

प्रशमरतिप्रकरणम्

(श्रीमदुमास्वातिवाचक विरचित)

(गाथा ४०-५७) (क्रमशः)

PRASHAMARATI

of

SHRI WACHAKA UMASWATI

(continued from previous issue – Verses 40 – 57)

(to be continued)

A Synopsis till date :

After the *Mangalācharaṇ* to the *Jineshwaras*, the author introduces the subject of this book— प्रशम – Non – Attachment. The great *Wāchaka* 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 (*Āgam*) – 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 *Wairāgya* (वैराग्य – non-attachment), *Rāga* (राग – desire) and *Dwesha* (द्वेष – aversion) are given. The chain beginning from wrong faith (मिथ्यात्व) and ending in *Kashāyas*, (कषाय – i.e. the sins/“great defects” of anger, pride deceit and greed) is then traced. After explaining the consequences of the *Kashāyas*, the author shows their relation to *Rāga* and *Dwesha* on one hand, and to *Mamakāra* (ममकार – ‘Mineness’, it is mine) and *Ahamkāra* (अहंकार – ‘I – ness’, I am) on the other.

(Contd. on page 10)

दुःखद्विद् सुखलिप्सुर्मोहान्धत्वाद-
दृष्टगुणदोषः ।
यां यां करोति चेष्टां
तया तया दुःखमादत्ते ॥४०॥

*Duhukhadwiṭ Sukhalipsur-
mohāndhatwāda-
drashṭa-guṇa-doshaha,
Yāṃ Yāṃ Karoti Cheshṭāṃ
Tayā Tayā Duhukha-mādatte. 40.*

कलरिभितमधुरगान्धर्व
तूर्ययोषिद्विभूषणरवाद्यैः ।
श्रोत्रावबद्धहृदयो हरिण
इव विनाशमुपयाति ॥४१॥

*Kalaribhita-madhura-gāndharwa-
tūryayoshidawibhūṣaṇa-
rawādyaihi,
Shrotrāwabaddha-hridayo Hariṇa
Iwa Wināshamupayāti. 41.*

गतिविभ्रमेङ्गिताकार हास्य-
लीलाकटाक्षविक्षिप्तः ।
रूपावेशितचक्षुः शलभ
इव विपद्यते विवशः ॥४२॥

*Gatiwibhramengitākāra-Hāsyā-
līlā-kaṭāksha-wikshiptaha,
Rūpā-weshita-chakshuhu
Shalabha
Iwa Wipadyate Wiwashaha. 42.*

स्नानाङ्गरागवर्तिकवर्णक
धूपाधिवासपटवासैः ।
गन्धभ्रमितमनस्को मधुकर
इव नाशमुपयाति ॥४३॥

*Snānānga-rāga-wartika-
varṇaka
Dhūpādhi-wāsa-ṣaṭawāsaihi,
Gandh-bhramita-manasko
Madhukara
Iwa Nāshamupayāti. 43.*

मिष्टान्नपानमांसौदनादि-
मधुररसविषयगृद्धात्मा ।
गलयन्त्रपाशबद्धो मीन
इव विनाशमुपयाति ॥४४॥

*Miṣṭānna-pāna-mānsaudanādi-
Madhura-rasa-wishaya-
gruddhātmā,
Galayantra-pāsha-baddho Mīna
Iwa Wināshamupayāti. 44.*

40. That *Jiwa* (जीव) who has an aversion (द्वेष) towards pain (दुःख), and who craves for pleasure (सुख), and who because of this, is deluded (मोह), is therefore "blind". Such a *Jiwa*, therefore, does not clearly see what is good and bad (गुणदोष). Thus whatever activity (of thought, speech and action) he does, by that very activity, he gets pain (दुःख)!

41. He, whose heart gets wrapped up in the objects pleasing to the sense of hearing — such as the sweet and melodious notes of divine music and the strains of the accompanying instruments, and the jingling sounds of the jewellery and other decorations that women wear — then, he like the deer, (who by getting attracted to the music played by the hunter) is surely destroyed.

42. He, who gets entangled in beholding the objects pleasing to the eyes — such as the sensuous movements of a woman, the shapes of her limbs, her amorous laughter and twitching of eyes during love-play — then, he like the butterfly, (who being bewitched by its beauty, jumps into the burning lamp), is surely consumed away.

43. He, who gets bewitched by the objects pleasing to the sense of smell — such as perfumed baths, sweet smelling incenses and josticks, creams and things to perfume the body, clothes and possessions — then, he, like the hornet (मधुकर) (who gets trapped by being lost in the sweet aroma of the lotus when it closes at eventide), surely reaches the doors of death.

44. He, who gets gluttonous pleasure from the objects pleasing to the sense of taste — such as sweets and sweetmeats, sweet wines and liquors, the various delicious meats, rice, delicacies and sweet sauces — then, he, like the fish that gets caught into the net or by the hook, is surely killed.

शयनासनसम्वाहन-

सुरतस्नानानुलेपनासक्तः ।

स्पर्शव्याकुलितमतिर्गजेन्द्र

इव बध्यते मूढः ॥४५॥

Shayanāsana - samwāhana-

suratasnānānulepanāsaktaha,

Sparsha-wyākulita-matir-gajendra

Iwa Badhyate Mūḍhaha. 45.

एवमनेके दोषाः

प्रणष्टशिष्टेष्टदृष्टिचेष्टानाम् ।

दुर्नियमितेन्द्रियाणां भवन्ति

बाधाकरा बहुशः ॥४६॥

Ewamaneke Doshāḥ

Prayashṭa-shishṭeshṭa-drashṭi-cheshṭānām,

Durniyamitendriyāṇām Bhawanti

Bādhākarā Bahushaha. 46.

एकैकविषयसङ्गाद्राग-

द्वेषातुरा विनष्टास्ते ।

किं पुनरनियतात्मा

जीवः पञ्चेन्द्रियवशार्तः ॥४७॥

Ekaika-wishaya-sangād-rāga-dweshāturā winashṭāste,

Kim Punara-niyatātmā

Jīwaha Panchendriya-washārtaha. 47.

न हि सोऽस्तीन्द्रियविषयो

येनाभ्यस्तेन नित्यतृपितानि ।

तृप्तिं प्राप्नुयुरक्षाण्यनेक

मार्गप्रलीनानि ॥४८॥

Na Hi Sostīndriya-wishayo

Yenābhyastena Nitya-trushitāni,

Truptim Prāpnuyurakshāṇya-neka

mārga-pralīnāni. 48.

कश्चिच्छुभोऽपि विषयः

परिणामवशात्पुनर्भवत्यशुभः ।

कश्चिदशुभोऽपि भूत्वा

कालेन पुनः शुभीभवति ॥४९॥

Kashchichchhubhopi Wishayaha

Parīṇāma-washāt-punar-bhawatyashubhaha,

Kashchida-shubhopi Bhūtwā

Kālena Punaha Shubhībhawati. 49.

45. The ignorant and deluded (मूढ़), whose intelligence is bewildered by the pleasures of the sense of touch – such as the smoothness of a bed decorated with pillows and covers, velvety chairs and sofas, the delights of the smooth and soft body of a woman, the tingling sensations of baths and massages – then, he, like the elephant, who has become mad with the desire to mate (and hence chases the she – elephant to the enclosures or excavations made for trapping him), is surely trapped.

46. Thus, those who do not have the right vision (दृष्टि) and who do not know the right conduct (चेष्टा), – both of which wise men love – are, therefore under the control of their unruly senses. In such men, these, numerous defects occur often and often.

47. Being tortured by *Rāga* (राग – attachment) and *Dweshā* (द्वेष – aversion) and by getting attached to only one of the senses, the deer and the others (mentioned in the earlier verses) are destroyed. Thus, what can one say of the indisciplined soul, who is tortured by being under the sway of all the five senses?

48. There is not a single sense – object (विषय), which after experiencing again and again and again will completely satisfy the senses – which, since time immemorial, by being totally absorbed in numerous sense – objects, have become forever thirsty. (Instead, repeated indulgence makes the senses even more agitated).

49. In fact, even a good object (शुभ विषय) becomes unpleasing (अनिष्ट) to a person due to the concomitant changes taking place in oneself; similarly, a bad object (अशुभ विषय) becomes pleasing (इष्ट) after the passage of some time. (e.g. The sweet sounds of music that become unpleasing as one becomes hungry and when hunger is satiated they again become pleasing).

कारणवशेन यद्यत् प्रयोजनं
जायते यथा यत्र ।
तेन तथा तं विषयं
शुभमशुभं वा प्रकल्पयति ॥५०॥

*Kāraṇa-washena yadyat
Prayojanaṁ
Jāyate Yathā Yatra,
Ten Tathā Taṁ Wishayaṁ
Shubham-ashubham' Wā
Prakalpayati.* 50.

अन्येषां यो विषयः
स्वाभिप्रायेण भवति पुष्टिकरः ।
स्वमतिविकल्पाभिरतास्तमेव
भूयो द्विषन्त्यन्ये ॥५१॥

*Anyeshāṁ Yo Wishayaha
Swābhiprāyeṇa Bhawati
Puṣṭikaraha,
Swamati-wikalpā-bhiratās-
tamewa
Bhūyo Dwishantyanye.* 51.

तानेवार्थान्द्विषत-
स्तानेवार्थान्प्रलीयमानस्य ।
निश्चयतोऽस्यानिष्टं
न विद्यते किञ्चिदिष्टं वा ॥५२॥

*Tānewārthāndwishata
-stānewārthān-praliyamānasya,
Nischayatosyānishṭaṁ
Na Widyate Kinchidi-
shṭaṁ Wā.* 52.

रागद्वेषोपहतस्य केवलं
कर्मबन्ध एवास्य ।
नान्यः स्वल्पोपि गुणोऽस्ति
यः परत्रेह च श्रेयान् ॥५३॥

*Rāga-dweshopahatasya Kewalaṁ
Karma-bandh Ewāsyā,
Nānyaha Swalpopi Guṇosti
Yaha Paratreha Cha
Shreyān.* 53.

यस्मिन्निन्द्रियविषये शुभमशुभं
वा निवेशयति भावम् ।
रक्तो वा द्विष्टो वा स
बन्धहेतुर्भवति तस्य ॥५४॥

*Yasminmindriya-wishaye
Shubham-ashubham
Wā Niweshayati Bhāwam,
Rakto Wā Dwishṭo Wā Sa
Bandhahetur-bhawati
Tasya.* 54.

50 Because of some reasons (कारण), one fixes certain aims (प्रयोजन) and according to these aims one imagines various sense-objects (विषय) that are, or are to be interacted with, as being good (शुभ) or bad (अशुभ) to the senses (इन्द्रिय) involved. This feeling of good/bad arises out of *Rāga* (attachment), and *Dwesha* (aversion).

51. An object (विषय) which to some, according to their opinion, is pleasing and satisfying; to others, because of their different opinion is distasteful. Hence an aversion is developed towards that object.

52. Various objects (विषय), at a certain time, cause an aversion (द्वेष) towards them to a certain person; while at some other time, the very same objects cause an attachment (राग) towards them to the very same person. Thus, it shows that truly speaking (निश्चय - a priori) there is nothing that is pleasing (इष्ट) or unpleasing (अनिष्ट).

53. The soul (जीव - *Jiwa*) that is sucked into the torrents of attachments and aversions (राग/द्वेष), gets nothing except the bondage of *Karmas*. For such a soul, therefore, there is no other slightest benefit in this world or in the other world (परलोक).

54. Because of the presence of *Rāga* (attachment) and *Dwesha* (aversion), one has likes and dislikes towards the sense-objects (विषय) in which the senses are involved. These feelings (भाव) become the cause of bondage (*Karmabandh* - कर्मबन्ध).

स्नेहाभ्यक्तशरीरस्य रेणुना

श्लिष्यते यथा गात्रम् ।

रागद्वेषाक्लिन्नस्य

कर्मबन्धो भवत्येवम् ॥५५॥

Snehābhyakta-sharīrasya
Reṇunā

Shliṣhyate Yathā Gātram,

Rāga-dweshāklinnasya

Karma-bandho Bhāwa-
tyewam. 55.

एवं रागद्वेषौ मोहो

मिथ्यात्वमविरतिश्चैव ।

एभिः प्रमादयोगानुगैः

समादीयते कर्म ॥५६॥

Evaṃ Rāgadweshau Moho

Mithyātwam-awiratischuiwa,

Ebhihi Pramāda-yogānugaihi

Samādiyate Karma. 56.

कर्ममयः संसारः

संसारनिमित्तकं पुनर्दुःखम् ।

तस्माद्रागद्वेषादयस्तु

भवसन्ततैर्मूलम् ॥५७॥

Karma-mayaha Saṃsāraha

Saṃsāra-nimittakaṃ Punardu-
hukham,

Tasmād-rāga-dweshādayastu

Bhawasantatermūlam. 57.

55. Just as the body of one who has massaged it with oil gets covered by dust particles, similarly, the *Atmā* which has become sticky by the presence of *Rāga* and *Dwesha* (attachment / aversions), gets covered by the *Karma* particles (of the eight types mentioned in verse 34) — and this is called bondage (कर्मबन्ध).

56. Thus when the causes of *Karmabandh* (bondage) namely, attachment (राग), aversion (द्वेष), delusion (मोह), wrong faith and belief (मिथ्यात्व) and lack of abstinence from sin (अविरति), are combined with *Pramāda* and *Yoga* (See Verse 33 for meaning of these words), there is an accumulation of *Karmas* (कर्मग्रहण).

57. Thus the existence in the four concerned world (संसार - *Sansāra*) i.e. the worlds of 1. Animals / insects / plants etc. 2. Humans 3. *Dewas* (denizens of heaven) and 4. *Narakīs* (denizens of hell), is a result of *Karmas*. This existence in *Sansāra* is the cause of pain and unhappiness (दुःख). Hence *Rāga*, *Dwesha* and the other three (mentioned above) are the root causes of the long chain of births and rebirths (भवपरंपरा).

Synopsis (continued from pg. 1)

Then it is shown that *Rāga* and *Dwesha*, with the help of wrong faith (मिथ्यात्व), not stopping from committing sin (अविरति), *Pramāda* (प्रमाद - i. e. not behaving as is appropriate for one who has taken the vows against sin), and the activities of mind, speech and body (योग), become the cause of the formation of *Karmas* (कर्म). The author then gives the eight main divisions of *Karmas*. The manner, quantity, period of time for which, and the intensity with which the *Karmic* matter attaches itself to the *Ātmā*, and the results, when later there is fruition of the *Karmas*, are given. Thus it said, that the *Karmas* are the cause of the type of birth, the acquisition of the body and the senses, the experience of the sense objects and the concomitant pains and pleasures. (दुःख / सुख)

Translator's Note : In Vol. I/No. 1 the failings and the strengths of the translator in connection with this translation, the reason for a free style of translation interspersed with *Sanskrita* 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. *Swādhyāya* - स्वाध्याय), and its relation to *Japa* (जप), and the importance of doing it in the language of the "Great Writer", were mentioned.

In Vol. II/No. 2 it was pointed out that even if, together with constant repetition, neither the meaning is alive, nor the necessary changes are generated in oneself (भाव = मन : परिणाम), it is none the less efficacious to do the recitation. The best results, of course, are achieved, when all the three things are done simultaneously.

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

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