

THUS
SAYETH
OUR
LORD

TEACHINGS
OF
LORD
MAHAVIRA

Jainism is older than Buddhism and has a vast history. But unfortunately our knowledge of Jainism is meagre and poor. This booklet is an invaluable companion because it compiles the noble teachings of Mahavira.

—*Hindustan Standard*

It is a nice little publication containing in English renderings of some 250 sayings attributed to Lord Mahavira and gleaned chiefly from four Canonical texts, the *Ācārāṅga*, the *Uttarādhyayana*, the *Sūtra Kṛtāṅga* and *Daśavai-kālika*. The selection is the choicest.

—*The Voice of Ahimsa*

THUS SAYETH OUR LORD



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JAIN BHAWAN
CALCUTTA

**Reprinted on the occasion of the
2500th Anniversary of the
Nirvana of Mahavira**

**Fourth Edition
June, 1975**

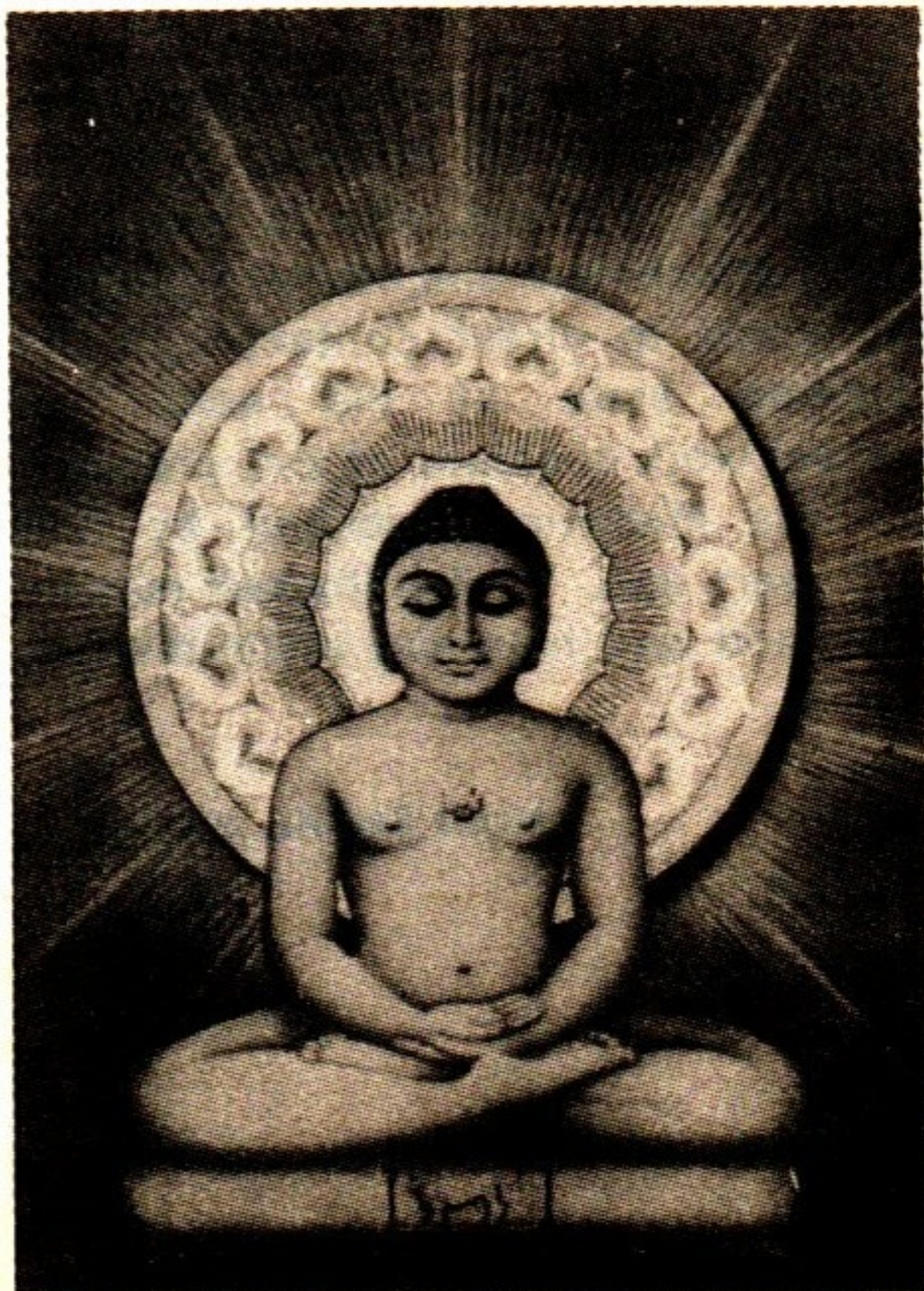
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***Published by*
KANTILAL SRIMAL
Secretary
JAIN BHAWAN
P-25 Kalakar Street
Calcutta-700 007**

***Donated
For Free Distribution by*
LALA UDDAM SINGH JAIN
14, Alipore Road, Delhi, India**

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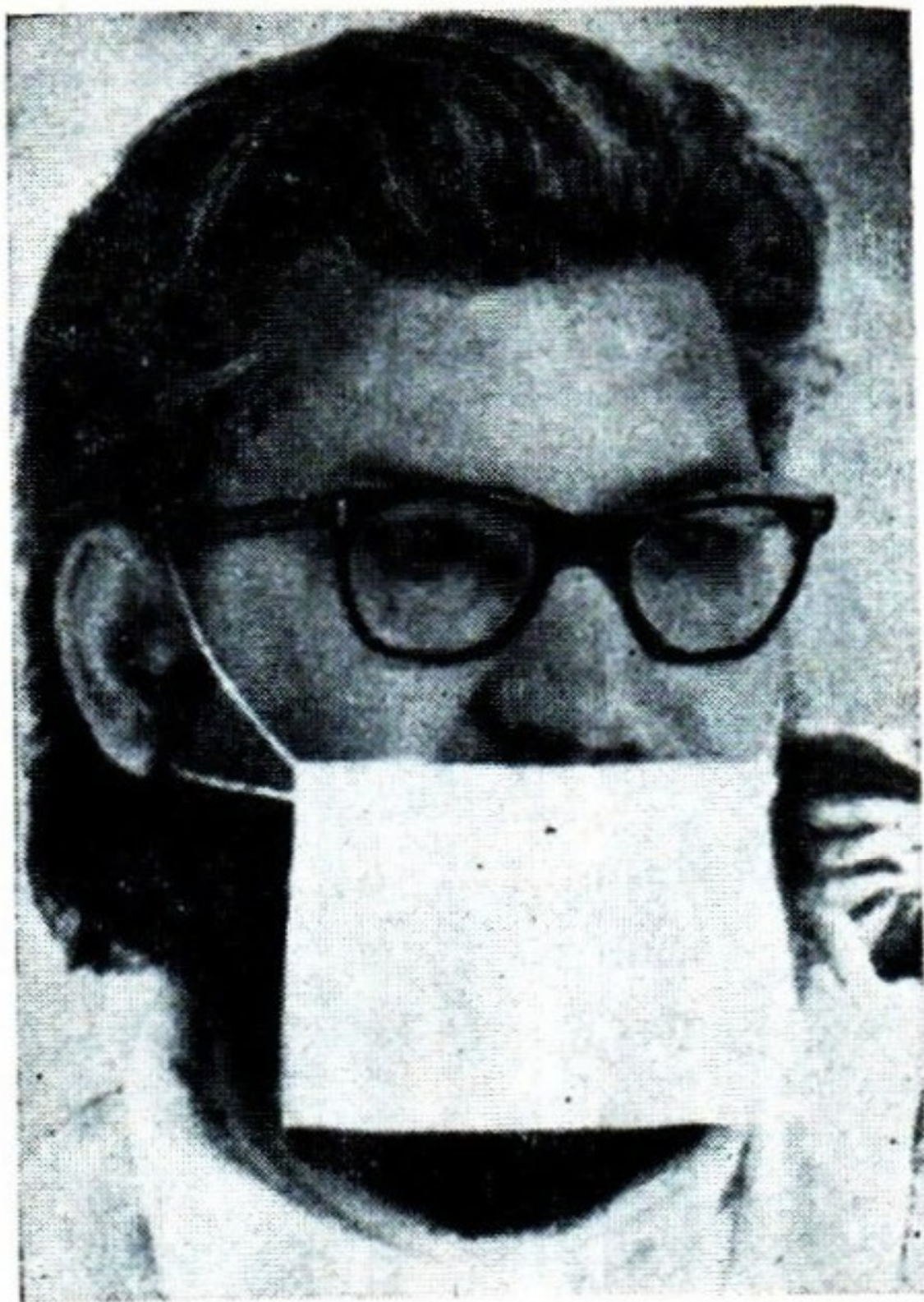
TEACHINGS OF LORD MAHAVIRA



PREFACE

Freedom from attachment and aversion is essential for spiritual development. The aspirant, who is free from bodily attachment and mental agitation, can come in direct contact with the supreme state of the self. The present work consists of the precepts of Lord Mahavira preached by him 2500 years ago. I wish the self may be awakened and man may attain his real nature.

MUNI SUSHIL KUMAR JI



H. H. MUNI SUSHIL KUMARJI



LALA UDDAM SINGH JAIN

OF THE JOURNEY

He who starteth on a long journey without provision will come to grief on the way suffering from hunger and thirst.

He who starteth for the next world without observing *dharma*¹ will come to grief on the way suffering from distress and disease.

He who starteth on a long journey with provision will be happy on the way suffering neither from hunger nor thirst.

He who starteth for the next world observing *dharma* will be happy on the way carrying little of *karma*² and no suffering.

Whosoever desireth his own well-being should, therefore, cast away anger, conceit, deceit and lust. For these four aggravate sin.

Anger killeth love, conceit humility, deceit amity and lust everything.

By calmness anger is to be won, by meekness conceit, by straightness deceit, and by content lust.

Anger, conceit, deceit and lust—these four are faults that defile the soul. An *arhat*³ who has conquered them, commits no sin nor causes it to be committed.

Anger and conceit unchecked, deceit and lust growing, these four are the black *kaṣāyas*⁴ that water the roots of rebirth.

Oh Lord, what doth he obtain by conquering anger ?

By conquering anger, he obtaineth endurance, acquireth no more *karma* productive of anger and destroyeth the same acquired before.

Oh Lord, what doth he obtain by conquering conceit ?

By conquering conceit, he obtaineth tenderness of feeling, acquireth no more *karma* productive of conceit and destroyeth the same acquired before.

Oh Lord, what doth he obtain by conquering deceit ?

By conquering deceit, he obtaineth sincerity, acquireth no more *karma*

productive of deceit and destroyeth the same acquired before.

Oh Lord, what doth he obtain by conquering lust ?

By conquering lust, he obtaineth content, acquireth no more *karma* productive of lust and destroyeth the same acquired before.

OF DIFFICULTIES

Difficult it is to give up pleasures and by the fickle these cannot easily be forsaken. But there are the righteous who get over this immense ocean of succession of births like traders getting over the sea.

This body is the ship and ye the sailor, succession of births the ocean which the pious cross.

Understand this, and why not ? It is difficult to obtain right understanding afterwards. Days will never return nor is it easy to have a human frame.

To be impartial to all—a friend and

a foe alike,—and not to kill throughout life are indeed difficult.

Not to speak untruth even imperceptibly and to speak truth wholesome at all times are indeed difficult.

Not to take anything unless given for all times and to take food wholesome are indeed difficult.

To abstain from unchastity after tasting sensual pleasures and to keep a vow of rigorous sexual abstinence are indeed difficult.

Make a gift of the whole universe to one man and he would not be contented. To be contented is indeed difficult.

But it is upto you to be free from bondage.

OF THE WAY

How can I escape misery of this unstable and mutable world, which is full of suffering ?

By purifying all knowledge, by forsaking folly and delusion and by destroying likes and dislikes ye can realise the *mokṣa*⁵ which is all bliss.

Verily do they say that Right Knowledge, Right Faith and Right Conduct are the way to *mokṣa*—the final liberation.

To serve the preceptor and the aged, to keep aloof from the fools and intently to study the scriptures and to consider the texts and to live upto them is the way.

Therefore, should ye be humble and respectful to him from whom ye learneth the precepts, and with folded hands show him thy respect. Honour him thus in mind, speech and action.

He who is prompt and needs no express direction and always carries out devoutly what he is advised is a good pupil.

Understand ye, therefore, your preceptor's thoughts and words, and by words express thy assent and execute them in deed.

Verily he showeth his poverty who showeth not his respect to his preceptor out of conceit, anger, deceit or carelessness. His learning leadeth him to his ruin as the fruits of a bamboo lead to its own destruction.

Suffereth he who is not humble, prospereth he who is meek. He who knoweth this receives proper training.

OF HUMILITY

Empty is penance for the sake of fame though performed by men of noble birth, but meritorious is that of which nobody knows. Blow not thy own trumpet.

He who combateth vanities of knowledge, of penance, of caste and of good living, is wise and is of the right stuff.

So give ye up these vanities, and firm in *dharma* cultivate them not. Thus ye shall become a Great Soul which is above all castes and can realise the state of castelessness.

From the root grows the trunk and from the trunk branches shoot, from the

branches grow the twigs and from the twigs the leaves. And then flowers blossom and the tree bears fruit and juice.

Such is humility. It is the root of *dharma*, and *mokṣa* is its juice. By humility, ye learn the scriptures quickly and attain fame, and, in the end, liberation of thy soul.

Thou who are wise to love modesty, scriptures, penances and right conduct, conquer ye thy passions.

OF SELF

To control self is unpalatable like a mouthful of sand and difficult like a walk along the edge of a sword.

And, for the weak, to live a restrained life is difficult, as difficult it is to fill a bag with wind.

But know this that though difficult it is to conquer one's self, when the self is conquered, five senses, and anger, conceit, deceit and lust—all are conquered.

Therefore, knowing thy strength and endurance, faith and capacity, place and time, ye should employ thyself.

Greater will be his victory who con-

quereth his self than that of one who conquereth thousands in a valiant fight.

Fight with thy self ; why fight with foes external ? Happy is he who conquereth his self by his self.

Conquer thy self, for difficult it is to conquer self. If self is conquered, ye shall be happy in this world and after.

Better it is that I should conquer myself by restraint and penance than be restrained by others by fetters and death.

As a crane is produced from an egg and an egg from a crane, so delusion springs from desire and desire from delusion.

Likes and dislikes are seeds of our acts, and our acts have their origin in delusion ; how we act is at the root of our births and deaths and they say that births and deaths are suffering themselves.

Suffering ceases for him who hath no delusion, delusion for him who hath no desire, desire for him who hath no lust, and lust for him who owneth nothing.

Mortify thyself, forsake all delicacies of this body and overcome thy desires and know that grief is overcome. Destroy thy hatred and conquer attachment and be happy in this world.

He, who hath no regard for a thing,

hath really killed the consideration of a thing as his own. And he who hath no such consideration is a real *muni*⁶

He is without property, without ego, without attachment, without conceit, and is of even mind towards all beings, animate or inanimate.

He is of even mind in success or failure, in happiness or misery, in life or death, in praise or blame, in honour or insult.

And he is equable to things pleasant or unpleasant, to food or fast, to interest of this or the other world.

Withdraw thy heart, therefore, from five sensualities—sensualities of sound, sight, smell, taste and touch.

It is not possible not to hear when ye are hearing. Therefore, give up thy love for and hatred of what ye hear.

It is not possible not to see when ye are seeing. Therefore, give up thy love for and hatred of what ye see.

It is not possible not to smell when ye are smelling. Therefore, give up thy love for and hatred of what ye smell.

It is not possible not to taste when ye are tasting. Therefore, give up thy love for and hatred of what ye taste.

It is not possible not to feel, when ye are feeling. Therefore, give up thy love for and hatred of what ye feel.

For love and hatred are evils which produce the evil of *karma*. He who always avoideth them will not stand within the circle of life and death.

OF AHIMSA⁷

Know other creatures' love for life, for they are alike ye. Kill them not ; save their life from fear and enmity.

All creatures desire to live, none to die. Hence to kill is to sin. A godly man does not kill.

Therefore, kill not thy self, consciously or unconsciously, living organisms which move or move not, nor cause slaughter of them.

Whosoever killeth creatures or causeth slaughter of them or approveth of slaughter increaseth enmity of others against himself.

He who looketh on the creatures of the earth, big and small, as his own self, comprehendeth this immense world. Among the careless, he who restraineth self is enlightened.

OF TRUTH

He, who himself is restrained, should speak of only what is seen and that with moderation and clarity. His utterance should be complete, intelligible and direct, with no verbosity or emotion.

For sin toucheth even him who uttereth apparent truths like 'we shall go', 'we shall speak' ; 'those shall be ours', 'I shall do' or 'he will do' ; what then to speak of one who telleth an actual lie.

To tell a lie is condemned in this world by the wise, as it causeth distrust in the hearts of beings. For ever, therefore, give it up.

For thy sake or for the sake of others,

out of anger or out of fear, speak not a lie nor utter a harsh word, nor ask another to do the same.

Even a truth harsh or harmful ye should not utter as it leads to sin.

Therefore, avoid to call a squint 'a squint', an eunuch 'an eunuch', a sick 'a sick', a thief 'a thief'.

OF NOT STEALING

Ye should not take a thing, animate or inanimate, big or small, not even a twig to cleanse thy teeth unless given, nor ask another to take it nor approve of it if it is taken.

He who, for his own gain and pleasure, hurteth others and stealeth their property will come to grief in the end.

OF CONTENT

As ye get, so ye want ; want increaseth with every gain. Ye needed two pieces of gold but now millions satiate ye not.

Possession of numberless mountains of gold and silver satiates not him who wanteth. Want is as endless as Space.

Know that this earth with its rice and barley, with its gold and cattle, all put together, will not satisfy a single man. Therefore, practise content.

Better is he who restraineth his self, though giveth no alms, than he who giveth thousands and thousands of cows every month but restraineth not his self.

OF BRAHMACARYA⁸

If ye desire every woman thou see,
ye will be without any hold like a sedge,
which wavereth at every gust of wind.

He who is engaged in penance,
therefore, should not allow himself to
look at a woman's shape, beauty,
blandishment, laughter, prattle, ges-
ture, and glance, nor consider them in
mind.

For, of all temptations, the craving for
women is the most difficult to overcome,
as of all rivers the *vaitariṇī*⁹ is the most
difficult to cross.

Neither deer-skin, nor nakedness, nor
matted hair, nor a piece of yellow cloth,
nor tonsure can protect a *bhikṣu*¹⁰ of
unchaste character.

Not to look at, nor to long for, nor to think of, nor to talk of, women, these are becoming of meditation of the *āryas*¹¹ and are always wholesome for those who endeavour for a life of sexual abstinence.

Therefore, whosoever endeavoureth for a life of sexual abstinence should avoid the talk of women which delighteth the mind and fomenteth the passions.

Therefore, whosoever endeavoureth for a life of sexual abstinence should avoid the familiarity and frequent talks with women.

Therefore, whosoever endeavoureth for a life of sexual abstinence should avoid observing the body and limbs of women and their pleasant prattles and languishing looks.

Therefore, whosoever endeavoureth for a life of sexual abstinence, should avoid listening to women's cooing, hissing, singing, laughing, giggling and wailing.

Therefore, whosoever endeavoureth for a life of sexual abstinence should avoid recollections of women's laugh, play, enjoyment, arrogance and sudden threats.

Therefore, whosoever endeavoureth for a life of sexual abstinence should avoid delicious food and drink which may soon rouse his passions.

For he who eateth excessively his passions bate not, like forest-fire driven by wind in a forest full of fuel ; this becometh not of him who endeavoureth for a life of sexual abstinence.

Therefore, form not any liking for sweet words pleasing to the ears but make on this body contacts harsh and unbearable.

For objects of senses by themselves cause not indifference nor emotions, but through delusion, love or hatred, one undergoeth such change.

Thus objects of senses and of mind make them suffer who lust for them but they cause no suffering to him who lusteth not.

Therefore, they all reap pain who in thought, word or action desire body, its beauty and shape.

How can he, who lusteth for the body, ever derive any happiness from

anything ? He suffereth pain at the time of enjoyment, to procure which he courted trouble.

So he who lusteth for beauty cometh untimely to destruction. For being impassioned he rusheth to his death like a moth attracted by the flame.

Whosoever is of even mind towards beauty or body is free from sorrow. Though he liveth in the world, the succession of pains affect him not as water affects not the lotus leaves.

OF POSSESSION

Only for preservation, so that they may practise restraint, necessary objects are possessed by the wise ; for they do not have any attachment even for their own body.

And rightly by *parigraha*¹², our Saviour hath not meant physical possession. By it he meant attachment.

Sight is the object of eyes. When the sight is pleasant it is the cause of love and when not pleasant the cause of hatred. He who keepeth equanimity towards them is free from love and hatred, i.e., attachment.

Sound is the object of ears. When the sound is pleasant, it is the cause of

love and when not pleasant the cause of hatred. He who keepeth equanimity towards them is free from love and hatred, i.e., attachment.

Smell is the object of nose. When the smell is pleasant, it is the cause of love and when not pleasant the cause of hatred. He who keepeth equanimity towards them is free from love and hatred, i.e., attachment.

Taste is the object of tongue. When the taste is pleasant, it is the cause of love and when not pleasant the cause of hatred. He who keepeth equanimity towards them is free from love and hatred, i.e., attachment.

Touch is the object of body. When the touch is pleasant, it is the cause of

love and when not pleasant the cause of hatred. He who keepeth equanimity towards them is free from love and hatred, i.e., attachment.

Thought is the object of mind. When the thought is pleasant, it is the cause of love, and when not pleasant the cause of hatred. He who keepeth equanimity towards them is free from love and hatred, i.e., attachment.

OF THE PROOF OF EXERTION

As long as ye maintain attachment to property, sentient or insentient, even small, or approve of it, ye shall not be delivered from suffering.

Telling lie, indulging in sexual intercourse, acquiring personal property and taking things not given—know these to be the cause of bondage in this world and abstain ye from them.

A *bhikṣu* is he who is not proud of birth and beauty, nor of gain and learning and hath forsaken all delusions and is devoted to Spiritual Discipline and Divine Contemplation.

A *bhikṣu* is he who is ever regardless of his body, and like the earth, who is not

affected when abused, struck, or pierced and is free from desire and from curiosity.

A *bhikṣu* is he who hath right faith and who ever forgeteth not to acquire right knowledge, penance and restraint and who destroyeth old sins by penance and is alert in mind, word and body.

A *bhikṣu* is he who giveth up anger, conceit, deceit and lust, and is always devoted to the words of the enlightened and hath no property, nor gold, nor silver and who avoideth the contact of men of worldly pursuits.

Know ye that there are many who are tempted by things temporal and alluring. So keep them out of thy mind. Keep off

anger, forsake pride, practise not deceit
and give up lust.

Lust for life is a dreadful plant, which
bringeth forth dreadful fruit. Duly have
I uprooted it and happily do I live.

So wish not pleasures which are at
hand, for thus shall ye learn discernment.
Ye shall learn right conduct by living
always with the enlightened.

True abandonment is his who of his
will throweth away, even when he could
enjoy, pleasures desirable and welcome.

True abandonment is not his who
by circumstances is debarred from
enjoying the pleasures of garments,
smells, ornaments, women and bed.

Keep not the company of the wicked and beware of them, for they are sweet at first acquaintance.

And be not angry when smitten, nor fly into rage when abused. Endure everything with a placid mind and make no great noise.

Desire not things which are fine but exert thyself and be on thy feet. Be not careless in thy conduct and bear thy hardship with equanimity.

Cold and heat, flies and gnats, feelings pleasant and unpleasant and diseases will attack this body ; bear all these unflinchingly and thus shake off the filth previously acquired.

Remember all singing is but lament,
all dancing but mockery, all ornaments
but burdens, all pleasures but pains.

Neither riches nor relations can protect.
Know this and know life and get rid of
karma.

He who is simple is pure and he who
is pure *dharma* abideth with him. And
it is for him to attain *nirvāṇa*¹³ by
exerting like fire fed with fat.

Dharma is perfect harmony. Kill not,
restrain and give thyself to penance—
this is *dharma*. Even gods bow before
him who is firm in *dharma*.

Therefore, kill not living beings, nor
take anything unless given, nor speak

words false and treacherous : this is the *dharma* of the self-restrained.

He who for his comfort killeth creatures which move or move not or hurteth them or taketh what is not given and learneth not what is to be practised will suffer.

The wise should, therefore, consider the ways that lead to the cycles of birth, seek Truth and keep amity with all creatures.

Not to kill is the quintessence of all wisdom. For to look at all as one with himself is *ahimsā*. And this much ye should know.

Give no offence, therefore, to creatures, on, above or below the earth, whether

mobile or immobile. Restrain thy hands and feet and take not anything unless given.

Free from delusion and devoted to penance and simplicity, he purifieth his soul, and shaketh off sins previously committed and committeth them no more.

OF AVOIDING CARELESSNESS

The leaves of the tree wither and fall, when their days are gone, even so do the lives of men. Therefore, be not careless even for a while.

As dew-drops last but a while on the top of *kuśa*¹⁴ grass, even so do the lives of men. Therefore, be not careless even for a while.

As life is fleet and existence precarious, dust off the filth of previous *karma*. Be not careless even for a while.

Hard it is to have this human birth in the long span of time and hard also are the consequences of *karma*. Therefore, be not careless even for a while.

When your body groweth old and your hair turneth white, all your strength abateth. Therefore, be not careless even for a while.

Cast off all attachments, as the leaves of lotus keep aloof even from the autumnal water. Be not careless even for a while.

Get not into an uneven path or ye shall repent it afterwards like the weak burden-bearer who went astray. Be not careless even for a while.

Ye have crossed the great ocean ; why do ye falter so near the shore ? Hurry to get to the other side. Be not careless even for a while.

OF FRAILTY

Fool is he who is cruel, proud, foul-tongued, deceitful, roguish, and careless of his self ; like a log, he will be carried down stream by life's current.

Fool is he who, blinded by his passions, fixeth not his thoughts on his progress and welfare but sinketh down through temptation of lust. He will entangle himself like a fly which is caught in the phlegm.

Fool is he who for the sake of pleasures giveth up *dharma*. He will be stuck in them and will not know his future.

He will suffer like a thief who is ever fearful of suffering for his deeds. He will

not be able to practise restraint even when death has approached.

'If victory over myself I get not early, I shall get it later'—speaketh he who presupposes this life to be eternal. But alas, he cometh to grief when his life draws to its close and dissolution approaches the body.

Be thou awake, therefore, though others sleep, and like the wise trust none. Remain alert, for moments are treacherous and this body is weak. Like the *bhāruṇḍa*¹⁵, be watchful all the while.

Transient is the life of man. Therefore, knowing the way of liberation, give up pleasures, for the days ye live are numbered after all.

Frail is this body, impure and of impure origin, a transitory residence and a vessel of suffering.

Transient like the flash of lightning are life and beauty which ye love so much. Will ye not comprehend the next ?

Even for a moment I delight not in this body which is vain—an abode of distress and disease—and one which can be seized by infirmity and death.

I delight not in this body which sooner or later I must forsake. Evanescent it is as a bubble or foam.

Birth is suffering, infirmity is suffering, so is disease and so death. Ah ! nothing but suffering is this world in which men pass through an endless travail.

Pleasures bring a momentary happiness but suffering afterwards, suffering intense. And hence these are obstacles to liberation from mundane existence, and mines of woe.

As disastrous is the effect of the *kimpāka*¹⁶ fruit, so is the effect of pleasures enjoyed.

Kimpāka fruit is beautiful in colour and taste but fatal when consumed ; similar in effect are the pleasures.

He who is given to pleasures involveth himself, but he who is not involveth not ; he who enjoyeth pleasures must wander through succession of births and he who enjoyeth not will be free.

Set not thy heart, therefore, on the grace of woman's limbs nor on the sweetness of her prattles and her glances, for these make our passions and desires wax.

Desist ye from sin at once. For transient is the life of men. Those who are engrossed here and given to pleasures, for want of control, will be deluded.

As a tortoise withdraweth his limbs within his own shell so a wise man should by spiritual exertion withdraw his senses from sin within his self.

Whosoever is determined that he would give up his body rather than *dharma*, his senses ever fail to move him as tempestuous wind fail to move a mountain.

OF VAIN TRUST IN WEALTH, CATTLE AND KIN

Verily I say Death carrieth off a man in the end as a lion carrieth off a buck. For him mother is no help, nor father, nor brother.

Therefore, ye yourself are without protection, and as ye are without protection, how can ye protect anybody else ?

Fool is he who thinketh that his wealth, cattle and kin will save him, or that he will save them. But they are of no help, no protection.

Riches help him not in this world nor in the other. Though he hath known the right path, he seeth it not for riches,

like one who sees not the road when light is out.

Wives, children, friends and relations, all are dependent on him during his life, but they follow him not in death.

For the sake of his relations, he may commit sin in this world but at the time of reaping, they will not act as relations.

For suffering can neither be shared by one's kin nor friends nor sons nor relations. One hath to suffer it alone. *Karma* follows only the doer.

For the deeds they have done, individually, they suffer in this world; for them they reap and will not get over them before they are fully borne.

OF FOUR THINGS WHICH ARE DIFFICULT TO OBTAIN

Difficult to obtain but of paramount value here to living beings are these four ; human birth, instruction in *dharma*, faith and energy in restraint.

Living beings like worms and insects abound this earth and move according to their *karma*. It is hard to have a human birth.

And though by a good living one has a human birth, it will be hard for him to hear true *dharma*, having heard which he will do penance, forgive and abstain from killing.

And though by fortune he may hear true *dharma*, it will be hard for him to

have faith in it, for there are many who hear of the right path but keep themselves away from it.

And though he hath heard true *dharma* and hath faith in it, yet it will be hard for him to exert himself. For there are many who have faith but exert themselves not.

Therefore, having human birth, instructions in true *dharma*, faith and energy, ye should restrain thyself and dust off particles of *karma* from thyself.

OF THOSE WHO ARE VENERABLE

It is possible for an ambitious man to bear the iron-darts when there is hope for a future gain, but he who without any hope of gain beareth piercing and prickly words is really venerable.

For strokes of foul speech reaching the ears produce a feeling of enmity in our mind, but he who hath his senses restrained can tolerate out of piety and is, therefore, venerable.

He who slandereth not one behind his back nor speaketh painful words before his presence nor useth expressions determinative or expressions harmful is, therefore, venerable.

He who is not covetous nor wily, nor deceitful, nor backbiting, nor wretched,

nor desireth to be eulogized by others, nor eulogizeth himself and hath no curiosity is, therefore, venerable.

He who accepteth little according to his need, though in a position to get much of bed, seat, food and drink and is content, considering contentment to be the principal virtue, is, therefore, venerable.

Venerable is he who possesseth these virtues, not one who is devoid of them. Abandon sin and embrace these virtues. Know ye thy self by self, keep equanimity in love and hatred and be venerable.

He who vieweth all creatures as his own self and seeth them all alike and hath stopped all influx of *karma* and is self-restrained incurreth no sin.

OF LIVING IN DHARMA

For those who are going down the stream of life and death, *dharma* is the only isle, a goal, a refuge and an excellent shelter.

Therefore, look at the folly of the fool, who embraceth sin, giving up *dharma*. He will be born in hell.

And look at the wisdom of the wise, who embraceth *dharma*, giving up sin. He will be born in heaven.

He who buildeth his house on the road certainly do'eth an uncertain thing. He should think of lodging there where abideth everlasting joy.

Three traders went abroad each with capital. One of them made profit, and the second returned with his capital.

And the third of the traders returned having lost everything, even his capital. This is a parable taken from common life. Know ye this of *dharma*.

Capital is human life ; profit is heaven ; through the loss of that capital, he acquireth the passage to hell and animality.

As a wagon-driver who intentionally leaveth off the smooth highway and runneth on a rugged road, repenteth when the axle breaks.

So the fool, who transgresseth *dharma* to embrace sin, repenteth at the time of his death over the broken axle of his life.

The days and nights that pass never return. They bear no fruit for him who in *dharma* abideth not.

The days and nights that pass never return. They bear fruit for him who in *dharma* abideth.

Therefore, give thyself to *dharma* before thou aileth in age and thy sickness swelleth and thy senses wane.

For whenever ye die and leave pleasures sweet behind, *dharma* alone and nothing else on earth can save ye then.

OF BRAHMANA¹⁷

One does not become a *śramaṇa*¹⁸ by tonsure, nor a *brāhmaṇa* by *om*¹⁹, nor a *muni* by living in the forest, nor a *tāpasa*²⁰ by clothing himself in a raiment of *kuśa*.

One becometh a *śramaṇa* by equanimity, a *brāhmaṇa* by a life of abstinence, a *muni* by knowledge, and a *tapasa* by penance.

Therefore, by acts one becometh a *brāhmaṇa*, or a *kṣatriya*²¹, or a *vaiśya*²², or a *śūdra*²³.

Him I call a *brāhmaṇa* who thoroughly knoweth living organisms whether they

move or move not, and killeth them not in thought or word or deed.

Him I call a *brāhmaṇa* who speaketh not a lie in anger or in fun or out of lust or fear.

Him I call a *brāhmaṇa* who taketh not a thing unless given, be it sentient or insentient, small or big.

Him I call a *brāhmaṇa* who coveteth not, and liveth unattached and hath no house nor property and hath no friendship with house-holders.

Him I call a *brāhmaṇa* who delighteth not in birth nor aggrieveth, in death but endeareth the teachings of the *āryas*.

Him I call a *brāhmaṇa* who is exempt from love, hatred and fear, and shineth like gold purified in fire, or tested by black stone.

Him I call a *brāhmaṇa* who is not defiled by pleasures like a lotus that grows in water but is soaked not in it.

Those who possess these good qualities are *brāhmaṇas* and the best. They are able to save themselves and save others.

*Gleanings from
Ācārāṅga, Uttarādhyayana, Sūtra
Kṛtāṅga and Daśavaikālika*

NOTES

¹*dharma*—not in the usual sense of religion. The term is used in various senses such as essential qualities inherent in a thing, law, duty, morality, etc. Here it is used in the sense of *ahimsā* (equanimity), *saiṇyama* (restraint) and *tapa* (penance).

²*karma*—is substantive force and is matter in a subtle form. It fills all cosmic space. The soul by its communion with the outer world becomes literally enveloped by the particles of this subtle matter. These constitute a special body called *kārmaṇa śarīra*, which does not forsake the soul till its final emancipation. *Karma* works in such a way that every change which takes place leaves a mark which, built into the organism,

serves as the foundation for future evolution.

³*arhat*—one who is venerable. Perfect Souls.

⁴*kaṣāyas*—faults that defile the soul. They are anger, conceit, deceit and lust.

⁵*mokṣa*—state of infinite consciousness, pure understanding, absolute freedom and eternal bliss.

⁶*muni*—one who has acquired spiritual knowledge, a sage.

⁷*ahimsā*—generally it is taken to mean non-violence but really it is an attitude by which one feels oneness with all beings. Equanimity.

⁸*brahmacarya*—sexual abstinence.

⁹*vaitariṇī*—a river in hell.

¹⁰*bhikṣu*—a monk.

¹¹*ārya*—of noble birth, an Aryan.

¹²*parigraha*—possession, attachment.

¹³*nirvāṇa*—an escape from this body when the soul enters into an endless state of bliss.

¹⁴*kuśa*—a species of grass.

¹⁵*bhāruṇḍa*—a species of bird.

¹⁶*kimpāka*—a kind of fruit.

¹⁷*brāhmaṇa*—a brahmin.

¹⁸*śramaṇa*—a Jaina monk.

¹⁹*om*—a mystic syllable uttered by a brahmin.

²⁰*tāpasa*—one who practises penance.

²¹*kṣatriya*—a warrior.

²²*vaiśya*—a trader.

²³*śūdra*—a non-Aryan, a serf.