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JAINA PENANCE

BY

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PREFACE

The 'Jaina Penance' deals with the rules laid down in the Jaina Religion for the purification of different kinds of individuals, who wish to follow the Path of the Great Conquerors (JINAS). It is based on the authority of the "Prāyaścitta Samuohahaya," the authorship of which is ascribed to Saint Gurudasji, a Jaina āchārya (Leader of Saints) of the Digambara sect.

The author's age is not known, in fact no Digambara Saint is known to have borne that name. Perhaps he only describes himself as *guru-das* (the attendant or slave of his preceptor)! There is an ancient commentary on the work which was composed by Śrī Nandi Guru. But who this saint was is not known. According to Mr Nathu Ram Premi (see the preface to the Prāyaścitta Sangraha), he might have been the Preceptor (*guru*) of Saint Śrī Chandra who composed his "Purāṇasāra" in 1070 *Samvat* Era (=1014 A.D.). He was called Śrī Nandi. He would thus be living in the 10th century A.D. There was another Śrī Nandi Saint. His pupil was Nayanandi whose pupil Nemiohendra was the preceptor of Saint Basunandi who is known to have lived in the 12th century of the *Samvat* Era. Probably the preceptor of Saint Śrī Chandra and of Śrī Nayanandi was the one and the same Śrī Nandi. If these conclusions

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be correct then the commentary referred to would be deemed to have been composed in the 10th century A.D., so that the original work must be at least about a thousand years old.

The book has been translated into Hindi by Sjt Panna Lalji Soni who was at one time the chief Pandit of the Gopal Siddhanta Vidyālaya, Morena (Gwalior State). The present work is chiefly based on this Hindi translation. I am, however, giving the Sanskrit text in Part III.

The original work is composed in poetry which seems to have been much in vogue at the time of its composition, and which is, no doubt responsible for the lack of precision which is found to obscure the interpretation of some of the *ślokas* (couplets). The Hindi translation is not critical. However, the number of the verses that actually resist elucidation is very very small. An endeavour has been made here to get at the true teaching underlying the various obscure texts, and I have consulted several saints and learned men on the subject to ascertain the true reading.

It has however not been found necessary to enter into an elaborate discussion of these obscure points; I am merely content to give what seems to me to be the true interpretation of the various texts. A part of the aforesaid element of confusion has no doubt, also arisen from the jumbling together of the diverse texts in an indiscriminate manner, which might be due to careless copying or some other similar cause.

The "Prāyaścitta Samuchaya" consists of two

parts, the book proper and a *chūṭikā* or supplement. The verses of the two parts are separately numbered in the original. In the references I have adhered to the numbering of the author, and indicated the book proper by merely its *śloka* number (thus Ś 101, Ś 159, etc.), and the *Chūṭikā* by the abbreviation Ch (thus Ch. 101, Ch 159 and so forth).

A knowledge of the rules applicable to the householder and the saint is presupposed in the reader if he will appreciate the merit of the penances prescribed and of the fine distinctions on which they are grounded. Brief explanatory notes have been given in some places to elucidate difficult and obscure points, but it is not possible to incorporate the whole of the *Jaina Charitra Code* (rules relating to disciplinary conduct) in the present work.

In the Appendix I have given the penances provided for the householders' transgressions in the "Prāyaścitta Grantha" which is included in the "Prāyaścitta Sangraha," published by the Manickchand Digambara Jaina Grantha Māṭh Samiti of Bombay. This book professes to be from the pen of the great Bhaṭṭakalakadeva whose name is a household word in the Jaina community. But, as the learned secretary of the M D J G. Samiti observes, it does not appeal to one's mind as an authoritative work, and certainly it could not have been composed by such a profound Jaina scholar as Akalakadeva whose authority it seeks to claim for itself. Its composition would seem to have been influenced by the spirit of the latter-day commercialized Hinduism, as is evident from such penances as the gift of line,

flowers, betel-leaves and gold, which are quite opposed to the teaching of Jainism

As for the two other books on the subject, namely, the 'Chheda Pinda' and the "Chheda Śāstra" which are included in the 'Prāyaścitta Sangraha' already referred to, help has been taken from them in the compilation of the work on which this treatise is grounded, and no further reference to them seems necessary or called for under the circumstances

JAINA HOSTEL
ALLAHABAD.
6th November, 1929

C R JAIN.

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CHAPTER I

GENERAL OBSERVATIONS

Prāyaśchitta is the cause of the destruction of the evil effect of *karmas*. All serious-minded aspirants are ever eager to preserve the purity of the mind undefiled, and at once resort to measures to remove the taint, if a blemish is noticed by them in their conduct, that is, thought, word or deed

Prāyaśchitta is very pleasing to the generality of men, especially to the community of the pious householders (laity) Disciplinary vows are useless in the absence of the rectifying penance, and no conduct can be deemed bright or purposeful whose faults are not noted nor corrected In short, without penance there can be no proper conduct; without proper conduct there can be no *dharma* (religion or piety); and without *dharma* salvation cannot be attained ¹

The word *prāyaśchitta* is derived from *prāyo*, the people or pious folk, and *chitta*, mind: hence what is pleasing to the mind of the pious folk is

prāyaśchitta It may also be derived from *prāyaś*, *tapaścharaṇa* (asceticism), and *chitta*, establishing, hence it means the establishing of the mind properly in the observance of the rules relating to austerities. According to another derivation, it comes from *prāya*, the community of saints, and *chitta*, that which attracts the heart, and signifies the action that is pleasing to the heart of a saint. *Prāya* also signifies a fault, and *chitta* is its atonement or eradication. Thus, *prāyaśchitta* is intended for the purification of the soul and for the eradication of the taint of evil from the heart.¹

Confession is enjoined on all people who have embarked on the voyage of self-conquest by means of disciplinary vows. It has been said that one should not conceal one's faults from a doctor, a preceptor and a benevolent king.²

Prāyaśchitta has two aspects, the spiritual or higher (*nischaya*) and the physical or lower (*vyavahāra*). The *nischaya* is the *prāyaśchitta* proper in reality. It consists in washing away the taint of evil by self-contemplation, that is to say, by immersion in the true Self, so to speak.³ All shortcomings are washed away speedily, that way, by the ablutions with the purifying 'Vision of the Self'. The

longing to wash away the stain is itself, in reality, the greatest penance¹ Confession itself is half the amends² What is really meant is a heartfelt regret for the deed, which implies a determination not to do it again in the future. Unless the regret and the determination to refrain from the sinful act are present in the mind, confession will not be of much help It should be noted that the saint endowed with the Right Faith will not be content till he succeeds in eradicating the very source of evil action from his heart, since he knows and fears the consequences of the evil path and the loss of *dharma*.³

Thus confession itself is the *vyavahāra* penance, and the symbol of the presence of the *mischaya* regret. If it is omitted deliberately, that means that the saint is still averse to 'lowering' himself that way, which is consistent only with the presence and activity of the element of pride, itself a bad and undesirable trait in the saintly character. As a matter of fact, only those men are considered great who cheerfully long to perform expiation for their shortcomings⁴ They excel as leaders and attain to heavens and ultimately also to *nirvāna*.

Thus, the *mischaya* and the *vyavahāra* forms of penances go together, hand in hand. The type of

¹ Ch 160. ² Ch. 159. ³ Ch 157. ⁴ Ch. 164.

calculated to help him in ridding himself of his lack of composure. Weakly persons should be given what is helpful in regaining strength or at least what will not constitute a drain on their already poor store of energy; those who are deficient both in regard to physical strength and mental composure should be treated even more lightly than the above.¹

No one is immune from penance—not even the highest saintly dignitary, nor the *āchārya* (Leader of saints) himself. But their faults (confessions) are not to be published to the world.² Where the Leader has himself been guilty of a fault he should undergo the penance secretly if his evil action was not noticed by any one, otherwise publicly, as in the case of the ordinary saints.³

If the *āchārya* is himself required to undergo penitential expiation he should convene a conference of his *saṅgha*, and instruct them as to the rules applicable to his case and invite them to determine the amount of the penance for him, or he may determine the penalty himself, if the *saṅgha* be untrained.

It is not possible to frame a handy code of penances that will actually cover every case. The general rules, if applied discriminately, will, however, be found to meet all cases that arise in the lives of the truly pious people, and would present sufficient

¹ Ś 148 ² Ch 125 ³ Ch 111

guidance for all emergencies. Guidance may also be taken from the penances prescribed for similar breaches of the saintly 'etiquette' ¹ To be absolutely just one will have to notice all the various shades of sinful mentality whose number is legion ² No one can be expected to emerge successfully from a quest for the right penance for every shade and grade of the sinner, under the circumstances It is, therefore, very very essential that the Leader should be a practical man, who does not delight in needless hair-splitting but who is able to handle a situation in a judicious and practical manner, there and then.

The Leader-*āchārya* is alone qualified to prescribe the proper penance. No one else in the *sangha* (community of saints) should usurp that function The *āchārya* himself should be a well-trained person and one who is endowed with great wisdom and experience and the knowledge of the actual conditions of existence in the land He should have a well-controlled nature, and should be possessed of a capacity for the judicial function that he is required to exercise in regard to the transgressions by his disciples and followers. No one who is not so endowed is qualified to hear confessions or to appportion the penance. ³

¹ Ch 158 ² Ch 163 ³ Ś. 183

CHAPTER II

TYPES OF PENANCE

Expiatory penances are of ten kinds as follows —

- (1) *Ālochanā* (confession);
- (2) *Pratikramana* (blaming oneself for the fault committed),
- (3) *Tadubhaya* (*ālochanā*+*pratikramana* combined),
- (4) *Viveka* or *tyāga* (giving up or refraining from the use of certain articles of food, if they tend to excite passions, or are suspected to be impure, or are eaten in forgetfulness of a previous vow or resolve to avoid them),
- (5) *Vyutsarga* (performing *kāyotsarga* for a fixed period, and remaining unmoving in one posture all the time),
- (6) *Tapa* (fasting or imposing restrictions on the taking of food),
- (7) *Chheda* (degrading),
- (8) *Mūla* (re-ordination, i.e., complete loss of rank);

- (9) *Parihāra* also termed *anupasthāna*, *anupasthāpanā* and *pinchha* (humiliating, or expulsion, for a time, from the *sangha* i e., community),

- (10) *Śaddhāna* (re-admission into the faith)

The above are all the recognized forms of penance. In addition to them there is another kind of penance which is known as *vaiyāvṛitya* (service or nursing). This is comprised in the *parihāra* penance, according to strict classification. The form known as *pāranchīla* signifies expulsion, full and complete, and is but another word for *parihāra*. *Parihāra* is termed *pinchha* because of the person who is undergoing it being required to hold his feather whisk (the *pinchhi*) in front of him, as a mark whereby it may be known that he is undergoing that form of penance.

Bathing is recommended in case of contact with an unclean person, e g., a *pariah*¹. Elsewhere one *kāyotsarga* is provided as the proper penalty for such a contact². Bathing is said to be of three kinds - with water, with the holy *mantras* (recitation) and with disciplinary vows³.

¹ Ch 136 ² Ś 29 ³ Ch 136

CHAPTER III

EXPLANATION OF CERTAIN TECHNICALITIES

Āchāmla = the taking of food consisting only of one kind of grain with water, and includes rice-water, with or without grains of rice soaked in it.

Eḥasthāna = means either (1) eating only from one dish, pot or pan, and only as much as has been taken out at one time, whether it be only a tea-spoonful or more, in the case of pulses, vegetables and the like, and only one *roti*, or *puri*, etc., in the case of more substantial things, or (2) going without food or discontinuing the process of eating, if one has to shift one's position from any cause. If the position has to be shifted before the releasing of what is termed *veerya mudrā* there is no harm, but afterwards food is forbidden even though eating has not commenced as yet.

Note—A saint places his right hand on his right shoulder when starting for his food. The position is called

veerya mudrā It is released only when the saint has made up his mind to accept the food and after he is satisfied that it is unobjectionable in every way. He is free to shift his position if the one he has taken up is, or becomes, unsuitable from any cause, but not after he has released the *mudrā*. If the necessity for shifting arise subsequent to the act of release he must go without food at the time altogether, though not one morsel has been taken by him.

Nirvikṛiti = unsavoury, that is, *rasa*-less food.

The *rasas* are. milk, curd, *ghee*, oil, sugar and salt.

Upavāsa = a fast.

Purumandala = refraining from food till after the mid-day *sāmāyika* (i.e., 1-15 p.m.)

Kalyāṇaka = one each of the quintette of *āchāmla*, *nirvikṛiti*, *purumandala*, *elasthāna* and *upavāsa*.

4 *Kalyāṇakas* = 1 *bhinnamāsa*

5 *Kalyāṇakas* = 1 *laghumāsa*.

5 *Kalyāṇakas* minus the *nirvikṛitis*, *āchāmlas*, or *upavāsas* = 1 *laghumāsa*. According to the Chheda Śāstra, a *laghumāsa* consists of 5 *upavāsas* and 5 each of three other items out of the remaining four. A *Laghumāsa* also signifies the observance of the *pancha-kalyāṇaka* with regular intervals.

5 *Kalyāṇakas* = *svasthāna* = *māsika* = *mūla*
guna = *mūla* and *gurūmāsa* A *Pancha*
kalyāṇaka is the continuous observance
 without interruption of a *kalyāṇaka* five
 times.

Sasīha = 1 two-days' fast with only one meal
 each on the day preceding the commence-
 ment and the day following the observance

Kshamana = *upavāsa*

Chāturamāsa = 4 *pancha kalyāṇakas*, or
 continuous fasting, on alternate days, for
 four months.

Mithyākāra = (literally, it may be annulled), a
 form of regret, dissociation with the result
 of a sin committed by oneself, "may this
 action of mine be annulled!"

Nyama = daily self-examination for the faults
 committed The evening *nyama* com-
 mences before the disk of the sun has half
 disappeared below the horizon, and the
 morning one should end before the dawn.

Locha = fasting, with regular intervals, for the
 period of a *locha* *Locha* signifies
 plucking out the hair, which is recom-
 mended to be performed after every two,
 three or four months In the case of a
 short *locha* (with a duration of two

months) a meal is allowed after every three days' fast ; in that of the middling one, a meal is allowed after every two days' fast, and in the case of the longer *locha* alternately with a fast

Salutation *mantram* = यमो अर्हन्ताय, यमो सिद्धाय,
यमो आर्य्याय, यमो उवज्झाय, यमो लोये सव्व साहुयं ।

(*Namo Arhantānam, namo Siddhānam,*
namo Āriyānam, namo Uvajjhāyānam,
namo loye sarva sāhunaṃ) It means·

I salute the *Arhant* ;

I salute the *Siddha* ,

I salute the *Āchāryas* (Leaders of
Saints);

I salute the *Upādhyāyas* (Teacher
Saints),

I salute all *Sādhus* (holy Saints) !

- 1 *Kāyotsarga* = recitation of the holy Salutation
mantram nine times, without shifting
one's position, and keeping the mind,
speech and the body under control

1 *Devasika Kāyotsarga* = 108 Salutation *mantras*

1 *Pākshika* , " = 300 " "

1 *Chatu māṣika* „ = 400 „ "

1 *Samvatsarika* „ = 500 „ "

CHAPTER IV

VALUATIONS AND EQUATIONS

- | | | | |
|----|-------------|--------------------------------|---|
| 1 | Purumandal | = $\frac{1}{4}$ of an | upavāsa (fast) |
| 1 | Nirvikṛti | = $\frac{1}{2}$ of an | upavāsa |
| 1 | Ekasthāna | = $\frac{1}{2}$ of an | upavāsa, but it implies a greater degree of 'suffering' than nirvikṛti |
| 1 | Āchāmla | = $\frac{3}{4}$ of an | upavāsa |
| 12 | Kāyotsargas | = 1 | upavāsa |
| 1 | Fast | = 108 recitations of the great | Salutation mantram |
| 1 | " | = 200 recitations of the 16- | lettered अर्हत्, सिद्ध, आयरिय, उवज्झाय, साहू (Arhant, Siddha, Āyariya, Uvajjhāya, Sādhu), |
| 1 | " | = 300 recitations of the 6- | lettered अर्हत् सिसा (Arhant-sisā) |
| 1 | " | = 400 recitations of the 4- | lettered अर्हत् (Arhant). |
| 1 | " | = 500 recitations of the mono- | syllable ओम् (Aum). |
| 1 | " | = 500 recitations of the vowel | अ(A). |

- 108 Recitations of the Salutation *mantram* =
 1 *Dvāsika lāyotsarga* = 1 fast
- 300 Recitations of the Salutation *mantram* =
 1 *Pālshika lāyotsarga*
- 400 Recitations of the Salutation *mantram* =
 1 *Chatu māsika lāyotsarga*
- 500 Recitations of the Salutation *mantram* =
 1 *Samvatsarika lāyotsarga*

CHAPTER V

TYPES OF MEN

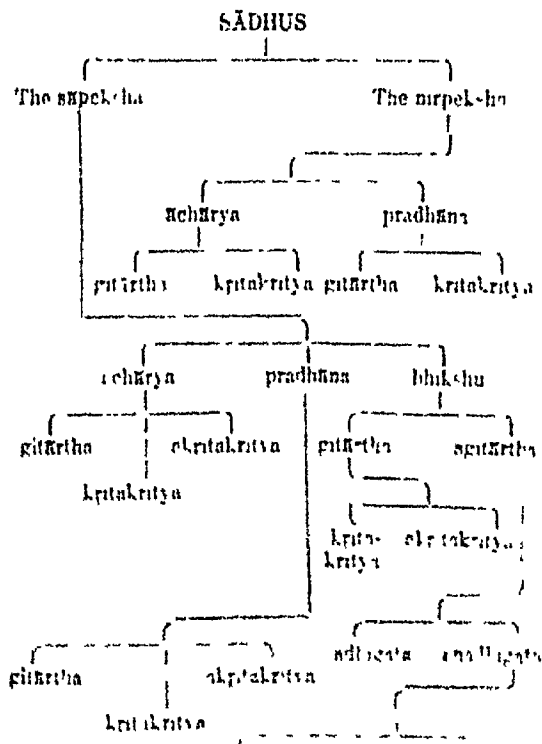
There are many types of men. They have been described as follows —

1. the *śiaddhāvāna* (devoted to religion),
2. the *aśiaddhāvāna* (not devoted, that is, indifferent to religion),
3. the *mṛidu* (meek),
4. the *garvi* (proud), who is either proud of his rank, that is seniority, or of his austerities.
5. the *gītārtha* (endowed with much philosophical wisdom),
6. the *agītārtha* (not endowed with philosophical wisdom),
7. the *alpavita* or *alpaśruta* (having slight scriptural knowledge),
8. the *duḥbala* (who is physically weak),
9. the *nīchasanghataḥ* (endowed with an inferior system of bony formation),
10. the *sarvaṇṇa* (endowed with one of the

higher types of bony formation and well-qualified otherwise, except for the lack of control of sleep),

11. the *ātmasmantha* (who does not wish for *vaiyāvṛitya* (service) but is not disturbed otherwise by the expiation prescribed),
12. the *ubhayatara* (who also wishes for the *vaiyāvṛitya*),
13. the *anyatara* (who voluntarily undertakes the other also when required to perform either *tapa* or *vaiyāvṛitya* alone),
14. the *anubhaya* (who is unable to perform either *vaiyāvṛitya* or *tapa*, and who has, therefore, to be given the milder forms of penance, *āchāmla* and like),
15. the *paratara* (who is greatly terrified with *tapa*, and who, therefore, prays for the *vaiyāvṛitya*),
16. the *āchārya* (leaders of saints themselves),
17. the *pradhāna* (other eminent saints),
18. the *bhikṣu* (ordinary saints)

According to another classification, saints are divided into two classes, namely, the *sāpeksha* and the *nirpeksha*. The *sāpekshas* are those who expect compassion or kindness from their leader; the *nirpekshas* do not expect either. These may be further subdivided as follows —



The *agītāṁtha* = the unilluminated ; the unenlightened, he who is not endowed with philosophical insight.

The *kṛitakṛitya* = given to preaching.

The *akṛitakṛitya* = he who does not preach.

The *adhigata* = who is ignorant of the scriptural wisdom, but is able to think for himself.

The *anadhigata* = the unlearned and unthinking personage who only knows what he has heard from his preceptor.

The *sthira* = he who is firmly established in faith.

The *asthira* = who is unbalanced in respect of the rules of right conduct.

Men have also been divided into two rough divisions according as they observe the root or foundation principles (*mūla gunas*) or are able to keep their elaborations (*uttara gunas*) also. The former are called the *mūla-guna-dhārī* (observers of the root virtues) and the latter the *uttara-guṇa-dhārī*.

Of the above classes of men the *asthira* are the weakest. They do not understand the distinction between the proper and the improper, the more sinful and the less sinful, the commendable and what

the rule of seniority) should not be given that form of penance nor the *mūla*; he should be put on *tapa* (fasting, etc.) Similarly, he who has no faith in the efficacy of *chheda* (degrading) and *mūla* (re-ordination) should be put on *tapa*.

The *sāpekṣha* confess their transgressions before their *āchārya*, and are given the first six forms of penance (namely, *ālochanā*, *pratikramana*, *ubhaya*, *utthā*, *vyutsarga* and *tapa*), they do not need the remaining four, that is, *chheda*, *mūla*, *anupasthāpanā* and *pāranchika*.

The *agatārtha* (unillumined) does not deserve the *sthāpanā* group which comprise the *chheda*, the *mūla* and the *parihāra*. According to the practice of another order of Saints, he should be given nine out of the ten forms of penance, leaving out the *parihāra* (which they think is what is signified by the term *sthāpanā*).

The *alpaśruta* (or *alpaśrita*) should be given the *pancha kalyāṇaka* usually. Even if he has merited the *parihāra* (expulsion), he should only be given either the *chheda* or the *mūla* penance.

Regard must also be had to the penitent's bodily strength and mental composure in meting out expiation. The strong in body should be given all the ten kinds of penances. He who is easily upset or unsettled should be given such penances to do as will actually

go to impart strength of will to him. The physically weak should be asked to do only that kind of penance which will keep up his strength. He who is lacking in bodily strength as well as in firmness of mind should be given even milder forms of penance than the last-named

The man endowed with any of the last three types of bony formation (see the Practical Dharma), with bodily strength and much wisdom should be given all forms of *tapa*-penance—fasting and the like; but he should be given the *mūla* in place of the *parihāṇa* penance (if such be merited by him).

The *śarva-purna* is fit to be given all forms of penances. If he has, however, merited the *pāñchika* form, he should be given only the *anupasthāna* (*parihāṇa*). Even the *anupasthāna* penance he keeps in his own community (*saṅgha*) of saints and has not to be sent away to another community.

The wise *yogi* who is endowed with the learning comprised in nine *purvas* (departments of scriptural lore), imbued with faith, devoid of the sense of attachment and aversion for the worldly things, contented, not given to preaching, and filled with pure thoughts,—may be given the *anupasthāna* (expulsion) penance. The saint undergoing such a penance is, however, allowed to approach the leader of the *gana* (community of saints) for asking him

a question and for confession. He salutes and otherwise shows respect towards other saints, but they do not show him respect nor offer salutation.

Pāranchika penance is given to those saints who are endowed with great strength, with the higher type of bony formation, with faith, composure, renunciation, purity and other excellent virtues and who have also 'conquered' sleep. They differ from the *sarva-puṇa* only in so far as they are fully enlightened, given to preaching and do not need to sleep. Such a saint will not lose his spiritual purity even if he have to live away from the *sangha* (community of saints).

He who is guilty of the grossest of sins such as disrespect to the *Tirthamkara*, deserves the *pāranchika* (complete expulsion). He should go and live in places where there are no co-religionists of his. Really, *pāranchika* is only intended for him who is endowed with the very best and strongest type of bony-formation (the first, namely, *bajra-vṛisabha nārācha*)*, who is of strong character, enlightened with the knowledge of the ten *purāṇa* (departments of scriptural lore) and a preacher as well as the conqueror of the tendency to sleep. Such a person will not be 'lost' altogether even if he is turned out of the country and the *sangha*.

* See the Practical Dharma

CHAPTER VI

THE SINFUL DISPOSITION

The following peculiarities of disposition are found to characterize the psychology of transgressors. A man would yield either under the stress of external circumstances (illness, compulsion and the like) or without such external stress; he may commit only one act of transgression or go on doing so; he may care to follow the Teaching of Truth, or he may not care to do so, and he may resist the downward step, or yield without resisting. This gives us a list of eight elements, or traits of character, which may be tabulated in four rows, as follows (the sign of + marking the element of goodness and that of — its antithesis) —

+ Yielding under stress (<i>sahetuka</i>)	1	— yielding without external stress (<i>asahetuka</i>)
+ Stopping after one fault (<i>sakṛitakāri</i>)	2	— committing more than one fault (<i>asakṛitakāri</i>).
+ Longing to follow the teaching of truth (<i>sānurvichi</i>).	3	— not longing to follow the teaching of truth (<i>asānurvichi</i>)
+ Resisting the temptation (<i>prayatnavāna</i>)	4	— not resisting the temptation (<i>aprayatnavāna</i>)

By combining these in different groups we get no less than 16 types of the transgressing disposition

These are shown in the following tabulated form together with a set of arithmetical symbols to facilitate reference, the position of the symbols representing the row and the symbols (+ or -) themselves the affirmative or negative elements of character.

- | | | |
|----|---|------|
| 1. | External stress, one fault, longing to live upto truth, resisting . | ++++ |
| 2 | No external stress, one fault, longing to live upto truth, resisting | -+++ |
| 3 | External stress, repeated slips, longing to live upto truth, resisting | +--+ |
| 4 | No external stress, repeated slips, longing to live upto truth, resisting ... | --++ |
| 5 | External stress, one fault, not longing to live upto truth, resisting . | ++-+ |
| 6 | No external stress, one fault, not longing to live upto truth, resisting | -+-+ |
| 7 | External stress, repeated slips, not longing to live upto truth, resisting ... | +--- |
| 8 | No external stress, repeated slips, not longing to live upto truth, resisting ... | ---+ |
| 9 | External stress, one fault, longing to live upto truth, not resisting . | +++- |
| 10 | No external stress, one fault, longing to live upto truth, not resisting | -++- |
| 11 | External stress, repeated slips, longing to live upto truth, not resisting | +--+ |
| 12 | No external stress, repeated slips, longing to live upto truth, not resisting | --+- |
| 13 | External stress, one fault, not longing to live upto truth, not resisting | ++-- |

- 14 No external stress, one fault, not longing
to live upto truth, not resisting . . - + - -
- 15 External stress, repeated slips, not longing
to live upto truth, not resisting + - - -
- 16 No external stress, repeated slips, not long-
ing to live upto truth, not resisting - - - -

Of these, the first is the best disposition, deserving of the lightest penance, and the last, the worst, which must be dealt with severely if the transgressor is to be reclaimed. Suitable penance should be prescribed for the remaining types, according to their enormity or mildness

Generally speaking, the three affirmative elements in the last three out of the four rows are indicative of goodness of disposition ; but in combination with the second element in the first row—yielding without external pressure—their value is considerably lessened. The three opposite traits in these rows naturally go to weaken the argument in favour of the natural goodness of the disposition. They have to be eradicated firmly, by severe penance. The total number of the combinations of the elements in the last three rows is eight, which may be put down as follows —

- 1 One fault, longing to live upto truth, resisting
- 2 Repeated slips, longing to live up to truth,
resisting
- 3 One fault, no longing to live upto truth,
resisting

4. Repeated slips, no longing to live upto truth,
resisting ...
5. One fault, longing to live upto truth, non-
resisting
6. Repeated slips, longing to live up to truth,
non-resisting
7. One fault, no longing to live upto truth,
non-resisting
8. Repeated slips no longing to live upto truth,
non-resisting . . .

This shorter table of eight types will apply where the circumstances do not admit of the application of the principle of external compulsion or its antithesis or where severer penance is indicated, as will be seen later.

From another point of view, five elements have to be taken into consideration in determining the nature of the penance. These are: whether the transgressor is devoted to religion (*prīya dharma*) or not (*apriya dharma*); whether he is endowed with much knowledge (*bahu jñāna*) or not (*alpa jñāna*); whether he committed the fault under external stress (*sa hetuka*) or not (*asa hetuka*); whether the transgression was confined to a single act (*sa kṛitālāri*) or to a series of acts (*asa kṛitālāri*); whether he is straightforward (*riyubhāva*) or not (*ariyubhāva*). These should be arranged, as before, in five rows, and numbered, in the manner already pointed

out. In this way we get $2^5 = 2 \times 2 \times 2 \times 2 \times 2 = 32$ types of sinful mentality. Naturally the penance for the best type which is to be symbolically represented by five plus marks (+ + + + +) will be the lightest, but it will be the heaviest for the opposite kind (to be represented by the sign of minus repeated five times, thus — — — — —).

The technical term for the types (as well as for rows) is *aksha*, their tabulation is *prastāra*, the determination of the *aksha* from its position in the table is *nasta*, and the determination of the position when the *aksha* is known is *uddiṣṭa*.

The 32 types are as follows—

- | | | |
|----|--|-----------|
| 1 | Devoted, much learning, external pressure, one fault, straightforward | + + + + + |
| 2 | Indifferent, much learning, external pressure, one fault, straightforward | - + + + + |
| 3. | Devoted, little learning, external pressure one fault, straightforward | + - + + + |
| 4 | Indifferent, little learning, external pressure, one fault, straightforward | - - + + + |
| 5. | Devoted, much learning, without external pressure, one fault, straightforward | + + - + + |
| 6 | Indifferent much learning, without external pressure, one fault, straightforward | - + - + + |

It should be known that the sign + (*plus*) in the above diagram stands for the affirmative trait, and — (*minus*) for its antithesis.

The rule for finding out the traits of character in any given position (that is, the *nasta*) is to posit the number of the position the combination of which is to be ascertained and to divide it by the number 2 for the trait of the first column which will be determined by the remainder, which may be one or nil. If the remainder be one, the attribute in question is of the affirmative type, otherwise its opposite. For the next column add one to the quotient if there be a remainder, but nothing if there be no remainder. The figure arrived at in this way is to be divided by 2 again, and the trait for the 2nd column to be determined as before. In this way the process is to be continued till the list is complete. Suppose we wish to ascertain the nature of the combination in the 15th position (in the table of 32 types). The process will be as follows :—

$$\frac{15}{2} = 7 \text{ (1 remainder) = Devoted,}$$

$$\frac{7+1}{2} = 4 \text{ (no remainder) = Little learning,}$$

$$\frac{4}{2} = 2 \text{ (no remainder) = Without external pressure,}$$

$$\frac{2}{2} = 1 \text{ (no remainder) = Repeated slips,}$$

$$\frac{1}{2} = 1 \text{ remainder = Straightforward}$$

The method of finding out the position (*uddiṣṭa*) of any particular combination of traits of character is this: begin by determining, with reference to the table giving the measure of alternations, the position of the attribute in the last column, then go on to the one next to it, and so on, till you get to the first, which will determine the number. Suppose we have to find out the position of the group 'devoted, little knowledge, external pressure, one fault, not straightforward' we shall fix up the columns backwards, beginning with the last, thus

"not straightforward"	17-32	(does not occur in 1-16),
"one fault"	17-24	(does not occur in 25-32);
"external pressure"	17-20	(does not occur in 21-24),
"little knowledge"	19-20	(does not occur in 17-18),
"devoted"	19	(does not occur at 20),

This gives us the position of the combination in the above scheme as 19, which is correct. Another method of determining the position (*uddiṣṭa*) is this. write the figure 1 and then multiply it with 2 with reference to the trait of the last column, then deduct 1 from the total if the element be affirmative; then multiply the remainder again with two, with reference to the trait of the next preceding column, and deduct 1 as before, if it happens to be affirmative; repeat the process for the remaining columns till the first one is reached. The result will indicate the position which was to be determined.

Suppose we have to find out the position allotted to the "devoted, much learning, external pressure, one fault, straightforward" type. the process will be as follows —

$1 \times 2 = 2 - 1 = 1$ with reference to the last column ,

$1 \times 2 = 2 - 1 = 1$ with reference to the 4th column ,

$1 \times 2 = 2 - 1 = 1$ with reference to the 3rd column ,

$1 \times 2 = 2 - 1 = 1$ with reference to the 2nd column ,

$1 \times 2 = 2 - 1 = 1$ with reference to the first column

This gives us the answer that was sought, as the process ends here To take another instance, suppose the type is "not-devoted, little-learning, no external pressure, repeated slips, straightforward." Then the process will be as follows:—

$1 \times 2 = 2 - 1 = 1$ (1 must be deducted as "straight-forward" is an affirmative trait);

$1 \times 2 = 2$ (nothing to be deducted as "repeated slips" is an antithetical trait),

$2 \times 2 = 4$ with reference to the third column,

$4 \times 2 = 8$ with reference to the second column,

$8 \times 2 = 16$ with reference to the first column, which also contains the answer

CHAPTER VII

CONSIDERATIONS AFFECTING PENANCE

1—KĀLA (Time)

Considerations of time, place and local conditions influence the determination of penance.

Kāla, that is, time, has been divided into three classes, namely, the rainy season, winter and summer. In all the three *kālas* it is permissible to award severe, mild and middling forms of *tapa*. The severe *tapa* for the rainy season is five continuous fasts; that in winter is a four days' fast, and in summer a three days' fast at a stretch.

The middling *tapa* consists of four continuous fasts in the rainy season, three in winter, and two in summer.

The mild form of *tapa* signifies three days' continuous fasting in the rainy season, two days' in winter, and one day's in summer.

In all these fastings it is understood that only one meal is to be taken on the day preceding the commencement of the fast and on that on which it is broken.

There is another mode of classification of time which proceeds on the basis of the six recognized divisions of the year. These are

- (1) the *śarad*, that is, the months of *Āśauja* and *Kārtika* = October and November (roughly),
- (2) the *hemanta*, namely, the months of *Māgśirsa* and *Puṣa* = December and January (roughly),
- (3) the *śiśira*, i.e., *Māgha* and *Phālguna* = February and March (roughly),
- (4) the *vasanta*, i.e., the months of *Cāitra* and *Bysākhā* = April and May (roughly),
- (5) the *grīṣma*, i.e., the months of *Jyēṣṭha* and *Āsāḍha* = June and July (roughly),
- (6) the *varsā*, i.e., the months of *Śrāvana* and *Bhādrapada* = August and September (roughly).

Of these, the *śarad*, the *vasanta* and the *grīṣma* are termed *guru*, and the rest *laghu*.

Tapa is also divided into *guru* (severe) and *laghu* (mild) types. By combining the elements of *guru* and *laghu* of *kāla* and *tapa* together, five combinations are obtained as follows.—

- (1) *guru kāla + guru tapa*;

- (2) *laghu kāla*+*laghu tapa*;
- (3) *kāla guru*+*tapa laghu*,
or *tapa guru*+*kāla laghu* ;
- (4) *tapa guru*+ *kāla* partly *laghu* and
partly *guru* ;
- (5) *kāla guru*+*tapa* partly *laghu* and
partly *guru*

The Leader (*āchārya*) should award these in his discretion, according to the individual requirement and the condition of the seasons. In the *laghu kāla*, a *laghu* form of *tapa* should generally be given.

2—KSHETRA (Country)

Land is of ten kinds, broadly speaking—

- (1) the *anūpa* which abounds in water, *e g*,
Magadha (=Behar) and Malaya (Madura near the Western Ghats), Vanvāsa (Bengal), Konkan (the country lying to the east of the Western Ghats) and Sinddha (Sind),
- (2) the *jāngala* (forest land) characterized by an abundance of insect life but not noted for much water ,
- (3) the *bhaktā-lshetra*, the home of paddy,
- (4) the *kalmāsa lshetra* where the people grow various kinds of pulses chiefly ;

- (5) the *suktū kshetra*, the land of barley, where people take *sattū* (a preparation of barley meal) generally,
- (6) the *rasā pulāka* which is noted for milch cows and the abundance of the supply of milk and the products of milk;
- (7) the *dhānya-pulāka*, the land of wheat and other kinds of cereals;
- (8) the *yavāgū* where people take *yavāgū* (liquid foods, or paste-like *khaichri**);
- (9) the *landa-kshetra*, where roots (potatoes of various kinds and other vegetables of the potato family) are grown;
- (10) the *mūla*, where are grown chiefly such things as ginger, turmeric and other forms of pungent articles that grow underground.

The one rule in regard to the above places is this that light penance should be given in dry and hot places (like Marwad and Malwa) where rich food is not obtained. In colder places where plenty of milk and *ghee* is eaten by the people severe *tapa* is permissible

3—FOOD-SUPPLY

In fixing the penance it is also necessary to bear in mind the nature of the food the penitents

* A dish of rice and *dal* (pulses) cooked together

are likely to get. The general rule with regard to this is as follows: where the people, whether of one's own faith, or the followers of other creeds, are respectful and where the best of rich food is obtainable, severe *tapa* is indicated there; where the food obtainable is of a middling kind, less severe forms of penance should be enforced there; and where inferior kind of food, *eg.*, cheap rice, is to be had, there the lightest penances, namely, *āchāmla*, *nirvī-krīti*, *purumandala* and *elasthāna* are to be given, but not *upavāsa*

CHAPTER VIII

THE PENANCES

1—ĀLOCHANĀ (Confession)

Ālochanā means Confession.

There are ten faults of *ālochanā* which the confessing saint should avoid. These are as follows:—

1. *Ākampa*, bribing, i.e., the offering of an acceptable present;
2. *Anumāṇa*, pleading ill-health; or taking advantage of a special occasion;
3. *Taddriṣṭa*, concealing faults not perceived by others;
4. *Bādana*, non-observance of minor faults from laziness, or their concealment;
5. *Sīlārma*, concealing major sins;
6. *Chhaya*, confession in the third person, i.e., the endeavour to ascertain the proper penance, as if for some one else;
7. *Satdābulā* disclosing earlier sins;

- 8 *Bahujana*, questioning others about the (merit of the) penance prescribed by the *guru* (leader), or adopting what was prescribed for another as penance for one's own sins;
9. *Avyakta*, confessing before one of an equal status;
10. *Tatsevitā*, confessing to oneself, i.e., adopting the penance prescribed for some one else for the same kind of fault as one's own.

A confession is to be made before one's Leader (the *āchārya* of the community of saints). The ten kinds of faults mentioned above are to be avoided. All true facts should be disclosed before the leader.¹

Ālochanā is enjoined as the proper and adequate penance for the following sins:—

for faults committed because of the natural imperfections in the performance of austerities and the control of the senses and the body and the mind,²

for the various forms of movements, however carefully executed, inasmuch as all movements are really opposed to the nature of pure spirit,³

for the movements performed with due care, whilst away from one's own community (of saints);⁴

¹ Ch 162 ² S'. 185 ³ S'. 186-187 ⁴ S'. 188

for visiting another party of saints, though all faults are avoided when doing so.¹

2—PRATIKRAMANA

Pratikramana means self-censure. It is adequate penance for the following faults: the utterance of venial untruths under the influence of sex-passion,² for throwing bodily products and excrement in places not intended for the purpose or in forbidden places,³ for thinking evil, entertaining unbecoming thoughts, or showing disrespect, by the word of mouth, to the Founders of the Faith, the Ganadharas (Apostles of Tirthankaras), or the Āchāryas and the like, and for resort to violence—kicking, beating, etc.,⁴ for forgetting the *vaiyāvṛitya* (serving or nursing penance), sneezing, passing wind, yawning, dreaming evil dreams (nocturnal emission), or forgetting to attend on sickly saints,⁵ for exhibiting visible marks of sexual excitement, whether seen by others or not, when walking, or when engaged in seeking or eating food,⁶ and for exciting angry or painful feelings in the heart of another person.⁷

Pratikramana should be performed immediately after the discovery of a fault, in language such

¹ S'. 189. ² S' 48 ³ S' 48 ⁴ S' 190. ⁵ S' 192
⁶ S' 193 ⁷ S' 193

as this: Woe is me; I have wrought great evil; I disclaim my evil act, it is hereby annulled (dis-owned)! More severe forms of self-censure must be employed where such are indicated by the nature of the offence.

Repetition of the great Salutation *mantram* nine times is termed *laghu* (minor) *pratikramaṇa*. It should be performed generally after every sort of act, e. g., eating, passing urine, etc., to avoid cultivating the sense of attachment or aversion to it.

3—TADUBHAYA

Tadubhaya is *ālochanā* (confession) plus self-censure (*pratikramaṇa*). It applies to cases of fine distinction which cannot be made by ordinary saints, on account of their natural deficiencies, or where faults are committed without being known, although due care is taken for observing the rules of conduct, especially of the processes of periodical—daily, nightly, fortnightly, four-monthly, yearly and death-bed—*pratikramaṇa*, as faultlessly as possible.¹

4—VIVEKA

Vivēka, also termed *Tyāga*, means giving up, that is discontinuing the action that was taking place. It is regarded as adequate penance in the following cases —

¹ Ch 192-194.

Where a dwelling place, food, or an article of use which was not deemed to be objectionable at first is discovered to be so later on,¹

Where a doubt has arisen in the mind as regards the purity or objectionableness of the whole or a part of food,²

Where part of the food is found to be objectionable,³

Where the food is pure but unwholesome or unclean thoughts have become associated with the whole or a part of it,⁴

Where the mind is inclined to take food (prepared with all proper care) at night, owing to ill health or under the fear that one might not be able to get it again soon on account of famine,⁵

Where objectionable food or what has been given up is placed in the plate or hand, or where it has actually been put in the mouth⁶

NOTE —In cases where the objectionable article can be separated from the unobjectionable one, it is permissible to take the unobjectionable things and to leave the others (S' 198-200)

5—KAYOTSARGA

Such of the faults as are unavoidable or are com-

¹ S' 197 * S' 199. * S' 198 * S' 200. * S' 201
* S' 202.

monly committed and slight, *e.g.*, walking, eating, etc., only merit the *lāyotsarga* penance.¹ The same penance is indicated where an *apamrīsta* (untouchable or impure) body is touched, itching is relieved, or bodily limbs stretched or contracted, or where bodily products, (excrement, saliva, phlegm and the like) are discharged in a manner contrary to the proper mode.² *Kāyotsarga* is also the proper expiation for such acts as pulling threads or straw to pieces, causing slight agitation, the employment of hands in collecting books, mentally resolving to complete an *upkarana* (an accessory, *e.g.*, a book or feather whisk) in a certain number of days.³ If a bodily limb rub against clay, hard seeds, green grass or *tarasa* (insect) life, one *lāyotsarga* is the penance therefor.⁴

If a saint fail to observe the *lāyotsarga* penance at the proper time he incurs the penalty of an *upavāsa* (fast), but not of *chheda*.⁵

6—TAPA

Tapa generally means asceticism, but in connection with penance it signifies fasting

One and thirty combinations are formed with the five types of fasting penances, namely, *puru-*

¹ S' 28 ² S' 29 ³ S' 30 ⁴ S' 31. ⁵ S' 210.

mandala, *nirvikṛiti*, *ekasthāna*, *āchāmla* and *upavāsa*, and along with *kāyotsarga*, which is the lightest form of penance, are provided for the thirty-two types of the sinful mentality, according to the degree of sinfulness. In this way different transgressors get suitable penance for their transgressions, and steady progress is maintained.

The thirty-one combinations of the five forms of fasting *tapa* are shown in the following table in which their values (see Chap IV) are also shown. The first place is given to *kāyotsarga* naturally, as it is the lightest form of penance, and is to be prescribed for the mildest form of sin. The valuations arrived at are in terms of fractions or multiples of a fast

	Value.
1. Kāyotsarga	<i>nīl</i>
2. Purumandala	0.25
3. Nirvikṛiti	0.50
4. Ekasthāna	.. 0.50
5. Āchāmla	... 0.75
6. Upavāsa	. 1.0
7. Nirvikṛiti + purumandala	.. 0.75
8. Ekasthāna + ,	. 0.75
9. Purumandala + āchāmla	... 1.0
10. Ekasthāna + nirvikṛiti	... 1.0
11. Nirvikṛiti + āchāmla	. .. 1.25
12. Ekasthāna + „	. 1.25
13. Upavāsa + purumandala	1.25

14	Uparasā	+nirvikṛiti		1 50
15	"	+ekasthāna	...	1 50
16	"	+āchāmla	...	1 75
17	Purumandala	+nirvikṛiti	+ekasthāna	1 25
18	,	+	," +āchāmla	1 50
19	"	+ekasthāna+	"	1 50
20	"	+nirvikṛiti	+upavāsa	1 75
21	"	+ekasthāna+	"	1 75
22	Nirvikṛiti	+	," +āchāmla	1 75
23	"	+	," +upavāsa	2 0
24	Purumandala	+āchāmla	+	2 0
25	Nirvikṛiti	+	," +	.. 2 25
26	Ekasthāna	+	," +	2 25
27.	Purumandala	+nirvikṛiti	+e k a s t h ā n a + āchāmla ..	2 0
28	Purumandala	+nirvikṛiti	+e k a s t h ā n a + upavāsa ..	2 25
29	Purumandala	+nirvikṛiti	+āchāmla+upavāsa	2 50
30	,	+ekasthāna+	," +	2 50
31	Nirvikṛiti	+	," +	2 75
32.	"	+	," +	3 0
	+purumandala	..		

The total number of the penances in the above 31 combinations is 80, which by the addition of one for a *lāyotsaṅga* becomes 81. The above table slightly differs from that given in the Hindi commentary, but, as already stated, the commentary is not critical. It even places *nirvikṛiti* which is equal to half a fast, before *purumandala* that is only a quarter of one. The explanation of the

anomaly in the valuation of such of the combinations as the sixth (=one *upavāsa*) and the seventh (which is only equal to three-fourths of an *upavāsa*) is to be sought in the additional penances that are combined in the less valuable one, so that the one with the lower estimate is really the more difficult of the two, because of its observance being extended to a longer period (an extra day).

The (32) combinations are termed *ślākās* (purifications), and are to be distributed as follows amongst the 32 types of the sinful mentality (see Chapter VI *ante*) —

TABLE (1)

Types	<i>Ślākās</i>	Purifications
1	<i>ālochanā</i> (simple confession)	mere confession
2	1st <i>ślākā</i>	one
3	2nd "	"
4	3rd "	"
5	4th "	"
6	5th "	"
7	6th "	"
8	7th "	two
9	8th "	"
		"

Types	<i>Ślākās</i>	Purifications
10	9th <i>ślākā</i>	two
11	10th "	"
12	11th "	"
13	12th "	"
14	13th "	"
15	14th "	"
16	15th "	"
17	16th "	three
18	17th "	"
19	18th "	"
20	19th "	"
21	20th "	"
22	21st "	"
23	22nd "	"
24	23rd "	"
25	24th "	"
26	25th "	"
27	26th "	four
28	27th "	"
29	28th "	"
30	29th "	"
31	30th "	"
32	31st "	five

As for the distribution of the *ślākās* with reference to the table of 16-typed sinful mentality, some *āchāryas* would seem to recommend the allotment of the first *ślākā* out of the original thirty-one (without counting *kāyotsarga* as one) to the first type, marked with four *plus* marks (++++), and of the rest to the remaining fifteen

type, and the distribution of the 32 *ślākās* is to be made as in the following table:—

TABLE (3)

Types	<i>Ślākās</i>	Purifications	Valuation
	1 (only confession)	<i>ālochanā</i> (confession)	confession
1			
2	2 (9th+26th)	6	30
3	2 (1st+2nd)	2	75
4	2 (15th+30th)	6	450
5	2 (8th+13th)	4	225
6	2 (14th+27th)	6	375
7	2 (16th+22nd)	6	325
8	2 (12th+28th)	6	375
9	2 (3rd+4th)	2	125
10	2 (18th+20th)	6	325
11	2 (8th+11th)	4	225
12*	2 (21st+23rd)	6	375
13	2 (7th+10th)	4	20
14*	2 (24th+25th)	6	450
15	2 (17th+19th)	6	325
16	3 (5th+29th+31st)	10	650

* According to the text the *ślākās* allotted to the 10th type are the 21st and 23rd (with an estimated value of 375), and those allotted to the 12th are Nos 18th and 20th (valued at 325). This is obviously wrong, as will be evident from an analysis of the estimation of the different elements of sinful mentality, according to which

repeated slip	is estimated at	0 75
not resisting	" " "	1 25
not longing to live	" " "	2 25
upto truth	" " "	
no external stress		3 0

At this valuation the penalty for the 12th type should be $3+75+125=5$, and for the 10th, $3+125=425$. But according to the text 325 has been assigned to No 12 and 375 to No 10. That some mistake has occurred in this connection in the text is evident from the fact that certain other writers (according to the Hindi commentary) allot the *ślākās* assigned to the 10th type to No 14 and those assigned to the latter to No 10. Against the seemingly lighter punishment in higher types of the negative order is to be set off the extended observance of penances, inasmuch as several *ślākās* are combined in the penance prescribed for those types

If the types be re-arranged (in the proper way) the penalties will appear as follows :—

TABLE (4)

Types	Description	Signs	Valuation
1	One slip, resisting, longing to live upto truth, external stress	++++	confession
2	Repeated slips, resisting, longing to live upto truth, external stress	-+++	0 75
3	One slip, not resisting, longing to live upto truth, external stress	+--+	1 25
4	Repeated slips, not resisting, longing to live upto truth, external stress	--++	2 25
5	One slip, resisting, not longing to live upto truth, external stress	++-+	2 25
6	Repeated slips, resisting, not longing to live upto truth, external stress	-+-+	3 25
7	One slip, not resisting, not longing to live upto truth, external stress	+- -+	2 0
8	Repeated slips, no resisting, not longing to live upto truth, external stress	- - -+	3 25
9	One slip, resisting, longing to live upto truth, no external stress	+++ -	3 0
10	Repeated slips, resisting, longing to live upto truth, no external stress	-++ -	4 50
11	One slip, not resisting, longing to live upto truth, no external stress	+ - + -	3 25
12	Repeated slips, not resisting, longing to live upto truth, no external stress	- - + -	3 25
13	One slip, resisting, not longing to live upto truth, no external stress	++ - -	3 75

Types	Description	Signs	Valuation
14	Repeated slips, resisting, not longing to live upto truth, no external stress	- + - -	3 75
15	One slip, not resisting, not longing to live upto truth, no external stress	+ - - -	4 50
16	Repeated slips not resisting, not longing to live upto truth, no external stress .	- - - -	6 50

If the scheme of the allotment of the *ślākās* is slightly revised, more satisfactory results will ensue. The following redistribution is likely to commend itself to a judicially trained mind:

TABLE (5)

Types	<i>Ślākās</i>	Valuation
1	Confession	No fasting value
2	2 (1st and 2nd)	0 75
3	2 (12th and 20th)	1 25
4	2 (7th and 10th)	2 0
5	2 (6th and 13th)	2 25
6	2 (8th and 11th)	2 25
7	2 (9th and 26th)	3 0
8	2 (16th and 22nd)	3 25
9	2 (17th and 19th)	3 25
10	2 (18th and 20th)	3 25
11	2 (14th and 27th)	3 75
12	2 (13th and 28th)	3 75
13	2 (21st and 23rd)	3 75
14	2 (15th and 30th)	4 50
15	2 (24th and 25th)	4 50
16	3 (5th, 29th and 31st)	6 50

NOTE.—Pences of the same face-value are not necessarily alike in point of merit and austerity

With reference to the 8-typed classification the allotment of *śīlāṅka* would be as follows.—

TABLE (6)

Types	Śīlāṅka	Purifications	Valuation
1	3 (1st, 2nd and 3rd)	3	1 50
2	4 (4th, 5th, 6th and 13th)	6	4 0
3	4 (7th, 8th, 14th and 15th)	8	5 0
4	4 (9th, 10th, 11th and 12th)	8	4 75
5	4 (16th, 18th, 23rd and 25th)	12	7 0
6	4 (17th, 19th, 20th and 24th)	12	7 25
7	4 (21st, 22nd, 26th and 30th)	14	8 50
8	4 (27th, 28th, 29th and 31st)	17	10 25

NOTE.—It is to be borne in mind that the types marked by odd numbers are generally less evil, than the next even ones, though amongst themselves they become more worthy of censure as we rise higher, thus the seventh is the worst in this class, the fifth more evil than the third but less than the seventh, and so forth. The same remark applies to those marked by even numbers as regards their comparative sinfulness.

It should be noted that the tables of penances given above are characterised by rising severity of expiation, and mark the limits of the maximum and the minimum of penance for faults committed. The penalty is to be fixed with due regard to all the considerations that may present themselves in

The method of observing the *ślākās* is two-fold with intervals, that is, by the interposition of regular meals, termed *sāntara*, and without such interposition (*nirantara*). The order of observance in the first case (e.g. with reference to *nirvikṛiti*) will be as follows *nirvikṛiti*, regular meal, *nirvik*, regular meal, *nirv*, reg. meal, . and so on. In the other case it will be *nirvikṛiti*, *nirv*. n, n, . and so on. Whether it be *purumandala*, *nirvikṛiti*, *ekasthāna*, *āchāmla* or *upavāsa*, the order will be the same for every one of them.

In observing the combinations also the same method is to be followed. If it is *sāntara* observance, a regular meal will be allowed after the combination, which in itself will not be broken up, e.g., *purumandala*, *nirvikṛiti*, *ekasthāna*, *āchāmla*, *upavāsa*, regular meal, *purumandala*, *nirvikṛiti*, *ekasthāna*, *āchāmla*, *upavāsa*, regular meal... ..and so on.

If the observance is without the interposition of regular meals, the combinations will run on without break, till the whole period during which the penance is to be observed is gone through.

7—CHHEDA

Chheda is the loss of seniority measured by days, fortnights, months, and years. He who does not improve in any other way, that is, by milder

measures, must be treated with *chheda*. It is also given for those who have merited severer penance than fasting, but who have not deserved reordination (*mūla*).

The following are some of the occasions for the enforcement of this form of penance:—

Faults	Period of <i>chheda</i>
For leaving the <i>saṅgha</i> (company of saints) and for moving about alone ¹	As much time as the penitent has lived away
For falling away from the true saintly path, and roaming about in different unsaintly or less saintly (lax) styles ²	As much time as the transgressor remains away from the true saintly path
For keeping the company of unsaintly <i>sādhus</i> by one who pulls himself up readily again after a slip	
(1) if he return within six months	Tapa penance.
(2) if after six months ³	Chheda (for the whole length of the period of absence)
For failure to apologise after a fault (when the saint remains in the <i>saṅgha</i>)	
(1) in the case of an ordinary saint	5 days for every 24 hours' delay,
(2) for a specially qualified or learned saint	10 days for every 24 hours' delay,
(3) for an <i>ācārya</i> ⁴	15 days for every 24 hours' delay
For leaving the <i>saṅgha</i> without apologising for the fault committed	
(1) for an ordinary saint	10 days for every 24 hours' delay,
(2) in the case of an advanced or specially qualified saint	15 days for every 24 hours' delay,
(3) in the case of an <i>ācārya</i> ⁵	20 days for every 24 hours' delay

¹ § 227. ² § 228-229. ³ § 230. ⁴ § 231-232. ⁵ § 233.

8—MŪLA

So long as *chheda* is still available as a penance and *mūla* has not been merited by the transgressor, *chheda* should be given. *Mūla* signifies complete deprivation of seniority and amounts to re-ordination. He who is given this form of penance will not rank as senior to a saint who is ordained just at that moment. For such faults as are beyond the curative efficacy of the *chheda*, that is to say, which are too grave to be cured by it and yet are not strong enough to merit *parihāra* (expulsion), the proper penance is *mūla*. If the *mahā-vratas* (the main vows of asceticism) have been violated completely the proper penance is *mūla* (to establish the delinquent once more in the vows). It should be sought from the same *āchārya* who originally ordained the transgressor.¹

The *mūla* is indicated, as the proper penance, in the following cases —

For the loss of faith, conduct and the principal vows, and for the non-observance of the six necessary daily duties, and for ordaining a pregnant woman or an impotent person into sainthood.²

For propounding doctrines which are opposed to the Teaching of the Scripture.³

¹ Ch 112 ² Ś 237. ³ Ś. 238

present-day humanity, though not of the men of the adamantine frames of the hoary past. The penance may have to be observed for a period of 12 years.

Pāranchika parihāra is deserved by those whose sins are the blackest and the worst. The sinner in this case has his sin proclaimed before the world, is turned out of the country and may have to live even among strangers and men of wrong faiths. He is required to observe the fasting penance as in the *anupasthāpanā parihāra*, with the same types of severity and for a similar period, namely, 12 years. Then he will be deemed to have been purified and absolved.

Anupasthāpanā is indicated in the following cases :—

For the abduction of a *sādhu* of another faith, or of a layman, a woman, a child or the pupil of a brother saint, and for assaulting or striking a saint with a stick.¹

Pāranchika parihāra is provided for men who show disrespect to and insult the Tirthamkaras, the Siddhas and Holy Saints, or who join the king's enemies.² It is also the penalty incurred by those who defile the True Faith and the Scripture of Truth.³ He who is an enemy of the ruling king,

¹ § 245

² § 249

³ § 250

or who ordains the experienced officers of the state when their services are indispensable for the public good also deserves the *pāranchikā parihāra*.¹ The defiler or the lover of the *pattai ām* (chief queen) is also worthy of the severest penalty known to the *āchārya* judge.²

10—ŚRADDHĀNA

Śraddhāna signifies the acquisition of faith. It is applicable to the case of a renegade or apostate who wishes to come back into the Right Fold once more. He may be re-admitted into the order of the saints in the discretion of the Leader (*āchārya*) if he is able to observe the *mūla gunas* (root virtues) of sainthood.

¹ Ś 250

² Ś 250

PART II

PENANCES

1—CONCERNING THE FIRST VOW (AHIMSA)

To determine the amount of the proper penance merited by a saint for the destruction of the life of different kinds of living beings, a reference has to be made to the "senses and *prāṇas*" with which different forms of life are endowed differently

The lowest form of life is one-sensed, which comprises those living beings who are endowed only with the sense of touch, e.g., vegetables. Then there are the two-sensed beings, who enjoy touch and taste both, as is the case with oysters and snails. The three-sensed have smell in addition to the above two. In this class are found ants and many other kinds of insects. In the class of four-sensed life are included bees and flies, etc. They have sight also. The five-sensed are the fishes, rats, monkeys, man, etc. They enjoy hearing also. In this class there are two sub-divisions, the *sāṅgi* (endowed with the capacity to think) and the *aśāṅgi* (not capable of rational thought).

As regards *prāṇas* (vitalities), the one-sensed have four of them, namely, breath, bodily strength,

longevity and the sense of touch. The two-sensed have these four, and in addition they have the sense of taste and the capacity to utter sounds. The three-sensed have the sense of smell, the four-sensed those of smell and sight, and the five-sensed those of smell, sight and hearing in addition to the six possessed by the two-sensed. Then the *sangī* five-sensed beings are further endowed with the organ of thought. We thus have five senses and ten *prānas*, which are the basis of the discriminating treatment of the different kinds of sinners

The mildest form of penance is to require one *kāyotsarga* for each sense, so that if a one-sensed form of life is destroyed one *kāyotsarga* is the penance therefor. For a two-sensed insect, two *kāyotsargas* are necessary, and so on.

Severer forms of penance are provided with reference to the mental characteristics of the sinner. The elements taken into consideration, according to one method of calculation, are the following .

1. whether observing fundamental virtues (*mūla guṇas*) only or additional ones (*uttara guṇas*) also ;

2. whether inclined to resist temptation or sinning (*prayatnachāri*) or not (*aprayatnachāri*) ;

3. whether wavering (*asthira*) in the observance of the rules, or unwavering (*sthira*)

The penance proper for the destruction of different forms of animal life is shown in the following table. In this table *K* stands for a *Kāyotsarga* and *K/u* for one *Kāyotsarga* and one *upavāsa* (fast).

Order number	Temperament	one-sensed		2-sensed		3-sensed		4-sensed		5-sensed		able to think	vitalities	vitalities	vitalities	able to think
		senses	vitalities	senses	vitalities	senses	vitalities	senses	vitalities	senses	vitalities					
1	<i>Uttara g</i> + resisting + unwavering	1	4	2	6	3	7	4	8	5	9				5	10
2	<i>Mūla g</i> + resisting + unwavering	1 k		2 k		3 k		4 k		5 k					5 k	
3	<i>Uttara g</i> + unrestraining + unwavering	1 k/u		2 k/u		3 k/u		4 k/u		5 k/u					5 k/u	
4	<i>Mūla g</i> + unrestraining + unwavering	1 k/u		2 k/u		3 k/u		4 k/u		5 k/u					5 k/u	
5	<i>Uttara g</i> + resisting + wavering		4 k		6 k		7 k		8 k		9 k					10 k
6	<i>Mūla g</i> + resisting + wavering		4 k		6 k		7 k		8 k		9 k					10 k
7	<i>Uttara g</i> + unrestraining + wavering		4 k/u		6 k/u		7 k/u		8 k/u		9 k/u					10 k/u
8	<i>Mūla g</i> + unrestraining + wavering		4 k/u		6 k/u		7 k/u		8 k/u		9 k/u					10 k/u

According to some *āchāryas* the resisting type of personality is entitled to be treated on the basis of the senses destroyed, and the unresisting on that of vitalities. Fasting is to be added on the following basis: for the destruction of 12 one-sensed forms of life one fast. Further equations are as follows:—

12 1-sensed lives = 6 2-sensed ones = 4
3-sensed ones = 3 4-sensed ones If destruction of life has taken place on a larger scale the equation will not be observed. But for 36 one-sensed lives two continuous fasts are required to be observed. Two continuous fasts are also required for 18 2-sensed, 12 3-sensed, 9 4-sensed and 1 5-sensed forms of life.

According to another method the table of penances is to be worked out as follows:—

	Types of temperament	Destruction of all forms of life except that endowed with the capacity to think (the <i>sangī</i>)	
		for one sin	for repeated sins
1	<i>Uttara g</i> + unwavering + vigilant	1 <i>kalyāṇaka</i>	3 <i>uparāsas</i>
2	<i>Mūla g</i> + unwavering + vigilant	2 <i>uparāsas</i> *	3 <i>uparāsas</i>

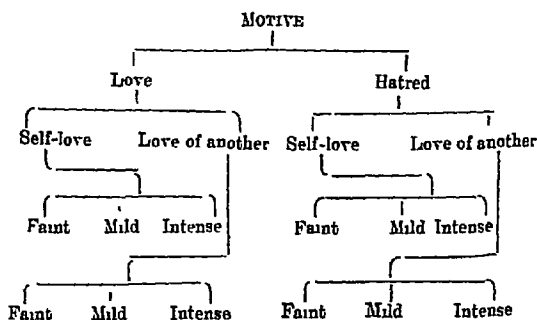
* According to the text the penance for one fault in this case is 3 *uparāsas* and for repeated faults only 2 *uparāsas*, but this is a clear case of error. The necessary correction has therefore been made in this place.

	Types of temperament	Destruction of all forms of life except that endowed with the capacity to think (the <i>sangī</i>)	
		for one sin	for repeated sins
8	<i>Uttara g</i> + wavering + vigilant	1 <i>kalyāṇaka</i>	1 <i>kalyāṇaka</i>
4	<i>Mūla g</i> + wavering + vigilant	2 <i>upavāsas</i>	1 <i>pancha kalyāṇaka</i>
6	<i>Uttara g</i> + unwavering + non-vigilant	2 <i>upavāsas</i> *	3 <i>upavāsas</i> *
6	<i>Mūla g</i> + unwavering + non-vigilant	2 <i>upavāsas</i>	1 <i>kalyāṇaka</i>
7	<i>Uttara g.</i> + wavering + non-vigilant	2 <i>upavāsas</i>	1 <i>pancha kalyāṇaka</i>
8	<i>Mūla g</i> + wavering + non-vigilant	<i>laghumāsa</i> (one <i>kalyāṇaka</i>)	<i>mūla</i>

The same is the penance for the destruction of the *sangī* type of the 5-sensed forms of animal-life, except that the fasts are then required to be observed without interruption, whereas in the other case regular meals are allowed to be interposed between fasts, in case of illness

Some *āchāryas* divide the motive for an action into two classes and then subdivide each of them into different sub-classes as follows —

* According to the text the penance for one fault in this case is 3 *upavāsas* and for repeated faults only 2 *upavāsas*, but this is covered by the remark in the foot-note on the preceding page, and has been corrected as before



Hatred is always evil, and the same is the case with self-love (selfishness). The love of another, which manifests itself in acts of sympathy, philanthropy and the like, is commendable in the householder's stage, but it has to be given up in *sannyāsa*. Nevertheless the penance for the doing of an act of sympathy is rather mild as compared with that for a selfish one.

Further forms of penance in connection with the first vow (*ahimsā*) are given below.—

For causing the death of a Jaina Saint¹ 2-days' fasts for a whole year.

For causing the death of a Jaina lay-man¹

ditto for 6 months

For causing the death of a child¹

ditto for 3 months

For causing the death of a woman

ditto for 1½ months

For causing the death of a *sādhu* of another faith²

ditto for 6 months

¹ Ch 11 ² Ch 12

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For causing the death of a pious layman of another persuasion ¹	2-days' fasts for 3 months	
For causing the death of an ordinary individual ¹	ditto	for 1½ months
For causing the death of a Brāhmana ²	ditto	for 8 months
For causing the death of a Kshatriya ²	ditto	for 4 months
For causing the death of a Vaisya ²	ditto	for 2 months
For causing the death of a Śūdra ²	ditto	for 1 month
For causing the death of a quadruped ²	ditto	for ½ month
For causing the death of a herbivorous animal ³	14	one-day fasts
For causing the death of a beast of prey ³	13	one-day fasts
For causing the death of a bird ³	12	one-day fasts
For causing the death of a serpent ³	11	one-day fasts
For causing the death of a poisonous reptile ³		

For causing injury if insect life is harmed ¹	one <i>upavāsa</i>
For the death of an insect in the saint's gourd if he be on the 7th stage ²	five <i>nirvikritis</i>
if he be on the 6th stage ²	one <i>kalyāṇaka</i>
For the repeated death of insects in the gourd ²	one <i>pancha kalyāṇaka</i>
For the destruction of the life of a five- sensed insect whether through care- lessness or otherwise, that is to say, even in spite of ordinary care, for the first fault ³	one <i>kalyāṇaka</i>
For the death of a five-sensed insect on the plank (bed) ³	one <i>kalyāṇaka</i>
For the above when the saint was careful in his movements ³	five <i>nirvikritis</i>
For the death of a five-sensed animal in the lower part of the door of the <i>bastikā</i> (dwelling for the night) ⁴	one <i>kalyāṇaka</i>

NOTE.—This is the penance for every saint who has gone in
or come out of such a *bastikā* ⁴

For being the occasion of the death of a
five-sensed living being, such as a
(wild) cat, or a centipede, having drawn
the attention of its destroyer to its
presence—

- (i) if the language of the saint
was calm and did not show
alarm⁵ — one *upavāsa*.
- (ii) if he was alarmed or showed
alarm⁵ one *pancha kalyāṇaka*.

NOTE.—No penance is incurred if the saint merely said there
is a poisonous snake, or words to that effect and some one
immediately killed it, to protect those present.⁶

¹ Ś. 24 ² Ś. 35-36 ³ Ś. 37 ⁴ Ś. 28 ⁵ Ś. 39-41.

2—CONCERNING THE SECOND VOW (TRUTHFULNESS)

For direct falsehood ¹	.	one <i>kāyotsarga</i> , one fast and <i>pratīkrama</i>
For an indirect lie ¹	.	two <i>kāyotsargas</i> , two fasts and <i>pratīkrama</i>
For both (the above) combined ¹		three <i>kāyotsargas</i> , three fasts and <i>pratīkrama</i>
For thinking, speaking and acting a lie ¹		four <i>kāyotsargas</i> , four fasts and <i>pratīkrama</i>
For repeated falsehood through excitement of passions ²		one <i>pancha kalyāṇaka</i>
For repeated falsehood at the instance of another ²		multiples of the combinations of <i>kāyotsargas</i> , fasts and <i>pratīkrama</i> , not exceeding one <i>māsika</i> (<i>pancha kalyāṇaka</i>)
For the habit of lying in an evil-minded saint ³		<i>parihāra</i> of both kinds (expulsion from the <i>sangha</i> and the country)

NOTE.—If any saint treat the lie uttered by another saint as truth he is deemed to participate in the lie to the extent of a fourth part

For the utterance of venial untruths under the influence of sexual passion⁴ *pratīkrama*

3—CONCERNING THE THIRD VOW (NON-STEALING).

For taking what has not been given by
its owner —

- (i) if done in a deserted place and
without any concealment¹ one *lāyotsarga*, one
upavāsa and *pratikramana*
- (ii) if in the presence of one's own
companions¹ two *lāyotsargas*, two
fasts and *pratikramana*
- (iii) if in the presence of men of
other faiths¹ three *lāyotsargas*,
three fasts and *pratikramana*.

For repeated failings in this respect¹ one *pancha kalyāṇaka*

NOTE.—On the death of an *āchārya* or saint, his whisk and gourd and books descend to his disciple, and in his absence to the deceased's co-pupil. If there is no co-pupil, then they go to the saints in his *gachcha* (a group of three saints). In any case they will go to the *sangha* (a group of seven saints)². Any saint may accept a gift (of a permissible article) from any other saint, whether belonging to his *gaṇa* or *gachha*, or not, but the books are intended only for the learned.³ They will, however, go to whomsoever they are given by the owner.³ If any saint unlawfully possess himself of what he is not entitled to take under the above rule, he is liable to be deprived of the article and to undergo a *tapa* penance which might extend to six months' continuous fasting.⁴ This rule will apply even though there be a decision by a king or a court of law to the contrary. The delinquent may also be required to maintain silence throughout the whole period of fasting.⁴

For helping oneself, that is, taking when
not actually given—

¹ Ch 18

² Ch. 19

³ Ch 20

⁴ Ch 21-22.

(i) a book or books	one <i>laghūmāsa</i>
(ii) a feather whisk	one <i>kalyānaka</i>
(iii) a gourd or any other object of the lowest type of utility ¹	one <i>purumandala</i>
For damaging or taking without the owner's permission such things as thorns, bricks, wood, tiles, ashes, and cow-dung ²	one <i>kalyānaka</i>
For taking what has been given for the use of another saint ³	one <i>pancha kalyānaka</i>

4—CONCERNING THE FOURTH VOW (CELIBACY).

For evil dreams, that is nocturnal emission ⁴	<i>pratikramana</i>
For dreaming bad dreams (nocturnal emission) after midnight ⁵	<i>a lāyotsarga</i>
For evil dreams (i.e., emission of semen) during the first watch of the night—	
(a) if the saint had gone to sleep after performing meditation, self-examination and adoration	<i>pratikramana,</i>
(b) if after doing any two of the above	one <i>upavāsa</i> +mild <i>pratikramana</i>
(c) if after only one of the above ⁶	one <i>upavāsa</i> + <i>pratikramana</i>
For the same fault when it is committed in the last watch ⁷	
for (a)	<i>Pratikramana</i> + 2 days' fast (<i>belā</i>)
for (b)	one <i>upavāsa</i> + <i>pratikramana</i>

¹ Ś 123 ² Ś 214 ³ Ś 126 ⁴ Ś 192 ⁵ Ś 203 ⁶ Ch 23

⁷ Ch. 24

for (c)

niyama (mild self-censure)† *uparāsa*.

For dreaming of indulging in sexual intercourse, meat, wine or honey—

(a) if this happen only once

one *uparāsa*(b) if it happen repeatedly¹*pratīkramāṇa*† *uparāsa*.

For chatting with a young woman when the saint happen to be young himself—

(a) if it happen only once

one fast.

(b) if it happen repeatedly²

a number of fasts which might extend alternately up to six months.

For the above when committed in secret after a warning in that regard from the preceptor³one or more *śasthas* up to six months; in the worst cases *parihāra* (expulsion) may have to be tried; but if the transgressing saint wishes to live in the *saṅgha* the leader may require him to observe the vow of silence for six months or even longer, repenting for his misdeedFor the feeling of excitement when looking at a woman's face or bodily limbs⁴*alocharā*† *lāyo'sarga*.For trying to behold a woman's nakedness or for the use of exciting *rasas*¹ Ch 25² Ch 29³ Ch 27-28⁴ S 33

(sugar, milk, *ghee*, etc.)¹

avoidance of *rasas* +
*svādhyāya*² + recita-
tion of the holy salu-
tation *mantram* +
contemplation of the
divine form

For misbehaving (having sexual intimacy)
with a nun³

Expulsion

NOTE —The nun cannot be reclaimed according to the *Chuhka*,
but the saint can be purified by undergoing specially
apportioned penance if he be sincerely sorry for his error
But he should live in a country where the people do not
know of his misdeed, and, therefore, do not despise him
In the *Puranas*, however, there is the example of Jangṭhā,
the nun, who was re-admitted into the order after giving
birth to an illegitimate child But this was when Mahavira
was Himself living on earth !

For exhibiting visible marks of sexual
excitement when walking, whether seen
by others or not⁴

pratīkramana

For exhibiting visible marks of sexual
excitement when engaged in seeking
or eating food⁴

pratīkramana

For re-entertaining sex-longing, in inten-
ser form, after once regretting it⁵

one *pancha kalyāna-
ka*

For actually indulging in sexual inter-
course under the above circumstances⁵

alternate fasts for a
period of four months

For the use of medicines to strengthen
or beautify the body⁶

one *pancha kalyānaka*

For uttering venial untruths under the
influence of sex-passion⁷

pratīkramana.

¹ § 31 ² *Svādhyāya* means scriptural study ³ Ch 126-129
⁴ § 191 ⁵ § 65 ⁶ § 65 ⁷ § 48

For stroking the private parts or pressing the sexual organ between the thighs or legs ¹	one <i>kalyāṇaka</i>
For sexual indulgence under external compulsion ²	one <i>pancha kalyāṇaka</i>

NOTE.—There is no penance if a saint sleep between two women provided his heart remains unaffected by the virus of desire.

For the emission of semen on account of excessive sexual craving (masturbation?) ³	one <i>pancha kalyāṇaka</i>
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5—CONCERNING THE FIFTH VOW (POSSESSION-LESSNESS)

For keeping the paraphernalia of a householder ⁴	one fast
For covetousness for gold, silver, etc. ⁵	a two-days' fast
For obtaining gold, silver, etc., by begging ⁶	a three-days' fast
For receiving valuable things on the occasions of eclipses, or planetary changes and the like ⁷	one <i>māsika</i>
For collecting silver and gold and the like at one's pleasure ⁸	<i>mūla</i>
For using any kind of clothes ⁹	one <i>kalyāṇaka</i>
For using any kind of skins ¹⁰	one <i>kalyāṇaka</i>
For using any kind of support or seat other than a wooden plank or a wooden or stone seat ¹¹	one <i>kalyāṇaka</i>

¹ § 214 ² § 116 ³ § 114 ⁴ § 50 and 73 ⁵ § 50
and 73

6—CONCLUDING THE FIRST SAMITI (TRAVELLING AND WALKING)

For walking (for exercise) one mile along an insect-free path ¹	one <i>kāyotsarga</i>
For walking (for exercise) one mile along a path that is not insect-free ¹	one <i>upavāsa</i>
For walking during the day time along an insect-free path, as far as six miles in the rainy season, 12 in winter, and 18 in summer ²	one <i>upavāsa</i> .
For walking during the day time along a path that is not insect-free, if the distance amount to 4 miles in the rainy season, 8 in winter, and 12 in summer ²	one <i>upavāsa</i>
For walking at night in the rainy season along an insect-free path, if the dis- tance covered be 6 miles ³	one 3-days' fast
For walking 6 miles at night in the rainy season along a path that is not insect- free ³	one 4-days' fast
For walking at night a distance of eight miles along an insect-free path in the winter season ³	one 2-days' fast
For walking in winter at night a distance of eight miles along a path that is not insect-free ³	one 3-days' fast
For walking 12 miles in summer at night along an insect-free path ³	one <i>upavāsa</i>
For walking 12 miles in summer at night when the path trodden is not insect-free ³	one 2-days' fast
For walking or passing through water ⁴	some severe form of penance
For passing through water at a regular ford, if not more than knee-deep ⁵	one <i>kāyotsarga</i>

¹ Ch. 34 ² Ch. 35 ³ Ch. 36-37 ⁴ Ch. 42. ⁵ Ch. 39.

- For passing through water when the water is four fingers' breadth above the knees¹ .. one *upavāsa*
- For every additional 4 fingers' breadth (of water)¹ .. double the number of fasts
- For passing through water at a place where there is no ford¹ .. severer forms of *kāyotsarga* and fasts
- NOTE — There is no penance for crossing the water at a ford where it is not longer than 32 yards, and is free from the water fauna.²
- For crossing a stream in a boat, whether built for one's own use or not³ .. one *kāyotsarga* and *ālochanā*
- For crossing a stream in an aggravated case³ .. one *kāyotsarga* and one *upavāsa*
- For crossing a sea in a boat³ .. one *upavāsa* (and may be one *kalyāṇakā*)
- For travelling in a palanquin or vehicle⁴ .. twice the penance provided for walking
- For travelling without the leather whisk⁵
- (a) when the distance covered does not exceed 7 paces .. one *kāyotsarga*
- (b) when it does not exceed 2 miles (=1 *lośa*) .. one *upavāsa*
- (c) for every additional *lośa* thereafter .. double the number of fasts.
- For travelling along an improper or unauthorized path or for passing over green grass or fresh leaves⁶ .. one *kāyotsarga*

¹ Cf. 31² (h. 40) ² Tika (h. 12a P. 12a (1-2)) (h. 42)
³ (h. 44) ⁴ h. 272

NOTE.—There is no penalty if it be impossible to avoid doing so¹

7—CONCERNING THE SECOND (SWEET SPEECH) SAMITI

For harsh (or unbecoming) speech²

The vow of silence (for varying lengths of time, according to the seriousness of the offence).

For teaching or encouraging men in the pursuit of occupations which tend to lead to the injury of living beings³

An *uparāsa* or whatever other penance the *āchārya* may deem proper in each case

8—CONCERNING THE THIRD SAMITI.

For eating objectionable roots, fresh whole fruits, seeds, cereals, pulses or vegetables according to the following table⁴:

Why eaten	Once	Repeatedly
1 Through ignorance	One <i>kāyotsarga</i>	One <i>uparāsa</i>
2 As a medicine	One <i>uparāsa</i>	One <i>śalyāśraśa</i>
3 Without excuse	One <i>parahaśaśā-jā-nāśa</i>	Many

¹ Cf. B. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1.

For spitting or uttering sounds or words
prior to eating and for not standing
properly when eating—

(a) if unwell or unable to stand up
properly¹

one *upavāsa* ,
one *ṣaṣṭha*

(b) otherwise¹

For eating after the occurrence of an
*antarāya*²

one *upavāsa*

For eating what has been given up --

(a) if recollection come in the middle
of the process of eating³

desisting from eating,
i.e., eating no more
of it,

(b) if afterwards²

one *upavāsa*

For the occurrence of a serious kind of
antarāya, e.g., the eating of food con-
taminated with the presence of things
like bone, flesh, etc

(a) where the knowledge is acquired
after eating

one fast + *pratīkra-*
mana,

(b) where the unclean thing is per-
ceived in one's own hand

one *ṣaṣṭha* + *prati-*
kramana,

(c) where the unclean thing has
actually got into one's mouth³

a 3 days' fast +
pratīkramana

For eating, when unwell, food tainted
with the *adhākarma* fault, that is,
food the preparation of which has in-
volved the destruction of the six kinds
of living beings -

(a) if only once

one *upavāsa* ,

(b) if repeatedly⁴

one *ṣaṣṭha*

¹ Ch 54

² Ch. 55

³ Ch 56

⁴ Ch 57

For eating, when not unwell, food tainted with the *adhālarma* fault, that is, food the preparation of which has involved the destruction of the six kinds of living-beings ~

- (a) if only once . one *panchalalyānaka*;
(b) if repeatedly . *mūla*.

For eating food contaminated with the *uddiṣṭa* or other faults, in order to keep up study¹

- .. *niyama* (recitation of the salutation *mantram* nine times).

NOTE.—There are 46 faults which are to be avoided by the saint. He cannot take any food that is tainted with any of them. The *uddiṣṭa* fault occurs when the food is prepared especially for the saint's use.

For going to one village for the daily ramble and to another for food²

- . *pratikramana* and an *upavāsa*.

For going to a village during the study-time³

- .. . *kāyotsarga*;
but if for food⁴ . one *upavāsa*.

For eating food, through ignorance, at the place of a person of no family or tribe (*varṇa* and caste), e.g., a prostitute

- (a) if only once and unseen by any one .. . *pratikramana* and one *upavāsa*;

- (b) when done repeatedly but unseen by others .. . one *panchalalyānaka*;

- (c) repeatedly when seen by others⁵ *mūla*

For objecting to another's accepting unobjectionable food through mistake⁶

- . one *upavāsa*

¹ Ch. 58. ² Ch. 59. ³ Ch. 93-94. ⁴ Ch. 95.

For objecting to another's accepting unobjectionable food, through personal motive or spite¹

pratīkramana and
one *pancha kalyāṇaka*

For objecting to the gift of unobjectionable books, medicine, the offer of a nightly dwelling, and the like²

one *pancha kalyāṇaka*

For refusing, without an adequate cause, to take distasteful or unpalatable food (prepared with things like oil, unsavoury rice, etc.)³

. *ālochanā, kāyotsarga*
and an *upavāsa*

For approving of nursing and assisting in the feeding of sick saints, for keeping, washing, and packing up, etc., the articles that are useful in nursing sick saints, and for bringing approved kind of food for a sick saint, when done for a whole week⁴

— *pratīkramana*

For eating and sleeping at one's pleasure (after 3 faults)⁵

mūla

For eating or drinking out of the pots and pans of *Sudras* at whose place the men of the higher castes do not take a meal⁶

five fasts

NOTE.—There are two kinds of *Sudras* (*Kārū*), the *bhojya* and the *abhojya*. Among the former of these are included all those classes of the *Sudra* community at whose place men of the other three castes can dine, the latter are those at whose place no one of the higher classes will dine⁷

For eating such permissible things as mangoes, *karondas* (*corinda*; *carissa*)

¹ Ch 95 ² Ch 96 ³ Ch 97 ⁴ Ch 98 ⁵ Ch. 99

⁶ Ch 151 ⁷ Ch. 154

For eating while thieves are being beaten
in one's sight or 'hearing'—

- | | |
|--------------------------------|------------------------|
| (a) if unwell ¹ | one <i>kalyāṇaka</i> , |
| (b) if not unwell ¹ | one <i>bhinnamāsa</i> |

For taking food after seeing dead bodies
of thieves (criminals) killed—

- | | |
|--------------------------------|------------------------|
| (a) if unwell ¹ | self-censure, |
| (b) if not unwell ¹ | one <i>kalyāṇaka</i> . |

For eating at night under external
stress²

one *pancha kalyāṇaka*

For chewing the betel leaf and partaking
of what has been given up under
external stress³

one *kalyāṇaka*

For eating beyond measure⁴

one *kalyāṇaka*

For taking food tainted with *himsā* (i.e.,
the preparation of which has involved
injury to the insects or other forms of
life)⁵

four *gurumāsas*.

For eating highly rich food⁶

four *gurumāsas*

NOTE.—In the last two cases above-mentioned the fault is
deemed to have been confessed before the end of a month⁷

For sitting down, through illness, when
eating, or for eating more than once a
day—

- | | |
|--------------------------------------|-------------------------------|
| (a) for one fault | one <i>kalyāṇaka</i> , |
| (b) for repeated faults ⁷ | one <i>pancha kalyāṇaka</i> . |

For sitting down, when eating, if done
through conceit or boastfulness—

- | | |
|--------------------------------------|---------|
| (a) for only one fault | chheda, |
| (b) for repeated faults ⁷ | mūla |

For disregarding a doubt relating to the *udgama*¹ or the *utpādana*² faults in connection with the food—

- (a) if more than one month has elapsed since one *kalyāṇaka*,
 (b) after more than four months³ one *pancha kalyāṇaka*

For taking such things as *āmlā* (hog plum), *hara* (a kind of myrobalan), *baherā* (another kind of myrobalan), when not unwell⁴ one *kalyāṇaka*

For taking things like mangoes, tamarind, *karonḍās* (*corinda*; *carissa carundus*), *vilvakhanda*, that is, *bela* (wood apple), lemon (or citron), apart from the meal, and when not unwell⁵ one *kalyāṇaka*

For excessive fondness for the *rasas* (milk, *ghee*, curds, oil, sugar and salt)⁶ one *kalyāṇaka*

For carelessly allowing a drop of water to get into the mouth when washing the face⁷ *pratikramana*, *akāyotsarga*, *ālochanā* and an *upavāsa*

NOTE —For the discovery of objectionable elements in food see *Viveka*

9—CONCERNING THE FOURTH SAMITI (HANDLING THINGS)

For displacing, or carrying from one place to another, stones, wood, straw, tiles and the like¹ one *kāyotsarga*

¹ The *udgama* faults refer to the giver and to the manner of preparation of the food

² The *utpādana* faults are those which are concerned with the manner of obtaining food

³ § 83 ⁴ § 46 ⁵ § 72 ⁶ Ch 89 ⁷ Ch. 61

- For displacing, or carrying from one place to another, stones, wood, straw, tiles and the like, when done during the night (darkness)¹ one *upavāsa*
- For handling things without examining them, that is, for handling un-examined articles² . one *kalyāṇaka*

10—CONCERNING THE FIFTH (PARTIṢṬHĀPANĀ) SAMITI

- For discharging the bodily products (urine, faeces phlegm, etc) in un-examined places² one *kalyāṇaka*.
- For discharging the bodily products on growing vegetation, or things endowed with life, or on specifically marked spots, *e g* , a platform—
- (a) if done but once one *kāyotsarga*,
- (b) if done repeatedly³ one *upavāsa*
- For throwing faeces, urine, etc , in places not intended for the purpose, or in forbidden places⁴ *ratikramana*
- For discharging the functions of nature during the day or at night in un-examined spots⁵ one *kāyotsarga*

¹ Ch 61. ² Ś 213 ³ Ch 62 ⁴ Ś 48 ⁵ S 207.

For putting on shoes, or using an umbrella whether made of leaves (straw) or not¹

one *lalyānala*

12—CONCERNING THE SIX-FOLD DAILY DUTIES

For neglecting to perform or to observe the hours of the *tandanā* (salutation or adoration) and the *pratikramana* duties²

one *upavāsa*.

For neglecting the study of the scripture or for not observing the hours fixed for the same²

a *kāyotsarga*

NOTE.—The proper time for 'study' is as follows —

(a) in the morning, from three *gharees* after sunrise

(b) in the afternoon, till three *gharees* before sunset,

(c) in the evening from three *gharees* (a *gharee* = 24 minutes) after sunset, and

(d) in the night till three *gharees* before sunrise²

The time for adoration is the evening, and that for the day time *pratikramana* ends when half the disk of the sun has sunk below the horizon, the night time self-censure ends with the dawn¹

For unnoticed errors in the observance of the daily duties—

(a) at the end of a month

one fast,

(b) or at the end of four months

four fasts,

(c) or at the end of eight months

eight fasts,

(d) or at the end of a year²

twelve fasts

For neglecting the fortnightly and the monthly duties (observances) ¹	<i>pratikramana</i> + 2 fasts
For neglecting the 4-monthly duty ¹	<i>pratikramana</i> + eight fasts
For neglecting the yearly duty ¹	<i>pratikramana</i> + twenty-four fasts
For showing disrespect to the six daily duties (after three warnings) ²	<i>mūla</i>
For not observing the rule as to 'study' (<i>svādhyāya</i>), self-examination, adoration and the like, or for encouraging others in its disregard ³	<i>pratikramana</i> and one <i>ṣaṣṭha</i>
For omitting to perform, through illness or pain, <i>vandanā</i> (adoration), <i>pratikramana</i> (self-examination), and <i>kāyotsarga</i> for a whole month ⁴	one <i>laghu māsa</i>
If the above happen through pride ⁴	one <i>guru māsa</i>
For not doing any of the daily duties under the above circumstances ⁴	one <i>laghu catur-māsa</i>
For not doing any of the daily duties without being ill ⁴	one <i>guru catur-māsa</i>
For neglecting to perform the six daily duties (<i>samāyika</i> , adoration, reverence of the <i>Deva</i> and the like) ⁵	from one <i>laghu māsa</i> ⁶ to <i>mūla</i> ⁸
For not observing the rule of <i>svādhyāya</i> (scriptural study) four times a day ⁶ . .	one <i>laghu māsa</i>
For omitting only one of the six daily duties, or for neglecting to examine the plank the Books, the whisk or the gourd ⁶	one <i>kalyāṇala</i>

¹ Ch 65 ² Ch 93 ³ Ch 86 ⁴ Ś 221 ⁵ Ś 117 ⁶ Ś, 237.

For forgetting but once *randanā* and
īḍyotsarga (two of the six parts of
samāyika)¹ . . . one *purumandala*.

For forgetting them twice¹ . . . one *āchāmī*.

For forgetting them three times¹ . . . one *uparāsa*.

For concluding the *samāyika* before one's
 Leader (*āchārya*) if this happen—

(a) once . . . one *purumandala*;

(b) twice . . . one *āchāmī*;

(c) thrice² . . . one *uparāsa*

For not concluding the *īḍyotsarga* (the
 last limb of *samāyika*) with the
 Leader (that is, for lagging behind)³

(a) if it occur but once . . . one *purumandala*;

(b) if it occur twice . . . one *āchāmī*;

(c) if it occur three times⁴ . . . one *elasthāna*

13—CONCERNING THE *KEŚA LOCHA*

For neglecting, through illness, to per-
 form *keśa locha* for a period of four
 months . . . one *uparāsa*.

For neglecting through illness, to per-
 form *keśa locha* for a whole year . . . one *ṣaṣṭha*

For neglecting, through illness, to per-
 form *keśa locha* for five years (one
yuga)⁵ . . . one *pancha kalpārāṭa*.

For neglecting to perform *keśa locha*
 when not unwell⁶ . . . one continuous *pincha*
kalyāṇala.

For inability to bear the pain of pulling
 out the hair⁷ (*keśa locha*) . . . one *īḍyotsarga*.

¹ Ś. 118. ² Ś. 119. ³ Ś. 120 ⁴ Ch. 67. ⁵ Ś. 207.

14—CONCERNING THE RENUNCIATION OF CLOTHES

For putting on (resuming) clothes—

- | | |
|--|---|
| (a) under persecution | from one <i>upavāsa</i> ¹ to
one <i>pancha kalyāṇaka</i> ² , |
| (b) owing to ill-health | one <i>ṣaṣṭha</i> , |
| (c) led by pride or boastfulness | one <i>pancha kalyāṇaka</i> ; |
| (d) in the worst cases (e.g., for want
of faith) ¹ | <i>mūla</i> |

15—CONCERNING MŪLA GUNAS

For the transgressions of any of the following 13 *mūla gunas* (root virtues), namely, 5 *śamitis*, 5 sense-controls, *keśa-loka*, sleeping on the ground and the vow against rubbing the teeth³

- | | |
|-------------------------------|-------------------------|
| (a) if only one fault | one <i>kāyotsarga</i> , |
| (b) when committed repeatedly | one <i>upavāsa</i> |

For the transgressions of the remaining 15 *mūla gunas*, namely, 5 unqualified vows, 6 daily observances, remaining unclothed, non-bathing, standing up while eating and eating only once a day³

- | | |
|-------------------------------|---------------------------|
| (a) in case of only one fault | <i>pratikramana</i> + one |
| (b) when committed repeatedly | fast,
re-ordination |

NOTE—Transgressions of vows and of the rules of saintly conduct are of various shades and grades. Their penances also vary with their type and nature, rising in severity with the rise in the sinfulness of the deed. The following table will show a more graduated scale of punishment for various sins.

For violations of the 13 minor *mūla gunas*³

¹Ch 68 ² & 115 ³ Ch 71

(a) when violated but once¹

- | | |
|--|--|
| (i) for the mildest form of violation | <i>mithyābhāra</i> (disclaimer), |
| (ii) somewhat less mild | regret; |
| (iii) in a still more objectionable case | self-censure, |
| (iv) where of a serious type | confession; |
| (v) more serious than the last | minor <i>lāyotsarga</i>
(=recitation of the salutation <i>mantram</i> nine times), |
| (vi) if still more serious | more prolonged <i>lāyotsarga</i> (9 to 108 recitations of the salutation <i>mantram</i>), |
| (vii) in the worst case | one full <i>lāyotsarga</i> (108 recitations of the <i>mantram</i>), |

(b) when repeatedly violated¹

- | | |
|----------------------------------|---|
| (i) for a mild form of violation | one <i>purumandala</i> , |
| (ii) less mild | one <i>nirvikṛiti</i> , |
| (iii) in a serious case | one <i>ekasthāna</i> , |
| (iv) more serious still | one <i>āchāmā</i> ; |
| (v) in the worst case | <i>pratikramana</i> and an <i>upavāsa</i> |

For violations of the remaining 15 *mūla gunas*¹

(a) when committed but once

- | | |
|-----------------------------|--|
| (i) for the mildest form | <i>pratikramana</i> and an <i>upavāsa</i> , |
| (ii) for more serious cases | more severe <i>tapā</i> (according to the type of sinful mentality), |

¹ Ch 71

(b) when repeatedly committed

one *ṣaṣṭha*, a 3 days' fast, a 5-days' fast, a fortnight's fast, a month's or six months' or a year's fast, in the worst case, *chheda* (for varying periods), and finally *mūla* (re-ordination)

16—CONCERNING UTTARA GUNAS

The *uttara gunas* are additional or special accomplishments, over and above the root virtues whose number is eight and twenty. They are either special forms of fastings or of *yoga* austerities. The transgressions of some of them are given here with the proper penances

For the discontinuance, owing to illness, insect-bite and the like¹ of

(1) the *vrīkṣa mūla*² or the *atorana*³ austerities

as many fasts as the number of the days that remained to be completed in the undertaking,

(11) the *abhrātakāśa*,⁴ the *sthāna*,⁵ the *mauna*⁶ and

¹ Ch 72-74

² The *vrīkṣa mūla* is a form of austerity in which the saint undertakes to stay under a particular tree for a fixed period of time

³ The *atorana* is an engagement to stay in the open

⁴ The *abhrātakāśa* means staying in but not under shade

⁵ The *sthāna* is the vow to remain in one place only

⁶ The *mauna* is the vow of silence

the *veerāsana*¹

ālōchanā and may be
pratīkramana with
one day's fast, or
any other form of *tapa*
penance up to a *pan-*
cha kalyāṇaka

For discontinuing, owing to political
upheaval, an epidemic, and the like, a
yoga undertaking with a long fixed
period—

(i) if discontinued at the com-
mencement of a fortnight

pratīkramana and a
pancha kalyāṇaka,

(ii) if in the middle of a fortnight

as many fasts as the
number of the remain-
ing days in the fort-
night,

(iii) if at the end of a fortnight²

one *laghu māsa*

NOTE.—The disturbed *yogas*, *sthāna*, *mauna*, etc., should also
be re-established *

17—CONCERNING THE BASTIKĀ

For abiding, through ignorance, in a
place full of moving or un-moving
living beings—³

(a) for one fault

one fast,

(b) for repeated faults

one *kalyāṇaka*

¹ The *veerāsana* is a sitting *yoga* posture, with the right leg
doubled under itself at the knee, and the left foot resting on the right
thigh. All the above *yoga* forms are undertaken for a fixed
period of time, but they admit of one's getting up to discharge the
functions of nature. Of the above the *vriksha mūla* and the *atorana*
are termed *sthira* (unmoving) and the rest *chala* (moving) *yogas*.
According to some *ācāryas* all the *yogas* are *sthira* (unmoving)
yogas. Two other names of *yogas*, the *ātāpana* and the
avagraha are mentioned in the text. The *ātāpana* signifies
staying in the sun, but the purport of the other has not been
ascertained. The penance for the discontinuance of the *ava-*
graha austerity is the same as that for the *sthāna* and the *mauna*
to whose class it belongs, but the penance for the *ātāpana* is not
given. It is, however, described as both *sthira* and *chala*.

² Ch 72-74 ³ Ch 76

For abiding, through ignorance, in a place full of moving or un-moving living beings when done knowingly —

(a) for one fault

pratikramana + one
pancha kalyāṇaka,
mūla (re-ordination).

(b) for repeated faults¹

For exhorting others to build a tower, a village, houses, habitations and the like —

(a) when done through ignorance

one *kalyāṇaka*,

(b) when done knowingly

one *pancha kalyāṇaka*,

(c) when done knowingly and boastfully²

mūla (re-ordination)

For carelessly leaving the door of the dwelling open when leaving

one *puruṣaṇḍala*,

(a) but if a cat or a mongoose or a snake get in

one *upavāsa*,

(b) if a thief walk in or rats are killed³

one *laghu māsa*

NB — If a *baṭiḷā* is found to be objectionable it should be given up at once⁴

viveka

For the disregard of a doubt that arose in connection with the bed or food or *baṭiḷā*, relating to the *udgama* and *apādana* faults —

(a) if more than a month has elapsed⁵

For carelessly plastering the dwelling
place if the floor has become uneven
due to rains—

- (1) if done on a small scale one *purumandala*,
(11) when done on a large scale¹ one *kalyāṇa* a

NOTE.—No penance is necessary if the work is done carefully
with due care

For plastering, without due care the
habitation after the performance of
the functions of nature²

one *purumandala*

NOTE.—There is no penalty when the plastering is done with
due care

For plastering on a large scale and with-
out due care³

one *kalyāṇaka*

For carelessly plastering the place before
or after the natural function⁴

One *pancha kalyāṇaka*.

NOTE.—No penalty is incurred if plastering be done with due
care, though it may be on a large scale in the above cases

For entering a dwelling occupied by
other people, or without ascertaining
whether it is occupied by the faithful
lady or not⁵

one *kalyāṇaka*

For causing a disturbance over the use
of a proper and properly offered night-
ly dwelling⁶

one *pancha kalyāṇa* a.

For driving away cattle (that is prevent-
ing them for coming into one's place)
in the rain⁶

one *kalyāṇaka*

NOTE.—No penalty is incurred by stopping the cattle in any
other season

For not intervening if a thief break into
the place—⁷

(a) when no property is lost one *kalyāṇa* a

(b) when property is stolen one *pancha kalyāṇa* a.

NOTE.—No penance is incurred if the saint utter words of
dissuade thief and the like⁸

18—CONCERNING THE BED AND PLANK

For not examining the plank and sleeping
on it, if the place be free from insects¹

(a) in the case of a vigilant saint a *kāyotsarga* ,

(b) in that of a non vigilant one an *upavāsa* ,

but if the place be full of insect life then

for (a) an *upavāsa* ,

and for (b)¹ one *kālyāṇaka*

For the accidental destruction of insect life

during the night, when the plank (bed)

had been carefully examined in the day

time and the saint had observed all the

rules of carefulness when lying down² a *kāyotsarga*

For the destruction of a five sensed form

of life on the bed (plank)

(a) if all due carefulness was observed 5 *nivikṛtis* ,

(b) if due care was not taken³ one *kālyāṇaka*

For closing and opening doors, whether

made of straw or wood, when done for four

months in the rainy season⁴

pratikramana and an
upavāsa

For using any of the 5 kinds of straws
śāli, brīhi, lodrata, langa and ravata
 (which are different kinds of small rice)¹ 5 *nirvikriti*.

19—CONCERNING SLEEPING

For repeatedly going to sleep with laymen
 at a public *dharmaśālā* (hostel or inn),
 or in a place which is wet or close to the water or where fire is burning² in the discretion of the leader

NOTE—There is no penance for only one act of this kind

For sleeping during the day,

- (a) if accustomed to do so before being ordained . . . one *kalyāṇaka*
 (b) when not so accustomed³ one *bhinnā māsa*

For falling asleep, during the first watch
 of the night, without pursuing the Scriptural study, when there is no objection
 to doing so, on the ground of wind or rain, etc.⁴ one *kalyāṇaka*

For the above when the time is not proper
 for the Scriptural study⁵ . . . one *purumandala*

20—CONCERNING PLAY AND IDLE OCCUPATIONS

For playing at a game, out of conceit,
 though only on being accused of the ignorance thereof¹ one *pancha kalyāṇaka*

For making figures in sand in a spirit of
 play for playing charades, for the narra-
 tion of tales of love, adventure, high life
 and politics, for acrostics, for repartee in
 poetry, for making puzzles with straw-
 noose² one *purumandala*

1 Ś 50	2 Ś 56	3 Ś 77	4 Ś 76
5 Ś 59	6 Ś 60		

For rubbing the body to relieve itching, for jumping and twisting the body, and for turning it round ¹	one <i>lalyāna</i> ¹ <i>a</i>
For thinking evil and entertaining unbecoming thoughts ²	... <i>pratikramana</i>
For stretching and contracting the limbs, needlessly, through uneasiness, caused by the contact of an object or otherwise ²	one <i>purumandala</i>
For throwing pebbles ²	one <i>lalyāra</i> ¹ <i>a</i> .
For throwing stones ²	. one <i>pancha lalyāna</i> ¹ <i>a</i>
For narrating tales of love, adventure, high life and statesmanship (diplomacy)	
(i) for one fault	. . . one <i>purumandala</i> ;
(ii) for repeated faults ³	one <i>pancha lalyāna</i> ¹ <i>a</i> .
For becoming absorbed in singing and dancing ³	. . . self-censure
For coming out of one's place to enjoy singing or dancing ³	. . . one <i>lalyāna</i> ¹ <i>a</i> .
For resort to violence—kicking, hitting, beating, etc ⁴	<i>prati</i> ¹ <i>ramana</i>
For encouraging men to create a disturbance by singing and dancing ⁵	a 3-days' fast
For collecting material that is not devoid of life, with a view to ascertain whether certain supernatural powers have been acquired or not ⁶	one <i>laghu māsa</i>

NOTE—There is no penance for collecting selected pure (lifeless) articles in the above circumstances

For trying the merit of a recipe on a householder ⁷	. . . one <i>pancha lalyāna</i> ¹ <i>a</i>
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1 § 213	2 § 190	3 § 70	4 § 190
5 Ch 51	6 § 96	7 § 97	

For trying the merit of a recipe on a nuni one *kalāyāna*

NOTE.—There is no penalty for trying a medicine on a saint, and probably none on a menstruant nun

For trying a medicine on small animals,

rats snake and the like²

expression of regret

But if the animals die²

one *chaturamāsa*.

21—CONCERNING MISCHIEF AND DESTRUCTION OF THINGS

For destroying things like a needle a nau³

paper, a knife or other metallic article

. As many fasts as the finger-breadths of length in the article destroyed According to some Leaders the finger breadths are to be counted in a *ghaṅ-āṅgula* (a cubic finger)

For destroying the plank, the feather

which the gourd etc, belonging to another saint³

a *lāṅyotsarga*

For damaging or destroying a painting,

paper canvas parchment and the like⁴

a *lāṅyotsarga*

For destroying or breaking pieces of thread,

straw, wood or wooden fibre with the fingers or the teeth⁵

.. one *kalāyāna*

NOTE.—The penalty is greater if the above acts are done at night than when done during the day⁶

For entertaining evil thoughts and desire⁶

for sense-gratification

one *lāṅyotsarga*.

For entertaining evil or unbecoming thoughts⁷ *pratiṭṭamāra*

1 § 97.	2 § 98	3 Ch 84	4 Ch 85
5 § 115	6 Ch 85	7 § 190	

For scraping wood and other material things

- (1) when done with a small instrument,
like a pair of scissors, nail parer,
etc one *laghu māsa*,
- (2) when done with a big thing like a
hunting knife one *guru māsa*;
- (3) when done with an axe or a carpen-
ter's tool . one *laghu chaturmāsa*;
- (4) when done with a pick axe and other
large sized instruments one *guru chaturmāsa*

For becoming engaged in breaking things

- (1) when done with one hand one *laghu māsa*,
- (2) when done with one hand and with
the aid of a stone or pestle one *guru māsa*,
- (3) when done by holding a heavy
weight in both hands one *laghu chaturmāsa* ;
- (4) when done by holding a huge pestle
like crushing instrument with both
hands one *guru chaturmāsa*

22—CONCERNING WORSHIP

For exhorting men, through ignorance, to
perform a worship-ceremonial

- (a) for one fault *pratikramana* with
ālochanā, *kāyotsarga*
or an *upacāra* (ac-
cording to the scale
on which the worship
is to be performed)
- (b) for repeated faults one *lalyānaka*

For ditto when done knowingly :

- (a) for one fault *pratikramana* and one
lalyānaka
- (b) for repeated faults one *pancha lalyānaka*

For ditto where the destruction of living
beings of the six classes is involved re ordination (*mūla*)

23—CONCERNING RESPECT AND DISRESPECT

For showing respect to, or attending upon,
a false saint

(a) if with a view to learn wisdom from
him

mere regret,

(b) without such a motive¹ .. one *pancha kalyāṇaḥa*.

For going forward to meet a nun (to show
her respect)² four *guru māśas*

For saluting the wrongly directed (men of
wrong faiths)² four *guru māśas*

These faults must be confessed within a month's time, other
wise probably the penalty will be severer²

NOTE—The Jaina Saints do not salute any one except other Jaina
Saints They do not salute even ordinary Jainas, but they will wish
“increase of merit” and the like to all who come to see them or
who offer them salutation

For saluting a lax saint (the *pārśvasīha*)
and suspending or interrupting the recita-
tion of the Scripture in order to do so,
before a great gathering of men³ one *māśika*

NOTE—Ordinarily no fault is committed if an *ācārya* or an ordi-
nary saint salute a lax ascetic of the Jaina faith³

No penalty is incurred by a saint if he behave respectfully to-
wards the five kinds of lax saints, the *pārśvasīha*, the *ḥaṭṭa*, the
arasaṇṇa the *maṅgachāri*, and the *sansaḥa*, expecting that they will
behave respectfully towards him No fault is committed even, if for a
short period of time, he show them respect and join them in the
study of the Scripture If they are not respectful towards him he
should part company from them³

1 § 79 2 § 222

3 § 109 4 § 108

There is no penalty for the following —

(a) for treating a king a military commander a police officer a minister a high priest of another faith and the like with respectful esteem to engender love in their hearts for the protection of the community¹ ...

(b) for responding by standing up, coming forward offering a seat appearing pleased and suffering a smile to appear on one's lips or speaking sweetly in response to similar marks of esteem from the laity and even men of the other faiths unless this be done from a motive or to be considered great or from pride in which case the penalty is²

one *pari* a *lalāṇaka*,

(c) for standing up to receive a physician when he comes to see a sick person³ . . .

(d) for occupying a seat or throne when offered by a king in his audience hall⁴ ...

(e) for suffering men, whether big or small to worship one when one remains unaffected by pride other wise the penalty is⁵

one *pari* a *lalāṇaka*

For showing disrespect to or lowering the dignity of the Scripture of Truth and of its significance⁶

from *śloṭṭanā* and a
lāyo'saracā to *par-*
at *la* *pari* *āra*⁶

- For finding fault with the five kinds of
divine Preceptors' ... *pratikramana* and a
kāyotsarga and an
upavāsa
- For showing disrespect to the *TirthamLara*,
the Founder of the faith, the *Gupadharas*
(Apostles of the *TirthamLaras*), the *āchar-
na*, and the like ² from *pratikramana* to
pāranchika ³
- For lowering the teaching of Saints and the
Scripture of Truth in the estimation of
men ⁴ one *upavāsa* (to *pāranchika*) ⁵
- For not showing, through laziness, that is
lack of vigilance, proper courtesy and res-
pect to a brother saint, whether belonging
to one's own *gana* or to another, and not
holding with him saintly intercourse—
greeting, bidding farewell, interchange of
ideas, confession of sins, etc,—which are
permissible to a saint ⁶ expulsion from the pro-
vince for one year
- For writing the Scriptural text on ground
or stone ⁷ an *upavāsa*
- For ditto on one's own stomach or arm ⁸ *ālōchanā*
- For showing disrespect to the great Saluta-
tion *mantram*, the six daily duties, the
five great vows of Saints, and disregard-
ing the observance known as *asedhikā* and
nisedhikā (after 3 faults) ⁹ *mūla*
- For doing any of the following acts without
first obtaining the leave of his Leader
(*āchārya*) discharging the functions of
nature, going to a village for *charyā* (for
rambling or food) or to a hamlet more
than a *kosa* (2 miles) distant ¹⁰ one *purumandala*.

1 Ch 80	2 S 190	3 S 249	4 Ch 88
5 S 250	6 Ch 90 91	7 Ch 92	8 Ch 99 9 S 124

For showing disrespect to a brother saint,
filled with pride of caste, family, wisdom
and the like¹ one pañcha kalpānāśa.

For not observing² the rule of *icchhākāra*³ one *purumardala*

For defiling the true faith ~ *pāranchiḥa parihāre*

For not saying ' *nisahi, nisahi, nisahi* ' when entering and ' *asahi, asahi, asahi* ' when leaving a temple, a cave or matha and the like at night

(1) if it occur but once one *purumandala*.

(ii) if twice one āchāmla .

(iii) if three times⁵ one *upocāsa*

For neglecting the rule of *asedhīlā*, *nisedhī*
lā, *mithyālāra*, *nimantarana* and *icchehā-*
lāra ⁶ one purumandala

NOTE—*Asedhiḷā* is the utterance of the formula *asahi, asahi, asahi* ", *nisedhiḷā* is "*nisahi, nisahi, nisahi* ", *trithyālāra* is 'may my fault be annulled', to ask for a permissible accessory of *saṅgāsa* (a gourd, a feather whisk, books or the writing materials), with becoming gentility, is *nimanītarana*, and *icchhāḷāra* is the spirit of respectful acquiescence in the word of the leader (*ācārya*)

24—CONCERNING PUPILS AND CASTES

For ordaining a small boy, or a very old person ?

from one *pancha* *lalā*
natās to 6 *guru*
māsas

For ordaining a man of low caste or the son
of a slave girl? 6 guru māsas

For ordaining a pregnant woman or an im-
 potent person' . from 6 guru māśas to
 mūla'.

For ordaining a *pariaḥ* ¹⁰ *mūla*

1 § 68 2 § 192 3 Ichchhālāra is the respect'al acquies-
cence in the word of the āchārya (Leader), and veneration for his
person 4 § 250 5 § 121 6 § 192 7 § 228
8 § 127 9 § 237 10 § 241

For going into another *gaokcha* (community)
of saints than one's own, that is, the one
in which one was ordained¹

chheda of half of one's
seniority

NOTE.—If the *mūla* has been incurred by the *āchārya* himself in this connection, he will nevertheless observe only some form of fasting instead of it²

For ordaining a tried and experienced officer
of the state at a time when his services
are indispensable for the public good³

pāranchika pariḥāra

For accepting the duly ordained and well-
qualified pupil of another *āchārya* (Leader)⁴

one *pancha kalyāṇaka*

For ordaining knowingly a man of no *kula*
(family), from conceit of one's *ṛiddhis*
(miraculous powers), or from the desire to
increase the number of one's pupils, if
the pupil is given up⁵

one *pancha kalyāṇaka*

For ordaining a man of an untouchable caste
under the above circumstances⁶

2 *pancha kalyāṇakas*

For not dissociating with a pupil of no *kula*
(family) when the fact is discovered⁷

cessation of intercourse

NOTE.—No penalty is incurred in case of ignorance, if the pupil be given up. It would appear from *śloka*s 105—108 of the *Chulika* that *Sudras* are not allowed to aspire to saintly life, but under *śloka* No 154 of the same Book those of the *Sudras* at whose place the men of the three higher *varnas* may dine or in whose vessels they may drink water (termed *Bhojya kārū*s) may rise as high as the highest step on the householder's path. Whether this distinction is scientific or only social, adopted under stress of persecution or ridicule from the men of the more widely prevalent caste ridden rival sect, is not quite clear. The probability is in favour of the latter view, especially as *śloka* 113 of the *Chulika* would seem to exclude from sainthood all those persons who are not born of parents of the

1 Ch 104 2 S 127 3 S 250 4 Ch 105

5 Ch 105—110 and 113 6 Ch 110 7 Ch 109

(b) where the medicine is not used
with full care, but the malady is
unbearable (serious)¹

one *halgāna* a

For disregarding a doubt as to the 'purity'
of the drugs used² ..

one *elasthāna*.

For rubbing, crushing or grinding a num-
ber of pure (life less) things²

self censure

For the above in case the things are en-
dowed with life (fresh or green)²

one *uparāsa*

For washing pots collected together for nurs-
ing sick saints³

(i) when their number is very great

one *sasṭha*,

(ii) when their number is large

one *uparāsa*,

(iii) when they are not very many

one *ekasthāna*,

(iv) when there are only a few

one *āchāmīa*

For approving of nursing and assisting in
the feeding of sick saints, for keeping,
washing, packing up, etc., the articles
that are useful in nursing sick saints and
for bringing approved kind of food for a
sick saint, when done for a whole week⁴ ..

pratiṣṭramana

For taking a purgative or something to
cause vomiting to cure oneself⁵

pratiṣṭramana and an
uparāsa

For neglecting to nurse and serve a sick
saint⁶

pratiṣṭramana

NOTE.—There is no penance for taking such medicinal things as
āmīā (hog plum), *kara* (a kind of myrobalan), *baherū* (another kind
of myrobalan), in illness. Similarly there is no penalty for taking
things like mangoes, tamarind, *karondār* (*corinda*, *carissa carandas*),
tulsihanda that is, *bel* (wood apple), lemon (or citron) when unwell⁷

1 S 80 2 S 82 3 S 100 4 Ch 95 5 Ch 102
6 S 102 7 S 46

It would appear from the language of *Śloka* 47 that no expiation is incurred if a sick saint take such medicinal and breath purifying spices as cardamums, cloves and betelnuts ¹ The saint is expressly allowed to use such things as a pin or needle, or an instrument for lifting pots and kettle from the fire ² There is also no penalty for the use of a wooden plank or seat, a mat or gourd or a hollow utensil ³

No penalty is incurred by entertaining sympathy for a co-religionist, or for serving the owner of the resting place or the giver of food in his sickness, provided living 'matter' is not handled ⁴ No penance is likewise required for attending, with due carefulness, on a co-religionist layman, or even on the people of another faith, when sick. ⁵

No penance is necessary for putting on clothes, for sleeping on a cot, for massaging the bodily limbs and for applying or rubbing oil on the body, when done to alleviate pain ⁶ Similarly, no penalty is incurred by the use of a pillow and the covering up of the head or the chest with the feather-whisk, during illness ⁷ If a saint who is unwell put on shoes, or use an umbrella made of leaves to protect his head against the sun, no penance is indicated ⁸

26—CONCERNING ACCESSORIES (*Upakaraṇa*)

The accessories for "sense control" are of three kinds

(1) of the most 'valuable' type—Books

(2) of the middling type—the feather whisk and the gourd,⁸

(3) of the lower type—writing materials

The penance for losing them is as follows⁹ —

For losing those of the greatest utility	one fast
For those of the middling utility	one <i>āchāmla</i>
For those of the lower utility	one <i>purumandala</i>

1 Ś 47 2 Ś 51 3 Ś 52 4 Ś 106 5 Ś 107

6 Ś 73 7 Ś 75

⁸ Some authorities place the gourd in the third class 9 Ś 53

F 5

For suffering, through carelessness any of the accessories to be destroyed or rendered unserviceable¹

. one *parca lalyārāśa*.

NOTE.—According to another text the penance is only

(1) for the destruction of the accessory of the highest utility

one 2 days fast

(2) for one of the middling utility

one fast,

(3) for one of the lower utility¹

. one *āchāmla*

For using things endowed with lue (green leaves and the like) in the preparation of a feather-whisk, book, etc.²

one *lalyārāśa*

For working unremittingly for the period of four months² for the preparation of an accessory

. . . one *lalyānaka*

Do by neglecting the scriptural study² one *parca lalyānaka*.

NOTE.—No penance is necessary where the things are pure (lifeless), and none where the work is done in the leisure intervals

For neglecting the rule of *sumarācāra*, that is, making a request for a gourd, a feather-whisk, a book or the writing materials, with becoming meekness³

... one *paramandala*.

For not cleaning the gourd after every four night⁴

one *uparāśa* and *pratikramana*.

NOTE.—The saint is required to clean the gourd once every fortnight, to keep it free from insect-life

For helping oneself (taking without its being given)⁵

(a) a book or books

one *lachu rāśa*;

(b) a feather-whisk

one *lalyārāśa*,

(c) a gourd or any other object of the lowest utility, e.g., a writing pen

one *paramarāśa*.

28—CONCERNING MISCELLANEOUS MATTERS

(a) *Keeping Bad Company*

For keeping the company of men of false religions or walking with those who lead undisciplined lives ¹

pratīkramana, a *kāyot sarga* and an *upavāsa*

For being insulted, whether deservedly or undeservedly (Ch 102)

departure from the place

For keeping the company of unsaintly saints by one who pulls himself up readily after a slip

(i) if he return within six months

tapa penance,

(ii) if after six months ²

chheda (for the whole length of the period of absence)

(b) *Sallekhanā and Tapa*

For taking food when unable to bear the hardships consequent on the *sallekhanā* vow or on a prolonged fast

(a) when eaten in secret

pratīkramana and an *upavāsa*,

(b) if eaten publicly or before another person ³

one *pancha kalyāṇaka*

(c) *Earning a Living*

For obtaining or earning one's livelihood by means of palmistry, phrenometry, medicine, incantations and the like ⁴

pratīkramana and an *upavāsa*

(d) *Deserting the Sangha*

For falling away from the true saintly path and roaming about in unsaintly or less saintly styles⁵

chheda for as much

1 Ch 80

2 S 230

3 Ch 79

4 Ch 81 5 S 228 229

time as the transgres-
sor remains away from
the true path

NOTE.—Those who have been admitted in the order by any of
the unsaintly or less saintly saints should be ordained afresh by *mūla* ¹

For leaving the *saṅgha* (company of saints)
and for moving about alone²

chheda for the full
period of desertion

For teaching methods of trades that involve
injury to living beings of six³ kinds, and
for encouraging men to embark on them⁴

from one *upavāsa* up-
wards (in the discre-
tion of the *āchārya*)

For the defilement of conduct (gross lack of
discipline) and the violation of the principal
vows⁵ . . .

mūla

For the (complete) non-observance of the
six daily duties⁶

mūla

For propounding doctrines that are opposed
to the Teaching of the Jaina Religion⁷

mūla

For adopting the life of unsaintly mendi-
cants, and for less saintly (lax) modes of
conduct⁸ . . .

mūla

For adopting the mode and style of the
sādhus of the non-Jaina Faiths⁹

mūla

For falling back into the householder's
stage⁹ . . .

mūla

For insincerity in the adoption of the
saint's vows⁹ . . .

mūla

For the commission of sins that are des-
tructive of *mūla guṇas* (root virtues)⁹

mūla

1 § 239 2 § 227

3 These are four kinds of souls whose bodies are made of a single
element (earth, water, fire and air), vegetable life and moving living
beings

4 Ch 45 5 § 237 6 § 233

7 § 239 8 § 240 9 § 241

For the loss of faith¹

mūla

NOTE—If a saint loses faith in the Jaina Faith, but reverts to it of his own accord without his change of belief becoming known to any one he may select his own penance (whatever he pleases), but if the matter is known to any one then he should be given the *mūla* ²

For joining the king's enemies³

pāranchika parihāra

For being an enemy of the reigning king⁴

pāranchika parihāra

For ordaining an officer of state when his services are most needed in the public interest *

pāranchika parihāra

For ravishing or falling in love with the queen⁵

pāranchika parihāra

(e) *Exhibiting Fear*

For climbing a tree, deviating into a disused or unused path, throwing stones or pieces of wood, when done through fear⁶

one *kalyāṇaka*

For closing up the hole of a snake or rat⁶

one *kalyāṇaka*

NOTE—No penalty is incurred when the closing up is only temporary, and when the covering is removed in the morning at the time of departure from the place '

For becoming frightened by the appearance or sounds of another (living being)

expression of regret

For falling down through fright'

self-censure

For running away from fear'

one *kalyāṇaka*

NOTE—If the above happen when the saint is unwell, there will be no penance "

For running away from rain or fire, and causing others to run ⁶

(i) when unwell³

self censure

(u) when not unwell

one *kalyāṇaka*

1 § 237 2 § 253 254 3 § 249 4 § 251

5 § 250 6 § 60 7 § 92 8 § 94

(iii) for tearing along at top speed under
the above circumstances one *pancha lalyānala*

(f) *Lack of Learning*

For inability to settle the doubts of the congregation when discoursing on the Scripture or on the purport of the language of the Teaching of Truth¹ an *upavāsa*

For entering into a debate without being qualified to do so, if it ends disastrously² one *lalyānala*

NOTE—There is no penance in the above case if the debate is carried out successfully³

(g) *Forgetting the Nursing Penance (Vaiyāvṛitya)*

For forgetting *vaiyāvṛitya* (nursing) penance³ *pratikramana*

(h) *Bodily Purification*

For using much water or clay for purification⁴ *pratikramana* and an *upavāsa*

(i) *Grief*

For feeling sorrowful on forgetting to observe any of the *samitis* (rules of vigilance), or on parting from the four fold *sangha* (community of saints, nuns, laymen and lay women) or for damage being done to a book or some other thing⁵ *mithyāḥara* (annulment or disclaimer of the action)

For abandoning oneself to grief or for weeping, under the above circumstances⁶ one *lalyānala*

(j) *Disclosing Confession and Faults*

For disclosing to another person the faults that have been confessed before the *ācārya*⁷ one *pancha lalyānala*

For disclosing the faults of the *chatura*
varra saṅgha (literally the community of
1 castes), that is to say, of the saints,
nuns, laymen and lay women of the Jaina
community¹

expulsion

NOTE—If the transgressor subsequently sincerely show repentance
for his sin he may be re-admitted into the *saṅgha* in the presence of
the four fold community

(k) *Violence and Excitement of Passions*

For ordinary violence, that is kicking, beat-
ing fighting, etc.²

instant *pratikramana*

NOTE—Severer penance will be needed for really serious cases of
undignified unsaintly behaviour

For assaulting or striking a saint with a
stick³

pāranehiḥa parihāra

For harsh speech⁴

the vow of silence

For quarrelling when observed by the
people of an other faith⁵

the vow of silence and
one or more fasts

For creating a disturbance by abusive or
harsh speech⁶

the vow of silence and
5 fasts

For creating a disturbance publicly⁷

locha or one or more
fasts which may ex-
tend to six months
or more in the dis-
cretion of the Leader

For assault or causing hurt⁸

one or more fasts

For inciting others to cause a disturbance
by gesture⁹

a number of *saṅghas*
which may extend to
six months

NOTE—No one should speak to such an evil minded person

1 Ch 52 2 S 190 3 S 245 4 Ch 45

5 Ch 46 6 Ch 47 7 Ch 48 8 Ch 49 9 Ch 50.

- For waking up a sleeping vow-less (undisciplined) layman, and for encouraging men create a disturbance by singing and dancing¹ a 3-days fast
- For being the cause of the entertainment of angry or painful feelings in the heart of another² *pratīramana*
- For yielding to the sway of passions
- (a) if regretted in the very next moment no further penance.
- (b) if they survive a day and a night (that is, for 24 hours) one *lalyāraśa*.
- (c) in still more stubborn cases³ one *pancha lalyāraśa*.
- For exciting angry or painful feelings in the heart of a person⁴ *pratīramana*
- For failure to apologise after a fault when the transgressor does not leave the *sangha* (community)
- (i) in the case of ordinary saint 5 days *chheda* for every 24 hours failure :
- (ii) for a specially qualified or learned saint 10 days *chheda* for every 24 hours.
- (iii) for an *āchārya*⁵ 15 days for every 24 hours.
- For leaving the *sangha* without apologising for a fault
- (i) for an ordinary saint 10 days *chheda* for every 24 hours

¹ Ch 51 ² § 193 ³ § 69

⁴ § 193 ⁵ § 231-232.

For interruption, through illness, in carrying out the penance given (on recovery)¹ one *lalyānāśa*.

For interruption on account of special duty in the service of one's Leader (*āchārya*), in the middle of the penance (on return)² one *lalyānāśa*

For interruption on account of special duty in connection with religion, or the service of the community of the saints (on return from special duty)³ one *lalyānāśa*

For faults committed because of the natural imperfections in the performance of austerities and the control of the body and the mind⁴ . one *lāyo'sarga*

For the various forms of movements however carefully executed (inasmuch as all movements are opposed to the nature of pure spirit)⁵ one *kāyotsarga*

For the movements performed with due care whilst away from one's own community⁶ one *lāyotsarga*

For visiting another party of saints, though all faults are avoided when doing so⁷ one *lāyotsarga*

For repeating a fault in spite of penance⁸ a 3 days' fast.

SPECIAL RULES APPLICABLE TO NUNS

The nun is entitled generally to all the forms of penance, excepting *sthāpanā* (*parihāra*)¹ She may be required to observe the fasting penances even beyond the usual limit of six months that has been fixed for this age. But in that case the penance would terminate at the end of the seventh month¹ The nun is also not to be given the *pinchha*, the *chheda* and the *mūla* penances¹ Nor is she to be given a *dina-pratimā* (a whole day's *kāyotsarga*) or the *trai-kāla yoga* (*kāyotsarga* for the three periods, namely, morning, noon and evening)²

The special penalties applicable to her case are given below

For washing, or cleaning, the clean as well

as unclean utensils³

one *pancha* *lalyānā*

NOT.—No penance is required to be undergone when the nun only washes those utensils that are used in *sa sū-rita* (attending on sick patients)⁴

For washing the pots separately, to make them low, i.e., whether they be clean or unclean

one *pancha* *lalyānā*

For washing pots and pans not so treated

100 pots, along with those so treated⁵ one *pancha* *lalyānā*

18 11 16 11 38 102

85 101 65 102

For cleaning (rubbing) the teeth, by deliberately disregarding the Scriptural injunction to the contrary	avoidance of <i>rasas</i> milk, curd, <i>ghee</i> , oil, sugar and salt) for a period of six months
For violating the vow of chastity ²	expulsion
For giving gold, silver, etc (of which she might be secretly possessed) to her relatives ³	<i>pratikramana</i> and a <i>sasṭha</i>
For possessing property ⁴	giving it away for the well being of living beings
For the uncleanness of the menses ⁵	living on rice from which water has been drained off, or on <i>nirasa</i> (<i>rasa</i> less) food, or going with- out it altogether.

NOTE.—The nun performs the six daily duties in silence during the menses, and afterwards goes to the Leader (*ācārya*) to take some expiation from him for the uncleanness⁶

For visiting people's houses without a reason, for weeping, bathing, or feeding children, cooking, engaging herself in the householders' occupations⁷

(1) if she be of a wavering disposition

(a) and the fault be committed through
negligence

(i) for one fault

one *sasṭha*,

(ii) for repeated faults

one *lalyānala*;

1 Ch 123	2 Ch 124	3 Ch 130	4 Ch 131
5 Ch 134	6 Ch 135	7 Ch 115 116	

- (b) if the fault is committed deliberately
- (i) for one fault one *śastha*
 - (ii) for repeated faults one *pañcha kalyāṇaka*,
- (2) if she be unwavering
- (a) and the fault is committed through negligence
 - (i) for one fault one *kāyotsarga*,
 - (ii) for repeated faults one *upavāsa*,
 - (b) if the fault is committed deliberately
 - (i) for one fault one *upavāsa*,
 - (ii) for repeated faults one *kalyāṇaka*,
- For plastering (a wall or floor), washing medicine pots, lighting a fire, and the like¹ from one *kāyotsarga* to one *pañcha kalyāṇaka* (according to the scale involved)
- For washing clothes² one *upavāsa*
- For washing the plate and saucer used in eating³ one *kāyotsarga*
- For keeping a third piece of cloth, besides the two allowed⁴ one *pañcha kalyāṇaka*

NOTE—Nuns are to accept (whether asked for or not) two pieces of cloth to cover their upper and lower limbs, and a bowl in which they are to fetch food from the place of a layman⁵

For sleeping, walking, or going in the company of a young saint (for a young nun), and for performing *kāyotsarga* with him⁶ thirty fasts

NOTE—A woman is considered youthful up to the age of sixty years⁶ This is from the point of view of propriety, and the observance of the rule of celibacy. But it is not objectionable for a nun to live with and walk, etc., in the company of her own father and brother⁶

¹ Ch 117 ² Cl 118 ³ Cl 119 ⁴ Ch 120

⁵ Ch 121 ⁶ Ch 122

SPECIAL RULES FOR HOUSEHOLDERS

The householders (laymen) are of eleven types according to the number of the *pratimās* to which they might attain as laymen. But they are divided into three classes for the purposes of penance. The *jaḡhanya* (small, *i.e.*, inferior) class covers the first six *pratimās*, the middling (*madhyama*), those from the seventh to the ninth, and the *utkrista* (superior), the last two. The rule is that half the penance of the saint's is to be given to the superior layman, half of that to the middling; and half of that half to the inferior householder¹. According to another rule, half of the saint's penance should be fixed for the superior type of the layman, a third of his (the saint's) for the middling type, and a quarter, for the inferior class². In the case of the superior laymen, who have deserved it, the *mūla* penance should be taken as far as possible, from the same preceptor (saint) who had originally initiated them³.

Special or additional rules applicable to the inferior class of laymen are as follows :—

For killing a cow, a woman, a child, a vir-

tuous layman and a saint⁴ .

. *maḡḡmata* (special wor-
ship of the God
Arhant) in addition
to the other penance.

For killing a cow ¹

11 fasts preceded and
followed by a *sasṭha*.

NOTE—The layman is also required to eat rice-water with rice grains (*kāñji*) on the intervening days, between the fasts, from his hand (not in a plate) ² He should also live controlling his senses, and perform *pratikramana* three times—morning, noon and evening—daily, followed by a *kāyotsarga* of 300 full "breaths," and should also perform one *kāyotsarga* at night ³

For killing a woman ⁴

twice the penance pro-
vided for the killing
of a cow

For killing a child

twice the penance for
killing a woman,

For killing a man

twice of that for a
child.

For killing a man devoted to one of the
wrong faiths

twice that for killing a
man

For killing a *Brāhmana*

twice that for killing a
person devoted to a
wrong faith

For killing a Jaina layman

twice that for killing
a *Brāhmana*

For killing a Jaina samī⁵

twice that for killing a
Jaina layman

NOTE—On the termination of the penance the transgressor should bathe in the washing of a consecrated Jaina Statue, worship the God Arhant, and give away suitable gifts of four kinds to the deserving people ⁶ He should shave off his hair and then enter his house ⁷ The four kinds of gifts are the gifts of food, medicine, knowledge and protection ⁸

For killing two sensed, three sensed and four-
sensed forms of life ⁹

. one fast

1 Ch 140

2 Ch 141

3 Ch 142

4 Ch 143.

5 Ch 144

6 Ch 145

7 Ch 146

For the violation of the second, third, fourth and fifth vows ¹	one <i>satpha</i>
For the transgressions of the <i>guna</i> and <i>sikshā</i> vows ¹	one <i>uparāṇa</i>
For defiling faith or knowledge ¹	the worship of the <i>Jina</i> (Arhant).

NOTE.—There are five different degrees of transgressions which should be kept in mind in awarding the penance —

- (1) *atīlarma* which is the sinful intent,
- (2) *vyatīlarma* which signifies preparation for the act,
- (3) *atichāra* which is the doing of something in the nature of a step towards its commission,
- (4) *anāchāra* which is the 'regretful' violation of a vow,
- (5) *abhoga* which means abandoning oneself to the vice

The example of an old bull that would like to graze in a paddock is given in the Scripture to illustrate these differences. The intention to graze is *atīlarma*; if the animal put his muzzle in a hole in the field's boundary to get to the grass it would be *vyatīlarma*, if he jump over the wall, it would be *atichāra*; if he pull one mouthful and jump out again it would be *anāchāra*; but if he begins to graze at leisure and pleasure, that is fearlessly, it would be *abhoga*. These five kinds of transgressions apply to all the twelve vows of the layman¹. In awarding penance notice might well be taken of these classes and sub-classes of sins.

For taking (eating or drinking) semen, urine, *feces*, honey, flesh, wine, and im proper (*abhakshya*) food¹

- (a) through indifference or ignorance . one *saṭha* ,
(b) deliberately (rather boastingly) twelve fasts

For eating the five kinds of *udambaras*

- (a) through indifference or negligence one fast
(b) deliberately¹ twelve fasts

NOTE.—This is applicable to the case of an inferior layman

For touching (needlessly) the corpse of a man who has been killed or who has died of an accident, or a body with a festering sore, full of worms²

6 fasts

For co habiting with one's daughter, mother, sister, or other nearly related females, or with a *parahi* or a base born girl³

32 fasts

For purchasing stolen property⁴

one *kalyāṇaka*

NOTE.—No penance is necessary if the things are purchased without guilty intent, *e g* , when more costly things are mixed up with less costly ones, without regard to price, and are purchased at one rate

For taking more food than one can eat

- (a) if enough to make a whole meal is left . one *upavāsa* ,
(b) if a half or a third of a whole meal is left one *āchāṃla* ,
(c) in all other cases⁵ one *purumandala*

NOTE.—The above rule is given in the text amongst the rules applicable to *śramas*. It does not however apply to a saint, but might do so to the case of a nun. It can also apply to the case of a householder of the type of *śrīśāla*. The *śrīśālas* are the superior type of *śramas* who retain only one piece of cloth, they do not eat

1 Ch 147 2 Ch 149 3 Ch 150

4 S 40 5 S 55

F 9

standing, nor do they practise the *ātāpana*,¹ the *vr̥ṣha*² *mūla* and the *abhr̥ācalāśa*³ *yoga* austerities.⁴ The *lshullā* belonging to the three higher *varṇas* (castes) who claim purity of descent on both the paternal and maternal sides, that is to say, both of whose parents are of the same *varṇa*, is entitled to be admitted into *sannyāsa* if he wishes to observe the *sallekhanā* vow, but not if he be descended from a mixed marriage, even though of the higher *varṇas*.⁵ The instance of Prince Abbaya Kumar, however, shows this practice to be of recent origin as already noted. Only a *bhojya śudra* can be allowed to become a *lshullā* and an *ellā*, not the *abhojya* ("the uneatable with")⁶ The *lshullā* may get himself shaved or have his hair cut with scissors, or pluck them out with his own hands, he may eat from his own hand or from a plate. He wears only one piece of cloth.⁷ The *ellā* is the superior type of the *lshullā* who retains only the loin strip.

THE PERIOD OF UNCLEANNESS

The following periods have been fixed for 'uncleanness' consequent on death :—

For the death of a *śra-jana* (literally own man)

(a) if a <i>Brāhmaṇa</i>	5 days
(b) if a <i>Kṣatriya</i>	10 days
(c) if a <i>Vaiśya</i> ⁸	12 days

NOTE.—According to other *ācāryas*, a *Brāhmaṇa* becomes clean after ten days; and a *Kṣatriya* after only five days. There is no uncleanness if the dead *śra-jana*, be a child, or a man belonging to a wrong faith who has performed *sannyāsa maraṇa* (*sallekhanā*). There is no need for observing the rule of uncleanness when a person dies of drowning or by fire.⁹

¹ The *ātāpana* is a form of *yoga* austerity in which the *yogi* remains in the sun for a period fixed.

² The *vr̥ṣha mūla* is another form of *yoga* austerity in which the *yogi* remains under a tree for a fixed period.

³ The *abhr̥ācalāśa* signifies a form of austerity in which the *yogi* spends all his time in but not under shade.

⁴ Ch 155 ⁵ Ch 113 ⁶ Ch 151 ⁷ Ch 156

⁸ Ch 153 ⁹ S 151

ॐ

श्रीधीतरागाय नमः

श्रीमद्-गुरुदासाचार्यविरचित-

प्रायश्चित्त-समुच्चयः

१—संज्ञाधिकारः

संयमामलसद्गुणगीरोदरसागरात् ।
श्रीगुरुनादराट्टन्दे रत्नत्रयविशुद्धये ॥१॥
भावा यत्रामिधीयन्ते हेयादेयविकल्पत ।
अप्यतीचारसंशुद्धिस्तं श्रुताब्धिमभिष्टुवे ॥२॥
पारंपर्यक्रमायातं रत्नत्रयविशोधनम् ।
संज्ञेपात् संप्रवक्ष्यामि प्रायश्चित्तसमुच्चयम् ॥३॥
प्रायश्चित्तं तपः प्राज्यं येन पापं पुरातनम् ।
क्षिप्रं संज्ञीयते तस्मात्तत्र यत्नो विधीयताम् ॥४॥
प्रायश्चित्तेऽसति स्यान्न चारित्र्यं तद्विना पुनः ।
न तीर्थं न विना तीर्थान्निवृत्तिस्तद् वृथा व्रतम् ॥५॥
रहस्यं छेदनं दंडो मलापनयनं नयः ।
प्रायश्चित्ताभिधानानि व्यवहारो विशोधनम् ॥६॥
प्रायश्चित्तविधिं सूरिरजानानः कलंकयेत् ।
आत्मानमथ शिष्यं च दोषजातान्न शोधयेत् ॥७॥
स्वस्थानं मासिकं मूलगुणो मूलममी इति ।
पंचकल्याणपर्याया गुरुमासोऽथ पंचम ॥८॥

नीगसेऽप्यथ वाचाम्ले क्षमणे वा विशोधिते ।
 ज्ञात्वा पुरुषसत्त्वादि लघुर्वा सान्तरो गुरुः ॥६॥
 पंचस्वधापनीतेषु भिन्नमासः स एव वा ।
 उपवासैस्त्रिभिः षष्ठमपि क्लृप्ताणकं भवेत् ॥१०॥
 कायोत्सर्गप्रमाणाय नमस्कारा नवोदिता ।
 उपवासस्तनूत्पगैर्भवेद् द्वादशकैस्तैः ॥११॥
 आचाम्लेन सपादोनस्तत्पादः पुरुषं हलात् ।
 एकस्थानात्तदर्थं त्यादेवं निर्विकृतेरपि ॥१२॥
 अष्टोत्तरशत पूर्णं यो जपेदपराजितम् ।
 मनोवाक्कायगुप्तः सन् प्रोषधफलमश्नुते ॥१३॥
 षोडशाक्षरविद्यायां स्यात्तदेव शतद्वये ।
 त्रिशत्यां षड्वर्णेषु चतसृष्वपि चतु शते ॥१४॥
 अकारं परमं बीजं जपेद्य शतपचक्रम् ।
 प्रोषधं प्राप्नुयात् नम्यन् शुद्धबुद्धिरसंक्षितः ॥१५॥

२—प्रतिसेवाधिकारः

प्रतिसेवा, ततः कालः क्षेत्राहारोपलब्धयः ।
 शुभांश्छेदो विपश्चिद्भिर्द्विधिः षोढात्र कीर्त्यते ॥१६॥
 निमित्तावनिमित्ताच्च प्रतिसेवा द्विधा मता ।
 कारणात् षोडशोद्दिष्टा अष्टभंगास्तथेतरे ॥१७॥
 सहैतुकं सहकारि सानुवीचीं प्रयत्नवान् ।
 तद्विपक्षा द्विका सन्ति षोडशाऽन्योऽन्यताद्विता ॥१८॥
 भगवामप्रमाणेन लघुगुह्यरिति क्रमात् ।
 प्रस्तारेऽत्राचनिष्ठेपो द्विगुणो द्विगुणस्ततः ॥१९॥
 विशुद्धं प्रथमोऽन्योऽपि सर्वथा शुद्धिर्वर्जितः ।
 भंगाश्चतुर्दशान्ये तु सर्वे भाज्या भवन्त्यमी ॥२०॥
 आगाढकारणे कश्चिच्छेपाशुद्धोऽपि शुद्ध्यति ।
 विशुद्धोऽपि पदैः शेषैरनागाढे न शुद्ध्यति ॥२१॥

अकारणे सकृत्कारी सानुवीचिः प्रयत्नवान् ।
 तद्विपक्षा द्विका एतेऽप्यष्टावन्त्यसगुणाः ॥२२॥
 अष्टाप्येते न संशुद्धा आद्यः शुद्धतरस्ततः ।
 अविशुद्धतरास्त्वन्ये भंगाः सप्तापि सर्वदा ॥२३॥
 प्रतिसेवाविकल्पानां त्रयोविंशतिमासृपन् ।
 गुरुं बाधवमालोच्य छेदं दद्याद्ययायथम् ॥२४॥
 द्रव्ये चेत्रेऽथ काले वा भावे विज्ञाय सेवनाम् ।
 क्रमशः सम्यगालोच्य यथाप्राप्तं प्रयोजयेत् ॥२५॥
 नीरसः पुरुषं दृष्ट्वाप्याचाम्लं चैकसंस्थिति ।
 क्षमणं च तपो देयमेकैकं द्रव्यादिमिश्रकम् ॥२६॥
 आलोचनादिकं योग्ये कायोत्सर्गोऽथ सर्वकम् ।
 तपः आदि कचिद्देयं यथा वक्ष्ये विधिं तथा ॥२७॥
 यदमीक्षणं निषेव्येत परिहर्तुं न याति यत् ।
 यदीषधं भवेत्तत्र कायोत्सर्गो विशेषनम् ॥२८॥
 अपमृष्टपरामर्शं कंदूत्याकुञ्चनादिषु ।
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 क्षमणं लघुमासोऽथ स्तेनस्य वृषसूदने ॥९०॥
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पंचदोषोपसृष्टस्य पारंक्षिकमनूदितम् ।
 व्युत्सृष्टो विदरेदेप सधर्मरहितचित्तौ ॥१५६॥
 आदिसंहननो धीरो दशपूर्वकृतश्रमः ।
 जितनिद्रो गुणाधारस्तस्य पारंक्षिकं विदुः ॥१५७॥
 आर्यायां स्यात्तपः सर्वं स्थापनापरिवर्जितम् ।
 सप्तमासमपि प्राज्य न पिङ्गच्छेदमूलगम् ॥१५८॥
 प्रियधर्मा बहुज्ञानः कारणावृत्यसेवकः ।
 ऋजूभावो विपक्षैस्तैर्द्विकैर्द्वात्रिंशदाहता ॥१५९॥
 द्वात्रिंशत्प्रियधर्माद्या अष्टाचार्यादिका पुनः ।
 गर्विताद्या दशोद्दिष्टास्तेभ्यो देयं यथोचितम् ॥१६०॥
 तेऽथवा पचधोद्दिष्टा स्थानेष्वेतेष्वनुक्रमात् ।
 आत्मोभयतरावन्यतरशक्तश्च नोभयः ॥१६१॥
 परत्तरोऽपि निर्दिष्टस्त एवं पंच पूरुषाः ।
 यथान्यायं तथैतेऽपि सप्त भाज्या गणेशिना ॥१६२॥
 प्रायश्चित्तं गुरुद्विष्टमग्लानः सन् करोति यः ।
 वैयावृत्यं न रोचेत् स आत्मतर ईरित ॥१६३॥
 प्रायश्चित्तं गुरुद्विष्टं सुब्रह्मपि करोति यः ।
 वैयावृत्यं च शुद्धात्मा द्वितरोऽसौ प्रकीर्तितः ॥१६४॥
 सर्वौगजातगोमांसो वैयावृत्यं तपो महत् ।
 लाभद्वयं सुमन्वानः श्रेष्ठित्वे पुत्रलाभवत् ॥१६५॥
 वैयावृत्यं समाधत्स्व तपो वेति गण्यरितः ।
 तत एकतरं घत्ते स्वेच्छयान्यतरः स्मृतः ॥१६६॥
 वैयावृत्यं न यो वोढुं प्रायश्चित्तमपि क्षमः ।
 दुर्बलो घृतिदेहाभ्यामलविधर्नोभयः स तु ॥१६७॥
 दीयमान तपः श्रुत्वा भयादुद्विजते मुहुः ।
 प्रोद्बृत्तपाङ्कुरश्च सन् म्लानिमेति प्रकंपते ॥१६८॥
 वैमनस्यं समाधत्ते रोगमान्नोति दुर्बलः ।
 प्राणत्याग विधत्ते वा श्रामण्याद्वा पलायते ॥१६९॥

प्रायश्चित्तं न शक्नोति कुर्याच्च व्यावृत्ति बहु ।
 दुर्बलस्तनुर्धैर्याभ्यां लब्धिनाम् परशक्तिः ॥१७०॥
 द्विप्रकाराः पुमांसोऽथ सापेक्षा निरपेक्षकाः ।
 निर्व्यपेक्षाः सनर्याः स्युराचार्याद्यास्तयेतरे ॥१७१॥
 गीतार्याः कृतकृत्याश्च निर्व्यपेक्षा भवन्त्यमी ।
 आलोचनादिका, तेषामष्टधा शुद्धिरिष्यते ॥१७२॥
 तेऽग्रनत्ताः नटा संतो ढोपं जातं कथंचन ।
 तत्त्वणादपकुर्वन्ति निरमेनात्मसाक्षिकम् ॥१७३॥
 धैर्यसङ्गनोपेताः स्वार्तव्यायोगधारिणः ।
 तद्वह्मपि सनुत्पन्नं वहन्ति निरनुग्रहम् ॥१७४॥
 आलोचनोपयुक्ता यच्छुष्यन्त्यालोचनात्ततः ।
 कृत्वाग्रेण च मूलान्तं शुध्यन्ति स्वयमेव ते ॥१७५॥
 आचार्यो वृषभो भिक्षुरिति सापेक्षास्त्रिधा ।
 गीतार्थो वृषभः सूरिः कृत्स्नयेतरौ पुनः ॥१७६॥
 गीतार्थश्चेतरो भिक्षुः कृतकृतेतरस्तयोः ।
 आद्यः स्यादपरो द्वेधाधिगनश्चेतरोऽपि च ॥१७७॥
 द्विधानधिगतामित्य स्यात्स्थिरास्थिरभेदतः ।
 अत्राष्टास्त्वनधिगते चाद्वैताऽस्थिरनामवि ॥१७८॥
 कल्प्याकल्प्यं न जानाति नानिपेक्षितसेवितम् ।
 अल्पानल्पं न बुध्येत तेनैच्छाऽबोधनेऽस्थिरे ॥१७९॥
 कर्मोदयवशाद्दोषोऽधिगतेषु नवेद्यते ।
 तेषां स्यादष्टधा शुद्धिरागमान्यनुरागतः ॥१८०॥

७—छेदाधिकारः

प्रायश्चित्तं तपः श्लाघ्यं देन पापं विशुद्ध्यति ।
 प्रायश्चित्तं समाप्नोति तेनोक्तं दशबेह तत् ॥१८१॥

नीरसः पुष्पमंडश्चाप्याचाम्ल चैकसंस्थितिः ।
 चमणं च तपोदेयमेकैकं द्वयादिभिन्नकम् ॥२१०॥
 आषण्मासमिदं सर्वं सान्तरं च निरन्तरम् ।
 अन्त्यतीर्थे न विद्येत तत ऊर्ध्वं तपोऽधिकम् ॥२११॥
 अपमृष्टे परामर्शे कंदूत्याकुंचनादिषु ।
 जल्लेखादिकोत्सर्गे पंचकं परिकीर्तितम् ॥२१२॥
 दंडस्य च करोद्धर्ते जंघासंपुटवेशने ।
 कंटकाद्यननुज्ञातभंगादाने च पंचकम् ॥२१३॥
 तंमुच्छेदादिके स्तोके दन्ताङ्गुल्यादिभिस्तथा ।
 इत्यादिकं दिवाऽणीयो गुरुः स्याद्वाग्निसेवने ॥२१४॥
 प्रायश्चित्तं चरन् ग्लानो रोगादात्कतो भवेत् ।
 नीरोगस्य पुनस्तस्य दातव्यं पंचकं भवेत् ॥२१५॥
 प्रायश्चित्तं वहन् सूरः कार्यं संसाधयेत् सुधीः ।
 परदेशे स्वदेशे वा दातव्यं तस्य पंचकम् ॥२१६॥
 सालंबो यत्नतोऽध्वानं योऽभिप्रजति संयतः ।
 निस्तीर्णस्य सतस्तस्य दातव्यं पंचकं भवेत् ॥२१७॥
 नखच्छेदादिशस्त्रादि वास्याद्यैर्दंडकादिके ।
 लघुगुर्वेकचत्वारः परश्चाद्यैश्च कर्तने ॥२१८॥
 एकद्विस्तोपलाम्यां च दोभ्यां मौद्गरमौसलात् ।
 लघुगुर्वेकचत्वारः प्रभेदादिष्टकादितः ॥२१९॥
 लघुं गुरुं तनुत्सर्गास्त्रीनूर्ध्वमासतोऽश्नुते ।
 आवश्यकमकुर्वाणश्चतुर्मासांस्तथाविधान् ॥२२०॥
 आधाकर्मणि राजान्धस्यायाम्युत्थानतस्तथा ।
 असंयातभिवादे च मासस्याघश्चतुर्गुरुः ॥२२१॥
 नपुंसकस्य कुत्सस्य छीबाद्यस्य च दीक्षणे ।
 वर्णापरस्य दीक्षायां पणमासा गुरुवः स्मृताः ॥२२२॥
 तपोभूमिमतिक्रान्तो न प्राप्तो मूलभूमिकाम् ।
 छेदाद्धौ तपसो भूमिं संप्रपद्येत भावतः ॥२२३॥

योऽतिचारो न शोभ्येत तपसा मूरियापि च ।
 पर्यायरिच्छ्यते तेन क्लिन्नताबूलपत्रवत् ॥२२४॥
 प्रग्रज्याकालतः कालच्छेदेन न्यूनतावहः ।
 मानापहारकश्चेद एकरात्रादिकः स तु ॥२२५॥
 साधुसंघं समुत्सृज्य यो अमत्येक एव हि ।
 तावत्कालोऽस्य पर्यायरिच्छ्यते समुपेयुषः ॥२२६॥
 सन् यथोक्तविधिः पूर्वमवसन्नः कुशीलवान् ।
 पार्श्वस्थो वाय संसक्तो भूत्वा यो विरहृत्यमी ॥२२७॥
 यावत्कालं अमत्येष मुक्तमार्गो निरुत्सुकः ।
 तावत्कालोऽस्य पर्यायरिच्छ्यते समुपेयुषः ॥२२८॥
 पार्श्वस्थैर्विहरन् साधं सकृद्दोषनिपेवकः ।
 आपण्मासं तपस्तस्य भवेच्छेदस्तत् परम् ॥२२९॥
 कृताधिकरणो गच्छेदऽनुपशान्तः प्रयाति यः ।
 तस्यच्छेदो भवेदेष स्वगणोऽन्यगणोऽपि च ॥२३०॥
 प्रत्यहं छेदनं भिक्षोः पंचहानि स्वके गणे ।
 वृषभस्य दशोक्तानि गणिना दशपंच च ॥२३१॥
 प्रत्यहं छेदनं भिक्षोर्दशाहानि परे गणे ।
 दशपंच वृषस्यापि विंशतिर्गणिनः पुनः ॥२३२॥
 इत्यादिप्रतिसेवासुच्छेदः स्यादेवमादिकः ।
 छेदेनापि च संछिंद्याथावन्मूलं निरन्तरम् ॥२३३॥
 छेदभूमिमतिक्रान्तः परिहारमनापिवान् ।
 प्रायश्चित्तं तदा मूलं संप्रपद्येत भावतः ॥२३४॥
 आमण्यैकगुणा यस्माद्दोषाक्षयन्ति कास्त्न्यतः ।
 अष्टव्रतस्य तत्तस्य मूलं स्याद् व्रतरोपणम् ॥२३५॥
 इवचारिव्रतव्रते त्यक्तावश्यरूढकर्मणि ।
 अन्तर्वर्त्तीमुकुंसेपदीक्षणे मूलमुच्यते ॥२३६॥
 तत्सूत्रं वर्णयेत् कामं जिनेन्द्रोक्तमिति ब्रुवन् ।
 यथाच्छेदो भवत्येष तस्य मूलं वितीर्यते ॥२३७॥

पार्ष्वस्थादिचतुर्णां च तेषु प्रप्रजिताश्च ये ।
 तेषां मूलं प्रदातव्यं यद्व्यवसायादि न तिष्ठति ॥२३८॥
 अन्यतीर्थगृहस्थानां कांदर्पास्त्रिंशकारिणः ।
 मूलमेव प्रदातव्यमप्रमाणापराधिनः ॥२३९॥
 इत्यादिप्रतिसेवासु मूलनिर्वातिनीष्वपि ।
 हरिवर्यादिदीक्षायां मूलं मूलाधिरोग्यात् ॥२४०॥
 मूलमूमिमतिक्रान्तः संप्राप्तः परिहारकम् ।
 परिहारविधिं प्राज्ञः संप्रपद्येत भावतः ॥२४१॥
 परिहार्यः स संघस्य स वा संघं परित्यजन् ।
 परिहारो द्विधा सोऽपि पारस्यप्यनुपस्थितिः ॥२४२॥
 शिष्टकैरपि नो यस्य शुश्रूषावन्दनादिकम् ।
 अभ्युत्थानं विधीयेत कुर्वतः सोऽनुपस्थितिः ॥२४३॥
 अन्यतीर्थं गृहस्थं स्त्रीं सचित्तं वा सकर्मणः ।
 चोरयन् बालकं भिक्षुं ताडयन्नुपस्थितिः ॥२४४॥
 द्वादशेन जघन्येन पणमास्या च प्रकर्षतः ।
 चरेद् द्वादशवर्षाणि गण एवानुपस्थितिः ॥२४५॥
 एवमाद्यनुपस्थानप्रतिसेवाविलंघित ।
 प्रायश्चित्तं तु पारं च प्रतिपद्येत भावतः ॥२४६॥
 अपूज्यश्चाप्यसंभोगो दोषानुद्वेष्य गच्छत ।
 बहिष्कृतोऽपि तद्देशात् पारं चो तेन स स्मृतः ॥२४७॥
 आसादनं वितन्वानस्तीर्थकृत्प्रभृतेरिह ।
 सेवमानोऽपि दुष्टादीन् पारं चिक्रमुपाचति ॥२४८॥
 आचार्याश्च महर्द्धीश्च तीर्थकृद्गणनायकान् ।
 श्रुतं जैनं मतं सूयः पारं व्यासादयन् भवेत् ॥२४९॥
 द्वादशेन जघन्येन पणमास्या च प्रकर्षतः ।
 चरेद् द्वादशवर्षाणि पारं चो गणवर्जितः ॥२५०॥
 राजापकारको राज्ञामुपकारकदीक्षयः ।
 राजाग्रमहिषी सेवी पारं चो संप्रकीर्तितः ॥२५१॥

ब्राह्मणश्चत्रविद्बृहच्चतुष्पदविधातिनः ।
 एकान्तरष्टमासाः स्युः पष्ठाद्यन्तारश्च पूर्ववत् ॥१३॥
 वृणमांसात्पतत्सर्पपरिसर्पजलौकसाम् ।
 चतुर्दशनवाद्यन्तश्चनयानि वधे क्षिदा ॥१४॥
 प्रत्यहे च परोहे च द्वयेऽपि च त्रिघानृते ।
 कायोत्सर्गोपवासाः स्युः सकृदेकैकवर्धनात् ॥१५॥
 अमकृन्मासिकं साधोरसहोषाभिलाषिणः ।
 कपायादभियुक्तस्य परैर्वा द्विगुणादि तत् ॥१६॥
 नीच. पैशून्चपुष्टस्य गच्छादेशाद्बहिष्कृतिः ।
 तच्छ्रुत्वा नन्यमानोऽपि दोषपादांश्चमनुते ॥१७॥
 सकृच्छून्ये नमश्चं चानाभोगेऽदत्तसंग्रहे ।
 कायोत्सर्गोपवासाः स्युः प्राग्वन्मूलगुणोऽसकृत् ॥१८॥
 आचार्यस्योपधेरर्हा विनयास्तान् विना पुनः ।
 सधर्माणोऽथ गच्छश्च शेषसंघोऽपि च क्रमात् ॥१९॥
 सर्वे स्वामिवितीर्यस्य योग्यो ज्ञानोपधेरपि ।
 स्वामिना वा वितीर्यते यस्मै सोऽपि तमर्हति ॥२०॥
 एवं विधिं समुल्लंघ्य यः प्रवर्तेत मूढधीः ।
 बलवन्तं समासृत्य यो वादत्ते प्रदोषतः ॥२१॥
 सर्वस्वहरणं तस्य पण्मासः क्षमणं भवेत् ।
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 साभोगेन मुनिर्वूनं मूलभूमिं समश्नुते ॥९४॥
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चतुर्विधं कदाहारं तैलाम्लादि न वक्ष्यते ।
 आलोचना तनूस्सर्ग उपवासोऽस्य दण्डनम् ॥६७॥
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APPENDIX

THE " PRĀYASCHITTA GRANTHA "

- 1) For the use of any of the three *mahāras* (flesh, wine, or honey)
12 fasts, 12 half-fasts, 50 *abhisekas*, 1 *kalaśābhiseka*, 24,000 flowers, 2 *tirthas*, 4 kinds of fruits, 1 cow, grain, sandalwood, and 3 *nishas* (Verse 2)
- (2) For the above when committed in ignorance (V. 3)
50 *abhisekas*, 5,000 flowers, 2 *palas* sandalwood and 2 *tirthas*
- (3) For the use of any of the *pancha* (five) *udambaras* (V. 4)
4 fasts, 12 half-fasts, 4,000 flowers, 2 *palas* sandalwood, 50 *bhojanas* and 1 *tirtha*
- (4) For dining at the places of *pariahs*, *malekshas* and the men of low-castes (V. 5)
30 fasts, 50 half-fasts, 200 *bhojanas*, 3 cows, 20 *abhisekas*, 5 *kalaśābhisekas*, 5 *amritābhisekas*, 100 *muklulas*, *śrikhandas*, 20 *palas* sandalwood, 50,000 flowers, 5 *tirthas* and 20 *nishas*.
- (5) For dining in the temples of *Bhils*, *Chamāras* and other such men (V. 6)
24 fasts, 50 half-fasts, 150 *bhojanas*, 2 cows, 3 *kalaśābhisekas*, 15 *abhisekas*, 1 *panchāmritābhiseka*, 75 *muklulas*, 15 *palas* sandalwood, 40,000 flowers, 10 *tirthas*, 15 *nishas*

- (6) For dining at the places of the men of the remaining 18 (low) castes (V. 7)

9 fasts, 30 half-fasts 3 *kalasābhisekas* 3 *pañchāmṛitābhisekas*, 25 *mullulas*, 60 *bhojanas*, 3 cows, 10 *palas* sandalwood, 1,000 flowers, 2 *tirthas* and 5 *niskas*

- (7) For the death of a member of the family by fire and the like (V. 8)

25 fasts, 50 half-fasts 200 *bhojanas*, 15 *abhisekas*, 3 *kalasābhisekas*, 1 *pañchāmṛitābhiseka*, 3 cows, 40 000 flowers 75 *mullulas*, 10 *palas* sandalwood, 5 *tirthas* and 15 *niskas*

- (8) For the death of a member of one's family by a fall from a horse, snake-bite lightning-stroke or from an accident arising from purely material causation (V. 9)

5 fasts, 20 half-fasts, 25 *abhisekas*, 2 *kalasābhisekas*, 10 *pañchāmṛitābhisekas*, 25 *mullulas*, 40 *bhojanas*, 2 cows, 10 *palas* sandalwood 1,000 flowers, 5 *tirthas*, and 3 *niskas*

- (9) For causing the death of a *Brāhmaṇa* (V. 10)

30 fasts, 50 half-fasts, 2 *kalasābhisekas* 10 *amṛitābhisekas*, 20 *mullulas*, 2 cows, 100 *bhojanas*, 10,000 flowers, 10 *palas* sandalwood, 5 *tirthas* and 5 *niskas*

- (10) For dining with Jaina *Sudras* (V. 11)

30 half-fasts, 1 *kalasābhiseka* 5 *pañchāmṛitābhisekas* 12 *mullulas*, 50,000 flowers, 2 *palas* *śrīkhanda* 1 *tirtha* and 2 *niskas*

(11) For dining with non-Jaina *Sudras* (V. 12)

30 half-fasts, 3 *kalaśābhisekas*, 10 *pañchāmṛitābhisekas*, 25 *muklulas*, 1 cow, 10 fasts, 100,000 flowers, 5 *palas śrikhanda*, 100 *bhojanas*, 2 *tirthas*, and 5 *niskas*

(12) For cohabiting with one's mother or daughter or with a woman of the *Chāṇḍāla* (pariah) caste (V 13)

50 fasts, 500 half-fasts, 3 *kalaśābhisekas*, 10 *pañchāmṛitābhisekas*, 50 *muklulas*, 2 cows, 200 *bhojanas*, 50,000 flowers, 15 *palas* sandalwood, 5 *tirthas* and 7 *niskas*

(13) For living with the *kāru Sudras* (V 14)

5 fasts, 10 half-fasts, 10 *abhisekas*, 10 *pañchāmṛitābhisekas*, 20 *bhojanas* and 1,000 flowers

(14) For dining at the places of *kāru Sudras* (V 15)

8 fasts, 20 *abhisekas*, 5,000 flowers, 50 *bhojanas* and 2 *palas śrikhanda*

(15) For impurity due to birth or death of a member in the family (V 16)

(i) in the case of a <i>Kshatriya</i>	5 days' observance of non-participation in social rites (<i>sūtuka</i>)
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(ii) in that of a <i>Brāhmaṇa</i>	10 days' „
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(iii) in that of a <i>Vaiśya</i>	12 days' „
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(iv) in that of a <i>Sudra</i>	15 days' „
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together with 12 *abhisekas*, 6 fasts, and 3 *palas* of sandalwood

- (16) For the discovery of a piece of bone in the food in one's mouth (V. 17)

3 fasts, 6 half-fasts, 12 *abhise'as* 60,000 flowers and 2 *palas* of sandalwood.

- (17) Where the bone is discovered in the hand (V. 18)

2 fasts, 4 half-fasts, 8 *abhise'as*, 8 *bhojanas*, 4,000 flowers and 2 *palas* *śrī'handā*.

- (18) For eating a thing that has been given up if it is not vomitted out (V. 19)

1 fast, 2 half-fasts, 4 *bhojanas*, 4 *abhise'as*, 3,000 flowers and 2 *palas* *śrī'handā*.

- (19) For the uncleanness (impurity) consequent on the removal of a foetus by means of operation or where the foetus perishes in fire (V. 20)

12 fasts, 20 *abhise'as*, 5 *pañcāmṛitābhise'as*, 50 *bhojanas*, 12,000 flowers, 1 cow, 5 *palas* *śrī'handā* and 3 *niskas*.

- (20) For the destruction of herbivorous animal life (V. 21)

14 fasts, 25 half-fasts, 2 *lalaṭābhise'as*, 22 *mūḷulas* 1 cow 50 *bhojanas* and 12,000 flowers.

- (21) For the destruction of a carnivorous animal through lack of vigilance (V. 22)

16 fasts, 20 half-fasts, 2 *lalaṭābhise'as*, 5 *pañcāmṛitābhise'as*, 40 *mūḷulas*, 300 *bhojanas* 1 cow 300,000 flowers and 9 *palas* sandalwood.

- (22) For the destruction, through lack of vigilance, of a bird (V 23)

12 fasts, 1 *kalasābhiseka*, 1 *pañchāmṛitābhiseka*, 12 *muklulas*, 11 *abhisekas*, 24 *bhojanas*, and 26 betel-leaves, 11 special forms of worship and 11 *lāyotsargas*

- (23) For the destruction of a creeping insect (V 24)

11 fasts, 16 half-fasts, 16 *abhisekas*, 16 *Jnapujas*, 60,000 flowers, 60 *bhojanas* and 60 betel-leaves

- (24) For the destruction of a water animal (V 25)

11 fasts and 11 half-fasts

- (25) For the death of cattle whether in one's house or outside (V 26)

11 fasts, 20 half-fasts, 1 *mahā-abhiseka* with 108 pitchersful of water, 20 *abhisekas*, 5 *pañchāmṛitābhisekas*, 1 cow, 5 *bhojanas*, 50,000 flowers, 5 *palas* sandalwood and 5 *nizlas*

- (26) Ditto if the dead animal happen to be a she-buffalo (V 27)

23 fasts, 22 half-fasts, 8 *abhisekas*, 5 *pañchāmṛitābhisekas*, 1 *kalasābhiseka*, 30 *muklulas*, 80 *bhojanas*, 20,300 flowers and 3 *palas* sandalwood

- (27) For the death of a man caused by the burning down of one's house (V 28)

22 fasts, 22 half-fasts, 12 *kalatābhisekas*, 5 *pañchāmṛitābhisekas*, 20 *muklulas*, 1 cow, 30 *bhojanas*, 20,000 flowers and 5 *palas* sandalwood

(28) For the death of a child if it be crushed under one's body (V 29)

15 fasts, 35 half-fasts, 35 *kalasābhisekas*, 10 *panchāmritābhisekas*, 32 *abhisekas*, 8 *palas* sandalwood, 29,000 flowers, 1 cow and 5 *nishas*

EXPLANATION OF TERMS

The significance of the special terms used in the appendix is as follows

Half-fast means taking only one meal in twenty-four hours

Abhiseka signifies bathing the Statue of the Tirthamkara (in the Temple) with water

Kalasābhiseka is the bathing of the Statue with a big pitcherful of water, ceremoniously

Panchāmritābhiseka is the bathing of the Tirthamkara's Statue with milk, curd, sugar-cane juice, *ghee* (clarified butter) and the water of dried herbs

Tirtha means worshipping at a Tirtha (place of pilgrimage)

Mukhula means a great worship ritual

Nisha=a measure of gold which may be 4 or 9 or 16 *mashas* (i.e., 64, 144 or 256 grains) in weight

Pala=4 *tolas*, that is, $1\frac{1}{5}$ ounces in weight

Bhojana means feeding the number of men indicated

Cow, grain, *śrīkṛhanda*, *niska* and betel leaves are to be given as gifts to the deserving or to some one appointed in this behalf

Udambaras are the fruits of certain trees which contain milky juice or sap These are regarded as objectionable as a very large number of group-souls are found in them.

Śrīkṛhanda means a kind of pudding or sweetmeat.

Kāru Śudras are those members of the Sudra class at whose place men of the other three *varnas* can dine without objection

Jīna-pūjā means the ritualistic worship of the Lord Arhant, which begins with *abhiśeka* (bathing) and ends, usually, with *stuti* (adoration)

ERRATA

Page	line	from	for	read
52	17th	bottom	(12th and 20th)	(3rd and 4th)
69	4th	"	vigilance ^s	vigilance ^s
75	1st	"	191	193
"	"	"	85	84
80	"	"	Ch 86	§ 86
87	5th	"	<i>ratilramana</i>	<i>pratilramana</i>
93	2nd	"	year ^s	year ^s
"	1st	"	add ³ Ch. 65	
93	11	"	after 'one' add 'fast,'	
"	10th	"	delete 'fast,'	
93	1st	"	add ¹ Ch 72-74	
98	6th	top	delete 'carefully'	
107	4th	"	Ganadharas	Ganadharas
117	"	bottom	unwell ^s	unwell
120	2nd	top	create	to create
"	10th	"	sant	sants
124	4th	"	milk	(milk
125	3rd	bottom	brother'	brother'
"	1st	"	add ¹ Ch. 132	
126	"	"	add ⁴ Ch 193	
127	7th	"	remod fixed	fixed period
128	8th	"	<i>sūta</i>	<i>sūta</i>