

***Sämäyik***  
**in English**  
(with meaning)  
**“State of Equanimity”**

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## 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>

## Obeisance to Most Auspicious Ones<sup>1</sup>

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 Siddhantasupäthakähä</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 Prabhuh,</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>

<sup>1</sup> There are four most auspicious things in the universe: *Arihants* and all those who have attained the perfect knowledge, *Siddhas* who are in *Moksha*, all monks and nuns who are pursuing the path of salvation, and the teachings of *Arihants* (true religion). It is most auspicious to pay homage to these four auspicious things by reciting these three *Sutras* preceded by *Navakär Mahämantra* before starting any spiritual activity, because we are infinitely indebted to them.

Shri Jirāvalā Pārshanāthāyah Namah  
**Sāmāyik in English with Meaning**  
 (State of Equanimity)

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## Forward

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*, 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* 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.

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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## Six Essential Rituals

Contemplation of the soul is the main part of *Jaininism*<sup>2</sup>. 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*<sup>3</sup>, 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*'s<sup>4</sup> 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*<sup>5</sup> practice *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*<sup>6</sup>.

2. *Chaturvimshati-Stav* - Praying and appreciating the qualities of the twenty-four *Tirthankars*.

<sup>2</sup> 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.

<sup>3</sup> *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-jñāna* or right knowledge (cognition), *samyak-chāritra* or right conduct - these three combined are the means of *Moksha*.

<sup>4</sup> 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.

<sup>5</sup> *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 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.

<sup>6</sup> 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*.

*Logassa Sutra* is the *Chaturvimshati-Stav*. By reciting *Logassa Sutra* with true 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 *Tirthankar*, our true teachers are our Jain *Ācharyas*<sup>7</sup>, *Upādhyāyas*<sup>8</sup> 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.

### ***Spiritual Meanings Behind the Items Used in Sāmāyik n***

*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 *Sāmāyik* 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 (24 *Dandank*, essentially expansion of four destinies) because



<sup>7</sup> The message of Jina, Lord Mahavir, the last *Tirthankar*, is carried by the *Āchāryas*, the spiritual leaders. The responsibility of the spiritual well being of the entire Jain Sangh rests on the shoulders of the *Āchāryas*. Before reaching that state, one has to do an in-depth study and gain mastery over the *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 various languages of the country and have a sound knowledge of other philosophies, ideologies, and religions of the region and of the world.

<sup>8</sup> 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 *sādhis*.

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 *Sāmāyik*, he/she has to exercise equanimity during the *Sāmāyik*. Woman's *Charavalā* has square wooden stick symbolizing the entrapment in the four destinies, and man's *Charavalā* has round wooden stick signifying freedom from the cycles of four destinies and attainment of *Moksha*.

*Katāsanu*: It is also known as *Āsan*. *Katāsanu* 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 attracts the good elements. It insulates the body from losing the energy that is generated due to the practice of *Sāmāyik*. 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 *Sāmāyik 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 destiny<sup>9</sup> - 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 guru<sup>10</sup> is not present by putting a religious book that contains *Navakār Mahāmantra*<sup>11</sup> on a *Sāpada* (book stand) with

<sup>9</sup> 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*)

<sup>10</sup> *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.

<sup>11</sup> *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.

*Navakārvāli*<sup>12</sup> 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.

### **Preparations**

- Clean body, mind and thoughts
- Clean and simple clothes, preferably white or light colored
- *Charavalo*, *katāsanu* (*āsan*, white color and of wool), *Muhapatti* (clean white piece of cloth folded in a specific pattern), a *Sāpado* (stand for books), a *Navakārvāli* (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 *katāsanu* on that space.
- Avoid using the restroom during *Sāmāyik*
- Observe silence during *Sāmāyik* and recitation
- Absolutely no eating, drinking, and chewing

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<sup>12</sup> 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.



## PHASE I – TAKING VOWS FOR SĀMĀYIK

(*Sāmāyik* and *Pratikraman* are performed in the presence of the right guru, or his/her presence is assumed by installing a religious book that has *Navakār Mahāmantra* and *Panchidiya Sutra* on a seat with *Navakārvāli* 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 *Charavalā* 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)



*Khamāsamanā Sutra* (Homage to the Preceptor):

Original Sutra	Meaning
<i>Ichchāmi Khamāsamano, Vandium Jāvanijjāe; Niseehiāe, 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.

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



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

### Lesson 1 - Obeisance to Five Supremes (Navakār Mahāmantra)

Original Sutra	Meaning
<i>Namo Arihantānam Namo Siddhānam Namo Āyariyānam Namo Uvajjhāyānam</i>	I bow down to <i>Arihants</i> <sup>13</sup> ; I bow down to <i>Siddhās</i> <sup>14</sup> ; 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

<sup>13</sup> 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).

<sup>14</sup> *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*).

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

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
<p><i>Panchindiya Samvarano, Taha Navaviha Bambhacher Guttidharo Chahuviha Kasäyamukko, Iha Atthäras Gunehim Sanjutto</i></p> <p><i>Panchamahavvayajutto, Panchavihäyär Pällanasamattho Panchasamiotigutto, Chhattisaguno Guru Majja</i></p>	<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>

### 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
<p><i>Ichchämi Khamäsamano, Vandium Jävanijjäe; Niseehiäe, Matthaena Vandämi.</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>

### Lesson 4 - Repentance for Sins Occurred While Walking (*Iriävahi Sutra*)

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

Original Sutra	Meaning
<p><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,</i></p>	<p>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</p>

*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*

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 Nigghäyanatthäe 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
<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, Päyachchhit Karanenam, Visohi Karanenam, Visalli Karanenam, Pavänam, Kammänam Nigghäyanatthäe Thämi Käusaggam !</i>	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.



(Now stay in *Käyotsarga* 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
<i>Logassa Ujjoyagare, Dhamma Titha-yare Jine; Arihante Kittaisam, Chauvisam-pi Kevali. 1</i>	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.
<i>Usabha-majiyam Cha Vande, Sambhavam-Abhinandanam-cha Sumaim-cha; Paumä-ppaham Supäsam, Jinam Cha, Chand-ppaham Vande. 2</i>	I bow to Adinäth or Rushabha-dev, Ajitanäth, Sambhavanäth, Abhinandanaswämi, Sumatinäth, Padmprabhu, and Chandraprabhu.
<i>Suvihim Cha Pupfa-dantam, Seeyal-Sijjamsa, Väsü-pujjam cha; Vimalam-anantam Cha Jinam, Dhammam Santim Cha Vandämi. 3</i>	I bow to Pushpadant, Suvidhinäth, Sitalanäth, Shreyäsanäth, Väsüpujya-swämi, Vimalanäth, Anantanäth, Dharmanäth, Shäntinäth.
<i>Kunthum Aram-cha Mallim, Vande Muni-Suvvayam, Nami-jinam Cha; Vandämi Ritthnemim, Päsam Tah Vaddhmänam Cha. 4</i>	I bow to Kunthunäth, Arahamäth, Mallinäth, Munisuvrat-swämi, and Naminäth. I bow to Arisith-Neminäth, Pärshvanäth, and Mahävira (Vardhmän).
<i>Evam Maye Abhithuyä, Vihuye Rayamalä, Pahin-jaramaranä; Chauvisampi Jinvarä, Titthayarä Me Paseeyantu. 5</i>	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.
<i>Kittiya Vandiya-Mahiyä, Je a Logassa Uttamä Siddhä; Ärugga-bohiläbham, Samähivar-muttamam Dintu. 6</i>	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>Chandesu Nimmalayarä, Äichchesu Ahiyam Payä-sayarä; Sägar Var Gambhirä, Siddhä Siddhim Mam Disantu. 7</i>	You are brighter than the moon and more brilliant than the sun. You are deeper than the oceans. My God, grant me perfection

**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 ! Sämäyik Muhapatti Padilenhu ? (padilehah)<sup>15</sup> Ichchham .</i>	Oh! Forgiving Gurudev, May I have your kind permission to inspect the <i>Muhapatti</i> ? (Yes you may) <sup>21</sup> . Thank you kindly for granting 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 27

### Lesson 9 - Taking (Adopting) the Vow of Sämäyik (*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; 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, sit-down)
<i>Ichchäkäen Sandisah Bhagavan ! Sämäyik sandisähu ? (Sandisäheh)<sup>16</sup> Ichchham</i>	Oh! Forgiving Gurudev, May I have your kind permission to take oath of <i>Sämäyik</i> ? (Yes you may) <sup>22</sup> . Thank you kindly for granting my wish.
<i>Ichchäkäen Sandisah Bhagavan ! Sämäyik thäu? (Thäeh)<sup>22</sup> Ichchham .</i>	Oh! Forgiving Gurudev, May I have your kind permission to be steady in the <i>Sämäyik</i> ? (Yes you may) <sup>22</sup> . Thank you kindly for granting my wish.

(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
<i>Namo Arihantänam Namo Siddhänam Namo Äyariyänam Namo Uvajjhäyänam Namo Loe Savva Sähunam Eso Panch Namukkäro Savva Päva Panäsano Mangalänam cha Savvesim</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.

<sup>15</sup> Said by Guru. Not to be spoken by the aspirant. If Guru is not present, skip it.

<sup>16</sup> Said by Guru. Not to be spoken by the aspirant. If Guru is not present, skip it.

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

(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
<i>Karemi Bhante! Sämäiyam, Sävajjam Jogam Pachchakkhämi, Jäva Niyamam Pajjuvasämi, Duvihenam, Tivihenam. Manenam, Väyäe, Käyenam, Nä Karemi, Nä Käravemi, Tassa Bhante! Padikkamämi, Nindämi, Garihämi, Appänam Vosirämi.</i>	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.

(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>Ichchhämi 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>Ichchäkären Sandisah Bhagavan ! Besane sandisähu ? (Sandisäheh)<sup>17</sup>. Ichchham .</i>	Oh! Forgiving Gurudev, May I ask your permission to sit down ? (Yes you may) <sup>23</sup> . Thank you kindly for granting my wish. (Now, sit-down)
<i>Ichchäkären Sandisah Bhagavan ! Besane thäu ? (Thäeh)<sup>23</sup>. Ichchham .</i>	Oh! Forgiving Gurudev, May I ask your permission to be steady in <i>Sämäyik</i> while sitting ? (Yes you may) <sup>23</sup> . Thank you kindly for granting my wish.
<i>Ichchäkären Sandisah Bhagavan ! Sajzai sandisähu ? (Sandisäheh)<sup>23</sup>. Ichchham .</i>	Oh! Forgiving Gurudev, May I ask your kind permission to begin the <i>Svädhyäya</i> ? (Yes you may) <sup>23</sup> . Thank you kindly for granting my wish.
<i>Ichchäkären Sandisah Bhagavan ! Sajzai karu ? (kareh)<sup>23</sup>. Ichchham</i>	Oh! Forgiving Gurudev, May I have your kind permission to be steady in the <i>Svädhyäya</i> ? (Yes you may) <sup>23</sup> . Thank you kindly for granting my wish.

<sup>17</sup> Said by Guru. Not to be spoken by the aspirant. If Guru is not present, skip it.

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

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>

(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 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 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, 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 2 - Uplifting the Soul

(Preparation for Meditation)

Original Sutra	Meaning
<i>Tassa Uttari Karanenam, Päyachchhit Karanenam, Visohi Karanenam, Visalli Karanenam, Pavänam, Kammänam Nigghäyanatthäe 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 Oosasionam, Niasionam, Khäsionam, 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 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 *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, 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 Arisith-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,</p>

<i>Kittiya Vandiya-Mahiyä, Je a Logassa Uttamä Siddhä; Ärugga-bohiläbham, Samähivar-muttamam Dintu.</i>	6	whole heartily worshipped. You are the purest souls in the universe. Grant me divine health and knowledge and the highest state consciousness.  You are brighter than the moon and more brilliant than the sun. You are deeper than the oceans. My God, grant me perfection
<i>Chandesu Nimmalayarä, Äichchesu Ahiyam Payä-sayarä; Sägar Var Gambhirä, Siddhä Siddhim Mam Disantu.</i>	7	

#### 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 ! Sämäyik Muhapatti Padilenhu ? (padilehah)<sup>18</sup> Ichchham .</i>	Oh! Forgiving Gurudev, May I have your kind permission to inspect the <i>Muhapatti</i> ? (Yes you may) <sup>55</sup> . Thank you kindly for granting 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 27

#### Lesson-5 Concluding the vows of Sämäyik (*Sämäiyavaijutto*)

(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

<sup>18</sup> Said by Guru. Not to be spoken by the aspirant. If Guru is not present, skip it.

<sup>19</sup> Said by Guru. Not to be spoken by the aspirant. If Guru is not present, skip it.

<p><i>Niseehiäe,</i> <i>Matthaena Vandämi.</i></p> <p><i>Ichchäkäen Sandisah Bhagavan ! Sämäyik Pälu?</i> <i>(Puno vi käyvvam)<sup>19</sup> Yathäshakti.</i></p> <p><i>Ichchäkäen Sandisah Bhagavan ! Sämäyik Pälyu?</i> <i>(Äyäro na Mottavvo)<sup>56</sup> Tahatti.</i></p>	<p>to you with my head near to your feet.</p> <p>Oh! Forgiving Gurudev, May I have your kind permission to conclude the <i>Sämäyik</i>? (One should <i>Sämäyik</i> as often as he/she can)<sup>56</sup>. I will definitely do per my capacity.</p> <p>Oh! Forgiving Gurudev, I have completed the <i>Sämäyik</i> ? (You should not forget the spiritual taste of <i>Sämäyik</i>)<sup>56</sup>. I will do that.</p>
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(Now, put the right hand (fist) on the *Charavalä* or on *Katäsanä*)

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>

### ***Sämäiya-Vaya-jutto Sutra***

Original Sutra	Meaning
<p><i>Sämäiya-Vaya-Jutto, Jäv Mane Hoi</i> <i>Niyarnsanjutto, Chhinnai Asuham Kamman,</i> <i>Sämäiya jattiä Värä</i></p>	<p>The aspirant who observes <i>Sämäyik</i> and keeps his/her mind restrained, destroys inauspicious <i>Karma</i> as long as he/she stays in <i>Sämäyik</i>.</p>
<p><i>Sämäiammi U Kae, Samano, Iva Sävaö Havai</i> <i>Jamhä Eena Käranenam, Bahuso Sämäiyam</i> <i>Kujzä</i></p>	<p>As long as the aspirant observes <i>Sämäyik</i>, he/she is as good as a monk; <i>Sämäyik</i> should therefore be performed frequently.</p>
<p><i>Sämäyik 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></p>	<p>There are 10 faults of mind<sup>20</sup>, 10 faults of speech<sup>21</sup> and 12 faults of body<sup>22</sup>. If I have indulged in any of these 32 faults or lapses by</p>

<sup>20</sup> Ten Faults of Mind : Doing *Sämäyik* 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.

<sup>21</sup> 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.

<sup>22</sup> 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.

*Das Mananä, Das Vachananä, Bär Käyänä, E  
Batris Doshmä Je Koi Dosh Lägyo Hoya, Te  
Savihu Man-Vachan-Käyäe Kari Michchhä Mi  
Dukkadam.*

physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM.*

(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 Namo Siddhänam Namo Äyariyänam Namo Uvajjhäyänam Namo Loe Savva Sähunam Eso Panch Namukkäro Savva Päva Panäsano Mangalänam cha Savvesim Padhamam Havai Mangalam</i>	<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 the *Sämäyik* is concluded.

### Refuge to Auspicious Four

Original Sutra	Meaning
<i>Chattäri Mangalam, Arihanta Mangalam, Siddhä Mangalam, Sähu Mangalam, Kevali Pannato Dhammo Mangalam.</i>	<p>These four are auspicious; the <i>arihants</i>, the <i>Siddhäs</i>, the ascetics, and the religion expounded by the omniscient beings (<i>Tirthankars</i>).</p>
<i>Chattäri Loguttama, Arihanta Loguttama, Siddhä Loguttama, Sähu Loguttama, Kevali Pannato Dhammo Loguttamo.</i>	<p>These four are the most divine in the universe; the <i>arihants</i>, the <i>Siddhäs</i>, the ascetics, and the religion expounded by the omniscient beings (<i>Tirthankars</i>).</p>
<i>Chattäri Saranam Pavvajjami, Arihanta Saranam Pavvajjami, Siddhä Saranam Pavvajjami, Sähu Saranam Pavvajjami,</i>	<p>May I take refuge in these four; the <i>arihants</i>, the <i>Siddhäs</i>, the ascetics, and the religion expounded by the omniscient beings (<i>Tirthankars</i>).</p>

*Kevali Pannatum Dhammun Saranam  
Pavvajjami.*

Original Sutra	Meaning
<i>Khāmemi 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.

## *Michchhä Mi Dukkadam*

### **Meaning of Some Jain Words**

*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-jñāna* or right knowledge (cognition), *samyak-chāritra* or right conduct - these three combined are the means of *Moksha*.

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

*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 *ātma*

*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) *dharma-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.

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.

*Svetāmbar* means white [cotton]-clad; name of Jain sect whose mendicants wear white garments. *Digambar* means sky-clad; name of the Jain sect whose mendicants practice ascetic nudity.

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 *Alpāhāra* - reduction in the quantity of food one normally eats, 3) *Vrutti-Samkespa* or *Ichhānirodha* - control of desire for food and material things, 4) *Rasatyāga* - 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) *Kāyāklesa* – to train the body to be tolerant and 6) *Samlinatā* – control of the pleasures of five senses. Six internal *tapa*: 1) *Prāyaschīta* - repentance for the breach of vows 2) *Vinaya* - appropriate behavior towards a teacher 3) *Vaiyāvratā* - selfless service to the suffering and deserving 4) *Svādhyāya* - studying/listening of religious scriptures 5) *Dhyāna* - religious meditation and 6) *Utsarga* (*kāyotasarga*) - non-attachment to the body.

## STAVANS

**Samaro Mantra**

Original <i>Stavan</i>	Meaning
<p><i>Samaro Mantra Bhalo Navakār, E Chhe Chaud Purav No Sār. E Na Mahima No Nahi Pār, E No Arth Anant Apār.</i></p> <p><i>Sukh Mā Samaro, Dukh Ma Samaro, Samaro Divas Ne Rāt. Jeevata Samaro, Marata Samaro, Samaro Sau Sangāth.</i></p> <p><i>Jogi Samare, Bhogi Samare, Samare Rājā Rank. Devo Samare, Danav Samare, Samare Sau Nishank.</i></p> <p><i>Arsath Akshar E Nā Jāno, Arsath Teerath Sār. Āth Sampadā Thi Par Māno, Ar Siddhi Dātār.</i></p> <p><i>Navapad E Nā Nav Nidhi Āpe, Bhav Bhav Nā Dukh Kāpe. Veer Vachan Thi Hriday Thāpe, Paramātam Pad Āpe.!</i></p>	<p>This <i>Stavan</i> shows the importance of Navakār Mahāmantra. 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
<i>Maitri Bhävanu Pavitra Zaranu, Muj Haiya Mä Vahyä Kare, Shubh Thäo Ä Sakal Vishvanu, Evi Bhavanä Nitya Rahe.</i>	May the sacred stream of amity flow forever in my heart. May the universe prosper, such is my cherished desire.
<i>Gunathi Bharelä Gunijana Dekhi, Haiyu Märu Nrutya Kare, E Santo Nä Charan Kamal Mä, Muj Jivan Nu Ardhya Rahe.</i>	May my heart sing with ecstasy at the sight of the virtuous. May my life be an offering at their feet.
<i>Din Krur Ne Dharma Vihonä, Dekhi Dilmä Dard Rahe, Karunä Bhini Änkho Mäthi, Ashruno Shubh Shrot Vahe.</i>	May my heart bleed at the sight of the wretched, the cruel, the irreligious. May tears of compassion flow from my eyes.
<i>Märg Bhulela Jivan Pathik Ne, Märg Chindhavä Ubho Rahu, Kare Upexä A Märäg Ni, To Ye Samatä Chitt Dharu.</i>	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.
<i>Chitra Bhänuni Dharma Bhavanä, Haiye Sau Mänav Läve, Ver Zer Nä Päp Taji Ne, Mangal Geeto Sau Gäve.</i>	May the spirit of goodwill enter all our hearts. May we all sing in chorus the immortal song of human concord.

### 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.

## STORIES

### 1. Puniä Shrāvak

Puniä Shrāvak 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 dokadās (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 Sadhārmik Bhakti (helping people of the same faith) every day.

Puniä Shrāvak was known for his practice of *Sāmāyik*. Once during *Sāmāyik*, 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 *Sāmāyik* because he lived such high moral life.

Even Lord Mahavir praised his *Sāmāyik*. 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 Shrāvak's *Sāmāyik* then it may be possible." King Shrenik went to Puniä Shrāvak and asked him, if he could buy his *Sāmāyik*. He said, "I do *Sāmāyik* 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

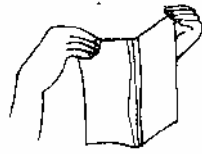


Figure - 2

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

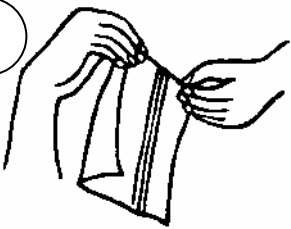


Figure - 3

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

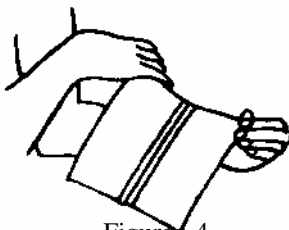


Figure - 4

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.”

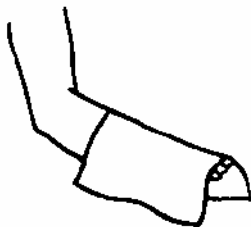


Figure - 5

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

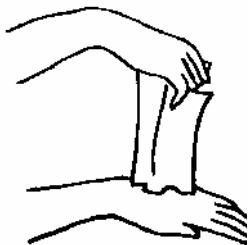


Figure - 7

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



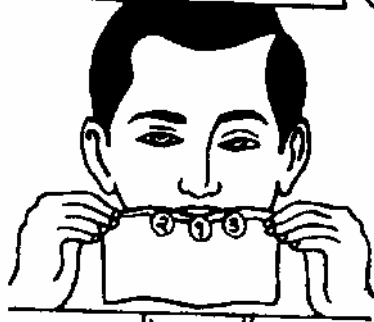
Figure - 8

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

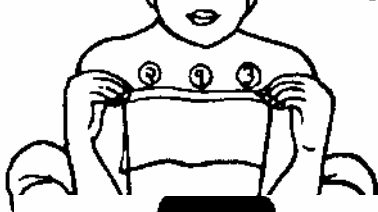
6



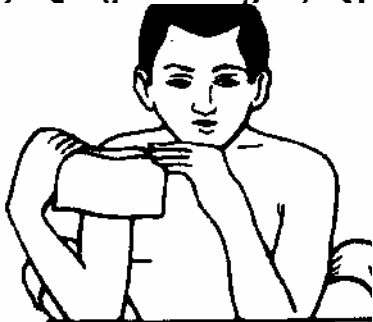
As shown on left, first in the middle of the forehead, then of right and then left, mentally saying, “I discard three inauspicious psychic colors (*Leshyā*) – black, blue and gray.” (Not to be done by women)



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 move the *Muhapatti* at the right shoulder, “I discard anger and ego.” Then move the *Muhapatti* at the left shoulder, “I discard deceit and greed.” (Not to be done by women)

(Now, put the *Muhapatti* on the *Katāsanā*, and pick up the *Charavalā*)



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.



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