

प्रशमरतिप्रकरणम्

(श्रीमदुमास्वातिवाचक विरचित)

(गाथा ३३-३९) (क्रमशः)

PRASHAMARATI

of

SHRI WACHAKA UMASWATI

(continued from Previous issue - Verses 33-39)

(to be continued)

A Synopsis till date :

After the *Mangalacharan* to the *Jineshwaras*, the author introduces the subject of this book — प्रशम - Non-Attachment. The great *Wachaka* realises the difficulty of explaining this religion of the Omniscient, and in true humility, asks for the indulgence of the kind readers. He points out that this work amounts to gathering together the words of the original Scriptures (*Agam*) - which have become scarce due to passing on by word of mouth. He also points out that though this topic has been expounded by other greater men, there is nothing lost in pondering over the meaningful preachings again and again.

Then the synonyms of *Wairagya* (वैराग्य - non-attachment), *Raga* (राग - desire) and *Dwesha* (द्वेष - aversion) are given. The chain beginning from wrong faith (मिथ्यात्व) and ending in *Kashayas* (कषाय - i.e. the sins/“great defects” of anger, pride, deceit and greed) is then traced. After explaining the consequences of these *Kashayas*, the author shows their relation to *Raga* and *Dwesha* on one hand, and to *Mamakara* (ममकार - ‘Mineness’, it is mine) and *Ahamkara* (अहंकार - ‘I - ness’, I am) on the other.

मिथ्यादृष्टयविरमण -
 प्रमादयोगास्तयोर्बलं दृष्टम् ।
 तदुपगृहीतावष्टविध -
 कर्मबन्धस्य हेतु तौ ॥३३॥

Mithyādrashtya-wirmana
Pramāda-yogāsta-yorbalam
Drashṭam,
Tadupgruhītā-washṭawidha
Karma-bandhasya Hetū Tāu 33.

तज्ज्ञानदर्शनावरणवेद्यमोहायुषां
 तथा नाम्नः ।
 गोत्रान्तराययोश्चेति
 कर्मबन्धोऽष्टधा मौलः ॥३४॥

Taj-gnānadarshan-āwarana-
wedya-mohāyusham
Tathā Nāmnaha,
Gotrāntarāyayoshcheti
Karma-bandho-shṭadhā
Māulaha. 34.

पञ्च नव द्व्यष्टाविं -
 शतिकश्चतुः षट्कसप्तगुणभेदः ।
 द्विपञ्चभेद इति
 सप्तनवतिभेदास्तथोत्तरतः ॥३५॥

Pancha Nawa Dwayashṭāwiṃ
shatikashchatuhu shatka-sapta-
guṇa-bhedaha,
Dwi-pancha-bheda Iti
Sapta-nawati-bhedasatatho-
ttarataha. 35.

33, The armed forces of *Rāga* (राग - attachment) and *Dwesha* (द्वेष - Aversion) are fourfold : 1) The wrong faith, belief- and vision (called *Mithyāṭwa* - मिथ्यात्व); 2) By not taking the appropriate vows, not stopping from sinning (called *Awirati* - अविरति); 3) Indulgence in a) the senses and their objects (इन्द्रिय/विषय), b) Sleep (निद्रा), and c) the wrong kinds of talks and tales (विकथा) (all these together are called *Pramāda* - प्रमाद); and 4) The (improper) activities of thought, speech and action (called *Yoga* - योग). With the help of these, *Rāga* and *Dwesha* become the cause of the bondage of the *Atmā* by the *Karma* particles. (कर्मबंध).

34. The *Karmas* (कर्म) are of eight types : 1) That which does not allow the knowledge with distinction (विशेष ज्ञान) to come about (*Gnānāwarāṇīya* - ज्ञानावरणीय); 2) That which does not allow the knowledge without distinction (सामान्यज्ञान) to come about (*Darshanāwarāṇīya* - दर्शनावरणीय); 3) That which gives either pain or pleasure (*Wedanīya* - वेदनीय); 4) That which creates delusion (*Mohanīya* - मोहनीय); 5) That which determines the span of life (*Ayusha* - आयुष); 6) That which determines the nature of one's body, beauty etc. (*Nāma* - नाम); 7) That which leads to a high or low birth (*Gotra* - गोत्र); and finally 8) That which puts obstacles in the activities of giving (दान), receiving (लाभ), enjoying (भोग) etc. (*Antarāya* - अन्तराय).

35. The above mentioned eight (divisions of *Karma*) have five, nine, two, twentyeight, four, fortytwo, two and five subdivisions respectively making a total of ninetyseven.

[The interested readers are requested to refer to the original text with commentary for further explanation].

प्रकृतिरियमनेकविधा
स्थित्यनुभागप्रदेशस्तस्याः ।
तीव्रो मन्दो मध्य इति
भवति बन्धोदयविशेषः ॥३६॥

Prakrutiriyamanekawidhā
Sthityanubhāga-pradesha-tas-
tasyāhā,
Tivro Mando Madhya Iti
Bhawati Bandhodaya-
wisheshaha. 36.

तत्र प्रदेशबन्धो
योगात्तदनुभवनं कषायवशात् ।
स्थितिपाकविशेषस्तस्य
भवति लेश्याविशेषेण ॥३७॥

Tatra Pradesha-bandho
Yogāt-tad-anubhawanam
Kashāya-washāt,
Sthiti-pāka-wisheshastasya
Bhawati Leshyā-wisheshena. 37.

ताः कृष्णनीलकापोत
तैजसीपद्मशुक्लनामानः ।
श्लेष इव वर्णबन्धस्य
कर्मबन्धस्थितिविधात्रयः ॥३८॥

Tāhā Krushṇa-nīla-kāpota
Taijasi-padma-shukla-
nāmānaha,
Shlesha Iwa Varṇabandhasya
Karma-bandha-sthiti-
widhātryaha. 38.

36 These divisions and their subdivisions (i.e. *Prakruti* - प्रकृति) of *Karma* become manifold due to 1) *Sthiti* (स्थिति) - the time the *Kārmic* matter remains with the *Atmā*, 2) *Anubhāga* (अनुभाग) - the potency with which this matter attaches itself to the *Atmā*, and 3) *Pradesha* (प्रदेश) the quantity of this matter. The bondage (*Bandh* - बंध) and the fruition (*Udaya* - उदय) of these various *Prakritis* (प्रकृति) of *Karmas* are further divided in three types: Intense (तीव्र), Middling (मध्यम) and Mild (मन्द).

37. Of these, the *Pradesh Bandh* (प्रदेश बंध - the quantity of the *Kārmic* particles that get attached to the *Atmā*) takes place by *Yoga* (योग - i. e. the unholy activity of mind, speech and body); its fruition takes place due to *Kashāya* (कषाय - i.e. anger, pride, treachery and greed); its specific length of time (स्थिति - *Sthiti*) during which the fruition takes place and its intensity (पाक), are due to the particular *Leshyas* (लेश्या).

[Explanation: It is said that one's thinking is accompanied by different colours in the mind. These colours, which can be seen by a *Yogi*, who is able to see everywhere (i. e. has obtained the knowledge which is known in the scriptures as *Awadhigñana* (अवधिज्ञान), are dependent upon the holy or unholy nature of the *Pradesh Bandh* mentioned in verse 36. These colours are known as the *Leshyas* (लेश्या).]

38. There are six types of *Leshyas* (लेश्या): namely black (कृष्ण), dark blue (नील), grey (कपोत), yellow (तेजस), red (पद्म) and white (शुक्ल). (The first three are the impure variety - the impurity decreasing from black to grey, the latter three are the pure variety - again, the purity increasing from yellow to white). Just as glue (श्लेष) is responsible for making colours fast and fixing them on a canvas, similarly, these *Leshyas* are responsible for the length of time (स्थिति) of the *Karmabandh* (कर्मबन्ध).

कर्मोदयाद्भवगतिर्भवगतिमूला

*Karmodayā-d-bhawagatir-
bhawagati-mūlā*

शरीरनिर्वृत्तिः ।

Sharīra nirvruttihi

देहादिन्द्रियाविषया

Dehādinidriya-wishayā

विषयनिमित्ते च सुखदुःखे ॥३९॥

*Wishaya-nimitte Cha
Sukha-duhukhe.*

39. When the *Karmas* come to fruition (कर्मोदय) then the *Jiwa* (जीव – Being) has to take birth in one of the four worlds (भवगति – *Bhawagati*). *Bhawagati* is the main cause of the formation of the body (शरीर), which in its turn forms the senses. The senses are capable of experiencing the sense-objects (विषय). Because of coming into contact with those sense-objects, which are perceived as pleasing, there is the experience of *Sukha* (सुख – pleasure and happiness), and when the sense-objects are perceived as not pleasing, there is the the experience of *Duhukha* (दुःख).

Acknowledgement : As mentioned in Vol. I/No. 1, we would once again like to thank *Pujya Muni Shri Tatvanandvijayji* for his patient exposition of this *Grantha*, which has made this translation possible.

Translator's Note : In Vol. I /No. 1 the failings and the strengths of the translator in connection with this translation, the reasons for a free style of translation interspersed with *Sanskrit* words, the high value of this *Grantha* which he hopes would benefit among others, the seekers of other lands, and finally the severe limitations of any knowledge from a book, however exalted, were mentioned.

In Vol. II/No. 1 the importance and methodology of constant and repeated study of such a *Grantha* (i. e. *Swadhyaya* - स्वाध्याय), and its relation to *Japa* (जप), and the importance of doing it in the language of the "Great Writer", were mentioned.

The interested new reader is directed to these earlier issues of this journal.

The three aspects of *Japa* (जप) referred to were : " constant repetition which is done concomitant with keeping the meaning (*Artha* - अर्थ) alive in one's mind and then by simultaneously generating the necessary changes in one's personality (*Bhāwa* - भाव) Now in actual practice, when one tries to do this, one finds it well nigh impossible to keep the mind steady to achieve all the three aspects – infact, even the first two aspects rarely seem to merge : One finds oneself muttering the words away while the mind is busy with some other antics ! So the question arises: Should one, therefore, stop the recitation ? A definite "No" is the answer in the Indian tradition. Why is this ?

Here a couple of examples are given: When you bathe and apply soap and water to your body in an unmindful way does it not become somewhat cleaner? So also, the impure Soul – *Atma*, by the repetition of the words of the Great Man. Further, in the verses of *Prashamarati* published in this issue, a very very brief sketch is given of the *Theory of Karma* (which is a very important and distinctive feature of the *Jaina* Scriptures – and on which very many *Granthas* exist), and here the reference is to *Karma* particles that get stuck to the *Atma*. These sub-atomic particles are not a metaphor to the *Jains* – they are a Fact, and the conjunction is referred to as the *Karman* body. The removal of them is the goal of their entire teachings. In this removal the vibrations / sounds of the words of the Great Writer/Speaker play the role of emery paper on the sticky dust which covers the *Atma*. They say slowly – indeed very very slowly, if the *Artha* and *Bhawa* (अर्थ + भाव) are absent but surely, these particles shall be rubbed off, by the repeated recitation of the words of the Great Writer. Hence the prescription against stopping it !