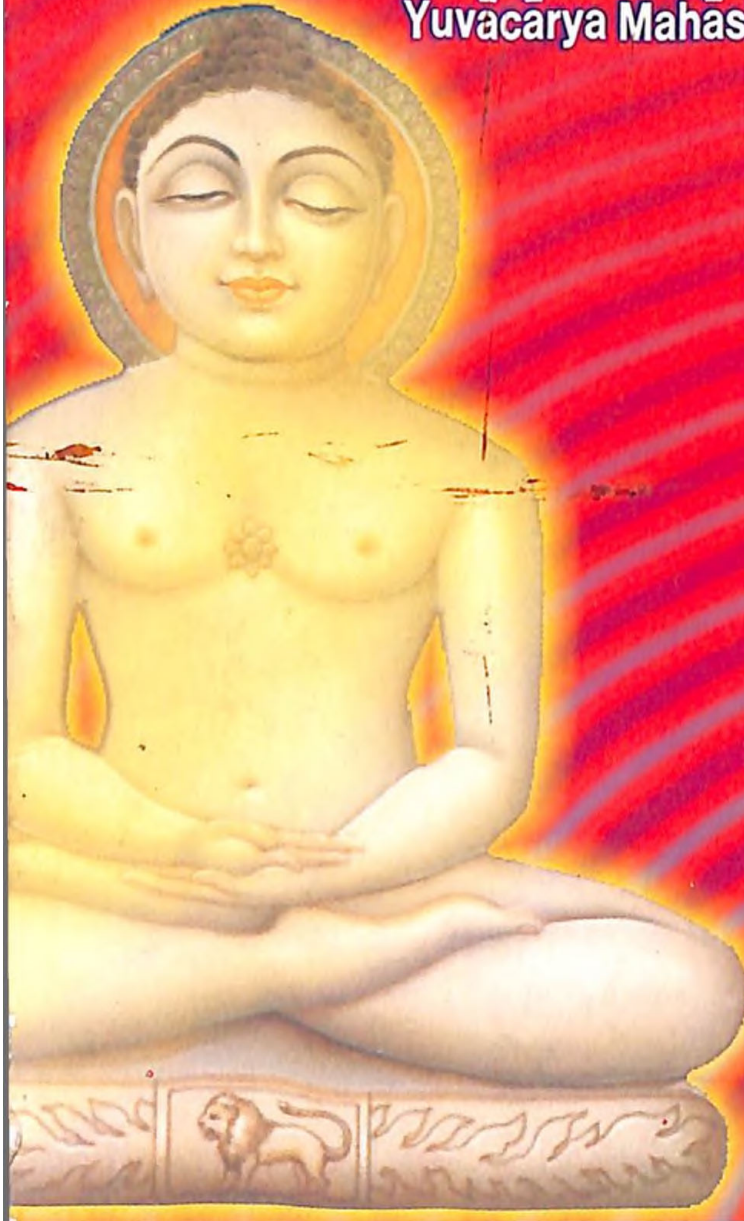


# THUS SPOKE MAHĀVĪRA

Yuvācārya Mahāshramaṇa



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**JAIN VISHVA BHARATI**  
LADNUN 341306 (INDIA)

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**Editor : Yuvācārya Mahāshramaṇa**



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THUS SPOKE MAHĀVĪRA by *Yuvācārya Mahāshramaṇa*

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## Preface

The early household life of Bhagavān-Mahāvīra made the later initiated life so august that the moment of the birth of the enlightened one became most invaluable. At present we are recollecting the great moment, by celebrating his birth day. The moment of recollection is very small but his contribution is great. Whatever Bhagavān Mahāvīra contributed to us is very beneficial to all the living creatures and human beings. His message is related to past, present and future, so it is the most relevant and greatly useful even in the present context.

On the auspicious 2600th birth anniversary of Bhagavān Mahāvīra, efforts are being made to carry the message to the rank and file.

1. Bhagavān Mahāvīra : Life and philosophy
2. A Message to awakening
3. Thus spoke Mahāvīra
4. Secrets of spirituality
5. Anekanta

Through these series of books, we can establish the direct contact to Bhagavān Mahāvīra's soul.

—Acharya Mahapragya



# THUS SPOKE MAHĀVĪRA



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(1) धम्मो मंगलमुक्किट्ठं,  
अहिंसा संजमो तवो ।  
देवा वि तं नमंसंति,  
जस्स धम्मे सया मणो ॥

*dhammo maṅgalamukkiṭṭhaṃ  
ahiṃsā saṅjamo tavo  
devā vi taṃ namaṃsaṃti  
jassa dhamme sayā maṇo.*



Religion is the supreme auspicious. Non-violence, self-restraint and penance are its characteristics. One who remains always absorbed in religion even the gods bow down before him.

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Thus Spoke Mahāvīra • 9 •



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(2) चइत्ता भारहं वासं,  
चक्कवट्टी महिड्ढिओं ।  
संती संतिकरे लोए,  
पत्तो गइमणुत्तरं ।।

●

*caittā bhārahaṃ vāsaṃ*  
*cakkavattī mahiddhio*  
*saṃtī saṃtikare loe*  
*patto gaimaṇuttaram.*



Having possessed excessive wealth and establishing peace in the universe cakravarti Shantinath renounced this world and got liberation.

● 10 ● ————— Thus Spoke Mahāvīra ————— ●

---

(3) सुत्तेसु यावी पडिबुद्धजीवी,  
न वीससे पण्डिए आसुपन्ने ।  
घोरा मुहुत्ता अबलं सरीरं,  
भारुण्डपक्खी व चरप्पमतो ॥

*suttesu yāvī paḍibuddhajīvī  
na vīsase paṇḍie āsupanne  
ghorā muhuttā abalaṃ sarīraṃ  
bhāruṇḍapakkhī va carappamatto.*



An extempore learned should remain conscious among the people who are asleep, should not believe in remissness. Time is very cruel and body is very weak. Thus the extempore learned should remain alert constantly.

---

Thus Spoke Mahāvīra 11

---

(4) जागरह णरा णिच्चं,  
जागरमाणस्स वड्ढते वुड्ढी।  
जो सुवति ण सो धण्णो,  
जो जगति सो सया धण्णो।।

●

*jāgaraha ṇarā ṇiccam*  
*jāgaramāṇassa vadḍhate vudḍhī*  
*jo suvati ṇa so dhaṇṇo*  
*jo jaggati so sayā dhaṇṇo.*



Keep your self always awake.  
One who keeps awake increases his  
wisdom. He who falls asleep is not  
great. Blessed is he who keeps  
awake.

● 12 ● ————— Thus Spoke Mahāvira ————— ●

---

(5) पंच जागरओ सुत्ता,  
पंच सुतस्स जागरा।  
पंचहिं रयमादियति,  
पंचहिं च रयं चए॥

●

*pañca jāgarao suttā*  
*pañca suttassa jāgarā*  
*pañcahiṃ rayamādiyati*  
*pañcahiṃ ca rayam cae.*



The five senses of the awakened always remain inactive. The five senses of the unawakened always remain active. By means of the active five one acquires bondage while by means of the inactive five the boadage is severed.

---

Thus Spoke Mahāvīra 13

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(6) जागरंतं मुणिं वीरं,  
दोसा वज्जेति दूरओ ।  
जलंतं जातवेयं वा,  
चक्खुसा दाहभीरुणो ॥

●

*jāgaraṃtam muṇiṃ vīraṃ*  
*dosā vajjeti dūrao*  
*jalaṃtam jātaveyaṃ vā*  
*cakkhusā dāhabhīruṇo.*



Just as every body keeps away  
from a burning fire, so do the evils  
remain away from an enlightened  
person.

● 14 ● ————— Thus Spoke Mahāvīra ————— ●

---

(7) खिप्पं न सक्केइ विवेगमेउं,  
तम्हा समुट्ठाय पहाय कामे ।  
समिच्च लोयं समया महेसी,  
अप्पाणरक्खी चरमप्पमत्तो ॥

*Khippaṃ na sakkei vivegameuṃ  
tamhā samuṭṭhāya pahāya kāme  
samicca loyaṃ samayā mahesī  
appāṇarakkhī caramappamatto.*



None can get discretion instantly. Thus Monk! desiring liberation, be awaked. In the last phase of life you will be without remissness so leave this idealness, get rid of lust and merryments. Try to know the world very well. Keep merged in equanimity and being a guard to senses and mind without any remissness walk in the world.

---

Thus Spoke Mahāvīra 15

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(8) बहिया उड्ढमादाय,  
नावकंखे कयाइ वि।  
पुव्वकम्मखयड्ढाए,  
इमं देहं समुद्धरे॥

*bahiyā uḍḍhamādāya*  
*ṇāvakaṅkhe kayāi vi*  
*puvvakammakhayatṭhāe*  
*imaṃ dehaṃ samuddhare.*



Soul is quite different from the body accepted. Have no desire of any type and have this body to eliminate the karmas of your previous birth.

● 16 ● ————— Thus Spoke Mahāvīra ————— ●

---

(9) तिण्णो हु सि अण्णवं महं,  
किं पुण चिद्धसि तीरमागओ ।  
अभितुर पारं गमित्तए,  
समयं गोयम! मा पमायए।।

*tiṅṅo hu si aṇṇavaṃ maham  
kim puṇa ciṭṭhasi tīramāgao  
abhitura pāram gamittae  
samayaṃ goyama! mā pamāyae.*



O Gautam! you have swam  
across the sea and are near to the  
coast, then why are you so inert.  
Make haste to go across it.  
Therefore have no remission.

---

Thus Spoke Mahāvīra 17



---

(10) अरई गंडं विसूइया,  
आयंका विविहा फुसंति ते।  
विवडइ विद्धंसइ ते सरीरयं,  
समयं गोयम! मा पमायए।।

*araī gamḍam visūiyā  
āyamkā vivihā fusanti te  
vivaḍai viddhamsai te sarīrayam  
samayam goyama! mā pamayae.*

❖

O Gautam! have no remission because bile ailment, a pustule and cholera are fast fatal diseases and even the touch of them makes the body powerless and it begins to wither.

---

(11) जस्सत्थि मच्चुणा सक्खं,  
जस्स वडत्थि पलायणं ।  
जो जाणे न मरिस्सामि,  
सो हु कंखे सुए सिया ॥

●

*jassatthi maccuṇā sakkham*  
*jassa vatthi palāyaṇam*  
*jo jāṇe na marissāmi*  
*so hu kaṅkhe sue siyā.*



Who have come out of the  
powerful clutches of death and one  
who knows that one will never die  
can hope for tomorrow.

---

Thus Spoke Mahāvīra

19

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(12) सव्वं विलवियं गीयं,  
सव्वं नट्टं विडंबियं।  
सव्वे आभरणा भारा,  
सव्वे कामा दुहावहा ॥

●  
*savvam vilaviyam giyam*  
*savvam nattam vidambiyam*  
*savve abharaṇā bhārā*  
*savve kāmā duhāvahā.*



All the songs are meaningless,  
all the dramas are irony, all the  
ornaments make one heavy and all  
the sensual pleasures are the cause  
of unhappiness.

● 20 ● ————— Thus Spoke Mahāvīra ————— ●

---

(13) न तस्स दुक्खं विभयंति नाइओ,  
न मित्तवग्गा न सुया न बंधवा ।  
एक्को सयं पच्चणुहोइ दुक्खं,  
कत्तारमेवं अणुजाइ कम्मं ॥

*na tassa dukkham vibhayanti nāio  
na mittavaggā na suyā na bandhavā  
ekko sayam paccaṇuhoi dukkham  
kattaramevaṃ anujāi kammaṃ.*



The kith and kin, friends, sons  
and brothers cannot share the  
suffering of a person. He himself  
bears it. It is because karma always  
follows the doer.

---

Thus Spoke Mahāvīra 21

---

(14) जे केई सरीरे सत्ता,  
वण्णे रूवे य सव्वसो।  
मणसा कायवक्केणं,  
सव्वे ते दुक्खसंभवा।।

*je keī sarīre sattā  
vaṇṇe rūve ya savvaso  
maṇasā kāyavakkeṇaṃ  
savve te dukkhasambhavā.*



Those who merged deep in  
body, its complexion and form with  
mind, words and efforts, breed  
nothing but miseries for  
themselves.

---

(15) खणमेत्तसोक्खा बहुकालदुक्खा,  
पगामदुक्खा अणिगामसोक्खा ।  
संसारमोक्खस्स विपक्खभूया,  
खाणी अणत्थाण उ कामभोगा ।।

*khaṇamettasokkhā bahukāladukkhā  
pagāmadukkhā aṇigamasokkhā  
saṃsāramokkhassa vipakkhabhūyā  
khāṇī aṇatthāṇa u kāmabhogā.*



The sensual pleasures only  
give momentary happiness but are  
the causes of unhappiness forever.  
These sensual pleasures are anti to  
liberation and the mine of great  
misery.

---

Thus Spoke Mahāvīra 23

---

(16) जंमि य आराहियंमि,  
आराहियं वयमिणं सव्वं।  
सीलं तवो य विणओ य,  
संजमो य खंती गुत्ती मुत्ती॥

*jaṃmi ya ārahiyaṃmi*  
*ārahiyaṃ vayamiṇaṃ savvaṃ*  
*sīlaṃ tavo ya viṇao ya*  
*saṃjamo ya khaṃtī guttī muttī.*

❖

By practising celibacy one can  
fulfill all other vows—chastity,  
penance, humility, self, restraint,  
forgiveness, self-protection and  
detachment.

• 24 • ————— Thus Spoke Mahāvira ————— •

---

(17) अधुवे असासयम्मि,  
संसारंमि दुक्खपउराए।  
किं नाम होज्जं तं कम्मयं,  
जेणाहं दोग्गइं न गच्छेज्जा।।

*adhuve asāsayammi*  
*saṃsāraṃmi dukkhapaurāe*  
*kiṃ nāma hojja taṃ kammayaṃ*  
*jeṇāhaṃ doggaiṃ na gacchejjā.*



In this inconstant and ever-  
waning world, which is the  
righteous deed having performed it,  
I may get salvation from this ill  
state?

---

Thus Spoke Mahāvira 25



---

(18) विसं तु पीयं जह कालकूडं,  
हणाइ सत्थं जह कुग्गहीयं ।  
एसे व धम्मो विसओववन्नो,  
हणाइ वेयाल इवाविवन्नो ॥

*visam tu piyam jaha kalakudam  
hanai sattham jaha kuggahiyam  
ese va dhammo visaovavanno  
hanai veyala ivavivanno.*



Religion allied to sensual pleasures is always destructive like drunken arsenic, unsystematised handling of weapon and like an uncontrolled spirit.

---

● 26 ● ————— Thus Spoke Mahāvīra ————— ●

---

(19) जरा जाव न पीलेइ,  
वाही जाव न वड्डई।  
जाविंदिया न हायंति,  
ताव धम्मं समायरे ॥

●

*jarā jāva na pīlei*  
*vāhi jāva na vadḍhāi*  
*jāvimḍiyā na hāyaṃti*  
*tāva dhammaṃ samāyare.*



One should practise religion  
before one is troubled by old age,  
by attack of ailment and the senses  
go weak.

---

Thus Spoke Mahāvīra

● 27 ●

---

(20) एगे जिऐ जिया पंच,  
पंच जिऐ जिया दस।  
दसहा उ जिणित्ताणं,  
सव्वसत्तू जिणामहं ।।

*ege jie jiyā pañca  
pañca jie jiyā dasa  
dasahā u jñittāṇaṃ  
savvasattū jñāmahaṃ.*



Having won psyche, five senses are automatically conquered. Having won the five senses the ten (one soul, four passions and five senses) are automatically won and having won all these ten I win over all my enemies.

---

(21) कोहो पीइं पणासेइ,  
माणो विणयनासणो ।  
माया मित्ताणि नासेइ,  
लोहो सव्वविणासणो ।।

●

*koho pīim paṇasei*  
*māṇo viṇayanāsaṇo*  
*māyā mittāṇi nāsei*  
*loho savvaviṇāsaṇo.*



Anger annihilates affection,  
pride the politeness, deceit the  
friendship but greed destroys all—  
affection, politeness and friendship.

---

Thus Spoke Mahāvira 29 ●

---

(22) उवसमेण हणे कोहं,  
माणं मद्धवया जिणे ।  
मायं चज्जवभावेण,  
लोभं संतोसओ जिणे ॥

●

*uvasameṇa haṇe koḥam*  
*māṇam maddavayā jiṇe*  
*māyam cajjavabhāveṇa*  
*lobham saṁtosao jiṇe.*



Destroy anger by calmness,  
conquer pride by mildness, deceit  
by straightforwardness and greed  
by contentment.

● 30 ● ————— Thus Spoke Mahāvīra ————— ●

---

(23) जो सहस्सं सहस्साणं,  
संगामे दुज्जए जिणे।  
एणं जिणेज्ज अप्पाणं,  
एस से परमो जओ।।

●

*jo sahasam sahasanam  
sangame duggae jine  
egam jinejja appanam  
esa se paramo jao.*

❖

The person who vanquishes  
ten lakhs of warriors in an  
invincible war does not get any  
credit before the person who has  
conquered his senses and mind.

● ————— Thus Spoke Mahāvira ————— ● 31 ●

---

(24) मणो साहसिओ भीमो,  
दुड्डस्सो परिधावई ।  
तं सम्मं निगिण्हामि,  
धम्मसिक्खाए कंथगं ।।

*maṇo sāhasio bhīmo  
duḍḍhasso paridhāvāi  
taṃ sammam nigīṇhāmi  
dhammasikkhāe kaṁthagam.*

❖

Mind which is adventurous,  
horrible, sinful is like a big steed. I  
keep it under perfect control. By  
righteousness it has turned into a  
fine breded horse.

● 32 ● ————— Thus Spoke Mahāvīra ————— ●

---

(25) सरीरमाहु नाव ति,  
जीवो वुच्चइ नाविओ ।  
संसारो अण्णवो वुत्तो,  
जं तरंति महेसिणो ॥

●

*sarīramāhu nāva tti*  
*jīvo vuccai nāvio*  
*samsāro aṇṇavo vutto*  
*jaṃ taraṃti mahesiṇo.*



Body has been considered as a  
boat, soul its sailor and this world is  
a sea. Those who seek liberation  
swim across it.

---

Thus Spoke Mahāvīra 33



---

(26) तं इक्कगं तुच्छसरीरं से,  
चिईगयं डहिय उ पावगेणं ।  
भज्जा य पुत्ता वि य नायओ य,  
दायारमन्नं अणुसंकमंति ॥

*taṃ ikkagaṃ tucchasarīraṃ se  
ciīgayaṃ ḍahiya u pāvageṇaṃ  
bhajjā ya puttā vi ya nāyao ya  
dāyāramannaṃ aṇusaṅkamaṃti.*



Having burnt the dead body  
the wife, the sons and all the  
relatives immediately follow the  
other donor.

---

(27) सोही उज्जुयभूयस्स,  
धम्मो सुद्धस्स चिट्ठई।  
निव्वाणं परमं जाइ,  
घयसित्त व्व पावए।।

●

*sohī ujjuyabhūyassa  
dhammo suddhassa citṭhai  
nivvāṇaṃ paramaṃ jāi  
ghayasitta vva pāvae.*



Purity is welcomed by straight-forwardness and religion resides in that man who is pure. The person in whom the religion resides is like fire aflamed by pure ghee and gets the total salvation.

---

Thus Spoke Mahāvīra 35 ●

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(28) मोसस्स पच्छा य पुरत्थओ य,  
पओगकाले य दुही दुरंते ।  
एवं अदत्ताणि समाययंतो,  
रसे अत्तित्तो दुह्मिओ अणिस्सो ॥

*mosassa pacchā ya puratthao ya  
paogakāle ya duhī durānte  
evam adattāṇi samāyayaṃto  
rase atitto duhio aṇisso.*



One becomes unhappy during and before telling a lie and it also ends into unhappiness. In this way one who remains unquenched of material objects, begins stealing, remains unhappy and becomes shelterless.

● 36 ● ————— Thus Spoke Mahāvīra ————— ●

---

(29) खड्डुया मे चवेडा मे,  
अक्कोसा य वहा य मे।  
कल्लाणमणुसासंतो,  
पावदिट्ठि ति मन्नई॥

●

*khadduyā me cavedā me*  
*akkosā ya vahā ya me*  
*kallāṇamaṇusāsanto*  
*pāvadiṭṭhi tti mannaī.*



A malicious disciple always  
considers the redeeming discipline  
of the guru very hard, like slapping  
and like calling one's name.

---

(30) पुत्तो मे भाय नाइ ति,  
साहू कल्लाण मन्नई।  
पावदिट्ठि उ अप्पाणं,  
सासं दासं व मन्नई।।

●

*putto me bhāya nai tti*  
*sāhū kallāṇa mannaī*  
*pāvadiṭṭhi u appāṇam*  
*sāsam dāsam va mannaī.*



My guru educates me like his son, brother and the loving being. Having thought thus a polite disciple considers the guru's discipline the most redeeming but on arrogant disciple takes such discipline always governing and himself a slave under him.

● 38 ● ————— Thus Spoke Mahāvīra ————— ●

---

(31) नो इंदियगेज्झ अमुत्तभावा,  
अमुत्तभावा वि य होई निच्चो।  
अज्झत्थहेउं निययस्स बंधो,  
संसारहेउं च वयंति बंधं।।

*no imdiyaggejjha amuttabhāvā  
amuttabhāvā vi ya hoī nicco  
ajjhatthaheum niyayassa bamdho  
saṃsāraheum ca vyaṃtī bamdham.*



Soul is formless, so it cannot be known by senses. Since it is formless so it is eternal. It is certain that all the internal demerits of the self are the cause of bondage and this world too causes it.

---

Thus Spoke Mahāvīra 39

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(32) एगो मे सासओ अप्पा,  
नाण - दंसण - संजुओ !  
सेसा मे बाहिरा भावा,  
सव्वे संजोगलक्खणा ।।

*ego me sāsao appā*  
*nāṇa-damsaṇa saṃjuo*  
*sesā me bāhirā bhāvā*  
*savve saṃjogalakkhaṇā.*



I am alone. My soul is enernal,  
cherished by knowledge and faith.  
All other phases of my existence to  
which I am attached are external  
occurences that are transitory.

● 40 ● ————— Thus Spoke Mahāvīra ————— ●

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(33) रागो य दोसो वि य कम्मबीयं,  
कम्मं च मोहप्पभवं वयंति ।  
कम्मं च जाईमरणस्स मूलं,  
दुक्खं च जाईमरणं वयंति ॥

*rāgo ya doso vi ya kammabīyaṃ  
kammaṃ ca mohappabhavaṃ vayaṃti  
kammaṃ ca jāīmaraṇassa mūlaṃ  
dukkhaṃ ca jāīmaraṇaṃ vayaṃti.*



Attachment and aversion are the root cause of karma. Karma generates from delusion and becomes the cause of birth and death. Birth and death have been regarded as misery.

---

Thus Spoke Mahāvira 41



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(34) जम्मं मरणेण समं,  
संपज्जइ जव्वणं जरासहियं ।  
लच्छी विणाससहिया,  
इय दव्वं भंगुरं मुणइ ॥

*jammaṃ maraṇeṇa samaṃ*  
*sampajjai javvaṇaṃ jarāsahiyā*  
*lacchī viṇāsasahiyā*  
*iya davvaṃ bhaṅguraṃ muṇai.*

❖

Birth is attended by death,  
youth by decay and fortune by  
misfortune. Thus everything in this  
world is momentary.

● 42 ● ————— Thus Spoke Mahāvīra ————— ●

---

(35) जस्सेवमप्पा उ हवेज्ज निच्छिओ,  
चएज्ज देहं न उ धम्मसासणं ।  
तं तारिसं नो पयलेति इंदिया,  
उवेतवाया व सुदंसणं गिरिं ॥

*Jassevamappā u havejja nicchio  
caejja dehaṃ na u dhammasāsaṇaṃ  
taṃ tārisaṃ no payaleṃti indiyā  
uveṃtavāyā va sudansaṇaṃ girim.*



An asectic whose soul is determined “one should abandon the body but not the religious order”. Such an ascetic cannot be diverted by the senses in the same way as a storm cannot shake the Sudarshan mountain.

---

Thus Spoke Mahāvīra 43

---

(36) जो पुव्वरत्तावरस्तकाले,  
संपिक्खई अप्पगमप्पणं ।  
किं मे कडं ? किं च मे किच्चसेसं ?  
किं सक्कणिज्जं न समायरामि ?

*jo puvvarattāvararattakāle  
sāmpikkhaī appagamappaṇaṃ  
kiṃ me kaḍaṃ? kiṃ ca me kiccasesaṃ?  
kiṃ sakkaṇijjaṃ na samāyaraṃmi?*



The ascetic who does self-introspection at mid-night 'what I did?' 'What has remain to be done?' 'Which is the work I can do but not performing at present?'

● 44 ● ————— Thus Spoke Mahāvīra ————— ●

---

(37) जा जा वच्चइ रयणी,  
न सा पडिनियत्तई।  
धम्मं च कुणमाणस्स,  
सफला जंति राइओ।।

●

*jā jā vaccai rayaṇī  
na sā paḍiniyattaī  
dhammaṃ ca kuṇamaṇassa  
safalā jaṃti rāio.*



The nights that have departed  
will never return. The man  
practising religion have made their  
rights successful.

● — Thus Spoke Mahāvira — ● 45 ●

---

(38) चत्तारि परमंगाणि,  
दुल्लहाणीह जंतुणो ।  
माणुसत्तं सुई सद्धा,  
संजमम्मि य वीरियं ॥

●

*cattāri paramaṅgāṇi*  
*dullahāṇīha jantuno*  
*māṇusattaṃ suī saddhā*  
*saṃjamammi ya vīriyaṃ.*



In this world to the people inhabiting it in the following four essential merits are scarce—human life, listening of scriptures, faith and to put efforts in self-restraint.

---

(39) जहा कुसगगे उदगं,  
समुद्वेण समं मिणे ।  
एवं माणुस्सगा कामा,  
देवकामाण अंतिए ।।

*jahā kusagge udagaṃ  
samuddheṇa samaṃ miṇe  
evaṃ maṇussagā kāmā  
devakāmāṇa antie.*

❖

Lust and merriments of men in comparison to the lust and merriments of gods are the same as one compares a drop of dew on the blade of a grass to that of an ocean.

---

Thus Spoke Mahāvīra 47

---

(40) सल्लं कामा विसं कामा,  
कामा आसीविसोवमा।  
कामे पत्थेमाणा,  
अकामा जंति दोग्गइं।।

●

*sallaṃ kāmā visaṃ kāmā*  
*kāmā āsīvisovamā*  
*kāme patthemāṇā*  
*akāmā jaṃti doggaim.*



Sensual pleasures are but thorns, poison and like venomous surpent. Even the desire of sensual pleasure makes one a degraded being though one does not indulge them.

---

(41) जे य कंते पिए भोए,  
लद्धे विपिट्ठिकुव्वई।  
साहीणे चयइ भोए,  
से हु चाइ त्ति वुच्चइ।।

*je ya kaṁte pie bhoe  
laddhe vipiṭṭhikuvvāi  
'sāhīṇe cayai bhoc  
se hu cāi tti vuccai.*



The real renouncer is one who  
turns his back to beauty, most  
beloved sensual pleasures and  
voluntarily abandons them.

---

Thus Spoke Mahāvīra 49



---

(42) वित्तेण ताणं न लभे पमत्ते,  
इमंमि लोए अदुवा परत्था ।  
दीवप्पणट्ठे व अणंतमोहे,  
नेयाउयं दट्ठुमदट्ठुमेव ॥

*vitteṇa taṇaṃ na labhe pamatte*  
*imaṃmi loe aduvā paratthā*  
*divappanāṭṭhe va aṇantaṃmohe*  
*neyāuyam dattumadatthumeva.*

❖

One who is deep in the intoxication of wealth does not get salvation either in the world or the world after death. Such a man is like that person whose lamp is blown off while going through a dark cave. Thus a man with endless attachment with wealth cannot see the way that leads him to the other world inspite of his eyes wide open.

● 50 ● ————— Thus Spoke Mahāvīra ————— ●

---

(43) सुवण्णरुप्पस्स उ पव्वया भवे,  
सिया हु केलाससमा असंखया।  
नरस्स लुद्धस्स न तेहिं किंचि,  
इच्छा उ आगाससमा अणंतिया।।

*suvaṇṇaruppassa u pavvayā bhavē  
siyā hu kelāsasamā asaṅkhaṇyā  
narassa luddhassa na tehiṃ kiñci  
icchā u āgāsasamā aṇaṅtiyā.*

❖

If the countless mountains of  
gold and silver become like the  
Himalayas even then they are  
nothing to a greedy person because  
the desires are infinite like the sky.

---

Thus Spoke Mahāvira 51

---

(44) कामादुरो णरो पुण,  
कामिज्जंते जणे दु अलहंते ।  
धत्तदि मरिदुं बहुधा,  
मरुप्पवादादि करणेहिं ।।

●

*kāmāduro ṇaro puṇa*  
*kāmijjante jaṇe du alahaṃte*  
*dhattadi maridum bahudhā*  
*maruppavādādi karaṇehiṃ.*



An amorous person, failing to  
achieve his desired objects,  
becomes frantic and even ready to  
commit suicide by any means.

---

(45) जहा लाहो तहा लोहो,  
लाहा लोहो पवड्ढई।  
दोमासकयं कज्जं,  
कोडीए वि न निट्ठियं॥

*jahā lāho tahā loho*  
*lāhā loho pavaddhāi*  
*domāsakayaṃ kajjaṃ*  
*kodīe vi na nitṭhiyaṃ.*

❖

The more you get, the more you want. The greed increases with the gain. What could be accomplished by two grams of gold which could not be done by ten millions.

---

Thus Spoke Mahāvira 53

---

(46) लोभो तणे विजादो,  
जणेदि पावामिदरत्थ किं वच्चं ।  
रइद मुउडादिसंगस्स वि हु,  
ण पावं अलोभस्स ॥

*lobho taṇe vijādo  
jaṇedi pāvāmidarattha kiṃ vaccaṃ  
raida muuḍādisaṅgassa vi hu  
ṇa pāvaṃ alobhassa.*

❖

Greed even for a piece of  
straw, not to speak of precious  
things, produces sin. A greedless  
person, even if he wears a crown,  
cannot commit sin.

● 54 ● ————— Thus Spoke Mahāvīra ————— ●

---

(47) ममत्तिं परिवज्जामि,  
णिम्ममत्तिमुवट्ठिदो ।  
आलंबणं च मे आदा,  
अवसेसाइं वोसरे ॥

●

*mamattiṃ parivajjāmi*  
*ṇimmamattimuvattḥhido*  
*ālambṇaṃ ca me ādā*  
*avasesāiṃ vosare.*



Let me give up attachment  
through unattachment. My soul will  
be my only support. Let me give up  
everything else.

---

Thus Spoke Mahāvīra

55

---

(48) उवलेवो होइ भोगेसु,  
अभोगी नोवलिप्पई ।  
भोगी भमइ संसारे,  
अभोगी विप्पमुच्चई ॥

●

*uvalevo hoi bhogesu*  
*abhogī novalippai*  
*bhogī bhamai saṁsare*  
*abhogī vippamuccai.*



Sensual pleasures contain the smearing power. One who is not indulged in sensual pleasures remains detached. Indulgence in sensual pleasure causes birth and death, again and again. The unindulged becomes liberated.

---

(49) अप्पा खलु सययं रक्खियव्वो,  
सव्विदिएहिं सुसमाहिएहिं ।  
अरक्खिओ जाइपहं उवेइ,  
सुरक्खिओ सव्वदुहाण मुच्चइ ॥

*appā khalu sayayaṃ rakkhiyavvo*  
*savvīdiehiṃ susamāhiehiṃ*  
*arakkhio jāipahaṃ uvei*  
*surakkhio savvaduhāṇa mucchai.*



Having kept all the senses under perfect control, the soul should constantly be safeguarded. Unguarded soul indulges in the condition of birth and death and well guarded soul is liberated from all the miseries.



---

(50) अप्पा चेव दमेयव्वो,  
अप्पा हु खलु दुद्धमो ।  
अप्पा दंतो सुही होइ,  
अस्सिं लोए परत्थ य ।।

*appā ceva dameyavvo*  
*appā hu khalu duddamo*  
*appā daṁto suhī hoi*  
*assim loe parattha ya.*



Senses and the frivolty of mind should be put under strict control because these things cannot be easily disciplined. Thus one who restrains senses and the frivolty of mind gets happiness in this world or the world to come.

---

(51) वरं मे अप्पा दंतो,  
संजमेण तवेण य।  
माहं परेहि दम्भंतो,  
बंधणेहि वहेहि य।।

*varam me appā daṁto*  
*saṁjameṇa taveṇa ya*  
*māhaṁ parehi dambhaṁto*  
*baṁdhaṇehi vahehi ya.*



It is better that I should try to control my senses and my mind by strict self-restraint and penance. It is not fair that the others should control me by binding and putting me to death.

---

Thus Spoke Mahāvīra 59

---

(52) अप्पा कत्ता विकत्ता य,  
दुहाण य सुहाण य।  
अप्पा मित्तममित्तं च,  
दुप्पट्ठिय सुपट्ठिओ ॥

●

*appā kattā vikattā ya  
duhāṇa ya suhāṇa ya  
appā mittamamittam ca  
duppaṭṭhiya supaṭṭhio.*



Soul is the cause of unhappiness and happiness and also the destroyer of them. Soul allied to right action is the friend and allied with sinful action it becomes the foe.

● 60 ● ————— Thus Spoke Mahāvīra ————— ●

---

(53) अप्पा अप्पम्मि रओ,  
रायादिसु सयलदोसपरिचत्तो ।  
संसारतरणहेदुं धम्मो त्ति,  
जिणेहि णिद्धिट्ठं ॥

*appā appammi rao*  
*rāyādisu sayaladosaparicatto*  
*samsārataraṇahedum dhammo tti*  
*jiṇehi ṇiddiṭṭham.*

❖

Righteousness consists in complete self-absorption and in giving up all kinds of passions including attachment. It is the only means of transcending the mundane existence. The jinas have said so.

---

Thus Spoke Mahāvīra 61

---

(54) सव्वं जगं जइ तुहं,  
सव्वं वावि धणं भवे।।  
सव्वं पि ते अपज्जत्तं,  
नेव ताणाय तं तव।।

●

*savvaṃ jagam̐ jai tuham̐  
savvaṃ vāvi dhaṇam̐ bhave  
savvaṃ pi te apajjattam̐  
neva tāṇāya taṃ tava.*



If one gets the whole world or  
he possesses the whole riches even  
then it cannot quench one's desires,  
nor can it liberate one.

● 62 ● ————— Thus Spoke Mahāvīra ————— ●

---

(55) जीवो बंभा जीवम्मि चेव,  
चरिया हवेज्जा जा जदिणो ।  
तं जाण बंभचेरं,  
विमुक्कपरदेहवित्तिस्स ॥

●

*jīvo bambhā jīvammi ceva  
cariyā havejjā jā jadiṇo  
taṃ jāṇa bambhaceraṃ  
vimukkaparadehavittissa.*



The soul is the Brahman.  
Celibacy is therefore nothing but  
spiritual conduct of the ascetic  
concerning the soul, who has  
snapped out of relationship with  
alien body.

---

Thus Spoke Mahāvīra 63 ●

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(56) सूरगी डहदि दिवा,  
रतिं च दिवा य डहइ कामगी ।  
सूरस्स अत्थि उछागारो,  
कामग्गिणो नत्थि ।।

*sūraggī ḍahadi divā*  
*rattim ca divā ya ḍahai kāmaggī*  
*sūrassa atthi uchāgāro*  
*kāmaggiṇo natthi.*

❖

The sun scorches only during the day, but cupid scorches in the day as well as in the night. One can protect oneself from the sun, but cannot from cupid.

• 64 • ————— Thus Spoke Mahāvīra —————

---

(57) विसएसु मणुन्नेसु,  
पेमं नाभिनिवेसए।  
अणिच्चं तेसिं विन्नाय,  
परिणामं पोगलाण उ।।

*visaesu maṇunnesu*  
*pemaṃ nābhinivesae*  
*aṇiccaṃ tesiṃ vinnāya*  
*pariṇāmaṃ poggalāṇa u.*



Pleasing sound, beauty,  
fragrance, pleasant taste and  
soothing touch are transformations  
of matter. Knowing them  
transitory, the celibate should not  
be enamoured of them.

---

Thus Spoke Mahāvīra 65.



---

(58) एयं खु णाणिणो सारं,  
जं न हिंसइ कंचण।  
अहिंसा समयं चेव,  
एयावंतं वियाणिया।।

*eyam̐ khu ṇāṇiṇo sāraṁ*  
*jaṁ na hiṁsai kaṁcaṇa*  
*ahiṁsā samayaṁ ceva*  
*eyāvaṁtaṁ viyāṇiyā.*



The essence of all knowledge consists in not committing violence. The doctrine of ahimsā is nothing but the observance of equality, i.e. the realization that just as I do not like misery, others also don't like it. Knowing this, one should not kill anybody.

● 66 ● ————— Thus Spoke Mahāvīra ————— ●

---

(59) सव्वे पाणा, सव्वे भूया,  
सव्वे जीवा, सव्वे सत्ता ।  
ण हंतव्वा,  
ण अज्जावेयव्वा ॥

●  
*savve pāṇa savve bhūyā*  
*savve jīvā savve sattā*  
*ṇa haṃtavvā*  
*ṇa ajjāveyavvā.*



Don't kill any living beings.  
Don't try to rule them.

---

Thus Spoke Mahāvira 67 ●

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(60) जह ते ण पियं दुक्खं,  
तहेव पि जाण जीवाणं ।  
एयं णच्चा अप्पोवमिओ,  
जीवेसु होदि सदा ॥

*jaha to ña piyañ dukkhañ  
taheva pi jāṇa jīvāṇaṃ  
eyaṃ ṇaccā appovamio  
jīvesu hodi sadā.*



Just as you do not like misery,  
in the same way others don't like it.  
Knowing this, you should do unto  
others what you want others to do  
unto you.

• 68 • ————— Thus Spoke Mahāvīra ————— •

---

(61) जीववहो अप्पवहो,  
जीवदया होदि अप्पणो हु दया ॥  
विसंकटओव्व हिंसा,  
परिहरिदव्वा तदो होदि ॥

●

*jīvavaho                      appavaho*  
*jīvadayā hodi appaṇo hu dayā*  
*visamkṭaovva              himsā*  
*pariharidavvā tado hodi.*



To kill any living being  
amounts to killing one self.  
Compassion to others is  
compassion to one's own self.  
Therefore one should avoid  
violence like poison and thorn.

---

Thus Spoke Mahāvīra ————— ● 69 ●

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(62) हत्थसंजए पायसंजए,  
वायसंजए संजइंदिए ।  
अज्झप्परए सुसमाहियप्पा,  
सुत्तत्थं च वियाणई जे स भिक्खू ।।

*hatthasamjæ pāyasaṃjæ*  
*vāyasaṃjæ saṃjaiṃdie*  
*ajjhapparae susamāhiyappā*  
*suttatthaṃ ca viyāṇāī je sa bhikkhū.*



Only that one can be a monk  
who has restrained hands, feet,  
speech, senses and engrossed in  
spirituality, fully absorbed in  
meditation knowing well the  
aphorism and its real meaning.

• 70 • ————— Thus Spoke Mahāvira —————

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(63) सम्मं मे सव्वभूदेसु,  
वेरं मज्झ ण केणवि ।  
आसाए वोसरित्ताणं,  
समाहिं पडिवज्जए ॥

*sammaṃ me savvabhūdesu*  
*veraṃ majjha ṇa keṇavi*  
*āsāe vosarittāṇaṃ*  
*samāhiṃ paḍivajjāe.*



Let me treat all living being  
with equanimity and none with  
enmity. Let me attain tranquillity by  
becoming free from expectations.

---

Thus Spoke Mahāvīra 71

(64) सव्वभूयप्पभूयस्स,  
सम्मं भूयाइ पासओ।  
पिहियासवस्स दंतस्स,  
पावं कम्मं न बंधई॥

*savvabhūyappabhūyassa*  
*sammaṃ bhūyāi pāsao*  
*pihiyāsavassa daṃtassa*  
*pāvaṃ kammaṃ na baṃdhaī.*

One does not undergo the  
bondage of demerits if—

- (a) One considers all the beings  
like ones own soul
- (b) One sees all the beings with an  
enlightened view point
- (c) One inhibits the flow of Karmic  
matter
- (d) One who has conquered his  
mind and senses.

• 72 • ————— Thus Spoke Mahāvīra —————

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(65) जयं चरे जयं चिट्ठे,  
जयमासे जयं सए।  
जयं भुंजंतो भासंतो,  
पावं कम्मं न बंधई॥

*jayam care jayam citthe*  
*jayamāse jayam sae*  
*jayam bhujantō bhāsanto*  
*pāvaṃ kammaṃ na baṇḍhāi.*



One does not undergo the bondage of demerit if one's walk is restrained, one's standing posture is restrained, one's sitting posture is restrained, one's sleeping posture is restrained, the eating manners are restrained and one's speech is restrained.

---

Thus Spoke Mahāvīra 73



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(66) पढमं नाणं तओ दया,  
एवं चिड्डइ सव्वसंजए।  
अन्नाणी किं काही ?  
किं वा नाहिइ छेय पावगं ?

*paḍhamam nāṇam tao dayā*  
*evam ciṭṭhai savvasamjæ*  
*annāṇī kiṃ kāhī?*  
*kiṃ vā nāhii cheya pāvagam?*



It is necessary for all the ascetics to first acquire the knowledge and then practise. What will an ignorant do? How will he differentiate auspiciousness and inauspicious-ness?

● 74 ● ————— Thus Spoke Mahāvira ————— ●

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(67) जं अन्नाणी कम्मं,  
खवेदि भवसयसहस्स कोडीहिं ।  
तं णाणी तिहिं गुत्तो,  
खवेइ अंतोमुहुत्तेण ॥

*jaṃ annāṇī kammaṃ*  
*khavedi bhavasayasahassa koḍīhiṃ*  
*taṃ ṇāṇī tihim gutto*  
*khavei aṃtomuhutteṇa.*



The unenlightened takes millions of lives to extirpate the effects of karma, whereas a man possessing spiritual knowledge and discipline, obliterates them in a muhūrta (a period of from 2 minute to 48 minutes).

---

Thus Spoke Mahāvīra 75

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(68) नाणस्स सव्वस्स पगासणाए,  
अन्नाणमोहस्स विवज्जणाए।  
रागस्स दोसस्स य संखएणं,  
एगंतसोक्खं समुवेइ मोक्खं।।

●

*nāṇassa savvassa pagāsaṇāe  
annāṇamohassa vivajjaṇāe  
rāgassa dosassa ya saṅkhaeṇaṃ  
egaṃtasokkhaṃ samuvei mokkhaṃ.*



One can get ecstatic liberation  
only when

- (1) one possesses the light of  
absolute knowledge.
- (2) one has eliminated ignorance  
and delusion.
- (3) one has subsided attachment  
and aversion.

● 76 ● ————— Thus Spoke Mahāvīra ————— ●

---

(69) जेण रागा विरज्जेज्ज,  
जेण सेएसु रज्जदि।  
जेण मित्तिं पभावेज्ज,  
तं णाणं जिणसासणे।।

*jeṇa rāgā virajjejja*  
*jeṇa seesu rajjadi*  
*jeṇa mittim pabhāvejja*  
*taṃ ṇāṇaṃ jīṇasāsaṇe.*



That which subdues passions,  
leads to beatitude and fosters  
friendliness is called knowledge in  
the Jain doctrine.

---

Thus Spoke Mahāvīra 77

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(70) जेण तच्चं विबुज्झेज्ज,  
जेण चित्तं णिरुज्झदि ।  
जेण अत्ता विसुज्झेज्ज,  
तं णाणं जिणसासणे ।

●  
*jeṇa taccam vibujjhejja*  
*jeṇa cittaṃ ṇirujjhadi*  
*jeṇa attā visujjhejja*  
*taṃ ṇāṇaṃ jīṇasāsane.*



With the help of which we can know the truth, control the restless mind and purify the soul is called knowledge in the Jain doctrine.

● 78 ● ————— Thus Spoke Mahāvīra ————— ●

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(71) इमा विज्जा महाविज्जा,  
सव्वविज्जाण उत्तमा ।  
जं विज्जं साहइत्ताणं,  
सव्वदुक्खाण मुच्चति ॥

*imā vijjā mahāvijjā*  
*savvavijjāṇa uttamā*  
*jaṃ vijjaṃ sāhāittāṇaṃ*  
*savvadukkhāṇa muccati.*



The study of only that science  
is a great and the best of all  
sciences, which frees man from all  
kinds of miseries.

---

Thus Spoke Mahāvīra 79

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(72) जहा सुई ससुत्ता,  
पडिया वि न विणस्सई।  
तहा जीवे ससुत्ते,  
संसारे न विणस्सई॥

*jahā suī sasuttā*  
*paḍiyā vi na viṇassaī*  
*tahā jīve sasutte*  
*saṁsāre na viṇassaī.*



Just as a threaded (sasutrā) needle is secure from being lost, in the same way a person given to study of spiritual scriptures cannot be lost.

---

(73) जे अज्झत्थं जाणइ,  
से बहिया जाणइ।  
जे बहिया जाणइ,  
से अज्झत्थं जाणइ॥



*je ajjhattham jānai*  
*se bahiyā jānai*  
*je bahiyā jānai*  
*se ajjhattham jānai.*



One who knows the self knows  
the external world too. He who  
knows the external world, knows  
the self also.

---

Thus Spoke Mahāvīra 81



---

(74) वसे गुरुकुले निच्चं,  
जोगवं उवहाणवं ।  
पियंकरे पियंवाई,  
से सिक्खं लद्धुमरिहई ॥

*vase gurukule niccam*  
*jogavam uvahāṇavam*  
*piyaṅkare piyaṅvāī*  
*se sikkham laddhumarihaī.*



Only he is worthy to receive  
real education—

1. Who always resides at the gurukul
2. Who concentrates
3. One who performs penance at the  
time of getting education
4. One who has amicable behaviour
5. Who always speaks melodiously.

---

• 82 • Thus Spoke Mahāvīra •

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(75) अह पंचहिं ठाणेहिं,  
जेहिं सिक्खा न लब्धई।  
थंभा कोहा पमाएणं,  
रोगेणाऽलस्सएण य॥

*aha pañcahiṃ ṭhāṇehiṃ  
jehiṃ sikkhā na labbhāī  
thambhā kohā pamāeṇaṃ  
rogeṇālassaena ya.*



Pride, anger, remission,  
ailment and idleness—these five  
causes are not educative.

---

Thus Spoke Mahāvīra 83

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(76) नासीले न विसीले,  
न सिया अइलोलुए।  
अकोहणे सच्चरए,  
सिक्खासीले त्ति वुच्चई ॥

•  
*nāsīle na visīle*  
*na siyā ailolue*  
*akohaṇe saccarāe*  
*sikkhāsīle tti vuccai.*



Only that one is devoted to  
education—

1. who has flawless character
2. who has unblemished character
3. who has no lust for food
4. who does not get angry
5. who has devotion to truth.

---

(77) अणुसासिओ न कुप्पेज्जा,  
खंतिं सेविज्ज पंडिए।।  
खुड्ढेहिं सह संसग्गिं,  
हासं कीडं च वज्जए।।

•

*āṇusāsio na kuppejjā  
khamtiṃ sevijja paṇḍie  
khuḍḍehim saha saṃsaggiṃ  
hāsaṃ kīḍaṃ ca vajjae.*



An enlightend monk should not get angry by keeping him in discipline by the guru and he should practise tolerance. He is forbidden to mixup with the low and not to be humorous and playfull with them.

---

Thus Spoke Mahāvira 85

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(78) जावन्तऽविज्जापुरिसा,  
सव्वे ते दुक्खसंभवा ।  
लुप्पन्ति बहुसो मूढा,  
संसारंमि अणंतए ॥

●

*jāvaṅta vijjā purisā*  
*savve te dukkhasambhavā*  
*luppanṭi bahuso mūḍhā*  
*samsāraṃmi aṇantae.*



Those who are replete with illusion are the originator of all source of miseries. Such persons, drowned in illusion always remain infatuated and got lost in this world again and again.

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(79) अप्पाणमेव जुज्झाहि,  
किं ते जुज्झेण वज्झओ ?  
अप्पाणमेव अप्पाणं,  
जइत्ता सुहमेहए ।।

●  
*appāṇameva jujjāhi*  
*kiṃ te jujjheṇa vajjhao?*  
*appāṇameva appāṇaṃ*  
*jaittā suhamehae.*



What benefit will you get out  
of the external combat? Combat the  
soul, man gets real happiness when  
soul conquers the soul.

---

Thus Spoke Mahāvīra

● 87 ●

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(80) सच्चं हि तवो सच्चम्मि संजमो  
तह य सेसया वि गुपा ।  
सच्चं णिबंधणं हि य  
गुणाणमुदधीव मच्छाणं ।।

*saccam hi tavo saccammi samjamo  
taha ya sesaya vi guna  
saccam nibandhanam hi ya  
gunanamudadhiva macchāṇaṇ.*



Truthfulness indeed is penance. In truthfulness do reside self-restraint and all other virtues. Just as the fish can live only in the sea, so can all other virtues reside in truthfulness alone.

● 88 ● ————— Thus Spoke Mahāvira ————— ●

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(81) सच्चस्स आणाए उवड्डिए,  
से मेहावी मारं तरति ।

●  
*saccasa āṇāe uvaṭṭhie*  
*se mehāvī mārāṃ tarati.*



Enlightened by the light of  
truth, the wise transcends death.

● ————— Thus Spoke Mahāvīra ————— ● 89 ●



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(82) माया व होइ विस्ससणिज्जो,  
पुज्जो गुरुव्व लोगस्स ।  
पुरिसो हु सच्चवाई होदि हु,  
सुणि उल्लओव्व पिओ ॥

*māyā va hoi vissasaṇijjo*  
*pujjo guruvva logassa*  
*puriso hu saccavāī hodi hu*  
*suṇi ullaovva pio.*

❖

A truthful man is treated as  
reliable as the mother, as venerable  
as the preceptor and as beloved as  
the one who commands knowledge.

● 90 ● ————— Thus Spoke Mahāvīra ————— ●

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(83) अपुच्छिओ न भासेज्जा,  
भासमाणस्स अंतरा ।  
पिट्ठिमंसं न खाएज्जा,  
मायामोसं विवज्जए ।।

●

*apucchio na bhāsejjā*  
*bhāsamāṇassa aṃtarā*  
*piṭṭhimaṃsaṃ na khāejjā*  
*māyāmosaṃ vivajjāe.*



One should not speak unless asked to do so. He should not disturb others in conversation. One should not backbite and indulge in fraudulent untruth.

---

Thus Spoke Mahāvīra 91

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(84) अप्पत्तियं जेण सिया,  
आसु कुप्पेज्ज वा परो।  
सव्वसो तं न भासेज्जा,  
भासं अहियगामिणिं।।

●

*appattiyam jena siyā*  
*āsu kuppejja vā paro*  
*savvaso tam na bhāsejjā*  
*bhāsam ahiyagāmiṇim.*



One should not utter displeasing words that arouse ill feelings in others. One should not indulge in speech conducive to the evil.

● 92 ● ————— Thus Spoke Mahāvīra ————— ●

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(85) अलियादिणियत्ती वा  
मोणं वा होदि वचोगुत्ती ।

●  
*aliyādiṇiyattī vā*  
*moṇaṃ vā hodi vacoguttī.*



Discipline of speech consists in  
refraining from telling lies and in  
observing silence.

---

Thus Spoke Mahāvīra 93 ●

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(86) सक्का सहेउं आसाए कंटया,  
अओमया उच्छहया नरेणं।  
अणासए जो उ सहेज्ज कंटए,  
वईमए कण्णसरे स पुज्जो।।

*sakkā saheum̐ āsāe kaṁṭaya*  
*aomayā ucchahayā nareṇaṁ*  
*aṇāsae jo u sahejja kaṁṭae*  
*vaīmae kaṇṇasare sa puḷḷo.*

❖

One can bear all kinds of unbearable pain caused by spikes in expectation of wealth etc. But one who tolerates, harsh words spoken to him without any motive of worldly gain, is venerable.

● 94 ● ————— Thus Spoke Mahāvira ————— ●

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(87) समावयंता वयणाभिघाया,  
कण्णंगया दुम्मणियं जणंति ।  
धम्मो त्ति किच्चा परमगसूरे,  
जिइंदिए जो सहई स पुज्जो ।।

*samāvayaṃtā vayaṇābhighāyā*  
*kaṇṇaṅgayā dummaṇiyam jaṇanti*  
*dhammo tti kiccā paramaggasūre*  
*jiindie jo sahaī sa puḥḥo.*



The attack of the words coming in front of reaches the ears and creates evil thoughts. One who is champion among other warriors, who has conquered the senses conceives the idea—‘it is my religion’ having assumed thus possesses tolerance, only such a person is adorable.

---

Thus Spoke Mahāvira 95

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(88) रायबंधं पदोसं च,  
हरिसं दीणभावय ।  
उस्सुगतं भयं सोगं,  
रदिमरदिं च वोसरे ॥

*rāyabandham padosam ca  
harisam dīṇabhāvaya  
ussugattam bhayam sogam  
radimaradiṁ ca vosare.*



Let me renounce the bondage  
of attachment and hatred, pride,  
meekness, curiosity, fear, sorrow,  
indulgence and abhorrence.

● 96 ● ————— Thus Spoke Mahāvīra ————— ●

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(89) संकप्पमओ जीओ,  
सुखदुखमयं हवेइ संकप्पो।

*saṅkappamao jīo*  
*sukhadukkhamayam havei saṅkappo*



Living beings have desires.  
Desires consist of pleasure and  
pain.

---

Thus Spoke Mahāvīra 97



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(90) गंथच्चाओ इंदिय-णिवारणे,  
अंकुसो व हत्थिस्स।  
णयरस्स खाइया वि य,  
इंदियगुत्ती असंगत्तं।।

*gamthaccāo imdiya nivāraṇe*  
*aṅkuso va hatthissa*  
*ṇayarassa khāiyā vi ya*  
*indiyaguttī asaṅgattam.*



Non-possessiveness controls the senses in the same way as a hook controls the elephant. As a ditch is useful for the protection of a town, so is non-attachment for the control of the senses.

● 98 ● ————— Thus Spoke Mahāvīra ————— ●

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(91) णारतिं सहते वीरे,  
वीरे णो सहते रतिं ।  
जम्हा अविमणे वीरे,  
तम्हा वीरे ण रज्जति ।

•

*ṇāratim sahate vīre*  
*vīre ṇo sahate ratim*  
*jamhā avimaṇe vīre*  
*tamhā vīre ṇa rajjati.*



The valiant does not tolerate indulgence, nor does he tolerate abhorrence. As he is pleased with his own self, he is not attached to anything.

---

Thus Spoke Mahāvira 99

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(92) जो ज्ञायइ अप्पाणं  
परमसमाही हवे तस्स ।

●  
*jo jhāyai appāṇaṃ*  
*paramasamāhī have tassa.*



One who meditates on the  
soul, attains the supreme samādhi.

● 100 ● ————— Thus Spoke Mahāvīra ————— ●

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(93) ज्ञाणणिलीणो साहू,  
परिचागं कुणइ सव्वदोसाणं ।  
तम्हा दु ज्ञाणमेव हि,  
सव्वदिचारस्स पडिक्कमणं ।।

*jhāṇaṇilīṇo sāhū*  
*paricāgaṃ kuṇai savvadosāṇaṃ*  
*tamhā du jhāṇameva hi*  
*savvadicārassa paḍikkamaṇaṃ.*



A monk engrossed in  
meditation renounces all evils.  
Meditation is therefore the best way  
of regression from all transgression.

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Thus Spoke Mahāvīra 101

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(94) तिमिरहरा जइ दिट्ठी,  
जणस्स दीवेण नत्थि कायव्वं ।  
तह सोक्खं सयमादा,  
विसया किं तत्थ कुव्वंति ।।

*timiraharā jai diṭṭhi*  
*jaṇassa dīveṇa natthi kāyavvaṃ*  
*taha sokkhaṃ sayamādā*  
*visayā kiṃ tattha kuvvaṃti.*

❖

If one's vision is capable of expelling the darkness, he would not need a lamp. Likewise the soul itself being blissful, there is no need of external object for bliss.

● 102 ● ————— Thus Spoke Mahāvīra ————— ●

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(95) दोहिं अंगेहिं उप्पीलितेहिं,  
आता जस्स ण उप्पीलती।  
रागंे य दोसे य,  
से हु सम्मं णियच्छति।।

*dohim aṅgehim uppīlītehim*  
*ātā jassa ṇa uppīlatī*  
*rāgaṅge ya dōse ya*  
*se hu sammam̐ ṇiyacchati.*



Only that man can take a right  
decision, whose soul is not  
tormented by the afflictions of  
attachment and aversion.

---

Thus Spoke Mahāvira 103

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(96) जो समो सव्वभूएसु,  
तसेसु थावरेसु य।  
तस्स सामाइयं होइ,  
इइ केवलिभासियं ।।

*jo samo savvabhūesu*  
*tasesu thāvaresu ya*  
*tassa sāmāiyam̐ hoi*  
*ii kevalibhāsiyam̐.*

❖

One who cultivates an attitude of equality towards all living beings, mobile and stationary, can attain equanimity. Thus do the omniscient (kevalī) says.

---

(97) सामाइयमाहु तस्स जं,  
जो अप्पाण भए ण दंसए ।

●  
*sāmāiyamāhu tassa jaṃ*  
*jo appāṇa bhae ṇa daṃsae.*

❖  
Only one who has transcended  
fear can experience equanimity.

● — Thus Spoke Mahāvīra — ● 105 ●



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(98) समयए समणो होइ,  
बंभचरेण बंभणो ।  
नाणेण य मुणी होइ,  
तवेणं होइ तावसो ॥

●  
*samayāe samaṇo hoi*  
*bambhacereṇa bāmbhaṇo*  
*nāṇeṇa ya muṇī hoi*  
*taveṇaṃ hoi tāvaso.*



One who is devoted to equanimity becomes shraman practising celibacy becomes Brahamin, devoting to pure knowledge becomes the Muni and who undergoing austerity becomes the Tapasvī.

● 106 ● ————— Thus Spoke Mahāvīra ————— ●

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(99) वदणियमाणि धरंता,  
सीलाणि तहा तवं च कुव्वंता ।  
परमद्वबाहिरा जे,  
णिव्वाणं ते ण विदंति ॥

*vadaṇiyamāṇi dharaṁta*  
*sīlāṇi tahā tavaṁ ca kuvvaṁtā*  
*paramatṭhabāhirā je*  
*ṇivvāṇaṁ te ṇa vidaṁti.*



Those who are ignorant of  
supreme purpose of life will never  
be able to attain liberation in spite  
of their observance of the vows and  
rules of religious conduct and  
practice of celibacy and penance.

---

(100) सुजणो वि होइ लहुओ,  
दुज्जणसंभेलाणए दोसेण ।  
माला वि मोल्लगरूया,  
होदि लहू मडयसंसिट्ठा ॥

●

*sujaṇo vi hoi lahuo  
dujjaṇasambhelaṇāe doseṇa  
mālā vi mollagarūyā  
hodi lahū maḍayasamsiṭṭhā.*



Even the noble becomes mean  
in the company of the wicked, as  
precious necklace on the neck of a  
dead body.

---

(101) बलं थामं च पेहाए,  
सद्धामारोगमप्पणो ।  
खेत्तं कालं च विण्णाय,  
तहप्पाणं निजुंजए ॥

*balam thāmaṃ ca pehāe*  
*saddhāmārogamappaṇo*  
*khettaṃ kālaṃ ca viṇṇāya*  
*tahappāṇaṃ nijumjāe.*



One should indulge ones soul  
in penance, having examined  
strength, valour, faith, health and  
having seen the appropriate time  
and region.

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Thus Spoke Mahāvīra 109

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(102) दुमपत्तए पंडुरए जहा,  
निवउइ राइगणाण अच्चए ।  
एवं मणुयाण जीवियं,  
समयं गोयम ! मा पमायए ॥

●

*dumapattae paṇḍurae jahā,  
nivaḍai raigaṇāṇa accae  
evaṃ maṇuyāṇa jīviyaṃ,  
samayaṃ Goyama! mā pamāyae.*



As the nights depart, the pale  
leaves of a tree do also fall. In the  
same way the day of man's life also  
departs, O Gautam! Have no  
remission even for a moment.

● 110 ● ————— Thus Spoke Mahāvira ————— ●

(103) जह कणयमागितवियं पि,  
कणयभावं ण त परिच्चयदि ।  
तह कम्मोदयतविदो,  
ण जहदि णाणी दु णाणित्तं ।।

*jaha kaṇayamaggitaviyaṃ pi,  
kaṇayabhāvaṃ ṇa ta pariccaydi  
taha kammaodayatavido,  
ṇa jahadi ṇaṇi du ṇaṇittam.*

❖

As gold does not cease to be gold even if it is heated in the fire; in the same way an enlightened man does not cease to be enlightened on being tortured by the effects of karma.

•———— Thus Spoke Mahāvīra —————• 111 •

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(104) समिक्ख पंडिए तम्हा,  
पासजाईपहे बहू।  
अप्पणा सच्चमेसेज्जा,  
मेत्तिं भूएसु कप्पए।।

●

*samikkha paṇḍie taṃhā,  
pāsajāīpahe bahū  
appaṇā saccamesejjā  
mettiṃ bhūesu kappae.*



Thus the learned men should break all the fetters by analysis birth and death by himself. He should become the investigator of the truth and conceive friendly behaviour to all the beings.

