A Synopsis till date:

After the Mangalāchara to the Jineshwaras, the author introduces the subject of this book—प्रासम—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 (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 Wairāgya (वैराग्य—non-attachment), Rāga (राग—desire) and Dwesha (द्वेष—aversion) are given. The chain beginning from wrong faith (अस्त्र्यात्म) 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 Mamkāra (ममकार—‘Mineness’, it is mine) and Ahamkāra (अहंकार—‘I-ness’, I am) on the other.

(Contd. on page 10)
Duhukhadwit Sukhalipsur-mohândhatwâda-
drashta-gûna-dosha,
Yaṁ Yaṁ Karoti Cheshṭāṁ
Tayā Tayā Duhukha-mādatte. 40.

Kalaribhita-madhura-gândharwa-
tûryayoshidawibhûshaya-
rawâdyathi, Shrotrâwabadha-hridayo Hariṇa
Iwa Winâshamupayâti. 41.

Gatiwibrahmengitâkâra-Hâsyâ-
lilâ-kaṭâksha-wikshiptaha,
Râpâ-weshita-chakshuhu Shalabha
Iwa Wipadyate Wiwashaha. 42.

Snânânga-râga-wartika-
warâyaka Dhûpâdhi-wâsa-pâtawâsaihi,
Gandh-bhramita-manasko Madhukara
Iwa Nâshamupayâti. 43.

Mishlânna-pâna-mânsaudanâdi-
Madhura-rasa-wishaya-
gruddhâtmâ, Galayantra-pâsha-baddho Mina
Iwa Winâshamupayâti. 44.
40. That Jiwa (जीव) who has an aversion (द्रष्ट) towards pain (दुःख), and who craves for pleasure (सुख), and who because of this, is deluded (मोद), 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 jossticks, 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.
Shayanāsana- samvāhana-
suratānānānatilpanāsaktah,
Sparsha- vāyukitamatir-
gajendra
Iwa Badhyate Mūḍhaha. 45.

Ewamanekd Doshāhā
Prayaśṭa- shishṭeṣṭa- drashṭi-
cheshṭānām,
Durniyamitendriyāyām
Bhāvanī
tāρā Bahushaha. 46.

Ekaika- wishaya- sangād-rāga-
dweshātūrā winashṭāste,
Kim Punara- nityatātāmā
Jiwaha Panchendriya-
washārtaha. 47.

Na Hi Sostendriya- wishayo
Yenābhyaṣtena Nitya- irshitāni,
Truptim Prāppnuyurakṣānya-
neka
mārga- praśīnāṇi. 48.

Kashchichchhubhopī Wishayaha
Parṇāma- washāt- punar-
bhawatyashubhaha,
Kashchida- shubhopī Bhūtwa
Kālena Punaha Shubhībhā-
waiti. 49.
45. The ignorant and deluded (मनसा), 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 (चेतना),—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 Dwesha (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 (अतिश्रृंग) to a person due to the concomitant changes taking place in oneself; similarly, a bad object (अशुभ विषय) becomes pleasing (हृद) 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).
Kāraya—washena yadyat
Prayojanam

Jāyate Yathā Yatra,
Ten Tathā Tan Wā Wishayaṁ

Shubham—ashubham Wā Prakalpayati. 50.

Anyeshāṁ Yo Wishayaha
Swāhhiprayeṇa Bhawati
Pushṭikaraha,

Swamati—wikalpa—bhiraṭas—
tamewa

Bhūyo Dwishantyanye. 51.

Tānewārthāndwishata
—stānewārthān—praliyamānasya,
Nischayatosyānishṭaṁ

Na Widyate Kinchidi—
shṭaṁ Wā. 52.

Rāga—dweshopahatasya Kewalam
Karma—bandh Ewāsya,
Nānyaha Swalpopi Gṛgosti

Yaha Paratreha Cha
Shreyān. 53.

Yasminnindriya—wishaye
Shubham—ashubhaṁ
Wā Niweshayati Bhāwam,

Rakto Wā Dwishito 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 (हुष्म) or bad (अष्म) to the senses (हिंद्र्रव) 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 (विषय – a priori) there is nothing that is pleasing (हुष्म) or unpleasing (अष्म).

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).
स्नेहभयक्तशारीरस्य रेपुना
शिश्यते यथा गात्रम्।
रागद्वेशाकिल्लस्य
कर्मचन्दो भक्त्येवः ॥५५॥

एवं रागद्वेशी मोहो
मिथ्यात्मवित्तियथवैः।
पभः प्रमादयोगानुगःः
समादीयते कर्म ॥५६॥

कर्ममयः संसारः
संसारनित्तिकं पुनर्देहस्म।
तस्मादरागद्वेशयस्तु
भवसन्त्तेमृत्तम्म ॥५७॥

Snehabhyakta-sharirasya Reppunā
Shlishyate Yathā Gātram,
Rāga-dweshāklinnasya
Karma-bandho Bhāwa-
tyewam. 55.

Evaṁ Rāgadweshau Moho
Mithyātwam-awiratischuiwa,
Eghihi Pramāda-yogānugaihi
Samādiyate Karma. 56.

Karma-mayaha Saṁsāraha
Saṁsāra-nimittakaṁ 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 (विश्वास्यात्म) and lack of abstinence from sin (अबिरति), are combined with Pramāda and Yoga (See Verse 33 for meaning of these words), there is an accumulation of Karmas (कर्मप्रहण).

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. Narakis (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 (मिथ्यात्म्य), not stopping from committing sin (अविरास्तः), 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 Karneic matter attaches itself to the Atmā, 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 aquisition of the body and the senses, the experience of the sense objects and the concomitant pains and pleasures. (दुःख / मुख)

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. Swādhya - स्वाध्य), 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 Tatvānandavijayji for his patient exposition of this Grantha, which has made this translation possible.