

Pratikraman
in English
(with meaning)
**“Going Back to the
Path of Purification”**



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Jain Center of Northern California
2000 (Rev. 1)

Obeisance to Five Supremes (Navakär Mahämantra)

Original Sutra	Meaning
<p><i>Namo Arihantänam</i> <i>Namo Siddhänam</i> <i>Namo Äyariyänam</i> <i>Namo Uvajjhäyänam</i> <i>Namo Loe Savva Sähunam</i> <i>Eso Panch Namukkäro</i> <i>Savva Päva Panäsano</i> <i>Mangalänam cha Savvesim</i> <i>Padhamam Havai Mangalam</i></p>	<p>I bow down to <i>Arihants</i>; I bow down to <i>Siddhäs</i>; I bow down to <i>Ächäryäs</i>; I bow down to <i>Upädhyäys</i>; I bow down to the universal fraternity of <i>Sädhus</i> and <i>Sädhvies</i>. This fivefold obeisance destroys all sins, and is the foremost among all the auspicious activities.</p>

Most Auspicious Obeisance

Original Sutra	Meaning
<p><i>Arahanto Bhagavant Indra</i> <i>Mahitähä, Siddhäsva Siddhisthitähä</i> <i>Ächäryä Jin Shäsano Natikarähä;</i> <i>Pujyä Upädhyäyakähä,</i> <i>Shree Siddhäntasupäthakähä</i> <i>Munivarä; Ratnatrayärädhakhähä,</i> <i>Pancheyete Parmesthinaha</i> <i>Pratidinam; Kurvantu Vo</i> <i>Mangalam.</i></p>	<p>The Lord <i>Arihants</i> who are worshiped by <i>Indra</i> (King of heavenly beings), The Lord <i>Siddhä</i> who reside in <i>Siddhsillä</i> (top of the universe), Honorable <i>Ächäryas</i> who bring prosperity to the laws of <i>Jina</i>, Adorable <i>Upädhyäyas</i>, the true teachers of holy Scriptures, The <i>Sädhus</i> and <i>Sädhavis</i>, Bearers of three spiritual jewels; These five most auspicious beings everyday will bring happiness to you.</p>
<p><i>Mangalam Bhagavän Viro;</i> <i>Mangalam Gautamoh Prabhu,</i> <i>Mangalam Sthulibhadrädyähä,</i> <i>Jainadharmostu Mangalam.</i></p>	<p>Most auspicious Lord Mahävira and all <i>Tirthankars</i>, Most Auspicious Gautam Prabhu and all <i>Siddhäs</i>, Most Auspicious Sthulibhadra and all true ascetics, Most auspicious holy law of <i>Jina</i>.</p>
<p><i>Sarva Mangalam Mängalyam Sarva</i> <i>Kalyän Käranam;</i> <i>Pradhänam Sarvadharmänäm,</i> <i>Jainam Jayati Shäsanam.</i></p>	<p>The holiest among all, The prosperous among all; The supreme among all the religions, is the holy law of the <i>Jina</i>.</p>

Shri Jirāvalā Pārshanāthāyah Namah
Pratikraman in English with Meaning
 (Going Back to the Path of Purification)

Table of Contents

Subject	Page
ORIGINAL SUTRA	II
MEANING	II
FORWARD	4
SECTION I - BACKGROUND	5
PARYUSHAN PARVA	5
SIX ESSENTIAL RITUALS (ĀVASHYAKA)	6
IMPORTANCE OF PRATIKRAMAN.....	7
SPIRITUAL MEANINGS BEHIND THE ITEMS USED IN SĀMĀYIK & PRATIKRAMAN.....	8
SECTION II - STEP BY STEP PRATIKRAMAN RITUALS:	10
PREPARATIONS.....	10
PHASE 1 – TAKING VOWS FOR SĀMĀYIK	10
<i>Lesson 1 - Obeisance to Five Supremes (Navakār Mahāmantra)</i>	11
<i>Lesson 2 - 36 Attributes of My Preceptor (Panchidiya Sutra)</i>	11
<i>Lesson 3 - Khamāsamanā Sutra (Homage to the Preceptor)</i>	12
<i>Lesson 4 - Repentance for Sins Occurred While Walking (Iriyāvahi Sutra)</i>	12
<i>Lesson 5 - Repentance of Subtle Sins (Tassa Uttari Sutra)</i>	12
<i>Lesson 6 - Exceptions During Kāyotsarga (Annattha Sutra)</i>	13
<i>Lesson 7 - Prayer to 24 Tirthankars (Logassa Sutra) (Chaturvimshati-Stav)</i>	13
<i>Lesson 8 - Inspection of Muhapatti</i>	14
<i>Lesson 9 - Taking (Adopting) the Vow of Sāmāyik (Karemi Bhante Sutra)</i>	14
PHASE 2 - PRATIKRAMAN RITUALS	17
<i>Lesson 1 - Obeisance to Five Supremes (Navakār Mahāmantra)</i>	17
<i>Lesson 2 - Khamāsamanā Sutra (Homage to the Preceptor)</i>	17
<i>Lesson 3 - Permission to Start Pratikraman (Shri Devasiam Āloum Sutra)</i>	17
<i>Lesson 4 - Desire for Atonement (Guru Vandanā Sutra)</i>	17
<i>Lesson 5 - Brief Atonement (Ichchhāmi Thāmi Sutra)</i>	18
<i>Lesson 6 - Learning, Studying & Teaching The Scriptures</i>	18
<i>Lesson 7 – Observation of Right Religion (Perception):</i>	19
<i>Lesson 8 - Non-Violence (Sthul-Pranātipat-Virmanvrata)</i>	19
<i>Lesson 9 – Truthfulness (Sthul-Mrushāvād-Virmanvrata)</i>	20
<i>Lesson 10 - Non-Stealing (Sthul-adattādān-virmanvrata)</i>	20
<i>Lesson 11 Self-Control Over Sensuality (Svadāra-santosh-vrata)</i>	20
<i>Lesson 12 - Limitation on Accumulations (Ichchhā Parimāna Vrata)</i>	21
<i>Lesson 13 - Geographic Limitations (Digvrata)</i>	21
<i>Lesson 14 - Limitation on Consumption & Occupations (Bhogopabhoga-Parimānvrata)</i>	21
<i>Lesson 15 - Restricting Purposeless Violence (Anarthadandavrata)</i>	22
<i>Lesson 16 - Equanimity for Short Time (Sāmāyik Vrata)</i>	22
<i>Lesson 17 - Day to Day Additional Limits (Desāvākāsika)</i>	23
<i>Lesson 18 - Practicing Monk Like Life (Poshadh Vrata)</i>	23
<i>Lesson 19 - Sharing with Guests & Others (Atithi Samvibhag Vrat)</i>	24
<i>Lesson 20 - Samllekhanāvratā – Art of Dying</i>	24
<i>Lesson 21 – Twelve Penances</i>	25
<i>Lesson 22 – Energy (Vigor)</i>	25
<i>Lesson 23 - The Eighteen Sinful Activities</i>	26
<i>Lesson 24 – Faith in the Path of Tirthankar</i>	26
<i>Lesson 25 – Thoughtfulness of My Life</i>	26

Lesson 26 - Obeisance to Shri Arihant and Kevali Lords	27
Lesson 27 - Obeisance to Shri Siddhä Lords.....	28
Lesson 28 - Obeisance to Shri Sädhu-Sädhvijis	28
Lesson 29 - Salutations to Shri Shrävak-Shrävikäs	30
Lesson 30 - Desire for Atonement (Guru Vandanä Sutra)	31
Lesson 31 - Repentance of Subtle Sins (Tassa Uttari Sutra).....	31
Lesson 32 - Exceptions During Käyotsarga (Annattha Sutra)	32
Lesson 33 - Prayer to 24 Tirthankars (Logassa Sutra) (Chaturvimshati-Stav).....	32
Lesson 34 - Conclusion of Pratikraman	33
Lesson 35 - Shänti Päth.....	34
Lesson 36 - Refuge to Auspicious Four	34
Universal Forgiveness and Friendship	35
PHASE 3 CONCLUDING THE SÄMÄYIK.....	36
Lesson 1 - Repentance for Sins Occurred While Walking	36
Lesson 2 - Uplifting the Soul	36
Lesson 3 - Prayer To 24 Tirthankars.....	37
Lesson 4 - Inspection of Muhapatti	38
Lesson-5 Concluding the vows of Sämäyik (Sämäiyavaijutto)	38
SECTION III – STAVANS.....	41
SAMARO MANTRA.....	41
MAITRI BHAVANA OR THE IMMORTAL SONG	42
BAHU PUNYA KERÄ (AMULYA TATVANO VICHÄR)	43
SADGURU VANDANÄ.....	44
SECTION IV – STORIES	45
1. PUNIÄ SHRÄVAK	45
2. AIMUTTÄ MUNI.....	46
APPENDIX A - INSPECTION OF MUHAPATTI WITH 50 BOL (SAYINGS).....	47

"O Lord! What good does *aloyanä*¹ i.e. confession or reflection do to the soul?" Asked the Chief Ganadhar Shri Gautam Swämi to Lord Shri Mahäviri Swämi.

Lord Shri Mahäviri Swämi replied to the Chief Ganadhar Shri Gautam Swämi, "O Gautama! The threefold internal darts (*shalya*), viz. Deceit, desire for worldly gains as the fruits of spiritual activities, and perversity, which create obstacle in the path of liberation or *Moksha*², and lengthen the span of worldly existence³, are removed by such a confession or *aloyanä*. Sanity manifests soon after the removal of these internal darts. This sane soul becomes free from deceit, hatred, or attachments, and would not attract karma particles, which are responsible for the worldly existence. For the purification of the soul, it is essential that all liberation-seeking souls resort to reflection and confession, which roots out the internal darts and brings sanity."

¹ Also known as *älochanä*, one type of *Präyaschhit* (repentance for the breach of vows) . In *präyaschhit*, one asks for forgiveness for the various errors of commission and omission, the faults and the sins committed knowingly or unknowingly. This austerity may be performed in the presence of a Jain ascetic or can be done alone. *Präyaschhit* helps us to reflect upon ourselves in a way that leads to self correction. Even for a small fault we should say " *Michchha Mi Dukkadam*." There are nine subtypes of *präyaschhit*. (1) To confess one's mistake in the presence of the preceptor and with a pure heart - that is called *älochanä*. (2) To repent for the mistake that has been committed and to refrain from it, as also to remain alert that no new mistakes are committed - that is called *pratikramana*. (3) When these *älochanä* and *pratikramana* are performed together - that is called a combination of *älochanä* and *pratikramana*. (4) When prohibited food and drink happen to have been received and the fact comes to light later on, then to discard these food and drink - that is called *viveka*. (5) To regret the mistake committed, one adopts an attitude of concentration to give up the operations of body and speech - that is called *vyutsharga*. (6) To regret the mistake committed, one performs external penances like *anashana* etc. - that is called *tapas*. (7) Corresponding to the gravity of the offense committed, the reckoned period of monkhood is reduced by a day, a fortnight, a month or a year - that is called *chheda*. (8) To keep an offender at a distance from oneself and not to have with him engaged any dealings of any sort for a fortnight, a month or the like as might suit the gravity of his offense - that is called *parihära*. (9) When on account of a violation of the earlier accepted *mahävratas* (major vows) - non-violence, truthfulness, continence etc. - they are forfeited - that is called *upasthäpanä*.

² *Moksha* = *moha* + *kshaya*; *moha* means delusion and *kshaya* means eradication - this makes *Moksha* as the state where there is no delusion and all karma are eradicated. There are three jewels, *samyak-darsana* or right perception (inclination or belief), *samyak-jnäna* or right knowledge (cognition), *samyak-chäritra* or right conduct - these three combined are the means of *Moksha*.

³ Material world (the cycle of transmigration – *samsära*) involves cycles of birth, aging and death, and misery and no permanent happiness

Forward

The process of shedding karma (*Nirjarā*) is consisted of 12 penances, 6 external and 6 internal. External penances detach the aspirant from the external world like food, pleasures of five senses and mind, and the body; and prepare him/her for the internal journey. One cannot begin his/her internal journey without examining his/her faults, atonement of the faults by asking for forgiveness and self-correction of them. These three constitute the first internal penance, called *Prāyaschit*. Without doing the first internal penance correctly, one cannot do the next one because they are interrelated, and have "cause and effect" relationship. *Pratikraman* provides the means of practicing first internal penance, *Prāyaschit*. Therefore, our *Tirthankars* and great *Āchāryas* have greatly emphasized on performing *Pratikraman* twice a day for all householders. *Pratikraman* is done after taking the vows for *Sāmāyik* and the conclusion of the *Sāmāyik* follows the completion of the *Pratikraman*. *Sāmāyik* is the essence of *Tirthankar's* teachings. Therefore, the aspirant should perform *Sāmāyik* at least once a day.

This work includes the complete procedure of performing *Sāmāyik* including *sutras* and its meanings with the intention that, in near future, most of our youths will remember all these *sutras*, and perform the *Sāmāyik* as often as they can. To assist in internalization of the *Sāmāyik* and *Pratikraman*, the Jain words are explained in footnotes and in parentheses, appropriate pictures are included to help understand the process, the language is simplified, and couple of stories and few *stavans* are also included. A great care is given to maintain the essence of the performing *Sāmāyik* and *Pratikraman* as outlined by our great *Ācharyās*.

This work would not have been possible without borrowing extensively from the following references, and therefore, this effort is greatly indebted to the authors of these references.

1. Pratikraman Compiled by Shri Narendra Sheth and published by Federation of JAINA
2. ALOYANA, Authors: Pujya Hiraji Swami and Pujya Gulabchandraj, Translator – Shri Pradyuman Vora
3. Pratikraman Ritual for Young Adults of North America developed by Jain Center of North Carolina
4. Jain Yoga by R. Williams
5. Jain Tattva Prakash (in Gujarati) by Pandit Dhirubhai Mehta
6. Shri Panch Pratikraman Sarth (in Gujarati) by Shrimad Yashovijayaji Jain Sanskrut Pathashala
7. Shri Panch Pratikraman Sootra (in Gujarati) by Shri Godiji Maharaj Jain Derasar and Charities Trust
8. Shri Panch Pratikraman Sootra – Sachitra Vidhi Sahit (in Gujarati) by Shri Amrutlal Lavajibhai Kubadia and Shri Hareshkumar Lavajibhai Kubadia
9. Sāmāyik by Shri Manubhai Doshi
10. Electronic material on Jainism by Dr. Prembhai Gada
11. Electronic material on Jainism by Shri Pravinbhai Shah
12. Teaching material used for the Jain Youths of Jain Center of Northern California
13. Many Jain books

I sincerely thank Shri Hasmukhbhai Shah for reviewing this book and making several constructive suggestions. Rev. 1 further simplifies the Pratikraman.

I know that I have committed several mistakes, please let me know at 510-651-5284 of my mistakes. I sincerely apologize, and ask for forgiveness for my mistakes and if I have not acknowledged your or someone else's work properly from which I have borrowed.

Michchhā Mi Dukkadam !!!

Harendra Shah
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SECTION I - BACKGROUND

Paryushan Parva

The word “*Parva*” means auspicious day. There are three types of auspicious days - 1. Ordinary (*Sāmānya*) like every third day -*beej* (2nd), *pāncham* (5th), etc., 2. Incidental (*Naimitik*) like *Mahāvīr Jayanti* (Birthday) and 3. Natural (*Naisargik*) like *Paryushan*. The word “*Paryushan*” has several different meanings: 1. *Pari* + *ushan* = all kinds + to burn = to burn (shed) our all types of *karmās*⁴. To shed our *karmās*, we do twelve different types of austerities including fasting. 2. Another meaning of “*ushan*” is to stay closer. To stay closer to our own soul from all directions and to stay absorbed in our own-self (soul), we do *Svādhyāya*⁵ (self-study), meditation, austerities, etc., and 3. *Pari* + *upshamanā* = *upshamanā* means to suppress, to suppress our passions (*kashāyas* - anger, ego, deceit and greed) from all directions.

Therefore, the real purpose of the *Paryushan* is to purify our soul by staying closer to our own soul, to look at our own faults, to ask for forgiveness for the mistakes we have committed, and take vows to minimize our faults. We try to forget about the needs of our body (like food) and our business so that we can concentrate on our-self.

To ask for forgiveness is the toughest thing to do. Therefore, our great *Āchāryas*⁶ have said: “*Kshamā Viram Bhushanam, Kshamāvāni Michchhā Mi Dukkadam*” - To ask for forgiveness is a great quality of the brave ones and if I have committed any mistake, knowingly or unknowingly, I ask for your forgiveness.

There are several great aphorisms (*Sutras*) to ask for forgiveness with the unity of the body, speech and mind, and one of them is as follows:

*Khāmemi Savve Jivā, Savve Jivā Khamantu Mi
Mitti Me Savva bhuesu, Veram majjham na Kenai.*

Meaning: I forgive all the living beings of the universe, and may all the living-beings forgive me for

⁴ *Karman* particles (non-living, very subtle substance) are attracted to the soul because of false belief (*Mithyāttva*), vowlessness (non-abstinence) (*Avirati*), negligence (*Pramāda*), passions (*Kashāya*) and Activities (*Yogās*). These *Karman* particles that are attached to the soul are called *karma*. *Karma* is the hindrance (obstacle) that does not allow us to realize the true qualities of *ātmā*

⁵ *Svādhyāya* is one of the six internal *tapas* and one of the six daily activities of the householder. *Svādhyāya* is consisted of five elements. (i) *vāchanā*- reading of the Jain canonical books; (ii) *pruchhanā*- asking the guru questions about them; (iii) *parivartanā*- repetition of what was learned previously so one does not forget; (iv) *anuprekshā*- deep contemplation of what was learned (with the meaning); (v) *dharmā-kathā*- inspiring others about Jainism and listening to the exposition of religious parables. Great *Āchārya* Amitgati says, one cannot get rid off the darkness of his/her ignorance without the brightness of *svādhyāya*. Another great *Āchārya* Vamadeva says, *svādhyāya* is one of the four *anuyogas* propounded by the Jina. *Āchārya* Asadhara recommends the construction of *svādhyāya-shālās* (schools) where there is no frequent visits by Jain monks and scholars.

⁶ The message of Jina, Lord Mahdvira the last *Tirthankara*, is carried by *Āchāryas*, our spiritual leaders. They have 36 attributes, (see the meaning of *Panchindiya Sutra*, Lesson 2 of *Sāmāyik*). The responsibility of the spiritual welfare of the entire Jain Sangh (community) rests on the shoulders of *Āchāryas*. Before reaching this state, one has to do an in-depth study and have a thorough mastery of the Jain *Āgams*. In addition to acquiring a high level of spiritual excellence, they also have the ability to lead the monastic communion. They should also know the various languages of the country and have acquired a sound knowledge of other philosophies, ideologies, and religions of the region and the world.

my faults. I do not have any animosity towards anybody, and I have friendship for all living beings.

The process of shedding our *karmās* really begins by asking for forgiveness with true feelings, and to take some vows not to repeat mistakes. The quality of the forgiveness requires humility (*vinay* - absence of ego) and suppression of anger.

*Svetāmbar*⁷ (one of the major two Jain sects) celebrate eight days of *Paryushan* and the last day is called *Samvatsari*. *Digambar*⁸ celebrate *Dash-Lakshanā Parva* for ten days starting on the last day of *Shvetāmbar Paryushan*. They celebrate ten best characteristics of the soul: *Kshamā* (forgiveness), *Mārdav* (Humility), *Ārjav* (straightforwardness), *Shauch* (content - absence of greed), *Satya* (truth), *Samyam* (restraint of all senses), *Tapa* (austerities), *Tyāga* (charity), *Ākinchan* (non-possessiveness) and *Brahmachārya* (celibacy).

Six Essential Rituals (Āvashyaka)

Contemplation of the soul is the main part of *Jaininism*⁹. Contemplation of the soul includes thinking, analyzing and meditating in addition to practicing the right conduct. *Tirthankars* have expounded many ways to free our selves of passions (anger, ego, deceit and greed) and, as a result, attain *Moksha*. One of the ways is expounded in six *Āvashyaka*. Practicing six essential rites with true feeling, one begins to free him/her-self of passions and helps progress spiritually. These six essential rites are to be practiced daily.

1. *Sāmāyik* – Equanimity, to remain calm and undisturbed, to discard all sinful activities and to engage in spiritual activities to be free of all passions, not to have feeling of liking or disliking, no attachment, no desire, no aversion. *Sāmāyik* is the process that enhances the quality of equanimity. The process that takes one closer to the soul is *Sāmāyik*. In brief, *Sāmāyik* is the state of equanimity. From the realistic point of view, *Sāmāyik* is the state of purified soul. It implies evenness of mind and temper.

Spiritually, time spent in equanimity is the only successful time, and all other times are wasted. No one has attained *Moksha*, no one is attaining *Moksha*, and no one will attain *Moksha* without the practice of *Sāmāyik*. To treat all living beings equal is the *Sāmāyik*. To abandon the spiritually wrongful activities, and practice the spiritually right activities is *Sāmāyik*. *Sāmāyik* is the true conduct. *Sāmāyik* is the essence of *Tirthankar*'s¹⁰ teachings. Soul is *Sāmāyik*. One has to practice *Sāmāyik* to attain right perception, right knowledge and right conduct. Jain monks and nuns are supposed to be in the state of equanimity (*Sāmāyik*) through out their life. Good *Shrāvaks*¹¹ practice

⁷ *Svetāmbar* means white [cotton]-clad; name of Jain sect whose mendicants wear white garments

⁸ *Digambar* means sky-clad; name of the Jain sect whose mendicants practice ascetic nudity

⁹ Jain word is derived from Jina, which literally means "the Victor" or "the Liberator". One who has freed himself/herself from the bondage of Karma by conquering *rāga* (attachment - deceit and greed) & *dvesha* (aversion - anger and ego). People who follow the teachings of Jina are called Jains. Jains are also called *shramanas* (who treat everything with equanimity) or *nirganthas* (who does not have desires and passions). The teachings of Jina is called Jainism. Lord Mahavira was the last reformer of Jainism.

¹⁰ The word *tirth* means ford (passage) and, therefore, *tirthankar* means builders of ford which leads us across the ocean of suffering. In this half time cycle we had 24 *tirthankars*, first one was Rushabhdev and the last one was Mahāvīr Swāmi. *Tirthankar* has revealed the truth of the universe to us.

¹¹ *Shrāvaka* is the person who is living in a house and practices the partial vows (*anuvrata*). The *shrāvaka* word is derived from the word "shru" meaning to listen. *Shrāvaka* listens to the preaching of the *tirthankar* or the right *guru* or reads the Jain canonical books. *Shrāvaka* has faith in the path of liberation expounded by the *tirthankars*, who avoids

Sāmāyik everyday. There is a great detail on the subject of *Sāmāyik* in the Jain canonical books. One should try to practice at least one *Sāmāyik* a day, if not more. Time spent in *Sāmāyik* is time spent as a *Sādhu*¹².

2. *Chaturvimshati-Stav* - Praying and appreciating the qualities of the twenty-four *Tirthankars*. *Logassa Sutra* is the *Chaturvimshati-Stav*. By reciting *Logassa Sutra* with tree feelings, one purifies the beliefs, and attains the right perception. One who has the right perception attains *Moksha* in relatively short time. By praising the qualities of *Tirthankars*, the passions are subdued.

3. *Vandanā* - Respecting and saluting ascetics. In absence of *Thirthankar*, our true teachers are our Jain *Ācharyas*, *Upādhyāyas*¹³ and *Sādhus*, who show us the path of liberation. They are the practitioners of the true path of salvation. By paying respect to the true Jain monks and nuns, one wins over his/her egos, and develops the quality of humility (*vinay*). This process subdues our passions, and helps us advance spiritually,

4. *Pratikraman* - Reviewing our daily activities, and concentrating on retreating from them. *Pratikraman* is the best of all six *Āvashyaka* (essential rites). "*Prati*" means "back" and "*kraman*" means "to go", i.e. to go back, review, confess, and repent the bad thoughts and deeds from our daily, nightly, biweekly, quarterly and yearly activities. It also means going back to the path of nonviolence, truthfulness, non-stealing, celibacy and non-attachment, and forgiving the faults of others, asking forgiveness for our faults without any reservation, and extending friendship. This will stop (*Samvara*) the influx (*Āsrava*) of karma that cover the true nature of our soul (self, *jiva*, or *ātmā*) which has the qualities of perfect knowledge, vision, bliss, and power. It means to disengage from non-soul like activities, and to engage in the soul-like activities. *Pratikraman* is like a mirror. We see our selves, externally, in mirror the way it is. During *Pratikraman*, we see our selves, internally, the way it is. We see our faults, and wrong doings. We ask for forgiveness for all wrongful acts, and take vows to minimize such acts.

5. *Kāyotsarga* - Stopping attachments to the body, and tuning with yourself. The main reason for our misery is that, since the beginningless time (*Anādi-kāl*) we have been considering our body as our self, not the soul. This process of *Kāyotsarga* involves, making all non-soul items like body, mind and emotions as steady as possible so that one can concentrate on and experience that the soul is different than the body. This process helps reduce the attachment to the material things. This gives the experience that our self is our soul.

6. *Pratyākhān/Pachchhakhān* - Renouncing certain activities for some time to discipline one's self. To take vows according to one's capabilities, to disengage from foreign substances and to engage in the self-substance. The *Shrāvaks* take partial vows, and ascetics take the great vows.

Importance of Pratikraman

Among all six essentials, the *Pratikraman* ritual is the most important one. It covers the other five essentials during the performance of its rites as follows:

the non-essential activities of sins, who has the right belief, and who has suppressed *anantānubandhi* (life-long-lasting) *kashāyas* (passions). He/she feels that this material world (*samsār*) is a prison and wants to be freed from it.

¹² A male person who renounces the worldly life (takes *dikshā*) is called a monk or *Sādhu*, and a female is called a nun or *sādhvi*.

¹³ The title of *Upādhyāya* is given to those *Sādhus* who have acquired a special knowledge of the *Āgams* (Jain scriptures) and philosophical systems. They teach Jain scriptures to deserving aspirants, including *Sādhus* and *sādhvis*.

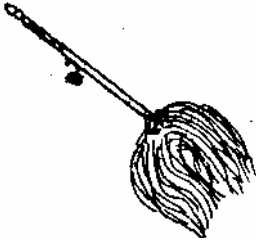
One is required to do *Sämäyik* before *Pratikraman* rituals. During *Pratikraman* rituals, by reciting *Logassa* and *Namutthunam Sutras* one salutes the twenty-four *Tirthankars* and their qualities. By reciting *Panchindiya* and *Khamäsamanä Sutras* one salutes the ascetics and their qualities. Thus, *Pratikraman* includes *Chaturvimshati-Stav* and *Vandanä* essentials. The *Pratikraman* ritual is done while sitting or standing in the meditating position, and this is *Käyotsarg*. During the *Pratikraman* ritual one is required to take *Pachchhakhän* according to one's capacity covering *Pratyäkhän* essential.

The *Pratikraman* procedure includes many *Sutras*. The original texts are written in *Ardha-maghdhi* (language of common people during Mahävira's time) and *Sanskrit* languages which consist of many hymns in praise of Lords and many verses of repentance and confession.

Jains are required to perform *Pratikraman* twice a day, in the morning and in the evening. The evening *Pratikraman* is for the sins committed during the day. *Pratikraman* is for the sins committed during the night. However, if someone cannot perform the daily *Pratikraman* there is a provision for biweekly, quarterly, or yearly *Pratikraman*. The yearly *Pratikraman* is called *Samvatsari* and the scriptures indicate that all Jains must do *Samvatsari Pratikraman*.

Spiritual Meanings Behind the Items Used in Sämäyik & Pratikraman

Charavalo: is used to gently clean the floor (to make the space free of subtle living beings). It also allows the aspirant to move when it is necessary during the *Sämäyik* or *Pratikraman*. Its spiritual meaning is to remind us that we need to clean our soul of all karma particles. It reminds us of non-violence. Its stick is 24 fingers tall and it reminds us that we have been punished 24 different ways because of our karma. Its white-wool string-group is 8 fingers tall, to remind us that we are entrapped in the worldly existence (journey of misery) because of the eight main *karma*. *Charavalo* and *Muhapatti*, both constantly remind the aspirant that he/she is in *Sämäyik*, he/she has to exercise equanimity during the *Sämäyik*.



Katäsanu: It is also known as *Äsan*. *Katäsanu* means the piece of mat on which one sits and experiences discomfort (*kasht*). It should be of white wool. Wool indirectly helps in abandoning the bad elements, and attract the good elements. It insulates body from losing the energy that is generated due to the practice of *Sämäyik*. It protects subtle mobile living beings underneath. White color promotes peace and enhances the spiritual environment.



Muhapatti: It is a small piece of white cloth folded in a particular way, used in front of the mouth about 2 to 3 inches away while reciting *Sämäyik Sutras*. Because of *Muhapatti*, one becomes careful about what he/she speaks, and stops him/her from saying lies, and making provocative and non-beneficiary speech to others. One controls his/her speech, and speaks only when it is necessary. Uncontrollable spits are stopped by the *muhapatti* from falling on the instruments of knowledge such as books. Insentient and worm air that is coming out of the mouth is also stopped from mixing with sentient and cold air of the outside, thus becomes the act of non-violence. By use of *Muhapatti*, one becomes humble and courteous. *Muhapatti* is about 10 to 12-inch square white cloth piece, folded in half, then folded about one inch from the closed side, and then it is folded laterally. This way it has three open sides and one closed



side, and it symbolizes that living beings attain *Moksha* through only one destiny¹⁴ - human beings, and not from other three destinies.

Religious books: To study for 48 minutes during *Sāmāyik*.

Sthāpanāchārya: The preceptor's seat that is installed when the right guru¹⁵ is not present by putting a religious book that contains *Navakār Mahāmantra*¹⁶ on a *Sāpada* (book stand) with *Navakārvālī*¹⁷ on it. The aspirant sits facing East or North in front of the preceptor's seat. This enables the aspirant to maintain the discipline, and develops the quality of humility. One does not gain spiritually without the proper guidance from the right guru.



Purification of mind is very critical for *Sāmāyik* since purified mind purifies speech. Cleanliness of body and clothes is also important for the performance of *Sāmāyik*.

In addition, clean, peaceful and non-polluted place, and the process of *Sāmāyik* should be per the procedure setup by our great *Āchāryas*. No modification should be made, and all *Sutras* should be recited as correctly as possible. One must perform *Sāmāyik* with true feeling in addition to its mechanical process.

¹⁴ There are a total of four destinies: 1. Hellish beings (*nāraki*), 2. *Tiryancha* (all living beings other than Heavenly beings, human beings and hellish beings), 3. Human beings (*manushya*), and 4. Heavenly beings (*dev*)

¹⁵ *Guru* is who: 1. is at least practicing five *mahāvratas* (great vows), five *samitis* (carefulness) and three *Guptis* (restraints); has taken *Dikshā* (initiation) per either *Digambar* or *Svetāmbar* tradition, 2. who practices *Samatā* (equanimity; treats the favorable and non-favorable situations indifferently.), 3. who preaches the major path of liberation shown by our *Tirthankars*, 4. emphasizes on the self-efforts and self-initiatives, 5. who firmly believes in the *anekāntvād*, and 6. has given up pleasures of five senses, has no worldly attachments like assets, family, bank balance, house, car and similar things and has won over internal enemies like anger, ego, deceit and greed.

¹⁶ *Mahā* means great and *mantra* means selection, combination and recitation of the words that purifies body, mind and speech. The *Navakār Mahāmantra* is the most fundamental *mantra* in Jainism and can be recited at any time of the day. While reciting the *Mahāmantra*, the aspirant bows down with respect to *Arihants*, *Siddhās*, *Āchāryās*, *Upādhyāyas*, *Sādhus*, and *Sādhis*. The *Mahāmantra* enables us to worship the virtues of all the supreme spiritual people instead of just worshipping one particular person. For this reason, the *Navakār Mahāmantra* does not mention the names of any *Tirthankaras*, *Siddhās*, *Āchāryās*, *Upādhyāyas*, *Sādhus*, or *Sādhis*. At the time of recitation, we remember their virtues and try to emulate them. In this *Mantra* we bow down to these five great souls, and therefore, it is also called *Namaskār* or *Namokār Mahāmantra*. The *Navakār Mahāmantra* contains the essence of Jainism. It points out that if we want to be truly liberated, we have to give up worldly life (*samsār*). The first stage of renunciation is to become a monk (*Sādhu*) or nun (*sādhi*). While progressing on a spiritual path, some may be designated as *Upādhyāya* or *Āchārya*. The ultimate aim is to attain omniscience, becoming an *Arihant*, which leads us to liberation.

¹⁷ It is a rosary with 108 beads. There are a total of 108 unique qualities of five supreme beings. Therefore, each bead represents one such unique quality. The five supreme beings are: 1. *Arahants* (supreme human beings, 12 unique qualities), 2. *Siddhās* (pure souls, 8 unique qualities), 3. *Āchāryas* (master teachers, 36 unique qualities), 4. *Upādhyāyas* (sages who teach, 25 unique qualities) and 5. *Sādhus* (all sages, 27 unique qualities). They are also called *Panch Parmeshthi*. *Panch Parmeshthi* means the five supreme beings, the best ones among all living beings.

SECTION II - Step By Step Pratikraman Rituals:

The aspirant must adopt the vows of *Sämäyik* before he/she begins the *Pratikraman* ritual. After the *Pratikraman* ritual, he/she must conclude the *Sämäyik*. Thus, *Pratikraman* is performed in three phases.

Preparations

- Clean body, mind and thoughts
- Clean and simple clothes, preferably white or light colored
- *Charavalo*, *katäsanu* (*äsan*, white color and of wool), *Muhapatti* (clean white piece of cloth folded in a specific pattern), a *Säpado* (stand for books), a *Navakärväli* (rosary) and religious books
- Keep a *Muhapatti* in front of the mouth during the recitation of rituals
- Gently clean the floor using *charavalo* to make the space free of subtle living beings, and then put *katäsanu* on that space.
- Avoid using the restroom during *Pratikraman*
- Observe silence during *Pratikraman* and recitation
- Absolutely no eating, drinking, and chewing

NOTE: EITHER RECITE THE ORIGINAL SUTRA OR SAY ITS MEANING. NO NEED TO DO BOTH.

PHASE 1 – TAKING VOWS FOR SÄMÄYIK

(*Sämäyik* and *Pratikraman* are performed in the presence of the right guru, or his/her presence is assumed by installing a religious book that has *Navakär Mahämantra* and *Panchidiya Sutra* on a seat with *Navakärväli* on top of it. The aspirant sits in front of the preceptor's seat facing East or North.)

(By reciting the following short *Sutra*, the aspirant pays homage to the preceptor by first standing with his/her *Charavalä* in his/her folded hands and then by kneeling down having his/her feet, knees, elbows, forehead and folded hands touch the floor.) (Three times)



Khamäsamanä Sutra (Homage to the Preceptor):

Original Sutra	Meaning
<i>Ichchämi Khamäsamano, Vandium Jävanijjäe; Niseehiäe, Matthaena Vandämi.</i>	Oh! Forgiving Gurudev, I am giving up all my wrongful acts with all my strength and bow down to you with my head near to your feet.

(Now, the aspirant sits down on his/her *katäsanä*)



(Holding *Muhapatti* in the left hand and extending the right palm towards the preceptor's seat, the aspirant should recite the following *Navakär Mahämantra* and *Panchindiya Sutra*)

Lesson 1 - Obeisance to Five Supremes (Navakär Mahāmantra)

Original Sutra	Meaning
<i>Namo Arihantānam</i> <i>Namo Siddhānam</i> <i>Namo Äyariyānam</i> <i>Namo Uvajjhāyānam</i> <i>Namo Loe Savva Sähunam</i> <i>Eso Panch Namukkāro</i> <i>Savva Päva Panāsano</i> <i>Mangalānam cha Savvesim</i> <i>Padhamam Havai Mangalam</i>	I bow down to <i>Arihants</i> ¹⁸ ; I bow down to <i>Siddhās</i> ¹⁹ ; I bow down to <i>Ächäryās</i> ; I bow down to <i>Upādhyäys</i> ; I bow down to the universal fraternity of <i>Sādhus</i> and <i>Sādhvies</i> . This fivefold obeisance destroys all sins, and is the foremost among all the auspicious activities.

Lesson 2 - 36 Attributes of My Preceptor (Panchidiya Sutra)

Original Sutra	Meaning
<i>Panchindiya Samvarano,</i> <i>Taha Navaviha Bambhacher Guttidharo</i> <i>Chahuviha Kasāyamukko,</i> <i>Iha Atthāras Gunehim Sanjutto</i> <i>Panchamahavvayajutto,</i> <i>Panchavihāyār Pällanasamattho</i> <i>Panchasamiotigutto,</i> <i>Chhattisaguno Guru Majja</i>	<p>The preceptor effectively controls five sense organs and observes nine guidelines (limitations) of celibacy: he/she is free from four passions (of anger, ego, deceit and greed). he/she is thus equipped with these eighteen attributes.</p> <p>He/she practices five great vows (of non-violence, truth, non-accepting any thing unless specifically offered, celibacy and non-possession); he/she is capable to observe five-fold code (of knowledge, perception, conduct, austerity and vigor); he/she observes five carefulness (pertaining to movements, utterance, desires, acceptance and disposal); he/she effectively controls three aspects (of mind, speech and body). (In all) my preceptor is thus embedded with these 36 attributes.</p>

¹⁸ The term *Arihant* is made up of *Ari*, meaning enemies, and *hant*, meaning destroyer. Consequently, *Arihant* means destroyer of all internal enemies such as anger, greed, ego, and deceit. Once a soul has shed all of its four defiling (*ghāti*) karma namely *Jnānavarniya* (Knowledge obscuring) *Karma*, *Darshanāvarniya* (Perception obscuring) *karma*, *Mohniya* (Deluding) *Karma* and *Antarāya* (Obstructive) *Karma*, and who had earned *Tirthankar Nām Karma* in his/her previous third life becomes a *Tirthankar*. He/she is also called *Tirthankar*. These *Tirthankars* reinstate the Jain Sangh (four-fold Jain Order) consisting of *Sādhus* (monks), *Sādhvies* (nuns), *Shrāvaks* (male householders), and *Shrāvikās* (female householders).

¹⁹ *Siddhās* are liberated souls. They have reached the highest state, salvation, and have attained *Moksha*. They have eradicated all their karma, and therefore do not accumulate any more new *karma*, thus freeing themselves forever from the cycle of birth and death (*Akshaya Sthiti*). They are experiencing ultimate, unobstructed bliss (*Abādhyā Sukh*) and are not subjected to any kind of suffering. They possess perfect and total knowledge (*Anatjnāna*, *Kevaljnāna*, omniscience) and perception (*Anat Darshan*, *Kevaldarshana*, omni-perception), that means they know and perceive everything in total that is happening now, that has happened in the past, and that which will happen in the future all at the same time, and they also possess infinite vigor (*Anant-Vīrya*). They have no desires and are completely detached thus making them immune from any sense of craving or aversion (*Anant Chāritra*, *Vitrāgatva*). Despite the fact that all *Siddhās* retain a unique identity, they are equal (*Aguru-laghutva*) and formless (*Arupitva*).

Lesson 3 - Khamäsamanä Sutra (Homage to the Preceptor)

(By reciting the following short *Sutras*, the aspirant pays homage to the preceptor by first standing with his/her *Charavalä* in his/her folded hands and then by kneeling down having his/her feet, knees, elbows, forehead and folded hands touching the floor.)

Original Sutra	Meaning
<i>Ichchämi Khamäsamano, Vandium Jävanijjäe; Niseehiäe, Matthaena Vandämi.</i>	Oh! Forgiving Gurudev, I am giving up all my wrongful acts with all my strength and bow down to you with my head near to your feet.

Lesson 4 - Repentance for Sins Occurred While Walking (Iriyävahi Sutra)

(Now, the aspirant sits down, and recite the following *Sutra*.)

Original Sutra	Meaning
<i>Ichchhä-kärena Sandisaha Bhagavan, Iryä Vahiyanm Paddikka-mämi? Ichchham Ichchämi Padikkamiu. 1 Iriyä vahiyäe, Virähanäe, 2 Gamanä-gamane,3 Pänakka-mane, Biakka-mane, Hariyakka-mane, Osä-Uttinga, Panaga-daga, Matti Makkadä, Santäna, Sankamane. 4 Je me jivä virähiyä,5 Egindiyä, Beindiyä, Teindiyä, Chaurindiyä, Panchindiyä, 6 Abihayä, Vattiyä, Lesiyä, Sanghäiyä, Sanghattiyä, Pariyaviyä, Kilämiyä, Uddaviyä, Thänäo-Thänam, Sankämiyä, Jiviyäo-vavaroviyä, TASSA MICHCHHÄ MI DUKKADAM.7</i>	I desire to free myself from all my sins. I may have pained living beings while walking on the road. While coming or going, I may have crushed living beings, seeds, plants, dew, anthills, spider webs, live water, or live earth. Whatever living beings or souls, with one sense, two senses, three senses, four senses or five senses, that I may have inflicted pain, crushed, attacked, covered with dust, rubbed, collided with one another, tormented by turning on one side or completely upside down, moved from one place to another, frightened, bothered, alarmed or separated from life: may all such sins be dissolved. TASSA MICHCHHÄ MI DUKKADAM.

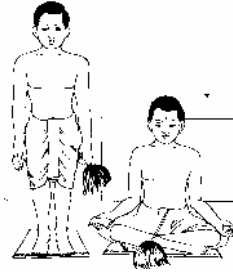
Lesson 5 - Repentance of Subtle Sins (Tassa Uttari Sutra)

(Preparation of Meditation)

Original Sutra	Meaning
<i>Tassa Uttari Karanenam, Päyachchhit Karanenam, Visohi Karanenam, Visalli Karanenam, Pavänam, Kammänam Niggähyanatthäe Thämi Käusaggam !</i>	For the sake of sublimation, repentance, purification, and to eliminate three internal darts (<i>shalya</i>), viz. deceit, desire for worldly gains as the fruits of spiritual activities, and perversity, and to uproot all sinful activities, I undertake <i>Käyotsarga</i>

Lesson 6 - Exceptions During Käyotsarga (Annattha Sutra)

Original Sutra	Meaning
<p><i>Annattha Oosasienam, Nisasienam, Khäsienam, Chhienam, Jambhäenam, Udduenam, Väya-nissagenam, Bhamalie. Pittamuchchhäe; Suhoomehim Angasanchälehim, Suhoomehim, Khelsanchälehim, Suhoomehim Ditthisanchälehim; Evamäiehim Agärehim Abhaggo Avirähio, Hujja Me Käusaggao; Jäv Arihantänam Bhagavantänam Namukkärenam Na Päremitäv Käyam Thänenam, Monenam, Zänenam, Appänam Vosirämi !Tassa Uttari Karanenam, Pâyachchhit Karanenam, Visohi Karanenam, Visalli Karanenam, Pavänam, Kammänam Nigghäyanatthäe Thämi Käusaggam !</i></p>	<p>Except for inhaling, exhaling, coughing, sneezing, yawning, belching, passing gas, dizziness, faints, minute movements of limbs, of cough within the body as well as of eyes and such other permissible movements (forced by fire, fatal assault, official orders or snake bite etc.); let my <i>Käyotsarga</i> remain uninterrupted and unobstructed till I conclude it with obeisance to the graceful omniscient.</p>



(Now stay in *Käyotsarg* for a total of 25 respiration, mentally recite one *Logassa Sutra* up to *chandesu nimlayarä* – one respiration per line - or four *Navakär Mahämantra*.. After you're done, say *Namo Arihantänam*, and then recite the *Logassa Sutra* aloud)

Lesson 7 - Prayer to 24 Tirthankars (Logassa Sutra) (Chaturvimshati-Stav)

Original Sutra	Meaning
<p><i>Logassa Ujjoyagare, Dhamma Titha-yare Jine; Arihante Kittaisam, Chauvisam-pi Kevali. 1</i></p>	<p>Oh, <i>Arihants</i>! You are shedding divine light on the entire universe. Founder of divine laws and conqueror of inner enemies I praise you Lord. <i>Arihants</i> who are the twenty-four omniscient.</p>
<p><i>Usabha-majiyam Cha Vande, Sambhavam-Abhinandanam-cha Sumaim-cha; Paumä-ppaham Supäsam, Jinam Cha, Chand-ppaham Vande. 2</i></p>	<p>I bow to Adinäth or Rushabha-dev, Ajitanäth, Sambhavanäth, Abhinandanaswämi, Sumatinäth, Padmprabhu, and Chandraprabhu.</p>
<p><i>Suvihim Cha Pupfa-dantam, Seeyal-Sijjamsa, Väsu-pujjam cha; Vimalam-anantam Cha Jinam, Dhammam Santim Cha Vandämi. 3</i></p>	<p>I bow to Pushpadant, Suvidhinäth, Sitalanäth, Shreyäsanäth, Väsupujya-swämi, Vimalanäth, Anantanäth, Dharmanäth, Shäntinäth.</p>
<p><i>Kunthum Aram-cha Mallim, Vande Muni-Suvvayam, Nami-jinam Cha; Vandämi Ritthnemim, Päsam Tah Vaddhmänam Cha. 4</i></p>	<p>I bow to Kunthunäth, Arahamäth, Mallinäth, Munisuvrat-swämi, and Naminäth. I bow to Arishth-Neminäth, Pärshvanäth, and Mahävira (Vardhmän).</p>
<p><i>Evam Maye Abhithuyä, Vihuye Rayamalä, Pahin-jaramaranä;</i></p>	<p>I am praising the <i>Arihants</i> who have been liberated from all karma and have broken the cycle of birth and death. These are the twenty-four <i>Tirthankars</i>, smile upon me.</p>

<i>Chauvisampi Jinvarä, Titthayarä Me Paseeyantu.</i>	5	Oh, <i>Arihants!</i> You are praised and bowed to, whole heartily worshipped. You are the purest souls in the universe. Grant me divine health and knowledge and the highest state consciousness.
<i>Kittiya Vandiya-Mahiyä, Je a Logassa Uttamä Siddhä; Ärugga-bohiläbham, Samähivar-muttamam Dintu.</i>	6	You are infinitely purer than the moon and infinitely brilliant than the sun. You are infinitely calmer than the oceans. My God, please lead me to the perfection, <i>Moksha</i> .
<i>Chandesu Nimmalayarä, Äichchesu Ahiyam Payä-sayarä; Sägar Var Gambhirä, Siddhä Siddhim Mam Disantu.</i>	7	

Lesson 8 - Inspection of *Muhapatti*

(By reciting the following short *Sutra*, the aspirant pays homage to the preceptor by first standing with his/her *Charavalä* in his/her folded hands and then by kneeling down having his/her feet, knees, elbows, forehead and folded hands touching the floor.)

Khamäsamanä Sutra (Homage to the Preceptor):

Original Sutra	Meaning
<i>Ichchämi Khamäsamano, Vandium Jävanijjäe; Niseehiäe, Matthaena Vandämi.</i>	Oh! Forgiving Gurudev, I am giving up all my wrongful acts with all my strength and bow down to you with my head near to your feet.

(Now, the aspirant sits down)

(Every religious activity is supposed to be undertaken with the appropriate permission. Therefore, now the aspirant first seeks permission to inspect *Muhapatti*)

Original Sutra	Meaning
<i>Ichchäkäen Sandisah Bhagavan ! Sämayik Muhapatti Padilenhu ? (padilehah) Ichchham .</i>	Oh! Forgiving Gurudev, May I have your kind permission to inspect the <i>Muhapatti</i> ? (Yes you may). Your wish is my wish.

(Now, the aspirant inspects his/her *Muhapatti* while reciting 50 sayings (*bol*) internally (women are limited to recite only 40 *bol*): [This is for the purpose of remaining totally vigilant in observance of non-violence, and purifying the soul] For Details see Appendix A, Page 51

Lesson 9 - Taking (Adopting) the Vow of *Sämayik* (*Karemi Bhante Sutra*)

(By reciting the following short *Sutra*, the aspirant pays homage to the preceptor by first standing with his/her *Charavalä* in his/her folded hands and then by kneeling down having his/her feet, knees, elbows, forehead and folded hands touching the floor.)

Original Sutra	Meaning
<i>Ichchämi Khamäsamano, Vandium Jävanijjäe;</i>	Oh! Forgiving Gurudev, I am giving up all my wrongful acts with all my strength and bow down

<p><i>Niseehiäe, Matthaena Vandämi.</i></p> <p><i>Ichchäkäen Sandisah Bhagavan ! Sämäyik sandisähu ? (Sandisäheh) Ichchham</i></p> <p><i>Ichchäkäen Sandisah Bhagavan ! Sämäyik thäu? (Thäeh) Ichchham .</i></p>	<p>to you with my head near to your feet. (Now, sit-down) Oh! Forgiving Gurudev, May I have your kind permission to take oath of <i>Sämäyik</i>? (Yes you may). Your wish is my wish.</p> <p>Oh! Forgiving Gurudev, May I have your kind permission to be steady in the <i>Sämäyik</i> ? (Yes you may). Your wish is my wish.</p>
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(Now stand up, and then with folded hands (with *Charavalä*) raised high to the level of the forehead, say the *Navakär Mahämantra*.)

Original Sutra	Meaning
<p><i>Namo Arihantänam</i> <i>Namo Siddhänam</i> <i>Namo Äyariyänam</i> <i>Namo Uvajjhäyänam</i> <i>Namo Loe Savva Sähunam</i> <i>Eso Panch Namukkäro</i> <i>Savva Päva Panäsano</i> <i>Mangalänam cha Savvesim</i> <i>Padhamam Havai Mangalam</i></p>	<p>I bow down to <i>Arihants</i>; I bow down to <i>Siddhäs</i>; I bow down to <i>Ächäryäs</i>; I bow down to <i>Upädhyäys</i>; I bow down to the universal fraternity of <i>Sädhus</i> and <i>Sädhvies</i>. This fivefold obeisance destroys all sins, and is the foremost among all the auspicious activities.</p>

Original Sutra	Meaning
<p><i>Ichchhakäri bhagavan ! Pasäya kari Sämäyik Dandak Ucharäoji..</i></p>	<p>Oh! Forgiving Gurudev, please kindly give me the oath of <i>Sämäyik</i>.</p>

(Take the following vow from the guru. If the guru is not present then take the vow from an elderly person. If an elderly person is not present, then recite it yourself.)

Original Sutra	Meaning
<p><i>Karemi Bhante!</i> <i>Sämäiyam, Sävajjam Jogam Pachchakkhämi, Jäva Niyamam Pajjuvasämi, Duvihenam, Tivihenam. Manenam, Väyäe, Käyenam, Nä Karemi, Nä Käravemi, Tassa Bhante! Padikkamämi, Nindämi, Garihämi, Appänam Vosirämi.</i></p>	<p>I take the vow of refraining from all undesirable activities. Oh Lord! I will worship you for the duration of <i>Sämäyik</i>. With the two-fold activities, (I will not do and I will not make others do) and with three-fold activities of mind, speech, and body, I will not overlook any spiritually desirable activities. Oh respected Lord! I give up all sinful activities of speech and body. I criticize myself for my undesirable actions. I express disapproval of my demerits. I am determined to free my soul.</p>

(By reciting the following short *Sutra*, the aspirant pays homage to the preceptor by first standing with his/her *Charavalä* in his/her folded hands and then by kneeling down having his/her feet, knees, elbows, forehead and folded hands touching the floor.)

Original Sutra	Meaning
<p><i>Ichchämi Khamäsamano, Vandium Jävanijjäe; Niseehiäe, Matthaena Vandämi.</i></p> <p><i>Ichchäkären Sandisah Bhagavan ! Besane sandisähu ? (Sandisäheh). Ichchham .</i></p> <p><i>Ichchäkären Sandisah Bhagavan ! Besane thäu ? (Thäeh). Ichchham .</i></p> <p><i>Ichchäkären Sandisah Bhagavan ! Sajzai sandisähu ? (Sandisäheh). Ichchham .</i></p> <p><i>Ichchäkären Sandisah Bhagavan ! Sajzai karu ? (kareh). Ichchham</i></p>	<p>Oh! Forgiving Gurudev, I am giving up all my wrongful acts with all my strength and bow down to you with my head near to your feet.</p> <p>Oh! Forgiving Gurudev, May I ask your permission to sit down ? (Yes you may). Your wish is my wish. (Now, sit-down)</p> <p>Oh! Forgiving Gurudev, May I ask your permission to be steady in <i>Sämäyik</i> while sitting ? (Yes you may). Your wish is my wish.</p> <p>Oh! Forgiving Gurudev, May I ask your kind permission to begin the <i>Svädhyäya</i>? (Yes you may). Your wish is my wish.</p> <p>Oh! Forgiving Gurudev, May I have your kind permission to be steady in the <i>Svädhyäya</i>? (Yes you may). Your wish is my wish.</p>

(Now recite the *Navakär Mahämantra* three times mentally with folded hands raised to the forehead)

Original Sutra	Meaning
<p><i>Namo Arihantänam Namo Siddhänam Namo Äyariyänam Namo Uvajjhäyänam Namo Loe Savva Sähunam Eso Panch Namukkäro Savva Päva Panäsano Mangalänam cha Savvesim Padhamam Havai Mangalam</i></p>	<p>I bow down to <i>Arihants</i>; I bow down to <i>Siddhäs</i>; I bow down to <i>Ächäryäs</i>; I bow down to <i>Upädhyäys</i>; I bow down to the universal fraternity of <i>Sädhus</i> and <i>Sädhvies</i>. This fivefold obeisance destroys all sins, and is the foremost among all the auspicious activities.</p>

(Now you can engage in religious activities such as *svädhyäya*, contemplation, *jäp*, meditation of *Navakär Mahämantra*, or *Pratikraman* for at least for 48 minutes)

PHASE 2 - PRATIKRAMAN RITUALS

Lesson 1 - Obeisance to Five Supremes (Navakär Mahāmantra)

Original Sutra	Meaning
<i>Namo Arihantānam</i> <i>Namo Siddhānam</i> <i>Namo Āyariyānam</i> <i>Namo Uvajjhāyānam</i> <i>Namo Loe Savva Sāhunam</i> <i>Eso Panch Namukkāro</i> <i>Savva Pāva Panāsano</i> <i>Mangalānam cha Savvesim</i> <i>Padhamam Havai Mangalam</i>	I bow down to <i>Arihants</i> ; I bow down to <i>Siddhās</i> ; I bow down to <i>Āchāryās</i> ; I bow down to <i>Upādhyāys</i> ; I bow down to the universal fraternity of <i>Sādhus</i> and <i>Sādhvies</i> . This fivefold obeisance destroys all sins, and is the foremost among all the auspicious activities.

Lesson 2 - *Khamāsamanā Sutra* (Homage to the Preceptor)

(By reciting the following short *Sutra*, the aspirant pays homage to the preceptor by first standing with his/her *Charavalā* in his/her folded hands and then by kneeling down having his/her feet, knees, elbows, forehead and folded hands touching the floor.)

Original Sutra	Meaning
<i>Ichchāmi Khamāsamano,</i> <i>Vandium Jāvanijjāe;</i> <i>Niseehiāe,</i> <i>Matthaena Vandāmi.</i>	Oh! Forgiving Gurudev, I am giving up all my wrongful acts with all my strength and bow down to you with my head near to your feet.

Lesson 3 - Permission to Start Pratikraman (*Shri Devasiam Āloum Sutra*)

(Now put the right hand (fist) on *Charavalā* or on *Katasanā* and say the following)

My adorable Gurudev, sitting steady at one place, I pray for your permission for repentance (*Pratikraman*) of lapses committed during last year (day time, nighttime, last two weeks, last four months, this life, or previous lives and this life).

I am doing *Pratikraman* to prevent the influx of new *Karma*, and to erase previously accumulated *Karma*. and to contemplate over my violations (*atichār*) pertaining to right knowledge, right perception, right conduct, right auterities and right use of energy.

Lesson 4 - Desire for Atonement (*Guru Vandānā Sutra*)

(With folded hands)

Oh! Forgiving Gurudev, I want to bow to you, by keeping away all faults and by surrendering myself th you. Oh! Forgiving Gurudev, bowing my head I ask for your forgiveness for the faults that have been committed, while undertaking essential activities during last year (daytime, nighttime, last two weeks, last four months, this life, or previous lives and this life).

Oh! Forgiving Gurudev, I will refrain from any of the unworthy acts pertaining to false notions, evil mind, rude words, anger, pride, cunning, or greed, that violates the right practice of the religion.

Oh! Forgiving Gurudev, I resent such unworthy acts, and in your presence, I atone for the same, and I will keep my soul away from all such sins.

Lesson 5 - Brief Atonement (*Ichchhämi Thämi Sutra*)

Oh ! Forgiving Gurudev, I wish to atone my wrong-doings that I have committed physically, verbally and mentally during last year (daytime, nighttime, last two weeks, last four month, this life or previous lives and this life) such as speaking against the scripture, acting against the scripture, improper conduct, inappropriate activities, inauspicious meditation, inauspicious contemplation, breaking vows, desiring undesirable, improper behavior, against right knowledge, against right perception, against Jain principles, improper performance of rites & rituals including *Sämäyik*, acts of four passions (anger, ego, deceit and greed), and violating twelve partial vows of *Shrävak*²⁰.

If I have thought of committing such sins, prepared for the committing such sins, attempted to commit such sins, or actually committed such sins; then keeping the *Arihants*, the *Siddhäs*, the *Ächäryas*, the fourfolded community, the exposition of the Jain principles and my soul as witnesses, I wish to repent such actions and ask for forgiveness and please all of these sins be set aside. *TASSA MICHCHHÄ MI DUKKADAM*.

(Now raise the right knee, and have the folded hands above the right knee for the following:)

Lesson 6 - Learning, Studying & Teaching The Scriptures

I reflect on and confess the 14 wrong-doings (*Atichär*) related to learning, studying or teaching the scriptures in threefold ways, like scriptural texts themselves, their commentaries, or meanings, or all. I might have committed one or more of the following wrong-doings (*Atichär*):

- (1) Reciting the Sutras in random order,
- (2) Pronouncing a word or stanza more times than it should be,
- (3) Failure to utter some letters or words during the recitation,
- (4) Uttering extra letters or words during the recitation,
- (5) Uttering either more or less words in combination during the recitation,
- (6) Reciting without proper discipline,
- (7) Reciting in a wretched state of the mind, speech or body,
- (8) Uttering the accented (*uddatta*) syllables in a poor way,
- (9) Not teaching the scriptures to a deserving person,
- (10) Teaching the scriptures to a non-deserving person (who has harmful intentions to prove the right as wrong and the wrong as right),
- (11) Studying the scriptures at improper times,
- (12) Not studying them at proper times,
- (13) Studying at improper places,
- (14) Not studying at proper places.

I could have contradicted or not duly respected or not learned the right knowledge.. I might have been ungrateful to the Gurus. I might have wrongly disputed with a learned person. I might have so behaved as to incur knowledge obscuring *karma*.

I might have kept my books scattered anywhere and everywhere, or put them on the floor instead of

²⁰ Twelve vows are covered in Lessons 8 to 19 of this phase

on the stand (bookself). I might have used the religious book as a pillow, or touched it with my foot. I might not have taken care of it. I might have misinterpreted, laughed at, or ignored the words of the scripture, because of obstinacy, wrong insistence, impudence as well as evil intention, caused by perversity.

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM.*

Lesson 7 – Observation of Right Religion (Perception):

I reflect on and confess the wrong-doings (*Atichär*), if any, related to observing the right perception.

Some of the common wrong-doings (*Atichär*) are:

- (1) To doubt the words of the Jina.
- (2) To wish for a false course.
- (3) To doubt the fruits of one's religious actions.
- (4) To accept (or be impressed by) the wrong philosophy and to praise it.
- (5) To maintain relationship with people who promote wrong philosophy.

I might have asked for a worldly favor before a guru or *Tirthankar*. I might have considered a good monk to be evil and vice versa; a duty as non-duty, non-duty as duty; and an evil path to be the right path and the right one to be the evil. I might have contradicted or looked down on or offended a righteous person.

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM.*

Lesson 8 - Non-Violence (Sthul-Pranätipat-Virmanvrata)

First partial Vow (*Anuvrat*²¹): abstaining from intentionally injuring mobile living beings, through the activities of mind, words or body, in any of the two ways- directly or through somebody is called *Sthul-Pranätipat-Virmanvrata* or *Ahimsänu-Vrata*. *Shrāvaks* cannot stop but can minimize *Himsä* of immobile living beings, therefore, they are excluded.

I might not have considered *Ahimsä* as the key element in the whole scheme of the ethical discipline of the *Shrāvak* and the monk. I might not have given protection or expressed my compassion to mobile living beings. I might have intention to cause injury, might have attempted to cause injury or might have inflicted injury to mobile living beings because of my passions or carelessness. I might have unnecessarily wasted the five immobile living beings like earth, water, fire, air, and plants; or I might have committed similar acts.

²¹ *Vrata* is derived from the word “*vru*” meaning to select or to choose. Therefore, the *Vrata* means the type of the selection for renunciation. *Vrata* depends on: 1) selection of the type of conduct to be practiced, 2) knowledge of what is the right conduct and what is the wrong conduct and 3) how much energy one can use for the right conduct. Therefore, *Vrata* is to retire from the wrong conduct like violence, non-truth, stealing, sensual pleasure and possessiveness by body, mind and speech; and to get engaged in the true religious activities by body, mind and speech. We do not take *Vrata* to please any divine powers or any one else. We take *Vrata* to continue and enhance the process of liberating ourselves, to purify our selves and to achieve the salvation (*Moksha*). The complete renunciation of all worldly attachments is called *Mahāvratā* [Complete (great) vows], practiced by our *Sādhus* and *sādhvījis*, and the partial renunciation of worldly attachments is called *Anuvratā*, practiced by *Shrāvaks* and *Shrāvīkās*.

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM.*

Lesson 9 – Truthfulness (Sthul-Mrushäväd-Virmanvrata)

Second partial Vow (*Anuvrat*): *Sthul-Mrushäväd-Virmanvrata* is abstinence from harmful, rough, cruel or secret-revealing speech and requires the use harmless and well balanced language.

I might have spread unkind rumors, involved in character assassination, misguided others deliberately, involved in forgery, caused thoughtless defamation or used harsh language. I might have spoken behind someone's back. My words might have incited others to engage in piercing, cutting, beating and killing. My speech might have caused uneasiness, pain, hostility, misery or anguish. I might have disclosed someone's secrets, I might have breached someone's trust. I might have resorted to fraud or deceit, given completely false testimony, or censured someone, or betrayed someone, or laid false blame on someone. I might have abused someone, spoken insultingly to gurus, or addressed people older than myself insolently. I might have spoken irrelevantly or committed similar acts.

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM.*

Lesson 10 - Non-Stealing (Sthul-adattadän-virmanvrata)

Third partial Vow (*Anuvrat*): *Sthul-Adattadän-Virmanvrata* is abstinence from gross stealing. Stealing is to take what is not given, what is not earned legitimately or what is not inherited. Stealing is due to the presence of greed (*lobha*) and causes *Himsä*.

I might have cheated on the quantity and quality of the goods that I sold, I might have bought stolen goods, or helped thieves, taken them for good men. I might have divulged someone's confidence. I might have caused pain or even death to someone whom I deprived of his/her own property. I might have instigated other to commit theft, I might have broken the Government rules relating to customs, taxes and imports and exports, I might have used false weights and measures and wrong balances, and I might have tainted commodities. I might have sold to a person or country that was illegal. I might have shown a good article, and then sold an inferior one. I might have practiced deceit, or committed fraud, or breach of trust or similar acts.

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM.*

Lesson 11 Self-Control Over Sensuality (Svadära-santosh-vrata)

Fourth partial Vow (*Anuvrat*): *Svadära-Santosh-Vrata* or *Parstrigaman-Virmanvrata* means to be faithful to your spouse, and have no illicit sensual activities.

I might not have been faithful to my own spouse. I might have been involved in illicit sensual activities. I might not have viewed other women as sister or mother. I might have been involved in improper intimacy with unmarried women or widowers. I might have kept a mistress or visited a prostitute. I might have intensified my passion by consuming intoxicating drugs like heroin,

cocaine, marijuana, opium, drugs, wine, or liquor or watching provocative movies or shows or paintings; or reading provocative magazines or books; or listening to provocative songs or talk. Or I might have committed similar acts.

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM.*

Lesson 12 - Limitation on Accumulations (*Ichchhä Parimāna Vrata*)

Fifth partial Vow (*Anuvrat*): (*Ichchhä Parimāna or Parigraha-Parimānvrata*) - for *Shrāvaks* absolute renunciation of *parigraha* is not possible; he/she should lay limitations to the acquisition and possession.

I might have violated the set limits to the accumulation of (1) *kshetra* -land or fields (2) *vāstu* - houses (3) *hiranya* -gold coins (4) *suvarna* -gold (5) *dhana* -heads of cattle (6) *dhānya* -grains (7) *dāsi* -maidservants (8) *dāsa* -male servants (9) *kupya* -clothes (10) *shayyāsana* - beds and furniture. I might not have done business at a reasonable profit. I might have cheated to maintain the set limits, or get to the set limits. While accumulating things, I might have not considered whether it is moral or immoral, religious or irreligious, worth possessing or not, beneficial or harmful.

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM.*

Lesson 13 - Geographic Limitations (*Digvrata*)

Next three vows are *Gunavrata* – that increases the quality of the first five partial vows. First two *Gunavrata* establish appropriate limits of the mind, and the third controls unnecessary activities.

Sixth Vow - First (Supporting) *Gunavrata: Digvrata*: Voluntarily, the aspirant takes a vow not to travel beyond predetermined limits. By fixing the limits in all the ten directions, one's greed, which is at the root of *parigraha*, is curtailed.

I might have resorted to violence of this vow by sending letters, messengers, telegrams, or by using telephone, or by ordering goods. I might have entertained thoughts in my mind about exceeding the limits. Even though I had set limits, I might have been crazy about and purchased, used, or traded in goods outside the set limits. I might not have restricted myself within the set limits.

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM.*

Lesson 14 - Limitation on Consumption & Occupations (*Bhogopabhoga-Parimānvrata*)

Seventh Vow - Second (Supporting) *Gunavrata - Bhogopabhoga-Parimānvrata* – In this vow, the householder puts limitations to the use of objects of senses categorized as those for *Bhoga* and *Upabhoga* in order to his/her capacity for self-restraint and will-power. Here, *Bhoga* is consumption of items that can be used only once like food. *Upbhoga* is use of durable articles that can be repeatedly used like houses, furniture, clothes, jewelry and vehicles.

I might have consumed a) sentient things, b) consumed what is connected with sentient things, c)

consumed uncooked vegetables, d) consumed partially cooked vegetables, e) consumed superfluous vegetable products (have more part to throw away than to eat), f) consumed what is mixed with sentient things, g) consumed what has been conserved by fermentation. I might have violated the restriction of not eating the *ananta-kāyas* (root vegetables), the *abhakshyas* (non-eatables), and *rātri-bhojana* (eating at night).

I might have eaten some fruits which are not supposed to be eaten after the designated time. I might have violated the set limits of eating certain number of food items and/or using certain vehicles, ornaments and/or luxuries items.

If I have been guilty of any wrong-doing in respect of the fifteen type of trades which involve more sinful activities, I reflect on and confess for committing sinful businesses: businesses that involve furnaces, setting fire, sufferings and killing of animals, renting animals and birds, affect our environment and ecology, and pollute or dry-up our natural resources; trades that involve weapons and explosives, cutting of trees, fermented products like liquor, animal parts like ivory, leather and fur; lard, meat and honey; poisonous and toxicating substances like opium, marijuana, heroin and similar items, animal testing & use and excavations and explosions, trades in which animals and birds are amputated, trades in which wicked men, prostitutes, or call girls are supported.

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM.*

Lesson 15 - Restricting Purposeless Violence (*Anarthadandavrata*)

Eighth Vow - Third (Supporting) *Gunavrata* – *Anarthadandavrata* - The vow is for renouncing those propensities that prompt unnecessary and meaningless actions and activities.

I might have committed purposeless mischief (gambling, cutting trees, etc.), I might have read inappropriate literature and seen inappropriate sights, I might have made meaningless bodily gestures, I might have been engaged in meaningless talk; gossip and made unnecessary ado. I might have manufactured and/or kept weapons and devices that cause violence, I might have hoarded things relating to worldly and sensual enjoyment. I might have facilitated items of destruction such as poisons. I might have given harmful advise, and I might have been involved in purposeless listening / reading / watching (adult books, entertainment shows, movies, etc.).

I might have kept the containers of liquids like oil, *ghee*, water or juices open. I might have kept lamps, or stoves burning, or kept the dishes of leftovers of foods. I might have plucked leaves, flowers or fruits while walking or might have walked on wet ground or on grass. I might have performed countless purposeless similar acts.

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM.*

Lesson 16 - Equanimity for Short Time (*Sāmāyik Vrata*)

Ninth Vow - Second (Enhancing) *Shikshāvrata* (The importance of the *Sāmāyik* is explained in the beginning of this book.)

I might not have maintained equanimity for 48 minutes. I might not have properly understood the

true nature of *Sämäyik*. I might have not maintained the spiritual harmony of body, mind and speech. I might not have detach myself of worldly affairs. I might not have performed *Sämäyika* with enthusiasm. I might have entertained wicked thoughts and kept thinking of the pros and cons of worldly matters (misdirection of mind). I might have uttered lies, disagreeable or improper words. (misdirection of speech). I might have performed bodily actions that were unwholesome, improper and undesirable. (misdirection of body). I might have taken a vow for *Sämäyik* and forgotten about it (lack of interest). I might have not performed *Sämäyik* according to the laid down formalities. I might have completed *Sämäyik* before it should be over.

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM*.

Lesson 17 - Day to Day Additional Limits (*Desävakäsika*)

Next four are *Shikshävratas* that pertain to the specific spiritual activities that are to be practiced as often as the aspirant can.

Tenth Vow - First (Enhancing) *Shikshävrata - Desävakäsika* - This Vrata is similar to *Digavrata* but has stricter limits. The aspirant elects to stay in a narrower area (in a room or in house or closely defined area) for a day or more detached from worldly affairs, and spending his/her time spiritually.

I might have ordered for something which existed outside the fixed limit, or ordered or sent for something outside the set limit through an aide; or drawn attention of someone who was outside the set limits by calling, or by body gestures, or by throwing a pebble or sending him/her an E-mail or calling on phone or something similar, and then got the things which were outside the set limits. I might not have restrained the set limits, in regards to material, directions, time and desire. I might have concluded the vow before the fixed time was over.

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM*.

Lesson 18 - Practicing Monk Like Life (*Poshadh Vrata*)

Eleventh Vow - Third (Enhancing) *Shikshävrata* - In this vow, the aspirant spends one or more days, as if he/she is a *Sādhu* and observes equanimity during the time.

I might have accepted articles of adoration or worship without examining and handling them carefully. I might not have carefully spoken. I might have placed objects or put my body on the ground without scrutinizing it. I might have not carefully and thoroughly examined the places where I moved around. I might have displayed no interest or enthusiasm in the observance of the *Paushadha*. I might have not taken the *paushadh* according to the set formalities or taken it late or completing it in a hurry; or reduced the time. I might not have properly used *Muhapatti*, *Charavalo*, and other items during the *paushadh*. I might not have spent all my time spiritually, and engaged my self in worldly affairs. I might have displayed my passions like anger. I might have done *Pausadh* to show others that I am a religious person, or for worldly gains. I might have kept ornaments on or similar items, or did not wear simple clothes.

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI*

DUKKADAM.

Lesson 19 - Sharing with Guests & Others (*Atithi Samvibhag Vrat*)

Twelfth Vow - Fourth (Enhancing) *Shikshāvratā* - The vow is for giving food, water and other things, necessary for existence, to *Sādhus* and *Sādhvis* according to one's ability and means with a feeling of selflessness and with love and respect.

Even though I was capable I might not have given the necessary things to the best recipient, the Jain ascetic equipped with all vows and self-restraint. When I gave, I might not have given with faith, devotion, contentment, enthusiasm or selflessly. While giving, I might not have received, offered, respected, adored the Jain ascetic properly. I might not have maintained purity of mind, speech, body or food. I might have placed food on a sentient thing (like the green leaf or mixing food with sentient things). I might have covered food with a sentient thing. I might have delegated someone to offer even though I was fit to do so. I might have become envious of another donor. I might not have given at the proper time. I might have become proud or repented after giving donation. I might have given for worldly gain. I might have avoided or insulted the monk when he/she came to the entrance of my house or might have directed them to someone else's house. I might have forgotten to offer or to think about offering to a monk before my meal time.

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM.*

Lesson 20 - *Samllekhanāvratā* – Art of Dying

This is a voluntary *Vratā* - Fasting and meditation during the last days of the life. This *Vratā* is observed willingly by the *Shrāvak* when the death is imminent. This *vratā* helps the aspirant to peacefully abandon the body. The abandonment of the body on being confronted with unavoidable death for the sustenance of religious (spiritual) practices is regarded as *Samllekhanā*. It is also called the death with equanimity.

Even though my death is imminent I might have desired to prolong the life or to die sooner, I might not have been able to give up the attachment to my family members, relatives and friends, and my material possession. I might have thought about past worldly enjoyment. I might have desired that my next life to be materially happier than this one. Having people come to respect and adore me might have boosted my ego. I may not have asked for forgiveness for my mistakes, and may not have forgiven those I should have. I may not have followed proper formalities. I may not have begun fast at a proper time. I may have been careless, and asked someone certain things to do even though I was supposed to do. I may not have maintained the purity of my thought, speech and body.

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM.*

Lesson 21 – Twelve Penances²²

I reflect on and confess any sinful wrong-doings (*Atichär*) related to penance of a long or short duration. In spite of ability, I might not have performed the twelve penances consisting of six external penances, viz., fasting, taking less food, taking fewer food items, abstention from specific taste, straining the body, and to restrain passions like anger; and six internal penances, viz., atonement of sin, politeness, service to ascetics, study of scriptures, meditation, and giving up of bodily activities. If at all I had practiced them I might have practiced for this worldly or other worldly happiness, or with the hope of getting fame, or done it out of jealousy. I might not have performed penance in spite of I was fit to do so or performed it just to fulfill the oath I had taken before a god. I might have felt proud after performing the penance or resorted to self-praise after performing it.

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM.*

Lesson 22 – Energy (Vigor)²³

I reflect on and confess wrong-doings (*Atichär*) related to energy or strength. If I am guilty of any wrong-doings (*Atichär*) of this matter, I request to be forgiven and my sins nullified.

I might have been guilty of dissipated the energy or strength of the mind through sinful activities of the mind, or the energy or strength of speech through untruthful activities of the speech, or the energy or strength of the body through wicked activities of the body.

From my birth until today, and in previous lives, if I have been guilty of breaking or offending against any vow, whether I took it or not; knowingly or unknowingly; either by day or at night, by physical nature of activity, place, time or desire either partly or wholly; if I have been guilty of thinking of committing sins, of preparation for the commission of such sins, of attempting to commit such sins, or of actual commission of the sins, or otherwise, been guilty either by thought, speech, or action, or made someone else guilty or approved of any such lapse or guilt, then keeping the infinite *Arihants*, the *Siddhäs*, and the revered *Kevalis*²⁴ as my witnesses, I wish to be forgiven

²² In *Prakrut*, it called *Tapa*. To cease to have desire is called *Tapa*. *Tapa* means hardship on one's body, senses and mind, practiced to develop adequate spiritual abilities for reducing passions. Bodily activities are dominant in the external austerities, and mental activities are dominant in the internal austerities. There are twelve types - six external *tapa*: 1) *Anasan* - complete abstinence of eating and drinking, 2) *Unodari* or *Alpähära* - reduction in the quantity of food one normally eats, 3) *Vrutti-Samkespa* or *Ichhänirodha* - control of desire for food and material things, 4) *Rasatyäga* - complete abstinence of eating or drinking juicy and tasty foods such as honey, alcohol, butter, milk, tea, sweets, juice etc. (no attachments to the taste of the foods), 5) *Käyäklesa* - to train the body to be tolerant and 6) *Samlinatä* - control of the pleasures of five senses. Six internal *tapa*: 1) *Präyaschita* - repentance for the breach of vows 2) *Vinaya* - appropriate behavior towards a teacher 3) *Vaiyävratä* - selfless service to the suffering and deserving 4) *Svädhyaäya* - studying/listening of religious scriptures 5) *Dhyäna* - religious meditation and 6) *Utsarga* (*käyotasarga*) - non-attachment to the body.

²³ Energy (*virya*) is an important quality of the soul. Amount of proper *Darshan* and *Jnäna* is dependent on the amount of the energy and quality of its use. Energy is the operator of the knowledge and the perception. Impure energy can generate the vibration that attracts new karma. Efficient use of the energy can shed the karma. Energy can be expressed as the capacity of the soul to give (*Däna*), receive (*Läbha*), enjoy (*Bhoga*) and re-enjoy (*Upbhoga*). Pure, proper and unlimited use of energy stops the influx of karma and sheds the bondage of karma, and soul realizes unlimited consciousness (*Darshan* and *Jnäna*). Thus, the consciousness is the major element, energy is the operator of bondage to karma and the happiness is the effect.

²⁴ *Kevali* - are those who have eradicated four defiling (*ghäti*) karma, but they are not tirthankars.

and the sins nullified.

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM.*

(Now lower the right knee to normal sitting posture)

Lesson 23 - The Eighteen Sinful Activities

In our life we come across the following eighteen sinful activities: killing, lying, stealing, non-chastity, Possessiveness of material things, anger, ego, deceit, greed, craving, aversion, disputation, false accusation, back-biting and denigration, happy in sinful acts and unhappy in religious acts, deceitful speech, false belief (to trust wrong God, wrong Guru or wrong religion). If I have committed any of above eighteen sinful acts, personally, asked someone else to do for me, or encouraged others to do so, then in the presence of infinite *Siddhäs* and *Kevalis*, I ask for forgiveness. May all my such sins be dissolved. *TASSA MICHCHHÄ MI DUKKADAM.*

Lesson 24 – Faith in the Path of Tirthankar

I reflect on and confess if I have had any doubts about the path of liberation expounded by *Tirthankars*. I bow down to all the 24 *Tirthankars* right from Shri Rushabhdev Swämi to Shri Mahavir Swämi. The path laid down by all the 24 *Tirthankars* is one and the same, there is no contradiction, and there is no better path. This is the only path that is capable of extracting the threefold internal darts²⁵ (thorns) in the form of karma by removing all miseries like birth, old age, and death.

I might have persisted in views and opinions, in spite of knowing that they could be false. I might have worshipped *Tirthankars* with selfish motives. I might have considered living as non-living, non-living as living, saint as non-saintly, non-saints as saints, liberated souls as non-liberated, non-liberated souls as liberated, holy as unholy, unholy as holy, false belief as right belief and right belief as false belief, non-*Tirthankar* as *Tirthankar*, *Tirthankar* as non-*Tirthankari*, wrong *Dharma* as right *Dharma* and right *Dharma* as wrong *Dharma*.

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM.*

Lesson 25 – Thoughtfulness of My Life

I reflect on and confess my failure to think of the three aspirations, which are:

- (1) When shall I get rid of possessions from minimum to maximum of it?
- (2) When shall I give up living as a *Shrāvaka*, and resort to monkhood?
- (3) And the last, regarding death: I wish I can accept fast until death and die laying in one position without anybody's help, or with help of someone to change my laying down position, or while I am moving around.

²⁵ The threefold internal darts (*shalya*), viz. deceit, desire for worldly gains as the fruits of spiritual activities, and perversity, which create obstacle in the path of liberation or *Moksha*

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHÄ MI DUKKADAM.*

Lesson 26 - Obeisance to Shri Arihant and Kevali Lords

First, I beg forgiveness from the present *Tirthankars*²⁶ and *Kevali* Lords, who dwell in the *Panch Mahavideha Kshetra*²⁷ (in the universe). [See two pictures in back of the book, one labeled, “Universe according to Jainism” and another one labeled, “2-1/2 Land Rings”.]

²⁸These *Tirthankars* have perfect knowledge, perfect perception, perfect conduct, perfect austerity, perfect patience and unlimited vigor. The *Tirthankars* bear 34 unique qualities²⁹, 35 special qualities of speech (everyone understands words are clear, complete meaning, without suspicion, etc), 1008 excellencies, are devoid of 18 faults (*dosha*)³⁰ and bear 12 special virtues (like Ashoka tree, special umbrella, best seat, unique knowledge quality, unique speech qualities, etc.). They have 4 *Ghāti Karma*³¹ and will destroy 4 *Aghāti Karma*³² at the time of *nirvāna*, and then will go to *Moksha*.

Blessed are those villages, cities, townships and the places where these *Tirthankars* are preaching. All living beings listening to preaching of, and seeing the *Tirthankars* must be purifying their souls.

²⁶ Names of the present 20 *Tirthankars* are: 1. Shri Simandhar Swāmi, 2. Shri Jugmandhar Swāmi, 3. Shri Bahu Swāmi, Shri Subahu Swāmi, 4. Shri Sujatnāth Swāmi, 6. Shri Svayamprabh Swāmi, 7. Shri Rishabhnan Swāmi, 8. Shri Anantveerya Swāmi, 9. Shri Suprabh Swāmi, 10. Shri Vishalprabh Swāmi, 11. Shri Vajradhar Swāmi, 12. Shri Chandranan Swāmi, 13. Shri Chandrabahu Swāmi, 14. Shri Bhujangdev Swāmi, 15. Shri Ishwar Swāmi, 16. Shri Nemprabh Swāmi, 17. Shri Veersen Swāmi, 18. Shri Mahabhadr Swāmi, 19. Shri Devajassa Swāmi, and 20. Shri Ajeetsen Swāmi.

²⁷ Per Jainism, the universe is very vast but of fixed dimensions. The shape of universe resembles somewhat to a man with arms at angles, hands on waist and legs apart. The universe structure is divided in three tiers. At the top, the liberated ones are. Above the waist (upper tier), where the heavens are. At the middle tier (at the waist) where all the humans are. In the lower tier where the hell is. The middle tier which is called the *Madhya-lok*, where the infinite concentric worlds are arranged in countless rings. Each ring of land is followed by a ring of water. The central land of the *Madhya-lok* is called *Jambudvipa*. *Jambudvipa* is surrounded by a ring of water. This water ring is surrounded by a ring of land and onwards. We live on a section of *Jambudvipa*, called *Bhārat-ksetra*. Our earth is a small portion of this *Bhārat-ksetra*. The humans are only on *Jambudvipa*, on the next land ring (*Dhātaki-khanda*) and the half of the following land ring (*Pushkarvara*). In this 2-1/2 land rings, there are a total of five (*Panch*) *Mahāvīdeh-ksetra*, where a minimum of 20 to a maximum of 160 *tirthankars* dwell. All the remaining land or water rings do not have human life.

²⁸ By praising the virtues of *Tirthankars* and *Siddhās*, even with slight feeling, many Karma will be eradicated. If this is done with the true feeling, then the aspirant may bind the *Tirthankar Gotra Nām Karma* that enables him/her to become a *Thirkankar* in third life.

²⁹ 34 unique qualities – 4 of them, *tirthankars* have since the birth like disease-free body, white blood, etc., eleven due to eradication of *Ghāti Karma* (when they attain perfect knowledge) like no ill-feeling in certain areas where the *tirthankar* is present, aura behind his head brighter than sun, etc., and 19 are due to the services of heavenly beings like *Samvasaran*.

³⁰ 18 faults: Hunger, thirst, attachment, aversion, birth, aging, death, perspiration, disease, sorrow, fear, surprise, sleep, tiredness, ego, delusion, disliking and worry.

³¹ *Ghāti* (defiling) *Karma* are: 1) Knowledge-Obscuring, *Jnānavarniya*, 2) Perception-Obscuring, *Darshnavarniya*, 3) Obstructive, *Antarāy* and 4) Deluding *Karma*, *Mohniya*.

³² *Aghāti* (non-defiling) *Karma* are: 1) Situation conferring, *Vedaniya*, 2) Body-Making, *Nām*, 3) Status-determining, *Gotra* and 4) Age-Determining *Karma*, *Āyushya*.

These living beings are indeed blessed.

Oh! Great *Tirthankars* ! You dwell in *Panch Mahavideha Kshetra*, and I, a sinner, humble servant, virtue-less, am sitting here. Any sins pertaining to your knowledge, perception, conduct and austerity, whatever disrespect, ill-behavior, ill-worship or offense have been committed, then with folded hands, shunning pride, and bowed head, I repeatedly beg for your forgiveness. *TASSA MICHCHHÄ MI DUKKADAM*.

Lesson 27 - Obeisance to Shri Siddhä Lords

Second, I beg forgiveness from the infinite *Siddhä* Lords. I offer obeisance at every moment to the 24 *Tirthankars*, who have become *Siddhäs* from Bharat Kshetra in this time cycle (*Avasarpini Käl*, regressive half cycle), and all other *Siddhäs* who have attained *Moksha* by eradicating all eight types of Karma.

These *Siddhäs* are colorless, odorless, matterless, formless, imperishable, hunger-less, misery-less, disease-less, without sadness, birth-less, age-less, death-less, body-less, Karma-less, eternal and abode of unending bliss and happiness.

You dwell in *Siddhä* Kshetra (that is at the top of the universe), in the state of liberation, and I, a sinner, humble servant, virtue-less, am sitting here! If I have indulged in any lapses pertaining to your knowledge, perception, character and austerities, or if have been instrumental of any disrespect, ill-behavior, ill-worship or offense, then with folded hands, shunning pride, and bowed head, I repeatedly beg for your forgiveness. *TASSA MICHCHHÄ MI DUKKADAM*.

Lesson 28 - Obeisance to Shri Sädhu-Sädhvijis

Third, I beg forgiveness from all *Ganadhars*, and past and present *Ächäryas*, *Upädhyäys* and *Sädhu-Sädhvis*. The *Ganadhars* possess 52 virtues, *Ächäryas* possess 36 virtues³³, *Upädhyäys* possess 25 virtues³⁴, and *Sädhus* possess 27 virtues³⁵.

We are truly indebted to our *Ganadhars*, *Ächäryas*, *Upädhyäys* and *Sädhus* who know the essence of the scriptures and are well-versed in them. They are on the path of salvation, and they guide others per the teachings of *Tirthankars*. They are like a wish-fulfilling gem, ornamental to the Jain religion.

They are followers of the 5 great vows of non-violence, truth, non-stealing, celibacy, and non-possession. They practice 5 *Samitis*³⁶ that lay down ways and methods of carrying out essential

³³ See the Lesson 2 of Phase 1, meaning of *Panchindiya Sutra*

³⁴ Well-versed in 23 main *Ägams* (23 virtues), seventy qualities related to life-long conduct (one virtue), and seventy qualities related to the conduct that need to be exercised occasionally (one virtue). Thus *Upädhyäyay* has 25 virtues.

³⁵ Five great vows, no food at night, protection to six types of (all) living beings, ceasing of pleasures of five senses, no greed, forgiveness, purity of emotions, mind, speech and body, careful inspections of clothes, etc., to exercise restraint (*samyam*) all the time, tolerance to 22 types of adversities, and tolerance of inappropriate behavior of other living beings.

³⁶ *Samiti* means carefulness. There are five *samitis*: (1) To move about cautiously so as not to cause trouble to any living being is called *iryä-samiti*. (2) To speak what is true, beneficial, necessary and free from doubt is called *bhähä-samiti*. (3) To act cautiously while procuring necessities such as food for the conduct of life-journey that they are free from any faults is called *esanä-samiti*. (4) To receive and place every thing after a proper inspection and cleansing of things like books, food-pots (*pättra*), and the like is called *ädänanikshepa-samiti*. (5) To dispose of things such as urine, stool,

activities of life, and 3 *Gupties*³⁷ pertaining to control of mind, speech, and body. They have innate affection for all six types of living beings (Earth, water, fire, air, vegetation and mobile (*tras*)). They are free from 7 types of fears³⁸ and 8 types of egos³⁹. They practice absolute celibacy strictly following the 9 guidelines⁴⁰. They practice the 10 fold religion⁴¹ of the monks. They practice 12 types of austerities, and 17 types of restraints (*Samyam*)⁴². They are overcome all 22 types of adversities (*Parishah*)⁴³, and are embedded with 27 attributes of the monks. They accept food free

unused food, and the like that are of no use at a place that is free from living bodies is called *utsarga-samiti*.

³⁷ Restriction of non-spiritual activities of mind, speech and body, and to engage in the spiritual activities is called *gupti*. Three types of *gupti* are: (1) To retire from sinful activities of body, and to engage in spiritual activities of body is called *käyā-gupti*, (2) To retire from sinful activities of speech, and to engage in spiritual activities of speech is called *vachan-gupti*, (3) To retire from sinful activities of mind, and to engage in auspicious activities of mind is called *mano-gupti*.

³⁸ Seven types of fear (*bhaya*): (i) fear of this world (*iha-loka*); (ii) fear of the next world (*para-loka*); (iii) fear of sickness (*vyādhi*); (iv) fear of death (*marana*); (v) fear of being without protection (*agupti*); (vi) fear of being without defense (*atrāna*); (vii) fear of something unexpected (*ākasmika*).

³⁹ Eight types of egos (*mada*): one's knowledge (*jnāna*); one's worship (*pujā*); family (*kula*); caste (*jati*); one's strength (*bala*); one's wealth (*ridhdhi*); one's ascetic practices (*tapas*); and one's beauty (*vapus*).

⁴⁰ 1) Do not reside in closer proximity to the people of opposite sex, 2) Do not talk to the person of opposite sex in private, 3) Do not watch body of the person of other sex with sensual feelings, 4) Do not sit at the place for a while a person of opposite sex was sitting, 5) Do not listen to a couple who is talking in private, 6) Do not remember past sensual pleasure, 7) Do not eat tasty or toxicating food, 8) Do not eat tasteless food in excess and 9) Do not take extra care of the body.

⁴¹ Called *Yati-Dharma*: *Kshamā* or forbearance, *mārdava* or humility, *ārjava* or straightforwardness, *shaucha* or absence of greed (purity of mind), *satya* or truthfulness, *samyam* or self-restraint, *tapā* or penance, *tyāg* or renunciation *ākinchanya* or absence of a feeling of ownership, *brahmacharya* or celibacy - these ten constitute the supreme *dharma* (religion).

⁴² *Samyam* consists of 17 self-restraints: control over five senses, practice of five great vows (*Mahā-Vrata*: non-violence, truth, non-stealing, celibacy and non-possession), victory over four passions (anger, ego, deceit and greed) and control of activities of body, mind and speech. Another definition also requires 17 self-restraints: complete *ahimsā* (non-hurting) of five immobile living beings (earth, water, fire, air and vegetation), two to four sensed living beings, and five sensed living beings; no attachments to non-living objects, carefulness in walking, talking, using of the necessities and use of places; and self-restraint of body, mind and speech.

⁴³ *Parishahs* pertain to the enduring of hardship and while doing so remaining in a state of serenity and equanimity so that all karma may be destroyed. These are more prominently followed by *Sādhus* and *sādhvis*. There are 22 types of *parishahas*: 1) Hunger. A *Sādhu* must not accept food which is blemished and prepared with any one of the forty-two faults, even if he has to stay hungry. 2) Thirst. A *Sādhu* should not take unboiled water, even if he has to stay thirsty. 3) Cold. Even when it is cold a *Sādhu* should not wish for heat. 4) Heat. Even when it is hot a *Sādhu* should not wish for cold. 5) Insect bites. If a *Sādhu* is bitten by insect while he is meditating, he should not brush it away or become irritated, but should bare it calmly. 6) Clothes. A *Sādhu* must accept whatever clothes he may receive. 7) A *Sādhu* must bare evil words told to him. 8) A *Sādhu* must bare kicking and beating. 9) A *Sādhu* must bare diseases. 10) A *Sādhu* must sleep on a wooden flat bed or coarse grass. 11) A *Sādhu* must not take a bath. 12) A *Sādhu* must wear torn clothes but should not ask for new clothes. 13) A *Sādhu* should not experience shame or helplessness while going for alms from door to door. 14) If a *Sādhu* should not get alms, then he should not become worried and, on the contrary, he should think as though he has been given a chance to perform austerity. 15) A *Sādhu* should not become attracted towards the beauty of women. 16) A *Sādhu* should not become disturbed by hardship while meditating in a cemetery or places like that. 17) A *Sādhu* should not become agitated even when there is suffering or grief. 18) A *Sādhu* should not become proud while being honored. 19) A *Sādhu* should not become irritated when getting pricked by thorns, etc. 20) A *Sādhu* should not feel sorry for not attaining knowledge even after good efforts. 21) If a *Sādhu* is ignorant and cannot read, he should not become depressed. He must think of *karmodaya* and must keep his pursuit of knowledge alive. 22) A *Sādhu* must try to understand the message of the Jina and should never doubt it.

from all violations. They avoid indulging in the 52 types of misdoing. They have abandoned the use of animate things and use only inanimate things. They have abandoned the wealth and passions and the worldly attachments. They are oceans of equanimity and are full of sympathy, and virtues.

You dwell in villages, townships, cities, forests and places like that, and I, a sinner, humble servant, virtue-less, am sitting here! If I have indulged in any lapses pertaining to your knowledge, perception, character and austerities, or if have been instrumental of any disrespect, ill-behavior, ill-worship or offense, then with folded hands, shunning pride, and bowed head, I repeatedly beg for your forgiveness. *TASSA MICHCHHÄ MI DUKKADAM.*

Lesson 29 - Salutations to Shri Shrāvak-Shrāvikäs

Next, I beg forgiveness from the *Shrāvak-Shrāvikäs*, the lay followers of true faith, who are numerable in this universe.

These *Shrāvak-Shrāvikäs* exceed me in perception, knowledge, charity, character, austerity and virtues. They do *Pratikraman* inclusive of six essentials, twice a day. In a month, they do two, four or six *Poshadhs*, or live saintly lives. With true faith, they bear the 12 vows (covered in Lessons 8 to 19 of Phase 2), 11 stricter vows (*Pratimäs*⁴⁴) and 3 aspirations (see Lesson 25 of Phase 2). They have compassion towards all weaker lives. They know *Nav-Tattva* (Nine fundamentals of Jainism), and bear the 21 virtues⁴⁵ of the *Shrāvaks*. They are firmly religious, and are unshakable even by deities. Their spirit of religion is very firm.

If I have indulged in any disrespect, misbehavior, or offense to such *Shrāvak* and *Shrāvikäs*, then with folded hands, shunning pride, and bowed head, I repeatedly beg for their forgiveness. *TASSA MICHCHHÄ MI DUKKADAM.*

Now, I specially request for forgiveness from the living beings of 8.4 million origins for any animosity or opposition done to them by me. These are earthly beings of 700 thousand origins, water beings of 700 thousand origins, fire beings of 700 thousand origins, wind beings of 700 thousand origins, individual bodied vegetable beings of 1 million origins, 1 common bodied vegetable beings of 1.4 million origins, two-sensed beings of 200 thousand origins, three-sensed beings of 200 thousand origins, four-sensed beings of 200 thousand origins, hellish beings of 400 thousand origins, lower five-sensed beings of 400 thousand origins, human beings of 1.4 million origins, and heavenly angel beings of 400 thousand origins,. I might have killed or hurt any of these living beings of 8.4 million origins while moving, walking, getting up or sitting down, knowingly or unknowingly, or made someone else to do so, or approved of such a killing or hurting by someone else. I might have cut, pierced, distressed, or harassed them; and moreover, I might have inflicted illness upon them by the activities of the mind, speech or the body. Again, I might have caused harassment, or distress to any of them. So keeping as my witnesses the infinite *Arihants*, the *Siddhäs* and the revered *Kevalis* I again and again request to forgive me.

While trespassing, getting up or sitting down, knowingly or unknowingly, if I have slain or have

⁴⁴ Right beliefs, taking 12 partial vows, practicing of *Sāmāyika*, fasting, continence by day, absolute continence, purity of nourishment, abandonment of worldly activities, breaking ties with household life, two type of renunciations of worldly life.

⁴⁵ Non-mean minded, all five senses are in good conditions, naturally gentle, generous, not cruel, apprehensive of sins, not deceitful, serving others is his/her top priority, avoids evil actions, compassionate, non-prejudiced, favorably inclined to virtues, avoids meaningless talks, proper ambience, far-sighted, wise, follows the advise of wise people, offers respect to worthy ones, grateful, devoted to welfare of others and understands the true *Dharma*.

gotten them slain, pierced or cut, pained or tortured any of these living beings, then in the presence of Arihants, and infinite *Siddhä* Lords, I pray for my sins being dissolved. *TASSA MICHCHHÄ MI DUKKADAM*.

Now, I apologize and request for forgiveness from the my mother, father, spouse, son, daughter, grandfather, grandmother, uncles, aunts, brothers, sisters, nephews, nieces, cousins, in-laws, partners, neighbors, all family members, all relatives, and all friends, and from everyone, for any offenses that I might have committed, or found fault with you, or done ill in return for a good done to me, or failed to acknowledge your obligation, or done ill to you in any way or thought of it, if I have failed to do service to you or to show devotion for you, or if I have not shared your misery, or if I have not offered help to you, then with folded hands and subduing my ego, with my thought, words, and action, I again and again request you to forgive me. Please show mercy to this offender, that is me, and forgive me. *TASSA MICHCHHÄ MI DUKKADAM*.

Original Sutra	Meaning
<i>Khämemi Savve Jiva, Savve Jiva Khamantu Me, Metti Me Savve Bhuyesu, Veram Majham Na Kenai.</i>	I grant forgiveness to all living beings, All living beings grant me forgiveness. My friendship is with all living beings, My enmity is totally nonexistent.
Original Sutra	Meaning
<i>Namo Arihantānam Namo Siddhānam Namo Äyariyānam Namo Uvajjhāyānam Namo Loe Savva Sähunam Eso Panch Namukkāro Savva Päva Panāsano Mangalānam cha Savvesim Padhamam Havai Mangalam</i>	I bow down to <i>Arihants</i> ; I bow down to <i>Siddhäs</i> ; I bow down to <i>Ächäryäs</i> ; I bow down to <i>Upädhyäys</i> ; I bow down to the universal fraternity of <i>Sādhus</i> and <i>Sādhvies</i> . This fivefold obeisance destroys all sins, and is the foremost among all the auspicious activities.

Lesson 30 - Desire for Atonement (*Guru Vandanä Sutra*)

(With folded hands)

Oh! Forgiving Gurudev, I want to bow to you, by keeping away all faults and by surrendering myself to you. Oh! Forgiving Gurudev, bowing my head I ask for your forgiveness for the faults that have been committed, while undertaking essential activities during last year (daytime, nighttime, last two weeks, last four months, this life, or previous lives and this life).

Oh! Forgiving Gurudev, I will refrain from any of the unworthy acts pertaining to false notions, evil mind, rude words, anger, pride, cunning, or greed, that violates the right practice of the religion.

Oh! Forgiving Gurudev, I resent such unworthy acts, and in your presence, I atone for the same, and I will keep my soul away from all such sins.

Lesson 31 - Repentance of Subtle Sins (*Tassa Uttari Sutra*)

(Preparation of Meditation)

Original Sutra	Meaning
<i>Tassa Uttari Karanenam, Päyachchhit</i>	For the sake of sublimation, repentance,

*Karanenam, Visohi Karanenam, Visalli
Karanenam, Pavānam, Kammānam
Nigghāyanatthāe Thāmi Kāusaggam !*

purification, and to eliminate three subtle sins: deceit, desire for material gain as a fruit of spiritual activities and wrong belief, to uproot all sinful activities, I undertake *Kāyotsarga*

Lesson 32 - Exceptions During *Kāyotsarga* (*Annattha Sutra*)

Original Sutra	Meaning
<p><i>Annattha Oosasienam, Nisasienam, Khāsienam, Chhienam, Jambhāenam, Udduenam, Väya-nissagenam, Bhamalie. Pittamuchchhāe; Suhoomehim Angasanchālehim, Suhoomehim, Khelsanchālehim, Suhoomehim Ditthisanchālehim; Evamāiehim Agārehim Abhaggo Avirāhio, Hujja Me Kāusaggao; Jäv Arihantānam Bhagavantānam Namukkārenam Na Pāremi Tāv Käyam Thānenam, Monenam, Zānenam, Appānam Vosirāmi !Tassa Uttari Karanenam, Pāyachchhit Karanenam, Visohi Karanenam, Visalli Karanenam, Pavānam, Kammānam Nigghāyanatthāe Thāmi Kāusaggam !</i></p>	<p>Except for inhaling, exhaling, coughing, sneezing, yawning, belching, passing gas, dizziness, faints, minute movements of limbs, of cough within the body as well as of eyes and such other permissible movements (forced by fire, fatal assault, official orders or snake bite etc.); let my <i>Kāyotsarga</i> remain uninterrupted and unobstructed till I conclude it with obeisance to the graceful omniscient.</p>

(Now stay in *Kāyotsarg* for a total of 25 respiration, mentally recite one *Logassa Sutra* up to *chandesu nimlayarā* – one respiration per line - or four *Navakār Mahāmantra*.. After you're done, say *Namo Arihantānam*, and then recite the *Logassa Sutra* aloud)

Lesson 33 - Prayer to 24 Tirthankars (*Logassa Sutra*) (*Chaturvimshati-Stav*)

Original Sutra	Meaning
<p><i>Logassa Ujjoyagare, Dhamma Titha-yare Jine; Arihante Kittaisam, Chauvisam-pi Kevali. 1</i></p>	<p>Oh, <i>Arihants</i>! You are shedding divine light on the entire universe. Founder of divine laws and conqueror of inner enemies I praise you Lord. <i>Arihants</i> who are the twenty-four omniscient.</p>
<p><i>Usabha-majiyam Cha Vande, Sambhavam-Abhinandanam-cha Sumaim-cha; Paumā-ppaham Supāsam, Jinam Cha, Chand-ppaham Vande. 2</i></p>	<p>I bow to Adināth or Rushabha-dev, Ajitanāth, Sambhavanāth, Abhinandanaswāmi, Sumatināth, Padmprabhu, and Chandraprabhu.</p>
<p><i>Suvihim Cha Pupfa-dantam, Seeyal-Sijjamsa, Vāsu-pujjam cha; Vimalam-anantam Cha Jinam, Dhammam Santim Cha Vandāmi. 3</i></p>	<p>I bow to Pushpadant, Suvidhināth, Sitalanāth, Shreyānsanāth, Vāsupujya-swāmi, Vimalanāth, Anantanāth, Dharmanāth, Shāntināth.</p>
<p><i>Kunthum Aram-cha Mallim, Vande Muni-Suvvayam, Nami-jinam Cha; Vandāmi Ritthnemim, Pāsam Tah Vaddhmānam Cha. 4</i></p>	<p>I bow to Kunthunāth, Arahanāth, Mallināth, Munisuvrat-swāmi, and Namināth. I bow to Arishth-Nemināth, Pārshvanāth, and Mahāvira (<i>Vardhmān</i>).</p>
	<p>I am praising the <i>Arihants</i> who have been liberated from all karma and have broken the</p>

<p><i>Evam Maye Abhithuyä, Vihuye Rayamalä, Pahin-jaramaranä; Chauvisampi Jinvarä, Titthayarä Me Paseeyantu.</i> 5</p>	<p>cycle of birth and death. These are the twenty-four <i>Tirthankars</i>, smile upon me.</p>
<p><i>Kittiya Vandiya-Mahiyä, Je a Logassa Uttamä Siddhä; Ärugga-bohiläbham, Samähivar-muttamam Dintu.</i> 6</p>	<p>Oh, <i>Arihants!</i> You are praised and bowed to, whole heartily worshipped. You are the purest souls in the universe. Grant me divine health and knowledge and the highest state consciousness.</p>
<p><i>Chandesu Nimmalayarä, Äichchesu Ahiyam Payä-sayarä; Sägar Var Gambhirä, Siddhä Siddhim Mam Disantu.</i> 7</p>	<p>You are infinitely purer than the moon and infinitely brilliant than the sun. You are infinitely calmer than the oceans. My God, please lead me to the perfection, <i>Moksha</i>.</p>

Lesson 34 - Conclusion of Pratikraman

Doing *Pratikraman*, with right faith, I offer obeisance to the 24 *Jineshwars* by three means - mentally, verbally, and physically.

Thus, having repented for my sins, having reverted back from the sins, having criticized the sins, having become free from threefold internal darts (thorns), I repeatedly apologize to *Arihants*, *Siddhäs*, Teachers, Preceptors, *Sädhus* and Gurus. *TASSA MICHCHHÄ MI DUKKADAM*.

I take a vow from now until sunrise, to abstain from the following four kinds of foods: solid foods, drinks, dry-fruits, and mouth freshening spices (or three kinds of foods except water). I would be pardoned if anything was forced into my mouth; or if I put anything in mouth unintentionally; or if I have to break this vow as per the instruction of my religious teacher to prevent my meditation from being disturbed by obsession.

Oh Lord! First *Sämäyik*, second *Chauvisantho*, third *Vandanä*, fourth *Pratikraman*, fifth *Käyotsarga*, and sixth *Pachchakhän*, all the six essentials have been completed.

Regarding this, if any letter, word, verse has been under-said, over-said, or otherwise said, then in the presence of *Arihants*, and infinite *Siddhä* Lords, I pray that the said lapses be dissolved. *TASSA MICHCHHÄ MI DUKKADAM*.

Pratikraman done with false belief is equivalent to being without vows, and that done with reluctance is equivalent to being involved in passions. In such cases the ritual may be subject to different lapses and violations. If I have been involved in thinking of committing such violations (*Atikrama*), or made preparation for the commission of such violations (*Vyatikrama*), or attempted to commit such violations (*Atichära*), or actually committed the violations (*Anächära*), knowingly or unknowingly, then in the presence of *Arihants* and infinite *Siddhä* Lords, I pray that all my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM*.

Regarding *Pratikraman* of the past deeds, *Samvar* of the present ones, and *Pachchakhän* for the time to come, if any sins, or lapses are knowingly or unknowingly incurred, then in the presence of *Arihants*, and infinite *Siddhä* Lords, I pray that all my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM*.

Lesson 35 - Shānti Pāth

Original Sutra	Meaning
<p><i>Shāntim shānti nishāntam, Shāntam shānta ashivam namas-krutya, Stotuha shānti nimittam, Mantrapadaiha shāntaye staumi.</i></p> <p><i>Shivmastu Sarva Jagatāh, Par-hit-nirata bhavantu bhutaganah, Doshah Prayantu Nasham, Sarvatra Sukhi bhavantu lokah.</i></p> <p><i>Upsargah Shayam yanti, Chhidhynte vighna-vallayah, manah prasānn tameti, ujya mahne jineshwari.</i></p> <p><i>Sarva mangalam māngahyam, Sarva kalyāna kāranam, Pradhānam sarva dharmānam, Jainam jayti shāshanam.</i></p>	<p>After offering obeisance to Lord Shantināth, who is the abode of bliss and who has destroyed all the perturbations, I am praying the same Lord Shantināth with enchanting words for peace of devotees.</p> <p>All living beings of the universe be prosperous, they enthusiastically help each other, We pray that their all faults be destroyed, and be there true happiness every place in the universe.</p> <p>Afflictions get destroyed, obstacles get uprooted, and the mind rests in peace by worshipping the Omniscient.</p> <p>The holiest among all, The prosperous among all; The supreme among all the religions, is the holy law of the Jina.</p>

Lesson 36 - Refuge to Auspicious Four

Original Sutra	Meaning
<p><i>Chattāri Mangalam, Arihanta Mangalam, Siddhā Mangalam, Sāhu Mangalam, Kevali Pannato Dhammo Mangalam.</i></p> <p><i>Chattāri Loguttama, Arihanta Loguttama, Siddhā Loguttama, Sāhu Loguttama, Kevali Pannato Dhammo Loguttamo.</i></p> <p><i>Chattāri Saranam Pavvajjāmi, Arihanta Saranam Pavvajjāmi, Siddhā Saranam Pavvajjāmi, Sāhu Saranam Pavvajjāmi, Kevali Pannatum Dhammun Saranam Pavvajjāmi.</i></p>	<p>These four are auspicious; the <i>arihants</i>, the <i>Siddhās</i>, the ascetics, and the religion expounded by the omniscient beings (<i>Tirthankars</i>).</p> <p>These four are the most divine in the universe; the <i>arihants</i>, the <i>Siddhās</i>, the ascetics, and the religion expounded by the omniscient beings (<i>Tirthankars</i>).</p> <p>May I take refuge in these four; the <i>arihants</i>, the <i>Siddhās</i>, the ascetics, and the religion expounded by the omniscient beings (<i>Tirthankars</i>).</p>

Original Sutra	Meaning
<p><i>Namo Arihantānam Namo Siddhānam Namo Āyariyānam</i></p>	<p>I bow down to <i>Arihants</i>; I bow down to <i>Siddhās</i>; I bow down to <i>Āchāryās</i>; I bow down to <i>Upādhyāys</i>; I bow down to the universal fraternity</p>

*Namo Uvajjhäyänam
 Namo Loe Savva Sähunam
 Eso Panch Namukkäro
 Savva Päva Panäsano
 Mangalänam cha Savvesim
 Padhamam Havai Mangalam*

of *Sädhus* and *Sädhvies*. This fivefold obeisance destroys all sins, and is the foremost among all the auspicious activities.

Universal Forgiveness and Friendship

Original Sutra	Meaning
<i>Khämemi Savve Jiva, Savve Jiva Khamantu Me, Metti Me Savve Bhuyesu, Veram Majham Na Kenai.</i>	I grant forgiveness to all living beings, All living beings grant me forgiveness. My friendship is with all living beings, My enmity is totally nonexistent.

PHASE 3 CONCLUDING THE SÄMÄYIK

The last phase of *Sämäyik* is like an epilogue. A person concludes the vow of equanimity by reciting the following *Sutras*.

Lesson 1 - Repentance for Sins Occurred While Walking

(By reciting the following short *Sutras*, the aspirant pays homage to the preceptor by first standing with his/her *Charavalä* in his/her folded hands and then by kneeling down having his/her feet, knees, elbows, forehead and folded hands touching the floor.)

Original Sutra	Meaning
<i>Ichchämi Khamäsamano, Vandium Jävanijjæ; Niseehiæ, Matthaena Vandämi.</i>	Oh! Forgiving Gurudev, I am giving up all my wrongful acts with all my strength and bow down to you with my head near to your feet.

(Now, the aspirant sits down, and recite the following *Sutra*.)

Original Sutra	Meaning
<i>Ichchhä-kärena Sandisaha Bhagavan, Iryä Vahiyann Paddikka-mämi? Ichchham Ichchämi Padikkamiu. 1 Iriyā vahiyæ, Virāhanæ, 2 Gamanä-gamane,3 Pänakka-mane, Biakka-mane, Hariyakka-mane, Osä-Uttinga, Panaga-daga, Matti Makkadä, Santäna, Sankamane. 4 Je me jivä virähijyā,5 Egindiyä, Beindiyä, Teindiyä, Chaurindiyä, Panchindiyä, 6 Abihayä, Vattiyä, Lesiyä, Sanghäiyä, Sanghattiyä, Pariyaviyä, Kilämiyä, Uddaviyä, Thänäo-Thänam, Sankämiyä, Jiviyäo-vavaroviyä, TASSA MICHCHHÄ MI DUKKADAM.7</i>	I desire to free myself from all my sins. I may have pained living beings while walking on the road. While coming or going, I may have crushed living beings, seeds, plants, dew, anthills, spider webs, live water, or live earth. Whatever living beings or souls, with one sense, two senses, three senses, four senses or five senses, that I may have inflicted pain, crushed, attacked, covered with dust, rubbed, collided with one another, tormented by turning on one side or completely upside down, moved from one place to another, frightened, bothered, alarmed or separated from life: may all such sins be dissolved. TASSA MICHCHHÄ MI DUKKADAM.

Lesson 2 - Uplifting the Soul

(Preparation for Meditation)

Original Sutra	Meaning
<i>Tassa Uttari Karanenam, Päyachchhit Karanenam, Visohi Karanenam, Visalli Karanenam, Pavänam, Kammänam Nigghäyanatthæ Thämi Käusaggam !</i>	For the sake of sublimation, repentance, purification. eliminating hurtfulness and uprooting of sinful activities, I undertake <i>Käyotsarga</i>

(This is of course subject to the limitations mentioned in following *Annattha Sutra* that the aspirant recites)

Original Sutra	Meaning
<p><i>Annattha Oosasienam, Niasienam, Khäsienam, Chhienam, Jambhäenam, Udduenam, Väya-nissagenam, Bhamalie. Pittamuchchhäe; Suhoomehim Angasanchälehim, Suhoomehim, Khelsanchälehim, Suhoomehim Ditthisanchälehim; Evamäiehim Agärehim Abhaggo Avirähio, Hujja Me Käusaggao; Jäv Arihantänam Bhagavantänam Namukkärenam Na Päremitäv Käyam Thänenam, Monenam, Zänenam, Appänam Vosirämi !Tassa Uttari Karanenam, Päyachchhit Karanenam, Visohi Karanenam, Visalli Karanenam, Pavänam, Kammänam Niggähayanatthäe Thämi Käusaggam !</i></p>	<p>Except for inhaling, exhaling, coughing, sneezing, yawning, belching, passing gas, dizziness, faints, minute movements of limbs, of cough within the body as well as of eyes and such other permissible movements (forced by fire, fatal assault, official orders or snake bite etc.); let my <i>Käyotsarga</i> remain uninterrupted and unobstructed till I conclude it with obeisance to the graceful omniscient.</p>

(Now stay in *Käyotsarg* for a total of 25 respiration, mentally recite one *Logassa Sutra* up to *chandesu nimlayarä* – one respiration per line - or four *Navakär Mahämantra*.. After you're done, say *Namo Arihantänam*, and then recite the *Loggasa Sutra* aloud)

Lesson 3 - Prayer To 24 Tirthankars

Original Sutra	Meaning
<p><i>Logassa Ujjoyagare, Dhamma Titha-yare Jine; Arihante Kittaisam, Chauvisam-pi Kevali. 1</i></p>	<p>Oh, <i>Arihants</i>! You are shedding divine light on the entire universe. Founder of divine laws and conqueror of inner enemies I praise you Lord. <i>Arihants</i> who are the twenty-four omniscient.</p>
<p><i>Usabha-majiyam Cha Vande, Sambhavam-Abhinandanam-cha Sumaim-cha; Paumä-ppaham Supäsam, Jinam Cha, Chand-ppaham Vande. 2</i></p>	<p>I bow to Adinäth or Rushabha-dev, Ajitanäth, Sambhavanäth, Abhinandanaswämi, Sumatinäth, Padmprabhu, and Chandraprabhu.</p>
<p><i>Suvihim Cha Pupfa-dantam, Seeyal-Sijjamsa, Väsu-pujjam cha; Vimalam-anantam Cha Jinam, Dhammam Santim Cha Vandämi. 3</i></p>	<p>I bow to Pushpadant, Suvidhinäth, Sitalanäth, Shreyänsanäth, Väsupujya-swämi, Vimalanäth, Anantanäth, Dharmanäth, Shäntinäth.</p>
<p><i>Kunthum Aram-cha Mallim, Vande Muni-Suvvayam, Nami-jinam Cha; Vandämi Ritthnemim, Päsam Tah Vaddhmänam Cha. 4</i></p>	<p>I bow to Kunthunäth, Arahamäth, Mallinäth, Munisuvrat-swämi, and Naminäth. I bow to Arishth-Neminäth, Pärshvanäth, and Mahävira (Vardhmän).</p>
<p><i>Evam Maye Abhithuyä, Vihuye Rayamalä, Pahin-jaramaranä; Chauvisampi Jinvarä, Titthayarä Me Paseeyantu. 5</i></p>	<p>I am praising the <i>Arihants</i> who have been liberated from all karma and have broken the cycle of birth and death. These are the twenty-four <i>Tirthankars</i>, smile upon me.</p> <p>Oh, <i>Arihants</i>! You are praised and bowed to, whole heartily worshipped. You are the purest</p>

<i>Kittiya Vandiya-Mahiya, Je a Logassa Uttama Siddha; Arugga-bohilabham, Samahivar-muttamam Dintu.</i>	6	souls in the universe. Grant me divine health and knowledge and the highest state consciousness.
<i>Chandesu Nimmalayarä, Äichchesu Ahiyam Payä-sayarä; Sägar Var Gambhirä, Siddhä Siddhim Mam Disantu.</i>	7	You are infinitely purer than the moon and infinitely brilliant than the sun. You are infinitely calmer than the oceans. My God, please lead me to the perfection, <i>Moksha</i> .

Lesson 4 - Inspection of *Muhapatti*

(By reciting the following short *Sutra*, the aspirant pays homage to the preceptor by first standing with his/her *Charavalä* in his/her folded hands and then by kneeling down having his/her feet, knees, elbows, forehead and folded hands touching the floor.)

Khamäsamanä Sutra (Homage to the Preceptor):

Original Sutra	Meaning
<i>Ichchämi Khamäsamano, Vandium Jävanijjäe; Niseehiäe, Matthaena Vandämi.</i>	Oh! Forgiving Gurudev, I am giving up all my wrongful acts with all my strength and bow down to you with my head near to your feet.

(Now, the aspirant sits down)

(Every religious activity is supposed to be undertaken with the appropriate permission. Therefore, now the aspirant first seeks permission to inspect *Muhapatti*)

Original Sutra	Meaning
<i>Ichchäkäen Sandisah Bhagavan ! Sämayik Muhapatti Padilenu ? (padilehah) Ichchham .</i>	Oh! Forgiving Gurudev, May I have your kind permission to inspect the <i>Muhapatti</i> ? (Yes you may). Your wish is my wish.

(Now, the aspirant inspects his/her *Muhapatti* while reciting 50 sayings (*bol*) internally (women are limited to recite only 40 *bol*): [This is for the purpose of remaining totally vigilant in observance of non-violence, and purifying the soul] For Details see Appendix A, Page 51

Lesson-5 Concluding the vows of *Sämayik* (*Sämayavaijutto*)

(By reciting the following short *Sutra*, the aspirant pays homage to the preceptor by first standing with his/her *Charavalä* in his/her folded hands and then by kneeling down having his/her feet, knees, elbows, forehead and folded hands touching the floor.)

Original Sutra	Meaning
<i>Ichchämi Khamäsamano, Vandium Jävanijjäe; Niseehiäe, Matthaena Vandämi.</i>	Oh! Forgiving Gurudev, I am giving up all my wrongful acts with all my strength and bow down to you with my head near to your feet.
<i>Ichchäkäen Sandisah Bhagavan ! Sämayik Pälü? (Puno vi käyvvam) Yathäshakti.</i>	Oh! Forgiving Gurudev, May I have your kind permission to conclude the <i>Sämayik</i> ? (One should <i>Sämayik</i> as often as he/she can). I will definitely

Ichchäkäen Sandisah Bhagavan ! Sämyik Pälyu?
(*Äyaro na Mottavvo*) *Tahatti.*

do per my capacity.

Oh! Forgiving Gurudev, I have completed the *Sämyik* ? (You should not forget the spiritual taste of *Sämyik*). I will do that.

(Now, put the right hand (fist) on the *Charavalä* or on *Katäsanä*)

Original Sutra	Meaning
<i>Namo Arihantänam</i> <i>Namo Siddhänam</i> <i>Namo Äyariyänam</i> <i>Namo Uvajjhäyänam</i> <i>Namo Loe Savva Sähunam</i> <i>Eso Panch Namukkäro</i> <i>Savva Päva Panäsano</i> <i>Mangalänam cha Savvesim</i> <i>Padhamam Havai Mangalam</i>	I bow down to <i>Arihants</i> ; I bow down to <i>Siddhäs</i> ; I bow down to <i>Ächäryäs</i> ; I bow down to <i>Upädhyäys</i> ; I bow down to the universal fraternity of <i>Sädhus</i> and <i>Sädhvies</i> . This fivefold obeisance destroys all sins, and is the foremost among all the auspicious activities.

Sämyäya-Vaya-jutto Sutra

Original Sutra	Meaning
<i>Sämyäya-Vaya-Jutto, Jäv Mane Hoi</i> <i>Niyarnsanjutto, Chhinnai Asuham Kamman,</i> <i>Sämyäya jattiä Värä</i>	The aspirant who observes <i>Sämyik</i> and keeps his/her mind restrained, destroys inauspicious <i>Karma</i> as long as he/she stays in <i>Sämyik</i> .
<i>Sämäiammi U Kae, Samano, Iva Sävaö Havai</i> <i>Jamhä Eena Käranenam, Bahuso Sämyäyam</i> <i>Kujjä</i>	As long as the aspirant observes <i>Sämyik</i> , he/she is as good as a monk; <i>Sämyik</i> should therefore be performed frequently.
<i>Sämyik Vidhie Lidhu, Vidhie Päryu, Vidhi</i> <i>Karatä Je Koi Avidhi Huo Hoya, Te Savihu Man-</i> <i>Vachan-Käyäe Kari Michchhä Mi Dukkadam.</i>	There are 10 faults relating to mind ⁴⁶ , 10 faults relating to speech ⁴⁷ and 12 faults relating to body ⁴⁸ . If I have indulged in any of these 32 faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. TASSA MICHCHHÄ MI DUKKADAM.
<i>Das Mananä, Das Vachananä, Bär Käyänä, E</i> <i>Batris Doshmä Je Koi Dosh Lägyo Hoya, Te</i> <i>Savihu Man-Vachan-Käyäe Kari Michchhä Mi</i> <i>Dukkadam.</i>	

⁴⁶ Ten Faults of Mind : Doing *Sämyik* without discrimination, for fame and prestige, out of greed or wealth, with ego, with a feeling of fear, with a desire of material reward, with a doubt, with anger, with impertinence, without respect to God (*Dev*), Teacher (*Guru*), and Religion (*Dharma*), like a person who is forced to do.

⁴⁷ Ten Faults of Speech: speaking - bad words, without thinking, or sings such songs and talks which raise uncontrollable emotions, incomplete words and letters, quarrelsome language, gossips of four types, mocking language, speedily without clarity, without rationality, and doubtful mixed speech.

⁴⁸ Twelve Faults of Body: sitting with crossed legs or with one leg over another, with unsteady posture, with unsteady eye-sight, doing non-spiritual work, sitting by leaning against something, stretching his/her body, hands, and legs without reason, his/her body lazily, or drowsily sleeps, making sound by stretching fingers of hands and legs, removing dirt from his/her body, sitting with his/her hand on the head or forehead in a sorrowful posture or if he/she rubs the itching parts without sweeping or walks during the night without sweeping, sleeping or remains lazy, causing himself /herself to be served by others without reasons.

(Now, the aspirant recites *Navakär Mahämantra* keeping the open right hand palm in front of the face. This is symbolic of withdrawing the attributes that were supposed to have been incorporated in the preceptor's seat.)



Original Sutra	Meaning
<i>Namo Arihantänam</i> <i>Namo Siddhänam</i> <i>Namo Äyariyänam</i> <i>Namo Uvajjhäyänam</i> <i>Namo Loe Savva Sähunam</i> <i>Eso Panch Namukkäro</i> <i>Savva Päva Panäsano</i> <i>Mangalänam cha Savvesim</i> <i>Padhamam Havai Mangalam</i>	I bow down to <i>Arihants</i> ; I bow down to <i>Siddhäs</i> ; I bow down to <i>Ächäryäs</i> ; I bow down to <i>Upädhyäys</i> ; I bow down to the universal fraternity of <i>Sädhus</i> and <i>Sädhvis</i> . This fivefold obeisance destroys all sins, and is the foremost among all the auspicious activities.

Now the *Sämäyik* is concluded.

After performing *Samvatsari Pratikraman* or *Daslakshna*, Jains request for forgiveness from all living beings in person or via mail.

Original Sutra	Meaning
<i>Khämemi Savve Jiva,</i> <i>Savve Jiva Khamantu Me,</i> <i>Metti Me Savve Bhuyesu,</i> <i>Veram Majham Na Kenai.</i>	I grant forgiveness to all living beings, All living beings grant me forgiveness. My friendship is with all living beings, My enmity is totally nonexistent.

Michchhä Mi Dukkadam

SECTION III – STAVANS

After the completion of *Pratikraman* ritual, aspirant may recite a *Stavan* or more:

Samaro Mantra

Original <i>Stavan</i>	Meaning
<p><i>Samaro Mantra Bhalo Navakär, E Chhe Chaud Purav No Sär. E Na Mahima No Nahi Pär, E No Arth Anant Apär.</i></p> <p><i>Sukh Mä Samaro, Dukh Ma Samaro, Samaro Divas Ne Rät. Jeevata Samaro, Marata Samaro, Samaro Sau Sangäth.</i></p> <p><i>Jogi Samare, Bhogi Samare, Samare Räjä Rank. Devo Samare, Danav Samare, Samare Sau Nishank.</i></p> <p><i>Arsath Akshar E Nä Jäno, Arsath Teerath Sär. Äth Sampadä Thi Par Mäno, Ar Siddhi Dätär.</i></p> <p><i>Navapad E Nä Nav Nidhi Äpe, Bhav Bhav Nä Dukh Käpe. Veer Vachan Thi Hriday Thäpe, Paramätam Pad Äpe.!</i></p>	<p>This <i>Stavan</i> shows the importance of Navakär Mahämantra. It is essence of all Jain Scriptures. One cannot describe its importance in words.</p> <p>It is to be recited in good times and bad times, during the daytime and nighttime, while living and while dying, and together with everyone.</p> <p>It is recited by sages and non-sages, rich and poor, heavenly beings and hellish beings, without any skepticism.</p> <p>Its 68 letters are the essence of 68 most auspicious pilgrimages, it gives special qualities to who recites with proper inner aspects.</p> <p>Its nine lines give nine special things, its recitation eradicates numerous cycles of birth and death. It is to be recited with complete internal involvement, and will be the reason for attaining the highest state, the liberation of the soul, <i>Moksha</i>.</p>

Maitri Bhavana or the Immortal Song

Original Stavan	Meaning
<p><i>Maitri Bhävanu Pavitra Zaranu, Muj Haiya Mä Vahyä Kare, Shubh Thäo Ä Sakal Vishvanu, Evi Bhavanä Nitya Rahe.</i></p>	<p>May the sacred stream of amity flow forever in my heart. May the universe prosper, such is my cherished desire.</p>
<p><i>Gunathi Bharelä Gunijana Dekhi, Haiyu Märu Nrutya Kare, E Santo Nä Charan Kamal Mä, Muj Jivan Nu Ardhya Rahe.</i></p>	<p>May my heart sing with ecstasy at the sight of the virtuous. May my life be an offering at their feet.</p>
<p><i>Din Krur Ne Dharma Vihonä, Dekhi Dilmä Dard Rahe, Karunä Bhini Änkho Mäthi, Ashruno Shubh Shrot Vahe.</i></p>	<p>May my heart bleed at the sight of the wretched, the cruel, the irreligious. May tears of compassion flow from my eyes.</p>
<p><i>Märg Bhulela Jivan Pathik Ne, Märg Chindhavä Ubho Rahu, Kare Upexä A Märäg Ni, To Ye Samatä Chitt Dharu.</i></p>	<p>May I always be there to show the path to the pathless wanderers of life. Yet if they should not hearken to me, may I bide in patience.</p>
<p><i>Chitra Bhänuni Dharma Bhavanä, Haiye Sau Mänav Läve, Ver Zer Nä Päp Taji Ne, Mangal Geeto Sau Gäve.</i></p>	<p>May the spirit of goodwill enter all our hearts. May we all sing in chorus the immortal song of human concord.</p>

Bahu Punya Kerä (Amulya Tatvano Vichär)

*Bahu Punya Kerä Punjathi, Subha deha mänavano Malyo,
Toye are ! Bhavachakrano äto nahi ekke talyo;
Sukha präpta karatä sukha tale chhe, leshe e lakshe laho,
Kshana kshana bhayankar bhävamarane, kä aho rächi raho? 1*

*Lakshmi ane adhikär vadhatä, shu vadhyu te to kaho?
Shu kutumba ke parivärathi, vadhaväpanu e naya graho;
Vadhaväpanu sansäranu, naradehane häri javo,
Eno vichär nahi ahohoho ! Ek pala tamane havo !! 2*

*Nirdosha sukha nirdosha ünanda. Iyo game tyäthi bhale,
E divya shaktimän jethi, Janjirethi nikale;
Paravastumä nahi munzavo, eni dayä mujane rahi,
E tyägavä siddhänä ke pashchät dukha te sukha nahi. 3*

*Hu kon chhu? Kyäthi thayo ? Shu svaroop chhe märu kharu ?
Konä Sambadhe valaganä chhe? Räkhu ke paraharu ?
Enä vichär vivekapoorvak, shänä bhäve jo karyä,
To sarva ätmik-gnänänä siddhantatattva anubhavayä. 4*

*Te präpta karvä vachan konu sätya keval mänavu ?
Nirdosha nara nu kathan mäno 'teh' jene anubhavyu;
Re ! Ätma täro ! Ätma täro ! Shighra ene olakho,
Sarvätmamä sam-drashti dyo, ä vachanane hradaye lakho. 5*

Because of the auspicious karma, we are born as human beings. Still we're unable to shed even one cycle of birth and death. By attaining material happiness, we loose the true happiness. In this material world, we (our inner aspects) are dying every moment. Then, why are you enjoying the material happiness?

You gained wealth and family. Can you tell me what did you gain spiritually? All you have increased is your cycles of material world. But you're loosing this life as a human being. And you're not thinking about this for a moment !

It does not matter how can you attain, but you must attain the true happiness and true bliss so that you put an end to the cycles of birth and death, and realize true qualities of the soul. Do not get confused with foreign substances. For which I have compassion for you.

Who am I ? How did I become like this ? What is my true self ? Whose relationships are not true? Should I keep the relationship or give up? If you contemplate about these with true analysis, true feelings and peacefully, you will experience the true nature of the soul.

To attain this experience, whose guidance will you seek ? You have to devote yourself to the person who has truly experienced his/her soul. You are your soul, and you need to recognize that rather quickly. All souls are equal, and you treat them like that. You must imprint this on your heart.

Sadguru Vandanä

*Aho ! Aho ! Shri Sadguru, karunä sinduapär;
Ä pämar par prabhu karyo, Aho ! Aho ! Upakär.*

*Shu prabhucharan kane dharu, ätmäthi sau hin;
Te to prabhu-e äpiyo, vartu charanädhin.*

*Ä dehädi äjthi, varto prabhu ädhin;
däs, däs hu däs chhu, äp prabhuno din.*

*Shat sthänak samäjavine, bhinna batävyo äp;
Myän thaki taravärvat e upakär amäp.*

*Je svaroop samajyä vinä pämyo dukha anant;
Samajävyu te pad namu, shri sadguru bhagavant.*

*Param purush prabhu sadguru, param gnän sukhadhäm;
Jene äpyu bhän nij, tene sadä pranäm.*

*Deh chhatä jeni dashä, varte dehätit;
Te gnäninä charanmä, ho vandan aganit.*

Thanks ! the Holy true Teacher, Unfathomable ocean of compassion; I'm highly obliged, Oh ! good teacher, The pupil poor has no expression.

What should I offer to you, Lord? In soul-compassion all is trifle; The soul is gifted by the Lord, I wish to act to your oracle.

Henceforward this my body and all, Are at your feet, I wish to serve; Your humble servant, poor soul, Even servant's state I don't deserve.

Explanation of doctrines six ! As swords from sheaths so clearly; The self is shown by your distinct, you obliged me immeasurably.

As real self I never knew, So suffered I eternal pain; I bow to Him my master true, Who preached and broke eternal chain.

True Lord, True Teacher, True knowledge, True bliss ! I bow to you for ever because you made me realize my self.

I often bow to him who lives, Though in body, above it; The seer's word always survives, The north-pole-star resembles.

SECTION IV – STORIES

1. Puniä Shrävak

Puniä Shrävak and his wife were the poor villagers by their own choice, who lived in a small shack made of mud and grass. Puniä had a vow not to earn more than 12 dokadäs (1/12 rupee) every day. He did that by spinning cotton yarn in the house and selling it. They also had another vow in which he would fast one day and his wife would fast on the next day. Even in such a tight situation, they offered the hospitality to fellow Jain. In this way, the couple performed Sadhärmik Bhakti (helping people of the same faith) every day.

Puniä Shrävak was known for his practice of *Sämäyik*. Once during *Sämäyik*, he could not concentrate on meditation. He started thinking to himself what had he done that would disturb his meditation. He could not recollect anything relevant. Therefore, he asked his wife, "What have we done different that I can't concentrate today." At first, his wife could not think of anything different happened today. But as she kept thinking, she remembered that today while coming back from market, she had picked up dry cow-manure and used that as fuel to cook. She told Puniä about this. He told her that she should not have done that even though it did not belong to any one. We should use only things which are bought from our daily earnings. Puniä could do true *Sämäyik* because he lived such high moral life.

Even Lord Mahavir praised his *Sämäyik*. Once when king Shrenik asked Lord Mahavir how he can destroy his bad karma to avoid being born in hell. Lord Mahavir said, "If you can buy Puniä Shrävak's *Sämäyik* then it may be possible." King Shrenik went to Puniä Shrävak and asked him, if he could buy his *Sämäyik*. He said, "I do *Sämäyik* not to sell, but to uplift my own soul. Religious rituals can't be purchased. One has to do for himself." King Shrenik left in disappointment but with admiration for Puniä's real faith in religion.

This shows that one can live content life even with limited earnings. We should not take anything which is not given to us. We should accumulate more money if we have set our limits because it will disturb the peace. Vows or rituals are done for spiritual uplift and not for monetary gain.

2. Aimuttä Muni

Aimuttä was the prince of Polaspur's king. Once this seven year old child was playing with a few friends in the streets. It was a very hot day. At this time child Aimuttä saw Gautamswami, who was bare-footed and bald, and was making rounds for Gochari (food). Aimuttä ran to him and asked him why he was wandering. On hearing the answer Aimuttä took Gautamswami to his house.

His mother was pleased with his devotion and welcomed Gautamswami by the greeting, "Mathen Vandämi" (I solemnly bow with my head down). Aimuttä's mother introduced Gautamswami as a learned Ganadhar of Lord Mahavir. Aimuttä responded that they were so lucky to give him Gochari and proceeded to listen to Gautamswami's discourse.

When it was time for Gautamswami to leave, Aimuttä asked Gautamswami if he could carry the bag (containing food utensils) that Gautamswami was holding so diligently. Gautamswami told him that the bag could only be carried by one who has accepted monkhood.

The boy desired this monkhood, but he was told that he needed his parents' permission. The mother, upon hearing the request, told him he was only a child and not familiar with the rigorous code of conduct that a Muni has to live by. Aimuttä insisted on Dikshä (monkhood), saying that the code cannot be known beforehand, and that he was willing to suffer all the hardships that may follow.

He told his mother that he knew two things: (1) One who is born, is sure to die; and (2) One does not know when he will die. Although still a child, Aimuttä explained the transitory nature of life to his mother, who remained silent.

After making Aimuttä the king for one day, he was permitted to take the initiation before Lord Mahavir. Then he was entrusted to an elderly Muni for training. He then began to learn. One day, young Aimuttä Muni went with the elderly Muni to the lake. While the elderly Muni was resting, Aimuttä Muni saw children playing with paper sailboats in the water, and he also put his small pot in the lake and told the other boys how nicely his boat was floating.

On seeing this the old Muni told Aimuttä Muni that he had become a Muni and thus had taken vows not to harm the all kinds of living organisms and here, Aimuttä Muni was breaking his vow. Feeling deeply ashamed of himself, Aimuttä Muni went to Lord Mahavir with great repentance and while reciting "Iriävahiä Sutra," he began crying. He uttered the words, "Pankkamane Biyakamane" and began to apologize to all living beings. While doing so, he attained Kevalgnän (perfect knowledge) and ultimately got liberation.

MORAL LESSON: We often say this Iriävahiä Sutra ourselves, but only as a recital of words is "Dravya Kriyā" (mechanically). However, if recited with true and sincere repentance, it can become a "Bhäv Kriyā" (have complete internal involvement).

Appendix A - Inspection of Muhapatti with 50 Bol (Sayings)

1



Figure - 1

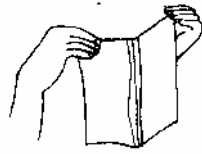


Figure - 2

As shown in Figure 1, open the Muhapatti while mentally saying, “Sutra’s”. As shown in Figure – 2, hold at both top corners, vibrate once while saying “Meaning & essence that I accept”

2

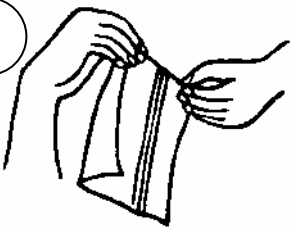


Figure - 3

Now turn the Muhapatti around as shown in Figure -3, and mentally say, “I discard three types of perception obstructing delusion karma.”

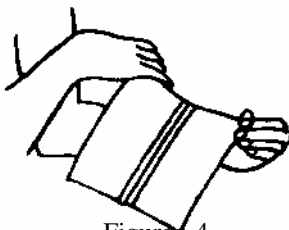


Figure - 4

Turn the Muhapatti one more time as shown in Figure – 4, and mentally say, “I discard three types of attachments – sensual, affection and vision-related.”



Figure - 5

Now put the Muhapatti on the left arm as shown in Figure – 5, and fold in half, and then fold one inch from closed side, and hold in the right hand as shown in Figure – 6.

3



Figure - 6

As shown in Figure - 6, move the Muhapatti from wrist to upward, mentally saying, “ I accept right *dev*, right guru and right religion.” Now moving it down, “ I discard wrong *dev*, wrong guru and wrong religion. Moving it up second time, “ I accept right knowledge, right faith and right conduct.” Now moving it down, “I discard wrong knowledge, wrong faith and wrong conduct.” Moving it up third time, “I accept control of activities of mind, speech and body.” Moving it down, “I discard inauspicious activities of mind, speech and body.”

4

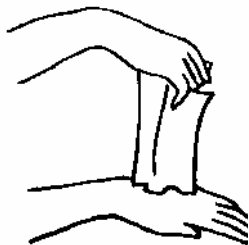


Figure - 7

As shown in Figure – 7, gently vibrate the Muhapatti on the back of the left hand, “I discard harmful laughter, happiness in sinful activities and unhappiness in spiritual activities.”

5



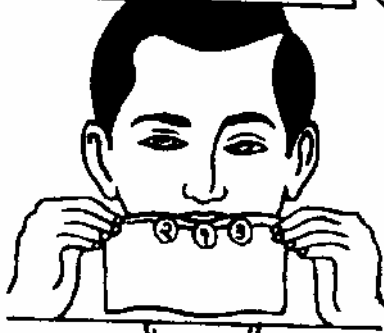
Figure - 8

As shown in Figure – 8, gently vibrate the muhapatti on the back of the right hand, “I discard fear, sorrow and disgust.”

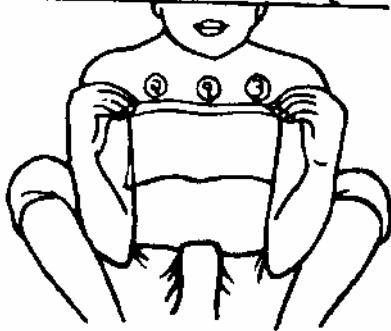
6



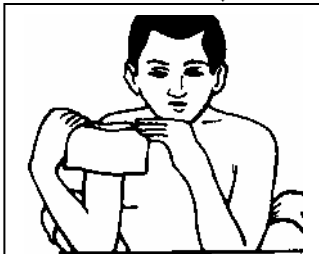
As shown on left, first in the middle of the forehead, then of right and then left, mentally saying, “I discard three inauspicious psychic colors (*Leshyā*) – black, blue and gray.” (Not to be done by women)



As shown on left, first in the middle of the upper lip, then of right and then left, mentally saying, “I discard temptations of taste, popularity and comfort.”



As shown on left, first in the middle of the chest, then of right and then left, mentally saying, “I discard three internal darts – deceit, reward for material gain because of religious activities, and false belief.” (Not to be done by women)



As shown on left, first at the right shoulder, “I discard anger and ego.” Then at the left shoulder, “I discard deceit and greed.” (Not to be done by women)

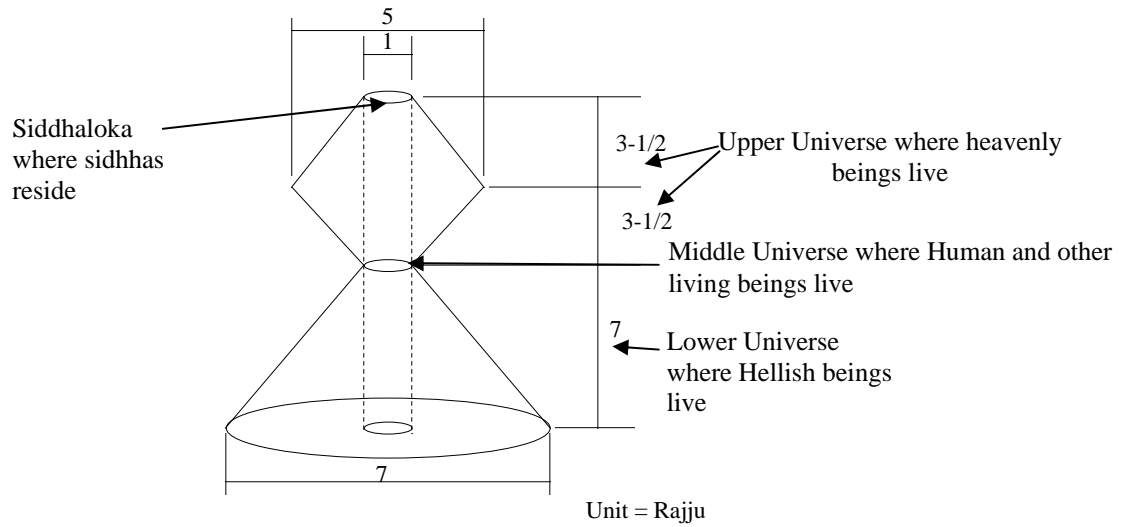
बने पगो



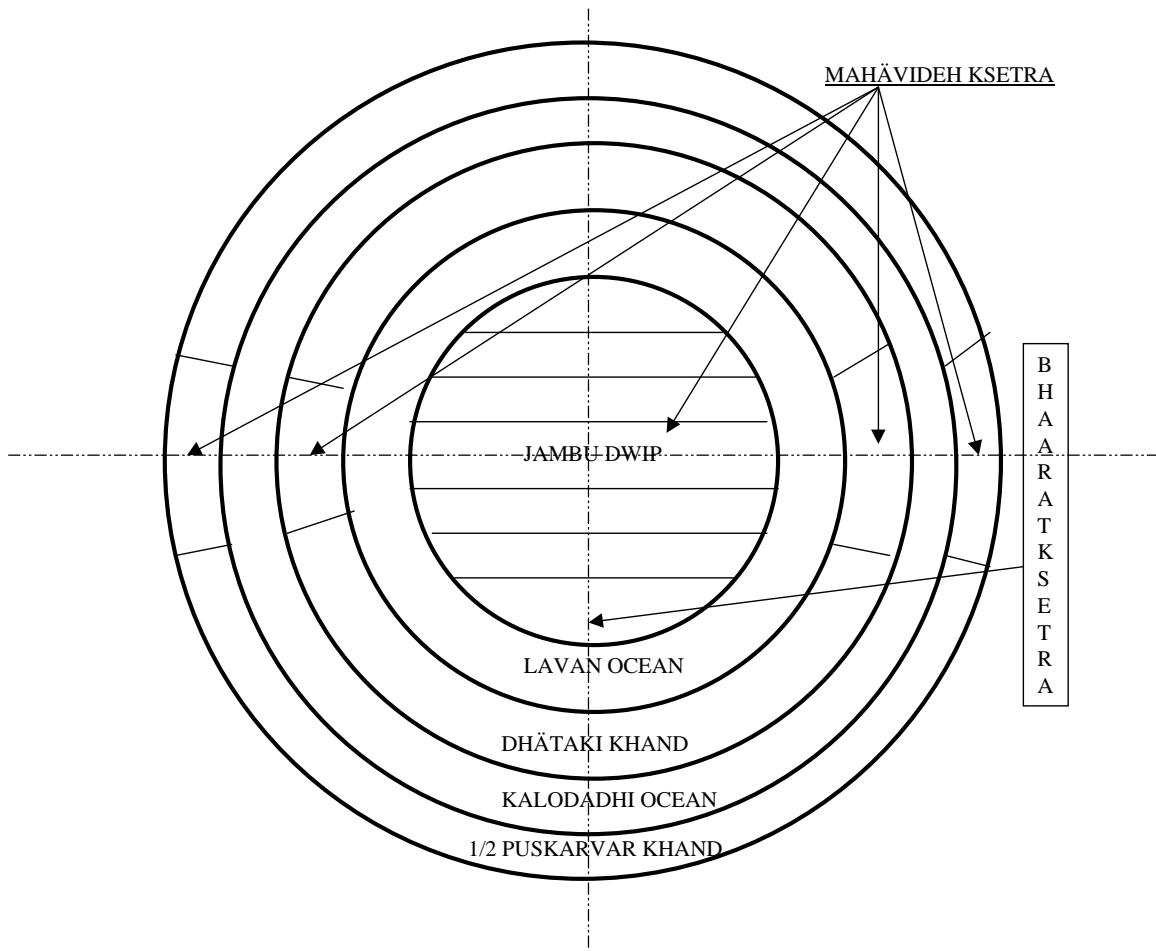
As shown on left, now with *charavalā* first on the right leg, “I protect earth beings, water beings and fire beings.” Then at the left leg, “I protect wind beings, plant beings and mobile beings.”



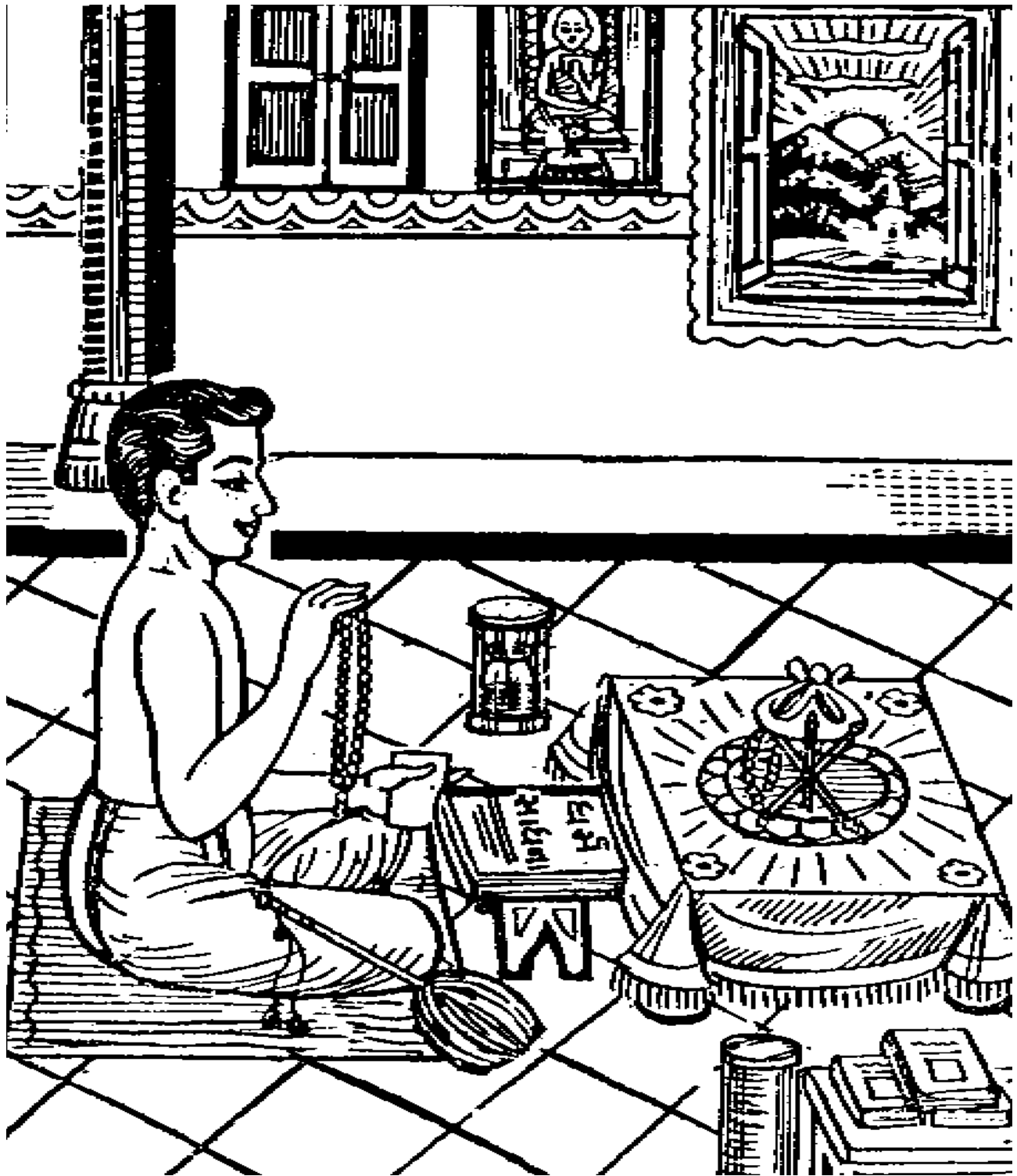
Now the inspection of the *Muhapatti* is complete, fold the *Muhapatti* back in the original shape.



Universe according to Jainism



2 1/2 Land Rings "Adhi Dwip"



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