Chapter – 3

ASPECTS OF INTERNAL AND EXTERNAL SALLEKHANĀ
3. ASPECTS OF INTERNAL AND EXTERNAL SALLEKHANĀ :

3:1 KINDS OF SALLEKHANĀ FROM AUSTERITY POINT OF VIEW:

This chapter aims at throwing light on the internal and external aspects of sallekhana after having studied the sub-rituals of sallekhana viz. 1. bhaktapratyākhyāna, 2. ingrīti and, 3. prāyopagamana maraṇa in the preceding chapter. Internal and external aspects of sallekhana subdue the passions and weaken the body in a right way respectively. The nature of them based on austerity point of view is as follows:

A. There are two kinds of sallekhana viz. 1. internal (abhyantara) and, 2. external (bhāya). Out of them, the former is of passions whereas the latter is of body.

B. There are four kinds of passions viz. 1. anger (krodha), 2. pride (māna), 3. deceit (māyu) and, 4. greed (lobha). These are not only the enemies of the Self but also cause the influx of karmic particles in it. Similarly, these are the obstacles in the way of liberation which is to be attained through Self-realization. So it is necessary to conquer the passions.

The aspirant, with this view, observes sallekhana by practising the austerities. Austerity is also called penance. It is defined in the following words:

"With a view to developing the spiritual power adequate for reducing passions whatever means are adopted for placing under burning hardship..."
one's body, *indriyas* and *manas* – they are called *tapas* or penance."\(^1\).

C. The austerities are broadly classified into two categories viz. 1. internal austerity and, 2. external austerity. The former austerity is of six types viz. 1. atonement (*prāyaścitta*), 2. humility (*vinaya*), 3. rendering services (*vaiyāvṛtta*), 4. self-study (*svādhyāya*), 5. renunciation (*vyutsarga*) and, 6. mental concentration (*dhyāna*).\(^2\) Similarly, the latter austerity is also of six types viz., 1. complete giving up of food (*anasana*), 2. a partial giving up of food (*avamaudarya*), 3. giving up of delicacies (*rasaparityāga*), 4. reduction of greed (*vyrttiparisamkhyāna*), 5. placing the body under afflictions and adopting diverse postures (*kāyaklesa*) and, 6. lonely habitation (*viviktasayāsana*).\(^3\)

3:2 INTERNAL *SALLEKHANA*:

The austerities which are related to subduing of the passions are called internal austerities. They have already been studied in detail in chapter No.2, viz., 1. atonement at pp.128-136 (ch.2), 2. humility at pp.84-88 (ch.2), 3. rendering services at pp.110-111 (ch.2), 4. self-study at pp.83-84 (ch.2) and p.186 (ch.2), 5. mental concentration at pp.151-156 (ch.2) and, 6. renunciation at p.93.

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However, for the sake of continuity their definitions are given here in brief. "The removal of sins committed by negligence or under the influence of passions is expiation. Reverence to the holy personages is ‘vinaya’. Service is the help rendered to the saints in difficulty by bodily activity or with things. Contemplation of knowledge or giving up sloth or idleness is study. The giving up of the attitude of 'I' and 'mine' is renunciation. Checking the ramblings of the mind is meditation". ¹

3:2:1. **Internal Sallekhanā in respect of Parināma Śuddhi**: ²

It should be noted that both the external and internal (viz. body and passions) sālekhana must go hand in hand. Hence, Śivārya says that the aspirant should not lose a moment without purifying the psychic states (parināma śuddhi) while practising of body sālekhana.² Naturally, in respect of sālekhana the psychic state which affects the Self is parināma, and purifying it is parināma śuddhi. Parināma śuddhi plays basic role in sālekhana. In this regard Amitgati says that the monks who practise the austerities in their excellent form without purifying the Self gain nothing but external lekyā. As a consequence, stopping of the influx of karma (saṃvara) becomes impossible. As a result, such penance is an obstacle in the way of

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2. एवं सरीरसत्तेहिणार्यहि कहैंविहि च फासेलो।
   अन्तःसन्तानिविशुचिं खण्डवति खवासं गुमेज्ज। *Bha. Āra. 258*

Śivārya, op. cit. p.260.
The four-fold passions affect the Self. Hence they can be called *parināma*. In order to purify the *parināma*, the passions should be subdued. The ascetic should subjugate anger by forbearance, the pride by modesty, the deceit by straightforwardness and greed by satisfaction. Defining the term internal *sallekhanā* (*kaśāya sallekhanā*) Śivārya says that the aspirant's *parināma viśuddhi* is not possible if he is polluted by the passions. Therefore, *parināma viśuddhi* is called *kaśāya sallekhanā*. 3

The term *'parināma viśuddhi'* is related to internal possessions. In other words, *parināma śuddhi* is related to *kaśāya sallekhanā*. Hence it is necessary to throw light on 23 types of internal possessions stated in Bhagavatī Ārādhana, including four types of passions viz. 1. anger, 2. pride, 3. deceit and, 4. greed.

In respect of remainder nineteen internal possessions, Suri comments that in this way *nokayāya* (quasi-passions), *sanjñā* (greed), *gārva* (pride) and inauspicious *leśyās* should be conquered by the excellent *upāsamabhāva*

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1. Bhāvavādīya विनोत्स्वति ये कुर्वते तपः ||
   वैहिन्द्रयान्य सा तेषां श्रुत्यु भवित केवला || Bha. Marana. 265

2. कोर्थौ कथाय वर्णं च महैवेदिव्यवेण मार्गं च ||
   संतोसं य लोहें जीतदु खु चत्तारि वि कसाए || Bha. Ārā. 262

3. अज्ज्वसाणविवसिंधी कसायकलमीकदस्म परिवाति ||
   अज्ज्वसाणविवसिंधी कसायसल्लेहण भण्डा || Bha. Ārā. 261

Ibid., p.261.
(placidity of temperament). There are nine quasi-passions viz. 1. laughter (ḥāsyā), 2. liking for certain objects (rati), 3. dislike for certain objects (arati), 4. grief (śoka), 5. fear (bhaya), 6. disgust (jugupsā), 7. hankering after men (strīveda), 8. hankering after women (puruṣaveda) and, 9. hankering after both the men and women (napuṃsakaveda). The greed towards food, fear, sex and possession is called sanjñā. Gārva means pride. To have the pride of possessing mystical powers, tasty foods and happy life is gārva.

The feeling of greed which is found in food, fear, sex and possession among all worldly beings from very mean creatures to man is called sanjñā.

Aspiration of having both the desired and tasty food is āhāra sanjñā, ... desire of running away on account of intense fear is bhaya sanjñā, ... desire of sexual activities is maithuna sanjñā ...and the desire of acquiring possessions is parigraha-sanjñā. Similarly, the state of Self polluted by inauspicious pariṇāma or passions is called leśyā. Consequently, one should condemn the inauspicious leśyas viz., krṣṇa (black), niḍa (blue) and kāpota

2. Jinendra Varṇī, Jainendra Siddhānt Kośa vol.4 op. cit. p.120.

Cited in Jainendra Siddhānt Kośa vol. 4 of J. Varṇī op. cit. p.120.
To sum up, the internal (kaśāya) sallekhana is concerned with subjugating the four-fold passions, nine-fold nokāśayas, four-fold sanjñās, three-fold gārvas and three-fold inauspicious leśyās, which together come up to 23 types of internal possessions.

3:3 EXTERNAL SALLEKHANĀ IN RESPECT OF EXTERNAL AUSTERITIES:

Weakening the body gradually by practising the abovementioned six external austerities is called external sallekhana. The nature of them is as follows:

1. Complete giving up of Food : (anaśana tapa)

Śivārya says that there are two types of anaśana viz. 1. adhānaśana and, 2. sarvānaśana. They are also called asārvakālika and sārvakālika respectively.

Observing complete fasting on the occasions of grahaṇa kāla and pratisevana kāla is called adhānaśana whereas observing complete fasting at the time of death is called sarvānaśana. In other words, giving up of all sorts of food either for a limited period of time or till death is called anaśana. Out of them, the former is of a temporary type and the latter of a life-long type.

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1. Amitgati, Marāṇa, (Bhāvārtha), op. cit. p.87.
2. अधानासनां संवाणासां दूरिः सु अणासां भगिणयः।
त्रिवेदौ य अधानासां इतरं च चिरंमले। भार. आरा। 211।
Śivārya, op. cit. p.236.
4. ग्रहणप्रतिशेषनकालम्यहेवैतर्यमाणे। अधानासानेऽद इतरं च इतरलु सवनिशानं। चिरिमाणे।
परिणामकालस्यानि। 211। भा.आरा. विजा., op. cit. p.237.
The concept of *grahaṇa kāla* and *pratisevana kāla* may be explained as follows:

*Grahana kāla* signifies the period of time starting from initiating into an ascetic life to the prior period of *sanayāsana* (embracing death by *sallekhanā*) whereas *pratisevana kāla* signifies the fasting observed for repenting the mistakes committed.

Śivārya says that *adhānaśana* fasting is voluntarily observed by the monks for minimum four days and maximum six months continuously.¹ Nevertheless, Amitgati says that the *asārvakālika* fasting is observed with the limitations of days from 1, 2, 3, 4, 5, 6, 7, 8, 9 onwards whereas its maximum limit of continuous fasting is upto six months.²

2. Reducing Food Partially: (*avamaudarya tapa*)

*Avamaudarya* means reducing food not only partially but also systematically. In this context Śivārya says that to fill up the stomach of a man sufficient quantity of food is thirty two mouthfuls of food whereas woman's stomach can be filled up with twenty eight mouthfuls of food.³ He

1. Ṣivārya, op. cit. p.237.
3. Śivārya, op. cit. p.237.
serves that the quantity of a 'mouthful' contains 1000 (one thousand) grains of rice.\(^1\) Notwithstanding that, Śivārya says that it is *avamaudarya tapa* when only one mouthful of food remains after reducing mouthfuls one by one.\(^2\) It is also *avamaudarya tapa* as long as there remains either half mouthful or a piece of grain of food.

3. **Giving up of Stimulating and Delicious Dishes** (*rasaparityāga tapa*)

There are four types of dishes considered rather abnormal viz. 1. butter, 2. wine, 3. flesh and, 4. honey, which create aspirations, desire for sex with women other than one's wife, increase impudity and create inequilibrium of mind respectively.\(^3\) In other words, they not only pervert felling and thoughts but also reasoning ability of a person who consumes them. They should therefore be given up not only by the monks but also the householders.

4. **Special Restrictions on Begging Food** (*vṛttipari saṃkhyāna*)

*Vṛttiparisaṃkhyāna* is supposed to be observed only by the ascetics. Placing restrictions in respect of the number of houses to beg food, variety of tastes, consuming certain number of mouthfuls served by householders is

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1. Amitgati, Marāṇa., (*Bhāvārtha*) aphorism No. 216 op. cit. p.72.
2. एनुतस्सेडीए जावय कवलो वि होदि परिहोणे \।
     उमोदरियतो सि अथवाकवलमेव सिच्छे च \॥ Bha. Ārā. 214 \॥
Śivārya, op. cit. p.238.
3. चलारि महाविषयत्रो होति व्यावहार्यो ज्ञातो \।
     कन्यासागराः संञ्जम्भाराः एताः \॥ Bha. Ārā. 215 \॥
Ibid., p.238.
called \textit{vṛttiparisaṁkhyāna}.

\textit{Bhagvati Ārādhana} – the canonical text discusses a number of restrictions on begging food. However, only two examples of them are given below: \textit{‘gattāpucchāgdama’} means accepting food if it is served while returning along the same way one has gone forward beforehand. \textit{‘Ujjjuvihihima’} means taking food if it is served while going straight along the way.\textsuperscript{1}

5. \textbf{Lonely Habitation: (\textit{viviktaśayyāsana})}

Śūrī comments that the place where no inauspicious psychic states (\textit{aśubha pariṇāma}) occur being conducive or non-conducive voice, taste, form and touch and where self-study or meditation is not disturbed is a lonely place.\textsuperscript{2} In other words, the residences which are not only free from insects, and rift but also are places where maintaining of celibacy, self-study and meditation are possible without disturbance. Empty houses, mountain caves, temples, rest-house etc. are called \textit{vivikta śayyāsana}.

6. \textbf{Placing the body under Hardships or Mortification of the Body : (\textit{kāyaklesa})}

S.A. Jain says, "Standing in the sun, dwelling under trees, sleeping in an open place without any covering, the different postures – all these

\textsuperscript{2} Ibid., p.244.
constitute the sixth austerity, namely mortification of the body.\textsuperscript{1} Consequently, the power of enduring the bodily pains and suffering reaches its climax after having practised various types of kāyaklesa, which reduces the attachment of body. Notwithstanding that, the mortification of the body should be brought about not only with indifferent attitude towards body but also in accordance with one's physical and mental capacities because unbearable mortification (kāyaklesa) is violence.

Bha.Āra.ā.ā discusses different types of kāyaklesa. In this respect some examples are cited below:

Sūri comments that 'anusūrī' means walking from East to West direction under the hot sun. 'Paḍisūrī' means walking from the West with the face towards the sun. 'Uḍḍhasūrī' means walking after the sun rises. 'Tiriyaśūrī' means to walk keeping the sun on one side. 'Ubbāgeṇa gamaṇa' means going for meals in nearby village instead of begging food in the village where the monks stay. 'Gaṇṭuṇa paḍiāgamana' means coming back after having meals.\textsuperscript{2}

Additionally, there are a number of forms of mortification of the body in respect of sitting and standing posture for the stipulated time. Some examples are given below:

'Sanirudha' means standing on one's seat without any movement ...,  

\begin{flushleft}
\textsuperscript{1} S. A. Jain, Reality, op. cit. p.262.
\end{flushleft}

\begin{flushleft}
\textsuperscript{2} Bha.Āra. coim. Vi.āa., op. cit. pp.242-43.
\end{flushleft}
'Samapada' means standing straight on both feet. 'Egapāda' means standing on one foot... 'Hattisunda' means sitting down with a leg extended like the elephant with its trunk extended. ... 'Gonisejja' means sitting like a cow. Out of them, the first three are concerned with standing postures whereas the last two with sitting postures.

3.3.1 SIGNIFICANCE OF PRACTISING EXTERNAL AUSTERITIES:

The significance of practising six types of external austerity is as follows:

In Maranakandika it is said that fasting enhances chastity and control..., an ascetic avoids going out in village for meals. Therefore, the occasions of coming across with beautiful and attractive subjects of the senses and contacts with the persons of different tendencies are naturally avoided. Consequently, the faults likely to be committed such as anger, aversion and passions are avoided.

Moreover, the external austerities are practised with intention. One gets freed from luxurious life by practising external austerities....Body is the cause of sorrow. The remedy for giving up the body is to weaken it.

1. Niyatamvasanam | ...samam padam krtvam sthanam | ...ekam padan avasthanam | ...
   guhyadhvargamathanam bahu pravartyavasthanam | ...hastahastaprasarajamabhav akam padam prasayasanam | hastam
   pravartyaparyam | ...punitabhavagatapanamabhihupayukta | 225-226 | Ibid., p.243.


3. ...bhaishen tepsa hutsa bhujena | sarva sukharamala parityakta bhavita | ...sharir dhunakshirim bhakti
Additionally, the tongue is weakened by *anāsana*, *avamaudarya* and *vṛttiparisaṃkhyāna*. Other senses are weakened by *viviktāsayāsana*. The attraction towards the senses comes to the end by leaving of food.\(^1\) As a consequence, such weakened body and mind can engross itself in *ratnatraya*. Moreover, not only the passions and sorrows are endured but stopping the influx of *karma* also becomes possible due to the external austerities. Therefore, one can concentrate one's mind, conquer sleep and attain equipoise.

3:4 CHARACTERISTICS OF SALLEKHANA:

The significant characteristics of *sallekhana* are as follows:

1. **Sallekhanā Is a Ritual of Gradually Weakening of the Body**:

   In respect of both the householders and monks the body is gradually weakened by reducing food provided the death is close on account of incurable disease, extreme old age or accident. Notwithstanding that, the process of weakening the body along with passions lasts for twelve years in the excellent *bhaktapratyākhyāna* ritual as studied at pp.99-103 (ch.2).

   Naturally, the intention of weakening of the body is not to kill it but giving it up slowly, carefully and peacefully. Additionally, there is neither the feeling of attachment nor hatred towards body. As a consequence, the body can be utilized for elevating the Self unto death, and it becomes light-

weighted .. thereby it may be easily utilized for Self-realization and meditation.¹

2. *Sallekhanā*: A Ritual to Weaken Passions

In *sallekhanā* not only body is weakened but also passions, quasi-passions, gārva, sanjñā and inauspicious leśyās are subdued. Because merely weakening of the body is just futile attempt of elevating the Self. Weakening of the body is easily possible whereas subjugating the passions is very difficult. Therefore, weakening of only body is an inadequate effort towards elevating Self.

3. *Sallekhanā* Implies the Principle of 'Non-possession':

The ritual of *sallekhanā* implies not only subduing of the passions but also dispossess kith and kin, wife, husband, children, friends and property with satisfaction. In other words, the possessions both from within and without are renounced in *sallekhanā*.

4. *Sallekhanā* Is the Art of both Peacefully Living and Dying in Peace:

*sallekhanā* is the art of both peacefully living and dying in peace with equipoise. This enables the aspirant to ascend the stages of guṇasthāna.

5. *Sallekhanā* Is to be Observed Throughout Life:

Many persons have misunderstood that *sallekhanā* is to be observed only at the end of life. As *sallekhanā* is a process that extends over a period of time it is difficult to be practised only at the end of life. On the contrary, the aspirant should inculcate the thought from the time of initiation into

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¹ Ibid., p.255.
asceticism that he would certainly observe \textit{sallekhanā} at the time of death. In this regard \citet{Sivarya1983} says that as a prince everyday practises for the right strokes of the weapons before war and acquires all the techniques of using the weapons and becomes successful in the battle\textsuperscript{1}, likewise an aspirant intending to successfully practise \textit{sallekhanā} at the time of death should practise it throughout life.

6. \textit{Sallekhanā} : An Obligatory Ritual for the Aspirant

The aspirant who has followed five \textit{mahāvratas}, five \textit{anuvratas}, five \textit{samitis}, three \textit{guptis}, three \textit{guṇavrata}s, four \textit{śikṣāvrata}s, etc., and has lived life observing religious discipline, and kept all his vows, must finally accept \textit{sallekhanā}. In other words, \textit{sallekhanā} is the rightful conclusion of the aspirant's life. If he does not accept \textit{sallekhanā} in the end of life, he loses the fruit of all his \textit{vratas}.

7. \textit{Sallekhanā} Is Absolutely Voluntary :

Nobody can be compelled to observe \textit{sallekhanā} because whether to observe it or not totally depends on one's choice. Additionally, a person is not allowed to embrace death by \textit{sallekhanā} provided he or she is either incapable of observing it, does not believe in it or fears it.

8. \textit{Sallekhanā} : A Culmination of all Vows

\textit{Sallekhanā} is the climax of all vows observed in the life of the householders and monks.

\begin{itemize}
\item[1. \textsuperscript{1}]
\textsuperscript{1} जह सायकुलपसूओ जोर्गे लिच्छवि कुणह परियम्म \\
तो जिदकरो जुझे कम्पसमस्ये भविस्सदि हि ॥ \textit{Bha. Ārā} 20 ॥ \textit{Śivārya}, op. cit. p.41.
\end{itemize}
9. **Sallekhana Is to be Observed Without any Transgression**:

*Sallekhana* can be fruitful only if it is observed without any transgression. In this respect Umāsvāti says that A. wish to live, B. wish to die, C. affection towards friends, D. refreshing the memory of past pleasures and, E. wish for some sort of enjoyment as a result of penance hereafter are the transgressions of the vows of *sallekhana*. They can be described briefly as follows:

A. **Wish to Live** : *(jivitsaṃsā)*

Supposing a *kṣapaka* desires to prolong his death for some time for any reason, then it is a transgression of *sallekhana* named *jivitsaṃsā*.

B. **Wish to Die** : *(marañāsaṃsā)*

Supposing a *kṣapaka* suffers from unendurable pains either as a result of extreme old age or incurable disease, then it is quite possible that he may wish to die earlier. This is a transgression of *sallekhana* named *marañāsaṃsā*. We can say that *sallekhana* is not a sudden death embraced out of despair.

C. **Affection towards Friends** : *(mitrānurāga)*

A *kṣapaka* is supposed to give up all possessions, even possession of loving friends and relations. If during the period of *sallekhana*, after mounting the seat of meditation, he feels affection for a friend, it is a transgression named as *mitrānurāga*.

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1. *Jīvitorṇaṃprāyaṃkānteṇa naśyate prthagvihaṃ ca* Kṣapakaṃ tatuṣṭo 'paramaṃ naśyaḥ ca 

Umāsvāti, op. cit. p.20.
D. Refreshing the Memories of Past Pleasures: (sukhanubandha)

Refreshing the past moments of pleasure enjoyed either with his or her friends, wife, husband or relatives after having been initiated into sallekhanā is a transgression of sallekhanā named sukhanubandha.

E. Wishing Some sort of Enjoyment as a result of Sallekhanā: (nidāna)

Sallekhanā is observed to realize the Self but not for expecting any pleasures hereafter. However, if a kṣapaka expects pleasures as a fruit of penance, it is a transgression of sallekhanā named nidāna.

10. Withdrawal of Sallekhanā:

The ritual of sallekhanā once already begun can be withdrawn provided it is assumed under peculiar conditions. Supposing, a person is suffering from some serious disease and the doctor has advised him that he has to undergo major operation in which there is no guarantee of his life. At this juncture, the aspirant can assume sallekhanā with a condition that he is leaving food unto death however, supposing the operation went successful and he remained alive then he would take food. Resultantly, the intention of this type of sallekhanā is of using each and every moment of time, to immerse oneself in ratnatraya unto death.

11. Niyama Sallekhanā and Yama Sallekhanā:

Śivārya has used the term 'pacchimsallehana' (■qf^m^rp'F) which

Śivārya, op. cit. p.888.

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1. आपूर्तकरे मरणे अवैधिक्षणाए जीবिदासाए ।

पादििि वा अमुकको पचिमसल्लहणकासि ॥ Bha. Ārā 2077 ॥

Śivārya, op. cit. p.888.
means 'last' or 'final sallekhanā'. Final in the sense that its withdrawal is not possible once it is assumed. On the other hand, if the sallekhanā is assumed for a stipulated period of time, under adverse circumstance as cited above, then it is niyama sallekhanā.

In respect of niyama and yama sallekhanā, ācārya Vasunandi in his work Ācāravṛtti commentary says that it is his renunciation of four-fold meals provided his life remains no more in that place, time and inflictions. However, supposing his life exists in that place, time and infliction, he would take food. Resultantly, the monks assume such vow of leaving food whenever the existence of life becomes doubtful.¹

To sum up, leaving of four-fold meals unto death without any conditions is yama sallekhanā, whereas leaving of them with conditions or for stipulated period of time as mentioned above is niyama sallekhanā. It means that niyama sallekhanā can be observed for a number of times in one's life, whereas yama sallekhanā is observed only once in one's life.

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¹ Vattaker (ācārya), Mulāchāra Vol.1, with Āchāravṛtti, a Sanskrit Com., op. cit. p.100.