

# JINA SUTRA

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*"There's no knowledge without right faith,  
No conduct is possible without knowledge,  
Without conduct, there's no liberation,  
And without liberation, no deliverance."*

**Mahavira** (UTTARADHYAYANA SUTRA, CH. 27, VERSE 30)

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*'Endowed with conduct and discipline,  
Who practices control of self,  
Who throws out all his bondage,  
He attains the eternal place."*

**Mahavira** (UTTARADHYAYANA SUTRA, CH. 20, VERSE 52)

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All unenlightened persons produce sufferings. Having become deluded,  
they produce and reproduce sufferings, in this endless world.

**Mahavira** (Uttaradhyayana, 6/1)

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Just as a threaded (*sasutra*) needle is secure from being lost,  
in the same way a person given to self-study (*sasutra*) cannot be lost.

**Mahavira** (Uttaradhyayana, 29/59)

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

**Mahavira** (Isibhasiya, 7/1)

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The nights that have departed will never return.  
They have been wasted by those given to *adharma* (unrighteousness).

**Mahavira** (Uttaradhyayana, 14/25)

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The nights that have departed will never return.  
They are profitable for one who is given to *dharma* (righteousness).

**Mahavira** (Uttaradhyayana, 14/25)

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

**Mahavira** (Acaranga, 4/23)

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

**Mahavira** (Sutrakrtanga, 1/1/4/10)

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Don't be proud if you gain. Nor be sorry if you lose.

**Mahavira** (Acaranga, 2/4/114, 115)

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One who cultivates an attitude of equality towards all living beings,  
mobile and stationary, can attain equanimity. Thus do the *kevalis* say.

**Mahavira** (Anuyogadvar, 708, gatha 2)

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Only the one who has transcended fear can experience equanimity.

**Mahavira** (Sutrakrtanga 1/2/2/17)

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Just as I do not like misery, so do others. Knowing this, one neither kills, nor gets killed. A *sramana* is so called because he behaves equanimously.

**Mahavira** (Anuyogadvara, 708, gatha 3)

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O Self ! Practice Truth, and nothing but Truth.

**Mahavira** (Acaranga, 3/3/66)

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

**Mahavira** (Acaranga, 3/3/66)

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

**Mahavira** (Dasavaikalika, 9/3/6)

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

**Mahavira** (Dasavaikalika, 8/46)

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**One should not utter displeasing words  
that arouse ill feelings in others.**

**One should not indulge in speech conducive to the evil.**

**Mahavira** (Dasavaikalika , 8/47)

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The *bhiksu* (ascetic) should not be angry with one who abuses him.

Otherwise he would be like the ignoramus.

He should not therefore lose his temper.

**Mahavira** (Uttaradhyayana, 2/24)

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If somebody were to beat a disciplined and restrained ascetic,  
the latter should not think of avenging himself considering  
the soul to be imperishable.

**Mahavira** (Uttaradhyayana, 2/27)

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

**Mahavira** (Dasavaikalika, 8/58)

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The more you get, the more you want.

The greed increases with the gain.

What could be accomplished by two *masas* (grams) of gold  
could not be done by ten millions.

**Mahavira** (Uttaradhyayana, 8/17)

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Knowing that the earth with its crops of rice and barley,  
with its gold and cattle, and all this put together will not satisfy

one single man, one should practice penance.

**Mahavira** (Uttardhyayana, 9/49)

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One who, being swayed by wishful thinking,  
becomes a victim of passions at every step,  
and does not ward off the desires, cannot practice asceticism.

**Mahavira** (Dasavaikalika, 2/1)

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Keep yourself always awake.

One who keeps awake increases his wisdom.  
He who falls asleep is wretched. Blessed is he who keeps awake.

**Mahavira** (Brhatkalpa-bhasya, 3387)

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Do not be in dread of the dreadful, the illness,  
the disease, the old age, and even the death or any other object of fear.

**Mahavira** (Prasnavyakarana, 7/20)

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The non-vigilant has fear from all directions.

The vigilant has none from any.

**Mahavira** (Acaranga, 3/75)

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**One who entertains fear finds himself lonely (and helpless).**

**Mahavira** (Prasnavyakarana, 7/20)

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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.

**Mahavira** (Acaranga, 2/6/160)

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As a tortoise withdraws his limbs within his own body,  
even so does the valiant withdraw his mind within himself from all sins.

He also withdraws his hands, legs, mind, sense-organs, sinful moods,  
evil words, pride, and deceitfulness. This indeed is the valor of the valiant.

**Mahavira** (Sutrakrtanga, 1/8/16-18)

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

**Mahavira** (Isibhasiyam, 44/1)

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One who knows the spiritual (self) knows the external (world) too.

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

**Mahavira** (Acaranga, 1/7/147)

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As the fire quickly consumes dry wood,  
even so an adept whose soul is equipoised and unattached  
causes the accumulated karma structure to disintegrate

**Mahavira** (Acaranga, 4/3/33)

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Those who hanker after pleasure,  
those who are attached to or seized by passions and are obstinate like miser,  
cannot know the nature of *samadhi* (self-concentration).

**Mahavira** (Sutrakrtanga, 1/2/58)

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The monk who is absorbed in meditation achieves victory  
over attachment and aversion, and the senses.  
His fear vanishes and his passions are shattered.  
Finally, he extirpates his indulgences, abhorrence and delusion.

**Mahavira**

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*"The Arhats of the past, those of the present and the future  
narrate thus,  
discourse thus, proclaim thus, and affirm thus: One should not  
injure,  
subjugate, enslave, torture or kill any animal, living being,  
organism or sentient being. This doctrine of Non-Violence  
(Ahimsa Dharma)  
is immaculate, immutable and eternal."*

**Mahavira** (ACHARANGA SUTRA, CH. 4)

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*"Above, below and in front, people indulge in violent activities  
against living beings individually and collectively in many  
ways;  
discerning this, a wise man neither himself inflicts violence on  
these bodies,  
nor induces others to do so, nor approved of their doing so. "*

**Mahavira** (ACHARANGA SUTRA, CH. 1)

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*"The Arhats have propounded the doctrine of Non-Violence,  
one and all, equally for those who are desirous to practice it*

*and those who are not, those who have abandoned violence and those who have not, those who are deeply engrossed in worldly ties and those who are not. This doctrine of Ahimsa is Truth. It is rightly enunciated here in the teachings of the Arhats. Comprehending the true spirit of the doctrine, one should practice it till one's last breath."*

**Mahavira** (ACHARANGA SUTRA, CH. 4)

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Let the whole world be illumined with the divine light of the soul,  
And the thirst of all be quenched with the nectar of joy.

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Victory to you oh, omniscient being, you are eternal and all consciousness.  
You are indivisible and a mass of bliss, a strong fire to destroy delusions.

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Burning all attachments and unnatural inclinations,  
you have become passionless.  
You are without any conflict, have no foundation,  
devoid of attachments and formless.

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Always enjoying the everlasting bliss, you are happy in your own existence.  
You are the garland of the heart of lady of liberation, always attuned to thyself.

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Oh Lord, this ocean of the world is very deep and  
we are flowing in it without any support.  
I have never known my own being and the fundamentals leading to liberation.

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I always thought of them as very different from what they are,



Regarding soul as physical form considering both one and the same.

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I indulged in merits and demerits, which are a mine of miseries,  
And regarded demerits as undesirables and merits as desirables.

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Blissful spiritual activities were regarded by me as painful.  
I only craved for sensual pleasures and regarded them as conducive  
to happiness.

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I never liked abstinence; how could the fire of sensual joys be extinguished ?  
Worldly pleasures are all disturbing and in reality lead to great unhappiness.

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I craved for these day and night, how could worldly bondage be removed ?  
I thought that non-self entities of this existence cause grief and joy in life.

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I offered charity, but with pride, never cared for its consequences.  
I worshipped you for worldly gains,  
how could this mundane existence be annihilated ?

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I have known your noble attributes today and consider myself to be fortunate.  
Discrimination, with which I have known your divine being, has risen in me.

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You never do or undo things, you only know them, as they are.  
You don't give anything to your devotees, only make them like your self.

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I heard of this glory of yours, that whoever knows you,  
Attains complete omniscience and becomes perfect and supreme.

---

All others are full of troubles, only our own abode is full of joy.  
I only have one desire, Oh Jinendra, I should realise my own self.

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I do not desire anything other than my own self.  
Let me remain stationed in my inner being, discarding all else.

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The whole process of evolution, for the spirit,  
is an awakening to the truths,  
and the means of implementation of those truths,  
that are eternally present in itself. What was implicit has to become explicit.

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What man really seeks is not perfection which is in the future,  
but fulfillment which is ever in the present.

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To know the not-Self in one's nature  
is the pathway to knowledge of the Self.

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One must seek in the depths of one's consciousness  
the vitalizing centre of one's being,  
the fundamental origin of all one's developments.

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When you discover for yourself, however dimly,

that you are rooted in something that is infinitely vast and potential,  
you have found the soil wherein you grow unconsciously  
into a most wonderful tree, the tree of life blended with knowledge.

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Progress from the standpoint of the Spirit is from peak to peak,  
one form of perfect synthesis to another,  
from a completeness to another yet more beautiful completeness.

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Long not for anything which will give a greater conceit of self,  
but for a truer realization of that selfless Self  
which is the centre and origin of every being.

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If you dig into yourself, you will discover  
how much of yourself is an amalgam of egoism and conventionality.

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Man has to discover for himself that what he thinks as being himself,  
what he calls "myself", is an illusion,  
a maya, which is but a cloak of many colours  
like those that appear on a bubble in the sunlight.

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He who becomes the master of himself  
can become master over all that is related to himself.  
Self-mastery implies self-knowledge and  
that self-sufficiency which is only in love.

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Our wishes are often the progeny of our weaknesses;  
our fancies the creation of our wishes;  
and those fancies, when they become adjusted to the frame of our minds,  
are all too apt to be mistaken for facts.

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Remember that the whole sense of one's importance  
is merely an evaluation of self by self.

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It is only when man realizes that there is in himself no centre  
around which he can build permanently, that he will begin to seek  
and can find that true centre, which is everywhere and nowhere.

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Beware the worm of self-conceit that feeds on the faults of others;  
destroy the sense of self-importance  
which eats like a canker the bud of one's pure aspirations.

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Man is more than his environment.  
It is from the innate quality of the Spirit in him,  
his inner storehouse, that he draws those ideas,  
his intuitions, which unify his perceptions of the external world  
instantaneously with a value which is qualitative  
and not quantitative, and which he embodies in the works of his culture  
- those achievements which belong not only to one particular time  
but to all times, and mark the path of his upward progress.

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Each must discover the heavenliness,  
the expanding universe of his own being.

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Before we can transcend limitations,  
whether in our own nature or in the circumstances around us,  
we must try to understand what it is that they are meant to teach.

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Each must discover his own way in life,  
and that way lies in his heart.  
Let him delve into the depths of his being;  
his true centre is not far from there.

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Know for yourself the way along which you should go  
- do not depend upon others.

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It is I alone who frame on those other lips the words that may hurt me.

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Our growth consists not merely in an increase of ideas,  
but also in capacity to feel in a million and one ways.

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The dark night must descend before a new dawn.  
Should not, then, one's whole nature return to a primeval virginity  
it can put forth the rarest new flower?

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Progress, whether for individuals, groups or the whole of humanity,

is by decisive choices made from time to time,  
forced by the development of a situation which, as it mounts up,  
calls for its own resolution.

Life in matter is a series of crises and resolutions.

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No one can gain a true knowledge of himself without facing adversity  
and overcoming difficulties.

But in developing the dynamism to overcome,  
there must be naught of the spirit of aggression or aggrandisement.

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The moment we are aware of a hindrance in our nature  
to that fulfillment which all Life unconsciously seeks,  
aware of it as a fetter upon ourselves,  
that moment we are on the way to its abolition.

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The joy and the pain, the reaching up and falling back  
- all are gathered up finally into the experience of a realization  
from which nothing thereafter can shake us.

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It is the direction of our progress that matters  
- not where we stand at present.

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Man, in his own true nature, is eternally free and blissful;  
he needs but to realize this truth and know himself,  
by withdrawing from everything other than his Self.

This alone constitutes his true liberation.

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I am no more - and no less - than a law of Life's expression.

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Each of us contains within himself the formula of his creation,  
his uniqueness, according to which is his expansion in time,  
the curve of his progress.

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I struggle with myself; I cannot escape from myself;  
let me re-shape myself in terms of that which is Universal.

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When once the Will is awakened, it can never again be put to sleep.

When once the connection is formed  
between the apex of a man's true nature and its foundation  
in the realm of matter, that connection cannot,  
ordinarily, cease to exist.

It is by the power of the Atman, the Godhead within,  
that he achieves what would otherwise be a seeming miracle.

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It is difficult for us to know the nature of free Will,  
because in its absoluteness it resides only in  
that transcendent abstraction,  
which is the centre and origin of everything.

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In the Spiritual Will there is no coercion of an unwilling self,

for the Will is one and moves as a whole.

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### What is Truth?

It is an object of knowledge; an object of love  
and of the knowledge which is at the fountainhead of love?

Or does it consist, even more than these, in a universal self-identification,  
giving rise to the incorporation of the essence of every other being  
in oneself, and the living of a life that is at each point  
a perfect consummation of oneself?

In this last view, Truth is a becoming  
but with a quality of finality, a progressive attainment yet a realization.

Truth is Life in its highest, most evolved state,  
the fullest revelation of its essence.

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Before we can receive in our hearts the Truth  
which springs from the deepest part of ourselves,  
we have to be prepared by a cleansing,  
a baptism, not merely with water but also with fire.

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Every fleeting thought, every passing fancy  
can make or mar the picture  
which should be the perfect representation of the Truth of oneself.

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Will is that link which connects no dimension with all dimensions;  
it is determined by no end from without, but follows an end from within.



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What we can call luck is still a large element in our lives.  
A day must come when the determination of our will shall wholly prevail.

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True self-determination takes its rise from a dimensionless point.  
It is not to be confused with any personal re-action.  
To arise and take place, it needs a heart and mind  
emptied of all predilections and prejudices.

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What keeps us playing our parts and going round and round  
the three lower worlds is not a Divine dictate, but ourselves,  
our own will-to-live, which comes from within ourselves.

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What is termed the will of the Spirit is a force  
which carries the Truth which is within,  
through an appropriate movement, into its proper form.

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Will is self-motion from a state of self-transcendence  
to a state of self-eminence.

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Desire is but Will inverted.  
It is a pull of matter, instead of the free movement of the Spirit.

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**Action and understanding are unified in the Will.**  
**An act of Will that does not carry within itself understanding**

**is no true Will at all.**

