The Religious' Prāyaścittas according to the Old Jaina Ritual

Colette Caillat

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:
Vyavahārasūtra, edited with the Bh(āsa) and Malayagiri's Tā(īkā),
the theory of prāyāscitta 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 correspondence between the sutta and the commentaries:

Vav udd. 1: 1-14: Bh 1 gāthā 1-288 II
15-35: 289-429 III
1-334

udd. 2: 2
udd. 3: 3

IV (by mistake? here noted IV)


Jīva = Jiyakappa; Jīta = Jinabhadra’s Jīta kalpa, mit Auszügen aus Siddhasena’s Cūrṇī, von Ernst Leumann (Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften zu Berlin, 1892, pp. 1195-1210).


Pāksika-sūtram. Edited with Yāsodeva’s commentary, Bombay, 1911 (DLJP).

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


Thānaṅga. Edited with Abhayadeva’s vyrtti. Bombay, 1918-1920. (Ag.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.)


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 prāyaścitta 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, śrūta), as opposed to custom (jīya, ātta); it is expressed in the Kappa-, Vavahāra- and Nisīha-sutta, whereas jīya is embodied in the Jiya-kappa.

Although the Nisīha is traditionally supposed to deal with the “abatement”, “non-abatement” and “increase” of the so-called pariḥāra atonement, the bulk of this treatise just quotes the faults that this very pariḥāra 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 pariḥāra 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 -cūrṇī, to the Vavahāra-bhāsa and -ṭikā, 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 prāyaścittas, it will prove useful to remember the structure of the Jaina community. For the nīggaṇṭha 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 -niryuktī, 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 T, 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 saṁbhogikas (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 vihārālocanā, 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 sāmaṇunna (Sk. samanojña).8 They are to be distinguished from monks “of another commensality”, who, nevertheless show religious zeal (anyasaṁbhogika saṁnvigna)9 and from those “with whom saṁbhoga has been broken”, for example because their religious zeal is questionable (bhinnasaṁbhogika amanojña asaṁnvigna)10, and, finally, from the visaṁbhogika (that is the pārśvastha, etc. and saṁyati) 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 saṁvai tapo-viśeṣa-pratipanna-varjitaṁ 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.
On twelve occasions, contacts between sambhogika and visambhogika are severely restricted. Moreover, it should be remembered that the corresponding verb, sambhunjittae is used, with sañivasitattae "to cohabit", in the formula expressing the admission of a nigganta into a religious group.

It is a well-known fact that units called sambhoga and sañvása existed in the Buddhist samgha too. But their function does not seem to be absolutely identical with that of the Jaina sambhoga. 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".

Classification of the Religious. The monks who build the samgha bear different names in the different strata of the canonical literature. But, from a practical point of view, their various appellations, whether nigganta, bhikkhu, or samaña nigganta, etc., can be considered as synonyms.

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 sambhoga has been considerably elaborated among the Buddhists, cf. Paul Mus, Barabudur *264. The old Vinaya commentary distinguishes two sorts: sambhogo nāma deve sambhogā āmisa-sambhogo ca dhamma-sambhogo ca. āmisa-sambhogo nāma āmisa-saṁ deti vā pañganhāti vā...dhamma-sambhogo nāma uddisati vā uddisaṁpeti 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. nigganta and nyantha, pā. nigantha, etc. About these forms, Jacobi IA 9, 1880, 158 f.; K. R. Norman, JOIB 10, 1961, 349 f.; VavṬ explains: nirgato gṛthad dṛavyataḥ svarnaḥ νādi-rūpāt, bhāvato mithyātvādi-lakṣayād iti nirgrantaḥ (IV’ 27 b 6 f.). Cf. Uttarajjñāyā 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 bouddhisme indien² p. 245; V. S. Agrawala, India as known to Pāṇini² 382 (ad Pāṇ. 3, 2, 168); cf. Schubring IA 39, 289: this fact is not ignored by Malayagiri (cf. bhikṣi vācāyāma, 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.
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 *jinakappiya*, 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*, *uvaṭṭhāya* 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 succeedingely “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 bhikkṣus are “strong” (*sthira*), some are “weak” (*asthira*) devoid of firmness and resolution (*asthīre dīrtya-avaṣṭambha-rahīte*, *VavṬ III 11 b 7*).

An important distinction, in the *Mahānīśīha* and the commentaries, (though it does not appear in the old canonical books) is that between *agīyattha* and *giyattha* or *kadaḷāgoji*: the last-mentioned is well versed in the treatises concerning the begging of food, clothes, and books, and in the *cheya-sutta*. The *giyattha*, or “adept”, is sometimes considered as a “bull” (*vasaha, vṛṣabha*), whereas the *agīyattha* is called a “deer” (*miga, mṛga*).

Moreover, some monks are recognized as “incompetent” (*akovida*), while others are “competent” (*vikovīda*), which means that these either are *giyattha*, 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 *agiyaṭṭhas*, some know how to assimilate the instructions, they “digest” them properly (*parināmakā*); some do not,

17 Cf. *VavBh* 1, 418; 420 = *NisBh* 6649; 6651; compare *VavPīṭhBh* 160.
20 *VavBh* 3, 264; 272; T IV 49 a 12; 58 a 9; III 42 a. Compare the name of the first Tīrthaṃkara, Usabha, Ṛṣabha, and the “leionine” lineage of Mahāvira, *sih'ubbhava-bhūṇam-arpāṇenām, Ayaṇ. 2, 15, 2*, cf. Doctrine p. 24 n. 3.
During the ritual of the confession, the *ācārya* is *siṁhāṇugā*, the culprit monk is *kroṣṭukāṇugā* (*VavṬ III 42 a*). Compare, among the Buddhists, J. Przyluski, *Le concile de Rājaγrha* 115; 239 etc.
but fear that the prescribed penance be too small as compared with the theoretically incurred prāyaścitta (aparināmaka); again, some will go too far as regards the assimilation, and will misunderstand their judges' mercy (ataparināmaka). All these peculiarities are summarized in the following table:

<table>
<thead>
<tr>
<th>niravekkha</th>
<th>sāvekkha</th>
</tr>
</thead>
<tbody>
<tr>
<td>they are gacchaniggaya</td>
<td>(Cf. the superiors, who are gacchavāsi)</td>
</tr>
<tr>
<td>3 : jīnakappiya</td>
<td>3 : āyāriya</td>
</tr>
<tr>
<td>parīhāriya (or parih.)</td>
<td>uvajjhāya</td>
</tr>
<tr>
<td>ahālandiya</td>
<td>bhikkhu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>necessarily kayakaraṇa</th>
<th>either kayakaraṇa</th>
</tr>
</thead>
<tbody>
<tr>
<td>either thira</td>
<td>or akayakaraṇa</td>
</tr>
<tr>
<td>either āgiyattha = kaḍajogi = vasaha</td>
<td>or āgiyattha = miga</td>
</tr>
<tr>
<td>is normally pariṇāmaka</td>
<td>either parināmaka or ataparināmaka</td>
</tr>
<tr>
<td>is vikovida</td>
<td>either vikovida or akovida</td>
</tr>
</tbody>
</table>

The distinction between the āgiyattha and āgiyattha 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 gacchaniggayas, or niravekkhas, three classes are mentioned, in the following order: the jinakalpika (jīnakappiya), the parihāravisuddhika or sūdhaparīhārika (cf. amg. parihāra-kappā-ṭṭhiya or parīhāriya), the yathālanda(-pratimā) kalpika (ahālandiya). The parīhāriya's status will be defined along with the atonement called parihāra (infra).

The jīnakappiya follows the "rule of the Jina" (jīnakappa). Unlike

21 VavṬ II 58 b 6 f.
the monk “of the rule of the theras,” who, normally, is not allowed to be alone, the jinakappiya goes about on his own, naked, without any belongings, steadily bearing all inconveniences, restricting his alms-begging in many ways (time, food, space). 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.

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

There is no doubt that the yathālandā-pratimā is archaic and quite obsolete. For the Pravacanasāra relates its disposals with due reserve: ittham tāvad asmābhir vyākhyātām (174 a 4)!

The ahālandiyas observe various restrictions, especially as far as time is concerned: 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 jinakappiya. They live five together at the very most. Two degrees seem to be recognized according to their proficiency: some still need coaching, and therefore keep links with the gana, or rather with its āyariya, while others are absolutely free from all ties.

The ahālandiya and the jinakappiya 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, attaṭṭha-cintaga. In many respects, the atonement called parihāra tends to impart the benefits of the jinakappa 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. Āyār 1, 29 f.; 40 ff.; Schubring, Worte 115 ff.
24 Cf. infra. Compare, among the Buddhists, Majjhima Nikāya 1, 17 ff.
26 landāṁ tu hai kälo, Pravacana 611; cf. 612.
27 panceva hai gaccho tesin ukkosa-parimānāṁ, ibid. 613; cf. 173 a.
28 gacche pratibaddhā apratibaddhāś ca, ibid. 173 a 14.
29 VavBh 1, 363. Cf. VavṬ III 30 b.
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 PARIHARVANTAS. On the contrary, the “proud” ones, pariha-
vanta (paribhavant), lack religious zeal.

Six types are recognized: the pāsatttha (pārśvastha), the ahāchanda
(yathāchanda), the kusila (kusīla), the osanna (avasanna), the nitiya or
nicca, the saṁsatta (saṁsakta).31 They are opposed to those who
anxiously strive for delivery.32 They are excluded from the sambhoga:
bhinnasaṁbhogiko ‘manojño ‘saṁvignanā (VavT II 21 a 6). It appears
that they completely transgress the rules concerning the alms and
the bhikku’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 PĀYACCHITAS. 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 impeccableness, true knowledge, and delivery.35

They rank as the first among the six “internal austerities”,
abhintara(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. VavT IV’ 22 b 6 ff.; 62 a 4 ff.
31 paribhavantaḥ pārśvasth’ādayaḥ, VavT 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 jayamāna (yatamāna), cf. VavT
II 28 a 1; saṁvigna mokṣābhilāsin, ibid. IV’ 73 a 11; vihāram icchanti,
ibid. II 26 a 12.
33 Cf. VavBh 3, 165, and the relative T (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.
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 pariḥāra.

THEORETICAL REMARKS. Traditionally, ten atonements are listed:

pāyacchitāṁ tu dasaviham (Uttar 30, 31).

They are quoted in a famous gāthā: 40

āloyana 1 paṭikamane 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 slight 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 Nisihasutta), 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 expel 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 VavPiṭṭBh 53; cf. K p. 12; Jita p. 1196 n. 1, ubi alia.
41 (tad-) ubhaya instead of mīsa, Uvav 30 1; Jiya 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 VavPiṭṭT 36 a 12; Bh 100 b; 108 b.
G.J.V. 7
enumeration. But it should not be overlooked that the āloyaṇā and padikakamaṇa 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 kayakarana. 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 agitārīha, 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, Jiya, etc., is listed in these treatises at exactly the same place where the VavBhT name the (parihāra-)tava or tapas, corresponding to the parihāra of the Vavahār-sutta.\(^{49}\) This substitution of the tava for the old parihāra is acknowledged in the Jiya and in the VavBhT.\(^{50}\) 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

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\(^{47}\) Compare VavPīṭhBh 164 f.

\(^{48}\) Cf. K p. 12; VavBh 1, 422 f. (= NiśBh 6 655; 6 657); VavT 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 rhythm (cf. Wackernagel (-Debrunner), Altindische Grammatik 2, 1 p. 166); etc.

\(^{50}\) Cf. Jiya 61; and Leumann p. 1205; VavBh 3, 180 and corresponding T.
<table>
<thead>
<tr>
<th>Incurred praśāścittā</th>
<th>ācārya</th>
<th>upādhyāya</th>
<th>bhi kṣu</th>
<th>gī tā rtha</th>
<th>a gī tā rtha</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>kṛta-</td>
<td>akṛta-</td>
<td>kṛtak.</td>
<td>akṛtak.</td>
<td>kṛtak.</td>
</tr>
<tr>
<td>mūla</td>
<td>mūla</td>
<td>cheda</td>
<td>cheda</td>
<td>6 guru</td>
<td>6 guru</td>
</tr>
<tr>
<td>cheda</td>
<td>6 months</td>
<td>4 guru</td>
<td>1 guru</td>
<td>1 bhinna g.</td>
<td>20 days</td>
</tr>
<tr>
<td>6 months guru</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4 guru</td>
<td></td>
<td></td>
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</tr>
<tr>
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the specific disposal of the \textit{parihāra}.\textsuperscript{51} This change is not to be wondered at: for solitude had become terrifying in the eyes of the ordinary \textit{therakappiya} monk;\textsuperscript{52} but consequently some discrepancies arose: according to theory, the \textit{parihāra} ranks as the sixth atonement, and is lighter than the eighth (\textit{mūla}); in actual practice, however, the VavBhṬ commonly advise the replacement of the \textit{parihāra} by milder penances, especially by the aforesaid \textit{mūla}.

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

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

Moreover, when performing it, the monk imitates Mahāvira: not only does he live “isolated” (though in his \textit{gaṇa}): it is expressly stated that the observance should not exceed six months, the reason being that this was the duration of Mahāvira’s longest penances.\textsuperscript{54}

\textbf{THE \textit{VEYĀVAṆIYA}}. The \textit{pāyacchitta} washes away the stain left by the fault; however, it is necessary to eliminate what \textit{karma} has been accumulated during the previous lives. This is effected by a complementary observance, the “service”, \textit{veyāvaṇiya} or \textit{veyāvacca (vaīyāvṛtya)}.\textsuperscript{55}

The custom of \textit{vaīyāvṛtya} is not specifically Jaina: it is in use among the Buddhists\textsuperscript{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 \textit{pāyacchitta}, he is advised to do so;\textsuperscript{57} but it

\textsuperscript{51} Cf. \textit{supra} 8; \textit{infra} 21; 24. Compare a similar evolution, followed by a rigorist reaction in the case of the ninth and tenth \textit{pāyacchittas}, Jiya 91; 100; 102; and Leumann p. 1196.
\textsuperscript{52} Cf. VavṬ III 29 b 10; and \textit{infra}.
\textsuperscript{53} VavṬ II 80 b – 81 a, cf. Bh 1, 223–226.
\textsuperscript{54} VavṬ II 53 a 11 f.; 79 b 11; 97 a 1; III 16 b 5, etc.
\textsuperscript{55} Cf. Vav 10, 35; Uttar 29, 43.
\textsuperscript{56} Cf. Vin I 46–49; IV 326, 1 f.
\textsuperscript{57} Cf. VavṬ III 4 a 2 f.
seems that most bhikkhus did not possess the necessary strength. In any case, the veyāvadiya played a very important part in linking all the members of the saṅgha 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 veyāvadiya 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. Various provisions, however, point to the conclusion that veyāvadiya soon ranked as one of the noblest observances.

The first pāyacchitta (āloyanā; ālocanā). The practice of confession was already established in India at the time when Buddha’s and Mahāvira’s communities were developing. It has been stressed that the Brahmanical teachers considered it a very important observance, just like the heterodox did. But it seems to have been performed more systematically and perhaps more solemnly among the Baudhāyas and Jainas than among the Hindus.

On the other hand, the benefits acquired through confessing are very similar in the Buddhist and Jain texts. 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 āloyanā 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.

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 nīggaṇṭha, 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 Sühnezereenien in der Altindischen Rechtsliteratur 233.
62 Cf. VavṬ II 57 b 1; 59 a 4 f.
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 paṭikkamejjā nindejjā garakejjā viuṭṭejjā visohejjā akaranayāe abbhuṭṭhejjā ahā’riham tavo-kammaṁ pāyacchittam paṭivagejja (Vav 1, 35; cf. 6, 10 f.; 7, 1; K 4, 25).

Other canonical treatises insist on the benefits that can be derived from āloyanā.  

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 (sārūviyam); the sutta moreover mentions the pious sanctuaries (sammath-bhaviyāṁ); if all these are wanting, the bhikkhu should stand in an isolated place and humbly confess to the Saints and Perfect Ones (archantānam sidhānam 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.  

As for the monk, he should confess straightforwardly and confidently, like a child talking to his parents:

jahā bālo jampanto kajja-m-akajjam ca ujjuyam bhaṇai.

To make sure that the confession is honest, the confessors have it repeated three times: 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.
According to VavBhṬ, there are three types of āloyaṇā: (1) the vihār'ā.; (2) the uvasaṁpayā. (upasampad-ā.); (3) the avarāh'ā. (aparādh'ā.). The first one is that of the religious life, which is thus laid open: vihāram..prakatayanti (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 sāmbhoga. 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 gana, 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 gana 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 otherwise, 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 mūlagūṇa, then of the uttaragūṇa etc.⁷²

The commentators give further details about each of the three sorts of confessions. The sambhoiya 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).

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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.
It is addressed to the eldest (rāṇīya), 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 uvasaṁpayāloyaṇā 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 gana. 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 covaṇāṁ ti;

the guru promises:

ajjo amhe sārejjā vārejjā coijjā iti.\(^76\)

The avarākāloyaṇā is performed by a monk who has specially come from another gana 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 uvasaṁpayāloyaṇā. 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 (dīk), 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

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73 VavBh 1, 51; T II 17 a–b.
74 VavBh 1, 61–119 = NisBh 6322–6376.
75 VavBh 1, 119 = NisBh 6 376.
76 VavT 38 b 11 ff.
77 VavBh 1, 120–133 = NisBh 6 377–6 390.
78 VavT II 39 a 5.
79 VavBh 1, 122–131 = NisBh 6 379–6 388.
80 carantī nāma yasyām (diśi) Bhagavān arhan viharati, sāmānyataḥ kevala-jñānī, etc., VavT II 42 a 1.
towards the East or the caranti. The culprit bows, makes the anjali, squats in the utkutuka posture, and confesses, stating whether he sinned purposely or though he was paying due attention to the Rule.\(^8\)

This ritual reminds one of the Hindu, and still more of the Buddhist ceremonial.\(^8\)

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 utkutuka position, which is the pure one, though others can be tolerated: yady utkutukaḥ sann ālocayati, tataḥ śuddhiḥ (VavT III 42 a 10). Transgressions of etiquette are minutely studied by VavBhT:\(^8\) they must be expiated along with the main offences.

The second atonement (paṭikkamaṇa, pratikramaṇa). The spirit of this atonement is expressed in the formula tassa micchā me dukkaḍāṁ, “my fault is due to error”.\(^8\) It means that the believer will turn away from bad conduct, and resume a salutary behaviour: pratipāṁ kramaṇāṁ yad āha: “sva-sthānād yat param sthānām pramādasya vaśād gataḥ, tatraiva kramaṇāṁ bhūyāḥ pratikramaṇaṁ ucyate”.\(^8\) It is sometimes considered as the fourth of the ten daily duties (āvassaya).\(^8\) On the other hand, it seems that the paṭikkamaṇa is strongly linked with the āloyaṇa (supra); and it is noteworthy that there is no mention of an independent paṭikkamaṇa ceremony neither in K (4, 25) nor in Vav (1, 35).

The paṭikkamaṇa-suttas consider either all the various faults taken together, or each category of fault individually.\(^8\) As far as time is concerned, paṭikkamaṇa 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. VavT III 126 b 3: pratikrāmen mithyā duṣkṛtam tad- viśaye dadyāt.
\(^{85}\) Pravacana 39 a.
\(^{86}\) Cf. Doctrine 151.
\(^{87}\) Abhidhāna 5, 271 ff.
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-cūṇṇī.

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 (kīkamma). 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 padikkamaṇa-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 padikkamaṇaḥ. After this, they should collect themselves, meditate upon the Law, recite sūtras, the great Vows, Lord Mahāvira’s praise, the eulogium of religious Tradition and the homage to its teachers, servants, and divinity. Then, prostrate, they recite the five Graces (khaṇḍeyi).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 padikkamaṇa must take place in front

88 Cf. Doctrine 159; 55.
89 icchāmi khamā-saṁāno 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.
of the guru; nevertheless, if his teacher is away, the bhikkhu can perform it alone.\textsuperscript{93}

It will have been noted that, while the āloyanā ritual seems rather simple, the padikkamaṇa 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.\textsuperscript{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.\textsuperscript{95}

The Third Atonement (mīsa, mīśra, or (tad-)ubhaya). It combines āloyanā and padikkamaṇa. 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 padikkamaṇa immediately follows āloyanā, and the regrets are expressed strictly conforming to the guru’s advices.\textsuperscript{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 (VavPiṭhBh 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”, kāyam ṭhāṇenaṁ moneṇam jhāṇenaṁ appāṇaṁ vosirāmi.\textsuperscript{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.\textsuperscript{98}

\textsuperscript{93} Ibid., p. 39 b 10.
\textsuperscript{94} Cf. Raffaele Pettazzoni, La confessione dei peccati 1, 312 ff.
\textsuperscript{95} Gampert, Sūknezeremonien 234 f.
\textsuperscript{96} Cf. VavPiṭhT 20 b 6 ff.; 37 a 2.
\textsuperscript{97} R. Williams, Jaina Yoga 213.
\textsuperscript{98} Ibid., 213; VavPiṭhBh 125.
The length of the exercise is measured in “breaths” (ucchväśa); this unit is equal to the time needed to recite mentally the pädä of a śloka, or a namäskära.\textsuperscript{99} The number of käyotsarga 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 (parihära; later replaced by tavä, tavö, tapas). The parihära is the setting aside of the monk until he has finished redeeming his fault; he should keep away from those whose behaviour is pure: parihära varjanām sädhor iti gamyate āpannaparihāraḥ tathā hi: sa präyaścitī aviśuddhatvād viśuddha-caraṇañḥ sädhubhir vāvat präyaścitt-apratipattyā na viśuddho bhavati, tāvat parihriyate.\textsuperscript{100}

While performing this atonement, the bhikkhu has a special status, he is in the state of redeeming, nivvisamāña-kappatthä:\textsuperscript{101} He is considered to be morally outside the troupe, 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\textsuperscript{102}. The commentaries give many details about this präyaścitta, the name of which they know perfectly well, though they often prefer to say tavä, tapas. On the other hand, scholastics, besides this āpanna-parihära, recognize a śuddhaparihära, “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.\textsuperscript{103} In fact, it is never met with in the K, Vav or Nishiha, and it appears as an easy escape for the commentators when the culprit is not proficient enough to be prescribed the real parihära.

The commentaries propose it for all who would not be able to bear the parihära or would derive no benefit from it; the nuns, the agiyattha,\textsuperscript{104} those who have no strength or vigour:

suddhatavo ajjānam agiyatthe dubbale asāṃghayaṇe (VavBh 1, 359a).

\textsuperscript{99} Cf. Doctrine 161; Williams, \textit{ibid.}, 215; VavPithBh 122; Jiya 22.
\textsuperscript{100} VavT II 11 a 9.
\textsuperscript{101} Cf. Doctrine 162.
\textsuperscript{102} Cf. VavBh 1, 363; \textit{supra}.
\textsuperscript{103} VavT II 11 a. An other name is sōdhi, cf. VavT IV 16 a.
\textsuperscript{104} agitārthatvena parihāratapo yogyatāyā abhāvāt VavT IV 16 a 5; cf. 17 b 3; \textit{passim}. 

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Elsewhere, though, commentaries fix, as a substitute for the pariḥāra, the eighth pāyacchitta, the “radical” suppression of seniority (mūla, VavBh 1, 320 b; T III 11 b).

Before prescribing the pariḥāra, the guru must make sure that the penitent is physically, intellectually, spiritually, apt to perform it. The VavBh T state that it should be executed only during the rains, so that it may be milder:

\[ \text{gimhāṇam āvanno, causu vi vāsāsu denti āyariyā (VavBh 2, 364 a).} \]

Moreover, the penitent should never be left alone: 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 pariḥāra is either “cumulated” (saṁcayita, sic!), or not (asaṁcayita). Though it can be further mitigated, the asaṁcayita pariḥāra theoretically lasted as many months as the penalty that the religious has incurred.

The saṁcayita pariḥāra 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 pariḥāra according to Mahāvira’s Doctrine (VavT III 1 b).

Each of these two types is “liable to abatement” or not (ugghāiya anugghāyiya, -ima; (an) udghātika), or, as the commentaries prefer to say, is either “light”, or “heavy” (lā(ṛ)hū; guru). The weight of the penance depends on two factors, time (kāla) and austerities (tapas).

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 gitārtha or vikovida, or even pariṇāmaka. They are the sthāpanā (ṭhavanā) “carrying forward”, and āropanā (ūrovanā) “addition”. Taken together, these two operations constitute the saṁcaya.

105 VavBh 1, 350 = NisBh 6 584; T III 28 b.
106 However, see Deo, History 155 for the commentaries of Viyāh. and Thān.
107 ekākinaś ca sataḥ pariḥāratapo na nirvahati, VavT IV 22 b 7
108 Doctrine 162.
110 Cf. VavT II 58 b.
Then, the pariha-ra is set into "motion", or given (prasthaapanā, paṭṭhavanā; dāna, according to the Nisiha-cuṇṇi).\textsuperscript{111}

The paṭṭhavanā is said to be of two kinds,\textsuperscript{112} the ārovaṇā of five sorts;\textsuperscript{113} among the latter, the "complete" variety, kasīnā (krtsnā) and the akasīnā appear to be the most important.

In the case of akasīnā the total length is reduced, the "suppression"\textsuperscript{114} varying so that the remaining expiation be necessary and sufficient to purify the culprit.\textsuperscript{115} In the case of kasīnā 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 kasīnā (VavBh 1, 385 = NisBh 6 616); they give details about the fifth (anudghāta-krtsnā) which is "complete without abatement", and still more about the fourth, or anugraha-krtsnā, "complete with remission".

The remission is granted when the culprit, at the time of confession, expresses his regrets ("hā duṣṭhu kr̥tam" ity ādi), or when he is known to be weak.\textsuperscript{116} The mechanism is explained thus: suppose a monk has successively incurred two pariha-ra 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;\textsuperscript{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.\textsuperscript{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

\textsuperscript{111} Quoted by Malayagiri VavT III 2 a 10; cf. Bh 1, 294 a.
\textsuperscript{112} VavBh 1, 412 a = NisBh 6 642 a.
\textsuperscript{113} VavBh 1, 413 = NisBh 6 643.
\textsuperscript{114} jhosa, jhosa, jhosayati, eventually explained parityāga, paritajati, VavT III 11 a; 6 a – b.
\textsuperscript{115} VavT II 86 b 10 ff.
\textsuperscript{116} VavT III 37 b.
\textsuperscript{117} Ibid., 7 a – b.
\textsuperscript{118} Ibid., 7 a.
necessitated by the second offence are maintained. The total is six months six days.\textsuperscript{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.\textsuperscript{120}

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The two arrangements that are characteristic of the \textit{parihāra} are apparently signified by the two formulae \textit{ṭhavaṇijjaṁ ṭhavaittā} and \textit{karaṇijjaṁ veyāvaṭiyam}. Other observances (the “service”, study, meditation, fasts) were performed at the same time, but they are not specific.

The \textit{parihāra} is summed up thus by Malayagiri:\textsuperscript{121} the monk first recollects. The teacher, in front of the whole \textit{gaṇa}, proclaims the rank of the two \textit{nigganths} who will assist him. He publicly states which arrangements are to be taken (\textit{sthāpaniyam..sthāpayitvā}, VavṬ III 26 a 1). Lastly, the commentaries record which “services” the penitent will receive from his tutor and from an aid (\textit{vaivārytyam karaṇiyam}, \textit{ibid. 2}).

After the preliminary examination of the \textit{niggantha} by the \textit{guru}, after the \textit{kāyotsarga}, and if the astrological conditions are auspicious, the \textit{parihāra} begins.\textsuperscript{122} Then the teacher says to the religious:

\textit{kappaṭṭhito ahaṁ te, anuparihāri ya esa te gito,}\textsuperscript{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 \textit{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.\textsuperscript{124} The \textit{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:

\textit{esa tavāṁ paḍivajjai, na kīṁ ci ālavati mā ya ālavaha.}\textsuperscript{125}

\begin{flushleft}
\textsuperscript{119} \textit{Ibid.}, 7 a.
\textsuperscript{120} \textit{Ibid.}, 7 b.
\textsuperscript{121} \textit{Ibid.}, 25 b ff.
\textsuperscript{122} VavBh 1, 350 = NisBh 6 584; VavBh 1, 360; 361a = NisBh 6 593 a.
\textsuperscript{123} VavBh 362 a = NisBh 6 594 a.
\textsuperscript{124} Cf. my discussion in \textit{Les Expiaisons} 183 f. and in \textit{Drei Chedasūtras}, ad 1, 17.
\textsuperscript{125} VavBh 1, 363 a = Nis Bh 6 595 a.
\end{flushleft}
Further, the teacher states which are the ten prohibitions restricting the exchanges between the pariha\'riya and the pure niggant\'has. They apply both to the penitent and to the others:

\[\text{\textit{al\'ava\'na p\'adipuccha\'na pariya\'tt' ut\'th\'ana vandanaga matte}}\]
\[\text{\textit{pa\'dilehana sa\'mgh\'\'ada\'ga bhatta-dd\'anam sa\'mbhunjan\'a c'eva.}}\]

Thus, the pariha\'riya (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.

This is not mere chance. Other provisions show the importance that was attached to food. At the end of the pariha\'ra, 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 (from five days to one month, proportionally to the length of the pariha\'ra). Moreover, it seems that, even during the pariha\'ra, 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.).

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126 VavBh 1, 364 = NisBh 2 881 = 6 596.
127 Vav\text{T} III 31 a; IV 17 b; cf. the table in Expiations 185.
128 Vav 2, 27; cf. T IV 80 b al\'apan\'\'adin\'i sarv\'\'\'an kriyante, navaram ekam bhohjanam ekatra varjayate.
129 About the importance of food, cf. Om Prakash, \textit{Foods and drinks in Ancient India}, Introduction, etc.; Expiations 187, and n. 1, ubi alia.
The seclusion which is the specific feature of the pariḥāra, has been very much feared, at least if we are to trust the commentaries. The weak are spared this, and for them mūla (or śuddhapariḥāra) is prescribed in its place.\textsuperscript{130}

It even happens that the future pariḥāriya 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 (kalpapthita)\textsuperscript{131} and of the “second” (anupariḥāriya, anupariḥārika): they do the “service” (karaṇijjam veyāvaḍiyam:... tābhyaṁ kartavyam, Vav 1, 17 ff.; T III 34 a 1 f.). To serve means to praise or exhort, to criticize, to sustain:

\textit{anusīṣṭhit uvālambhe uvaggake c'eva}...

(VavBh 1, 374 b = NisBh 6605 b):

the service can be either material (especially the uvaggaha), or more often spiritual.\textsuperscript{132}

To the kalpapthita, the penitent can address salutations, confession, etc.; the pariḥāriya can question him about the Doctrine; from him, he receives directions concerning the various abstinences.\textsuperscript{133} Thus, the kalpapthita sustains the monk in his spiritual progress (upagraha).

As for the material help, it seems that he rather commits it to the anupariḥārika. On the other hand, he himself has to give the praise or exhortation (anuṣīṣṭhi stuti-karaṇam vā), and the criticism, that should always be benevolent (yat sānunayopadeśa-dānam esa upālambhaḥ).\textsuperscript{134}

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

\textit{uṭṭhijja nisūjjā bhikkham hiṇḍeṣja bhanḍayam pehe kuviya piya bandhavassa va karei iyaro vi tusiṇio}:

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.

\textsuperscript{130} yasmāt śuddhatapasi daśapy ālāpan’ādini padāni santi tena kāraṇena tat tapaḥ karkaśaṁ na bhavati, VavT III 33 b 8.

\textsuperscript{131} Compare anmg. kappāga, Vav 2, 2;4.

\textsuperscript{132} VavBh 1, 378 = NisBh 6 610.

\textsuperscript{133} VavBh 1, 367 = NisBh 2 884; 6 599.

\textsuperscript{134} Cf. VavT III 34 a.

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The reason why the anuparīhiya should be a gīyattha\textsuperscript{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 cārita 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.\textsuperscript{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.\textsuperscript{137} Generally, K and Vav enjoin a “proportional cheya or parihāra”, se s’antarā chee vā parihāre vā.\textsuperscript{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.\textsuperscript{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),\textsuperscript{140} or after three asaṁcayita parihāra.\textsuperscript{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.\textsuperscript{142}

\textsuperscript{135} VavBh 1, 362 = NisBh 6594. About the qualifications of the gīyattha, supra 6.

\textsuperscript{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).

\textsuperscript{137} However K 5, 5 does.

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

\textsuperscript{139} VavṬ III 11 a 5 f.; compare PiṭhṬ 46 a 7 f.

\textsuperscript{140} VavṬ II 97 b 2 f.

\textsuperscript{141} \textit{Ibid.}, III 2 a–b.

\textsuperscript{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 gana: rather, the ācārya is the only one who is liable to this prayaścitta (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'atiya-m-asaddahae tava-balje c'eva hoi pariyağe
dubbala apparināme atṭhira 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 successingly.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 (anavaṭṭhayā, anavasthayā; pāranciya, pārāncita). The ninth atonement is the anavaṭṭhayā (=anavasthayā; for anavaṭṭhayava-gayā), “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 jinakappiya, parihāriya, ahālandiya), who have already proved that they are fit to live in solitude.

Destitution is incurred by those who have robbed or cheated Jain 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 Than, to those who (1) break a kula (2) or a gana, (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. T III 11 a – b.
is blamed for his dispositions rather than for definite offences.\textsuperscript{145} Therefore, it seems that he should be excluded once for all. However the \textit{Vavahāra} teaches that he can be taken back into the \textit{gāna} and rehabilitated, just as the \textit{anavaṭṭhappā} (2, 21 and 23; 19 and 22). The rehabilitation is operated by the \textit{gānāvacccheiya}, after due consideration of the penitent’s behaviour, and of the \textit{gana}’s wishes. The \textit{anavaṭṭhaya} performs \textit{tava} after his reordination; the \textit{pāranciya} before it.\textsuperscript{146} The commentaries of Vav 2, 18–23 define the status of both these penitents together.\textsuperscript{147}

They are excluded from the “circle” or ground where their \textit{gāna} is established: \textit{yāvad anavaṭṭhāpyam pārancitām vā vahati tāvad bahiḥ ksetrād avatiśṭhate}.\textsuperscript{148} Consequently,—and because he sinned, he is not a real ascetic, but only an apparent one, \textit{saṃyata-rūpin}.\textsuperscript{149} Moreover, the \textit{pāranciya} must leave the religious paraphernalia.\textsuperscript{150} On the other hand, neither he nor the \textit{anavaṭṭhappā} should behave like laymen.\textsuperscript{151} When begging, they observe restrictions quite similar to those of the \textit{jińakappiya}.\textsuperscript{152} Though they are established outside the \textit{gāna}, they receive the daily visit of the \textit{āyariya}, who enquires after their health, helps them in their study, and if necessary comforts them.\textsuperscript{153} If he is hindered, he sends them a delegate, either the \textit{uvajjhāya}, or any \textit{giyatiha}: 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.\textsuperscript{154} If, notwithstanding these measures, the \textit{anavaṭṭhaya} or \textit{pāranciya} grow exhausted, they are taken care of by the \textit{gānāvacccheiya} or by the \textit{āyariya} (cf. Vav 2, 7–8).

It will have been noted that in many respects, the two last atonements are cognate to the \textit{parihāra}.

When the time for the religious’s readmission into the \textit{gāna} has come, the penitents approach the teacher as if they were lay believers

\textsuperscript{145} Cf. Doctrine 162.
\textsuperscript{146} Commentaries of K 4, 2–3; Ṭhān.
\textsuperscript{147} Vav\textsuperscript{T} IV 52 a – 58 a.
\textsuperscript{148} \textit{Ibid.}, 53 b 4; cf. 26 a 9.
\textsuperscript{149} Cf. Vav\textsuperscript{T} IV 56 a 1 ff.; cf. Bh 2, 249 f.
\textsuperscript{150} Ṭhān\textsuperscript{T} 300 b.
\textsuperscript{151} Vav\textsuperscript{T} IV 53 b 5.
\textsuperscript{152} \textit{Ibid.}, 53 b 6.
\textsuperscript{153} Vav\textit{Bh} 2, 239 f.
\textsuperscript{154} Vav\textsuperscript{T} IV 54 b; cf. supra : the \textit{aṇuparihārī}.
(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”.185

Though the ganāvaccheiya is forbidden to receive the anavaṭṭhaya and pāranciya into the gaṇa if they do not come as lay believers, the gaṇa may insist that they be rehabilitated: the ganāvaccheiya then must comply with the gaṇa’s wishes (cf. jahā tassa gaṇassa pattiyam 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 gaṇas the members of which are agiyattha (ibid. 2, 260 ff.).

In the Digambara community, the two last atonements were called (9) parihāra, (10) saddahanā (Mūlācāra 5, 165; (10) śraddhāna, Āśādhara, Anagāradharmāṁrta 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 Mahāvira’s example.

155 VavBh 2, 233.