

# Shadaavashyak: A Technique for Self Management (Based on Jain Scriptures)

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## ABSTRACT

**Introduction:** Most of the people today are mentally disturbed as they found themselves incapable of handling the situation. The reason is lack of correct understanding of people around, thing, incident and circumstances. To address such issues Shad Aavashyak (six essentials/Pratikraman) can be adopted for Self-management for a balanced, happy, contented life.

**Objectives:** The research aims to suggest a self management tool to manage oneself by oneself by applying six essential techniques in day to day activities. It enables one developing a positive attitude and balanced personality capable to handle all situation with equanimity. Further, as in the process the body(different mudras/postures), mind (purification of thought process) and speech(devotional hymns with correct pronunciation) are involved, these have a direct effect on mental, spiritual and physical health and fitness.

**Methods:** There are six techniques which one can use in two sittings in a day while sitting 48 minutes in one go. (1) Samaiyak (withdraw oneself from worldly affairs and remain equanimous) (2) Chaturvinshatistava, (devotional hymn so that qualities of God can be emulated in oneself) (3) Vandan, (to show gratefulness towards mentor/Guru) (4) Pratikraman (introspection of wrong deeds/sinful activities during the day/night) (5) Kayotsarg, (withdrawal from bodily affairs and meditate) (6) Pratyakhyaan (Repentance of wrong deeds with commitment of non-repeating in future).

**Results:** It is helpful in time management and emotion management as by freeing oneself from unnecessary tasks, both energy and time are saved. This is the best way to remove mental stress and every work can be done with vigour and freshness. The recitation of the mantras by raising the left knee and Namaskar Mudra help in dissolving the ego and develops positive thinking along with increasing appreciation of qualities. The body becomes balanced and the nervous system becomes healthy. Mental and physical stress ease out. The person become calm and happy.

**Conclusions:** The shadaavashyak is an act of self-introspection and self-purification with a larger objective of salvation for spiritual seekers as it enables one to detach oneself for a certain length of time from all external activity and dwell within one's self. With a practice one can experience the inner self. Further, for worldly people also it gives a different and real perspective to understand the things with calmness. Maintain equanimity in all situations. Develop a personality of appreciating good things in others and condemning bad deeds by one with promise of non-repeating. It helps in developing a balanced, happy personality.

**Keywords:** Self Management, Shad Aavashyak (Six Essentials), Pratikraman, Mental, Spiritual and Physical Health.

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## INTRODUCTION

Various religious philosophies around the world give importance to different type of Yogs such as Bhakti Yoga, Karma Yoga, Gyan Yoga, Dhyana Yoga, Kriya Yoga. Jainism suggested Shad Aavashyak as a wonderful yoga for self purification, in Aavashyak Sutra (Jain Aagam) which includes all of these. According to the 870<sup>th</sup> verse of '**Visheshavshya, Bhashya**'<sup>1</sup> the actions which are to be performed necessarily by everyone, which removes the bad qualities from the soul and adorns it with good qualities, knowledge, philosophy, character etc., are called essentials.

Just like there is Sandhyakarma (evening prayer) in Vedic tradition, Upasana (devotion), Pratikarm Pravarna (daily prayer) and Paap Deshna in Buddhist tradition, Khor Deh Avesta (body of divine glory) in Parsis, prayer in Jews, confession in front of father in Christians, Sauba of Gunah (regret of mistakes) and Namaz in Islam, similarly, there is Avasya (essential activity) in Jainism for purification of faults and enhancement of virtues.

It is the basis of spiritual equality, humility, power and virtues. The worship by which the soul experiences eternal happiness, destroys the impurities of karma and attains the light of spirituality (salvation) through Samayak gyan (right knowledge), Samyak Darshan (right belief), Samyak Charitra (right conduct) is Aavashyak (necessary). It is necessary to look at one's mistakes and do something to rectify them.

As per Aagams (Canonical scriptures of Jains) Lord Mahavir has propounded that every person should introspect- Kim me kadam - what have I done today? Kim cha me kichchasesan - what work is left for me to do? Kim sakkinijjam na samairaami - what is that work which I can do, but am not doing due to negligence? Kim me paro pasai kim va appa - does someone else see my negligence or do I see my mistake myself? What is that which I am not giving up? Thus, the solution to all the problems of modern life is contained in Pratikraman (movement towards back /Repentance and confession of sins).

## OBJECTIVES

To bring out the necessity of such self-management techniques which helps in developing a positive attitude and balanced personality capable to handle all situation with equanimity.

To get rid of burden/guilt of mistakes committed knowingly or unknowingly every moment by man against even the smallest creature not only through action or speech but even in thought. Here, Jain definition of living beings is far more than biology. They also consider Prithavikaya, (Soul living in an earthy thing/stone body), Apkaya (water), Teukaya (soul living in a fire body), Vayukaya (soul living in an air body) as living being.

To suggest corrective course of action to be performed every day, (early morning and evening), fortnightly, quarterly and yearly to review the mistakes and purify the soul so that no mistake is left behind in the soul and good qualities are acquired by aspiring the same from Tirthankars and guru through devotional pray and salutation.

To help individual in acquiring good qualities of Tirthankars and Gurus by aspiring the same through devotional pray and salutation towards their gratefulness.

## METHODS

The six essentials are to be performed in a very scientific and sequential way to get the purity in five achars (conducts) viz: Gyanachar (knowledge), Darshanachar (belief), chrित्राचार(character), tapachar (purification) and Viryachar (strength). '**Uttaradhyayana Sutra**<sup>2</sup> and **Anuyogadvara Sutra**'<sup>3</sup> **prescribes the following order:** (1) Samaiyak, (2) Chaturvinshatistava, (3) Vandan, (4) Pratikraman (5) Kayotsarg, (6) Pratyakhyaan (Repentance of wrong deeds with commitment of non-repeating).

The activity is performed with a woolen mat, one small woolen broom (charula), mouth covering square/rectangle shape cotton handkerchief (Muhapatti) to avoid any violence to even smallest creature.

### Samayik (Equanimity)

<sup>1</sup> Visheshavshya, Bhashya Part-II Hemchandrachavya, Vajrasenvijay Chunilal, Hakamchand Shah (2009)

<sup>2</sup> Uttaradhyayana Sutra by Pandit Shashikant Jha (2006)

<sup>3</sup> Anuyogdvara Sutra Shri Aryarakshit Hindi Translation: Yuvacharya Mishrimal Ji, Up. Shri Keval Muni (1999)

Through Samayik, the soul gets detachment from Savadyog (sinful activity) as answered by Mahaveer in **Uttaradhyayana sutra**<sup>4</sup>. The seeker gets equanimity towards (i) all living beings whether friend or enemy, (ii) control over the 23 objects of the five senses (eyes, ear, taste, touch, Smell) and the mind by immersing in pure thoughts for at least 48 minutes (two ghadis). It is meant to purify Charitra (character/conduct) as mind, speech and body are restrained and regulated and soul gradually becomes calm and self-established.

समता सर्वभूतेषु संयमः शुभ भावना।

आर्त रौद्र परित्यागस्तद्धि सामायिकं व्रतम्॥

**Acharya Hemchandra writes in Yogashastra**<sup>5</sup>-

न साम्येन बिना ध्यानं न ध्यानेन बिना च तत।

निष्कम्प जायते तस्माद् द्वय मन्योन्य कारणम्।

**In Adhyatamsaar**<sup>6</sup> – **Upadhyaya Yashovijay** writes that one who desires proper and righteous conduct should first purify his mind.

‘उचितमाचरणं शुभमिच्छितां, प्रथमतो मनसः खलु शोधनम्’

It is written that a samayik binds the age of a ‘Dev’ of more than 12 crore 59 lakh 25 thousand 125 palyopam (Unit of measurement of time as per Jain Scriptures). If samayik is pure, then it takes the seeker to the door of salvation. The Samayik of Puniya Shravak is famous in the scriptures.

**Acharya Haribhadra has written in ‘Ashtak Prakaran**<sup>7</sup> that just as sandalwood makes the axe that cuts it fragrant, in the same way, for the great souls who offer the fragrance of equanimity even towards their opponents, Samayik is the best part of salvation.

Vijayratna Shekhar Surishvar Ji Maharsa in “Sambodh Sattari” writes that:

दिवसे दिवसे लकखंदेई सुवण्णस्स खंडिय एगो।

एगो पुण सामाइय करेइ न पहुप्पए तस्स॥

Even a person who earns merit by donating lakhs of gold coins every day cannot match the person who does one Samayik. The soul can attain Kevalgyan in one antarmuhurta (more than nine Samay (smallest unit of time in Jain scriptures) and less than 48 minutes). समणो इव सावओ means in Samayik the Shravak is like a saint. As per **Churni on Aavashyak sutra**<sup>8</sup> there are two types of samayik (i) Sarvavirati (with all vows by saints) Samayik, (ii) Deshvirati (relatively less vows by shravak) Samayik. “छिन्नइ असुहं कम्मं सामाइअ जत्तिया वारा” The Sharavak whenever does Samayik the Karma’s are detached.

**Shrimad Anandghan Maharasa**<sup>9</sup> in his Chauvisi wrote that:

‘नागी काढले ताडले दुश्मन लागे काची दाय घडी रे’

<sup>4</sup> Uttaradhyayana Sutra by Pandit Shashikant Jha (2006)

<sup>5</sup> Yogashastra Acharya Hemchandra Hindi translation Shri Padam Vijay Mahraj (1990)

<sup>6</sup> Adhyatam Saar Yashovijay ji Hindi translation and description Sadhavi Priti Darshana Shri (2009)

<sup>7</sup> Ashtak Prakaran Acharya Haribhadra (2018)

<sup>8</sup> Pratikarman Ek Rahasmiya Yog Sadhna Shri Sajjan Shri Ji M. Sa. Shashiprabha, Sadhvi Saumyaguna (2014)

<sup>9</sup> Shri Anandghan Chauvisi(Vivechan)-Adhyatmik vikas ki sopan Pandit Pannalal Bagicha Bhandari (1998)

“by concentrating the yoga of mind, speech and body, understand the eight karmas, understand the power of the involvement- Dwesh (hatred/aversion) and Raag (passion/attachment), identify the enemies who are going to kill your soul, then take the Naagi (knowledge-like sword) in your hand and act with the help of knowledge, then it will not take you much time to attain salvation. The task will be accomplished in the short two ghadi period of Samayik (48 minutes).”

Samayik is helpful in time management and emotion management as by freeing oneself from unnecessary tasks, both energy and time are saved. This is the best way to remove mental stress and every work can be done with vigour and freshness. Samayik is done in proper mudra/stable posture which keeps the body healthy and disease free and the power of thought gets momentum. With a goodwill towards the whole world unrest, tension, violent tendencies prevailing in the world can be eliminated. Hence, this is an incomparable practice of universal peace. Its immediate result is- Sanvar (cessation of sins), secondary result is- Dashangi Sukh (permanent happiness) and the ultimate result is- Moksha (liberation).

### **Chaturvinshatisthava (devotional prayer-worshipping 24 tirthankars)**

Chaturvinshatisthava occupies the second place among the six essentials. Chaturvinshati+Stava- The combination of these two terms forms the word which literally means to praise the twenty-four Tirthankaras, those great men who have made their souls bright and luminous by destroying the self-enemies in the form of passion, decay and lust. A man becomes as he thinks. Similarly, if a worshipper accepts Tirthankars as an ideal and worships him, then undoubtedly the particles of his sins will diminish and he himself will be illuminated by the dim light of Kevaljnana. Provided, the ideal of every person is good and flawless. Basically, it is necessary to be devotional. The logic behind this is that the acquisition of virtues is not possible without admiring them. In common parlance, it is also called 'Logass Sutra' (devotional hymn worshipping 24 Tirthankars). The spiritual aspect of this is to reveal the true nature of the self. By this act, the soul destroys its previously accumulated karmas and purifies itself. The recitation of the mantras by raising the left knee and Namaskar Mudra help in dissolving the ego and develops positive thinking along with increasing appreciation of qualities. The body becomes balanced and the nervous system becomes healthy.

भृतीइज्जिणवराणं खिज्जंति पुच्च संचिया कम्म।- आवश्यक निर्युक्ति

With the worship of Jineshwars earlier accumulated Karmas are destroyed & Samyaktav (equanimity) is achieved.

It is also mentioned in **Sindoorprakaran** that the worship of Arihant(enlightened soul)removes sins, subdues misery, destroys calamities, accumulates virtues, increases wealth, purifies health, bestows good fortune, increases love, generates fame, gives access to heaven and finally attains salvation.

पापं लुपति दुर्गतिं दलयति व्यापाद यत्या पदं

पुण्यं संचिनुते श्रियं वितनुते पुष्पाति निरोगताम्॥

सौभाग्यं विदधाति पल्लवयति प्रीतिं प्रसूते यशः

स्वर्गं यच्छति निर्वृतिं च रचयत् यर्चाहतां निर्मिता॥

As per Jain philosophy Tirthankaras (enlightened souls)and Siddha (liberated souls) Parmatma cannot give anything to anyone, they are only the ideals of spiritual practice. The God is equivalent to a mirror for a seeker in which the soul, seeing its own reflection, constantly strives to attain that pure form and in the end certainly reaches its destination.

Acharya Devendramuni depicted 24 Tirthankaras in a way that each verse motivate to express gratitude towards them. When we praise the Lord Rishabhdev, everything of the primitive age starts emerging on the mind. As a result, the seeker starts thinking that the first Tirthankara created human culture. He conducted the state system ethically. He gave training to mankind in art, science, civilization etc. He taught the lesson of non-violence. He abandoned immense wealth and adopted the life of a Shramana. After being initiated, he did not get disturbed even a bit even

after not getting alms for a year. Similarly, by remembering the sixteenth Tirthankara Shantinath, one starts experiencing extraordinary peace. While praising the nineteenth Tirthankara Mallinath, by remembering the doll in Mohangriha, physical attachment decreases and the burning ideal of a woman's life appears. Praise of the twenty-second Tirthankara Arishtanemi gives the inspiration to save the lives of mute animals and birds. As soon as we remember the 23rd Tirthankara Parshvanath, a confused form of the ascetic tradition of the modern times comes to our mind. How Lord Parshvanath saved the burning snake couple from those flames. Even after being tortured terribly by Kamath Tapas, he does not hate him and does not get pleased when the god and goddess named Dharnendra-Padmavati praised him. In this way, one gets a glimpse of the true religion and excellent dispassionate feelings. By praising the supreme Tirthankara Bhagwan Mahavir, one gets to experience the experiments of equality done by him. He deliberately travelled in non-Aryan countries. He did not get disturbed even a bit in many situations like being pelted with stones, imprisoned by the police, being showered with harsh words etc. He remained unshaken like Mount Everest in the terrible troubles given by Shulpani Yaksha, Chandakaushik snake, Sangam Dev, Katputna Vyantri etc. He rejected casteism and stressed on the vision of virtues. He gave a special place to women by accepting them almost equal to men.

In this way, by praising the Tirthankara Gods, manliness is awakened in the human mind and by having a firm resolve that 'the soul is the Supreme Soul', his efforts are directed in the right direction and when the time comes, he himself becomes a form of the Supreme Soul. According to Jain thought, through the praise or devotion of Tirthankara gods, the ego of the seeker is destroyed and his love for virtues increases. As a result, the soul destroys all its karmas and assumes a pure, enlightened, formless form.

### **Vandan (Salutation-respecting ascetics)**

The third essential is called Vandana. It is a respectful behaviour of mind, speech and body by which a seeker expresses his respect and reverence towards the senior teachers and Gurus in the field of spiritual education. Vinay (respect/humility) is the root of Jainism and it contains self-restraint, penance and knowledge. Namaskar done with devotion destroys karma, brings out virtues, spreads humility and declares self-awakening. It is meant to purify Gyanachar.

The mudra with which Vandan is done, removes the weakness of intestines and stomach, liver disorder and slackness of pancreas. All the nerves of stomach and heart become strong. Vata disorders, poor digestion, insomnia, indigestion etc. diseases are cured and gastric fire is lit up by its practice. This reduces the chances of joint pain. Flexibility of muscles is maintained, energy flow in the body is balanced and the body's immunity increases.

If one wants to realize God, then a lamp in the form of a Guru is necessary. The experience of wise men says that where there is no Guru, there is no knowledge, where there is no knowledge, there is no detachment, where there is no detachment, there is no character and where there is no character, there is no salvation. Therefore, seekers who aspire for self-development should accept the refuge of a Guru and follow the process of Sadhana (spiritual practice) under his guidance.

The question is who should be worshipped, who is worthy of being worshipped? In this regard, Acharya Bhadrabahu says that a Shramana who is intelligent, restrained, in bhaavsamadhi, who follows the five samiti and three gupti and who is disgusted with indiscipline is worthy of being worshipped. The common man needs such an ideal whose life is perfect in both behaviour and determination.

### **Pratikraman (repentance and confession of sins)**

Pratikraman<sup>10</sup> is the fourth essential among the six essentials. The etymology of the word is 'Prati+Kraman = Pratikraman'. Its meaning is 'to turn back', but due to tradition, the word 'Pratikraman' is used for group of six essentials.

It is the most important and prominent among all, therefore in current practice, the combined action of all the six essentials is called Pratikraman. It is a means of self-purification and fault-removal, it is the ultimate nectar for strengthening pure thoughts and is an infallible way to test and examine one's soul.

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<sup>10</sup> Pratikraman Sutra Ek vivechan Saubhagyamal Jain (2006)

From the classical point of view, while practicing the religion of self-restraint, if due to negligence any kind of slipping happens or a vow is violated, then considering it a lie, condemning it internally, repenting for that misdeed and remaining vigilant not to indulge in those faults in the future, is Pratikraman. It is applicable to all the three times. Accepting the violent acts done in the past through mind, speech and body is Pratikraman of the past; improving the possible Savya Yogas in the present with mind, speech and body, that is, worshipping Samayik is Pratikraman of the present and doing Pratyakhyan to abandon the Savya Yogas of the future is future Pratikraman.

**In Yoga Shastra<sup>11</sup> Acharya Hemchandra Suri** writes that Pratikraman is to come back as much as one had advanced in the sinful tendencies and to bring oneself back to the self.

स्वस्थानाद् यत् परस्थानंप्रमादस्य वशाद् गतः

तत्रैव क्रमणे भूयः प्रतिक्रमण मुच्यते।

It is an infallible medicine for the treatment of the wounds of sins committed due to negligence on the soul. There are 5 types of Pratikramans prescribed in a year duly considering that all mistakes are not remembered and if something is left over that may be regretted during subsequent bigger Pratikramans:

- (i) Daily- Devasik (evening),
- (ii) Daily-Rai, (morning),
- (iii) Fortnightly, (Pakkhi) -every Chaturdashi
- (iv) Quarterly, (Chaturmasik)
- (v) Samvatsirak (Annual on 51<sup>st</sup> day of Chaturmaas/ the last day of Jain Paryushan Parv)

Acharya Haribhadra Suri in Aavshyak in Aavashyak Sutra analyses that as a Vaidya having expertise in Mantra and Mool (Roots/herbs) removes the poison present in the body, similarly the words of Pratikraman Sutra also have unimaginable glory, therefore, just hearing its words also provides benefit. According to **Acharya Bhadrabahu**, there are eight synonyms of Pratikraman - (1) Pratikraman, (2) Praticharana (Conduct or behaviour), (3) Pariharana (Removal or elimination), (4) Varana (to choose), (5) Nivritti (renunciation), (6) Ninda (condemning), (7) Garha (repenting in front of Guru), (8) Shuddhi (cleansing/purifying).

Pratikraman is done with special awareness. It includes introspection, criticism of sins, abandoning the problems of kashay (Tainted feelings/passions- anger, ego, hypocrisy/deceit, greed) avirati (lack of restraints), pramad (indolence), mithyatva (wrong belief). Initially it rectify the Ashubh (negative/inauspicious) thinking with Shubh (positive/auspicious thinking). Slowly the soul moves from Shubh (positive/auspicious thinking) to Shuddha (pure /thoughtlessness) form.

The sutras are recited while keeping the right knee upright strengthen the morale, enthusiasm for following the resolutions taken. By standing up and reciting sutras of criticism etc., negligence is reduced, harmony in emotions and body balance is maintained.

The 'Khamemi Savva Jeeve Sutra in Pratikraman reflects individual feeling during the process that "I forgive all living beings, all beings should forgive me, all living beings are my friends, I do not have any hatred towards anyone". This is possible only when one does not see faults in others ready to apologize humbly as a result, ego will be left. Further, one develops the ability to see one's own faults and to see the qualities of others accordingly, a feeling of brotherhood and friendship is established with all living beings, another important part is while fulfilling self-interest the individual becomes hostile towards the things or people that become an obstacle in fulfilling their self-interest. Through this attitude of contentment arises and selfishness ends.

### **Kayotsarg – Kaya (body) + Utsarga (renunciation)**

Kayotsarg is the fifth part of Shadavashya. The literal meaning of Kayotsarg is to renounce the body. It is a State of meditation where body is totally forgotten. Its intended meaning is to renounce the bodily tendencies and bodily attachment or to experience the state beyond the body. It is the surefire practice of liberation from sins and

<sup>11</sup> In Yoga Shastra Acharya Hemchandra Suri, Surendra Bothra, A. S. Gopani (1989)

bodylessness. The main objective of Pratikraman is Kayotsarg, because it is the only medium through which we can be situated in our inner self or soul nature. As per **Uttaradhyayana Sutra**<sup>12</sup> Souls can atone for their past and present bad deeds by doing Kayotsarg and thereby purifies the transgressions and becomes free (calm or light-hearted) like a load bearer who puts down his load and wanders happily

In fact, the main cause of our sorrows is the attachment towards the body and sensual pleasures. We are working hard day and night to fulfill our sensual desires and to get desired pleasures. We are so obsessed with the temporary pleasures of the body that we spend our entire life in collecting the material resources that support them. Sometimes these means of happiness become more important than the body itself. The emotional feelings/attachment we have towards our family and friends are mostly at the physical level. The wise men preach that to be free from this bondage it is necessary to sever ties with the body.

Kayotsarg is a strong basis for turning introvert from these extrovert tendencies.

In Anuyogdvara,<sup>13</sup> the proper name of Kayotsarg is 'Vrana Chikitsa' i.e. the one who treats wounds. Even after carefully worshipping the religion and following the vows of non-violence, many faults are committed due to negligence, criminal tendencies develop, the qualities of the soul like knowledge get covered by bad tendencies, these are the wounds of the pure soul body.

In Kayotsarg first, relaxation of all body parts is required through proper breathing steps. Afterwards through concentration of mind all impulses are calmed, wastage of vital force stops and the power of endurance gradually develops and individual becomes able to realize soul's true state and becomes fearless. In one Kayotsarg, one has to stop till the pronunciation of 25 verses or till 25 breaths are taken, there are 25 verses till Chandesu Nimmalayara in the Logass Stotra (A devotional hymn traditionally attributed to the revered 24 Tirthankara)

In Pratikraman books it is mentioned that **Aashavchichoornikar Jindasgani** suggested two main types of Kayotsarg. Dravya Kayotsarg means stopping physical activity, that is, giving up the restlessness and attachment of the body and standing still in Jin Mudra. Bhaav Kayotsarg means to indulge in Dharma Dhyana (religious meditation) and Shukla Dhyana (spiritual pure meditation).

**Shri Bhadrabahu Swami writes in Aashavchi Vyukti** that

बासी चंदन कथो, जो मरणे जीविए य सममणो।

देहे य अपडिबद्धो, काउस्सग्गे हवइ तस्स।

"Whether someone applies sandalwood with devotion or someone chops it off with an axe out of malice, whether one lives or dies at the same moment, but a devotee who does not have attachment to the body and remains equanimous in all the above situations, only he is rightly doing kayotsarg.

The main objective of Kayotsarg is to realize the difference between body and soul as per different qualities (gunas) they possess. (Bhed gyan) and achieve the proximity of soul. Five fruits of Kayotsarg are mentioned in the **Aavashayak Niryukti as mentioned by Shadaavashayak ki Upadayeta Bhoutik Evam Aadhyatmic Sandarbh Mai**<sup>14</sup>.

- (i) Body purification- By Kayotsarg, deadness generated by mucus etc. is destroyed from the body.
- (ii) Purification(Shuddhi) of mental inertia- The mental inertia gets destroyed when the mind gets focused during the act of Kayotsarg.
- (iii) Forbearance of happiness and sorrow- One gains the ability to endure happiness and sorrow.
- (iv) Anupreksha (contemplation/reflection) – The practice of pure feeling is continuously increased.

<sup>12</sup> Uttaradhyayana Sutra by Pandit Shashikant Jha (2006)

<sup>13</sup> Anuyogdvara Sutra Shri Aryarakshit Hindi Translation: Yuvacharya Mishrimal Ji, Up. Shri Keval Muni (1999)

<sup>14</sup> Shadaavashayak ki Upadayeta Bhoutik Evam Aadhyatmic Sandarbh Mai Shri Sajjan Shri Ji M. Sa. Shashiprabha, Sadhvi Saumyaguna (2014)

- (v) Meditation- The practice of positive meditation becomes easy in Kayotsarg. Kayotsarg is the practice of being introverted. Hence, to search for Arham(A liberated soul that has attained the highest spiritual state of perfection) from Ahm(ego), Kayotsarg is essential.

According to modern science, it is necessary to give rest to the body. Due to relaxation in physical activities through Kayotsarg, the elements of the body which become abnormal due to exertion, come back to equilibrium. Acid is again converted into muscle sugar. Accumulation of lactic acid and Heat decreases. The nervous system gets energetic. The amount of oxygen in the blood increases.

According to Jain theory, there are 16 Sangyas(innate tendencies continuing from previous births) in a human being- 1. Food, 2. Fear, 3. Sex, 4. Possession, 5. Anger, 6. Pride, 7. Illusion, 8. Greed, 9. Obsession, 10. People, 11. Happiness, 12. Sorrow, 13. Attachment, 14. Treatment, 15. Sorrow and 16. Religion. Due to these, internal problems like desire, wrong perspective, negligence, defilement, restlessness etc. arise in the human mind. As a result of which, bad choices like jealousy, competition, hatred, fear, greed, desire, conflict etc. arise. They have a constant influence on the conscious mind.

When attachment reduces, the body relaxes and tensions are reduced. Sadhaks, leaving the attachment to the body, start seeing the sensations arising on it with an unbiased attitude and the mind comes to such a state that it seems as if the body belongs to someone else and whatever is happening is being seen with indifference. Till now, the mind, instead of seeing the events happening on the body with an unbiased attitude, used to choose whether this sensation or event is good or bad and thus used to get caught in attachment and aversion. Whatever is dear should be desired more, whatever is unpleasant should be removed, life passes in this reaction and in experiencing happiness and sorrow, but with the practice of Kayotsarg, the feeling of Gyata-Drusta (knower-indifferent spectator) is there. With this, the person achieves the ultimate goal by choosing the state beyond the body. It is the door to self-realization as it reduces the attachment to the body, withdraw from all sides and get absorbed in the self.

### **Pratyakhan (promise to not to repeat)**

Washing away the past sins done knowingly/unknowingly or with negligence is called Pratikraman and taking a pledge (promise) about not repeating the same, abstaining from bad deeds and increasing good deeds with dignity for the future is called pratyakhan. It is written in **Yogasaar**<sup>15</sup> that the soul which sees itself as devoid of all desires generated by karmas, the renunciation of the feelings which are the reason for their sinful descent is Pratyakhyan. Due to the Savadya (sinful activities) mindset, a practitioner continuously binds himself with karma every moment. Therefore, Pratyakhyan of Savadya Yoga is necessary for a practitioner. The extent to which the Savadya attitude is renounced, to that extent the karmabandh stops. According to **Bhadrabahu Swami**, Pratyakhyan leads to self-restraint, self-restraint leads to Ashravanirodha (stoppage of influx of Karmas. It leads to end of craving and the end of craving gives rise to a unique feeling of calmness and bliss thus purifies the soul.

In this way, by renunciation, a person escapes from useless pleasures, unnecessary consumptions and moves towards self-reflection. This leads to the cessation of existence, from this comes self-control, from self-control comes the end of desire and attainment of equanimity. Gradually, through this process, a person ascends the steps of liberation. Up **Yashovijaya Ji Maharasa** in **Adhyatmasaar**<sup>16</sup>, writes that Pratikraman makes the living being capable for salvation.

Through this, many national and social problems like selfishness, sensual desires, indiscipline, economic discrimination, unemployment, poverty, financial crisis, increasing crime etc., can be reduced. Diet control is necessary to keep the body healthy and pratyakhyan is the best way of diet control. It helps in body management and disease management. A limit is set for a person through pratyakhyan which can save his mental and physical labour. This can lead to stress management.

<sup>15</sup> Yogasaar Acharya Yogindudev (1987)

<sup>16</sup> Adhyatmasaar Yashovijaya Ji Hindi Translation: Muni Shri Padamvijay Ji M. Sa.(1876)



### Some important sermons in Shad Aavashyak:

- (i) Karemi Bhante- Pledge for controlling mind, body and speech abstaining from doing anything except pure/devotional feelings for a particular duration.
- (ii) Logass sutra and Chaitya vandan- worshipping Tirthankaras
- (iii) Micchami Dukkadam asking for forgiveness for one's wrong doings knowingly or unknowingly.
- (iv) Repentance for Atichhars (Violation of prescribed rules in which an individual regrets for wrong doings with all living beings including having only one sense of touch- Shadkaya (Prathvikaya, Apkaya, Vayu Kaya, Teyukaya, Vanaspati kaya, Tras kaya) depending upon abode of the soul as stone, water, air, fire, vegetable, animal).
- (v) Eighteen types of sins are regretted. which includes: Violence, Lying, Stealing, Sexual activity, Possessiveness, Anger, Ego, Deceit, Greed, Attachment, Hatred, Quarrelsomeness, False accusations, Divulging secrets, Backbiting etc.
- (vi) Vows in the form of Twelve Shrivak Vrats (vows)/marganusari aachran (correct conduct) Vanditu Sutra (condemning wrong deeds).

### RESULT

The each of six essentials have their own merit. They are similar in terms of mutual results, but are different in terms of purpose and there is a cause-effect relationship between them, therefore each has an independent existence and each is needed for the fulfillment of its own purpose.

The benefits can be explained with example like when a person ties animals with a nail, then there is no fear of it running away, similarly, when the practitioners of equanimity bind the inauspicious tendency with Samayik, then there is no fear of it going towards vice. Samayik does not only mean stopping physical activity, but also stopping inauspicious mental activity. The main foundation of Samayik is the mind. Till the time Samayik does not come in the mind, the Samayik of the body has no special significance. The seeker should first become stable in equanimity, then take refuge in the present Chaubisi (24 Tirthankaras), who have become the twenty-four best artists of spiritual life. Mahaveer answered Gautam that the praise of a person free from attachment removes the seeker from falsehood and leads him towards rightness. Before entering the field of criticism, it is necessary to have Guru Bhakti and humility as it is the root of religion as per Jain philosophy. Mahaveer answered Gautam as indicated in **Uttaradhyayana Sutra**<sup>17</sup> that by worshipping, the soul destroys the karma bound by low lineage and binds the karma of high lineage and gets such good fortune that his command does not go in vain i.e., his speech becomes so refined that everyone obeys his command. Along with this, the soul gets the feeling of rightness by worshipping.

During Pratikraman, the seeker introspects his life every day at the time of Pratikraman to see whether he is leaving the broad path of right faith and moving towards the thorny path of falsehood? There is uniformity in his mind, speech and body. By observing and inspecting every aspect of life, one gets rid of these defects and becomes lighter. Sinful actions are like a surgical wound. If they are not removed and kept hidden in the mind, their poison will keep growing inside and that poison will ruin the life of the seeker.

A big weakness of a human being is that he always remembers his virtues but forgets his vices. Also, he forgets the virtues of other people and remembers their vices. This is the reason why he occasionally presents a list of his virtues and never gets tired of singing the tales of others' vices. Whereas a Sadhak should see the virtues of others and his own vices. While doing Sadhana, sometimes Sadhak gets distracted from Sadhana due to anger, pride, deceit, greed and he makes mistakes, then during Pratikraman, he observes his life deeply and corrects each and every flaw. If he could not reveal the flaws hidden in his mind due to shame, he reveals those flaws too in front of Sadguru or in the presence of God. Just like a skilled doctor examines and tells about the disease in the body through X-ray etc., similarly during Pratikraman, Sadhak observes each tendency and expresses those flaws and becomes lighter. Pratikraman is a unique act in the life of a sadhak. It is a diary in which the sadhak writes a list of his faults. He tries to get rid of each and every fault. It is said that the famous thinker **Franklin** had improved his life through a diary. There were many bad qualities in his life. He used to write his bad habits in a diary and then think deeply about how

<sup>17</sup> Uttaradhyayana Sutra by Pandit Shashikant Jha (2006)

many mistakes he had made this week. He will not repeat these mistakes in the next week. In this way, through the diary, he gradually removed the bad habits from his life and became a great virtuous thinker.<sup>18</sup>

As long as there is attachment towards the body, the seeker cannot move forward firmly in the field of life. Therefore, Kayotsarg has a unique, original and extremely important place in Jain sadhana-method. Kayotsarg is done to refine the disciplined life more and more, to do penance, to purify oneself, to free the soul from illusion, falsehood and surgical treatment, to destroy sinful deeds. After being purified from transgressions, the seeker experiences so much joy in his mind, as a labourer feels when a load is removed from his head.

After criticizing the past transgressions, the seeker does kayotsarga as a form of atonement and becomes free from the sins of the past. But to prevent future sins, it is necessary to do pratyakhyan. By pratyakhyan, the soul stops the asrava (Influx of karmas into the soul). If it is not stopped, the flow of karmas keeps coming into the soul. As long as something is not renounced, the attachment related to it does not go away and the karma-raj keeps coming. Desires are stopped by pratyakhyan. Because pratyakhyan is not possible without limiting the desires. Another big benefit of pratyakhyan is that the craving-induced state and fickleness of the mind ends and the seeker experiences supreme peace. While performing this activity daily the rules for Shravaks are little relax keeping in view their worldly duties while there are Mahavrats (difficult vows)for saints there are Anuvrat (relatively easy vows)for shravak. Shravak 12 Vrats(vows) are memorized during pratikraman activity.

### CONCLUSION

The Shadavashyak needs to be included in daily life programs. To get maximum result out of this technique it has to be done Supranatidhan purvak i.e., with deep concentration and integration of mind (pure thoughts), speech (correct pronunciation) and body (correct posture/mudra/asans).

We usually spend most of our time to see, know and understand others. Due to the influence of ancient bad habits (sanskars-previous birth's impression), our interest is more in material things. The biggest formula of self management is self-introspection in which we see our own mistakes. The one who sees his own mistakes is spiritual. Once you start introspecting, you will experience a unique change in your life and many of your problems will start getting solved.

Further, these are only means to a larger objective of liberation of soul. We are motivated to do something only if there is clarity of targets. The sequence given is natural and psychological and is based on the chain of cause and effect. The first essential 'Samayik' teaches the practice of equanimity in life. As a result, by praying daily, they consider themselves very fortunate. If such a person falls from equanimity or vigilance due to sanskar (previous births impressions/memories which tempt an individual to perform that activity) or bad company, then by doing pratikraman (reflection), they come back to their previous state. Through 'Chaturvinshatishava' the one tries to develop detachment like the Tirthankaras. Through 'Vandana' the one himself is adorned with the virtue of humility and vow towards Guru. By 'Pratikramana' one becomes introvert by withdrawing from all external and natural consequences. By 'Kayotsarg' the attachment to the body is reduced and one enjoys the feeling of the soul and in 'Pratyakhyan' various types of sacrifices are accepted for the future.

Thus, Pratikraman is an unprecedented act of self-introspection and self-purification. Through this, on one hand, the seeker achieves spiritual excellence, and on the other hand, due to increased intellectual and mental concentration and being stable in oneself, he also progresses in the practical field. The pure conduct and thoughtful life of the seeker makes him ideal and exemplary in this world, and also helps him achieve a high position in the next world. That is why Pratikraman is an absolutely necessary and adorable act, which should be practiced by everyone without thinking.

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