

PACHCHAKKHÄNS

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Many of you have been observing fast and other austerities on the occasions of Paryushan and other religious ceremonies. For that purpose, you might be taking Pachchakkhäns which happen to be in Ardhamägadhi or other Präkrit language. Since we do not know those languages, you might be wondering as to what the texts of Pachchakkhän convey.

Since lot of misunderstanding prevails about the provisions in the texts, it would be useful to present the same in English together with necessary explanations. For that purpose we would consider those Pachchakkhäns, which are in common use.

The term Pachchakkhän has been derived from Pratyäkhyän, which literally means stating for or against something. In Jain tradition, the term is used to convey taking of a vow for observing some austerity or restraint. Pachchakkhän occupies a very important position in our tradition and is considered one of six essential daily activities for the householders. It has the positive as well as negative connotation. It is positive in the sense that it is usually taken for observing some austerity. For instance, we take Pachchakkhän for observing fast, Äyambil etc. It is negative in the sense that every austerity stipulates abstaining from food, water etc. for short or long period.

In Jain tradition, foods and drinks are divided into four categories known as Asanam, Pänam, Khäimam and Säimam. Asanam relates to the eatables that are taken for satisfying appetite. Such articles are usually taken at breakfast, lunch and dinner. But the term does not cover every eatable article. The articles, which are taken for munching and refreshment like snacks, fruits, etc. and those which are taken for taste and odor like cloves, cardamom, betel nuts etc. are excluded from its purview. Pänam covers all sorts of drinks like water, juice etc. Khäimam refers to those articles which are taken for temporary relief like fruits, popcorn etc. Säimam relates to the articles which are taken at the end of lunch or dinner for the sake of odor or for the sake of digestion. The term Mukhvas is almost the equivalent of Säimam.

Some Pachchakkhäns stipulate refraining from all the four categories. When three of them are to be avoided, it means taking only drinks. When two of them are to be avoided, it means avoiding food and refreshment. When only one of them is to be avoided, it means avoiding food and permitting every thing else. No Pachchakkhän is, however, laid for such restraint.

A strong belief prevails among Jain community that once a person takes Pachchakkhän for observing some austerity, he cannot modify it. It happens at times that some one might have taken Pachchakkhän for observing fast for some days. Before completing that period he might feel that he has to eat or that he might be thirsty and needs water at the wrong time. Even if such person feels that he cannot survive without food or water, the relatives would not be inclined to give what he needs badly. They believe that by taking food or water, he would be subject to breach of the vow and that would result in acquiring acute unwholesome Karma that needs to be avoided. Such belief is not well placed, because Pachchakkhän texts do provide for relaxation or modification.

There are ten categories of Pachchakkhän. Two of them need be mentioned here. One category relates to time factor. Some of the Pachchakkhäs are to be taken before sunrise or soon after that, some during the day and some in the evening. We are mostly concerned with nine of them. Out of those, two are to be taken early in the morning, three during the first half of the day and the remaining four in the evening. Let me now explain a few terms pertaining to the time factor.

Uggae Soore: Almost every Pachchakkhän, which is to be taken before the evening, would start with Uggae Soore or Soore Uggae. Both these terms mean at the sunrise. In practice, however, the term is taken in the sense of some time after sunrise. For instance, if the term is followed by 'Namukkärsahiam' it would be understood as 48 minutes after sunrise; if it is followed by 'Porisim', it would mean about three hours after sunrise and so on.

Namukkärsahiam: This literally means with Namaskär. The term is popularly called Navkärshi. It denotes the vow of refraining from food or drink in the morning till 48 minutes after sunrise. The restraint can be terminated after that time by reciting Navkärmantra. The purpose of the restraint is to avoid hankering for food or drink as soon as one wakes up. The early morning should be devoted to spiritual activities like prayer, Pratikraman, meditation etc. Stipulation of 48 minutes arises from the fact that in India a day was divided into 60 Ghadies of 24 minutes each. A period of two Ghadies, which amounts to 48 minutes, was therefore laid for this restraint.

Porisi: This term is derived from the word Paurishi meaning pertaining to man and is used to convey a period of about three hours known as Prahar. Prior to the age of clock, the time was measured by the position of sun and by the size of shadow cast during the sunlight. The time from sunrise to sunset (and that from sunset to sunrise too) was divided into four equal parts known as Prahar. Thus on a day of equinox, a Prahar would equal three hours, while on other days, it would be longer in summer and shorter in winter. (The position would be reversed at night). At the end of the first Prahar, which was termed as Porisi, the size of one's shadow would be equivalent to his height. Porisi was therefore measured by looking at the size of shadow.

Säddhaporisi: This is derived from Särdhapaurishi which means one and a half Prahar. It is equivalent to about four and a half hour.

Another category of Pachchakkhäs pertains to symbolic gestures. They are primarily meant for maintaining vigilance and awareness of the restraint. But those gestures are also indicative of one's determination. Two of them need be mentioned here. One is known as Angutthasahiam, which means keeping the thumb within the folded hand. The other is known as Mutthisahiam, which means the closed palm. The inclusion of any of these terms in Pachchakkhän indicates that one has to retain that particular gesture till he terminates the restraint. Such gestures are to be adopted with the right hand.

Agar: It means provision for exceptions. Every Pachchakkhän provides for relaxation of the vow under certain circumstances. The person taking the vow, as well as the one administering it, should know that there may arise circumstances in which the vow may not

be kept. The texts of Pachchakkhäns stipulate the circumstances in which such exceptions can be made. Most people do not know the meaning of the texts and therefore do not make out the built-in provisions for exceptions. Hence they tend to adhere to the vows with undue rigidity.

It should be borne in mind that Ägär does not mean permission to relax the vow. It merely provides for relaxation that can be availed in extraordinary situations. The Ägärs should not therefore be lightly availed of. They should be resorted to only in emergencies or such other exceptional circumstances. Before considering the texts of Pachchakkhäns, let us explain some of the Ägärs

1) **Anäbhogenam:** This means 'Out of forgetfulness'. It is possible that after taking a vow for avoiding food or drink for a specified time, one may forget that he has taken the vow and may happen to take the food or drink before the stipulated time. This Ägär condones such lapse; the observance of the vow therefore remains intact in spite of the lapse.

2) **Sahasägärenam:** This means 'On account of sudden occurrence'. It may happen that after taking the vow for avoiding food and/or water, the person may have to face shower or thunderstorm and some drops may enter his mouth, or some one, on the occasion of some exciting event, may thrust some food in his mouth. This Ägär condones such lapse. As such, observance of the vow remains intact despite the lapse.

3) **Mahattarägärenam:** This means 'Under the command of authorized persons'. After a certain Pachchakkhän has been taken by some one, it may come to the notice of Sangha or Ächärya that it is not in the interest of the Sangha to observe the restraint or it is not desirable to persevere in the vow on account of some significant consideration. In that case, the Sangha or the Ächärya may ask him to forgo the vow. This Ägär permits the earlier termination of the vow under such circumstances.

4) **Savvasamähivattiyägärenam:** This means for the sake of overall peace and tranquility. The main purpose of any religious activity is to gain peace and tranquility. If that is at stake, mere observance of the austerity does not serve any purpose. After adopting the vow for observing certain austerity it may come to the notice that the tranquility of the person concerned cannot be maintained by continuing the austerity. Since maintenance of equanimity is the principal purpose of observing an austerity, such person should be allowed to terminate it prematurely. The seers were aware of such exigency and have therefore provided for this Ägär specifically for maintaining the peace and equanimity. This Ägär happens to be specified in all the Pachchakkhäns.

5) **Pachchhanakälenam:** This means on account of difficulty in judging the time. As stated earlier, the time had to be measured by the sun. Some times, however, the sun may not be visible on account of rain, cloudy weather or whirlwind or on account of obstruction posed by a hill or mountain range. In such circumstances, one may be at a loss to figure out the time and may happen to terminate the vow at the wrong time. This Ägär provides for such eventuality. The lapse under such circumstances is not to be treated as a breach.

6) **Disämohenam:** This means 'On account of delusion about direction'. The shadow to be examined for judging the time had to be measured as falling in a particular direction. At

times one may not be conscious about the right direction. In that case, the time would be misjudged and one may terminate the restraint at the wrong time. This Ägär provides for condoning the lapse on account of such delusion. As such, it is not treated as a breach.

7) **Sähuwayanenam:** This means 'By the words of saints' This Ägär is similar to the above mentioned Mahattarägärenam. The only difference is that the term Mahattar relates to Sangha or the great persons like Ächärya, while Sähu refers to any saintly person. By this Ägär the termination of a vow is permissible under the instructions of the saintly people.

These are the most frequently occurring Ägärs. There are of course a few more. Since they do not form part of most of the Pachchakkhäns, we shall deal with them as they occur in the relevant texts.

NAVKÄRSHI PACHCHAKKHÄN

1) **Navkärshi Pachchakkhän:** - Uggae Soore Namukkärsahiam Pachchakkhäi (Pachchakkhämi); Chauvvihampi Ähäram:- Asanam, Pänam, Khäimam, Säimam; Annathanäbhogenam, Sahasägärenam, Vosirai (Vosirämi).

Meanings of the terms:-Uggae Soore=Till 48 minutes after sunrise; Namukkärsahiam=With Navkär; Pachchakkhäi=You shall observe the vow; Pachhkkhämi=I take the vow; Chauvvihampi Ähäram=Four types of food and drink; Asanam=Eatables; Pänam=Drinks; Khäimam=Light refreshments; Säimam=Mouth/ Breath refreshers; Annath=except; Anäbhogenam=Forgetfulness; Sahasägärenam=Sudden occurrence; Vosirai=You shall give up; Vosirämi= I give up.

The English version of the text:- 'You shall observe the vow (If one takes the Pachchakkhän by himself, he would utter, 'I take the vow') to give up, till 48 minutes after sunrise when it can be terminated by reciting Navkärmantra, four types of food comprising eatables, drinks, light refreshments and mouth/breath refreshers, except what is taken out of forgetfulness, or when the intake occurs all of a sudden'

Some texts specify the term Mutthisahiam after Namukkärsahiam. But that is not mandatory. Navkärshi Pachchakkhän can be taken without that term. It means that the gesture of keeping the right palm closed, as required by the term Mutthisahiam, is optional. If, however, that term is specified, it would be necessary to add the Ägärs of Mahattarägärenam and Savvasamähivattiyägärenam. As explained earlier, these Ägärs provide for relaxation of the vow under instructions of the authorized entities or in the interest of peace and equanimity. Vow of Navkärshi without adopting any gesture is not likely to create any exigency, where such relaxation would be needed. The adoption of the gesture makes the observance of the restraint a little tougher; it can lead to the situations where relaxation may be required. It is therefore necessary to add those two Ägärs.

This Pachchakkhän occupies a very important place in Jain tradition. When King Shrenik came to know about his destiny to undergo the next life in hell, he had requested Lord Mahavir for some way to mitigate his Karma. Though Shrenik's Karma had been indelible, the Lord had suggested four ways for mitigating it. One of them was to observe one

Navkärshi with total sincerity. The sincere observance of one Navkärshi was thus considered enough to mitigate the severe Karma of going to hell.

One may wonder how the simple vow of refraining from food and drink for a very short period can be so effective as to mitigate such severe Karma. The secret lies in firmness of mind. The observance of a vow requires the determination to refrain from something. Almost every sensible person wants to exercise control over the mind. But the mental fluctuations and oscillations continue to occur in absence of firmness. This small vow provides the training for firmness and perseverance. Enough importance is therefore attached to it in spiritual pursuit.

For those, who want to observe this restraint for longer periods, there is provision for Pachchakkhäns, known as Porisim and Säddhaporisim. They stipulate refrain from food and drinks till one Prahar or one and a half Prahar after the sunrise. Since they are identical, except for the length of time, we are giving below the text which can be adopted for either of them.

2) Porisi/Säddhaporisi Pachchakkhän:- Uggae Soore Namukkärsahiam, Mutthisahiam, Porisim/Säddhaporisim Pachchakkhäi (Pachchakkhämi); Chauvvihampi Ähäram:- Asanam, Pänam, Khäimam, Säimam;. Annathanäbhogenam, Sahasägärenam, Mahattarägärenam Savvasamähivattiyägärenam, Vosirai (Vosirämi).

All the terms of this text have occurred earlier and have already been explained. It would be seen that this text is similar to that of Navkärshi Pachchakkhän together with the term 'Mutthisahiam, except that the term Porisim or Säddhaporisim has to be added to it.

The English version of the text is:- 'You shall observe (or I take) the vow of giving up, keeping the right palm closed for one Prahar (or one and a half Prahar) after sunrise, when it can be terminated by reciting Navkärmantra, four types of food comprising eatables, drinks, light refreshments and mouth/breath refreshers, except what is taken out of forgetfulness; or when the intake occurs all of a sudden; or if it has to be taken under the command of Sangha or Ächärya or for the sake of overall peace and equanimity'

For those who want to go for still tougher restraint, there is provision for undertaking Pachchakkhäns that require refraining from food and drink for two Prahars or three Prahars. The former is known as Purimaddha meaning the first half of the day and Avaddha meaning more than half day.

Navkärshi Pachchakkhän is a must on the day of terminating fast, Äyambil or any other austerity. It should be taken early in the day. Those, who perform Räi Pratikraman in the morning, should preferably take this Pachchakkhän during that Pratikraman.

Pachchakkhän for Egäsan/Beäsan.

The purpose of this austerity is to overcome the tendency to take food, whenever one likes to eat. It constitutes the second external austerity known as Unodari meaning to eat less than required. The text for that austerity has three parts as given below.

i) Uggae Soore Namukkärsahiam, Porisim/Säddhaporisim, Mutthisahiam, Pachchakkhäi (Pachchakkhämi); Uggae Sure Chauvvihampi Ähäram:- Asanam, Pänam, Khäimam, Säimam;. Annathanäbhogenam, Sahasägärenam, Pachchhannakälenam, Disämohenam, Sähuvayanenam, Mahattarägärenam, Savvasamähivattiyägärenam.

ii) Vigaio Pachchakkhäi (Pachchakkhämi); Annathanäbhogenam, Sahasägärenam, Levälevenam, Gihatthasansathenam, Ukkhitavivegenam, Paduchchamakkhienam, Päritthävaniägärenam, Mahattarägärenam, Savvasamähivattiyägärenam;

iii) Egäsanam/Beäsanam Pachchakkhäi (Pachchakkhämi), Tivihampi Ähäram:- Asanam, Khäimam, Säimam; Annathanäbhogenam, Sahasägärenam, Sägäriägärenam, Outanpasärenam, Guru-Abbhutthänenam, Päritthävaniägärenam, Mahattarägärenam, Savvasamähivattiyägärenam; Pänasssa Leven Vä Aleven Vä Achchhen Vä Bahuleven Vä Sasitthen Vä Asitthen Vä Vosirai (Vosirämi).

The first part does not have any new term. It means: ‘You shall observe (I take) the vow to avoid from the sunrise four types of food (comprising) eatables, drinks, light refreshments and mouth/breath refreshers and keep the hand folded till it is terminated by reciting Navkärmantra one/one and a half Prahar after sunrise; except through forgetfulness, or sudden occurrence of intake, or difficulty in judging the time, or delusion about the directions, or by the words of saints, or on account of the command of the Sangha or Ächärya, or for the sake of maintaining overall peace and equanimity.’

The term Vigaio is the plural of Vigay or Vikruti which denotes stimulating articles of food. Milk, yogurt, ghee, oil, sugar, jaggery and fried foods are considered as stimulant. This part is meant for those who want to avoid one or more of them, though it is not mandatory to avoid any of them for observing this austerity. For those, who want to take the vow for that purpose, this part lays nine Ägärs, viz. Anäbhogenam, Sahasägärenam, Levälevenam, Gihatthasansathenam, Ukkhitavivegenam, Paduchchamakkhienam, Päritthävaniägärenam, Mahattarägärenam and Savvasamähivattiyägärenam. Of these nine, the first two and the last two Ägärs have been explained earlier. The remaining five are explained below.

Levälevenam: It means ‘wiping out the stain’. In case, the hand of the person serving the food is stained with a Vigay, which is proposed to be avoided, he would wipe it out before serving. It is, however, possible that some impact of the Vigay may stay. This Ägär condones it and the food so served, in spite of the impact, is considered acceptable.

Gihatthasansathenam: It means ‘cultured by a layman’. The house holders might have cultured the food with spices or they might have applied ghee or oil on chapäti or loaf. If this has been done for their own purposes, monks or nuns can accept such food and the vow of avoiding the Vigay would not be affected thereby. This Ägär is meant only for the monastic order. The laymen can therefore omit it.

Ukkhitavivegenam: It means ‘under nominal impact of Vigay. Some times, sugar, jaggery or such other Vigay, which is proposed to be avoided, might have been placed on the food that is to be served. Even if such Vigay has been taken away before serving the food,

some impact of the Vigay may stay on. This Ägär condones such impact and permits the aspirant to accept the food in spite of the impact.

Paduchchamakkhienam: It means with slight impact. While making the chapāti or loaf a little ghee or oil is usually applied to it so as to keep the same soft. The food so made has obvious impact of Vigay. Under this Ägär, however, such food is considered acceptable in spite of such impact.

Päritthävaniägärenam: It means for the sake of disposal. The monks and nuns are not supposed to move while taking food or water. In case, however, one has to get up for disposing off something that cannot be eaten, this Ägär provides the permission to make movement for that sake. This Ägär pertains to the monastic code and seems to have been mentioned here for those who undertake the restraint of Paushadh.

The second part means: 'You shall observe (I take) the vow to avoid Vigay (the articles to be specified) except what is taken out of forgetfulness; or when the intake occurs all of a sudden; or if the impact of Vigay is wiped away; or on account of the presence of laymen; or having nominal impact of Vigay; or having slight impact of Vigay; or for the sake of disposal; or if it has to be taken either under the command of Sangha or Ächärya, or for the sake of maintaining overall peace and equanimity.'

Egäsanam=One meal; Beäsanam=Two meals; Tivihampi=Three types of intake; Sägäriägärenam**= Presence of some one in whose presence it is not worth eating; Outanpasärenam= Stretching or contracting the limbs; GuruAbbhuthanenam= Getting up on the arrival of preceptor or elders; Pänasssa=Relating to water; Leven*=Stuck with; Vä=Or; Aleven*=Not stuck with; Achchhen=Pure water; Bahuleven*=Firmly stuck with; Sasitthen=With particle of grains; Asitthen=Without particles of grains.

**The term Sägär actually refers to house holders. This exception is primarily meant for the monks and nuns who are not permitted to eat in the presence of house holders. If some house holder happens to come, while they are eating, this Ägär permits them to move to another place for eating. For house holders, the said term is interpreted as prisoner etc. in whose presence it is not advisable to eat.

*These terms have been derived from the verb 'Lep' meaning to get stuck. Conventionally, Leven is interpreted as permitting the sour liquids like tamarind liquid, grape water etc., Aleven as permitting the supernatant part of buttermilk and Bahuleven as permitting the rice-wash.

This part therefore means: 'You shall take the vow (I vow) to observe (the austerity of) one meal/two meals and (thereafter) to avoid the three types of intake (comprising) eatables, light refreshments and mouth/breath refreshers; except on account of forgetfulness, or sudden occurrence, or arrival of someone in whose presence it is not worth eating, or if it is necessary to stretch or contract limbs, or to get up on the arrival of preceptor and elders, or for the sake of disposal or by the command of the Sangha or Ächärya, or for the sake of overall peace and equanimity; provided that water to be taken can be pure, or subject to the impact of sour materials, or be the supernatant buttermilk, or rice wash or supernatant rice water with or without particles of rice.'

Äyambil

The third and fourth external austerities are Vruttsankshep meaning curtailing the tendencies and Rastyäg meaning giving up the tastefulness. The austerity of Äyambil is meant to cultivate these aspects. It is similar to Egäsan except that one has to avoid fats, sucrose, dairy products, fruits, vegetables and most of the spices. The main purpose is to exercise control over the taste. We usually have taste for some foods and happen to resent others. This is not a desirable tendency; we need to take food for survival only. But the sense of tastiness overpowers us and for the sake of taste, we happen to eat foods, which the body does not need. This tendency leads to the intake of excessive calories and that happens to be the main cause of developing various diseases. Aside from the spiritual considerations, even for the sake of health, it is necessary to overcome the sense of taste.

The text of Pachchakkhän for this austerity is as under.

Uggae Soore Namukkärsahiam, Porisim/Säddhaporisim, Mutthisahiam, Pachchakkhäi (Pachchakkhämi); Uggae Soore Chauvvihampi Ähäram:- Asanam, Pänam, Khäimam, Säimam; Annathanäbhogenam, Sahasägärenam, Pachchhannakälenam, Disämohenam, Sähuvayanenam, Mahattarägärenam, Savvasamähivattiyägärenam.

Äyambilam Nivvigaiam Pachchakkhäi (Pachchakkhämi); Annathanäbhogenam, Sahasägärenam, Levälevenam. Gihatthasansatthenam, Ukhitvivegenam, Päritthävaniägärenam, Mahattarägärenam, Savvasamähivattiyägärenam,

Egäsanam Pachchakkhäi (Pachchakkhämi); Tivihampi Ähäram:- Asanam, Khäimam, Säimam; Annathanäbhogenam, Sahasägärenam, Sägäriägärenam, Outanpasärenam, Guru-Abbhutthänenam, Päritthävaniägärenam, Mahattarägärenam, Savvasamähivattiyägärenam; Pänasssa Leven Vä Aleven Vä Achchhen Vä Bahuleven Vä Sasitthen Vä Asitthen Vä Vosirai (Vosirämi).

It will be seen that this text is almost identical to the text for Egäsan except for two modifications. The Ägär of Paduchchamakkhienam has been omitted. The reason is obvious. That Ägär permits taking of food subject to some ghee or oil. Such Ägär has no place in Äyambil, because fats are to be avoided altogether. Secondly, the phrase Vigai Pachchakkhäi is replaced in this text by Äyambilam Nivvigaium Pachchakkhäi. Nivvigaium means food free from all Vigays. No other term of this Pachchakkhän needs to be explained, nor is it necessary to give its translation.

The meal that is permitted in either of these austerities can be taken at any time three/four and a half hour after the sunrise and should be finished before sunset. Water can of course be taken anytime during the day. Since this vow forbids taking water after sunset, it is advisable to finish the meal by the afternoon so as to leave scope for after-meal water.

PACHCHAKKHÄN FOR FASTING:

There are two texts for this purpose. The first text is for the fast with permission to take water. As such, it stipulates avoidance of all types of food (Asanam, Khäimam as well as

Säimam) on one day. It is popularly known as Tivihär Upväs. Upväs does not actually mean forgoing the food. It stipulates staying tuned to soul. To term fasting as Upväs is thus a misnomer. This Pachchakkhän therefore does not mention the term Upväs and uses the term Abbhataṭṭham meaning not to eat. It relates to the first external austerity, known as Anashan, which stipulates fasting. The text of the Pachchakkhän is as under.

“Uggae Soore, Abbhataṭṭham Pachchakkhāi (Pachchakkhāmi), Tivihampi Āhāram:- Asanam, Khāimam, Säimam; Annatthanābhogenam, Sahasāgārenam, Pāritthāvaniāgārenam, Mahattarāgārenam, Savvasamāhivattiyāgārenam;

Pānhār, Porisim/Sāddhaporisim, Mutthisahiam Pachchakkhāi (Pachchakkhāmi); Annatthanābhogenam, Sahasāgārenam, Pachchhannakālenam, Disāmohenam, Sāhuvayanenam, Mahattarāgārenam, Savvasamāhivattiyāgārenam; Pānasssa Leven Vā Aleven Vā Achchhen Vā Bahuleven Vā Sasitthen Vā Asitthen Vā Vosirai.(Vosirāmi)”.

Pānhār means avoidance of water; all other terms have been explained earlier. For ready reference, however, we are giving below their meanings.

Uggae Soore=48 minutes after sunrise; Abbhataṭṭham=Not to eat; Pachchakkhāi=You shall observe the vow; Pachchakkhāmi=I take the vow; Tivihampi Āhāram=The three types of food: Asanam=Eatables, Khāimam=Refreshments, Säimam=Mouth/breath refreshers; Annatthan=except; Anābhogenam=Forgetfulness; Sahasāgārenam=Sudden occurrence; Pāritthāvaniāgārenam= For the sake of disposal; Mahattarāgārenam=Under the command of Sangha or Āchārya; Savvasamāhivattiyāgārenam=For the sake of overall peace and equanimity;

This part of the text means: You shall observe the vow (or I take the vow) to give up, the three types of food (comprising) eatables, refreshments and mouth/breath refreshers, except what is taken out of forgetfulness; or when the intake occurs all of a sudden; or for the sake of disposal; or if it has to be taken either under the command of the Sangha or Āchārya, or for the sake of maintaining overall peace and equanimity.’

It will be noticed that Āgārs in this part are identical to those of Porisi/Sāddhaporisi Pachchakkhän, except that the case of disposal is added. That Āgār actually pertains to the monastic code and seems to have been mentioned here for those who undertake the restraint of Paushadh. The terms occurring in the remaining text are explained below.

Porisim=Prahar; Sāddhaporisim=One and a half Prahar; Mutthisahiyam=With closed palm; Pachchakkhāi=You shall observe the vow; Pachchakkhāmi=I take the vow; Pachchhannakālenam=Difficulty in judging time; Disāmohenam=Delusion about the directions; Sāhuvayanenam=By the words of saints; Pānasssa=Relating to water; Leven=Stuck with; Vā=Or; Aleven=Not stuck with; Achchhen=Pure water; Bahuleven=Firmly stuck with; Sasitthen=With particle of grains; Asitthen=Without particles of grains; Vosirai=You shall avoid; Vosirami=I give up.

This part relates to the vow for not taking water till one or one and a half Prahar after sunrise. For that purpose, it not only lays the Āgārs of Anābhogenam, Sahasāgārenam, Mahattarāgārenam and Savvasamāhivattiyāgārenam, but also specifies three additional

Ägärs of. Pachchhankälenam, Disämohenam and Sāhuvayanenam. The first pertains to the difficulty in judging time on account of cloudy weather etc. and the second pertains to the inaccuracy on account of delusion about direction. They have no significance at present, because clocks and watches, showing time to the accuracy of a second, are now available. The third one, Sāhuvayanenam, is a significant addition, because it provides for the exception on account of the words of saints. It means that the vow can be relaxed under the instructions of the saintly people.

The English version of the entire text is:- ‘You shall observe the vow (I take the vow) not to eat and to avoid taking eatables, refreshments and mouth/breath refreshers except on account of forgetfulness, or by sudden occurrence of intake, or for the sake of disposal or by the command of Sangha or Āchārya, or for the sake of overall peace and equanimity and to abstain from taking water, while keeping the palm closed till you (I) terminate the restraint one Prahar/one and a half Prahar after sunrise; except through forgetfulness, or sudden occurrence of intake, or difficulty in judging the time, or delusion of the directions, or by the words of saints, or on account of the command of Sangha or Āchārya, or for the sake of overall peace and equanimity; provided that water to be taken can be pure, or subject to the impact of sour materials, or be the supernatant buttermilk, or be the rice wash or the supernatant rice water with or without particles of rice.’

The second text of this Pachchakkhān, which pertains to fasting without taking water, is rather simple, as can be seen from the following.

“Uggae Soore, Abhattattham Pachchakkhāi (Pachchakkhāmi), Chauivvihampi Āhāram:- Asanam, Pānam, Khāimam, Sāimam; Annatthanābhogenam, Sahasāgārenam, *Pāritthāvaniyāgārenam Mahattarāgārenam, Savvasamāhivattiyāgārenam; Vosirai (Vosirāmi).

*This term should be omitted, if this Pachchakkhān happens to be taken in the evening.

The text of this Pachchakkhān does not have any new term. It means: ‘You shall observe the vow (I take the vow) not to eat and to avoid taking eatables, drinks, refreshments and mouth/breath refreshers after sunrise, except on account of forgetfulness, or by sudden occurrence of intake, or for the sake of disposal, or by command of the Sangha or Āchārya, or for the sake of overall peace and equanimity.’

Since both these texts use the term Uggae Soore, it would mean that the fast would start from the day break. Actually, however, the fast starts from the previous night, preferably from the previous sunset.

PACHCHAKKHÄNS FOR EVENING:

These are meant to refrain from food and/or water from sunset to the next day break. If one has observed the austerity of Egāsan, Āyambil, fast etc. during the day, he needs to avoid food as well as water at night. He should therefore take the Pachchakkhān of Panhār which is given below.

Pānhār Divascharimam Pachchakkhāi (Pachchakkhāmi); Annathanābhogenam, Sahasāgārenam, Mahattarāgārenam, Savvasamāhivattiyāgārenam, Vosirai (Vosirāmi)

Divascharimam means from the rest of the day till the next morning.

The text means: 'You undertake the vow (I vow) to relinquish taking water for the rest of the day till the next morning, except what is taken out of forgetfulness; or when the intake occurs all of a sudden; or if it has to be taken under the command of Sangha or Āchārya or for the sake of overall peace and equanimity'

Those who have not observed any austerity during the day can take any of the following three Pachchakkhāns which provide for avoiding all the four types of food and drink or three or two of them, as may be found suitable.

a) Divascharimam Pachchakkhāi (Pachchakkhāmi); Chauvvihampi Āhāram:- Asanam, Pānam, Khāimam, Sāimam;. Annathanābhogenam, Sahasāgārenam, Mahattarāgārenam, Savvasamāhivattiyāgārenam, Vosirai (Vosirāmi)

It means: 'You undertake the vow (I vow) to relinquish, for the rest of the day till the next morning, all the four types of food and drink (comprising) eatables, water, light refreshments and mouth/breath refreshers, except what is taken out of forgetfulness; or when the intake occurs all of a sudden; or if it has to be taken under the command of Sangha or Āchārya or for the sake of overall peace and equanimity'

b) Divascharimam Pachchakkhāi (Pachchakkhāmi); Tivihampi Āhāram:- Asanam, Khāimam, Sāimam;. Annathanābhogenam, Sahasāgārenam, Mahattarāgārenam, Savvasamāhivattiyāgārenam, Vosirai (Vosirāmi)

It means: 'You undertake the vow (I vow) to relinquish for the rest of the day till the next morning, three types of food (comprising) eatables, light refreshments and mouth/breath refreshers, except what is taken out of forgetfulness; or when the intake occurs all of a sudden; or if it has to be taken under the command of Sangha or Āchārya or for the sake of overall peace and equanimity'.

c) Divascharimam Pachchakkhāi (Pachchakkhāmi); Duvihampi Āhāram:- Asanam, Khāimam, Annathanābhogenam, Sahasāgārenam, Mahattarāgārenam, Savvasamāhivattiyāgārenam, Vosirai (Vosirāmi)

It means: 'You undertake the vow (I vow) to relinquish for the rest of the day till the next morning, two types of food (comprising) eatables and light refreshments, except what is taken out of forgetfulness; or when the intake occurs all of a sudden; or if it has to be taken under the command of Sangha or Āchārya or for the sake of overall peace and equanimity'.