



JAIN FESTIVAL AYAMBIL OLI

Shukla Purnima– Day 9 of Ayambil Oli Samyag Tap Pad

Samyag Tap Pad is symbolised by the colour white and on this day the Ayambil menu includes boiled rice. Samyag Tap is the last of the Dharma Tattva and also the last Pad of Navpad and has 50 attributes.

Samyag in Sanskrit means “Right” and Tap means “austerity or penance”. Samyag Tap means austerity in the right perspective and direction. The aim of austerity is reaching to equilibrium and tranquillity.

Tap is usually taken as and equated to fasting. In fact, fasting is only one of them. Jain scriptures lay a considerable emphasis on austerities – Tap and classify twelve types of austerities grouped together under two headings – External or Bahya Tap and Internal or Abhyantar Tap.

In Tattvārtha Sutra, Āchārya Umāsvāti states: ‘Tapasā Nirjarā Cha’. It means that Nirjarā - the shedding of Karmic matter from the soul, which is a necessary condition to the attainment of Moksha - can be achieved by Tap or austerities. This conveys observance of internal restraints and to resort to external ones as means for effectively observing the internal austerities. Observing internal austerity is more valuable than the externals.

"A person performing penance with a desire of fame or worship does not achieve a genuine penance; so, penance should be observed without pomp and show, and should not flaunt or praise it"

..... Saman Suttam

"External renunciation is meaningless if the soul remains fettered by internal shackles.

Jain Acharyas say that you have to practice the religion:- yatha-shakti (as per your capacity)



Ritual: Khamasnas (x50) | Logassa (x50)

**Prayer - Ohm Hrim NamōTavassa
(x20 malas)**

If you wish to participate and are unable to do the above, do as per your capacity and time.

External or Brähya Tap

Anasan-Moonoariyā Vitti-Sankhevanam
Rasachchāo ; Käy-Kilesō Sanlinayā Ya Bajzo
Tavo Hoi
..... *Panchachar Sutra*

It means that fasting, eating less, curtailing the desires, avoiding the tastes, facing physical hardships and occupying restricted space constitute the external austerities.

- Anasana - Fasting
- Unodari - eating less than what is needed for satisfying the appetite
- Vrittisankshep - reducing the number of food-articles and to feel satisfied with a few of them.
- Rasparityag - giving up attachment for tastes.
- Kayaklesh - bearing physical discomfort.
- Sanlinaya (also referred to as Viviktashayyan) - staying in a forlorn place and occupying the minimum space.

Internal or Abhyantar Tap

Päyachchhittam Vinao Veyavachcham Tahev
Sajzāo ; Jhanam Ussaggo Vi A Abbhintarao
Tavo Hoi *Panchachar Sutra*

It means that repentance, modesty, selfless service, study of Self, meditation and staying beyond the physical aspects are the internal austerities.

- Prayashchit - atonement or repentance
- Vinay - modesty & humility on one's own part and respect for others.
- Vaiyavrutya - selfless service
- Swadhyay - spiritual study
- Dhyan - meditation
- Kayotsarga - giving up all the physical and mental activities and staying tuned to soul



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These twelve austerities need to be taken in the ascending order. It means that each of them should be considered as superior to the earlier one. In other words, fasting stands at the lowest level and Käyotsarga at the highest level. Prima facie this may seem intriguing, because how can eating less be considered higher than fasting? The reply is that the austerities are conceived of in the form of restraining the mind. When one decides to observe fast, he makes up in his mind not to eat. Unodari, however, requires to refrain from taking additional food while eating. It is easy to decide not to eat, but it is really tough to stop eating before the appetite is satisfied. Since Unodari thus requires a greater level of mental restraint, it is considered higher than fasting.

It is stated that undertaking internal austerities amounts to observing Upväs. The concept of Upväs is grossly misunderstood. The term denotes remaining tuned to the true nature of the soul. If a person can stay so tuned, he would have no time to care for the physical and other worldly aspects. Nirjarä (elimination of karmas) can thus be easily achieved by such Upväs. Karma cannot withstand the impact of the force inherent in staying so tuned and would give way.

(Reference: Restraints By M Doshi)





BY KISHOR B SHAH

*anasana-vamaudarya-vrttiparisamkhyana-rasaparityaga
-viviktasayyasana-kayaklesa bahyam tapah*

Tattvartha Sutra 9.19

Fasting, eating less than required, curtailing the varieties, control over tastes, lonely habitation and facing the hardships constitute the external austerities.

RASPARITYAG

To give up attachment for tastes. Our tongue is an organ that hankers for tastes. Our attention usually stays drawn towards the tasty foods and drinks. This happens to be a more or less insatiable obsession. The hankering for tastes does not allow a person to keep the peace of mind. Some restraint has to be applied to it. That is the reason for undertaking this austerity and the Festival of Ayambil give one an opportunity to undertake this austerity. However, one can limit the amount of tasty food, even if it is only one item, on a daily basis.

THE FRUIT OF PATIENCE

Two hermits were performing penance in a shrine. Naaradji passed that way. One of them asked Naaradji, "Where are you going?" Naaradji replied, "To meet God." Again he asked, "Please ask Him when I shall be emancipated?" Naaradji moved on. The second hermit asked him the same question.

While coming back, Naaradji passed through the same way and said to the first hermit, "You will be emancipated after three births." On hearing this, the hermit was puzzled. He thought, "I have been performing penance for sixty thousand years. Even then, I shall have to wait for three births." He abandoned the penance and went back to his village.

Naaradji came to the second hermit and said, "You will be emancipated but you will have to wait for as many births as the number of leaves on the tree under which you are performing penance." On hearing this, his heart was filled with joy. He said gladly, "I will be emancipated definitely after a certain period."

The person who has cultivated the virtue of patience is sure to find his destination. Those who lack this virtue can never attain their goal.



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"Humility is the basic (virtue) according to Jaina scripture; a person of humility acquires self-restraint. Where is penance and where is religion to one who has lost humility?"

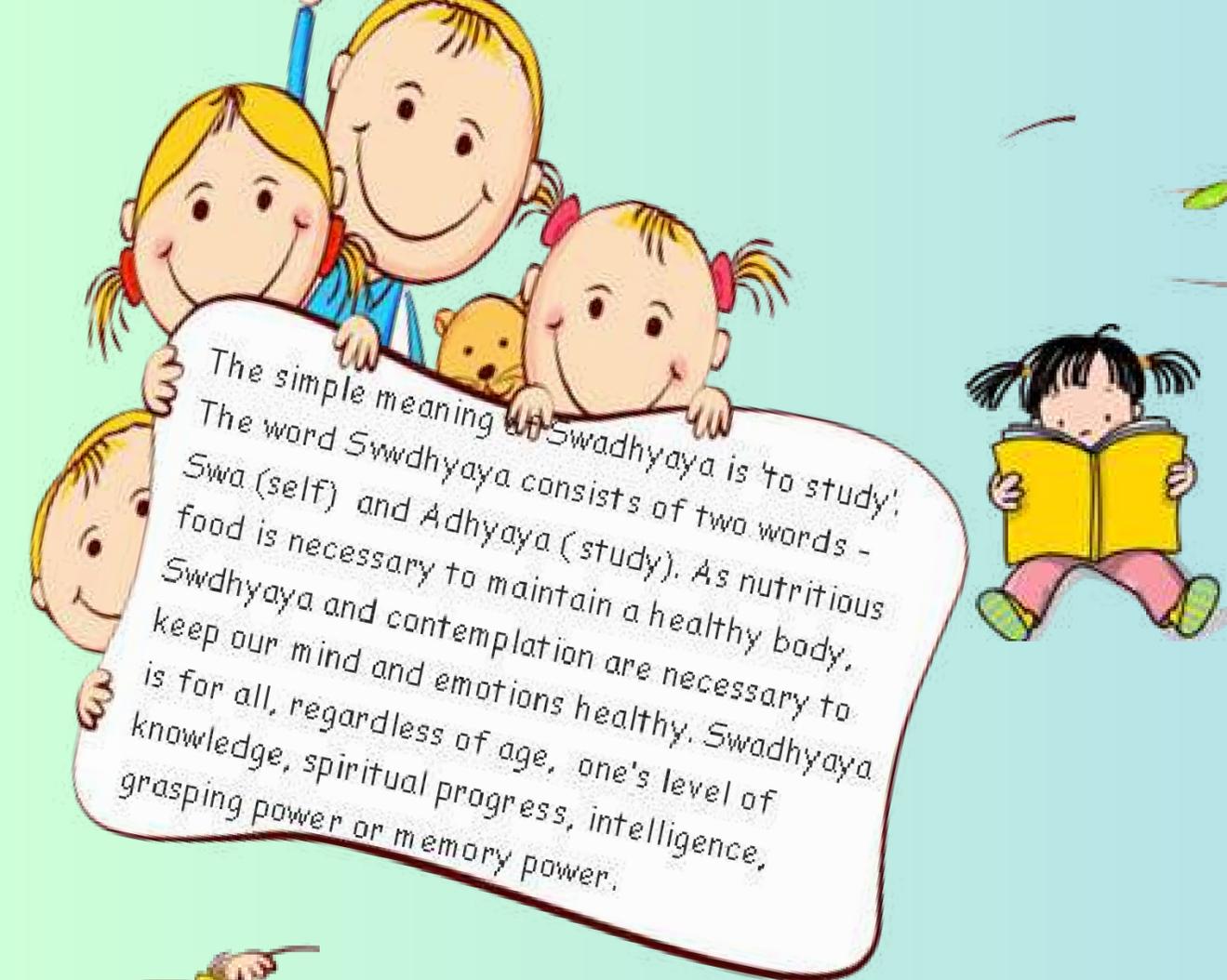
Humility is the gateway to liberation; through humility one acquires self-restraint, penance and knowledge. By humility one honours the Acarya and the Sangh (i.e. the entire community of religious people).

Learning acquired with humility proves fruitful in this world and in the other world; just as a plant cannot grow without water, learning will not be fruitful without humility.

Therefore, one should not abandon humility at any cost. Even a person with less scriptural knowledge can annihilate his Karmas, if he has humility."

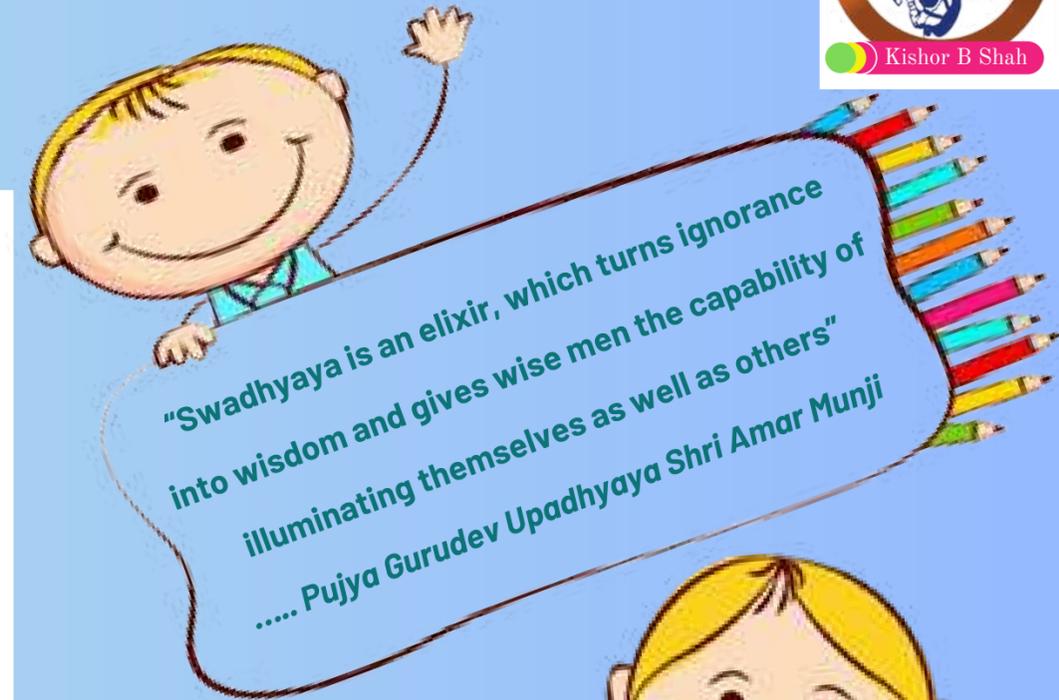
~Saman Suttam 469-472

Swadhyaya - Self Study



Swadhyaya is one of the easiest and most rewarding Jain austerity (Tap), yet, unfortunately most of us do not practice it effectively often in our daily lives. If we make some time to study, we will have sound conviction that it is important to practise the teachings of our faith in our lives – to Live the Jain Way of Life. We will discover the inner self. The difference between our intentions and outward conduct will disappear.

Resolve to spend some time daily in self study



“Swadhyaya is an elixir, which turns ignorance into wisdom and gives wise men the capability of illuminating themselves as well as others”
..... Pujya Gurudev Upadhyaya Shri Amar Munji



Many of us put it off until retirement, when we may not develop interest in reading unless we have cultivated the habit early on. Net result is that many of us will never realise the value of diamonds treasured in our scriptures during our lifetime. Regardless of our age and pre-occupation with our daily lives, we should try and spend some time every day reading something spiritual with a proper understanding”
.....Anop Vora

The five traditional aspects of Swadhyaya:

- **Vachana (Reading)** : Studying and explaining the sacred texts and its meaning.
- **Pruchchhana (Questioning)** : Asking questions to clarify doubts.
- **Anupresksha (Pondering over)** : This is probably the most important, and includes contemplating, reflecting, digesting, absorbing and understanding any article or book that we are reading before reading the next one.
- **Paravartana (Repetition)** : Repeating the texts and its meaning.
- **Dharam-Katha (religious teaching)** : Listening and engaging in spiritual discussions, inquiries, teaching etc.

