. Hence, it follows that the Vedas as they
consist of letters are composed by a man, just as
Magha is. (11)

"वेद पुस्तरित्व ये के हेम? अनेक ने ते पुस्तरित्व ह्यां ते ते
युक्त सर्वेण ये के हेम? प्रथम पहल तमारारी स्तीकारारी नक्वे देने देने
कैविनिय शासनमा सर्वेण युक्त मानतामा आयो नथी। इवी ने पक्ष
मानतामा वेदमा प्रमाणता का यं हेम? इवी वेद पुस्तरित्व नथी
अंब ने अहेत हा, ता ते अघुंक लागे खे देने व्यय आप्तेय
ह्यां ये वात असस्वर्ण हे; कारक हे आकान्तशी नर्कत अंतरती चरको
यं नथी; तेहे माहती माहत (सम उपशाह्य हे; पुराणु-रणति-
आनी नेम ) अतिरु पवलात्कत ह्याने दोहे वेद पुस्तरित्व ये, अंब
सिद्ध याव छे।"—11

रामकी०—वेद आप्तेय ये, ये वात वही शक्ती नथी, कारक हे
ढाय पश्च अन्न धर्मसा शिक्षा आप्तेय सिद्ध यत्ता नथी। चारी शन्दा
ताँ, के निरीक्षणाली जज पण सिद्ध याव छे अनेक आ झाणी पुरुषे
ह्यां छे। तेहे शन्दा पुरुषधन्य सिद्ध याव छे। अं नानाशी वेद पश्च
शास्त्रातमक ह्यानी पुरुषधािण सिद्धतात याव छे।

प्रामाण्य व्याच्याला च्यान्स्वतिन्धी वेदेशु दश्यक्षित—

प्रामाण्य पुनरात्मतेऽर्थविवस्त्र वाचां न मन्येत कः?
सत्येऽं पुनरात्मतेऽर्थविवस्त्र वेदं: प्रामाण्य कुतः?
छानाद्यमयः—दुमार्गेन—पितुमणीति—पापत्राणो—
स्पर्शः—प्रीणितवाक्षिहत्यपमुखः अवर्य न युक्तः: पुनः! ||१२||

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Moreover, who would not admit that the validity of speech depends upon a reliable (Apta) person? If it is so, how can the Vedas be considered as an authority when their composition is not dependent upon any reliable person? The statements such as one should kill goats, etc., (in sacrifice), worship trees, propitiate the manes, touch a cow as it destroys sin and propitiate gods by offerings, do not stand to reason. (12)

How can the killing of a goat lead to heaven? If it were so, it must be admitted that one can attain heaven even by killing a man. If it is reasonable to believe that beasts are killed as they are
inferior to men, how is it that men are not killed when they are inferior to gods? (13)

पशु-धारणी निर्देशना—

"कैसे जीवों का जीवन परम जीव बनाता है? जो जीव वह जीव बनाता है।"---13

शर्म चालकता दृष्यों, पशुधारण प्रदेश शर्म कथानन्दरुप मन्नन्धिता हिसा न हिसेति च।

मन्न्त्र: किं नरकश्रद्धान्न मृत्युमाहिनि हिसाबिक्ता—

मेवं चेत प्रतिष्ठा एवं विहिनोध्यानो मेवेशु निषफलः॥१४॥

How can those who declare that compassion is religion preach that the killing of animals is a religious act? It is not possible to say that the killing which is performed after reciting sacred hymns (Mantras) is not killing. Can Mantras destroy the inherent power of Ilimsa of leading to hell? If it were so, the prohibition against the performance of sins would be useless. (14)

"सदाने जीवे जीवनार वैविद्यारथी पशुधारणे ध्रुवे केवल जीवात्?

मन्न्त्रविहित हिसा जे हिसा नथि" जो अभितु हिक नथि। घु मन्न्त्र, हिसामा शैली नक्ष जीवनानी स्थिति है आदात्ति अक्षेराथि केवल भरे के?

ये अधूर है तस पापाता प्रतिष्ठानु विद्यान निषिद्ध नसे।"---१४

सत्यमुख्यति नातनोति कहटह निन्दाभूम्यां तथा

कामाश्रुत्वमाना महारिष्यर्गोपासीभ्वे महत्तिमान।

245
Say whether that great man who performs a sacrifice without killing an animal is on the path of salvation or not—the man who tells truth, does not quarrel with any one, censures no body, bears no malice, is not addicted to passions, is engaged in serving the ( holy ) feet of the great saints, is a devotee of God and observes the vow of non-injury. If he is on the path of salvation, the Goddess of Compassion waited upon by many a learned man must be adored, and moreover, the killing of animals should under no circumstances be considered a religious act. I believe that those who give a negative reply to the above question possess extraordinary intelligence or that their mind is made up of the atoms of stone, iron or adamant. (15, 16).

"के माथुस सात आजे च दुहे, निर्दा अने असुशा बसता नथी, दामने निष्क भासता मन्द्वाणे नथी, महामाना शर्युंती सेना कर्नार च, दामने निष्क भक्तिमान च अने नेंमु आलिसावल क गीकर हुँदे आवे। माथुस पणाहिना प्राज्ञी वतावल दिया करे तो माथुस भेलना मार्ग्ना सुसाहर छ ए नहीं ते कस्ते रे चे, जेस कहेता हुए, ता अनेक निर्दानागे अनुसरी द्वा-हेसों ठासे उपासना करयि 216
How can the men receive food eaten by the Brahmanas? Let the cultured classes consider the propriety of such an extraordinary action. Even, when buying a jar, people examine it very carefully. What sort of intelligence is this that they accept any religion without the least deliberation? (17.)

“मरुषु न भवे बृहम्विषय ब्रह्मज्ञाने बालकोषे कहें बोलन हि सह धेर्मोह्यो न देश ते हे पञ्चिता! विधारी. आ की अत्तुलिति मार्गे हे! भें (भारतीय) न्यायाने परीक्षणामागे तेजो ब्रह्मसूबुधे परीक्षणाके हे, देश धेर्मोह्या नामिका कहेंताना मार्गाने ता विधार्थि साम्या विना अक्षम अक्षम कर्मामाने अत्तुलिता भवे हे. भवे! आ वेवी शुद्धि!—” 17

धमा भूविषया भवनि यूनने, सवें च तत्तायकाः
सवं संवं भर्गम्भृद्वाहितनि विद्वं युक्तित्रियं साधनाः।
सत्येवं कुलभर्गमस्त्रेष्टो न युक्तं सत्यं
कुप्स्वं संवं नितरोपत्तिनि पत्ररोपणीति कोषय नयः! 18
Various are the religions in this world and all the leaders of different religions declare that their own religion is the best means of achieving salvation. This being the case, it is not proper for the good men to remain bigots. What a foolish conduct is this that one ought to fall in a well because one’s forefathers did so? (18)

"विश्वां वर्णना प्रेया भइ अवारा च. नवी सवर्ण महर्नापेड़ा प्रेमपूर्वक धर्मान्तरण सुकीर्ण वादोतित्वुं पुरुष साधन करते च. आवी हजारां अधेंद्रेनी कृत्यमने निषपे कर्मां के हुराशुद्ध पक्षी राभेन्द्र आम्ही ननाची, हर्षु के चीतना आहेतच. त्त्वां प्रहा आला, तेशी पिते प्रहु द्वारां प्रहुं जे देवी नाम ! "—१८

आला कर्म करोति यादवमिह मासोति तातद्वले नो केनाप्रथुस्वर्त धर्मानासाधयेत काहिंचित्।
देवते कर्मोपयोगविरहत् भवने च दुःखोग्यात्
तिरिक्ते नृगतो पुनः स्फुटव्या भृत्यायोजयात्॥ १९ ॥

Atman enjoys fruits according to the action it performs in this world. A dead person can nowhere receive food eaten by any other being whatsoever: for, if he has gone to heaven, he requires no food (as gods never take food as we do); if gone to hell, he requires no food and in addition he is subjected to excessive pain and if he has been born as a *Tiryach or a man, there arises an obvious difficu-

* Living beings are divided into four classes or grades. Some are born as gods, some as human beings and some are born in hell. While the remaining grade in which other beings are born is called Tiryach.
Nyāya-Kusumāṇjali

Ity (for, no man or animal is ever seen receiving food in this way). (19)

"संसारामा अत्मा नैसु कर्म करे न हृत ते गेजते ।
हातानी आधिकी वस्तु मरियानि कही पहेलिवती नाथी; हेम कर्मश्रमानि
असंभव है, नकलमा अस्तित्व दुःख भोगवालार हास हे
अने भनुमा तथा निर्णय अतिमा तो क्याउं हातने पत्थु आधारामापो
नेत्र मच्छ हास तेम नदि लेनाथि प्रत्यक्ष हेतु हे। "—१५

श्रुत्रां विषजने: पुरीयपथतो निर्ग्रंथो ग्रस्तवे ग्रस्तृं
तद्वलयतरमुर्या तनुमता शक्येत जहूँ जहूँ कथमृ ? ह
शुमायो त्रिजय एवं बेचि न पुनमुल्या स कुराहस्तानतु
हंदो ! भायात ज्युकवस्तु तदसी प्रेतेत कस्यां गतो ?।२०।।

It is quite clear that the food eaten by the Brahmanas comes out as excrements; so, how is it possible for the dead to receive it when they have gone to some other grade (Gati)? Even the very Brahmana who is eating food does not know where the dead man has gone, so, just think over where he would send things eaten by him. (20)

"विग्राहौ आधिकानु अन्न पुरीपालि सर्पी रीते नीकणि भन्
च, तेथि अन्य गतिमा गरेलो आधि पदाङ्कने देवी रीते गतिमानु
श्रेय सके ? भागी आस्थापो चैतेर दच्छुति नाथि हे भरेलो अनं भर
गतिमा गरेलो च, तो चर्चा विशेष कसी देवे भाविकी नस्तुने हे भर
गतिमा भेलि रहे। "—२०

गोलप्रश्न्मय महिमामन्त तिरस्कृते—

श्रवणे पापहरु गर्वो निगदता नोकः खराणि कर्मः
चिकित्सन जनोपकारकरणात किना नोपक्रमित तत्च !।

32 249
How is it that the touch of a donkey is not recommended by those who say that the touch of a cow removes sin? If it is that the touch of a cow is recommended because she obliges the people by giving milk, what object in this world is not obliging (useful)? Does not a she-buffalo give milk? Are beasts in any way superior to human beings? Is it that the state of being a Tiryach is secured by good action, as manhood is? (21)

I do not understand the attitude of those who believe that we should worship even a cow that eats impure things, is subject to the cruelty of men, kills small insects, is dependent upon her master—and what
not—that enjoys sexual intercourse with her own son. (22)

"अप्चित वसुन्ते भाननी, अभुजुयिः भस्ति—पिताति, नाना आर्तीमाने बसुन्ते तता स्वागते बाधिने शेषानी, वृंगि वर्गे शु "
कहें, रैतना पुनः साधि पृष्ट्व अभिभवार सेवनारी गैति गायनी पृष्ट्व पूणेशता भाननाराजानी, नभी समझ शकतो कै, हरी युद्ध हरे !"—र२

Why do they sell milk and beat a cow when she is spoken of as the abode of venerable sages and gods? What things have been excluded from the list of gods by those who look upon a Nīmal (a kind of tree with bitter fruits), an Arka (a kind of plant), water, a mortar, a pestle, a fire-place, long pepper, a threshold, etc., as gods? (53)

"ने गायने तीर्थसिद्धांने अने देवतासिद्धां जसां कहेता हे, ते पढी गायने देवाचू, टाइन अने तें शुभर (कहे) कम करवां आत्मा की ? लोङ्गो, आहां, ना, भागु, मुख्य, मुक्तेह, योगेशुंद ब्रह्म अने नमने पृष्ट्व वेदांत है, तेनासे देवता कहेतां काल परद पाया शारी राज्र यहे भरी !"—र३

अथ अनिगुतां देवमोक्षस्यांसंभवं व्यवस्थापयति—

devamikshkarah huantu hutsunjāyēdevaḥ na samyacchō
mãnañāśwārājānaḥ niptatō tvaśyānto वहा हुतमु ।

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To say that what is offered (as an oblation) to fire is liked by gods is not proper; for, the oblation thrown in fire is seen to be soon reduced to ashes. Gods become always internally satisfied by the nectar that arises at the time of desire (of taking food) and moreover, they do not take food by morsels as we do as their bodies are different from ours. (24)

Even the argument based upon S'ruiti that gods have fire as their mouth is not reasonable; for, is it not possible that an impure thing may fall in fire? Further you may think for yourself. In eating by one and the same mouth will not there arise a question that gods eat offal of one another? What
Right and wrong ways (of religion) exist from beginning—less time. And the perpetual grades of life as Tiryach, denizens of hell, human beings and gods are always open. We neither gain nor lose if men act according to their sweet will. Even then these words are spoken at present for enlightening the hearts of Bhavyas. (26)

"सतः अनं अछाद्यां (समस्या-मार्ग) अत्याधिक अछाय आद्या छ अनं हनेशां अधध रहेताता हे। तिः तर, मनुष्यां अनं हेतु गति शे धार गतिशां सर्वाचा पुढू हे। मनुष्यां स्वत्तम रौते वर्ते, तेमां अघारं कर नटुं आघारं नाही। एतं प्रकृत आघारानं अंतःकरणां मनुष्यां ध्याय उपचार उद्हृत आश्चर्य अनं उपेक्षा उक्त छे।"—२५

अथ तत्त्वनिर्देशमुपेशुमुक्तमते—

यस्मिनेन समासजेदु मुलिपथो यस्मिन्य कर्म जुटेदु
यस्मिन्सर्गेन्तु भुवं समुदायेतु यस्मिन्य मुक्तिमेवेतु।

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When even in this troublesome world you have attained by means of a great store of merits human life, abounding in requisites, extremely difficult to be secured and intensely desired by gods— the human life wherein alone the vow of asceticism can be taken, Karmans can be destroyed, omniscience and beatitude can be attained, oh, Bhavyas! destroy (dispel) the darkness of bigotry, close your eyes and with a quiet mind ponder deeply over the three Tattvas as to who is divine God (Deva), who is a preceptor (Guru), what is religion (Dharma) and what sort of preceptor should be resorted to for the realization of (true) God and religion. (27-23)
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Is the worship of the Brahmanas due to their good conduct or to their being born as Brahmanas? In the former case, whosoever is of good conduct will be entitled to worship. A Brahmana, howsoever good he may be, cannot be superior to a saint in character. In the latter case, there will arise an occasion of even calling a wicked Brahmana a Guru. (29)

भाष्यार्थ-वीणांसा—

"विश्वासी पूजयता या गृहमा साहि मारिते वृत्ते के भ्राभुक्तः
वत्ते विन्यासु नेत्रः. के अथवं पक्ष भ्राभुक्त वत्ते हो
ता ओ न्यायः च. अने अेंकु पे के वा भ्राभुक्त मारितपान हपू ते पुराने
कायक हरे । अहिं शेष भ्राभु पक्ष भवानां लें अेंकु नेत्रः के भ्राभु चारे
नेकसे शुरु हपू ता पक्ष ते गृहमा च अने अेंकु मुनिनां वुजानां
ते भारी श्रे निक. अने ने बृहाने पक्ष भ्राभु करता हो। ता कुरस्यारी
ब्राख्यानां पक्ष शुरु तरीक समाह करता. प्रसंगं आते बृहाने. "—२५

भाष्यार्थ रणणो द्विनो, मुनिनां ब्रह्मात्रती सर्वश्च
क्वथ्यात्स्वत्तरो द्विनो मुनिनां भिक्षुण्तस्वस्वप्पः।
A Brahmana leads a married life, whereas a saint is entirely a celebate. The former hankers after wealth while the latter being completely free from desires leads the life of a mendicant. A Brahmana eats everything, while a saint takes only suitable food without any greediness; therefore, these venerable saints are preceptors of Brahmanas who are in their turn heads of the castes. (30)

"अलावा जीने सार्जि च अने सुनि सर्वं तथा अजसारी च. अलावा पेषानी आहे च, अने सुनि ता पेषानी चतुर्व निषि राजनारा बिंतुका च. अलावा सर्व कस्तुनु लाल्यु करे च, जमी अनि ता तुधारितग्रुँ (सांवद्धतिथि) ग्रा पेटेन करताना च, तेनी अा पूजा सुनिअा वसुयुक्त-च.हावळा पूजा श्रुती च. "—30

Those who observe great vows (Mahavrata), possess equanimity of mind, are courageous, maintain themselves by begging and give a good religious advice are fit to be preceptors, whereas those who do not lead the life of celebacy, are attached to worldly objects, act according to their sweet will and
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do not give right advice are of no use (lit. are not beneficial). (31)

Notes:—Mahavrataś are five in number: (1) Ahimsa, (2) Satya, (3) Asteya, (4) Brahmacharya and (5) Parigraha-tyaga.

Ahimsa as we have seen means non-injury. A true Sadhu should not cause or tend to cause pain or destruction to any living being by thought, speech or mind.

Satya means truth. The Sadhu should always observe truth in speech, thought and deed, and should refrain from uttering truth which causes affliction to others.

Asteya means to take nothing, unless and except it is given.

Brahmacharya* means celibacy. This is one of the fundamental vows for a Sadhu.

Parigraha-tyaga means the complete renunciation of all the worldly affairs. It must be borne in mind that a Sadhu has nothing to do with the world and woman, so he keeps no money with him.

The Sadhus should maintain themselves by begging food from house-holders and there too, they

* Literally, it means the devoted contemplation of the self by the soul. This can be attained and preserved by securing self-concentration through celibacy and other means of freeing the mind from the bondage of worldly attachment and care.

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should see that they do not become a burden to them. In short, they should act like bees that take honey from each flower without impairing it. They should not take everything that they want from one place only, even if the owner of the place be Brihaspati.

“पाच्य माहामें धारण करतात, सामर्थ्य स्वस्त्रां (सम्मानां) रखुनारा, धीर, विस्तारी तनवरतित आतावानारा अने शुद्ध धर्मांना। उपेक्षा आतानारा गुरूंचे ग्ये। हिस्सा आभारारी, परिसंहि आस्तक, वस्तुवाच्चारारी अने साय आधारांना। उपेक्षा नाही आतानारा शुद्धचे श्रेष्ठ नाही.”—३१

चेत-युद्ध-धर्मानु अस्त्र-मूलानु, प्रति वर्तिवयन, वस्तु-तस्तास्तिरिहरितानि—

रागी चेत्तपरमेश्वरो गुरूपिच्च वहांतरत्वाद्यावान धर्मो निष्कर्षांना भवेचवधू वेशः कियातुष्टे ?
माध्यस्थ्येन विचारणातु हृद्ये दस्मोक्षिण्यापते नीरागो भगवानु, गुरूश्चरित्रानु, धर्मः कुपात्सल्यद्।॥३२॥

Alas, what a great calamity will follow if God were passionate, a preceptor fallen from the vow of celibacy and religion void of compassion! If we think over this impartially we feel certain (lit. it sticks to the heart like an adamantine glue) that God must be devoid of passions (attachment, aversion, etc.), preceptor exemplary in conduct and religion completely based upon compassion. (32)
सदृश तेषु-सु-धर्मी न क्षुण्डयः—

"न ऋषिवेदाय शरीर, श्रवण अस्तनयथा छः छः अस्तादपाय अने धर्मं ध्यान पक्षत हृदय तो पत्वो अक्षर ! शुष्क कुष्क स्तोत्र करीणि ? किन्तु, मथास्थ-पक्षे विनयं तदवधी भगवान्, श्रवण शरिरयुक्त अने धर्मं अभ्यास-पान्त हृदय निषेधं, किषीर्थे, अति ध्यामा वश्रेणानी माइक अमी निश्च च।" — २२

२५५।० दुर्गतिप्रत्यावरणाद्वृत्तम् धर्मं उच्चते, अति दुर्गतिमां पडः आङ्गिन्यानां धारणे करे ते धर्मे। धर्मं अं आङ्गिनानि स्वाधुं भविष्यं वषा छे। नारे किंप्रति कमात्ता संवेदित का यास्य छे, त्यारे हमद-क्लेशं नेत्र नरम पदे छे अने अंताश यशुं शुधु याय छे। आ अंताशस्य-शृणुं शुभ्दे धर्मी धर्मी समावेया। आ धर्मीं प्रथात दर्शाते ने आ-फुलामिके दिक्षाए। करवासं आवे, ते पचु धर्मी स्ववर। परिणार हे देवतादेव। "धर्मे" कहेनाढ छे। धर्मीं आङ्गिना करता लेनातामें हरिवक्षुरि कहे छे डे—

"परेन्द्रिति पतिविराणी सबंशा धर्मचारणाम्।
अहिंसा सत्यसतें त्यागों मृदुवर्ज्ञाम्।"

(आह्मं)

अन्ताश-अहिंसा, सत्य, अस्तेश्व, त्रायं अने अहिंसा अं पावित्रे द्रवेद धर्मीमि। पावित्रे माने छे।

देव चक्षुं तत्पूजयामाकर्तर विनेद्यस्ति—

सर्वज्ञो विजितास्वल्पस्ततरिपुर्बेल्लोच्यंसृष्टिः।
सत्यार्थस्मतिपाद्यक्रमं भगवान् निर्धायितं नामभिः।
विष्णु-श्री-महेश-शक्ति-जिना-हृद-तीत्याचार्यादिभि—
नामस्व स्थापनया तमस्थित जनाः। हृदयेण भावनेच ॥ ॥ ॥ रे ॥

One who is omniscient, who has conquered all the internal enemies, who is an object of worship for the three worlds and who is the propounder of truth is called God. He may be given several names.
such as Vishnu, Brahman, Mahes'a, S'ankara, Jina, Arhat, Tirthanatha, etc. One should worship Him in four ways—Nama, Sthapana, Dravya and Bhava. (33)

Notes:—There are four aspects of looking at a thing; these aspects—the Nikshepas as they are called—are Nama, Sthapana, Dravya and Bhava. Nama is the name of an object. This name may or may not be significant, i.e., the object may bear a name even though the etymological meaning may be absent in it. Sthapana is an installation or a material representation of an object: a photograph, a picture, a keepsake, an image, a model, a statue are its instances. Dravya is the substance of which an object is made. Bhava means the actual nature of an object. In order to understand these four aspects, consider the case of a Ghata. To give the name Ghata to an animate or inanimate object is called Nama-Ghata. The picture of a Ghata, etc., is the Sthapana-Ghata, Clay of which a Ghata is made is called Dravya-Ghata. The Ghata that is useful for fetching water or the Ghata whereby all the functions of a Ghata can be performed is called Bhava-Ghata.

God may be addressed as Vishnu as He pervades the universe so far as His knowledge is concerned. He may be called Brahman in the sense that He is the embodiment of knowledge and is of unsurpassed splendour. The name S'ankara is applicable to Him, for, He bestows happiness. He is Jina because He has conquered enemies—attachment and aversion. He is Arhat for He is
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an object of worship to gods, human beings and others. He is named Tirthankara as he establishes Tirtha.

रेष्टुं सम्भु अने तेनी पूजना प्रकार—

"सर्वसा, सर्वे अन्तःरक्ष श्रुत्या 12 वर्ण मेंगे, निषेवकी पूजित अने सत्व अर्थान्त प्रतिपाद अने हेतु या धिक्कर केहतामा आवे छ. अ हेतु निबिद्यु, अला, महदेव, वश्चर, जिन, अहित अने तीथं करिष्कि अनें नामाभूद्री व्यपेश हरामछे 5 हे सत्वों! ते लम्बानानै नाम, स्थापना, गृह्य अने लाव सी पूजने।" —३३

अगगानातां अनें नामारी ५. नेरी रीते ५—

"अहित जिनः पारसतःकालविवसा कौश्याजिकाम परमेश्वरीयः।
बामुः स्वमुक्षुप्रसावन जगत्वसु-वत्ता रात्रिकहरुकारी जिनानम्।।

(अहितानगमनाविषयलखिनाब्रह्मकाश्य)

अहित-अहित, जिन, पारसत, निशक्लित, कौश्याजिक, परमेश्वरी, अर्थीन्द्र, श्राक्कु, वर्तपलु, नागमु, तीथकर, विनेश्वर, तथा स्वाराक्ष, नीताणम, हृदेषास, सर्वेन, रघुविधेन वगीरे पछु छटाना नामा ५.

'विनु' अस्टो व्याप, अर्थीत सादी अवापः 'श्रुता' अस्टो मैन-स्वान, अर्थीत स्पौषुष्क अक्षावाहः 'महदेव' अस्टो भोटा हैव.
'शरकर' रुप कर्तारः 'जिनः'—अत्या छे राग-श्रुता श्रुत्या गजे ते अहिता 'जिन'—अहित पुजार्मिति अहिता अर्थीत पुजवा वेदय तै, अझे सुर, समुर, सत्वाधिक वदे छे पूजयछे छे ते अहिता, अथवा 'अरीम हस्तििति अहिता' अर्थीत रघु-वर्तपलु श्रुःत्तत्त्वानि रङ्गु नामक रे ते अहिता 'तीथकर'—तीथं करोतीति तीथिकरः 'अहिता तीथं स्थापे छे ते तीथिकर।

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In Bharata-kshetra (and Airavata-kshetra) there flourish twenty-four divine beings called Arhats during the two cycles, the Utsarpini and the Avasarpini which are as it were the revolving wheels of time consisting of six Aras (spokes) and during the former cycle prosperity goes on increasing whereas during the latter it goes on decreasing; while, in Videha-kshetra the Tirthankaras who give happiness are always to be had. (34)

Notes:—Jainism divides the ages of the world into two cycles, the Utsarpini and the Avasarpini. These two cycles make up a Kala-chakra the number of years of which is twenty crores of crores of Sagaropamas. Each of these is again subdivided into six parts called Aras. The six Aras of the Utsarpini period are (i) Duhshama-duhshama (the age of great misery), (ii) Duhshama (the age of misery), (iii) Duhshama-sushama (the age of misery and very little happiness; the period wherein pain preponderates over felicity), (iv) Sushama-duhshama (the age of mixed pleasure and pain, the former being in excess; the age of happiness and
very little misery), (v) Sushama (the age of felicity) and (vi) Sushama-sushama (the age of great felicity). The names of the six Aras of the Avasarpini are the same but they occur in the reverse order, Sushama-sushama being the first. The Avasarpini is the period of descent which opens in great prosperity but ends in extreme pain for the living beings. During this period, the climatic conditions, the productive powers of the earth, morality, religion, longevity of people, their stature, go on deteriorating. In short, the process of decline continues in every department of life. The Utsarpini begins from the worst conditions of life which gradually improve. This Utsarpini is in its turn followed by Avasarpini and Avasarpini by Utsarpini and so forth. The first three Aras of the Avasarpini and the last three of the Utsarpini are periods for enjoyment. At present we are in the fifth Ara of the Avasarpini period (we have passed through about 2443 years of it). The numbers of years allotted to the Aras of the Avasarpini are four crores of crores of Sagaropamas, three crores of crores of Sagaropamas, two crores of crores of Sagaropamas, one crore of crores of Sagaropamas minus 42000 years, 21000 years and 21000 years respectively.

It is only in Bharata and Airavata Kshetras that the twenty-four Tirthankaras arise only during the third and the fourth Aras of either cycle. Such is not the case in Videha-kshetra. There Tirthankaras are always to be found. The period too, is
not there divided as here, for, there is always only one period corresponding to the fourth *Ara* of the *Avasarpini*.


* तीर्थर्कर्षा क्या, कस्या, केश्वला थाम छ ?—

"'उतसपिनी' काण, के नेमा मः, रसाहि सपत्तिनी दिपसिग्ध बहिः थती रहे छ अने 'उतसपिनी' काण, के नेमा ते सपत्तिते तस्माः थती गयं छ। ते आ अने काण, छ आराजाणा लोक दर्दने काणात्य बङ्के म न हुया तेम दर्दा रहे छ। आ अने काणात श्रत-भैरवतनी शेखरानी नेर हर्रिस शेखरिस तीर्थर्कर्षा। उपम थाम छ। किर्कु विहिल्ल तेलमा ता सुभने आपनारा तीर्थर्कर्षा सह लयम छ।" —अर

उतसपिनी काणात्या रे विखणा। के —उतसपिनी अने उतसपिनी। उतसपिनी अने अवसपिनी जे नेमा छ बनो। छ। देरेक लागने 'आर' कहेत्या मा आवे छ। के काणानी अहं सपत्तिते। वहत नस छ।  

* For the names of the *Tirthankaras* of the preceding and the following *Utsarpini*, the reader is referred to *Abhidhana-chintamani* by *Hemachandra-charya*.
To remember the name of God is the *Nama Puja* and to worship His image is the *Sthapana Puja*. That a particular soul will be *Arhat* in future and (that a particular soul was *Arhat* in the past) and hence to bow to Him now is the *Dravya Puja* and to worship God when He is actually present is the *Bhava Puja*. (35)
Which thoughtful man would say that the image of Arhats must not be worshipped? If he says that we are mistaken in trying to construct an image of God who is formless, it is not true; for, this fault is not applicable to us who admit even the Jivan-mukta as God. Moreover, to construct an image of God who is form-less is good, as it is useful for the purpose of concentration and as it reminds us of the ideal. (36)
Notes:—The author examines in this and the following verses the arguments advanced by some persons against image-worship. In this verse, he refutes the arguments of those who say that image-worship is unjustifiable, since it is impossible to construct an image that shall be an exact representative of God, in two ways: (i) by admitting that God is formless and (ii) by considering God as having form.

In the former case, it is argued that though it is impossible to construct an image which shall be without form, yet it is desirable to have an image as it helps us in concentrating our mind and bringing before our eyes the ideals that God possesses. The main reason of worshipping images is that thereby the intended purpose of awakening in us the true notion of God is served. The image is not identified with God, but it inspires us with noble sentiments, which, if put into practice will enable us to attain His status. Thus it is clear that it is not unjustifiable to worship images, when they help us in our spiritual progress. Moreover, it may be here pointed out that according to Jainism image-worship is not an end but a means to an end. Further, it may be remembered that Jainism does not compel every one to take the help of an image. Those persons, who, in virtue of their having far advanced in spirituality can concentrate their mind without the medium of an image are allowed to do so. They meditate upon no one else but the divine nature of their own soul.
In the latter case, that is to say, by considering that God has form—by looking upon even the Jivan-mukta as God, it can be easily seen how ill-based the charge is. The same thing can be rather said for those who do not admit the Jivan-mukta as God and who consider God as Nitya-mukta.

भूरि-पूल.

“अहं-नानी प्रतिमा पूज्य नथी, आँदु वचन कों मनस्वी उक्तारे ? आँदी अहर्वर्द्धी मूर्ती ने स्तनार तने भानत नथी सये ? ना, नतिजः, रामे अहर्वर्द्धी जव-मूर्त फाजु मात्यासार अभाने आ. ह्वाणु घडीि शक्ति नथी. रणी आंदी अहर्वर्द्धी मूर्ती फाजु खान पस्तांस मात्यासार अभाने अने स्तनमतेि यार खान रानारे चाचे केे नथी.”—३५

सान्तिक्षण सुप्रार्बाह्य तृणविभाग मासाहोत्त.

कुत्रा घोरवाने तपोकार्थी नमन-नोदाहारे।
लोकाज्ञाकिर्मे चिंत तरिकोस्थपुर्वकालो नतो
योगीन्द्रीलेखभवेरे भुमिलायवरीप तितेगणे। इ। ३७।।

विश्वाभ्यान्तगान्धमोहिततीणिर्मणनादिरिखिताः—
मध्यसामसूप संस्यसिनतके वंससांसारिणीमु।
वाचा शान्तिसुखामहारसमृता पुं-देव-तितेगमीनो—
गामीन्या प्रभ्य जावान नितरां योक्तोककोमस्तिकां। इ। २६।।

तं ज्ञानक्यमहेश्वरे निरपूर्वहितिः बप्पम्पातरकं
ब्रह्मान्तमहेश्वर च परस्यचिष्ठाविं देवतमु।
द्वारणां करपादीशिष्ठे देवहार्वस्मपद्यु—
जीवनयुत्कल्मचिन्तेि प्रतिमया द्वायनतमाः। पातिकन! इ। ३९।।

श्रीमिर्जीदोषकां।

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Oh wretch! do you find fault with him who contemplates through the medium of an image the Jivan-mukta, the great Lord of the three worlds, the embodiment of matchless lustre, the great source of supreme happiness, the leader among the five deified saints (Pancha Parameshthi) and the possessor of a body having hands, feet, the head and the mouth like ours—that God, the extraordinary sun who having abandoned the great kingdom like a straw attained to Yoga, who having practised very severe austerities in dreadful forests consumed the fuel in the form of Karmans and hence obtained the knowledge of discerning Loka and Aloka and who was worshipped by Yogindras (masterly saints), Indras and multitudes of Tiryachs assembled together in spite of their natural antipathy, rushing forward in emulation to bow to Him first and who, by the light in the form of a speech full of excessive juice of the nectar of peace and effective as to be followed by human beings, gods and Tiryachs, completely destroyed the line of darkness in the form of excessive infatuation of the universe, which existed from beginning—less time, which is the cause of mundane existence and which cannot be annihilated even by seven suns? (37–39)

Pancha Parameshthi.

Notes:—In Jainism Arhat, Siddha, Acharya, Upadhyaya and Sadhu are collectively spoken of as Pancha Parameshthi. Pancha means 'five' and Parameshthi, a superior Being, so Pancha Parameshthi
means a group of five Superior Beings—the five deified saints to whom it is the duty of every Jain to bow every morning.

We shall enumerate one hundred and eight attributes of Pancha Parameshthi—twelve of Arhat, eight of Siddha, thirty-six of Acharya, twenty-five of Upadhyaya and twenty-seven of Sadhu.

The twelve attributes of Arhat have been already mentioned in the first chapter. Arhat (Tirthankara) is given the first place in Pancha Parameshthi, though in several respects he is inferior to Siddha. But this is justifiable on the ground that it is he who explains to us the nature of Siddha and thus makes us realize him and it is he who guides us in this Samsara by showing the right path—by preaching truth.

Siddha is the name applied to a perfect being— to one who has attained final emancipation. He is thus a disembodied perfect soul. The number of attributes associated with Siddha is infinite; all the same, for practical purposes they are mentioned as eight. These we shall consider in the last chapter.

Acharya is one who has almost reached the highest stage of asceticism but who has not yet attained omniscience. He is the head of the saints and his chief aim is to promote the welfare of his institution. Not only is he acquainted with the doctrines of his own system of philosophy but he knows also the tenets of other systems. He is a
personage of genial disposition, grave, learned and benevolent. He holds a third rank as he comes after Arhat and Siddha. He possesses thirty-six attributes.

1 Restraint over the five senses. (1-5)

2 Observance of the nine kinds of celebacy:
   (i) Not to live in a place inhabited by women, eunuchs and animals. (ii) Not to passionately talk about women. (iii) Not to sit on the seat previously occupied by a woman, till forty-eight minutes are over. (iv) Not to look at the features of a woman with a covetous eye. (v) Not to sit near a place which is separated only by a wall from the place where the husband and the wife are sleeping or talking about love-affairs. (vi) Not to recollect the enjoyments of sexual intercourse previously enjoyed. (vii) Not to take rich food which may excite passions. (viii) Not to take even insipid food in excess. (ix) Not to think of enhancing the beauty of the body, etc. (6-14)

3 Control over the four kinds of passions (Kashayas), viz., anger (Krodha), pride (Mana), deceit (Maya) and avarice (Lobha). (15-18)

4 Observance of five Mahaqratas. (19-23)

5 Performance of the five kinds of conduct (Achara): (i) Inanachara, to turn oneself to the attainment of knowledge. (ii) Dars'anachara, to have full faith in the tenets of one's own religion. (iii) Charitrachara, to lead an ideal life. (iv) Tapachara, to perform asceticism. (v) Vityachara,
to give full scope to one's inherent power to perform the desirable acts. (24–28)

6 Observance of five Samitis: (i) Irya-samiti, to walk along the paths trodden by men and beasts with the eyes carefully directed three and a half yards ahead. (ii) Bhasha-samiti, to speak relevently and according to the scriptures. (iii) Eshana-samiti, to receive alms after proper examination—avoiding the faults mentioned in the canon. (iv) Adanā-nikshepana-samiti, to receive and keep things necessary for religious purposes, i.e., to handle them carefully. (v) Pratisthapana-samiti, to attend to the calls of nature in unfrequented places after examination. (29–33)

7 Observance of three Guptis: (i) Mano-gupti, to restrain the mind. (ii) Vag-gupti, to restrain the tongue so that it may not utter bad language. (iii) Kaya-gupti, to restrain the movements of the body. (34–36) (Total 36).

Upadhyaya comes next in rank to Acharya. His chief duty is to give religious instructions to others. He has twenty-five attributes, in as much as he has to study and teach the eleven Angas and the fourteen Purvas.

The twenty-seven attributes of Sadhu who occupies the last rank among the Pancha Parameshthi are as follows—(1–5) To observe the five Mahavratus. (6) Not to eat at night. (7–12) To abstain from injuring the six kinds of living beings—the earth-bodied, the water-bodied, the fire-bodied, the air-bodied, the vegetable-bodied and the mobile. (13–18)
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To restrain the five senses and avarice. (19) To observe forgiveness. (20) To purify the mind. (21) To carefully inspect the pieces of cloth and other materials for the removal and protection of insects. (22) To observe five Samitis and three Guptis. (23-25) To check the evil activities of body, speech and mind. (26) To endure the twenty-two kinds of troubles (Parishahas). (27) Not to swerve from the path of duty even at the cost of life. (Total 27).

"में... साध्यानन्दी तुष्टितत्वाय त्याग करी, येन उपर आक्र थिति, येर वतमां अतिक्षित ताप करी, करण्यूप चर्चनन्ते आणी, कन्हुमें बाळकोपन्नी राखणने नल्लुसारी भार्क्यिते संपूर्ण रीते प्राप्त करी; अनेन नेना पेल्यांना, भेडः-देवों अनेन वेदवाण होता अता पदु शालिपुरूक्ष अभित्तित थेचला तिम्यनान्ता समतोहूँ, "हुं पैलेंना पदुः, हुं पैलें किन यो " गोवा बापुरुक्षें नगरस्तृत थाका; अनेने अशहूनि-हारकर बसा-वाने संक्षेपे वृिंदीय नाना नायक पमेशी अनेन सांसारम् परिशेखनुक्षेत्रकरा-वानी अशी विष्णु आनानिष्ठ आनानिष्ठ अनानिष्ठि गाढा मेंदुरुक्ष अनंतकरणी अंशीनी, शालिपुर अभूत्ताना अन्वेषण राक्षी, भवु, देव अनेने तिम्यनान्ते वतमां उत्तरी वनारी अशी बापुरुक्ष अवस्थाना नायक करो, ने अनुपमंगोक्तिस्वरूपी, सिद्धन्यकटिस्वरूप, परमेश्वरम् प्रथम देव अनेने अवस्था शरीरकी माफ कस्त, पाय, मसक्क, अनेने शुभानिष्ठी युक्त देखी घासू दर्शाक गोवा जय-सुकूर बिनेक्षेत्रित जयवान्तु प्रतिच्छादा ध्यान करावाए, हेपाथर, हुं पैलें किने!"—३०१-३६

व्रहाणं परेम्बरं विकिरितं देहादिमिः सर्वथा
रुपानिततमम्यपरष्पि वा सूर्याः समारोप्य सदृ ।
ध्यायनं से निराकरोदलभ्यंतादरोपस्वरूपं न योः
शाक्तात्म स्वाभवात् जगदवहयेरं सिद्धं विचेकान्वतः ||४०१।

That indiscriminating man who does not under-
stand the nature of Aropa* established by scriptures, personal experience and the practical affairs of the world looks with contempt at him who, after having superimposed with deep consideration the nature of God in an image contemplates Him who is the supreme being, who is entirely free from body, etc., who is formless and whose nature is incomprehensible. (40)

“कन्विनेकान्तु मनुष्य शास्त्रिः, अनुमानिः अने जगत्तानाः अव-हार्षी सिंह अभिनव अनुस्मरणा स्वप्ने (उपस्थाने) समझते न तथा, ते गहालिः सर्व अभारे अनन्त, अत्र अने अभास ग्राहा परवर्त्तिः सिंह परमात्माने मूर्तिणि निर्मे श्रुतिपूर्वे आरैितं करी तेवु प्रान करनाते निर्माणं करे के।” -40

मूर्तिपूजं निन्दत: स्वयंसुधाः अनुशासनं अष्ट विकल्पानु-पन्यस्याति—

पपाद्वा विफलयति: किमथा युष्मसक्त्येश्यादु दृष्याणां गृहतोसवथात् तनुभत्तां हिंदासमुझ्येतात्।
देशाकिङ्गसुद्वादिदितरसत्त्वलेघ्यसत्वाथाते—
जान्धार्यारा प्रतिमार्थ्याते न भक्ते—स्थायी विकल्पाय इमे।॥४१॥

Why do you not worship the image? Is it because of (i) the fear of incurring sin, (ii) want of getting any fruit, (iii) the fear of acquiring merit, (iv) the question of spending money, (v) the chance of killing insects, (vi) the impossibility of constructing the exact image of God, (vii) its

* Aropa means attributing the nature of one thing to another.
coming in the way of performing other important functions or (viii) the image being inanimate? These are the eight alternatives (Vikalpas). (41)

"Tone Aritma ka puja nahi, te 'a' paap na aavahi, kahni prapti nahi hovathi, puja parsohre aur hevathih, prapno na avas karvavo pade hovathih, achharro hovathih, dhan hovathih, anam sakami kari avati hovathih, damn auk detect kary ao hovathih; aayim aad nivaro nisaa ahaa haa haa."—41

Taalas vikalpan vyavasyati—

No papa grahpayammarichenatiivah, bo-vyaytus ch fah 
pujanopakshanagajabhi bhary, vyayvay: saarabh: । 
papetakadapi mahafah soudhayamarmasy, nanakshati: 
sh dache, grahkarshetdpip, fik chinnaanui naidra: ? || 42 ||

(The corresponding answers to the above-mentioned Vikalpas are: ) (i) There is no sin in worshipping an image of God as in the case of that of a preceptor. (ii) One gets no small fruit in the form of Bodhi.* (iii) There is no fear if merit is acquired; for, it in its turn leads to salvation. (iv) The spending of money is fruitful. (v) A little bit of sin that is committed while performing an action with a good motive is nothing as compared to the great

*Bodhi means perfect faith in the tenets of Jainism. To believe in objects as they actually are is the right belief. This right belief which is based upon reason is known in other words as Samyaktha. Thus Bodhi and Samyaktha are synonymous.

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fruit accruing from image-worship. (vi) The quiet form (of the image) gives happiness. (vii) Even this image-worship is an important function. (viii) People care for Chintamani though it is inanimate. (42)

Notes:—In the preceding verse the author has mentioned some of the objections raised against image-worship. Here he examines them and proves them to be ill-based. To believe that by worshipping the image of God one incurs sin is unreasonable; for, if it were so, it would be foolish even to worship to look with reverence at the image—the photo of a preceptor or a great personage. To think that there is no benefit accruing from image-worship is unjustifiable, when the contrary result, viz., the attainment of Samyakta, the advantage of immense value in as much as it leads to salvation, is achieved. To argue that by image-worship, there is a danger of achieving merit—merit that acts as a golden chain binding the soul to the world—is unsound; for, it shows the lack of insight on the part of him who advances the argument, when it has been distinctly stated that merit which is followed by merit (Punya-anubandhi-punya) does not come in the way of attaining salvation. It is unreasonable to believe that money spent in constructing images is wasted, when this distinct advantage is gained, viz., that several persons thereby get a chance of purifying their mind, ennobling their heart. It is true that in constructing an image, in worshipping it, etc., sin is incurred.
but what is this sin when compared to the merit achieved from it? Is it not desirable that one should always perform acts where the gain preponderates over loss? To say that it is a sheer waste of time to worship image and that it comes in the way of performing important acts is a height of foolishness; for, even image-worship is one of the means of attaining salvation. To laugh at the idea of image-worship by advancing an argument that an image is after all inanimate shows the want of understanding the underlying principle of image-worship—the principle that none can question. Moreover, is it not that people solicit Chintarata though inanimate?

There is a great deal of variety in the images selected as an object of concentration. Any thing that will enable us to realize our aim, viz., of being free from the fetters of births and deaths, in other words, of attaining the status of God—of reaching salvation is a fit object of serious concentration. A Jaina image of God is the right one to inspire the mind with the sentiment of renunciation (Vairagya). It teaches us the correct posture for concentration and meditation. Such a result can hardly be expected in case an image is so constructed that it has an image of some woman embracing it or sitting by its side, that some weapons are placed in its arms, that it is shown as turning beads or that it is of a ghastly or terrible appearance.

"श्रीयुते भूतने नमस्कृति कर्त्तवी भाद्रहुष्टने अलिमाने नमःपाप नष्ठी; अथी सम्भवकर्माकर्षण सकास्व नेत्रवते हि; अथी 277"
઎મકુમાંસલિ. \[ \text{ગુજરાત} \]

એકાસમાંને અસ્ત્રણ પ્રવૃત એ હેઠળ તેના પૃથ્વીપથ હય રાખવાનું કામ નથી; એટલી સૂત્રપુણ્ણ આગે કાચવેલા સાધ્યક છે; લક્ષણપુષ્કલા સાધન કરવાનું આલ્પ પાપ વાગતા ચંતા મહતકા પ્રાય યાં છે; બાળતું સતરૂપશુભિત સુભ આપવારી છે; આ ( સૂત્રપુણ્ણ) પાપું મહત કાર્ય છે; અને તે ગ્રીન મીટમાં લિખી પાપું પોતા શું આદર શાંત નથી ? ”——કર

રાજ્યના દશામાં દર્શનીલા આખી વિકરો. આખતાં છે. આદ્યત સ્વએચા પ્રતિષ્ઠા કરવામાં આવી છે. કટાક્ષે આદ્ય વિકર કરી છે કે હશેની પ્રતિષ્ઠા પ્રજાભાવિ પાપ વાગે છે. પરિષ્ઠ ને સુખિદ્ધિની સૂત્રણ—નામેના નમ્ભાર કરવામાં પાપ લાગું નથી, તમ અને પાપ સમાઈ લેખ, વની સૂત્રપુણ્ણ કે હું યાં નથી, આદ્ય પાપ કટાક્ષનું મુંઝુ છે, કરતા તેઓને નામવનું મોઝલા કે સૂત્રપુણ્ણથી સમચિત-શુભકાર પ્રાય અપત યાં છે. સૂત્રપુણ્ણ થતાં પુધું ભાવ છે અને આથી સંસારસામાં અમલ કરતું પણ છે, આથી હેઠળા કરતો છે, પાપ તે લોકોએ આધારસામાં રામું નેખ્યાં કે હતા સુપશુભિત પુધું પાપ પર-કાર્યો મન્દું કરતો છે. સૂત્રપુણ્ણના પાપ કવયિક નાયક નાયક નથી કે આદ્ય માણુ હૃદ તયારણ, હેઠળ સૂત્રપુણ્ણના પુધું શાખા ભાવ આયાસ્ય્યે લાભ કરતો છે. સૂત્રપુણ્ણ સ્વભાવ, પુધું, નિગર કાષ્ટોની શોભાની હિંસા થવાની સમય છે અને આથી પાપ વાગવાની બાય રહે છે, તેમાં સૂત્રપુણ્ણ લોકોએ નહીં, આદ્ય કટાક્ષા તદચાની સુખા કરવામાં આવી છે, હિંસા સપનેરી વિચાર કરતાં આપણે પણ કે કષેપ પુધું સમયે જ સામાનસમાં કાર્ય કરવાને, ચેલ અલ્પ પાપ વાગે, પાપ પરિસ્થિતિ શુધ હૃદભાવી મહતકા લેગવાય છે. વની વિશ્વત-શુભકાર કરતે કાર્ય કરતું લોકો. પણ કરતાં લાભ પણ હેઠળ તય તે કાર્ય કરવાની હાની નથી. આ નામ માણું સૂત્રપુણ્ણનાં પણ પુધું ઉપયોગ થય છે, તેમ સાથે પાપનો કર કે હિંસાસમાં ન દેખવાને અને તે પાપનું પુદ્ધારીની વિશ્વત શુધ નદી હૃદભાવી સૂત્રપુણ્ણને. તિમને કરવા આશ્રી અસહ્ય છે. વની, હશેરી આધ્યાત્મ પરમાર અને નશે. આથી હેઠળ પાપ આશ્રી છે, હેઠળ તય શાંત આધ્યાત્મ અતંકી તય પુધા કરવાને આથી તે શાંત લેફાનવા અંગ સામન છે. સૂત્રપુણ્ણ કરવાને સમય ના યાય.
Nyāya-Kusumānjali

चतुःच्चिन्तारत्नं गच्छितप्रसंगं कामक्रनः
परिपक्षस्तो हस्ताक्षरावृतत्वम् पुनः।
अमीया दुर्भाग्यविनिवसनां हन्तः! भगवनः
असुर्या ये मन्त्रा दत्तम भवतः प्रूणमुखे ॥ ४३ ॥

Alas, oh Lord! Chinta-ratna has slipped off, nectar has leaked out and Kama-kalas’a* has fallen down from the hands and Amara-falina (a wish-granting tree) is burnt up, of those dull-witted fellows whose minds are consumed by misfortune—who are jealous of the happiness resulting from thy worship. (43)

अगस्तपूजनं कष्टशुल्कं तस्य शुक्रस्वरूपं—

"ते भगवन! के मनस्मुक्तिवान्य पुरुषों दारा पूजनसुभं तस्य
खण्डी धारण करे च, तेनान्, के निकृष्टानां अताकर्षणे!
हुलीयथा अन्यी रहें, हर्यथा परंपरा चिन्तारत्नं परं गयं च, कष्टस्वरूपं कृति गये।
ते अने हस्तस्थले दाक्त लागे।"—८३

* Kama-kalas’a is a sort of pitcher which grants every desire.

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Oh God, I will never forsake thee, even if a stone were to float on water, the sun were to rise in the west, body of man were to be free from secretions, that of gods were to be affected with these (i.e., a man were to be turned into a god and a god into a man) and some conjurer were to assume thy form and descend from the sky and were to give a great deal of advice. (44)

Bhagavan na Shatakamani Aditya Simha Rathaun—

"O de parshur Jvala man, yata, shuk karun dinambhi lishamani te, abhijan shirer pauranik dhiyam ake, ammayut shirer pauranik dhiyam ake chin shirer ahyam ake chalashyam ahyam akashamandhik utari aane ahyam bhuta vijay ahey to vishnu ke bhavan! de tane chaflaatar nahe. "—44

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Pradipik—avinare de namane. Aher sthak purusho kahye. Aame amar ksharant sthak, bhuvana amarasthoksho khidite, amarasthoksho jivanam kshamabahusraya, amarasthoksho kshamabahusraya. Darhe mahamandh apsara namana par purna namana par kalyan (Avam) sthakpan aharaye.
CHAPTER V

Path to Liberation

Contents:—Path to Liberation, Nine Principles, Ontology, Infinity of souls, Return of the Liberated, Duties of Sadhus and S'rvakas defined, Salvation and Conclusion.

मोक्षमार्गमुपद्धियनं नथ तत्त्वानि प्रस्तौति—
सम्प्रज्ञानं समसंभवं निगतितो मोक्षत्य पञ्चयं परो याथार्थ्येन पदार्थसंपरिचयं सज्ज्ञानमार्ज्जितम्।

पुण्याद्वास्मध्यसंस्कर्त्ता निजरणं बन्ध्यं मोक्षं पुन:—
जीवोजजीवं इति द्वेषपि भवति व्यासनं भावा नव॥१॥

It is said that right knowledge and right conduct constitute the highest path to salvation. To realize the objects as they are is called right knowledge. Though there are only two categories Jiva and Ajiva, they can be treated in detail as nine, viz., Jiva (animate), Ajiva (inanimate), Punya (merit), Papa (sin), Asrava (influx of Karmans), Samvara.
(stoppage of Asrava), Nirjara (wearing out of Karmans), Bandha (bondage) and Moksha (liberation).

Notes:—The number of categories under which the substances can be classified differs according to various stand-points. For instance, if reality-existence is taken as the standard of classification, all the substances will fall under one category, viz., that of Sat. If we examine the substances from the stand-point of life, we shall have the two categories—animate and inanimate. If we take into account the five subdivisions of Ajiva, we shall have six categories. And, if we include Punya and Papa in Asrava and Bandha as they can be really so included, the number of categories will be seven and not nine.
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Those who possess knowledge are indeed Jivas, whereas those devoid of it are Ajivas-Dharma and the like. Good action is called Punya; bad action, Papa; the channel of Karmans, Asrava; the stoppage of Asrava, Samvara; destruction of Karmans, Nirjara; the bondage of the soul with Karmans, Bandha; and quietitude (resulting from the complete annihilation of Karmans), Moksha. (2)

Notes:—The activities of body, speech and mind which are technically called Yoga are the channels through which Karmans flow into the soul. Imagine the soul to be a pond and Karmans, water. Then, the inlets to the pond through which the water flows in are Asrava. To shut them up is Samvara. It is clear that the accumulated water of the pond can be exhausted by first stopping the inlets and then by allowing it to be dried up in the heat of the sun or by allowing the people to use it. This corresponds...
to Samvara and the two types of Nirjara. When there remains no water in the pond, it gets dry; similarly, when all the Karmans are destroyed, the soul attains liberation.

नव तत्त्वोन्ति सक्षण—

"सो नान्नवपूर्ण हि, ते 'मय' हि, अने खे सिववाना मान-शक्ति-वद पद्धारी 'अज्ञन' क्षेत्राप हि. अज्ञन पहार्नां बन्धिष्टक्षम विजिरे भेडा हि. सवृभु हि 'पुष्प', अमत्यहि हि 'पाप', कर्मवृंदु हि 'अज्ञन', ते 'अज्ञनार्थी' रे. रे (अज्ञनार्थी) रे. 'सबर', कर्मिना क्षम हि 'निन्दः', कर्मिना संपृक्ष हि 'ब्रह्म' अने शिव (सवृभु कर्म-क्षमथी आदुपूर्त शान्त-अवसथा) हि 'शैल' हि. "—रूपीयो गान-शक्तिः के आत्मानु मुख्या वाक्षण्य छ. थव, भीम पहारीनी माहूर्त मयतिः नथी परुं सातुलस्थ्यि नथी वाक्षण्य हि. नथी मुख्य-हुरणी सागरी खे मान होंचु नथी, तने अज्ञन क्षेत्रामः आवै. हि अज्ञन तत्त्वां पांच भेडा हि. खे-वर्म, अवर्म, अवाभ, पुलक्षण अने हाय. अहारत कर्महि हि 'पुष्प' अने अप्रवास (हुंदु) कर्महि हि 'पाप' क्षेत्राप हि. संपुतिः, आराध्य, रुप, दीर्घ आश्वय विजिरे ज्ञानं सांबौ, के कर्महारा अप्रव आश्वय हि, ते सूक्ष्म कर्मने 'पुष्प' क्षेत्रामः आवै. हि खे खे हुरणी सागरी आस्था आश्वय हि, ते कर्मने 'पाप' संभाषामः आवै. हि. गानार्थव, द्रानार्थव, नेन्नीय, मोइनीय, आयु, नाम, जागरण अने अन्तर्दृष्टी-म्वे आइ कर्मिना गानार्थव, द्रानार्थव, मोइनीय अने अन्तर्दृष्टी खे गाय अशुल कर्म्-पाप कर्महि हे कार्याप हे गानार्थव कर्मिना आत्मां मुख्य स्वभाव-सर्वं हमार नय हि. द्रानार्थव द्रानार्थवनां आवाहन कर्मवाद है. मोइ-नीय कर्म नेगुक्त कार्याप हे स्नेहें खे. कर्म आगतिः आत्मासत कर्मवाद हे तथा तर्त-शक्ति खे. अन्तर्दृष्टी अनुसारा नांभत नांभत हि. अन्तर्दृष्टी कर्मिना प्रकाशमध्, छंद परस्ती आश्वय खे खरती नथी. खे खे खे सिवाय, खुब अने अशुल जेम खे खरतिः नाम कर्मिना अंसहती अशुल महतिः, आशुल कर्मिना नतूं आशुल, गाय कर्मिना नीय गाय प्रशंसत अने 234
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‘आधृत्यक्रम अनेन इत्यादिब्रवः’ अर्थात् केनाधी कर्म आते ते ‘आश्रय ’ चे। आश्रयाने ‘आश्रय ’ पशु कहेवालां आते छ, अन्ना अर्थ ‘पशु ‘आत्मविनियोक्ति कर्म आते। आत्मानी साय साय कर्माणि स्न्याले न कर्षणे।

हारा श्राय छे ते कर्षणाने ‘आश्रय ’ चा ‘आश्रय ’ कहेवाला आते छ। भवन, वस्तु अने शरीरना वायार्षु श्राय होय तो श्राय कर्म अने अश्रुस होय तो अश्रुस कर्म ‘आत्मच’ छे। मो मात्र भवन, वस्तु अने शरीरना वायार्षु।

आश्रय ‘आश्रय ’ चे। मन्ना आपार साह चा हृद विन्दुन, वस्तुना आपार साह चा हृद आश्रुत्य अने शरीरना आपार व्यवस्य, वर्षपाक, वर्षकारण, विशेषने सहायत्य अश्रुव्य हिँसा, शारीर किने प्रसाधन छे। मन्ना, वस्तुना अने शरीरना वायार्षुप्रभ आत्मायणीणं किमी आत्मनक निर्मण परिशुचने ‘संवर’ भेडावां आते छे। ‘संज्ञायत्र कर्म अनेन इत्यादिब्रवः’ अर्थात् रात्यक छे कर्म केनाधी ते ‘संवर’ चे। कर्माने राखे चे पशु अर्थ सायवणे श्राय छे। भेडाने अर्थ ‘कर्मण्युत्तर’ आटे ते ‘संवर’ समधित्व। कर्मानु आत्मानी साय ‘पुरावु–आत्माना साय कर्माणि हृद अने पावणीं पेशें स्न्याले रोपे। कुंदकु नाम ‘कर्म’ चे। आत्मान अने कर्म से भवने साधने अनादिसंधु छे, अने ‘नानु’ हृद छे, अर्थात् आत्माने पहेली अने कर्म पशु आंग्ने श्राय नहीं, देवं नु आत्माने कर्मशुष्क विशेष लावालु ‘कर्म’ अभ्योजन नथीं। कर्म पहेलू अने आत्माने पशु आंग्ने श्राय नहीं, रोपी आंग आत्मानाम ते आत्मानी उपतिं अने रिनासा अवस्थानी वर्षु पेश छे, ते ने हातले पहेलू नथीं।

कुंदु ‘कर्म’ ने वस्तु भेडायत्र छे ते आत्माना स्न्याले।

‘कर्म’ ‘हातु’ आश्रय श्राय ‘कर्म’ वस्तु नथीं; ते देवं जंक वस्तु ‘कर्म’ लाकाने हातां नथीं, तेज ‘कर्म’ आत्माना तथाविचि विशिष्ट स्न्याले हेलाती ‘कर्म’ भेडायत्र छे।
The souls (Jivas) are believed to be of two kinds:—(i) mundane (Samsarin) and (ii) liberated (Mukta). Amongst these, the mundane are of five kinds according to the number of senses they possess. The earth-bodied, the water-bodied, the fire-bodied, the air-bodied and the vegetable-bodied souls are called Sthavara and they possess only one sense-organ, viz., that of touch. All the other souls having more than one organ are called Trasa. All these souls are two-fold: (i) Paryapta and (ii) Aparyapta. (3)

Notes:—Mundane souls are embodied. They are subject to the cycles of birth and death and have not as yet attained liberation. Liberated souls are disembodied. They will be no more embodied.
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They have nothing to do with the worldly affairs and have reached the state of perfection.

Some persons admit the fire-bodied and the air-bodied souls as Sthavara, while others hold a contrary opinion. These differences in opinion can be reconciled as follows. It is true that Sthavara literally means stationary-immobile, while Trasa signifies mobile. Thus if we were to take into account the literal meanings of these words, we cannot look upon the fire-bodied and the air-bodied souls as Sthavara. But if we consider Sthavara as a technical name to be applied to the one-organed beings and as having nothing to do with its literal meaning, we can include the fire-bodied and the air-bodied in the category of Sthavara. Tattvarthadhigama Sutra holds the latter opinion. Jivabhigama and Acharanga-niryukti-vritti differ from this as well as from each other in their consideration about Trasa. Both of these divide the Trasa souls into two kinds, Gati-Trasa and Labdhi-Trasa but they differ in the meanings of these words. According to Jivabhigama, the souls having more than one organ are called Gati-Trasa, while the fire-bodied and the air-bodied souls are looked upon as Labdhi-Trasa. The contrary is the opinion of Acharanga-niryukti-vritti, for, according to it the fire-bodied and the air-bodied are Gati-Trasa and the souls having more than one organ, Labdhi-Trasa.

In the next verse are mentioned the number of Paryaptis (powers) that the living beings of different
kinds can have. So long as a living being does not attain the number of *Paryaptis* expected in its case, it is called *Aparaya*ta (incomplete), but on its attaining the required number, it is known as *Paryaptta* (complete).

"..."
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आ शिवामना भारती आवेनि 'नस' केवलां अाने छ, शांत्के नेमा। क्षाया-मालवानी किया दे छ. परमेथि और असिवविसि नाम छ, अे जैनना परमाधिक शान्त छ. ने भवाना जैनी-परणो औपनु उपार श्लेष्मां दर्शवावरां आवेदित हो, तेली परम्परा ने अन नया सुधी पूरी न करे तथा सुधी ते अक्षे अप्रायत केवलां आवे छ अनेक बनारे पूरी न करे त्यारे तेने परमीत केवलां आवे छ.

आहार: करणाडयोक्तनिकर: माणायबा माण: मनः
पद पर्याप्त एक-पक्ष-विकल्पानां चतुरः क्रमात्।
पद पक्षायप्य सुक्ष्म-वादरतयं-काशा दुमास्तु क्रमात
शेषा बादर-सुक्ष्मवादरतयत्यम प्रत्येक-साधारणां: || ४ ||

Ahara (taking food), S'arira (body), Indriya (sense-organ), Pranapana (respiration), Bhasha (speech) and Manas (mind) are the six Paryaptis (capacities). All those living beings who have one organ have four Paryaptis, and those that have two, three or four organs have five, while those who possess five organs have six. The one-organised have two subdivisions, Sukshma (subtle) and Badara (gross). Pratyeka Vanaspatis are Badara, while Sadharana Vanaspatis are of two kinds, Sukshma as well as Badara. (4)

Notes:—The one-organised living beings have Ahara-Paryapti, S'arira-Paryapti, Indriya-Paryapti, and Pranapana-Paryapti, that is to say, they have the capacity of receiving Ahara, those of developing the bodily form and the organ of touch and that of respiration. Those that have two, three or four organs and the Asanjni-Panchendriyas have the
capacity of speaking besides the above-mentioned ones. The Sanjini-Panchendriyas have all the six capacities.

The one-organed are of two kinds, the subtle and the gross. Out of the earth-bodied, the water-bodied, the fire-bodied, the air-bodied and the vegetable-bodied, the subtle fill up the complete space. These living beings are so minute that they are invisible to us.

The last class of the one-organed lives viz., the Vanaspatis (plants) are of two kinds. Of some plants each is the body of one soul only, while of other plants each is an aggregation of embodied souls which have certain functions of life in common. The former are called Pratyeka Vanaspati, while the latter are known as Sadharana Vanaspati. The former are always gross and they exist in the habitable part of the world only. The latter may be gross or subtle and in the latter case they are distributed all over the world. These subtle plants are called Nigoda. They are composed of an infinite number of souls that form a very small cluster. Innumerable Nigodas form a globule and with them the entire space of the world is closely packed, like a box filled with powder.
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प्रथमीतै जेनिम्यने आधार, शरीर, धनिम्य, अने आयु; विज्ञानने अर्थात् कृतिम्य, बुद्धिम्य अने अदुबिनिम्यने रथम् असङ्गी पूजानिम्यने आधार, शरीर, धनिम्य, प्रायु अने भाषा; अने सत्तै पूजानिम्यने आधार, शरीर, धनिम्य, आयु, भाषा अने मुन जेम्य कण्ठार-विविषातम् हे।

जेनिम्यना ए एक छ—सहम अने भाषा। भाषा जेते रुप्यं। अे गैनसांना पारिपातिक शुरू छ। सहम पूजाकाच, सहम वक्तकाच, सहम तेजस्काच, सहम वायुसाय अने सहम वांतपितकाच भोले आयु माहां आपी रहेहा छ। तमाम पौराणिक सहम जनः बीर्यी हा वेतन छ, जेस वर्तमान वेदाञ्ज्ञान्यें पुष्य सानुं हे। आ देवी। अत्यन्त सहम हवायी आवह-शुधी नों शक्ता नयी। भाषा पृथ्वीकाच, भाषा जलकाच, भाषा अलेख्याच, भाषा पृथ्वीकाच, अने भाषा वांतपितकाच प्राक्त् नेतृत्वां म्हणे छ। धर्मां, चेतन, बिजे अक्षरां लेने न सामाय हा, अप्रिय मारी, पत्त्य बिजे पृथ्वीं, ले जवाणां शरीरांतू पिरं छ, ते हव्यां भाषा पृथ्वीकाच नक्षुं। अे जजने अवतं बिजे दिर्घी आवात नयो हा, ते भोल-ख्रें तावाय, बिजेरा-ले जवाणां शरीरांतू चूक्ष छ, ते भाषा जलकाच भोल समाजां। जी प्रमाणो दीवी, अवतं, प्रेमजी बिजेरे ले जवाणां शरीरांतू पिरं छ ते भाषा अलेख्यां लेने। अनुसारें पृथ्वी, ले जवाणां शरीरांतू पिरं छ, ते भाषा पृथ्वीकाच छ। धर्म, आयु, प्राक्रिक, पत्त्य अक्षर भाषा वांतपितकाच। भाषा वांतपितकाच्यां में लेने झाँ-झाँक्य अने सामायु। अहे शरीरांशी अन्न अन्न ज्ञानां वांतपित भाषा साधारण वांतपित नक्षुं। अे वांतपितां कालां, संकालां नसेन, अने पर्य-गावळे गूढ वै काळां स्त्रीवानी लेना शरीर भार ( हर्षीया ) श्रव नक्षुं। हे हा, नेहां तावाय न हृद्य अने नेने चोखाने वाचुणी ते श्रीवी चोने ते काळांकालिकेने भाषा साधारण वांतपित समाजां। अने तेघी विशिष्ट बिजे पृथ्वीणू अप्येक्ष वांत-पित समाजां।

प्रभागांणि रूपस्वभाव रसना प्राण च नें श्रुत्यं श्रुयं श्रुयं।
ल्यूँ: स्पः स्पातत्रसम-गन्धुरूपः-निर्वा अर्थं अभीष्ट्रं क्रमात्।

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There are five senses—the skin, the tongue, the nose, the eye and the ear. Touch, taste, smell, colour, and sound are their respective objects. Worms, leeches, conches, shells, etc., possess the first two senses, while centipedes, bugs, lice, etc., have the first three senses. Mosquitoes, wasps, moths, and the like are the four-sensed. The Tiryachs namely the aquatic, the terrestrial and the aerial, Narakas (denizens of hell), gods and human beings have five senses. The five-sensed are of two kinds—the Sanjinin and the Asanjinin. Sanjna means power of thinking. (5-6)

"सांजना, निषेढशा, दापशा, तेन अने करुण लोक पायत छन्नेवा है अने जीला अरुलुरू रस्पर्श, रस, ग्यार, हृद अने शाप विषयोहात्स, तेमनौ उपम, चन्द्र, शुक्ल बिलेजेस निधा अने ज्वल अगम असे खरिनारोना; मान्यपुराण, विकार, अंक, लिप्य आहिल नामदेवसहित निधु दिनशनानोऽ; अम्बार, अभार अने पतंग अकी नामदेवसहित आर खरिनारोना; अने अथाद, धृतारथ अने पर्याय अने तितोश्यं। तेनौ नराङ्को, देव अने नमुन वैदिन्तिकयुत पात्यिक नागलुका; पात्यिकम अमे प्रकार छै-सही अने आसांची संगां अवारां अनन्तर अनन्तराणी सक्षम।"—5, 6

रूपिदीत पात्यिकितम अध प्रकार छै-नास्ति, तिथि अनुमय 292
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Speech (power of speaking), body, mental power, the five senses, duration of life and respiration are the ten Pranas. Therein every soul has (at least) four Pranas, viz., the body, the sense of touch, respiration and duration of life. A Vikalen-293
driya (i.e., a soul having two, three or four senses) and an Asanjni-Panchendriya have speech, and a soul possessing Sanjna has mind. Gods and denizens of hell simply rise into their conditions.

Those that are incubatory (Andaja), umbilical (Jarayuja) and unumbilical (Potaja) are known as Garbhaqa (uterine) and the rest are Sammurchchhins. Gods have two sexes namely the male and the female; the Sammurchchhins and the Narakas are of the neuter sex and the rest have all the three sexes. The bodies are of five kinds:— (1) Audarika, (2) Vaikriya, (3) Aharaka (4) Taijasa and (5) Karmana. (7-8)

Notes:—The one-organed lives have four Pranas, viz., body, the sense of touch, duration of life and respiration. The two-organed have in addition to these the two other Pranas, viz., the sense of taste and the power of speech; the three-organed have over and above these the sense of smell; the four-organed have one more Prana, viz., the sense of sight and the five-organed irrational (Asanjni) beings have nine Pranas, the sense of hearing being the ninth. It is only the Sanjni-Panchendriyas that have all the ten Pranas, the mind being the last.

Birth is of three kinds namely Sammurchchhana, Garbha and Upapada. The first is the spontaneous birth. Such a birth is not the result of the union of the sexes. The second is the formation of the physical body by the union and development of
the father's seed and mother's blood in the womb of the female. This is again of three kinds, viz., 
Jarayusha (birth in a yolk sack, flesh envelope, like a human child), Potaia (birth without any sack or shell, like a young one of an elephant) and Andaja (birth from a shell like an egg, like a pigeon). The third is Upapada. Gods are so born in a bed while the Narakas are born in a Kumbha. All beings having one to four organs are Sammurchchhins. Except the gods and the Narakas who are Upapadaja, the remaining, Panchendriyas, viz., the Tiryach-Panchendriyas and human beings may be either Sammurchchhin or Garbhaja.

The bodies are of five kinds:— (1) Audarika, (2) Vaikriya, (3) Aharaka, (4) Taijasa and (5) Karmana. Of these each is a higher and more refined than the preceding one. The first body is gross whereas the remaining ones are subtle (invisible to ordinary human eyesight). The first three bodies are formed from the Aharaka Vargana (molecules of assimilative matter), the fourth from the Taijasa Vargana and the fifth, from the Karmana Vargana. In the case of the first three bodies each has innumerable times the Prades'as which are in the one preceding it, whereas in the case of the last two, each has an infinite-fold number of Prades'as as compared with the body immediately preceding it. At one and the same time one can have at best the four bodies, Audarika, Taijasa, Karmana, and Aharaka and this is so in the case of the saints alone. Thus, at no time a living

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being can have all the five bodies at once. Every mundane soul has always at least the two bodies, Taijasa and Karmana. During the time the soul is on its way from one incarnation to another it has only these two bodies. Otherwise, it has generally speaking three bodies. In case of gods and denizens of hell the three bodies are Vaikriya, Taijasa and Karmana, while in the case of the other living beings they are Audarika, Taijasa and Karmana. All those beings who are Garbhaaja (born in the embryonic way) or Sammurchchhins (born spontaneously) have the Audarika body, whereas those who are born by Upapada have the Vaikriya body from their very birth. The Vaikriya and Taijasa bodies can also be acquired by performing the special austerities. By means of the Vaikriya body one can assume different shapes and produce various appearances. In the case of the meritorious persons the Taijasa body performs the function of giving effect to their curses as well as to benedictions. The Taijasa and Karmana bodies offer no resistance and they penetrate and permeate up to the end of the universe. They are connected with the soul from the time without beginning and are absent only in liberated souls. The Karmana body which is the receptacle of Karmans cannot be the means of enjoyment to the soul through the senses and the mind, as the Audarika body is; that is to say, one cannot perform the functions of the senses and the mind by means of this body. Aharaka body which is the special
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property of a saint is created by him, when he wants to consult a Tirthankara on some subtle or momentous question. It re-enters the body after the function is over.

“अथा, शरीर, मनोवा, पांच शनिवा, आयुष्य अनेन वासो-अवसास की दब आयो। इहँ। हरेक ज्ञाने शरीर, शनिव, वासो-अवसास अनेन आयुष्य अवत्त (शर) आयो। ता हुय न छ.बिन्दुदिनिये अनेन असुध्धोने 'आयो' हुय हे; अनेन सद्वृत्त होने मत हुय हे.वणा हैं। अनेन नाराजी जन-जन 'धन्व' मायो। इकामाथी, नराहु (बिनि)माथी अनेन चेतनार्थी ह्वपन धरेक गर्ल्व; अनेन भारता समृद्धिमार्ग नचुया। वणा हेतुता अथवाद अनेन पुरुषवेदनाः इह अनेन समृद्धिमार्ग तथा नाराय नन्दुपक्षही इह भारतां धव्य नख निकटगुरु हे। शरीरता पांच प्रकार हे—वेशसरिक, वेकिय, आहारक, तेजस्व अनेन कामे।”—१७८.

सप्तवी अधिकारने अार आयो हुय हे—शरीर अण, रस्तीक्र, आयुष्य अनेन वासो-अवसास। शनिवा अण—प्यारण, रस्तीक्र, रस्तीक्र, भागाण, आयुष्य अनेन वासो-अवसास; नीमित्रने अक शनिव वधवाथि सात; अधिकरने अक शनिव वधवाथि आह; असस्री धनीरित्रने अक शनिव वधवाथि नव अनेन सद्वृत्त होने अक अन वधवाथि ह्व आयो। हुय हे। सातारितानां अपेक्षा विना के उपनन शाय हे। ते समृद्धिमार्ग नचुया। आ ते। फरस्वा, शेषम विजेत् अनेक स्थानके उपनन शाय हे। अधिकारियते अधिकरिता तीनीही अवे लेवा समृद्धिमार्ग नचुया। तर्फव घनीरित्र अधात्व गजर, रस्तवर अनेन अंद्रा—जे समृद्धिमार्ग तेजस गर्ल्व जेम भारता हुय हे। सुभाषना फल अनेन असाधु ने धिकारे पड़े हे। नाराय अनेन हेतुता आ प्रभाषु इत्यति भानवामां आयि नथी। तेजस्वाः जन-जन उपाश्राव मानवामां आयो। अथाहउ हेतुता। कपालिती आहेत अनेन नाराजीये। तुलनी अंत उपनन शाय हे। अनेन असाधुहीतं तिनपनलाल अनि भार आयो हे।

जन शालोमां शरीरता पांच प्रकार ब्यत्ताय हे। ते पामलां नाम अधारिक, वेकिय, आहारक, तेजस्व अनेन कामंचु हे। अधारिक

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Gods are of four kinds:—Bhavanapati, Vyantara, Jyotishka and Vaimanika. Indras are sixty-four in number. Jyotishka and Vaimanika gods live in the region above us and the remaining reside below us. Narakas live in a condition of torment in seven hells, each one being thicker than the one above it. (9)

Notes:—According to the S'vetambaras, there are twelve heavens and sixty-four Indras, whereas the Digambaras maintain that there are sixteen heavens.
and one hundred Indras. Among the Bhavanapatis, there are twenty Indras; among the Vyantaras, there are thirty-two; among the Jyotishkas, there are two, the sun and the moon; and among the Vaimanikas, there are ten. Thus, there are sixty-four Indras according to the Svetambaras. According to the Digambaras, there are forty Indras among the Bhavanapatis, thirty-two among the Vyantaras, twenty-four among the Kalpavasins, two among the Jyotishka, viz., the sun and the moon, one among the human beings and one among the Tiryaks.

"अल्वनपति, अन्तर, कृष्णजित्क अने वैमानिक अंग अर्थ मञ्चन हव हे; अने आसन छन्द्रो हे। कृष्णजित्क अने वैमानिक हे। उपर ये से हे अने आसन नारी नी रहे हे। किस नारी आने नी नी जगत दुनिययाँ में रहै हे।"—५

सपूर्ण अल्वनपति नारी छन्द्रो, अन्तर आसन नारी छन्द्रो। कृष्णजित्क अने छन्द्रो अने आसन आसन वैमानिक। दस छन्द्रो अंग अर्थ मञ्चन हव हे। कृष्णजित्क अने वैमानिक आपयु उपर ये से हे अने अल्वनपति अने अन्तर आपयु नी रहै हे। तरक सात हे। ब्रह्मा, वंशा, शेषा, अंकयु, दिका, मता तथा मात्रता। जि सात जि, पूर्ण पहर आपयु अतिरिक्त पाये जो जगत जो नारीयाँ में आये हे।

जम्बू-दातको-पुष्करायंगरणीच्यूपिवांसो ज्ञानातिक महावरणातीतीती तोडी परतोस्मृतवत्त विनिध्वादिशतिवृतविज्ञान\। लोकलोकं त्रै द्विंग्य च चुन्न तामसत्कयातित्रिकस्य द्रव्यतम्या तिथि लोक एष च, नवयमां तवलोकं पुनः ॥२०॥

Human beings reside in Jambudvipa, Dhatakidvipa and in half the portion of Pushkaradvipa, while
Tiryachs live in innumerable oceans (and Dvipas).
The universe is divided into two parts, Loka and Alokha. The portion where there are (found) the six substances such as Dharma is called Loka, whereas the portion where there is nothing else but space is termed Alokha. (10)

“अनुष्ठुल प्रज्ञा, धात्विक अने अपेक्ष गुणांश कीपोंमा वसें छ। किनौ निःश्चर्तम् अथी आगम भीङ्ग असामान्य कीपों अने सबूतोंमा पल्ल छ। लेक अने अपेक्ष अपेक्ष भवे अवस्थां वसें। तिमाः ‘लेक’ धार्मिकताका-धिक पद्धति पुढूःपुढांतु करूः, नवार्थ व्याख्यान तो करत आहारामध्ये जे।” —२०
Nyāya-Kusumānjali

The birth-places (Yonis) of the earth-bodied, water-bodied, fire-bodied and wind-bodied souls are in each case seven lacs in number. Those of Ananta Vanaspati (vegetables) as well as of human beings are fourteen lacs. The number of Yonis of Pratyeka Vanaspati as well as of Tiryachis is ten lacs. That of gods and denizens of hell is four lacs in each case. Thus in all the total number of Yonis is eighty-four lacs. (11)

Notes:—It may here be pointed out that in this verse is given the number of the kinds of Yonis (birth-places) and not the number of living beings, which is rather infinite. Those Yonis which resemble one another in shape, touch, etc., are considered as one. The number of the Yonis which are considered as different from one another is eighty-four lacs.

"पुष्पीरुप, जलरुप, अभिज्ञरुप अनि वात्रुप यष्टे। सात सात लाख च। वष्टी साताशष्टि वन्तपुरिकरुप यष्टे। तेनं भूताण्येऽव भाष च। अत्रेक्ष वन्तपुरिकरुप यष्टे लाख, तिर्यच्छि यष्टे लाख, नास्ति अनि इति वात च च यष्टे कष्टाम्ब यासासि लाख भव्योऽवि।" —11

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Thus there are infinite souls. They are divided into two groups—the Bhavyas and the Abhavyas. Those who have the capacity of being liberated are called Bhavyas, where as those who lack it are termed Abhavyas. Just as at no place clay though fit for a pitcher is transformed into it, so all those beings that are fit to attain salvation cannot get the final beatitude. (12)

Notes:—The living beings are divided into two groups, the Bhavyas and the Abhavyas. The number of the living beings of each of these kinds is infinite and the number of the living beings of the latter is immensely bigger than that of the former.
As the Bhavyas are infinite in number, the Samsara will never be without them. If time can ever come to an end, the Bhavyas can then be exhausted. Those who did not think so and who persisted in their belief that the number of souls was finite, spoke about the return of the liberated as they were afraid that the universe would be without souls. (13)

Notes:—In this verse the author examines the statement of those who believe that even the Mukta return to the Samsara. He says that it is perhaps due to their fear that the Samsara will be empty of living beings that they believe in the return of the liberated. Every system of philosophy admits
that it is desirable to have the Samsara never empty of living beings. Now this can be secured in two ways either by admitting that the liberated return to Samsara or by admitting that the number of living beings is infinite, that is to say, it is so big that in spite of the living beings leaving this world at every moment and attaining salvation, at no time the Samsara will be empty of them. The former alternative is inadmissible in as much as it destroys the importance—the greatness of Mukti and it is unreasonable to believe that the liberated will return to Samsara even when they have completely annihilated Karmans, and when they have accomplished every object—when there remains no work for them to perform. Thus it follows that it is against reasoning to admit the first alternative.

We shall now examine the second alternative. It is a fact that the number of human beings residing in this Samsara is falling off every moment as some of them go on attaining liberation by leaving it. But this is not a sufficient ground to believe that the Samsara will be hence empty of living beings. For, the Nigodas furnish the supply of souls in place of those who reach Nirvana. An infinitesimally small fraction of one single Nigoda is sufficient to replace the vacancy caused in this Samsara by the Nirvana of all those souls that have been liberated from the beginningless past down to the present. Moreover, the word “infinite” is taken to mean a number which is infinite times the number of the Samayas—
the infinite Samayas* of the past, one of the present and the infinite Samayas of the future. Thus it is clear that even after the lapse of infinite futurities—a futurity which has no end even though the number of its Samayas goes on decreasing as days, months and years roll on, Samsara will not be empty of living beings.

Those who say that the liberated return to the world support their statement by an argument that whatever has a beginning has an end also and as liberation has a beginning, it must have an end. But this argument does not stand the test of reasoning as we saw in the first chapter. For, the statement that whatever has a beginning must have an end is viciated by the example of Pradhvamsabhava. Moreover, attaining liberation does not mean the creation of a new thing. It is only that the true nature of the soul is manifested as the obstructions, viz., the Karmans are completely removed; it is not that the soul has gained something new.

अतः संसारमां युनएसमस धिः श्चे नन्दि—

“तथ्यः जने अनन्त होलाने लीलि संसार समाप्तिति नन्दि श्च। 
ने जाग समाप्तिति आदि ता, वै जाग्यासि समाप्तिते पाए। 
आ अमलेती शुभदशी अधिष्ठित, अने ‘संसारमां परिवितत जने कै’ 
अने नाहै सन्धिव्यवासन अनेका अद्वैती वेदाङ्गी “संसार श्राप चुक्यन्ते।”
अने अपके स्वतः जनेशु पासू दरी संसारमां आगमन मायुः।”—१३

* Samaya is the minutest division of time. We cannot count the number of the Samayas that pass off during one moment.

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ભાષાલી સંસારમાંથી જવે. કરમાણ કરીને સુખિત ગયા છે, નથી છે અને નથી. આ પ્રામાણ્ય સંસારમાંથી જવેની વિધિઓ થયા હતરી છે તો હાંક સથય સંસાર શરૂ થતું થતું હતું, ગુજરાતી ગુજરાતી હતું. સુખી ઇંસાને વિરામ કરતાં માધુર્મ પાત્રો કે તેમની આ માત્ર જીવન રહાયશે છે. સંસાર શરૂ થતું થતું ન જાન એ ચલા કાઢ પણ શાનાને સમા નથી; તેમણે તે ચલા ભાગ પ્રાપ્ત તેમ આશ્રમી અત્યંત સુખ્ષ બાળકી નથી. સંસાર શરૂ થતું થતું ન થતું ન થતું ' એ પસંદ રાખવાને સાથ મે આવ્યું છે. અંક તે સુખિતમાંથી જવેની પાણી કર્યું. આ પસંદ રાખવા સાથ મે આવ્યું છે. કલજ્જ્યા જવે નથી. માં કલમાગણી ુ એ તેમની જન પ્રતિષ્ઠા સથા ચલા પણ સંસાર જીવાયી આસન ન ચલ નથી; આ પસંદ સંસારમાં અનતર માની તેથી નથી. જવે માં માનાતા તો મકાન માણાતા સાથ પ્રતિષ્ઠા સથા ચલ પણ સંસાર જીવાયી પ્રતિષ્ઠા સથા ચલ પણ સંસાર જીવાયી પ્રતિષ્ઠા સથા ચલ \n\nનય્યાંક જેટલા સંસારમાંથી સુખિત નથી. આ પ્રાણગ્રામ માં આ પ્રાણગ્રામ માં આ \\

સુખી સંસાર જીવાયી પ્રતિષ્ઠા સથા ચલ પણ સંસાર જીવાયી પ્રતિષ્ઠા સથા ચલ \\

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संसारी शीतल किये अलंकार दलन करीने सूक्तिने अभास क्षेत्र में सुकूर झेले। संसार-नगर तर वाचा है अथात शुद्धमान वहें अलंकूट के सुकृत झेलने संसारागमना असूर्यु अर्द्धशूल कर्मदित्त शीर्षनी दिखनी। असंभव हावाही पुनर्जने-निता असंभव के। नन्हीं ता शीतल भणी चदः पखी पशु अनुरु होत्या ज्ञान किंद्र नाहि आने?**—१४।

"दृष्ये बांठे बहादुर्वते प्राधुर्यवती नाहूँ। कर्मशास्त्रे तथा दृष्ये न राहि भवाहुः।"

तरायणात्म, उदाहरणि।
A human being alone can have the opportunity of feeling the joy arising from his marriage with the woman in the form of liberation. An impotent being can not certainly attain salvation. It is a fact that a god immediately after his death cannot be born in heaven or hell and a similar remark holds good for a Naraka while for Tiryachs and human beings all the four grades (Gatis) are open (lit. unbarred). (15)

"सतिज्ञाति च विनितानात् क्षमना भानितना विदं महस्यमतिनां उपर भावार राजे च. नैसर्जनः नर्तुसः सिद्धिः सुहिणस् चापते ना नाहि। देवता भरीना (देवमातासि) देवोत्तम तेमन् नर्तुसमाना वचः चेष्य ना नाहि। तेनीश तोते नाशी भरीना (नर्तुसांसि) तरके के सङ्गे वचः चेष्य नाहि। (चतुः) तिर्यं अन्य नुस्थेन सारे तारे गतिः। भूष्यी के।"—१५


dक्ष सम्यक्ष्यानम, अथ सम्यक्षार्थादिशमाह—

सर्वस्माद्य देशायत: परिभवति: सावधानेतिरिच्छ। 

प्रोक्तः संयम आदिमो मुनिममनमयं आवके: स्वीक्षतः। 

प्रथमित्रितं एवं नीतिज्ञनादीनां गुणान्युमनन् 

सेवा भव्यज्ञो मनोव्रेतिभिन्न: शीर्षाद्यमानं ॥ १६ ॥

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The abandonment of sinful acts is called Samyama (Samyak-Charitra). It is of two kinds, complete and partial. The former is to be observed by Sadhus, while the latter by S'rávakas. A person who adopts the thirty-five rules of conduct such as of earning maintenance by righteous means, etc., is entitled to observe the religion of a S'rávaka. (16)

Notes:—The thirty-five rules of conduct which are referred to in this verse are: (1) To earn maintenance by just and fair means. (2) To appreciate the conduct, life and doings of a highly spiritual character. (3) To marry a person whose tastes, culture, etc., are of the same kind but who does not belong to the same family. (4) To be afraid of committing evil acts. (5) To act according to the well-established customs of the country one lives in—the customs that do not involve the breaking up of any high principle. (6) Not to libel or slander any body. (7) To live in a house which is equipped with many doors and windows and which is situated in a good locality. (8) To keep the company of only persons of good conduct and sound character. (9) To respect the parents. (10) To avoid or abandon the places of difficulties and dangers. (11) Not to take part in mean actions. (12) To spend money in proportion to the income. (13) To wear a dress in conformity with one's means. (14) To resort to the eight sorts of intellect. (15) To hear or read the scriptures every day. (16) To eat or drink at the proper time. (17) Not to take food however substantial or enticing it may be, before the
food previously taken is digested. (18) To attend to the four objects of life—Dharma, Artha, Kama and Moksha, without giving undue importance to any one of them. (19) To render service to the guests and the poor. (20) Not to think of taking revenge upon any one. (21) To be partial to virtues. (22) Not to travel in country which is full of dangers. (23) To undertake work according to one's capacity. (24) To maintain the dependent. (25) To render service to those who have taken spiritual vows and who are experienced in wisdom and knowledge. (26) To be far-sighted. (27) To have the power of discrimination. (28) To be grateful. (29) Not to act in such a way as to become unnecessarily hostile to the public. (30) To adopt the proper remedy when one is getting weak physically. (31) To be compassionate. (32) To give up obstinacy in all matters. (33) To be benevolent. (34) To conquer the internal enemies. (35) To keep the senses under restraint.

"सांविंदा —

"सांविंदा—हतिने परिलक्षन ते 'संविंदा'—सम्भविन्यासंग्रह नाथुराने ते ने अकार्ती च सर्वसंविंदा अने देशसंविंदा। प्रथम संविंदा सुनिकाये आयनि ते अने भीने आर्थिके सर्विके च। नागापालित—वैष्णविक पांसील श्रांती सेना दर्शनार तम जन आर्थिकर्मिनेन आदर करवाने अधिकारी हेलां बड़े।"—२

"सुपूर्दीक साराव एडी अद्वैत गापमय आदरकु; स्वाता ज्ञाते ‘संविंदा’ कलवामां आवे। अनेका भीना श्रांतां वारित तरं ओष्ठावावां आवे। संविंदा से बेही। अधे ते सर्वसंविंदा अने भीने देशम्

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साधु-आचार्यकर्म दशैयति—

प्रोक्तः पञ्च महात्मानानि यतिनां, आद्वतमाणेदुः
सन्नित द्वादश सर्वत्तमानि विकसतसम्यक्तवर्तमालाणि च।
आत्मविज्ञानमेयमाप्तः बस्तर्तौ भवनादसम्प्रार्थुपार्थुपः
तत्रात्मात्मितिमः देशविषयः: समयः न सम्भविता॥१७॥

Five great vows (Maha-vratas) are laid down for Sadhus and twelve vows which are based upon Samyaktva, are laid down for S'rávakas who desire to acquire the wealth of asceticism but who are unable to get it owing to overwhelming obstacles. Those who have dislike for asceticism are not even authorized for Des'a-virati (i.e. S'rávaka-dharma).

(17)

Notes:—The twelve vows of a S'rávaka consist

* आ हस्तिक साधु हरिस्वर्णत्र तवमिन्दु अने हेमायक्त्रत गैत्यासाध भुजः।

* इल्लोड्यव्यसित इ
of the five Anuvratas (small vows), the three Guna-
vratas (vows pertaining to conduct) and the four
Sikshavratas (disciplinary vows). The five Mahav-
ratas that are laid down for a Sadhu are not to be
observed so strictly by a Sravaka and in his case
these vows become Anuvratas, as the rigour of the
vows is somewhat abated. He may however, for
a limited time follow a more rigorous course of
actions by taking up the Gunavratas. These are (i)
Digvirati, he may put a limit to the distance he may
go in one or the other direction; (ii) Anarthadanda-
virati, he may refrain from taking part in anything
that does not strictly concern him; (iii) Upabhoga-
paribhogaparamana, he may set a measure to the
articles of enjoyment—food, drink, etc., avoiding besides
gross enjoyments. The four Sikshavratas are (i)
Desavakas'ika, he may reduce the area in which he
may move; (ii) Samayika, he may undertake to give
up for a short time all the sinful acts by devoting
himself to holy thoughts; (iii) Paushadhopavasa, he
may lead the life of a monk for the time being, by
taking such a vow on one of the days like the
eighth, the fourteenth, the fifteenth of a fortnight;
(iv) Atithisamvibhaga, he may provide a Sadhu with
what he wants.

"साधुव्रजनि माते पांच महामात्रां भवां छ। साधुव्रजिव महत्ती 
काया राप्तनारा, विपु अज्ञवान, विन्यानः लीले तेने नक्षां प्राप्त करी अज्ञा
नारा अयो शांतष्णाय माते शुद्धसम्प्रकर्त्व मार नवो भवां छ। 
साधुमात्र तस्य वेदे वने अवैरित हुम, अनिवा वा देशविनिविनि-अवैटम्यांवे। धृष्टु
अविदिते नभी।"—६७.

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The co-operation of right knowledge and right conduct is spoken of as Yoga by the divine Arhat who pervades the universe. On account of the immense greatness of this Yoga, even persons like Chailateya and Dridhapraharin, who had become the guests of horrible hell on account of the series of terrible atrocities that they had committed, attained salvation by completely annihilating all the Karmans. (18)

Notes:-In this verse the author points out the importance and the inherent power of Yoga, in virtue of which even those persons who spend most of their life in wickedness succeed in attaining heaven, if not final liberation. To illustrate this, we give below the stories of Chilati-putra (Chailateya) and Dridhapraharin.

Chilati-putra.

There lived in the city of Rajagriha, a rich merchant named Dhana-sarthavaha. He had five legitimate sons and a daughter named Susama and an illegitimate son Chilati-putra, by his female serv.
a merchant named Chilati. Chilati-putra was entrusted with the work of guardianship-companionship of Susama. As he was very strong, he used to harass the people of the city. So, they complained about it first to Dhana-sarthavaha and in the end informed the Kotval (police-officer) of the place. Being afraid of the king, the merchant dismissed Chilati-putra from his house. Thereafter, he went to the rendezvous of thieves known as Simha-gufa and in their company he went from bad to worse. He was appointed their head to succeed the one who died.

During this time Susama attained her youth and became well-versed in several arts. Chilati-putra had not forgotten the ill-treatment he was meted out by the S'reshthin and was even now pining away for Susama; he decided to take revenge upon the S'reshthin by plundering his wealth and depriving him of his only daughter Susama. Thereupon he called his companions together and said to them, "There lives in Rajagriha Dhana-sarthavaha, who has amassed immense wealth and has a charming daughter Susama. To-night we shall go to his place; whatever wealth we get, I shall give over to you and I shall only reserve Susama as my share." Accordingly, they started that night for Rajagriha. When they came near the gates of the city, they sent the city-guards to sleep by means of Avasavapini Vidya and broke open the locks of the

1 It is a charm that induces persons to sleep and so long as the persons are under its influence,
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gates by Talodghatana Vidyā. On entering the house of the S'reshthin they found all the persons asleep. All the thieves except Chilati-putra were engaged in taking hold of every valuable possession they could lay their hands upon. He, however, took up Susama and came out of the house along with his companions.

When the S'reshthin awoke, he found several things in his house missing and the worst of it all was that his dear daughter also was carried away by the thieves. He immediately informed the Kotval of this theft and requested him to trace out the thieves, promising as the reward the entire wealth stolen away. Thereupon, the Kotval started with some police-men. The S'reshthin, too, accompanied him, along with his five sons. They soon came up very near the thieves, who, seeing them left the wealth on the ground, took to their heels, and soon disappeared in some dense forest. The Kotval stopped there to take the possession of what was left by the thieves but the S'reshthin and his sons pursued Chilati-putra, who was running away with Susama on his shoulder. Chilati-putra at last got tired of passing through forests, of crossing streamlets and of enduring the severe heat of the sun. So, on finding himself within the reach of his pursuers, they cannot wake up of their own accord, until the charm is removed.

2 It is also a charm by virtue of which the locks give way.
he thought over what he should do next. He came to the conclusion that it was impossible to escape safely along with Susama and it was also improper to go alone, leaving Susama behind him—Susama, the sole object of his pleasure and the one that he valued more than his own life. So he decided that as he could neither take her away nor leave her behind him to fall into the hands of others, he cut off her head with his sword and entered a forest, with the head of Susama in one hand and the sword in the other. The S'reshthin felt very much when he came there and found that his daughter for whom he cherished so much affection was killed. With great difficulty he went home and to free himself from the grief he took up Diksha.

Chilati-putra lost his way and was unable to meet his companions. Over and above, he felt hungry and thirsty. He made the final attempt to find out the way that would lead him to his place but it was in vain. While he was so engaged, he was astonished to find a Charana-muni,¹ in the Kayotsarga² posture. He never knew what modesty and discrimination meant; but believing that the Mahatmans preach Dharma and Dharma leads to happiness, he thought of approaching him. But a tho-

1 Charana-muni is a name given to that class of ascetics who have acquired the power of flying in air by practising austerities.

2 During this posture one gives up attachment to the body and spends the time in holy meditation.
ught flashed across his mind that perhaps the Muni would refuse to preach to him; so, he thought of demanding Dharma in an imperative tone. Accordingly, after coming near the Muni, he threatened him with the words, "Give me Dharma or else I shall cut off your head." The Muni was wonderstruck with this unique way in which Chilati-putra demanded Dharma. All the same, he could realize his eagerness to acquire Dharma and he thought it would be worth-while to show him the path of religion, and that too in short, as that occasion was not suitable to explain the principles of religion in details. So he stopped meditating and said to Chilati-putra, "Upas' ama, Samvara and Viveka constitute Dharma." With these words he departed. Chilati-putra began to reflect what these three words signified. First of all, he began to consider the meaning of Upas'ama. Upas'ama means control. He said to himself, "I am alone; I have nothing by my side nor anything on my body; so what shall I keep in control?" Thinking seriously about this, he realised that he had to control anger that was burning like conflagration—the anger directed towards the S'reshthin of killing him if once he was in his power, and the thought of taking revenge upon the Kotwal, who was the cause of his separation from his comrades. He further realised that he had to control pride—pride that he felt injured on finding that the Kotwal harassed him, the leader of thieves. Moreover, he found that he had to be straight-forward and self-contented. Thus he came to the conclusion that the Mahatman

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meant by the word Upas'ama that he should keep control over anger, pride, deceit and avarice. In order to carry out these, he resorted to forgiveness, modesty, straightforwardness and contentment.

Then he tried to understand the meaning of Samvara. Samvara means stoppage. He began to reflect what he should stop. He thought about that it was useless to stop others- to meddle with others as he wanted to attain his own welfare. This led him to the consideration if the Guru had at all advised him to stop from moving, speaking, thinking, etc. He said to himself that even if that was the piece of advice given to him it was impossible for him to follow it, since it involved the complete cessation of moving, speaking, etc. After a great deal of reflection he realised that as the Guru himself moved, spoke, etc., it was not that he was advised to refrain from these activities. After a deep and deliberate consideration, he realised that there were two sorts of activities, good and bad, wherein the body and the senses played an important part. He thought of engaging himself in good activities only—the activities which did not involve the slightest injury to other living beings. Thereupon, he examined himself whether he was then engaged in such an activity or not, and came to the conclusion that as he had still kept the sword in one hand and the head of Susama in the other, he was far from it. Thinking so, he threw away at once both the things, and refrained from undesirable activities of body, speech and mind. All
this time, some ants had quickly begun to mount his body which was coagulated with blood that had been all the while trickling from the head of Susama. The ants now began to sting him bitterly.

At this time Chilati-putra was engaged in realising the meaning of Viveka, which signified discrimination. He thought over what really belonged to him. At first he came to the conclusion that the relatives were not his own. A deeper thought convinced him that even his body was not his own—he was different from his body. By this time, the ants had been fast sucking his blood and causing him endless pain. The whole body was soon turned into a sieve. All the same, he did not think in the least of caring for his body. He thought of observing Upas'ama, Samvara and Viveka. At times, he could not carry on the meditation undisturbed, but he often succeeded in pacifying anger, in keeping his senses in control, and refraining from evil activities. He remained in this condition two days and a half. At the end of this period, he died and attained heaven, as he was engaged in good thoughts at the time of his death. He will be born as a man and will finally obtain salvation.

This story suggests that Yoga is the firm support—the main prop of those who want to annihilate Karmans. Yoga never fails to lead to Moksha, but it must be practised to the full extent. Chilati-putra had failed to practise Yoga completely, so he attained heaven. Had he resorted to Kshaya instead of Upas'ama,
had he observed *Samvarā* completely instead of partially, and reached the ultimate stage of *Viveka*, he would have surely attained salvation. Even leaving aside this it may be easily seen that it is not an ordinary thing, if one can attain heaven and in the long run *Moksha* by observing *Yoga*.

**Mahatma Dridha-prahari.**

There lived in a certain village a *Brahmana* who was insolent from his very birth. He was driven out of the village by the police-officer (*Kotwal*), as he was morally depraved and was burden-some to the society. While wandering in forests, he met with the head of the gang of thieves, who, finding him as wicked as himself, began to treat him as if he were his own son. He was known amongst the people as *Dridha-prahari*, because he dealt severe blows while engaged in fighting. He was elected the leader of the thieves, when their master died. Once, with a large body of thieves, he entered a village called *Kus'ā-sthala* and began to plunder it. In that village there lived a *Brahmana* with his wife and children. His children clamoured every day for *Kshira*. On one occasion, the *Brahmana* succeeded by begging in collecting the requisites for *Kshira*, and after preparing it, he went for a bath to a river. During his absence the thieves entered his house and searched in vain for costly materials and precious metals. However, on finding *Kshira*, they took up the pot of *Kshira*. On seeing this, the children became extremely disappointed to find that the very thing which they had so long wished for and which they
had secured after a great deal of trouble was being snatched away from their hands. One or two of them went out to inform their father. No sooner did their father learn the situation than he became excessively angry and ran after the thieves with a heavy cudgel in his hand. He began to assault the thieves without caring in the least for his own life with the result that some were killed on the spot and some took to their heels. Learning this, Dridha-prahari's anger knew no bounds. He started immediately to kill the Brahmana. On his way he met a very stout cow and thinking that it wanted to hinder his way, he cut her into two, with a single stroke of his sword. On his approach, the wife of the Brahmana who was pregnant, entreated him to spare her husband. But without heeding her request he killed her and her husband too. Thereupon the children that were all the while watching these events began to tremble with fear and to weep aloud. The piteous sight of the foetus struggling on the ground, the dead bodies of the Brahmana, his wife, and the cow and the bitter lamentation of the children would be sufficient to melt the heart of any individual however hard-hearted he may be. This did not fail to produce a feeling of remorse in the heart of Dridha-prahari. He soon began to realize the helpless condition to which the children were reduced and the atrocities he had committed. Now only one thought occupied his mind and that was to find out the means of saving himself from the terrible consequences that were sure to overtake him,
from his having rashly committed the murders of a Brahmana, a woman, a foetus and a cow—the murders which are considered extremely horrible in this world. He then seriously thought over the question and came to the conclusion that without approaching a Mahatman and without acting up to his advice, it was impossible for him to avert the fate. He determined to abstain completely from stealing. Without caring and waiting for his companions, he started and reached the outer skirts of the village. He then sat under a tree and became indifferent to things round about him. Step by step he began to climb the ladder of Vairagya. When he was thus engaged in holy thoughts, he saw at a distance Charana-munis. Thereupon he shouted out to them to save him and prayed to them that they should have pity on him though he was the very wickedness incarnate. He requested them to take into consideration his case, as it was in accordance with their nature. For, it rains everywhere—in a low as well as a high place; and the sun illuminates the house of a Brahmana and that of a Chandala as well. Moreover, a differential treatment can never be expected at the hands of a Mahatman whose nature it is to treat friend and foe alike. Saying so, he approached the Charana-munis and lay prostrate at their holy feet. He tried his best to speak but his throat got choked. The Munis, however, consoled him with sweet words and inquired what the matter was. After sometime he narrated in stammering words his history and inquired if he could be in any way saved.
As long as persons do not look upon evil acts as evil, do not make up their mind to abstain from committing such acts even after realising truth, do not carry out their resolution even after making a determination, and do not entertain the thoughts of Vairagya, they are not the right persons to practise Yoga. The case of Dridha-prahari at present was quite different. His whole mind was now concentrated on one single thought of saving himself from the consequences of the evil acts committed by him. On realising such a condition of Dridha-prahari, the Munis assured him that it was possible for him to save himself, and explained to him the distinction between body and soul, causes of influx of Karmans, ways of stopping their influx and those of annihilating the past Karmans and the advantages resulting from the observance of forgiveness Dridha-prahari was so much moved by the right advice that the Munis gave to him that he prayed to them to give him Diksha. His request being granted, Dridha-prahari took up the vow that he would remain in the Kayotsarga posture, would observe fasts and pass his days in meditation in that very village, which he had plundered on the previous day, so long as he was reminded of his evil acts by the people therein. The Gurus gave him the permission and departed. Thereupon Dridha prahari went to the northern gate of that village and stood there all absorbed in holy meditation. In the morning the people of that village found Dridha-prahari in the dress of a Sadhu. On seeing him, several charges were levelled at him.
Some charged him as a thief and a rogue. Others branded him as a murderer of their parents and relatives; some began to abuse him, some began to throw stones at him, while some were engaged in beating him with sticks. In short, every one tried to take revenge upon him in the way he could. In spite of all this, Dridha prahari did not lose his balance of mind; but quietly endured all the sufferings, controlled his anger and began to recollect the words of his Gurus about forgiveness. He had not forgotten the lessons he had learnt from his Gurus about the influx, the stoppage and the destruction of Karmans. He began to think that if he continued to keep control over his senses, the past Karmans that required thousands of years to be annihilated would be destroyed within a very short period. He began to address his soul with the words, “Oh Atman, thou art reaping the fruits of the seeds sown by thee. If thou calmly endurest these calamities, thou wilt be in no time free from thy Karmans. Thou hast worked havoc in the hearts of the thousands of families by murdering their members and plundering their wealth, so thou shouldst not now come in the way of these people when they want to derive pleasure by taking revenge upon thee. These people are not thy foes but they are thy fast friends, for, they wash out by means of the harsh words and sound thrashes the heap of the dirt of thy Karmans. Thou art surely to be purified in case thou bearest with pleasure and tranquility all these hardships, as
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is seen in the case of gold that is thrown in fire. Thou wilt not get better benefactors than these, for they help thee, though they destroy their own merit and commit sin, as they are engaged in evil thoughts and deeds. Thou must rather feel pity for these people as they are thus degrading their own soul.”

People continued to harass him for a month and a half. At the end of that period, when he found that they had ceased to take notice of him, he went to the eastern gate and took up the same posture. Sometimes, when he went in the village to beg alms, he was insulted and was given no bread to eat, and was, on the contrary, reminded of evil deeds. So he passed a month and a half at this gate. Thereafter he similarly passed a month and a half at each of the other two gates—the southern and the western. By thus observing fasts for six months running and remaining steady in meditation he annihilated most of his Karmans. His fortitude, meditation and concentration reached the utmost limit. At last he ceased even to care for his body and began to ponder over the natural state of the soul with a calm mind, looking upon friend and foe, gold and dirt, pleasure and pain and Samsara and Moksha in the same light. This was the final state of Yoga that he now entered. He burnt the fuel of Karmans by the fire of Yoga and thus became within six months omniscient and as his Ayushya Karman also expired, he attained salvation. It is thus clear that even Dridha-prahari who was to be
a victim of hell attained *Moksha* within half a year by resorting to *Yoga.*

There are many lessons that can be derived from this story. Some of them are his repentance of evil deeds, his eagerness for saving himself from the clutches of the threatening future, his firm belief in the words of *Mahatmans*, his height of forgiveness, his spirit of endurance and his purity of heart. It is only such elements as these that constitute *Yoga,* when they are acquired in entirety.

**Chapter 4**

“...”

..."

—18

**Case Study**

..."

..."

—YOGASHRAM

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योगजस्तिक मुक्तिक्षणं फलं वर्णयति—

प्रागभारा सुरमयिकः लोकशिर्करे पुण्यं परं भाष्यते
तत्त्वी सिद्धिक्षणं हयान्तरयुता विश्वभूरा वत्तेति।

विपक्षमगुणं दृष्टं नृथोकसदं भेतातपशोषया
सिद्धयत्विन्न एकयोजनमतथोधिः ततोऽलोकसम् || १९ ||

In the topmost part of Loka there is the earth known as Ishat-Prayghara otherwise called Siddhi-sīla, which is fragrant, holy, resplendent with lustre and fine. The magnitude of this earth is the same as that of the earth inhabited by human beings and this earth has the form of a white umbrella. The liberated (Siddhas) reside in a region one Yojana high from this earth. Above this earth there is Alokakasa. (19)

"सुभाषितवाणी, पवित्र, तिरुभवस्मान अने अतत्मा पाताणी अभी
"ध्यान महावाना। " अथवा। "सिद्धिभवा। " नामनी पूज्यी वोजान अने
आज्ञागै एस. दे पूज्यी महाभोजाना परिभाषणाणी अने भोजन अभी
विपक्षवाणी। आनाथी एक योजन ६४चे अवहर्ष आधुनिक विद्या
वस्मानं पास करे। एक योजन ५४ची अवोधकामा ॥"—१६

उस्म यात्र समयायानविध्या श्रीकेशवी पूर्णं
सुक्त organise यात्रुपैति लोकशिर्करं नोर्थी तु लोकावरूः
कहिस्म गन्तव्येंवारो भवति, यत् सत्यायोकाम्बरे
गत्याचौपकुतिलसा न दृष्ट भविष्यत्कायादयः || २० ||

The omniscient go up to the top of Loka in a vertical straight line, after abandoning their physical body. No one is in a position to go further than this; for, in Alokakasa there do not exist substances,
Such as Dharmastikaya assisting objects in their motion. (20)

"His feet would acquire the power to walk, run or proceed in any direction. Love and friendship are the same things. He will then be called Dharmastikaya, i.e., an object assisting in overcoming difficulties. He will be called a Jiva.

For the soul to become a soul, it is necessary that it should be free from all the three things mentioned above. The soul, however, cannot be free from these three unless the soul has become a Jiva.

Jim, the soul of a Jiva, is the soul that is free from the three things mentioned above. The soul of a Jiva is called Jim because it is free from the three things mentioned above.

Jiva is a term used in Jain philosophy to refer to the soul or consciousness. The term is derived from the Sanskrit word "jiva" which means "soul." Jivas are said to be characterized by three qualities: unlimited knowledge, unlimited power, and unlimited bliss. In contrast, non-Jivas, or beings that are not Jivas, are said to be limited in these qualities.

Souls even though they have the natural tendency of going upwards, go slantwise or downwards as they are directed by Karmans; and the matter which has the tendency of going downwards goes up (in case a force is so exerted). The divine soul that has reached the topmost part of Loka, does not come down as it has no weight and it does not go crosswise as there is none to so direct it. (21)

"And thus the soul is distinguished as Jiva. The soul, therefore, is the same as the soul that is.Jiva. The soul that is Jiva is the soul that is free from the three things mentioned above. The soul that is Jiva is the soul that is free from the three things mentioned above. The soul that is Jiva is the soul that is free from the three things mentioned above.
That is (Para-Mukti) the second type of liberation which the great lords, the Siddhas enjoy— the Siddhas who have, acquired (the eight qualities) (i) infinite knowledge shedding light on all the objects of the three worlds and (ii) infinite perception by destroying the Jnanavaraniya and Dars'ana-varaniya Karmans, who have attained. (iii) the matchless Samyaktva and Charitra by annihilating the Mohaniya Karmans, who have secured (iv) infinite happiness and (v) power by destroying the Vedaniya and Antaraya Karmans, who have attained (vi) Amurttata and (vii) infinite Avagahana* by annihilating.

* Avagahana means interpenetrability. In virtue of this quality one liberated soul can allow others to exist without obstruction, just as the light of one lamp does not prevent the interpenetration of the light of other lamps.
lating the *Nama* and *Gotra Karmans* and who have reached (viii) the imperishable state by destroying the *Ayushya Karmans*. (22-23.)

"अुक्तामां सिद्ध सर्वानां, दानार्थकर्ममिति कर्मनां क्षम यथेऽहावतः अर्थात् (शोभोपकोटिन्य) पश्यतीन अनन्तरावर्तमाणाः, हर्षनी हर्षकर्मानि धस्यते विधि अनन्तरावर्तमाण नाशने विधि अनुत्पच सम्भवतः अने आश्रिते प्राप्त करेऽः, वेदीयां कर्मना ध्वस्ती अनन्त सुषध अने अन्तरावर्तकर्मानि क्षयस्य अनन्त बिधोऽन्ते आरंभऽरेऽः, नाम अने गृह कर्मानि अखाने विधि अभूति अने अनन्तरावर्तमाणानि सुरुततः, अने आयुर्वर्त कर्मानि हृदेऽ शास्त्राय शोभायुगति आश्रिते आयु यमेः स्मृति। आये "पर-विकित " नामुपी।"—२२,२३

सुप्रसिद्ध "क्रियतेद्वैन हृति कर्म" अवश्य आयां आये ते कर्मं विस्मायत्, अनविरति, भ्रमाः, अने कोष, मान, माया, शोभ विगरे कर्मम् वननां काश्रयः। कर्मनां सत्ता कर्म हर्षनीकर्मर्वय सीमारी च। कर्मन्त्र अर्थस्य कह्ये च ते धारा तने प्राधुंस्योऽस्मिति, साधने, माया, अविवा विगरे नामोथि समधि च। कर्मना आये बेहोऽः। तेमां अभत्तम सातारावर्तकर्मी कर्मच। आ कर्मवद् काम रानान्तरिने ध्वस्तावत्। आपश्चर्जः अर्थस्य अनुत्पच स्रीवि कह्ये कह्ये मनुष्य श्रेष्ठी महते नाम समाप्त करी शक्ये च, नार्ये सीने मनुष्य तनायी धारा गः। मनुष्य कर्म तरं पंख तनायी शाने भागे भागे पशू नाम आप्त करी शक्या नेत्यरी। आर्तु धारा रानान्तरकर्मी कर्म च। आ कर्मन्त्र गृही खेडः कर्मेऽ नाम मेघानि शक्यता नेत्य। आ कर्मन्त्र एकांगी अप्राप्यां धाताः यण च, तेत्रा प्राप्याम् रानायी माना विकित हत्या च। रानायी मानायी तस्ततिनाते आधिने रानान्तरकर्मणि कर्मन्त्र पांच बेहो धातामान्या आत्या च। केनी रीति क्रमाना रानान्तरकर्मी, २ शुद्धरानान्तरकर्मी, ३ अविधानरानान्तरकर्मी, ४ मनोव्यवस्थानान्तरकर्मी अनें ५ विचारान्तरकर्मी। आ पांयुः आपश्चर्जः पैदा ने आपरवशु ने तानमार्थे आम्ब्हियत करी च, ते तानमार्थे तन्वे ते आपरवशु निर्दयायी धारा च। आ कर्मन्त्र सेव्यूः क्षम चतवाधि आस्माने कर्मकाण्डान आप्त धारा च। आ तान्या अभावायी आस्माना समार्थ ज्ञानमयं शेळा समीप, दृष्टि, सुकृम, स्थल विगरे सर्व विद्याम् नार्युः शक्य छे-सर्वं जने च।
Nyāya-Kusumānjali

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आयुष्य कर्मों नार बहुध श्रेयोऽन्तर नाबध, नाश्चतुपुष्चन्तर नायुष्य, निर्देशनुष्य आयुष्य अन्ते नारिकेन्द्रुत, नेम पुष्चन्तर आयुष्य, नेम प्रमाणोऽन्तर नायुष्य, तेवमन नायुष्य आयुष्य नेम प्रमाणोऽन्तर नायुष्य, तेवमन नायुष्य आयुष्य कर्माणि नायुष्य 331
સિદ્ધત છે: નિસ્ફળ આંશિક આવશ્યકતાને નેતાનું ક્ષેત્ર અનુપાતિક કરવાને મહત્વપૂર્ણ હૈ તેમાં એક પણ પણું આંશિક યાદ સકતી નથી. આંશિક ક્રમે સામાન્યે ઉકેલાઇ કરવી આવશ્યક અનુકૂળ સિદ્ધિપાત થાય છે એ અંધકાર આશ્ચર્ય ગઢીને તે શાન કરે છે.

નામસ્કાર મને વિધાન છે—યુવક નામચિન અને અશુભ નામચિન. આ કંપની અનેક બેઠ છે. કંપનીની પલ્લા શુંકાર્પ છે રાખા લાગું હૈ કે મેં સ્વયંભલાં સાબરા કે પરામ સમય વિશે અનાથ છે તે રાહ લીધે આ કંપની પ્રાર્થની વિચાર સંબંધે પરિવર્તની અનુભૂતિ લાવવી મુખ્ય છે.

ઓળખાંકનના પદ્ધતિ મે સેટ છે—ઉજવ ગૃહ અને નીચે ગૃહ. એ જ નીચે ગૃહમાં બાબત પરાવર્તિત કરી શકાય આ કંપનીનું પરિચાય છે. નામ અને ઓળખાંકનના અલગ અલગ આભારી અને અંતા ઉદ્દેશ્યગત સ્થાનની પ્રાપ્તી કરવા માટે. આવશ્યકના સ્થાને પ્રાગિરિઝિત-નીલકન અને આવાર તેમજ આ રીતની સુધી સાથે અંકેક મળી શકતી છે.

આંતરથાપન કંપની કંપન વિધાન નામસ્કાર છે. આ કંપની કંપની વાદી અંતાય્ય ઉપર આવશ્યકતા આવશ્યકતા લખી પ્રકાર વધારે છે. એ કંપની પદ્ધતિ અનુકૂલ પદ્ધતિ હોય તેવા પદ્ધતિ કંપની પદ્ધતિ શાંત અને કંપની કંપની નામની ભાષા ઉપર આવશ્યકતા પ્રકાર વધારે રોજગાર બનાવવામાં કંપની કંપની કંપની કંપની નામની ભાષા ઉપર આવશ્યકતા પ્રકાર વધારે રોજગાર બનાવવામાં કંપની કંપની કંપની નામની ભાષા ઉપર આવશ્યકતા પ્રકાર વધારે રોજગાર બનાવવામાં કંપની કંપની કંપની નામની ભાષા ઉપર આવશ્યકતા પ્રકાર વધારે રોજગાર બનાવવામાં કંપની કંપની કંપની નામની ભાષા ઉપર આવશ્યકતા પ્રકાર વધારે રોજગાર બનાવવામાં કંપની કંપની કંપની નામની ભાષા ઉપર આવશ્યકતા પ્રકાર વધારે રોજગાર બનાવવામાં કંપની કંપની કંપની નામની ભાષા ઉપર આવશ્યકતા પ્રકાર વધારે રોજગાર બનાવવામાં કંપની કંપની કંપની નામની ભાષા ઉપર આવશ્યકતા પ્રકાર વધારે રોજગાર બનાવવામાં કંપની કંપની કંપની નામની ભાષા ઉપર આવશ્યકતા પ્રકાર વધારે રોજગાર બનાવવામાં 

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That happiness which the kings, the Vasudevas, the Baladevas, the Chakravartins and the Indras enjoy is not even the infinitesimal part of the unsullied and perfect bliss that is enjoyed by the Siddha-Parames'varas who have reached the summit of the universe. (24)

Notes:—The Vasudevas, the Baladevas and the Chakravartins come under the list of the sixty-three great personages (S'alaka-Purushas) admitted by the Jainas. The twenty-four Tirthankaras, the nine Vasudevas, the nine Baladevas, the nine Prati-Vasudevas and the twelve Chakravartins—the sixty-three great personages flourish during every cycle-Utsarpini as well as Avasarpini.

A Chakravartin rules over the six continents, whereas a Vasudeva is the ruler of the three continents. Baladeva is the name given to the elder brother of Vasudeva.
What sense is there in the statement of the Naiyayikas and the Vais'eshikas who declare that the liberated are devoid of happiness when by saying so they closely bolt the portals of the city of Moksha? The great persons make the utmost efforts for attaining salvation with a view to get happiness. The desire of the absence of misery can be satisfied even in a state of swoon and the like. (25)
Nyāya-Kusumāṅjali

How can an ascetic (Muni) attain liberation, when he is attached to happiness? How can an ascetic acquire final beatitude, when he hates misery? Is it not possible for an ascetic to obtain final emancipation when he does not condemn misery? Why cannot an ascetic reach salvation when he is not attached to happiness? (26)

Notes:—In this verse the author maintains that there is bliss in Mukti. The Naiyayikas who deny it say that there is only negation of misery in Mukti. The author then considers their statement and proves it to be untenable. For, he says that if the Naiya-
yikas think that by admitting bliss in Mukti, the persons attempting to achieve it will not succeed, since they will be in that case attached to bliss, that is to say, they will be charged as having; Raga, is it not equally reasonable—in exact accordance with the rules of logic— to say that those who try for Mukti, after admitting therein the absolute negation of misery, will not get it as they are open to the charge of Dvesha, since they make an attempt of destroying misery and this destruction presupposes the existence of aversion? If the Naiyayikas try to refute this argument by saying that though there is negation of misery in Mukti, it is not to be supposed that those who try to achieve Mukti, hate misery—suffer from Dvesha, is it not equally reasonable to say that those who try for final beatitude, are not open to the charge of Raga, though there is bliss in Mukti for which they are trying? Thus the author shows that there is nothing wrong in believing—on the contrary, that is the only right way of believing—that there is certainly found perfect bliss in Mukti.

" ऑ ऑहेता हो। के सुधामा सारी श्रीमतै सुभिने वेदी रीते मात्र सब्जी श्रेष्ठ, तो पशू हुः बना देखी सुभिने पशू ते कम सब्जी श्रेष्ठ? ऑ ऑहेता हो। के हुः बने ने हैं भेऊः तेजस्वित वेदी सुभिने मात्र हम आत न वह श्रेष्ठ, तो पशू तेज प्रभाते सुभिने आलिन्तित सुभिने पशू सुहित, हम न वही श्रेष्ठ? "—२९

रूपवाहिक सुखदास्तामां सुष्म प्राप्तामां, ते तर्क रूढ़िद्वशृः आत्माने बालु पशू अने श्रीमति सुहित मेनवो सहस्रे निश्च, एवो बीति नैतिकि नैस्थिकि ने हृद अने श्रीमति सुखदास्तामां तेजी सुष्म न मानता हृद ते भैती तेती धार्मिक निर्मित कि, ऑ ऑभार्म असङ्ग 336
Nyāya-Kusumānjali

The saying of the S'rvuti that there is non-existence of happiness and misery (Sukha-asukha) in salvation is not objectionable to us, for, this Sruti simply signifies that there do not exist both happiness and misery in Mukti. Such being the case, whence is the possibility of contradiction even in admitting happiness alone in Mukti, for, we all agree in saying that there is the nonexistence of a pitcher and a piece of cloth in a place where there is only a pitcher? (27)

"सुभ-दुःश्च अभाव सुखितमां च अथुं सुखितः\ מץ पञ\n
**"असारीं वा बसन्तं प्रियाप्रिये न स्पृहतः"**।

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One should know that *Moksha* is one wherein the bliss is everlasting, realizable by experience and beyond the reach of the senses, and it is unattainable to a person who does not possess self-control—so says the *Smriti*. If it is so, what harm is there in admitting bliss in liberation? It is the worldly happiness that arises from infatuation, whereas the joy accruing from self-absorption is *Moksha*. (28)

“अनुभवाणुः, विद्विशालम् अने आत्मितिक अथुतु सुख तथां छ तेने मेक्ष नक्षुः; अने ते मेक्ष आत्माने नक्ष साधनाने हुँकातर ह्य अथुतु—नातु छ. मेक्षानां सुख स्नीकिरानां शुः हेप्छ छ. इभाडे ने सांसारिक सुख छ, तेन रेखी उपन नराइ हे, न्याये मेक्ष ते परिशुद्ध आत्मरस्तु आत्म-हस्तरप्त।” —२८

मोक्षसाधननिष्ठा साधनिक्य सरकात्मनां व्युद्धर्थप्रि— ये तु ज्ञात पयु मुखिमवद्वनु सत्येत्तत्तेववदन् न ज्ञातानु मुखितो भेंजेर इह लिभ्यमोसाधारित।

+ “सुखमात्यितिक ज्ञेन कुद्रिमाहमात्तित्रिम्म।
तं वे मेक्षं विजानायां हुँकापालकानामः।” ॥

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The opinion of some who declare that liberation is attained by knowledge alone is far from true because a person who simply knows what enjoyments of a woman, a dinner, etc., are, does not thereby get the happiness accruing from such enjoyments. Moreover, those who advocate that the Mukti-ramani can be secured by action only, have said so thoughtlessly; for, one who has incorrect knowledge (of an object) fails to get the desired object, even though he makes an attempt. So right knowledge and the right conduct—these two together are capable of yielding the (desired) object and the co-operation of these two has been declared by the Lord as the (right) means of attaining salvation. It is not that by totally disregarding knowledge one who desires to get cloth gets it; for, otherwise, action which is unaccompanied by knowledge, performed in a state of swoon, etc., must surely produce the desired effect. (29-30)
અભિવૃ眈નક. [ ૭૯૭-૦ ]

સુખિતરમણી મળે છે ગીમ કહે છે તેથી પણ ઉમડવ્યાય છે, કાશ્યુ કે
સિધાગતારણા હું અયે અયેલ કરા છતા પછુ હું માડતું નથી. તેથી
સાન અને ખિયા લે બાદલ અયે નેગવણાની સમય છ અને ગીમ
કદને સિદ્ધાથાની સમાપત છે, ગીમ હે અગાન. આપે અઢ્યાં છે.
બાધીકું આપણી આપણી સંખ્યા કર ચૂં માનન સ્વાભાવિક સિદ્ધર વાળી સાથે
છ તેમાં કદન સાધન- નથી આ કહી લાગા નહી, હેઠળ
યાન સાન પણ આધાર નોથી છે. અનેચા સાન હેટન્ની કદન,
કેન્દ્રસ્થાયી
એલ નથી અને
સાધન-નથી માન

ને લોહણ કૃત ગઢાણકરઓ સુખિત સેગવણાની કદન નથી, ગીમ નો
બાળ કરે છે. કદન ને જાણવા, સ્ત્રીસ્ત્રીથક તેમાં કદન કર વાતી હોય,
તે હે લાગુ છે, ગીમ બધી સાંભળી કેમાં ભાવન ગાંધક કદન. ગીમ,
અનુભવકતા પ્રતિનિધિત્વ તેથી કદન કર વાતી હોય, તે હે લાગુ છે,
૨૮-૩૦

સુખિત ગીમ કદન કર વાતી હોય, તેમાં કદન કર વાતી હોય.
૨૮-૩૦

ઉપસંહરા, ગમગણમિત્રનિ-

િત્રનવસ ! વૃદ્ધિપિસરિ: 

યાંકર મળે કહે છે, ગીમ નો

યાંકર મળે કહે છે, ગીમ નો

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ઇન્ડયાના સ્ત્રી નથી. પ્રધાન સ્ત્રી કર છ અને તે નંના ભાષ

tે પ્રભાવ પરિવાર-કદન કરાવી કે નેટી સંખ્યા 

સુખિત ગીમની શક્તી નહી, ગીમ કહે છે, ગીમ કહે છે.

ઉપસંહવા, ગમગણમિત્રનિ-

ભાવના એ નવાગણા.

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ભાવના એ નવાગણા.

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Oh lord of the universe! Those whose mind does not find pleasure in thy Pravachana well-known for its clear reasonings, possess adamantine (flinty) hearts. Even these persons, if they try to comprehend thee, after leaving aside their bigotism, can surely attain liberation, by resorting to the high palace of thy Sasana. (31)

But oh Mahadeva, the bestower of happiness and the pervader of the universe (when looked at from the standpoint of knowledge), our eyes have ceased winking as they are engaged in seeing thy face, after drinking the uninterrupted stream of the nectar of thy speech. Oh lord of the three worlds! in spite of this, our fickle mind is not yet satisfied as it still longs for (securing) the happiness resulting from serving thee in every birth, by discarding (even) the desire for (attaining) salvation. (32)
I resort to thy devotion only—the devotion that is helpful to me in achieving the desired objects and in removing the undesirable ones, which gives rise to the moon in the form of fame pervading the universe, which gives the status of a Chakravartin, a god and an Indra and which bestows the great joy in the form of beatitude. (33)

If an unfortunate being fails to have full faith
Nyāya-Kusumānjali

in-thee, the lord of the three worlds, his state of being born as a human being has been to no purpose, his birth in a noble family is of no avail, his scholarship is ignorance, his attainment of a high post is an object of sin, and his knowledge, meditations, austerities, silent prayers, etc., cause him pain only. (34)

"जे कुल दुःखी मनुष्य, है निरुपयन्ता नाम ! तारी तत्र अन्नातु न होष, तै गुरुं नेमशके है तेनु अनुपलय निष्पुष्ट छ तेनो अशात कुदालं कर्म पुण्यु अदितिविरर छ, तेनी विवेता बलानर्मिय छ, तेने कैसी परमात्राते प्रतिय पापार्से छ अने दान, धान, तप, अप निगमनी निविवेच तेने जेतुं कलेकर छ.

तेनाप्रियतपथ्या भवतु ये त्वद्वालक्षुप्रात्वादिनः
तेतेनाप्रियतपथ्या भवतु चेत्वालक्षुप्रात्वादिनः।
तेंतेमेव निवामतिरिर सुकुटुकं येः: शिखिये त्वस्तथः
वेनाकेवात्मतिरिर सुकुटुकं येः: शिखियेश्वत्वस्तथः॥ 3६ ॥

There is no need of severe asceticism for those who taste the nectar of thy speech. The terrible austerities of those who taste the nectar-like speech of others than thine are of no avail. The temple of bliss was easily reached by those who followed thy instructions (lit. resorted to thy path) and the temple of misery, by those who followed the path of others. (35)

"केम्या तारी वाञ्छुपुष अभिताना स्वाधां समेखु करतारा छ तेनाते खी तपस्ताथाः भू? अनेन केम्या तारी वाञ्छुपुष सूझाता स्वाध अर्थात नभी, तेनाते पुड़ु खी तपस्ताथाः भू। केम्यानी तारी भारतने आश्रय श्रध्या छ तेनाते श्रिवामहिने बीमानरत्नां भें विशपु छ अनेन केम्यानी 343
Oh divine being! those who discard thee and resort to other gods for (attaining) liberation, are (as it were) running towards a mirage, leaving aside a lake for quenching their thirst; are approaching a Gavaya, for milk, instead of a cow; and are drinking oil instead of clarified butter for increasing the power of their intellect and eyes. (36)

"О, слушай, люди! Такие, которые надеются на силу непостоянных попыток в обретении освобождения, бегут к иллюзорной воде, оставляя озеро, чтобы утолить жажду. Они идут к Гавая, ищут молоко у коровы, а не у коровы, ищут масло, вместо сливочного масла. (36)"

It is certainly reasonable to resort to that lord who expounds objects in exact accordance with his right experience; but, reverse is the case in the case

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of those who do not make right expositions; for, it is not an act of propriety (Niti) that after seeing the face a mark is made on the forehead. (On the other hand) there always does exist partiality in the heart of the good for the deserving. (37)

"निगैयं अनुभव असापू निर्माणाती आर्यसु करतारे स्वागतीने। आर्य बेला नवमयुषेषारे छै; किनू तेसी ठुंडा गीतीतुं अवलग्न हुदान नाथी; कार्त्तु के सेटुङ जीवने नाल्ली। कार्त्तु नीतिसार वानु' नाथी। अने येतुङ पुरुष तसै पत्तन होमेने सजन्योही हुदामा रक्षित क्षेि।"—३७

अहिंद्राष्ट: समुचिततः सनिधि कि न्यायो नास—
नहि हिंद्र्मा अनुचिततः सनिधि कि न्यायो न ?।
अद्गङ्गाचारः न समुचिततातिसत्त्वहद्र्मीनो
नेय्याप्राशावासमुक्षामः कित्संवासीः परेचामुः || ३८ ||

Is it not in accordance with justice to say that those who resort to Arhat (the deserving) are doing what is right and is it not that the reverse is the case with those who do not resort to Arhat? It is not due to my (blind) faith in Lord Arhat that I resort to him but it is owing to his being Apta that I do so and it is not because of jealousy that I do not resort to others but it is (rather) due to the absence of Apta in them. (38)

"न्यायपूर्वैः निम्नार्थः अर्ह्नेन (येताने) पशु अखु द्रव्यम् करतारे शुं शेष्याय क्रमं करता नाथी। अन्तः न्यायपूर्वैः निम्नार्थः अर्ह्नेने (येताने) नाहत्वा सेवनारे शुं क्रमानुसारैः करता नाथी। द्विव अद्गङ्गाचार्येन अर्ह्नेन अभावार्नेन सर्वदा करी को नाथी। किनू अर्ह्नेन अभावार्नेन आन्तिते (आपत्तिते) दीघे; तेमने अन्ताने अस्वाकार पशु धर्माने दीघे नाथी करी; किनू तेमा अनामित कृी, तेथी।"—३८

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Oh lord of the ascetics! Thy S'asana can be had through great fortune. Oh lord! have mercy upon me, a poor man, who has secured this S'asana, so that I may enshrine thee in my heart after removing its impurity resulting from the contact with muddy doubts and may always derive the pleasure of conversing with thee. (39)

"He then repeated, 'Chheda! Be as I now teach thee! The fire takes no part in the S'asana, for it is an instrument. It is as if the fire would eat the S'asana, and when it knows that it can never know the S'asana, it is afraid. It is therefore that the fire is in the S'asana, and it is not afraid. It is therefore that the fire is in the S'asana, and it is not afraid. It is therefore that the fire is in the S'asana, and it is not afraid. It is therefore that the fire is in the S'asana, and it is not afraid. It is therefore that the fire is in the S'asana, and it is not afraid. It is therefore that the fire is in the S'asana, and it is not afraid. It is therefore that the fire is in the S'asana, and it is not afraid. It is therefore that the fire is in the S'asana, and it is not afraid. It is therefore that the fire is in the S'asana, and it is not afraid. It is therefore that the fire is in the S'asana, and it is not afraid. 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I have been extremely fatigued as I had to wander incessantly in this Samsara, from time immemorial. Now I will not leave the temple obtained by me for removing my fatigue. Even though I enjoy felicity therein, I am unable to drink the enrapturing milk gushing forth from thy revered feet. Alas! I am singularly unfortunate. (40)
Nyāya-Kusumānjali

Oh Lord! Thou who art inaccessible to spiritual leaders, art indescribable even to Vachaspati, art imperceptible to senses, possessest self-prosperity which is unique in the three worlds and art free from the dirt of the act of creating, destroying and sustaining the universe hast become an object even of my praise. (41)

I am indeed fortunate; my birth has been fruit-
ful; I have achieved my object; am fit to live, deserve to be called a man, and am a right person to attain to the wealth of final beatitude. For, oh Jinendra, I am to-day enraptured by the series of delight arising from the realization of the beauty of thy unsullied canon. (42)

"अर्जुनाम् वात्र्यं च स्वरूपः स्वरूपस्य तामसः स्वरूपस्य यथात् कथां स्वरूपस्य तत्त्वसन्धिनः स्वरूपस्य तत्त्वसन्धिनः स्वरूपस्य तत्त्वसन्धिनः।” —४२

कि ल्यस्मित तदापि कल्याणतिकाः? दूरस्तु चिन्तामणि:
कुथेन कामपत्रेन किं? सुराम्रिव मन्ये दृष्यामाणि न।
दम्प्त दुर्भनागतः पूर्णमःसमहोक्किता
ठंडोकार्णरेव! पार्श्वानार्थपणायो गोचरम्।। ४३ ॥

Shall I now ever long for Kālpa-lītā or try to procure Chinta-mani? Of what use is Kama-ghata to me? I do not care even a straw for Kama-dhenu. My misfortune has been destroyed to-day and my fortune has commenced to shine in full. For, oh wonderful God, even I got an opportunity of seeing thee. (43)

"तुष्यु तुष्यु हि कितार्पि कल्याणतिकां कल्याणाभ्रास्त राजां अर्थ? किं चिन्तामणि क्षात्रण वसु हरिः सर्वोपरि सर्वोपरि सर्वोपरि क्षात्रण वसु हरिः अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो अर्थो
—४३
Oh, Lord! let others express their wanton opinion about thee if they wish; all the same, how can they find fault with thy Pravachana which is entirely free from blemishes? This beauty of thine excites wonder in the hearts of the learned. My longing to completely express this beauty in words corresponds to the desire of measuring Akas’a. (44)

While concluding, Oh Mahavira! I bow to thee with folded hands and request thee to have mercy upon me and by granting this request give me an opportunity of serving in every birth thy holy lotus-like feet whereby I can get the excellence of nectar-like tranquillity. (45)
Oh God! Though I know full well that attachment and aversion have been completely destroyed by thee, I firmly believe that my pure devotion to thee will surely grant me my desired objects as is the case with Chintamani. Hence, I humbly place in thy holy feet Nyaya-Kusumanjali, a handful of Nyaya flowers which are full of fragrance of Samyaktva and which will never wither away and hope that this Nyaya-Kusumanjali will bestow nectar to thy devotees. (46)

Note:—The author had distinctly pointed out in this verse that as God is free from attachment and aversion, He is not going to confer favour upon him; all the same this favour will be conferred upon him by his very devotion. For, devotion will pacify his soul and this is of primary importance in achieving salvation.

There is no need to say that the Jainas worship God because thereby they automatically acquire, to a certain extent, the good qualities belonging to Him. It is well-known that a person
sitting by the side of a hearth has the heat transferred to him without the fire doing anything specially for him.

"तारा राष्ट्रमण छूैतूॆ हिये। कह जाता पत्र अने सारी पेड़ विश्वास छे दे हें हार। तारी पवित्र भक्ति विश्वास मिलि राजनी आदि द्वितीय अथानि साधी आपनारी छे। अंते ते या "न्यायकुसमांजलि,"
dे के सम्बल्भ पद्मावधि स्तूरस्य्मान छे अने जोते। स्त्रियास यह बालते नाथी, ते तारा अरुणां अद्वै" छू अने भाषा राणूं छूं दे ते जाते वन- नने अस्तुरस्त आणे।"—४६

इति वैभवमोऽ पूजां श्रीन्यायकुसमांजलिः।
शर्मशार्यर्दौपासी श्रीन्यायविजयो व्यवात्॥

Thus Sri Nyāyavijaya, a disciple of Vijaya- dharmasuri completed Nyāya-Kusumānjali, the worship of Lord Mahāvira.
Errata

Page 11 line 25: Read (7) 350 for (7) 300.

17, 11: मोचयति मोचयते.

18, 1: Karmans Karmas.

11: Insert Indra before Yama.

23: Read स्वलोकं for स्वलोके.

19, 1: नारकाः नरकाः.

11: omniscient omnsicient.

20, 6: celibacy celebacy.

32, 20: crystallised crystallised.

35, 9: Insert colon after former.

15: Read Karmans for Karmnans.

37, 8: mighty mighty.

12: dash for comma after attributes.

38, 17: Insert full point after Atis'ayas.

40, 21: Read experience for experience.

45, 3: believe for belive.

47, 27: Insert comma after atoms.

51, 3: Read Chapter for Part.

7: Insert comma after Sankhyas.

9: soul.

11: Read matter for substance.

2: Prakriti-Vikriti for Prakriti-Vikriti.
Page 77 line 27: " be before bound.
" 78 ,, 6: " full point after etc.
" 80 , 10: Read full point for comma after Indriya.
" 91 ,, 9: " Chapter for Part.
" 22 ,, 25: Insert to after not.
" 9 ,, 15: Read perception for perception.
" 101 ,, 11: " Bhatta " Bhatt.
" 104 ,, 8: Insert " of calamity " after well.
" 106 ,, 27: Read constructed for constructed.
" 113 ,, 12: " classes " classess.
" ,, ,, 13: " Pratyabhijñana for Pratyabhijñana
" 120 ,, 17: " a " " an."
" 121 ,, 9: " As'raya for A'sraya.
" 122 ,, 4: " oneself " himself.
" 126 ,, 11: " what " whom.
" 177 ,, 15: Drop comma after condition.
" 142 ,, 2: Read "on" for "in".
" 151 ,, 8: " a " " an."
" 161 ,, 4: " Chakshus for Chakshush.
" ,, ,, 7: " " " "
" ,, ,, 10: " " " "
" 167 ,, 12: " Omit "it" after that.
" 170 foot-note Read 35 for 34.
" 177 line 1: " indicates " indicated.
" ,, foot-note " अनेकार्थ..., नेकार्थ...
" 179 line 15: Insert comma after well.
" 194 ,, 2: " than before we.
" 209 ,, 18, " comma after curd.
" 211 ,, 6: Read "is to" for "isto".
Page 13 line 3: "Buddhas" "Buddhas.
,, 222 ,, 1: "Jainism" "Jainish.
,, 247 ,, 10: "manes" "men.
,, 255 line 21: "foot note" "foot note"
,, 267 ,, 7: Read representation for representative.
,, 271 ,, 3: Add "as under" after "attributes".
,, 272 ,, 8: , after , after.
,, 274 ,, 23: "wasting" "spending.
,, 277 ,, 18: "attaining" "attaining.
,, 293 ,, 26: Omit therein before every.
,, 296 ,, 6: Insert the " case.
,, 301 ,, 9: "(Sadharana)" "Vanaspati.
,, 302 ,, 17: Read whereas for where as.
,, 307 ,, 11: "no" "which.
,, 350 ,, 19: "has" "bad.