

Jainacharya Shri Jagatchandrasuri Suripad Silver Jubilee
Text Series No. 18

इन्द्रियपराजयशतक INDRIYAPARĀJAYA-ŚATAKA

Hundred Verses On Conquering Sensual Desire
Selected From Jain Scriptures

Under mentorship of
Acharya Shri Jagatchandrasuri (Dahelawala)

English Translation :
Manish Modi



An English initiative by :
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Dedicated to

Acharya Shri Jagatchandrasuri Maharaj (Dahelawala)

Disciple of Acharya Shri Ramsuri Maharaj (Dahelawala)

Commemorating 25 years of his esteemed tenure as Acharya





Courtesy

This tribute is offered in honour of the ascetic life of
Muni Atmadarshanvijay Maharaj (Dahelawala) and
Sadhvi Mantranidhishriji (Dahelawala)
by the devoted family of
Sunilbhai Mohanlal Burad
Sabarmati, Ahmedabad.



Benediction

**Acharya Shri Jagatchandrasuri Maharaj
(Dahelawala)**

The teachings of the Tirthankara Lords, Gaṇadhar Lords and other wise men are collectively known as Jināgama or Śruta. In the Kalikāla era, Śruta is our sole means of attaining knowledge of the true path. The Āgamic scriptures are chiefly composed in the Prakṛta and Sanskṛta languages. In the course of time, these scriptures were translated and adapted into Apabhraṁśa, Deśi, Maru Gurjara, Gujarati, Hindi and other languages. This made the treasure trove of Śruta scriptures accessible even to those who had no knowledge of Prakṛta or Sanskṛta.

Our present generation is greatly influenced by the widespread prevalence of the English language. Hence it became imperative for the benefit of the new generation to translate historical, narrative and philosophical texts of introductory level in English. Several śrāvaka dedicated to Śruta welcomed this idea eagerly. The work began in a systematic manner. As a result of this initiative this philosophical text shall give good guidance to adapt to a better way of living life and advance spiritually. Readers of this book may read the text again and again in their difficult times, which shall help them overcome their misery.

May all living beings tread the path of liberation laid by Lord Mahāvīra, for their own benefit.

Jagatchandrasuri

Ahmedabad, Gujarat
4th April 2025

Publisher's Note

Acharya Shri Vijay Surendrasurishvarji Jain Tattvagyan Shala is a registered religious trust established under the auspices of revered Tapagachchhadhipati Acharya Shri Ramsuri Maharaj (Dahelawala).

Activities such as seminars to impart spiritual knowledge to the revered sadhus and sadhvis, management of a vast collection of texts, research and publication of various ancient texts, conservation of ancient manuscripts including those on palm-leaf, have been in progress over the last seventy years. Later additions to the activities are online philosophical courses for lay people, creation of Agamic literature on Manuscripts etc. The activities are chiefly based in Ahmedabad and Surat.

It has been almost a decade that revered Acharya Shri Jagatchandrasuri inspired us to initiate a project of translation and publication of ancient narrative and historical texts into English. Shri Nimish Shah was nominated as the head of the translation committee and has put in an untiring effort in this new project. Several texts have been published under his leadership. More recently, Gurudeva inspired us to take up translation of philosophical texts. This text is a direct effort endeavoured with his inspiration.

Sincere thanks and commendations to all who have contributed to this noble task.

Translation of several other texts have been initiated by the trust. We are confident that under the guidance of Gurudevshri, we shall publish more in due course.

Gunvantlal Vadilal Shah
Trustee

Acharya Shri Vijay Surendrasurishvarji
Jain Tattvagyan Shala
Ahmedabad
4th April 2025

Translator's Note

My fifth and final guru is CA Jayesh Mohanlal Sheth of Borivali, Mumbai. It was he who taught me the path of *Satya Dharma*, guiding me to turn my gaze inward and to focus upon the soul, distancing myself from the distractions of external pursuits.

Jainism speaks not only of the sins of commission but also of moral culpability – the simple harbouring of sinful thoughts is sufficient to bind karmas to the soul. These thoughts do not arise in a void; they are rooted in our innermost desires, which serve as the hidden forces compelling us to think, to speak, and to act.

Bhagavān Mahāvīra Svāmī has been unequivocal in urging seekers to remain vigilant against these driving forces, referred to as *saṃjñās*. These *saṃjñās*, or basic instincts, include concupiscence, covetousness, evil desire, and lust. They serve as the stimulants of *mithyātva* (mistaken identity), the root of our sinful thoughts. They fall into four broad categories : *ābhāra saṃjñā* (gluttony), *maithuna saṃjñā* (lust for sex), *bhaya saṃjñā* (fear), and *parigraha saṃjñā* (covetousness, greed).

Our thoughts often become fertile ground for grave sins – sexual lust, greed, covetousness, the thirst for power, and hatred. Hatred is not born of prejudice alone; though prejudice, a preconceived negative judgment, may give rise to it, fear, anger, a sense of injury, or the perception of threat may also sow its seeds. Xenophobia, too, springs from this soil of hatred.

The timeless Jain disciplines of *ālocanā*, *pratikramaṇa*, and *pratyākhyāna* – confession, repentance, and the solemn resolve not to repeat the error – together with contemplation upon the twelve and four *bhāvanās*, and the practice of *dharmadhyāna*, offer practical and profound means to confront and cleanse the illicit thoughts and desires hidden in the innermost chambers of the mind.

Addressing these lustful and covetous thoughts is all the more critical today, when we find ourselves in a culture that celebrates a perverted notion of "being true to oneself" – where sensual cravings are not merely indulged but lauded.

We live in a peculiar age, wherein social media and a lack of moral clarity have made self-obsession, fecklessness, and capriciousness the norm. Humility and simplicity, once cherished virtues, are increasingly regarded as signs of weakness in the competitive world.

The most significant impediment to spiritual progress lies not outside us, but within: our own “cleverness” and our skill at self-justification. Though we may acknowledge that we are sinners, most of us excel at evading and excusing our sins. We become brilliant lawyers in our own defence, justifying our desires, convincing ourselves that we have committed no wrong, and that we are merely following the prevailing trend.

Yet the truth remains: despite all claims to the contrary, most of us are followers, not leaders. We lack the courage to chart a course that deviates from the norm. Thus, we fall into the same traps repeatedly. We chase after the fleeting pleasures of the world, neglecting the sure and certain path of *dharma*, which alone can lead us to eternal bliss.

The *Indriya Parājaya Śataka* is a luminous text that lays bare the soul’s struggle against desires and lustful cravings. It offers a roadmap for overcoming the most elemental forces that bind us to *saṃsāra*, ensuring our entrapment within the endless cycle of birth and death.

At the bidding of my guru, Gachchhadhipati Acharya Jayaghosha Suri, I undertook the translation of this precious text. Panyasa Ratnabhanuvijaya ji graciously composed a Sanskrit *chāyā* to illumine my understanding, and Muni Labdhinidhanavijaya ji meticulously edited my translation, preserving both the spirit and the letter of the original. To them, I offer my heartfelt gratitude.

I am grateful to Acharya Jagatchandra Suri and his disciple Muni Nayagyavijaya ji for publishing my translations. I sincerely hope that readers find this translation beneficial. If it serves to diminish their attachment to the mundane world, the text will have served its purpose admirably.

Jay Jinendra.

Jay Jinavāṇī

Jay Prākṛta.

Manish Modi, Mumbai

28 April 2025

इन्द्रियपराजयशतक

INDRIYAPARĀJAYA-ŚATAKA

सुच्चिअ सूरु सो चव पण्डिओ तं पसंसिमो निच्चं ।
इंदियचोरेहिं सया न लुंठिअं जस्स चरणधणं ॥१॥

succia sūro so ceva paṇḍio taṃ pasamsimo niccaṃ ।
imḍiyacorehiṃ sayā na luṃṭhiyaṃ jassa caraṇadhaṇaṃ ॥1॥

1. One whose wealth of proper conduct can never be stolen by the robbers of sensual desire Is supremely brave. He is the true pundit and we adore him unceasingly.

इंदियचवलतुरंगो दुग्गइमग्गाणुधाविरे निच्चं ।
भाविअभवस्सरूवो रुंभइ जिणवयणरस्सीहिं ॥२॥

imḍiyacavalaturāṅgo duggaimaggāṇudhāvire niccaṃ ।
bhāviabhavassarūvo ruṃbhai jiṇavayaṇarassihīṃ ॥2॥

2. Sensual desires are like fast horses which unfailingly take the soul on the path of misfortune. So those who understand the true nature of saṃsāra control the wild horses of desire with the reins of the Jinas' teachings.

इंदियधुत्ताणमहो तिलतुसमित्तं पि देसु मा पसरं ।
जइ दिन्नो तो नीओ जत्थ खणो वरिसकोडिसमो ॥३॥

imḍiyadhuttāṇamaho tilatusamittaṃ pi desu mā pasaraṃ ।
jai dinno to nīo jattha khaṇo varisakoḍisamo ॥3॥

3. Let not your mind be even slightly diverted by the sensual desire. Sensual desires are cunning and shall take you in one moment, to a place where each moment seems like a billion years. (They will drag you to hell).

अजिइंदिएहिं चरणं कट्टं व घुणेहिं किरइ असारं |
तो धम्मत्थीहिं दढं जइअव्वं इंदियजयम्मि ||४||

ajiimdiehiṃ caraṇaṃ kaṭṭhaṃ va ghuṇehiṃ kirai asāraṃ |
to dhammatthihiṃ daḍhaṃ jaiavvaṃ imdiyajayammi ||4||

4. Those who are governed by sensual desire destroy their own character. Sensual desires are like termites. Just as termites destroy wood, sensual desires destroy a person's moral conduct. Hence, those who desire to attain true *dharma* should make firm efforts to conquer sensual desire.



जह कागिणीइ हेउं कोडिं रयणाण हारए कोइ |
तह तुच्छविसयगिद्धा जीवा हारंति सिद्धिसुहं ||५||

jaha kāgiṇīi heuṃ koḍiṃ rayaṇāṇa hārae koi |
taha tucchavisayagiddhā jīvā hāraṃti siddhisuhaṃ ||5||

5. Trading the eternal bliss of liberation for momentary sensual gratification is like parting with millions of precious gems for a few paise.



तिलमित्तं विसयसुहं दुहं च गिरिरायसिंगतुंगयरं |
भवकोडिहिं न निट्ठइ जं जाणसु तं करिज्जासु ||६||

tilamittaṃ visayasuhaṃ duhaṃ ca girirāyasīṅgatuṅgayaraṃ |
bhavakoḍihiṃ na niṭṭhai jaṃ jāṇasu taṃ karijjāsu ||6||

6. An iota of worldly happiness, is followed by grief greater than Mount Meru! Even millions of rebirths would not suffice in bearing all that grief. Know this and do what you think is right.



भुंजंता महरा विवागविरसा किंपागतुल्ला इमे
कच्छुकंडुअणं व दुक्खजणया दाविति बुद्धिं सुहे |

मज्झणहे मयतिण्हिअ व्व सययं मिच्छाभिसंधिप्पया
भुत्ता दिंति कुजम्मजोणिगहणं भोगा महावेरिणो ||७||

majjhaṇhe mayatiṇhia vva sayayaṃ micchābhisandhippayā
bhuttā diṃti kujammajoṇigahaṇaṃ bhoga mahāveriṇo ||7||

7. Sensual desires are like the *kimpāka* fruit, pleasant at first glance but ultimately poisonous. Like scratching an itch, they offer succour at first but ultimately cause grief.



सक्को अग्गी निवारेउं वारिणो जलओ वि हु |
सव्वोदहिजलेणावि कामग्गी दुन्निवारओ ||८||

sakko aggī nivāreuaṃ vāriṇo jalao vi hu |
savvodaḥijaleṇāvi kāmaggī dunnivārao ||8||

8. Like a mirage, sensual desire invariably leads to false perception. Sensual indulgence leads to painful rebirths. Hence, sensual desire is your greatest enemy.



विसमिव मुहम्मि महुरा परिणामनिकामदारुणा विसया |
कालमणंतं भुत्ता अज्ज वि मुत्तुं न किं जुत्ता ? ||९||

visamiva muhammi mahurā pariṇāmanikāmadāruṇā visayā |
kālamaṇaṃtaṃ bhuttā ajja vi muttuṃ na kiṃ juttā ? ||9||

9. It is possible to douse fire with water. But all the water in the oceans is not sufficient to douse the fire of lust.



विसयरसासवमतो जुत्ताजुत्तं न याणइ जीवो |
झुरइ कलुणं पच्छा पत्तो नरयं महाघोरं ||१०||

visayarasāsavamatto juttājuttaṃ na yaṇai jīvo |
jhurai kaluṇaṃ pacchā patto narayaṃ mahāghoraṃ ||10||

10. Sensual desire is like a delicious poison. Delightful at first but with fatal consequences. Despite having indulged your senses infinite times, why are you not ready to give them up even now?



जह निबदुमुप्पन्नो कीडो कडुअं पि मन्नए महुरं |
तह सिद्धिसुहपरुक्खा संसारदुहं सुहं बिंति ||११||

jaha nimbadumuppanno kīḍo kaḍuam pi mannae mahuraṃ |
taha siddhisuhaparukkha saṃsāraduham suham binti ||11||

11. One who is intoxicated by his senses is unable to decide between appropriate and inappropriate. He shall suffer extremely horrifying agonies when he is born in hell.



अथिराण चंचलाण य खणमित्तसुहंकराण पावाणं |
दुग्गइनिबंधणाणं विरमसु एआण भोगाणं ||१२ ||

athirāṇa caṃcalāṇa ya khaṇamittasuhamkarāṇa pāvāṇaṃ |
duggainibamḍhaṇāṇaṃ viramasu eāṇa bhogaṇaṃ ||12 ||

12. Just as an insect which has lived all its life on a lime tree, would find the sour taste of lime to be sweet. Similarly, those who have never experienced the bliss of liberation, would consider the sorrowful nature of temporal life to be pleasant.



पत्ता य कामभोगा सुरेसु असुरेसु तह य मणुएसु |
न य जीव तुज्झ तित्ती जलणस्स व कट्ठनियरेण ||१३||

pattā ya kāmabhoga suresu asuresu taha ya maṇuesu |
na ya jīva tujjha tittī jalaṇassa va kaṭṭhaniyareṇa ||13||

13. Sensual desire is fleeting and capricious. It brings momentary happiness. It is extremely sinful and causes painful rebirth. Hence, give it up.



जहा य किंपागफला मणोरमा रसेण वन्नेण य भुंजमाणा ।
ते खुड्डुए जीविय पच्चमाणा एओवमा कामगुणा विवागे ॥१४॥

jahā ya kiṃpāgaphalā maṇoramā raseṇa vannaṇa ya bhuñjamāṇā
|
te khuddāe jīviya paccamāṇā eovamā kāmaguṇā vivāge ॥14॥

14. O living being, you enjoyed tremendous sensual pleasures when you were born as a celestial being, demi-god or human. Despite that, your appetite was not sated. Can a roaring fire be doused by adding more fuel to it?



सव्वं विलविअं गीअं सव्वं नट्टं विडंबणा ।
सव्वे आभरणा भारा सव्वे कामा दुहावहा ॥१५॥

savvaṃ vilaviyaṃ gīaṃ savvaṃ natṭaṃ viḍaṃbaṇā |
savve ābhaṇaṇā bhārā savve kāmā duhāvahā ॥15॥

15. Just as the *kimpāka* fruit has great taste and appearance but is extremely harmful to consume, similarly, sensual indulgence may seem tempting, but leads to the sadness of infinite rebirths.



देविंदचक्कवट्टित्ताण्णं रज्जाइं उत्तमा भोगा ।
पत्ता अणंतखुत्तो न य हं तत्तिं गओ तेहिं ॥१६॥

deviṇḍacakkavattitaṇṇaṃ rajjāiṃ uttamā bhogā |
pattā aṇantaḥkutto na ya haṃ tatttiṃ gao tehiṃ ॥16॥

16. All songs are like the pain of separation. All dances are like a tragedy. All jewellery, a burden on the body. Sensual desire leads to sorrow.



संसारचक्कवाले सव्वे वि य पुगला मए बहुसो ।

आहरिया य परिणामिआ य न य तेसु तत्तो हं ||१७||

samsāracakkavāle savve vi ya puggalā mae bahuso |
āhariyā ya pariṇāmiā ya na ya tesu tatto haṃ ||17||

17. I was born as the king of celestial gods, and the emperor of the earth, and enjoyed sensual gratification infinite times. Despite that, my cravings are not over.



उवलेवो होइ भोगेसु अभोगी नो विलिप्पइ |
भोगी भमइ संसारे अभोगी विप्पमुच्चइ ||१८||

uvalevo hoi bhogesu abhogī no vilippai |
bhogī bhamai saṃsāre abhogī vippamuccai ||18||

18. I have wandered all over the world. I have enjoyed and consumed all the matter in the universe infinite times. Despite that, I am not satisfied.



अल्लो सुक्को अ दो छूढा गोलया मट्ठिआमया |
दो वि आवडिआ कूडे जो अल्लो सो तत्थ लग्गइ ||१९||

allo sukko a do chūḍhā golayā maṭṭiāmayā |
do vi āvaḍiā kūḍe jo allo so tattha laggai ||19||

19. One who seeks sensual desires, gets bound by them. One who does not seek sensual desire, does not get bound. The seeker of sensual gratification wanders in transmigration. The unaffected one attains liberation.



एवं लगंति दुम्मेहा जे नरा कामलालसा |
विरत्ताओ न लगंति जहा सुक्के अ गोलए ||२०||

evaṃ laggamti dummehā je narā kāmālālasā |

virattāo na laggamti jahā sukke a golae ||20||

20. I took two lumps of clay, one wet and one dry. Threw both at a wall. Both hit the wall. The wet one clung. The dry one slid free. (Wetness is symbolic of attachment and desire, dryness of detachment.)



तणकट्ठेहि व अग्गी लवणसमुद्धो नईसहस्सेहिं |
न इमो जीवो सक्को तिप्पेउं कामभोगेहिं ||२१||

taṇakatṭṭhehi va aggī lavaṇasamuddo nāisahasseehiṃ |
na imo jīvo sakko tippeuṃ kāmabhogehiṃ ||21||

21. One who seeks sensual pleasure is unintelligent. Such a person is like the wet lump of clay. He gets attached to wherever he finds sensual gratification. The detached one is like the dry lump of clay. (He does not get attached and remains free.)



भुत्तूण वि भोगसुहं सुरनरखयेसु पुण पमाएणं |
पिज्जइ नरएसु भेरवकलकलतउतंबपाणाई ||२२||

bhuttūṇa vi bhogasuhaṃ suranarakhayaresu puṇa pamāeṇaṃ |
pijjai naraesu bheravakalakalatautambapāṇāīṃ ||22||

22. Fire cannot be doused by grass and a bundle of firewood. Thousands of rivers cannot cause the Lavana Ocean to overflow. Similarly, the desire for sensual pleasure cannot be satiated by indulgence. (Desire can only be quelled by self-control and penance.)



को लोहेण न निहओ कस्स न रमणीहिं भोलिअं हिअयं |
को मच्चुणा न गहिओ को गिद्धो नेव विसएहिं ? ||२३||

ko loheṇa na nihao kassa na ramaṇihiṃ bholiaṃ hiayaṃ |
ko maccuṇā na gahio ko giddho neva visaehiṃ ? ||23||

23. Owing to indolence, after enjoying sensuous pleasures, celestial beings, humans and demigods are reborn in hell and compelled to drink scorching hot liquefied lead and copper.



खणमित्तसुक्खा बहुकालदुक्खा पगामदुक्खा अनिकामसुक्खा |
संसारमोक्खस्स विपक्खभूआ खाणी अणत्थाण उ कामभोगा ||२४||

khaṇamittasukkhā bahukāladukkhā

pagāmadukkhā anikāmasukkhā |

saṃsāramokkhassa vipakkhabhūā khāṇī

aṇatthāṇa u kāmabhogā ||24||

24. Who has escaped avarice? Who has not lost his heart to a beauteous maiden? Who has escaped death? Who has not indulged in the senses?



सव्वगहाणं पभवो महागहो सव्वदोसपायट्ठी |
कामगहो दुरप्पा जेणभिभूअं जगं सव्वं ||२५||

savvagahāṇaṃ pabhavo mahāgaho savvadosapāyaṭṭī |

kāmaggaho durappā jeṇabhibhūāṃ jagaṃ savvaṃ ||25||

25. They (the senses) provide fleeting happiness and long periods of anguish. The joy they offer is minuscule and they take one away from the path of liberation. Sensual desires are as disastrous as a landmine.



जह कच्छुल्लो कच्छुं कंडुअमाणो दुहं मुणइ सुक्खं |
मोहाउरा मणुस्सा तह कामदुहं सुहं बिंति ||२६||

jaha kacchullo kacchuṃ kaṇḍuamāṇo duhaṃ muṇai sukkhaṃ |

mohāurā maṇuṣṣā taha kāmāduhaṃ suhaṃ biṃti ||26||

26. The planet of sensual desire is the master of all planets. And the most malicious. It is the cause of all wrongdoing. It has defeated the entire world.

(Here, sensual desire is compared to a malefic planet.)



सल्लं कामा विसं कामा कामा आसीविसोवमा |
कामे अ पत्थेमाणा अकामा जंति दुग्गइं ||२७||

sallaṃ kāmā viṣaṃ kāmā kāmā āsīvisovamā |
kāme a patthemāṇā akāmā jaṃti duggaiṃ ||27||

27. Just as one considers scratching his itches to be pleasant, the pain of gratification seems like pleasure to those impelled by sensual desire.



विसए अवइक्खंता पडंति संसारसायरे घोरे |
विसएसु निरविक्खा तरंति संसारकंतारे ||२८||

visae avaikkhaṃtā paḍaṃti saṃsārasāyare ghore |
visaesu niravikkhā taraṃti saṃsāraḥantaṃtāre ||28||

28. One who seeks sensual fulfilment, drowns in the ocean of *saṃsāra*. One who is unaffected by sensual desires, crosses the ocean of *saṃsāra*.



छलिया अवइक्खंता निरावइक्खा गया अविग्गेणं |
तम्हा पवयणसारे निरावइक्खेण होयव्वं ||२९||

chaliyā avaikkhaṃtā nirāvaikkhā gayā aviggaṇaṃ |
tamhā pavayaṇasāre nirāvaikkheṇa hoyavvaṃ ||29||

29. One who seeks sensual fulfilment, shall lose the path of liberation. One who remains impervious to the senses, Shall

attain the immortal state of liberation unimpeded. Hence, the essence of the doctrine is : Become impervious to sensual desires.



विषयाविक्रो निवडइ निरविक्रो तरइ दुत्तरभवोघं |
देवीदीवसमागयभाउअजुअलेण दिट्ठंतो ||३०||

viṣayāvikkho nivaḍai niravikkho tarai duttarabhavoghaṃ |
devīdīvasamāgayabhāuajaleṇa diṭṭhaṃto ||30||

30. Two brothers found themselves on the island of an evil demigoddess. The one who sought sensual desires drowned, the one unaffected by them crossed the ocean of *samsāra*.



जं अइतिकखं दुक्खं जं च सुहं उत्तमं तिलोयम्मि |
तं जाणसु विसयाणं वुड्ढिक्खयहेउअं सव्वं ||३१||

jaṃ aitikkhaṃ dukkhaṃ jaṃ ca suhaṃ uttamaṃ tiloyammi |
taṃ jāṇasu viṣayaṇaṃ vuḍḍhikkhayaheuaṃ savvaṃ ||31||

31. The three worlds offer extremes of sorrow and happiness. Know that those who chase sensual pleasures earn grief. And those who are unaffected by sensual pleasure, attain supreme happiness.



इंदियविसयपसत्ता पडंति संसारसायरे जीवा |
पक्खि व्व छिन्नपंखा सुसीलगुणपेहुणविहुणा ||३२||

imḍiyavisayapasattā paḍaṃti saṃsārasāyare jīvā |
pakkhi vva chinnapaṃkhā susīlaguṇapehuṇavihuṇā ||32||

32. Cut off its wings and a bird cannot fly. Similarly, a human being without the wings of pure conduct, who is governed by the

senses, shall drown in the ocean of *samsāra*.



न लहइ जहा लिहंतो मुहल्लियं अट्टिअं जहा सुणओ |
सोसइ तालुअरसिअं विलिहंतो मन्नए सुक्खं ||३३||

na lahai jahā lihaṃto muhalliyaṃ aṭṭiṃ jahā suṇao |
sosai tāluarasiaṃ vilihaṃto mannae sukkhaṃ ||33||

33. Sucking on a bone gives no pleasure to a dog. It is its own saliva that makes the act seem pleasurable to the dog. Similarly, man attains no pleasure from a woman's body. But the poor fool considers the physical effort to be happiness inducing.



महिलाण कायसेवी न लहइ किंचिवि सुहं तहा पुरिसो |
सो मन्नए वराओ सयकायपरिस्समं सुक्खं ||३४||

सुट्ठु वि मग्गिजंतो कत्थ वि कयलीइ नत्थि जह सारो |
इंदियविसएसु तहा नत्थि सुहं सुट्ठु वि गविट्ठं ||३५||

mahilāṇa kāyasevī na lahai kiṃcivi suhaṃ tahā puriso |
so mannae varāo sayakāyaparissamaṃ sukkhaṃ ||34||

suṭṭhu vi maggijjaṃto kattha vi kayalī natthi jaha sāro |
iṇḍiyavisaesu tahā natthi suhaṃ suṭṭhu vi gaviṭṭhaṃ ||35||

- 34-35. If you were to uproot a banana tree and search its stem thoroughly. All you would get is layers and layers of leaves. If you were to examine sensual desire diligently, you will find that that there is no happiness in it.



सिंगारतरंगाए विलासवेलाइ जुव्वणजलाए |
के के जयम्मि पुरिसा नारीनईए न बुड्ढंति ||३६||
siṃgārataraṃgāe vilāsavelāi juvvaṇajalāe |

ke ke jayammi purisā nārīnaie na buḍḍamti ||36||

36. A beautiful woman is like a river. Youth is her water, ornaments and finery are waves her beauty causes this river to overflow and flood its banks. How many men have swum this river and not drowned?



सोअसरी दुरिअदरी कवडकुडी महिलिया किलेसकरी |
वइरविरोयणअरणी दुहखाणी सुखपडिवक्खा ||३७||

soasari duriadari kavaḍakuḍi mahiliyā kilesakari |
vairaviroyaṇaaraṇi duhakhāṇi sukkhapaḍivakkhā ||37||

37. (For one who seeks liberation) A woman is like : The river of sorrow; the cave of wickedness, sin and deprivation; a hut of guile and deceit; troublesome; like firewood for arousing hostility; a quarry of sorrow and an enemy of happiness.



अमुणिअ मणपरिकम्मो सम्मं को नाम नासिउं तरइ |
वम्महसरपसरोहे दिट्ठिच्छोहे मयच्छीणं ||३८||

amuṇia maṇaparikammo sammaṃ ko nāma nāsiuṃ tarai |
vammahasarapasarohe diṭṭhicchohe mayacchīṇaṃ ||38||

38. The glance of a doe-eyed woman is like Cupid's arrow. One who has not mastered his mind cannot escape it.



परिहरसु तओ तासिं दिट्ठिं दिट्ठिविसस्स व्व अहिस्स |
जं रमणिनयणबाणा चरित्तपाणे विणासंति ||३९||

pariharasu tao tāsiṃ diṭṭhiṃ diṭṭhivissassa vva ahissa |
jaṃ ramaṇinayaṇabāṇā carittapaṇe viṇāsaṃti ||39||

39. Just as you would avoid glancing at a snake which can poison you with a look, avoid the (Cupid's) arrow-like glance of a woman for

it would destroy your pious conduct.



सिद्धंतजलहिपारंगओ वि विजिइंदिओ वि सूरो वि |
दढचित्तो वि छलिज्जइ जुवइपिसईहिं खुड्डाहिं ||४०||

siddham̐tajalahipāraṃgao vi vijjindio vi sūro vi |
daḍhacitto vi chaliṇṇajai juvaipisaihiṃ khuḍḍāhiṃ ||40||

40. Even one who has conquered the ocean of scripture, has won over his senses, is brave and steadfast of conduct is vulnerable to the she-devil of youth and beauty.



मयणनवणीयविलओ जह जायइ जलणसंनिहाणम्मि |
तह रमणिसंनिहाणे विद्ववइ मणो मुणीणं पि ||४१||

mayañanavaṇīyavilao jaha jāyai jalaṇasaṃnihaṇammi |
taha ramaṇisaṃnihaṇe viddavai maṇo muṇiṇaṃ pi ||41||

41. Bring sealing wax and butter close to fire and they will melt. Similarly, proximity to a woman would test the resolve of a monk.



निअंगमाहिं सुपयोहराहिं उप्पिच्छमंथरगइहिं |
महिलाहिं निम्मगाहि व गिरिवरगुरुआ वि भिज्जंति ||४२||

niṃgamāhiṃ supayoharāhiṃ uppicchamaṃtharagaihiṃ |
mahilāhiṃ nimmagāhi va girivaraguruā vi bhijjanti ||42||

42. A woman and a river are comparable. They always flow downwards, while a woman has swollen breasts, a river is swollen with water. Their gait gives pleasure to the viewer. Just as a river can cut across the tallest mountains, a woman can destroy the resolve of the loftiest of men.



विसयजलं मोहकलं विलासबिब्बोअजलयराइन्नं |
मयमयरं उत्तिन्ना तारुण्णमहन्नवं धीरा ||४३||

visayajalaṃ mohakalaṃ vilāsaḥibbōajalayaṛāinnaṃ |
mayamayaraṃ uttinṇā tāruṇṇamahannaṃ dhīrā ||43||

43. The ocean of youth is filled with the waters of sensual desire, and the mire of delusion. It is brimming with the fish of luxury and delectation and the crocodile of arrogance. Those who swim across this ocean are truly brave.



जइ वि परिचत्तसंगो तवतणुअंगो तहा वि परिवडइ |
महिलासंसगिए कोसाभवणोसिय मुणि व्व ||४४||

jai vi paricattasaṅgo tavataṇuamgo tahā vi parivaḍai |
mahilāsaṃsaggiē koṣābhavaṇosiya muṇi vva ||44||

44. Even one who has given up all external possessions, and weakened his body through penance, is vulnerable to the charms of a woman.



सव्वगंथविमुक्को सीईभूओ पसंतचित्तो अ |
जं पावइ मुत्तिसुहं न चक्कवट्ठी वि तं लहइ ||४५||

savvaggaṃthavimukko sībhūo pasaṃtacitto a |
jaṃ pāvai muttisuhāṃ na cakkavaṭṭī vi taṃ lahai ||45||

45. He who has conquered all biases, quelled all sensual desires, and is tranquil in heart enjoys the bliss of detachment, which is inaccessible even to the Emperor of Emperors.



खेलमि पडिअमप्यं जह न तरइ मच्छिआ वि मोएउं |
तह विसयखेलपडिअं न तरइ अप्यं पि कामंधो ||४६||

khelammi paḍiamappaṃ jaha na tarai macchiā vi moeum |
taha visayakhelapaḍiṃ na tarai appaṃ pi kāmamdhō ||46||

46. Just as an insect caught in phlegm cannot free itself, a person caught in the phlegm of desire cannot free himself.



जं लहइ वीअराओ सुक्खं तं मुणइ सुच्चिय न अन्नो |
नहि गत्तासूअरओ जाणइ सुरलोइअं सुक्खं ||४७||

jaṃ lahai viārāo sukkhaṃ taṃ muṇai succiya na anno |
nahi gattāsūarao jāṇai suraloiaṃ sukkhaṃ ||47||

47. Just as pigs living in a sty cannot know the happiness of the heavens, only he who has attained the bliss of supreme detachment, can know what it is, others cannot.



जं अज्ज वि जीवाणं विसएसु दुहावहेसु पडिबंधो |
तं नज्जइ गुरुआण वि अलंघणिज्जो महामोहो ||४८||

jaṃ ajja vi jīvāṇaṃ visaesu duhāvahesu paḍibamdhō |
taṃ najjai guruāṇa vi alaṃghaṇijjo mahāmoho ||48||

48. Despite their being the cause of grief, people are still attracted towards sensual desires. Evidently, delusion is difficult to overcome even for the great.



जे कामंधा जीवा रमंति विसएसु ते विगयसंका |
जे पुण जिणवयणरया ते भीरु तेसु विरमंति ||४९||

je kāmamdhā jīvā ramaṃti visaesu te vigayasamkā |
je puṇa jiṇavayaṇarayā te bhīru tesu viramaṃti ||49||

49. Those governed by their base passions, recklessly indulge in acts of sensual desire. Those who follow the *Jinas'* teachings, stay away from sensual desire.



असुइमुत्तमलपवाहरूवयं वंतपित्तवसमज्जफोफसं |
मेयमंसबहुहड्डकरंडयं चम्ममित्तपच्छाड्यजुवइअंगयं ||५०||

asuimuttamalapavāharūvayaṃ vaṃtapittavasamajjaphophasaṃ |
meyamaṃsabahuḍḍakaraṇḍayaṃ
cammamittapacchāiyajuvaiaṃgayāṃ ||50||

50. The body is constantly secreting waste matter. It contains blood, vomit, bile, fat, bone marrow, lungs and organs. It is a structure of bones and flesh covered by skin. (So why do you lust after it?)



मंसं इमं मुत्तपुरिसमीसं सिंघाणखेलाइअनिज्जरंतं |
एअं अणिच्चं किमिआण वासं पासं नराणं मइबाहिराणं ||५१||

maṃsaṃ imaṃ muttapurisamīsaṃ
siṃghāṇakhelaiaṇijjaraṃtaṃ |
eaṃ aṇiccaṃ kimiāṇa vāsaṃ pāsaṃ naraṇaṃ maibāhiraṇaṃ
||51||

51. The body is made of flesh, and secretes urine, faeces, phlegm, and all kinds of waste matter. It is the abode of worms. This mutable body is the trap which keeps deluded people in transmigration.



पासेण पंजरेण य बज्झंति चउप्पया य पक्खीइ |
इय जुवइपंजरेण य बद्धा पुरिसा किलिस्संति ||५२||

pāseṇa paṃjareṇa ya bajjhaṃti cauppayaṃ ya pakkhīi |
iya juvaipaṃjareṇa ya baddhā purisā kilissaṃti ||52||

52. Animals are bound with chains and reins. Birds are imprisoned in cages. Similarly, one who is trapped by his desire for a beautiful

maiden shall remain trussed and bound to misery.



अहो ! मोहो महामल्लो जेण अम्हारिसा वि हु |
जाणंता वि अणिच्चत्तं विरमंति न खणं पि हु ||५३||

aho ! moho mahāmallo jeṇa amhārisā vi hu |
jāṇaṃtā vi aṇiccattaṃ viramaṃti na khaṇaṃ pi hu ||53||

53. Hail delusion, the greatest of all gladiators! Even people like us, who know the temporary nature of worldly infatuation, cannot rid themselves of delusion for even a moment.



जुवइहिं सह कुणंतो संसग्गि कुणइ सयलदुक्खेहिं |
नहि मुसगाणं संगो होइ सुहो सह बिडालेहिं ||५४||

juvaihiṃ saha kuṇaṃto saṃsaggaṃ kuṇai sayaladukkhehiṃ |
nahi musagāṇaṃ saṃgo hoi suho saha biḍālehiṃ ||54||

54. Just as the company of a cat shall never bring any happiness to a mouse, the company of a young woman, shall lead to all the miseries in the world.



हरिहरचउराणणचंदसुरखंदाइणो वि जे देवा |
नारीण किंकरत्तं कुणंति धिद्धी विसयतण्हा ||५५||

hariharacaurāṇaṇacaṃdasurakhaṃdāiṇo vi je devā |
nārīṇa kiṃkarattaṃ kuṇaṃti dhiddhī visayataṇhā ||55||

55. Even celestial beings such as *Hari, Hara, Caturānana (Brahma), Candra, Sūrya, Skanda, et cetera*, are slaves to women. Fie upon such slavishness!



सीअं च उण्हं च सहंति मूढा इत्थीसु सत्ता अविवेअवंता |

इलाइपुत्तं व चयंति जाइं जीअं च नासंति अ रावणु व्व ||५६||

sīaṃ ca uṇhaṃ ca sahaṃti mūḍhā itthīsu sattā aviveavaṃtā |
ilāiputtaṃ va cayaṃti jāiṃ jīaṃ ca nāsaṃti a rāvaṇu vva ||56||

56. Those who are slaves to their senses, are ready to bear extremes of cold and heat, and other afflictions. Like the son of *Ilācī*, they lose their families. And like *Rāvaṇa*, they lose their lives.



वुत्तूण वि जीवाणं सुदुक्कराइं ति पावचरियाइं |
भयवं जा सा सा सा पच्चाएसो हु इणमो ते ||५७||

vuttūṇa vi jīvāṇaṃ sudukkarāiṃ ti pāvacarīyāiṃ |
bhayavaṃ jā sā sā sā paccāeso hu iṇamo te ||57||

57. Even describing all the sins of living beings is impossible! Look at the immense quantum of sins the jewellery-maker of *Anaṅga* committed!



जललवतरलं जीअं अथिरा लच्छी वि भंगुरो देहो |
तुच्छा य कामभोगा निबंधणं दुक्खलक्खाणं ||५८||

jalalavataralaṃ jīaṃ athirā lacchī vi bhaṅguro deho |
tucchā ya kāmaabhogaṃ nibaṇḍhaṇaṃ dukkhalakkhaṇaṃ ||58||

58. Life is as fragile as a drop of water, *Lakṣmī*, the goddess of wealth, is fickle. And the body is mutable. Sensual pleasures are worthless and fleeting. And lead to tremendous grief.



नागो जहा पंकजलावसन्नो दट्ठुं थलं नाभिसमेइ तीरं |
एवं जीआ कामगुणेषु गिद्धा सुधम्ममग्गे न रया हवंति ||५९||

nāgo jahā paṃkajalāvasanno daṭṭhuṃ thalaṃ nābhisamei tīraṃ |
evaṃjīākāmaguṇesugiddhāsudhammamaggenarayāhavaṃti ||59||

59. Just like an elephant stuck in quicksand cannot leap to safety

on firm land despite being able to see it, a man obsessed with sensual indulgence, cannot develop an interest in true *dharma*.



जह विट्ठपुंजखुत्तो किमी सुहं मन्नए सयाकालं |
तह विसयासुइरत्तो जीवो वि मुणइ सुहं मूढो ||६०||

jaha viṭṭhapuṃjakhutto kimī suhaṃ mannae sayākālaṃ |
taha visayāsuiratto jīvo vi muṇai suhaṃ mūḍho ||60||

60. Just as a creature born on a heap of dung finds happiness there, fools find happiness in immersing themselves in the filth of sensual indulgence.



मयरहरो व जलेहिं तह वि हु दुप्पूरओ इमे आया |
विसयामिसम्मि गिद्धो भवे भवे वच्चइ न तत्तिं ||६१||

mayaraharo va jalehiṃ taha vi hu duppūrao ime āyā |
visayāmisammi giddho bhava bhava vacchai na tatthiṃ ||61||

61. Just as the ocean can never have too much water, the soul can never have enough sensual gratification. Birth after birth, the soul obsessively feeds on sensual desires. In spite of that, it is never satisfied.



विसयविसट्ठा जीवा उब्भडरूवाइसु विविहेसु |
भवसयसहस्सदुलहं न मुणंति गयं पि निअजम्मं ||६२||

visayavisattā jīvā ubbhaḍarūvāisu vivihesu |
bhavasayasahassadulahaṃ na muṇaṃti gayam pi niajammaṃ
||62||

62. Governed by the poison of sensual desire, living beings hanker after beauty and youth. They fritter away millions of difficult-to-attain births without even realising the emptiness of their lives.



चिद्वृत्ति विसयविवसा मुत्तूण लज्जं पि के वि गयसंका |
न गणंति के वि मरणं विसयंकुससल्लिआ जीवा ||६३||

ciṭṭhaṃti visayavivasā muttūṇa lajjaṃ pi ke vi gayasaṃkā |
na gaṇaṃti ke vi maraṇaṃ visayaṃkusasallīā jīvā ||63||

63. Giving up all shame and hesitation, desire-driven beings lead hedonistic lives. So strongly quelled are they by the *aṅkuṣa* {hook} of desire, that even the fear of death cannot lessen their ardour.



विसयविसेणं जीवा जिणधम्मं हारिऊण हा नरयं |
वच्चंति जहा चित्तयनिवारिओ बंभदत्तनिवो ||६४||

visayaviseṇaṃ jīvā jīṇadhammaṃ hāriūṇa hā narayaṃ |
vaccaṃti jahā cittayanivārio baṃbhadattanivo ||64||

64. Those bitten by the poison of sensual desire, lose the teachings of the *Jinas* and end up in hell. Just as *Cakravartī Brahmadatta* did not listen to the wise council of *Citra*, who had been his brother in their past life.



धिद्धी ताण नराणं जे जिणवयणामयं पि मुत्तूणं |
चउगइविडंबणकरं पीयंति विसयासवं घोरं ||६५||

dhiddhī tāṇa narāṇaṃ je jīṇavayaṇāmayam pi muttūṇaṃ |
caugaividaṃbaṇakaraṃ pīyaṃti visayāsavaṃ ghoram ||65||

65. Fie upon those who give up the nectar of the *Jinas'* teachings, because of their intoxication with desire. As a consequence, they shall remain in *saṃsāra* and undergo extreme, withering sorrow.



मरणे वि दीणवयणं माणधरा जे नरा न जंपंति |
ते वि हु कुणंति लल्लिं बालाणं नेहगहगहिला ||६६ ||

maraṇe vi dīṇavayaṇaṃ māṇadharā je narā na jaṃpaṃti |
te vi hu kuṇaṃti lalliṃ bālāṇaṃ nehagahagahilā ||66 ||

66. Men who would not surrender their pride even when faced with death grovel at the feet of women when driven mad by desire.



सक्को वि नेव खंडइ माहप्पमडुप्फुरं जए जेसिं |
ते वि नरा नारीहिं कराविआ निअयदासत्तं ||६७||

sakko vi neva khaṇḍai māhappamadupphuraṃ jae jesim |
te vi narā nārihiṃ karāviā niayadāsattaṃ ||67||

67. Women have made slaves of the mightiest of men whom even *Indra*, lord of the heavens, could not sway.



जउनंदणो महप्पा जिणभाया वयधरो चरमदेहो |
रहनेमि राईमई रायमइं कासि ही विसया ||६८||

jaunaṇḍaṇo mahappā jīṇabhāyā vayadharo caramadeho |
rahanemi rāīmaī rāyamaiṃ kāsī hī visayā ||68||

68. Desire is so difficult to overcome! It did not spare *Rathanemi* younger brother of Lord *Neminātha*, son of Emperor *Samudra-vijaya*, who had taken the five major vows of monkhood, and was a great soul destined to attain liberation in that birth itself. Even he was tempted by the proximity of *Rājulamatī* who had been betrothed to his elder brother Lord *Neminātha* before he took the vows of his ascetic.



मयणपवणेण जइ तारिसा वि सुरसेलनिच्चला चलिया|

ता पक्कपत्तसत्ताण इअरसत्ताण का वत्ता ||६९||

mayāṇapavaṇeṇa jai tārisā vi suraselaniccalā caliyā |
tā pakkapattasattāṇa iarasattāṇa kā vattā ||69||

69. The storm of sexual desire can shake even those who are as resolute and unshakable as Mount *Meru*. Then how could common people, who are as light as dried leaves, not get blown away by the storm of sensual desire?



जिप्पंति सुहेणं चिय हरिकरिसप्पाइणो महाकूरा |
इक्कुच्चिय दुज्जेओ कामो कयसिवसुहविरामो ||७०||

jippamti suheṇaṃ ciya harikarisappāiṇo mahākūrā |
ikkucciya dujjeo kāmo kayasivasuhavirāmo ||70||

70. It is easy to vanquish the cruellest lion, elephant and snake. But it is exceedingly difficult to conquer the enemy of desire. Despite knowing that desire obstructs liberation.



विसमा विसयपिवासा अणाइभवभावणाइ जीवाणं |
अइदुज्जेयाणि इंदिआणि तह चंचलं चित्तं ||७१||

visamā visayapivāsā aṇāibhavabhāvaṇāi jīvāṇaṃ |
aidujjeyāṇi iṇḍiāṇi taha caṇcalaṃ cittaṃ ||71||

71. Sensual desire is difficult to overcome, for living beings have been experiencing it eternally. The senses are hard to conquer and the mind is fickle.



कलमलअरइअसुक्खं वाहीदाहाइ विविहदुक्खाइं |
मरणं पि अ विरहाइसु संपज्जइ कामतवियाणं ||७२||

kalamalaaraiasukkhāṃ vāhīdāhāi vivihadukkhāiṃ |
maraṇaṃ pi a virahāisu saṃpajjai kāmataviyāṇaṃ ||72||

72. Frustration, strife, sickness, heartburn and other afflictions, affect those who chase sensual delectation. Maddened by sexual desire, Some experience agonising grief when they have to stay away from their loved one and can even die of separation.



पंचिदियविसय पसंगरेसि मणवयणकाय नवि संवरेसि |
तं वाहिसि कत्तिअ गलपएसि जं अट्ठकम्म नवि निज्जरेसि||७३||

paṃcidiyavisaya pasamgaresi maṇavayaṇakāya navi saṃvaresi |
taṃ vāhisi kattia galapaesi jaṃ aṭṭhakamma navi nijjaresi||73||

73. O living being, you allow your five senses to obsess with their desires, you do not control your mind, speech and body. Not only that, you do not shed the eight types of *karmas*. You are putting a knife at your own throat.



किं तुमंधो सि किं वा सि धत्तुरिओ
अहव किं सन्निवाएण आऊरियो |
अमयसमधम्म जं विसं व अवमन्नसे
विसमविसविसय अमियं व बहुमन्नसे ||७४||

kiṃ tumaṃdho si kiṃ vā si dhatturio
ahava kiṃ sannivāeṇa āuriyo |
amayasaṃmadhamma jaṃ viṣaṇ va avamannase
viṣamavisavisaya amiyaṇ va bahumannase ||74||

74. O living being, are you blind? Are you drunk? Or delirious? How else could you attach more importance to sensual gratification and less to nectar-like *dharma*?



तुज्झ तह नाणविन्नाणगुणडंबरो जलणजालासु निवडंतु जिय निब्भरो |
पयइवामेसु कामेसु जं रज्जसे जेहिं पुण पुण वि निरयानले पच्चसे ||७५||

सिवमग्गसंठिआण वि जह दुज्जेआ जीआण पण विसया |
तह अन्नं किंपि जए दुज्जेअं नत्थि सयले वि ||७८||

sivamaggasaṁṭhiāṇa vi jaha dujjeā jīāṇa paṇa visayā |
taha annaṁ kiṁpi jae dujjeaṁ natthi sayale vi ||78||

78. In this world, there is nothing more difficult to overcome than desire. Because even those, who walk with assurance on the path of liberation, find it extremely difficult to conquer their senses.



सविडं उब्भडरूवा दिट्ठा मोहेइ जा मणं इत्थी |
आयहियं चिंतता दूरयरेणं परिहरंति ||७९||

saṇḍaṁ ubbhaddarūvā diṭṭhā moheī jā maṇaṁ itthī |
āyahiyā cintatā dūrayareṇaṁ pariharamti ||79||

79. Well-formed and exceptionally beautiful women can cause infatuation. Hence, those who pursue spiritual well being, avoid them from afar.



सच्चं सुअं पि सीलं विन्नाणं तह तवं पि वेरगं |
वच्चइ खणेण सव्वं विसयविसेणं जईणं पि ||८०||

saccaṁ suāṁ pi sīlaṁ vinnāṇaṁ taha tavaṁ pi veraggaṁ |
vaccaī khaṇeṇa savvaṁ visayaviseṇaṁ jāiṇaṁ pi ||80||

80. Truth, wisdom, virtue, discernment, penance, and apathy towards worldly desires, a votary can lose everything in one moment if he pursues sensual delectations.



रे जीव ! मइविगप्पिय निमेससुहलालसो कहं मूढ !|
सासयसुहमसमतमं हारिसि ससिसोअरं च जसं ||८१||

re jīva ! maivigappiya nimesasuhalālasa kahaṁ mūḍha !|

sāsayasuhamasamatamaṃ hārisi sasisoaraṃ ca jasaṃ ||81||

81. O living being! why do you wish to lose the unique, eternal bliss and the pure moonlike glory (of liberation) to the imaginary and extremely short-lived joy of sensual indulgence?



पज्जलिअविसयअग्गी चरित्तसारं डहिज्ज कसिणं पि |

सम्मत्तं पि विराहिअ अणंतसंसारिअं कुज्जा ||८२||

pajjaliavisayaaggī carittasāraṃ ḍahijja kasiṇaṃ pi |
sammattaṃ pi virāhia aṇanta-saṃsāri-aṃ kujjā ||82||

82. Once lit, the fire of sensual desire completely burns down good conduct, destroys true insight and shoves the mendicant into infinite *saṃsāra*.



भीसणभवकंतारे विसमा जीवाण विसयतिण्हाओ |

जीए नडिआ चउदसपुव्वी वि रुलंति हु निग्गोए ||८३||

bhīsaṇabhavakaṃtāre viśama jīvāṇa viśaya-tiṇhāo |
jīe naḍiā caudasa-puvvī vi rulaṃti hu niggoe ||83||

83. In the fearsome forest of transmigration, sensual desires are fraught with difficulty and danger. Even one who had mastered the 14 *Pūrvas*, got sidetracked by desire and ended up in *nigoda*.

Pūrvas – extremely ancient Jain scriptures. Jains believe that the Purvas were lost a long time ago, and no one living in this era knows them.

nigoda – A category of beings deemed even lower than hellish beings, for the chances of their taking birth in another (better) category of life are slim.

Nigoda is of two types: *nitya nigoda* and *itara nigoda*.

nitya nigoda – A category of living beings who are destined forever to remain where they are and shall never take birth in another category of life.

itara nigoda – A category of living beings who may take birth in another category of life.

हा विसमा हा विसमा विसया जीवाण जेहि पडिबद्धा |
हिंडंति भवसमुदे अणंतदुक्खा पावंता ||८४||

hā visamā hā visamā visayā jīvāṇa jehi paḍibaddhā |
hiṇḍaṃti bhavasamudde aṇaṇṭadukkhā pāvaṃtā ||84||

84. Vexing, painful, difficult! Life is a study in adversity for them who are governed by sensual desire. Immersed in infinite sorrow, they drown in the ocean of *samsāra*.

मारिंदजालचवला विसया जीवाण विज्जुतेअसमा |
खणदिट्ठा खणनट्ठा ता तेसिं को हु पडिबंधो ||८५||

māyimaḍajālacavalā visayā jīvāṇa vijjuteasamā |
khaṇaditṭhā khaṇanaṭṭhā tā tesim ko hu paḍibaṇḍho ||85||

85. Desire is like the *Indrajāla* {web of magic}, illusive and fickle. Desire is like a bolt of lightening, those who are struck by it are incinerated in an instant.

सत्तु विसं पिसाओ वेआलो हुअवहो वि पज्जलिओ |
तं न कुणइ जं कुविआ कुणंति रागाइणो देहे ||८६||

sattu visam piṣāo veālo huavaho vi pajjalio |
taṃ na kuṇai jaṃ kuviā kuṇaṃti rāgaṇṇo dehe ||86||

86. Even enemies, poison, demons, ghosts and wildfires do not cause as much damage, as is caused by attachment and aversion.

जो रागाईण वसे वसम्मि सो सयलदुक्खलक्खाणं |
जस्स वसे रागाई तस्स वसे सयलसुक्खाइं ||८७||

jo rāgāṇṇa vase vasammi so sayaladukkhalaḥkhāṇaṃ |

jassa vase rāgāi tassa vase sayalasukkhāim ||87||

87. One who is governed by attachment and aversion, submits himself to all manner of grief and sorrow. One who is in control of his attachment and aversion, is the master of all happiness and comfort.



केवल दुहनिम्मविए पडिओ संसारसायरे जीवो |
जं अणुहवइ किलेसं तं आसवहेउअं सव्वं ||८८||

kevala duhanimmaṇṇa paḍiṇṇa saṃsārasāyare jīva |
jaṇ aṇuḥavai kilesaṇ taṇ āsavaheṇa saṇṇa ||88||

88. *Samṣāra* is made of grief alone. All the misery one experiences in *saṃsāra*, is caused by the inflow of *karmas*. (And this inflow is caused by attachment and aversion.)



ही संसारे विहिणा महिलारूवेण मंडिअं जालं |
बज्झंति जत्थ मूढा मणुआ तिरिआ सुरा असुरा ||८९||

hī saṃsāre vihiṇā mahilārūveṇa maṇḍiṇṇa jālaṇ |
bajjhaṇṭi jattha mūḍhā maṇuā tiriā surā asurā ||89||

89. How sad, that the creator has built the trap of women. Fools get caught in it. Humans, subhumans, demigods and demons, no one is safe from it.



विसमा विसयभुअंगा जेहि डंसिया जिआ भववणम्मि |
कीसंति दुहग्गीहिं चुलसीईजोणिलक्खसु ||९०||

visamā visayaḥbhuṇṇaṅgā jehi ḍaṇṣiyā jiā bhavavaṇammi |
kīsaṇṭi duhaggīhiṇ culaṣīījaṇilakkhasu ||90||

90. Those bitten by the serpent of desire, are lost in the forest of *saṃsāra*, taking lakhs of rebirths and burning in the intense

heat of sorrow.



संसारचारगिम्हे विसयकुवाएण लुक्किआ जीवा |
हिअमहिअं अमुणंता अणुहवंति अणंतदुक्खाइं ||९१||

samsāracāragimhe visayakuvāṇa lukkiā jīvā |
hiamahiaṃ amuṇaṃtā aṇuhavaṃti aṇaṃtadukkhāiṃ ||91||

91. The searing hot and poisonous winds of sensual desire blow gustily in the jail of *samsāra*. Those who fall prey to them, fail to distinguish between the beneficial and the harmful. They experience infinite agonies and sorrow.



हा हा दुरंतदुट्ठा विसयतुरंगा कुसिक्खिआ लोए |
भीसणभवाडवीए पाडंति जिआण मुद्धाणं ||९२||

hā hā duramṭadutṭhā visayaturangā kusikkhiā loe |
bhīsaṇabhavaḍavīe pāḍaṃti jiāṇa muddhāṇaṃ ||92||

92. The exceedingly passionate, cruel and skilled horses of sensual desire, carry deluded souls deep inside the horrifying jungle of transmigration.



विसयपिवासातत्ता रत्ता नारीसु पंक्किलसरम्मि |
दुहिआ दीणा खीणा रुलंति जीवा भववणम्मि ||९३||

visayapivāsātattā rattā nārisu paṃkilasarammi |
duhiā dīṇā khīṇa rulaṃti jīvā bhavavaṇamma ||93||

93. Burning with desire, sullied by their own thoughts, wander those men who lust after women. These men are sad, wretched and destitute as they stumble about in the forest of rebirth.



गुणकारिआइं धणिअं धिइरज्जुनियंतिआइं तुह जीव |

निअयाइं इंदिआइं वल्लिनिअत्ता तुरंगु व्व ||९४||

guṇakāriāiṃ dhaṇiaṃ dhiirajjuniyaṃtiāiṃ tuha jīva |
niayāiṃ iṃdiāiṃ valliniattā turanṅgu vva ||94||

94. When controlled by the reins of self-command, the senses can be extremely salubrious. Just as a well-controlled horse can be highly useful.



मणवयणकायजोगा सुनिअत्ता ते वि गुणकरा हुंति |
अनिअत्ता पुण भंजंति मत्तकरिणु व्व सीलवणं ||९५||

maṇavayaṇakāyajogā suniattā te vi guṇakarā huṃti |
aniattā puṇa bhaṃjaṃti mattakariṇu vva sīlavaṇaṃ ||95||

95. The acts of mind, speech and body, when perfectly controlled, can be highly beneficial. But when out of control like a rutting elephant, they can destroy the grove of piety and chastity.



जह जह दोसा विरमइ जह जह विसएहिं होइ वेरगं |
तह तह विन्नायव्वं आसन्नं से अ परमपयं ||९६||

jaha jaha dosā viramai jaha jaha visaehiṃ hoi veraggam |
taha taha vinnāyavvaṃ āsannaṃ se a paramapayaṃ ||96||

96. Know this well, that when attachments and aversions come to a halt, and when you are unaffected by sensual desire, you are close to liberation.



दुकरमेएहिं कयं जेहिं समत्थेहिं जुव्वणत्थेहिं |
भगं इंदिअसिन्नं धिइपायारं विलग्गेहिं ||९७||

dukkaramēhiṃ kayam jehiṃ samatthehiṃ juvvaṇatthehiṃ |
bhaggaṃ iṃdiasinnaṃ dhiipāyāraṃ vilaggehiṃ ||97||

97. Those who have taken shelter in the fortress of self-control in

their youth itself, and routed the forces of sensual desire, have achieved a heroic victory.



ते धन्ना ताण नमो दासो हं ताण संजमधराणं |
अद्धच्छीपिच्छरिओ जाण न हिअए खड्डुक्कंति ||९८||

te dhannā tāṇa namo dāso haṃ tāṇa saṃjamadharāṇaṃ |
addhacchīpicchario jāṇa na hīaE khaḍḍukkanti ||98||

98. I am the servant of those whose hearts are completely free from even remembrance of the opposite sex. They practise true self-control. They are auspicious. I bow to them with deep reverence.



किं बहुणा जइ वंछसि जीव ! तुमं सासयं सुहं अरुअं |
ता पीअसु विसयविमुहो संवेगरसायणं निच्चं ||९९||

kiṃ bahuṇā jai vaṃchasi jīva ! tumaṃ sāsayaṃ suhaṃ aruaṃ |
tā pīasu visayavimuho saṃvegarasāyaṇaṃ niccaṃ ||99||

99. What more remains to be said? If you desire eternal bliss, without disease or remorse, turn away from sensual desires and drink deep from the cup of *saṃvega*. (*saṃvega* = desire for liberation)

