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

क्षणया क्रोधो मृदुल्वेन
मानो मायाज्ञेविच च।
लोभधारीहया जया:
कषाया इति संग्रहः ||४—२३||
Kshāntyā Krodho Mrudutwena
Māno Mayārjewena Cha,
Lobhash-chānihaya Jeyāhā
Kashāyā Iti Sangrahaha. 4-23.

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 (मृदुल्व) pride (मान) is won over; by straight-forward open-hearted simplicity (मायाज्ञ) deceit (माया) is won over; and by desirelessness (अनिच्छा—contentment), greed is won over.

विनेद्रियजयं नैव
कषायानं जेतुमिश्वरः ।
हन्यते हैमनं जाज्ञं
न विना ज्ञितानन्धम् ||४—२४||
Winendriya-jayam Naiwa
Kashāyan Jetumishwaraha,
Hanyate Haimanam Jādyam
Na Winā Jwalitānalam. 4-24.

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 Shastra of (कलिकाल सर्वं) Shri Hemchandrachārya).


Those who have started to climb the (exalted) ladder of spiritual progress called *Upashama-Shreni* (उपशमा श्रेणी); those who have the complete knowledge of the scriptures (अन्त); 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 *Atmā* by increasingly purifying itself rises to higher and higher stages (called *Gunaśthāna-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 *Atmā* 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/Gunaśthāna/Shreni* etc. more thoroughly the reader should refer to the following Granthas: *Gunaśthāna Kramāroha, 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. *Vishvāmitra*) 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)
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 (विरंज), control your senses, and make them subservient to you, and they shall lead you to the many good qualities (that lie hidden) in yourself.

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 (इंद्रियपराजयशतक).]
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 Kailāś (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).

सल्व विहिजियं गीयं ।
सल्वं नाट्य विडिपणा ।
सल्वे आभरणं भारा,
सल्वे कामं श्रुहाक्षा ॥ १३-१६॥
Savvaṃ Wilawiyam Giyaṃ
Savvaṃ Naṭṭaṃ Wīdāmbotā,
Savva Abharnā Bhārā,
Savva 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 Uttarādhyāyana Sūtra (उत्तराध्यायन सूत्र) — a Jain Scripture (Agrim — आगम)].

मरणवि दीपवय्यण
माणवा जे नरा न जंपलत।
तेविहु क्रणति अहिं
बालाण नेह गहगहिला ॥ ६६॥
Marṣewi Divayawayāṇam
Māṇadharā Je Narā Na Jampanī,
Tewihu Kuyati Laliṁ
Bālāṇaṃ Neha Gahagahila. 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.

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 (हब).

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.
Kim Bahuna Jai Wamchhasi
Jiwa Tuma Sasaayam Suham Aruam,
Ta Piasu Wisaya-wimuho
Samwega-rasayaan Nichcam.

99 O Jiwa, what more to tell you? If you seek happiness (sukh) 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 (sambh - i.e. the preachings that create an intense desire for Moksha - i.e. Liberation).

[The source of the above four verses is Indriya-parojaya-shataka (Indriyapurajayashatka).]

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