

## SUBHASHITA (सुभाषित)

( Various quotations aiding the Eternal Wisdom ).

### ON THE SENSES (इन्द्रिय) AND THEIR OBJECTS (विषय).

क्षांत्या क्रोधो मृदुत्वेन	<i>Kshāntyā Krodho Mrudutwena</i>
मानो मायार्जवेन च ।	<i>Māno Mayārjawena Cha,</i>
लोभश्चानीहया जेयाः	<i>Lobhash-chānīhayā Jeyāhā</i>
कषाया इति संग्रहः ॥४-२३॥	<i>Kashāyā Iti Sangrahaha. 4-23.</i>

4.23. The following is the collection of the ways to win over the *Kashāyas* (कषाय) : by forgiveness (क्षमा), anger (क्रोध) is won over; by humility (मृदुता) pride (मान) is won over; by straight-forward open-hearted simplicity (आर्जव), deceit (माया) is won over; and by desirelessness (अनिच्छा-contentment), greed is won over.

विनेन्द्रियजयं नैव	<i>Winendriya-jayaṁ Naiwa</i>
कषायान् जेतुमीश्वरः ।	<i>Kashāyān Jetumīshwaraha,</i>
हन्यते हैमनं जाड्यं	<i>Hanyate Haimanam Jādyam</i>
न विना ज्वलितानलम् ॥४-२४॥	<i>Na Winā Jwalitānalam. 4-24.</i>

4.24. Just as it is not possible to disperse the bitter cold of winter without the burning fire; similarly, without victory (complete control) over the senses (इन्द्रिय), man is powerless in winning over the *Kashāyas* (कषाय).

(The source of the above two verses is the *Yoga Shāstra* of (कलिकाल सर्वज्ञ) Shri Hemchandrāchārya).

आरूढाः प्रश्मश्रेणी-

*Arūḍhāḥ Prashrama-shreniṃ*

श्रुतकेवलीनोऽपि च ।

*Shrutakewalinopi Cha,*

भ्राम्यन्तेऽनन्तसंसारं

*Bhrāmyantenanta - saṃsāraṃ*

अहोदुष्टेन कर्मणा ॥

*Aho-dushtena Karmaṇā.*

Those who have started to climb the (exalted) ladder of spiritual progress called *Upashama - Shreni* (उपशम श्रेणी); those who have the complete knowledge of the scriptures (श्रुत); such souls nonetheless, when their unholy *Karmas* (कर्म) come to fruition, become prey to temptations (वासना), and therefore, (by loosing everything gained after the tremendous effort), they have to suffer while spending an infinite (अनन्त) time again in this world (संसार), (because of successive births and rebirths).

[Explanation: When the *Ātmā* by increasingly purifying itself rises to higher and higher stages (called *Guṇasthāna*-गुणस्थान), it is said to be on the exalted ladder (*Shreni* - श्रेणी). When the process of purification is through the suppression of one's *Karmas*, the ladder is known as *Upashama Shreni*. However, such an *Ātmā* invariably falls down and looses all that is gained. In the other exalted ladder known as *Kshapaka Shreni* (क्षपक श्रेणी), however, it rises by destroying the *Karmas*; and finally when it climbs high enough it destroys the four *Ghāti Karmas* (see page 12 of Vol. II/No. 2 of this Journal), and reaches Omniscience (केवलज्ञान). To understand the subjects of *Karma* / *Guṇasthāna* / *Shreni* etc. more thoroughly the reader should refer to the following *Granthas*: *Guṇasthāna Kramārōha*, *Tattvārtha Sutra* etc. — and also to some of the verses of *Prashamarati*, (which would be published in due course in this Journal). The important point to realise is that even when one is immersed in the most severe penances, or has vast knowledge of the scriptures, even then, one must not trust one's senses (to be under full control), and should remain ever vigilant. The scriptures are full of examples of sages (e.g. *Vishwāmitra*) who, inspite of vast spiritual progress, have fallen prey to such temptations (e.g. of the nymph *Menakā*).]

(Source *Gnānasāra* (ज्ञानसार) by *Upādhyāya Shri Yashovijayji*)

गुणकारिआइं धणियं धिइरज्जु-

*Gunakāriāim Dhaṇiyam  
Dhīirajju-*

नियन्तिआइं तुह जीव ।

*niyantiāim Tuha Jiwa,*

निययाइं इंदियाइं

*Niyayāim Indiyāim*

वल्लिनिअत्ता तुरंगुव्व ॥९४॥

*Walliniattā Turanguwwa. 94.*

94. O *Jiwa* (soul), just like a powerful horse who is well trained and harnessed (is of great use), similarly, by the harness which is a blend of courage, contentment and patience (धिरंज), control your senses, and make them subservient to you, and they shall lead you to the many good qualities (that lie hidden) in yourself.

सु च्चिय सूरु चेव

*Su Chchiya Sūro Chewa*

पंडिओ तं पसंसिमो निच्च ।

*Pandio Tām Paṣaṁsimo  
Nichcham,*

इंदियचोरेहिं सया न

*Indiya-chorehiṁ Sayā Na*

लुटिअं जस्स चरणघणं ॥१॥

*Luṭiam Jassa Charaṇa-  
dhaṇaṁ. 1.*

1. With complete certainty we say: Only he is brave, only he is learned, and only his glory we always proclaim – whose wealth, which is his right conduct (चारित्र), is not stolen by the thieves, that are his senses.

[The source of the above two verses is *Indriya – parājaya – shataka* (इन्द्रियपराजयशतक)].

सुवण्ण रुपस्स उपव्या भवे

*Suwaṇṇa Rūpassa Upawya  
Bhawe*

सिया हु केलास समा असंखया ।

*Siyā Hu Kelāsa Samā  
Asaṁkhayā,*

नरस्स लुद्धस्स न तेहिं किंचि

*Narassa Luddhassa Na  
Tehiṁ Kiṁchi*

इच्छा हु आगास समा

*Ichchhā Hu Aāgāsa Samā  
Aṇantiyā.*

अणन्तिया ॥९-४८॥

9-48.

9-48. If a greedy man earns enough silver and gold, which when heaped together, would be enough to form innumerable large mountains of the size of *Kailāsh* (i.e. the Himalayas); even then he will not be satisfied in the slightest — because desires and wishes (इच्छा) have no end : they are like the unending interstellar space (आकाश).

सर्वं विलवियं गीयं

*Savvaṃ Wilawiyam Gīyam*

सर्वं नट्टं विडंबणा ।

*Savvaṃ Naṭṭam Wiḍaṃbanā,*

सर्वे आभरणा भारा,

*Savve Abhaṇṇā Bhārā,*

सर्वे कामा दुहावहा ॥१३-१६॥

*Savve Kāmā Duhāwahā. 13-16.*

13-16 All songs and music are nothing but a cry of sorrow for the *Atmā*; all dramas and movies are a chatisement for the *Atmā*; all ornaments are nothing but a burden to the *Atmā*; and all the pleasures of the senses (काम) necessarily bring only pain and unhappiness (दुःख) to the *Atmā*.

[ The source of the above two verses is *Uttarādhyayana Sūtra* (उत्तराध्ययन सूत्र) — a Jain Scripture (*Āgam* — आगम) ].

मरणेवि दीणवयणं

*Marṇewi Dīṇawayanaṃ*

माणधरा जे नरा न जंपंति ।

*Māṇadharā Je Narā Na Jāṃpanti,*

तेविहु कुणंति लल्लिं

*Tewihu Kuṇati Lalliṃ*

बालाणं नेह गहगहिला ॥६६॥

*Bālāṇaṃ Neha Gahagahilā. 66.*

66. Men who are full of pride, and who do not utter a single pity seeking word before others for help – even in the face of death; such men, get completely deluded, by coming under the influence of the planet that is love and passion. And then, they speak and behave themselves in presence of young women in the most pitiable manner, in order to please them.

सुद्धुवि मग्गिज्जंतो कत्थवि

*Suṭṭhuwimaggijjanto Katthawī*

कयलीइ नत्थि जह सारो।

*Kayalīi Natthi Jaha Sāro,*

इंदियविसएसु तहा नत्थि

*Indiya-Wisaesu Tahā Natthi*

सुहं सुद्धुवि गविट्ठं ॥३५॥

*Suham Suṭṭhuwī  
gawithṭham*

35.

35. When one carefully looks into the (sex) life of a banana plant (which dies at the time of giving birth to its fruit), one cannot find any good in it for the plant itself; similarly, if one very carefully examines the various sense – objects which one indulges in, one cannot find in them, for oneself, the slightest pleasure and joy (सुख).

जे कामंधा जीवा रमंति

*Je Kāmandhā Jīvā Ramanti*

विसएसु ते विगयसंका।

*Wisaesu Te Wigaya-sankā,*

जे पुण जिणवयणरया

*Je Puṇa Jīṇa-wayanarayā*

ते भीरु तेसु विरमंति ॥३६॥

*Te Bhīru Tesu Wiramanti* 49.

49. Those *Jīwas* (Beings) who are blinded by the pleasures of the sense – objects, they, without the slightest hesitation, constantly move and play with them. And those *Jīwas* who are immersed in the preachings of the *Jinas* (i.e. the *Tīrthankaras*), being fearful of this *Samsāra* (i.e. its cycles of births and rebirths), move away from the sense – objects.

किं बहुणा जइ वंछसि,  
जीव तुमं सासयं सुहं अरुअं ।  
ता पिअसु विसयविमुहो  
संवेगरसायणं निच्चं ॥९९॥

*Kim Bahunā Jai Waṃchhasi*  
*Jiwa Tumaṃ Sāsayaṃ Suhaṃ*  
*Aruaṃ,*  
*Tā Piasu Wisaya-wimuho*  
*Samwega-rasāyaṇaṃ*  
*Nichchaṃ.* 99.

99 O *Jiwa*, what more to tell you ? If you seek happiness ( सुख ) that is Eternal and without the slightest disturbance ( i.e. *Moksha* ); then, for ever, turn yourself away from sense - objects, and drink deep from the nectar that is *Samwega* ( संवेग - i.e. the preachings that create an intense desire for *Moksha* - i.e. Liberation ).

[The source of the above four verses is *Indriya - parājaya - shataka* ( इन्द्रियपराजयशतक )].

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