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THE CODES OF CONDUCT OF THE TERĀPANTH SAMANĀ ORDER¹

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ABSTRACT The article investigates the relationship between canonical rules (*dharmā*) and customary rules (*maryādā*) in contemporary Jain mendicant life. It focuses on an analysis of the Terāpanth Śvetāmbara Jain mendicant order and presents translations and analyses of the rules and regulations and initiation rituals for a new category of Jain novices, the *samanā* order, which was introduced by the Terāpanth in 1981. It is argued that variations and cumulative changes in post-canonical monastic law can be understood in terms of rule specification and secondary canonization and not only in terms of exceptions to the rule. The article contributes both to the anthropology of South Asian asceticism and monasticism and to the exploration of the *maryādā* and *āvaśyaka* literatures of the Jains.

KEYWORDS: *asceticism, āvaśyaka literature, canonization, initiation, Jainism, Jain religious practice, monastic law, modernisation, renunciation, rites of atonement, vinaya literature*

Introduction

Surprisingly few details are known about the history and organization of contemporary Jain mendicant orders. Although the canonical Jain *vinaya* literature has been studied extensively during the last hundred and twenty years of academic scholarship,² the codes of conduct of current Jain mendicant orders³ remained largely unexplored, mainly because they are not easily accessible and written in vernacular languages rather than in Prakrit or Sanskrit. In this article, I will present a commented translation of the current *Niyamāvalī*, or list of rules, of the Terāpanth Śvetāmbara *samanā*⁴ order. The *samanā* order is a new category of Terāpanth ascetics,⁵ intermediate between mendicants⁶ and laity, and therefore of particular interest.⁷ It was created in 1980 by the modernist leader of the Terāpanth, the late Ācārya Tulsī (1914–97), for the dual purpose of spreading the Jain doctrine all over the world and to teach the new socio-religious programmes of the Terāpanth for the ‘moral transformation of humankind’;⁸ for example the practice of small vows (*aṇuvrata*),⁹ a Terāpanth Jain version of insight meditation

(*prekṣā dhyāna*) and the so-called science of living (*jīvan vijñān*).¹⁰ Technically, the *samaṇs* are novices with relaxed rules which enable them to travel abroad and to use money ('safety dollars'), means of transport, means of communication, shoes, flush toilets, to leave their abode at night, to live permanently at one place, and to accept food that was especially prepared for them, all of which is traditionally prohibited for fully initiated Jain mendicants. In this respect they resemble the *yatis* and *bhaṭṭārakas*, or half-mendicants, who accept only four of the five canonical *mahāvratas*, and who played a dominant role in the Jain community during the Mughal period and under British rule. However, in contrast to the *yatis*, who do not observe the vow of non-possession (*aparigraha*), the permanent possession of private property beyond the minimal requirements of a Jain mendicant is strictly prohibited for the *samaṇs*, who accept all five vows, though they do not have to observe them as strictly as the *sādhus* and *sādhvīs*. Most of them leave the householder life forever, and their rules and regulations are similar to the code of conduct of the Terāpanth mendicants. The *samaṇs* can therefore speak with the authority of established saints, in contrast to the missionaries (*pracāraka*) and social reformers of other Jain traditions, who are either lay followers or mendicants of low prestige who step outside the canonical rules.

Monastic Reforms

The Terāpanth is the most centralized of all Jain mendicant orders. By rule, it is the *ācārya* alone who takes all important decisions. He initiates all mendicants and novices, determines his successor and rotates the personnel of the itinerant groups. He is also the principal legislator and reformer of *saṅgha*. The present modernist agenda of the Terāpanth was also instigated by the presiding *ācārya*. Between 1947–80, institutional frameworks for new categories of novices were developed step-by-step by Ācārya Tulsī. In order to raise the standards of education of the Terāpanth nuns he founded in 1949 the *Paramārthik Śikṣaṇ Samsthān* (PSS) at his birthplace Lāḍnūm in Rājasthān. The PSS is an institution for the religious education of young girls and prospective female candidates for initiation, called *vairāgiṇīs*, that is those who are free from desire. Previously, individual candidates for initiation received instruction during the *cāturmās* period or simply followed the group (*siṅghāra*) of the *sādhu* or *sādhvī* of their choice on its itinerary (*vihāra*) for a period of probation which lasted from four months up to three years. The only condition for receiving pre-monastic education from the mendicants was the formal acceptance of the small vows (*aṇuvrata*) of the Jain laity. In 1962, in Udaypur, the idea of a third order between mendicants and laity crystallized in Tulsī's mind, and in November 1980 two different categories of novices, the *mumuḥsus* and the *samaṇīs*, were created, and the first initiations performed (the first *samaṇs* were initiated in 1985). In 1971, the *Śikṣā Kendra*, a separate study centre for Terāpanth mendicants, was opened in Lāḍnūm and in 1977 integrated into the *Jaina Viśva Bhāratī* (JVB), the new physical centre of the Terāpanth in Lāḍnūm which was also founded in 1971. In 1991, the JVB Institute gained the status of a 'deemed to be university' and nowadays provides for the academic

education of the members of the Terāpanth *samaṇ* order in particular, although it is open for non-Terāpanthīs and non-Jains as well.

As the consequence of the institutional reforms of 1980, there are now two categories of Terāpanth mendicants: the ascetics proper, or *śramaṇs*, and the *samaṇs*, and there are three categories of novices: the *samaṇs*, the *mumukṣus*, or seekers of salvation, and the *upāsakas*.¹¹ The *mumukṣus* are a pre-monastic category of celibate laywomen and laymen who practice temporary renunciation in an institutional setting. This category was introduced as a replacement for the category of the *vairāgiṇī* in order to allow young girls, in particular, to live for an extended period like mendicants and to study Jainism systematically without undergoing a full initiation. During this time of sustained study and religious practice they can test their resolve and after completing their course either advance further on the path of salvation or return to the householder life.

The full course of education of the *mumukṣus* takes seven years and most candidates for initiation remain *mumukṣus* for five to ten years before they move on to be initiated into the *samaṇ* category. During the first year in the PSS, a candidate initially enters the category of a celibate layman (*upāsaka*) or laywoman (*upāsikā*) with the acceptance of limited formal vows (in the scriptures '*upāsaka*' is a generic term for 'laity'). In contrast to the *brahmacārīs* and *brahmacāriṇīs*, that is the Jain laity who practice the vows of celibacy while continuing their normal life at home, the Terāpanth *upāsakas* (lit. servants) live together with the *mumukṣus* in the PSS, dress in white cotton and practice the life of a religious student. One of their main duties is to serve the *mumukṣus* and to cook for them, because the *mumukṣus*, like Jain mendicants and the *samaṇs*, are not allowed to use fire, although, unlike the *samaṇs*, they are not permitted to perform the alms round. During their year as *upāsakas*, the candidates receive a basic education while their aptitude for entering the *mumukṣu śreṇī* is tested.

At the point of initiation the candidates have to vow to follow the code of conduct of the *mumukṣus*,¹² not to make marriage arrangements during their life as a *mumukṣu*, to see their relatives only for one month a year, not to leave the training centre without permission, to fast for two days per month and to perform the obligatory rites of atonement (*pratīkramaṇa*) once every fortnight on the full moon and new moon days. A great number of *mumukṣus*, who are technically still householders, move on to become properly initiated mendicants, first *samaṇīs* and then *sādhvīs*.

The religious status of the *mumukṣus* can be compared with the one of the *kṣullakas* (fem. *kṣullikā*) and the *ailakas* (fem. *ailikā*), the four categories of neophytes of the Digambaras which correspond to the 10th and 11th or last stage of the *pratimā* scheme of spiritual progress of an ideal Jain layperson which is more popular amongst the Digambaras (cf. Williams, 1963: 172–81), whereas the *upāsakas* are located somewhere between the stage of the *brahmacārin* (no. 6) and the stage of abandoning the activity of a householder (no. 8). By contrast, the *samaṇs* and *samaṇīs* are partially initiated mendicants, and therefore of a higher status, somewhat similar to the Digambara 'nuns', or *āryikās*. To mark their difference in status, *upāsikās* and *mumukṣus*, *samaṇīs*, and *sādhvīs* live in three separate buildings in Lāḍnūm.

Monastic Hierarchy

The hierarchy of the Terāpanth order currently comprises 23 categories: (1) *gaṇādhipati*, the retired leader of the order; (2) *ācārya*, teacher and head of the order; (3) *yuvācārya*, designated successor; (4) *mahāśramaṇa*, administrative assistant to the *ācārya* and *yuvācārya*; (5) *sādhvī pramukhā* (*mahāśramaṇī*), head nun; (6) *agraṇī* (*siṅghārapati*), leader of a group of male ascetics; (7) *agraṇī* (*siṅghārapati*), leader of a group of female ascetics; (8) *sādhvī*, monk; (9) *sādhvī*, nun; (10) *niyojaka*, head of the *samaṇs*; (11) *niyojikā*, head of the *samaṇīs*; (12) *nirdeśaka*, leader of a group of *samaṇs*; (13) *nirdeśikā*, leader of a group of *samaṇīs*; (14) *samaṇa*, male novice; (15) *samaṇī*, female novice; (16) *sanyojaka*, head of the *mumukṣu* brothers; (17) *sanyojikā*, head of the *mumukṣu* sisters; (18) *yojaka*, leader of a group of *mumukṣu* brothers; (19) *yojikā*, leader of a group of *mumukṣu* sisters; (20) *mumukṣu bhāi*, male neophyte; (21) *mumukṣu bahen*, female neophyte; (22) *upāsaka*, celibate layman; (23) *upāsikā*, celibate laywoman. Outside these categories of renunciators are the *srāvakas*, or common laypeople. The structure of the hierarchy is summarized in the following chart:

Table 1 The structure of the Terāpanth hierarchy

gaṇādhipati	
ācārya	
yuvācārya	
mahāśramaṇa	sādhvī pramukhā
agraṇī (siṅghārapati)	agraṇī (siṅghārapati)
sādhvī	sādhvī
niyojaka	niyojikā
nirdeśaka	nirdeśikā
samaṇa	samaṇī
sanyojaka	sanyojikā
yojaka	yojikā
mumukṣu bhāi	mumukṣu bahen
upāsaka	upāsikā

Some of the categories are, at times, purely theoretical.¹³ After the death of Gaṇādhipati Tulsī in 1997, Mahāśramaṇ Muditkumār was promoted to be *yuvācārya*, but no new *mahāśramaṇ* was selected. There are four *mumukṣu* brothers at the moment, who travel with the *ācārya*. Apart from them and the four *samaṇs*,

the entire system of novice categories is currently of practical relevance only for female candidates. The roles of the *nirdeśak* and the *nirdeśikā* became only in recent years more prominent. The *mumuṅṅsu* sisters, too, did not always have a formal leader, since a *samaṇī* is the administrative head of the PSS in Lāḍnūm. The fact that a great number of organizational changes occurred even within the last decade shows how dynamic the structures of Jain mendicant orders are and how flexible organizational rules and regulations are handled in practice.¹⁴

Initiation

Formal initiation rituals have been established by Ācārya Tulsī for all categories of novices and mendicants of the Terāpanth.¹⁵ The principal stages of initiation are marked by different sets of vows. They are the *upāsaka dīkṣā*, the *mumuṅṅsu dīkṣā*, the *samaṇa dīkṣā* and *śramaṇa dīkṣā*.¹⁶ These initiations do not have to be taken in sequence. In fact, with permission of the *ācārya* it is even possible to gain initiation into the mendicant order straight away – an option that is often granted to male candidates who are more difficult to attract to monastic life. However, the *ācārya* will give his permission only on condition of certain educational qualifications of the initiants. These are still rare amongst female candidates. For young girls in particular it is therefore recommended to study Jainism first and to live a celibate life like a mendicant for a fixed period before taking on any further ascetic commitments. As a rule, no one without prior training in the PSS and/or a basic degree in Jainism from the Jain Viśva Bhāratī Institute in Lāḍnūm will nowadays be initiated into the mendicant order.¹⁷

From an early period, probably from the time of Mahāvīra himself, initiation and ordination have been treated as separate rituals both in Jainism and in Buddhism. Mahāvīra apparently introduced the ordination ritual in order to distinguish his own strictly ascetic regime from the somewhat less stern followers of Pārśva, who demanded only the initiation. According to the canon (*KS* 6.14), the Śvetāmbara monastic life is divided into six initiatory stages (cf. Schubring, 1935: § 136). However, only the first two, the initiation and ordination are still practised. The initiation ritual, or *sāmāyika dīkṣā*, is a lengthy and elaborate public event and performed with great pomp. The principal rites are the change of dress (*veśa parivartana*), the plucking of the hair (*keśa luñcana*), and the acceptance of the *sāmāyika vrata*, the vow of renouncing all violence for the rest of one's life. The ordination ritual, or *chedopasthāpanīya dīkṣā*, by contrast, is not a special public event but a rather short internal monastic procedure during which the five great vows (*mahāvratā*) and the codes of conduct of (Terāpanth) Jain mendicants are formally accepted by reciting the text *Cāritradharma* of the *Chajjīvaṇīyā* section in the *Dasaveyāliya Sutta* (*DVS* 4.11–17). After the *sāmāyika dīkṣā* an initiant has gained the status of a *śramaṇa*, a Jain mendicant. He or she is accepted as a fully initiated member of the monastic community only after the ordination (cf. Prasad, 1972: 13f.). The ordination ceremony is usually performed between two weeks and four months after the initiation. During the intervening period, the newly initiated monk or nun is introduced into the monastic code of conduct and the routines of mendicant life, and learns by heart the *Dasaveyāliya*

Sutta and the *Śramaṇa Pratikramaṇa* which contain the essential canonical rules of conduct and the formulae of the principal rite of purification. Before the ordination, a *sādhu* or *sādhvī* participates fully in the mendicant life, but does not share food with the other mendicants, which indicates his or her liminal status.

The Terāpanth *samaṇs* are a different category. The *samaṇ* status is defined through the specific vows which are accepted during the initiation ritual of the *samaṇs*, the *samaṇ dīkṣā*. There are two types of *samaṇ dīkṣās*: (1) temporary (*sāvadhik samaṇ dīkṣā*), and (2) lifelong (*yāvajjīvan samaṇ dīkṣā*). Almost anyone – even short term visitors – can be temporarily initiated as a *samaṇ* or a *samaṇī* and thus easily acquire some status of sanctity, which is quite unique in Jainism.¹⁸ Accordingly, the *sāvadhik samaṇ dīkṣā* ceremony is a simple, informal procedure. It merely involves the change of dress, the recitation of the *Samaṇa Sāmāyīya Sutta* (Skt. *Samaṇa Sāmāyika Sūtra*), that is the vow of abstaining from all violence for a temporary period, and the acceptance of the code of conduct of the *samaṇs*. The *yāvajjīvan samaṇ dīkṣā*, on the other hand, is a big public event, like the *śramaṇ dīkṣā*. It requires the formal permission of the relatives of the initiant and involves four key elements: (1) the change of dress, (2) the shaving of the hair, (3) the acceptance of the lifelong *samaṇ sāmāyik* vow, and (4) the explanation of the rules and regulations for the *samaṇs* or *samaṇīs*.

1. Like the *upāsikās* and the *mumukṣus*, who have their own dress code, the *samaṇīs* (and *samaṇs*) are given special clothes, called *kavac*, and a white handkerchief (*mukhvastra*), which clearly marks them off from the *sāmaṇeras*. In contrast to the *sāmaṇeras*, the *samaṇs* are not equipped with a broom (*rajoharaṇa*) and a mouthmask (*mukhavastrikā*) at their initiation, the two outward status symbols of an ascetic of the aniconic Jain mendicant tradition. However, they do receive a new name. The names of the *samaṇīs* usually end in the suffix *-prajñā*, in contrast to the *sādhvīs*, whose new names usually end in *-prabhā*, *-śrī*, *-latā* or *-vibhā* (Sanmatiprajñā, 1996: 14–16).

2. The rite of plucking a small tuft of hair which is deliberately kept after the shaving of the head, symbolizes the transition from householder to renouncer. The fact that it is not performed during the *samaṇ dīkṣā* indicates that the lifelong *samaṇ* is not a fully initiated mendicant. In contrast to *sādhus* and *sādhvīs*, *yāvajjīvan samaṇs* are also not obliged to pluck their hair twice a year after their initiation.

3. The text of the newly composed *Samaṇa Sāmāyīya Sutta* (Skt. *Samaṇa Sāmāyika Sūtra*) was written in Prakrit especially for the new lifelong *samaṇ* order by Ācārya Tulsī and Yuvācārya Mahāprajñā. It contains an innovative preamble with the repeated use of Prakrit words such as *uvasampajjāmi*, ‘I accept’, and *vajjayāmi*, ‘I renounce’, and a variation of the traditional *Sāmāyīya Sutta* at the end of the text. The severity of the limitations implied by the five vows (*pañcavratā*) in the text is ranked by Sanmatiprajñā (1996: 24f.) somewhere between the *aṇuvratas* for the laity and the *mahāvratas* for the mendicants:

*Samaṇa Sāmāyīya Sutta*¹⁹

I engage, your reverence, in the *sāmāyīya* and renounce harmful activity.

I accept the fourfold religion of the ascetic –

forbearance, gentleness, straightforwardness, humility.²⁰

- I give up the four faults born in the mind – anger, pride, deceit, greed.
- I accept the five ascetic abstentions –
abstention from injury to living beings, abstention from lying, abstention from theft, abstention from sex, abstention from possession.²¹
- I accept the three ascetic disciplines –
mental discipline, verbal discipline, physical discipline.²²
- I accept the ascetic virtue – peacefully living together.
- I give up the four sinful activities –
quarrel, false accusation, backbiting, censuring others.
- I accept the five ascetic circumspections –
circumspection in walking, circumspection in speaking, circumspection in using food, circumspection in using utensils, circumspection in excretion.²³
- I accept the four ascetic means (of salvation) –
study, meditation, reflection, ascetic exercise.
- I accept the observance of doctrine –
Right conduct concerning the knowledge is of eight types, with regard to time, discipline, respect, attentive repetition, non-denial (non-concealment), word, meaning, and the connection of both (word and meaning).²⁴
- I accept the observance of right insight –
(The excellence of faith depends on) eight points: that one has no doubts (about the truth of the tenets), that one has no preference (for heterodox tenets), that one does not doubt its saving qualities, that one is not shaken in the right belief (because heretical sects are more prosperous), that one praises (the pious), that one encourages (weak brethren), that one supports or loves the confessors of the law, that one endeavours to exalt it (with good works for the propagation of the Jain religion).²⁵
- In the presence of the *guru* and in the presence of my soul I accept all this *for all my life*. I will not violate it or cause it to be violated (by others) or approve of others violating it. I repent such wrongdoing, your reverence, and I reprehend and censure and abandon myself (if I have done so in the past).²⁶

4. The explanation of the rules and regulations of the *samaṇs*, the so-called *pāṭī-* or *barī-samaṇa dikṣā*, is very short during the public ceremony and usually involves merely a general explanation of the degree of observance of the five vows that is expected of *śrāvaks*, *samaṇs* and *sādhus*. Within one week after the initiation ceremony, the *samaṇs* are acquainted with three types of rules: (a) the 700 verses of the *Dasavejāliya Sutta*, which ideally have to be learned by heart within one month after initiation, (b) the general rules of the *samaṇ* order, that are codified in a short text called *Saṅkalpa Patra*, and (c) the specific rules and regulations which are laid down in the *Niyamāvalī*, which is translated in this article. The *Niyamāvalī* is a lengthy document which contains the specific rules and regulations of the customary law of the *samaṇ* order, both for *samaṇs* and *samaṇīs*, which have to be learned after initiation. The *Saṅkalpa Patra*, by contrast, is a short list of the general rules of the *samaṇ* order and has the form of a legal contract. Each lifelong *samaṇ* and *samaṇī* should sign the *Saṅkalpa Patra* first thing every morning – at least in their mind – to confirm their commitment to the constitution of their order.²⁷

Resolution letter²⁸

I express my reverence, faith and inclination in Śrāmaṇ Lord Mahāvīr and his ascetic teachings and resolve humbly and with folded hands that the code of conduct as set by the preceeding pontiffs such as Bhikṣu, Bhārimāl, and others as well as by the present pontiff his holiness Ācārya Tulsī is acceptable to me.

Gurudev! You are the very life of the order and the leader of the *śrāmaṇ* tradition. I have complete faith in you.

1. I shall not transgress the discipline enjoined upon us by you.
2. I shall not ignore the injunctions of the *niyojak/niyoyikā* appointed by you.
3. I shall follow the code of conduct of the *samaṇ* order conscientiously.
4. I shall be completely devoted and humble towards the monk (ascetic) order.
5. I shall observe equanimity in dealing with all the *samaṇs/samaṇīs* initiated in the *samaṇ* order. I will not attempt to make anyone my own (disciple).
6. I shall be humble towards my elders and magnanimous towards the juniors.
7. I shall practice the rainy retreat and the ascetic itinerary in accordance with your views.
8. I shall not include anybody else in the *samaṇ* order of my own accord.
9. I shall not speak insultingly against any of my co-religionists.
10. If I happen to detect any fault in anybody, I shall apprise him of it or the authorities concerned directly. I shall never mention it elsewhere.
11. In any controversial matter I shall gladly obey the orders of you or the authority appointed by you.

I have accepted the clauses contained in this pledge reverentially and not with hesitation, fit of emotion or influence.

Signature _____ (as a mark of acceptance)

Date

Samaṇī _____

The two basic categories of novices in the Terāpanth are the *mumukṣus* and *samaṇs*. They are again subdivided into temporary and (semi-) permanent categories (*upāsakas* and *mumukṣus*, *sāvadhik samaṇs* and *yāvajjīvan samaṇs*) and according to gender. The system as a whole thus comprises altogether eight fundamental categories which have to be distinguished from the fully ordained male and female *śramaṇas*. However, there are only two significant initiatory stages in the reformed path from novicehood to mendicancy: the *yāvajjīvan samaṇ dīkṣā* and the *śramaṇ dīkṣā*. The transition from the status of a lifelong *samaṇī* to a *sādhu/sādhvī*, the *śramaṇ dīkṣā*, is marked merely by a small ceremony, which is performed in conjunction with the initiation of new *samaṇīs*. For an initiated lifelong *samaṇī*, no second public celebrations are held before entering the mendicant order, because the transition from householder to renouncer has already been accomplished. The candidates simply accept first the *śramaṇ sāmāyik* vow and later the *mahāvratas*.

Canonical and Customary Codes of Conduct

The significance of the two principal initiation rituals is reflected by the fact that only for the *yāvajjīvan samaṇs* and the *śramaṇs* have elaborated sect-specific codes

of conduct been produced by the Terāpanth. The contents and functions of such non-canonical rules amongst Jain mendicant orders is not well understood. In the last fifty years, the Terāpanth became the focus of a number of historical²⁹ and ethnographic³⁰ studies, not least by the Terāpanth mendicants themselves, due to the efforts of Ācārya Tulsī (1914–97) and his successor Ācārya Mahāprajña (born 1920) to promote research in the (Terāpanth) Jain tradition. Today, it is the most intensely studied contemporary Jain mendicant order.³¹ However, even on the basis of the vernacular historiographic literature of the Terāpanth itself it is difficult to get a clear picture of the procedures and the complex layers of formal and informal rules and regulations currently governing monastic life. The reason for this is that there are different types of written rules amongst Jain mendicant orders, canonical and customary rules. As a matter of principle, only the first are publicized, often in print, while the latter circulate only in handwritten form within the order. Already the canonical *Vavahāra* 10.9 mentions the existence of specific non-canonical organisational rules, called *saṃṭhii* (*maryādā*) in the *Vavahārabhāsa*, which are created from time to time by the *ācāryas* of individual monastic orders (*gaṇa*) in addition to the general canonical rules for Śvetāmbara Jain mendicants, their *dharma* (Schubring and Caillat, 1966: 87). Whereas the canonical rules are fixed, the customary law of the *maryādās* is constantly revised by the monastic authorities and adapted to changing historical contexts.³² The fact that the customary law (Pkt. *jīyakappa*, Skt. *jītakalpa*) of a particular mendicant order is somewhat discontinuous, flexible and more or less arbitrarily determined by the monastic authorities is not considered to be improper if the canonical rules (Pkt. *suyakappa*, Skt. *śrutakalpa*) are not directly violated. According to the scriptures, there is a hierarchy of procedures: '[All] proceedings (*vavahāra*) . . . are determined by superior knowledge (*āgama*), tradition (*suya*), an order (*āṇā*), a rule (*dhāraṇā*) or an accepted practice (*jīya*), the following criterion always coming into force in default of the preceding one' (*Vīy* 383a).³³ As a consequence, it is possible to transgress the law of the order but not the *dharma* (*Vav.* 10.9).

On the basis of canonical rules alone it is, therefore, impossible to understand the internal procedures and function of a specific Jain mendicant order. In the commentary literature, both scholastic and academic, this problem is generally treated in terms of 'exceptions' (*apavāda*) and 'pragmatic choices' under contextual pressures.³⁴ However, in the case of the Terāpanth the *maryādā* literature itself underwent a process of canonization. The general rules and regulations, which the founder of the Terāpanth, Ācārya Bhikṣu (1726–1803), laid down on 30 January 1803 (shortly before his death) in a document called *Sāmūhik Maryādā*, are now accepted as the constitution (*saṃvidhān*) of the order. This document establishes the fundamental principle that there can only be one *ācārya*, who determines his own successor and takes all important decisions concerning the ascetic order (Bhikṣu, in Tulsī and Mahāprajña, 1983: 467–70). Apart from general rules such as this, all specific rules can be changed or abolished by the ruling *ācārya*. During the history of the Terāpanth, important innovations have been introduced in particular by Ācārya Jītmal (1803–81) in his four works *Barī Maryādā* and *Choṭī Maryādā* (Jaypur, 30 September 1852), *Paramparā nām Bol* (Indore, 2 February 1855), and *Paramparā rī Joṛ* I–VII (Lāḍnūm 1857–60). Some of his new

organizational rules have also de facto been canonized by the editors of his texts, Ācārya Tulsī and Yuvācārya Mahāprajñā (1983), who published a selection of his legal treatises under the title *Terāpanth Maryādā aur Vyavasthā*. As a consequence of this process of secondary canonization, Terāpanth mendicants currently observe three basic types of written rules: (1) canonical, (2) constitutional, and (3) customary rules. However, only the canonical and the constitutional rules are accessible in print, although much of the day-to-day life of the ascetics is regulated by custom and not by canon. In addition, a large body of unwritten customary rules such as the oral explanations of the *pañca vratas* by the *ācārya*, is in evidence, some of which may be codified in future. Hence, the existing corpus of rules and regulations is cumulative and multi-dimensional. Rule selection and authentication depends in the last instance on the *ācārya*.

The current lists of customary rules have all been created by Ācārya Tulsī. During his long reign from 1936–94 he has introduced significant legal changes and devised several lists of new customary rules and penances for the mendicants, such as the *Maryādāvalī* (1960) and the *Prāyaścitta Vidhi* (1962) which were both revised in 1989, and the *Niyamāvalī* for the *samaṇs*. None of these lists has been published. The current customary law of the Terāpanth is therefore only known to the mendicants themselves. As a matter of principle, the lists of current rules and regulations, called *samācārī*, *maryādāvalī* or *niyamāvalī* exist only in form of handwritten documents amongst Śvetāmbara ascetics. The lists are nowadays copied by hand by each mendicant into his or her diary. Since the details of these rules are often revised and old diaries rarely kept, it is difficult to find a complete historical record of all changes of rules and regulations. Only few of the presumably numerous *maryādāvalīs* of the medieval and early modern periods have survived. The Terāpanth seems to be the only order which recently began to collect the old lists of rules and regulations of its *ācāryas*. Some of these historical lists have been published (Tulsī and Mahāprajñā, 1983). However, in the past, even obsolete *maryādā* lists were never publicized (like the canonical literature itself) or passed on to members of other Jain orders, because they enable potential critics to compare the actual behaviour of the ascetics with their current set of rules.³⁵ Since these lists are concerned with minute aspects of behaviour, they are sometimes at variance with individual canonical rules and picked upon by rival mendicants for petty criticism.³⁶ They also contain lists of routine atonements (*prāyaścitta*) whose publication might harm the public image of the order, since they imply the recurrence of specific transgressions.³⁷ Because the sect-specific rules and regulations embody the identity-defining criteria of a specific mendicant order, they are also bestowed with a certain aura of sanctity, although the rules themselves are rather pragmatic and unremarkable. With notable exceptions, the majority of the rules are vernacular renditions or running commentaries of selected canonical prescriptions.

The *Niyamāvalī* of the *Samaṇīs*³⁸

At the outset, no specific rules existed for the lifelong *samaṇs* and *samaṇīs*, only the *Saṅkalpa Patra*. Additional rules were formulated orally by the *ācārya* when

certain problems were encountered and noted down by the *samaṇs* and *samaṇīs* in their diaries. The necessity for a systematic code of conduct for the regulation of both individual conduct and communal life was only felt when the number of *samaṇīs* started to grow. The following list of rules for the *samaṇs* and *samaṇīs* was devised by Ācārya Tulsī on 28 January 1991. Individual rules have been added by Ācārya Mahāprajña later on in response to recurrent problems. Special rules (*viśeṣ niyam*) are regularly changed and updated by the *ācārya* at the annual assembly of the mendicants, the *maryādā mahotsava*. At this occasion, all rule changes are noted down by the mendicants in their diaries. The handwritten form emphasizes both the somewhat provisional and changeable character of the rules, which are devised in response to specific events and experiences, and their non-public character. *Maryādā* lists tend to be published – if at all – only when they are obsolete. Lay people generally do not know the specific internal norms of the mendicant orders, and (as I was told) ‘do not need to know’ (though in principle they should be able to monitor the conduct of the mendicants on the basis of their rules).³⁹

The *Niyamāvalī* has a casuistic character.⁴⁰ The current text is formally divided into 14 sections:⁴¹ (1) code of conduct (*ācāra saṃhitā*), (2) daily work (*dīna-caryā*), (3) rules of organization (*vyavasthā sūtra*), (4) cloth (*vastra*), (5) bowls (*pātra*), (6) begging (*bhikṣā*), (7) medicine (*auśadha*), (8) rules of education (*śikṣā sūtra*), (9) rites of atonement (*prāyaścitta*), (10) annual report (*vārṣika vivaraṇa*), (11) cleaning of clothes (*vastra prakṣālaṇa*), (12) food (*āhāra*), (13) service (*bhakti*), (14) method of atonement for the laity (*śrāvaka kī prāyaścitta vidhi*).⁴² The model of the special rules (*viśeṣ niyam*) of the *samaṇīs* are the special rules of the Terāpanth *sādhus* and *sādhvīs*. Therefore, many rules and regulations are shared, for example those for begging alms and medicine, which generally correspond to canonical prototypes. Other prescriptions, such as the *Ācār Saṃhitā*, *Vyavasthā Sūtra* and *Dīnacaryā* rules were especially designed for the *samaṇīs*, while the *Śikṣā Sūtra* contains a mixture of shared and special rules. A comparison with the 17 sections of the *Maryādāvalī* of the mendicants (Tulsī, 1989a) shows that the wording of sections 6, 7, 10 and 14 is almost identical with corresponding sections in the *Maryādāvalī*, though slightly shorter, and that the topics of sections 4, 5, 9, 13 and of individual rules considerably overlap (both texts contain a list of atonements, though the mendicants possess a separate and more extended *Prāyaścitta Vidhi* text).⁴³ However, sections 1–3 and 8, which contain the general rules for the *samaṇīs*, are almost entirely distinct. The *samaṇīs* observe slightly different rules in India and abroad. In India the rules are stricter. For example, money (‘safety dollars’) should not be kept and electrical appliances should not be used: doorbells should not be rung, light should not be switched on and off, lifts should not be used (except in cases of illness and only if the destination is higher up than the third floor), and so on. The main reason is that in most locations in India tasks such as switching on electrical appliances can be performed for the *samaṇīs* by the well organized Terāpanth laity. There are a number of distinct rules for comportment abroad beyond those published and written down. These are special allowances (*ājñā*) and directives (*sandeh*) of the *ācārya*, whose word overrules all written and unwritten customary rules. Although all *Niyamāvalī* rules have to be copied into the

personal diaries, their actual wording is not well known to most *samaṇīs*, since proper conduct is mainly learned through imitation and not by the book. The rules are, however, consulted if specific problems occur and serve as a general orientation. Although I found that the actual conduct of the *samaṇs* and *samaṇīs* corresponds very closely to the rules and regulations, which they have vowed to observe, there are systematic discrepancies with regard to certain regulations (concerning for instance photography) which seem to be intended from the outset to function as regulative ideals rather than as factual limitations.

For aesthetic reasons, I have put the commentary on individual rules into the notes rather than in the main text.

*List of Rules*⁴⁴

*Code of conduct*⁴⁵

1. The *samaṇs* and *samaṇīs* of the *samaṇ* order will remain under the spiritual discipline of the *ācārya*.
2. *Samaṇīs* will practise religion under the custody of the *sādhvīs* and the *samaṇs* under the *sādhus*.
3. Without informing her *niyojikā* or *nirdēśikā* a *samaṇī* will not go outside the place of residence.
4. In their own group, any *samaṇ* and *samaṇī* may be exchanged and appointed as *niyojak* or *niyojikā*.
5. *Samaṇīs* will not be able to go anywhere alone.
6. A single *samaṇ* cannot have a conversation with a single sister/woman or *samaṇī*, nor a single *samaṇī* with a single *samaṇ* or brother/man. If it is necessary for a conversation to take place, then some third person should be present within a distance of seven 'hands'.⁴⁶ The third should not be blind, deaf, dumb or less than nine years of age.
7. When a transgression of the essential code of conduct or discipline occurs, then the *samaṇs* and *samaṇīs* will do their penance near the *ācārya* or a person pointed out by the *ācārya*.
8. If even after having been initiated in the *samaṇ* order some *samaṇ* or *samaṇī* proved to be unsuitable from the point of view of right conduct and discipline, then s/he can be separated from the *samaṇ* order.
9. One should not keep the hair growing. Normally, one should cause the hair to be cut or plucked out twice a year (in August/September and February/March).⁴⁷
10. A meal must take place in accordance with the proper begging procedure. Begging can be done both invited and uninvited.⁴⁸
11. Normally, one should do the work of sewing clothes, dyeing bowls, cleaning the place of residence oneself.⁴⁹
12. One should not correspond by letter.⁵⁰
13. Normally, one should not use a telephone.⁵¹
14. Normally, one should have only one meal,⁵² renounce rich foods or perform a one-day fast⁵³ on the eighth and fourteenth (pure thirteenth)⁵⁴ [of every fortnight].
15. Normally, one should not go to the place of the *sādhus* [*sādhvīs*] at night.

16. If one goes outside the place of residence, one should use [the expression] ‘*āvassahī*’ at the time of departure and ‘*nissahī*’ at the time of return.⁵⁵
17. One should inspect (*pratilekhanā*) the various paraphernalia, books, clothes, etc. every two weeks and monthly.⁵⁶

Daily work

1. One should practise getting up at approximately four o’clock in the last part of the night.
2. One should not sleep before nine or ten o’clock in the night.
3. After a meal half an hour’s rest can be taken.⁵⁷
4. One should spend at least three hours [per day] with the rites of repentance, meditation, etc.
5. Generally, the practice of yogic posture is compulsory.
6. One should perform the rites of repentance, *arhat vandanā*, etc. collectively.
7. A group meeting should be held once in a fortnight. In this one should reflect on mutual interactions or other problems.
8. One should maintain the practice of daily mutual ceremonial greeting and fortnightly begging of forgiveness.⁵⁸
9. Generally, one should perform three meditations (*kāyotsarga pratimā*)⁵⁹ of 45 minutes length on the eighth, fourteenth and fifteenth [of every fortnight]. (Away from home or in proximity of the *ācārya śrī* [only two meditations of] one and a half hours).⁶⁰

Rules of organization

1. One should take the permission of the *niyojikā* for every activity, such as washing clothes, alms, water, conversation with monks [nuns], etc.
2. At night, the sleeping order should normally be arranged according to monastic seniority or sometimes in the reverse order.⁶¹
3. In the acceptance of a ceremonial greeting one should use the word ‘*arham*’ with both hands folded.
4. One should submit an annual diary in written form [to the *ācārya*] at the occasion of the festival of rules (*maryādā mahotsava*) (medicine, tea, coffee, clothes, fasting etc.).⁶²
5. A mutual exchange of things borrowed from householders should generally not take place between *sādhvīs* and *samañīs*⁶³ (one should not take a tub, bucket, notebook, diary, pencil, etc. in a case of special need without making it known [to the group leader]).
6. The sequence of shifts for the newly initiated should be determined after one month.⁶⁴
7. If at the time of the sermon facilities are not available for all, then the *nirdeśikā* or the one who gives the sermon is able to use the high seat for just that time.
8. In the presence of several *sanyojikās*, generally the eldest in the order of seniority will maintain responsibility for the organization. Special circumstances are a different matter.
9. Generally, one should not use a lift for up to three storeys.⁶⁵
10. Thirty one-day fasts are done per year.⁶⁶

11. If *samaṇṣ* and *samaṇīs* rely only on water during a fast, then taking food from the whole group after breaking the fast is done in the following sequence of days:⁶⁷ for each day beyond breaking one three-day fast, half the days of the fast days;⁶⁸ for four days *āyambil* one day, for eight days two days, and so on for every four days one day more.⁶⁹

12. After performing a fast, one is permitted to sleep as long as full energy has not returned.

13. After seven days of a threefold fast and after four days of a fourfold fast⁷⁰ (in the case of buttermilk and buttermilk-water fasts, after 15 days) one should not continue to do the collective work and the almsround, and after breaking the fast, for half of the number of days on which one receives food from the group, one should abstain from doing the almsround and the collective work. If one lives off the work of the collective for odd numbers of days, then 'half a day' should be understood as 'one day'.⁷¹ Thus, if after ten days of fast one remains for five days in the collective, then one will also not have to endure the collective work in it for up to three days.

Cloth

1. Whenever one asks for⁷² cloth, one should accept it from the hands of the householder. One may bring a cloth to be borrowed by one's own hand, but if one asks for it too, then one should accept it from the hands of the householder.⁷³

2. One can keep more cloth than permitted by rule (uniform,⁷⁴ woollen blanket or mat, undercloth, shawl) continuously for up to one and a half months. In winter one can keep one and a half metre additional cloth.

3. The cloth that is kept for *khaṇḍiya* one should not wear and not wrap around oneself.⁷⁵ One should not keep more than one metre's length [of *khaṇḍiya* cloth].

4. If one accepted a woollen shawl (*alvān*), etc., expensive cloth, glasses, a spongy blanket or a head scarf made of prefabricated threads on an outside itinerary, then one should inform the *niyojikā*.

5. One should not keep more than the prescribed limit of bedding and covering cloths. The prescribed limit is of the following type: 5 overclothes, 2 underclothes, 3 bodices (with long arms), 2 uniforms, 1 shawl, 1 woollen shawl, 2 blankets, 1 wrapping cloth, 3 small bodices (with short arms), 2 handkerchiefs (to hold in front of the mouth), 2 mouthmasks, 1 towel, 2 glasses, 2 ball-point pens, 2 pens, 2 toothbrushes.

Observing the prescribed limit of cloth is obligatory even in a state of bad health, etc.⁷⁶

Bowls

1. One should not keep more than three bowls. One should not eat from bowls made of metal. A bowl must be of plastic, wood or clay.⁷⁷

2. If the water in which a bag, a cloth for cleaning pots, etc. is washed is continuously poured in a bucket etc., then it should only be discarded when all the work is completed.⁷⁸

3. Borrowed utensils should be handed back after being washed well with powder, etc.

4. If two *samaṇīs* go on a journey, then they can keep five bowls and one jug. Additionally, a bucket⁷⁹ and an earthen water pot can be kept. Dishes which were accepted for one's own use from a householder cannot be returned.⁸⁰
5. One should not use more than four tubs and two buckets for washing the clothes of up to the number of five [*samaṇīs*].⁸¹ If necessary, additional tubs and buckets can be asked for. But they must be returned to the householder on the same day.

*Begging*⁸²

1. Green chilli, raw mango, lemon etc. which have been cut and pickled with salt and pepper, such pickle one should not accept for up to three days [after it was made].⁸³ If an onion has not been cut into separate pieces, then one should also not accept its pickle after three days.⁸⁴ But if a pickle of it has been made by putting it into clarified butter or oil, etc, then it can be accepted after three days.⁸⁵
2. One should not accept roasted *mothī* seeds,⁸⁶ *dhumgārī* foods,⁸⁷ millet bread,⁸⁸ seed-pods of the *phalī* beans,⁸⁹ unripe beans of the *khejaṛī* tree,⁹⁰ (dry) black capers,⁹¹ *phogalā*⁹² and green chilli which contain seeds.⁹³
3. One should not take seed-corns of pomegranate and mashed raw mango if salt and pepper have been added.⁹⁴
4. One should not accept rice with unboiled spiced curd⁹⁵ and onion *caṭṇī*.
5. One should not accept juice of plants inhabited by infinite living beings⁹⁶ (onion, green ginger, carrot, etc) which is not mixed with a sufficient quantity of other things.⁹⁷
6. Normally, where vegetation is one should not go for alms. But if there is enough of a path to support a thumb, then it is possible.
7. One should not accept more than half a kilo of milk, and half a measure (approximately 25 grams) of clarified butter or butter per day.
8. One should refuse to accept custard-apple⁹⁸ and (entire) corn-cobs.⁹⁹

Medicine

As medicine one can take things [such as] dry ginger or cloves by one's own hand,¹⁰⁰ otherwise not.¹⁰¹ For the purpose of anointing, one can take oil etc. by one's own hand. Even as medicine, sugar candy, sugar cake, raw sugar, un-crystallized coarse sugar, clarified butter, milk, yoghurt, etc. should not be taken by one's own hand (for special information read *Paramparā kī Jor Dhāl* 7).¹⁰² One should not take jam (fruit of the tree *emblic myrobalan*, etc.)¹⁰³ and dry fruit (almond etc.) by hand; even as medicine, taking much should not be considered. If medicine is brought to someone who stays in a certain locality, then it should usually be returned to the house from which it was fetched.¹⁰⁴ If this medicine is from a store or doctor, then it can also be handed over to some other householder.

Rules of education

1. Without special order, a *samaṇ* should not individually teach the sisters and a *samaṇī* not the brothers.

2. Apart from the community works, a *samaṇ* should not teach the sisters individually at night and a *samaṇī* not the brothers, nor perform service. Without taking the permission of the leader of the accompanying *samaṇ/īs*, service should also not be performed during the day.
3. At night time, a *samaṇ* should normally sit at a distance of at least three 'hands' from women and a *samaṇī* from men.
4. A householder's shoulders etc. should not be touched.
5. Cloth should be washed unaccompanied, and water should be used with restraint during this work.¹⁰⁵
6. If one has borrowed utensils etc. during a long stay at one place or a long journey away from home, then one should only leave at the time of departure after having returned them oneself to the place from which they were received.
7. One should not explain *mantras* of gods and goddesses and also the repetition (*jap*) of some *mantras* for material success to householders.
8. One should not explain horoscopes and the good and bad consequences of the lines on the palm of the hand to householders.¹⁰⁶
9. One should not have a sacred thread, *yantra*, *mantra* etc. made, nor order it from another place. If it is required, then one should accept a penance in writing.¹⁰⁷
10. One should not give incitement to any householder or photographer for taking a photo. And one should not keep personal photos with oneself. One should also forbid [photography] for a personal album, video etc.¹⁰⁸
11. One should not watch TV. If some householder shows a community programme merely for information, this is another matter.
12. If some householder wishes to fill a cassette with devotional songs etc., then this should not be done without the knowledge of the *niyojikā* or *nirdeśikā*.¹⁰⁹
13. One should not keep books, clothes, etc. in a closed box for a long time.
14. The *kāyotsarga pratimā* should be practised collectively every day, in so doing repetition (*jap*), meditation, etc. should be performed.¹¹⁰
15. If one uses indecent words and sheds tears in front of householders, having been overcome by an excess of emotion, then one should avoid six rich foods for one day and produce a written report.
16. Normally, without a reason one should not possess coloured glasses (which change their colour in the sun) and also sunglasses.
17. One should not ask for a [spectacle] frame made only of metal rods.¹¹¹
18. One should not use more than one plastic bag during the work of begging.¹¹²
19. If a [plastic] bag has lost its fold, one should not fetch it with the hand [supporting the] outside of the bag.
20. One should not accept boiled onion, betel leaf and rolled betel leaf (fresh or dry).¹¹³
21. Without boiling, fresh water-chestnuts are alive, therefore one should not accept them.
22. Seedless grapes with a small branch one should also not accept.
23. Packaged salt that has not become lifeless one should also not accept.¹¹⁴
24. Normally, other than during illness, one should not ask for tea, hot water, etc. to be prepared.¹¹⁵

25. One should normally not use things brought for an ill person for another purpose.
26. In their personal life *samaṅs* and *samaṅīs* should practise to remain self-dependant and self-reliant at the most.
27. 'Stay completely alone in the group.' If one keeps this moral stipulation of Ācārya Bhikṣu in front [of one's mind], then one will not attempt to make anyone else one's own even if one enjoys the communal life of *samaṅs* and *samaṅīs*.¹¹⁶
28. One should not give one's own written diary [to anyone].¹¹⁷
29. One should not ask for a personal watch etc.¹¹⁸
30. One should not have one's personal work (writing diary etc.) done by some *mumuḱṣu* or *upāsikā* or householder permanently resident away from home (in *Lāḍnūm*).¹¹⁹
31. The use of vehicles for begging alms remains prohibited. Bottles of water should not be kept open, and if they are open, then one should keep them in sight.¹²⁰
32. If the *samaṅīs* pay a visit to someone to give *darśan*, then they should not sit down in that place, except for special circumstances such as long fasts, death fasts.

Rites of atonement

The means of purification for knowingly or unknowingly committing an error in the observation of the vows is – atonement.

The atonements are of several types, such as *kāyotsarga*, *svādhyāya*, *dhyāna*, *ekāsana*, *upavāsa*, *tapa*, etc.¹²¹ The atonement of a special transgression should, if possible, only be received from the *ācārya*. There are several types of common atonements:

1. For accepting living things [during the almsround] – 1 *ekāsana*.
2. For eating living things – 1 *upavāsa*.
3. For keeping edible substances over night, or washing powder, toothpaste etc.¹²² – half an hour standing meditation (*dhyāna*) or recitation (*svādhyāya*).¹²³
4. For losing a pen, pencil or needle – 100 *śvāsocchvāsa kāyotsargas*.
5. For losing expensive things such as a watch, etc. and for breaking a thermos, thermometer, bowl, etc. – 1 *āyambila*.
6. For confessions relating to the deeds of day and the deeds of the night – 25 *śvāsocchvāsa kāyotsargas*.¹²⁴
7. For confronting each other or arguing with one another, for an outburst of an excess of emotion – 100 *śvāsocchvāsa kāyotsargas*.
8. For transgressing the code of conduct – 25 *śvāsocchvāsa kāyotsargas*.
9. For not speaking the truth – 25 *śvāsocchvāsa kāyotsargas*.
10. For talking while moving around – 25 *śvāsocchvāsa kāyotsargas*.¹²⁵
11. For transgressing the permitted limit of sleep during the day – 100 *śvāsocchvāsa kāyotsargas*.¹²⁶
12. For transgressing the directives of the *nīyōjikā* – 100 *śvāsocchvāsa kāyotsargas*.
13. For not keeping confessions confidential – standing recitation (*svādhyāya*) of 100 verses.¹²⁷
14. For shedding tears – 25 *śvāsocchvāsa kāyotsargas*.
15. For harming the five immobile bodies – 100 *śvāsocchvāsa kāyotsargas*.¹²⁸

16. For harming two-to-four-sensed creatures – recitation (*svādhyāya*) of 200 verses (*gāthā*).¹²⁹
17. For accepting what is not properly given – 1 *belā*.¹³⁰
For harming five-sensed beings – 1 *upavāsa* or 1 *belā*.
18. For keeping more than the fixed limit of utensils – 1 *belā*.¹³¹
For eating at night – 1 *upavāsa*.
19. For entering the open space at night – 6 *śvāsocchvāsa kāyotsargas*.
20. For a transgression at the time of the *pratikramaṇa* – 25 *śvāsocchvāsa kāyotsargas*.
21. For leaving some objects in the open space – 12, 25 *śvāsocchvāsa kāyotsargas*.¹³²
22. For keeping cutting instruments etc. during the night – 25 *śvāsocchvāsa kāyotsargas*.¹³³
23. For not doing the *pratikramaṇa* – 1 *ekāsana*.
24. For leaving the collection bowl for more than 48 minutes – 4 *logassas* in meditation.¹³⁴
25. For quarrel, defamation, etc. – 100 *śvāsocchvāsa kāyotsargas*.
26. For dreams connected with the five causes of karmic influx (*āsrava*)¹³⁵ – 100 *śvāsocchvāsa kāyotsargas*.
27. For violent, untruthful dreams – 100 *śvāsocchvāsa kāyotsargas*.
28. If vomiting occurs at night, then for one or two times – 25 *śvāsocchvāsa kāyotsargas*.
29. If wet clothes are wrung out during the rainy season, then 2 *logassas*.¹³⁶
30. If by mistake food and drink was accepted and enjoyed before sunrise – 1 *upavāsa*.

*Annual report*¹³⁷

1. Before each four-monthly rite of repentance (*caumāsī pakkhī pratikramaṇa*), the prepared 'list of customary rules' should be read out once by the entire group.
2. The 'rite of atonement' (*prāyaścitta vidhi*) should be read out by the entire group without fail once every year.
3. A record should be kept of the village in which cloth was received, from whom, how much and of which type. Of small cloths, such as bags, cloths for wrapping books, cleaning cloths, etc. only the amount should be written.
4. A record should be kept from which village and from whom one received anything special (āyurvedic medicine (*dhātu*), etc.). The name and number of injections and allopathic pills should be written down.
5. A record should be kept of fasting, renunciation of rich foods and special religious practice.
6. A record should be kept of where one stayed, how many days, and how many regions the group visited.
7. A record should be kept of special help [offered] to calm conflicts, of the support of new individuals to the *guru*,¹³⁸ and of the works effecting discipline.¹³⁹
8. A record should be kept of who incites memorization, recitation, study and teaching, and who creates literature.

9. It should be written down if by mistake borrowed objects (book, seat, high seat, medicine, mortar, knife, scissors, etc.) were not given back to the owner.

10. It should be written down if glasses were accepted during the work of water procurement (lit. 'thermos bottle work').¹⁴⁰

Cleaning of clothes

1. Normally clothes should be washed once every week. In the hot season, in April–July, it can be done after five days.

2. If one travels one night or day by train or bus, then one dress can be washed, and if the journey is continuous, then one dress can be washed after two days.

3. Washing clothes can be done one day earlier, if required, but next time it should be done in the previous order.

4. After arrival at a certain place, if one wishes, either one undercloth may be washed or one dress, [but] one should count it on the washing day.

5. During journeys by foot the interval of washing clothes will remain weekly.

Food

1. During meals, one should share by distributing portions.

2. To a new initiate a share of [leftover] food¹⁴¹ should not be given for up to four months.

3. Until one has not reached a condition to share food with others, due to fever or typhoid, nothing will be given.

4. If during the abstention from wholesome food, or the renunciation of some edible thing, or [during a partial fast] some use [of food] continues, then one will continue to get an equal share (the only exception is the practice of giving up salt).¹⁴²

5. If one completely refuses to take food, one will not be given a share; but if one becomes a sharer of even one thing, an equal share will be given out.¹⁴³

6. If seasonal [fruits], pomegranate,¹⁴⁴ orange, grape or the juice collected from them was accepted and if at midday or evening coffee or tea was taken, then five rich foods should be avoided.

7. If juice of a watermelon,¹⁴⁵ syrup of wood-apples, [or] juice collected from tomatoes was accepted, then one should avoid three rich foods.¹⁴⁶

*'Service'*¹⁴⁷

1. If one has to go by early morning train, then one should take one's proper turn [of service] the previous day. If one is going by evening train, then (after the meal of the second quarter of the day) [one should still do] evening service.

2. If one arrives at a certain place before twelve o'clock in the night, then one shall carry out the proper sequence of turns, and will do service once [during the next day].¹⁴⁸

3. If two groups arrive in one town, then the group which arrives first should perform service to the second group.

4. During an ongoing journey, service should be performed once [to an arriving party], and if one stays somewhere permanently, then one full day service should be performed for an arriving group.
5. If someone arrives in Lāḍnūm (or a place of collective residence away from home) after two and a half months, then one day service should be performed.¹⁴⁹
6. Within three days of coming back, you will take your turn in the sequence of turns.

Method of atonement for the laity

1. If thorns are extracted during the *sāmāyika* – 25 *navkāra* mantras.
2. If raindrops fall [on a householder during the *sāmāyika*] – 1 *navkārsī*.
3. If the *sāmāyika* was too short or someone kept sitting [for too long] – 2 or 3 *navkārsīs*.
4. If the *sāmāyika* is broken – 1 *sāmāyika*.
5. If a 12-hour *pauṣadha* is broken – 3 *sāmāyikas*.
6. If an 18-hour *pauṣadha* is broken – 4 *sāmāyikas*.
7. If a 24-hour *pauṣadha* is broken – 5 *sāmāyikas*.
8. If water was drunk during *pauṣadha* – 1 *belā*.
9. If during a fast food, etc. is taken at night – 1-day fast or 1 month giving up sweets.

The Text – Niyamāvalī

arham

ācār-saṃhitā:

1. *samaṇ śreṇī ke samaṇ samaṇī par ādhyātmik anuśāsan ācārya kā rahegā. 2. samaṇ sādhuom ke aur samaṇī sādhuviom ke samrakṣaṇ meṁ sādhanā karegī. 3. samaṇī apnī niyojikā athvā nirdēśikā ko śūcit kiye binā nivās sthān se bāhar nahīm jāyegī. 4. samaṇ aur samaṇī ke apne apne varga meṁ koī ek parivartit rūp se niyojak yā niyojikā niyukt hotī rahegī/rahegā. 5. samaṇī kahīm bhī akelī nahīm ja sakegī. 6. akelā samaṇ bahin se akelī samaṇī se aur akelī samaṇī akele samaṇ yā bhāī se bātcīt na karen. bātcīt karnā āvaśyak ho to sāt hāth tak koī tīsrā vyakti rahnā cāhie. tīnom meṁ koī acakṣu, bahrā, mūk aur nau varṣ se kam avasthā kā na ho. 7. maulik ācār yā anuśāsan kā atikramaṇ hone par samaṇ aur samaṇī ācārya yā ācārya dvārā nirdiṣṭa vyakti ke pās uskā prāyaścitt kareṅgū/kareṅgā. 8. samaṇ śreṇī meṁ dikṣit hone ke bād bhī koī samaṇ yā samaṇī ācār aur anuśāsan kī dṛṣṭi se ayogyā pramāṇit ke jāe to use samaṇ śreṇī se pṛthak kiya jā sakegā. 9. keś badhā kar nahīm rakhnā. sāmānyataḥ varṣ meṁ do bār (bhādrav pad phālgun meṁ) keśāpanayan yā keś loc karānā. 10. bhojan bhikṣā vidhi se hogā. bhikṣā āmantrit aur anāmantrit donoṁ kī jā saktī hai. 11. sāmānyataḥ vāstrom kī silāī, pātrom kī raṅgāī, sthān kī saphāī ādi kārya svayaṁ karnā. 12. patra vyavahār nahīm karnā. 13. sāmānyataḥ tēliphon nahīm karnā. 14. sāmānyataḥ aṣṭamī, caturdaśī (śuklā trayodaśī) ko ekāsan, vigay-varjan yā upavās karnā. 15. sāmānyataḥ rātrī meṁ sādhuom ke sthān par nahīm jānā. 16. nivās sthān se bāhar nikalte samay 'āvassahī' lautne samay 'nissahī' kā prayog karnā. 17. pustakeṁ vastra ādi vividh upakaraṇom kā pākṣik athvā māsik pratilekhan karnā.*

dina-caryā:

1. paścim rātrī meṁ lagbhag cār baje uṭhne kā abhyās karnā. 2. rātrī meṁ 9 yā 10 baje se pahle nahīm sonā. 3. bhojan ke bād ādhā ghaṇṭā viśrām kiyā jā saktī hai. 4. pratikramaṇ dhyān ādi meṁ kam se kam tīn ghaṇṭe kā samay lagānā. 5. sāmānyataḥ anivārya rūp se yogāsan kā abhyās karnā. 6. pratikramaṇ arhat vandanā ādi sāmuhik rūp se karnā. 7. pakṣ meṁ ek din sāmuhik goṣṭhī rakhnā. jis meṁ parasparik vyavahār athvā anya samasyā ke bare meṁ cintan karnā. 8. paraspar pratidin abhivādan aur pākṣik kṣamā yācanā kā kram banāe rakhnā. 9. sāmānyataḥ aṣṭamī caturdaśī va pakkhī ko 45 minuṭ kī tīn kāyotsarg pratimā karnā (bāhar athvā ācārya śrī ke sānidhya meṁ 1.5 ghaṇṭā karnā).

vyavasthā sūtra:

1. pratyek kārya meṁ niyojikā kī svīkṛti lenā. jaise vastra-prakṣālan, bhikṣā pānī sādhuom se bātāt ādi. 2. rātrī meṁ sone kā kram sāmānyataḥ dīkṣā paryāy se kiyā jāe yā kabhī paścānupūrvī kram se kiyā jāe. 3. abhivādan svīkṛti meṁ donom hāth joṛ kar 'arham' śabda kā prayog karnā. 4. vārṣik vivaraṇ likhit rūp meṁ maryādā mahotsav ke avsar par prastut karnā (auśadhī, cāy, kāftī, vastra, tapasya ādi). 5. sādhuviyom samaṇiyom meṁ paraspar pādīhāriya vastuom kā vinimay prāyaḥ na rahe (ṭab, bālī, kāmpī, dāyri, pensil ādi viśeṣ apekṣā meṁ jñāt kie binā na leṁ). 6. navdikṣit kī bārī kā kram ek mahīne ke bād niścīt rahe. 7. vyākhyān ke samay sab ke lie suvidhā na ho to nirdeśikā yā jo vyākhyān de vah utne samay tak paṭṭ kā upayoga kar saktī hai. 8. anek sanyojikāom kī upasthiti meṁ sāmānyataḥ dīkṣā paryāy meṁ jeṣṭhā sanyojikā vyavasthā kā dāyitva sambhālegī. viśeṣ sthiti kī bāt alag hai. 9. sāmānyataḥ lifṭī kā prayog 3 maṁzil tak na karen. 10. varṣ meṁ 30 upavās karnā hai. 11. samaṇ samaṇī keval jal ke sahāre tapasyā kare to pārṇe ke bād samuccay āhār lene ke dinom kā kram is prakār hai. tele ke pārṇe meṁ ek din āge jitne dinom kī tapasyā hogī, us se ādhe din. āyambīl meṁ 5 din kī tapasyā meṁ 1 din 8 din meṁ 2 din āge pratyek cār din meṁ 1 din baḍhāe. 12. tapasyā karne ke bād pūrṇ śakti na āe tab tak sone kī ājñā hai. 13. tivihār tapasyā meṁ 7 din bād aur cauviḥār tapasyā meṁ cār din bād (āch tathā chāch ke agār se tapasyā 15 din bād) samuccay ke kārya va bhikṣā na karāī jāe aur pārṇā karne par jitne din samuccay kā āhār le unse ādhe din tak samuccay ke kārya aur bhikṣā na karāī jāe. kārya meṁ samuccay rahne ke dinom kī samkhyā viṣam ho to ādhe din kā ek din samajhā jāe. jaise 10-10 din kī tapasyā meṁ pānc din samuccay meṁ rahtā hai to tīn din tak us meṁ samuccay kā kārya bhī nahīm rahegā.

vastra:

1. kapṛā jānce tab gṛhastha ke hāth se leṁ. pādīhāriya vastra apne hāth se lāe, use bhī jānce tab gṛhastha ke hāth se leṁ. 2. ḍeṛḥ mās tak kalpa se adhik vastra (kavac, luṅkā, antarīya, śāl) rakhe jā sakte hai. 1.5 mīṭār kapṛā sardī meṁ atirikt rakh sakte haiṁ. 3. khaṇḍīe ke lie jo kapṛā rakheṁ use na pahne na oṛhe. ek mīṭār se adhik lambāī meṁ na rakheṁ. 4. bahīr vihār meṁ unī śāl (alvān) ādi kīmatī vastra, caśmā, spaṅj kambal yā kṛtrim dhāgom vālā maphalar jānce to niyojikā ko mālum karen. 5. oṛhne bichāne ke vāstrom ko nirdhārit sīmā se adhik nahīm rakhnā. nirdhārit sīmā is prakār hai: uttariya 5, antarīya 2, colak 3, kavac 2, śāl 1, alvān 1, kambal 2, kholī 1, choṭā colak 3, mukhvastra 2, mukhvastrīkā 2, proṅchan paṭṭ 1,

caśme 2, pain 2, doṭ 2, braś 2. asvashā ādi kī sthiti meṁ bhī vastra kī nirdhārit sīmā kā pālan anivārya hai.

pātra:

1. pātra tīn se adhik na rakheṁ. dhātu ke pātroṁ meṁ bhojan nahīm karnā. pātra plāstik kāṭh yā miṭṭī ke ho. 2. jholī, pallā ādi kā dhoyā huā pānī bālṭī ādi meṁ ḍālā jāe to kārya pūrṇ hote hī paratṭha diyā jāeṁ. 3. pāḍihāriya bartanoṁ ko pāudar ādi se acchī tarah dhokar vāpas sauṁpeṁ. 4. yadi do samaṇī jī yātrā par jāeṁ to pānc pātra va ek jag rakh sakte haiṁ. bālṭī va ghaḍā atirikt rakh sakte hai. gr̥hastha ke pātra apne kām meṁ lekar nahīm lauṭā sakte. 5. pānc kī saṅkhyā tak vastra prakṣālan ke lie cār ṭab aur do bālṭī se adhik prayog nahīm karnā. yadi āvaśyaktā ho to atirikt ṭab bālṭī jānc sakte hai, kintu ve usī din gr̥hastha ko lauṭānī hogī.

bhikṣā:

1. mirc kerī nīmbū ādi ko cīrkar namak mirc ḍālā jāe vah acār tīn din tak na leṁ. pyāz ke alag ṭukre na kiye-gaye ho to uskā acār tīn din [ke] bād bhī na leṁ. par us meṁ yadi ghr̥t-tail ādi ḍālkar acār kiya gayā ho, [to] vah tīn din ke bād liyā jā saktā hai. 2. seke hue mothie, dhumgārī, sogarī, phalī, sāngarī, kair, phogalā tathā bij sahit mirc na leṁ. 3. namak mirc lagāe hue dāḍim ke dān kerī kī kuṭṭī (dhundā) na leṁ. 4. binā ublī sabjī kā rāytā chamkā tathā pyāz kī caṭnī na leṁ. 5. ananta-kāya (pyāz, adrak, gājar) ādi kā ras dūsrī cīz paryāpta mātrā meṁ mile binā na leṁ. 6. sāmānyataḥ hariyālī lagṭī ho vahām gocarī na jāe. kintu ānguthā ṭike jitnā mārg ho to jā sakte haiṁ. 7. dūdh ādhā kilo, ghr̥t yā makkhān ādhā kalpa (lagbhag 25 grām) se adhik pratidin na leṁ. 8. sītāphal va bhuttā (pūrā) lenā niṣedh.

auśadh:

soṁṭh lavaṅg vastueṁ auśadh ke rūp meṁ apne hāth se lī jā saktī hai. anyathā nahīm. mardan ke nimitt tail ādi apne hāth se liyā jā saktā hai. misrī batāsā gur̥ khāmṛ būrā ghr̥t dūdh dahī ādi auśadh ke rūp meṁ bhī apne hāth se na leṁ (viśeṣ jānkārī ke lie padhe paramparā kī joṛ ḍhāl 7). murabbā (āmvalā ādi) tathā mevā (bādām ādi) hāth se na leṁ, auśadh ke rūp meṁ bhī adhik lākar na mulāeṁ. kisī ek kṣetra meṁ rahte hue auśadh lāe to sāmānyataḥ jis ghar se lāe usī ghar meṁ lauṭāi jāeṁ. vah auśadh ṣṭor yā ḍāktar kī ho to use kisī dūse gr̥hastha ko bhī sauṁpī jā saktī hai.

śikṣā-sūtra:

1. samaṇ bahanōṁ ko tathā samaṇī bhāṭyōṁ ko viśeṣ ādeś ke binā vyaktigat na parhāeṁ. 2. sāmūhik kāryakramōṁ ke atirikt rātrī meṁ vyaktigat rūp se samaṇ bahanōṁ ko aur samaṇī bhāṭyōṁ ko na sikhāeṁ, na sevā karāeṁ, din meṁ bhī sahaḡāmī samaṇ-samaṇīyām agragāmī kī ājñā lie binā sevā na karāeṁ. 3. samaṇ striyōṁ se tathā samaṇī puruṣ se sāmānyataḥ rātrī ke samay kam se kam tīn hāth kī dūvī par baiṭheṁ. 4. gr̥hastha ke kandhe ādi kā sparś na kareṁ. 5. vastra ekānta meṁ dhoeṁ, tathā pānī bhī samyam pūrvak kām meṁ leṁ. 6. sthirvās yā lambe pravās meṁ paḍihāriya bartan ādi jānce [jahīm se lie] hue ho to prasthān karte samay unheṁ svayam sthān par sambhalvākar prasthān kareṁ. 7. gr̥hastha ko devī-devtāōṁ ke mantra tathā bhautik-siddhi ke lie kisī bhī mantra kā jap karnā na

bataēm. 8. gr̥hastha ko kuṇḍalī tathā hastarekhā ke phalāphal na bataēm. 9. ḍorā, yantra, mantra ādi na karvāēm, na dūsre sthān se maṅgavāēm. agar apekṣit ho to likhit prāyaścitta leṃ. 10. photo ke lie kisī śrāvaka yā fotografāphar ko prenaṅā na deṃ. tathā vyaktigat photo pās meṃ na rakheṃ. vyaktigat elbam, vīḍiyo ādi ke lie bhī manā kareṃ. 11. ṭī.vī. na dekheṃ. saṅghīya kāryakram mātra jānkārī ke lie koī gr̥hastha dikhāe to dūsarī bāt hai. 12. koī gr̥hastha bhajanom ādi kī kaiseṭ bharnā cāhe to niyojikā yā nirdeśikā kī jānkārī ke binā aisā na kiya jāe. 13. pustakēṃ, vastra ādi peṭī meṃ bandkar lambe samay tak na rakheṃ. 14. pratidin sāmūhik rūp meṃ kāyotsarg pratimā kā prayog kiya jāeṃ, jis meṃ jap, dhyān, ādi kie jāeṃ. 15. gr̥hasthom ke sāmāne bhāvāves meṃ ākar abhadra śabdaom kā prayog tathā asru-pāt kareṃ to ek din chau vigay ṭāle aur likhit nivedan kareṃ. 16. sāmānyataḥ raṅgin caśme (dhūp meṃ jiskā raṅg badalnā hai) tathā binā kāraṅ dhūp ke caśme bhī na rakheṃ. 17. keval dhatu kī ḍāmūrī valā phrem na jāmcēṃ. 18. bhikṣā meṃ plāstik kī ek thailī se adhik kām meṃ na leṃ. 19. thailī meṃ laharkar use jholī se bāhar hāth meṃ na lāe. 20. uble hue pyāz, pān tathā pān ke bīre [hare yā sukhe] na leṃ. 21. binā uble hue hare singhāre sacitt hote haiṃ ataḥ unheṃ na leṃ. 22. binā bīj vāle aṅgūr bhī ḍālī sahit na leṃ. 23. paiket band namak bhī acitt hue binā na leṃ. 24. sāmānyataḥ bīmārī ke atirikt cāy, garam pānī ādi kahkar na karvānā. 25. ruḅṇa vyakti ke nimitt āi vastu kā sāmānyataḥ dūsarā prayog na kareṃ. 26. samaṅ aur samaṅī vyaktigat jīvan meṃ adhik se adhik svāvalambī aur svānirbhar rahne kā abhyās kareṃ. 27. “gaṅ meṃ rahūm nirdāv ekallo” ācārya bhikṣu ke is nīti-vākya ko sāmne rakhkar samaṅ aur samaṅī sāmudāyik jīvan jīte hue bhī kisī ko apnā banāne kā prayatna nahīn kareṅge. 28. svataḥ likhit dāyri nahīn deṃ. 29. vyaktiḥ gharī ādi nahīn jāmcnā. 30. kisī bhī mumukṣu yā upāsikā yā gr̥hastha se apnā vyaktigat kām sthāyī pravās (lāḍnūm meṃ) na karavāeṃ (dāyari likhnā ādi). 31. bhikṣā ke lie vāhan kā prayog niṣiddha rakheṃ. pānī ke pātraom ko khulā na rakheṃ aur yadi ve khulle ho to ḍr̥ṣṭī ke sāmne ho. 32. samaṅ-samaṅī kisī ko darśan dene jāe to vahān par na baiṭhe. santhārā, barī tapasyā, viśeṣ sthiti ke atirikt.

prāyaścitt vidhi:

vratoṃ kī ārāadhanā meṃ jñāt-ajñāt meṃ skhalnā hone par uske śuddhikaraṅ kā upāya hai – prāyaścitt. prāyaścitt ke kāi prakār haiṃ – yathā kāyotsarg, svādhyāy, dhyān, ekāsan, upavās, tap ādi. viśeṣ skhalnā kā prāyaścitt to yathāsambhāv ācārya ke pās hī liyā jātā hai. sādharāṅ prāyaścitt ke kāi prakār haiṃ: 1. sacitt grahaṅ karte par – ekāsan. 2. sacitt khāne par – upavās. 3. rātri meṃ khādyā padārtha va sarph – maṅjan ādi rahne par ādhā ghaṅṭā khare khare – dhyān yā svādhyāy. 4. pain, painsil, yā sūt kho jāne par 100 śvāsocchvās kā kāyotsarg. 5. gharī ādi kīmatī vastu ke kho jāne par va tharmas, tharmāmīṭar, pātra ādi ke ṭuṭne par āyambil. 6. dinacaryā va rātricaryā kī āloyaṅ – 25 śvāsocchvās kā kāyotsarg. 7. sāmne yā paraspar bolne par, āves āne par 100 śvāsocchvās kā kāyotsarg. 8. ācār saṃhitā kā atikramaṅ karne par 25 śvāsocchvās kā kāyotsarg. 9. asatya bhāṣaṅ karne par 25 śvāsocchvās kā kāyotsarg. 10. calte samay bāt karne par 25 śvāsocchvās kā kāyotsarg. 11. din meṃ śayan kī sīmā kā atikramaṅ karne par 100 śvāsocchvās kā kāyotsarg. 12. niyojikā ke ānuśāsan kā atikramaṅ karne par 100 śvāsocchvās kā kāyotsarg. 13. ālocanā karne par, gopaniyatā na rakhne par 100 gāthāom kā khare khare svādhyāy. 14. asru vimocan karne par 25 śvāsocchvās kā kāyotsarg. 15. pāmce sthāvarkāy kī virāadhanā

hone par 100 śvāsocchvās kā kāyotsarg. 16. vikalendriya kī virādhanā hone par 200 gāthāom kā svādhyāy. 17. adatta kā grahaṇ karne par belā. pañcendriya kī virādhanā hone par upavās yā belā. 18. maryādā se adhik upakaraṇ rakhne par belā. rātri bhojan karne par upavās. 19. rātri meṁ khule ākāś calne par 6 śvāsocchvās kā kāyotsarg. 20. pratikramaṇ kā samay atikramaṇ karne par 25 śvāsocchvās kā kāyotsarg. 21. kiśi vastu ke khule ākāś meṁ rahne par 12, 25 śvāsocchvās kā kāyotsarg. 22. śastra ādi rātri meṁ rahne par 25 śvāsocchvās kā kāyotsarg. 23. pratikramaṇ na karne par – ekāsan. 24. samādhi pātra 48 mināṭ se adhik rahne par 4 logassa kā dhyān. 25. kalah, nindā ādi karne par 100 śvāsocchvās kā kāyotsarg. 26. pānc āsrava sambandhi svapna āne par 100 śvāsocchvās kā kāyotsarg. 27. hīmsā, asatyādi kā svapna āne par 100 śvāsocchvās kā kāyotsarg. 28. rātri meṁ vaman ho jāe, to ek do bār ke lie 25 śvāsocchvās kā kāyotsarg. 29. varṣā meṁ bhīge kapre nicore to 2 logassa. 30. sūryoday se pable bhūl se āhār pānī jāmc le tathā bhog le – upavās.

vārṣik vivaraṇ:

1. prastut 'maryādāvalī' pratyek caumāsī pakkhī se pable ek bār sab milkar paṛhem.
2. 'prāyaścitt vidhi' varṣa meṁ ek bār [sab milkar] avāśya paṛhe.
3. vastra jis gāmv meṁ, jis se, jitnā aur jis prakār kā jāmcem, uskī tālikā rakhem. jholī, pallā, lubaniyā ādi choṭe vāstroṁ kā keval parimāṇ likhem.
4. jis gāmv se jisse jo viśiṣṭa (dhātu ādi kā) lī uskī tālikā rakhem. injekśan tathā elopathik goliyom ke nām tathā saṅkhyā likhem.
5. tapasyā, vigay-varjan tathā viśeṣ sādhanā kī tālikā rakhem.
6. kahām kitne din rahem aur kul kitne kṣetroṁ kī yātrā huī, tālikā rakhem.
7. viśeṣ upakār vighraha śaman, naye vyaktiyom ko guru dhāraṇā tathā śāsan prabhāvanā ke kāryom kī tālikā rakhem.
8. prerak saṁsmaraṇ, svādhyāy, adhyayan, adhyāpan aur sāhitya racnā kī tālikā rakhem.
9. paḍihāriya (pustak, pāt, bājoṭ, auśadh, kharal, cākū, kaiñcī, ādi) vastu bhūl svāmī ko na dī gai ho to likh kar rakhem.
10. tharmas kām meṁ le, caśmā jāmc to likh kar rakhem.

vastra prakṣālan:

1. sāmānyataḥ saptāh meṁ ek din vastra prakṣālan karem. garmī meṁ vaiśakh, jeṭh, āṣāṛh meṁ pānc din ke bād kar sakte haiṁ.
2. ek rāt yā din kī ṭren yā bas kī yātrā karem, to ek dres dho sakte haiṁ, aur yadi yātrā nirantar ho, to do din bād ek dres dho sakte hai.
3. vastra prakṣālan apekṣā ho to ek din pable kiyā jā saktā hai kintu aglī bār pūrv kram se karem.
4. niścīt sthān par pahumcne ke bād cāhe ek utarīya dhoe yā ek dres dhoe, prakṣālan kā din usī ko ginā jāe.
5. pad yātrā meṁ vastra prakṣālan kā kram sāptāhik hī rahegā.

āhār:

1. āhār meṁ pānti kā vibhājan saṁvibhāg pūrvak karem.
2. nav dikṣit ko āhār kī pānti cār mahīne tak na dī jāe.
3. bukhār va ṭāifāid meṁ jab tak sāmānya āhār kī sthiti meṁ na āe tab tak nahīm dī jāegī.
4. pathya-parhez meṁ yā kiśi khādhyā vastu ke tyāg ho yā koī prayog cal rahā ho to pānti barābar kī jāegī (sirf namak parihār ke prayog meṁ apavād hai).
5. āhār kā sarvathā niṣedh karne par use pānti nahīm dī jāegī kintu ek bhī dravya meṁ – bhāgidār hone par samān pānti kī jāegī.
6. mausambī, nāraṅgī, anār, aṅgūr yā inkā ras samuccay se le tathā madhyāhma, sāyam

meñ kāfi, cāy le to pāñc vigay ṭāleñ. 7. matīre kā pāñī, bel kā śarbat, ṭamāṭar kā ras samuccay se le to tīn vigay ṭāleñ.

'bhakti':

1. prātaḥ kālīn ṭren se yadi jāeñ to pable dīn apñī bārī yathāvat calāeñ. yadi sām kī ṭren se jāñā ho to (dūsri prahar ke āhār ke bād) sām kī bhakti. 2. rātri ke bārah baje se pable yadi niścīt sthān par pahuñc jāe to bārī kā kram yathāvat calegā, ek samay kī bhakti kī jāegī. 3. ek sahar meñ yadi do grup pahuñcte haiñ to pable pahuñcne vālā grup dūstre varga kī bhakti karen. 4. cal yātrā meñ ek samay kī bhakti karen aur yadi sthāyī rūp se kabīñ par rabeñ to āne vāle varga kī ek dīn kī bhakti karen. 5. lāḍnūñ meñ (athavā jahāñ sāmūhik pravās ho) vadhyam [arḥhāi] mahīne bād yadi koī pahuñce to ek dīn kī bhakti karen. 6. tīn dīn ke bhītar vāpas ā jāe to bārī ke kram meñ bārī calegī.

śrāvak kī prāyaścitt vidhi:

1. sāmāyik meñ kāñṭā nikāle – 25 navkār. 2. varṣā kī bñnde lag jāe – 1 navkār. 3. sāmāyik kam pār le yā baiṭhā rabeñ – 2 yā 3 navkār. 4. sāmāyik bhañg ho jāe – 1 sāmāyik. 5. pauśadh cau-prahārī bhañg ho jāe – 3 sāmāyik. 6. pauśadh chav-prahārī bhañg ho jāe – 4 sāmāyik. 7. pauśadh aṣṭa-prahārī bhañg ho jāe – 5 sāmāyik. 8. pauśadh meñ pāñī pī leñ – 1 belā. 9. tyāg meñ rātri bhojan ādi kar leñ – 1 upavās yā 1 mās miṭhāi chornā.

Appendix

Kāyotsarga Pratimā

The *kāyotsarga pratimā* is a new obligatory form of insight meditation (*prekṣā dhyāna*), which was introduced by Ācārya Mahāprajña for the *samañ/īs*¹⁵⁰ in order to help them to 'pacify their emotions (*kaṣṭya*)' through regular exercises of relaxation and meditation. *Sādhus* and *sādhvīs* are not obliged to practise this form of meditation, since they should have conquered their emotions already. Of the three meditation exercises per day which should be performed regularly by the *samañ/īs* on the eighth, fourteenth and fifteenth of every fortnight of the lunar calendar, one should be performed collectively by the members of a group. The times for meditation are not prescribed, but the collective *kāyotsarga pratimā* is usually performed early in the morning, before or after the *pratikramaṇa*, and the individual meditations at noon and before or after the evening *pratikramaṇa*. The *kāyotsarga pratimā* is commonly performed in the sitting or standing posture. Lying down, the third of the traditional *kāyotsarga* positions, is for obvious reasons prohibited (cf. Schubring, 1935: § 161). After the initial *kāyotsarga* resolution (cf. *ĀvS* 5.3), the group meditation is performed in three parts. Generally, but not necessarily, the group leader announces the beginning of each section by reciting its Prakrit opening verse: (1) *aiyañ paḍikkamāmi*, I repent my past mistakes; (2) *paḍipunnam sañvaremi*, I restrain myself at present; (3) *añāgayañ paccakkhāmi*, I renounce my future mistakes. After reciting the section title of the first part, the group leader (or another ascetic) announces for instance, 'We reflect now on anger committed during the last ___ days'. Every *samañ/ī* then meditates silently for two

to three minutes on this subject. During the thematically focused meditation, which may or may not involve the repetition (*jap*) of the following verses composed by Ācārya Mahāprajña, concrete instances of anger may be recalled and repented. The second part of the *kāyotsarga pratimā* focuses, in the same way, on the curtailment of anger, etc. in the present, and the third part on its renunciation in future, etc. Each of the three parts lasts about 12–26 minutes. The exercise ends with the meditative recitation of verses suggesting the progressive self-realization of the soul. In essence, the ritual replicates key features of the *pratikramaṇa*. In contrast to the *pratikramaṇa*, however, the compulsory *kāyotsarga* meditation is not merely a formulaic ritual, although the text of the ritual is fixed, but repents concrete mistakes.

Kāyotsarga Pratimā

Keep the body unmoving, relaxed and free from tension. Keep the spinal cord and neck straight. Give up your unrestrained desire. Keep your mind centred on the throat and create in the entire body a feeling of relaxation.

The aphorism of intention:

‘Making an additional effort, performing penance, performing purification, extracting evil from myself, I stand in the *kāyotsarga* in order to make an end to sinful acts.’¹⁵¹

State of discrimination:

Discriminate the heterogeneous and the essential qualities in order to understand your own nature. Practice reflection –

I am not anger. Anger is not my nature.

I am not pride. Pride is not my nature.

I am not deceit. Deceit is not my nature.

I am not greed. Greed is not my nature.

I am not fear. Fear is not my nature.

I am not grief. Grief is not my nature.

I am not hatred. Hatred is not my nature.

I am not desire. Desire is not my nature.

I am not falsehood. Falsehood is not my nature.

Practise controlled breathing after each experience. Reflect upon it yourself, with full alertness and concentration.

State of abandoning the body:

‘I repent the past’

I repent for the things I have done in the past.

If I have been angry, then may all the evil of mind, speech and action have been done in vain.

If I have been proud, then may all the evil of mind, speech and action have been done in vain.

If I have been deceitful, then may all the evil of mind, speech and action have been done in vain.

If I have been greedy, then may all the evil of mind, speech and action have been done in vain.

If I have been fearful, then may all the evil of mind, speech and action have been done in vain.

If I have been aggrieved, then may all the evil of mind, speech and action have been done in vain.

If I have been hateful, then may all the evil of mind, speech and action have been done in vain.

If I have been desirous, then may all the evil of mind, speech and action have been done in vain.

If I have been dishonest, then may all the evil of mind, speech and action have been done in vain.

‘I stop the present.’

I stop the flux of Karma at present.

The feeling of forgiveness is developing.

The feeling of softness is developing.

The feeling of honesty is developing.

The feeling of patience is developing.

The feeling of fearlessness is developing.

The feeling of bliss is developing.

The feeling of friendship is developing.

The feeling of forgiveness is developing.

The feeling of chastity is developing.

‘I renounce the future.’

I renounce sinful acts in the future.

I will not get angry.

I will not get proud.

I will not get deceitful.

I will not get greedy.

I will not get fearful.

I will not get aggrieved.

I will not get hateful.

I will not get desirous.

I will not get dishonest.

Controlled breathing.

The experience of one’s true nature:

I am full of consciousness. I feel that my understanding is waking up.

I am full of bliss – my mental health is developing.

I am full of energy and power – my tolerance is growing.

The Text – *Kāyotsarga Pratimā*

śārīr ko sthir, śīthil va tanāvamukta kare. pṛṣṭharajju aur gardan ko sīdhā rakheṁ. maṁśapeśīyom ko dhīlā choṛ de. citt ko kaṇṭh par kendrit kareṁ aur pūre śārīr meṁ śīthiltā kā anubhav kare.

saṅkalpa sūtra

‘tassa uttarī-karaṇeṇaṃ pāyacchitta-karaṇeṇaṃ visohī-karaṇeṇaṃ visallī-karaṇeṇaṃ pāvāṇaṃ kammāṇaṃ nigghāyaṇ-atthāe thāmi kāusaggaṃ.’

vivek pratimā

apne svarūp ko jānne ke lie vijātīya tattvoṃ kā vivek kare. cintan kare –

mairiṃ krodh nahīṃ hūṃ. krodh mera svabhāv nahīṃ hai.

mairiṃ mān nahīṃ hūṃ. mān mera svabhāv nahīṃ hai.

mairiṃ māyā nahīṃ hūṃ. māyā mera svabhāv nahīṃ hai.

mairiṃ lobh nahīṃ hūṃ. lobh mera svabhāv nahīṃ hai.

mairiṃ bhay nahīṃ hūṃ. bhay mera svabhāv nahīṃ hai.

mairiṃ śok nahīṃ hūṃ. śok mera svabhāv nahīṃ hai.

mairiṃ ghrṇā nahīṃ hūṃ. ghrṇā mera svabhāv nahīṃ hai.

mairiṃ kām nahīṃ hūṃ. kām mera svabhāv nahīṃ hai.

mairiṃ mithyātva nahīṃ hūṃ. mithyātva mera svabhāv nahīṃ hai.

pratyek anubhav ke paścāt svās saṃyam kā prayog karen. svayaṃ ko bhāvit karen.

pūrī jāgarūktā ke sāth, ekāgratā ke sāth.

kāyotsarga pratimā

‘aīyaṃ paḍikkamāmi’ mairiṃ atīt kā pratikramaṇa kartī hūṃ.

mairiṃ ne krodh kiya ho to manasā, vācā, karmaṇā tassa micchāmi dukkaḍaṃ.

mairiṃ ne mān kiya ho to manasā, vācā, karmaṇā tassa micchāmi dukkaḍaṃ.

mairiṃ ne māyā kiya ho to manasā, vācā, karmaṇā tassa micchāmi dukkaḍaṃ.

mairiṃ ne lobh kiya ho to manasā, vācā, karmaṇā tassa micchāmi dukkaḍaṃ.

mairiṃ ne bhay kiya ho to manasā, vācā, karmaṇā tassa micchāmi dukkaḍaṃ.

mairiṃ ne śok kiya ho to manasā, vācā, karmaṇā tassa micchāmi dukkaḍaṃ.

mairiṃ ne ghrṇā kiya ho to manasā, vācā, karmaṇā tassa micchāmi dukkaḍaṃ.

mairiṃ ne kām kiya ho to manasā, vācā, karmaṇā tassa micchāmi dukkaḍaṃ.

mairiṃ ne mithyātva kiya ho to manasā, vācā, karmaṇā tassa micchāmi dukkaḍaṃ.

‘paḍīpuṇṇaṃ saṃvaremi’ mairiṃ vartamān kā saṃvar kartī hūṃ.

anubhav kare kṣamā kā vikās ho rahā hai.

anubhav kare mṛdutā kā vikās ho rahā hai.

anubhav kare rjutā kā vikās ho rahā hai.

anubhav kare santoṣ kā vikās ho rahā hai.

anubhav kare abhay kā vikās ho rahā hai.

anubhav kare ānand kā vikās ho rahā hai.

anubhav kare maitrī kā vikās ho rahā hai.

anubhav kare brahmacarya kā vikās ho rahā hai.

‘aṅgayaṃ paccakkhāmi’ mairiṃ bhavisya kā pratyākhyān kartī hūṃ.

mairiṃ krodh nahīṃ karūṅgī.

mairiṃ mān nahīṃ karūṅgī.

mairiṃ māyā nahīṃ karūṅgī.

mairiṃ lobh nahīṃ karūṅgī.

mairiṃ bhay nahīṃ karūṅgī.

mair̥m śok nahīm karūṅgī.

mair̥m ghr̥ṇā nahīm karūṅgī.

mair̥m kām nahīm karūṅgī.

mair̥m mithyātva nahīm karūṅgī.

svās saṃyam.

svarūp kā anubhav –

mair̥m caitanyamay hūm. anubhav kareṃ merī praññā jāg rabī hai.

mair̥m ānandamay hūm – merī mānsik svāsthya vikasit ho rahā hai.

mair̥m śakti sampann hūm – merī sabiṣṇutā barḥ rabī hai.

Notes

- 1 I wish to thank Samaṇī Pratibhāprajñā, Samaṇī Rjuprajñā, Mumukṣu Anita and Samaṇī Caritraprajñā, who explained to me the *Niyamāvalī* of the *samaṇīs* in August–October 2001. I am also indebted to Adelheid Mette and Lalita Du Perron for their valuable comments on earlier drafts of this article, and to Samaṇ Sthitiprajñā, who introduced me to Ācārya Tulsī in 1992.
- 2 The pioneers in this field were Weber, Jacobi, Leumann and Schubring. For further references see the text editions and translations cited in this article.
- 3 Today, there are eight to ten schools (depending on definitional criteria) and some 57 independently organized mendicant orders in the Śvetāmbara tradition. The Digambara ascetics are currently not organized into tightly regulated mendicant orders (see Flügel, in press b).
- 4 With the exception of certain technical terms at their first occurrence, I have not transliterated the inherent Sanskrit vowel ‘a’ in roman script, in accordance with the conventions established by McGregor, 1993: xi.
- 5 For a general analysis of the structure and the function of rules in the Terāpanth mendicant order see Flügel, 1994: 107–45.
- 6 A translation of the *Maryādāvalī* of the monks is currently in preparation by the author.
- 7 For the history, doctrine and organization of the Terāpanth see Sharma 1991, Flügel, 1994, 1995–96, 2000. The Terāpanth split from the aniconic Dhannā Dharmadāsa Sthānakavāsī tradition in Rājasthān in 1760 under the leadership of Muni Bhīkhan (1726–1803). Bhīkhan disagreed with the Sthānakavāsī *ācārya* Raghunāth (1710–90) over the issue of the religious value of charity and compassionate help and advocated strict ascetic practice as the only path to salvation. In the late 19th century Ācārya Jayācārya (1803–81) established the present stronghold of the Terāpanth in the kingdom of Bīkāner where it remains the dominant aniconic Jain tradition to date. Until the reign of Ācārya Tulsī, the influence of the Terāpanth was largely confined to Rājasthān. Tulsī was a modernizer who, under the impact of the Indian independence in 1947, changed the inward-looking orientation of the order and promoted (Terāpanth) Jain moral values for the transformation of the world. He initiated social and monastic reforms and widened the geographical sphere of influence of the Terāpanth to India as a whole and Nepal. In 1980, he created a new category of Terāpanth Jain mendicants for the purpose of the Terāpanth mission in the subcontinent and abroad.
- 8 ‘The aim of establishing this new category of ascetics was not merely to help and facilitate the spread of Jainism abroad but it was also felt that it would open up new

avenues of work since the Samaṅs and Samaṅis would not have to observe the vow of travelling on foot. Their mobility would result in the rapid expansion of constructive projects' (Mahāprajña, 1987: 37).

- 9 Ācārya Tulsī's *aṇuvratas* are newly composed 'non-religious' small vows for specific spheres of application which supplement the rather general traditional Jain *aṇuvratas* which are formally identical with the *mahāvratas* and rarely practised by Jain laity.
- 10 The Terāpanth distinguishes between religious (*dharmik*) values of world renunciation and moral (*naitik*) values of world transformation. For details on its programmes for the moral upliftment of mankind see the relevant publications of Ācārya Mahāprajña.
- 11 The meaning of the word *samaṅ* has been explained by Tulsī (1990: 8): 'There is a word *Samaṅa* in the Prakrit language. Its Sanskrit form *Śramaṅa* has three meanings: 1. One who exerts himself or has diligence (*Śrama*). 2. One who is calm and maintains equanimity (*Sama*). 3. One who treats every one equally (*Sama*). The *Śramaṅa* culture is grounded in these three main principles namely, exertion, equanimity and equality'. In this article I will call the *samaṅs* 'novices' and the *mumukṣus* 'neophytes'.
- 12 The code of conduct of the *mumukṣus* is more severe than the *aṇuvratas* for laity and does not include any reference to the religious duties of a Jain householder, such as gift-giving: 'The aims of the *mumukṣus* are: 1. Pure mind or release from passions. 2. Introduction into religious practice by the *samaṅs* or *munis*. 3. To balance education with religious practice. PSS legislation: Entry qualifications: 1. Emotionally felt desire for the attainment of salvation. 2. Letter of consent of the relatives. Code of conduct of the *mumukṣus*: 1. To develop non-violence mentally and ideologically. 2. Not to tell lies. 3. Not to take things not given. 4. To observe celibacy. 5. To develop selfless sentiments. 6. To develop genuineness and fearfulness of sin. There are some vows worth knowing not only for external discipline but also for the development of self-discipline: 1. Not to be angry, to develop tolerance. 2. Not to have pride, deceptiveness, and licentiousness. 3. Not to waste time with futile amusements. 4. Not to squander time with gossip and sleep. 5. Joyfully to admit mistakes. For the development of religious devotion it is mandatory to practice every day *sāmāyik*, *navkārsī*, *arhat vandanā*, *dhyān-yogāsan*, to study three hundred religious verses, to write a diary, and also to practice self-contemplation.' In the Hindī original: *mumukṣu ke dhyey haiṁ: 1. cit śuddhi yā kaṣāya mukti. 2. samaṅ yā muni bhūmikā kī sādhanā. 3. śikṣā aur sādhanā kā santulan. – paramārthik śikṣaṅ samsthā kā vidhān: praveś yogyatā: 1. mumukṣā bhāu. 2. abhibhāvakoṁ kā svikṛti patra. – mumukṣu ācār-samhitā: 1. mānasik evaṁ vaicārik abhimsā kā vikās. 2. asatyā sambhāṣaṅ nahīm karnā. 3. adatt vastu grahaṅ nahīm karnā. 4. brahmacārya kā pālan karnā. 5. nirmamatva bhāvanā kā vikās karnā. 6. pāpabhīrutā tathā prāmāṅiktā kā vikās. – yahām keval bāhyānuśāsan hī nahīm, ātmānuśāsan ke vikās hetu bhī kuch ek habandū jñātavya haiṁ: 1. krodh nahīm karnā, sahiṣṅutā kā vikās karnā. 2. abhimān, chal, ucchrīkhalatā nahīm karnā. 3. hāsya-kutūhal meṁ vyartha samay nahīm gaṁvānā. 4. atinidrā va dantakathā meṁ samay kā apavyay nahīm karnā. 5. apnī truṭī saharṣ svikār kar lenā. sādhanā-vikās hetu pratidin, sāmāyik, navkārsī, arhat vandanā, dhyān-yogāsan, tin sau gāthāoṁ kā svādhyāy karnā, dāyri likhnā evaṁ ātmacintan karnā anivārya hai* (Mahāśramaṅ Muditkumār, via letter from J.C. Jain, 20 April 1996).
- 13 In 2001, the Terāpanth had 144 *sādhus*, 534 *sādhvīs*, 4 *samaṅs* and 83 *samaṅis*. In 1992 it had 60 *mumukṣu* sisters, 10 *upāsikās* and the occasional *upāsaka* (I have no later figures for these categories).
- 14 Compare the situation represented by the diagram in Flügel, 1995–96: 131.

- 15 Even a – rarely performed – initiation ritual for Terāpanth laity (*śrāvaka dīkṣā*) has been designed. The status of a ‘Jain layperson’ is either acquired by birth or/and by a informally performed vow of allegiance to the *ācārya* in his presence. Since the laity do not form an exclusively organized group, there are in practice no formal membership criteria (though vegetarianism is taken for granted).
- 16 The first two involve little more than signing the respective rules and regulations. The principal initiatory stages are indicated by double lines in the chart.
- 17 This applies to unmarried girls, not to widows and older women.
- 18 Generally, Jain mendicants must renounce the world for life. There is no turning back, since the lay community will not accept them again. In practice, only men have made use of the possibility of temporary renunciation so far. Young women find it embarrassing to return to their families with short hair after their period of temporary renunciation (the shaving of the head is required at the initiation).
- 19 *samaṇa sāmāyā-suttam*:
karemi bhamte! sāmāyāṃ sāvajjam jogam paccakkhāmi –
uvasampajjāmi ṇaṃ cauvvihanṃ samaṇa-dhammaṃ –
khantim, maddavaṃ, ajjavam, lāghavaṃ.
vajjayāmi ṇaṃ cauvvihanṃ ajjhattha-dosaṃ –
kohaṃ, māṇaṃ, māyaṃ, lohaṃ.
uvasampajjāmi ṇaṃ paṃcavihanṃ samaṇa-veramaṇaṃ. –
pāṇāvāyāo veramaṇaṃ, musāvāyāo veramaṇaṃ, adinnādāṇāo
veramaṇaṃ, mehuṇāo veramaṇaṃ, pariggahāo veramaṇaṃ.
uvasampajjāmi ṇaṃ tivihanṃ samaṇa-aṇusāsaṇaṃ –
maṇa-aṇusāsaṇaṃ, vaya-aṇusāsaṇaṃ, kāya-aṇusāsaṇaṃ.
uvasampajjāmi ṇaṃ samaṇa-sīlaṃ –
santaṃ sahavūsaṃ.
vajjayāmi ṇaṃ cauvvihanṃ pāvamaṃ –
kalahaṃ, abbhakkhāṇaṃ, pesuṇṇaṃ, paraparivādaṃ.
uvasampajjāmi ṇaṃ paṃcavihanṃ samaṇa-vivegaṃ –
gamana-vivegaṃ, bhāsā-vivegaṃ, bhoyaṇa-vivegaṃ,
uvagaraṇa-vivegaṃ, ussagga-vivegaṃ.
uvasampajjāmi ṇaṃ cauvvihanṃ samaṇa-sāhaṇaṃ –
sajjhāyaṃ, jhāṇaṃ, aṇuppehaṃ, thāṇaṃ.
uvasampajjāmi ṇaṃ suya-sāmāyāṃ –
kāle, viṇae, bahu-māṇe, uvahāṇe, tahā a-ṇiṇhavaṇe,
vaṇjaṇa-, attha-, tad-ubhae, atṭha-vibo ṇāṇa-m-āyāro.
uvasampajjāmi ṇaṃ damaṇa-sāmāyāṃ –
nissaṃkiya-, nikkamkhiya-, nivviticchā, a-mūdhada-ditṭhī ya,
uvavūha-, thirī-karaṇe-, vacchalla-, pabhāvaṇe atṭha.
jāvajjivamaṃ eyamaṃ savvaṃ uvasampajjāmi appasakkiyamaṃ gurusakkiyamaṃ.
aikkamaṇaṃ na karemi, na kāravemi, karaṃtaṃ pi aṇṇaṃ na.
samaṇujāṇāmi. tassa bhamte! paḍikkamāmi nimḍāmi garihāmi appāṇaṃ vosirāmi
(Sanmatiprajñā, 1996: 49f.).
- 20 These ethical principles are the counterparts to the four passions (*kaṣāya*) anger, pride, deceit, greed. For their canonical origins see Schubring, 1935: § 174.
- 21 See DVS 4.11–15. The *samaṇ*/īs accept the *mahāvratas* in name, but not the specifications that are detailed in the DVS.
- 22 For these, so-called, three *guptis* see Utt 24.19–26 and TS 9.4.
- 23 The five *samitis* are treated in Utt 24.1–18.

- 24 This quotation corresponds to verse 184 (edition Bollée) of the *Dasaveyāliya Nijjuttī* with parallels in other texts, in particular the *Nisītha Bhāṣya* 8. I am indebted to Kornelius Krümpelmann and Adelheid Mette for this information. See Leumann, 1892b: 651, and Bollée, 1995: 49, fn. 335 who also cites another parallel. Adelheid Mette has provided me with a translation of this verse in German.
- 25 The translation is an adaptation of Jacobi's rendering of *Utt* 28.31 (= *DVN* 182 = *Nisītha Bhāṣya* 23) to which this text corresponds. For further parallels see Bollée (1995: 49, Fn. 335). Adelheid Mette pointed out to me that the *Nisītha Bhāṣya* may be the source of both *DVN* quotations in the *Samaṇa Sāmāyīya Sutta*, because the verses are cited in the same sequence, not in accordance with the sequence in the *DVN*. See also Williams (1963: 43f.) on the *aṅgas* of *samyaktva*.
- 26 The *cha koṭi-nau koṭi* issue, so important for the differentiation of the *sāmāyik* ritual of Jain mendicants and lay-people (Flügel, 2000: 63–5), is sidestepped in this formula by not mentioning 'in mind, speech and body, *maṇasā, vayasā, kāyasā* at all. Cf. Leumann, 1934: 6, 42; Williams, 1963: 132; Bruhn, 1981, 1997–98; Balbir, 1993. See also Shāntā (1985: 244–246, 354, 536–537, 543, n. 15) and the version of the Terāpanth laity in *AKI*: 272.
- 27 For similar practices amongst the Terāpanth *śramaṇas* see Flügel, 1995–96: 132.
- 28 *saṅkalpa patra: maim śramaṇ bhagavān mahāvīr tathā uske nigranth pravacan meṃ śraddhā pratīti aur ruci-vyakta kartā/kartī hūṃ. tathā savinay śraddhāñjali yah saṅkalpa svikār kartā/kartī hūṃ ki śrī bhikṣu, bhārimāl ādi pūrvaj ācārya tathā vartamān ācārya śrī tulsī gaṇī dvārā pradatta anuśāsan mujhe mānya haim.*
gurudev ! āp saṅgh ke prāṇ haim, śramaṇ paramparā ke ādhibetā haim. āp par mujhe pūrṇa śraddhā hai.
 1. *maim āp ke anuśāsan kā atikramaṇ nahim karūṅgā/karūṅgī.*
 2. *maim apne/apnī niyojak/niyoyikā ke anuśāsan kā atikramaṇ nahim karūṅgā/karūṅgī.*
 3. *maim samaṇ śreṇī ke sāmāyik kā ātma-sākṣī se anuśīlan karūṅgā/karūṅgī.*
 4. *maim muni saṅgh ke prati pūrṇ niṣṭhāvān tathā vinamra rahūṅgā/rahūṅgī.*
 5. *maim samaṇ-śreṇī meṃ dīkṣit sabhī samaṇ-samaṇiyon ke prati sam vartāv karūṅgā/karūṅgī. kisī ko apnā banāne kā prayatna nahim karūṅgā/karūṅgī.*
 6. *maim apne se baṛon ke prati vinamra rahūṅgā/rahūṅgī tathā choṭon ke prati udār rahūṅgā/rahūṅgī.*
 7. *maim pravās aur yātrā meṃ āp kī dṛṣṭi kā anusaraṇ karūṅgā/karūṅgī.*
 8. *maim apnī icchā se kisī ko samaṇ śreṇī meṃ sammilit nahim karūṅgā/karūṅgī.*
 9. *maim kisī bhī sādharmaik kī utartī bāt nahim karūṅgā/karūṅgī.*
 10. *maim kisī meṃ doṣ jān paṛegā to use yā usse sambaddha adhikārī ko batāvūṅgā/batāvūṅgī. anyatra uskī carā nahim karūṅgā/karūṅgī.*
 11. *maim kisī bhī vivādāspad viṣay meṃ āp yā āp dvārā nirdiṣṭ vyakti ke nirṇay ko sahajātā se svikār karūṅgā/karūṅgī. yah saṅkalpa patra maim ne śraddhāpūrvak svikār kiya hai, saṅkoc, āves yā prabhāvās nahim.*
svikarttā/svikarttrī
samaṇ/samaṇī
 (Sanmatiprajñā, 1996: 45f.).
- 29 The majority of the historical studies have been produced by the Terāpanth mendicants themselves who from 1946 onwards published original documents and general historiographic accounts covering the period from the schism of the Terāpanth from the Sthānakavāsīs in 1760 up to the eighth Ācārya Kālugaṇī (1877–1936). These works are based almost entirely on Terāpanth sources. They comprise mainly

- doctrinal, biographical and legal materials written in Rājasthānī by the founder of the Terāpanth, Ācārya Bhikṣu (1726–1803), and by its chief organizer, Ācārya Jītmal (1803–81). They contain only few details on subsequent developments. See Tulsī 1960–61; Tulsī and Mahāprajña, 1981, 1983; Navratnamal 1981–2001; Sharma, 1991; Budhmal, 1995, 2001.
- 30 The presently available ethnographic studies focus mainly on the overt aspects of ascetic conduct, the rituals and ceremonies of contemporary Terāpanth mendicants, and their widely publicised socio-religious projects. See Balbir, 1983; Shāntā, 1985; Goonasekere, 1986; Holmstrom, 1988; Flügel, 1994, 1995–96; Valley, 2002.
- 31 To date, the only study of other Jain mendicant orders is Flügel, 2000, 2003.
- 32 Nowadays, the term *samācārī* (*sāmācārī*) is often used for the current non-canonical vernacular lists of *maryādās*. However, the word can refer both to canonical and non-canonical or customary rules. Mette (1974: 6f.) has suggested that the meaning of the Prakrit term *samāyārī* (*sāmāyārī*) was extended already in the early medieval period from the old lists of 10 monastic duties (*Utt* 26.1–7, etc.) to a whole range of disciplinary canonical texts, such as the *PK* and the *ON*, which she interprets as a running commentary ('fortschreitender Kommentar') of the *DVS* 5.
- 33 *Vīy* 383a (8.8.2) = *Vav*. 10.2 = *Ṭhāṇa* 317b (5.124), tr. Deleu, 1970: 152. The Terāpanth Ācārya Jayācārya [Jītmal] (in Tulsī and Mahāprajña, 1983: 341), for instance, legitimated his innovations explicitly with reference to the *jīyakappa* rule.
- 34 See for instance Caillat, 1965 [1975]: 113, 213 who investigated rule changes in the canonical *vinaya* literature. Rayanade (1982) writes: 'The emphasis is not so much on the rules so much as on personal choice' (p. 14). Following Amarmuni, he deduces from the fact that rules cannot be followed literally that the terms of the canonical *vinaya* literature have to be interpreted 'symbolically' (p. 5) – an interpretation that is favoured by 'modern' Jain mendicants.
- 35 The only printed currently-used list is, to my knowledge, the *Samācārī* of the Sthānakavāsī Śramaṇsaṅgh (AISJC, 1987).
- 36 The canon is not of one piece and some of its rules and statements are mutually contradictory.
- 37 In addition, special handwritten lists of atonements are drafted which overlap with those in the *maryādāvalī* texts. The ancient penitential literature is only consulted in difficult cases (see Flügel, in press b).
- 38 Access to the specific rules and regulations of Jain mendicant orders is still frequently prevented in order to protect the order from outside interference. The fact that the Terāpanth mendicants made their current rules and regulations freely available to me reflects the outward-looking attitude of their present leadership.
- 39 See also Rayande (1982: 15).
- 40 That is, it is structured according to lists of points (*pada vibhāga*). See *ĀvN* 665 and *Mūlācāra* 124 in Mette, 1974: 4f.
- 41 Nowadays, most of the themes are conventionalized across sectarian divisions.
- 42 The *prāyaścittas* for laity are a recent innovation of the Terāpanth (see Flügel, in press a, b).
- 43 Tulsī 1989b.
- 44 Translation of Tulsī 1991.
- 45 For a different and rather general list of nine 'essential' *ācār samhitās* see Sanmatiprajña, 1996: 18f.
- 46 One hand (*hāth*) is the measure of the length of a forearm.
- 47 In *bhādrapad* and *phālgun*.

- 48 In contrast to the *sādhvas* and *sādhvīs*, *samaṇs* and *samaṇīs* can accept food that is especially prepared for them. However, they have to observe the proper procedures of begging and usually do not eat in the presence of lay people.
- 49 Laypeople should not work for mendicants.
- 50 Cf. *Nisīha* 6.13, in Schubring and Caillat, 1966: 97.
- 51 This is routinely done, however.
- 52 The *ekāsan* fast requires not to eat more than once a day. Terāpanthīs commonly practise the following fasts (I follow the spelling in their ritual literature): *navkārsī* – fasting for 1 *muhūrta* after sunrise; *porī* – fasting for 1 *prahar* (*pabar*) after sunrise (1/4 of the bright half of the day: ca. 3 hours); *ḍeṛh porī* – fasting for 1.5 *prahar* after sunrise; *do prahar* (*purimaddha*) – fasting for 2 *prahar* after sunrise; *apārdha* – fasting for 3 *prahar* after sunrise; *ekāsan* (*ekāsan*) – only 1 meal a day; *beāsan* – only 2 meals a day; *nīvī* (*nīvī*, *nirvigaya*, *nirvikṛti*) – not to eat *vigaya* food, such as milk, yoghurt, butter, etc. for 1 day (salt permitted); *ekal thānā* (*ek sthān*) – to eat only once a day, within one hour, silently, in only one position; *āyambil* (*āmbil*) – to eat only once a day one unsalted cereal; *upavās* – 1 day fasting (to drop three meals); *cauttha* – 1.5 days fasting (to drop three meals); *belā* – 2 days continuously fasting; *caṭṭha* – 2.5 days fasting (to drop five meals); *telā* – 3 days continuously fasting; *aṭṭham* – 3.5 days fasting (to drop seven meals); *colā* – 4 days continuously fasting; *pañcolā* – 5 days continuously fasting; *che* (*chah*) – 6 days continuously fasting; *sāt* – 7 days continuously fasting; *aṭṭhāī* – 8 days continuously fasting (*aṭṭhāī*); *nau* – 9 days continuously fasting; *das* – 10 days continuously fasting; *pakkhvard* (*pakṣman*) – 15 days continuously fasting; *māskhamaṇ* – 1 month continuously fasting [or: *gāthā svādhyāya*, *paraṭhaṇā*, *purimaddha*, *nīvī*, *āyambil*, *ekāsan* etc.]; *chomāsi* – 4 months continuously fasting; *chemāsi* – 6 months continuously fasting; *ekāntarā* – alternating 1 day fasting and 1 day eating; *belā telā* – alternating 2 days continuously fasting and 1 day eating; *telā telā* – alternating 3 days continuously fasting and 1 day eating; *colā telā* – alternating 4 days continuously fasting and 1 day eating; *soliyā* – 16 days alternating one day fasting and one day eating (often practised by freshly wedded couples); *varsī* – 13.5 months alternating one day fasting and one day eating only once; *oḷī* (lit. line) – variable combination of different fasts (*āyambil*, *upavās*, etc.); *naupad oḷī* – practising 9 days continuously *nīvī* or *āyambil*, in April and September for 4 years; *anaśan* – to renounce food forever: beginning of the death fast (*sanṭhārā*). Compare the conventional *Āvassaya Sutta* list of ten renunciations (Pkt. *paccakkhāṇa*, Skt. *pratyākhyāna*): 1. *namukkāra sabhīya* (Skt. *namaskāra sabhīya*, Hd. *navkārsī*) – not to eat during the first *muhūrta* (ca. 48 minutes) after sunrise, 2. *porisī* (Skt. *pauruṣī*, Hd. *prahar*) – not to eat in the first quarter of the bright half of the day after sunrise (ca. 3 hours), 3. *purimaddha* (Skt. *purimārdha*, *dīna pūrvārdha*) – not to eat until midday, 4. *egāsaṇa* (Skt. *ekāśana*, Hd. *ekāsan*) – not to eat more than once a day [Schubring 1935: § 156, 2000: ‘if one half of the day [first or second] remains without a meal being taken’ (p. 275)], 5. *egatṭhāṇa* (Skt. *eka-sthāna*, Hd. *ek sthān*) – to eat only once a day, within one hour, silently, in only one position, 6. *āyambila* (Skt. *ācāmlā*) – to eat only once a day one unsalted cereal, 7. *abhattaṭṭha* (*cauttha bhatta*, Skt. *abhaktārtha*) – to fast for 24 hours, or to drink only water (*anupavāsa*), 8. *divasa carima* (*carama*) – not to eat or drink one hour before sunset, 9. *abhiggaho* (Skt. *abhigraha*) – not to accept food without prior fulfilment of special conditions (e.g. only from a woman), 10. *nivvīgaiya* (Skt. *vikṛti niṣedha*, *nirvikṛti*, Hd. *nirvigaya*) – not to eat *vikṛti* (*vigaya*) food, i.e. products such as milk, yoghurt, butter, molasses etc. that have changed their taste by having undergone a transformation through cooking

- or bacteria (*ĀvS* 6.1–10, cf. *AK* 1: 31f., Williams, 1963: 207–13, Schubring, 1905: 14, n. 1).
- 53 The *nirvigaya* fast demands the avoidance of the conventional ten forms of ‘transformed’ food (*vigaya*, Pkt. *vigaiya*, Skt. *vikṛti*), i.e. (rare) items which changed their taste (*ras calit*) due to cooking or bacteria. The ten are milk (*dādḥ*), yoghurt (*dabī*), clarified butter (*ghī*, *ghṛt*), oil (*tail*), molasses (*guṛ*), butter (*navnī*), a dish made of rice cooked in oil (*avagāhim*) as well as three items which have to be always avoided: alcohol (*madya*), honey (*madhu*), meat (*māṃsa*). The standard lists vary slightly (cf. *Ṭhāṇa* 204b, 450b, in Schubring, 1935 § 156; *Yogaśāstra* 3.130, in Williams, 1963: 39f.). The Terāpanthīs usually list the first five and sweets (*miṭṭhā*) in contrast to Khartargacch Jains who apparently regard salt as the sixth *vigay* (Laidlaw, 1995: 182). They also assume that, due to the transformation process, *vigay* food is lifeless, which is not accepted by other mendicant orders.
- 54 This rule is commonly found in the Dharmadāsa Sthānakavāsī traditions in Rājasthān, for instance in the Jñāngacch. The conventional five fast-days (*pāṃcū tithī*) of the Terāpanth are the second, fifth, eighth, fourteenth and fifteenth. The eleventh, called silence eleven (*maun ekādaśī*), which is popular in Gujarāt, is not observed.
- 55 Cf. Jayācārya, 1981: 82. Jain mendicants should not leave the abode of their *guru*, unless it is necessary, and only with permission. They return back (from the world) without elaborate formula of politeness. The formulae *āvassabī* (Pkt. *āvassiyā*), conventionally used at the point of departure from the abode, and *nissabī* (Pkt. *nisihiyā*), used at the point of return to the abode, are two of the ten canonical departments of Jain mendicants (*Utt* 26.1–7, etc.). Leumann (1934: 9f.) followed the commentators Śāntiyācārya and Lakṣmīvallabh, *ĀvN* 7.29–36 and *Mūlācāra* 4.5f., in translating *āvassiyā* as ‘obligatory, duty’ (‘Pflicht-Nöthigung’) and *nisihiyā* as ‘departure/turning away’ (‘Abkehr’). The terms were later incorporated into lay Jain rites of image worship, where *nissabī* is uttered when the temple is entered and *āvassabī* when it is left. Notably, the points of reference are reversed.
- 56 The obligatory inspection (Pkt. *paḍīlehai*, Skt. *pratīlekhanā*) has to be performed at least twice a day and consists of scrutinizing all possessions and gently removing insects from cloths, books, brushes, etc.
- 57 This relaxation of the traditional prohibition of sleeping during the day has been introduced by Ācārya Mahāprajña for both *śramaṇs* and *samaṇs*.
- 58 After the evening *pratīkramaṇa* the junior *samaṇīs* ceremonially greet all senior *samaṇīs* by performing the *vandanā* rite. With hands folded, they individually approach the group leader first and ask: *vandāmi namaṇsāmi, samaṇī jī āpe sukhsātā hai* – ‘I bow to you and greet you *samaṇī jī*, are you happy (do you need anything)?’ Usually, the answer is no, and the group-leader responds with a short informal blessing, such as touching the head of the junior *samaṇī* with her/his hand and saying ‘*arham*’ – ‘worthy of worship’. The word *arham* is said to be indicative of non-attachment and is also used as a *mantra* and for the practice of *jap* (cf. Sanmatiprajñā, 1996: 16). If the answer is yes, then the junior *samaṇī* will inquire whether s/he can do anything to ease the problem at hand. *Vandanā* is performed once a day to every senior *samaṇī* and twice a day to the respective group leader, i.e. the *niyojak/niyojikā* or the *nirdeśak/nirdeśikā*, who is greeted not only in the evening but after both daily collective *pratīkramaṇa* (Pkt. *paḍikkamaṇa*) rituals. Senior ascetics never perform *vandanā* to junior ascetics. Every two weeks, after the *pakkhī pratīkramaṇa*, which atones the sins of a fortnight, and the *vandanā*, the rite of mutual forgiveness, *kṣamā yācanā* is performed. The following formula is used: *vandāmi namaṇsāmi, pakkhī sambandhī kōi avinay āśātānā huī ho to bārambār khamāijyo* – ‘I bow to you and greet you, if during

the past fortnight discourtesy [or] improper behaviour towards you occurred, then I beg you repeatedly for forgiveness' (the scriptures (*DVS* 3, etc.) distinguish 33 forms of improper behaviour towards a senior (Pkt. *asāyaṇā*, Skt. *āsātanaḥ*; see Schubring, 1935: § 158, Williams, 1963: 225–9). A different *vandanā* formula is used by the *samaṇīs* vis-à-vis the *sādhus* and *sādhvīs* (*matthaena vandāmi* – 'I venerate you with the head [bowing down]'). This formula has been characterized by Leumann (1934: 9) as a simplified version of the original *laghu guru vandanā* formula to be used by the Jain laity. The innovative formula *vandāmi namaṃsāmi* which was created for ceremonial greetings amongst the *samaṇīs* is an alternative simplification of the ritual performed by the mendicants.

59 See Appendix.

60 The expression *bāhar*, away from home or abroad, implicitly refers to the Terāpanth centre Lāḍnūm, where the *samaṇs* and *samaṇīs* are trained, though technically Terāpanth *samaṇīs* are 'homeless'. Especially when the *samaṇīs* go abroad or visit the *ācārya*, time is short and particularly valuable. The *kāyotsarga pratimā* is therefore only performed twice on each of the three *tithis*. In recent years, compulsory meditation has been generally reduced from three times to two times on the eighth, fourteenth and fifteenth of every lunar fortnight, because of the 'lack of time' of the *samaṇīs*, who are in great demand.

61 In the summer heat, everyone wants to sleep close to the window and in winter away from it. In order to avoid quarrel, the rule has been made that the distance to the window is determined by seniority (order of initiation). However, sometimes the sequence can be reversed to give the juniors also a chance of a good night's sleep. Sleeping outside the abode is prohibited. See *Bṛhat Kalpa Bhāṣya* 1574f., in Tatia and Kumar, 1981: 52. The problem is acute at the occasion of the annual assembly of the mendicants, when many *samaṇīs* have to sleep in one room.

62 See the specific rules against the use of addiction-inducing intoxicants and on writing reports below. If ratified by the *ācārya*, the achievements listed in the reports are nowadays published by Muni Sumeramal (1997ff.).

63 The technical Prakrit term *pāḍihāriya* (Skt. *prātihārika*) refers to items that are borrowed from householders. There are two types of objects: those which are potentially harmful (*śāstrā*), such as scissors, needles, etc. and those which are not. Objects of the first type have to be returned before dusk, whereas other items, books, pencils, etc. can be kept indefinitely, but have to be returned personally to their original owner.

64 Freshly initiated mendicants enjoy a period free of duty to allow them to acclimatize. All other mendicants have to perform their equal share of daily routine work, such as cleaning the floor (*sāphā-pāṇī*), filling up the water pitcher (*gharā*, *matkā*, *matkī*), washing (*dhonā*), etc. The *samaṇīs* take turns. In small groups, one *samaṇī* performs all routine work for the entire group for one day, or the tasks are divided up.

65 This rule relates to the peculiarities of the modern way of life. Exceptions are granted in cases of illness, weakness due to excessive fasting, etc. Monks and nuns are not allowed to use modern technology at all.

66 The 30 obligatory fasts comprise 24 hour fasts (*upavāsa*) on the 24 *pakkhī* days, three two-day fasts (*belā*) on the three *cāturmāsik pakkhī* days which overlap with three one-day fasts of the 24 *pakkhī* days, and one three-day fast (*telā*) on the annual *saṃvatsarī* day: $(24 \times 1) + ((3 \times 2) - (3 \times 1)) + (1 \times 3)$. If for some reason a *samaṇī* cannot perform the fasts according to this ideal pattern, an equivalent number of lighter fasts (e.g. two *ekāsanas* instead of one *upavāsa*, etc.) can be performed or other religious performances, with special permission of the *ācārya*.

- 67 Rare and costly types of food, such as fruit juice, dry fruits, etc., which may be important for curing illness, etc. are considered to be the property of the entire group of ascetics at one particular place. In contrast to ordinary food, such as bread, which can be eaten by the members of each itinerant group, the availability of these types of food has to be reported to all groups in a particular location in order to be allocated to the needy by the most senior mendicant (see *ON* 503, 525–6).
- 68 Breaking a fast means completing it. E.g. for two days after a four-day fast, three days after a six-day fast, five days after a ten-day fast, etc. any type of food can be taken from the whole group. This unwritten rule reflects the need for specific types of food, which are sometimes unavailable in one group, for nurturing an individual back to full strength after a long fast.
- 69 The *āyambila* (*ācāmāmla*), or ‘sour’ fast, of the Terāpanthīs requires the eating, only once a day, of one unsalted cereal ‘cooked only in water with a sour flavouring’ (*āmla-rasa*)’ (Williams, 1963: 40, cf. 209). For the meaning of the word *āyambila* see Schubring, 1935: § 156.
- 70 The threefold (*tivihār*) fast permits drinking water, whereas the fourfold (*cauwihār*) fast requires complete abstinence. See Williams, 1963: 39.
- 71 That is, a one and a half day release from compulsory collective work is rounded up to two days, two and a half days to three days, etc.
- 72 The polite expression *jāmcnā* (Pkt. *jāyaṇā*, Skt. *yācanā*), to investigate, here means to ask for, to receive or accept, begging, soliciting.
- 73 Terāpanth mendicants may touch objects belonging to a householder but cannot borrow them without asking and receiving them formally from the hand of the owner.
- 74 The uniform of the *samaṇīs* and *samaṇīs*, called *kavac* (lit. armour), is a specially designed white cotton frock with the word ‘*arham*’ stitched in red colour onto the chest.
- 75 *Khaṇḍiya* are small pieces of fabric that are torn off a larger piece of cloth to be used for cleansing the body orifices and the paraphernalia of the mendicants.
- 76 This list of possessions is not exhaustive (*khaṇḍiya* clothes for instance are not mentioned). In addition, the *samaṇīs* borrow most essentials for their daily use, such as soap, toothpaste, etc. from the householders.
- 77 *Samaṇīs* cannot accept vessels made of metal. Today, the buckets used both by *samaṇīs* and *sādhvī-sādhvīs* are usually made of plastic, and should only comprise insignificant pieces of metal, such as a handle. Metal is avoided, because it is regarded as a valuable possession, and because it is produced in a process involving violence. Orthodox Jain mendicants also do not accept plastic vessels or vessels containing small pieces of metal.
- 78 The technical term for discarding, which should take place not later than 48 minutes, is *paraṭhaṇā* (Pkt. *pariṭṭhavaṇa*, Skt. *pariṣṭhāpana*). See *ON* 303; Mette, 1974: 138f., 143; Mette (in press); Flügel (forthcoming).
- 79 Or a pitcher, both made of plastic.
- 80 In contrast to other objects borrowed from householders, bowls and plates used for eating should not be returned. That is, the *samaṇīs* should only eat from their own bowls.
- 81 The use of both water and utensils should be minimised.
- 82 Cf. *AS* 2.1.8, etc. The term *gocarī* should not be used for the begging round of the *samaṇīs*, to distinguish them clearly from the *śramaṇas*.
- 83 Pieces of raw fruit may contain life even after being pickled. They are only considered dead after a transformation of taste induced by the admixture of different substances. The acceptability of various types of pickles is a contentious issue in the Jain tradition.

For the Sthānakavāsī *sacitt-acitt* debate see Flügel, 2000: 83, Fn. 83, 2002. For a critique of such 'non-canonical' practices from a Mūrtipūjak standpoint see Ātmārām, 1903: 291.

- 84 A peeled raw onion which has not been cut into pieces and remains whole on the outside should not be eaten, even if it is pickled. Cf. *Viy* 21.1–21.2–10 (800a–801b); *Viy* 23 (804a); Deleu, 1970: 19f., 260–262; *Utt* 36.97–100, tr. Jacobi 1895: 216, fn. 11.
- 85 The implication is that all life in a peeled but uncut onion is killed after three days through the contact with heated substances such as clarified butter and oil. This rule is significant because, in contrast to most other Jain ascetics and lay people, Terāpanth (and some north Indian Sthānakavāsī) mendicants and laity do eat onions, potatoes and even garlic and carrots if they have been boiled or transformed into something else without having being boiled (e.g. carrots used in the sweet dish *gājar halvā*, potato chips, dried ginger). This practice divides, for instance, the members of the Terāpanth and Mūrtipūjak Osvāl castes, in Rājasthān and Gujarāt respectively, and has been criticised by Mūrtipūjak *ācāryas* such as Ātmārām (1903: 292). To avoid conflict, Ācārya Mahāprajña abolished this rule during his itinery to Gujarāt in 2003. The argument in support of eating onions and potatoes has been explained by him in his own *Bhagavatī Sūtra Bhāṣya* (BSB) (p. 352f., and *Viy* 7.3.66). He writes that the scriptures distinguish only two types of plants: *praktyakṣa* and *ananta-kāya*, and that it is not explicitly mentioned in the Āgamas that one should not eat roots. There are, he writes, three different opinions in the scriptures: (1) The *Utt* 36.96–99 says, it is forbidden to eat root vegetables such as onions and garlic because they are *ananta-kāya*. (2) The *Jivājivābbigama* 1.73 and *Viy* 23.1–2 do not mention this. (3) *Pannavaṇā* 1.48.43 (cf. 1.32, 1.48.1–7) says that there is only one soul in one body. The *āluṣya* mentioned in *Viy* 23.3 is the sweet potato (the words potato and chilli are of South American origin). Though potatoes, like peanuts, grow underground, they are not root vegetables. Potatoes are stem tubers not root tubers (BSB, p. 353). Other arguments are discussed for instance in *AS* 2.1.8 and 2.7.2, where the distinction between raw and cooked substances is applied. Uncooked raw garlic that has partly been eaten by animals is described as eatable. The same argument could of course be applied to meat, though both partly eaten garlic and unboiled meat contain of course microorganisms. The argument against eating potatoes, for instance, is that it contains many souls, since it can reproduce even after being cut into pieces.
- 86 The *mothī*, 'a kind of sweet, yellow, leguminous seed' (McGregor, 1993: 836), was once a speciality of the town of Chāpar in Rājasthān, but is even there not anymore available. This old rule is therefore obsolete for all practical purposes.
- 87 The *dhumgāra* (smoking) method uses the taste of burning charcoal for the seasoning of food, usually without using much oil. There are two techniques: (1) a plate of vegetables, etc. is placed on top of the burning charcoal, and (2) vegetables are cut in a bowl and heated by inserting one piece of burnt charcoal on which some clarified butter is poured which starts to burn. Its flames are contained with a lid. The consumption of *dhumgārī* food is prohibited for the mendicants because one cannot be certain that the food is thoroughly cooked. A reason given in *M* 3.44.134 is that alms should not be (de-) selected for their good (or bad) tastes.
- 88 Mārvārī: *sogarau*, a thick bread of the Jodhpur area, made of millet, salt, water and sometimes green vegetables and traditionally baked in hot ash.
- 89 Hindī: *phalī*, *cyamopsis psoraloides*, here: seed-pod.
- 90 Mārvārī: *sāngarī*, of the desert tree *prosopis cineraria*.

- 91 Mārvārī: *kair*, Hindī: *karīr*, *capparis aphylla*.
- 92 A dried vegetable product of a desert bush.
- 93 These substances share the quality of uncertainty that they will be entirely lifeless, i.e. thoroughly cooked and/or without any living seeds.
- 94 Unboiled or unheated salt and pepper are considered substances which are alive.
- 95 *rāytā*, curd with vegetables or fruits; Mārvārī: *chamkau*, Hindī: *chawmk*, seasoning.
- 96 Root vegetables also belong to these *ananta kāya* plants (see Kohl, 1953: 91–95 and Williams, 1963: 113–16). ‘Those plants which are classified as *ananta-kāyas* seem to be chosen because of certain morphological peculiarities such as the possession of bulbs or rhizomes or the habit of periodically shedding their leaves; and in general they are characterised by possibilities of vegetative reproduction’ (p. 114).
- 97 The doctrinal argument is that living substances of one kind are killed through the process of mixing with living substances of another kind (see *AS* 1). Thus, if juices made of root vegetables are mixed at the ratio of at least 50 per cent with acceptable substances, such as tomato juice or mango juice, they are regarded acceptable. Some mendicants also believe that it is just the indulgence in these highly desirable foods which is objectionable. Fruit juice is not acceptable at all in other Jain mendicant traditions. For this reason, presumably, this rule was abolished by Ācārya Mahāprajña in 2003.
- 98 *sītāphal*: custard-apple, *anona squamosa*; sweet pumpkin or musk melon, *cucurbita moschata* (McGregor, 1993: 1020).
- 99 Corn can only be eaten if the seeds are removed from the cob and boiled.
- 100 Alms are usually accepted from the hand of a householder. The expression *hāth se* here refers to exceptional cases, such as medicine and borrowed items, which mendicants can pick up ‘with their own hands’ after prior permission of their host. The subject is discussed extensively in Jayācārya’s *Paramparā nīm Jor* 7, as mentioned later in this section (Jayācārya, 1983: 377–80). In the opening verse, Jayācārya clearly stated that the rules of taking/not taking with one’s own hand fall under the *jīta-kalpa* rules, which can be added by the *ācāryas* to the existing rules of the tradition: *kuṇ-kuṇ vastu hāth sūṃ, leve mahā munirāy, ṛhāl sātmi ne viṣai, jīta paramparā māmya* (p. 377).
- 101 *Paramparā nīm Jor* 7.10 states that foods with medicinal qualities can be taken by one’s own hand if they are not alive, i.e. cut, boiled, etc. but only as medicine. Verses 7.18 and 7.21–22 also emphasize that, normally, root vegetables such as ginger cannot be taken at all, except as medicine, but then even by one’s own hand (Jayācārya, 1983: 377f.).
- 102 See *Paramparā nīm Jor* 7.23–25 (Jayācārya, 1983: 378). The reason is to prevent the temptation to eat too much of these most attractive foods.
- 103 *phyllanthus emblica* (McGregor, 1993: 77).
- 104 Unused medicine must be returned.
- 105 The clothes of the *samaṇīs* should not be washed by the laity.
- 106 Many *samaṇs* and *samaṇīs* are, nevertheless, trained in hand-reading and other ‘occult’ sciences and apply this knowledge systematically during their travels.
- 107 Except for *mantras*, etc. received from the *ācārya*, to perform magic is considered to be a serious offence which can only be atoned by a private confession to the *ācārya*. The form of a penance qua private letter has been prescribed to avoid spreading detailed information on such practices.
- 108 The rule is intended to prevent egotism. Officially, only passport photographs are allowed. Photos and videos of the *samaṇīs* are, nevertheless, regularly taken – even on request.

- 109 The *sanyojikā* is the overall leader of the *mumuksu* sisters, that is the ‘seekers for salvation’, a category of lay-ascetics *cum* novices, which sometimes accompany the *samaṇīs*.
- 110 See appendix.
- 111 Other traditions, such as the Jñāngacch, do not even accept frames containing merely parts made of metal.
- 112 Orthodox mendicants reject the use of utensils made of plastic and metal altogether. One reason for the restriction of plastic bags to only one during the almsround is that it ‘does not look good’, and also that it is not necessary to prevent, for instance, the *pāpar* bread from crumbling by transporting it in a separate bag. It is one of the oldest rule of the Dharmadāsa Sthānakavāsī tradition that bags should not be carried with two hands (see Flügel, 2003).
- 113 As part of a meal, boiled onions are acceptable to the Terāpanth ascetics, though most Jain mendicants and laity reject this. This rule was abolished in 2003.
- 114 Salt is killed by frying it in a pan on a small flame.
- 115 Specially prepared food or drink is under no circumstances acceptable to fully initiated Jain mendicants. Because they are intoxicants and can lead to addiction, tea and coffee are usually taboo. However, many monks and nuns drink tea in the morning and accept minor penances for this. In the year 2000 Ācārya Mahāprajña decided that morning teas are free of blemish. However, afternoon teas continue to be banned. The penance for taking both morning and afternoon teas are five days without evening tea. Three days without evening tea or afternoon tea but no food are the penance for drinking afternoon tea.
- 116 In this sense, the term monasticism, from the Greek word *monos*, ‘alone’, ‘solitary’, is indeed applicable to Jain mendicants.
- 117 The personal diary contains information on the current rules and regulations, personal transgressions, etc. which should not be passed on without permission of the *ācārya*.
- 118 Ācārya Tulsī introduced the principle of time-keeping some 15–20 years ago and decided that each group of mendicants should be given a watch or clock owned by the order as a whole.
- 119 This is allowed in other places, where few other *samaṇīs* reside.
- 120 (Thermos-) bottles which have been opened for cooling boiled water should not be covered with a pot, etc. but kept in sight. This rule was originally listed together with the next point but is clearly unconnected and has therefore been translated independently. Many of the rules of this section, especially from point 20 onwards, seem to be later additions. Additional rules are probably always listed under the category *śikṣā-sūtra*.
- 121 In contrast to the principal ten atonements practised by fully initiated mendicants, the atonements of *samaṇs* and *samaṇīs* comprise only controlled breathing (*svāsa-ucchvāsa*) in one of the three ‘motionless’ *kāyotsarga*-postures, recitation of verses (*svādhyāya*), white colour meditation (*dhyāna*), and different varieties of light fasting *cum* reduction of food-intake (*tapas*). In the canon, *svādhyāya* and *dhyāna* are recognized as forms of asceticism, but rarely as atonements. See *Vīy* 920A (25.7e) = *Thāṇa* 484a; *Uvavāyīya* 30.1, etc.; *ĀvN* 19 in Leumann, 1892a: 1195f; Schubring, 1935: § 161f.; Flügel, in press b.
- 122 All items which are borrowed from householders have to be returned before darkness.
- 123 *Svādhyāya*, or study, here means reciting verses without controlled breathing.
- 124 Before the obligatory rites of atonement, called *āvāśyaka* or *pratīkramaṇa*, to be performed twice a day at dawn and dusk, Jain mendicants ask their preceptors to grant them confession (*ālocanā*). The penance of 25 controlled breaths is routinely

- given for the unavoidable acts of violence committed during routine activities of day and night. Additional infringements should also be confessed before the *pratikramaṇa* and are rewarded with special penances.
- 125 Jain mendicants should take great care not to crush any greenery, insects or other living beings while walking. They should therefore remain silent during the almsround (*gocari*) and the itinerary (*vihāra*) from one village to the next.
- 126 *Samaṇīs* can rest for up to half an hour in the afternoon. While sleeping during the day was traditionally not allowed for Jain mendicants, new rules introduced by Ācārya Mahāprajāna in 1998 allow Terāpanth *sādhvīs* and *sādhus* to sleep up to 45 minutes in the afternoon.
- 127 One verse, or *gāthā*, here means any kind of writing using 32 syllables (1 *anuṣṭubha śloka*). Many such recitations implicitly refer to specific religious texts with the required number of verses. The *DVS*, for instance, the basic code of conduct for Jain mendicants, contains seven hundred *gāthās*.
- 128 In addition to the mobile living beings, or *trasa*, Jain scriptures distinguish the five types of immobile living beings, or *sthāvara*: fire, water, earth, wind, plants (*DVS* 4).
- 129 Jain biology classifies types of living beings according to the number of senses they appear to have. The two types of single-sensed beings (*ekendriya jīva*), the sub-microscopic *nigodas* and the elements of earth, water, fire, wind and certain types of vegetation have only the sense of touch (*sparsā*). The two-sensed beings (*dvindriya*) such as worms or leeches also possess the sense of taste. Ants, bugs and similar three-sensed creatures (*trindriya*) possess in addition the sense of smell (it is known today that some species of ants have eyes too). Bees, flies, mosquitoes and similar four-sensed creatures (*caturvindriya*) additionally possess the sense of sight. Human beings belong to the class of five-sensed creatures (*pañcendriya*) who possess the additional sense of hearing (*Utt* 36). Two-to-four-sensed creatures are classified together as *vikalendriya-trikam*, three types of beings with incomplete senses, as they show no difference with regard to the *karma* doctrine (See Thāṇa 2.155–60, 2.158, Glasenapp, 1915: 65ff., Williams, 1963: 110–16). In addition to these biological classifications, certain supernatural capabilities are distinguished, which are only possessed by gods, pure ascetics and liberated souls.
- 130 *Adatta* here means that which is given without the permission of the mendicants.
- 131 *Samaṇīs* should keep not more than the possessions listed above. If a *samaṇī* keeps deliberately more than permitted, out of attachment for a particular object, then this relatively harsh penance is applied.
- 132 If an object was left outside for one to two hours, only 12 breaths are given, if longer then 25, etc. On the various reasons informing the prohibition to enter the open space (*achāyām*) at night and to leave objects outside see Flügel, forthcoming.
- 133 Scissors, needles, etc. (*śastra*) are regularly borrowed from laypeople. They have to be returned before dusk.
- 134 The *samādhi pātra* (Pkt. *samāhi mattaya*), literally collection bowl (*KS* 1.16f., Schubring, 1910: 260, n. 15, 1935: § 144; cf. Mette, 1974: 59ff., 148 on *mallaya*), is a vessel used for collecting waste, urine, faeces, etc. Unlike other Jain mendicant orders, Terāpanth ascetics collect their excreta at night and discard them within the prescribed period altogether. This is done to minimize violence, since only one person has to leave the abode for emptying the chamber pots. Excreta are said to be dead for one *muhūrta* (ca. 48 minutes), but afterwards bacteria, etc. start growing, insects are attracted, etc. Discarding the excreta after 48 minutes therefore involves harming life. Performing the *logassa* requires a recitation of four *caturvimsāti-stavas* in meditation.

- 135 The five principal causes of karmic influx (*āsrava*) and bondage (*bandhā*) are: 1. wrong belief (*mithyātva*), 2. non-observance of the vows (*avirata*), 3. carelessness (*pramāda*), 4. passion (*kaṣāya*), 5. activity (*yoga*) (*TS* 8.1). The rule refers to persevering violations of the *mahāvratas* in dreams (for instance dreams about violence or sex).
- 136 Wringing out clothes causes the killing of the water elements.
- 137 On the role of the personal diaries and the written annual reports of the group (*śiṅghārāpatī*) to the *ācārya* for awarding punishments and rewards see Flügel, 1995–96: 138, in press a.
- 138 *Guru dhāraṇā*, the act of support or acceptance of *dharma*, *deva*, *guru* (*ācārya*) is a formal promise of a layperson by way of repeating a few sentences recited by a mendicant. Sometimes, but rarely a public initiation ritual is performed for laity (*samyaktva dīkṣā*). See *AK* I: 365–78; Williams, 1963: 41–50, Jaini, 1979: 164–6, Shāntā, 1985: 538, 544, fn. 30.
- 139 That is, insight meditation (*prekṣā dhyāna*) camps, events related to the small vow (*aṇuvrata*) movement, etc.
- 140 The rules for water procurement are not further specified in the *Niyamāvalī*. By rule, the water collected in the first *prahar* (a quarter of bright/dark half of the day) cannot be stored until sunset by *sādhus* and *sādhvīs*. Only water collected in the second *prahar* can be kept until dusk, but not longer. The remaining water has to be consumed or disposed of in an appropriate way. However, the relaxed rules of the *samaṇīs* allow them to keep even the water collected during the first *prahar* for the rest of the day. The rationale of being allowed to keep water from 9.00–17.00 but not from 6.00–17.00 is inconsistent with the general presumption that food and water becomes re-populated by micro-organisms already after 48 minutes. These rules are based on tradition. However, nowadays, it is even permitted for Terāpanth *sādhus* and *sādhvīs* to consume food and water collected early in the morning (first *prahar*) at late afternoon (fourth *prahar*). See also the regulations of the Sthānakavāsī Sādhumārgī mendicants, which have seasonal rules for water consumption: In the cold season between November/December and February/March (*mārgaśīrṣ-phaḷgun*) water is said to remain lifeless (*acitta*) for three *prahar*; in the hot season between March/April and June/July (*caitra-āṣāḥ*) for five *prahar*; and between July/August and October/November (*śrāvaṇ-kārtik*) for four *prahar* (Gaṇeśmāl, 2000). For a critique of similar rules of North Indian Sthānakavāsī groups who apparently accepted raw water during *vihār*, see Ātmārām, 1903: 290.
- 141 A new mendicant (*naṇyā*) is given special treatment.
- 142 Salted and unsalted foods cannot easily be separated.
- 143 Jain mendicants should not leave any leftovers. If by mistake too much food was collected and one mendicant is fasting, then all the remaining food has to be eaten by the other mendicants of the group. In order to help them consume the food, the fasting mendicant may break his/her fast, but then must eat an equal share, not just picking selected items. For the contrast between the rules of this so-called *pāriṣṭhāpanika-bhokṭṛ* practice and the older *AS* 2.1.9.6, see *ON* 586–95 in Mette, 1974: 139–42.
- 144 *anār* = *dārīm*, pomegranate.
- 145 *Mv. matirau*.
- 146 Raw fruits with many seeds are not permitted for Jain ascetics. The rule is listed because sometimes juices are required for health reasons. Juice, dry fruits and certain expensive and rare foods are considered to be the property of the entire *samaṇ* or *samaṇī* order (currently *ca.* 40 groups of 2–4 *samaṇīs* which generally operate as self-contained units) and have to be shared if several groups stay at one place.

- 147 In this section, the conventions of mutual hospitality (offering food etc.) between members of the Terāpanth (*samaṇ-*) order are laid out, as well as exceptions to the rule that every mendicant has to take his/her turn of daily community work, such as begging alms, washing clothes, etc. (see Flügel, in press a). Begging alms is done by rotation, by special order, and under exceptional rules. Members of other Jain monastic orders are generally not served.
- 148 The first turn early in the morning will be spared for a *samaṇī* who arrives in the night before midnight. If s/he arrives after midnight, s/he remains a guest for an entire day, made up of three turns between a maximum of four group members.
- 149 Only one day service will be provided for a *samaṇī* who arrives within a period of thirty days away from home, i.e. Lādnūm or other Terāpanth centres, where a group of *samaṇīs* lives.
- 150 It should not be confused with the *kāyotsarga pratimā*, the so-called ‘stage of continence by day’, which is one of the 11 scripted stages of the spiritual path for the ideal Jain lay-person. See Schubring (1935: § 157, § 163) and Williams (1963: 172–81) on the 12 *pratimās* (Pkt. *paḍimā*) for the mendicants and the 11 *pratimās* for the laity.
- 151 First sentence of the *Kāyotsarga Sūtra* (*ĀvS* 5.3, cf. *ĀvN* 779a), translated by Williams, 1963: 213.

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