



# JAIN FESTIVAL AYAMBIL OLI

## Shukla Ekadashi – Day 5 of Ayambil Oli Sadhu (Sadhvi) Pad

Sadhu (Sadhvi) Pad is symbolised by the colour black and on this day the Ayambil menu includes boiled Udah. Sadhu (Sadhvi) pad has 27 attributes.

Sadhus and Sadhvis (Jain Ascetics) are the third among Guru Tattva. Sadhu is a Pali word which means good, virtuous, or auspicious. Jain ascetics devote themselves to the holy path preached by Arihant Bhagwant whilst living under the guidance of Acharya and Upadhaya.

'Virati' means giving up feelings, thoughts and conduct of sin. 'Sarvavirati' entails giving up all sins for life. Those individuals who take the vow to give up all sins for life follow the path of 'sadhutva.' These fully dedicated and worthy individuals renounce worldly life and pleasures to devote themselves to the pursuit of moksha or liberation and are initiated into the life of Sadhus and Sadhvis (Jain ascetics) in a ceremony called 'Diksha'. Diksha is the ritual that constitutes the symbolic rebirth of the individual.

During this initiation ritual, Jain ascetics take five major vows known as Mahavrat as follows: -

- Pranatipataviraman Mahavrat – Vow of absolute non-violence (Ahimsa)
- Mrishavadaviraman Mahavrat – Vow of absolute truthfulness (Satya)
- Adattadanaviraman Mahavrat – Vow of absolute non stealing (Asteya)
- Maithunaviraman Mahavrat – Vow of celibacy (Brahmacharya)
- Parigrahaviraman Mahavrat – Vow of absolute non-attachment (Aparigraha)

These vows of the Jain ascetics imply not doing, not asking someone to do, and not appreciating someone's act of breaching these vows by mind, body or speech.



**Ritual:** Khamasnas (x27) | Logassa (x27)

Prayer - Ohm Hrim Namo Loe Savva Saahuman  
(x20 malas)

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

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In addition to the five major vows, Jain ascetics also take the vow of three Guptis and five Samitis.

The three Guptis are:-

- Managupti – control of mind
- Vachanagupti – control of speech
- Kayagupti – control of body.

The five Samitis are:-

- Irya Samiti - Carefulness whilst walking.
- Bhasha Samiti - Carefulness whilst communicating.
- Eshana Samiti - carefulness whilst eating.
- Adana Nikshepana Samiti - carefulness during placement of objects.
- Utsarga or Pärishthä-panikä Samiti Carefulness in disposing bodily wastes

The above three Guptis and five Samitis constitute the eightfold monastic code of conduct - these eight aspects are collectively known as Ashta Pravachan Mätä. This means that these eight aspects of religious teaching are as beneficial to spiritual aspirants as the lessons' mothers teach their children.

# AYAMBIL OLI JAIN FESTIVAL

## Jain Svetambara Ascetics Lifestyles:

- Take a vow of staying in Samayik for rest of their lives. Samayaik entails staying in equanimity and away from all worldly involvement.
- Committed to a eco-friendly and simple life
- learn to detach themselves from all their worldly ties – families, business and social aspects.
- lead an itinerant (roaming or wandering) life in India – prohibited from travelling aboard.
- Have bare minimum of clothing – normally white and un-stitched.
- Walk bare foot (nowadays some wear simple footwear) and do not use any types of vehicles.
- Do not stay for too long in any one place to avoid developing attachment to place and people
- During the four months of monsoon, they stay in one place.
- Do not possess any assets – stay in Upashrayas provided by the lay community.
- Do not take water or food before sunrise and after sunset.
- Do not cook for themselves or others. Collect food from Lay householders (Gochari) in wooden vessels.
- Keep an Ogcho ( a small cloth broom) and a muhapatti ( cloth to cover the mouth).
- practices austerity and penance to their optimum capacity.



# SAMITIS AND GUPTIS



## AYAMBIL OLI JAIN FESTIVAL

The aim of human life is to achieve liberation. This can be accomplished through right faith, right knowledge, and right conduct. Jain scriptures deal elaborately with the path of salvation. A vow is self-imposed obligation as to what one ought to do and what not to carry out. Mahavira propounded two types of religion, Anagara Dharma known as Mahavrata belonging to ascetic life, and Agara Dharma known as "Anuvrata" applicable to householder life. The Great vows (Mahavrata) and small vows (Anuvrata) should be practiced in thought, word, and deed with full commitment to its careful observance at all times.

Jainism emphasizes greatly on the observance of Non-violence. Samitis and Guptis are prescribed to aid self-control and the practice of Ahimsa. According to Jain Karma Theory, Samvar is the process that stops new karma from attaching to the soul. Samitis and Guptis are two practical ways by which one can stop the attachment of karma.

Although Samitis and Guptis are mainly for Jain monks and nuns, it is strongly recommended that Jain laypeople practice and incorporate them in their lives, certainly as far as the limits of one's worldly life allows.

## Sadhu (Sadhvi) Pad



*"Panihäna-Jogjutto Panchahim Samiehim Tihim Guttihim,  
Esa Charittäyāro ,Atthaviho Hoi Näyavvo "*

..... Panchächär Sutra

*To diligently practice, with a balanced mind, the fivefold carefulness (samitis)  
and the three fold restraints (guptis) of mind, speech and body,  
are eight fold practices of right conduct.*



# SAMITIS AND GUPTIS

## AYAMBIL OLI JAIN FESTIVAL

In the following, I will describe the Samitis and Guptis relating to speech in details and the others only briefly.

### FIVE (PANCH) SAMITIS (CAREFULNESS IN OUR ACTIVITIES)

- **Irya Samiti** : Taking due care in walking and moving about.
- **Bhasha Samiti**: Taking due care in speaking. One should avoid the eight faults of speech during conversation. The eight faults are anger, pride, deceit, greed, laughter, fear, gossip, and slander. Always use sinless and concise speech. Jain mendicants also, have to take care not to injure the air-bodies physically. Because of this many Svetambara mendicants keep the 'mukha-vastrika' – a piece of cloth, in front of their mouth to limit the reach of their breath, while speaking.
- **Eshana Samiti**: Taking due care in accepting alms.
- **Adananikshepa Samiti** : Taking due care in lifting, using, laying, and putting down things.
- **Utsarga Samiti** : Taking due care in disposing waste.

### THREE GUPTIS (RESTRAINT IN OUR ACTIVITIES)

Ächärya Shri Umäsväti has stated in Tattvärtha-sutra: "Samyag-yoga-nigraho Gupti". Which means that the right exercise of self -control towards non virtuous activities of the mind, speech and body is Gupti. The following three Guptis are collectively known as Tigutti or Trigupti.

- **Mano Gupti**: Restraint of mind
- **Vachan (Vak) Gupti**: Restraint of speech. It consists either in 'Maunavalambha' – i.e taking and keeping the vow of silence for a certain time or in 'Vak-Niyama' – i.e speaking only as much as is, absolutely necessary. One should guard his speech so that it might not utter harmful, harsh, careless, foul, senseless, embarrassing, or bad language.
- **Kaya Gupti**: Restraint of body.



# JAIN FESTIVAL AYAMBIL OLI



## Sadhu (Sadhvi) Pad - 27 Attributes

- 5 Great Vows (Mahā-vrata) to follow
- 5 senses to control - To control the pleasures of five senses; touch, taste, smell, sight, hearing
- 3 activities to control: mind, speech and body (three Guptis)
- 5 activities related to observing carefulness: Walking, talking, obtaining alms, putting clothes and other things and disposing bodily waste properly
- 4 Kashāyas to avoid, which are the four passions: Anger, Ego, Deceit, Greed
- 3 attributes related to following the proper conviction or faith, knowledge, and conduct (Darshan, Jnān, and Chāritra)
- 2 types of dhyāna to Practice - which are Dharma dhyāna and Shukla dhyāna
- Practice of yoga
- Practice total forgiveness
- Disinterest in worldly affairs and interest only in removal of Mithyātva and Kashāya (Interest in liberation - Samvega)
- Enduring hardships and suffering with equanimity known as conquering of Parishaha
- Endurance and fearlessness towards death and associated pains, and also acceptance of voluntary death known as Sanlekhanā

Above as per Shwetambar sect - may differ in other sects & groups.



BY KISHOR B SHAH



## Quotes from a Sadhu and Sadhvi on their distinct way of life compared to that of a layperson.

“

A layperson is attached to the body, to family, society, nation and the world around, whereas the ascetic is detached from these. An ascetic is attached to the soul, which is eternal and exists in all times—past, present and future. Even for an ascetic it is impossible to maintain the physical body, without the use of worldly goods, however, one can live with detachment towards material possessions. Craving for food, clothing and shelter is the cause of unhappiness and an ascetic is naturally free from these worldly paraphernalia.”

“Basically, we live in the same physical world in which non-ascetics live. For instance, we eat, drink, walk, travel long distances, but the fundamental difference in the two lifestyles is that **we as ascetics will not consciously hurt or hinder the joy of another being.**”

Source: From an article by Sanjeev Bothra



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## Sadhu (Sadhvi) Pad



Places like Shatrunjaya, Girnar, Samet Shikhar, Abu, Ashtapad etc are regarded as Sthaavara Tirthas – immovable Tirths, whereas Jain Sadhus and Sadhvis are regarded as Jangama Tirthas – moving tirtha. As Jains, we should endeavour to visit and pay our respect to both of these types of Tirths as many times as we can in our lifetime.

Jain Sadhus and Sadhvis are often referred to as the ‘Eight wonder of the world’, Their simple, minimalist, eco-friendly, disciplined, walking, talking, and material possessions for NEED and NOT for GREED ascetic way of life is worthy of adulations, praise and emulation as much as possible whilst living a worldly life.

**Our Sadhus and Sadhvis should be in our thoughts and prayers daily. Let us pray that we can take diksha - if not in this lifetime then in a future lifetime.**

## Thoughts For Reflection