I forgive all living beings
May all living beings grant me forgiveness
My friendship is with all living beings
My enmity is totally nonexistent

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Federation of Jain Associations in North America
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DEDICATED TO
People around the World
Committed to Compassionate Living

for their continued effort in promoting Non-violence, protection of the environment and a spirit of compassionate interdependence with nature and all living beings.

Special thanks to the people practicing a strict vegetarian (Vegan) and Alcohol/drug free life-style for inspiring us to see a true connection between the principle of Non-violence and the choices we make.

A vegan and alcohol/drug free life-style stems from a compelling ethical and moral value system, where one makes a conscious effort not to harm any animals and not to harm his own body, mind & soul. As a result, one avoids the use of all animal products such as meat, fish, chicken, eggs, milk, cheese, ice-cream, butter, ghee, and all other dairy products as well as refraining from the use of silk, fur, pearls, leather, or any other products created from animal cruelty. One also refrains from all types of addictive substances such as alcohol and illicit drugs.

Note:
Records from the last four years of YJA and YJP conventions indicate that more than 10% Jain Youth registered as Vegans.

The New York Times (October 2005) reports that 6 million Americans are Vegan.
# English Pratikraman

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Preface

Mithyātva (false knowledge about the attributes of our soul and worldly reality) and Kashāyas which are anger, ego, deceit, and greed are the soul’s impurities. We need to remove such impurities in order to attain total freedom or liberation. To remove such impurities, Jainism has prescribed six essential practices known as Āvashyaka to be performed daily. Pratikramana is defined as the 4th Āvashyak.

The Six Āvashyakas or Practices are:

1. Sāmāyika  Equanimity
2. Chauvisattho or Chaturvimshati-stava  Devotional Prayer
3. Vandanā  Respecting Monks and Nuns
4. Pratikraman  Repentance and Confession of Sins of Minor Violations of Vows
5. Kāyotsarga  Meditation in Yoga Posture
6. Pratyākhyāna or Pachchakhāna  Religious Vows

Monks and nuns and devoted Jain lay people (Śhrāvaks and Śhrāvikās) staunchly observe these rituals, while others practice them to the best of their ability.

During the last few centuries, studies of Jain literature indicate that the word “Pratikraman” is used as a common noun for all six essential acts (six Āvashyaka). This is also meaningful because over the course of time, the Pratikraman ritual has been enhanced to include ritual sutras of all six Āvashyakas.

Hence the present Pratikraman ritual which covers all six Āvashyaka or six essential acts, occupies an important place in the Jain tradition, comparable to Sandhyā in the Vedic (Hindu) tradition, Namāj in Islam, Kharavela Avesta in the Zoroastrian faith, and confessional prayer in the Jewish & Christian traditions.

The annual Pratikraman that all Jains should strive to participate in is called Samvatsari Pratikraman, which is performed on the last day of Paryushan.

Pratikraman should be performed as per the rituals defined in our ancient literature with proper understanding to obtain maximal benefit. However, this is very difficult for the primarily English
speaking community in the Western world. Hence it is our humble attempt to bring together a simple and more comprehensible Pratikraman ritual for them.

In this ritual, we have maintained the traditional flavor of the original sutras along with their essence and meaning. For English speakers, the Sutras may be difficult to pronounce without due practice. However after understanding the purpose and meaning of the Pratikraman, one can either recite sutras or the explanation of sutras. It should be noted, however, that reciting the original sutras generates internal spiritual vibrations that the English translation cannot.

The sources of this ritual are the various English Pratikraman books and references compiled by several authors; Dr. Surendra Singhvi of Ohio, Dr. Manubhai Doshi of Chicago, Dr. Mukesh Doshi and Dr. Pradip and Darshana Shah of Jain Center of Chicago, Mr. Harendra Shah of Jain Center of Northern California, and Mr. Narendra Sheth of San Diego, Late Dr. Nagin J. Shah, of Ahmedabad and Late Dr. Madhuben Sen of Gujarat Vidyāpith, Ahmedabad. We continually update this ritual as we receive feedback from various Jain scholars and youth of North America.

We are grateful to Pujya Āchārya Shri Nandighosh Suri M.S. Pujya Āchārya Shri Ajaysagarji M.S. and Shri Pundit Dhirajlal D. Mehta of Surat-India for their guidance with regards to the traditional Pratikraman ritual that helped us to compile this book.

We are very thankful to Kavita Shah Bafana of New Jersey, Mukesh Chhajer of Raleigh, Shilpa Shah of Atlanta, Darshana Shah of Chicago, Rekha Banker of Raleigh, Mayur and Rita Lodaya of Chapel Hill, Hetali Lodaya of Chapel Hill, Sudhir Shah of Connecticut and Samuel Wallace of Raleigh, for editing and reviewing various aspects of this book.

We are not Jain scholars but we learn and teach Jainism to the Pāṭhāshālā students of North America. We seek forgiveness for any mistakes, oversights, understatements, or overstatements in the material presented here. We request you to use the material objectively and provide positive suggestions so that we can incorporate them into future revisions.

Pravin K. Shah
JAINA Education Committee
Federation of Jain Associations in North America
Articles - To Understand Pratikraman Ritual

A. - Importance of Proper Performance of a Ritual
B. - Paryushan and Das Lakshana Parva
C. - English Pratikraman - Observance of Self-Reflection

ESSENCE OF JAINISM

Non-violence (Ahimsa)
Respect for the life of all beings leading to compassionate living and selfless service

Non-absolutism (Anekantvad)
Respect for the views of others leading to mutual understanding and peaceful co-existence

Non-possessiveness (Aparigraha)
Respect for the environment leading to voluntary limits on desires and ethical living
**A. - Importance of Proper Performance of a Ritual**

As per Jain literature, sutras are to be recited in certain physical postures along with proper reflection in order to obtain spiritual benefit from a particular ritual. Both physical postures and internal reflection are the various forms of Yoga. In general, Yoga is defined as that which connects with the soul or leads to absolute emancipation or liberation.

Jain rituals are practiced using two forms of Yoga namely; Kriyā Yoga and Jnāna Yoga.

**A1. - Kriyā Yoga**

During the ritual, we recite sutras and perform activities in certain physical posture known as Kriyā Yoga. It is of two kinds:

- **Āsana Yoga (Physical Posture):**
  The proper physical postures nurture and strengthen the different thoughts and feelings in our pursuit for liberation.

- **Varna Yoga (Pronunciation of Sutra):**
  The proper pronunciation of the phrases and words which lend strength and fortify the feelings and thoughts will help in achieving absolute liberation.

Āsana Yoga and Varna Yoga together express the positive energy and vibrations of a soul (Atma) in the external form. They become the source of the destruction of Karma and the generation of virtuous qualities. These two states of physical postures are also known as Kāya Yoga.

**A2. - Jnāna Yoga**

The knowledge about the ritual along with the proper internal reflection during its performance is called Jnāna Yoga. It instills the feelings and thoughts as per the meaning of the ritual and absorbs it in the consciousness.

Jnāna yoga is of three forms: Artha Yoga, Anālambana Yoga and Nirālambana Yoga. These are, in fact, the three states of activities of mind (Mano Yoga).

- **Artha Yoga (Meaning):**
  To absorb the meaning of the phrases properly in the consciousness while pronouncing them.

- **Ālambana Yoga (Feelings):**
  Generating thoughts and feelings based solely on the phrases and their meaning.
IMPORTANCE OF RITUAL

For example: - When offering salutations; to utter the word "Namo" combined with the salutation posture and to deeply feel the thought of complete surrender to the teachings of Tirthankars with the “help” of the word and its meaning.

**Nirälämbana Yoga (Pure Meditation):**
To elevate the mental conscious condition of Älambana yoga to a point where even the external awareness of the word and its meaning merges with the consciousness, thereby no external reliance remains.

All these five Yogic forms of Kriyä Yoga and Jnäna Yoga together, are critical to the proper performance and execution of a religious ritual. These lead to the purification of the soul and manifest its unlimited powers.

---

*To hurt or kill any living being amounts to hurting or killing one's self. Compassion to others is compassion to one's own self. Therefore one should avoid violence like poison and thorns.*

*Bhagavati Arädhanä, 797*

*There's no knowledge without right conviction, No conduct is possible without knowledge, Without conduct, there's no liberation, And without liberation, no deliverance.*

*Uttarädhyayan Sutra, Ch. 27, Verse 30*

*Only that science is a great and the best of all sciences, the study of which frees man from all kinds of miseries.*

*Mahävira (Isibhasiya, 7/1)*
B. - Paryushan and Das Lakshana Parva

Generally, festivals are celebrations characterized by excitement, enthusiasm, and enjoyment; Jain festivals are characterized by renunciation, austerities, study of the scriptures, and repetition of holy hymns by reciting Sutras, Stavans, meditation, and expressing devotion for the Tirthankars.

Paryushan is the most important festival in Jainism. It is observed during the month of August and/or September. The Shvetämbar sect observes it for 8 days while the Digambar sect observes it for 10 days where it is known as Das Lakshana Parva. During these eight or ten days, the entire Jain community becomes engrossed in spiritual and religious activities.

Literally, Paryushan means “coming together from all directions". This symbolizes growth and transformation.

The word “Paryushan" has several meanings:

- Pari + Ushan = all kinds + to burn = to burn (shed) all types of karmas. Our scriptures have prescribed twelve different types of austerities (tap) such as Präyschit (repentance) and Veyävachcham (to help others), to reduce our Kashäyas (vices) and thereby eliminate our karmas.

- Another meaning of “Ushan” is to stay closer. We stay closer to our own soul (remember the qualities of our true soul) by doing Swädhhyäy (self-study), meditation, and austerities during Paryushana.

- Pari + Upashamanä = Upashamanä means to suppress, mainly our passions (Kashäyas - anger, ego, deceit and greed) from all sources.

The purpose of life according to Jain teachings is to realize oneself, as well as to experience wholeness, peace, compassion, and reverence for all life. Therefore, the real purpose of Paryushan is to purify our soul by observing and correcting our own faults, asking for forgiveness for the mistakes we have committed, and taking vows to minimize our faults. During Paryushan we should strive to minimize our worldly affairs so that we can concentrate on the qualities of our true self.

Paryushan is a period of repentance and confession for the undesirable acts of the previous year, and to practice austerities that help minimize our passions and vices, which shed accumulated karma. Austerity, the control of one's desire for material pleasures, is a part of spiritual training. During this
period, some people fast for the entire period of eight or ten days, while others fast for shorter periods, although the Jain scriptures recommend a minimum three day fast. However, it is considered obligatory to fast on the last day of Paryushan. Fasting usually involves complete abstinence from food or drink, but during the daytime, drinking of water that has been boiled and cooled in the morning is permissible. If one cannot fast for the whole day, eating only one meal also counts as limited fasting.

There are regular ceremonies in the temple and meditation halls during this time. During the first three days of Paryushan the Sādhus and Sādhvis deliver sermons related to the five activities that lay people (Shrāvaks and Shrāvikās) are required to do during Paryushan.

**Five Essential Activities of Paryushan:**

1. **Amāri Pravartan**
   Leading a non-violent life, working towards a non-violent world, and supporting animal welfare activities

2. **Sādharmik Vātsalya**
   Respecting fellow human beings and supporting humanitarian activities

3. **Attham Tapa**
   Observing fasts for the last three days of Paryushan

4. **Chaitya Paripāti**
   Visiting different Jain temples, Jain libraries, Upāshrays, and supporting other charitable and religious organizations

5. **Kshamāpanā**
   Repenting our sins, forgiving others and requesting forgiveness from others

In the Shvetāmbar tradition, the Kalpa Sutra, a Jain scripture that includes a detailed account of the life of Bhagawān Mahāvīr and other Tirthankars’ is read to the congregation from the fourth through the last day of Paryushan.

On the fifth day the auspicious dreams of Bhagawān Mahāvīr’s mother Trishalā are celebrated at a special ceremony. The final day of Paryushan, known as Samvatsari, the day of repentance of our past sins and forgiveness to others, is the most important day of Paryushan.

The Digambar tradition calls this festival Das Lakshana Parva and observes it for 10 days. Each day is dedicated to one virtue.
Ten Religious Virtues:

1. Kshamā  Forgiveness
2. Mārdava  Humility
3. Ārjava  Straightforwardness
4. Shaucha  Contentment - absence of greed
5. Satya  Truth
6. Samyam  Restraint of all senses
7. Tapa  Austerities
8. Tyāg  Charity
9. Åkinchan  Non-possessiveness
10. Brahmacharya  Chastity or Celibacy

Some traditions read the Tattvārtha Sutra, an ancient Jain scripture that covers the entire Jain philosophy, is read to the congregation. The scripture has 10 chapters and one chapter is read every day.

The last day of Paryushan (Samvatsari) and the first day of the Das Lakshana Parva (Kshamā) are the day of forgiveness, and the most important day for all Jains.

This is the day when all Jains repent for their past sins, ask for forgiveness from family, friends, enemies, and especially from those with whom they have struggled, for hurting them in any way either knowingly or unknowingly during the past year. It is essential to our spiritual advancement that we do not harbor ill will or hold grudges beyond a year. Hence, the annual occasion for repentance and forgiveness is the most important day in Jain tradition.

By meditating and purifying ourselves during these eight days of Paryushan or ten days of Das Lakshana, we come to realize ourselves. We call the Festival of Paryushan, the Festival of the Soul; when we forgive, we become one with the light of our soul.

On the last day those who have observed rigorous fasting are honored, especially to encourage others to follow their example.

Listening to the Kalpa Sutra, Tattvārtha Sutra, or some other scripture, taking positive steps to ensure the welfare of fellow human beings, animals and all other living beings, developing the feeling of brotherhood towards all human beings and forgiveness
for all living beings, doing penance, visiting neighboring temples, libraries, and Upâshrays are all important activities during this time.

After performing Samvatsari Pratikraman or Das lakshana celebration, Jains request forgiveness from all living beings in person, via telephone, or via mail. One example of such a request in writing is shown below:

**On This Auspicious Occasion of KSHAMAVANI**
**We Beg Forgiveness**
**For Our Intentional and Unintentional Wrongdoings**
**Michchhâ mi Dukkadam**

---

**Charity at Its Peak**

*Ascetic Mahâvir donates a piece of heavenly cloth to poor. The cloth was left on his shoulder by Lord Indra, the king of heavenly gods, after his self-initiation. (Shvetâmbar Tradition)*

---

**Humility at Its Peak**

*Guru Gautam Swami requests Anand Shrâvâk (a lay person) for his forgiveness because he had doubted his Knowledge (Jnâna) and Truthfulness*
C. - English Pratikraman - Observance of Self-Reflection

Jainism believes that from time immemorial, every soul is full of impurities. Mithyāṭva (Ignorance) and Kashāya (anger, ego, deceit, and greed) which arise from attachment and hatred are the soul’s impurities. To reduce and to remove such impurities, Jainism has prescribed certain practices known as Āvashyaka (essential practices) to be performed daily and regularly by all Jains.

These practices free the human mind from negative thoughts of attachment and hatred and enhance the soul’s spiritual progress, ultimately leading to liberation. Ancient Jain literature defines six such activities.

Six Āvashyaks or Daily Practices:

1. Sāmāyika - State of Equanimity for certain duration
2. Chauvisattho or Chaturvimshati-Stava - Devotional Prayer to Tirthankars
3. Vandanā - Respecting Ascetics
4. Pratikraman - Repentance and Confession of Sins of minor violations of Vows
5. Kāyotsarga - Non-attachment to the Body
6. Pratyākhyāna or Pachchakhāna - Religious Vows

Each Āvashyak ritual includes many original Sutras written in Ardha-Māgadhi and Sanskrit languages. These Sutras consist of many hymns in praise of the Tirthankaras and many verses of repentance, confession, and requests for forgiveness.

C1. - Sāmāyika - State of Equanimity

To remain in the state of equanimity without attachment and hatred, and to treat all living beings equal to one’s self is called Sāmāyika. Equanimity is the act of remaining calm and tranquil. It implies neutrality of mind and temper. It is essential for the practice of nonviolence and removal of Mithyāṭva and Kashāyas, which ultimately removes all Karma.

This ritual is performed to develop equal regard towards all living beings, equanimity towards pleasure and pain, and to be free from attachment and aversion.

- During Sāmāyika, a devotee renounces worldly activities, fully controls his or her mind, speech and bodily activities, and lives the life of an ascetic. It is important to remain calm, meditate, read
scriptures, or perform pratikramana ritual and request for forgiveness for one’s sins.

One should reflect on the following attributes of the soul:

- Equanimity towards all beings
- Self-control with pure aspirations
- Abandonment of all thoughts tainted by desire and aversion.

During Sämäyika, if one thinks about material happiness, family, friends, and relationships, all of which are not true reflections of the soul, one should meditate on the Sutra called:

"NÄ-HAM" - I am not that
To reinforce identification with the soul, which has the qualities of perfect knowledge, vision, bliss, and power, meditate on the Sutra:

"SO-HAM" - I am that
By meditating on the true nature of the soul, bad karmas (sins) are eradicated. Therefore, it is recommended that all Jains perform Sämäyika as often as possible and at any time of the day.

Types of Sämäyika
There are two types of Sämäyika - partial and complete. Complete Sämäyika relates to monks and nuns because they practice equanimity at all times. The partial Sämäyika is for lay people (Shrāvaks and Shrāvikās) so that they can learn to gradually detach themselves from all external objects. The minimum duration for the partial Sämäyika is 48 minutes.

Faults to be avoided during Sämäyika:
Jain scriptures describe 32 faults of Mind, Speech, and Body to be avoided during Sämäyika.

Ten Faults of Mind
- To perform Sämäyika without respect to its goals or procedures
- To perform Sämäyika for prestige
- To perform Sämäyika out of greed
- To perform Sämäyika for vanity
- To perform Sämäyika out of fear
- To perform Sämäyika for material rewards and power
- To perform Sämäyika with doubts
- To perform Sämäyika with anger
- To perform Sämäyika with impertinence, without respect to Tirthankar (Dev), Teacher (Guru), and Religion (Dharma)
• To perform Sámâyika under pressure from others or without conviction

**Ten Faults of Speech**
• To use offensive speech
• To speak without thinking
• To speak or sing such songs that arouse uncontrollable emotions
• To use condensed sutras for convenience or to save time
• To use quarrelsome language
• To gossip
• To use mocking language
• To use hasty speech without clarity
• To use irrational speech
• To use unclear and ambiguous speech

**Twelve Faults of the Body**
• To sit with one leg over the other
• To sit with unsteady posture
• To sit with wavering eyesight
• To digress or to deviate from Sámâyika for domestic or other work
• To lean against something
• To stretch the body, hands, and legs without reason
• To stretch the body lazily or to sleep
• To make sounds by stretching fingers of hands and feet (cracking knuckles)
• To remove dirt from the body
• To sit with one’s hand on the head or forehead in a sorrowful posture or to walk without carefully sweeping the floor
• To sleep or to remain idle
• To cause oneself to be served by others without a reason

**Sutras Recited During 1st Sámâyika Āvashyak**

<table>
<thead>
<tr>
<th>Jain Prayer to Great Souls</th>
<th>Namaskār Mahāmangal Sutra</th>
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<tbody>
<tr>
<td>Benedictory Verse</td>
<td>Chattāri Mangalam Sutra</td>
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<tr>
<td>Guru Sthāpanā</td>
<td>Panchindiya Sutra</td>
</tr>
<tr>
<td>Forgiveness Verse of Sámâyika</td>
<td>Iryā Vahiya Sutra</td>
</tr>
<tr>
<td>Introspection and Kāyotsarga</td>
<td>Tassa Uttari and Annattha Sutra</td>
</tr>
<tr>
<td>Vow of Sámâyika</td>
<td>Karemi Bhante Sutra</td>
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C2. - Chaturvimshati Stava - Prayer to Tirthankars

This is the reverential worship of the twenty-four Tirthankars to reflect on their qualities, such as freedom from attachment and aversion (Vitarägatva).

Types of Devotional Prayer

The devotional prayer is also of two types; external (dravya) and internal (bhäva). To express one’s devotion by worshipping Tirthankars' idols with purifying substances like rice and flowers constitutes external praise (dravya stuti), while to devotionally praise their inherent qualities is internal praise (bhäva stuti).

During Pratikraman, this is accomplished through the recitation of the following Sutras

- Namutthunam Sutra praises the qualities and virtues of the Tirthankar
- Logassa Sutra worships all 24 Tirthankars by name
- Jaya Viyaräya Sutra is a devotional prayer to Tirthankar
- Pukkhara-vara-di Sutra salutes the teachings (Ägam scriptures) of the Tirthankaras
- Siddhänam buddhänam sutra bows to all Siddhas along with Lord Mahävir and the pilgrimage (Tirtha) places where the Tirthankaras have attained nirvana

These prayers inspire an individual to practice these ideals in his/her own life. In this Pratikraman, we have incorporated Namutthunam, Logassa, and Jaya Viyaräya Sutras.

Sutras Recited During Chaturvimshati Stava Åvashyak

<table>
<thead>
<tr>
<th>Worshiping of 24 Tirthankars</th>
<th>Logassa Ujjoyagare Sutra</th>
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</thead>
<tbody>
<tr>
<td>Saluting Qualities of Tirthankars</td>
<td>Namutthunam Sutra</td>
</tr>
<tr>
<td>Devotional Prayer to Tirthankars</td>
<td>Jaya Viyaräya Sutra</td>
</tr>
</tbody>
</table>

C3. - Vandanä – Respecting Ascetics

Vandanä means paying respect to all ascetics including Ächäryas, Upâdhyäyas, and all other Sädhus and Sädhvis.

Types of Vandanä:

There are three types of Vandanä defined in Jain literature.
If we meet an ascetic on the road or any other places, we can just bow our head by saying 'Matthaena Vandāmi' or 'Vandāmi Namamsāmi', which means I bow to you.

If we visit ascetics in their Upāshray (temporary residence), then we should inquire about their well-being and request forgiveness for any impoliteness towards them.

Pratikraman ritual should be done in the presence of an ascetic. During the traditional Pratikraman ritual, one recites Suguru Vandanā sutra, which is a complete Vandanā of an ascetic.

For English Pratikraman, we have chosen the second type of Vandanā, because this will be most useful when any English speaking Jain visits an ascetic in an Upāshray. However the complete Vandanā (third type - Suguru Vandanā sutra) is defined in Appendix of this book.

### Sutras Recited During 3rd Vandana Āvashyak

<table>
<thead>
<tr>
<th>Bowing to Ascetics</th>
<th>Ichchhāmi Khamāsamano Sutra</th>
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<tr>
<td>Bowing to Ascetics</td>
<td>Tikhutto Sutra</td>
</tr>
<tr>
<td>Wellness of Guru</td>
<td>Icchakāra sutra</td>
</tr>
<tr>
<td>Ascetics Forgiveness Sutra</td>
<td>Abbhutthio Sutra</td>
</tr>
</tbody>
</table>

### C4. - Pratikraman – Repentance and Confession of Sins

"Prati" means "back" and "kraman" means "to go". It means to go back, to reflect and review, to confess and atone, asking for forgiveness from others for one’s own faults of mind, body, and speech in one’s daily activities, and forgiving faults of others and extending friendship to all.

Therefore, Pratikraman involves repentance and sincere confession for past sinful deeds and thoughts as well as the forgiveness of others’ faults. This process of self-discipline provides protection from present sinful acts, and prevents future sinful acts through renunciation.

### Types of Pratikraman

Jain monks and nuns must perform this ritual in accordance with tradition. Devoted Jain lay people staunchly observe this ritual while others practice it as often as possible.

It is recommended that Pratikraman be done twice a day, once in the morning known as Rāi Pratikraman and once in the evening known as Devasi Pratikraman. The morning Pratikraman is for the atonement of minor violations of vows incurred during the night.
and the evening Pratikraman is for the minor violation of vows of the day. There is a special Pratikraman for every fortnight (Pakkhi), every four months (Chaumāsi), and yearly (Samvatsari) Pratikraman if not possible to perform the daily Pratikramans.

The annual Pratikraman that all Jains should strive to observe is called Samvatsari Pratikraman. The Samvatsari Pratikraman is performed on the last day of Paryushan and is followed by forgiveness, i.e. asking forgiveness for our wrongdoings to all living beings and forgiving others for their faults.

It generates feelings of friendliness and love towards all. Pratikraman (self-analysis) can make our lives happy and peaceful as well as build a harmonious society.

**Dravya and Bhāva Pratikraman**

The Jain ethics system outlines 5 great vows to be practiced by monks and nuns who have totally renounced worldly life. However for lay people, it outlines 12 vows (Vratas) of limited nature (see Appendix) that are less intense than those followed by monks and nuns. Jainism defines that everyone should strive to adopt these vows according to one's individual capacity and circumstances. The ultimate goal is to accept them as full vows.

In order to effectively avoid sinful activities, one should abandon wrong belief (Mithyātva), an un-restrained lifestyle (Avirati), unawareness, laziness, or lethargy (Pramāda), passions (Kasāya) and inauspicious activities of body, speech, and mind (Aprashasta Yoga).

To accept right faith or conviction, achieve self-restraint, become spiritually vigilant, cultivate good qualities like compassion and nonviolence, and attain the true nature of soul after giving up worldly activities is the essence of Pratikraman. In other words, it means returning to and reaffirming the path of nonviolence, truthfulness, and non-attachment.

During Pratikraman, a lay person reflects on these vows and repents and requests for forgiveness for minor violations (known as Atichār) that may have been committed knowingly or unknowingly. Contemplation on each of these vows takes place so that we are more aware of such circumstances and can avoid such minor violations of vows in the future.

If Pratikraman is performed only to confess past sinful acts and with an open declaration not to commit them in future, but the individual readily commits sinful activities, then this type of
recitation of the ritual is called Dravya or external Pratikraman. Dravya Pratikraman is not useful; on the contrary, it is harmful. It deceives one’s own self and is meant simply to deceive others.

If after the performance of Pratikraman ritual, an individual minimizes or eliminates sinful activities in real life, then the Pratikraman is called Bhāva or internal Pratikraman, which is very useful for purification of the soul.

**Eligibility to do Pratikraman**

Jain literature clearly indicates that the Pratikraman ritual is meant for repenting and requesting forgiveness for “one’s past minor violations of the vows that may have occurred knowingly or unknowingly”.

As previously mentioned, monks and nuns are to follow the he the 5 great vows and for lay people, there are 12 vows of limited nature. Hence the Pratikraman ritual is meant for monks, nuns and only those lay people who follow these vows. The logic is that if one does not practice the vows, then the question of repenting and forgiveness of minor violations of the vows does not arise.

Many Jain lay people do not practice the 12 vows. Therefore, after understanding the purpose and meaning of our great ritual, every Jain should strive to adopt the 12 vows of lay people according to their capacity and circumstances. They should review them before Samvatsari Pratikramana and improve their limits every year in such a way that ultimately they will be able to fully practice the vows and live an ascetic life.

**Inclusion of Six Āvashyaks in the Ancient Pratikraman Āvashyak**

During the last few centuries, review of Jain literature indicates that the word “Pratikraman” is used as a common noun for all six essential acts (six Āvashyakas). This is also meaningful because during the course of time the Pratikraman ritual has been expanded and enhanced to include the sutras of all other Āvashyakas. This way lay people can easily complete all six daily Āvashyak rituals within 48 minutes.
Sutras Recited During the 4th Pratikraman Ävashyak

<table>
<thead>
<tr>
<th>General repentance of all Sins</th>
<th>Samvatsaria (Devasia) Padikkamane Thāum? Sutra</th>
</tr>
</thead>
<tbody>
<tr>
<td>Repentance of Sins to all Living Beings of the universe</td>
<td>Sāta Lākha Sutra</td>
</tr>
<tr>
<td>Atonement of Eighteen Sins</td>
<td>18 Pāpsthānāk Sutra</td>
</tr>
<tr>
<td>Atichār for minor violations of Lay people’s Vows</td>
<td>Contemporary Text</td>
</tr>
<tr>
<td>Universal Forgiveness to All Living Beings</td>
<td>Khāmemi Savve Jiva Sutra</td>
</tr>
</tbody>
</table>

C5. - Kāyotsarga – Meditation in a Yoga Posture

Kāyā means body and Utsarga means moving away or rising above. Hence, Kāyotsarga means rising above bodily activities to focus on the inner self, thus developing non-attachment towards our body while in meditation (Kāyotsarga). To perform Kāyotsarga in its true form, it is necessary to give up all passions.

Attachment to one’s body must be renounced in order to attain virtuous meditation (Dharma Dhyāna) and pure meditation (Shukla Dhyāna). During Pratikraman ritual, this is accomplished by meditation upon 12 Namaskār Sutra Kāusagga after repentance and confession of sins.

Sutras Recited During 5th Kāyotsarga Ävashyaka

| Introspection and Kāyotsarga | Arihanta-cheiyānam, Annattha, and Namaskār Sutra |

C6. - Pratyākhyāna or Pachchakhāna – Taking Religious Vows

Taking religious vows (self-control, renunciation of sinful activities, or doing pious activities) is called pratyākhyāna. This declaration is of two types - external (Dravya) and internal (Bhāva).

External or Dravya pratyākhyāna

Renunciation of external things like food, shelter and other possessions is Dravya pratyākhyāna.
Internal or Bhāva Pratyākhyāna
Renunciation of internal impure states of the soul such as ignorance, anger, greed, ego, deceit, non-restraint, attachment and aversion are known as Bhāva or true Pratyākhyāna.

One cannot attain true Bhāva Pratyākhyāna without performing complete Dravya Pratyākhyāna. For instance, one can begin by renouncing delicious food and other luxuries and live a simple life. The true performance of Bhāva pratyākhyāna (true renunciation) leads to stoppage of new karma (Samvara), which gives rise to ultimate equanimity (Sambhāva), and the attainment of liberation.

Hence the religious vows foster spiritual advancement through self-control.

C7. - Reflections on Spirituality
At the conclusion of the Pratikraman, we have added certain sutras to reflect upon the qualities of our true teacher (Sadguru), universal peace, universal friendship, and spirituality of self by reciting certain sutras and text.

Sutras Recited During Reflections

| Reflection | Sutra
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Reflection on True Teacher (Sadguru)</td>
<td>Some sutras from Atmasiddhi Shāstra</td>
</tr>
<tr>
<td>Reflection on Universal Peace</td>
<td>Upsargāḥ Kshayam Yānti Sutra</td>
</tr>
<tr>
<td>Reflection on Universal Friendship</td>
<td>Shivmastu Sarva Sutra</td>
</tr>
<tr>
<td>Reflection on Spirituality and Pure Consciousness</td>
<td>Some sutras from Atmasiddhi Shātra and Simple Text</td>
</tr>
</tbody>
</table>

Those who are ignorant of the supreme purpose of life will never be able to attain nirvana (liberation) in spite of their observance of the vows (vratas) and rules (niyama) of religious conduct and practice of chastity (Shilā) and tapas (penance).

Samaya sārā, 153
Preparation for Pratikraman

Sämäyika and Pratikraman rituals are to be performed in the presence of a monk or nun. However, in his/her absence, one symbolizes the presence of the monk by keeping a religious scripture in front on a table or stand and placing a rosary (Navakārvāli) over the scripture. Some sects perform the Pratikraman ritual facing the Northeast direction as this symbolizes the presence of the living Tirthankar Simandhar-swami of Mahavideha land (Kshetra).

Rules of Pratikraman:

- Wear clean (freshly washed) clothes.
- Keep a Charavalo (cotton* broom) to sweep the floor prior to any unexpected movements of the body.
- Sit on a rectangular cotton* piece of cloth (Katāsanu) on the floor.
- Place a clean Muhapatti (handkerchief) in front of the mouth during the recitation of sutras or keep your mouth covered by Muhapatti at all times.
- Refrain from activities such as eating, drinking, and chewing.
- If possible, avoid using the restroom during Pratikraman.
- Maintain serenity and silence when Sutras are not being recited by you.

* Note

Jain literature indicates that one should sit on a woolen cloth and keep a woolen broom during the ritual for the protection of crawling bugs and insects during rainy season and other time.

However currently all commercial wool is produced by torturing and exploiting sheep and other animals. Also there are no bugs and insects crawl in the Jain centers or in our houses in North America. The usage of these two items has only symbolical meaning.

Hence we have replaced wool items with cotton items.
Pratikraman

Observance of Self-Reflection

Pratikraman Ritual

The complete Pratikraman is observed in the following steps known as six Essentials (Ävashyaka).

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1A</td>
<td>Sämäyika Adoption</td>
<td>Adopting vows of Sämäyika</td>
</tr>
<tr>
<td>2</td>
<td>Chauvisattho or Chaturvimshati-stava</td>
<td>Praying to the 24 Tirthankars</td>
</tr>
<tr>
<td>3</td>
<td>Vandanä</td>
<td>Respecting Ascetics</td>
</tr>
<tr>
<td>4</td>
<td>Pratikraman</td>
<td>Repentance, Confession, and Forgiveness</td>
</tr>
<tr>
<td>5</td>
<td>Käyotsarga</td>
<td>Non-attachment to the Body</td>
</tr>
<tr>
<td>6</td>
<td>Pratyäkhyäna or Pachchakhâna</td>
<td>Religious Vows</td>
</tr>
<tr>
<td>1B</td>
<td>Sämäyika Conclusion</td>
<td>Conclusion of Sämäyika</td>
</tr>
</tbody>
</table>

Pratikraman Ritual Postures
1.0 1st Essential (Part-1): Adoption of Sämäyika

First a person adopts a vow of Sämäyika or state of equanimity during the duration of Pratikraman by reciting all the Sutras indicated in this section.

1.1 Jain Prayer to Great Souls - Namaskār Mahāmangal Sutra

Namaskār Mahāmangal Sutra, popularly known as Namaskār Mantra, Navakār Mantra or Namokkār Mantra, is the most revered prayer in Jainism. It offers obeisance to the five supreme beings known as Pancha Parmeshtis, namely: Arihanta, Siddha, Āchārya, Upādhyāy and Sādhus which include all monks and nuns of any religion who practice the 5 great vows of conduct.

In the first and second sentences, obeisance is offered to the omniscient beings, which are Arihanta and Siddha. In the third, fourth, and fifth sentences, obeisance is offered to ascetics including Āchārya, Upādhyāy and all Sādhus and Sādhvis. The sutra offers obeisance to the qualities of Pancha Parmeshtis, not to the individuals. The remaining four sentences explain the importance and benefit of these obeisances. There are a total of 108 qualities or attributes of these five supreme beings. The Jain rosary (Mālā) has 108 beads signifying these attributes.


नमस्कार महामंगल सूत्रः

नमो अरिहंतां ।
नमो सिद्धां ।
नमो आयरियां ।
नमो उवज्ञायां ।
नमो लोपे सव्वसाहूं ।
एसो पंच नमुक्कारो, सव्वपावप्पणासणो ।
मंगलाण च सव्वेसि, पढमं हवइ मंगलं ॥
Namaskāra Mahāmangal Sutra

Namo arihantānam.
Namo siddhānam.
Namo āyariyānam.
Namo uvajjhayānam.
Namo loe savva-sāhumān.
Eso panca-namukkāro, savva-pāva-ppanāsano;
mangalānam ca savvesim, padhamam havai mangalam.

Namo Arihantānam

I bow to the Arihantas (Tirthankars) who have reached enlightenment by conquering or eliminating all their Kashāya or vices such as anger, ego, deceit, and greed, who have attained infinite knowledge, vision, bliss, and power and have shown the path that ends the cycle of birth, life, and death to the lay people.

Namo Siddhānam

I bow to the Siddhas or liberated souls that have attained the state of perfection and immortality after the attainment of Keval-Jnāna and completion of their current duration of life, thereby achieving total freedom from all karma.

By destroying all 8 types of karmas Siddhas acquire 8 unique attributes of their soul. They are as follows:

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anant Jnān</td>
<td>Infinite Knowledge</td>
</tr>
<tr>
<td>Anant Darshan</td>
<td>Infinite Perception</td>
</tr>
<tr>
<td>Avyābādha Sukha</td>
<td>Eternal Happiness</td>
</tr>
<tr>
<td>Anant Chāritra</td>
<td>Perfect Conduct</td>
</tr>
<tr>
<td>Akshaya Sthitī</td>
<td>Immortality</td>
</tr>
<tr>
<td>Arupitva</td>
<td>Formlessness</td>
</tr>
<tr>
<td>Aguru Laghutva</td>
<td>No Social Status</td>
</tr>
<tr>
<td>Anant Virya</td>
<td>Infinite Power and Energy</td>
</tr>
</tbody>
</table>

Namo Āyariyānam

I bow to the Āchāryas, who lead the Jain order, and show us the path to liberation, i.e., the path of Right Conviction or Faith, Right Knowledge, and Right Conduct.

Namo Uvajjhayānam
I bow to the Upādhyāys, who are the religious scholars and guides of the scriptures. They explain to us the true nature of the soul and karma as well as the importance of spiritual life over material life.

**Namo Loe Savva Sāhunam**
I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. The five vows are:

Ahimsa (Nonviolence and Compassion), Satya (Truthfulness), Asteya (Non-stealing), Brahmacharya (Chastity), and Aparigraha (Non-possiveness and Non-attachment)

**Eso Pancha Namukkāro**
To these five types of great souls, I offer my obeisance.

**Savva Pāvap-panāsano**
May such obeisance help lessen my sins.

**Mangalā-nam cha Savvesim**
Giving this praise is most auspicious.

**Padhamam Havai Mangalam**
It is so auspicious as to bring inner peace and happiness.

"The Arhats of the past, those of the present and the future narrate thus, discourse thus, proclaim thus, and affirm thus:

One should not injure, subjugate, enslave, torture or kill any animal, living being, organism or sentient being.

This doctrine of Non-Violence (Ahimsa Dharma) is immaculate, immutable and eternal."

Ächārāṅga Sutra, Ch. 4
1.2 Benedictory Verse - Chattäri Mangalam Sutra

After praying to the five great personalities, this sutra explains that the Tirthankars, Liberated souls (Siddhas), Ascetics, and the religion preached by Tirthankars are very auspicious and divine and we should take refuge in them.

चत्तार्य मंगलं सूत्रः

चत्तारि मंगलं, अरिहंता मंगलं,
सिद्धा मंगलं, साहू मंगलं,
केवलिपण्णतो धम्मो मंगलं ।

चत्तारि लोगुत्तमा, अरिहंता लोगुत्तमा,
सिद्धा लोगुत्तमा, साहू लोगुत्तमा,
केवलिपण्णतो धम्मो लोगुत्तमो ।

चत्तारि सरणं पव्वज्ञामि, अरिहंते सरणं पव्वज्ञामि,
सिद्धे सरणं पव्वज्ञामि, साहू सरणं पव्वज्ञामि,
केवलि पण्णतं धम्मं सरणं पव्वज्ञामि ।।

Chattäri Mangalam Sutra:

chattäri mangalam, arihantā mangalam,
siddhā mangalam, såhu mangalam,
kevali pannatto dhammo mangalam.

chattäri loguttamä, arihantā loguttamā,
siddhā loguttamā, såhu loguttamā,
kevali pannatto dhammo loguttamo.

chattäri saranam pavvajjāmi, arihantā saranam pavvajjāmi,
siddhā saranam pavvajjāmi, såhu saranam pavvajjāmi,
kevali pannatam dhammum saranam pavvajjāmi.

These four are the most auspicious in the universe:
The Arihantas, the Siddhas, the ascetics, and the religion shown by the omniscient beings (Tirthankars).

These four are the most divine in the universe:
The Arihantas, the Siddhas, the ascetics, and the religion shown by the omniscient beings (Tirthankars).
May I take refuge in these four:
The Arihantas, the Siddhas, the ascetics, and the religion shown by the omniscient beings (Tirthankars).

1.3 Guru Sthāpanā - Panchindiya Sutra

Generally, Sāmāyika is performed in the presence of a Guru or an ascetic. However, in their absence, one places a religious book in front with a rosary (Navakār Vali) of 108 beads above the book, to symbolize the presence of a Guru.

Now holding a Muhapatti (handkerchief) in the left hand and extending the right palm towards the scripture, recite the Panchindiya Sutra.

पंचिंदिय सूत्र

पंचिंदिय-संवरणो, तह नव-विह-बंभचेर-गुत्तिधरो.
चउववह-कसाय-मुक्को, इअ अडारस-गुणोहं संजुत्तो..........1.
पंच-महल्लवय-जुत्तो, पंच-विहायार-पालण-समत्थो.
पंच-समिओ तिगुत्तो, छत्तीस-गुणो गुरु मज्झा.............2.

Pancindiya Sutra

pancindiya-samvarano,
taha nava-viha-bambhacera-guttidharo.
cauviha-kasäya-mukko,
ia atthärasa-gunehim sanjutto............................1.
panca-mahavvaya-jutto,
panca-vihäyära-pälana-samattho.
panca-samio tigutto,
chattisa-guno guru majjha.................................2.

A Guru Possesses the 36 Qualities:

Control over the Five Senses:
He possesses complete control over the pleasures of touch, taste, smell, sight, and hearing senses. These are known as the five Indriya Nishedha.

Observance Nine Stipulations of Celibacy:
He observes celibacy by following its nine stipulations. These steps provide proper protection to the vow of celibacy known as the nine Brahmacharya Vāda.
- Not looking at a person of the opposite gender with the sense of sensual pleasure
- Not thinking of the past sensual pleasures of one’s life
- Not staying with a person of another gender
- Not talking about a person of the opposite gender with pleasure
- Not occupying the seat that was used by a person of the opposite gender for even a short time
- Not staying nearby where a couple might be staying
- Not consuming intoxicating substances, such as alcohol or drugs.
- Always eating less than one’s appetite
- Not decorating the body

**Avoidance of the Four Passions:**
He completely avoids the four passions: anger, ego, deception and greed, thereby having control over the four Kashāyas.

**Adherence to the Five Great Vows:**
He completely follows the five great vows: non-violence, truthfulness, non-stealing, celibacy, and non-possessiveness, which are collectively known as the five Mahāvratas.

**Observance of Five Spiritual Codes of Conducts:**
Observance of the fivefold spiritual code of conduct: Right Conviction (Samyak Darshan), Right Knowledge (Samyak Jnān), Right Conduct (Samyak Chāritra), Right Austerities (Samyak Tapa), and Vigor (Virya). This is known as following the five Āchāras.

**Following of the Five Samitis:**
Awareness and care while walking, speaking, accepting anything, placing or replacing any items, and disposing of human waste and other items. This is known as following the five Samitis.

**Following the Three Guptis**
Constraint of the mind speech and body. This is known as following the three Guptis.

1.4 **Observation of Muhapatti**

*The Muhapatti (handkerchief) is used to cover the mouth or keep it in front of mouth so that one minimizes in order to minimize violence towards invisible bacteria in the air.*
The four corners of the Muhapatti represent right faith, right knowledge, right conduct, and self-control. It is folded in such a way that eight layers of material are used to protect invisible bacteria.

Some Jains keep it around their mouth, while others hold it in the front of their mouth while reciting Sutras during Sämäyika or Pratikraman.

In Jain tradition, every religious activity is supposed to be undertaken with the appropriate permission from Guru. Therefore, the lay person first seeks permission to inspect the Muhapatti.

इच्छाकारेण सन्निदिः: भगवन !
सामातयक मुहपत्ति पडिलेहुं ? (पडिलेह) इच्छं
Icchākāren Sandisah Bhagavan !
Sämäyika Muhapatti Padilehun ? (padilehah) Iccham.

Oh! Forgiving Gurudev, may I have your kind permission to inspect the Muhapatti? (Yes, you may). I will now do it.

Now unfold the Muhapatti and make sure no insects are trapped in the material. Then fold it back properly. The one side of the folded portion of the Muhapatti has 8 layers of material.

After folding it, one holds the Muhapatti in the right hand and touches the left arm with the Muhapatti from fingers to shoulder indicating acceptance of good qualities or virtues by saying:

I accept nonviolence, truthfulness, non-stealing, control over sensual pleasures, less attachment towards worldly objects, graciousness, and helping all living beings.

Then the folded Muhapatti is swapped in the left hand and one touches the right arm from shoulder to fingers indicating rejection of bad qualities by saying:

I reject anger, ego, deceit, greed, jealousy, stealing, violence, attachment to worldly objects, and uncontrollable sensual pleasures.

---

Life is like a garden:
A tender heart is its beauty.
A sweet tongue is its fragrance.
A disciplined mind is its purity.
1.5 Forgiveness Verse of Sāmāyika - Iryā Vahiyae Sutra

It is very important to ask for forgiveness and repent for sins we committed either knowingly or unknowingly before performing Sāmāyika, Pratikraman, and Chaitya Vandan (praying to the Tirthankars at the temple). After doing so, we should perform introspection (Kāyotsarga), so we do not commit these sins again. The ritual in which we perform atonement during Sāmāyika is known as Iryāvahiyā.

Reciting this sutra specifies the sins that may have been committed by an individual in ordinary day-to-day life while moving around. He/she repents and asks for forgiveness for these sins.

इरियावहिया सूत्रः

इच्छा-कारेण संदिसह भगवन् ! इरियावहियं पडिक्कमामि ?
इच्छे, इच्छामि पडिक्कमिउँ. .................................................1.
इरियावहियाए, विराहणाए.................................................2.
गमणागमणे.................................................................3.
पाण-ककमणे, बीय-ककमणे, हरिय-ककमणे,
ओसा-उत्तिंग-पणग-दग-मट्टी-मक्कडा-संताणा-संकमणे. ...... 4.
जे मे जीवा विराहिया.........................................................5.
एंगंदिया, बेंदिया, तेइंदिया, चउरंदिया, पंचंदिया. ............6.
अभिहिया, वत्तिया, लेसिया, संघाइया, संघठिया,
परियाविया, किलामिया, उद्विया,
ठाणाओ ठाणं संकामिया, जीवियाओ ववरोविया,
तरस्स मिच्छा मि दुक्कंद.. .............................................7.

Iriyāvahiyā Sutra

icchā-kārena sandisaha bhagavan !
iriyāvahiyam padikkamāmi ?
iccham, icchāmi padikkamium.................................1.
iriyāvahiyāe, virāhanāe. .................................................2.
gamanā-gamane.................................................................3.
pāna-kkamane, biya-kkamane, hariya-kkamane,
osā-uttinga, panaga-daga,
matti-makkadā-santānā-sankamane.................................4.
je me jivä virähiyä. .........................................................5.
egindiyä, beimdiyä, teimdiyä, caurindiyä, pancindiyä. .....6.
abhihayä, vattiyä, lesiyä, sanghäiyä, sanghattiyä, pariyäviyä, kilämiyä, uddaviyä, thänäo thänam, sankämiyä, jiviyäo vavaroviyä, tassa micchä mi dukkadam.........................................................7.

**Meaning**

While walking I may have hurt or crushed living beings such as:

- Live seeds
- Live plants
- Living beings in the dew
- Living ant hills
- Living moss
- Living beings in the water
- Living beings in the earth
- Living webs of spiders

Whatever living beings may have been hurt by me:

- Living beings with only one sense, the sense of touch, as in the elements of earth, water, fire, air, and plants;
- Living beings with only two senses, the sense of touch and taste, such as worms and shell creatures;
- Living beings with three senses, the sense of touch, taste, and smell, such as ants;
- Living beings with four senses, the sense of touch, taste, smell, and sight, such as bees, wasps, and other flying insects;
- Living beings with all five senses, the sense of touch, taste, smell, sight and hearing, as in beings of the water (fish), beings of the land (mammals, animals and human), and beings of the sky (birds).
- Whoever may have been struck by me while traveling;
- Whoever I may have covered by dust;
- Whoever I may have been rubbed up against;
- Whoever I may have been forced to collide with;
- Whoever I may have inflicted pain upon;
- Whoever I may have frightened;
- Whoever I may have hurt by touching or tilting them;
Whoever may have been tormented by being turned upside down;
Whoever I may have shifted from one place to another;
Whoever I may have made lifeless.
May all that be forgiven and may all the suffering I caused, knowingly or unknowingly, come to an end.
May the ignorance in me that caused pain to other living beings come to an end, and may they all forgive me.

1.6 Kāyotsarga - Tassa Uttari and Annattha Sutra
After requesting forgiveness from all living beings of the universe, the next step is to discipline one-self in order to avoid future sins. This is done via Kāyotsarga (motionless body) and introspective meditation on a Jain prayer. This meditation also helps reduce our Kashāyas, which in turn reduces our past bad karma.

By reciting Tassa Uttari Sutra, one states the intention of meditating in a motionless posture.

By reciting Annattha Sutra, one enumerates the list of minor violations that may happen while in a motionless yoga posture.

तस्स उत्तरी सूत्र
tassa uttari-karanenam, päyacchitta-karanenam,
visohi-karanenam, visalli-karanenam,
pāvānam kammānam nighghayanaṇḍaṇaṃ, thāmi kāusṣaggam. ...........1

Tassa Uttari Sutra:
tassa uttari-karanenam, päyacchitta-karanenam,
visohi-karanenam, visalli-karanenam,
pāvānam kammānam, nighghayanaṭṭhaṃ, thāmi kāussaggam..........................1.

Meaning
In order to repent and atone my sins, purify my soul, remove obstacles, and stop future sinful activities, I will undertake meditation for certain duration in a motionless meditative posture (Kāusagga).
Meaning

I will now engross myself in meditation in a completely motionless yoga posture (Kāyotsarga) for a specified duration. I will remain motionless apart from breathing, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, reflex eye movements and other involuntary bodily movements.

I will meditate and avoid any sinful activities by keeping my body motionless and observing complete silence. At the conclusion of meditation, I will complete the Kāyotsarga by offering salutations to Arihanta.
Note: The proper posture for meditation is to sit or stand-up straight, keep eyes half open, and focused on the scripture located in the center on the Sthāpanā and recite the Namaskār Sutra in silence. If you cannot keep your eyes half-open, then keep them fully closed.

Do Kāusagga (Meditation) of 4 Namaskār Sutra and at the conclusion say "namo arihantānam".

1.7 Vow of Sāmāyika - Karemi Bhante Sutra

Karemi Bhante Sutra is recited to take the vow of Sāmāyika. Sāmāyika means equanimity. In essence, the person follows the five great vows of conduct for the duration of Sāmāyika. During Sāmāyika, one should do meditation, Pratikraman, or religious study, and otherwise recite Namaskār Sutra continuously in silence. One should not attend to or think of any worldly matters.

करेमि भंते सूत्र
करेमि भंते !
सामाइयं सावज्जं जोगं पच्चक्खामि,
जाव नियमं पज्जुवासामि,
दुविहं, ति-विहेणं,
मणेणं, वायाए, काएणं,
न करेमि, न कारवेमि, तस्स भंते !
पडिक्कमामि, निंद्रामि, गरिहामि, अप्पाणं वोसिरामि. ....1.

Karemi Bhante Sutra:
karemi bhante !
sāmāiyam sāvajjam jogam paccakkhāmi,
jāva niyamam pajjuvāsāmi, duviham, ti-vihenam,
manenam, vāyāe, kāenam, na karemi, na kāravemī,
tassa bhante ! padikkamāmi, nindāmi, garihāmi,
appānam vosirāmi.................................................................1.

Meaning
Oh Forgiving Gurudev! I will meditate, worship, and repent for my sins, or study religious scriptures for the duration of Sāmāyika.

I also take the vow of refraining from all wrongful activities.

With the two-fold activities; I will not do and I will not make others do any wrongful activities.
With three-fold activities of mind, speech, and body, I will not overlook or participate in any wrongful activities.

Oh respected Guruji! I give up all harmful activities of my mind, my speech, and my body. I condemn my wrongful actions. I express disapproval of my de-merits. I am determined to free myself from worldly bondage.
2.0 2nd Essential: Praying to 24 Tirthankars

A person worships the 24 Tirthankars by reciting Logassa, Namutthunam, and Jaya Viyarāya Sutras.

2.1 Worshiping of 24 Tirthankars - Logassa Sutra

By recitation of the Logassa Sutra, one worships and praises the virtues of the twenty-four Tirthankars and offers obeisance to them.

लोगस्स सूत्र

लोगस्स उज्जोअ-गरे, धम्म-तित्थ-यरे जिणे.
अरिहंते किल्लितस्सं, चउवीसं पि केवली..................1.
उसभ-मजिअं च वंदे, संभव-मभिण्डणं च सुमइं च.
पउम-प्पहं सुपासं, जिणं च चंद-प्पहं वंदे. ................2.
सुविहिं च पुष्फ-दंतं, सीअल-सिजजंस-वासु-पुज्जं च.
विमल-मणंतं च जिणं, धम्मं संति च वंदामि...................3.
कुंथुं अरं च मलिं, वंदे मुणि-सुव्यंब नमि-जिणं च.
वंदामि रिङ्ग-नेमि, पासं तह वद्मामां च..................4.
एवं मए अभिथुआ, विहुय-रय-मला पहीण-जर-मरणा.
चउ-वीसं पि जिणवरा, तित्थ-यरा मे पसीयंतु...............5.
कितिय-वंदिय-महिया, जे ए लोगस्स उत्तमा सिद्धा.
आरुग्ग-बोहिलामं, समाहि-वर-मुल्तम-दितु ..................6.
चंदेसु निम्मल-यरा, आइच्छेसु अहियं पयास-यरा.
सागर-वर-गंभीरा, सिद्धा सिद्धि मम दिसंतु..................7.
Logassa Sutra

logassa ujjoa-gare, dhamma-tittha-yare jine.
arihante kitaissam, cauvisam pi kevali. ........................................1.
usabha-majiam ca vande,
sambhava-mabhinandanam ca sumaim ca.
pauma-ppaham supāsam,
jinam ca canda-ppaham vande. ...................................................2.
suvihim ca puppha-dantam,
siala-sijjamsa-vāsu-pujjam ca.
vimala-manantam ca jinam,
dhammam santim ca vandāmi. ...................................................3.
kunthum aram ca mallim,
vande muni-suvvayam nami-jinam ca.
vandāmi rittha-nemim,
pāsam taha vaddhamānam ca. ...................................................4.
evam mae abhithuā,
vihuya-raya-malā pahina-jara-maranā.
cau-visam pi jinavarā,
tittha-yarā me pasiyantu..............................5.
kittiya-vandiya-mahiyyā, je e logassa uttamā siddhā.
candesu nimmala-yarā, āiccesu ahiyam payāsa-yarā.
sāgara-vara-gambhirā, siddhā siddhim mama disantu. ....7.

Meaning

Oh, Arihantas (Tirthankaras)! You are shedding divine light on the entire universe. Founders of divine laws and conqueror of inner enemies, I praise you, Oh omniscient, the twenty-four Tirthankaras.

I bow to Rishabha-dev, Ajitnāth, Sambhavnāth, Abhinandan, Sumatināth, Padmaprabha, Supārshva, and Chandraprabhu.

I bow to Suvidhināth or Pushpadanta, Shitalnāth, Shreyānsnāth, Vāsupujya, Vimalnāth, Anantnāth, Dharmanāth, and Shāntināth.

I bow to Kunthunāth, Aranāth, Mallināth, Munisuvrat-swāmi, and Namināth.
I bow to Arista Nemināth, Pārshvanāth, and Vardhamān (Mahāvīr-swāmi).

I praise the Arihantas who have eliminated all karma that obstruct the true qualities of soul, and thereby are free from the cycle of birth and death. These are the twenty-four Tirthankaras (Jinas) that bless me.

Oh, Arihantas! You are praised, bowed to, and whole-heartedly worshipped. You are the purest souls in the universe. Grant me divine energy and Right Conviction (Bodhi Samyaktva) and the highest state of consciousness.

You are purer than the moon and more brilliant than the sun. You are deeper than the oceans. Please assist me to attain perfection.

2.2 Qualities of Tirthankars - Namutthunam Sutra

This Sutra enumerates the virtues of a Tirthankar and offers obeisance to all Tirthankaras. The king of heavenly beings (devas) Shakrendra recites this Sutra at the time of conception and birth of a Tirthankar. This Sutra is also known as ‘Shakra Stava’ Sutra

नमुत्थु णं सूत्र:

1. नमुत्थु णं, अरिहंताणं, भगवंताणं..........................1.
2. आइ-गराणं, तित्थ-यराणं, सयं-संबुद्धाणं..........................2.
3. पुरिसुत्तमाणं, पुरिस-सीहाणं, पुरिस-वर-पुंढरीआणं,
   पुरिस-वर-गंध-हत्थीणं..........................3.
4. लोगुत्तमाणं, लोग-नाहाणं, लोग-हिआणं,
   लोग-पईवाणं, लोग-पज्जो-गराणं..........................4.
5. अभय-दयाणं, चक्खु-दयाणं, मग्ग-दयाणं,
   सरण-दयाणं, बोह-दयाणं..........................5.
6. धम्म-दयाणं, धम्म-देसयाणं, धम्म-नायगाणं,
8. जिणाणं, जावयाणं, तिन्नाणं, तारयाणं, बुद्धाणं,
   बोहयाणं, मुत्ताणं, मोअगाणं..........................8.
9. सत्वन्नूणं, सव्व-दरिसीणं, सिव-मयल-मरुअ-मणत-
मक्खय-मव्वाह-मपुणरावित्ति सिद्धिगड़-नामधेयं
ढाणं संपत्ताणं, नमो जिनाणं, जिअ-भयाणं..................9.
जे अ अईया सिद्धा, जे अ भविस्संति-णागए काले.
संपइ अ वद्धमाणा, सब्बे ति-विहेन वंदामि..................10.

Nammuthunam Sutra:
namuthu nam, arihantänam, bhagavantänam................1.
äi-garānam, tittha-yarānam, sayam-sambuddhānam. ......2.
purisuttamānam, purisa-sihānam, purisa-vara-
pundariānam, purisa-vara-gandha-hatthinam................3.
loguttamānam, loga-nāhānam, loga-hīānam,
loga-paivānam, loga-pajjoa-garānam............................4.
abhaya-dayānam, cakkhu-dayānam, magga-dayānam,
sarana-dayānam, bohi-dayānam...........................5.
dhamma-dayānam, dhamma-desayānam,
dhamma-nāyagānam, dhamma-sārahinam,
dhamma-vara-cāuranta-cakkavattinam.........................6.
appadihaya-vara-nāna-dansana-dharānam,
viyatta-chaumānam..................................................7.
jinānam, jävayānam, tinnānam, tārayānam, buddhānam,
bohayānam, muttānam, moagānam.............................8.
savvannunam, savva-darisinam, siva-mayala-marua-
mananta-makkhaya-mavvābāha-mapunarāvitti
siddhigai-nāmadheyam thānam sampattānam,
namo jinānam, jia-bhayānam.................................9.
je a aiyā siddhā, je a bhavissanti-nāgae käle.
sampai a vattamānā, savve ti-vihena vandāmi..............10.

Meaning
I bow to the Arihanta Bhagavants. I bow to the Jinas, the
Tirthankaras, and the self-enlightened ones.

I bow to the best among men, the lions among men, the best lotus
among men, and the highest species of elephants among men.

I bow to the best in the world, the guides of the world, the
benefactors of the world, and the enlighteners of the world.
I bow to the liberators from fear, the givers of vision, the givers of
the path, the givers of refuge, the givers of right conviction, and
the givers of enlightenment.

I bow to the givers of law, the preachers of law, the masters of law,
the leaders of law, the world monarchs of law, and those who are
the best in all four directions.

I bow to those who are liberated from the bondage of false
knowledge, who are the holders of unrestricted and ultimate
knowledge and faith, who in this world are the light, the liberators,
the refuge, and the movers and givers of rest.

I bow to those who are the victors and the givers of victory, the
saviors and the saved, the givers of enlightenment and the
enlightened, and the givers of liberation and the liberated.

I bow to the all-knowing, all-seeing Jinas, who have conquered
fear and who have attained the blissful, stable, formless, infinite,
imperishable, unobstructed, and eternally perfect state and
existence.

I bow to Bhagavan Mahāvir, the last Tirthankar, whose arrival was
determined by the preceding Tirthankars.

I pay homage and I bow to Bhagawān, and may the Revered
Bhagawān cast his gracious glances at me here.

2.3 Prayer to Lord Tirthankar - Jaya Viyarāya Sutra

Jaya Viyarāya Sutra is also known as Pranidhāna Sutra which denotes a
state of ecstasy. It relates to an act in which the physical, mental and
spiritual faculties together are sincerely praying to Lord Tirthankar. (Note
– First 4 sutras represent Tirthankar prayers. The 5th Sutra is added after
13th century and it not a prayer and hence it is eliminated)

जय वीयराय! सूत्र:

जय वीयराय! जग-गुरु!, होउ ममं तुह प्पभावओ भयवं!.
भव-निववेो मग्गाणुसारिआ इहफल-सिवी. ..................1.
लोग-विरुद्ध-च्चाओ गुरु-जण-पूआ परस्थ-करणं च.
सुह-गुरु-जोगो तत्वयण-सेवणा आ-भवमखंडः...................2.
वारिज्जइ जइ वि नियण-बंधणं वीयराय! तुह समये.
तह वि मम हुज्ज सेवा, भवे भवे तुम्ह चलणाणं.............3.
दुक्क-क्खो कम्म-क्खो, समाहि-मरणं च बोहि-लाभो अ.
**Meaning**

Oh! Vitarāga (one who is beyond attachment and aversion) Tirthankar, Oh! Spiritual leader of the universe, through your grace and blessings, I can be free from worldly life and follow the path of right conduct in order to attain liberation.

I will lead a life of high morals and ethics, become respectful to and take good care of Guru Mahārāj and elderly people, be of service to others, and find the right spiritual leader and adopt his teachings.

Oh! Vitarāga Parmātmā (Tirthankar), I am aware of the fact that your teachings advise against serving you, receiving your blessings, and asking anything from you. In spite of this, I am bowing down to you and I wish to be of service to you, for this life and all my future lives.

Oh Vitarāga Parmātmā, by virtue of your grace, let my unhappiness and Karmas be destroyed. Let me remain equanimous at the time of death and have the right faith in your teachings.
3.0 3rd Essential: Vandanä – Respecting Ascetics
The monks who have left all their worldly possessions are our religious guides and we bow to them.

3.1 Bowing to Ascetics - Ichchhämî Khamäsamano Sutra
Different sects recite different sutras when one bows to an Ascetic. We have included two such sutras.

Ichchhämî Khamäsamano Sutra
This sutra is recited by members of the Shvetämbar Murtipujak sect. This Sutra is also known as Panchäng Pranipät Sutra as this Sutra is recited while offering obeisance in a specific posture where five body parts, namely two hands, two knees and the forehead, touch the floor together.

This Sutra is recited in front of an ascetic at an Upäsray (temporary living place for monks) for a total of two times. During the Pratikraman ritual one must stand up and perform the ritual as indicated and recite the sutra two times to the symbolized Guru (The same sutra is recited three times in front of a Tirthankar idol at the temple).

Meaning
With all my strength and renouncing all wrongful acts, I bow my head to the Tirthankars or Ascetics.

3.2 Wellness of Guru - Ichchakära sutra
This sutra is recited while offering obeisance to Guru Mahäräj. In this Sutra, a devotee inquires about Guruji’s well-being, so it is known as Guru Sukha Shätä Sutra.
**Icchakāra sutra**

icchakāra suha-rāi? (suha-devasi?) sukha-tapa?
sarira-nirābādha? sukha-sanjama-yātrā-nirvahate ho ji?

**Meaning**

Oh! Guruji! With your permission I kindly wish to know, if you were comfortable during last night (or day)? Is your penance going well? Are you free of sickness and pain? Is your journey in ascetic life free of obstacles? Oh! Guruji, are you doing well? Please kindly oblige me by accepting my alms.

**3.3 Ascetics Forgiveness Sutra - Abbhutthio Sutra**

By reciting this sutra, we ask for forgiveness for any bad manners shown towards ascetics.

अब्भुदट्ठों सूत्रः

इच्छा-कारेण संदिसह भगवन् ।
अब्भुदट्ठों, अब्भिंतर-देवसिः खामें ॥
इच्छं, खामेमि देवसिः.
जं किंचि अपत्तिः, पर-पत्तिः; भत्ते, पाणे;
विणए, वेयावच्चे; आलावे, संलावे; उच्चासणे, समासणे;
अंतर-भासाए, उवरी-भासाए;
जं किंचि मज्झ्विणण-परिहीण, सुहमं वा, बायरं वा;
तुब्धे जाणह, अं हं न जाणामि; तस्स मिच्छा मि दुक्कड़े ।
.......................................................... 1.

**Abbhutthiomi Sutra:**

icchā-kārena sandisaha bhagavan ।
abbhutthiomi, abbhintara-devasiam khāmeum?
iccham, khāmemei devasiam.
jam kinci apattiam, para-pattiam; bhatte, päne;
vinae, veyāvacce; āläve, samläve; uccāsane, samāsane;
antara-bhāsāe, uvari-bhāsāe; jam kinci majjha
vinaya-parihinam, suhumam và, bāyaram và;
tubbhe jānaha, aham na jānāmi;
tassa micchā mi dukkadam........................................1.

**Meaning**

Oh! Respected Guru Mahārāj,
I may have caused unhappiness to you in regard to serving food or water. I may not have taken proper care of you. I may have disrespected you by sitting at a higher level than you or at the same level as you. I may have interrupted you while you were talking, talked back to you, or tried to prove you wrong. I may have exhibited rudeness to you without my awareness.
I beg your pardon for all the wrongdoings that I may have committed during the day.

3.4 **Bowing to Ascetics - Tikhutto Sutra**

**Tikhutto Sutra**

This sutra is recited when a person bows to an ascetic of the Sthānakavāsi or Terāpanthi sect. It is recited in a specific posture while standing with hands folded together in the prayer position. While in the prayer position, rotate hands clockwise three times, one time for each of the first three words of the sutra.

तिक्खुत्तो सूत्रः

तिक्खुत्तो: आयाहीणं, पयाहीणं, करेमि, वंदामि,
नमंसामि, सक्कारेमि, सम्माणेमि,
कल्लाणं, मंगलं, देवीयायं, चेईयायं,
पज्जुवा-सामि, माठथएण वंदामि. ..........................1.

**Tikhutto Sutra:**

tikhutto;
ayahinam, payahinam, karemi, vandami,
namam-sami, sakkaremi, sammanemi;
kallanam, mangalam, deviyam, cheyiyam;
pajjuwa-sami, maththen vandami.. ..........................1

**Meaning**

As I turn my hands clockwise three times; I worship, I bow, I respect, and I honor you. You are divine. You are the remover of obstacles. You are like a God. You are an ocean of knowledge. I serve you; I bow my head to my Guru.
4.0 4th Essential: Pratikraman - Repentance and Forgiveness

4.1 Repentance of all Sins - Samvatsaria Padikkamane Thäum?

This is known as the Pratikraman sutra. In this sutra we repent in brief for all our bad deeds done by our actions, thoughts, and speech during the past year.

संवत्सरिर (देवसिअ) पडिक्कमणे ठाउं? सूत्र
इच्छा-कारेण संदिसह भगवन्! संवत्सरिर (देवसिअ) पडिक्कमणे ठाउं? (पडिक्कमणे) इच्छ, सव्वस्स वि संवत्सरिर (देवसिअ), दुच्चिन्तिति, दुब्भासिअ, दुच्चिंदिइअ, मिच्छामि दुक्कडं. .........................1.

Samvatsaria (Devasia) Padikkamane Sutra

Icchā-kārena sandisaha bhagavan! Samvatsaria (or devasia) padikkamane thäum? (padikkameha) iccham, savvassa vi Samvatsaria (or devasia), duccintia, dubbhāsia, duccitthia, micchā mi dukkadam. ........................................1.ā

Meaning

Oh! Forgiving Gurudev, may I have your kind permission to repent all my sins which I may have committed during the year (or day)? (Yes, you may). I will now do it now.

I ask for forgiveness of all my bad thoughts, bad speech, and bad actions of the year (or day).

4.2 Repentance of Sins to all Living Beings - Säta Läkha Sutra

Jain literature indicates that in the universe, there exist 8.4 million (84 lakhs) different forms of life based on their birth location. Their classifications are defined in Säta Läkha Sutra. We request for forgiveness from all such living beings for our sinful activities towards them and we forgive them for their sinful activities towards us.
Sāta Lākha

śāta ṭākha prthvīkāya, śāta ṭākha aprkāya, śāta ṭākha
tevkāya, śāta ṭākha vaṭukāya, das ṭākha pratyek vanaspāti-
kāya, cāṇḍha ṭākha sādhāraṇa vanaspāti-kāya,
do ṭākha ḍvārīḍiyā, do ṭākha ṛīṇḍiyā, do ṭākha cauṛīṇḍiyā, chaar
lākh devatā, chaar lākh nārakī, chaar lākh niṁśchā pāṁchāṇḍiyā,
chāṇḍha lākh māṇuṣyā

इस तरह चौरासी लाख जीव-योनि में से मेरे जीव ने
जो कोई जीव-हिंसा की हो, करायी हो, करते हुए का
अनुमोदन किया हो, उन सब का मन-वचन-काया से मिच्छा
भिदुक्कड़. .................................................................1.

Meaning
Jain literature indicates that in the universe, there exist 8.4 million
(84 lakhs) different forms of life based on their birth location. They
are classified as follows:

Seven lakhs (700,000) forms of living beings with earth as its body
Seven lakhs (700,000) forms of living beings with water as its body
Seven lakhs (700,000) forms of living beings with fire as its body
Seven lakhs (700,000) forms of living beings with air as its body
Ten lakhs (1,000,000) forms of above-ground vegetation with one soul in every independent living body,
Fourteen lakhs (1,400,000) forms of below-ground vegetation with multiple souls in every independent living body,
Two lakhs (200,000) forms of living beings with two sense organs,
Two lakhs (200,000) forms of living beings with three sense organs,
Two lakhs (200,000) forms of living beings with four sense organs,
Four lakhs (400,000) forms of heavenly beings,
Four lakhs (400,000) forms of living beings of hell,
Four lakhs (400,000) forms of animals with five sense organs,
Fourteen lakhs (1,400,000) forms of human beings
Out of eighty four lakhs (8.4 million) forms of living beings, if I may have hurt any living beings, have caused others to hurt them, encouraged others to hurt them, or praised those that hurt them, either by thoughts, words, and/or actions, I ask forgiveness for all such sinful activities. I forgive all living beings, may all living beings forgive me, I am friendly to all, and I have enmity for none.

4.3 Atonement of Eighteen Sins - 18 Pāpsthānak Sutra
We acquire bad (Pāpa) karma by doing various sinful activities. This sutra indicates that all our sinful activities can be classified into 18 different categorizes, and we ask for forgiveness of such sinful activities.

अठारह पापस्थान

पहला प्राणातिपात, दूसरा मृषावाद, तीसरा अदत्ता-दान,
चौथा मैथुन, पांचवां परिग्रह, छठा क्रोध, सातवां मान,
आठवां माया, नौवां लोभ, दसवां राग, ग्यारहवां द्वेष,
बारहवां कलह, तेहथवां अभ्यास्यान, चौदहवां पैशुन्य,
पन्द्रहवां रति-अरति, सोलहवां पर-परिवाद, सत्रहवां
माया-मृषा-वाद, अठारहवां मिथ्याल्प-शल्य--
In our life we may come across many sinful activities. Jain literature has classified them into the following eighteen categories and we repent for indulging in any of them:

<table>
<thead>
<tr>
<th>No.</th>
<th>Sanskrit Name</th>
<th>Pali Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>प्राणातिपात</td>
<td>Prānātipāt</td>
<td>To hurt or kill any living being (Violence)</td>
</tr>
<tr>
<td>2</td>
<td>मृषावाद</td>
<td>Mṛṣā-vāda</td>
<td>To lie</td>
</tr>
<tr>
<td>3</td>
<td>अदत्ता-दान</td>
<td>A-dattā-dāna</td>
<td>To steal</td>
</tr>
<tr>
<td>4</td>
<td>मैथुन</td>
<td>Maithuna</td>
<td>Sensuous indulgence or unchastity</td>
</tr>
<tr>
<td>5</td>
<td>परिग्रह</td>
<td>Parigraha</td>
<td>Accumulation of wealth and power</td>
</tr>
<tr>
<td>6</td>
<td>क्रोध</td>
<td>Krodha</td>
<td>Anger</td>
</tr>
<tr>
<td>7</td>
<td>मान</td>
<td>Māna</td>
<td>Ego</td>
</tr>
<tr>
<td>8</td>
<td>माया</td>
<td>Māyā</td>
<td>Deceit or deception</td>
</tr>
</tbody>
</table>
If I have committed any of the sinful acts personally, have caused others to commit them, or have appreciated them being committed by others, mentally, verbally or physically, I repent and ask for forgiveness.

*Do Kāusagga (Meditation) of 4 Namaskār Sutra*

That with the help of which we can know the truth, control the restless mind, and purify the soul is called knowledge.

*Mahāvira (Mulāchār, 5/70)*
4.4 Atichār - Minor Violations of Lay people’s Vows

Reflecting on Atichār of Lay people’s Vows

Jainism emphasizes that every Jain should practice the twelve basic vows of lay people based on their ability. However sometimes knowingly or unknowingly one violates these vows.

Such violations are classified as follows:

- Atichār - Minor violation
- Anāchāra - Major or gross violation

If the violation is of the minor nature, then one should request for the forgiveness of such violations and repent that one would not violate in future.

However if the violation is of major classification then one needs to reinstate the vows again in the presence of a Guru and community.

Now we will reflect on the past Atichār of the twelve basic vows of lay people and meditate in silence on the Jain prayer “Namaskār Sutra” as indicated.

Atichār of Five Main Vows of Limited Nature - Anuvratas

1. Atichār of Ahimsa (Non-violence) Vow
   - I may have committed violence towards others and toward myself in thoughts, words, or action.
   - I may have encouraged or appreciated violence in others.
   - I may have imposed my thoughts on others.
   - I may have manipulated someone.
   - I may have spoken harshly.
   - I may have unnecessarily wasted resources of earth, water, fire, air, or vegetation.
   - I may have used dairy and other by-products of an animal that has not been properly cared for.
   - I may not have given shelter to human beings and animals in need.
   - I may have been selfish, competitive, insecure, and fearful.
   - I may have taken harmful substances such as illicit drugs, liquor, and unhealthy foods.
   - I may have exposed my mind to violence by watching movies, reading books, or associating with bad company.
I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

Tassa Michchhämi Dukkadam.

2. Atichär of Satya (Truthfulness) Vow
- I may have been untruthful toward others and myself, in thoughts, words, or action.
- I may have encouraged or appreciated non-truthfulness in others.
- I may have spread rumors, disclosed someone’s secrets, or breached someone’s trust.
- I may have exaggerated or distorted facts for my personal gain.
- I may have used obscene or mean language.
- I may have used flattery or acted pretentiously to get what I wanted.
- I may have spoken the truth in such a way that it created violence, pain or hostility in others.

I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

Tassa Michchhämi Dukkadam.

3. Atichär of Asteya (Non-stealing) Vow
- I may have stolen or taken what was not rightfully mine.
- I may have encouraged or appreciated stealing from others by thoughts, words, or action.
- I may have cheated on quantity or quality of goods that I sold.
- I may have caused anger, pain, or even death to someone by depriving them of their own property.
- I may have accepted or offered a bribe, committed fraud, smuggled goods, sold illegal goods, or violated government rules relating to taxes, imports, and exports.

I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

Tassa Michchhämi Dukkadam.
4. **Atichār of Brahmacharya (Chastity) Vow**
   - I may not have controlled my five senses from sensual pleasures.
   - I may have encouraged, appreciated, or instigated lustfulness in others.
   - I may not have avoided pleasures of the five senses in thoughts, words, or actions.
   - I may have been unfaithful to my own spouse in thought, word, or deeds.
   - I may have engaged in premarital and extramarital relations.
   - I may have intensified passions by consuming intoxicating substances like alcohol and illicit drugs.
   - I may have watched provocative movies or shows, read provocative magazines or books, or listened to provocative songs or talk.

I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

**Tassa Michchhāmi Dukkadam.**

*Recite 4 Namaskār sutra in silence while reflecting on ways in which you may have violated the vow of Chastity.*

5. **Atichār of Aparigraha: (Non-Possessiveness) Vow**
   - I may have been possessive, in thoughts, words, or action.
   - I may have encouraged or appreciated possessiveness in others.
   - I may have been greedy and had many attachments to other people or things.
   - I may accumulate possessions of no use, and I may have purchased some possessions just for enjoyment rather than my need.
   - I may have accumulated real estate property, garments, jewelry, housewares, furniture and any other personal items beyond my need.
   - I may have made more than customary profit in business or service.

I sincerely repent and ask forgiveness from all living beings for all my above faults which I may have committed knowingly or unknowingly.

**Tassa Michchhāmi Dukkadam.**
Recite 4 Namaskār sutra in silence while reflecting on ways in which you may have violated the five main vows of limited nature.

Atichār of Three Merit Vows - Guna-vrata

6. Atichār of Dik Vrata (Vow of Limited Area of Activity)
   - I may have exceeded the limits which I may have set for traveling or communication for social or business purposes.
   - I may have shortened my limits in one direction in order to extend them in another direction.
   - I may have used a car or other vehicle excessively or unnecessarily.

I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

   Tassa Michchhāmi Dukkadam.

7. Atichār of Bhoga-Upbhoga Vrata (Vow of Limited Use of Consumable and Non-consumable goods)
   - I may have exceeded my preset limit for the use of consumable items like beverages, food items, vegetables, and fruits.
   - I may have exceeded my preset limit for the use of non-consumable goods like clothes, cosmetics, ornaments, number of vehicles, and footwear.
   - I may have consumed food that is obtained or cooked in a cruel manner.
   - I may have consumed food in which there is less to eat and more to discard.
   - I may have been involved in occupations dealing with large scale destruction of animal life, pollution of the environment and natural resources, trading or renting of animals and birds, animal testing, leather, fur, ivory, silk, down, wool, pearls, meat, honey, liquor, pesticides, and toxic substances.

I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

   Tassa Michchhāmi Dukkadam.
8. **Atichär of Anartha-danda Vrata (Vow of Avoidance of Purposeless Sins)**

- I may have thought or spoke evil of others with or without any reason.
- I may have been inconsiderate to other living beings while walking, such as walking on grass, plucking flowers/leaves unnecessarily, or engaging in other harmful and purposeless activities.
- I may have been careless in my ordinary behavior, like leaving beverage or leftover food containers open or keeping lamps and stoves burning which may hurt or kill small living beings and waste energy.
- I may have meditated on evil, cruel, or mournful thoughts, engaged in meaningless talk or gossip, or engaged in purposeless listening, reading, or viewing of shows.
- I may not have supported righteous or good activities.
- I may have been directly or indirectly involved in manufacturing, selling, or distributing weapons and devices that cause violence.
- I may have unnecessarily left electronics on, wasting energy.

I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

*Tassa Michchhämi Dukkadam.*

*Recite 4 Namaskär sutra in silence while reflecting on ways in which you may have violated the three Merit vows.*

---

**Atichär of Four Disciplinary Vows - Shikshä-vrata**

9. **Atichär of Sämäyika Vrata (Vow of Meditation of Limited Duration)**

- I may have violated my vow of Sämäyika by not staying in the state of equanimity or meditation for its duration of 48 minutes.
- I may have violated the vow of Sämäyika by not being vigilant and and/or separating myself from worldly affairs.
- I may not have maintained spiritual harmony of body, mind and speech during Sämäyika.

I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.
Tassa Michchhāmi Dukkadam
10. Atichār of Desāvakāsika-vrata (Vow of Activity of Limiting Space)
   • I may have violated the space limit I have imposed on my area of activities.
   • I may have violated the time limit that I have imposed on the quantity of consumable and non-consumable goods.
I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

Tassa Michchhāmi Dukkadam.
11. Atichār of Paushadha Vrata (Vow of Living an Ascetic’s Life of Limited Duration)
   • I may have violated any of the five ascetic's great vows during my vow to follow an ascetic life for a limited duration.
   • I may have lived an Ascetic life for worldly gain.
   • I may have been careless during the period of my ascetic life and thereby caused harm to living beings while receiving food, walking, sitting or handling objects.
   • I may not have spent all of my time in spiritual pursuits, and may have engaged in worldly affairs or displayed passions.
   • I may not have restrained mental, vocal, or physical faculties.
   • I may not have done Paushadha on auspicious days.
I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

Tassa Michchhāmi Dukkadam.

12. Atichār of Atithi Samvibhāga Vrata (Vow of Charity)
   • I may have been careless or insensitive in giving food, clothes, shelter, and medicines to ascetics and needy people.
   • I may have served food, clothes, or other things without respect, faith, devotion, contentment, or enthusiasm.
   • I may have done community service only out of obligation.
   • I may have offered food and other items with ill will, jealousy, and ego and for worldly gain.
   • I may not have offered needed items to ascetics even though I had the ability to do so.
I may not have taken care of needy people and donated to them in spite of being able to do so.

I sincerely repent and ask forgiveness from all living beings for my above faults, which I may have committed knowingly or unknowingly.

**Tassa Michchhāmi Dukkadam.**

Recite 4 Namaskār sutra in silence while reflecting on ways in which you may have violated the four Disciplinary vows.

### 4.5 General Atonement

While atoning for my sins, I bow to the twenty-four Tirthankars of the present era and to all the Tirthankars present anywhere in the universe. The Arihantas, Siddhas, Ascetics, Scriptures, and the religion preached by Tirthankars are blissful. Let the enlightened entities bestow peace and right conviction on me so that I can faithfully practice such religion.

Sādhus and Sādhvis follow five great vows of conduct and do not commit any sinful activities with their thoughts, speech or bodies, nor do they cause others to do the same, nor do they praise others who commit sinful activity. While atoning for my sins I bow down to all such ascetics, present anywhere in the universe.

There may be many other violations of the twelve vows of lay people. If I have missed any of those violations during this Pratikraman, I sincerely repent and ask for forgiveness from all living beings for such faults, which I may have committed knowingly or unknowingly.

I have risen to observe the twelve vows, and I am trying to be free of all obstacles I hope to spend my days in contemplation of such great religious principles and destroy my prior sins.

**Thus I have repented my Atichār in front of a Guru and Community, and appropriately atoned myself for the lapses and wrong deeds by mind, speech and body.**
4.6 Universal Forgiveness to All

Khämemi Savve Jiva Sutra

By means of this sutra, we ask for forgiveness from all living beings of the universe and we also grant forgiveness to all living beings of the universe. In this way a relationship of mutual forgiveness and friendship is developed among all living beings. This is the true essence of the Jain religion.

Recite the following sutra three times

खामेमि सत्वजीवे सूत्रः
खामेमि सत्वजीवे, सत्वे जीवा खमंतु मे ।
मित्ती मे सत्व भूएसु, वेरम् मज्जः न केणइ ।।..................1.

Khämemi savve jiva sutra:

khamemi savve jiva, savve jiva khamantu me,
mitti me savva bhuyesu, veram majha na kenai.. ............1

Meaning

I forgive all living beings,
May all living beings forgive me.
My friendship is with all living beings,
My enmity is nonexistent.

At this time ask for forgiveness from everybody: friends, family, neighbors, and all living beings, especially from those with whom we may have had a problem and hard feelings.

Everyone recite together

Michchhä Mi Dukkadam to Every One
Michchhä Mi Dukkadam to the Entire Community
Michchhä Mi Dukkadam to All Living Beings of the Entire Universe
Forgiveness Poem

Forgiveness is letting go of the pain and accepting what has happened, because it will not change.

Forgiveness is dismissing the blame. Choices were made that caused the hurt; we each could have chosen differently, but we didn’t.

 Forgiveness is looking at the pain, learning the lessons it has produced, and understanding what we have learned.

Forgiveness allows us to move on towards a better understanding of universal love and our true purpose.

Forgiveness is knowing that love is the answer to all questions, and that we all are in some way connected.

Forgiveness is starting over with the knowledge that we have gained. I forgive you, and I forgive myself. I hope you can do the same.

-Poem by Judith Mammay
5.0 5th Essential: Käyotsarga – Meditation in a Yoga Posture

Introspection and Käyotsarga - Arihanta-ceiyānam Sutra

After requesting forgiveness from all living beings of the universe, the next step is to discipline oneself in order to avoid future sins. This is done via Käyotsarga (meditation in motionless body) and introspection (meditating on a Jain prayer). This meditation also helps to get rid of our past bad karmas.

अरहंत-चेइयाण सूत्रः
अरहंत-चेइयाण, करेमि काउस्सग्गं.................................1. वंदण-वल्लितआए, पूवण-वल्लितआए, सक्कार-वल्लितआए, सम्माण-वल्लितआए, बोहि-लाभ-वल्लितआए, निरुवसग्ग-वल्लितआए.
.................................................................................................2. सद्धाए, मेहाए, धिईए, धारणाए, अणुप्पेहाए वड्ढमाणीए, ठामी काउस्सग्गं.................................................................3.

Arihanta-ceiyānam Sutra:
arihanta-ceiyānam, karemi käussaggam.................................1. vandana-vattiäe, puana-vattiäe, sakkāra-vattiäe, sammāna-vattiäe, bohi-lābha-vattiäe, niruvasagga-vattiäe.........................................................2. saddhāe, mehāe, dhiie, dhāranāe, anuppehāe vaddhamāniëe, thāmi käussaggam.................................................................3.

Meaning
Oh Arihant Bhagwän! I wish to undertake Käyotsarga in front of the omniscient Lord’s image, and to bow to you, worship you, to respect you, to attain true wisdom and to the removal of my affliction.

I undertake this Käyotsarga with ever increasing level of conviction, intellect, patience, determination and contemplation.

अन्नत्थ सूत्र
अन्नत्थ-ऊससिएं, नीससिएं, खासिएं, छीएं, जंभाइएं,
I will now meditate in a complete motionless posture (Kāyotsarga) for a specified duration. I will remain motionless except for breathing, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of eyes and other involuntary bodily movements.

I will meditate and keep myself (my soul) away from all sinful activities by keeping my body motionless and observing complete silence. At the conclusion of meditation, I will complete the Kāyotsarga by offering salutations to Arihanta.

Note: - The proper posture for meditation is to sit or stand-up straight, with eyes half open, and focused on the scripture located in the center on Sthāpanā and recite the Namaskār Sutra in silence. If you cannot keep your eyes half-open, then keep them fully closed.

Do Kāusagga (Meditation) of 12 Namaskār Sutra in silent meditation and remain in a motionless posture.
6.0 **6th Essential: Religious Vows - Pratyākhyāna**

At this time, we need to take one or more specific vows; such as to participate in virtuous activities and to control our desires. This is known as Pratyākhyāna or Pachchakhāna. The duration of vows can be one hour, one evening, one day, one year or longer. Following are examples of vows that someone can take:

**6.1 Personal Improvement Vows**

- Doing penance such as eating only one meal a day, eating no meals for a day, drinking boiled water only, or not eating at night.
- Doing charity, social, or religious work for a set amount of time each week or each month.
- Not disrespecting or getting angry with parents, children, relatives, and friends.
- Not talking in class or during prayer.

**6.2 Spiritual Vows**

- Doing Sāmāyika daily, weekly, or monthly.
- Doing Pratikraman daily, weekly, or monthly.
- Going to Pāṭhasaḥalā regularly.

**6.3 Day-to-Day Vows**

- Not eating sweets or junk food
- Not drinking soft drinks, or alcoholic beverages
- Not watching TV, sports and other shows

*One should not speak unless asked to do so. One should not disturb others in conversation. One should not back-bite and indulge in fraudulent untruth.*

*Mahavira (Dasavaikalika, 8/46)*
7.0 Reflections

7.1 Reflection on Our True Teacher (Sadguru)

By reciting the following sutras we respect our true teacher and his/her qualities.

\[
\text{jे स्वरूप समज्या विना, पाम्यो दुःख अनंत;}
\text{समजाव्युं ते पद नमुं, श्री सद्गुरु भगवंत।}
\]

je svaroop samajyā vinā pāmyo dukha anant;
samajāvyu te pad namu, shri sadguru bhagavant.

I bow to the feet of the Holy Teacher, who explained the true nature of the Soul; without its understanding, I suffered infinite misery.

\[
\text{आत्मज्ञान समदर्शिता, विचरे उदयप्रयोग;}
\text{अपूर्व वाणी परमश्रुत, सद्गुरू लक्षण योग्य।}
\]

ätma-jnān samadarshitā vichare uday-prayog apurv vāni param-srūt sadguru lakṣāṇa yogya.

The admirable qualities of the Holy Teacher are self-realization, equanimity, compassion, pious speech, and the knowledge of the highest scriptures. He lives worldly life without any attachment or aversion.

\[
\text{देह छतां जेनी दशा, वर्तं देहातीत;}
\text{ते ज्ञानीना चरणमां, हो वंदन अगणित।}
\]

deh chhata jeni dasha, varte dehātīt;
te gnānīnā charanmā, ho vandan aganit.

I often bow to the feet of the Holy Teacher who lives in a human body, but his actions are beyond all attachments to the body and other worldly relations.
7.2 Reflection on Universal Peace - Upsargāh Kshayam Yānti

Recitations of the following sutras help to spread peace of all living beings in the universe.

उपसर्गाः क्षयं यात्ति सूत्रः

उपसर्गाः क्षयं यात्ति, छिद्रयन्ते विध्वंसलयः ।
मनः प्रसन्नतामेति, पूज्यमाने जिनेश्वरे ।।............................1.

Upsargāh Kshayam Yānti Sutra

upasargāh kshayam yānti, chidyante vighna-vallayah.
manah prasannatāmeti, pujyamāne jineshvare. ..............1.

All problems get resolved,
All obstacles get removed,
The heart becomes full of joy,
For those who get in touch with the inner higher self.

7.3 Reflection on Universal Friendship - Shivmastu Sarva

Recitations of the following sutras help to spread good wishes to all living beings in the universe.

शिवमस्तु सर्वजगतः सूत्रः

शिवमस्तु सर्वजगतः, परहितिनिरता भवन्तु भूलगणा: ।
दोषा: प्रयांतु नाशं, सर्वत्र सुखीभवतु लोकः ।।............................1.

Shivmastu Sarva Jagatah Sutra

shivmastu sarva jagatah,
par-hit-nirata bhavantu bhutaganah,
doshah prayantu nasham,
sarvatra sukhi bhavantu lokah. ..............................................1.

May the whole universe be blessed,
May all beings engage in each other’s well-being,
May all weakness, sickness and faults diminish and vanish,
May everyone be healthy, prosperous, blissful, and peaceful.
7.4 Reflection on Spirituality and Pure Consciousness

By reciting the following sutras we reflect on the true qualities of our soul.

daya, shanti, samata, kshama, satya, tyag, vairagya;
hoya mumukshu ghata vishe, eha sadaya sujagya.

The true seeker of eternal peace has seven cardinal virtues, which are compassion, peace, equanimity, forgiveness, truthfulness, renunciation, and non-attachment to worldly relations and objects. These qualities keep him constantly vigilant.

kashayani upashantata, matra moksha abhilasha;
abhaye kheda, prani daya, tyä atmärtha nivasa.

Where there are no passions like anger, ego, deceit and greed; where there are no worldly desires; where there is compassion for all living beings; and where the only desire is to liberate the self, there is the abode of self-realization.

raga, dvesha, ajnana e, mukhya karma-ni grantha,
thaya nivrutti jeha-thi, te ja mokshano pantha.

Attachment, hatred, and ignorance are the three principal reasons of the bondage of karma to the soul. The path by which stoppage of karma occurs is the path of liberation.

7.5 Self Contemplation

- I wish to treat each human being as myself and to treat all other living beings with compassion.
- Sharing is the most precious religion.
- I shall have amity for all, compassion for those below, appreciation for those above, and equanimity for those who do not have the true understanding of the self.
- I surrender my attachments and ego and wish to be beyond praise and criticism since these are forms of attachment.
- I choose my approach, but will not put down others to justify my choice.
- I do not wish to compare myself with others or criticize others.
- I will use humor with caution, as it can hurt others or me. I will not make offensive comments towards others or dampen someone else’s mood.
- The ultimate goal of my life is to realize myself, which means total freedom from all attachment and aversion. This freedom is called Liberation, Moksha, or Nirvana.
- Prayer is the fragrance of a silent heart.
- Be true to your inner being and all religions are fulfilled.
- My real self is pure consciousness, which possesses infinite vision, knowledge, power and bliss; and is free of all attachments and aversions.
- Here and now is the only existence.
- The spiritual pilgrimage is a flight from alone to alone.
- Meditation is being in the world but remaining untouched.
- Meditation is neither a journey in space nor a journey in time but an instantaneous awakening.
8.0 1st Essential (Part-2): Conclusion of Śāmāyika

The prescribed duration of Śāmāyika is 48 minutes. The Karemi Bhante Sutra is recited to take the vow of Śāmāyika while Śāmāiya Vaya Jutto Sutra is recited to terminate the vow of Śāmāyika. In the last phase, a person concludes the vow of Śāmāyika by reciting the following Sutras.

8.1 Concluding Vows of Śāmāyika - Śāmāiya-Vaya-Jutto Sutra

सामाइय-वय-जुत्तो सूत्रः

सामाइय-वय-जुत्तो, जाव मणे होइ नियम-संजुत्तो.
छिन्नह असुहं कम्मं, समाइय जतिआ वारा. ..................1.
सामाइयम्मि उ कए, समणो इव सावओ हवइ जम्हा.
एएण करणेणं, बहुसो सामाइयं कुजजा. ....................2.
सामायिक विधि से लिया, विधि से पूर्ण किया,
विधि में जो कोई अविधि हुई हो,
उन सबका मन-वचन-काया से मिच्छा मि दुक्कडं. ............3.
दस मन के, दस वचन के, बारह काया के
इन बत्तीस दोशों में से जो कोई दोष लगा हो,
उन सबका मन-वचन-काया से मिच्छा मि दुक्कडं. ............4.

sāmāiya-vaya-jutto sutra:

sāmāiya-vaya-jutto, jaśa mane hoi niyama-sanjutto.
chinnai asuham kammam, sāmāiya jattiā vārā. .............1.
sāmāiyammì u kae, samano iva sāvao havai jamhā.
eena kāranenam, bahuso sāmāiyam kujjā. ....................2.
sāmāyika vidhi se liyā, vidhi se purna kiyā,
vidhi men jo koi avidhi hui ho,
una sabakā mana-vacana-kāyā se
micchā mi dukkadam. .............................................3.
dasa mana ke, dasa vacana ke, bāraha kāyā ke--
inā battisa dosna mem se jo koi dosha lagā ho,
una sabakā mana-vacana-kāyā se
micchā mi dukkadam. .............................................4.
Meaning
With regard to the vow of Sāmāyika, the following five faults should be avoided:

- Faulty thought
- Faulty speech
- Faulty bodily activity
- Forgetfulness of the vow of Sāmāyika
- Improper performance of Sāmāyika

If I have committed any of these faults, I beg forgiveness for them.

The instincts of eating, fear, pleasure, and possessiveness should be avoided during Sāmāyika. If I had any of the four instincts during Sāmāyika, I beg forgiveness for them. 1.

During the period of Sāmāyika, if my bodily activities and behavior were improper, if I did not offer complete and proper praise, respect, and worship, and if I did not observe the proper teachings of the omniscient, then may I be forgiven for these faults. 2.

I took the vow of Sāmāyika in a proper manner and I completed it as prescribed. Nevertheless, if any impropriety was done, I beg for forgiveness. 3.

There are ten faults of mind, ten faults of speech, and twelve faults of body which one may commit during Sāmāyika. Whatever faults I may have committed, I beg forgiveness for them. 4.
8.2 Guru Utthāpanā

We have completed the Sämäyika in the presence of a Guru symbolized by a religious book. We need to remove the symbolism so that we can move the religious book to its proper place.

Now holding Muhapatti (handkerchief) in the left hand and extending the right hand straight out with your palm turned towards your face, recite the Namaskār Sutra.

नमस्कार महामंगल सूत्रं:

नमो अरिहंतानं ।
नमो सिद्धानं ।
नमो आयरियां ।
नमो उवज्झायां ।
नमो लोय सव्वसाहूणं ।
एसो पंच नमुन्कारो । सव्वपावप्पणासणो ।
मंगलाणं च सव्वेसिं पढमं हवइ मंगलं ॥

Namaskära Mahämangal Sutra

namo arihantānam.
namo siddhānam.
namo āyariyānam.
namo uvajjhāyānam.
namo loe savva-sāhunam.
eso panca-namukkāro, savva-pāva-ppanāsano;
mangalānam ca savvesim, padhamam havai mangalam.

This completes the Sämäyika ritual and also concludes the entire Pratikraman ritual.

After completion, a person may recite some Stavans or Bhajans.
Stavans - Samaro Mantra

Importance of Namaskär Sutra - Samaro Mantra:
This song shows the importance of the Namaskär Mangal Sutra, which should be remembered in periods of sorrow and joy.

समरो मंत्र भलो:
समरो मंत्र भलो नवकार, ए छे चौंद पुरवनो सार
एना महिमानो नहि पार, एनो अर्थ अनंत अपार... समरो
सुखमां समरो, दुखमां समरो, समरो दिवस ने रात
जीवता समरो, मरतां समरो, समरो सौ संघात.. समरो
जोगी समरे, भोगी समरे, समरे राजा रंक
dेवो समरे, दानव समरे, समरे सौ निशंक... समरो
अडसठ अक्षर एना जाणो, अडसठ तीरथ सार.
आठ सम्पदाथी प्रमाणो, अडसिद्धि दातार... समरो
नवपद एना नवनिधि आपे, भवो भवना दुःख कापे
वीर वचनथी हृदये थापे, परमातम पद आपे.... समरो

Smaro Mantra Bhalo:
samaro mantra bhalo navkar, ye chhe chaud purav no saar.
ye na mahima no nahi paar, ye no arth anant apaar.
sukh maa samaro, dukh ma samaro, samaro divas ne raat.
jeevata samaro, marata samaro, samaro sau sangaath.
jogi samare, bhogi samare, samare raaja rank.
devo samare, danav samare, samare sau nishank.
adasath akshar ye na jaano, adasath teerath saar.
aath sampada thi parmaano, ada siddhi daataar.
navapad e na nav nidhi aape, bhav bhav naa dukh kaape.
veer vachan thi hridaye thaape, paramaatam pad aape.
Universal Friendship Song - Maitri Bhävanä

मैत्री भावना:
मैत्री भावनुं पवित्र झरणुं मुझ हैयामां वहया करे,
शुभ थाओ आ सकछ विश्वनुं एवी भावना नित्य रहे.
गुणथी भरेला गुणीजन देखी हैयुं मारं नृत्य करे,
ए संतोना चरण कमलमां, मुझ जीवननुं अघ्यर रहे.
दीन कृर ने धर्म विहोणा देखी दिलमां दर्द रहे,
करुणा भीनी आंखोमांथी अश्रुनो शुभ सोत वहे.
मार्ग भूलेला जीवन पर्थिकने, मार्ग चींधवा ऊभो रहुं,
करे उपेक्षा ए मारगनी, तो ये समता चित्त धरु.
चित्रभानुनी धर्म भावना, हैये सो मानव लावे,
वेर झोरना पाप तजीने मंगल गीतो ए गावे.

Maitri Bhavanā:
maitri bhavanu pavitra zaranu, muj haiya ma vahya kare,
shubh thao aa sakal vishvanu, evi bhavana nitya rahe.
gunathi bharela gunijana dekhi, haiyu maru nrutya kare,
a santo na charan kamal ma, muj jivannu ardhya rahe.
din krur ne dharma vihona, dekhi dilma dard rahe,
karuna bhini ankho mathi, ashruno shubh shrot vahe.
marg bhulela jivan pathik ne, marg chindhava ubho rahu,
kare upexa a marag ni, to ye samata chitt dharu.
chitrabhanuni dharma bhavana, haiye sau manav lave,
ver zer na paap taji ne, mangal geeto sau gave.
**Maitri Bhāvanā - Meaning:**
May the sacred stream of friendship flow forever in my heart.
May the universe prosper; such is my cherished desire.
May my heart sing with ecstasy at the sight of the virtuous.
May my life be an offering at their feet.
May my heart bleed at the sight of the wretched, the cruel, and the irreligious.
May tears of compassion flow from my eyes.
May I always be there to show the path to the wanderers of life.
Yet if they should not hearken to me, may I bide in patience.
May the spirit of goodwill enter all our hearts.
May we all sing the immortal song of human harmony in chorus.

*Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can.*

- John Wesley

*Mindfulness is waking up and living in harmony with oneself and with the world and appreciating the fullness of each moment of life.*

*Religion does not guarantee that there shall be no sorrow or suffering. But it does guarantee that there shall be strength to face them calmly.*

Unknown
Appendix

1. Twelve Vows of Lay People (Shrāvaks and Shrāvikās)

Jain ethics outlines the following twelve vows of limited nature to be carried out by lay people. Every Jain should adopt these vows according to one's individual capacity and circumstances with the intent to ultimately adopt the 5 Mahāvrata (great vows). These vows are to be followed in thought, action, and speech, and others should be encouraged to follow them as well.

During the Pratikraman, lay people reflect on minor violations (Atichār) that occurred in the past of these vows. One would ask for forgiveness for his/her past minor violations, which may have occurred knowingly or unknowingly. He/she would reflect on each of these violations so that in the future they would not repeat the same errors and be more aware if such circumstances arise.

**Five Main Vows of Limited Nature (Anuvratas):**

1. Ahimsa Anuvrata  Limited Vow of Non-violence
2. Satya Anuvrata  Limited Vow of Truthfulness
3. Achaurya Anuvrata  Limited Vow of Non-stealing
4. Brahmacharya Anuvrata  Limited Vow of Chastity
5. Aparigraha Anuvrata  Limited Vow of Non-attachment

**Three Merit Vows (Guna-vratas):**

6. Dik Vrata  Vow of Limited Area of Activity
7. Bhoga Upbhoga Vrata  Vow of Limited Use of Consumable and Non-consumable items
8. Anartha-danda Vrata  Vow of Avoidance of Purposeless Sins

**Four Disciplinary Vows (Shikshā-vratas):**

9. Sāmāyika Vrata  Vow of Equanimity and Meditation for Limited duration
10. Desāvakāsika Vrata  Vow of Activity within Limited Space and duration
11. Paushadha Vrata  Vow of Ascetic’s life for a Limited Duration
12. Atithi Samvibhāg Vrata  Vow of Charity
Of these twelve vows, the first five are the main vows of limited nature (Anuvratas). They are more lenient than the great vows (Mahā-vratas). The great vows are for Jain ascetics.

The next three vows are known as merit vows (Guna-vratas), so called because they enhance and purify the effects of the five main vows. They also govern the external conduct of an individual.

The last four are called disciplinary vows (Shikshā-vratas). They are intended to encourage a person to perform religious duties. They reflect the purity of one's heart. They govern one's internal life and are expressed in a life marked by charity. They are preparatory to the discipline of an ascetic's life. The three merit vows (Gunavrata) and four disciplinary vows (Shikshā vrata) together are known as the seven vows of virtuous conduct (Shilā).

The layperson should be very careful while observing and following these vows. Since these vows are of limited nature, they still leave room for the commitment of necessary sins and possession of property.

**Five Main Vows of Limited Nature (Anuvratas)**

**1. Limited Vow of Nonviolence (Ahimsa Anuvrata)**
In this vow, a person must not intentionally hurt any living beings (human, animals, birds, insects, plants etc.) physically or emotionally either by thoughts, words or actions, himself or by approving such an act committed by somebody else. Intention in this case applies to selfish motive, sheer pleasure and even avoidable negligence.

One may use force, if necessary, in the defense of country, society, family, life, property, and religious institution. Most agricultural, industrial, and occupational activities do involve violence to life, but it should be kept at a minimum, through carefulness and due precaution.

**Four Categories of the Nature of Violence:**

<table>
<thead>
<tr>
<th>Category</th>
<th>Description</th>
</tr>
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<tbody>
<tr>
<td>Premeditated Violence</td>
<td>To attack someone knowingly</td>
</tr>
<tr>
<td>Defensive Violence</td>
<td>To commit intentional violence in defense of one's own life, family, society, country</td>
</tr>
<tr>
<td>Vocational Violence</td>
<td>To incur violence in the execution of one's means of livelihood (business, job, farming)</td>
</tr>
<tr>
<td>Common Violence</td>
<td>To commit violence in the performance of daily activities such as cooking, building shelters, etc.</td>
</tr>
</tbody>
</table>
Premeditated violence is prohibited for all. A householder partakes in necessary violence defensively and vocationally provided he is aware of these Atichārs. Common violence is accepted for survival, but even here one should be careful in preparing food, cleaning one’s house, etc. in order to minimize violence. This explains the Jain practices of filtering drinking water, vegetarianism, not eating meals at night, and abstinence from alcohol. Nonviolence is the foundation of Jain ethics.

Lord Mahāvir says:

`One should not injure, subjugate, enslave, torture or kill any living being including animals, insects, plants, and vegetables.'

This is the essence of the Jain religion. It embraces the welfare of all animals and it protects the environment. It is the basis of all stages of knowledge and the source of all rules of conduct.

2. Limited Vow of Truthfulness (Satya Anuvrata)
Truthfulness is more than abstaining from falsehood. It is seeing the world in its real form and adapting to that reality. The vow of truth puts a person in touch with his inner strength and inner capacities.

In this vow, a person avoids gross lies, such as giving false evidence, denying the property of others entrusted to him, and cheating others. If the truth has the potential to harm others or hurt their feelings, it is better to remain silent. A householder should minimize the minor violations to this vow related to self-defense, protection of his family and country, business, and job related circumstances, and the survival of his life and livelihood. He should be fully aware of these Atichārs and should repent them continuously.

3. Limited Vow of Non-stealing (Achaurya / Asteya)
In this vow, a person must not steal, rob, or embezzle others’ valuable goods and property. One also must not cheat and use illegal means to acquire worldly assets beyond their minimum needs.

4. Limited Vow of Chastity (Brahmacharya)
The basic intent of this vow is to conquer passion and to prevent the waste of energy. Positively stated, the vow is meant to impart a sense of serenity to the soul.
In this vow, the householder must not have a sensual relationship with anybody but one’s own wedded spouse. Even with one’s own spouse, excessive indulgence in sensual pleasure should be avoided.

Giving in to sensual pleasure ensnares the mind, which may falter one’s efforts towards spiritual progress. This in turn can be expounded to include other mind altering substances such as illicit drugs, certain prescription drugs, smoking and alcohol.

5. Limited Vow of Non-possession / Non-attachment (Aparigraha)
Non-possession is the fifth limited vow. As long as a person does not know the richness of joy and peace that comes from within, he tries to fill his empty and insecure existence with the clutter of material acquisitions.

One is strongly encouraged to impose a limit on one’s needs, acquisitions, and possessions such as land, real estate, goods, other valuables, and money. The surplus should be used for the common good. One may also limit the everyday usage of a number of food items or articles and their quantity.

This Jain principle of limited possession for lay people helps to achieve an equitable distribution of wealth and comforts in society. Thus, Jainism helps in establishing common cooperation, economic stability, and welfare in the world.

Non-possession, like non-violence, affirms the oneness of all living beings and is beneficial to an individual in his/her spiritual growth and to society for the redistribution of wealth.

Three Merit Vows (Guna-vratas)
6. Vow of Limited Area of Activity (Dik Vrata)
This vow limits one’s worldly activities to certain areas in all ten directions: north, south, east, west, north-east, north-west, south-east, south-west, upwards and downwards. A person gives up committing sins in any place outside the limited area of his worldly activity. This vow provides a space limit to the commitment of sins of common violence not restricted by the limited vow of non-violence. Thus outside the limited area, the limited vows assume the status of full vows (Mahā-vratas).
7. Vow of Limited use of Consumable / Non-consumable items (Bhoga-Upbhoga Vrata)
Generally, sins are committed by using or enjoying consumable (Bhoga) and non-consumable (Upbhoga) objects.

Consumable (Bhoga) objects include those things that can only be used once, such as food and drink. Non-consumable (Upabhogha) objects include those that can be used several times, such as furniture, clothes, and ornaments.

One should limit the use of these two types of items according to one’s need and capacity by taking these vows. This vow limits the quantity of items to the commitment of sins not restricted by Aparigraha Anuvrata.

8. Vow of Avoidance of Purposeless Sins (Anarthā-danda Vrata)
One must not commit unnecessary or purposeless sins or moral offense as defined below:

Thinking, talking, or preaching evil or ill of others

Being inconsiderate; for example, walking on grass unnecessarily or leaving the water running while brushing your teeth.

Manufacturing or supplying arms for war

Reading or listening to immoral literature, or showing carelessness in ordinary behavior

Four Disciplinary Vows (Shikshā vrata)

9. Vow of Equanimous State for Limited Duration (Sāmāyika Vrata)
This vow consists of remaining in equanimous state and sitting down at one place for at least 48 minutes. During this time one concentrates on spiritual activities like reading religious books, praying, or meditating. This vow may be repeated many times in a day. It is to be observed by mind, body, and speech.

The equanimous state of 48 minutes makes a person realize the importance of a life-long vow to avoid all sinful activities and is a stepping stone to a life of full renunciation. During Sāmāyika, one also meditates on the soul and its relationship with karma.

One should practice the vow of Sāmāyika by giving up affection and aversion (Rag and Dvesha), observing equanimity towards all objects, thinking evil of no one, and being at peace with the world.
10. Vow of Activity of Limited Space (Desāvakāsika Vrata)
This vow sets a new limit within the limitations already set by Dik Vrata and Bhoga-Upbhoga Vrata. The general life-long limitation of doing business in certain areas and the use of articles are further restricted for particular days and times of the week.

This means that one shall not, during a certain period of time, perform any activity or make any business dealings, or travel beyond a certain city, street, or house.

11. Vow of Ascetic’s Life for Limited Duration (Paushadha Vrata)
This vow requires a person to live the life of an ascetic for a period of time. During this time one should retire to a secluded place, renounce all sinful activities, abstain from seeking pleasure from all objects of the senses, and observe restraint of body, speech and mind. A person follows the five great vows (Mahā-vratas) completely during this time. This time should be spent in spiritual contemplation, meditation (Sāmāyika), self-study, study of the scriptures, and worship of the supreme beings (Arihantas and Siddhas). This vow promotes and nourishes one’s religious life and provides training for an ascetic life.

12. Vow of Charity (Atithi Samvibhāg Vrata)
One should give food, clothes, medicine, and other articles of one’s own possession to monks, nuns, pious and needy people. Food should be pure and offered with reverence.

One should not prepare separate food especially for ascetics (monks or nuns) as they are not allowed to receive such food. Donation of one’s own food and articles to monks and other needy people provides an inner satisfaction and raises one’s consciousness to a higher level. It also saves them from acquiring more sins if they would have used the same for their nourishment, comfort and pleasure.

Peaceful Death (Sanlekhanā):
In the final days of life, a householder can attain a peaceful death if he/she truly follows the above twelve vows. A peaceful death is characterized by non-attachment to worldly objects and by suppression of passions at the time of death. The last thought should be of a calm renunciation of the body, and this thought should be present long before death.
It should be noted that Sanlekhanā is not a form of suicide or assisted death. It is usually performed by those who have led a very spiritual life and is undertaken in the presence of a guru.

**Summary:**
By practicing these twelve vows, a lay person may live a righteous life, advance towards a spiritual state where he works on conquering desires. While earning wealth, supporting his family, and taking up arms to protect himself, his family, and his country against intruders, a layman is taught self-restraint, love and equanimity. On one hand, a person is debarred from doing any harm to oneself, one's family, country, or to humanity by reckless conduct. On the other hand, by giving up attachments, he/she gradually prepares himself or herself for the life of an ascetic.

The practice of limiting the number of things to be kept or enjoyed by oneself eliminates the danger of concentration of wealth and in turn will help to minimize poverty and crime in society. Therefore, limiting the desires of individuals results in an ideal society.

Lord Mahāvira attains Keval Jñāna at the age of 42 in this Yoga posture known as Milking of a Cow posture
2. 108 Attributes of the Five Supreme Beings

Jains respect and worship the qualities of five very worthy personalities and they are known as Pancha Parameshti, namely, Arihanta, Siddha, Åchārya, Upādhyāy, and Sādhu and Sādhvis (all ascetics). Jains do not worship them by name, but they worship their qualities and virtues known as attributes. There are a total of 108 attributes of the five supreme beings. Both Shvetāmbar and Digambar traditions define 108 attributes, but there are some differences. The Jain Mālā or rosary has 108 beads, which signify the 108 attributes of the five supreme beings. The 108 attributes are as follows:

<table>
<thead>
<tr>
<th>Pancha Parameshti</th>
<th>Number of Attributes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arihanta or Tirthankar</td>
<td>12</td>
</tr>
<tr>
<td>Siddha</td>
<td>8</td>
</tr>
<tr>
<td>Åchārya</td>
<td>36</td>
</tr>
<tr>
<td>Upādhyāy</td>
<td>25</td>
</tr>
<tr>
<td>Sādhu</td>
<td>27</td>
</tr>
<tr>
<td>Total</td>
<td>108</td>
</tr>
</tbody>
</table>

**Arihanta or Tirthankar**

Arihantas have 12 unique characteristics as follows:

- The four main attributes are known as Atishaya.
- The other eight attributes are endowed by heavenly beings at the time of Keval-jnān and are known as Pratihārya.

**Four Main Attributes or Four Atishaya**

<table>
<thead>
<tr>
<th>Atishaya</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vachanā</td>
<td>A Tirthankar delivers an extraordinary sermon.</td>
</tr>
<tr>
<td>Jnān</td>
<td>The sermon delivered by a Tirthankar is well understood by all human beings, animals, and heavenly beings in their respective languages.</td>
</tr>
<tr>
<td>Pujā</td>
<td>A Tirthankar is worshipped by all mundane souls of the whole universe.</td>
</tr>
<tr>
<td>Apāyāpgamā</td>
<td>No calamities or diseases are present in the vicinity of a Tirthankar.</td>
</tr>
</tbody>
</table>

**Note** - Some Jain literature indicates that Infinite Knowledge, Infinite Perception, Perfect Conduct, and Infinite Energy (the four Anant Chatushtay) are the four main attributes rather than above mentioned four Atishaya.
Eight Pratihārya - Endowed by Heavenly gods

Simhāsan       A divine seat from where Arihanta delivers his sermon.
Bhāmandal      A halo behind Arihanta’s head is always present.
Chāmar         Heavenly beings wave diamond studded fans (Chāmar) to honor Arihanta’s greatness.
Chhatra Traya  A three tier divine umbrella over the head of a Arihanta is always present, which suggests that the Tirthankar is the king of the entire universe that consists of three regions – Heaven, Hell, and Earth.
Ashok Vruksha  The Ashok tree under which Arihanta sits to deliver sermons.
Pushpa Vristi  A continuous shower of fragrant flowers.
Deva Dundubhi  A divine announcement declaring Arihanta’s sermons.
Divya Dhvani   Celestial music accompanying Arihanta’s sermon.

Some Jain literature expands the above 12 attributes to 34 attributes of Tirthankars also known as 34 Atishaya. Some differences exist between the Shvetāmbar and Digambar traditions in defining these Atishayas.

34 Atishaya of a Tirthankar - Shvetāmbar Tradition:

4 Attributes Present at Birth:
- Divine and healthy body, which is fragrant and without perspiration
- Fragrant breath
- Milky white, odorless blood and flesh
- Invisible food intake (diet) and excreta

11 Attributes attained at Omniscience or Keval-Jnāna:
- Eight attributes indicating absence of disease, enmity, calamity, plague, flooding, draught, famine, and political unrest up to a distance of 125 Yojan (ancient degree of measurement 1 Yogan = approximately 4 miles).
- The Tirthankar’s sermon, though delivered in Ardha-Māgadhi language, is understood well by all, including animals, and is heard clearly up to 1 Yojan away.
• Aura or Halo (Bhämandal) – A circle of light around Tirthankar’s head.

• A total of 10,000,000 x 10,000,000 (=100,000 billion) human beings, heavenly beings, and animals can be accommodated within a space of 1 Yojan Square when a Tirthankar delivers sermons.

19 Attributes Created by Heavenly Gods:
• Wheel of dharma (Dharma-chakra) that moves with Tirthankar
• Châmar
• A throne
• Three layered umbrella over the head of Tirthankar
• A flag (Dharma-Dhajä)
• Nine golden lotus flowers to walk upon
• A gold, silver, and jewel-laden fort (Samavasaran) for delivering sermons
• Visibility of Tirthankar’s face from all directions while delivering sermons
• Ashok tree
• Thorns face downwards while Arihant is walking
• Trees bow down to Tirthankar
• Music from divine drums at the time of sermons
• Cool soothing breeze
• Circumambulation of birds
• Sprinkles of fragrant water
• Shower of fragrant flowers
• Hair and nails do not grow following renunciation
• Ten million heavenly beings always accompany Tirthankar
• The seasons are always favorable

34 attributes of Tirthankar - Digambar Tradition

10 attributes present at birth:
• Most beautiful body
• Body full of fragrance
• Body devoid of perspiration
• Body devoid of excretion
• Peaceful and soothing voice
• Unmatched physical strength
• Milk-like blood
• 1008 desirable birthmarks and features
• Proportionally built body
• Solid physique

10 attributes acquired upon attaining omniscience:
• Prosperity exists all around in the presence of Arihanta
• Walking without touching the ground
• Visibility of Arihanta’s face from all four directions
• Total compassion
• Life devoid of obstacles
• No food required to sustain life
• Perfect knowledge
• No growth of hair and nails
• No blinking of eyes
• No formation of a shadow of body

14 Attributes Created by the Heavenly Gods:
• Facilitating a universal language
• Enabling all beings to get along with each other
• Clean air all around
• Clear skies
• Fruits, crops, and flowers flourish year-round irrespective of season
• Miles and miles of neat and clean grounds all-around
• Lotuses made from gold under Tirthankar’s feet
• Sounds of reverential praises in the skies around Tirthankar
• Blowing of slow and fragrant breeze
• Fragrant rain
• Removal of all potential obstacles from the land
• Contentment all around
• Movement of the Dharma-chakra (symbolic wheel of religion) in Tirthankar’s Samavasaran
Presence of eight embellishments; Chhatra, Chāmar, Dhajā (flag), bell, Kalash (sacred vessel), fan, swastika, and mirror around the Tirthankar

**Siddha**

Siddhas are liberated souls. They are no longer among us because they have completely ended the cycle of birth and death. They have destroyed all their Karma, and they do not acquire any new karma. This state of true freedom is called liberation. By destroying all 8 types of Karmas, Siddhas manifest 8 unique attributes as follows:

### Eight Attributes of Siddhas

<table>
<thead>
<tr>
<th>Attributes</th>
<th>Meaning</th>
<th>Name of Karma</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 Attributes by destroying Four Ghāti Karma</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anant-jnān</td>
<td>Infinite knowledge</td>
<td>Jnānavaraniya Karma</td>
</tr>
<tr>
<td>Anant-darshan</td>
<td>Infinite perception</td>
<td>Darshanavaraniya Karma</td>
</tr>
<tr>
<td>Anant-chāritra</td>
<td>Perfect conduct</td>
<td>Mohaniya Karma</td>
</tr>
<tr>
<td>Anant-virya</td>
<td>Infinite energy</td>
<td>Antarāya Karma</td>
</tr>
<tr>
<td>4 Attributes by destroying Four Aghāti Karma</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Avyābādha-sukha</td>
<td>Eternal happiness</td>
<td>Vedaniya Karma</td>
</tr>
<tr>
<td>Akshaya-Sthitī</td>
<td>Immortality</td>
<td>Āyushya Karma</td>
</tr>
<tr>
<td>Arupitva</td>
<td>Formlessness</td>
<td>Nāma Karma</td>
</tr>
<tr>
<td>Aguru-Laghutva</td>
<td>Equality among all Siddhas</td>
<td>Gotra Karma</td>
</tr>
</tbody>
</table>

**Ächārya**

The teachings of Lord Mahāvir are carried on by the Ächāryas. They are the spiritual leaders and the heads of the congregation of monks, nuns and lay people. They possess the following 36 qualities:

**Thirty Six Attributes of Ächāryas - Shvetāmbar Tradition**

### 18 Attributes with regards to elimination of 18 Impurities

- 5 Attributes of self-control over the pleasures of the 5 senses
  - Touch, Taste, Smell, Sight, and Hearing
- 9 Attributes to follow 9 restrictions for observance of celibacy
  - Not to live where lay people (Shrāvaks and Shrāvikās) live
Not to sit alone with a person of the opposite gender
Not to talk in private with a person of the opposite gender
Not to observe the body of the opposite gender
To only eat bland but pure food (not dressed with spices)
To avoid food that produces impurity of the mind
Not to adorn the body
Not to remember past sensual pleasures
Not to listen to the private conversations of others

- 4 Attributes to avoid the 4 types of passions
  Anger, Ego, Deceit and Greed

18 Attributes with regards to 18 Qualities to Acquire
- 5 Attributes pertaining to follow the Five Great vows
  Nonviolence, Truthfulness, Non-stealing, Celibacy, Non-possessiveness / Non-possession
- 5 Attributes related to observe the five codes of conduct regarding
  Knowledge, Faith, Conduct, Penance, Vigor
- 5 Attributes related to observing carefulness
  Walking, talking, obtaining alms, putting clothes and other things and disposing bodily waste properly
- 3 Attributes to restrain the three medium of activity
  Regarding activities of mind, speech and body

Thirty Six Attributes of Āchāryas - Digambar Tradition
Digambar tradition, however, mentions thirty-six attributes of Āchāryas as follows:
- 6 External Austerities
  Anashan (Not eating for a set period of time)
  Unodari (Eating less than needed)
  Vritti-sankshepa (Eating within the limits of predetermined restrictions)
    Material - Eat only a certain number of items
    Area - Eat only within limits of a certain area
    Time - Eat only once at a certain time
    Mode - Eat food only obtained or made by certain means
  Rasa Tyäg (Eating non-tasty food (reflection of temptation – example; Āyambil Tapa)
Appendix

- Kāya-klesha (Penance, tolerating physical pain voluntarily)
- Sanlinatā (Staying in a forlorn place and occupying minimum space)

- **6 Internal austerities**
  - Prāyashchitta (Repentance or remorse)
  - Vinay (Humility, Respect for others)
  - Veyāvachcham (Selfless service to monks, nuns and needy)
  - Swādhyāy (Study of religious scriptures)
  - Dhyāna (Meditation)
  - Kāyotsarga (Giving up physical activities and staying absorbed in the soul)

- **10 Religious Virtues**
  - Kshamā (Forgiveness)
  - Mārdava (Humility)
  - Ārjava (Straightforwardness)
  - Shaucha (Contentment - absence of greed)
  - Satya (Truth)
  - Sanyam (Self-control)
  - Tapa (Austerities)
  - Tyāg (Renunciation)
  - Ākinchan (Non-possessiveness)
  - Brahmacarya (Celibacy)

- **5 Āchār (Codes of Conduct)**
  - Darshanāchār (Codes of Acquiring Right Perception)
  - Jnānāchār (Codes of Acquiring Right Knowledge)
  - Chāritrāchār (Codes of Acquiring Right Conduct)
  - Tapāchār (Codes of Austerities)
  - Viryāchār (Codes of Exercising Energy or Vigor)

- **6 Āvashyaks (Essential Duties)**
  - Devapujā (Prayer to Tirthankars)
  - Gurupāsti (Devotion and service to Gurus)
  - Swādhyāy (Studying of Scriptures)
  - Sanyam (Self-restraints)
  - Tapa (Penance)
  - Dāna (Imparting Knowledge and Protection of Life)
• 3 Guptis (Control)
  - Mano Gupti (Control over mind)
  - Vachan Gupti (Control over speech)
  - Kāya Gupti (Control over body)

**Upādhyāy**

This title is given to those Sādhus who have acquired complete knowledge of the Jain scriptures (Āgams) and philosophy. They teach Jain scriptures to other ascetics and lay people. Upādhyāyas possess 25 attributes. These 25 attributes are the symbolic representation of the 25 Jain scriptures they study. These scriptures are as follows:

**Twenty Five Attributes – Shvetāmbar Tradition**

- 11 canonical texts (Anga Āgam) compiled by the Ganadharas, who were the immediate/first disciples of Tirthankar
- 12 canonical texts (Upāngas) compiled by Shruta Kevalis
- 1 scripture of proper conduct
- 1 scripture of proper practice

**Twenty Five Attributes – Digambar Tradition**

- 11 Canonical texts (Anga Āgam) compiled by the Ganadharas (same for all Jain sects)
- 14 Purva Āgam (Oldest Jain scriptures) compiled by the Ganadharas (same for all Jain sects)

**Sādhu and Sādhvi**

Jain literature defines 27 attributes of ascetics. Both Digambar and Shvetāmbar traditions have some differences in defining these attributes. Also, the Shvetāmbar literature defines two groups of 27 attributes.

When lay people (Shrāvaks and Shrāvikās) wish to detach from the worldly aspects of life and gain a desire for spiritual upliftment, they renounce their worldly lives and become Sādhus (monks) or Sādhvis (nuns). They must follow the five great vows known as five Mahāvratas

The great vows of monks and nuns imply not doing, not asking someone to do, and not appreciating someone’s act of breaching of these vows by mind, body or speech.
5 Mahāvrata (Great Vows)

<table>
<thead>
<tr>
<th>Vow</th>
<th>Description</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahimsa</td>
<td>Nonviolence</td>
<td>Not to commit any type of</td>
</tr>
<tr>
<td></td>
<td></td>
<td>violence.</td>
</tr>
<tr>
<td>Satya</td>
<td>Truth</td>
<td>Not to indulge in any type</td>
</tr>
<tr>
<td></td>
<td></td>
<td>of lie or falsehood</td>
</tr>
<tr>
<td>Asteya</td>
<td>Non-stealing</td>
<td>Not to take anything not</td>
</tr>
<tr>
<td></td>
<td></td>
<td>given voluntarily.</td>
</tr>
<tr>
<td>Brahmacharya</td>
<td>Celibacy</td>
<td>Not to indulge in any</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sensual pleasures</td>
</tr>
<tr>
<td>Aparigraha</td>
<td>Non-possessiveness</td>
<td>Not to acquire more than</td>
</tr>
<tr>
<td></td>
<td></td>
<td>what is needed to maintain</td>
</tr>
<tr>
<td></td>
<td></td>
<td>day-to-day life</td>
</tr>
</tbody>
</table>

27 Attributes of Ascetics

Shvetāmbar Tradition (group 1)
- 5 Great vows to follow
- 5 senses to control – To control the pleasures of five senses; touch, taste, smell, sight, hearing
- 3 activities to control: mind, speech, and body (Three Guptis)
- 6 types of souls to protect
  Protection of five one-sensed lives (water, fire, earth, air and plant known as Sthāvar souls) and one group of mobile living beings (two-sensed to five-sensed living beings grouped together known as Trasa souls)
- Observe restraints
- Not to eat before sunrise or after sunset
- Practice forgiveness
- Avoid greed
- Endurance of hardship
- Endurance of suffering
- Introspection
- Keep a pure heart

Shvetāmbar Tradition (group 2)
- 5 Great Vows (Mahā-vrata) to follow
- 5 senses to control – To control the pleasures of five senses; touch, taste, smell, sight, hearing
- 3 activities to control: mind, speech and body (three Guptis)
- 4 Kashāyas to avoid, which are the four passions: Anger, Ego, Deceit, Greed
• 3 attributes related to following the proper conviction or faith, knowledge, and conduct (Darshan, Jnān, and Chāritra)
• 2 types of dhyāna to Practice - which are Dharma dhyāna and Shukla dhyāna.
• 5 Activities and Regulations to Practice (5 Karan)
• Practice of yoga
• Practice total forgiveness
• Disinterest in worldly affairs and interest only in removal of Mithyātva and Kashāya (Interest in liberation - Samvega)
• Enduring hardships and suffering with equanimity known as conquering of Parishaha
• Endurance and fearlessness towards death and associated pains, and also acceptance of voluntary death known as Sanlekhana

Twenty Seven Attributes of Ascetics
Digambar Tradition
Attributes of the Digambar monks (Sādhus) vary somewhat, with one significant requirement that male monks are sky-clad, or do not wear any clothing.

• 5 Great Vows Mahā-vrata
• 5 Samiti
  Iryā Samiti (carefulness while walking)
  Bhāshā Samiti (carefulness in talking)
  Eshanā Samiti (carefulness while receiving alms)
  Ādāna Nikshepanā Samiti (carefulness while handling clothes or any object)
  Pārishthā-pānikā Samiti (carefulness while disposing of bodily waste)

• 5 senses to control – To control the pleasures of five senses; touch, taste, smell, sight, hearing
• 6 Āvashyaks (Essential Duties - same as in Digambar Āchāryas)
  Devapujā (Prayer to Tirthankars)
  Gurupāsti (Devotion and service to Gurus)
  Swādhyāy (Study of Scriptures)
  Sanyam (Self-restraint)
  Tapa (Penance)
  Dāna (Imparting Knowledge and Protection of Life)
6 Other Attributes
Kesha-lochan (Plucking of own hair)
Asnāna (No bathing)
Bhumi Shayan (Sleeping on the floor)
Adanta-dhovan (No brushing of teeth)
Uttisthan-āhār Sevan (Eating food in standing posture)
Ekabhukti (Eating one meal a day only)

Some schools maintain monks (not nuns) wearing no clothes, as an attribute in this section. According to them monks have twenty-eight attributes instead of twenty-seven.

The Jain ascetics possess the above attributes. Their activities are directed towards the upliftment of their souls to the state of liberation.

3. Obeisance to Ascetics - Suguru Vandana Sutra

Vandanā means paying respect to all ascetics such as Āchāryas, Upādhyāyas, and other Śādhus and Śādhvis. The complete obeisance to ascetics is done during Pratikraman by reciting Sadguru Vandana sutra.

सुगुरू वन्दना सूत्र
इच्छामि खमा-समणो ! वंदिं जावणिज्जाए, निसीहि आए, अणुजाणह मे मिउगहं, निसीहि,
अहो-कायं काय-संफासं-खमणिज्जो भे ! किलामो ?
अप्प-किलंताणं बहु-सुभेण भे ! दिवसो वडकंतो ?
जल्ला भे ? जवणिज्जं च भे ? खामेिििि्िि्मा-समणो !
देवसिंहं वडकंमं, आवसिीििए पडकिकमामि, खमासमणाणं,
देवसिआए आसायणए तित्तीसनं यराए जं किंचि मिच्छाए,
मण-टुककंदाए, वय-टुककंदाए, काय-टुककंदाए, कोहाए, माणाए,
मायाए, लोभाए, सत्व-कलिआए, सत्व-मिच्छो-वयाराए,
सत्व-धम्मा-इक्कमण्णए आसायणए जो मे अइयारो को,
Suguru Vandanā Sutra

icchāmi khamā-samano! vandium jāvanijjāe, nisihāe, anujānaha me miuggaham, nisihī,
aho-kāyam kāya-samphāsam-khamanijjō bhe! kilāmo?
appa-kilantānam bahu-subhena bhe! divaso vaikkanto?
jattā bhe? javanijjam ca bhe? khāmemi khamā-samano!
devasiam vaikkamam, āvassiāe padikkamāmi,
khamāsamanānam, devasiāe āsāyanāe tittisanna yarāe jam
kinci micchāe, mana-dukkadāe, vaya-dukkadāe, kāya-
dukkadāe, kohāe, mānāe, māyāe, lobhāe, savva-kāliāe,
savva-miccho-vayārāe, savva-dhammā-ikkamanāe
āsāyanāe jo me aiyāro kao, tassa khamā-samano!
padikkamāmi, niedāmi, garihāmi, appānam vosirāmi. ......1.

Meaning

Oh! Forgiving Gurudev, I want to bow to you, by keeping away all
faults and by surrendering myself to you. By bowing my head, I
ask your forgiveness for the faults that I may have committed while
undertaking any religious activities.

While discarding all non-virtuous activities, I touch your feet.
Please pardon me, if that has discomforted you in any way. I want
to bow to you while inquiring about your wellbeing and atoning for
any disrespect. Has your day passed peacefully and without
much distress or discomfort?

Oh ! Gurudev, I beg your pardon for any violations of vows
committed by me and I will refrain from any unworthy acts like
anger, pride, deception, greed, hate, and dislike that violate the
right practices of religion. I will atone for whatever faults I might
have indulged in at any time. In your presence I atone for the
same, and I will keep my soul away from all such sins in the future.
Believe In Yourself

Believing in yourself
standing for what you believe in
regardless of the odds against you
and the pressure that tears at your resistance
**means courage**

Keeping a smile on your face
when from the inside you feel like dying
for the sake of supporting others
**means strength**

Stopping at nothing
and doing what in your heart
you know is right
**means determination**

Doing more than is expected
to make another’s life a little more bearable
without uttering a single complaint
**means compassion**

Helping a friend in need
no matter the time or effort
to the best of your ability
**means loyalty**

Giving more than you have
and expecting nothing
but gratitude in return
**means selflessness**

Holding your head high
and being the best you know you can be
when life seems to fall apart at your feet
and facing each difficulty with
the confidence that time will bring
you better tomorrows and never giving up
**means believing in yourself**

-Poem by Mary Ellen Joseph
A Very Empowering and Thought-provoking Poem

Slow Dance

Don't dance so fast, the time is short
The music won't last. You better slow down

Have you ever watched kids, on a merry go round?
Or listened to the rain, slapping on the ground?

Ever followed a butterfly's erratic flight?
Or gazed at the sun into the fading night?

Do you run through each day on the fly?
When you ask how are you? Do you hear the reply?

When the day is done! do you lie in your bed
With the next hundred chores, running through your head?

Ever told your child, we'll do it tomorrow?
And in your haste, not see his sorrow?

Ever lost touch let a friendship die
Cause you never had time to call and say, "Hi"

When you run so fast to get somewhere
You miss half the fun of getting there.

When you worry and hurry through your day,
It is like an unopened gift thrown away.

Life is not a race so take it slower
Hear the music before the song is over.

Don't dance so fast. Time is short
The music won't last. You better slow down

David L. Weatherford
Go not to the temple to put flowers upon the feet of God, 
First fill your own house with the Fragrance of love...

Go not to the temple to light candles before the altar of God, 
First remove the darkness of sin from your heart...

Go not to the temple to bow down your head in prayer, 
First learn to bow in humility before your fellowmen...

Go not to the temple to pray on bended knees, 
First bend down to lift someone who is down-trodden...

Go not to the temple to ask for forgiveness for your sins, 
First forgive from your heart those who have sinned against you.

- Rabindranath Tagore