

Aparigrah

The main religious premises of Jainism are [ahimsā](#) ("non-violence"), [anekāntavāda](#) ("many-sidedness"), [aparigraha](#) ("non-attachment") and [asceticism](#). Jain monastics, renunciants, and devout householders take five main vows known as *vratas*, outlined in their oldest surviving text, the [Acaranga Sūtra](#): [ahimsā](#) ("non-violence"), [satya](#) ("truth"), [asteya](#) ("not stealing"), [brahmacharya](#) ("celibacy or chastity"), and [aparigraha](#) ("non-attachment"). These principles have impacted Jain culture in many ways, such as leading to a predominantly vegetarian lifestyle that avoids harm to animals and their life cycles. [Parasparopagraho Jīvānām](#) ("the function of souls is to help one another") is the motto of Jainism. [Namōkāra mantra](#) is the most common and basic prayer in Jainism

Aparigrah is the opposite of *parigrah*, and refers to keeping the desire for possessions to what is necessary or important, depending on one's life stage and context. The [precept](#) of *aparigraha* is a self-restraint ([temperance](#)) from the type of [greed](#) and avarice where one's own material gain or happiness comes by hurting, killing or destroying other human beings, life forms or nature.

Aparigraha is related to and in part a motivator of [dāna](#) (proper charity), both from giver's and receiver's perspective

Aparigraha is a [compound](#) in Sanskrit, made of "a-" and "*parigrah*". The prefix "a-" means "non-", so "*aparigrah*" is the opposite of "*parigrah*", so *aparigraha* is speech and actions that oppose and negate *parigraha*.

The word *parigrah* means 'to amass', 'to crave', 'to seek', 'to seize', and 'to receive or accept' material possessions or gifts from others. The word also includes the idea of doing good with the expectation of benefit or reward, not just for the sake of merely doing good. Parigraha includes the results as well as the intent; in other words, it means the attitudes of craving, possessiveness, and hoarding, but also the things that have been acquired because of those attitudes. The concept of aparigraha as one of the means to liberate the soul from the cycle of birth and death was first laid down by first [tirthankara](#) in [Jainism](#), [Rishabhdeva](#).

Monier-Williams states that the word "*parigraha*" has roots in the Vedic texts as well, referring to fencing an altar, enclosing something, assuming or putting on a dress or receiving something. In the [Brahmanas](#) and later texts, the term contextually means accepting or taking a gift, acquiring, possessing, claiming, controlling something such a property, or assistance, or constraining force on others. In some texts, the root reflects the state of marriage or having a family.

The virtue of *aparigraha* means taking what is truly necessary and no more. In Yoga school of Hinduism, this concept of virtue has also been translated as "abstaining from accepting gifts"-not expecting, asking, or accepting inappropriate gifts from any person", and "not applying for gifts which are not to be accepted". The concept includes in its scope non-covetousness, and non-[possessiveness](#). Taylor states, *aparigraha* includes the psychological state of "letting go and the releasing of control, transgressions, fears" and living a content life unfettered by anxieties. *Aparigraha* is one of the virtues in [Jainism](#). It is also one of the five vows that both householders ([Śrāvaka](#)) and ascetics must observe. This Jain vow is the principle of limiting one's possessions (*parimita-parigraha*) and limiting one's desires (*iccha-parimana*).

In Jainism, worldly wealth accumulation is considered as a potential source of rising greed, jealousy, selfishness and desires.- Giving up emotional attachments, sensual pleasures and material possession is a means of liberation, in Jain philosophy. Eating enough to survive is considered more noble than eating for indulgence. Similarly, all consumption is more appropriate if it is essential to one's survival, and inappropriate if it is a form of hoarding, show off or for ego. Non-possession and non-attachment are a form of virtue, and these are recommended particularly in later stages of one's life.- After [ahimsā](#), *Aparigraha* is the second most important virtue in Jainism.

The third main principle in Jainism is *aparigraha* which means non-attachment to worldly possessions. For ascetics, Jainism requires a vow of complete non-possession of any property. For Jain laypersons, it recommends limited possession of property that has been honestly earned, and giving excess property to charity. According to Natubhai Shah, *aparigraha* applies to both the material and the psychic. Material possessions refer to various forms of property. Psychic possessions refer to

emotions, likes and dislikes, and attachments of any form. Unchecked attachment to possessions is said to result in direct harm to one's personality.

Jainism views attachments to material or emotional possessions as what leads to passions, which in turn leads to violence. According to the *aparigraha* principle, a Jain monk or nun is expected to be homeless and family-less with no emotional longings or attachments. The ascetic is a wandering mendicant in the Digambara tradition, or a resident mendicant in the [Śvētāmbara](#) tradition.

In addition, Jain texts mention that "attachment to possessions" (*parigraha*) is of two kinds: attachment to internal possessions (*ābhyantara parigraha*), and attachment to external possessions (*bāhya parigraha*). For internal possessions, Jainism identifies four key passions of the mind (*kashaya*): anger, pride (ego), deceitfulness, and greed. In addition to the four passions of the mind, the remaining ten internal passions are: wrong belief, the three sex-passions (male sex-passion, female sex-passion, neuter sex-passion), and the six defects (laughter, like, dislike, sorrow, fear, disgust)