The Religious' Prāyaścittas according to the Old Jaina Ritual[1]

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ALL the religious communities of India have exhorted their people to "redeem" their offences, to "wash" their faults away so as to become "clean" and "purified".

Whether Brahmanic, Buddhist or Jaina, the teachers who have elaborated the various atonements have been exposed to the same historical factors, have lived, broadly speaking, in the same social context. It is no wonder, then, that most of the principles on which

1 This paper is a summary of the conclusions which were reached in my book *Les expiations dans le rituel ancien des religieux Jaina*, Paris 1965, 239 pp. (Publications de l'Institut de Civilisation indienne, série in-8, fascicule 25). I cannot, in the present essay, show what I have tried to emphasize there, that the Jaina community was constantly humane, that the atonements have been conceived, first and foremost, to help the penitent in every respect.

The works which will be the most frequently referred to are :

Vav; Nis = *Vavahāra- und Nisīha-sutta*. Herausgegeben von Walther Schubring. Leipzig, 1918 (AKM XV 1). The suttas are numbered in the present paper as in *Drei Chedasūtras des Jaina-Kanons — Āyāradasāo, Vavahāra, Nisīha* — Bearbeitet von Walther Schubring. Mit einem Beitrag von Colette Caillat. Hamburg, 1966.

Vyavahārasūtra, edited with the Bh(āsa) and Malayagiri's Ṭ(īkā),

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the theory of *prāyaścitta* is based are very similar in all Indian circles, —and, furthermore, that they are extremely close to many of the funda-

Bhāvnagar, 1926, [1927], 1928. Note the following corespondance. between the *sutta* and the commentaries :

					Ṭ *vibhāga*	I
Vav *udd.* 1 :	1–14 :	Bh 1	*gāthā*	1–288		II
	15–35 :			289–429		III
				1–334		
udd. 2 :	:	2				IV
udd. 3 :	:	3				IV (by mistake ? here noted IV')

Niśītha-sūtram. Edited with *Bhāṣya* and *Cūrṇi*, 4 vol., Agra 1957-1960.

K = *Das Kalpasûtra.* Die alte Sammlung jinistischer Mönchsvorschriften. Einleitung, Text, Anmerkungen, übersetzung, Glossar von Walther Schubring. Leipzig, 1905.

Jīya = *Jīyakappa*; Jīta = Jinabhadra's *Jîtakalpa*, mit Auszügen aus Siddhasena's *Cûrṇi*, von Ernst Leumann (Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften zu Berlin, 1892, pp. 1195–1210).

Uvav (*Uvavāiya-sutta*) = *Das Aupapâtika Sûtra.* Erstes Upânga der Jaina. I. Theil. Einleitung, Text und Glossar. Von Dr. Ernst Leumann. Leipzig, 1883 (AKM VIII 2).

Āyār. 1 (*Āyāraṅga-sutta*) = *Ācārâṅga-sūtra.* Erster Śrutaskandha. Text, Analyse und Glossar von Walther Schubring. Leipzig, 1910 (AKM XII 4).

Pākṣika-sūtram. Edited with Yaśodeva's commentary, Bombay, 1911 (DLJP).

Pravacanasāra = Nemicandra, *Pravacanasāroddhara.* 2 vol., Bombay, 1922–1926 (DLJP 58; 64).

Samavāyaṅga. Edited with Abhayadeva's *vṛtti.* Bombay, 1918 (Āg.S.).

Ṭhāṇaṅga. Edited with Abhayadeva's *vṛtti.* Bombay, 1918–1920. Āg.S. 1, 2).

Doctrine = Walther Schubring, *The Doctrine of the Jainas.* Described after the old Sources. Translated from the revised German Edition by Wolfgang Beurlen. Delhi, 1962. (References are to the paragraphs.)

Walther Schubring, *Worte Mahāvīras.* Kritische übersetzungen aus dem Kanon der Jaina. Göttingen, 1926 (Quellen der Religionsgeschichte 14; 17).

Shantaram Bhalchandra Deo, *Jaina Monastic Jurisprudence.* Poona, 1960. Id. *History of Jaina Monachism.* From Inscriptions and Literature. Poona, 1956 (Deccan College Dissertation Series 17).

WZKM = *Wiener Zeitschrift für die Kunde des Morgenlandes*, Vienna.

ZDMG = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Leipzig, Wiesbaden.

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mental tenets of the *Arthaśāstra*. But, though many comparisons could be traced, we must confess that many points still escape us. Therefore in the present state of knowledge, it has seemed best to study Jaina *prāyascitta* from the Jaina point of view, and even, to begin with, mostly restricting the investigation to the Śvetāmbaras' oldest doctrine.

It is said to be based on religious tradition (*suya, śruta*), as opposed to custom (*jīya,j īta*); it is expressed in the *Kappa-, Vavahāra-* and *Nisīha-sutta*, whereas *jīya* is embodied in the *Jīya-kappa*.

Although the *Nisīha* is traditionally supposed to deal with the "abatement", "non-abatement" and "increase" of the so-called *parihāra* atonement, the bulk of this treatise just quotes the faults that this very *parihāra* is meant to redeem : 1952 cases are listed according to the proposed length of the penance : either one month or four months, each "heavy" or "light" (*infra*). The *parihāra* is, indeed, a very ancient and important *prāyaścitta*. It is not mentioned elsewhere, except precisely in the *Kappa* and *Vavahāra*, the oldest disciplinary books of the Canon : the reason may be that it grew obsolete very soon. But, thanks to the *Nisīha-bhāsa* and *-cūrṇi*, to the *Vavahāra-bhāsa* and *-ṭīkā*, many interesting details about it have been handed down to us.[2] It should be stressed that these commentaries generally deserve to be trusted, whatever their defects, and though important changes had taken place between their redaction and the teaching of the *suttas* : nevertheless, it has been convincingly shown that they have carefully preserved and transmitted the old tradition.[3]

THE JAINA COMMUNITY. Before studying the *prāyaścitta*s, it will prove useful to remember the structure of the Jaina community. For the *niggantha* does not expiate haphazard, but only after having confessed his offence to his superior. The teacher, duly considering the monk's age, religious status, abilities, physical and moral strength, responsibility and, moreover, the circumstances of the fault, decides which is the right penance, instructs the man accordingly, and, very often, helps him in various ways so that the *prāyaścitta*, being correctly effected, may benefit the culprit.

2 Especially ad Vav 1, 17–20 = Nis 20, 17–20; ad Vav 1, 21–24; 2, 1–6; 27–30.

3 Cf. G. Bühler, *On the authenticity of the Jaina tradition*; etc. WZKM 1, 1887, 165-180; 3, 1889, 233-240; etc. Cf. Schubring, Doctrine p. 49 *ubi alia*; E. Leumann, *Daśavaikālika-sūtra* and *-niryukti*, ZDMG 46, 1892, 581-663, especially 592 ; Doctrine § 43.

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It is well-known that the Jaina *saṁgha* is divided into units called *gaṇa* (later *gaccha*); small groups, collected around a famous *ācārya* and his pupils, are known as *kula*. The monks who have been brought up in the same spiritual "families", or in the same "troups", who therefore have the same spiritual habits, and those who have been instructed at the feet of the same teachers are said to be "of the same party", *egapakkhiya* (Vav 2, 26; VavBh 2, 325). The links between those who received the same education are undoubtedly the closer (cf. Bh Ṭ, ad Vav 2, 26).[4]

There have been discussions about the unit named *saṁbhoga*. Various opinions have been expressed concerning its attributions. Schubring stresses that the *sāṁbhogikas* (amg. *saṁbhoiya*) conform to the same rules when begging or using the alms.[5] More generally, it appears that they observe the same religious conduct (*ācāra*), and this is symbolized by the fact that they partake of the same meal, in one and the same "circle".[6] This is evident in the ritual of the *vihār'ālocanā*, which eventually takes place between the members of the *saṁbhoga* : those who have come to confess themselves eat with their "commensals", either before the confession if the offence is a small one, or after if the offence is quite heavy, and the culprit is liable to a sort of excommunication.[7] The *saṁbhoiyas* are supposed to have the same tastes, and are sometimes called *samaṇunna* (Sk. *samanojña*).[8] They are to be distinguished from monks "of another commensality", who, nevertheless show religious zeal (*anyasaṁbhogika saṁvigna*)[9] and from those "with whom *saṁbhoga* has been broken", for example because their religious zeal is questionable (*bhinnasāṁbhogika amanojña asaṁvigna*)[10], and, finally, from the *visaṁbhogika* (that is the *pārśvastha*, etc. and *saṁyatī*) who are altogether "excluded from commensality"[11].

4 This is not surprising : it has been often noted that the Indians are very tolerant concerning the dogma, J. A. Dubois, *Moeurs, institutions et cérémonies des peuples de l'Inde* I 278; Max Weber, *The Religion of India* 21; 117; 189; Gonda, *Die Religionen Indiens* I 351; etc.

5 Doctrine 139. Compare Deo, History 230 and n. 88.

6 *sarvais tapo-viśeṣa-pratipanna-varjitaiḥ sādhubhir ekatra maṇḍalyāṁ bhoktavyam*, VavṬ IV 82 b–83 a; *sam ekībhūya samāna-samācārāṇāṁ sādhūnāṁ bhojanaṁ saṁbhogaḥ*, Samavāya 22 b 7; etc.

7 VavṬ II 17 b; *infra*.

8 VavṬ II 17 a 4; 17 b 3; etc. Cf. *sāṁbhogika sama-sukha-duḥkha*, VavṬ IV′ 45 a 3.

9 Samav. 23 a 4; cf. *infra*.

10 VavṬ II 21 a 6.

11 Samav. 22 b 10 ff. Cf. *infra*.

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On twelve occasions, contacts between *saṁbhogika* and *visaṁbhogika* are severely restricted.[12] Moreover, it should be remembered that the corresponding verb, *saṁbhunjittae* is used, with *saṁvasittae* "to cohabit", in the formula expressing the admission of a *niggantha* into a religious group.[13]

It is a well-known fact that units called *saṁbhoga* and *saṁvāsa* existed in the Buddhist *saṁgha* too.[14] But their function does not seem to be absolutely identical with that of the Jaina *saṁbhoga*. The fact remains that similarities can be traced. Moreover, in both communities, the heaviest *prāyaścittas*, characteristically enough, exclude the culprit from one or the other of these kinds of associations or "communions".[15]

CLASSIFICATION OF THE RELIGIOUS. The monks who build the *saṁgha* bear different names in the different strata of the canonical literature. But, from a practical point of view, their various appellations, whether *niggantha, bhikkhu*, or *samaṇa niggantha*, etc., can be considered as synonyms.[16]

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12 Samav. 21 b – 24 a = NisBh 2071 f.; cf. Abhidhāna 7, 207 a – b.

13 Vav 6, 10 f.; 7, 1; 4 f.; cf. K 4, 4; 1, 35.

14 The notion of *saṁbhoga* has been considerably elaborated among the Buddhists, cf. Paul Mus, *Barabuḍur* *264. The old *Vinaya* commentary distinguishes two sorts : *saṁbhogo nāma dve saṁbhogā āmisa-saṁbhogo ca dhamma-saṁbhogo ca. āmisa-saṁbhogo nāma āmisaṁ deti vā paṭiganhāti vā...dhamma-saṁbhogo nāma uddisati vā uddisāpeti vā* (Vin IV 137, 29 ff.).

15 Cf. the arrangements against the *patanīya* monk according to *Abhidharmakośa* (transl. La Vallée Poussin IV 96).

16 Sk. *nirgrantha*, amg. *niggantha* and *niyaṇṭha*, pā. *niganṭha*, etc. About these forms, Jacobi IA 9, 1880, 158 f.; K. R. Norman, JOIB 10, 1961, 349 f.; VavṬ explains : *nirgato granthād dravyataḥ suvarṇ'ādi-rūpāt, bhāvato mithyātv'ādi-lakṣaṇād iti nirgranthaḥ* (IV' 27 b 6 f.). Cf. *Uttarajjhāyā* 29, 31.

As for the *bhikkhu* (*bhikṣu*), his name etymologically may well mean "he who lives on alms", a "mendicant" (E. Burnouf, *Introduction à l'histoire du buddhisme indien*[2] p. 245; V. S. Agrawala, *India as known to Pāṇini*[2] 382 (ad Pāṇ. 3, 2, 168); cf. Schubring IA 39, 259 : this fact is not ignored by Malayagiri (cf. *bhikṣi yācnāyām*, VavṬ II 1 b 11) : nevertheless, it does not prevent him from establishing a relation between *bhikṣu* and the root *bhid-* : *bhāvasya bhedako bhikṣuḥ....., ibid.*, 5 b – 6 a. Compare, among the Buddhists, *Abhidharmakośa*, transl. La Vallée Poussin IV, p. 96 f.

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In view of the atonements and penances, the commentators have been led to distinguish between many categories and types of monks.

Some of them (the *jiṇakappiya*, etc.) are "not concerned" with the *gaṇa*, therefore are known as *niravekkha* (*nirapekṣa*, *infra*), or, again, as *gacchaniggaya*, "outside the *gaccha*". Generally, monks do feel "concerned", thus rank as *sāvekkha* (*sāpekṣa*); it is expressly the case of the *āyariya*, *uvajjhāya* and *bhikkhu* (VavṬ III 48 b); the various teachers, "residing inside the *gaccha*" are said to be *gacchavāsī* (*ibid.* IV 7 b). This classification testifies to the fact that, during certain observances, the links between monk and *gaṇa* have to be released.

The *jinakalpika* must have succeedingly "accomplished the (religious) act", that is a 3½ days fast : they are *kṛtakaraṇa*, whereas among the *sāvekkha*, some are *kṛtakaraṇa*, some are not (*ak.*). Further, some *bhikṣus* are "strong" (*sthira*), some are "weak" (*asthira*) devoid of firmness and resolution (*asthire dhṛty-avaṣṭambha-rahite*, VavṬ III 11 b 7).[17]

An important distinction, in the *Mahānisīha* and the commentaries, (though it does not appear in the old canonical books) is that between *agīyattha* and *gīyattha* or *kaḍajogī* : the last-mentioned is well versed in the treatises concerning the begging of food, clothes, and books, and in the *cheya-sutta*.[18] The *gīyattha*, or "adept", is sometimes considered as a "bull" (*vasaha*, *vṛṣabha*)[19], whereas the *agīyattha* is called a "deer" (*miga*, *mṛga*).[20]

Moreover, some monks are recognized as "incompetent" (*akovida*), while others are "competent" (*vikovida*), which means that these either are *gīyattha*, or have already effected a *prāyaścitta* (in fact, probably a *parihāra*), or again amend themselves at the smallest hint (VavṬ II 97 b 5 ff.)

Even among the *agīyatthas*, some know how to assimilate the instructions, they "digest" them properly (*pariṇāmaka*); some do not,

17 Cf. VavBh 1, 418; 420 = NisBh 6649; 6651; compare VavPīṭhBh 160.

18 *kaḍajogī gīyattho bhaṇṇai. Piṇḍ'esaṇā Vattha-Pā'esaṇā Cheya-suy'āiyaṁ sutt'atthao ahīyāṇi jeṇa so gīyattho* (*Jīyakappa cuṇṇi*, ad Jīya 16 a. Leumann Jīta p. 1203; cf. VavPīṭhBh 109, Ṭ 38 a 10).

19 Cf. Deo, History 226.

20 VavBh 3, 264; 272; Ṭ IV 49 a 12; 58 a 9; III 42 a. Compare the name of the first Tīrthaṁkara, Usabha, Ṛṣabha, and the "leonine" lineage of Mahāvīra, *sīh'ubbhava-bhūeṇaṁ appāṇeṇaṁ*, Āyār. 2, 15, 2, cf. Doctrine p. 24 n. 3.
During the ritual of the confession, the *ācārya* is *siṁhānuga*, the culprit monk is *kroṣṭukānuga* (VavṬ III 42 a). Compare, among the Buddhists, J. Przyluski, *Le concile de Rājagṛha* 115; 239 etc.

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but fear that the prescribed penance be too small as compared with the theoretically incurred *prāyaścitta* (*apariṇāmaka*); again, some will go too far as regards the assimilation, and will misunderstand their judges' mercy (*atipariṇāmaka*).[21] All these peculiarities are summarized in the following table :

<table>
<tr><td>niravekkha</td><td colspan="2">sāvekkha</td></tr>
<tr><td>they are gacchaniggaya</td><td colspan="2">(Cf. the superiors, who are gacchavāsī)</td></tr>
<tr><td>3 : jiṇakappiya
pārihāriya (or parih.)
ahālandiya</td><td colspan="2">3 : āyariya
uvajjhāya
bhikkhu</td></tr>
<tr><td rowspan="5">necessarily kayakaraṇa</td><td>either kayakaraṇa</td><td>or akayakaraṇa</td></tr>
<tr><td>either thira</td><td>or a(t)thira</td></tr>
<tr><td>either gīyattha
= kaḍajogī
= vasaha</td><td>or agīyattha
= miga</td></tr>
<tr><td>is normally
pariṇāmaka</td><td>either pariṇāmaka
or apariṇāmaka
or atipariṇāmaka</td></tr>
<tr><td>is vikovida</td><td>either vikovida
or akovida</td></tr>
</table>

The distinction between the *gīyattha* and *agīyattha* is particularly important. It helps to decide which penances are right for which individuals, and, on the other hand, it is taken into account when choosing the chiefs of the community and of its various units.

THE NIRAVEKKHAS. As for the *gacchaniggaya*s, or *niravekkha*s, three classes are mentioned, in the following order : the *jinakalpika* (*jiṇakappiya*), the *parihāraviśuddhika* or *śuddhapārihārika* (cf. amg. *parihārakappa-ṭṭhiya* or *pārihāriya*), the *yathālanda*(-*pratimā*) *kalpika* (*ahālandiya*). The *parihāriya*'s status will be defined along with the atonement called *parihāra* (*infra*).

The *jiṇakappiya* follows the "rule of the Jina" (*jiṇakappa*). Unlike

21 VavṬ II 58 b 6 f.

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the monk "of the rule of the theras," who, normally, is not allowed to be alone, the *jiṇakappiya* goes about on his own, naked, without any belongings, steadily bearing all inconveniences, restricting his alms-begging in many ways (time, food, space).[22] As far as possible, he conforms to what has been Mahāvīra's practice, during the twelve years after his enlightenment, when he lived as a homeless ascetic.[23]

This solitude of the *jiṇakappiya* (which is so strictly forbidden to the *therakappiya*) can well be looked upon as an archaic feature. For many, it was well-nigh unbearable.[24]

There is no doubt that the *yathālandá-pratimā* is archaic and quite obsolete. For the *Pravacanasāra*[25] relates its disposals with due reserve : *itthaṁ tāvad asmābhir vyākhyātam* (174 a 4) !

The *ahālandiyas* observe various restrictions, especially as far as time is concerned[26]: they never beg in one and the same area for more than five days (*ibid.* 612 f.). Their status appears to be intermediary between that of the *therakappiya* and that of the *jiṇakappiya*. They live five together at the very most.[27] Two degrees seem to be recognized according to their proficiency : some still need coaching, and therefore keep links with the *gaṇa*, or rather with its *āyariya*, while others are absolutely free from all ties.[28]

The *ahālandiya* and the *jiṇakappiya* rank as *attacinta* (*ātmacintaka*) : not being hindered by any other task, they concentrate upon their own self : exerting themselves, they pursue a common aim, they try to gain delivery, *pratipattu-kāmāḥ* (VavṬ IV' 41 b 7).

In the same manner, the *pārihāriya* is exhorted to be regardless of his fellows, and to devote himself to his own spiritual progress, *att'aṭṭha-cintaga*.[29] In many respects, the atonement called *parihāra* tends to impart the benefits of the *jiṇakappa* without altogether depriving the monk of the advantages of the *therakappa* which he normally follows. Just like the *jinakalpa* and the *yathālandapratimā*, this observance is probably but a survival. In a sense, it looks like a sort of

22 Cf. K p. 47, quoting Abhayadeva; Jacobi, SBE 22, 57 n. 2; Schubring, *Worte Mahāvīras* 100.
23 Cf. Ayār 1, 29 f.; 40 ff.; Schubring, Worte 115 ff.
24 Cf. *infra*. Compare, among the Buddhists, *Majjhima Nikāya* 1, 17 ff.
25 *Gāthā* 611–628, p. 172 b – 176 a.
26 *landaṁ tu hoi kālo*, Pravacana 611; cf. 612.
27 *panc'eva hoi gaccho tesiṁ ukkosa-parimāṇaṁ*, *ibid.* 613; cf. 173 a.
28 *gacche pratibaddhā apratibaddhāś ca*, *ibid.* 173 a 14.
29 VavBh 1, 363. Cf. VavṬ III 30 b.

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compromise between the oldest and the new religious life, the latter being cenobitical, and the former eremetical.

Though there are some signs that the *niravekkhas*' ideal was not always very much appreciated, there is no doubt that they were very proficient monks : they had to live a particularly pure life.[30]

THE PARIHAVANTAS. On the contrary, the "proud" ones, *parihavanta* (*paribhavant*), lack religious zeal.

Six types are recognized: the *pāsattha* (*pārśvastha*), the *ahāchanda* (*yathāchanda*), the *kusīla* (*kuśīla*), the *osanna* (*avasanna*), the *nitiya* or *ṇicca*, the *saṁsatta* (*saṁsakta*).[31] They are opposed to those who anxiously strive for delivery.[32] They are excluded from the *saṁbhoga* : *bhinnasaṁbhogiko 'manojño 'saṁvignaḥ* (VavṬ II 21 a 6). It appears that they commonly transgress the rules concerning the alms and the *bhikkhu*'s daily duties (*āvassaya*).[33] It is their conduct, then, that is not commendable. But in cases of emergency, they can be resorted to, they can prove quite useful for the community and its members, for they lack neither faith nor knowledge.[34]

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THE PĀYACCHITTAS. Like so many other religious communities, the Jainas hold that the atonements purify the culprit of the stain left by the fault; they extract the "dart" that the offence would have been; they help to acquire impeccability, true knowledge, and delivery.[35]

They rank as the first among the six "internal austerities", *abbhintara(y)a tava*,[36] whereas the "external austerities", *bāhira(y)a tava*, mostly consist of various food-restrictions.[37] Thus, "*bāhya-tapas* is

30 It was apparently criticized in some cases, cf. VavṬ IV' 22 b 6 ff.; 62 a 4 ff.

31 *paribhavantaḥ pārśvasth'ādayaḥ*, VavṬ II 28 a 2; *pārśvasth'ādau ayatamāne*, Abhidhāna 5, 659 b, s. v. *parih.*; *dharmāc cyuta*, Samav. 23 a 12.

32 About the *saṁvigga* (*saṁvigna*) or *jayamāṇa* (*yatamāna*), cf. VavṬ II 28 a 1; *saṁvigna mokṣâbhilāṣin*, *ibid.* IV' 73 a 11; *vihāram icchanti*, *ibid.* II 26 a 12.

33 Cf. VavBh 3, 165, and the relative Ṭ (summary in my Expiations 55 ff.) ; also the commentary of Nis 13, 42 ff.

34 Cf. Vav. 1, 35; VavBh 3, 212 f.

35 VavBh 1, 322 ff.; 2, 47; Uttar 29, 16, cf. SBE 45, 164 and n. 4.

36 Cf. Uvav 30, etc.

37 Uvav *ibid.*

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virtually synonymous with fasting."[38] Hence another meaning of *tava, tavo, tapas*, which, in the recent disciplinary books, is the name of the sixth *pāyacchitta*, that mainly consists of fasts :[39] it will be seen that it has replaced the older *parihāra*.

THEORETICAL REMARKS. Traditionally, ten atonements are listed:

pāyacchittaṁ tu dasavihaṁ (Uttar 30, 31).

They are quoted in a famous *gāthā*:[40]

āloyaṇa 1 paḍikamaṇe 2 mīsa 3 vivege 4 tahā viussagge 5
tava 6 cheya 7 mūla 8 aṇavaṭṭhayā 9 ya pārancie 10 c'eva.

This list is reproduced in many texts, though sometimes with sligh variants.[41] The *pāyacchittas*, thus, are said to be: "the confession, repentance, mixed (or: both these), restitution, and collectedness; further: austerity, suppressing (part of), radical (suppressing of religious seniority), destitution, exclusion".

Though some of these may be theoretical rather than real, it is noteworthy that the Digambaras too teach ten *pāyacchittas* which mostly correspond to those of the Śvetāmbaras.[42] It must be admitted that alterations took place early enough;[43] but, for the present purpose, it will suffice to consider the oldest list, comprising ten items.[44]

The first two are often alluded to; the last four are mentioned only in the oldest books of discipline (the *Kappa-, Vavahāra-* and *Nisīha-sutta*),[45] which, on the other hand, give instructions about the fifth, but ignore the third and the fourth. Some teachers contend that the ninth and tenth are to be taken together and counted as *one* expiation only; moreover, they expulse the first and second, retaining instead the third one that unites them both, and which, according to them, should be called "external" (*bāhya*) to the other six.[46] Thus, the Jainas were quite aware of the heterogeneous character of the atonements. The first five, it is true, are somewhat artificially forced into the above

38 R. Williams, *Jaina Yoga* 238.
39 ZDMG 60, 1906, 538; Doctrine 161.
40 VavPīṭhBh 53; cf. K p. 12; Jīta p. 1196 n. 1, *ubi alia*.
41 (*tad-*) *ubhaya* instead of *mīsa*, Uvav 30 I'; Jīya 4.
42 *Mūlācāra* 5, 164 f.
43 Cf. the list in the Tattvārtha, comprising nine *pāyacchittas*.
44 Cf. S. B. Deo, *Jaina Monastic Jurisprudence* 40.
45 Cf. Doctrine 161.
46 VavPīṭhṬ 36 a 12; Bh 100 b; 108 b.

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enumeration. But it should not be overlooked that the *āloyaṇā* and *paḍikkamaṇa* are the necessary preliminary to all expiations, and, moreover, that they are considered as very difficult observances indeed.

The commentaries of the *Vavahāra*'s first lesson hold still another view, and consider the *pāyacchittas* 1–6 as related, *not* to the confession etc., but to penances lasting for 25, 20, 15, 10, 5 days, and these as related to various fasts.[47]

On the other hand, it should be kept in mind that the prescribed *pāyacchitta* must be proportionate not only with the fault, but with the culprit's religious rank, and abilities. Consequently, the weakest monks incur the lightest *pāyacchitta*, at least according to theory.[48] Only the *niravekkhas* are supposed to redeem their offence absolutely, whereas, for the *sāvekkhas*, the eighth is the topmost expiation: it is enjoined solely in the case of the most advanced amongst them, the *āyariya kayakaraṇa*. Hence the table of equivalences on p. 99.

This table seems to be rather theoretical; has it ever been followed in actual practice ? In that case some difficulties would have arisen. For, according to it, the *parihāra* is prescribed even to the *agītārtha*, while it is expressly stated elsewhere that this penance should be effected only by *gītārthas* (*infra*).

Though the evolution of this observance escapes us, one point is certain : the *pāyacchitta* known as *tava* in Uvav, Jīya, etc., is listed in these treatises at exactly the same place where the VavBhṬ name the (*parihāra-*)*tava* or *tapas*, corresponding to the *parihāra* of the *Vavahāra-sutta*.[49] This substitution of the *tava* for the old *parihāra* is acknowledged in the Jīya and in the VavBhṬ.[50] Apparently, monks still underwent food restrictions and fasts (which are common features of the *parihāra* and the *tava*), and were exempted from isolation, which is

47 Compare VavPīṭhBh 164 f.

48 Cf. K p. 12; VavBh 1, 422 f. (= NisBh 6 655; 6 657); VavṬ III 49 a ff.; compare Manu 8, 337 f.; *Arthaśāstra* 3, 10, 43. The actual practice may have been somewhat different (cf. Gonda, *Die Religionen Indiens* 1, 295); also A. L. Basham, *The wonder that was India* 120 f., with keen and sympathetic insight.

49 In the canonical formula *se s'antarā chee vā parihāre vā*, the order of the words is dictated by the rythm (cf. Wackernagel (-Debrunner), *Altindische Grammatik* 2, 1 p. 166); etc.

50 Cf. Jīya 61; and Leumann p. 1205; VavBh 3, 180 and corresponding Ṭ.

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Incurred *prāyaścitta*	*ācārya*		*upādhyāya*		*b h i k ṣ u*							
					g ī t ā r t h a				*a g ī t ā r t h a*			
					sthira		*asthira*		*sthira*		*asthira*	
	kṛta-karaṇa	*akṛta-karaṇa*	*kṛtak.*	*akṛtak.*	*kṛtak.*	*akṛtak.*	*kṛtak.*	*akṛtak.*	*kṛtak.*	*akṛtak.*	*kṛtak.*	*akṛtak.*
mūla	*mūla*	*cheda*	*cheda*	6 *guru*	6 *guru*	6 *laghu*	6 *laghu*	6 *laghu* or 4 *guru*	4 *guru*	4 *laghu*	4 *laghu*	1 *guru*
cheda												1 *bhinna g.*
6 months *guru*												1 *bh. l.*
4 *guru laghu*												20 days *g.* *l.*
1 *guru laghu*												15 *g.* *l.*
1 *bhinna g.* *l.*												10 *g.* *l.*
20 days *g.* *l.*												5 *g.* *l.*
15 *g.* *l.*												Fast *daśama* *aṣṭama*
10 *g.* *l.*												*ṣaṣṭha* *caturtha*
5 *g.* *l.*												*ācāmla* *ekāśana*
Fast *daśama* *aṣṭama*												*pūrvārdha* *nirvikṛtika*

the specific disposal of the *parihāra*.[51] This change is not to be wondered at : for solitude had become terrifying in the eyes of the ordinary *therakappiya* monk;[52] but consequently some discrepancies arose: according to theory, the *parihāra* ranks as the sixth atonement, and is lighter than the eighth (*mūla*); in actual practice, however, the VavBhṬ commonly advise the replacement of the *parihāra* by milder penances, especially by the aforesaid *mūla*.

This does not alter the fact that the *parihāra* had occupied a prominent position : the commentaries distinguish between the monk being in it (*vaṭṭanta*) and the monk having gone out of it (*niggaya*) and incurred a heavier expiation. It is the *parihāra* that is prescribed first, rarely if ever the *cheya* or the *mūla*.

Indeed, it sometimes appears as if the *parihāra* were thought of as *the prāyaścitta :* thus, when a pupil asks how many atonements there are, the answer is : their number is limited according to the *sūtra*, meaning the *Nisīha-sutta*, which deals solely with the *parihāra* occurrences.[53]

Moreover, when performing it, the monk imitates Mahāvīra : not only does he live "isolated" (though in his *gaṇa*) : it is expressly stated that the observance should not exceed six months, the reason being that this was the duration of Mahāvīra's longest penances.[54]

THE VEYĀVAḌIYA. The *pāyacchitta* washes away the stain left by the fault; however, it is necessary to eliminate what *karman* has been accumulated during the previous lives. This is effected by a complementary observance, the "service", *veyāvaḍiya* or *veyāvacca* (*vaiyāvṛtya*).[55]

The custom of *vaiyāvṛtya* is not specifically Jaina : it is in use among the Buddhists[56], and it is taught in the Brahmanical Dharmasūtras, etc. Nevertheless, its consequences were bound to be much further-reaching in a well organized community.

It is held to be very meritorious. And, if the monk is able to perform it together with the *pāyacchitta*, he is advised to do so;[57] but it

51 Cf. *supra* 8; *infra* 21; 24. Compare a similar evolution, followed by a rigorist reaction in the case of the ninth and tenth *pāyacchitta*s, Jīya 91; 100; 102; and Leumann p. 1196.
52 Cf. VavṬ III 29 b 10; and *infra*.
53 VavṬ II 80 b – 81 a, cf. Bh 1, 223–226.
54 VavṬ II 53 a 11 f.; 79 b 11; 97 a 1; III 16 b 5, etc.
55 Cf. Vav 10, 35; Uttar 29, 43.
56 Cf. Vin I 46–49; IV 326, 1 f.
57 Cf. VavṬ III 4 a 2 f.

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seems that most *bhikkhus* did not possess the necessary strength.[58] In any case, the *veyāvaḍiya* played a very important part in linking all the members of the *saṁgha* and *gaṇa* together. While the teachers devoted much of their activity to the material and spiritual welfare of their pupils, these had to serve their masters. Moreover, it will appear that, in the course of the hardest *pāyacchittas*, some proficient monk and even the superiors were requested to do the penitent's service.

On the other hand, the *veyāvaḍiya* could prove prejudicial to the common monks' progress. Therefore, the teachers were advised to take all necessary measures so that the service would not exhaust the pupils or prevent them from proper study and meditation.[59] Various provisions, however, point to the conclusion that *veyāvaḍiya* soon ranked as one of the noblest observances.[60]

THE FIRST PĀYACCHITTA (*āloyaṇā*; *ālocanā*). The practice of confession was already established in India at the time when Buddha s and Mahāvīra's communities were developing. It has been stressed that the Brahmanical teachers considered it a very important observance, just like the heterodox did.[61] But it seems to have been performed more systematically and perhaps more solemnly among the Bauddhas and Jainas than among the Hindus.

On the other hand, the benefits acquired through confessing are very similar in the Buddhist and Jaina books. According to the latter, all faults should be quickly washed away by the adequate atonement; but this, in its turn, cannot succeed except after a correct diagnosis, which the *āloyaṇā* alone can make possible. Hence, it must be true and honest. The difficulty of this undertaking is acknowledged : it needs fortitude, and, therefore, can be already looked upon as a kind of *pāyacchitta* (*supra*). Moreover, a good monk should express his regrets along with his fault.[62]

A stereotyped formula, which occurs in the canonical books, details the different stages on the path leading from confession to expiation. Even if the sequence is partly artificial, it shows that the

58 Cf. VavBh 1, 298.

59 As for the able *niggantha*, he could, in his turn, if necessary, resort to the *niravekkhas*' practice.

60 Cf. VavṬ III 8 b; 10 b – 11 a.

61 Wilhelm Gampert, *Die Sühnezeremonien in der Altindischen Rechtsliteratur* 233.

62 Cf. VavṬ II 57 b 1; 59 a 4 f.

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process should not be solely a negative, but also a positive one. The monk should confess, repent, blame (his fault in front of his conscience), reprove it (in front of the *guru*), turn away and be cleansed of it, he should firmly resolve not to do it again, and, finally, perform the adequate *pāyacchitta* consisting in austerities : *āloejjā paḍikkamejjā nindejjā garahejjā viuṭṭejjā visohejjā akaraṇayāe abbhuṭṭhejjā ahā'rihaṁ tavokammaṁ pāyacchittaṁ paḍivajjejjā* (Vav 1, 35; cf. 6, 10 f.; 7, 1; K 4, 25).

Other canonical treatises insist on the benefits that can be derived from *āloyaṇā*.[63]

The *Vavahāra* 1, 35 teaches the correct procedure : when he has committed a fault, the *bhikkhu* should address his confession to his religious superiors, the *āyariya* and the *uvajjhāya*; if they are absent, he turns to ordinary monks, preferably of his own,—or else of another *saṁbhoga* ; or even, if none of all these are present, to a layman who will have been asked to carry the religious paraphernalia, and thus will have been given the appearance of a monk (*sārūviyaṁ*) ; the *sutta* moreover mentions the pious sanctuaries (*sammaṁ-bhāviyāiṁ*) ; if all these are wanting, the *bhikkhu* should stand in an isolated place and humbly confess to the Saints and Perfect Ones (*arahantāṇaṁ siddhāṇaṁ antie*).

Because it is no easy task to confess, the superior must show the utmost kindness to the culprit and go out of his way to help him as far as he can.[64] As for the monk, he should confess straightforwardly and confidently, like a child talking to his parents :

jaha bālo jampanto kajja-m-akajjaṁ ca ujjuyaṁ bhaṇai.[65]

To make sure that the confession is honest, the confessors have it repeated three times :[66] if the three accounts are identical, they are held to be true :

63 Uttar 29, 5; cf. *Mahānisīha* 1, 16; 31 f.; § 13. Compare VavBh 1, 134 = NisBh 6 391, according to which he who has confessed feels light, happy, etc.

64 Cf. VavṬ III 39 b 12 ff.; 40 b 2; IV 18 b 5 ff. Hence, nine qualities are required from the superior, VavBh 1, 337–338, ten qualities from the culprit, *ibid.* 339 b – 340 a.

65 Quoted ad VavBh 1, 133 = NisBh 6 392 = Ohanijj. 801; cf. *Mahānisīha* 1, 199 a.

66 In conformity with the technique of the *śruta-vyavahārin* as opposed to that of the *āgama-vyavahārin*, who never errs, and therefore does not need the help of any stratagem.

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.....āloyāventi te u tikkhutto
saris'attham apaliuncī visarisa pariṇāmato kuncī
(VavBh 1, 137 = NisBh 6 395).

According to VavBhṬ, there are three types of *āloyaṇā* : (1) the *vihār'ā.*; (2) the *uvasaṁpayâ. (upasampad-ā.)*; (3) the *avarāh'ā. (aparādh'ā.)*. The first one is that of the religious life, which is thus laid open : *vihāram..prakaṭayanti* (VavṬ II 17 a 6); from the commentaries, we learn that it is the *ā.* addressed by the monk to the superior of his own *saṁbhoga*. It takes place at regular intervals, and can be considered as the regular confession.

The other two occur in special circumstances. The second is that of the monk who, leaving his own *gaṇa*, wishes to join another company, where he is asked to state his reasons for so doing; the third *āloyaṇā* is that of an offence by a *bhikkhu* who has come from another *gaṇa* for this very purpose.

All three can be enunciated globally or point by point, *oghena vibhāgena ca.*[67] In fact, the global *ā.* is not resorted to except in cases of emergency;[68] othervise, it is allowed only in the *vihār'āloyaṇā*, if the incurred atonement does not last more than 25 days.[69]

The length of the confession, the proper time for it, differ according to the type.[70] Except for the detailed *avarāh'ā.*, it does not matter whether the day is auspicious or not.[71]

The order according to which the offences are recalled is fixed : first the transgressions of the *mūlaguṇa*, then of the *uttaraguṇa* etc.[72]

The commentators give further details about each of the three sorts of confessions. The *saṁbhoiya* monks who come in view of the *vihār'āloyaṇā* should arrive when the residents have just begun their meal. Thus, they will take it all together, either after the confession if the *āloyaṇā* is a global one (that is in case the monks are liable to a 25 days atonement at the very most), or before the *āloyaṇā* if it is detailed (the monks having incurred more than 25 days).

67 VavṬ II 17 b; Bh 1, 52; 62.
68 Cf. similar rules among the Buddhists, Vin 1, 112 f.; 168.
69 VavṬ II 21 a 9 f.; 11 f.; Bh 1, 52.
70 VavBh 1, 53 = NisBh 6 315.
71 VavBh 1, 54; Ṭ II 18 b.
72 Compare the Buddhist *Vinaya* 1, 112.

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It is addressed to the eldest (*rāiṇiya*), or to the second eldest, or to a *gīyattha* ; and it takes place, normally at the end of each fortnight, or after four months, or after a year, or after twelve years at the most.[73]

The *uvasaṁpayâloyaṇā* is a very elaborate ceremony.[74] It is preceded by a sort of examination of the *bhikkhu* to make sure whether he is worth being admitted or readmitted into the *gaṇa*. He cannot be received unless his reasons are pure, and he sincerely wishes to improve his knowledge, faith, conduct. Moreover, it must be checked whether his behaviour in the main is proper. If he is acknowledged to be faultless, he is granted admission, and tested during three days; he himself observes whether the conduct of the *āyariya* is satisfactory. If all are pleased, the candidate confesses his faults in the established order,[75] then bows to the superior, asking for advice, warning, and stimulus :

āloyaṇā me dinnā, icchāmi sāraṇa vāraṇa coyaṇaṁ ti;

the *guru* promises :

ajjo amhe sārejjā vārejjā coijjā iti.[76]

The *avarāh'āloyaṇā* is performed by a monk who has specially come from another *gaṇa* to confess particular faults.[77] This he must state as soon as he arrives, whether he be questioned or not.[78] The superior will enquire about the reasons that lead him to leave his own troup, and will receive him or not according to his answer, just as in the *uvasaṁpayâloyaṇā*. Normally, this confession is a detailed one.

The commentaries stress that it must be given in auspicious surroundings, days, etc.[79] The superior and the *bhikkhu* should look towards the proper direction: the latter towards the East or the North, or the *carantī (dik)*, that is the land where the Lord or any other great teacher has led or is leading his religious life.[80] The *ācārya* is seated looking towards the East, the other is on his right, facing the North; or again the *ācārya* is turned to the North, the other is on the left, looking

73 VavBh 1, 51 ; Ṭ II 17 a – b.
74 VavBh 1, 61 – 119 = NisBh 6322 – 6376.
75 VavBh 1, 119 = NisBh 6 376.
76 VavṬ 38 b 11 ff.
77 VavBh 1, 120 – 133 = NisBh 6 377 – 6 390.
78 VavṬ II 39 a 5.
79 VavBh 1, 122 – 131 = NisBh 6 379 – 6 388.
80 *carantī nāma yasyāṁ (diśi) Bhagavān arhan viharati, sāmānyataḥ kevala-jnānī*, etc., VavṬ II 42 a f.

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towards the East or the *carantī*. The culprit bows, makes the *anjali*, squats in the *utkuṭuka* posture, and confesses, stating whether he sinned purposely or though he was paying due attention to the Rule.[81]

This ritual reminds one of the Hindu, and still more of the Buddhist ceremonial.[82]

The commentaries are very particular about the order of precedence. The usual hierarchy between the two men can still be manifested. But the superiority of the confessor over the man who confesses should be clear: this is only too natural, as the confessor, so to speak, symbolizes the Rule. Therefore, he must take his place on a higher seat. As for the man who confesses, he should, theoretically, keep the *utkuṭuka* position, which is the pure one, though others can be tolerated: *yady utkuṭukaḥ sann ālocayati, tataḥ śuddhiḥ* (VavṬ III 42 a 10). Transgressions of etiquette are minutely studied by VavBhṬ:[83] they must be expiated along with the main offences.

THE SECOND ATONEMENT (*paḍikkamaṇa, pratikramaṇa*). The spirit of this atonement is expressed in the formula *tassa micchā me dukkaḍaṁ*, "my fault is due to error".[84] It means that the believer will turn away from bad conduct, and resume a salutary behaviour: *pratīpaṁ kramaṇaṁ yad āha: "sva-sthānād yat paraṁ sthānaṁ pramādasya vaśād gataḥ, tatraiva kramaṇaṁ bhūyaḥ pratikramaṇam ucyate"*.[85] It is sometimes considered as the fourth of the ten daily duties (*āvassaya*).[86] On the other hand, it seems that the *paḍikkamaṇa* is strongly linked with the *āloyaṇā* (*supra*); and it is noteworthy that there is no mention of an independent *paḍikkamaṇa* ceremony neither in K (4, 25) nor in Vav (1, 35).

The *paḍikkamaṇa-suttas* consider either all the various faults taken together, or each category of fault individually.[87] As far as time is concerned, *paḍikkamaṇa* is said to be fivefold, for it takes place at five fixed moments or dates: in the evening to regret the day's faults, in the

81 VavBh 1, 133 = NisBh 6 390.
82 Cf. Kane, *History of Dharmaśāstra* 4, 85; *Majjhima Nikāya* 2, 248, 23 ff.; and Vin 1, 125 f.
83 VavBh 1, 400 – 410, a masterpiece of scholastic work !
84 Cf. VavṬ III 126 b 3 : *pratikrāmen mithyā duṣkṛtaṁ tad-viṣaye dadyāt.*
85 Pravacana 39 a.
86 Cf. Doctrine 151.
87 Abhidhāna 5, 271 ff.

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morning to regret those of the night; at the end of every fortnight, of four months, of the year.

The ceremonial of the fortnightly repentance is known, thanks to a rather old text, the *Pakkhiya-sutta*,[88] which has been commented upon by Yaśodeva. It can be summarized following the *Pakkhiya-cuṇṇi*.

The monks first complete their tasks. Then at sun-set, they recite the *sāmāiya-sutta*; they collect themselves, recalling all the faults they have committed during that day; they salute (*namokkāra*), recite the hymn to the 24 Jinas, clean themselves, express the praise (*kiikamma*). They prostrate themselves, then stand up, and confess following the order of precedence. The *guru* prescribes the *pāyacchitta*. They accept it, keep good spiritual dispositions, and recite the *paḍikkamaṇa-sutta*. Standing, the *guru* recites his part, then sits down. The monks bow down and ask for mercy. The *guru* answers, asking for mercy too.[89] The monks enumerate their faults : the eldest should begin, turning first towards the youngest, and asking him for pardon for his various transgressions.[90] The latter, prostrate, makes *anjali*, and in his turn asks for pardon.

When all, the *guru* and the *bhikkhus*, have finished, they express the praise and proclaim that, after having regretted the faults of the day, they have regretted those committed during the fortnight. Then the *guru* exhorts to repent correctly : *sammaṁ paḍikkamaha*. After this, they should collect themselves, meditate upon the Law, recite *sūtras*, the great Vows, Lord Mahāvīra's praise, the eulogium of religious Tradition and the homage to its teachers, servants, and divinity. Then, prostrate, they recite the five Graces (*khāmei*).[91]

In the main, the daily repentance follows the same ceremonial, though it is slightly less solemn.[92]

According to the above account, the ceremony is evidently public. And the *Pravacanasāra* states that *paḍikkamaṇa* must take place in front

88 Cf. Doctrine 159; 55.

89 *icchāmi khamā-samaṇo uvaṭṭhio mi abbhintara-pakkhiyaṁ khāmeuṁ. — aham avi khāmemi tubbhe tti.*

90 The ritual is so established in order to inspire humility to every one present.

91 Doctrine 159.

92 *Pravacanasāra* p. 39 a – 40 b.

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of the *guru*; nevertheless, if his teacher is away, the *bhikkhu* can perform it alone.[93]

It will have been noted that, while the *āloyaṇā* ritual seems rather simple, the *paḍikkamaṇa* looks much more elaborate. A similar feature can be traced in the Buddhists' ceremonial : when the monks have committed an offence, they confess it to the superior; and this confession is auricular. Then, at fixed dates, they meet in an assembly the purity of which is solemnly proclaimed.[94] On the other hand, it should be remembered that, in Brahmanical circles, the practice of confession is very old, while it is only in later times that repentance came to be expressed.[95]

THE THIRD ATONEMENT (*mīsa, miśra,* or *(tad-)ubhaya*). It combines *āloyaṇā* and *paḍikkamaṇa*. The peculiar features appear to be these : (1) the repentance is necessarily preceded by the confession, which *must* be addressed to the *guru*; (2) the *paḍikkamaṇa* immediately follows *āloyaṇā*, and the regrets are expressed strictly conforming to the *guru*'s advices.[96]

THE FOURTH ATONEMENT (*viveya, viveka*). It is but the restitution of alms which had been accepted, and which later on are found to be impure. The *bhikkhu* will be considered to be faultless if he gives them back conforming to the Rule (VavPīṭhBh 109).

THE FIFTH ATONEMENT (*viussagga, vyutsarga*; *kāussagga*). The *kāussagga* is constantly resorted to in the religious life. It is meant to procure detachment. Various postures help to attain this aim, especially that which is immortalized by the colossal statue of Bāhubali at Śravaṇa Belgoḷa. It is emphasized at the end of the *kāyotsarga-sūtra*, when the *bhikkhu* proclaims : "I cast my body off by standing motionless, my self off by keeping silent and meditating", *kāyaṁ ṭhāṇeṇaṁ moṇeṇaṁ jhāṇeṇaṁ appāṇaṁ vosirāmi*.[97]

In fact, this observance is supposed to have negative and positive results : (1) it destroys the sinful acts; (2) it helps to concentrate, to get rid of laziness, to conquer equanimity.[98]

93 *Ibid.*, p. 39 b 10.
94 Cf. Raffaele Pettazzoni, *La confessione dei peccati* 1, 312 ff.
95 Gampert, *Sühnezeremonien* 234 f.
96 Cf. VavPīṭhṬ 20 b 6 ff.; 37 a 2.
97 R. Williams, *Jaina Yoga* 213.
98 *Ibid.*, 213; VavPīṭhBh 125.

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The length of the exercise is measured in " breaths " (*ucchvāsa*); this unit is equal to the time needed to recite mentally the *pāda* of a *śloka*, or a *namaskāra*.[99] The number of *kāyotsarga* in such and such circumstances is fixed, and so is their duration; they increase when the occasions become more important and solemn. Thus, the religious collects himself before all his enterprises, and does so all the more when they are considered to be more and more difficult.

THE SIXTH ATONEMENT (*parihāra;* later replaced by *tava, tavo, tapas*). The *parihāra* is the setting aside of the monk until he has finished redeeming his fault; he should keep away from those whose behaviour is pure : *parihāro varjanaṁ sādhor iti gamyate āpannaparihāraḥ tathā hi : sa prāyaścittī aviśuddhatvād viśuddha-caraṇaiḥ sādhubhir yāvat prāyaścitta-pratipattyā na viśuddho bhavati, tāvat parihriyate.*[100]

While performing this atonement, the *bhikkhu* has a special status, he is in the state of redeeming, *nivvisamāṇa-kappaṭṭhiī*.[101] He is considered to be morally outside the troup, *gaccha-niggaya*, and is not concerned with his companions, *niravekkha* : he concentrates upon his own spiritual progress, and should strictly adhere to the Rule, *att'aṭṭha-cintaga*[102]. The commentaries give many details about this *prāyaścitta*, the name of which they know perfectly well, though they often prefer to say *tava, tapas*. On the other hand, scholastics, besides this *āpanna-parihāra*, recognize a *śuddhaparihāra*, "*p.* of the pure", or "pure *p.*" : it is supposed to be either the practice of the Rule by a completely pure monk, or the pure practice.[103] In fact, it is never met with in the K, Vav or Nisīha, and it appears as an easy escape for the commentators when the culprit is not proficient enough to be prescribed the real *parihāra*.

The commentaries propose it for all who would not be able to bear the *parihāra* or would derive no benefit from it; the nuns, the *agīyattha*,[104] those who have no strength or vigour :

suddhatavo ajjāṇaṁ agiyatthe dubbale asaṁghayaṇe (VavBh 1, 359a).

99 Cf. Doctrine 161; Williams, *ibid.*, 215; VavPīṭhBh 122; Jīya 22.

100 VavṬ II 11 a 9.

101 Cf. Doctrine 162.

102 Cf. VavBh 1, 363; *supra*.

103 VavṬ II 11 a. An other name is *śodhi*, cf. VavṬ IV 16 a.

104 *agītārthatvena parihāratapo yogyatāyā abhāvāt* VavṬ IV 16 a 5; cf. 17 b 3; *passim*.

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Elsewhere, though, commentaries fix, as a substitute for the *parihāra*, the eighth *pāyacchitta*, the "radical" suppression of seniority (*mūla*, VavBh 1, 320 b; Ṭ III 11 b).

Before prescribing the *parihāra*, the *guru* must make sure that the penitent is physically, intellectually, spiritually, apt to perform it.[105] The VavBh Ṭ state that it should be executed only during the rains, so that it may be milder :[106]

giṁhāṇaṁ āvanno, causu vi vāsāsu denti āyariyā (VavBh 2, 364 a).

Moreover, the penitent should never be left alone :[107] he should stay in places where he can eventually get ready help, especially from another *gīyattha*: thus, thanks to various disposals, this rigorous penance is softened in actual practice.

* * *

The *parihāra* is either "cumulated" (*saṁcayita*, sic !), or not (*asaṁcayita*). Though it can be further mitigated, the *asaṁcayita parihāra* theoretically lasted as many months as the penalty that the religious has incurred.

The *saṁcayita parihāra* is prescribed when the culprit has, in fact, incurred more than six months atonement: from seven at the least to 180 at the most. They are reduced to six, which is the maximum of *parihāra* according to Mahāvīra's Doctrine (VavṬ III 1 b).

Each of these two types is "liable to abatement" or not (*ugghāiya aṇugghāiya, -ima*; *(an) udghātika*), or, as the commentaries prefer to say, is either "light", or "heavy" (*la (g) hu*; *guru*).[108] The weight of the penance depends on two factors, time (*kāla*) and austerities (*tapas*).[109]

The *saṁcayita* is meant to redeem several offences at the same time. Its total duration is obtained after two operations, which are not detailed if the culprit is *gītārtha* or *vikovida*, or even *pariṇāmaka*. They are the *sthāpanā* (*ṭhavaṇā*) "carrying forward", and *āropaṇā* (*ārovaṇā*) "addition". Taken together, these two operations constitute the *saṁcaya*.[110]

105 VavBh 1, 350 = NisBh 6 584; Ṭ III 28 b.

106 However, see Deo, History 155 for the commentaries of Viyāh. and Ṭhāṇ.

107 *ekākinaś ca sataḥ parihāratapo na nirvahati*, VavṬ IV 22 b 7

108 Doctrine 162.

109 VavṬ IV 25 b 2 ff.; K p. 14 n. 1.

110 Cf. VavṬ II 58 b.

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Then, the *parihāra* is set into "motion", or given (*prasthāpanā, paṭṭhavaṇā; dāna*, according to the *Nisīha-cuṇṇi*).[111]

The *paṭṭhavaṇā* is said to be of two kinds,[112] the *ārovaṇā* of five sorts;[113] among the latter, the "complete" variety, *kasiṇā* (*kṛtsnā*) and the *akasiṇā* appear to be the most important.

In the case of *akasiṇā* the total length is reduced, the "suppression"[114] varying so that the remaining expiation be necessary and sufficient to purify the culprit.[115] In the case of *kasiṇā* there are no varying suppressions, but only fixed ones: fifteen days are suppressed at the beginning and five at the end of each month (cf. VavBh 1, 247).

The commentators name six sorts of *kasiṇā* (VavBh 1, 385 = NisBh 6 616); they give details about the fifth (*anudghāta-kṛtsnā*) which is "complete without abatement", and still more about the fourth, or *anugraha-kṛtsnā*, "complete with remission".

The remission is granted when the culprit, at the time of confession, expresses his regrets (*"hā duṣṭhu kṛtam" ity ādi*), or when he is known to be weak.[116] The mechanism is explained thus: suppose a monk has successively incurred two *parihāra* of six months each: he will perform only six months altogether. Two cases occur:

(1) six days of the six first months have already been performed: the remaining five months 24 days are suppressed; the second group of six months are theoretically prescribed, but in fact, six days are suppressed;[117]

(2) of the first group of six months, only six days remain to be performed. If a new fault, liable to six months is committed, these six months are theoretically inflicted, but in practice reduced to six days.[118]

If there is no remission, the arrangements are as follow:

(1) the new fault occurs at the end of the six first days: the remaining five months 24 days are suppressed, while the six months

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111 Quoted by Malayagiri VavṬ III 2 a 10; cf. Bh 1, 294 a.
112 VavBh 1, 412 a = NisBh 6 642 a.
113 VavBh 1, 413 = NisBh 6 643.
114 *jhosa, jhoṣa, jhoṣayati*, eventually explained *parityāga, parityajati*, VavṬ III 11 a; 6 a – b.
115 VavṬ II 86 b 10 ff.
116 VavṬ III 37 b.
117 *Ibid.*, 7 a – b.
118 *Ibid.*, 7 a.

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necessitated by the second offence are maintained. The total is six months six days.[119]

(2) the new fault occurs at the end of five months 24 days : the remaining six days are suppressed; the second group of six months is maintained. Thus, the total is twelve months less six days.[120]

* * *

The two arrangements that are characteristic of the *parihāra* are apparently signified by the two formulae *ṭhavaṇijjaṁ ṭhavaittā* and *karaṇijjaṁ veyāvaḍiyaṁ*. Other observances (the "service", study, meditation, fasts) were performed at the same time, but they are not specific.

The *parihāra* is summed up thus by Malayagiri :[121] the monk first recollects. The teacher, in front of the whole *gaṇa*, proclaims the rank of the two *nigganthas* who will assist him. He publicly states which arrangements are to be taken (*sthāpanīyam..sthāpayitvā*, VavṬ III 26 a 1). Lastly, the commentaries record which "services" the penitent will receive from his tutor and from an aid (*vaiyāvṛtyaṁ karaṇīyaṁ, ibid.* 2).

After the preliminary examination of the *niggantha* by the *guru*, after the *kāyotsarga*, and if the astrological conditions are auspicious, the *parihāra* begins.[122] Then the teacher says to the religious :

kappaṭṭhito ahaṁ te, aṇuparihārī ya esa te gīto,[123]

"For you, I stand in the Rule..", meaning that, unlike the other religious, he is not to be avoided by the penitent.

Though the formula *ṭhavaṇijjaṁ ṭhavaittā* has sometimes been misunderstood, there is little doubt that it refers to the arrangements that morally exclude the monk from the society of his companions.[124] The *guru* sums them up at the beginning of the observance. He asks the other monks not to disturb the penitent who, on the other hand, will not speak to any of them either :

esa tavaṁ paḍivajjai, na kiṁ ci ālavati mā ya ālavaha.[125]

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119 *Ibid.*, 7 a.
120 *Ibid.*, 7 b.
121 *Ibid.*, 25 b ff.
122 VavBh 1, 350 = NisBh 6 584; VavBh 1, 360; 361a = NisBh 6 593 a.
123 VavBh 362 a = NisBh 6 594 a.
124 Cf. my discussion in *Les Expiations* 183 f. and in *Drei Chedasūtras*, ad 1, 17.
125 VavBh 1, 363 a = Nis Bh 6 595 a.

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Further, the teacher states which are the ten prohibitions restricting the exchanges between the *parihāriya* and the pure *nigganthas*. They apply both to the penitent and to the others:

ālāvaṇa paḍipucchaṇa pariyaṭṭ' uṭṭhāṇa vandaṇaga matte
paḍilehaṇa saṁghāḍaga bhatta-ddāṇaṁ saṁbhunjaṇā c'eva.[126]

Thus, the *parihāriya* (1) will not talk to his companions, nor will they talk to him; (2) will ask them no question about the text or the sense of the sacred books; nor will they ask him; (3) will not study the Doctrine with them, nor they with him; (4) does not stand up in the usual circumstances as a sign of respect, nor do they; (5) does not salute, nor do they; (6) does not offer the various pots, nor do they; (7) does not inspect the baggage with the others, nor do they; (8) does not meet with the others, nor do they; (9) does not present anything to eat or drink, nor do they; (10) does not eat with them nor do they with him. All transgressions should of course be expiated. And it is noteworthy that the heavier atonements are prescribed for the transgressions of points 9 and 10, that is when the trespassers have taken no heed of the various restrictions concerning the exchanges of food and drink.[127]

This is not mere chance. Other provisions show the importance that was attached to food. At the end of the *parihāra*, the monk and his companions are again allowed to talk to each other, etc. But they do not *eat* together before an extra period has elapsed[128] (from five days to one month, proportionally to the length of the *parihāra*). Moreover, it seems that, even during the *parihāra*, the Elder can allow the penitent and the pure monks to meet and study together (Vav 1, 21); they may even for study-purposes be permitted to live together,—in which case they eat separately (*ibid.* 2, 27).

On the contrary, they never partake of the same food, except in cases of extreme emergency: if the penitent is becoming exceedingly weak (Vav 2, 28; Bh 2, 371 f.; 374); or if there is a famine or some sort of calamity in the country (Vav 2, 29 f.).[129]

126 VavBh 1, 364 = NisBh 2 881 = 6 596.

127 VavṬ III 31 a; IV 17 b; cf. the table in Expiations 185.

128 Vav 2, 27; cf. Ṭ IV 80 b *ālāpan'ādīni sarvāṇi kriyante, navaram ekaṁ bhojanam ekatra varjyate.*

129 About the importance of food, cf. Om Prakash, *Foods and drinks in Ancient India*, Introduction, etc.; Expiations 187, and n. 1, *ubi alia.*

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The seclusion which is the specific feature of the *parihāra*, has been very much feared, at least if we are to trust the commentaries. The weak are spared this, and for them *mūla* (or *śuddhaparihāra*) is prescribed in its place.[130]

It even happens that the future *parihāriya* so much fears this observance that he has a nervous breakdown (VavBh 2, 102 a) : then the *gaṇāvaccheiya* should comfort him.

His loneliness is somewhat alleviated by the services of the "regular" one (*kalpasthita*)[131] and of the "second" (*aṇuparihāriya, anuparihārika*) : they do the "service" (*karaṇijjaṁ veyāvaḍiyaṁ:.. tābhyāṁ kartavyam*, Vav 1, 17 ff.; Ṭ III 34 a 1 f.). To serve means to praise or exhort, to criticize, to sustain :

aṇusiṭṭhi uvālambhe uvaggahe c'eva...
(VavBh 1, 374 b = NisBh 6605 b) :

the service can be either material (especially the *uvaggaha*), or more often spiritual.[132]

To the *kalpasthita*, the penitent can address salutations, confession, etc.; the *parihāriya* can question him about the Doctrine; from him, he receives directions concerning the various abstinences.[133] Thus, the *kalpasthita* sustains the monk in his spiritual progress (*upagraha*). As for the material help, it seems that he rather commits it to the *anuparihārika*. On the other hand, he himself has to give the praise or exhortation (*anuśiṣṭiḥ stuti-karaṇaṁ vā*), and the criticism, that should always be benevolent (*yat sânunayopadeśa-dānam eṣa upālambhaḥ*).[134]

The task of the *anuparihāriya* is defined in VavBh 1, 368 (NisBh 2 885; 6 600) :

uṭṭhijja nisīijjā bhikkhaṁ hiṇḍejja bhaṇḍayaṁ pehe
kuviya piya bandhavassa va karei iyaro vi tusiṇīo :

The penitent who cannot stand up, sit down, go for alms, inspect his baggage, says : "I try to stand up.." ; then the other helps him. But, while helping him, he should not speak a word.

130 *yasmāt śuddhatapasi daśâpy ālāpan'ādīni padāni santi tena kāraṇena tat tapaḥ karkaśaṁ na bhavati*, VavṬ III 33 b 8.

131 Compare amg. *kappāga*, Vav 2, 2;4.

132 VavBh 1, 378 = NisBh 6 610.

133 VavBh 1, 367 = NisBh 2 884; 6 599.

134 Cf. VavṬ III 34 a.

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The reason why the *aṇuparihāriya* should be a *gīyattha*[135] can be readily imagined : he must be sure to act according to the Rule,—and this, precisely, is the case of the "adept". Thus "sustaining" the penitent as far as *cāritra* is concerned, the "second" discharges the superior of heavy tasks : he helps him to spare the necessary time for other duties, especially for teaching all pupils the *jnāna* and *darśana*.[136]

THE SEVENTH AND EIGHTH ATONEMENTS (*cheya, cheda*; *mūla*). While the commentaries give a detailed account of the *parihāra*, they give little information concerning *cheya* and *mūla*.

Cheya consists in the partial suppression of the seniority; *mūla* is its "radical" suppression.

It is seldom that the canonical books prescribe no atonement before the *cheya*.[137] Generally, K and Vav enjoin a "proportional *cheya* or *parihāra*", *se s'antarā chee vā parihāre vā*.[138] And the commentators deal with the *cheya* as if it were a substitute for the *parihāra*, or an atonement meant to complete the latter. Its length is calculated like that of the *parihāra*, which it continues or replaces, growing either every five days, or every month, every four months..[139]

Though the explanations given in VavṬ vary in the details, it seems a well-established custom to inflict a *cheda* only when new faults are committed after the prescription or the inception of the *parihāra*: either after a *saṁcayita parihāra* (first *udghāta*, then *anudghāta*),[140] or after three *asaṁcayita parihāra*.[141]

All these rules seem rather theoretical. But there is probably not much to be added, except this : it may be that, at the same time, the religious was advised to study, particularly the *Cheya-sutta*, that is books dealing especially with discipline.[142]

135 VavBh 1, 362 = NisBh 6594. About the qualifications of the *gīyattha*, *supra* 6.

136 In the Buddhist community, no atonement is found which would be identical with the Jaina *parihāra*. But, in many respects, the *paṭicchanna-parivāsa* can be compared with it (Cf. K p. 12).

137 However K 5, 5 does.

138 K 2, 4–7; Vav 1, 21; 22–24; 3, 2; 4, 11 f.; etc.

139 VavṬ III 11 a 5 f.; compare PīṭhṬ 46 a 7 f.

140 VavṬ II 97 b 2 f.

141 *Ibid.*, III 2 a – b.

142 Cf. Doctrine 51 f.

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The *mūla* is the eighth and the last atonement that can be prescribed for the Jaina monk living normally in a *gaṇa* : rather, the *ācārya* is the only one who is liable to this *prāyaścitta* (*supra*).

His seniority is completely suppressed. He must begin his religious life afresh, from the vows onwards. But he is not made to observe any *tapas*.[143]

On the other hand, a list of those who should be prescribed the *mūla* is given in VavBh 1, 320 :

tav'atīya-m-asaddahae tava-baḷe c'eva hoi pariyāge
dubbala apparinṇāme atthira abahussue mūlaṁ.

They are : those who need more than the sixth (or seventh) expiation; who are not confident in the purificatory power of the sixth; or who bear it too easily; etc.; and those who having incurred the ninth or the tenth are not able to perform them succeedingly.[144] On the whole, then, *mūla* would appear to be used rather like a substitute : for the ninth and tenth atonements, from which the *sāpekṣas* are exempted; for the sixth and seventh when these would be too light; for the sixth if, on the contrary, it exceeds the strength and the maturity of the penitent.

THE NINTH AND TENTH ATONEMENTS (*aṇavaṭṭhayā, anavasthayā*; *pāranciya, pārāncita*). The ninth atonement is the *aṇavaṭṭhayā* (=*anavasthayā*; for *aṇavaṭṭhavayā*), "destitution". The tenth is known as the "last" in the commentaries : if it had a specific name, it did not come down to us; we only read of the penitent being *pāranciya* (*pārāncita*), "excluded".

These expiations are prescribed exclusively to the *niravekkha* religious (the *jiṇakappiya, parihāriya, ahālandiya*), who have already proved that they are fit to live in solitude.

Destitution is incurred by those who have robbed or cheated Jaina or non-Jaina religious people; or who have given a slap in the face (K 4, 3 and Bh ad loc.). Exclusion is proclaimed against those who nourish bad feelings or thoughts, or are lazy, or addicted to homosexuality (K 4, 2) ; according to Ṭhāṇ, to those who (1) break a *kula* (2) or a *gaṇa*, (3) who favour violence, (4) because of whose defects violence progresses, or the right Doctrine can be obliterated, (5) or those who are inquisitive and ask unbecoming questions (300 a). Thus, the *pāranciya*

143 Cf. the commentary ad K 4, 2–3.

144 Cf. Ṭ III 11 a – b.

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is blamed for his dispositions rather than for definite offences.[145] Therefore, it seems that he should be excluded once for all. However the *Vavahāra* teaches that he can be taken back into the *gaṇa* and rehabilitated, just as the *aṇavaṭṭhappa* (2, 21 and 23; 19 and 22). The rehabilitation is operated by the *gaṇāvaccheiya*, after due consideration of the penitent's behaviour, and of the *gaṇa*'s wishes. The *aṇavaṭṭhaya* performs *tava* after his reordination; the *pāranciya* before it.[146] The commentaries of Vav 2, 18–23 define the status of both these penitents together.[147]

They are excluded from the "circle" or ground where their *gaṇa* is established : *yāvad anavasthāpyaṁ pārancitaṁ vā vahati tāvad bahiḥ kṣetrād avatiṣṭhate*.[148] Consequently,—and because he sinned, he is not a real ascetic, but only an apparent one, *saṁyata-rūpin*.[149] Moreover, the *pāranciya* must leave the religious paraphernalia.[150] On the other hand, neither he nor the *aṇavaṭṭhappa* should behave like laymen.[151] When begging, they observe restrictions quite similar to those of the *jiṇakappiya*.[152] Though they are established outside the *gaṇa*, they receive the daily visit of the *āyariya*, who enquires after their health, helps them in their study, and if necessary comforts them.[153] If he is hindered, he sends them a delegate, either the *uvajjhāya*, or any *gīyattha* : these should at once inform the penitent of the reasons why they have been asked to come; then they all keep silent, performing the superior's orders.[154] If, notwithstanding these measures, the *aṇavaṭṭhaya* or *pāranciya* grow exhausted, they are taken care of by the *gaṇāvaccheiya* or by the *āyariya* (cf. Vav 2, 7–8).

It will have been noted that in many respects, the two last atonements are cognate to the *parihāra*.

When the time for the religious's readmission into the *gaṇa* has come, the penitents approach the teacher as if they were lay believers

145 Cf. Doctrine 162.
146 Commentaries of K 4, 2–3; Ṭhāṇ.
147 VavṬ IV 52 a – 58 a.
148 *Ibid.*, 53 b 4; cf. 26 a 9.
149 Cf. VavṬ IV 56 a 1 ff.; cf. Bh 2, 249 f.
150 ṬhāṇṬ 300 b.
151 VavṬ IV 53 b 5.
152 *Ibid.*, 53 b 6.
153 VavBh 2, 239 f.
154 VavṬ IV 54 b; cf. *supra* : the *aṇuparihārī*.

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(*gihī*, Vav 2, 19; 21). This means that they must take care to behave perfectly according to the Rule. They will not bathe, but will wear fine clothes. Then they go to the assembly of *bhikkhus*, approach the superior and say : "Lord, I wish to hear the Law". The superior recites it. Then the penitent proclaims : "I believe in this righteous Law. Let me leave the world".[155]

Though the *gaṇāvaccheiya* is forbidden to receive the *aṇavaṭṭhaya* and *pāranciya* into the *gaṇa* if they do not come as lay believers, the *gaṇa* may insist that they be rehabilitated : the *gaṇāvaccheiya* then must comply with the *gaṇa*'s wishes (cf. *jahā tassa gaṇassa pattiyaṁ siyā*, Vav 2, 22 f.). Four cases are listed, when the penitents need not perform this preliminary ceremonial : (1) because of regard for the king, and because the community is grateful to the penitent for past services (VavBh 2, 243 – 254) ; (2) when an *āyariya* has suffered some prejudice in his *gaṇa* (*ibid.* 2, 255) ; (3) because his people wants him and no other (*ibid.* 2, 258 f.) ; (4) if there is a controversy between two *gaṇa*s the members of which are *agīyattha* (*ibid.* 2, 260 ff.).

In the Digambara community, the two last atonements were called (9) *parihāra*, (10) *saddahaṇā* (*Mūlācāra* 5, 165; (10) *śraddhāna*, Āśādhara, *Anagāradharmāmṛta* 7, 56). They differ in various details from the Śvetāmbaras' *anavasthayā* and *carama*. But the general aim is the same : to release the links between the penitent and his fellow monks, help him to behave correctly, so that he can concentrate on his own spiritual progress, and resume his previous good conduct after readmission into his *gaṇa*. Meanwhile, he has been placed in conditions which should constantly remind him of Lord Mahāvīra's example.

155 VavBh 2, 233.

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