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 (मिथ्यात्म) 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 (समकार — ‘Mineness’, it is mine) and Ahamkara (अहंकार — ‘I-ness’, I am) on the other.
Mithyādrashtya-wimarṣa
Pramāda-yogāsta-yorbalaṃ
Drashṭam,
Tadupgruhitā-washṭawidha
Karma-bandhasya Hetu Tāu 33.

Taj-gnānadarśhan-āvaraya-wedya-mohayusham
Tathā Nāmnaha,
Gotrāntarāyayoshcheti
Karma-bandho-śṭadhā
Māulaha.

Pancha Nawa Dwayashṭāvin
shatikashchatuḥu sañjika-saptaguya-bhedaha,
Dwi-panca-bhedha Iti
Sapta-nawati-bhedasatathottarataha.

35.
33. The armed forces of Rāga (रागा – attachment) and Dwesha (द्वेष – Aversion) are fourfold: 1) The wrong faith, belief, and vision (called Mithyātwa – मिथ्यात्व); 2) By not taking the appropriate vows, not stopping from sinning (called Awirati – अविरति); 3) Indulgence in a) the senses and their objects (इन्द्रधनुष/विषय), b) Sleep (निव्रत्य), 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. (क्रमेभिः)

34. The Karmas (कर्म) are of eight types: 1) That which does not allow the knowledge with distinction (विशेष ज्ञान) to come about (Gnānāwaraniya – ज्ञानवरणीय); 2) That which does not allow the knowledge without distinction (सामान्यज्ञान) to come about (Darshanāwaraniya – दर्शनवरणीय); 3) That which gives either pain or pleasure (Wedaniya – वेदनीय); 4) That which creates delusion (Mohaniya – 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 (सोश) 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].
प्रकृतिरियमनमकविधा
स्थित्यनुभागप्रदेशस्तस्तस्यः।
तीव्रो मन्दो मध्य इति
भवति वन्धोद्यविशेषः॥३६॥

Prakrutiriyamanekawidha
Sthityanubhaga-pradesha-tastasyah,
Tivro Mando Madhya Iti
Bhawati Bandhodaaya-wisheshaha. 36.

तत्र प्रदेशवन्धो
योगात्तदुभवनं कपायवशात्।
स्थितियापविशेषस्तस्य
भवति लेष्याविशेषेषेषः॥३७॥

Tatra Pradesha-bandho
Yogat-tad-anubhawanaṃ
Kasaya-washat,
Sthit-paka-wisheshastasya
Bhawati Lieshy-wishesheya. 37.

तः कृष्णानीलकापोत
taijasipadmashukhnamana
carsashvabandhastasya
carmabhasthityatidhawy
tah kruhna-nilakaapota
taijasi-padma-shukla-namana,
shleshha iwa warvabandhasya
karma-bandha-sthiti-widhatryaha. 38.
36. These divisions and their subdivisions (i.e. Prakruti - प्रकृति) of Karma become manyfold 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 (लेख्या).

[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 Awadhigrama (अवधिख्रा), are dependent upon the holy or unholy nature of the Pradesh Bandh mentioned in verse 36. These colours are known as the Leshyas (लेख्या).]

38. There are six types of Leshyas (लेख्या): namely black (काल्यं), dark blue (रंगुलं), grey (कपोलं), yellow (तेजसं), red (रंगं) and white (सफळं). (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 (कल्य) 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 (कर्मबंध).
कर्मोद्याद-ब्वागतिमृवगतिमूला
Sharīra nirwrūttihi
शरीरनिरृप्तिः ।
Dehādinidriya–wishayā
देहादिनिद्रियाधिरः
विषयनिमित्तेः च सुख्दुःखे ॥ ३९ ॥
Wishaya–нимиттेचा
Sukha–duhukhe.
39. When the Karmas come to fruition (कर्माद्य) 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 neigh 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 subatomic 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!