Chapter – 2

RITUALS OF SALLEKHANDA
2. RITUALS OF SALLEKHANĀ

SECTION ONE : SAVICĀRA BHAKTAPRATYĀKHYĀNA

2:1 TYPES OF PAÑḌITA MARAṆĀ :

In chapter No.six. I have made reference to different types of Death stated in the Jaina canonical literature. However, only three out of them viz., 1. paṇḍita paṇḍita maraṇa, 2. paṇḍita maraṇa, 3. hāla paṇḍita maraṇa have been praised by the Perfect Souls, as they are invited for the ritual of sallekhana. Again paṇḍita maraṇa is of three types viz., 1. bhaktapratyākhyaṇa maraṇa, 2. ingini maraṇa, 3. prāyopagamana maraṇa as introduced at pp.42-43 (ch.1). Therefore, my aim in this section is to study only the three types of sallekhana viz., 1. bhaktapratyākhyaṇa, 2. ingini and, 3. prāyopagamana maraṇa keeping in view the limitations of the proposed research problem already mentioned in the Introduction. The nature of them is as below :

2:2 BHAKTAPRATYĀKHYĀNA : A CONCEPT

The death embraced by gradually reducing intake of food unto death, with self-help and help from others is called bhaktapratyākhyaṇa. Moreover, weakening of the body by practising external austerities and that of passions by internal austerities are the common characteristics of not only bhaktapratyākhyaṇa but also of ingini and prāyopagamana maraṇa. Ācārya Śivārya says that there are two kinds of bhaktapratyākhyaṇa maraṇa viz., 1. savicāra and, 2. avicāra bhaktapratyākhyaṇa. The former is embraced by the
monks, in the case of whom the death is not generally imminent, but they have power and courage to embrace it.¹

2:3 SAVICĀRA BHATAPRATYĀKHYĀNA: A CONCEPT

Sūri comments that incessant wandering at different places is called vicāra and the thing, which comprises in vicāra is called savicāra.² In other words, the aspirant should be capable of constantly wandering from one place to another on his foot in savicāra bhaktapratyākhyāna. Moreover, he should be enough physically strong to initiate himself into savicāra bhaktapratyākhyāna. Besides, Sūri comments that the bhaktapratyākhyāna consisting of right occasions, ascetic emblem etc. rituals (adhikāras) is called savicāra bhaktapratyākhyāna.³ In brief, the death, which implies forty rituals is called savicāra bhaktapratyākhyāna. They are as below:

1. Arha Adhikāra: (right occasions)
2. Linga Adhikāra: (ascetic emblem)
3. Śikṣā Adhikāra: (scriptural study)
4. Vinaya Adhikāra: (cultivation of devotion through humility)
5. Samādhi Adhikāra: (concentration of mind)

¹ Śivārya, Bhagvati Ārādhana op. cit. p.104.
² Bha.Ārā. 64 II
6. Aniyatavīhāra Adhikāra: (unsettled habitation)

7. Pariṇāma Adhikāra: (gradual realization of the Self)

8. Upadhi-tyāga Adhikāra: (renunciation of all paraphernalia)

9. Sṛiti Adhikāra: (greater control over body and mind)

10. Bhāvanā Adhikāra: (pure thought)

11. Sallekhana Adhikāra: (weakening of body and passions in a right way)

12. Diśā Adhikāra: (appointing the successor)

13. Kṣama Adhikāra: (mutual pardoning)

14. Anuśūsana Adhikāra: (lengthy sermon)

15. Paragaṇacaryā Adhikāra: (departing from one’s own order)

16. Māragaṇā Adhikāra: (process of finding the nīryāpaka)

17. Susthita Adhikāra: (well-qualified nīryāpaka)

18. Upasarpāṇa Adhikāra: (taking recourse)

19. Parikṣuṇa Adhikāra: (testing the kṣapaka)

20. Nīrūpaṇa Adhikāra: (consulting omens)

21. Āprcechā Adhikāra: (consulting the monks)

22. Ek Sangraha Adhikāra: (accepting only one kṣapaka on meditation seat at the same time)

23. Alocanō Adhikāra: (confession)

24. Guṇadōsa Adhikāra: (lapses of confession)

25. Sayya or Vasati Adhikāra: (proper residence)

26. Saṃstara Adhikāra: (bed or meditation seat)
27. **Niryāpaka Adhikāra**: (the role of supervisors)

28. **Prakāśana Adhikāra**: (the process of weaning the kṣapaka away from food)

29. **Hāni Adhikāra**: (gradually removing three types of food)

30. **Pratyākhyaṇa Adhikāra**: (to abandon food)

31. **Kṣāmaṇa Adhikāra**: (forgiveness)

32. **Kṣapana Adhikāra**: (destruction of karmas)

33. **Anuśisṭhi Adhikāra**: (imparting of knowledge)

34. **Sāraṇī Adhikāra**: (to awaken the unconscious kṣapaka)

35. **Kavaca Adhikāra**: (protective religious instruction)

36. **Samaṭa Adhikāra**: (equipoise)

37. **Dhyāna Adhikāra**: (meditation)

38. **Lekṣyā Adhikāra**: (spiritual glow)

39. **Phala Adhikāra**: (result of pursuit)

40. **Vijahanaṇa Adhikāra**: (ritual of disposing the dead body)\(^1\)

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\(^1\) अवधि लिंगे शिक्षा विणय समाधि य अणयविहारे ।

परिणामोवङ्ज्ञयम दी तह भावणाओ य ॥

सत्तामणि दिसा खामणि य असाधारण पराजने चरिता ॥

मगण सुरुण उवसूयपा य पदिष्ठा य पिलेहा ॥

आपुळा य पिलेहणंगमस्तालयणं य गृहदोसा ॥

सेज्जा संवादे विय शिष्जवग पवारणा हाणि ॥

पञ्चकङ्गां खामणि खमणि अपुरुखिस्वारणाकवचे ॥

समदाबधानणे तेल्ला विज्ञणा य येंगील ॥ Bha.Ārā 66-69 ॥

Sivārya, op. cit. pp.105-07.
The abovementioned forty rituals can be classified* under four
categories viz., 1. preliminary preparation of bhaktapratyākhyāna,
2. intermediary preparation of bhaktapratyākhyāna, 3. final preparation of
bhaktapratyākhyāna and, 4. ritual after breathing out. Out of them, the first
category consists of first eleven rituals (adhiṣṭhānas), the second category
consists of the rituals numbering from twelve to thirty, the third category
consists of the rituals numbering thirtyone to thirtynine, whereas the fourth
category consists of the last ritual viz., vijahana. Here it should be noted that
the abovementioned classification of the said rituals under the four
categories is made only for convenience. The nature of them is as follows:

2:3:1 PRELIMINARY PREPARATION OF BHAKTAPRATYĀKHYĀNA:

Preliminary preparation of embracing death by bhaktapratyākhyāna
ritual implies both the physical and psychological preparations. The nature of
the first eleven rituals considered in the first category is as follows:

1. Arha Adhiṣṭhāna : (right occasion)

Right occasion is the first ritual of bhaktapratyākhyāna. It lays down
the following conditions under which the monk or householder becomes
eligible to initiate himself into either savicāra or avicāra bhaktapratyākhyāna
ritual.

A. Firstly, the aspirant is eligible to practise bhaktapratyākhyāna, who is
either suffering from incurable disease or facing the extreme old age
which can destroy his spiritual life. Besides, the aspirant who is inflicted

* This classification of rituals is based on S. Setter's work entitled Pursuing Death,
op. cit. pp. 25-73
either by vyantara deva (the lower type of heavenly being), human being or the sub-human being (tiryaŋca) is eligible to practise bhaftapratyākhyāna. The concept 'tiryaṅca being' consists of animals, birds and insects.

Naturally, the vyantaravāsi etc. beings are subject to the cycle of birth and death. Therefore, they are mundane Selves.

B. Secondly, the aspirant is eligible to assume bhaftapratyākhyāna ritual in respect of whom either the conducive brothers and friends or the enemies are about to destroy his spiritual life, or there is a severe famine or he has lost himself in the terrific jungle.

C. Thirdly, the aspirant who has either almost lost the power of eyesight or hearing and is incapable of continuing unsettled wandering or has developed weakness of legs, is the right occasion to assume bhaftapratyākhyāna. Naturally, the aspirant cannot properly watch the micro insects, smaller things and the path along which he walks when his eyesight is grows weak.

1. वाहित्व दुप्पस्य्य जस्य य सामव्यमोगहावाणिकरी।
खसागा वा देवियमाणसोमाणिध्यय जस्तल BhaĀra. 70॥
Ibid., p. 108.

2. अणुनिमाणा वा सत्तृ चारितव्यासम विते जस्त।
तूकभवखे वा गाठे अतः वियप्पणदुवो वा BhaĀra. 71॥
Ibid., p. 110.

3. चक्तुं व दुब्बलं जस्त थोङ्झ चोद व दुब्बलं जस्त।
जेपालपत्तिणो जो प न समायो विहीर्दिय वा BhaĀra. 72॥
Ibid., p. 111.
In such a case, the insects are likely to be killed under his feet while he is walking, sitting and standing. Similarly, he cannot properly watch the food before taking it. Consequently, he becomes incapable of observing īryā and eṣṭā samiti (viz., regulation of walking cautiously and taking food with caution). Moreover, he would not be able to listen to the religious teaching if he has developed the weakness of hearing power. As a result, he cannot observe self-study.

Therefore, the abovementioned causes are right occasions to observe bhaktapratyākhyāna ritual.

D. Fourthly, either controlled or uncontrolled (samyata or asamyata) aspirant is eligible to assume bhaktapratyākhyāna provided other similar serious causes occur as mentioned above.\(^1\)

Naturally, the monks and nuns are well-trained in religious life so they are called controlled aspirants whereas the householders and housewives are not well-trained in religious life, so they are called uncontrolled aspirants. Resultantly, any aspirant, either monks, nuns, householders or housewives can observe bhaktapratyākhyāna ritual provided they observe ethical discipline or have developed asceticism.

E. Fifthly, Sūri comments that the aspirant can practise savicāra bhaktapratyākhyāna ritual in respect of whom the death is not imminent, it is likely to occur after a long time and thereby he is having power and

\(^1\) अण्णोमिम चाविए दारिसयिम आगाडकार्ये जादे ।
अरिहो भ्लिक्षणाए होदि विरो अविरो वा \| \text{Bha.Āra. 73} \|

Ibid., p. 111.
enthusiasm.1

To sum up, the aspirant is eligible to assume *bhaktapratyākhyāna* ritual if he is facing any one group of causes out of two as shown below:

1. Generally when the death is very far off but the body grows weak on account of old age, under such condition the maximum period of *bhaktapratyākhyāna* ritual can be of twelve years.

2. When the aspirant is either lost in the jungle, which is full of serpents, wild animals, or faces incurable diseases, leads a life of extreme old age, inflicted pains, has lost eyesight, hearing power or has lost the wandering capacity. Naturally, under such conditions the maximum duration of observing *bhaktapratyākhyāna* is not fixed. Yet, its minimum duration is one *antarmuhūrta*.

**F. Evaluation of the Abovementioned Right Occasions:**

1. It should be noted that previously the monks used to live in jungles. Consequently, they were always afraid of wild animals and serpents etc. However, they now live in the cities, towns or villages in the modern times. Therefore, the causes related to forest and wild animals are hardly applicable in respect of the modern times.

2. Secondly, the view that the aspirant would suffer pain from heavenly being is a matter of belief.

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1. ... सविचारं भक्तप्रत्याख्यानं सहस्र अनुपस्थितं मरणं चिरकालप्रभाविनि मरणं इति यावत् । सह पराक्रमण वर्तते इति सपराक्रमस्तस्य भवेत ॥ 64 ॥


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On the contrary, in _Maranakaṇḍika_ it is said that it is improper for monks to practise _samādhi_ (_sallekhana_) if they are leading their spiritual life normally without any transgressions and when the availability of _niryāpaka_ is easily possible or if there is no fear of starvation. Besides, if a monk wants to practise _samādhi_ death, inspite of the abovementioned factors, then it is supposed that he has gone astray from his spiritual life.¹

2. _Linga Adhikāra_: (ascetic emblem)

The proper aspirant of practising _bhaktapratyākhyāna_ ritual should have also faultless _linga_. _Actually the preparation of sallekhana starts from linga adhikāra_. Its nature is as below:

A. _Autsargika-Linga_: (nudity)

A concept ‘linga’ is, generally called ‘utasarga’ or ‘autsargika’. Total renunciation of the possessions is called _utasarga_.² _Digambar_ Jaina monks accept _autsargika linga_. Resultantly, the aspirants of _bhaktapratyākhyāna_ ritual are those monks, who accept the _autsargika linga_.… The householder, if he desires, can practise _sallekhana_ by accepting nudity at the end of his life.

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¹ Amitgati, _Maranakaṇḍika_, op. cit. p. 30.
provided there is no defect in his male sex (viz., penis and testicles).

Suri comments that a penis to be without skin, very long and wide and frequently getting excited are the faults of *linga*. Therefore, the nudity is allowed only when the linga is free from the abovementioned faults. Here, both the symbol of male sex viz., penis and testicles are assumed by the word *linga*. Moreover, the testicles too should not be hanging long. Yet there is an exception to this rule. Suri comments that a person who is having faults at three places viz., one penis and two testicles, and if those faults cannot be removed by any medicine, and it is also necessary for him of being nude, when he takes recourse to *vasatika* while undergoing *bhaktapratyākhyāna* ritual, he is eligible to accept nudity at the time of mounting the *saṃstara* (bed or pallet), but not before that sub-ritual.

**B. Apavādika Linga: (exception to nudity)**

There are two types of *linga* viz., 1. *autsargika linga* (nudity) and 2. *apavādika linga* (exception to nudity). Renouncing of total possession is

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1. Amitagati, *Marapakapādika*, (भावार्थ) op. cit. p.31
2. यदि प्रशस्त सौंभन्ते लिंगम मेंनेने भवति। चर्मिन्दित्वं, अतिदीर्घवं, स्थूलवं, अस्कृतिस्यान-शीलैत्येनादिदशिरहितं यदि भवेत। पुंस्तलिंगम् तस्मान गृहीतिति बीजवारपि लिंगश्रावणं प्राप्तम्।
   अतिलक्षानवादिदशिरहितं प्रशस्तस्तापि तथोपगुणोऽहितम्। 76॥


3. यस्तापि। अतिनिकार्यं। दोषं। स्थानान्तरं। मेंनेने बुधंवोचरं भवं। औषधादिनांपरं।
   खो शब्द एवकारः स प्रतिज्ञयितं संबंधिनाः। गृहीतित्वं कक्षेत्रं आस्तर्गिकं अवेलमुद्गाणं।
   कब विहारे वसुनी। संस्तरानुरुपं। संस्ताराहेनकाले। एवं संस्तराहेनुरुपं आस्तर्गिकं नायन्त्रेत्याश्वां।
   भवति॥ 77॥

Ibid., p. 114.
autsargika linga. Sūri comments that the linga with possession is called *apavādika linga. ¹*

However, the holders of *apavādika linga* can practise *bhaktapratyākhyāna* ritual by accepting nudity only if their *linga* is free from the abovementioned faults.

Additionally, the aspirants who are unable to accept nudity, inspite of having faultless *linga*, are called the holders of *apavādika linga*. In this regard Amitgati says that supposing the householder desires to practise *sallekhanā* however, if he is very rich, shy and his family members are of perverted views, for him to accept *apavāda linga* is proper. ² Consequently, he can practise *samādhi maraṇa* (*sallekhanā*) by wearing clothes.

C. **Nudity in respect of Women**

Suri comments that the same linga viz., *autsargika linga* for the *āryikās* (nuns) and *apavādika linga* for the housewives should be accepted by them in *bhaktapratyākhyāna* ritual as stated in the canonical literature. Resultantly, the nuns should have *autsargika linga* whereas other womens' *linga* should be understood like that of men. Notwithstanding that, if a woman hails from rich family, or is very shy or if her family members are of

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¹. ... परिग्रहसहितं लिंगं अस्येत्यपवादिकलिंगं भक्तति ॥ ७६ ॥

Ibid., p. 113.

². समृद्धस्य सल्लौकी, योर्वः स्थानवांवंदतः ॥

मिश्याक, प्रचुप्पजाते, लोकस्थिरिकमिपियते ॥ Marāṇa. ८१ ॥

Amitgati, op. cit. p. 32.
different attitudes then she could be allowed to become nude by renouncing total possessions in an isolated place. However, a question arises how is it possible to accept nudity in respect of woman? The answer is that – acceptance of nudity by a woman is possible by keeping very few possessions.¹

D. Nudity and Purity of Psychic States:

Mere acceptance of nudity is of no use at all, because it is concerned with the purity of psychic state (parināma suddhi). In this regard A.N.Upadhye quotes, "A monk, if he is sinful even after accepting the emblem of a Jaina monk, ridicules the standard of asceticism and ruins his co-monsks (3). If he sings and dances, is anxious and disturbed, is attached for meals, harms the earthbodied beings and plants, and loves ladies and hates others, he is no more a monk but a beast full of deceit and treachery and devoid of discipline and conduct (4-5, 12, 15-18). ... An ascetic, who eats at a harlot's and praises that food, acts like a fool, and is not a true monk (21)."²

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¹ 1. सिरियोःपि मरिलगा दृष्ट्य आगमेशभिनिनि औदार्मिकं तपस्विनिनि आविकाराः तदेव भक्तप्रत्याख्याने भवति मरिङ्गा तपस्विनिनि प्राक्तनस् इत्यासाः पुस्माप्योऽयं यदि महाधिका लज्जावती मिथ्यावृद्धिस्वजने च तस्या: प्राक्तनं मरिङ्गा विविधं त्वांत्सर्वते, उत्सर्गं वा सकलपरिप्रह्लादगुरुः उत्सर्गं मरिङ्गं कथं निरूप्यते स्नित्यामिवित्य आहं - तत्त्वं उत्सर्गं मरिङ्ग। स्नित्यां भवति अत्यं त परस्त्रहः 'कुर्वत्या: '॥ ८०॥


In addition to this he quotes, "A monk should become naked from inside by giving up false faith and other flaws, and then he becomes automatically a naked monk according to the commandment of Jina (73, 54). Nakedness without the purity of mind is of no value at all (55)." Therefore, nudity should be accompanied with the purity of psychic state. So the aspirant woman (āryikā) can give up all clothes at the time of death.

E. The Nature of Nudity:

Nudity implies four-fold sub-units viz. 1. acelaktta (leaving of clothes), 2. loca (pulling out the hair, moustache and beard), 3. vosatāsarīra (removing attachment towards body) and, 4. pratilekhana (assuming of picchi while sitting, standing, walking etc.). I do not aim at explaining the nature of these four-fold sub-units of nudity in detail.

The important point is that the acceptance of nudity both from within and without develops aversion to sensual pleasure. Practising loca develops the power to endure pain and detachment. Vosatāsarīra develops the attitude of detachment towards body. Using of peacockbroom enhances the principle of non-violence. Resultantly, the ritual of ascetic emblem not only develops the feeling of asceticism but also bhedavijñāna viz. body is different from the Self.

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1. Ibid., Introduction, p.30.
2. Šivārya, special meaning (विशेषार्थ्) on aphorism No. 80 op.cit. p. 115.
3. अच्छेलन्को लोचो बोस्त्रसिरस्य य पंडितिहण।
   एमो हु तिमंगकयो चदवच्छो होदि उस्सिंगम॥ Bha.Ārā 79॥
   Šivārya, op. cit. p. 114.
3. **Sikṣā Adhikāra** : (scriptural study)

Mere acceptance of nudity, pulling out the hair by hands, developing the detached attitude towards body and using peacockbroom is not sufficient for the aspirant to initiate himself into sallèkhaṇā. Because the abovementioned four types of nudity is just the physical preliminary preparation of sallèkhaṇā. It should be accompanied by intellectual preparation. In other words, the aspirants should be intellectually competent.

A. The Nature of Scriptural Study :

Śikṣā is a perusal and study of the scriptural texts to be done day and night. Śivārya says that the aspirant should learn the commandments of the Perfect Self day and night which consist of the following qualities. These are:

1. knowledge of the substances with pramāṇa (viz., as a whole) and naya (viz., in parts) (nirūpaṇa),
2. the elaborate explanation of the substances (vipula),
3. which is free from repetition, contradiction etc. faults (suddhā).
4. meaningful, 5. excellent and, 6. that which is beneficial to all beings and ruins dravya and bhāva karma as well. ¹

Naturally, although sallèkhaṇā is a ritual of realizing the Self yet it implies such knowledge that would be beneficial to all living beings. The monks desiring of sallèkhaṇā are not self-centred because they try for the well-being of society and the living creatures throughout their life.

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¹. पिण्ड विकल्प सुलभं विचारपद्दतिः स सवज्जित्।

विज्ञापणं कलुसद्धं अघो यथ रसी य पुंडलब्ध॥ भा.आरा ९८॥

Ibid., p. 130.
B. Benefits of Scriptural Study:

Benefits of scriptural study are concerned with elevating of the Self. Sivārya says that one should not only secure knowledge of well-being of the Self, stop the karmic particles about to fuse with the Self due to emotions but also develop the belief in religion after studying the commandments of the Perfect Self. As a consequence, it helps to establish sound belief in samyagdarśana, jñāna, cārita and practising of the austerity. Moreover, one can develop control over body, speech and mind (gupti) and the capability of imparting benediction. ¹

4. Vinaya Adhikāra: (Cultivation of Devotion through Humility)

Merely acquiring the knowledge of scriptures and accepting ascetic emblem is not enough to practise sallekhanā, unless these are practised with humility. In practical life too knowledge and humility go hand in hand. So the aspirant should practise all the rituals with humility.

Sūri comments that the thing which removes the inauspicious karma is humility. ² Amitga'ī says that humility is of five types. It should be practised in respect of: 1. dārśana vinaya, 2. jñāna vinaya, 3. cārita vinaya, 4. tapa

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1. आदहिदप्पणा भावसंवरे ज्वलवाद या संवेगो।
   निःकर्षयता तवो भावणा ॥ परदेसिजलते ॥ भा.आ.रः 99॥
   Ibid., p. 132.

2. विनयमनन्त्यिः शक्मस्युभ तद्हनय: ॥ 111॥
The nature of them, in brief, is as follows:

A. Darsana Vinaya:

Sūri comments that the qualities of the aspirant viz. 1. not pointing out the faults of other monks (upagūhana), 2. reestablishing the faulty monks on the path of ratnātra (sthitikarana), 3. love towards all (vātsalya) and, 4. imparting the religious teaching (prabhāvanā), are darsana (samyaktva) vinaya.... Similarly, devoting to Arhanta (liberated Self), ... and removing objections and faults is also darsana vinaya.²

B. Jñāna Vinaya:

Śivārya says that jñāna vinaya is of eight types viz. 1. kāla (time), 2. vinaya (devotion), 3. upadhāna (learning with conditions), 4. bahumāna (auspicious mental state), 5. anirava (hiding nothing), 6. vyanjana śuddhi (clear utterance), 7. artha śuddhi (using proper words etc.) and, 8. ubhaya śuddhi (vyanjana and artha śuddhi).³

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1. विनयो दर्शनि ज्ञाने, चारिते तपसि स्थित: ||

2. उपबहुंहृ, स्थितिकरणं, वात्सल्यं, प्रभावना चेतसं || सम्यक्विविभ संस्थेन्द्रैः || ... शार्कादिवृश्चिनं च ॥ ॥

3. काले विनयं उपभोगं बहुविषयं तदाव चित्रं || भाषणं अथ तदुभयं विनयों प्राणीमय अनुमंचिनो इति ॥ ॥

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1. Vinayā and, 5. upacāra vinaya.¹

Amitgati, op.cit. p. 40.

2. उपपृंहृं, स्थितिकारणं, वात्सल्यं, प्रभावना वेदन्तं || ... सम्यक्कृतविनयं इति संबंधनीयं || ...

Sivārya, op. cit. p. 143.

3. वेंजण अथ तदुभं विनयं जणिमं अनुमंचिनो इति ॥ ॥

Śivārya, op. cit. p. 143.
Doing self-study of the scripture at proper time, avoiding improper time like festival is *kāla vinaya*. Devoting oneself to both the scriptures and the persons who have acquired knowledge is *vinaya*. Learning with conditions, i.e. making the decision that such and such a thing will be left as long as such and such learning will not be completed is *upadhāna vinaya*. Learning with auspicious psychic state by keeping the sacred books on the high place and saluting them with folded hands is *bahunāna vinaya*. Hiding of neither the name of the spiritual leader nor the canonical literature is *anirava*. Making clear utterance of ‘क’, ‘का’ and other consonants is *vyañjana śuddhi*. Using proper word at proper place according to its chapter is *artha śuddhi*, and learning of the scripture with both the *vyañjana śuddhi* and *artha śuddhi* is called *ubhaya śuddhi*.¹

C. *Cāritra Vinaya*:

Sūri comments that the unaffected state of the Self with the forms of senses and passions is *cāritra vinaya*.²

D. *Tapa Vinaya* (austerity)

Amitgati says that devoting oneself to the fasting (*ānasana*) etc. and to the twelve types of austerities and also to the ascetics who are superior to oneself is *tapa vinaya*. Similarly, not abhoring the ascetic who are inferior to oneself is also *tapa vinaya*. This is the nature of a monk as stated in

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¹ Amitgati, op. cit. pp. 40-41.
² इन्द्रियकाशयों: अग्रिधान्त अनाशेष: आत्मनो व्यवहितिश्रियकषायापपिरािणि: || 114 ||

E. Upacāra Vinaya:

Sūri comments that the fifth humility named upacāra is of three types viz., body, mind and speech. These, in turn, are of two types viz., direct and indirect.

Explaining the nature of a type of vinaya by body, Sūri comments that standing up with respect, for example, when the spiritual leader goes out or comes in is abhyuthāna vinaya, saluting him is kṛtikarma vinaya and respecting him with the folded hands is navanāsana.

Speaking with respect, delivering beneficial speech, speaking to the point, sweet and according to the suśra, avoiding rash and loud voice is vacana vinaya.
Śivārya says, that employing the psychical states (parināma) in those things which are beneficial and approved by the spiritual leader, and avoiding the psychical states which produce sin is mental vinaya.¹

These are direct humiliities and practising of them in the absence of the spiritual leader is indirect humility.²

5. Samādhi Adhikāra: (concentration of mind)

Śūri comments that, that state of mind has achieved concentration which is rivetted on the task undertaken, after purging the Self of all the streams of inauspicious psychic states (parināma).³ This is more difficult than observing humility because it needs greater stability of mind.

Śūri comments that the wavering mind is like the fast blowing wind.... It is like blind and dumb person because the excited mind cannot listen to, see or speak about the things happening around him.... It is like the stream of a river running through the mountains which never return... It is also like a wicked horse felling the rider on the rugged road because the wavering mind

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1. यथविविद्यत्व परिरित्वयचतुर्व विश्वासदे य विरामायः

प्रायश्चित्ते संन्देश्ये एसो माणसिंभो विंशोः || Bha.Ārā. 127 ||

Ibid., p. 168.

2. इय एसो वचनस्वाय विंशोः परार्थिष्ठाय वि जे गुहोः

विरहितम्य विविद्यत्वाय आत्माणिंद्रिच्छविविषये || Bha.Ārā. 128 ||

Ibid., p. 169.

3. सस्य चेत: परित्यक्तालयनस्तिरित्रस्यं वर्त्तति। च यत्र नियुक्तः तद्वितीय तत्त्वति, तत्त्वतः समाविष्ठात्मिति ग्रहणम् || 134 ||

dumps the aspirant on the wrong path.¹

6. Aniyatavihāra Adhikāra: (unsettled habitation)

Unsettled habitation is an external preliminary preparation of sallekhanā. Sūri comments that unsettled habitation is proper to a monk in respect of whom right occasions have occurred, who has accepted nudity which is the symbol of liberation, and who is prompt in the scriptural study, who practises five types of humility and has conquered his mind.² Unsettled wandering implies the following qualities, according to Śivārya.

These are 1. purity in the belief of seven reals (darśana viśuddhi), 2. not destroying the psychic states concerned with the Self’s ratnatraya (sthitikaraṇa), 3. frequently studying the scriptures (bhāvanā), 4. understanding the aphorisms of the old scriptures with their meanings (sūtra and artha), 5. knowing the proper place to undergo sallekhanā.³

The nature of the abovementioned five qualities is as follows:

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1. वालुखें | मन: | ध्याति परिनामक: | प्रलक्षित हृदि यथा | ... अंधव्द्विधवकामसूक्तव्यच | भवति

2. कदाचित्कथितविक्षिप्तविद्याये सकर्त्म: | मन: | सन्निहितमपि विषये न परयति, न वृत्तिति, न 

3. इति | ... | गिरिरिदीयवाह इव | ... | तस्मातःप्रतिविनिर्भरतं | दुष्करे याग | पातिविंदु |

4. किमिवि | दुष्टोपानयित्वासो यथेवावश: | एतेन दुष्करमार्गवित्तल्वयोः: | प्रकटित: || 136-138 ||

Ibid., pp. 175-76.

2. योगवस्तु गृहीतमुप्यावसिष्ट | श्रुतिशास्त्रारस्त्र | प्राचार्यविधिनवितु: | स्ववशीकृतमनस्त: | अनियत्वासो 

3. दंसांसोधि ठिठिकरणभावणा | अदिसायत्तकुसलतं.

खेतपरिमणावि य अणियदवसे गुणा हृति || Bha.Āra || 144 ||

Śivārya, op. cit. p. 181.
1. Purity in the Right Belief: *(dārśana viśuddhi)*

The aspirant does not stay at one place for a long time for it creates attachment to the place. Hence, he leads a life of unsettled wanderer. Similarly, he purifies *samyagdārśana* while wandering. Amitgati says that the monk purifies the right belief who constantly wanders by visiting the auspicious places viz., the Perfect Self's birth place, the place of initiating into an ascetic life, the place at which the monks had attained Omniscience, religious places or *samavaśaraṇa* (the place at which the sermons of the Perfect Self had been arranged) and the place where the Perfect Selves had left their bodies.¹

2. Holding the Psychic States Concerned with Self's *Ratnārāyaṇa*: *(sthitikaraṇa)*

Śivārya says that the unsettled wandering of the monks, with auspicious *leṣyās*, practising right conduct, fasting etc. creates fear of the mundane world in the minds of those monks who observe right conduct, hold yoga and right *leṣyās*.² Consequently, unsettled wandering of the monks keeps themselves and others on the right path of liberation.

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¹ Amitgati, op. cit. p. 49.
² Śivārya, op. cit. p. 139.
3. Frequently Studying Scripture and Enduring Afflictions: *(bhāvanā)*

Unsettled wandering teaches the monks to endure pains, hunger, thirst, cold and heat without obscure feelings (*sankleśa bhāvanā*). It helps also to accept the residence without attachment towards it. Resultantly, the monks become expert not only in knowing the various places with their internal relationships but also in deciphering the meaning of the words used in the scriptures.¹

Naturally, physical and psychological preliminary preparation of *bhaktapratyākhyāna* go simultaneously.

4. Understanding the Aphorisms with Their Meanings: *(sūtra and artha)*

The wanderer understands the aphorisms and the meanings of them in detail after coming into the contact with the ācāryas. Therefore, the aspirant should render services to the ācāryas.² As a result, the more wanderer wanders the more he understands the aphorisms.

5. To Search the Proper Place for *Sallekhanā*:

The unsettled wanderer thinks that the place proper to undergo

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¹. *Bhārata* 149

². *Bhārata* 150

Ibid., pp. 191-92.
sallekhanā is where the controlled monks can easily beg food and have protected wandering.¹

Naturally, unsettled wandering is very significant as it creates the feelings of non-attachment towards people, field and residence. Similarly, it helps not only to enhance the power of endurance, adds knowledge of different regions, human nature, culture, atmosphere, scriptures but also cultivates ethical discipline of the monk and helps him in selecting the place for his sallekhanā.

7. Parināma Adhikāra: (gradual realization of the Self)

The aspirant thinks of himself, that he has not only protected ratnatraya, done self-study and vācanā, imparted religious teaching to the proper disciples but also created the followers and performed everything by teaching scriptural texts for a long time. Consequently, it is hightime for him to do something special to his own betterment. ² In other words, he wants to realize the Self.

I am of the opinion that this ritual is the milestone in the life of a monk seeking sallekhanā because from this ritual he turns towards wellbeing of the Self instead of teaching others. In other words, the aspirant

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1. संज्ञाजननस्य जनस्य भास्मचिह्नितः स्युलभ्वतो यः ।
   ते खेतं जिहरतो जाहिदं च सल्लेखणाजोगं || Bha.Ārā. 154 ||
   Ibid., p. 196.

2. पर्यवेश रक्षितो दीर्घं, किरीण्यं वाचना मथः।
   शिष्यण्य निषयादिताः: श्रेयोऽविद्धमुद्गुणाचितं || Marān. 161 ||
   Amitgati, op. cit. p. 52.
thinks that he has utilized his life for the well-being of the monastic order, made many disciples, taught them scriptural texts without fault by observing samyagdārśana, jñāna and cārita, and practising austerities for a long time. And now it is high time for him to look after his own well-being and spiritual life by curbing the passions.

Naturally, well-being of the Self should come after serving the others and a monk should do it better. It is an internal preliminary preparation of sallekhanā.

8. Upādhi-tyāga Adhikārā: (renunciation of all paraphernalia)

Amitgati says that the aspirant renounces all possessions excluding peacockbroom (picchi) - the symbol of equipoise (samyama) who seeks liberation with pure leśyā.¹ Suri comments that the instruments (upakaraṇas) with which the equipoise is gained are kamaṇḍalu (the wooden pot of particular shape containing water) and peacockbroom. The monk renounces everything excluding them. ... He leaves all possessions except picchi and kamaṇḍalu by body, speech and mind. He assumes pure leśyā to seek liberation.²

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1. उपधिः मुंबतेर्षेष, मुक्त्वांसेवयसाधकम्।

2. संवेदः साध्यते योगग्रहणोत्तममात्रं कमगलपिच्छमात्रं। परिग्रहं मुक्त्वा। अविदिश्च।

9. Šrīti Adhikāra: (greater control over body and mind)

Śrīti is of two kinds viz. 1. bhāva and, 2. dravya śrīti. However, only the former is helpful from sallekhanā point of view. Bhāva śrīti involves continuous purification of the qualities of samyaktva, etc. everyday and elevation of ratnatraya. In other words, the pariṇāmas of jīvas in ratnatraya are called bhāva śrīti. ¹ A prudent person having knowledge of dravya and bhāva śrīti always tries to ascend higher and higher steps of ratnatraya as he is never content with the lower steps. ² Thus, gradually developing the auspicious pariṇāmas not only by purifying them but also by leaving the inauspicious pariṇāma is bhāva śrīti.

As a consequence, the aspirant achieving auspicious pariṇāma has to observe the following measures to protect himself from the destruction of śrīti. He has to discuss only with ācārya on religious matter. However, he can speak with other monks only if he has work with them, otherwise he should not speak with them. Moreover, he should not speak with the mithyādṛśtis (the persons having perverted belief). Yet, he can voluntarily

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1. उपरुपरिर शुद्धेऽपु गुणेष्वाहुऽहाते यथा ।
भावार्थितर्थ भाष्येष विशुद्धा जीववासना ॥ Marana. 178 ॥

Amitgati op. cit. p. 59.

2. द्रव्यभावार्थित्र ज्ञान: सत्युपरि पदोध्वत: ।
नष्टघोष: प्रशस्तित दयूप्यव वियासव: ॥ Marana. 181 ॥

Ibid., p. 60.
speak with other people who assume peaceful parināmas. However, if there is mithyādrṣṭi with unsullied mind, and if the aspirant can engross himself in ratnarpierce by talking to him, he can have short discussion with such a person.  

10. Bhāvanā Adhikāra: (pure thought)

A. The ācārya intending to initiate himself into sallekhanā by giving up the obscure efforts of achieving well-being of others, engrosses in the Self, with the help of auspicious parināmas.

Amitgati says that the prudent person has to permanently abandon the five types of obscure feelings. These are: 1. to speak by losing equipoise (kāndarpa), 2. to practise deceit and habit of blaming others (kilviṣa), 3. to practise mystical actions (abhiyogya), 4. to have an attitude of inflicting pains on others (āsuri), 5. to have perverted belief (saṃmoha).

The nature of the abovementioned five types of obscure feeling is as follows:

1. To Speak by Losing Equipoise: (kāndarpa bhāvanā)

It involves using vulgar language with derisive laughter, and having
intense feeling of anger for others.¹

2. **To practise Deceit and the habit of Blaming Others: (kilviṣa bhāvāna)**

   The aspirant of kilviṣa bhāvanā practises deceitfulness, besides he cultivates a habit of blaming or criticizing others in respect of their knowledge. He questions omniscience of acārya and the monks and finds fault with the religion also.²

3. **To practise Mystical Actions: (abhiyogya bhāvāna)**

   In abhiyogya bhāvanā, the aspirant chants mantras to invite ghosts, practises miracles such as causing rainfall in the draught-stricken areas, cures children of serious diseases, etc. in order to gain material things – money, sweet dishes, etc.³

4. **Attitude of Inflicting Pains on Others: (āsurī bhāvāna)**

   When a person treats others in a cruel manner, inflicting pain on them and never repents for such actions, practises āsurī bhāvanā.⁴

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² Śivārya op. cit. p. 222.
³ Ibid., p. 223.
⁴ ... निदित्यं: प्राणिपु, कृत्यापि परस्परं अनुतप्तितत्वाणुर्मिः भावानेन करोति || 185 || Bha.Āra. com. Vija., op. cit. p. 224.
5. Perverted Belief: \((\text{saṃmoha bhāvanā})\)

A person having perverted belief, teaches others wrong or false ideas \((\text{mithyātatva})\), finds fault with the path of liberation and entices the ignorant people in such practices.\(^1\)

In brief the use of vulgar language, practising deceit, habit of blaming others, practising anti-religious activities, imparting perverted knowledge, practising miracles to get material benefits, spreading superstitions are all called obscure feelings in a person.

B. Repeatedly contemplating pure thoughts is called \(bhāvanā\). Aspirant, of course, has to practise them. These are: 1. practising austerity \((\text{tapa bhāvanā})\), 2. scriptural knowledge \((\text{kruta bhāvanā})\), 3. self-control \((\text{sattva bhāvanā})\), 4. isolation \((\text{ektva bhāvanā})\) and, 5. courage \((\text{dhṛti bhāvanā})\).\(^2\)

The nature of the abovementioned non-obscure thought is as follows:

1. Practising Austerities: \((\text{tapa bhāvanā})\)

Repeated practice of austerities is \(tapa bhāvanā\). Amitgati says that the weakened senses come under control by practising austerities. Thereby the aspirant immerses in \(\text{ratnatraya}\) by punishing the senses with the help of austerities. Consequently, he becomes capable of enduring the self-inflicted

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1. उमार्ग देशको मार्गबूढको मार्गनाशक: ||
मोहन मोहमन्त्रलोक साम्प्रदायक ताँ न प्रस्थाते || Marapa. 191 ||

Amitgati op. cit. p. 63.

2. तवभावण य मूदवत्भावपेन्नतभावण चेव ||
पद्धतिप्रभावणविष सम्बन्धितपद्धति पंचविष || Bha.Āra. 189 ||

Śivārāya, op. cit. p. 225.
pains at the time of death provided he had already practised the austerities like *anasana* with indifferent attitude towards the senses.¹

2. **Scriptural Knowledge** (*śruta bhāvanā*)

Suri comments that repeatedly studying the meanings of the words (scriptures) is *śruta bhāvanā*.² The aspirant practising the pure thought never forgets the scriptural knowledge even at the time of death. Therefore, he becomes capable of enduring the *parīśahās* (self-inflicted pains).

3. **Equipoise or self-control** (*sattva bhāvanā*)

Amitgati says that the aspirant is able to maintain equipoise though there is fear of both heavenly beings (*vyantardeva* – inferior type of God) and the demons (*asura*) with their different terrific bodily forms.³ It is this pure thought that helps him to attain equipoise at the time of death.

4. **Isolation** (*ektva bhāvanā*)

To understand that one is different from one's body, monastic order,

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1. द्वांत्यस्वाभिः गच्छन्ति तथो भावनाय वर्तो।
   
   विधानंदेवायाः पितामङ्गम् वधानोः प्रवत्तिः॥ **Marana. 195॥**

   विधानितस्तपः यथं ज्ञानकार्यं परामुखः।
   
   जायते युध्यं कालेवर्गी परोशह सहस्त्रां॥ **Marana. 200॥**

   Amitgati, op. cit. pp.64-66.

2. ननु राब्दश्रुतश्रास्कर्पन...शर्मभावन न द्वांत्यस्वाभिः...ततो क्षणिन्तो? अन्तःश्रुतायं जाने शृद्धश्चब्धो
   
   वर्तते ह्वति॥ १९६॥

   Bha.Āra. cor. Vija., op. cit. p. 28.

3. भौतिकशान्तज्ञानोऽभासितं भीमरहि:।
   
   सत्य भावनाय सर्व धृरी भाष्यणितं खिलम्॥ **Marana. 203॥**

   Amitgati, op. cit. p. 66.
realatives etc. is ektava bhāvanā. Amitgati says that a monk can perform excellent religious duties with indifferent attitude, if he is indifferent to sex, bhoga (enjoying the things like eating, drinking), monastic order and body.\(^1\)

5. **Courage** : (dhṛti bhāvanā)

_Dhṛti_ means courage. Showing courage in painful conditions is _dhṛti bhāvanā_.\(^2\) It helps him to establish himself in knowledge and belief (darśana) by enduring self-inflicted pains.

To sum up, the abovementioned physical and psychological preliminary preparations of bhaktaprtyākhyāna go together.

11. **Sallekhanā Adhikāra** : (weakening of body and passions in a right way)

The concept of sallekhanā is of two types viz. 1. body (bāhya) and, 2. passions (abhyantara) as stated at pp.39-40 (ch.1). The ways of weakening body and passions are as follows:

11.A **Weakening of the Body** : (kāya or bāhya sallekhanā)

The aspirant weakens his body taking different types of tasteless food, less and dry food, liquid food and also observing strict laws according to his

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1. कामे भोजे गजे देहे विमृद्द कत्वभावन: \(\text{i} \)
   करोति निःसूहोभृय साधुपरममनुतरम् \(\text{Marana, 205}\) \(\text{ii} \)

2. धृतिलभावना दुःखोपनिपत ोकारतात धृति: सैव बलेधृतिलो तस्य भावनाभ्यास: असकृत्वात्तरत्य धृति: \(\text{203}\) \(\text{ii} \)

_Bha.Ārā, com. Vija., op. cit. p. 234._

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capacity and that too without destroying equipoise. However, the ways of weakening the body with *anasana* (fasting) etc. except liquid food are studied at pp.197-201 (cl. 3).

1. **The Nature of Liquid Food**: (*ācāmla*)

   In *Maranakanda* it is said that the word *ācāmla* (liquid food) is used to denote *kānjī*. Taking of just *mānda* (liquid food) or *mānda* consisting of some pieces of rice is called *ācāmla* or *kānjī*. Moreover, some persons say that taking the food made up of just rice is *ācāmla*, whereas some religious authorities say that intake of rice and the juice of tamarind is *ācāmla*.

   *Śivārya* says that compared to other alternatives of the ways of reducing food, *ācāmla* is the excellent option.

   The aspirant takes *ācāmla* (very light, limited and liquid food as mentioned above) after strictly observed fast which lasts for either two days, three days, four days or five days.

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1. HM, p. 250.
2. Ibid., p. 253.
2. The Process of Reducing Food if Sallekhanā Lasts for Twelve Years:

The Perfect Self has advocated the duration of complete twelve years of excellent savicāra bhaktapratyākhyāna provided the life-span (of the aspirant) exceeds twelve years.¹

The process of reducing food and practising austerities during the twelve years of excellent bhaktapratyākhyāna is as follows:

Suri comments that the aspirant practises different types of kāyakleśa (a penance which weakens the body) and austerities for first four years whereas he dries his body by giving up milk and juice for next four years. Besides, he sustains himself on both liquid food and nirvikṛti (viz., such food which is devoid of taste) food for next two years. Then he sustains himself only on ācāmala for next one year. During the last year, he passes six months of the year by practising madhyama (better) austerities whereas he passes last six months of the same year by practising excellent austerities.²

However, the abovementioned laws of practising austerities and reducing food are not considered to be strictly applied to each aspirant.

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¹ Ibid., p. 259.
² Ibid., pp.259-60.
because whether to apply them or not depends upon the physical health of the concerned kṣapaka. Therefore, one can practise the austerities according to the capacity of one’s physical health. Additionally, one can select such season and place for one’s sallekhanā that would be conducive to one’s health. If the aspirant unnecessarily reduces more food than advised and practises strict austerities which cannot be allowed by his or her health, it will be harmful to his or her health. In that case it would be violence. Therefore, one has to practise the austerities and reduce food not only according to one’s capacity but with a view to maintaining one’s body fit and keeping under control also.

In respect of this Sivarya says that the aspirant should practise such austerities taking into consideration the kind of food, place, time and his physical condition, so that he may keep in balance the gout (vāta), bile (pitta) and phlegm (kapha).

Naturally, practising both the austerities and kāyotsarga is not committing suicide because in suicide the body is killed all of a sudden by poisoning, piercing etc., whereas the old and worn out body is gradually weakened and the same is utilised to realize the Self in sallekhanā. Hence, gradually weakening of the body is not suicide.

11.B. Weakening of the Passions: (kaśāya or abhyantara sallekhanā)

If the aspirant strictly practises the severe austerities without

1. भलैं खेत दलू धारु च पद्धार तह तर्क कुण्ठां ।
   बादो फिरसो सिंहो व जहा खोभं य उक्तिति ॥ Bha.Ārā. 257 ॥
Śivārya, op. cit. p.260.
subjugating the passions his excellent austerities go in vain because the purity of phychic states *(parināma viśuddhi)* play very important role in *sallekhanā*. Śūri comments that the aspirant whose mind is affected by passions does not have pure psychic states. Hence, *parināma viśuddhi* is called *kāśya sallekhanā*.\(^1\) However, *parināma viśuddhi* in respect of *sallekhanā* is considered at pp.194-197 (ch.3).

**2.3.2 INTERMEDIARY PREPARATION OF**

*BHAṬṬAPRATYĀKHYĀNA*:

As already mentioned at p.74 (ch.2) the rituals of *bhaktapratyākhyāna* starting from No. twelve to thirty are considered under the abovementioned category. The rituals consisted in the said category are as follows:

12. *Disā Adhikāra* : *(appointing the successor)*

An ācārya or a monk can initiate himself into *sallekhanā*. If an ācārya has to initiate himself into *sallekhanā*, he has to perform the ritual viz. *disā* before permanently giving up the order. In respect of this Śivārya says that, if an ācārya has to initiate himself into *sallekhanā* he has to consider the wellbeing of his order. Therefore, considering his remainder life he calls a meeting of his monastic order as a whole including young monks and selects his successor to run his *gaccha* (a group of more than three persons) according to the rules. He handovers the responsibility of his order to the newly selected successor on an auspicious day ... and finally, he permanently

\(^1\) *Bhaṭṭāraka, Vija*, op. cit. p. 261.
gives up his order after having some discussion with other monks of his order.¹

13. **Kṣamaṇa Adhikāra**: (mutual pardoning)

Mutual pardoning is a ritual in which both the aspirant initiated into *sallekhanā* and other members of the order observe mutual pardoning between them. The old ācārya (who is initiated into *sallekhanā*) begs pardon of the members of his order by mind, speech and body in the presence of the young and old monks. He does this getting himself isolated from his order and after establishing his successor, chosen by him, at the meeting of the order called by him.² Later on the members of the order beg pardon of the old ācārya.³

Naturally, pardoning is very important ritual because it helps to clean the mind. It removes pricks from their mind. As a result, purity of psychic states is achieved, which itself is internal *sallekhanā*.

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¹. Ibid., pp. 266-67.

². Ibid., p. 267.

³. Ibid., p. 268.
14. Anuśasana Adhikāra : (lengthy sermon)

After the old ācārya has initiated himself into sallekhanā, begged pardon of the monks, introduced his new successor, he delivers a lengthy sermon – anuśasana to fulfill his obligation. He delivers sermon to both the successor and other monks of his order before permanently departing. His sermon includes the importance of the ratnatraya, ethical discipline, vaiyāvyātya (rendering services) and responsibilities of the successor and other members of the order as well.

14:A Advice to the Successor :

The departing monk advises his successor in respect of how to lead spiritual life as a spiritual leader, to manage and develop the morale of his order in the following manner :

1. How to Lead Spiritual Life :

Marapakapāḍikā says that the successor should start observing guṇavrata, śikṣāvrata etc. with the widening scope like a river, which originates as a little stream and finally meets the sea with its widened scope.¹ In other words, h⁶⁻ should not start observing the severe austerities because they can ruin not only himself but also his order.

2. Do Not Transgress Ratnatraya and Oppose Mithyādṛṣṭi :

Sūri comments that the successor should abstain from the transgressions of jñāna, darśana and cārita ..., should not oppose both the

¹ Maranā. 289 n
Amitgati op. cit. p.91.
religious and mithyādṛṣṭi (a person with perverted views) persons. ... The passions like anger cause death of both oneself and other. Therefore, the passions are like poison and burn the Self. They are like fire. So, they should be avoided.

3. Criteria of the Ācārya:

The monk who is capable of establishing himself and his order in ratnatraya viz. samyagdarśana, jñāna and cārita is eligible to the designation of the Ācārya.

4. The Nature of Ācārya Practising Restraint:

Sūri comments that the aspirant, who very carefully takes food, receives upakaraṇā* and accepts vasati (residence) by avoiding the faults viz. 1. udagama*, 2. utapādana* and, 3. eṣaṇā* to protect the religious merit

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1. वर्ज्य अतिचारप्रकारं ज्ञानदर्शनपरिवर्त्यं || ... धर्म्मेशु, मिथ्यादृष्टिवेत् विरोधं वर्ज्येत् न ... कषणा हि क्रोधदयः स्वस्य परस्य श्वस्य मूष्यः उपास्यति इति विशेषतः; हर्षं दहनति दहनभूतात्सतिः वर्ज्यं || 287||


2. दर्शनी चरणं ज्ञाने श्रुतमारेशु य स्थितं ।

निधातुं गणमानानं शक्तिः सौगदितो गणो! || Marana. 294 ||

Amitgati, op. cit. p. 92.

* Upakaraṇa : peacockbroom, wooden water-container.

* Udagama : faults related to offering food etc. to the aspirant by the donor.

* Utapādana : faults of preparing food.

* Eṣaṇā : faults related to the residence.
is the ācārya practising restraint.¹

5. The Nature of Ineligible Ācārya or Monk:

The aspirant who either takes food, receives upakarana and accepts vasati with udagama, utapādana and esanā faults or, neither protects other animals nor controls his senses is just naked. So he is neither monk nor ācārya (ganadhara). Similarly, the aspirant who keeps attachment in his kula*, village, city and the region even after renouncing them is also just naked.²

6. Advice on Protecting the Order:

Sūri comments that the ācārya should not disclose their mistakes in the presence of others, if the monks confess their mistakes in his presence believing that their ācārya would not disclose their mistakes confessed in the presence of him. Moreover, he has do his duties without a bias and very carefully to protect his order which is full of young and old monks ³, so that

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² Ibid., p. 273.
³ Ibid., p. 273.
no conflicts would arise among them and there would be contentment and unity among them as well.

7. Advice on the Rules of Wandering:

The departing monk advises his successor on the rules of wandering that, he should avoid the places where no person initiates into an ascetic life, disturbs equipoise, the king is wicked or the region is without king.¹

14:B. Advice to the Monastic Order:

The aspirant, before going away permanently, first offers his advice to his successor, and then proceeds to advise his order in the following manner:

1. Advice on Observing Samiti and Avoiding Gārva etc.:

The monks should be prompt in observing the five regulation of the movements (samiti) avoiding of three prides (gārva) and observing three restraints (guptis) in respect of inauspicious mind, speech and body ², so that the aspirant can achieve equipoise of mind, body and speech. Thereby parināma viśuddhi is attained.

2. Conquering the Senses:

The departing ācārya advises his order that the monks should avoid food etc. sanjñās, passions and arta, raudra (inferior) types of meditation.

¹ Amitgati op. cit. p. 93.
Moreover, he advises that they should conquer the senses by employing their total power, knowledge and austerities.¹

Unfortunately, if the monks are incapable of conquering the passions, senses and *sanjñās*, they are not only merely naked but they also mock the principles of Jaina asceticism.

3. Advice on Observing Duties:

The departing monk imparts guidance to the order in their performance of daily duties. He says that the monks should always be engaged in *ratnatraya dharma*, rendering service to the senior monks, saluting and praising the image of Perfect Self, and practising meditation with pleasant mind and immersing themselves in self-study.²

4. Not to Forget the Responsibility towards Religion:

Previously the monks used to live in jungles which were full of wild animals and adverse weather conditions. As a result, they had to endure severe cold, face onslaughts of the wild animals. At this juncture, sustaining their morale was necessary. Therefore, the departing monk says that the monks should not give up responsibility of the religion though they have to face unbearable afflictions, enemies and they suffer from harsh words uttered

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¹. विनृल्ल आहारसन्धिष्ठत्: कशानन्द: पां आर्य श्रेयो च थ्यानं निराकुर्वति नित्ये 
   दुष्टानन्दायिनिः च युक्ता ज्ञानेन तपस्या च। पर्वशक्त्यं इन्द्रियजयं कुर्वत् । 300॥
   Ibid., p.275.

². विनृल्ल गुरुवर्णाकारणवैत्य भक्तय: ।
   बसला भवतथाने, स्वाम्यायोक्ष्य चेतसः ॥ Marana 304॥
   Amitgati, op. cit. p.94.
5. Importance of Rendering Services:

Sūri comments that all monks should always be prompt in rendering services, by the order of the Omniscient, with their capability and devotion to the order which is full of young and old monks. Rendering services is not only a part of practising austerity but it destroys the saturated karma also. Sūri, moreover, comments that the monks should help each other in respect of pratilekhna*, helping in providing proper food, medical care and self-study, and also helping the disabled or weakened monks in respect of excreting stool, changing the side of body while lying on bed. These all are the forms of rendering services.

6. Benefits of Rendering Services:

There are many benefits of rendering services. It is the greatest

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1. श्रमदभिषेकः त्यादुरभिभूतः परीष्ठः

2. उपस्थः कण्ठकृतीत्त्रयम्, प्रभुक्षिक वचोमायः: || Māraṇa, 305 ||

Ibid., p. 94.

2. शाक्त्यं भक्त्यं च || चेतावृत्यं उद्दतः || नित्यं भवत: || सर्वंज्ञानमात्रः वैतावृत्यं कर्त्तव्यमिति

3. तदाज्ञाया हेतुभूत्या, चेतावृत्यं हि तपः: निर्भरं भवतीति च || सह बालैवर्मानाः ये कृत्यार्थार्थीकीर्णं

गणेः ||306||


* Scanning or of inspecting requisites and the place of occupation.

3. राज्याधिकारस्य, मित्राधिकारस्य, उपकरणानि प्रतिलीखनाः, उपग्रह उपकर: || किंविषयः? योगस्य आहारस्य

वैष्णोजत्विस्तारस्य अं दानम् स्वाध्यायोत्साराणि अराधकत्वस्य शरीरमलिनिः: ||

पार्वत्यावश्यान्तरस्योद्भाप्तं || 307 ||

opportunity for him, who has got the chance of rendering services to the disabled and old monks because a person who renders services to them comes to know many things like ethical discipline, spiritual knowledge, rules of wandering from them. As a consequence, he becomes aware of the monastic life, ethical discipline and commandments.

7. Advice on abstaining from Pārśavastha Monks:

The departing monk knows the monks of loose-character who hold perverted views. Following them is not only harmful to the concerned monks and the order but also to the Jaina religion. Therefore, the departing monk says to the order that there are five types of perverted monks viz., 1. pārśavastha, 2. āsaṅga, 3. saṁsakta, 4. kuśīla and, 5. mṛgacārī. To have contact with them always ruins the cāritra.¹

The nature of the abovementioned five types of monks is as follows:

The aspirant (monk) who holds perverted beliefs is pārśavastha, the aspirant totally relaxed from cāritra (spiritual life) is called āsaṅga, the monk engaged in improper activities is called saṁsakta, the aspirant leading a wanton life is called mṛgacārī, and the monk who does not observe celibacy is kuśīla. They are apparently monks however, they do not lead the spiritual life of the monks.²

1. Pārvatavādasanaṁsakta kūśīlaṁguṇaḥḥariṇ: ।
Mālānīkriyānte śravatānādhyāyāḥ संगतम् || Marana. 346 ||
Amitgati op. cit. p. 107.

2. Bhāvārtha, Ibid., p.107

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15. *Paragāñacarī Adhikāra*: (departing from one's own order)

Departing from one's own monastic order to enter in other monastic order is *paragāñacarī* ritual.

First eleven rituals of *bhaktapratyākhyāna* are treated as preliminary preparations of *sallekhanā*. The eleventh ritual viz., *sallekhanā*, is actually initiating oneself into it taking a vow of inviting death by weakening both the body and passions in the presence of spiritual leader. Naturally, leading a spiritual life or observing vows without initiating into them carries no importance. Therefore, the aspirant initiates into *sallekhanā* as a vow. Next three rituals viz., *diśā, kṣamaṇa* and *anusāsana* are treated as the preparations for leaving one's monastic order to practise *sallekhanā*, whereas in *paragāñacarī* ritual he permanently leaves his order.

So, departing from one's order to enter other monastic order to undergo *sallekhanā* is one of the criteria of *savicāra bhaktapratyākhyāna* ritual.

Staying at one's monastic order is not conducive to *sallekhanā*. Therefore, the aspirant who is very prompt in observing the excellent form of *ratnatraya* decides to enter other monastic order to practise *ārādhana* by seeking the permission from his monastic order.¹

Staying at one's own monastic order for *sallekhanā* creates many faults. Sivarya says that staying at one's own order creates nine faults. These are:

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1. Anger resulting from breaking the order, 2. use of harsh words, 3. creating conflicts, 4. being sorrowful, 5. having no fear of authority, 6. having affection, 7. compassion, 8. disturbance in equipoise and, 9. asamādhī.¹ These faults are likely to be committed either by the aspirant initiated into sallekhana or by other monks. The nature of them is as follows:

1. Anger Resulting from Breaking the Order:

Supposing the ācārya practising sallekhana stays at his order, then either the old monks can feel insulted for any reason or the lower order of monks are likely to quarrel provided they are punished by the same ācārya. Similarly, his sallekhana is likely to be disturbed on account of anger if the order given by him is not obeyed either by the monk who does not understand ratnatraya or the monk of strict disposition.²

2. Use of Harsh Words:

Suri comments that the use of harsh words out of affection like 'those are our disciples,' 'they belong to our order' etc. to either the monks of mean qualities, old monks in respect of austerities or to the monks who do not understand the ways of ratnatraya, after watching them engaged in unrestrained behaviour is the second fault of staying at one's order while

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¹. समागेः आश्राकोणो फलसं कलहपरिदानवणादी य।
शिष्यभवयिस्महकालुणिवद्याण्वित्यो असमाधी। Bha.Ārā 387
Śivārya, op. cit. p.307.

². उज्जाहकर चेसा करतह्य खुदक्षा खरा सेह।
आश्राकोणो गणिणो करेज तो होश असमाधी। Bha.Ārā 388
Ibid., p. 307.
3. Creating Conflicts:

Supposing the ācārya who is initiated into sallekhana at his order and punishes his disciples and if the punishment is not accepted by them, there would be a conflict between the ācārya and the disobedient disciples. Resultantly, his sallekhana will be destroyed.

4. Being Sorrowful:

Śivārya says that the ācārya may feel sorrowful seeing his disciples suffering from diseases or he may feel affection towards them. Consequently, sallekhana can be disturbed.

5. Having No Fear of Authority:

Sūri comments that the ācārya staying at his own order can demand either improper things or use them without fear and shyness though he is capable of enduring afflictions like thirst etc. Besides, he can demand or take such edibles that are renounced by him. This can happen because he has no fear of a higher authority in his order, for all monks are his disciples.

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1. शूल्कान्त्यखिलानमांजिर्मिच्: । असंबुच्छन्ति असंबुच्छन्ति । दुष्क्रिया । करोति वा पहुँचः। ममत्वेन बदेम्य पहुँचः । भण्डेंत वा गणि ते: पहुँचः वचः। II 390 II


2. संग्रामशाङ्करस्य सग्नणे परितामणाधितसु ।

गणिणो हवेञ्ज दुरुक्षः असमाही वा सिङ्गेणो वा। II Bha.Ārā. 393 II

Śivārya, op. cit. p. 309.

3. पिपासाधिकुपशुरे परिश्रेष्ठ सहस्यवधिपि । स्वगोपणे निर्भय: सन्। याच्यते वा संवते वा। अयोगः किंचित्त्वत्राष्ट्यतमसंहनं पानं वा। II विशेषः: भयवल्लभिर्मिहः। II 394 II

6. Having Affection:

Sūri comments that the aspirant can feel affection towards the old monks and young monks whom he has brought up and also for the nuns thinking that they would become orphans at his death, with the feeling of permanently being separated from them. Such affection would come in the way of his austerities.

7. Compassion:

Sūri comments that both the young monks and nuns (kṣullakas and kṣullikās) weep with the thought of separation from the ācārya, which can produce disturbance in his meditation. Consequently, the sallekhanā will not be successfully brought about.

8. Disturbance in Equipoise:

If the ācārya is not properly served by his disciples, it would cause disturbance in his samādhi.

9. Asamādhi: (disturbance in sallekhanā)

The abovementioned faults taken together will destroy sallekhanā of the ācārya.

The ācārya, therefore, leaves his order and enters other order to practise sallekhanā. This is applicable to other monks too. The householders and housewives too should take recourse to either a lonely place, Jina temple

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1. ScMlftcM ^41 -ilcf-tcfl' ®l ■SRftaWT:, a^T^NF^NFT, 3RT*IT:

2. sptf: I «Flf^SWffcraf nWSRFT *Wcftfd

11396 li Ibid, p 310.
or their home itself provided there is no disturbance to practise sallkhanā.

16. Mārgaṇa Adhikāra : (process of finding the niryāpaka)

The ācārya or monk initiated into sallkhanā has to search for the eligible niryāpaka after permanently left his order. Hence, this is a particular sub-ritual of bhaktapratyākhyāna in which the aspirant is neither the ācārya nor the member of any order.

Sūri comments that the aspirant starts to look for such niryāpaka, that is suitable according to scriptures, by walking the distance of upto 500 yojana*, 600 yojana, 700 yojana or more than that.¹ The aspirant thus searches for a niryāpaka either for one year, two years, three years or twelve years without getting disappointed.²

16:A. Rules for Searching the Niryāpaka :

The process of searching the niryāpaka strictly goes according to the rules laid down for it. They are : 1. the initiated ācārya should assume bhikṣu pratimā for one night, 2. he should be skilled in self-study, 3. he should be skilled in asking questions, 4. finding place for excretion and, 5. developing

* A unit of distance viz. 1 yojana = 4 kosa and 1 kosa = 2 miles.

¹ Anonymous, ibid., p. 311.
² Sivārya, op. cit. p. 311.
indifferent attitude.¹

The nature of them is as follows:

1. **Assuming Bhikṣu Pratimā for One Night:**

Śūrī comments that the aspirant assumes steady posture of his body by standing straight with four *angula* distance and fixing his vision on the top of his nose, either outside the village, in a jungle or on the cremation ground, with his face either in the East, North or towards Jaina temple. On the fourth night, after fasting three consecutive days, he should leave attachment of his body. Consequently, he will endure with equipoise the four types of upasargas (pains inflicted by others) without getting deviated or disturbed as long as the sun does not rise. Later on he should stay at a begging place after completing self-study and wander about the distance of two *gavyūti pramāṇa.*²

2. **He should be Skilled in Self-Study:**

The aspirant goes for begging food after having observed fasting for

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1. गच्छेन्यं एगातिविपिन्म अज्ञयणपुच्छणाकुसलो ।

विविल्ते संभोगित्य अपिक्षिको य सावल्यं ॥ **Bha.Āra.** 405 ॥

Ibid., p. 312.

* *Angula*: to keep particular distance between the toes and the heels in *kayotsarga.*

* *Gavyūti*: unit of distance.

2. उपवासात्रयं कुल्ला चतुर्थं रात्रिः ग्राममनागरादेवीहिर्द्ये सरसाने वा प्रादमुखः, उद्युक्षुरश्वाभिमुखो वा भूवा चतुर्लुमलया उपदानात्मो नामिकाप्रणितवृद्धिस्वयत्वकायस्वतितः । सुभु ग्रामादितियतः चतुर्विवृत्तगम्यम: न प्रलेन पतलु यावस्थूः उदृतः । साध्यायं कुल्ला गग्नूतिहन्यं गत्वा गोवर्षस्नातवति गत्वा तिष्ठति ॥ 405 ॥

three consecutive days and assuming posture on the forth night. If the place of begging food is far away, the aspirant starts going to that place after reciting hymns from either Sūtrapauruṣi or Arthapauruṣi.

3. He should be Skilled in Asking Questions:

The aspirant goes for begging food after having known the place of begging either from the persons with control, nuns, householders or young, adult and old persons staying in Jaina temple.

4. Finding Place for Excretion:

The aspirant has to excrete stool etc. in the region from where he has taken food. He should be able to find a suitable place for it.

5. Developing Indifferent Attitude:

The kṣapaka develops indifferent attitude not only towards the reverence, felicitation but also food prepared at a guest house for the monks and householders either in the village or town on the way of his search for niryāpaka.

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1. यत्र विप्रकृष्टो गार्गितस्त्र मूलशीर्षामर्दामृत्रे वा मंगल कृत्य याति एवं स्वाध्यायकुशलता ||405||
Ibid., p. 312.

2. चैत्यसैनिकाप्राकाः श्रावकार्य, बालमथामृतधर्मच पूहवा कृतार्थफलो याति हिति प्रसन्नालः ||405||
Ibid., p.312.

3. यत्र बिघ्न्य कृता तत्र स्थाणिकालनवीषयं कुयातः ||405||
Ibid., p. 312.

4. अतिरताद्यावनगतादिसन्वेषायस्यद्विगुहस्तत्कारसम्मानप्राप्तेऽभवनाति सर्वेऽत्र अप्रतिभ्द्वचतः हतुथ्यते || 405 ||
Ibid., p.312.
Naturally, *mārgaṇā* is such a ritual that consists of not only fasting, enduring inflictions but also practising austerities, pure thoughts and meditation.

Notwithstanding that, it is likely that the aspirant can die while on the way of his search for the *niryāpaka*, because it is a lengthy and painstaking ritual lasting from one year to maximum twelve years. Āśādhār says that the aspirant who dies on the way of sacred places like the birth place of tūrthāṅkaras or reaching very near the *niryāpaka* even then he is ārādhaka because meditating on the *samādhi maraṇa* is the cause of ruining the mundane world.¹ As a consequence, the firm decision of practising *sallekhanā* plays very important role in *mārgaṇā*.

16:B. Importance of Approaching a *Niryāpaka*:

Approaching a *niryāpaka* is essential because it produces such qualities in the aspirant that can subdue the passions. Sūri comments that deceitful behaviour is left when the aspirant confesses mistakes in the presence of *niryāpaka* after approaching him. Consequently, it subdues pride, and body becomes light as well with the feeling of giving up pride. Therefore, he becomes contented.²

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1. भ्रूष्टात यदि तीर्थार्थ भ्रमितेः बानाते तदा ।
   अस्वेदार्थको यस्माद भावना भवनाशिनी || Dharamāmṛta (sāgāra) 8-31 ||
   Āśādhār, . Dharamāmṛta (sāgāra) , op. cit. p. 322.

2. स्वयोप्रकटतमाया त्यक्ता भवेदेत, तत एव मानविरासो मार्गवः || सन्तोरपतियांगांगांतः विश्वेदतया
   लाघवः || कृत्याःकस्मिन्ति तुष्टिर्वाचित || 411 ||
16:C. Mutual Inspection:

The aspirant and the monks from new monastic order inspect their mutual conduct, which is necessary on both parts, when the aspirant enters new monastic order. The monks from new order immediately stand up with the entry of the aspirant not only to obey the order of *Jināgama*, to respect the newcomer, and for compassion but also to watch the ethical discipline and other qualities of the newcomer. Moreover, the aspirant and the monks examine each other in respect of both the *caraṇa* (gupti and samiti) and *karaṇa* (six essentials) with the help of *pratilekhana*.... This examination is done to know whether the aspirant is eligible to stay with them or not.

16:D. Accepting the Aspirant:

The aspirant invokes with respect to the new ācārya of the new order that he may be helped. The ācārya should help him on his request. Sūri comments that the aspirant should be helped for three nights by law providing him residence and *saṃstara* (bed). All the activities mentioned above help the aspirant in enhancing his spiritual life.

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1. Prāgūpāṇaḥ ācāyaṁ dṛṣṭvā śīramāṇaprabhāvāṁ kūrvaṁ yat ācāryaṁ parāśaradāṁ ācāyānti sarghāntuḥ. *vatsalatva* c tāsmin chārīnām samāchāreṇa tātātām āsānuḥ c ātmanām kūrvaṁ 412 II. Ibid., p.315.

2. Ācāyānāṁ ca vāstvaśārm śīrah sāmāyukto na ca eva c ācāryaṁ parāśaradāṁ ca ācāryaṁ kūrvaṁ 413 II.

Ibid., p. 315.

3. Prāgūpāṇaḥ ca ca śīraḥ ca nisādeṇaṃ sāgātānto dañc ch yā dañc ācāryaṁ kūrvaṁ 415 II.

Ibid., p. 317.
17. Susthita Adhikāra: (well-qualified niryāpaka)

A well-qualified supervisor (niryāpaka) is called susthita. The nature of qualified niryāpaka is as follows:

Sūri comments that as the intelligent captain navigates the ship laden with the precious gems on the turbulent sea likewise the niryāpakācārya protects the ship of the ksapaka, fully loaded with equipoise and other qualities... but losing balance on account of the waves of hunger, thirst and other afflictions, by his sweet and benevolent advice.¹

Such well-versed niryāpakācārya possesses both the eight types of quality and ten fold monastic order (daśasthitikalpa). The eight qualities of niryāpakācārya are as follows: These are: 1. ācārvāna, 2. ādhāravāna, 3. vyavahāravāna, 4. prakāraka or kartā, 5. āyāpāyadrīga, 6. utapiḍaka, 7. sukhakārī and, 8. aparistrāvī.² The abovementioned qualities can be explained, in brief, as follows:

1. Ācārvāna: (the knower of ten-fold monastic order)

The aspirant who not only observes himself the five types of conduct

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1. यथा प्रचलिततर्कसः समुद्रे पोत नारे रत्नेभिरति निर्यापिक: धार्यार्थि परिचिततः बुधिस्पन्न: बुधिमान: तथा संयमन्तु हुपैश्च सम्पूर्ण।

2. आचारी सुरियाधारी, व्यक्तिर प्रकारकः

Amitgati, op. cit. p. 132.

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¹ Ibid., pp.378-79.
² Marana. 433 II

Amitgati, op. cit. p. 132.
without transgressions but also teaches them and compels others to observe them without transgressions such aspirant is ācāra- 
vivada. Five types of conduct are as follows: 1. jñāna- 
cāra (viz., immersing in the five types of self-study), 2. 
darśana- 
cāra (viz., conducting oneself according to the belief in 
jīva etc. principles), 3. cāritrācāra (viz., abstaining from 
violence etc.), 4. tapacāra (viz., not only leaving four 
types of food, eating less than hunger, following the 
rules of begging, renouncing sweet dishes, following the 
restrictions on begging but also practising austerities 
according to one's physical capacity and staying in an 
isolation, 5. vīryacāra (viz., practising the 
austerities without hiding one's power).

Additionally, the ācārya is ācāra- 
vivada when he is well-versed in theory 
and practice of ten-fold monastic conduct.

The ten-fold monastic conduct is as follows: 1. ācālayatva, 
2. auđdeśikatyāga, 3. sauyāgrhatyāga, 4. rājapindatī 
āga, 5. kṛtikarma.
The abovementioned ten-fold monastic conduct may be defined, in brief, as follows:

1. Ācelakyatva implies total renunciation of the possessions including clothes.

2. Auddesikatyāga means to abandon food prepared for the monks.

3. Sayyāṛhatyāga means to abandon both the food and pratilekhana from the residence of the incapable person.

4. Rājapiṇḍatīyāga means to avoid food from the king or highly rich persons.

5. Kṛti karma means showing respect to the ācārya even by those monks who are immersed in spiritual development.

6. Vrata is the eligibility of ācārya of initiating others into vows.

7. Jyeṣṭhatā is the seniority of men over women ascetics.

8. Pratikramaṇa is a process of eliminating mistakes committed by mind, speech and body.

9. Māsa means not staying at the same place more than a month.

10. Paryuṣanā is staying at the same place for the four months of rainy season. To our disappointment, it should not be supposed as the greatest festival lasting for ten days which is celebrated among the
Jaina community at present times, generally, in the month of September of each year.

The remainder seven qualities viz. from two to eight of the niryāpaka can be defined as follows:

2. The ācārya who understands the canonical texts in detail is ādharvāna.
3. The ācārya who knows the science of penance both in principle and practice is called vyavahārvāna.
4. The ācārya who is expert in rendering services to the kṣapaka is called prakāraka or kartā.
5. The ācārya who assumes sufficient power of convincing the kṣapaka to confess his faults is called āyāpāyadṛga.
6. The ācārya who is endowed with the quality of making the kṣapaka (who hesitates to confess) to undergo confession by rebuking him is called utapiḍaka.
7. The ācārya who being himself very cool-minded can also keep the kṣapaka cool whenever he gets excited is called sukhakāri.
8. The ācārya who keeps the secrecy of faults confessed by the kṣapaka in the presence of himself is called aparistrāvī.

Resultantly, only that person can do the duty as the niryāpaka, who possesses the abovementioned qualities.

18. Upasarpaṇa Adhiṅkāra: (taking recourse)

The kṣapaka, then, says to the supervisor that ... he would like to fulfill the monastic life by taking recourse at his feet after having completely
practised not only six essentials viz. 1. sāmāyika, 2. caturvinśatistvana, 3. vandanā, 4. pratiṣṭhāna, 5. pratyākhyāna and, 6. kāyotsarga by mind, speech and body but also saluting him with the folded hands in reverence. Moreover, he would like to observe darśana, ḍhanā and cāriṣṭra being devoid of pricks by confessing the mistakes without fault, from the time of initiation into the ascetic life. Yet, the ācārya does not immediately accept the kṣapaka. He kindly asks the kṣapaka to wait for some time.

19. Parīkṣaṇa Adhikāra : (testing the kṣapaka)

The ācārya — knower of the path of liberation examines the kṣapaka in respect of whether he is enthusiastic in pursuing ratnatraya or not, whether he is greedy in taking milk and rice or whether he has developed disrespect towards milk and rice. Resultantly, it is the examination of the kṣapaka in respect of food.

20. Nirūpaṇa Adhikara : (consulting the omens)

The ācārya examines by his super-natural knowledge (divyānimitta-jānāna) whether sallekhana of the concerned kṣapaka would be

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1. तत्स्य निर्यापकस्य सूर्य: कृतिकम्ब व-दनां कृत्ता। कौरुशं मनोवाकत्सस्वविश्वक्षणप्रतिपुर्णाः।
   सामाधिकम्, चतुर्बिंदितिसवोव-दना, प्रतिक्रमण, प्रत्याख्यान, कायोत्सर्म:।...
   युपाक्ष पादपुले उद्वितियाम्यम्।...
   दीक्षायप्रणादिकां सयं। कृत्यालोचनं दोषरहितं।
   दर्शनानविश्रे।
   शल्यरहितो भूतव।।वेहतलु आचरितं।
   बहुमितं।।511-513॥


2. परचालं। तत्स्य क्रयकस्य। रत्नावराधभक्तियोत्साहं। वरीयति। मामज्ञ।।कर्थ।
   कुरुनिवेदनद्वियप्रण हनोजाहारप्रण। जुमुसापरेण।।517॥

Ibid., p. 383.
brought about without any disturbance or not. Moreover, he examines not only the region, place, king, order but also his own physical condition.

In other words, supposing either the king is wicked or the region under which the *ksapaka* is likely to practise *sallekhanā* is full of anti-religious persons, lacks water, is very hot then it would cause trouble to the *ksapaka*. As a result, the responsibility of the *ksapaka* as a whole goes to the *niryāpaka* in *sallekhanā*. Therefore, he has to carefully examine the situation from within and without.

21. *Āprcchā Adikāra*: (consulting the monks)

The *ācārya* asks other monks of his order whether the *ksapaka* needs their help for immersing in *raimatraya*. He says to them, "you know that helping the monks in *sallekhanā* and rendering services (*vaiyāvrtya*) to them binds Tīrthankara Nāmakarma. If it is so, then whether you would help him or not. The common men are almost prompt for both well-being of others and helping each other, if so, then, what to say about the monks.”

Naturally, the *ācārya* accepts the *ksapaka* only if he is allowed by the

2. *... cākara-vaicīcaras ca tathā āryaṁ gānaptā ç lawamānaṁ ca parīśtham 519 | Ibid., p.384.
monks. On the contrary, Sūri comments that, if the ācārya allows the kṣapaka without seeking the consent of the order, it creates obscure feelings among the three elements viz. ācārya, kṣapaka and monastic order.¹

In short, the three sub-rituals viz. parīkṣaṇa, nīrūpaṇa and āpṛcchā are related to testing of the kṣapaka, omens and the order respectively.

22. *Ek Sangraha Adhikāra*: (accepting only one kṣapaka on the meditation seat at the same time.)

*Ek-sangraha* is such a sub-ritual of bhaktapratyākhyāna that the ācārya has to see whether there is already any kṣapaka undergoing sāllekhana in his order before allowing the new kṣapaka for sāllekhana. Sūri comments that one kṣapaka makes his body immerse in ārādhanā by mounting the meditation seat (saṃstara), whereas another kṣapaka weakens his body by practising severe austerities as stated by the Perfect Self.² In other words, no more than one kṣapaka is allowed to mount the saṃstara at the same time.

Sūri comments that the Tīrthankara (a type of liberated Self) has not allowed third kṣapaka by one nīryāpakācārya because it creates difficulties in their sāllekhana. As a result, either one or two kṣapakas can undergo

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¹ Ibid., p.385.
² Ibid., pp. 385-86.
sallekhanā under the guidance of one niryāpaka. However, if two or three ksapakas are mounted on the meditation seat, then enough attention would not be paid them in respect of rendering services and reverence which can please their mind. The ācārya accepts the new ksapaka to successfully help his sallekhanā after examining not only the concerned ksapaka, monastic order and omen but also finding that there is no more than one ksapaka on saṃstara.

23. Alocanā Adhikāra : (confession)

Sūri comments that the ksapaka should confess the mistakes after not only subduing passions and senses but also destroying all kinds of pride (gārva) viz., 1. acquiring mystical powers (vṛddhi), 2. enjoying different sweet dishes (rasa gārva) and, 3. enjoying pleasures (sālā gārva). Lastly, he should conquer the affection and aversion.

Naturally, one's mind should be devoid of passions, pride and senses before confessing the mistakes because the mind coloured with passions and prides tends to tell lies.

1. कु तो यस्मात् । यज्ञानस्य भवेदेव व्याधात इति । कु तो व्याधात हत्यागः । संस्तरे परित्योद्योगिणः च क्षयकेषु चतुर्माधिकाशिक्षा विन्यायाविद्याद्यो हीनिते यस्माद्यज्ञानस्य व्याधातः: ॥ 522 ॥

Ibid., p.386.

2. हत्वा । कथायानु । इत्यादिणि च हत्वा । गारं व हत्वा ओऽधिःस्यसातः द्वादतिगिन्विकल्य । पश्चात्।

मृदितरागः: । आलोचनास्य शुष्णि ॥ 526 ॥

Ibid., p. 388.
1. Confession is Compulsory:

Confession is compulsory to all the ksapakas including ācārya himself provided he is ksapaka. Šūri comments that the ācārva possessing not only 36 qualities (viz., eight jñānācāra, eight darśanācāra, twelve austerities, five samitis and three guptis) but also expert in imposing penance (vyavahāravāna) has to confess the mistakes in the presence of other monks.¹

2. Kinds of Confession:

Confession is of two types viz., 1. general and, 2. particular.² The aspirant practises general confession when he has committed unlimited offences or destroyed the samvaktva etc. vows.³ Confessing the mistake in the same sequence as he has committed them alongwith their intention, at all the times and region, from the time of initiation into an ascetic life is a particular type of confession.⁴ In other words, general confession is practised for serious offences whereas particular confession is practised for light offences.

¹ Ibid., p.388.
² Ibid., p. 392.
³ Ibid., p.392.
⁴ Ibid., p. 393.
3. Confession Follows after Curbing Pricks:

A monk who dies without curbing pricks of *ratnāraya* (*bhāva  śalya*) caused either by shyness or pride (*gārva*) is not *ārādhaka* (aspirant).

Obivously, *sallekhanā* consists of the process of weakening not only four-type of passions alongwith body but also curbing of the three-type of pricks (*śalya*) viz., 1. deceit (*māyā  śalya*), 2. wrong belief (*mithyādarśana  śalya*) and, 3. expecting pleasures in hereafter as the result of *sallekhanā* (*nidāna  śalya*) before confessing.

Śalya is of two types viz., 1. *bhāva  śalya* (i.e. pricks related to knowledge, belief and conduct) and, 2. *dravya  śalya* (pricks related to persons or things).

*Bhāva  śalya*, in turn, is of three types viz., 1. reciting the aphorisms at irregular times, i.e. famine (*jñāna  śalya*), 2. raising doubts about the knowledge preached by the Perfect Self (*darśana  śalya*) and, 3. showing no humility while practicing *gupti*, *samiti* etc. (*cārita  śalya*).

*Dravya  śalya* is also of three types viz., 1. pricks regarding the living beings like servants etc. (*sacīta  dravya*), 2. pricks regarding non-living things like gold, field etc. (*achīta  śalya*) and, 3. mixed things like village (*miśra  śalya*).

Resultantly, the *ksāpaka* should confess everything reserving nothing

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1. एकमापि भावाणां रत्नारण्यां शात्ये । अतिचारे अनुचूत्य । य: करोति मरणे ।
कस्मात्नौद्धरति? लश्या । गार्वेण वा । स आराधको नैव भवितस । 542 ॥

Ibid., p.394.

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in his mind like a child which straightway speaks everything hiding nothing.\(^1\)

4. **Confession by Assuming Kāyotsarga**:

Suri comments that the *kṣapaka* assumes *kāyotsarga* (standing up in a straight position) with his face either in the East, North or at the Jaina temple, at such the isolated place that where no kinds of disturbance would occur. The position of *kāyotsarga* causes to remember the mistakes committed to tell to the spiritual leader. Resultantly, *kāyotsarga* is the auxiliary cause of confession.\(^2\) The *kṣapaka* confesses the mistakes with clear mind by remembering them in the presence of the ācārya.

5. **Proper and Improper Places for Confession**:

The confession is always arranged at proper places such as near the temple of *Arihanta*, *Siddha*, sea-shore, the trees full of leaves and fruit, the lake with lotus flowers, the trees full of leaves and fruit, the lake with lotus flowers, villa.\(^3\) Conversely, the places like trees without leaves, a place full of thorns, *vajrapāta* (the place of meteorites shower), dried trees, the trees having bitter juice, the place burnt by influgration, empty houses, the heap of stones and bricks, cremation ground, old and broken houses are not conducive to practise confession because the

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1. *Yādā bālo jñapnā kārtaṁkārya vā. vadtita maṇunā kṛṣṇeṇa tathā. vaktvaṁoṣparād:*

2. *Praśārā:<br>uddhārā:<br>chārtābhīpūkha vā bhojita vā kṣaṅkāti kāyotsarṇā ... Ālochana-pratv:<br>Ālochana-nilimānta kāyotsarṇā sīkhita doṣa yata: śravane kathāyātmu tatmaṅkāyaṅkārā ālochanaḥ:<*

The sub-ritual confession is to be carried out with absolute honesty and prāyaścitta (expiation). The aspirant should avoid the following faults while confessing.

1. **Fault Caused by Producing Compassion in the Mind of the Ācārya:**

   Some kṣapaka confesses the mistakes producing compassion in the mind of the Ācārya by not only showing reverence, offering food, water but also upakaraṇa to the Ācārya. As a result, the kṣapaka thinks that the Ācārya pleased with him. And would impose light penance. This confession is based upon deceit. Therefore, there is no chance of purifying ratnatraya, as long as māyā salja (deceit) is not removed.

2. **Confession Made after Guessing the Psychology of the Kṣapaka:**

   Anumāṇita doṣa too is based upon pricks in which the kṣapaka pretending himself to be religious guesses that if he pleases the Ācārya, then the Ācārya would impose light penance for the mistake he has committed.

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2. जूरि भक्तेन पाने प्रदानेनोपकारिणा ।
   विनषेनानुक्रमत स्वं दोषं वदति करचन् ॥ Marana. 591 ॥
   आलोचितं मयं सर्वं भविष्यतं में गुणं ॥
   करिष्ठतीति मन्त्रयं पूर्वं आलोचनामलः ॥ Marana. 592 ॥

Guessing this is not less than deceitful behaviour. Resultantly, such blurred confession is of no use to purify ratnatraya.

3. Hiding the Mistakes Which are not seen by Others: (yadrṣṭa doṣa)

Amitgati says that the offshoot of deceit – offering great sorrow, is planted by those kṣapakas who confess only those mistakes which are seen by others in the presence of the ācārya and hide those mistakes which are not seen by others.¹

4. Fault Caused by Confessing only Major Faults: (bādar doṣa)

The kṣapaka who confesses only major transgressions committed regarding the vows by hiding the minor faults in the presence of the ācārya goes astray from the teaching of Arihanta.²

5. Fault Caused by Confessing only Minor Faults: (sūksama doṣa)

Sūksama doṣa is clearly seen when the kṣapaka confesses minor mistakes like either he walked along the wet path without paying attention to ṭṛyaś samiti – that time he was restless or he sat down, slept or stood up without inspection. ... Moreover, he accepted food from either a women in her 8th etc., month or a women who has not completed even a month after her delivery by hiding the major faults. Owing to not only the fear, pride but

¹. परेः: सूक्ष्मते हस्तमहारे या निगृहति।

महादुःखफला तेन मायाबल्ले प्रयोज्यते॥ मरणः। ६०२॥

Ibid., p.182.

². स्पूलेऽप्रतापितं यः सूक्ष्मं प्रचंद्राय जल्पति।

पुष्पी गणनावस्य सोऽहंद्वाक्य विहिर्वयः॥ मरणः। ६०५॥

Ibid., p.183.
also deceit thinking that the ācārya would impose either heavy penance or discard him.¹

6. Enquiry into the nature of Penance for Particular Mistakes: (channa doṣa)

Channa doṣa is clearly seen when the kṣapaka with deceit asks ācārya the ways of purging from transgressions of either the first complete vow viz., non-violence or the second vow viz., truth.²

7. The Fault of Confessing in Chaos: (śabdakulita doṣa)

Śabdakulita doṣa is clearly seen when the monk willingly confesses his mistakes on the occasions of either biweekly, caturmāsika (once in four months) or annual pratikramaṇa (eliminating the transgressions) days. On these occasions, all monks get together to eliminate the mistakes due to which there is a chaos, in the presence of ācārya. The fault is confessed with the intention that the words (the mistakes committed) should not be clearly

1. अवरोधायवहुतेन पथः व्याकुलितचित्तो मनागिरियाधामपुष्पदुको गतवान्। प्रमाजनमकृत्वा स्थाने। निष्क्रिया, राग्यं च कृता। ... एवं यः। तत्चिरायिनः। कौशल्यूूः। स्वतः। अन्यगति। विकृत्यूूः। फिंूः। स्थाय्यठ। भयंमयमायासहिताभिचित्तः। महतो दोषाण्यदि ब्रवीम्यि महत्रायासहिताभिचित्तः। प्रत्यक्षन्तीति धर्मं, त्वरितति माम्यि वा।। 582-583।


2. आदेहे चतु द्वितीये वा दोषः संप्रभते यदि। सुः। कस्यपि कप्यु大众िविशुद्धिता तदाधकाम। Maraṇa. 612।

इष्णुयायातरुढ़िन्द्रुः पृथ्वैः चेतनाशुद्धिये। तदानि ज्ञाते दोषः। चषः। सेसारस्यधिक। Maraṇa. 613।

Amitgati, op. cit. p.185.
audible to the ācārya, is the seventh fault of confession. ¹

8. Confessing the Mistakes in the presence of more than One ācārya:
(bahujana doṣa)

This mistake occurs when the kṣapaka not only with utmost devotion and honestly but also politely and ritually confesses his mistakes committed by touching the feet of ācārya. The ācārya being sincere and scholar in the science of penance imposes proper penance. However, if the kṣapaka without believing him goes to another ācārya to ask for the penance. ²

9. Latent Fault of Confession: (avyakta doṣa)

This fault is committed by the illiterate aspirant who not only confesses his mistakes in the presence of such ācārya who has neither the knowledge of the canonical texts nor good conduct. However, he supposes that he has confessed all mistakes by mind, speech and body that were committed by himself, made others to commit, and consented others to commit. This is 9th fault of confession. It is compared with purchasing the unreal gold

¹ Pāippāṭbhajanaśīlākāleṣु | bahujaṇasaṃvākte | yathēchchha dveṣānāṁ vikāryatī | yathēvamvācate
ācārya-dvāroṣa-kāryatī sthūlāṅghav: satam ālaṅkārādhaḥ: || 592-593 ||


² Bhuṣṭambhajitavaṃśaḥ: saipādayaṁvujayatam ||

praṇāyam bhāṣate kaśchid dveṣe śvavyabhāṣanat: || Marana. 621 ||

tatvam suṣūrdhūkṣam rāṇāṭhitam shālinā ||

vyavahārabhāva dveṣe prāyaścitam vyachchhitam || Marana. 622 ||

ācāryasah chavastvāsūre rasya puṣṭānte pari ||

ārtham: kāthitām dveṣānāṅkāro ścanda: || Marana. 624 ||

supposing it to be real because one cannot resell it at fair amount and repurchase the things desired.¹

10. Fault of Confessing the Mistakes by the Luxurious Monk in the presence of Luxurious Monk: (tattsevi doṣa)

This fault is committed by the pāraśvastha monk when he confesses the mistakes committed in the presence of pāraśvastha monk after knowing that the monk is just like him and he (monk) too, has committed a lot of transgressions in respect of the vows. ²

In short, in sallekhana pariṣāma suddhi has prime significance. It can be brought about by confessing the mistakes avoiding the abovementioned ten types of faults.

25. Śayyā or Vasati Adhikāra: (proper residence)

The niryāpakācārya offers proper residence to the kṣapaka. The nature of it is as follows:

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1. आगमनेन जानेन वा बाल: | चारित्वालो वा यो भवेत् | यो: से तथ्यं | आत्मीयनतिचारं |
उबल्वा बालबुद्धि: || कथ्यतं | निर्देशं सर्वं | मनोवाचकायकृतोतिचारं: || सर्वप्रबंधन उच्छते |
कृतकारितानुमतिविकल्प्या अरोपा हत्याखण्यते: || मर्मतं जानाति | ज्ञानबलाय चारित्वालाय वा |
कथयति: || नवम आलोचनादृष्ट: || यथा कृत्यविषयं धनमिति गृहोत्त परराजद्वयं निरन्यतं भवति |
अधिनिर्देश्यन्त्रव्रतं अनुपाध्यायं: || 600-602

2. पारस्चर्यं: पारस्चर्यवन्मुखतं: || दुर्लभं परिक्रम्यतं | एषोधि: || मत्स्यं: || सर्वप्रवेशं ब्रतेयु: |
दोषसंचयोद्भवतं: || 603
Ibid., p.416.
1. **Proper Residence**:

Suri comments that the *niryāpaka* should offer such spacious residence that, not only entering in and going out of it would be possible without any disturbance but also its door should be closed. Besides, it should be free from darkness. Additionally, there should be at least two residences so that in one residence the *ksapaka* can rest and in other residence the monks, supervisors and visitors can stay. If the door of the residence is open, it would cause pains to the *ksapaka* due to blowing cold air, since he is weakened to the state of a skeleton. There should be a temporary enclosure for the visitors to sit and listen to the religious teaching.

2. **Improper Residence**:

The places like music school, dancing school, elephant school, horse-training center, pottery work-shop, technical school, the places where work on conches, ivory etc. are undertaken, residence of fishermen, washermen, the place where people play on pipes, the residence of actors, dom,* the residence nearby mainroad, recitation school, the place where the work is undertaken on stone, addicted people, work undertaken on diamonds, small garden and the place nearby lake are not proper because these places disturb

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1. अक्ष्लेषाप्रवेशशोभापनन्दनः । अविवृद्धारा अनन्यकारार्थ जगन्नयतो ॥ शाले ग्राहे । एकत्र क्षपको वसति, अन्यथा अनेके वततो बाह्राजनार्थ धर्मश्रवणार्थमाताः । विवृद्धारत्या श्रीतवरातिदिलवेशाल्चक्षुस्याः नस्तनधर्माः दुःखः स्वालः ॥ 636 ॥

Ibid., p.433.

* A caste associated with the function of funeral rites.
sallekhanā of the ksapaka.

26. Samstara Adhikāra: (bed or meditation seat)

The seat on which the ksapaka not only sleeps but also meditates is called samstara. One of the two residences mentioned at pp.136-137 (ch.2) is reserved for the bed of the ksapaka. Sūri comments that the bed for sallekhanā is made up of either earth, rock, wood or straw. Its head should be fixed in the direction of North or East, because the East is supposed to be good among the people for both the auspicious functions and the sun rises in that direction. The North too, is supposed to be auspicious for the belief that the Tīrthankars exist in the Videhakṣetara* for all the times.²

The nature of the abovementioned beds is as follows:

1. Earth Bed:

The earth bed is not only wetless, soft to the touch, wormless and riftless but also firm and proportionate to the size of the body of the

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1. गंधवन्तजटस्थकांतित्वकमप्रसुसे य ।

पालियरक्षय पादहियकौशलेण पालेयः स ॥ Bha.Ārā. 632 ॥

Śivārya, op. cit. p.431.

* According to Jaina - Geography there is a particular place in the North where the caturthakāla permanently exists.

2. पृथ्वीसोतरो भवति । श्लामयो वा । फलकमयो वा । तुषयो वा समाध्यः । पूर्वोत्तमोंगुलनो वा संस्तरः कार्यः । प्राची दिगऊळधिकेषु कार्येषु प्रसासः । अधोवात्रा दिक्

स्वयंप्रभापुत्तलकलिगतीकरभक्त्युद्देशोऽ ॥ 639 ॥

2. Rock Bed:

The rock bed should be unbroken, steady, wormless, free from bugs living in the rocks. Moreover, it should have plain surface and should be exposed to light.¹

3. Wooden Bed:

The wooden bed should be not only parallel to the ground, spacious, of light-weight, easily transportable, non-creaking, jointless but also wormless, unbroken, undivided and soft.²

4. Straw Bed: (pallet)

The pallet should be made from such straw that is not only devoid of grass-knots, unbroken but also soft to the touch, insectless, easy to clean and tender.³
In short, the bed should be tender, soft, parallel to the ground, poreless, insectless, exposed to light. Consequently, such bed neither disturbs the meditation of the kṣapaka nor harms his physical health.

27. Niryāpaka Adhikāra: (the role of supervisors)

The ācārya under the guidance of whom the kṣapaka practises sallekhanā is called niryāpākācārya whereas his assistants are called niryāpaka. They are expert not only in narrating the religious stories but also in rendering other services to the kṣapaka. Sūri comments that the total number of the niryāpakas is fortyeight. In other words, the fortyeight niryāpakas attend to only one kṣapaka at a time. The total number of fortyeight niryāpakas is divided into twelve groups containing four members in each group.

Division of the Work:

Each group of four niryāpakas is assigned to attend different duties as follows:

1. To attend to Physical Activities:

The four monks, out of fortyeight, help the kṣapaka in respect of either massaging of any one limb of the body (which is called āmarśana) or of the whole body of the kṣapaka (which is called parimarśana). Similarly they help him in walking here and there (which is called cankramaṇa).

Consequently, they help not only while the kṣapaka is sleeping, sitting, standing, changing sides of the body but also when he is stretching and

\[\text{Ibid., p.438.}\]
folding his legs and hands.¹

2. Narrating Religious Stories to the Kṣapaka:

   This point is referred to at pp.67-69 (ch.1).

3. Collecting Food:

   Amitgati says that the four monks who are endowed with mystical powers (laḥḍhi), tireless and prideless collect such food to the kṣapaka that is not only conducive to his health but also without uddhiṣṭa etc. faults.² The food is conducive to his health in the sense that it keeps phlegm (kapha), bile (pitta) and gout (vāta) under control.

   Naturally, the monks live in villages or towns at present times. Hence, they do not need to go to a village and collect food either for themselves or for the kṣapaka.

4. To Collect only Liquid Food:

   Four monks who desire the satisfaction of the kṣapaka, controlled and tireless, collect proper and conducive liquid food to the kṣapaka.³ Similarly,

1. श्रृङ्खला शरीरिकदेशस्य स्पर्शनि आपेक्षिणि समस्तरीतिस्य हस्तनि स्पर्शनि परिमाणे च
   चेकमण्डलस्तो गमने शयने निक्षास्धाणामिथेतरुपू उद्ततने पार्श्वाश्चार्यतरसांलरणे हस्तापादादिप्रासारणे आकृष्ट्वन। मित्यादिपु च ॥ ६४८ ॥
   Ibid., p.438.

2. तथा नयन्ति चत्वारो, योग्यमाहारमश्रमः।
   निमाना लिविश्येस्यना, स्तविष्ट्व गतिौध्येण। मारणाु । ६९१ ॥
   Amitgati, op. cit. p.205.

3. पाने नयिन्ति चत्वारो द्रव्यं तद्पत्रक्षिप्ततः।
   अप्रभातः समाधानीमिच्छुतत्रस्य विश्रमः। मारणाु । ६९२ ॥
   Ibid., p.206.
they are wise enough to know which type of liquid food would keep under control the phlegm, bile and gout of the ksapaka.

5. Protection of the Solid and Liquid Food:

Four monks are appointed to protect solid and liquid food without lethargy and fault.¹

6. To Attend to Natural Calls and Pratilekhana:

Four monks attend to the natural calls of the ksapaka and scan his residence, meditation seat and upakaraṇa (pratilekhana) in the morning and evening.²

7. To Guard the Door of the Residence:

Four monks cautiously guard the door of the ksapaka's residence to stop the entry of the uncontrolled visitors and teachers.³

8. Protection of the Pavilion: (samavaśaraṇa)

Four monks protect the door of the pavilion which is constructed for delivering religious lectures for the pious visitors.⁴

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9. Awakening Over Night:

Four monks who have not only conquered sleep but also intend to conquer it stay awake near kṣapaka over night.¹

10. Examining the News:

Four monks examine good or bad news happening in that region.² They can judge whether any obstacle is to happen are not regarding sallekhanā of the kṣapaka by examining the news.

11. Narrating Religious Stories to the Visitors:

Four monks narrate four types of stories, as mentioned at pp. 67-69 (ch.1), to the pious visitors gathered in the pavilion to visit the sallekhanā of the kṣapaka. However, they narrate the stories in low voice so that the kṣapaka would not listen to them and thereby be disturbed.³

12. Protection to the Story Narrator in Pavilion:

Four monks who are well versed and expert in debating move around the pavilion like a lion to protect the story-narrators. Resultantly, if somebody, from among the visitors asks a controversial question then these

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¹ Ibid., p.444.
² Ibid., p.444.
³ Ibid., p.445.
monks satisfactorily answer the question.\footnote{Ibid., p.445.}

It is a matter of great disappointment that the availability of forty-eight niryāpakas is hardly possible in these days. Consequently, the number of niryāpakas can be reduced up to two but not less than two. Śivārya says that the Jaina canonical texts do not allow only one niryāpaka under any condition.\footnote{Śivārya, op. cit. p.446.}

28. Prakāśana Adinikāra : (the process of weaning the kṣapaka away from food)

Prakāśana ritual consists of a process of weaning away the kṣapaka from food. Sūri comments that the kṣapaka can sustain his desire of having any type of food provided he is made to leave three types of food without displaying different sweet dishes before him. As a consequence, desiring any types of food creates restlessness in the mind of the kṣapaka.\footnote{Bha.Ārā, vol. VI, p.451.} Śivārya says that final meals should be offered to the kṣapaka after he becomes satisfied with the excellent sweet dishes displayed in different plates. Then he can

\begin{itemize}
\item \footnote{Bha.Ārā, vol. VI, p.451.}
\end{itemize}
leave three types of food. Amitgati says that on seeing excellent food displayed by the niryāpaka, a kṣapaka may think what is the use of that food for him when he is on the verge of death. Consequently, he develops not only the ascetic feelings but also gives up food. However, some kṣapaka may give up food after tasting it a little.

29. Hāni Adhikāra: (gradually removing three types of food)

If the kṣapaka could not remove the attachment of food even after the ritual of prakāśana, then it brings about a loss of sallekhanā. At this juncture the acārya tries to remove minor (sūkṣma) pricks regarding the temptation of food from the kṣapaka's mind. In this respect Sūri comments that, if the kṣapaka is tempted by food even after showing the faults of temptation of food, then the niryāpaka not only makes him successfully leave three types of food one by one but also establishes him on the preset food by displaying all sorts of food before him. Later on the niryāpaka successfully makes him sustain on liquid food after abandoning three types of food viz., 1. aśana*.

1. तम्हा तिबिङ्गे बोसिर्सिडिनि उक्कसस्याणि दव्भाणि
सोसिलि संविरल्लिय चरिमाहारं पयासेज्जः || Bha. Ārā. 689 ||

2. कारिचद हस्तवः तद्तदेति, तीर्थ प्राप्तस्य किं मम
इति वैराग्यमापनः; संवेगमवगहते || Marapa. 721 ||
Amitgati,op. cit. p.213.

* Aśana: that can be swallowed.
The aspirant starts sustaining himself on liquid food (*pānaka ṛhāra*) after leaving three types of solid food viz. 1.*kaśana*, 2.*khāḍhya* and, 3.*svādhyā*. In respect of liquid food, Śūri comments that there are six types of liquid food viz. 1. just hot and pure water (*sauviraka*), 2. juice made up of tamarind fruit etc. (*bahula*), 3. liquid food of which touch is noticeable to the hand (*levāda*) i.e. curd, 4. liquid food of which touch is unnoticeable to the hand (*alevāda*), 5. liquid food containing the particles of grain (*siktha*) and, 6. liquid food without containing the particles of grain (devoid of *siktha*). As a result, these are not only necessary for *pānaka parikarma* (liquid food therapy) but also to weaken the phlegm (*kapha*), to pacify the bile (*pitta*) and to protect from the gout (*vāta*).

Naturally, the liquid food is offered to the *kṣapaka* for medical purpose i.e. to make his bowels empty, which is very important to pacify the

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* Svādhyāya: that can be tasted.
* Khāḍhya: that can be chewed.


pains caused by the bowels with stool. While inviting death one’s stomach should be free of stool. In other words, the reason of providing liquid food to the *ksapaka* after leaving three types of solid food is just to keep him fit to concentrate on *ratnatraya* and practise meditation without any pains caused by body. However, the aim of offering liquid food to the *ksapaka* is not to sustain his body for a long time.

Notwithstanding that, all aspirants do not have equal capacity of enduring hunger. Consequently, some aspirants are incapable of leaving four – types of food. At this juncture the *niryāpakācārya* has to sympathetically consider the problem. In this respect Sūri comments that the *niryāpakācārya*, later on asks the *ksapaka* to leave four types of food and the *ksapaka* leaves four types of food by the order, or he leaves three types of food excluding liquid food. Lastly, he leaves liquid food too when he becomes very weak.¹

Naturally, the rules regarding leaving of food are not hard and fast for each aspirant. One can leave either four-types of food at once or three types of food excluding liquid food. It depends upon one’s capacity of enduring afflictions and maintaining physical health.

The abovementioned options given to the *ksapaka* are very important because the body is not to be killed all of a sudden in *sallekhanā* because

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¹. शपकं प्रत्याषान्यं कार्यति. निर्यापि: सूरि: पर्वात् सर्व चुनौदिकारेऽ
सद्यसमुदायमध्ये साकारं इतरं गुर्वनुस्थः अयवा समाधिशिल्लकिल्ला, तदर्थं तत्तवं
पानकर्त्तव्य विकल्पं पर्वात् पानकपितं त्यक्तव्यं यथाकाले नितरं शविकल्ला
606-607 || Ibid., p.456.
killing is suicide. On the contrary, the body is left in peace from within and without, taking care of it and employing it in mediation of religious teachings. Similarly, the kṣapaka is conscious till the last breath of his life.

Notwithstanding that, just leaving of food is not sallekhanā. One has to leave the passions, pricks and pride along with food by mind, speech and body.

It should be noted that the stomach should be cleansed before leaving three types of solid food. After cleansing the stool from stomach, Sūri comments that, the niryāpakācārya announces to the order that the kṣapaka permanently leaves three kinds of solid food viz., 1. aśana, 2. khādhyā and, 3. svādhyā.1

2:3:3 FINAL PREPARATION OF BHAKTAPRATYAŚKHYĀNA:

Final preparation of bhaktapratyākhyāna consists of the rituals from Nos. 31 to 39. The nature of them is as follows:

31. Kṣāmaṇa Adhikāra : (Forgiveness)

Amitgati says that having practised the ritual of pratyākhyāna, the kṣapaka begs pardon, not only from the ācārya, upādhyāyas but also other monks, colleagues, disciples and kula for the mistakes he may have committed by body, mind and speech.2 He begs pardon with folded hands

1. जीविताविधिकोः सर्वार्हाः विविधं अशंि, खाद्यं, स्वाद्यं च त्यज्यति। निर्यापिकः सूतिः।
सदृश्च निवेदयेत् ॥ 703 ॥ Ibid., p.455.
2. आचार्याःधार्म्यकः शिष्येः संधे साधिमिकों कुले ।
योःपरंते भवेदेशा सर्व भ्राप्ते स तैं ॥ Marana. 740 ॥
Amitgati, op. cit. p.218.
touching them to the forehead. In this respect Sūri comments that the ācārya too declares that he forgives the mistakes committed by others being free from the faults like anger etc. This process of mutual forgiving with pure, prideless, prickless and passionless mind is called kṣāmanā. The kṣapaka becomes able to acquire humility by seeking pardon. Consequently, parināma viśuddhi is attained through this ritual.

32. Kṣapaṇa Adhikāra: (destruction of karmas)

The kṣapaka develops excellent type of asceticism after leaving of the food and seeking pardon. In this respect Śivārya says that in this way the kṣapaka immersed in the austerities and samādhi curbs the saturated karmas, which make a person suffer from life to life, after forgiving the monastic order as a whole and assuming excellent asceticism. The niryāpaka monks, who attend to the kṣapaka day and night with undiminished solicitude, would help him curbing the karmas. Particularly the kṣapaka who leaves four-fold food curbs the karmas. Thus, karma is curbed when the kṣapaka mounts the meditation seat, practises pratikramaṇa, assumes kāyotsarga, vinaya.

1. ... मस्तकन्यस्तानालि: । कृतप्रमाण: । शर्मा ग्राहयति ॥ 710॥

2. ... परकृतमपरार्थ मनसि न करोमि । शूच: क्रोधादिकाकित्वहात् ॥ 712॥
Ibid., p.457.

3. ... खामिया धंरं अपूर्तं तवसमाधिमार्हो ।
पप्मोहितो विहर्ति बदुभववाधाकरं कम्मं ॥ Bha.Āra. 714॥
Śivārya., op. cit. p.458.
svadhyāya and immerses himself into twelve-fold bhāvanās.¹

33. Anuśīśti Adhikāra* : (impartation of knowledge)

34. Sāraṇā Adhikāra* : (to awaken the unconscious ksapaka)

35. Kavaca Adhikāra* : (protective religious instruction) and

36. Samatā Adhikāra* : (equipoise)

37. Dhyāna Adhikāra : (meditation)

Having gone through the rituals No.31 to 36 mentioned above, the ksapaka immerses himself into samyagdarśana, jñāna and cāritra. The ksapaka totally immersed in ratnatraya leaves not only residence, bed, liquid food but also peacockbroom, body and the persons attending on him.²

As a result, he develops the attitude of indifference towards the abovementioned factors. Later on he begins with practice of meditation. Concentrating one's mind on some object with the help of one's superior bone-structure is described as meditation.³

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¹ These rituals are discussed in detail at pp. 55-67 (ch.1).

² Sivārīya, op. cit. p.748.

³ Úmāsvāti, op. cit. p.24.
There are two types of meditation viz., 1. auspicious
2. inauspicious. However, sallekhana is concerned with auspicious meditation. Therefore, only the auspicious meditation is taken up here for discussion. The aspirant forever immerses in auspicious meditation as he has conquered not only affection, aversion, senses, fear, passions but also subdued *rati* (liking for certain objects), *arati* (dislike for certain objects) and greed.¹

The auspicious meditation, in turn, is of two types viz., 1. *dharma dhyāna* and, 2. *śukla dhyāna*. Only the auspicious meditation helps the aspirant to overcome the inimical elements like senses and passions.

There are four sub-types of *dharma dhyāna* viz., 1. *ājñā vicaya* (to obey the order of Perfect Self), 2. *āpāya vicaya* (thoughts on relieving of *karma*), 3. *vipāka vicaya* (thinking over *karma*) and, 4. *saṃsthāna vicaya* (thinking over the three worlds). *Śukla dhyāna* is also of four types viz.,

Concentrating attention on *ājñā, āpāya, vipāka* and *saṃsthāna* is called *dharma dhyāna*. It is accessible at *apramattsaṃyata guṇasthāna*.³

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¹. जिदरासो जिद्विदो जिजिदिदो जिज्ञसाओ जिज्ञकसाओ जिज्ञकसाओ।
अहिंसिप्रेमेहिंसाश्च ज्ञापणोविधं सदा होिह। || *Bha.Āra*, 1693 ||

2. *Amitgati, Marāṇa* (विशेषार्थ), op. cit. p.515.

3. आज्ञापाराविषयविषयस्त्रांस्त्रांस्त्रां धर्मायप्रममस्त्यत्वस्य || *Tattva*, 9-37 ||

Umāsvāti, op. cit. p.25.
The nature of the abovementioned eight types of meditation is as follows:

A. Kinds of Dharma Dhyāna:

1. Obeying the Order of Perfect Self: (ajñā vicaya)

Contemplating not only five astikāyas, six dravyas but also six kinds of jīvas which are acceptable on the order of the Perfect Self by the ksapaka is ajñā vicaya. In other words, firmly believing and repeatedly contemplating the principles by neither questioning nor asking justification for them is ajñā vicaya.

2. Thoughts on Relief from Karma: (apāya vicaya)

Constantly contemplating how one can emancipate oneself from auspicious and inauspicious karma is apāya vicaya.

3. Thinking over Karma: (vipāka vicaya)

A prudent person has to contemplate udaya (the fruit resulting from karma at right time), udiranā (the fruit resulting from karma at improper time), bandha (assimilation of new karma with the Self) and, satva (presence of karma from udaya to giving its fruit) etc. of both the auspicious and

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1. पौराणिकप्रत्ययुक्तकाय कालद्रव्याणि यन्त्र: ||

आज्ञाग्रहणिणि दक्षेण विचारणां सत्तानि || Maraṇa. 1796 ||

Amitgati, op. cit. p.520.

2. एतद्वर्त्त भवति शुभाशुभकर्मणि: कथमपयो भवति जीवस्य इति चिन्ताप्रवशोपायविचयो नाम || 1707 ||

inauspicious *karma* saturated in one and many lives, is called *vipāka vicaya*¹.

### 4. Thinking over the Three Worlds: (samsthāna vicaya)

Proper understanding of *jīva* and other *dravyas* located in the three worlds (viz. heavenly, humanly and hellish world) alongwith their timelimit of modifications (*parīyāya*) and thinking over twelve *anuprekṣās* is called *samsthāna vicaya*.²

These four types of *dharma dhyāna* help the aspirant not only to realize the Self but also to establish his mind in *ratnatraya*. In other words, *dharma dhyāna* is the gateway to liberation.

However, *dharma dhyāna* aims at neither securing something in the present life nor hereafter. Hence, it is just Self-realization. Consequently, the *kṣapaka* becomes devoid of both the auspicious and inauspicious *karmas*, so that *karma* cannot bind him.

### B. The Nature of *Śukla Dhyāna*:

Difference between *dharma dhyāna* and *Śukla dhyāna* (non-conceptual meditation) depends on the nature of the aspirant who practises them. In this respect in *Tattvarthasūtra* it is said that *dharma dhyāna* is possible below the *śreṇī* of *guṇasthāna* whereas *Śukla dhyāna* is accessible above the *śreṇī*.

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1. एकान्तकभोवाल्पुण्यपायत्वकर्मणाम्।

उद्वोद्धीरणादिि चिन्तनीयानि धोमताम्। [Maraṇa. 1798]

Amitgati., op. cit. p.522.

2. उद्भौः: सेवालोकस्या द्रव्यपर्ययं संस्थितः।

विचित्रत्वनुसारः ज्ञातः यति। [Maraṇa. 1799]

Ibid., p.523.
Sreni starts from gunasthāna No.8. Consequently, prthaktva sukla dhyāna begins from gunasthāna No.8. However, in Bhagvatī Ārādhana it starts from 11th gunasthāna ... Veersena Svāmī in Dhawalāṭī (13.p.74) has also said the same. According to him dharmavā dhyāna is possible to the jīvas who are having passions, whereas sukla dhyāna is possible when the jīva is devoid of passions.¹

Sukla dhyāna is the final stage of meditation which can become accessible after gaining control over the passions and attaining knowledge of the universe. Therefore, it is pure meditation, and it is not within the reach of every kṣapaka. However, it is accessible only to them who possess superior bodily structure for endurance.

1. Subtypes of Sukla Dhyāna :

1. Prthaktva Savitaraka Savcīrā :

This is the first kind of sukla dhyāna. It is accessible to that aspirant who undergoes upaskāntmohavā gunasthāna.² It is gunasthāna No.11. In respect of this meditation S.Setter rightly and briefly says, "In this, three types of physical, vocal and mental (yoga) activities are transacted, with the meditator shifting from one activity to another, depending upon his spiritual knowledge."³

2. तत्र द्रव्यांशि सर्वांशि ध्यानं पूरबविदिना।
भोदेन प्रवर्म शृण्कल्स शातमोहेन लभ्यते || Maranā. 1970 ||
Amitgati., op. cit. p.572.
2. Savitaraka Ekatva Avicāra:

In respect of savitaraka ekatva avicāra, S. Setter rightly says, "The second stage is called savitaraka ekatva avicāra because the shifting mind is fully controlled and it is focussed on only one substance." It is also called ekatva vitaraka. It can be practised by those ksapakas who experience 12th guṇasthāna viz., kṣīṇakaśya. Resultantly, the aspirant burns the four types of destructive karmas in the first two kinds of sukla dhyāna.

3. Sukṣmakriyā: (subtle activity of the body)

Sukṣmakriyā is also called suksmakriyā apratipāti which is practised on 13th guṇasthāna. It is practised in the last antarmuhūrtta of 13th guṇasthāna. In this meditation, very subtle activities of the body, mind and speech are incorporated.

4. Vyuparatākriyā: (total cessation of all activities)

Vyuparatākriyā is practised by the aspirant who experiences 14th guṇasthāna viz., ayoga kevalī. The state of mind remains totally devoid of activity in this type of sukla dhyāna. Resultantly, the Self of the aspirant rests on siddhasthā (top of the lokākāśa) after having attained liberation in this meditation. sukla dhyāna lasts for only one antarmuhūrtta.

However, in pāñcamkūla sukla dhyāna is not accessible. It is 14th guṇasthāna at which the aspirant totally frees himself from passions, gains

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3. Ibid., (विशेषाधी), ॥ 1973 ॥ pp. 574-75
4. Ibid., (विशेषाधी), ॥ 1784 ॥ p.515.
pure psychic state; and attains liberation at the same time.

38. **Lesya Adhikāra: (spiritual glow)**

The term ‘lesya’, being a psychological concept related to the passions, plays very important role in Jaina philosophy and sallekhanā. The nature of yoga-tendencies coloured by passions is called leṣya. This is a definition of bhāva leṣya. Similarly, the activities of body, mind and speech are known as yoga-tendencies. Obviously, sallekhanā is concerned with bhāva leṣya.

There are six types of leṣya viz. 1. krṣna (black), 2. nila (blue), 3. kāpot (grey), 4. pīta (red), 5. padma (yellow) and, 6. śukla (white). Out of them, first three are inauspicious whereas last three are auspicious. They are named so on the basis of either more or less intensity of passions occurring in the Self being the vibratory activities of body, mind and speech, Amitgati says that out of them, the first three viz. black, blue and grey should be left like a brave man who leaves wanton woman.

The nature of the six leṣyas would be made clear from the following example depicted in Maranakapāḍikā which is cited below:

There were six travellers who were travelling through a country, however, they missed their way in the jungle. They became hungry. They luckily saw a tree full of fruit. On seeing it they started thinking of getting the

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3. कृष्णा नीला च कापोती सिस्त्रो लेशया विगमिताः ||
मीरो वैसाग्रामपान: स्वेदिष्ठिरिव मुच्चते || *Maraṇa*. 1989
Amitgati, op. cit. p.579.
fruit from the tree to eat. The first person thought that it was very good that
the tree was full of fruit, he would eat its fruit by cutting off the tree from its
very root. The second person thought that the fruit should be eaten by cutting
off the big branches of the tree. The third person thought that he would eat its
fruit by cutting off the small branches. The fourth person thought that the
fruit should be eaten by cutting off the cluster of fruit. The fifth person
thought that he would cut only the ripe fruit but not other fruit. However, the
sixth person thought that only those fruit should be eaten which were
naturally fallen to the ground. Obiviously, all the travellers had seen the tree,
all were equally hungry and tired. However, they had different inclinations.
The first person's inclination of cutting off the tree from its root represents
black leśyā because his inclinations are extremely intensive. The second
person's inclination of cutting off the big branches of the tree is of blue leśyā
because his inclination is less intensive compared to that of the first person.
The third person's inclination of cutting off the small branches is of grey
leśyā. The fourth person's inclination of plucking the cluster of fruit is
coloured with the red leśyā whereas the fifth person's inclination of just
plucking the ripe fruit is coloured with yellow leśyā. However, the last
person's inclination of eating only the fruit naturally fallen to the ground is of
white leśyā.¹

In short, the leśyās reflect the psychic states, propensities or
tendencies of people. Resultantly, of those travellers, the first three are most

¹. (विशेषाधी) 1989 Ibid., p.579.
harmful, more harmful and harmful respectively because they lead the Self on the path of ruin. On the other hand, the last three lesyas are good, better and best respectively because they lead the Self towards spiritual progress.

39. Phala Adhikāra : (result of pursuit)

The result of sallekhanā depends upon the nature of leśyā the kṣapaka experiences during the period of sallekhanā. Naturally, merely restraining the intake of liquid food to keep under control the kṣapaka's gout, bile and phlegm is not sufficient in sallekhanā, because the aim of such control and emptying the bowels of the kṣapaka is just to keep him fit for meditation. Hence, leśyā plays primary role in sallekhanā.

Moreover, three kinds of aspirants are considered on the basis of the nature of leśyā they experience during sallekhanā. These are, 1. excellent aspirant (utkṛṣṭha ārādhaka), 2. better aspirant (madhyama ārādhaka) and, 3. good aspirant (jaghanya ārādhaka). The nature of them is as follows:

1. The Excellent Aspirant:

The kṣapaka who engrosses himself in the excellent part (utkṛṣṭha anśa) of sukla lesya becomes the excellent aspirant. In simple words, embracing death devoid of leśyā is the excellent ārādhana.

2. Better Aspirant:

The aspirant who dies by engrossing not only in the better and good part of sukla leśyā but also in excellent, better and good parts of padma

1. शुक्लतेर्पाया उत्कृष्टांशं परिणति यो मृतिमुण्डति स निन्यामुनकृष्टांशाधको भवति II 1912 II

leṣyā³ becomes better aspirant.

3. Good Aspirant:

The aspirant who dies by immersing himself in a part of tejo leṣyā is called good aspirant.²

The result of different types of ārādhana is as follows.

1. The Result of Excellent Ārādhana:

The aspirant who assumes leṣyāless state (devoid of leṣyā) by leaving not only pīta (red), padma (yellow) but also śukla (white) leṣyās attains total omniscience (kevaljñāna), pure belief (keval darśana) and consequently liberation when the life comes to the end. Resultantly, he becomes pure as the karmas are destroyed and he is free from all pricks.³ In other words, the aspirant becomes free not only from six types of leṣyā but also from all kinds of karma. In respect of this Sūri comments that the aspirant rests on the top of the lokākāśa (siddhaśilā) after having attained omniscience by becoming totally free from the pricks and practising excellent ārādhana.⁴

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1. उल्कक्षतसादन्ये ये शुक्ललेष्यया अंशा से चापि पद्मलेष्यया अंशा: तत्र परिणामो मरणे मध्मार्थना ॥ 1913-1914 ॥ Ibid., p.847.
2. तेजोलेष्यया ये अंशासेपु परिणतो यदि काले कुर्यात् तस्य जग्न्यार्थना भवति ॥ 1915॥ Ibid., p.847.
3. अब तेजः पदमशुकलेष्यया अतिश्रान्तः अलेष्यतामुप्रगतः नानदर्शनसमग्र आचुषः कश्चि चिन्ति गच्छति कर्मलेष्यप्राणांमाधिषुध्यो निरस्ताशोषकलेशाः ॥ 1917॥ Ibid., p.848.
4. एवमुक्तामार्थयानुपलय केवलो भूत्वा निरस्तकलेशाः: लोकार्थिक्षरवामिनः सिद्धा भवन्ति ॥ 9123 ॥ Ibid., p.849.
2. The Result of Better Ārādhana:

The better aspirants who assume pure lesya become anuttarvāsi God (heavenly being) after leaving their bodies. Additionally, the aspirants practising better ārādhana are not only excellent in right belief, right knowledge and right conduct but also the holders of auspicious influx of karma (īryāpathe āsrava). They become lavasattam God (i.e. grauveyaka or anudiśa vimānvāsi God) after their death. These lavasattam (ahamindradeva) Gods enjoy pleasure for infinite period compared to kalpavāsi Gods who enjoy happiness with their nymphs. Similarly, the aspirants who not only engross themselves in right belief, knowledge and yathākhyātacaritra but also constantly enrich their austerities and undergo the pure lesya, secure the higher types of heaven for infinite period of time and acquire animā and other powers after leaving their body with pure bhāvanā. Ācārya Sivārya says that those brave kṣapakas become lokāntika Gods, who not only purely devote themselves to spiritual knowledge (śrutabhakti) but also practise severe austerities, vows and ātāpana (practising kāyotsarga under the hot sun).

1. एवं मध्यमाराध्यानमुनाल्य शरीरं ल्युक्तं निशुल्कलेस्याध्य अनुतवरसिन्ने देवा भवति || सम्मदेवनिन्दानवारितेः उक्तं उल्लभाभिग्रहः ईर्ष्यीयथ प्रम्पल्य वसस्तमादेवा भवति || कलोपपनना: सुपु: अपाहिष्णाहिता गतसुखमुक्तनावनि ततौप्यनन्तापणिः लवसत्तमदेवाना || ज्ञानदेवनिधीश्चाचे च संयमे आकृति वाचिकततपोभिग्रहः सततं निशुल्कलेश्या: क्षयका: || विहाय देवं सम्मक्षदा सर्वगुणविनिर्धितगुणावृत्ते एवेन्द्रचरस्याने लभन्ते || 1927-1931 ||

Ibid., p.850.
yoga.¹

Naturally, the existence of lavasattam, lokāntika, anuttarvāsī and vimānvāsī Gods is accepted as one of the states of beings subject to the cycle of birth and death. Resultantly, they are not liberated Selves like Arihantā and Siddha.

3. The Result of Good Ārādhana:

The ksapakas who practise good ārādhana with tejo lekāhāri become heavenly beings (Gods) in Saudharma (one of the names of heaven etc.) higher heavens.²

Sūri comments that in this way the aspirant attains liberation in the same life (bhava) destroying all karmas by practising four-fold excellent ārādhana viz., right belief, right knowledge, right conduct and austerities; whereas the monks who, practise four-fold ārādhana in its good form attain liberation in the seventh life to come.³ Similarly, those ksapakas who practise four-fold ārādhana in its better form attain liberation in the third life to

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¹ Sūrya, op. cit. p.851.
² Ibid., p.906
³ Ibid., p.906
Vijahapa is a unique ritual which is to be performed after the death of the kṣapaka. Its nature is as follows:

40. Vijahapa Adhikāra : (ritual of disposing the dead body)

Vijahapa, the last ritual, is related to disposing the dead body of the kṣapaka according to the rules laid down in the canonical texts.

It is necessary to throw light on the significant fact that the monks used to live in the forest in the earlier times. Naturally, the services namely offering proper food to the kṣapaka, managing such liquid food that can control the gout, bise and phlegm of the concerned kṣapaka were rendered by the monks expert in rendering services. Similarly, the ritual of disposing of the dead body of the kṣapaka was supposed to be performed by the same monks who used to render services to the kṣapaka. Additionally, it is equally true that the householders used to practise sallekhanā in the villages and the monks used to render services to them. Therefore, it was supposed that the dead body of the householders should be disposed of by the monks. In this respect Suri comments that, if the kṣapaka dies either at the center of the village or outside the village, the monks engaged in rendering services to him

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1. आराध्यितः धीरा मन्त्रिसमाराहं चमुक्खंदे।

कम्परविवयपुक्कः तदाम्र भवेण सिद्धिति। || Bha. Āra. 2155 ||

Sivārya, op. cit. p.906.
used to dispose his dead body very cautiously. However, this practice is changed at present time.

Vijahana implies the following process:

A. The Rituals: if the Ksapaka Dies at Night

If the kṣapaka dies during day time his dead body should be immediately removed from the meditation seat. Conversely, if he dies at improper time viz., night time then both the rituals of keeping vigil on the deceased and the ritual of either perforating (the tow or finger) or binding it should be performed. 2 Naturally, these rituals are to be performed by the attendants. In this regard Sūri comments that only the monks who are both the patient and have conquered the sleep, excluding the young, old, teacher, ascetic, coward, diseased and oppressed monks, keep vigil on the deceased over night. Similarly, the monks who are not only very brave and have performed such duties (i.e. binding the dead body with palanquin etc.) many times but who are also powerful, full of valour and of good character either perforate or bind the hand, feet, or tow of the deceased. 3

1. स्वतंत्रत्वमयापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंমेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंমेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापनविविधतात्तुलनाते: स्वयंमेवापन


2. इबिड., p.862

Ibid., pp.862-63.
If the abovementioned rituals are not performed then *Mano-vinodi Devatās* (heavenly beings who want to entertain themselves with the dead bodies) can either pick-up the dead body and run away, play with it, make disturbance, and the children will run away or die affected by fear watching the scene.\(^1\)

**B. Procession : for the Deceased Nuns and Housewives**

1. **Procession :**

   If the *ksapaka* such as famous nun, housewife or a woman protecting the place (*vasatikā*) dies of practising *bhaktapratyākhyaṇa* the palanquin should be prepared for her. Then the deceased should not only be placed in the palanquin but also tied fit with the poles of the palanquin alongwith the deceased's meditation seat, so that the deceased shall not get up. Similarly, the head of the deceased should be adjusted towards the village. Then the carriers of the palanquin walk as fast as possible along the way already known neither stopping on the way nor looking back. Besides, the palanquin should be followed by a fore-runner holding straw in his fist. He, too, should neither stop on the way nor look back. Then he should very cautiously prepare *saṃstara* on the place of *nisidhikā* (viz., the ground on which the dead body is to be left) by evenly spreading the straw on the *nisidhikā*. Supposing the straw is not available then the bed should be demarked with proper powder of rice or saffron. This bed too should be evenly spread over

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1. यथेष्ठ विधिं क्रियते कदाचिदेवता क्रोडनशीला मृतकमादाय उत्तमेऽ प्रशांवेदेशेष वा चायमेय्या तदर्शनात मानाइनां चितलाक्षोऽपि पतियाणं मरणं वा भवेत् ॥ 1971 ॥
Ibid., p.863.

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2. Result of the *Saṃstara* (bed) made at the *Nisidhikā* Place:

The ground on which the dead body is placed is called *nisidhikā*. It should be such an isolated place that other people cannot see it. Moreover, it should neither be too far off nor very near from the town. Additionally, it should be not only spacious and proper but also quite firm.² Besides, it should be free from ants and pores, it should be well-lit, with even surface. However, it should not be wet and should be free from insects and obstacles.³

The bed made at *nisidhikā* place should be even all over at the surface. If it is not even at the upper, middle and lower side it is a sign of bad omen. If it is odd at the upper side, the spiritual leader (*ācārya*) either dies or catches disease. If it is odd at middle the senior monk (*elācārya*) either dies or

1. "यदि सर्वज्ञप्रकटा सल्लेखनार्थ आर्यका वा भवेतु हललगता स्थानस्थका गृहस्था वा तर शिविका कर्त्तव्या II तेन परं संस्थायत्व चन मुद्दकृत संस्तानक्षेत्रोत्तर स्तम्भक्षेत्रनं कृत्व ग्रामानिष्ठः शिरः कृत्यं उत्तमानिष्ठः ||
  पूजारोक्तं मार्गाण्य आशु गव्हिन्ति सत्यमात्र अस्वयत्ः अनवर्त्त्यानां: पुष्पां
  आलोकनं मुक्ततया || कुशामुखिष्ट गृहिः सत्यादेवनस्तय गन्तव्यः अवस्थयं अनवर्त्त्यानां: अपूर्वालोकितया
  || तेन पुरुस्तादात्रेण पूर्विनिरङ्गितार्थिकार्थनं कुशामुखिष्टार्था अन्तर्विद्यन्या समतलावलय सर्वत्र समः सस्तरः कार्यः सकृताः इत्यत्र न लभ्यतानि कुशमुखिष्टानि तत्र चूर्णिँि कर्मेऽवर्ति संस्तारः कार्यः सर्वत्र समग्रविच्छिन्नः: || 1973-1978 ||

Ibid., pp.863-64.

2. एकत्वा परेः प्रायवेदनार्थ नातिनुस्थान नात्यासनाः जिस्तीणां विवस्तवा दुर्नर्गणाः: || 1962 ||

Ibid., p.861

3. अविस्मृ अपुसिर अच्छा सा उन्जेतु बहुस्म अस्पिष्टः ||

पिण्डहरू अर्मिता अविलिन्त स तहा अणाबाएः || *Bhaṭṭārā*. 1963 ||

Sivārya, op. cit. p.861

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*1* UcUHUcbd 3TTf%T 3T qoR^ WIT WTORRT dT cHT

*2* TMTfrrgii

*3* - 165 -
catches disease, and if it is odd at the lower side other monks catch disease.

C. Placement of the Dead Body:

It should be noted that previously the dead bodies of the kṣapakas were not burnt. Conversely, those were used to place on the open ground. In this regard Sūri comments that the deceased should be laid (on the bed prepared at niṣidhiya or nisidhikā) place) with its head towards village along with the peacockbroom. The head is to be adjusted as mentioned above due to the fear that the deceased may get up.

D. The Time of Death and its Result:

There is supposed to be certain association between the time of death of the kṣapaka and the constellation at that time. In this regard Sūri comments that if the kṣapaka dies in alpa constellation (alpa nakṣtra) it is beneficial to all, whereas if death occurs in madhya constellation (madhya nakṣtra) one monk from among the order dies. Additionally, if the death occurs in maha constellation (mahā nakṣtra) two monks die.

1. यदि विषमः संस्त्र उपरिदात् मध्ये अधस्तात् || उपरिवैष्यवे गणिनो मरणं व्याधिवें मध्ये विषमस्चेत् बुशभस्य मरणं व्याधिवें अधस्तातिहिषयवे यतीती मरणं व्याधिवें || 1979 ||


2. यथां दिशि ग्रामं ततः शिरः कूल्ला सप्तचक्रं शरीरं व्युक्तिः उत्तानमन्त्यार्ग्य ग्रामादिगमभिमूखतया हिर्रोचना || 1980 ||

Ibid., p.865.

3. अत्यन्तक्रो यदि क्षयः कालं गतं सर्वेध्यः शिष्यं भवति मध्यमन्त्रं यदि मृतः अन्ययेवेको मृतिमृत्ति, महानन्त्रेऽ यदि मूलो ह्र्योर्धववति मरणं || 1982-1983 ||

Ibid., p.866.

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The *alpa* constellations are those which last for fifteen *muhūrta*. *Madhya* constellations are those which last for thirty *muhūrta* and *mahā* constellations are those which last for forty-five *muhūrta*.¹

The exact idea of the association between the time of death and its result based on the constellations can be shown with the help of the following table.*

<table>
<thead>
<tr>
<th>Type of Constellation</th>
<th>Name of the Constellation</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Alpa</em> Constellation</td>
<td><em>Satbhisaka, Bharaṇī, Ārdra, Swātī, Āślesā,</em> Jyeṣṭhā</td>
<td>Beneficial to the order</td>
</tr>
<tr>
<td><em>Madhya</em> Constellation</td>
<td><em>Āsvini, Kṛttikā, Mṛgasirā, Puṣya, Maghā, Pūrvaphālgunī, Hasta, Citrā, Anurādhā, Mūla, Pūrvāśadhā, Śravaṇa, Ghanisṭhā, Pūrvaḥāḍrapada, Revāī,</em></td>
<td>Death of one monk.</td>
</tr>
<tr>
<td><em>Mahā</em> Constellation</td>
<td><em>Uttar-fālgunī, Uttarāśadhā, Punarvasu, Uttarā-hāḍrapadā, Rohiṇī, Vikākhā.</em></td>
<td>Death of two monks.</td>
</tr>
</tbody>
</table>

Notwithstanding that, to protect the monastic order from the abovementioned results some rituals are to be performed. In this respect Śūri suggests that, if a *kṣapaka* dies under *madhya* constellations, a doll of straw with a human figure should be made and it should be placed near the

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1. (विशेषार्थ) ॥ 1983 ॥ Ibid., p.866.

* Based on the (विशेषार्थ) given on the aphorism No.1983 of Bhā.Āra.

Ibid., p.866
ksapaka's dead body. If he dies under maha constallations two dolls of straw should be placed near the ksapaka's dead body to protect the monastic order.¹

E. Ritual after Dispersal:

The monks return to their residence (vasatikā) after placing the deceased in the open ground on saṃstara. They have, then, to perform some rituals. In this regard Sūri comments that the materials namely clothes, poles, collected from the householders to prepare residence for the deceased should be returned. The materials which are proper to be returned are called pādihārika. Consequently, pādihārika should be returned to the concerned householders in proper manner. Nevertheless, the monks have to observe fast and should not practise self-study if the deceased monk belonged to their own order. On the face of it, the monks should not practise self-study though they observe or do not observe fasting on the death of a monk belonging to other order. Notwithstanding that, some believe that in this ritual the monks should practise self-study and need not observe fasting if the monk belonging to some other order dies.²

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¹ TFIWJTTsf tTPTRfWt of T3°f> I ydfafW-i


Ibid., pp.867-68.

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F. Visit to Nisidhikā and Forecasting:

The purpose of visiting the place where the body of the deceased was ritually disposed (nisidhikā) is just to infer both the future of the monastic order and hereafter of the deceased on the basis of the position of the dead body and its limbs. In this regard Suri comments that the monks of the order visit the nisidhikā place on the third day after the disposal of the body and infer whether the wandering of the order would be happy or not. Moreover, the order infers whether the deceased has attained the good state of being (sadgati) or not. Additionally, it infers whether the peace would prevail or not depending upon the position of the dead body. In this respect Sūri comments that the place and prosperity prevail in the state for the numbers of year the numbers of the day the corpse remains unaffected by the vultures etc. Similarly, if the dead body is dragged by the wild animals or birds at a particular direction, the order has to set out wandering in the direction granting it to be prosperous.

The hereafter of the deceased is also inferred on the basis of the position of the limbs of the deceased. In this respect Suri comments that, if

1. उज्वलन क्रमेयः कृपकारीः प्रतिभास्य पुनर्वृत्तीये दिवसस्य गत्या परम्यता, संस्कृत्य सुखविहारं तस्य च गति ज्ञातुं || 1990 || Ibid., p.868.
2. यावनीति दिखाय: न वृक्कातिभिषेकस्य पुष्पकं च तन्मृत्तं तावतम्य वर्णिणि सुभिक्ष्य स्वेषं शिवं च तस्मिन् राज्ये || 1991 || Ibid., p.868.
3. यां वा दिशामुखनीति शारीरं पक्षिभित्तिर्चुक्त्वद्वैति तां दिशं संघो बिहारेतुः कृपादिकं तत्र ज्ञात्वच ||1992 || Ibid., p.868.
either the head or teeth of the deceased are found on the summit of the moundation it should be understood that the \textit{ksapaka} has attained liberation. Similarly, if head of the deceased is found on the upper portion of the land it should be understood that the \textit{ksapaka} has become \textit{vaimānika deva} (one of the heavenly beings), whereas if the same part is found on the even land it should be supposed that the \textit{ksapaka} has become either \textit{jyotiśaka deva} or \textit{vyantara deva} (heavenly beings). Moreover, if the same part is found in the valley it should be understood that the \textit{ksapaka} has become \textit{bhavanvāsī deva} (one of the heavenly beings).\footnote{itfK to}

Naturally, the last ritual viz., \textit{vijahapā} is about the rituals to be practised after the breathing out of the \textit{ksapaka}. I do not agree with the forecasting considered at pp. 165-170, because it goes against the \textit{karma} theory of Jainism and philosophy of \textit{sallekhanā} as well.

\footnote{Ibid., pp.868-69.}
The bhaktapratyākhyāna which is devoid of arha etc., rituals is called avicāra bhaktapratyākhyāna.¹

1. Nature:

Avicāra bhaktapratyākhyāna can be practised not only by those aspirants in the case of whom death is imminent but also by those who are devoid of power and enthusiasm. However, it is not said that such and such a person is capable of observing avicāra bhaktapratyākhyāna at present time (pañcamaṁkāla).² Sivārya says that when there is no time to practise bhaktapratyākhyāna with thought, and generally death is imminent under such conditions, the helpless monks incapable of doing anything accept avicāra bhaktapratyākhyāna.³ In other words, it is practised by any pious person who is all of a sudden caught by incurable disease, physically weak, incapable of wandering from one place to another and in the case of whom death is imminent on account of snake-bite, or he is attacked either by wild

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² Sivārya says that when there is no time to practise bhaktapratyākhyāna with thought, and generally death is imminent under such conditions, the helpless monks incapable of doing anything accept avicāra bhaktapratyākhyāna.

³ In other words, it is practised by any pious person who is all of a sudden caught by incurable disease, physically weak, incapable of wandering from one place to another and in the case of whom death is imminent on account of snake-bite, or he is attacked either by wild.
animals, or mithyāḍṛśi people, or affected by extreme old age or by a serious accident. However this type of avicāra bhaktaprayākhyāna is not possible at present time.

2. Kinds of Avicāra Bhaktaprayākhyāna:

There are three kinds of avicāra bhaktaprayākhyāna viz., 1. nirudha, 2. nirudhatara and, 3. param nirudha.\(^1\) The nature of them is as follows:

1. Nirudha Avicāra Bhaktaprayākhyāna:

The aspirant who is suffering from disease, has no strength to walk and thereby incapable of entering other monastic order assumes nirudha avicāra bhaktaprayākhyāna.\(^2\) Such monk (aspirant) carries out all necessary activities on his own as long as he remains strong enough and powerful enough to do it. However, when he becomes helpless having no strength and power, he performs necessary activities getting help from his monastic order.\(^3\) The aspirant's death, when he is stopped in his monastic order either for being too weak to walk or affected by disease, is called nirudha maraṇa. This death is devoid of renouncing possessions. This is attributed to avicāra

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\(^1\) Amitgati, op. cit. p.607.
\(^2\) Ibid., p.871.
\(^3\) Ibid., p.872.
because it does not consist of the thought of incessant wandering from place to place etc. However, he performs the rituals *nindā*, *garhā* and *prayāscita*. Then he practises *ārādhana* on his own as long as he remains strong. Yet, he practises *ārādhana* with the help of other monks when he grows too weak to practise. Therefore, *nirudha maraṇa* is also called *svaganastha* (resorting to one's own monastic order) or *anīhāra* (non-wandering).

*Nirudha avicāra bhaktapratyākhyāna* is of two types viz.,

1. *prakāśarūpa* (practising in the presence of people) and, 2. *aprakāśarūpa* (practising secretly). In other words, that, which is known by the people is *prakāśarūpa* whereas one which is practised without people noticing it is *aprakāśarūpa*.

* Nindā: self-confessing the mistakes which are right to be confessed in one's own presence.
* Garhā: confessing one's mistakes in the presence of ācārya.
* Prayāscitta: repenting for the mistakes committed by confessing them in one's life from initiation into an ascetic life in the presence of ācārya of one's order.


1. एवं सन्निर्धयमणं भविष्यं, जेतुबलपरिहीनंतं त्वञ्जयभवेन वा स्वसम्बन्धं निरूढ्यो यस्तं गर्भं सन्निर्धयमणं। सन्विचारभक्तप्रत्याख्यानोक्तपरित्यागाभावत, परित्यागं, अनियतविहारादिविधिविलयणाभवावतीचारयो। आत्मीय एवं गयो आचार्यस्य समीपे प्रक्रियातिरिक्त उक्त्या निन्दागतीपरं प्रकल्पितम्: कुत्त्रप्रतिज्ञम्: कुत्त्रप्रतिज्ञातो यावद्विभूषितस्ताविन्निष्ठाकारो विहरति, यदा हीनस्वर्जेवेतस्तदा परन्नुयंक्ष्मणो विहरति॥ 2009॥

Ibid., p.873.
Aprakāśarūpa bhaktapratyākhyāna is practised by keeping in view various factors like morale of the kṣapaka, kṣetra (the place where the kṣapaka undergoes sallekhanā). Kāla (thinking of time, season whether conducive or not) and family members of the kṣapaka. The sallekhanā is kept secret if the kṣapaka is incapable of putting up with hunger, thirst and other afflictions, or if the residence of the kṣapaka is not in an isolated place, or if there is a season such as summer, or if there is possibility of bringing about obstacles by the family members of the kṣapaka. On the other hand, if the factors mentioned above are conducive the former ritual viz., prakāśarūpa is practised.

2. Nirudhatara Bhaktapratyākhyāna:

This is the second sub-unit of avicāra bhaktapratyākhyāna.

A. Right Occasions:

Nirudhatara bhaktapratyākhyāna is practised when the death is imminent as a result of snake-bite, fire, attack by a tiger, buffalo, an elephant, bear, enemies, thieves, mithyāḍṛṣṭi people (who do not believe in Jaina principles), mlecha*, giddiness, weakness or diseases like visucikā (cholera).

\[\text{Ibid., p.873.}\]

* Mlecha: barbarian, a non-aryan, very low person or wicked person.

\[\text{\textsuperscript{2}}\text{Bha.\textcopyright. com. Vi\textcopyright. , op. cit. p.873.}\]
B. Rituals :

Sūri comments that the monk should reach the nearest ācārya and confess the mistakes he has committed throughout his life in a right way, knowing that his life is quickly coming to the end, before the loss of his speech, and he has enough strength, power and mental ability to confess his mistakes and ask for forgiveness. Moreover, he should then be immersed into ārādhana of ratnatraya by renouncing the attachment of residence, bed, food, possessions, body and attendants. In short, the monks, who are incapable of entering other monastic order, as they have lost their strength and power, are called nirudhataraka. Śivārya says that the rituals already prescribed for bhaktpratyākhyāna should also be taken as appropriate to this death.

3. Param Nirudha Avicāra Bhaktapratyākhyāna :

1. Right Occasions :

Param nirudha bhaktapratyākhyāna is practised when the īṣapaka's power of speech is totally disturbed on account of snake-bite and other abovementioned factors. Here meaning of the word 'param' is understood as

1. स्वरूपम् विन्ययति बलं वीरं च यावदमि कार्यं तीर्थया वंदनया यावचालं न व्याख्यां भवति सत्तत्। सात्त्विकविभाणामाद: श्रीमेमव ततो भिक्षुराजाचार्यांचो सन्निहितानामाचार्यां समयः कूर्ति, रत्नायाधिकार्यां परिणाम:। व्युत्पन्न, व्यस्तीं, संस्ताचार्यांसिद्धं रातों औरचार्यान, बलबीर्य हाने: परागमनामायथ:। निरूप्यां: प्रक्षेप कर्षण निरूढ्यतरक इत्याचारे॥ 2013-2014॥

Ibid., pp.873-74.

2. ... सों चेव ज्ञ्याओऽप्रभुह्रतिष्ठि हवदि तस्म॥ Bha.Ārā. 2015॥

Śivārya, op. cit. p.874.
2. Rituals:

A monk (whose power of speech is totally disturbed) should immediately confess his mistakes in the presence of Arihantas, Siddhas and other monks by realizing that his death is very close.²

Naturally, the monk confesses the mistakes by visualising the images of the abovementioned Omniscients in his mind. Sūri comments that the ārādhana rituals already explained should be supposed appropriate to this death.³

C. Critical Evaluation of the Rituals Contained in Avicāra Bhaktapratyākhyāna:

From the commentary made by Sūri on the aphorism No.64 of Bhagvati Ārādhana it becomes clear that avicāra bhaktapratyākhyāna is devoid of arha (right occasions), linga (ascetic emblem) etc. rituals. Accordingly, one may naturally suppose that it is, indeed, devoid of all the forty rituals. However, Sūri does not comment on aphorism No.2015 of Bhagvati Ārādhana whereas ācārya Śivārya clearly says that the rituals already suggested o bhaktapratyākhyāna should also be understood.

1. [Footnote reference]
2. [Footnote reference]
3. [Footnote reference]
appropriate to nirudhatara maraṇa. Inspite of that, Sūri comments on aphorism No.2018 of Bhagvati Ārādhana that the rituals advocated for ārādhana should be understood appropriate to param nirudha also.

Notwithstanding that, in Maranakandikā it is said that aniyat vihār, svaganatyāga and paraganapraveśa (entering other monastic order) etc. rituals are not observed in avicāra bhaktapratyākhyāna.¹

In short, some rituals are not observed in avicāra bhaktapratyākhyāna.

D. Evaluation of Nirudha, Nirdhatara and Param Nirudha Bhaktapratyākhyāna:

1. Quick Decisions:

As death is imminent and thereby there is no time to think of other alternatives the decision of leaving food, bed and body is made rather quickly in the case of three sub-units of avicāra bhaktapratyākhyāna.

2. Dying in One's Own Order:

The deaths under three sub-units mentioned above are invited in one's own monastic order.

3. Gradually giving up Food:

In respect of nirudha bhaktapratyākhyāna growing too weak to walk and developing incurable diseases are the causes due to which death quickly comes close. However, there is a little time for both to gradually leave food and confess the mistakes.

¹ Amitgati, Marapa, (विशेषार्थ) on the aphorism No. II 2088 II op. cit.p.607.
4. Leaving Food very Quickly:

According to nirudhatara bhaktapratyākhyāna kṣapaka's weakened physical power is not the reason of leaving food very quickly to embrace death. However, kṣapaka's being attacked either by wild animals, snake-bite or being affected by serious and incurable diseases can be the responsible reasons so that he has to leave food very quickly in this type of death. At this juncture, he immediately approaches the nearby spiritual leader to confess the mistakes in the presence of him, judging his death reaching towards him more quickly. Resultantly, he does not have time for successively leaving food. Therefore, he has to leave four-fold food at the same time.

5. Embracing Death on the Spot:

In respect of param nirudha bhaktapratyākhyāna time does not allow the kṣapaka to reach the spiritual leader for confession, because the death comes close very quickly on account of either serious and acute disease or onslaught of wild animals. At this juncture he becomes incapable of moving. Consequently, he confesses the mistakes committed in the presence of Arihanta or Siddha by visualising their images in his mind.

6. Quickly, More Quickly and Most Quickly:

Nirudha bhaktapratyākhyāna is practised when the death comes quickly. Nirudhatara bhaktapratyākhyāna ritual is observed when the death comes more quickly whereas param nirudha bhaktapratyākhyāna is practised when the death comes most quickly.
7. Confession:

Removing the pricks, passions and pride from mind before and after confessing the mistakes is the common ritual among the three sub-units of avicāra bhaktapratyākhyāna.

E. Is the period of time Important in Avicāra Bhaktapratyākhyāna? :

The maximum period of ārādhana time is of twelve years from the time of initiation into sallekhanā for svicāra bhaktapratyākhyāna. On the other hand, the maximum period of time is not fixed for avicāra bhaktapratyākhyāna. However, the minimum period of time in respect of avicāra bhaktapratyākhyāna is one antarmuhūrta. Notwithstanding that, no person is capable of inviting death either in one antarmuhūrta or one muhūrta by avicāra bhaktapratyākhyāna in pañcamkāla.

The time-factor, whether short or long, makes no difference in Self-realization. Therefore, one should not suppose that the ārādhana which lasts for a long time implies either heaven or liberation and similarly the ārādhana which lasts for a short time implies animal being or it does not cut the cycle of birth and death.

Sallekhanā is aimed at pariṇāma viśuddhi establishing equipoise which can either be attained in one antarmuhūrta or would not be attained throughout life. In this regard, Sūri comments that one should not raise an objection how the liberation could be attained in a short period of time. In fact, the period of time whether short or long is not the standard in ārādhana. Consequently, a number of a monks have attained liberation by practicing
The death which is embraced by wise, well-controlled and instructed monk depending upon only self-help is ingni maraṇa. It is more exalted form of death than bhaktapratyākhyāna. Moreover, it is the second sub-unit of pāṇḍita maraṇa as already explained at pp. 42-43 (ch.1). Additionally, Śivārya says that the rituals to be observed in bhaktapratyākhyāna are also applicable to ingni maraṇa.

The salient features of ingni death are as follows:

1. Eligibility for undergoing Ingni Death:

   The aspirant has to qualify himself by adopting the rituals like nudity, gaining deep knowledge of the scriptural texts, incessant wandering, practising humility and meditation to initiate himself into ingni death.

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1. कथयमत्येन कालेन त्रिव्वतिर्मिनः-वित्मार्था-विधते- तत्स्मातार्थानां कालस्य बहुन्ति न प्रमाणं। बहवो मुदूरमात्रेयारथ्यं संसारमहावत्वं तीः। || 2020 ||

2. सोलसतत्वस्य तत्स्मातार्थं महावत्वमात्रेयारथ्यं संसारमहावत्वमात्रेयारथ्यं || भा.अराः, 2022 ||

Śivārya op. cit. p.R.75.

3. जो भताधिव्यागए उवककमो विधायो स्विर्यारो ।

   सो चेत जाधारों उवककमो इगिणीए वि || भा.अराः, 2024 ||

Ibid., p.876

4. पवित्र्जाते सुधो उवककमो रिखालवे च ।

   पवित्र्जाते विधायो स्विर्यारो विहितला || भा.अराः, 2025 ||

Ibid., p.876.
2. Final Departure from One's Monastic Order:

The aspirant, convincing his decision of inviting īṅgīṇī death to his order, should resolute in his mind that he would practise īṅgīṇī death. Moreover, he should then practise austerities etc. and weaken both the body and passions after ascending the hierarchy of auspicious pariṇāma. Additionally, he should confess the mistakes committed in respect of ratnatraya and advise his successor after choosing him as well. Resultantly, he becomes happy with the feeling of gratitude for both imparting of the spiritual knowledge to his monastic order and of expressing the desire that he is permanently breaking his links with his order. Consequently, he makes final departure from his monastic order with the feelings of satisfaction and fulfillment.

Naturally, the aspirant does not take recourse to any monastic order.

3. Selection of the Place for Penance:

The aspirant then, isolatedly takes recourse to the firm, plain plot of ground, or a rock surface which is free from insects and worms either inside or outside the cave after finally departing from his monastic order. He depends upon none but his body on the ground.

1. MfCTIspWItfta fed | wewmwlz ¥<=ira«|fr<Jd W il Bha.Ara. 2027 II
2. ^ ^ fersRfJtar M wft i
•ggoftfdtrRR m feRjrd II Bha.Ara. 2029 H Ibid., p.877

1. परियोगमालोचिय अणुजाणिता दिसं महज्ज्जसस् ।
तिकिधण्य खमायिता सवालवाहले गच्छे ॥ Bha.Āra. 2027 ॥
अणुमुद्दी दादृणय जावण्नीय वियपोगच्छी ।
अन्नंदिदादास्य पदिइ गणादो गुणसभ्यग्यो ॥ Bha.Āra. 2028 ॥ Ibid., p.877
2. एवं च णिखकाभिता अस्ती बाही ं थंडिले जोरे ॥
पृथब्धिसिलामए वा अपांग णिज्ज्बे एकको ॥ Bha.Āra. 2029 ॥ Ibid., p.877

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The aspirant, then prepares a pallet by cautiously spreading insectless, holeless and tender straw on such selected ground that would be conducive to both the posture of his body and cleaning it (a pallet) after having begged the straw from nearby village. The plot, too, on which the pallet is to be made should be fully exposed to the light, spacious, insectless, riftless and pestless. Moreover, its head should be fixed either to the East or North direction. He, then, mounts the seat of meditation with his face either to the East or North direction after carefully scanning himself (with peacockbroom) from head to toe. Moreover, he confesses his mistakes committed by raising his folded hands and touching his forehead with them with viṣudha leśyā. Finally, he purifies his mind by meditating on samyagdarśana, samayajñāna and samyagcārita in the presence of Arihanta.

4. Fast unto Death:

Although inginī death has its separate identity yet, it is not altogether different from bhaktapratyākhyaṇa. Resultantly, fasting unto death, weakening of the body and passions, and the psychological, physical and ethical preparations to be made before embracing death are common rituals.
among the three viz., 1. bhaktaprayākhyāṇa, 2. īṅgini, 3. pṛāyopagamana maraṇa.

Sivārya says that the aspirant not only leaves four kinds of food unto death but also abandons the external and internal possessions. Moreover, he conquers the afflictions by putting up a heroic fight and engages himself in dharma dhyāna by purifying the leśyās.¹

5. Rituals:

In savicāra bhaktaprayākhyāṇa niryāpaka plays very important role. However, his role is not required in both the īṅgini and pṛāyopagamana maraṇa.

The ksapaka undergoing īṅgini death is physically and intellectually so efficient, emotionally equipoised and powerful in putting up with the afflictions that he does not require niryāpaka. Similarly, he is so rational, spiritually competent, determined, brave and conscious that he does not require the rituals that are to be carried out under the guidance of niryāpaka. Naturally, some rituals like paraganacarya, mārgaṇa, sūsthita, upasarpāṇa, nirūpaṇa, ek-sangraha, prakāśana are not required to bring into practise in respect of īṅgini and pṛāyopagamana maraṇa.

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¹. सच्च आहारविधि जावजीवाय वौपरित्यांि।
वोसरिष्टम असेस सन्तोषबाहिरे गंधे। || Bha.Ārā. 2033 ||
सच्चे विणिगतिणीति परिशेषे विधिबलेष संजुतो।
लेस्स्कारे विकृतांते धम्मं ज्ञानं उपाधिमता। || Bha.Ārā. 2034 ||
Ibid., p.878.
6. Penance:

The aspirant, then, has to meditate on *dharma dhyāna* after preparing pallet for himself. In this respect Śūri comments that the aspirant not only meditates on *dharma dhyāna* by establishing himself in a *kāyotsarga* posture, or *paryankāsana* (sitting position) or *ek-pārśva* (lying on either side of the body) posture but also masters the movements of his limbs when he is in inflictionless state and responds to natural calls observing *pratīṣṭhāpanā samiti* on his own. Moreover, he never reacts to the Gods, imps and animals even if they inflict pains on him, he endures the pains fearlessly, because he possesses not only any one type of the first three auspicious *sanhānams* (specific construction of bones) viz., *vajravrṣabhanārāca, vajranārāca* or *nārāca* but also *samacaturastra samsthāna* (sound and proportionate body). Resultantly, he secures the impregnable armour of fearlessness, subdues the *indriyas* (senses), sleep, and becomes strong and brave.¹

Śūri comments that the *kṣapaka* undergoing *ingini* death, is moved neither by changing terrific physical forms of the imps (*vyantara devatās*), monstrous spirits (*bhūtas, rākṣasas, pīṇācas*) nor does he get attracted by the different mystical enticing physical forms of the nymphs (goddess) of the

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imps of *kinner, kimpurusa* (types of the heavenly beings) classes. The abovementioned heavenly beings are subject to the cycle of birth and death. Moreover, he never loses equipoise by the impact of the *pudgal dravyas* of the three worlds. Furthermore, if he is dragged by the wild animals like tiger from his meditation seat and thrown on a greengrass land, he cautiously returns to the grassless land with equipoise, and renounces the attachment towards body, when there is no infliction of any being. In this way he observes *manogupti, vacanagupti* and *kāyagupti* by subduing the passions and enduring the inflicted and afflicted pains.¹

Here we can see that the existence of imps and nymphs is a matter of belief. It only means that the *ksapaka* should not be affected by any kind of fear or temptation. Moreover, these notions are bound to be considered when the enquiry goes into religious philosophy.

7. Desire to Gain Nothing:

Sūri comments that the brave aspirant continues his journey of spiritual life by developing indifferent attitude towards the present life, hereafter, life-death, and pleasure-pain after subjugating sorrow and fatigue. Resultantly, he...

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¹ Bidpai 2039-2043. Ibid., pp. 879-80.
neither loves life nor hates the death.1

8. Self-study (svādhyāya):

Sūri comments that the aspirant meditates with utmost concentration on the fifth unit of self-study viz., sūtra (meaning of the aphorism) by renouncing the four units viz., vācanā, āmnāya, prchhanā and dharmopedeśa. In this, he constantly engages himself in the study of anupreksās (twelve-fold meditation). In this way he meditates with concentration avoiding sleep during eight praharas* of the day. Notwithstanding that, he sleeps for a while if he is over-whelmed. From this it follows that his time of self-study is neither fixed (regulated) nor is it necessary for him to observe pratilekhana and other rituals like other monks. So even funeral ground is not forbidden for his meditation.2

9. Incidental Lapses:

Sūri comments that if the aspirant commits any mistakes in respect of essential duties he frankly accepts them and says to himself that his faults should be unture. Moreover, he utters the word asika or āsahi while moving out of the meditation seat and also utters the word nisidhikā or nihsahi while

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1. w’to ^ arotesfr feeder
2. w”_ 2045 II Ibid., p.881.
* 1 prahara = 3 horas.
2. w”_ 2046-2048II Ibid., p.881.
entering in the *vasatikā* or coming back to the meditation seat.¹

10. Equilibrium in Pain, Pleasure and Mystical Power:

Sūri comments that the *kṣapaka* keeps silence if a thorn pricks the sole of his feet or a grain of dust enters his eyes. As a result, he does not get relief from the pain by himself. However, he keeps silence if someone relieves his pain. Similarly, if he secures at all the mystical powers (*vṛddhi*) like assuming any sort of body (*vikriya vṛddhi*), *āharaka vṛddhi* *, cāraṇa vṛddhi* *, and kṣirāstrava vṛddhi* he never utilizes them as he has developed indifferent attitude towards them. From this it follows that he always maintains silence without resisting the pains, suffering from any disease as well as hunger and thirst. Notwithstanding that, he delivers a brief discourse but not a long sermon provided the divine or human beings approach him and ask him for advice.²

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1. सहस्र स्खलने जाते मिथ्या मया कृत्तिकृत ब्रजौंक, निष्क्रमणप्रवंशयो: आसिकानाऽसेतासब्धप्रयोग मना रति || 2050 || Ibid., p.882.

2. वृत्तिकृतवृधि: the mystical power of assuming any imperceptible and special doll-like body by the ascetic and sending it outside of his physical body towards the Perfect Self to meet doubts is called *Āharaka vṛddhi*.

* Āharaka vṛddhi: the mystical power of assuming any imperceptible and special doll-like body by the ascetic and sending it outside of his physical body towards the Perfect Self to meet doubts is called *Āharaka vṛddhi*.

* Cāraṇa vṛddhi: the mystical power of flying in the sky.

* Kṣirāstrava vṛddhi: a type of mystical power which turns a dry food immediately into milkfood is called *kṣirāstrava vṛddhi*.

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2. वृत्तिकृतवृधि: the mystical power of assuming any imperceptible and special doll-like body by the ascetic and sending it outside of his physical body towards the Perfect Self to meet doubts is called *Āharaka vṛddhi*.

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* Carana vṛddhi: the mystical power of flying in the sky.

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1. [Footnote: *wrt. 650458 Mw., snfowPifai're'TOqbT || 2050 || Ibid., p.882.]

2. [Footnote: *wrt. 650458 Mw., snfowPifai're'TOqbT || 2050 || Ibid., p.882.]

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2. [Footnote: *wrt. 650458 Mw., snfowPifai're'TOqbT || 2050 || Ibid., p.882.]

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11. Result of *ingini* Death:

Someone who performs *ingini maraṇa* as mentioned above attains liberation by relieving himself from all sorts of pricks, whereas some aspirants become *vaimānika deva* hereafter.¹

2.6 *PRĀYOPAGAMANA MARAṆA*:

A form of the most difficult ritual of death which is embraced with super enduring power by denying not only help from others but also self-help is called *prāyopagamana maraṇa*.

The salient features of this ritual are as follows:

1. Rituals:

Śivārya says that the rituals prescribed in detail to *ingini* death are also applicable to *prāyopagamana maraṇa*.²

2. Prohibition of Bed:

The particularity of *prāyopagamana maraṇa* ritual is that responding with one's own reactions as well as any helpful actions by others is prohibited.³ Resultantly, the bed is prohibited in *prāyopagamana maraṇa*.

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¹ WlWcsOTW ^ II Ibid., p.883.
² Wr i [octir n Bha.Ara. 2057 Sivarya, op. cit. p.883.
³ ■oTorft wwnfr ■qfelW i siKWtathw -q nfsftis? Uoci'qff^wl II Bha.Ara. 2058 ii Ibid., p.883.
3. Difference between the Three Sub-units of Pandita maraṇa:

The ksapaka can receive services both from himself and may also be served by others in a ritual of bhaktapratyākhyāna, whereas he depends only on self-help in the ritual of ingiṇī maraṇa. However, he neither depends upon self-help nor receives services from others in the ritual of prāyopagamana maraṇa.¹

4. Eligibility and Right Occasion:

The ksapaka, who weakens his body in a right way, is eligible to practise prāyopagamana maraṇa. In other words, when the body is reduced to the skeleton, the question of disposing of urine or quitting stool either by oneself or with the help of others does not arise.²

5. Indifferent Attitude towards Body:

Supposing somebody (i.e. enemy, heavenly being, human being or animal) throws the ksapaka by dragging him through the places like earth, water, fire, plants and tras jīvas (viz., from two sensed to five sensed), he allows himself to lie on the same spot till the end of his life by renouncing the attachment to his body.³

6. Equipoise in Pleasure and Pain:

If somebody administers bath to the ksapaka with holy water (abhiseka) or worships him with the application of sandal paste and flowers, he neither feels pleased nor stops them from doing so.¹

7. No Movements:

Sivārya says that the aspirant develops indifferent attitude towards his body and allows his body to lie on the same spot holding the same posture as it was held at the beginning of that ritual. In other words, he neither moves nor alters the position of the limbs by himself.² He lies in the same posture unto death.

Sūri comments that, such a way Arihanta attributes to prayopagamana maraṇa in which there is no resistance either from himself or from others. Therefore, it is certainly movementless. Notwithstanding that, if pains are inflicted on him by others (upasarga) and he is dragged away by force from his meditation seat by a human being etc., then he allows his limbs to be moved by force. However, he does not move his limbs on his own. In this sense this is movementless.³

1. मन्नखण्यांधुपयोक्षवारपदार्थविषयेऽविकीर्तिते ।
वोद्धत्वतदेहो अभावः पालेत तथासि । भा.आरा. 2061 ॥
Sivārya, op. cit. p.884.

2. वोद्धत्वतदेहो दुरकर्मिक्षेत् जाहि अशा अर्थे ।
जाकृतीं तु सति तदि त्तर्कम् च चालेदि ॥ भा.आरा. 2062 ॥ Ibid., p.884.

8. Kinds of Prāyopagamana Maraṇa:

There are two kinds of prāyopagamana maraṇa viz., 1. nihāra and, 2. anihāra.

The nature of them is as follows:

Sivārya says that if the death of the aspirant occurs at a place which is different from original one on account of infliction viz., lifting and throwing him away from original spot to other spot, is called nihāra prāyopagamana maraṇa, whereas if the death occurs at the original place it is called anihāra prāyopagamana maraṇa.¹

9. No person can embrace ingiṇī or prāyopagamana maraṇa in pañcamkāla:

A person, who possesses any one type of the first three sanhanans (specific construction of bones), embraces ingiṇī or prāyopagamana maraṇa. The types of sanhanans are as follows: 1. vajrānṛṣabhaṇaṁ, 2. viṅjanārāca and, 3. nārāca. However, no monk possesses the abovementioned sanhanans especially in this region (Bharata khaṇḍa) at present time (pañcamkāla).²

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¹ Sivārya, op. cit. p.885.
² Ibid., p.885.