



Jainacharya Shri Jagatchandrasuri Suripad Silver Jubilee
Text Series No. 17



वैराग्यशतक VAIRĀGYA-ŚATAKA

Hundred Verses on Freedom from Worldly 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

As a tribute to the ascetic journey of
our family's cherished jewel,
revered
Muni Vishvachandravijay Maharaj
(Dahelawala)



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

Rare indeed is the soul as blessed as mine.

Throughout my life, the right gurus and spiritual masters have appeared at each turn – unbidden, unasked for, yet unfailingly present when needed.

My first gurus were my parents, Mr Yashodhar and Mrs Vijayalaxmi Modi: a learned, intelligent, and large-hearted couple, whose generosity and goodness flowed as naturally as breath. They lived, without effort, the first Universal Law – “*I am here to give*”. From them, my sister Richa and I learnt the quiet dignity of honesty, the sweetness of kindness, and the sacred duty of service – offered without expectation of reward, recognition, or return. Their lives, more than their words, shaped the foundation of our being.

My second guru was Mrs Zarine Merchant, my class teacher at JB Petit High School for Girls. Gentle, patient, and wise, she transformed learning into a joyful exploration. Though we were but a small class of twenty boys and girls, under her care each child blossomed. She gave me the gift of confidence – in studies, in self-expression, and in the art of writing essays and poems. Under her nurturing gaze, I excelled. She remains, to this day, my most beloved teacher.

My third guru was Mr Navin Shah of Dubai. During my sojourn abroad, he embraced me as his own and revealed to me the treasures of Jain dharma. Blending the wisdom of ancient texts – the *Ātmasiddhi*, *Tattvārthasūtra*, *Yogaśāstra*, *Moṭī Sādhv Vandanā*, and many *thokaḍās* – with the clarity of reason, he nurtured my spiritual understanding. Like my parents, Navin Uncle lived by the highest standards of ethics and honesty. He and his wife, Renuka Auntie, became second parents to me, offering warmth, guidance, and unwavering support.

Upon returning to India, I studied the *Tattvārthasūtra* under the guidance of Acharya Akshayachandrasagar Suri.

Thereafter, I met my fourth guru – Gachchhadhipati Acharya Jayaghosha Suri. He persuaded me to study Sanskrit and Prakrit,

inspired me to learn them properly, and kindly arranged for a disciple to tutor me in Sanskrit. Under his tutelage, I read and studied the *Vairāgya Śataka*, *Indriya Parājaya Śataka*, and similar texts. At his behest, I translated a significant portion of the *Nava Smaraṇa* into English.

He was like a grandfather to me, deeply concerned with both my spiritual and worldly welfare. His compassion and kindness were unending. Through him, and because of him, I came into contact with many learned Jain monks and developed a lifelong love for scholars and scholarship.

It was under his benevolent guidance that I undertook the translation of profound Jain texts, including the *Vairāgya Śataka*, the *Indriya Parājaya Śataka*, the *Bhaktāmara Stotra*, and the *Kalyāṇamandira Stotra*. Panyasa Ratnabhanuvijaya ji explained these texts to me by composing a Sanskrit *chāyā*. Muni Labdhinidhanavijaya ji kindly edited my translation to ensure it was error-free. I express my heartfelt gratitude to them.

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 beautifully.

Jay Jinendra.

Jay Jinavāṇī

Jay Prākṛta.

Manish Modi, Mumbai

27 April 2025

वैराग्यशतक

VAIRĀGYA-ŚATAKA

संसारम्मि असारे नत्थि सुहं वाहिवेयणापउरे |
जाणंतो इह जीवो न कुणइ जिणदेसियं धम्मं ||१||

saṃsārammi asāre natthi suhaṃ vāhivayaṇāpaure |
jāṇaṃto iha jīvo na kuṇai jiṇadesiyaṃ dhammaṃ ||1||

1. Saṃsāra is worthless. There is no happiness, only sickness and pain. Despite knowing this, some do not follow the teachings of the Jinas.

अज्जं कल्लं परं परारिं पुरिसा चिंतंति अत्थसंपत्तिं |
अंजलिगयं व तोयं गलंतमाउं न पिच्छंति||२||

ajjaṃ kallaṃ paraṃ parāriṃ purisā ciṃtaṃti atthasaṃpattiṃ |
aṃjaligayaṃ va toyaṃ galaṃtamāuṃ na picchaṃti||2||

2. I shall obtain wealth today, tomorrow, or the day after tomorrow; on in the near future. Thus, humans worry about hoarding wealth but do not see life slip away just as water cupped in the palms.

जं कल्ले कायव्वं तं अज्जं चिय करेह तुरमाणा |
बहुविग्घो हु मुहुत्तो मा अवरण्हं पडिक्खेह ||३||

jaṃ kalle kāyavvaṃ taṃ ajjaṃ ciya kareha turamāṇā |
bahuviggho hu muhutto mā avaraṇhaṃ paḍikkheha ||3||

3. Wait not even for dusk to fall! Accomplish at once today, what needs to be done tomorrow. For even a period of 48 minutes is not without obstacles.

ही ! संसारसहावं चरियं नेहाणुरागरत्ता वि |
जे पुव्वण्हे दिट्ठा ते अवरण्हे न दीसंति ||४||

hī ! saṃsārasahāvaṃ cariyaṃ nehāṇurāgarattā vi |
je puvvaṇhe diṭṭhā te avaraṇhe na dīsaṃti ||4||

4. Fie upon the ephemeral nature of the world! That those who were perceived with great affection in the morning, cannot be found in the evening.



मा सुयह जग्गियव्वे पलाइयव्वम्मि कीस वीसमेह ? |
तिण्णि जणा अणुलग्गा रोगो अ जरा अ मच्चू अ ||५||

mā suyaha jaggiyavve palāiyavvammi kīsa vīsameha ? |
tiṇṇi jaṇā aṇulaggā rogo a jarā a maccū a ||5||

5. Sleep not, when you need to stay awake. Rest not, where you have to run. The trio of death, disease and old age, are constantly chasing you.



दिवसनिसाघडिमालं आउस्सलिलं जियाण घित्तूणं |
चंदाइच्चबइल्ला कालरहट्टं भमाडंति ||६||

divasanisāghaḍimālaṃ āussalilaṃ jiyāṇa ghittūṇaṃ |
caṃḍaiccabaillā kālaraḥaṭṭaṃ bhamāḍaṃti ||6||

6. The buckets of day and night carry away water from the well of life. The moon and the sun are the two bullocks that work the *rehaṭa* of time.

rehaṭa – A contraption that enables more efficient drawing of water from the well. It consists of a constantly rotating wheel which has several buckets attached to it. (Much like a giant wheel in a fair). As the wheel rotates, each bucket is filled with water. Thus, water can be pulled out very efficiently from a well by using a *rehaṭa*. The *rehaṭa* is usually powered by two bullocks walking in circles.



सा नत्थि कला तं नत्थि ओसहं तं नत्थि किं पि विन्नाणं |
जेण धरिज्जइ काया खज्जंती कालसप्पेणं ||७||

sā natthi kalā taṃ natthi osahaṃ taṃ natthi kiṃ pi vinnāṇaṃ |
jeṇa dharijjai kāya khajjantī kālasappeṇaṃ ||7||

7. Neither skills, nor medicine, nor science itself can save living beings from being devoured by the serpent of time.



दीहरफणिंदनाले महियरकेसरदिसामहदलिल्ले |
उअ पियइ कालभमरो जणमयरंदं पुहविपउमे ||८||

dīharaphaṇiṃdanāle mahiyarakesaradisāmahadalille |
ua piyai kālabhamaro jaṇamayaraṃdaṃ puhavipaume ||8||

8. The world is like a lotus. Its stem is a huge cobra. Mountains are its stamen and the directions are its corolla. Time devours living beings just as bees devour nectar.



छायामिसेण कालो सयलजियाणं छलं गवेसंतो |
पासं कह वि न मुंचइ ता धम्मे उज्जमं कुणह ||९||

chāyāmiseṇa kālo sayalajiyāṇaṃ chalaṃ gavesantaṃ |
pāsaṃ kaha vi na muṃcai tā dhamme ujjamaṃ kuṇaha ||9||

9. Death is like a shadow constantly stalking living beings. It never lets up. So make efforts to follow the *Jinas'* teachings.



कालम्मि अणाईए जीवाणं विविहकम्मवसगाणं |
तं नत्थि संविहाणं संसारे जं न संभवइ ||१०||

kālammi aṇāīe jīvāṇaṃ vivihakammavasagāṇaṃ |
taṃ natthi saṃvihāṇaṃ saṃsāre jaṃ na saṃbhavai ||10||

10. Since time eternal, the soul has been manifesting itself in various

forms, on account of *karmas*. There is no form or name that the soul has not taken.



बंधवा सुहिणो सव्वे पियमायापुत्तभारिया |
पेयवणाओ नियत्तंति दाऊणं सलिलंजलिं ||११||

baṇḍhavā suhiṇo savve piyamāyāputtabhāriyā |
peyavaṇāo niyattaṃti dāūṇaṃ salilaṃjalim ||11||

11. At the time of death, brothers, friends, father, mother, son and wife; all offer a palmful of water (to the corpse, as part of the last rites) and leave the crematorium.



विहडंति सुआ विहडंति बंधवा वल्लहा य विहडंति |
इक्को कह वि न विहडइ धम्मो रे जीव ! जिणभणिओ ||१२||

vihaḍaṃti suā vihaḍaṃti baṇḍhavā vallahā ya vihaḍaṃti |
ikko kaha vi na vihaḍai dhammo re jīva ! jiṇabhaṇio ||12||

12. Sons may turn away, brothers and loved ones may go away. But one thing that shall never leave you, is the religion taught by the *Jinas*.



अडकम्मपासबद्धो जीवो संसारचारए ठाइ |
अडकम्मपासमुक्को आया सिवमंदिरे ठाइ ||१३||

aḍakammaṇpāsabaddho jīvo saṃsāracārae ṭhāi |
aḍakammaṇpāsamukko āyā sivamaṇdire ṭhāi ||13||

13. Bound by eight types of *karmas*, the soul is incarcerated in *saṃsāra*. Freed of eight types of *karmas*, The soul resides in *mokṣa*.

8 types of *karmas* – knowledge obstructing *karmas*, perception obstructing *karmas*, deluding *karmas*, impediment causing *karmas*, lifespan determining *karmas*, form determining *karmas*, status determining *karmas* and feeling producing *karmas*

विहवो सज्जणसंगो विसयसुहाई विलासललियाई |
नलिणीदलग्घोलिरजललवपरिचंचलं सव्वं ||१४||

vihavo sajjanasango visayasuhāim vilāsalaliyāim |
naliṇīdalaggaghohirajalalavaparicaṃcalaṃ savvaṃ ||14||

14. Wealth, proximity of loved ones, sensuous pleasure and the enjoyment of luxury are as momentary as a drop of water on the tip of a lotus leaf.

तं कत्थ बलं तं कत्थ जुव्वणं अंगचंगिमा कत्थ ? |
सव्वमणिच्चं पिच्छह दिट्ठं नट्ठं कयंतेण ||१५||

taṃ kattha balaṃ taṃ kattha juvvaṇaṃ aṅgacāṅgimā kattha ? |
savvamaṇiccaṃ picchaha diṭṭhaṃ naṭṭhaṃ kayaṃteṇa ||15||

15. How can strength, youth and beauty remain in the body seen by the demigod of death? They are fleeting. See them for what they are.

घणकम्मपासबद्धो भवनयरचउप्पहेसु विविहाओ |
पावइ विडंबणाओ जीवो को इत्थ सरणं से ? ||१६||

ghaṇakammapāsabaddho bhavanayaracaupphesu vivihāo |
pāvai viḍaṃbaṇāo jīvo ko ittha saraṇaṃ se ? ||16||

16. Bound by dense *karmas*, the soul remains stuck in the crossroads of the mega city of transmigration, and has to endure endless difficulties. Who can offer you shelter, O living being?

घोरम्मि गब्भवासे कलमलजंबालअसुइबीभच्छे |
वसिओ अणंतखुत्तो जीवो कम्माणुभावेणं ||१७||

ghorammi gabbhavāse kalamalajaṃbālaasuibībhacche |
vasio aṇaṃtakhutto jīvo kammaṇubhāveṇaṃ ||17||

17. While in the mother's womb the living being undergoes acute discomfort, ensconced between viscera and impurities. O living being, you have been there infinite times, because of the *karmas* that you have bound.

चुलसीई किर लोए जोणीणं पमुहसयसहस्साई |
इक्किक्कम्मि अ जीवो अणंतखुत्तो समुप्पन्नो ||१८||

culasī kira loe joṇiṇaṃ pamuhasayasahassāiṃ |
ikkikkammi a jīvo aṇaṃtakhutto samuppanno ||18||

18. O living being, there are eighty-four *lakh* possible forms of life. You have taken birth as each, infinite times.

मायापियबंधूहिं संसारत्थेहिं पूरिओ लोओ |
बहुजोणिनिवासीहिं न य ते ताणं च सरणं च ||१९||

māyāpiyabaṇdhūhiṃ saṃsāratthehiṃ pūrio loo |
bahujoṇinivāsīhiṃ na ya te tāṇaṃ ca saraṇaṃ ca ||19||

19. Worldly souls take lives in various incarnations. The world is full of mothers, fathers and siblings who seek worldly pleasure, and cannot offer protection or shelter to you.

जीवो वाहिविलुत्तो सफरो इव निज्जले तडप्फडइ |
सयलो वि जणो पिच्छइ को सक्को वेयणाविगमे ? ||२०||

jīvo vāhivilutto sapharo iva nijjale taḍapphaḍai |
sayalo vi jaṇo picchai ko sakko veyanāvigame ? ||20||

20. O living being, in times of sickness, when you suffer like a fish taken out of water, your grief is witnessed by all but none can alleviate your suffering.

मा जाणसि जीव ! तुमं पुत्तकलत्ताइ मज्झ सुहहेऊ ।
निउणं बंधणमेयं संसारे संसरंताणं ॥२१॥

mā jāṇasi jīva ! tumam puttakalattāi majjha suhaheū ।
niūṇam baṁdhaṇameyaṁ saṁsāre saṁsaraṁtāṇam ॥21॥

21. O living being, think not, that son, wife and other family members, can bring happiness to you. They are the cause of bondage. So lessen your attachment to them.

जणणी जायइ जाया जाया माया पिया य पुत्तो य ।
अणवत्था संसारे कम्मवसा सव्वजीवाणं ॥२२॥

jaṇaṇī jāyai jāyā jāyā māyā piyā ya putto ya ।
aṇavatthā saṁsāre kammavasā savvajīvāṇam ॥22॥

22. O living being, as you flounder in the ocean of transmigration one who was your mother in an earlier life, may be your wife in the next one. Or vice versa. This is the irony of *saṁsāra* that all worldly beings bound by *karmas*, have to contend with.

न सा जाई न सा जोणी न तं ठाणं न तं कुलं ।
न जाया न मुया जत्थ सव्वे जीवा अणंतसो ॥२३॥

na sā jāī na sā joṇī na taṁ ṭhāṇam na taṁ kulam ।
na jāyā na muyā jattha savve jīvā aṇaṁtaso ॥23॥

23. O living being, there is no category of living beings, no form, no place and no family, in which you have not taken birth infinite times.

तं किं पि नत्थि ठाणं लोए वालग्गकोडिमित्तं पि ।
जत्थ न जीवा बहुसो सुहदुक्खपरंपरा पत्ता ॥२४॥

taṃ kiṃ pi natthi t̥hāṇaṃ loe vālaggaḷakodimittaṃ pi |
jattha na jīvā bahuso suhadukkhaparamparā pattā ||24||

24. There is no place in the universe, not even as minute a place as the end of a hair, where living beings have not taken birth and experienced joy and grief cyclically.



सव्वाओ रिद्धीओ पत्ता सव्वे वि सयणसंबंधा |
संसारे ता विरमसु तत्तो जइ मुणसि अप्पाणं ||२५||

savvāo riddhīo pattā savve vi sayaṇasaṃbaṇdhā |
saṃsāre tā viramasu tatto jai muṇasi appāṇaṃ ||25||

25. O living being, in the past, you attained all sorts of wealth and luxury, and connected with all possible relatives. Sever all attachment with the world, if you know the true nature of your soul.



एगो बंधइ कम्मं एगो वहबंधमरणवसणाइं |
विसहइ भवमि भमडइ एगुच्चिय कम्मवेलविओ ||२६||

ego baṇḍhai kammaṃ ego vahaḃaṇḍhamaraṇavaṣaṇāiṃ |
visahai bhavammi bhamaḍai egucciya kammavelavio ||26||

26. Ever alone, the soul binds *karmas*, is killed, bound and experiences the anguish of death. And because it is bound by *karmas*, the soul remains mired in the cycle of rebirth.



अन्नो न कुणइ अहियं हियं पि अप्पा करेइ न हु अन्नो |
अप्पकयं सुहदुक्खं भुंजसि ता कीस दीणमुहो ? ||२७||

anno na kuṇai ahiyaṃ hiyaṃ pi appā karei na hu anno |
appakayaṃ suhadukkhaṃ bhuñjasi tā kīsa dīṇamuho ? ||27||

27. No one can harm you, no one can help you. Happiness and grief, are a result of your own deeds. So why lose heart?

बहुआरंभविढत्तं वित्तं विलसंति जीव ! सयणगणा |
तज्जणियपावकम्मं अणुहवसि पुणो तुमं चेव ||२८||

bahuāraṃbhaviḍhattaṃ vittaṃ vilasaṃti jīva ! sayaṇagaṇā |
tajjaṇiyapāvakammaṃ aṇuhavasi puṇo tumaṃ ceva ||28||

28. You have earned wealth by causing harm to others. While your family and friends enjoy the fruits of your efforts, you alone shall have to bear its consequences.

अह दुक्खियाइं तह भुक्खियाइं जह चिंतियाइं ढिंभाइं|
तह थोवं पि न अप्पा विचिंतियो जीव ! किं भणिमो ? ||२९||

aha dukkhiyāiṃ taha bhukkhiyāiṃ jaha ciṃtiyāiṃ ḍiṃbhāiṃ|
taha thovaṃ pi na appā vicīntio jīva ! kiṃ bhaṇimo ? ||29||

29. You worry about your tired and hungry children. But do not ever reflect upon your soul. What can one say?

खणभंगुरं सरीरं जीवो अण्णो य सासयसरूवो |
कम्मवसा संबंधो निब्बंधो इत्थ को तुज्झ ? ||३०||

khaṇabhaṅguraṃ sarīraṃ jīvo aṇṇo ya sāsayasarūvo |
kammavasā saṃbaṇḍho nibbaṇḍho ittha ko tujjha ? ||30||

30. The body and soul are separate. The body is fleeting, the soul eternal. *Karmas* bind soul to body. So why do you feel attached to the body?

कह आयं कह चलियं तुमं पि कह आगओ कहं गमिही|
अनुन्नं पि न याणह जीव ! कुडुंबं कओ तुज्झ ? ||३१||

kaha āyaṃ kaha caliyaṃ tumaṃ pi kaha āgao kahaṃ gamihī|
annunnaṃ pi na yāṇaha jīva ! kuḍuṃbaṃ kao tujjha ? ||31||

31. Neither you nor your clansmen know where you came from, and where you are headed. Then how are they your family?



खणभंगुरे सरीरे मणुयभवे अब्भपडलसारिच्छे |
सारं इत्तियमेत्तं जं कीरइ सोहणो धम्मो ||३२||

khaṇabhaṅgure sarīre maṇuyabhavē abbhapaḍalasāricche |
sāraṃ ittiyamettaṃ jaṃ kīrai sohaṇo dhammo ||32||

32. Life is as fleeting as a cloud formation. But even though the body is mutable, it serves as the vehicle for pious deeds and religious conduct.



जम्मदुक्खं जरादुक्खं रोगा य मरणाणि य |
अहो ! दुक्खो हु संसारो जत्थ कीसंति जंतुणो ||३३||

jammadukkhaṃ jarādukkhaṃ rogā ya maraṇāṇi ya |
aho ! dukkho hu saṃsāro jāttha kīsanti jaṃtuṇo ||33||

33. Birth, old age, disease and death, all cause sorrow. The world is full of misery. Living beings suffer many hardships.



जाव न इंदियहाणी जाव न जररक्खसी परिप्फुरइ |
जाव न रोगवियारा जाव न मच्चू समुल्लियइ ||३४||

jāva na iṇḍiyahāṇi jāva na jararakkhasī parippphurai |
jāva na rogaviyārā jāva na maccū samulliyai ||34||

34. Before your senses lose their vitality, before the demoness of old age strikes you, before diseases afflict you, and before death strikes its fatal blow (walk on the path of *dharma*).



जह गेहम्मि पलित्ते कूवं खणिउं न सक्कए कोइ |
तह संपत्ते मरणे धम्मो कह कीरण ? जीव ! ||३५||

jaha gehammi palitte kūvaṃ khaṇiṃ na sakkae koi |
taha saṃpatte maraṇe dhammo kaha kīrae ? jīva ! ||35||

35. One cannot dig a well to douse a raging fire! Similarly, one cannot commence walking on the *Jinas'* path when confronted with death.



रूवमसासयमेयं विज्जुलयाचंचलं जए जीयं |
संज्ञाणुरागसरिसं खणरमणीयं च तारुणं ||३६||

rūvamasāsayameyaṃ vijjūlayācaṃcalaṃ jae jīyaṃ |
saṃjhaṇurāgasarisam khaṇaramaṇīyaṃ ca tāruṇaṃ ||36||

36. O living being, your mortal coil is impermanent. Life is as fleeting as a flash of lightning, and youth has the short lived beauty of twilight.



गयकण्णचंचलाओ लच्छीओ तियसचावसारिच्छं |
विसयसुहं जीवाणं बुज्झसु रे जीव ! मा मुज्झ ||३७||

gayakaṇṇacaṃcalaō lacchīō tiyasacāvasāricchaṃ |
visayasuhaṃ jīvāṇaṃ bujjhasu re jīva ! mā mujjha ||37||

37. O living beings, wealth is as fickle as an elephant's ears*. Sensual satisfaction is as transitory as a rainbow in the sky. Know this, and give up your delusion.

* Elephants keep twitching their ears in order to keep away flies.



जह संज्ञाए सउणाण संगमो जह पहे अ पहियाणं |
सयणाणं संजोगो तहेव खणभंगुरो जीव ! ||३८||

jaha saṃjhāe sauṇāṇa saṃgamo jaha pahe a pahiyāṇaṃ |
sayāṇaṇaṃ saṃjogo taheva khaṇabhaṅguro jīva ! ||38||

38. The company of loved ones is as fleeting as the company of birds settling on a tree for the night, or the company of fellow travellers on a journey.



निसाविरामे परिभावयामि गेहे पलित्ते किमहं सुयामि |
डज्झंतमप्पाणमुविक्खयामि जं धम्मरहिओ दिअहा गमामि ||३९||
nisāvīrāme paribhāvayāmi gehe palitte kimahaṃ suyāmi |
ḍajjhaṃtamappāṇamuvikkhayāmi jaṃ
dhammarahio diahā gamāmi ||39||

39. I get up each morning and realise that my home caught fire while I was asleep. Why am I idling my days away, in a life devoid of *dharma*, when my soul suffers from an inferno of passions?



जा जा वच्चइ रयणी न सा पडिनियत्तई |
अहम्मं कुणमाणस्स अहला जंति राइओ ||४०||
jā jā vaccai rayaṇī na sā paḍiniyattaī |
aḥammaṃ kuṇamāṇassa ahalā jaṃti rāio ||40||
40. Nights that pass, do not come back. Those who do not engage in *dharma* waste their nights.



जस्सऽत्थि मच्चुणा सक्खं जस्स वत्थि पलायणं |
जो जाणे न मरिस्सामि सो हु कंखे सुहेसिया ||४१||
jassa'tthi maccuṇā sakkhaṃ jassa vatthi palāyaṇaṃ |
jo jāṇe na marissāmi so hu kaṃkhe suhesiyā ||41||
41. Only he shall seek worldly pleasures, who has death as his friend (and reckons that death will spare him), or one who thinks he can escape death, and is convinced that he shall never die.



दंडकलियं करिंता वच्चंति हु राइओ अ दिवसा य |
आउसं संविलंता गया वि न पुणो नियत्तंति ||४२||

daṇḍakaliyaṃ kariṃtā vaccaṃti hu rāio a divasā ya |
āusaṃ saṃvilaṃtā gayā vi na puṇo niyattaṃti ||42||

42. Life is like a large piece of cloth, coloured by the soul-hurting acts of mind, speech and body. Just as thread is ripped away from a piece of cloth, day and night are ripping apart, inexorably, the fabric of life. And the thread that they have ripped away, shall not come back.



जहेह सीहो व मियं गहाय मच्चू नरं णेइ हु अंतकाले |
ण तस्स माया व पिया व भाया कालम्मि तम्मि सहरा भवंति ||४३||

jaheha sīho va miyaṃ gahāya maccū naraṃ ñei hu aṃtakāle |
ṇa tassa māyā va piyā va bhāyā kālammi
tammi saharā bhavaṃti ||43||

43. Death invariably captures its prey just as a lion hunts deer. And at that time, the mother, father, brothers of the one who is about to die cannot prevent his death.



जीअं जलबिन्दुसमं संपत्तीओ तरंगलोलाओ |
सुमिणयसमं च पिम्मं जं जाणसु तं करिज्जासु ||४४||

jīaṃ jalabindusamaṃ sampattīo taraṅgalolāo |
sumiṇayasamaṃ ca pimmaṃ jaṃ jāṇasu taṃ karijjāsu ||44||

44. Like a drop of water, life is fleeting and fragile. Like the waves of water, wealth is fickle. Like a dream, love is illusory. Know this, and do what is right.



संझरागजलबुब्बुओवमे जीविए य जलबिंदुचंचले |
जुव्वणे य नइवेगसंनिभे पावजीव ! किमियं न बुज्झसे ||४५||

saṃjharāgajalabubbuovame jīvie ya jalabiṃducaṃcale |
juvvaṇe ya naivegasamṇibhe pāvajīva ! kimiyaṃ na bujjhase ||45||

45. O sinner, do you not realise that, life is as brief as twilight, as momentary as a water bubble, and as fleeting as a drop of water. Youth flashes by as fast as a gushing river.



अन्नत्थ सुया अन्नत्थ गेहिणी परियणो वि अन्नत्थ |
भूयबलि व्व कुडुंबं पक्खित्तं हयकयंतेण ||४६||

annattha suyā annattha gehiṇī pariyaṇo vi annattha |
bhūyabali vva kuḍuṃbaṃ pakkhittam hayakayaṃteṇa ||46||

46. Just as one flings grain in the air, to appease malicious demi-gods, *Yama*, the demi-god of death, has flung erstwhile family members in different directions. So give up all attachment to spouse, children and siblings.



जीवेण भवे भवे मिलियाइं देहाइं जाइं संसारे |
ताणं न सागरेहिं कीरइ संखा अणंतेहिं ||४७||

jīveṇa bhava bhava miliyāiṃ dehāiṃ jāiṃ saṃsāre |
tāṇaṃ na sāgarehiṃ kīrai saṃkhā aṇaṃtehiṃ ||47||

47. If one were to measure or count, various bodies we were born with during transmigration, they would exceed by far, the infinite oceans and seas.



नयणोदयं पि तासिं सागरसलिलाउ बहुयरं होइ |
गलियं रूअमाणीणं माऊणं अन्नमन्नाणं ||४८||

nayaṇodayaṃ pi tāsiṃ sāgarasalilāu bahuyaraṃ hoi |
galiyaṃ rūamāṇiṇaṃ māūṇaṃ annamannāṇaṃ ||48||

48. If one were to measure or count, the tears one's mothers have

shed in all the births one has taken, they would greatly exceed in quantity, the vast waters of the ocean.



जं नरए नेरइया दुहाइं पावंति घोरणंताइं |
तत्तो अणंतगुणियं निगोयमज्झे दुहं होइ ||४९||

jaṃ narae neraiyā duhāiṃ pāvaṃti ghoṛaṇaṃtāiṃ |
tatto aṇaṃtaguṇiyaṃ nigoyamajjhe duhaṃ hoi ||49||

49. The denizens of hell undergo intense agonies. The denizens of *nigoda* experience immeasurably more acute pain than that of hell.

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.



तम्मि वि निगोयमज्झे वसिओ रे जीव ! विविहकम्मवसा |
विसहंतो तिक्खदुहं अणंतपुगलपरावत्ते ||५०||

tammi vi nigoyamajjhe vasio re jīva ! vivihakammavasā |
visahaṃto tikkhaduhaṃ aṇaṃtapuggalaparāvatte ||50||

50. O living being, as a resident of *nigoda*, you have endured horrific agonies since time immemorial because of the *karmas* you have bound.



नीहरिय कह वि तत्तो पत्तो मणुयत्तणं पि रे जीव !
तत्थ वि जिणवरधम्मो पत्तो चिंतामणिसरिच्छो ||५१||

nīhariya kaha vi tatto patto maṇuyattaṇaṃ pi re jīva ! |
tattha vi jīṇavaradhammo patto ciṃtāmaṇisāriccho ||51||

51. For some reason, you escaped *nigoda* and attained birth as a human being. Not only that, you have been born in the Jain faith, which is like the wish-fulfilling gem.



पत्ते वि तम्मि रे जीव ! कुणसि पमायं तुमं तयं चेव |
जेणं भवंधकूवे पुणो वि पडिओ दुहं लहसि ||५२||

patte vi tammi re jīva ! kuṇasi pamāyaṃ tumāṃ tayaṃ ceva |
jeṇaṃ bhavaṃdhakūve puṇo vi paḍiō duhaṃ lahasi ||52||

52. Despite being born in this profound faith, you spend your time in indolence! This could lead to rebirth in the bottomless well of nescience, accompanied by grief and misery.



उवलद्धो जिणधम्मो न य अणुचिन्नो पमायदोसेणं |
हा ! जीव ! अप्पवेरिअ सुबहुं परओ विसूरिहिसि ||५३||

uvaladdho jīṇadhammo na ya aṇucinna pamāyadoseṇaṃ |
hā ! jīva ! appaveria subahuṃ parao visūrihisi ||53||

53. O enemy of the self, if you do not follow the Jain teachings, you will regret for a very long time, that despite being born in the Jain faith, out of indolence, you did not practise the Jain teachings.



सोअंति ते वराया पच्छा समुवट्ठियम्मि मरणाम्मि |
पावपमायवसेणं न संचियो जेहिं जिणधम्मो ||५४||

soaṃti te varāya pacchā samuvaṭṭhiyammi maraṇammi |
pāvapamāyavaseṇaṃ na saṃciyo jehiṃ jīṇadhammo ||54||

54. Out of indolence, those who do not walk in the footsteps of the

Jinas, despite suitable opportunities, regret this at the time of death.



धी धी धी संसारं देवो मरिऊण जं तिरी होइ |
मरिऊण रायराया परिपच्चइ निरयजालाहिं ||५५||

dhī dhī dhī saṃsāraṃ devo mariūṇa jaṃ tirī hoi |
mariūṇa rāyarāyā paripaccai nirayajālahiṃ ||55||

55. Woe is *saṃsāra*! A celestial being today, may be reborn as a sub-human* being tomorrow. Those who were kings and emperors on earth, may die and take birth in the smouldering furnace of hell.

* **Sub-human** – All forms of life on earth, other than human beings. For example: Plants, animals, insects, reptiles, amoeba, et cetera.



जाइ अणाहो जीवो दुमस्स पुप्फं व कम्मवायहओ |
धणधन्नाहरणाइं घरसयणकुडुंब मिल्हेवि ||५६||

jāi aṇāho jīvo dumassa pupphaṃ va kammavāyahao |
dhaṇḍhannāharaṇāiṃ gharasayaṇakuḍumba milhevi ||56||

56. Just as the wind carries a flower away from its tree, the living being is carried forth by the wind of *karmas* from one birth to another. Ever the orphan, the living being keeps wandering in *saṃsāra*, despite having attained wealth, food grains, ornaments, home and family (in each birth).



वसियं गिरिसु वसियं दरीसु वसियं समुद्धमज्झमि |
रुक्खग्गेसु य वसियं संसारे संसरंतेणं ||५७||

vasiyaṃ girisu vasiyaṃ darīsu vasiyaṃ samuddamajjhammi |
rukkhaggesu ya vasiyaṃ saṃsāre saṃsaraṃteṇaṃ ||57||

57. Wandering in *saṃsāra* the living being has lived in various places, on a mountain, in a cave, in the middle of an ocean, atop a tree.



देवो नेरइउ त्ति य कीडपयंगु त्ति माणुसो एसो |
रूवस्सी य विरूवो सुहभागी दुक्खभागी य ||५८||

devo neraiu tti ya kīḍapayaṃgu tti māṇuso eso |
rūvassī ya virūvo suhabhāgī dukkhabhāgī ya ||58||

58. A living being caught in the web of *saṃsāra* is : Sometimes born as a celestial being, sometimes as a denizen of hell. Sometimes a lowly insect, at other times, a human being. Sometimes handsome, sometimes ugly. Sometimes happy, sometimes sad.



राउ त्ति य दमगु त्ति य एस सवागु त्ति एस वेयविऊ |
सामी दासो पुज्जो खलो त्ति अधणो धणवइ त्ति ||५९||

rāu tti ya damagu tti ya esa savāgu tti esa veyaviū |
sāmī dāso puḷḷo khalo tti adhaṇo dhaṇavai tti ||59||

59. Sometimes a king and at other times, a beggar. Sometimes, takes birth in the lowest class, at other times, in the highest class. Sometimes the lord, sometimes the serf. Sometimes worshiped other times, chastised. Sometimes poor, and sometimes rich.



न वि इत्थ कोइ नियमो सकम्मविणिविट्ठसरिसकयचिट्ठो |
अनुन्नरूववेसो नडु व्व परियत्तए जीवो ||६०||

na vi ittha koi niyamo sakammaviṇiṇiṭṭhasarisakayaciṭṭho |
annunnarūvaveso naḍu vva pariyattae jīvo ||60||

60. There is no fixed rule, sometimes mutually contrary states are achieved at the same time. (So do not be proud if you are fortunate, and do not be upset if you are less than fortunate.)

नरएसु वेयणाओ अणोवमाओ असायबहुलाओ |
रे जीव ! तए पत्ता अणंतखुत्तो बहुविहाओ ||६१||

naraesu veyañāo aṇovamāo asāyabahulāo |
re jīva ! tae pattā aṇaṃtakhutto bahuvihāo ||61||

61. The agonies that hellish beings have to endure defy comparison.
Owing to the rise of distress-causing *karmas*, you have experienced these agonies in hell infinite times.

देवत्ते मणुअत्ते पराभिओगत्तणं उवगएणं |
भीसणदुहं बहुविहं अणंतखुत्तो समणुभूयं ||६२||

devatte maṇuatte parābhiogattañṇaṃ uvagaṇaṃ |
bhīsaṇaduhaṃ bahuvihaṃ aṇaṃtakhutto samaṇubhūyaṃ ||62||

62. Even birth as a celestial being or a human, could not give you happiness. For you had to serve others and had to infinitely endure intense grief in many forms.

तिरियगइं अणुपत्तो भीममहावेयणा अणेगविहा |
जम्मणमरणरहट्टे अणंतखुत्तो परिब्भमिओ ||६३||

tiriyaḡaiṃ aṇupatto bhīmamahāveyaṇā aṇegavihā |
jammaṇamarañarahatṭe aṇaṃtakhutto paribbhamio ||63||

63. You have experienced extreme sorrow when you were took birth as a sub-human. Like a *rehaṭṭa*, you have been wandering endlessly in saṃsāra.

rehaṭṭa – constantly rotating, bucket-bearing wheel of a well

जावंति के वि दुक्खा सारीरा माणसा व संसारे |
पत्तो अणंतखुत्तो जीवो संसारकंतारे ||६४||

jāvaṃti ke vi dukkhā sārīrā māṇasā va saṃsāre |
patto aṇaṃtakhutto jīvo saṃsāraṃtāre ||64||

64. O living being, as you wander in transmigration, you constantly endure all possible sorrows in the world.



तण्हा अणंतखुत्तो संसारे तारिसी तुमं आसी |
जं पसमेउं सब्बोदहीणमुदयं न तीरिज्जा ||६५||

taṇhā aṇaṃtakhutto saṃsāre tārisī tumaṃ āsī |
jaṃ pasameuṃ savvodaḥiṇamudayaṃ na tīrijjā ||65||

65. O living being, infinite times, you have had to endure scathing thirst which cannot be assuaged by drinking all the water in the oceans.



आसी अणंतखुत्तो संसारे ते छुहा वि तारिसिया |
जं पसमेउं सब्बो पुगलकाओ वि न तिरिज्जा ||६६||

āsī aṇaṃtakhutto saṃsāre te chuhā vi tārisiyā |
jaṃ pasameuṃ savvo puggalakāo vi na tīrijjā ||66||

66. O living being, infinite times, you have had to endure intense hunger, which cannot be extinguished by eating all the matter in the universe!



कारुणमणेगाइं जम्मणमरणपरियट्ठणसयाइं |
दुक्खेण माणुसत्तं जइ लहइ जहिच्छियं जीवो ||६७||

kāṇaṃaṇegāiṃ jammaṇamaraṇapariyaṭṭaṇasayāiṃ |
dukkheṇ māṇusattaṃ jai lahai jahicchiyaṃ jīvo ||67||

67. You have attained human birth after taking immeasurable births and enduring countless hardships.



तं तह दुल्लहलंभं विज्जुलयाचंचलं च मणुअत्तं |
धम्ममि जो विसीयइ सो काउरिसो न सप्पुरिसो ||६८||

taṃ taha dullahalaṃbhaṃ vijjulaṃyācaṃcalaṃ ca maṇuattaṃ |
dhammammi jo visīyai so kāuriso na sappuriso ||68||

68. With great difficulty, you have gained human birth, which is as lasting as a flash of lightning. One who fritters away human birth and does not follow the teachings of the *Jinas*, is neither wise nor brave.



माणुस्सजम्मे तडिलद्धयम्मि जिणिंदधम्मो न कओ य जेणं |
तुट्ठे गुणे जह धाणुक्कएणं हत्था मलेव्वा य अवस्स तेणं||६९||

māṇussaṃjamme taḍiladdhayamma
jiṇiṇḍadhammo na kao ya jeṇaṃ |
tuṭṭe guṇe jaha dhāṇukkaṇaṃ haṭṭhā
malevā ya avassa teṇaṃ||69||

69. Those who did not wisely use their human birth to follow in the footsteps of the *Jinas*, can only wring their hands in futility at the end of their lives. Thinking of practising *dharma* when death is at one's doorstep, is as useless as trying to shoot an arrow using a bow with a broken string.



रे जीव ! निसुणि चंचलसहाव मिल्हेविणु सयल वि बज्झभाव |
नवभेयपरिग्गहविविहजाल संसारि अत्थि सहु इंदियाल ||७०||

re jīva ! nisuni caṃcalasahāva milheviṇu sayala vi bajjhabhāva |
navabheyapariggahavivihajāla saṃsāri atthi sahu iṇḍiyāla ||70||

70. O living being, give up your fickle nature and outward orientation. Destroy your longing for the nine types of possessions. Worldly possessions are illusory.

9 types of possessions – wealth, food grains, land, buildings, currency, precious metals, non-precious metals, humans and domestic animals.

Human possessions mean human beings one considers as belonging to oneself. For instance - spouse, children, servants, etc.



पियपुत्तमित्तघरघरणिजाय इहलोइअ सव्व नियसुहसहाय |
न वि अत्थि कोइ तुह सरणि मुक्ख ! इक्कल्लु सहसि तिरिनिरयदुक्ख ||७१||
piyaputtamittagharagharañijāya ihaloia savva niyasuhasahāya |
na vi atthi koi tuha saraṇi mukkhā ! ikkallu sahasi
tirinirayadukkha ||71||

71. O living being, father, son, mate, home, wife, and others. All seek their own happiness in this world. Not one of them can provide you with shelter. You alone will have to bear the agonies of birth as a sub-human or as a denizen of hell.



कुसग्गे जह ओसर्बिंदुए थोवं चिट्ठइ लंबमाणए |
एवं मणुआण जीवियं समयं गोयम ! मा पमायए ||७२||
kusagge jaha osabimdue thovaṃ ciṭṭhai laṃbamāṇae |
evaṃ maṇuāṇa jīviyaṃ samayaṃ goyama ! mā pamāyae ||72||

72. Tarry not, o Gautama! Do not waste a moment in indolence. Human life is as brief as the duration of a dew drop hanging from a blade of grass.



संबुज्झह किं न बुज्झह ? संबोहि खलु पिच्च दुल्लहा |
न हु उवणमंति राइओ नो सुलहं पुणरवि जीवियं ||७३||
saṃbujjhaha kiṃ na bujjhaha ? saṃbohi khalu picca dullahā |
na hu uvaṇamaṃti rāio no sulahaṃ puṇaravi jīviyaṃ ||73||

73. O living being, why don't you understand? Attaining true insight in the next birth is rare indeed. The nights that pass, shall not

return. And it is not easy to take birth in circumstances conducive to practising dharma.



डहरा वुद्धा य पासह गब्भत्था वि चयंति माणवा |
सेणे जह वट्ठायं हरे एवमाउक्खयम्मि तुट्ठइ ||७४||

ḍaharā vuddhā ya pāsaha gabbhatthā vi cayaṃti māṇavā |
seṇe jaha vaṭṭhāyaṃ hare evamāukkhayammi tuṭṭai ||74||

74. Infants, youths, older people, all die. Death spares not even the child in his mother's womb. It pounces on living beings, just as an eagle pounces on the young ones of other birds.



तिहुयणजणं मरंतं दट्ठुण नयंति जे न अप्पाणं |
विरमंति न पावाओ धी धी धिट्ठत्तणं ताणं ||७५||

tihuyaṇajaṇaṃ maramtaṃ daṭṭhūṇa nayaṃti je na appāṇaṃ |
viramaṃti na pāvāo dhī dhī dhiṭṭhattaṇaṃ tāṇaṃ ||75||

75. Fie upon him who, despite seeing living beings of all three worlds meet death does not cease committing sins!



मा मा जंपह बहुअं जे बद्धा चिक्कणेहिं कम्महिं |
सव्वेसिं तेसिं जायइ हिओवएसो महादोसो ||७६||

mā mā jaṃpaha bahuam je baddhā cikkaṇehiṃ kammehiṃ |
savvesiṃ tesiṃ jāyai hiovaeso mahādosso ||76||

76. Waste not your time on preaching, to those who are thick-skinned. For those bound by intense *karmas*, do not pay heed to beneficial teachings. In fact, teaching them is a great transgression.



कुणसि ममत्तं धणसयणविहवपमुहेसुणंतदुक्खेसु |
सिद्धिलेसि आयरं पुण अणंतसुक्खम्मि मुक्खम्मि ||७७||

kuṇasi mamattaṃ dhaṇasayaṇavihavaṇapamuhesunaṃtadukkhesu |
siḍḍhilesi āyaraṃ puṇa aṇaṃtasukkhammi mukkhammi ||77||

77. O living being, you keep on increasing attachment to your family, wealth and belongings! This shall take you on the path of unending misery. And lessen your respect for the path of *dharma*, which leads to liberation.



संसारो दुहहेऊ दुक्खफलो दुसहदुक्खरूवो य |
न चयंति तं पि जीवा अइबद्धा नेहनिअलेहिं ||७८||

saṃsāro duhaheū dukkhaphalo dusahadukkharūvo ya |
na cayaṃti taṃ pi jīvā aibaddhā nehanialehiṃ ||78||

78. *Samṣāra* is the cause of all sorrow. *Samṣāra* leads to misery. *Samṣāra* comprises of intolerable grief. Despite that, living beings, bound by familial bonds, do not give up *saṃsāra*.



नियकम्मपवणचलिओ जीवो संसारकाणणे घोरे |
का का विडंबणाओ न पावए दुसहदुक्खाओ ||७९||

niyakammapavaṇacalio jīvo saṃsārakāṇaṇe ghore |
kā kā viḍaṃbaṇāo na pāvae dusahadukkhāo ||79||

79. Impelled by the winds set forth by one's own *karmas*, the living being wanders about in the fearsome forest of *saṃsāra*. Which cruel difficulties exist in this world, that he does not have to face?



सिसिरम्मि सीयलानिललहरिसहस्सेहि भिन्नघणदेहो |
तिरियत्तणम्मि रण्णे अणंतसो निहणमणुपत्तो ||८०||

sisirammi sīyalānilalaharisahashehi bhinnaghaṇadeho |
tiriyaṭṭaṇammi raṇṇe aṇaṇṭaso nihaṇamaṇupatto ||80||

80. O living being, as a sub-human, you had to dwell in a dense forest, had to bear thousands of icy drafts of wind in winter, which pierced your body. Thus, you died infinite times.



गिम्हायवसंततो रण्णे छुहिओ पिवासिओ बहुसो |
संपत्तो तिरियभवे मरणदुहं बहु विसूरंतो ||८१||

gimhāyavaṣaṇṭatto raṇṇe chuhio pivāsio bahuso |
saṇṇapatto tiriyaḥhave maraṇaduhaṇ bahu visūraṇṭo ||81||

81. O living being, as a sub-human, you had to dwell in a dense forest, had to bear the intense heat of summer, and frequently had to bear, the misery of hunger and thirst. Thus, you died innumerable times.



वासासु रण्णमज्जे गिरिनिज्झरणोदगेहि वज्झंतो |
सीआनिलडज्झविओ मओसि तिरियत्तणे बहुसो ||८२||

vāsāsu raṇṇamajjhe girinijjharāṇodagehi vajjhaṇṭo |
sīānilaḍajjhavio maosi tiriyaṭṭaṇe bahuso ||82||

82. O living being, as a sub-human, you had to dwell in a dense forest, had to endure heavy rainfall in the monsoon season. Were drenched by mountain streams, and chilled by the cold winds, thus, you met your death a thousand times.



एवं तिरियभवेसु कीसंतो दुक्खसयसहस्सेहिं |
वसिओ अणंतखुत्तो जीवो भीसणभवारण्णे ||८३||

evaṇ tiriyaḥhavesu kīsantaṇṭo dukkhasayasahassehīṇi |
vasio aṇaṇṭakhutto jīvo bhīsaṇabhavāraṇṇe ||83||

83. In these ways, the soul, born as a sub human, has experienced misery, endured lakhs of sorrows and lived a thousand times lost in the horror-filled jungle of transmigration.



दुद्धट्टकम्मपलयानिलपेरिउ भीसणम्मि भवरण्णे |
हिंडंतो नरएसु वि अणंतसो जीव ! पत्तो सि ||८४||

duṭṭhaṭṭhakammapalayānilaperi u bhīsaṇammi bhavarāṇṇe |
hiṇḍaṁto naraesu vi aṇaṁtaso jīva ! patto si ||84||

84. While wandering in the jungle of transmigration, impelled by apocalyptic winds, the living being has been thrown into hell infinite times.



सत्तसु नरयमहीसुं वज्जानलदाहसीयविअणासु |
वसिओ अणंतखुत्तो विलवंतो करुणसदेहिं ||८५||

sattasu narayamahīsūṃ vajjānaladāhasīyaviāṇāsu |
vasio aṇaṁtakhutto vilavaṁto karuṇasaddehiṃ ||85||

85. Infinite times, the living being has taken birth in all seven grades of hell. And cried out pitifully, when forced to endure the extreme agonies of hell. Such as the scorching heat of stone, and bone-freezing cold.



पियमायसयणरहिओ दुरंतवाहीहिं पीडिओ बहुसो |
मणुयभवे निस्सारे विलविओ किं न तं सरसि ? ||८६||

piyamāyasayaṇarahio duraṁtavāhihiṃ pīḍio bahuso |
maṇuyabhawe nissāre vilavio kiṃ na taṁ sarasi ? ||86||

86. O living being, why do you forget, that you took birth innumerable times, as a human being devoid of *dharma*; suffered

from fatal diseases; and cried out in extreme agony. You were alone. Neither father, nor mother nor other family members were with you.



पवणु व्व गयणमग्गे अलक्खिओ भमइ भववणे जीवो |
ठाणट्ठाणम्मि समुज्झिरुण धणसयणसंघाए ||८७||

pavaṇu vva गयाṇamagge alakkhio bhamai bhavavaṇe jīvo |
ṭhāṇaṭṭhāṇammi samujjhiṛuṇa dhaṇasayaṇasaṃghāe ||87||

87. Just as the wind blows in the sky, the living being wanders anonymously in the jungle of transmigration leaving behind at various places, the wealth, family and friends that he had possessed in his previous lives.



विद्धिज्जंता असयं जम्मजरामरणतिक्खकुंतेहिं |
दुहमणुहवंति घोरं संसारे संसरंत जिया ||८८||

viddhijjamṭā asayaṃ jammajarāmaṇaṇatikkhakumṭehiṃ |
duhamañuhavaṃti ghoṛaṃ saṃsāre saṃsaraṃṭa jiyā ||88||

88. Wandering in *saṃsāra*, endlessly penetrated by the sharpened spears of birth, old age and death, living beings constantly experience acute suffering.



तह वि खणं पि कया वि हु अन्नाणभुअंगडंकिया जीवा |
संसारचारगाओ न य उव्विज्जंति मूढमणा ||८९||

taha vi khaṇaṃ pi kayā vi hu annāṇabhuamgaḍaṃkiyā jīvā |
saṃsāracāragāo na ya uvvijjamṭi mūḍhamañā ||89||

89. Despite all this, living beings do not seek freedom from the jail of *saṃsāra* for they have been bitten by the serpent of nescience.



कीलसि कियंतवेलं सरीरवावीइ जत्थ पइसमयं |
कालरहट्टघडीहिं सोसिज्जइ जीवियंभोहं ||९०||

kilasi kiyam̐tavelam̐ sarīravāvīi jattha paisamayam̐ |
kālarahattṭaghaḍīhiṃ sosijjai jīviyaṃbhoham̐ ||90||

90. O living being, how long will you play and indulge yourself? For each moment, the rehaṭa of time is pulling out the water of your lifespan.

rehaṭa – buffalo driven wheel of buckets employed to draw water from a well



रे जीव ! बुज्झ मा मुज्झ मा पमायं करेसि रे पाव ! |
किं परलोए गुरुदुक्खभायणं होहिसि ? अयाण ! ||९१||

re jīva ! bujjha mā mujjha mā pamāyam̐ karesi re pāva ! |
kiṃ paraloe gurudukkhabhāyaṇam̐ hohisi ? ayāṇa ! ||91||

91. O living being, attain true insight! O sinner, give up sensuous indulgence and indolence! O ignorant one, do you wish to experience extreme unhappiness and misery after death?



बुज्झसु रे जीव ! तुमं मा मुज्झसु जिणमयम्मि नाऊणं |
जम्हा पुणरवि एसा सामग्गी दुल्लहा जीव ! ||९२||

bujjhasu re jīva ! tumam̐ mā mujjhasu jiṇamayammi nāūṇam̐ |
jamhā puṇaravi eṣā sāmaggī dullahā jīva ! ||92||

92. O living being, give up indolence. Know the teachings of the *Jinas* and attain true insight, for the opportunity to do so is rare indeed.



दुलहो पुण जिणधम्मो तुमं पमायायरो सुहेसी य |
दुसहं च नरयदुक्खं कह होहिसि तं न याणामो ||९३||

dulaho puṇa jīṇadhammo tumam pamāyāyaro suhesī ya |
dusahaṃ ca narayaḍukkhaṃ kaha hohisi taṃ na yāṇāmo ||93||

93. O living being, you are indolent and seek pleasure. The agonies of hell are intolerable. We do not know what will happen to you in future.



अथिरेण थिरो समलेण निम्मलो परवसेण साहीणो |
देहेण जइ विढप्पइ धम्मो ता किं न पज्जत्तं ? ||९४||

athireṇa thiro samaleṇa nimmalo paravaseṇa sāhīṇo |
deheṇa jai viḍhappai dhammo tā kiṃ na pajjattam ? ||94||

94. The body is mutable, full of filth, and dependent on others. *Dharma* is permanent, pure and independent. Is it not sufficient, that *dharma* can be attained through this body?



जह चिंतामणिरयणं सुलहं न हु होइ तुच्छविहवाणं |
गुणविहववज्जियाणं जियाण तह धम्मरयणं पि ||९५||

jaha ciṃtāmaṇirayaṇaṃ sulahaṃ na hu hoi tucchavihavāṇaṃ |
guṇavihavavajjiyāṇaṃ jiyāṇa taha dhammarayaṇaṃ pi ||95||

95. Just as the wish-fulfilling gem, is unattainable for one who has few resources, those who lack the wealth of virtue, cannot attain the gem of *dharma*.



जह दिट्ठीसंजोगो न होइ जच्चंधयाण जीवाणं |
तह जिणमयसंजोगो न होइ मिच्छंधजीवाणं ||९६||

jaha diṭṭhīsamjogo na hoi jaccamdhayāṇa jīvāṇaṃ |
taha jīṇamayasaṃjogo na hoi micchamdhajīvāṇaṃ ||96||

96. Just as one born blind, cannot attain vision. Similarly, one who is deluded cannot attain a correct understanding of the *Jinas'* teachings.



पच्चक्खमणंतगुणे जिणिंदधम्मे न दोसलेसो वि ।
तह वि हु अन्नाणंधा न रमंति कया वि तम्मि जिया ॥९७॥

paccakkhamañṇantaḡuṇe jinaṇḡadhamme na dosaleso vi ।
taha vi hu annāṇaṇḡdhā na ramaṇḡti kayā vi tammi jiya ॥97॥

97. Clearly, the *dharma* taught by the *Jinas*, has endless (good) qualities and no shortcomings whatsoever. Despite this, ignorant ones never imbibe it.



मिच्छे अणंतदोसा पयडा दीसंति न वि य गुणलेसो ।
तह वि य तं चेव जिया ही ! मोहंधा निसेवंति ॥९८॥

micche aṇaṇḡtadosā payaḡḡā dīsaṇḡti na vi ya ḡuṇaleso ।
taha vi ya taṇ ceva jiya hī ! mohaṇḡdhā nisevaṇḡti ॥98॥

98. Evidently, delusion has endless flaws and no good qualities whatsoever. Despite this, those caught in the web of desire, seek refuge in delusion.



धिद्धी ताण नराणं विन्नाणे तह गुणेषु कुसलत्तं ।
सुहसच्चधम्मरयणे सुपरिक्खं जे न जाणंति ॥९९॥

dhiddhī tāṇa naraṇaṇ vinnāṇe taha ḡuṇesu kusalattaṇ ।
suhasaccadhammarayaṇe suparikkhaṇ je na jāṇaṇḡti ॥99॥

99. Fie upon the ability and intelligence of those, who cannot examine for themselves and realise the auspicious and true nature of *dharma*.



जिणधम्मो य जीवाणं अपुव्वो कप्पपायवो ।
सग्गापवग्गसुक्खाणं फलाणं दायगो इमो ॥१००॥

jiṇadhammo ya jīvāṇaṃ apuvvo kappapāyavo |
saggāpavaggasukkhāṇaṃ phalāṇaṃ dāyago imo ||100||

100. The *dharma* of the *Jinas*, is the unmatched wish-fulfilling tree. Those who practise it, attain the happinesses of heaven and liberation.



धम्मो बंधु सुमित्तो य धम्मो य परमो गुरु |
मुखमग्गपयट्ठाणं धम्मो परमसंदणो ||१०१||

dhammo baṇḍhu sumitto ya dhammo ya paramo gurū |
mukkhamaḡḡapayaṭṭhāṇaṃ dhammo paramasaṇḍaṇo ||101||

101. *Dharma* is your brother and friend, *dharma* is your highest preceptor, *dharma* is the supreme chariot, for one who wishes to travel the road to liberation.



चउगइणंतदुहानलपलित्तभवकाणणे महाभीमे |
सेवसु रे जीव ! तुमं जिणवयणं अमियकुंडसमं ||१०२||

caugaiṇaṃtaduhānalapalittabhavakāṇaṇe mahābhīme |
sevasu re jīva ! tumāṃ jiṇavayaṇaṃ amiyakuṇḍasamaṃ ||102||

102. O living being, all four modes of birth in *saṃsāra* are gateways to endless misery. In the vast, unending forest of transmigration, which is burning with sorrow, the teachings of the *Jinas* are like a pool of nectar. Imbibe them.

Four modes of birth in *saṃsāra* – *devatā* {celestial being}, *manuṣya* {human being}, *tiryāṇca* {sub-human being} and *nāraḱī* {hellish being}.

Birth in *saṃsāra* – remaining stuck in the cycle of transmigration (rebirth)



विसमे भवमरुदेसे अणंतदुहगिम्हतावसंतत्ते |
जिणधम्मकप्परुक्खं सरसु तुमं जीव ! सिवसुहदं ||१०३||

visame bhavamarudese aṇaṃtaduhagimhatāvasaṃtatte |
jiṇadhammakappaṇukkhamaṃ sarasu
tumaṃ jīva ! sivasuhadaṃ ||103||

103. In the scorching desert of transmigration, where people are burning in the heat of endless sorrow, the teachings of the *Jinas* are like a wish-fulfilling tree. Take their shelter for the bliss of liberation.



किं बहुणा ? जिणधम्मे जइयव्वं जह भवोदहिं घोरं |
लहु तरियमणंतसुहं लहइ जिओ सासयं ठाणं ||१०४||

kiṃ bahuṇā ? jiṇadhamme jaiyavvaṃ jaha bhavodahiṃ ghoram |
lahu tariyamaṇaṃtasuhaṃ lahai jio sāsayam ṭhāṇam ||104||

104. What more needs to be said? One ought to follow the teachings of the *Jina Dharma* and make efforts to swim across the vast ocean of transmigration, and attain the eternal bliss of liberation.

