Repentance and Forgiveness

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
Pratikraman Sutra Book

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TO

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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 six years of YJA and YJP conventions indicate that more than 10% Jain Youth registered as Vegans.

The New York Times reports that over 8 million Americans are Vegan.
# Pratikraman Sutra Book

## Table of Contents

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>.................................................................................................</td>
<td>7</td>
</tr>
<tr>
<td>01.</td>
<td>Pratikraman - Observance of Self-Reflection</td>
<td>11</td>
</tr>
<tr>
<td>01a.</td>
<td>नमस्कार मंगल सूत्र - Namaskār Mangal Sutra</td>
<td>18</td>
</tr>
<tr>
<td>01b.</td>
<td>Universal Prayers</td>
<td>23</td>
</tr>
<tr>
<td>02.</td>
<td>पंचिदिय सूत्र - Panchindiya Sutra (Guru Sthāpanā Sutra)</td>
<td>26</td>
</tr>
<tr>
<td>03.</td>
<td>खमासमण सूत्र - Ichchhāmi Khamāsamano Sutra</td>
<td>29</td>
</tr>
<tr>
<td>03a.</td>
<td>तिक्कुल्लो सूत्र - Tikkutto Sutra:</td>
<td>30</td>
</tr>
<tr>
<td>04.</td>
<td>इच्छाकार सूत्र: Ichchhakāra Sutra</td>
<td>31</td>
</tr>
<tr>
<td>05.</td>
<td>इरियावहिया सूत्र - Iryā Vahiya Sutra</td>
<td>32</td>
</tr>
<tr>
<td>06.</td>
<td>तस्स उत्तरी सूत्र - Tassa Uttari Sutra</td>
<td>34</td>
</tr>
<tr>
<td>07.</td>
<td>अन्नत्थ सूत्र - Anнатtha Sutra</td>
<td>35</td>
</tr>
<tr>
<td>08.</td>
<td>लोगस्स सूत्र - Logassa Sutra</td>
<td>37</td>
</tr>
<tr>
<td>09.</td>
<td>करेमिम भंते सूत्र - Karemi Bhante Sutra</td>
<td>40</td>
</tr>
<tr>
<td>10.</td>
<td>सामाइय-वय-जुल्लो सूत्र - Sāmāiya-Vaya-jutto Sutra</td>
<td>42</td>
</tr>
<tr>
<td>11.</td>
<td>जग-चिन्तामणि सूत्र - Jaga-Chintāmani Sutra</td>
<td>44</td>
</tr>
<tr>
<td>12.</td>
<td>जं किंचि सूत्र - Jam Kinchi Nāma-tittham Sutra</td>
<td>49</td>
</tr>
<tr>
<td>13.</td>
<td>नमुत्थुण सूत्र - Namutthunam Sutra</td>
<td>50</td>
</tr>
<tr>
<td>14.</td>
<td>जावंति-चेइआईं सूत्र - Jävanti-Cheiāim Sutra</td>
<td>53</td>
</tr>
<tr>
<td>15.</td>
<td>जावंत के वि सूत्र - Jävanta Ke Vi Sutra</td>
<td>54</td>
</tr>
</tbody>
</table>
16. नमोहेत्सूत्र - Namorhat Sutra .............................................55
17. उवसाग्ग-हरं स्तोत्र - Uvasagga-Haram Stotra ......................56
18. जय बीयराय! सूत्र - Jaya Viyaraya Sutra..................................60
19. अरिह्त-चेइयाणं सूत्र - Arihanta-Cheiyänam Sutra ..............63
20. कल्लाण-कंदं स्तुति - Kalläna-Kandam Stuti .......................65
21. संसार-दावा-नल स्तुति - Sansära-Dävä-Nala Stuti ...............67
22. पुक्खर-वर-दीवड्ढे सूत्र - Pukkhara-Vara-Divaddhe Sutra ......70
23. सिद्धाणं बुद्धाणं सूत्र - Siddhänam Buddhänam Sutra ...........73
24. वेयावच्छ-गराणं सूत्र - Veyävachcha-Garänam Sutra ...........75
25. भगवान्हं वन्दन सूत्र - Bhagavänham Vandana Sutra ..............76
26. देवसिम पडिक्कमणे ठाउं? सूत्र - Devasia Padikkamane Thâu? Sutra........................................................................77
27. इच्छामि ठामि सूत्र - Icchämi Thämi Sutra.............................78
28. पंचाचार के अतिचार - Panchächär Ke Atichära..........................80
29. सुगुरु वन्दना सूत्र - Suguru Vandana Sutra...........................84
30. देवसिम आलोउं? सूत्र - Deviasiam älou? Sutra ......................86
31. सात लाख - Säta Läkha Sutra - Repentance of Sins to all Living Beings .................................................................88
32. अठारह पापस्थान- Eighteen Päpsthänak Sutra .......................91
33. सव्वस्स वि सूत्र - Savvassa Vi Sutra ........................................94
34. देवसिम पडिक्कमणे सूत्र - Devasia Padikkamane Sutra........95
35. वंदित्तु सूत्र - Vandittu Sutra ..................................................96
36. अभ्वुद्धोमि सूत्र- Abhutthio Sutra ........................................111
37. आयरिय-उवज्ञात सूत्र- Āyariya-Uvajjhäe Sutra.................113
38. नमोस्तु वर्द्धमानाय स्तुति- Namostu Vardhamänäya Stuti .115
39. विशाल-लोचन स्तुति - Visāla-Locana Stuti ....................117
40. सुअ-देवया स्तुति - Sua-Devayä Stuti .............................119
41. यस्या- क्षेत्रं स्तुति - Yasyäh Ksetram Stuti .....................120
42. कमल-दल स्तुति- Kamala-Dala Stuti.............................121
43. जानादि-गुण युतानं स्तुति - Jnänädi-Guna-Yutänäm Stuti ..122
44. जिसे खिते साहू स्तुति - Jise Khitte Sahu Stuti ..............123
45. अड्ढाइज्जेसु सूत्र - Addhaiijjesu Sutra ..........................124
46. वर-कनक स्तुति - Vara-Kanaka Stuti ..............................125
47. लघु-शान्ति स्तव- Laghu-Shänti Stava ...........................127
48. चउक्कसाय सूत्र - Chaukkasäya Sutra ..........................134
49. भरहेसर सज्झाय - Bharahesara Sajjhäya ......................135
50. मन्नि जिणाणं सज्झाय - Mannaha Jinänam Sajjhäya ....139
51. सकल तीथह वन्िना - Sakala Tirtha Vandanä ..................142
A. प्रभात के पच्चक्खाण - Morning Pachchakkhanas ..............148
B. शाम के पच्चक्खाण - Evening Pachchakkhanas ..............153
C. Sutras and their Recitation Chhanda ..............................155
D. मुद्राओं का परिचय - Introduction of Postures ...............163
E. मुहपत्ति का पडिलेहण - Padilehana of the Muhapatti......170
Preface

The one and only goal of Jainism is to attain total liberation of our soul by removing its impurities. The soul possesses two types of impurities:

1. Mithyātva - false or illusionary knowledge about its own (soul's) nature or attributes and about worldly reality (ignorance about own's own nature)

2. Kashāyas or Vices - which are anger, ego, deceit, greed, and other vices

To remove such impurities, from the practical point of view, Jainism has prescribed six essential practices known as Six Āvashyakas which are to be performed daily.

Hence one needs to understand that the performance of these Avashyak rituals is considered religious act only if we are able to reduce our ignorance and vices after the performance of these rituals.

Six Āvashyakas or Practices:

1. Sāmāyika To remain in Equanimous state for certain duration
2. Chauvisattho or Chaturvimshati-stava To praise the qualities of Arihant / Tirthankars
3. Vandanā Respecting Spiritual personalities and elders
4. Pratikraman Repentance and Confession of Sins and Violations of Vows
5. Kāyotsarga Perform Meditation of certain duration in Yoga Posture
6. Pratyākhyāna or Pachchakhāna Live a life by Practicing some or all External and Internal penances

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

The history of Jain literature indicates that initially the rituals of all six Avashyakas were performed separately. However over the
period of time the 4th essential “Pratikraman” ritual has been expanded to include all six essential acts (six Āvashyaka).

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 Pratikraman ritual is done by reciting various sutras and reflecting on their meaning. These sutras cover all six essential rituals.

The Shwetambar Murtipujak Tradition Pratikraman Sutras are compiled in this book. The Jaina Education Committee will be publishing similar books for other traditions.

Sutras are compiled with English Meaning

For daily morning and evening Pratikraman rituals, 51 different sutras are used as per the ritual process. These Sutras are listed in their original language, either Ardhamagadhi Prakrut or Sanskrit along with their English transliteration, and meaning in simple English. We have also provided some history and general meaning of these Sutras in this book.

Pachchakhān

During the Pratikraman ritual, it is required that we need to take certain vows. All Sutras related to vows are listed in Hindi and in English in the Pachchakhāna chapter of this book.

Proper Recitation of Sutra.

To receive the maximum spiritual benefit of the Pratikraman ritual, it is required that each sutra be recited in its proper Chhand (method of recitation). We have compiled the list of each Sutra and its corresponding Chhanda in the Chhanda chapter of this book.

Mudras or Postures

Also, to receive maximum spiritual benefit, each sutra be recited in a proper physical posture. We have compiled a list of Postures (with photographs) in which the Sutras need to be recited. See the chapter on Mudra.
Muhapatti Padilehan Ritual

During the Pratikraman ritual, Muhapatti is given significant importance in the Shwetambar tradition. There is a proper process established to inspect the Muhapatti. Also during the inspection process, one needs to recite and reflect upon virtues of our soul. All such details with photos are defined in the chapter called Padilehana of the Muhapatti.

Contributors

The major source of this sutra book is the Pratikraman Sutra book compiled by Late Muni Shri Nirvana-Sagarji and published by Shri Arunodaya Foundation, Shri Mahavir Aradhana Kendra Koba near Ahmedabad India.

The Jaina Education Committee members have edited the meaning of each sutra in simple American English.

We are very thankful to Pujya Panyäs Shri Ajaysagarji Maharaj, the trustees, and Shri Ketan Shah of Shri Mahavir Aradhana Kendra for continually technically supporting the Jaina Pathashala educational and eLibrary activities. They have provided all sutras in Unicode Mangal font and their English transliteration.

We are very thankful to the following committee members for compiling, editing, layout, and formatting various aspects of this book.

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Modification of One Sutra

We needed to modify one sentence “Pradhānam Sarva Dharmānām” of “Sarva Mangal Māṅgalyam” stanza of the Jayaviyarai and the Laghu Shanti sutras.

The popular meaning of the sentence is “Jainism is the best religion among all other religions”. This meaning is not conducive to the basic Jain Principle of Anekantvad and also not conducive to American cultural environment. This stanza is in Sanskrit language while all other stanzas of Jayaviyarai sutra are in Prakrit Language.

The Jain history indicates that this stanza was added sometimes after 12th century (1700 years after Lord Mahavir’s Nirvana). Hence it is not a part of the original sutra.

The following is the modified sutra:

सर्व-मंगल-मांगल्यं, सर्व-कल्याण-कारणम्.
मोक्षार्थ्यम् सर्व जीवानाम्, जैनं जयति शासनम्

Sarva-mangala-māngalyam, sarva-kalyāna-kāranam. Mokshartham sarva jivānām, jainam jayati shāsanam

Jain philosophy and its practice are auspicious and the cause of all spiritual prosperity. It wishes that all living beings attain liberation.

We apologize if you feel that this action is inappropriate. Some of our contributors do not agree with the change also. However, the main purpose of this book is to teach the Pratikraman sutras to American Jain youth living in the American cultural environment.

We seek forgiveness for any mistake, oversight, understatement, or overstatement 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
Jain eLibrary in-charge
April 22, 2014
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** - 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-Māgadhī and Sanskrit languages. These Sutras consist of many hymns in praise of the Tirthankaras and many verses of repentance, confession, and requests for forgiveness.

1. **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 Sämäyika, 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.
2. - 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’ murtis 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.

3. - Vandanä – Respecting Ascetics

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

**Types of Vandanä:**

There are three types of Vandanä defined in Jain literature.

1. If we meet an ascetic on the road or any other places, we can just bow our head by saying ‘Matthaena Vandämi’ or ‘Vandämi Namamsämi’, which means I bow to you.
2. If we visit ascetics in their Upāshray (temporary residence of monks and nuns), then we should inquire about their well-being and request forgiveness for any impoliteness towards them.

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

4. - 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 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 (Kashāya) 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 five 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 Āvashyaks). 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 Āvashyaks. This way lay people can easily complete all six daily Āvashyak rituals within 48 minutes.

**5. - 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 perform virtuous meditation (Dharma Dhyāna) and pure meditation (Shukla Dhyāna). During Pratikraman ritual, this is accomplished by meditation upon Namaskār Sutra or Loggassa Sutra for certain duration after repentance and confession of sins.

6. - 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.

What you are is God's gift to you.
What you make of yourself is your gift to God.
01. Namaskär Mangal Sutra

01. Introduction

Namaskär Mangal Sutra, popularly known as Namaskär Mantra, Navakär Mantra or Namokkär 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 of the world who practice the 5 great vows of conduct.

In the first and second sentences obeisance is offered to the omniscient beings, which are Arihantas and Siddhas. In the third, fourth and the fifth sentences obeisance is offered to ascetics who are Āchāryas, Upādhyāys and all Sādhus and Sādhvis of the world. 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.


01. नमस्कार मंगल सूत्र:

नमो अरिहंतां
नमो सिद्धां
नमो आयरियां
नमो उवज्ञायां
नमो लोक सम्बसाहूं
एसो पंच नमुक्कारो, सम्बवावप्पणासणो
मंगलांच सम्बवेसिं, पदमं हवडं मंगलं
01. Namaskära Mangal Sutra

Namo arihantānam.
Namo siddhānam.
Namo āyariyānam.
Namo uvajjhāyānam.
Namo loe savva-sāhunam.
Eso pancha-namukkāro, Savva-pāva-ppanāsano;
Mangalānam cha savvesim, Padhamam havai mangalam.

01. General Meaning

Namo Arihantānam

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

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 after completing their current duration of life, thereby achieving total freedom from all karma. In this way they have completely ended the cycle of birth, life, and death.

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 Sthiti</td>
<td>Immortality</td>
</tr>
</tbody>
</table>
Namo Äyariyänam

I bow to the Ächäryas, who head the order, and who preach the principles of religion by showing us the path of liberation, i.e., the path of Right Conviction or Faith, Right Knowledge, and Right Conduct.

Namo Uvajjhäyanam

I bow to the Upädhyäys, who are the religious scholars and guides of the scriptures. They explain to us the true nature of the soul and karma, their relationship, and the importance of our spiritual lives over our material lives.

Namo Loe Savva Sähunam

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-possessiveness and Non-attachment)

Eso Pancha Namukkäro

To these five types of great souls, I offer my obeisance.

Savva Pävap-panäşano

May such obeisance help diminish my sins.

Mangalä-nam cha Savvesim

Giving this praise is most auspicious.

Padhamam Havai Mangalam

It is so auspicious as to bring inner peace and happiness.
01a Introduction

This sutra explains that the Tirthankars, Liberated souls (Siddhas), Ascetics, and the religion preached by Tirthankars are very auspicious and divine, and that we should take refuge in them.

01a Chattārī Mangalam Sutra:

Chattārī Mangalam, Arihantā Mangalam,
Siddhā Mangalam, Sāhu Mangalam,
Kevālipannatō dharmo Mangalam.

Chattārī Loguttamā, Arihantā Loguttamā,
Siddhā Loguttamā, Sāhu Loguttamā,
Kevālipannatō dharmo Loguttamā.

Chattārī Saranā Pavjāmī, Arihantē Saranā Pavjāmī,
Siddhē Saranā Pavjāmī, Sāhu Saranā Pavjāmī,
Kevālip Punattātī Dhammā Saranā Pavjāmī.

01a Chattārī Mangalam Sutra:

Chattārī mangalam, arihantā mangalam,
Siddhā mangalam, sāhu mangalam,
Kevali pannatto dhammo mangalam.

Chattārī loguttamā, arihantā loguttamā,
Siddhā loguttamā, sāhu loguttamā,
Kevali pannatto dhammo loguttamo.
Chattāri saranam pavvajjāmi, arihante saranam pavvajjāmi,
Siddhe saranam pavvajjāmi, sāhu saranam pavvajjāmi,
Kevali pannatam dhammum saranam pavvajjāmi. .................... 3.

01a Sutra Meaning:

These four are the most auspicious in the universe:
The Arihantas, the Siddhas, the ascetics, and the religion
expounded by the omniscient beings (Tirthankars). ............... 1.

These four are the most divine in the universe:
The Arihantas, the Siddhas, the ascetics, and the religion
expounded by the omniscient beings (Tirthankars). ............... 2.

I take refuge in these four.
The Arihantas, the Siddhas, the ascetics, and the religion
expounded by the omniscient beings (Tirthankars). ............... 3.
Universal Forgiveness Prayer

Khämemi Savva Jive, Savve Jivä Khamantu Me,
Mitti Me Savva Bhuesu, Veram Majjham Na Kenai.

I forgive all living beings
May all living beings grant me forgiveness.
My friendship is with all living beings
I have no enmity with anyone.

Universal Peace Prayers

Upsargäh kshayam yänti, Chhidhyante vighna vallayah,
Manah prasanna tämeti, Pujya mäne jineshwärë.

May all physical difficulties diminish
May all obstacles get removed
May the mind and heart become full of joy
By worship of Arihanta.
Reflection on Universal Friendship

शिवमस्तु सर्वजगतः, परहितिनिरता भवन्तु भूतगणः।

doṣaḥ प्रयांतु नाशं, सर्वन्त सुखी भवतु लोकः॥

Shivmastu Sarva Jagatah,
Par hit niratā bhavantu bhutanāḥ,
Doshāha Prayantu Nāśam,
Sarvatra Sukhi bhavatu lokah.

May the entire universe be blessed;
May all beings engage in each other's well-being.
May all weakness, sickness and faults diminish;
May everyone everywhere be healthy, peaceful and happy in all respects.

Reflection on Self-Realized Soul

दया, शांति, समता, क्षमा, सत्य, त्याग, वैराग्य;
होय मुमुक्षु घट विषेष, एह सदाय सुजाग्य.

dayā shānti samatā kshamā, satya, tyāg, vairāgya,
hoya mumukṣu ghata vishe, eha sadāya sujāgya.

The true seeker of the Self-possesses the seven cardinal virtues namely; compassion, peace, equanimity, forgiveness, truthfulness, renunciation, and non-attachment to worldly relations and objects. These qualities keep him constantly vigilant.
Attachment, Hatred, and Ignorance of Self are the three principal reasons for the bondage of karma to the soul. The path that diverts away from karma is the true path of liberation.

**Divine Gratitude Prayer**

अज्ञानतिमिरान्धानं, ज्ञानान्जन शलाकया ।

नेत्रं उन्मीलितं येन, तस्मै श्री गुरवे नमः ॥

योगशास्त्र - आचार्य हेमचंद्रसुरि

ajñānatimirāndhānam, jñānāñjana śalākayā |
netram unmiṅlitaṁ yena, tasmai śrī gurave namah ॥

The darkness of ignorance was blinding my vision.
A healing paste (the medicine of true Knowledge) has been applied.
Now my inner eyes are open.
To the Master who helped me, who removed the layers of ignorance and enabled me to see rightly
I humbly offer my appreciation and gratitude.

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02. Introduction

Generally, Sāmāyika and Pratikraman rituals are performed in the presence of a Guru or an ascetic. However, in their absence, one places a religious book, which contains Namaskar Mangal Sutra and Panchendriya sutra in the front to symbolize the presence of a Guru.

Also one needs to place a rosary (Navakār vali) consisting of 108 beads on the top of the religious book which represents the 108 virtues of Pancha Parmesthis.

02. Panchindiya Sutra

Panchindiya-samvarano, tathā nav-vihā-bambhachar-guttihrā:
Chauvihā-kasāya-mukko, ātha adhāras-gurēhīṃ sājūtto ..........................1.
Pancha-mahāvaya-jūtto, pancha-vihāyāra-pālana-samattho.
Pancha-samimā ligūtto, chattīs-gūnā gūru mahāg......2.

02. Pancindiya Sutra

Panchindiya-samvaranō, Taha nava-vihā-bambhachera-guttidharo.
Chauviha-kasāya-mukko,
Iāh atthārasa-gunehim sanjutto. ...................................................... 1.
Pancha-mahāvaya-jutto,
Pancha-vihāyāra-pālana-samattho.
Pancha-samio tigutto,
Chhattisa-guno guru majjha.................................................................2.
02. Sutra Meaning:

Guru Maharaj who has attained perfect control over the pleasures and pains associated with five-sense organs, observes celibacy in the nine prescribed ways, and is free from the four kinds of passions.

Guru Maharaj also observes the five great vows, five codes of conduct, five kinds of carefulness, and three kinds of restraints in daily activities. Thus, a Guru Maharaj possesses 36 qualities.

02. General Meaning:

A Guru has 36 Qualities:

**Control over the Five Senses:**

He possesses complete control over the pleasures of touch, taste, smell, sight, and hearing senses.

**Observance of Nine Stipulations of Celibacy:**

He observes celibacy by following its nine stipulations. These steps provide proper protection to the vow of celibacy, and are 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 being alone with a person of opposite gender
- Not talking about a person of the opposite gender with pleasure
- Not sitting at the same place where a person of the opposite gender has been sitting until certain amount of time has elapsed
- Not staying nearby where a couple might be staying
- Not consuming intoxicants, such as alcohol or drugs.
- Always eating less than one’s hunger
- Not decorating the body
Avoidance of Four Passions:
He completely avoids four passions:
   Anger, ego, deception and greed.

Adherence to the Five Great Vows:
He completely follows the five great vows:
   Non-violence, truthfulness, non-stealing, celibacy, and non-
   possessiveness.

Observance of Five Spiritual Codes of Conducts:
Observance of the fivefold spiritual code of conduct:
   Right Faith or Conviction (Samyak Darshan),
   Right Knowledge (Samyak Jnän),
   Right Conduct (Samyak Chäritra),
   Right Austerities (Samyak Tapa), and
   Vigor (Virya).

Following Five Samitis:
Alertness and care while walking, speaking, accepting alms, 
placing or replacing any items, and disposing of human waste and 
other items.

Following Three Guptis
Constraint of the mind, speech and body.

He who experiences the unity of life 
sees his own self in all beings, and 
all beings in his own self, and 
looks everything with an impartial eye.
03. Khamāsamana Sutra:
Ichchhāmi khamā-samano!
Vandium, jāvanijjāe nisihīāe, matthaena vandāmi..................1.

03. Sutra Meaning:
With all my strength and by renouncing all wrongful acts, I bow (to the Tirthankar’s image or Ascetics) with my head.
03a. तिक्खुत्तो सूत्र - Tikhutto Sutra:

03a. तिक्खुत्तो सूत्र:

तिक्खुत्तो: आयािीणं, पयािीणं, करेमि, वंदामि,
नमंसामि, सक्कारेमि, सम्माणेमि,
कल्लाणं, मंगलं, देवीयां, चेिेयां,
फज्जुवा-सामि, मत्थरण वंदामि.  ...............................................

03a. Tikhutto Sutra:

Tikhutto;
Ayahinam, payahinam, karemi, vandami,
Namam-sami, sakkaremi, sammanemi;
Kallanam, mangalam, deviyam, chheyiyam;
Pajjuwa-sami, matththen vandami.  ...............................................

03a. Sutra Meaning:

As I turned my hands clockwise three times; I worship, I bow, I respect, 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.

Non violence and kindness to all living beings is kindness to oneself.
For thereby one's own self is saved from various kinds of sins and resultant sufferings and is able to secure his own welfare.

Lord Mahavira
04. **Ichchhakāra Sutra**

**04. Introduction:**

This sutra is recited while offering obeisance to Guru Mahārāj. Since in this Sutra a devotee inquires about Guruji’s well-being, this sutra is known as Guru Sukha Shātā Sutra.

**04. **Ichchhakāra Sutra**

Ichchhakāra suha-rāi? (suha-devasi?) Sukha-tapa?
Sarira-nirābādha?
Sukha-sanjama-yātrā-nirvahate ho ji?
Śvāmi! Śātā hai ji?
Āhāra-pāni kā lābha denā ji. ...................................................... 1.

**04. Sutra Meaning:**

Oh! Guruji! With your permission I very kindly wish to know, if you were comfortable during the last night (or day)? Is your penance going well? Are you free of any bodily inflictions? Is your journey in ascetic life free of obstacles? Oh! Guruji, are you doing well? Please kindly oblige me by accepting alms from me. ............... 1.
05. Introduction

This sutra is nothing but the Forgiveness Verse of Sāmāyika

It is very important that we ask for forgiveness and repent for the sins committed by us either knowingly or unknowingly before we perform Sāmāyika, Pratikraman, and Chaitya Vandan (praying to the Tirthankars at the temple) rituals.

By recitation of this sutra a person enumerates the sins that may have been committed by him/her in ordinary day-to-day life while moving around. He/she repents, apologizes, and asks for forgiveness for those sins.

05. इररयावदिया सूत्र: Iryä Vahiyae Sutra

इच्छा-कारण संदिसि भगवन् ! इररयावहियं पडिक्कमामि ?

इच्छं, इच्छामम पडिक्कममउं. ........................................1.

इरियावहियाए, विराहणाए ........................................2.

गमणागमणे ................................................................3.

पाण-ककमणे, बीय-ककमणे, हरिय-ककमणे,
ओसा-उत्तिंग-पणग-दग-मट्टी-मक्किा-संताणा-संकमणे. ...............4.

जे मे जीवा विराहिया. .........................................................5.

एगिदिया, बेइदिया, तेइदिया, चउररंदिया, पंचचंदिया......................6.

अभिहिया, वत्तिया, लेसिया, संघाइया, संघदट्टया,
परियाविया, किलामिया, उद्विया,
ढाणाओ ठाणं संकामिया, जीवियाओ ववरोविया,
तस्स मिच्छा मि दुक्कडं................................................7.
05. Iriyāvahiyā Sutra

Ichchhā-kārena sandisaha bhagavan!

Iriyāvahiyam padikkamāmi?

Ichchham, ichchhāmi padikkamium..............................1.

Iriyāvahiyaṃ, virāhanāe..............................................2.

Gamanā-gamane............................................................3.

Pāna-kkamane, biya-kkamane, hariya-kkamane,

Osā-uttinga, panaga-daga,

Matti-makkadā-santānā-sankamane.................................4.

Je me jivā virāhiyā........................................................5.

Egindiyā, beindiyaṃ, teindiyaṃ, chaurindiyaṃ, panchindiyaṃ. .........6.

Abhihayā, vattiyaṃ, lesiyaṃ, sanghāiyaṃ, sanghattiyaṃ,

Pariyāviyaṃ, kilāmiyaṃ, uddaviyaṃ, thāṇāo thānam,

Sankāmiyaṃ, jivyāo vavaroviyaṃ,

Tassa michchhā mi dukkadam...........................................7.

05. Sutra Meaning:

Oh! Guru Maharaj, please voluntarily give me permission to apologize and repent (to do Pratikraman) for the sins that I may have committed while moving around. (Now Guru Maharaj will say, ‘Please do so.’)

I accept your permission. Now, I want to apologize and repent by doing Pratikraman.

While walking, I may have trampled upon living beings, seeds, green vegetation, dew, ant burrows, moss, wet soil, and spider webs. I may have hurt one-sensed, two-sensed, three-sensed, four-sensed, or five-sensed living beings by kicking them, covering them with dirt, trampling them, colliding them with each other, or touching them. I may have distressed them, frightened them, displaced them, or killed them. I repent and apologize for all sins that I may have committed.
06.  तस्स उत्तरी सूत्र - Tassa Uttari Sutra

06. Introduction

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 or käussagga (meditation for certain duration in a motionless meditative posture).

By reciting Tassa Uttari Sutra, one declares the intention of meditation in motionless posture. This meditation also helps to reduce our vices (Kashāyas), which in turn reduces our past bad karmas.

The five purposes of Kaussaga are: Atonement, Repentance, Purification, Removal of Obstacles and Uprooting Sinful Activities.

06. तस्स उत्तरी सूत्र

तस्स उत्तरी-करणेनं, पायचिछत्त-करणेणं,
विसोही-करणेणं, विसल्ली-करणेणं,
पावाणं कम्माणं निग्धायण्ड्डँ, ठामि काउस्सग्गं. .....................1

06. Tassa Uttari Sutra

Tassa uttari-karanenam, päychchhitta-karanenam,
Visohi-karanenam, visalli-karanenam,
Pävānam kammānam,
Nigghāyanatthāe, thāmi kāussaggam. ............................. 1.

06. Sutra Meaning:

I now want to absolve all my sins committed (as mentioned in the Iriyāvahiyā Sutra) by repenting. To purify my soul and to make it free of pain (caused by practicing religion without right faith or practicing for the show and for worldly gains) and to completely destroy all my sins, I shall now perform Kāyotsarga.
07. Annattha Sutra

07. Introduction

By reciting Annattha Sutra, one enumerates the list of minor violations that may happen in his motionless yoga (Kayotsarg) posture.

This sutra contains a description of sixteen exemptions (ägäras) for not allowing the käussagga to be broken or upset owing to the body’s natural movement while performing the käussagga, if the good manner has been shown to complete the käussagga with firmness.

07. अन्नत्थ तृत्र - Annattha Sutra

अन्नत्थ-ऊससिएणं, नीससिएणं, खासिएणं, छीएणं, जंभाइएणं, उड्िुएणं, वाय-निसग्गेणं, भमलीए, पित्त-मुच्छए..............................1.
सुिुमेदिं अंग-संचालेदिं, सुिुमेदिं खेल-संचालेदिं,
सुिुमेदिं दिदि-संचालेदिं .................................................................2.
एवमाइएदिं आगारेदिं, अ-भग्गो अ-ववरादिओ, िुज्ज मे काउस्सग्गो. 3.
जाव अर्रिंताणं भगवंताणं, नमुक्कारेणं न पारेमम....................4.
ताव कायं ठाणं भाणं झाणं, अप्पाणं वोसिरामि......................5.

07. Annattha Sutra

Annattha-usasienam, nisasienam,
Khäsienam, chhienam, jambhäienam,
Udduenam, väya-nisaggenam, bhamalie, pitta-muchchhæ. ... 1.
Suhumehim anga-sanchálehim,
Suhumehim khel-sanchálehim,
suhumehim ditthi-sanchálehim. ..........................................................2.
07. **Sutra Meaning:**

I shall now engross myself in meditation in a completely motionless yoga posture (Kāyotsarga) for a specified duration. I will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements.

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

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 living beings including animals, living organism, and sentient beings.

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

Mahāvira (Achāranga Sutra, Ch. 4)
08. Logassa Sutra

08. Introduction

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

In this sutra, the glorification of twenty four tirthankaras by name and all the tirthankaras of three phases of time by implication is done and a prayer is made for the attainment of salvation by means of the three gems of right faith, right knowledge and right conduct.

08. Logassa Sutra

Logassa उज्जोअ-गरे, धम्म-तित्थ-यरे जिणे.
अरिहते फिल्टटिसं, चउवीसं पि केवली. ........................................1.
उसभ-मजिअं च बंदे, संभव-मभिण्डाणं च सुमई च.
पउम-प्पहं सुपासं, जिणं च चंद-प्पहं बंदे........................................2.
मुविहिं च पुप्प-दंतं, सीअल-सिज्जंस-वासु-पुजजं च.
विमल-मणां च जिण, धम्मं संतिं च वंदामि.................................3.
कुंथुं अरं च मलिं, बंदे मुणि-सुव्वयं नम-जिणं च.
वंदामि रिड-नेमिं, पासं तह वद्धमाणं च. ....................................4.
एवं मए अभिथुआ, कित्त्य-यर-मला पहीण-जर-मरणा.
चउ-वीसं पि जिणवरा, तित्थ-यरा मे पसीयंतु.................................5.
कित्त्य-वंदिय-महिया, जे ए लोगस्स उत्तमा सिद्धा.
आरुग-बोहि-लातं, समाहि-वर-मालमं-दिंतु...............................6.
08. लोगस्स सूत्र - LOGASSA SUTRA

चंदेसु निम्मल-यरा, आइच्चेसु अहियं पयास-यरा।
सागर-वर-गंभीरा, सिद्धा सिद्धिं मम दिसंतु। .............................7.

08. Logassa Sutra

Logassa ujjoa-gare, dhamma-tittha-yare jine.
Arihante kitaissam, chauvisam pi kevali. ......................... 1.
Usabha-majiam cha vande,
Sambhava-mabhinandanam cha sumaim cha.
Pauma-ppaham supäsam,
Jinam cha chanda-ppaham vande.................................2.
Suvihim cha puppha-dantam,
Siala-sijjamsa-vāsu-pujjam cha.
Vimala-manantam cha jinam,
Dhammam santim cha vandämi. ..................................3.
Kunthum aram cha mallim,
Vande muni-suvvayam nami-jinam cha.
Vandämi rittha-nemim,
Päsam taha vaddhamänam cha. ..................................4.
Evaṁ mae abhithuā,
Vihuya-rayā-malā pahina-jara-maranā.
Chau-visam pi jinavarrā,
Tittha-yarā me pasiyantu. ...........................................5.
Kittiya-vandiya-mahiyā, je e logassa uttamā siddhā.
Chandesu nimmala-yarā, āichchesu ahiyam payāsa-yarā.
Sāgara-vara-gambhirā, siddhā siddhim mama disantu. ........7.
08. Sutra Meaning:

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

1. I bow to Rishabha dev, Ajitnäth, Sambhavnäth, Abhinandan, Sumatinäth, Padmaprabha, Supärshva, and Chandraprabhu.

2. I bow to Suvidhinäth or Pushpadanta, Shitalnäth, Shreyänsnäth, Väsupujya, Vimalnäth, Anantnäth, Dharmanäth, and Shäntinäth.

3. I bow to Kunthunäth, Aranäth, Mallinäth, Munisuvrat-swämi, and Naminäth. I bow to Arista Neminäth, Pärshvanäth, and Vardhamän (Mahävir-swämi).

4. I praise the Arihantas who have been liberated from all karma that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death. These are the twenty-four Lord Jinas or Tirthankaras that bless me.

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

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

7. Work like you don't need the money.

Love like you've never been hurt.

Dance like nobody's watching.

Sing like nobody's listening.

Live like it's Heaven on Earth.
09. Introduction

Karemi Bhante Sutra is recited to take the vow of Sämāyika. Sämāyika means equanimity. In essence, the person follows the five great vows of conduct for the duration of Sämāyika. Also one decides not to do or promote any sin by thought, word or deed.

During the duration of Sämāyika (48 min), 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.

09. Karemi Bhante Sutra:

Karemi bhante!
Sāmāiyam sāvajjam jogam pachchakhāmi,
Jāva niyamam pajjuvāsaṇī,
Duviḥāṃ, ti-viheṇāṃ,
Māṇeṇāṃ, vāyāe, kāeṇāṃ,
Nā karemi, nā kāraṇvēmi, tassā bhante!
Padikkāmaṇī, nindāmaṇī, garihāmaṇī, apप्पां वोसिरामी. ................1.

Karemi bhante!
Sāmāiyam sāvajjam jogam pachchakhāmi,
Jāva niyamam pajjuvāsaṇī, duviham, ti-viheṇāṃ,
Manenam, vāyāe, kāeṇam, na karemi, na kāraṇvēmi,
Tassā bhante! Padikkāmaṇī, nindāmaṇī, garihāmaṇī,
09. Sutra Meaning:

Oh respected Guruji! I vow to give up all sinful activities. I criticize myself for my wrongful actions. As long as I remain in Sämâyika, I shall not commit any sinful activity in thought, speech, or action nor shall I encourage anyone to indulge in such activities. Oh! Bhagawän, I hate myself for committing sinful activities. I repent and apologize for committing sinful activities. I condemn and censure myself for such sinful activities. By the virtue of Sämâyika, I am determined to free myself from worldly bondage........... 1.

Whatever I say, you must test this with your own reasoning and verify it through your own experience.

Do not accept what I say blindly by faith alone until it passes the litmus test of intellection. Otherwise, it will never be yours.

If you accept what I teach on the basis of the sacred texts, or from my convincing reasoning, or even because of my radiant personality, but not by testing with your own reasoning, then in the end this will create only darkness (ignorance) in you and not light.

Tirthankar Mahavir

Book - Harmony-of-All-Religions
Maharshi Santsevi Maharaj (Page 100)
10. Introduction

The prescribed duration of Sämäyika is 48 minutes. The Karemi Bhante Sutra is recited to take the vow of Sämäyika, while Sämäiya Vaya Jutto Sutra is recited to terminate the vow of Sämäyika.

In this sutra, the greatness of the sämäyika vow is shown. As long as a person is under the oath of sämäyika he is equivalent to a saint. This sutra is uttered to end the vow of Sämäyika but one must remember to adore this sacred characteristic duty of a laity and to maintain the enduring wish of performing the sämäyika again and again.

With regard to the vow of Sämäyika, one should avoid several faults like sinful thought, sinful speech, or inappropriate body movement. Not being attentive about the vow and purpose of Sämäyika, not following prescribed procedure, or being lazy are also considered as faults. The instincts of eating, fear, pleasure, and possessiveness should be avoided during Sämäyika.

10. सामाइय-वय-जुत्तो सूत्र - Sämäiya-Vaya-jutto Sutra

सामाइय-वय-जुत्तो, जाव मणे होइ नियम-संजुत्तो.
छिन्नइ असुहं कम्मं, समाइय जलिताव वारा.........................1.
सामाइयमिऴ उ कए, समणो इव सावओ हवड़ जम्हा.
एएण कारणेणं, बहुसो सामाइयं कुज्जा...............................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
10. Sämäiya-Vaya-Jutto Sutra:

Sämäiya-vaya-jutto, jäva mane hoi niyama-sanjutto.
Chhinnai asuham kammam, samäiya jattiä värä. .................... 1.
Sämäiyammi u kae, samano iva sävao havai jamhā.
Eena kāranenam, bahuso sämäiyam kujjā.........................2.
Sämäyika vidhi se liyä, vidhi se purna kiyä,
Vidhi mem jo koi avidhi hui ho,
Una sabakā mana-vachana-kāyā se
Michchhā mi dukkadam. .............................................3.
Dasa mana ke, dasa vachana ke, bāraha kāyā ke--
Ina battisa doshona me se jo koi dosh lagā ho,
Una sabakā mana-vachana-kāyā se
Michchhā mi dukkadam. .............................................4.

10. Sutra Meaning:

As long as someone observes the vow of Sämäyika, and maintains full control over his mind, his bad Karmas (sins) are eradicated. Moreover, whenever a person is under the vow of Sämäyika, he is just like a monk. Therefore, one should do Sämäyika over and over again.

I took the vow of this Sämäyika according to the prescribed method and I shall terminate the vow of Sämäyika also in the prescribed method. I ask for your pardon, if I have deviated from the prescribed method mentally, verbally, or physically.

If I have committed any of the 10 faults of mental activity, 10 faults of speech or 12 faults of bodily actions, through my mind, speech, or body respectively, I apologize for the same and ask for your forgiveness.
11. Introduction

The Jag Chintamani sutra is a Chaitya Vandan Sutra. It is recited in the temple and during Pratikraman ritual when prayer is recited. In this sutra the prayer is offered to the temples and the Murtis of Tirthankar Bhagawân which are eternal, meaning have always existed and will always exist.

11. जग-चिन्तामणि - Jaga-Chintämani Sutra

इच्छा-कारण संदिसह भगवन! चैत्य-वन्दन करूं? इच्छें.
जग-चिन्तामणि! जग-नाह! जग-मुह! जग-रक्खण!
जग-बंधव! जग-सत्थवाह! जग-भाव-विअक्खण!
अड्डावय-संठववँ-रुव! कम्महु-विणासण!

चउवीसं पि जिणवर!
जयंतु अ-प्पडििय सासण.............................................................1.
कम्म-भूमिहि कम्म-भूमिहि पढम-संघयणि,
उक्कोसय सत्तर-सय जिण-वराण विहरंत लब्भइ;
नव-कोडिहि केवलीण, कोडी-सहस्स नव साहु गम्मइ.
संपढ जिणवर वीस मुणि, बिहुं कोडिहि वरनाण;
समणह कोडः-सहस्स-दुभ, थुणिज्जइ निच्छ विहाणि......................2.

जयउ सामय जयउ सामय रिसह सत्तुंजि,
उजिंति पहु-नेमिजिण, जयउ वीर सच्चउरी-संडण;
भरु-अच्छहि मुणि-सुववय, महुरि-पास दुह-दुरिः-खंडण,
अवर-विदेहं तित्थ-यरा, चिह्नु दिसि विदिसि जिं के वि;
तीआणागय संप्ररय, वंदु जिन सच्चे वि. ..........................3.
सत्ता-णवइ सहस्सा, लक्खा छपपन्न अड-कोडीओ.
बत्तीस-सय बासियाइं, तिअ-लोए चेड़ए वंदे.........................4.
पनरस-कोडि-सयाइं, कोडि बायाल लक्ख अडवन्ना.
छत्तीस-सहस-असीइं, सासय-बिंबाइं पणमामि..........................5.

11. Jaga-Chintämani Chaitya-Vandana

Ichchhā-kārena sandisaha bhagavan!
Chaitya-vandana karu? Ichchham.
Jaga-chintāmani! Jaga-nāha! Jaga-guru! Jaga-rakkhana!
Jaga-bandhava! Jaga-satthavāha! Jaga-bhāva-viakkhana!
Atthāvaya-santhavia-ruva! Kammattha-vināsana!
Chauvisam pi jinavara! Jayantu a-ppadihaya-sāsana. ..........1.
Kamma-bhumihim kamma-bhumihim padhama-sanghayani,
Ukkosaya sattari-saya jina-varāna viharanta labbhai;
Nava-kodiham kevalina, kodi-sahassa nava sāhu gammai.
Sampai jinavara visa muni, bihum kodiham varanāna;
Samanaha kodi-sahassa-dua, thunijjai nichcha vīhāni..........2.
Jayau sāmiya jayau sāmiya risaha sattunji,
Ujjinti pahu-nemi-jina, jayau vira sachchauri-mandana;
Bharu-achchhahim muni-suvvaya, mahuri-pāsa duha-duria-khandana,
Avara-videhim tittha-yarā, chihum disi vidisi jim ke vi;
Tiānāgaya sampaiya, vandau jina savve vi. .........................3.
Sattā-navai sahassā, lakkhā chhappanna attha-kodio.
11. Sutra Meaning:

Oh! Guru Mahäräj, please voluntarily give me permission to do Chaitya Vandan. (If Guru Mahäräj is present, he will say, “Please do so.”) I accept your permission................................. 1

Oh! Tirthankar Bhagawän, you are like the best of the best jewel (Chintämani). You are the ultimate head of the universe. You are the preceptor of the whole universe. You are the protector of the universe. You are like an elder brother to the whole universe. You are the guide of the entire universe and you perceive the inner thoughts of the entire universe. Oh! Twenty-four Tirthankaras, your Murtis are consecrated on Mt. Ashtäpad. You have eradicated all eight categories of Karma. The four-fold Jain order established by you will go on forever. You are the greatest of the greatest. ................................................................................. 2

In all Karma Bhumi, there may exist simultaneously a maximum 170 Jineshvar Bhagawän, who are endowed with the unique and best physiques, 90 million omniscient (Kevaljnäni) and, 90000 million monks. I pray every day in the early morning to the twenty Tirthankaras (of this time cycle and of Bharat Kshetra), 20 million omniscient monks and, 20,000 million other monks who are currently present. ................................................................................. 3

Oh! Lord, you are the great. You are the great. Oh! Bhagawän Rushabhdev, your Murti graces Mt. Shatrunjay, Oh! Neminäth Bhagawän, your Murti graces Mt. Girnär, Oh! Bhagawän Mahävir Swämi, your Murti graces the temple in the town of Sächor, like a precious ornament. Oh! Bhagawän Munisuvrat Swämi, your Murti graces the temple in the town of Bharuch. Oh! Bhagawän Pärshvanäth, your Murti graces the temple in the town of Mathura and you eradicate the sufferings and the sins of the people. I offer my obeisance to all the Jineshvar Bhagawän, who may have ever existed anytime in the past, may exist anytime in the future and are present now anywhere in the universe. .................................................. 4
I am bowing down to 8,57,000,282 eternal temples and 15,42,58,36,080 eternal Tirthankar Murtis, which are always present in the universe.

5.

11. General Meaning:

According to Jain scriptures, the shape of universe resembles like a man standing with his hands on his waist and his legs wide apart.

The universe is divided in three parts:

Very top of the universe is known as Siddhashilä, where the liberated souls exist.

Area above the waist (upper part) is the place where the heavens are located.

Humans live in the middle part

Hell is located in the lower part, below the waist.

In the middle part, which is known as Madhya-Lok, there are innumerable numbers of concentric circles of land alternating with ocean.

The most central part is a land known as Jambu Dvip (Island). Jambu Dvip is surrounded by a ring of ocean. This ocean is surrounded by a ring of land, known as Dhätaki Khand, and the next land in the series is known as Pushkar Dvip.

Dhätaki Khand is twice the size of Jambu Dvip and Pushkar Dvip is twice the size of Dhätaki Khand.

Jambu Dvip is divided in three sections. The northern part is known as Airāvat Kshetra, the southern part is known as Bharat Kshetra and the middle section is known as Mahā Videha Kshetra.

We live in Jambu Dvip and India is located in Bharat Kshetra.

Dhätaki Khand being twice in size as of Jambu Dvip thus has two Bharat Kshetra, two Airāvat Kshetra and two Mahā Videha Kshetra.

Accordingly Pushkar Dvip has four of each Kshetras.

The whole of Jambu Dvip, the whole of Dhätaki Khand and only half of the Pushkar Dvip are considered as Karma Bhumi.
Thus Karma Bhumi consists of 5 Bharat Kshetras, 5 Airavat Kshetras and 5 Mahā Videha Kshetras.

Tirthankar Bhagawān does not exist in Bharat Kshetra and Airavat Kshetra at all times. If they do, there can be only one living Tirthankar Bhagawān per each Kshetra.

Mahā Videha Kshetra is further divided in 32 sections, each known as Vijay. In each Vijay of Mahā Videha Kshetra there may exist one Tirthankar Bhagawān at any given time.

However, at any given time there are at least four Vijay, where Tirthankar Bhagawān is present. Thus, in Mahā Videha Kshetra there could be a maximum of 32 Tirthankar Bhagawān and a minimum of 4 Tirthankar Bhagawān at any given time.

Hence the maximum number of Tirthankar Bhagawān that may exist simultaneously in Karma Bhumi are as follows.

<table>
<thead>
<tr>
<th>5 Bharat Kshetra</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 Airavat Kshetra</td>
<td>5</td>
</tr>
<tr>
<td>5 Mahā Videha Kshetra</td>
<td>5 x 32 = 160</td>
</tr>
<tr>
<td><strong>Total - Maximum Number of Tirthankar</strong></td>
<td><strong>170</strong></td>
</tr>
</tbody>
</table>

The minimum number of Tirthankar Bhagawān present at any given time is as follows:

| 5 Mahā Videha Kshetra | 5 x 4 = 20. |

A candle loses nothing by lighting another candle.

Erin Majors
12. जं किंचि सूत्र - Jam Kinchi Näma-tittham Sutra

12. Introduction

In this sutra, salutation is offered to all the Jain pilgrimage places and all the Jina Murtis existing in the three worlds.

This Sutra is an important Chaitya Vandan Sutra, which is recited after reciting Jag Chintāmani Sutra.

12. जं किंचि सूत्र

जं किंचि नाम-तित्थं, सग्गे पायालि माणुसे लोए.

Jaïm jina-bimbāim, tāim savvāim vandāmi. ...........................................1.

12. Jam Kinchi Näma-tittham Sutra

Jam kinchi näma-tittham, sagge pāyāli mānuse loe.

Jāîm jîna-bîmbāîm, tāîm savvāim vandāîmi. ...........................................1.

12. Sutra Meaning:

I bow down to all places of pilgrimage and to all the Murtis of Tîrthankar Bhagawān present anywhere in the heavens, in the lower realm of the universe, and in the middle section of the universe, commonly known as Manushya Lok. ..............................1.
13. Namuttothunam Sutra

13. Introduction

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. He glorifies Lord Arihanta Bhagavâna through the attribution of their supreme virtues. Hence this Sutra is also known as Shakra Stava Sutra.

13. Namuttothunam Sutra:

नमुत्थुणं, अरिहंताणं, भगवंताणं........................................1.
आइ-गराणं, तित्थ-यराणं, सयं-संबुद्धाणं........................................2.
पुरिसुत्तमाणं, पुरिस-सीहाणं, पुरिस-वर-पंडरीआणं,
पुरिस-वर-गंध-हत्थीणं.........................................................3.
लोगुत्तमाणं, लोग-नाहाणं, लोग-हिआणं,
लोग-पईवाणं, लोग-पज्जोअ-गराणं........................................4.
अभय-दयाणं, चक्खु-दयाणं, मग्न-दयाणं,
सरण-दयाणं, बोहि-दयाणं.......................................................5.
धम्म-दयाणं, धम्म-देसयाणं, धम्म-नायगाणं,
धम्म-सारहीणं, धम्म-वर-चाउरंत-चक्कवट्टीणं........................6.
अप्पडििय-वर-नाण-दसण-धराणं, वियष्ठ-छउमाणं........................7.
जिणाणं, जावयाणं, तिन्नाणं, तारयाणं, बुद्धाणं,
बोहयाणं, मुत्ताणं, मोअगाणं..............................................8.
सव्वनूणं, सत्त-दरिसीणं, सिव-मयल-मरुअ-मणं-
13. Namutthunam Sutra:

Namutthu nam, arihantānam, bhagavantānam. ...................... 1. 
Ai-garānam, tittha-yarānam, sayam-sambuddhānam. ............... 2. 
Purisuttamānam, purisa-sihānam, purisa-vara-
Pundariśānam, purisa-vara-gandha-hatthinam. ...................... 3. 
Loguttamānam, loga-nāḥānam, loga-hiānam, 
Abhaya-dayānam, chakkhu-dayānam, magga-dayānam, 
Sarana-dayānam, bohi-dayānam. ................................. 5. 
Dhamma-dayānam, dhamma-desayānam, 
Dhamma-nāyagānam, dhamma-sārāhinam, 
Appadihaya-vara-nāna-dansana-dharānam, 
Viyatta-chhaumānam. .................................................. 7. 
Jinānam jāvayānam, 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-nāgge kāle.
13. Sutra Meaning:

I bow to the Arihanta Bhagavants. I bow to the Jinas, the beginners of the Scriptures, the Tirthankaras, and the self-enlightened ones. ..............................................................1.

I bow to the best among men, the lions among men, the best lotus among men, and the highest species of elephant among men. .................................................................2.

I bow to the best in the world, the guides of the world, the benefactors of the world, the beacons of the world, and the enlighteners of the world. ..........................................................3.

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. .........................................................4.

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. ..................................................5.

I bow to those who are liberated from the bondage of false knowledge, who are the holders of unrestricted and best knowledge and faith, who in this world are the light, the liberators, the refuge, and the movers and givers of rest. .............................6.

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. ......7.

I bow to the all-knowing, all-seeing Jinas, who have conquered fear and who have attained a happy, stable, formless, infinite, imperishable, unobstructed, and eternally perfect state and existence. ........................................................................8 - 9.

Oh! Tirthankar Bhagawän, I bow down to you, and all those, who have attained Moksha, those who will attain Moksha in their current life, and those who will attain Moksha anytime in future by my thoughts, speech, and body. ..............................................10
14. जावंतत-चेइआइं सूत्र - JÄVANTI-CHEIÄIM SUTRA

14. Introduction

In this Sutra, obeisance is offered to currently existing Murtis of Jineshvar Bhagawän. This Sutra is also known as ‘Sarva Chaitya Vandan Sutra’.

Savva means all; and Chaitya means either temple or an Murti of Jineshvar Bhagawän. It is important to note that in Sutra number 12, Jag Chintämani Sutra the word Chaitya is used to mean temple, while in this Sutra it is used to mean Murti.

In Jag Chintämäni Sutra, obeisance is offered to those temples and those Murtis, which have always existed and which will always exist. In this Sutra, obeisance is offered to currently existing Murtis of Jineshvar Bhagawän.

14. जावंतत-चेइआइं सूत्र

जावंतत चेइआइं, उड्ढे अ अहे अ तिरिअ-लोए अ.
सव्वाइं ताइं वंदे, इह संतो तत्थ संताइं. ..............................................1.

14. Jävanti-Cheiäim Sutra

Jävanti cheiäim, uddhe a ahe a tiria-loe a.
Savväim tāim vande, iha santo tattha santāim. .........................1.

14. Sutra Meaning:

While here I bow down to all the currently existing Murtis of Jineshvar Bhagawän anywhere in the upper part of the universe, this middle part of the universe or the lower part of the universe.

.................................................................1.
15. जावंत के विसूत्र - JÄVANTA KE VI SUTRA

15. Introduction

In this Sutra, obeisance is offered to all Sādhu Mahārāj and Sādhviji Mahārāj present anywhere in Bharat Kshetra, Airāvat Kshetra and in Mahā Videha Kshetra. This is to express our respect to them and for helping us and guiding us in our spiritual journey.

This Sutra is also Known as ‘Sarva Sādhu Vandan Sutra’ (Sarva means all) as obeisance is offered to all Sādhu and Sādhvī Mahārāj present anywhere in all 15 Karma Bhumi, namely 5 Bharat Kshetra, 5 Airāvat Kshetra and 5 Mahāvideha Kshetra

In Bharat Kshetra (where we live) and in Airāvat Kshetra people are not always fortunate enough to have the physical presence of Arihant Bhagawān and thus, we do not have the benefit of His sermons or His guidance. In such times it is the Guru Mahārāj, who preach through their sermons and guide us on the path leading to Moksha as originally preached by Arihant Bhagawān.

15. जावंत के विसूत्र

जावंत के विसूत्र,
भरहरवय-महा-विदेहे अ.
सव्वेसिं तेसिं पणओ, ति-विहेण ति-दंड-विरयाणं.........................1.

15. Jävanta Ke Vi Sutra

Jävanta ke vi sāhu, bharaheravaya-mahā-videhe a.
Savvesim tesim panao, ti-vihena ti-danda-virayānam. ............ 1.

15. Sutra Meaning:

Sādhu Mahārāj and Sādhvijī Mahārāj do not commit any sinful activity either in their thoughts or by their speech or physically; nor they cause others to do the same; nor they praise others who commit sinful activity. I bow down to all such Sādhu Mahārāj and Sādhvijī Mahārāj, present anywhere in Bharat Kshetra, Airāvat Kshetra and in Mahā Videha Kshetra; by my thoughts, by my speech and by my body. ................................................................. 1.
16. Namorhat Sutra

16. Introduction

In this Sutra, obeisance is offered to the Five Supreme Entities. This Sutra was composed by Ächārya Shree Siddhasen Diwākar Suri, who is credited with composition of many other valuable Sanskrit works of Jainism. This Sutra in its real essence is a mini Navakār Mantra. It is usually recited prior to reciting any Stuti, Stavan or before performing many important rituals.

16. Namorhat Sutra


16. Sutra Meaning:

I am bowing down to Arihant Bhagawān, Siddha Bhagawān, Āchārya Mahārāj, Upādhyāy Mahārāj, and all Sādhu and Sādhvī Mahārāj. ........................................................................................................ 1.

Success is not the key to happiness.
Happiness is the key to success.
If you love what you are doing, you will be successful.
17. **Uvasagga-Haram Stotra**

**17. Introduction**

Uvasagga-haram Sutra is a devotional Sutra dedicated to Shree Pārshva Nāth Bhagawān. Recitation of this Sutra brings forth desired beneficial results as it pleases Pārshva Yaksha due to his deep devotion to Pārshva Nāth Bhagawān. This Sutra was composed by Āchārya Bhadrabāhu Swāmi (504 B.C. to 428 B.C.) between 442 B.C. and 428 B.C. He was the last Shrut Kevali of this current time cycle.

**17. उवसग्ग-हरं स्तोत्र - Uvasagga-Haram Stotra**

उवसग्ग-हरं पासं, पासं वंदामि कम्म-घण-मुक्कं.
विसहर-विस-निन्नासं, मंगल-कल्लाण-आवासं..................1.
विसहर-फुलिंग-मंतं, कंठे धारेइ जो सया मणुओ.
तस्स गह-रोग-मारी, दुढ-जरा जंति उवसामं..................2.
चिडउ दूरे मंतो, तुज्झ पणामो वि बुह-फलो होइ.
नर-तिरिएसु वि जीवा, पावंति न दुक्ख-दोगच्छं..................3.
तुह सम्मत्ते लद्दे, पितामणि-कण्ण-पायव-ब्भहिए.
पावंति अविग्घेणं, जीवा अयरामरं ठाणं..................4.
इय संथुओ महायस! भत्ति-ब्भर-निन्नभरेण हिअएण.
ता देव! दिज्ज बोहिं, भवे भवे पास! जिण-चंद!..................5.

**17. Uvasagga-Haram Stotra**

Uvasagga-haram pāsam,
Pāsam vandāmi kamma-ghana-mukkam.
17. Sutra Meaning:

Oh! Shree Pârshva Nâth Bhagawân, I am bowing down to you. Even your caretaker Yaksha Pârshva is capable of nullifying the unfavorable situations caused by other people and/or other elements. You have eradicated all Karmas and thus you are free of all Karmas. You are capable of nullifying the poison of the most poisonous snake. You are the abode of bliss and unending happiness.

Those people, who recite with faith the Mantra known as 'Visahara Fullinga Mantra', their misfortunes, chronic illness, plague and other fatal epidemic diseases and febrile illnesses are cured.

Let alone recitation of this Mantra, even sincere obeisance to you is a cause of good fortune. Those, who offer sincere obeisance to you with a deep faith, will have a life free of sufferings and bad luck, in all of their future human or animal lives.

Attainment of the right knowledge and right faith, as preached by you, is even more precious than Chintâmani and Kalpa Vruksha. Upon their attainment, one attains Moksha without difficulty, where there is no old age or death.

Oh! Universally revered Pârshva Nâth Bhagawân, I eulogize you with a heart full of devotion. Oh! Jineshvar Pârshva Nâth Bhagawân, I wish for the right knowledge, right faith and, right conduct in all my future lives.
17. General Meaning:

Bhadrabāhu Swāmi’s brother Varāhmihir was also a Jain monk. But for some reason he renounced monk-hood and started to make a living as a fortune-teller. Once he wrongly forecast the lifespan of a prince and as a result, the king sentenced him to death. After his death, he was born as a Vyantar Dev. He then spread the epidemic of plague (a fatal infectious disease) in the Jain Sangh. Āchārya Bhadrabāhu Swāmi then composed Uvasagga-haram Sutra and taught it to the people. It is said that continuous recitation of Uvasagga-haram Sutra eradicated the epidemic of plague.

Pārshva Yaksha is the caretaker Yaksha of Tirthankar Bhagawān Shree Pārshva Näth. When a “Tirthankar Bhagawān-to-be” attains Kevaljnän, Shakrendra, the supreme Deva of Saudharma Devaloka, due to his deep devotion to Him, assigns a dedicated Yaksha at His service.

‘Visahara Fulinga’ Mantra is as follows:

‘Namiuna Pās Visahara Vasaha Jin Fulinga’

This Mantra is also recited by adding certain other holly words such as the following version composed by renowned Āchārya Shree Māntung Suri

‘Om Rhim Shreem Arham Namiuna Pās Visahara Vasaha Jina Fuling Rhim Namaha’

Jain Karma philosophy states that one has to suffer the resultant effects of one’s own Karma or eradicate those Karmas by internal austerities.

Tirthankar Bhagawān are Vitarāgi and hence do not help anyone directly. Then the obvious question is how recitation of this or any other Mantra will be of help.

Let us now consider the importance of Mantra. As you know, Āgams are compiled from the sermons of Bhagawān Shree Mahāvir Swāmi. The last Āgam, which is now considered to be completely lost, is known as Drashtiväda. Fourteen Purvas are parts of this āgam. Fourteen Purvas clearly mention the importance of Mantra.
Recitation of Mantra for worldly gains and benefits is prohibited. However, if a Mantra is recited with devotion and faith to alleviate sufferings of other people, to eradicate natural calamities, or for the protection of Jain temples, Jain religion and Sangh, it will definitely eliminate these misfortunes.

It is however important to remember that Mantra is expression of devotion to heavenly beings and Yaksha and Yakshini only. They are not liberated and thus are able to bring forth the beneficial results of Mantra.

Uvasagga-haram Sutra is a devotional Sutra dedicated to Shree Pärshva Nāth Bhagawān. Recitation of this Sutra brings forth the desired beneficial results (as stated before) as it pleases Pärshva Yaksha due to his deep devotion to Pärshva Nāth Bhagawān.

Charity at its Peak

Ascetic Mahāvir 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. (Shvetāmbar Tradition)
18. जय वीयराय! सूत्र - JAYA VIYARĀYA SUTRA

18. Introduction

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 for the benefit of our higher spiritual state.

By this sutra, the flawless and superior prayers have been done with the lord for spiritual benefits.

18. जय वीयराय! सूत्र:

जय वीयराय! जग-गुरु!, होउ ममं तुह प्पभावओ भयवं!.
भव-नित्वेओ मग्गाणपुष्पारिः इद्वफल-सिद्धी..............................1.
लोग-विरुद्ध-च्चाओ गुरु-जण-पूआ परत्थ-करणं च.
सुह-गुरु-जोगो तत्वयण-सेवणा आ-भवमखंडा..............................2.
वारिजज़ ज़ढ़ वि नियाण-बंधणं वीयराय! तुह समये.
तः वि मम हुजज सेवा, भवें भवें तुम्ह चलणाणं........................3.
दुक्ख-कङ्खओ कर्म-कङ्खओ, समाहि-मरणं च बोहि-लाभो अ.
संपज्जउ मह एअं, तुह नाह! पणाम-करणेणं.............................4.
सर्व-मंगल-मांगल्यं, सर्व-कल्याण-कारणम्,
मोक्षार्थम् सर्व जीवानाम्, जैनं जयत्त शासनम्¹..........................5.

¹ We needed to modify one sentence “Pradhānam Sarva Dharmānām” of “Sarva Mangal Mangalayam” sutra. The popular meaning of the sutra is “Jainism is the best religion among all other religions”.

This meaning is not conducive to the basic Jain Principle of Anekantvad. This Sanskrit language Sutra was added at the end of the “Jayaviyrai
18. Jaya Vijaraya! Sutra:

Jaya vijaraya! Jaga-guru!,
Hou mamam tuha ppabhävao bhayavam!.
Bhava-nivveo maggänusäriä itthaphala-siddhi...................... 1.
Loga-viruddha-chchäo guru-jana-puä parattha-karanam cha.
Suha-guru-jogo tavayana-sevanä ä-bhavamakhandä..............2.
Värijjai jai vi niyäna-bandhanam vijarayä! Tuha samaye.
Taha vi mama hujja sevä, bhave bhave tumha chalanänam. ..3.
Dukkha-kkhao kamma-kkhao,
Samähi-maranam cha bohi-läbho a.
Sampajjau maha eam, tuha näha! Panäma-karanenam.........4.
Sarva-mangala-mängalyam, sarva-kalyäna-käranam.
Mokshartham sarva jivänäm, jainam jayati shäsanam²............5.

18. Sutra Meaning:

Oh! Vitaräga (one who is beyond attachment and aversion) Tirthankar, Oh! Spiritual leader of the universe, through your grace and blessings, I wish to attain detachment from worldly life and follow the path of right conduct for the attainment of liberation.1.

Sutra” which is in Prakrit language sometimes after 12th century (1700 years after Lord Mahavir Nirvana). Hence it is not a part of the original sutra.

We would like to apologize if you feel that this action is not an appropriate one. However the main purpose of this book is to teach the Pratikraman sutras to American Jain children and youth and we need to teach them based American cultural environment and also not violating our basic principles. In USA 70% Jain children are marrying with non-Jain spouses.

² See Footnote of Jaya Vijaraya Sutra.
I wish to lead a life of high morals and ethics, to be respectful to and take good care of Guru Mahārāj and elderly people, to be helpful and of service to others, to find a right spiritual leader and adopt his teachings. .................................................................2.

Oh! Vitarāga Parmātmā (Tirthankar), I am aware of the fact that your teachings advise against asking anything from you, In spite of this, Oh! Bhagawān, I am bowing down to you and I wish to be of service to you at your feet, for this and all my future lives....3.

Oh Vitarāga Parmātmā, by virtue of your grace, let my unhappiness be destroyed and my Karmas annihilated. Let me remain equanimous at the time of death and retain the right faith to your teachings.................................................................4.

Jain philosophy and its practice are auspicious and the cause of all spiritual prosperity. It wishes that all livings being attain liberation. .................................................................5.

Humility at its Peak

Guru Gautam Swami requests Anand Shrāvak (a lay person) for his forgiveness because he had doubted his Knowledge (Jnāna) and Truthfulness
19. Arihanta-Cheiyanam Sutra

19. Introduction

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 Käyotsarga (meditation in motionless body) and introspective meditation on a Jain prayer. This meditation also helps to get rid of our past bad karmas.

19. Arihanta-Cheiyanam Sutra:

Arihanta-cheiyanam, karemi kauśaggam. ........................................1.
Vandana-vattiäe, puana-vattiäe, sakkāra-vattiäe,
Sammāna-vattiäe, bohi-lābha-vattiäe,
Niruvasagga-vattiäe. ...............................................................2.
Saddhäe, mehäe, dhiie, dhāranäe, anuppehäe vaddhamānie, thāmi kauśaggam .................................................................3.

19. Sutra Meaning:

Oh! Arihant Bhagawän, I wish to undertake Käyotsarga to offer obeisance to you to bow to you, to worship you, to express my
reverence to you, to respect you, to attain the true wisdom and to attain salvation.

I undertake this Kāyotsarga with ever increasing levels of conviction, intellect, patience, determination and contemplation.

19. General Meaning:

We perform Introspection and Kāyotsarga. It helps us to avoid future sins.
20. Kalläna-Kandam Stuti

20. Introduction

There is a glorification of Shri Rusabhdeva, Shāntinātha, Neminātha, Pārshvanātha and Mahāvira swāmi in the first stanza, of all the jineshvaras in the second stanza, of the jina āgama in the third stanza, and of the shruta devatā (goddess of scriptures) in the fourth stanza of this eulogy.

20. Kalläna-Kandam Stuti

Kalläna-kandam padham jinindam, sāntiṁ tāo nemi-jinan muniṇḍam.

Pāsām payāsam sugunikka-thānam, bhātīḍḍ vandē sīrī-vadmaṇām……………..1.

Apara-śāmśa-śamudd-pāram, pattaṁ sīwā ṛṇāda sūrāk-kārā.

Sasvē jinindā sūr-vind-vandǎ, kallāna-vallīṇe visāl-kanda. …………..2.

Nīvāna-maṅge vaṁ-jaṇe-kapā, pāṇāsīya-sēs-kuvā-dapā.

Mam jinanān sarān bhāhān, nāmām nīcchān tījag-pphāhān…………..3.

Kuṇḍīṇu-gokkhi-tuṣār-vanṇa, saroj-hatthā kānār nīmānnā.

Vājśiṁe pūṭāḥ-vag-g-hatthā, sūhāy sa amhṛ saya patsattā……………4.

20. Kallāna-Kandam Stuti

Kallāna-kandam padhamam jinindam,
Santim tao nemi-jinam munindam.
Pāsam payāsam sugunikka-thānam,
Bhattii vande siri-vaddhamānam. ...................................................... 1.

Apāra-sansāra-samudda-pāram,
Pattā śivāṁ dīntu suikkā-sāram.
Savve jinindā sura-vinda-vandā,
Kallāna-vallīna visāla-kandā. .................................................................2.
20. "KALLÄNA-KANDAM STUTI"

Nivvâna-magge vara-jâna-kappam,
Panâsiyä-sesa-kuväi-dappam.
Mayam jinânam saranam buhänam,
Namâmi nichcham tijaga-ppahänam. ...........................................3.
Kundindu-gokkhira-tusära-vannä,
Saroja-hatthä kamale nisannä.
Väesiri putthaya-vagga-hatthä,
Suhäya sä amha sayä pasatthä. .........................................................4.

20. Sutra Meaning:

I am bowing down with true devotion to the first Tirthankar Shree Rushabha Dev, who is the cause of prosperity, to Shree Shânti Nâth Bhagawân, to Shree Nemi Nâth Bhagawân, who is like a supreme monk, to Shree Pârshva Nâth Bhagawân, who enlightens the universe and who is the abode of supreme virtues and to Bhagawân Shree Mahâvir Swâmi........................................1.

Oh! Tirthankar Bhagawân, you have successfully crossed the ocean of worldly life. I also desire Moksha, which is the real essence of your teachings. Oh! Jineshvar Bhagawân, all the heavenly deities also offer obeisance to you. You are the root cause of ultimate and everlasting bliss........................................2.

You are the best vehicle through which one can attain Moksha. You have exposed and then destroyed wrong viewpoints, through your preaching. Oh! Jineshvar Bhagawân, I am bowing down to your preaching, which are the refuge even for scholars and which are the best in all three realms.............................................3.

Oh! Saraswati Devi, holding a lotus in one hand and books in the other; and seated on a lotus flower, please bless me. You are as beautiful as jasmine flower, and a full moon. Your complexion is as white as cow’s milk and fresh snow. Please bestow upon me ultimate happiness. ..........................................................4.
21. Introduction

In this sutra, we pray to the eternally beneficial Lord Mahāvira, all Tirthankars, Scriptures, and Saraswati Devi.

The first two verses are respectful salutation (vandanā) to Mahavira swami and all the Tirthankars; the third verse to the Scriptures, and the fourth verse to Goddess of Learning, Saraswati Devi.

Acharya Shri Haribhadra Suriji composed this stuti. He passed away at the moment when he had just finished the first line of 4th verse. His congregation composed the last three lines; therefore all participants recite together the last three lines loudly during pratikramana.
21. Sansāra-Dāvā-Nala Stuti

Sansāra-dāvā-nala-dāha-nirām,
Sammoh-dhulli-haran samiram.
Māyā-rasā-dārana-sāra-siram,
Namāmi virām gīri-sāra-dhirām........................................1.

Bhāvā-vanāma-sura-dānava-mānavaṇa,
Chulā-vilolā-kamalā-vali-mālitāni.
Sampuritā-bhinata-loka-samihitāni,
Kāmam namāmi jinarāja-padāṇi tāni. .................................2.

Bodhāgaḍham supada-padavi-nirā-purābhīrāmam,
Jīvā-hinsā-virala-lahari-sangamā-gāha-deham.
Chulā-velam guru-gama-mani-sankulaṃ dura-pāram,

Āmulā-lohā-dhulli-bahula-pari-māla-lidha-lolāli-mālā-,
Jhankārā-rāva-sārā-mala-dala-kamalā-gāra-bhumi-nivāse!.
Chhāyā-sambhāra-sāre! Vara-kamalā-kare! Tāra-hārabhirāme!,
Vāni-sandoha-dehe! Bhava-viraha-varam dehi me devi! Sāram.
...............................................................................4.
21. Sutra Meaning:

I bow to you, revered Mahāvira swami. You alleviate the miseries of worldly existence the way water extinguishes a forest fire. You remove ignorance the way wind blows off dust. You get rid of delusions the way a sharp plough tears through the ground of deceit.

I bow faithfully at the feet of all Tirthankars, who fulfill the wishes of all devotees including the kings of heavenly gods such as Surendras, Devendras and Narendras, whose crowns are decorated with garlands made of lotus flowers.

I adore with respect the spiritual contents of the scriptures of Mahāvira swami, which are like an ocean of boundless knowledge and wisdom, whose beautiful verses are like a fascinating pool of water, its waves full of subtle concepts of non-violence and its tides intertwined with lessons of doctrines and jewels of wisdom, which are difficult to fully understand.

O Goddess Saraswati! With your extremely beautiful complexion, holding a lotus flower in one hand, sparkling necklaces adorning your neck, seated on a bed of lotus flower of such sweet fragrance that flocks of bees fly around it; bestow upon me the boon of shruta gyan (knowledge of scriptures) in the form of salvation.
22. Introduction

This is a hymn in praise of Jain doctrine, which drives away the darkness of ignorance (that which closes our mind to right knowledge).

The first verse is devoted to the infinite number of Jinas who take birth in 15 continents of the Universe; the rest is in praise of the scriptures.

Lord Tirthankaras give discourses after they realize absolute knowledge. The chief disciples, after listening to these discourses, compose the scriptures, which are called Āgamas. Each word of a Tirthankara is meaningful and auspicious. They show the path of purification for a soul to attain moksha.
22. Pukkhara-Vara-Divaddhe Sutra

Pukkhara-vara-divaddhe, dhäyai-sande a jambu-dive a.
Bharaheravaya-videhe, dhammäi-gare namamsämi............... 1.
Tama-timira-padala-viddham-sanassa sura-gana-narinda-
mahiassa.
Simä-dharassä vände, papphoodia-moha jällassa............... 2.
Jäi-jarä-marana-soga-panäsanassa,
Kalläna-pukkhala-visäla-suhä-vahassä.
Ko deva-dänava-narinda-gana-chchiassa,
Dhammassä sära-muvalabbha kare pamäyam?............... 3.
Siddhe bho! Payao namo jina-mae nandi sayä sanjame,
Devam-näga-suvanna-kinnara-gana-ssabhua-bhävachchie.
Logo jattha paitthio jagaminam telukka-machchäsuram,
Dhammo vaddhau säsao vijayao dhammuttaram vaddhau. .... 4.
Note:-
Continue the following Sutra for Kausagga during Pratikraman
Suassa bhagavao karemi käussaggam, vandana-vattiäe

22. Sutra Meaning:

I bow down to those peaceful liberators who have established the
sacred doctrine in the five Bhärata, five Airävata, and five
Mahävideha continents (Kshetras) located in two and half islands
made up by Jambudvipa, Dhatakikhanda and half of
Pushkaradvipa. .......................................................... 1

I worship the sacred doctrine, which is the destroyer of the
darkness of ignorance, which is adored by celestial beings and
kings, which contains the rules of conduct, and which destroys the web of delusion. .................................................................2

The sacred doctrine which ends the sorrows of birth, old age, and death and that which brings everlasting bliss, which is worshiped by gods, demons and kings. How can, one who understands its essence, ever become careless in following it?.........................3

Oh wise men! Pay respectful salutations to the scriptures (shruta dharma) of the Tirthankaras, which are proven to be the most superior doctrine, and the most beneficial in the path of right conduct, and are faithfully worshiped by empyrean gods (vaimānik deva), mansion dwelling gods (bhavanapati deva), luminous gods (jyotishka deva) and forest gods (vyantara deva). Let this sacred doctrine, which includes a detailed description of all the six substances, all the three worlds and the living beings in each, be triumphant. May it be victorious and may it promote the dignity of the other tenets like minor and major vows. .........................4.

Note - for Kausagga during Pratikraman

Oh god of sruta! To worship the scripture, I will perform meditation posture. (kayotsarga)

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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.

Lord Buddha

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

72 PRATIKRAMAN SUTRA BOOK
23. Siddhänam Buddhänam Sutra

23. **Introduction**

The description of respect paid to all the Siddhas and twenty four Jinas.

In the fifth verse the numbers four, eight, ten and two, thus the total number twenty-four; represent images of Tirthankaras placed by Universal Monarch Bhārata, in four directions of Mount Ashtāpad.

23. Siddhänam Buddhänam Sutra

Siddhänam Buddhänam, pāra-gayānam parampara-gayānam.

Loagga-muvagayānam, namo sayā savva-siddhānam. ...............................1.

Jō devāṇa vi deva, jā deva pāṇḍali namasati.

Tā dev-dev-mahāṁ, sīrasa vande mahaśeṁri. .........................................2.

Ikka vi na muककrāro, jijñāvar-vasuhkṣa vaddmaṇaṁ.

Samsāra-sagarāo, tareṇa nare v narir va. .............................................3.

Ujñijnt-sel-siṁhere, dikha naṇāṁ nisēhīa jass.

Tā dharm-chakkavattīṁ, añind-nehim namansāmi. .................................4.

Chattāri aṁ haṁ das duo yē, vaddiya ḋiṁvarā chuvvīsāṁ.

Parmaṁ-niṁde-āṇḍa, siddha siddhi mma dīṁsantu. ..............................5.

23. Siddhānam Buddhānam Sutra

Siddhānam buddhānam, pāra-gayānam parampara-gayānam.

Loagga-muvagayānam, namo sayā savva-siddhānam. .............1.
23. Siddhānamsuddhānamsutra - Siddhānamsuddhānamsutra

Jo devāna vi devo, jam devā panjali namamsanti.
Tam deva-deva-mahiam, sirasā vande mahāviram. ..............2.

Ikko vi namukkāro, jinavara-vasahassa vaddhamānassa.
Sansāra-sāgarāo, tārei naram va nārim vā. .........................3.

Ujjinta-sela-sihare, dikkhā nānam nisihī jassa.
Tam dhamma-chakkavattim, arittha-nemim namamsāmi........4.

Chattāri attha dasa do ya, vandiya jinavarā chauvvisam.
Paramattha-nitthi-athā, siddhā siddhim mama disantu. .......5.

23. Sutra Meaning:

I pay homage to all the Siddhas, the enlightened ones who have crossed the ocean of worldly existence, who have attained salvation by following the fourteen stages (Gunastha n) of spiritual development in an orderly fashion and who have reached the summit of the Universe. ........................................................................1

I pay my respect by bowing down my head to Lord Mahāvira, who is the god of gods, to whom gods bow down with folded hands and who is worshipped by Indras.................................................................2

Even salutation done perfectly to Vardhaman Mahavira, will carry a man or a woman across the ocean of worldly existence. ......3

I worship Arishtanemi, the all-knowing monarch, who received the initiation, perfect knowledge (kevala-jnāna) and liberation (moksha) on the summit of mount Girnara .........................................4

May twenty-four (four, eight, ten and two) respected Tirthankars, who have been liberated and have attained the Siddha state, grant me the boon of salvation.................................................................5
24. वेयावच्च-गराणं सूत्र - Veyävaccha-Garānam Sutra

24. Introduction

This sutra is for the peace of society and commemoration of patron gods who look after the Jain religion and society at large.

24. वेयावच्च-गराणं सूत्र

वेयावच्च-गराणं, संति-गराणं, सम्मद्दि-समाहि-गराणं करेमि
काउस्सग्गमं. .................................................................1.

24. Veyävachcha-Garānam Sutra

Veyävachcha-garānam, santi-garānam,

24. Sutra Meaning:

I stand in meditation posture (kāyotsarga) for those patron Gods, who render selfless service and bring tranquility to Jain religious order (Jain Shāshana) and bring calmness to people of right faith .................................................................1.

Shatrunjaya Temple at Palitana

PRATIKRAMAN SUTRA BOOK 75
25. **Bhagavänham Vandana Sutra**

**25. Introduction**

In this verse, salutation is offered to the pancha paramahams, that is; Arihantas, Siddhas, Acharyas, Upadhyayas and Sadhus & Sadhvis by uttering each phrase of the sutra along with Khamasamana sutra.

**25. Bhagavänham ädi Vandana Sutra**

Bhagavänham, ächäryaham, upädhyäyaham, sarva-sädhuham.

**25. Sutra Meaning:**

I pray and bow to perfectly embodied and liberated souls, leaders of congregations, holy preceptors (supreme teachers) and all the monks.

Samavashaharan Temple at the foot-hill of Shantrunjaya
26. Devasia Padikkamane Thäu? Sutra

26. Introduction

To request permission to perform Pratikraman, in front of preceptor if present, and from Tirthankaras.

It is a basic procedure before starting Pratikraman to ask for permission in respect to atonement or apology and to self-introspect.

26. देवसिः पडिक्कमणे ठाउं? सूत्र

इच्छा-कारेण संदिसह भगवन! देवसिः पडिक्कमणे ठाउं? इच्छं,
सव्वस्स वि देवसिः, दुच्चिंतिअ,
दुह्भासिः, दुच्चिंहिः, मिच्छा मि दुक्कड़..........1.

26. Devasia Padikkamane Thäu? Sutra

Ichchhā-kārena sandisaha bhagavan!
Devasia padikkamane thäu? Ichchham,
Savvassa vi devasia, duchchintia,
Dubbhāśia, duchchitthia, michchhā mi dukkadam............ 1.

26. Sutra Meaning:

O Lord! With your permission, can I admit to all harmful activities committed during the day?

(When the preceptor grants the permission and accepting the permission we continue),

For all the sinful thoughts, words and activities I may have committed during the day, may those harmful deeds be forgiven and become fruitless.................................1.
27. इच्छामी ठामी सूत्र - Icchämi Thämi Sutra

27. Introduction

Asking for forgiveness for any violations committed against the 12 vows of a householder.

This is the desire to confess the violations committed, knowingly or unknowingly, against the 12 fold vows of a layman, by recitation of a short prayer of confession.

The twelve vows of a layperson are:

1. Five minor vows (Anu Vratas):
   These are partial non-violence, truthfulness, non-stealing, chastity and non-attachment.

2. Three spiritual vows of merit (Guna Vratas):
   These are vow of limiting area of activity (dig parimān vrata), vow of simplicity (bhogopābhoga parimān) and vow of avoidance of purposeless sin (anarthadanda viraman). And

3. Four spiritual vows of discipline (Shiksha Vratas):
   These include the practice of equanimity (sāmāyika), the vow of additional confinement of every day activity (desāvakāshika Vrata), the vow of living an ascetic life for a limited duration (posadhopavāsa) and the vow of charity (dāna Vrata).
27. **Icchāmi Thāmi Sutra**

**Icchhāmi thāmi käussaggam, Jo me devasio aiyāro kao, kāio,**
Vāio, mānasio, ussutto, ummaggo,
Akappo, akaranijjo, dujjhāo, duvvičhintio,
Anāyāro, anichchhiavvo, asāvaga-pāuggo,
Nāne, dansane, charittā-charitte, sue, sāmāie,
Tinham guttinam, chaunham kasāyānam,
Panchanha-manuvvayānam, tinham guna-vvayānam,
Chaunham sikkhā-vvayānam, Bārasa-vihassa sāvaga-dhammassa,
Jam khandiam jam virāhiam, Tassa michchhā mi dukkadam.. 1.

**27. Sutra Meaning:**

I wish to stand in a meditation posture for whatever faults I may have committed during the day through my deeds, words, and thoughts.

For speaking against the scriptures, following a wrong path, performing unworthy and improper deeds, performing ill meditated, ill conceived, immoral, undesirable and unbecoming acts for a layman.

In regard to knowledge, belief and conduct of a layman’s life, the scriptures, the equanimity (sāmāyika), and whatever wrong doing I may have committed in respect to the three-fold restraint vows (guptis), four passions (kashāyas), and the five minor vows (anuvratas).

In regard to three spiritual merit vows (guna-vratas), four spiritual disciplinary vows (shikshā-vratas), the layman’s twelvefold rule of conduct that I may have broken or opposed, may those bad deeds of mine be forgiven and become fruitless.
28. **Introduction**

To pray and ask forgiveness for any wrongdoing of the five ethical codes of conduct.

This sutra is also known as panchāchāra ni āth gāthā (The eight verses of five ethical codes of conduct).

Any wrongdoing of the five ethical codes of conduct as well as of the twelve vows for laypeople are called the violations (atichāra).

Any activities that enhance the five attributes (faith, knowledge, conduct, austerity and the spiritual energy) are called ethical codes of conduct (āchāra).

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28. **पंचाचार के अतिचार - Panchāchāra Ke Atichāra**

28. नाणम्म दंसम्म अ, चरणम्म तवम्म तह य वीरियम्म. आयरण आयारो, इअ एसो पंचहा भणिओ.

कालै विणाए बहुमाणे, उवहाणे तह अनिष्क्ये.

वंजण-अत्थ-टदुभए, अठविहो नाणमायारो.

निस्ख्किअ निक्क्यखिअ, निविंतिगिच्क्य अमुह-दिन्थी अ. उववूह-थिरीकरणे, वच्छल्ल-पभावणे अह.

पणिहाण-जोग-जुल्तो, पंचहिं समहिईहिं तीहिं गुल्त्यहिं.

एस चरित्तायारो, अठविहो होइ नायच्चो.

बारस-विखम्म वि तवे, सम्रिंतर-बाहिरे कुसल-दिव्ये.

अगिलाइ अणाजीवी, नायच्चो सो तवायारो.

अणसण-मूणोअरिया, वित्ति-संखेरण्यं रसच्चाओ.

काय-किलेदो संलीणया य बज्जो तवो होइ.
There are five ethical codes of conduct: right knowledge, right faith, right conduct, right penance and spiritual strength.  

28. Sutra Meaning:
The eight fold practices of right knowledge are as follows: ....2

- **Jnânâchâra** To study scripture at the proper time
- **Vinayâchâra** To respect the scholar and scripture
- **Bahumânâchâra** To respect the wise, the preceptors and the scriptures
- **Upadhânâchâra** To study the scriptures
- **Aninhavanâchâra** To not speak ill of the preceptor or scripture
- **Vyanjanâchâra** To pronounce the verses of the scripture correctly
- **Arthâchâra** To interpret the verses accurately
- **Udbhayâchâr** To reflect on both verses and meaning

The eight fold practices of right faith are as follows: ...............3

- **Nishankit** Not to have any doubt in the words of Jina
- **Nîkânkshit** Not to have a faith in a religion based on fear and greed
- **Nirvitigichhâ** Not to dislike monks and nuns for their unclean and untidy appearance
- **Amudhârasti** Not to get impressed by miracles, spells and charms of an unfaithful
- **Upâbrumhan** To genuinely praise and support a person with right faith
- **Sthirikaran** To bring stability in religious practices to the people whose faith is shaken
- **Vâtsalya** To look after the welfare of fellow human beings
- **Prabhâvnâ** To glorify the religion which promotes Ahimsa, Anekantvad, and non-possessiveness

The eight fold practices of right conduct are as follows: .............4

To diligently practice the fivefold carefulness (samitis) and the three fold restraints (guptis) of mind, speech and body, are eight fold practices of right conduct.
The six external and six internal austerities are prescribed by Tirthankar. They should be practiced without remorse and without any expectation of reward.

The six types of external austerities are:

- **Anasan**: To practice fourfold dietetic restrictions which are total or partial fast
- **Unodary**: To eat less than required amount
- **Vrutisamkshept**: To restrict the number of items to eat
- **Rastyag**: Complete or partial abstention of tasty foods;
- **Kayaklesh**: To tolerate physical pain voluntarily and
- **Samlinta**: To be modest and to follow restraints with respect to material (Dravya), space (Kshetra), time (Kaal) & feelings (Bhaav).

The six internal austerities are:

- **Präyaschitta**: Repentance
- **Vinay**: Humility
- **Vaiyavachcha**: Selfless service to monks, nuns and needy
- **Swadhaya**: Study of scriptures
- **Dhyana**: Meditation
- **Kayotsarga**: Staying absorbed in the soul

To use mental, verbal and bodily strength according to one’s ability to observe the code of conduct relating to gyan, darshan, charitra and tapa.
29. Suguru Vandanā Sutra

29. Introduction

Vandanā means paying respect to all ascetics such as Āchāryas, Upādhyāyas, and other Sādhus and Sādhvis.

We perform Obeisance to Ascetics by reciting Suguru Vandana sutra. Also, we atone for whatever faults might have been indulged by us knowingly or unknowingly and at the same time, we resolve (atone) that we will keep away from all such sins in future.

The complete obeisance to ascetics is done during Pratikraman by reciting Suguru Vandana sutra.

29. Suguru Vandanā Sutra

इच्छामि खमा-समणो ! वंदिउं जावणिज्जाए, निसीहिआए,
अणुजाणि मे मिउगगहं, निसीहि,
अहो-कायं काय-संफासं-खमणिज्जो भे ! किलामो ?
अप्प-किलंताणं वहु-सुभेण भे ! दिवसो वडकंतो ?
जत्ता भे ? जवणिज्जं च भे ? खामेमि खमा-समणो !

देवसिअं वडकंकं, आवस्सिआए पडिक्कमामि, खमासमणाणं, देवसिअए
आसायणाए तित्तीसम्ब यराए जं किंचि मिच्छाए,
मण-टुककडं, वय-टुककडं, काय-टुककडं, कोहाए, माणाए,
मायाए, लोभाए, सच्च-कालिआए, सच्च-मिच्छो-वयाराए,
सच्च-धम्मा-इक्कमणाए आसायणाए जो मे अइयारो कओ,
तस्स खमा-समणो ! पडिक्कमामि,
निंदामि, गरिहामि, अप्पाणं वोसिरामि.................................1.
29. **Suguru Vandanā Sutra**


**29. Sutra 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 well-being 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 the 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 (my soul) will keep away from all such sins in the future.
30. Introduction

Asking for forgiveness for any wrong doings committed during the day (or night).

In this sutra one asks for forgiveness for minor violations (transgression) from the code of conduct and twelve vows of lay people (Śrāvaks and Shravikas)

30. Devasiam älou? Sutra

Jo me devasio aïyāro kāo, kāio, vāiō, mānasio, uṣsstō, ummaggo, akappō, akarapiṇjjo,
dužjaṇa, dužvičhititio, ājanāra, āniccičiāttō, āsāvanga-pāumaggo,
nāne, dānsane, chrittā-chrittē, suē, sāmaārē,
tiṇhō gunṭiṭiṇ, chaunō kasaṇāṇ, pāntčan-ṃpaṇčvayaṇ,
tiṇhō gūna-vvayaṇ, chaunō sikkha-vvayaṇ,
baras-vihassa sa荅ga-dhammas, jān khūdiān jān viraḥhiōn,
tassā mūccha mī ṛuṅkāraṇ. .................................................................1.

30. Devasiam älou? Sutra

Ichchhā-kārena sandisaha bhagavan! Devasiam älou?
Ichchham, āloemi. Jo me devasio aiyāro kao,
Kāio, vāiō,mānasio, ussutto, ummaggo,
Akappō, akaranițjjo, dujjhāo, duvvichintio,
Anāyāro, anichchhiavvo, asāvaga-pāugggo,
Nāne, dansane, charittā-charitte, sue, sāmāie,
30. Sutra Meaning:

O Bhagawän!

I request your permission to reflect on any wrong doings committed by me during the day by deeds, by words, by thoughts. I may have spoken against the sutras, acted in the wrong way such as acted against the prescribed code of conduct. I may have involved in undesirable activities, such as ill-thinking, improper behavior.

I may have acted against the code of conduct fit for a shrāvaka, regarding jnāna, darsana, chāritra, shruta jnāna, sāmāyika, the three guptis, the four kasāyas and the five minor vows, in three merit vows, by four disciplinary vows (twelve types of layman code of conduct).

May those misdeeds of mine become fruitless.......................... 1.

Ranakpur Temple
31. सात लाख - SÄTA LÄKHA SUTRA -
Repentance of Sins to all Living Beings

31. Introduction

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

31. सात लाख

सात लाख पृथ्वीकाय, सात लाख अप्काय, सात लाख तेउकाय, सात लाख वाउकाय, दस लाख प्रत्येक वनस्पति-काय, चौदह लाख साधारण वनस्पति-काय,

दो लाख द्विद्रिय, दो लाख श्रीद्रिय, दो लाख चउररंद्रिय, चार लाख देवता, चार लाख नारकी, चार लाख तिर्यच पंचेंद्रिय, चौदह लाख मनुष्य

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 मि दुक्कडं.................1.

31. Säta Läkha

Säta läkha prthvikäya, säta läkha apkäya,
Säta läkha teukäya, säta läkha väukäya,
Dasa läkha pratyeka vanaspati-käya,
Chaudaha läkha sädhärana vanaspati-käya,
Do läkha dvindriya, do läkha trindriya, do läkha chaurindriya,
Chära läkha devatä, chära läkha näraki,
Chära läkha tiryancha panchendriya,
31. Sutra 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 who 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, I have enmity for none.

In this verse, how are total of only 8.4 million of wombs (yonis) are counted?

31. General Meaning:

In this universe, infinite numbers of birth places exist for any worldly soul for its rebirth. However the groups of birth places with similar color, odor, taste, touch and shape are considered as one type. Thus the number of birth places is counted as 8.4 million.

How is the number of species determined in each type of living being?

In each kind of living beings the types of species are halved in hundred.

Each specie will have 5 types of colors (black, green, red, yellow and white)

Two types of odors (pleasant and foul smelling)

Five types of tastes (hot, bitter, rusty, sour and sweet)

Eight types of touches (cold, warm, soft, hard, large/heavy, small/light, smooth and rough) and

5 types of shapes (triangle, square, rectangle, round and oval).

By multiplying all the factors the final number of species is determined.

For example, earth bodies are 700,000. Halved in hundred this number is 350. Multiplying this number with all the other factors: 350x5x2x5x8x5=700,000.

The exact source of how the numbers 700, 500, 350, 200, and 100 are derived is not clear.
32. **Introduction**

We acquire bad (Pāpa) karma by doing various sinful activities. This sutra indicates that all our sinful activities can be classified into 18 different categories, and we ask for forgiveness of such sinful activities.

If I have indulged or have promoted or encouraged any such sinful act by others or praised the person who has committed any one of these eighteen categories of sin, either mentally, verbally or physically, may those sinful deeds be forgiven and become fruitless.

### 32. 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, तेरहवां अभ्याख्यान, चौदहवां पैशुन्य,
पन्द्रहवां रति-अरति, सोलहवां पर-परिवाद, सत्रिवां
माया-मृषा-वाद, अठारवां मिथ्यात्स-शल्य--

इन अठारह पाप-स्थानोंमें से मेरे जीव ने जिस किसी पाप का सेवन किया हो, कराया हो, करते हुए का अनुमोदन किया हो,
उन सब का मन-वचन-काया से मिच्छा मि दुकड़। .....................1.

### 32. अठारह पापस्थान- Eighteen Pāpasthānak Sutra

**Pahalā prānātipāta, dusara mrusāvāda,**
**tisāra adatā-dāna, chauṭhā maithuna,**
**pañchavā parigraha, chhathā krodha,**
32. अठारह पापस्थान- EIGHTEEN PÄPSTHÄNÄK SUTRA

Sätaväm mäna, äthaväm mäyä, nauväm lobha,
Dasaväm räga, gyärahaväm dvesa, bärahaväm kalaha,
Terahaväm abhyäkhyäna, chaudahaväm paisunya,
Pandrahaväm rati-arati, solahaväm par-pariväda,
Satrahaväm mäyä-mrusä-väda,
Athärahaväm mithyätva-shalya --
Ina athäraha päpa-sthäno-me se
Mere jiva ne jisa kìpa kä sevana kiyä ho,
Karäyä ho, karate hue kä anumodana kiyä ho,
Una saba kä mana-vachana-käyä se
Michchhä mi dukkadam. .......................................................... 1.

32. Sutra Meaning:

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>Sutra Meaning (Sanskrit)</th>
<th>Sutra Meaning (English)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>प्राणातिपात</td>
<td>Pränätipät</td>
</tr>
<tr>
<td>2</td>
<td>मृषावाद</td>
<td>Mrisä-väda</td>
</tr>
<tr>
<td>3</td>
<td>अदत्ता-दान</td>
<td>A-dattä-däna</td>
</tr>
<tr>
<td>4</td>
<td>मैथुन</td>
<td>Maithuna</td>
</tr>
<tr>
<td>5</td>
<td>परिग्रह</td>
<td>Parigraha</td>
</tr>
<tr>
<td>6</td>
<td>क्रोध</td>
<td>Krodha</td>
</tr>
<tr>
<td>7</td>
<td>मान</td>
<td>Mäna</td>
</tr>
</tbody>
</table>
If I have committed any of the sinful acts personally, have encouraged others to commit them, or have appreciated them being committed by others, mentally, verbally or physically, I sincerely repent and ask for forgiveness.

<table>
<thead>
<tr>
<th>No.</th>
<th>Sin in Sanskrit</th>
<th>Sin in English</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Māyā</td>
<td>Deceit or deception</td>
<td>Māyā</td>
</tr>
<tr>
<td>9</td>
<td>Lobha</td>
<td>Greed</td>
<td>Lobha</td>
</tr>
<tr>
<td>10</td>
<td>Rāga</td>
<td>Attachment or craving</td>
<td>Rāga</td>
</tr>
<tr>
<td>11</td>
<td>Dvesa</td>
<td>Resentment or aversion</td>
<td>Dvesa</td>
</tr>
<tr>
<td>12</td>
<td>Kalah</td>
<td>Disputes or quarrelling</td>
<td>Kalah</td>
</tr>
<tr>
<td>13</td>
<td>Abhyākhyāna</td>
<td>Allegation or false accusation</td>
<td>Abhyākhyāna</td>
</tr>
<tr>
<td>14</td>
<td>Paisunya</td>
<td>Slander and backbiting</td>
<td>Paisunya</td>
</tr>
<tr>
<td>15</td>
<td>Rati-arati</td>
<td>Affection and disaffection</td>
<td>Rati-arati</td>
</tr>
<tr>
<td>16</td>
<td>Para-parivāda</td>
<td>Gossiping</td>
<td>Para-parivāda</td>
</tr>
<tr>
<td>17</td>
<td>Maya-mrisāvāda</td>
<td>To lie maliciously or deceitful lying</td>
<td>Maya-mrisāvāda</td>
</tr>
<tr>
<td>18</td>
<td>Mithyātva-salya</td>
<td>To have a wrong perception or to believe in a materialist god, guru or religion</td>
<td>Mithyātva-salya</td>
</tr>
</tbody>
</table>
33. **Savvassa Vi Sutra**

**33. Introduction**

In this sutra one asks for forgiveness for any transgressions committed during the day or night. This way the Pratikraman Avashyak is done through this sutra.

**33. सव्वस्स वव सूत्र - Savvassa Vi Sutra**

सव्वस्स वव तिवेदिअः

duchchintia, dubbhäsia, duchchitthia,

इच्छा-कारं संदिसाः स्बगवाः! इच्छं,

तस्स मिच्छा मि दुक्कडः..................................................1.

**33. Savvassa Vi Sutra**

Savvassa vi devasia duchchintia, dubbhäsia, duchchitthia,

Ichchhā-kāreṇa sandisaha bhagavan! Ichchham,

Tassa michchhā mi dukkadam. .............................................1.

**33. Sutra Meaning:**

Oh bhagavāna! kindly give me the permission voluntarily to perform the pratikramana of all the faults committed during the day by evil thoughts, evil talks and evil deeds. I accept your orders. Those misdeeds of mine may become fruitless...........................1.
34. Introduction

This sutra is also known as the Pratikraman sutra. Pratikraman ritual is done for Repentance and Forgiveness of all our Sins. In this sutra we repent in brief for all our bad deeds done in our actions, thoughts, and speech of the day (or year during Samvatsary Pratikraman).

34. देवसिः (संवत्सरिः) पडिक्कमणे ठाउं? सूत्र

इच्छा-कारेन संदिसि भगवन्! देवसिः (संवत्सरिः) पडिक्कमणे ठाउं?
(गुरु “पडिक्कमणे”) इच्छे,
सव्वस्स वि देवसिः (संवत्सरिः), दुःच्छिंति, दुःभासिः, दुःचिंहिः, मिच्छामि दुःक्रडं.....................1.

34. Devasia (Samvatsaria) Padikkamane Sutra

Icchā-kārena sandisaha bhagavan!
Samvatsaria (or devasia) padikkamane thāum?
(after Guru says “padikkameha”) Iccham
Savvassa vi Samvatsaria (or devasia),
Duchchintia, dubbhāsia, duchchitthia,
Michchhā mi dukkadam. .........................................................1.ä

34. Sutra 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)?
(after Guru says “Yes, you may”). I accept your permission..

I ask for forgiveness for all my bad thoughts, bad speech, and bad actions of the year (or day).
35. वंदित्तु सूत्र - Vandittu Sutra

35. Introduction

This is the longest principal aphorism of both night (devasika) and day (rāi) Pratikramana. A householder is supposed to observe five ethical codes of conduct (Āchāra) and twelve householder vows (bārā vrata). This aphorism is to ask forgiveness if any wrong doings have occurred while observing these vows.

As is the custom, recitation of this sutra begins by first paying homage to the five supreme beings, and is followed by asking for forgiveness for any wrong doing committed while following the householder’s vows (shrāvaka vratta), which a Jain layperson will take in preparation for the life of a sadhu.

35. वंदित्तु सूत्र

वंदित्तु सच्च-सिद्देः, धम्मायरिः अ सच्च-साहू अ.
इच्छामि पड़िक्रमिं, सावग-धम्माइआरस्स. ..............................1.
जो मे वयाइयारो, नाणे तह दंसणे चरित्ते अ.
सुहुमो व बायरो वा, तं निन्दे तं च गरिहामि. .................................2.
दुविहे परिगहङ्गिम्मि, सावज्जे बहुविहे अ आरंबे.
कारावणे अ करणे, पड़िक्रमें देसिं सव्वं..................................3.
जं बद्धमिदिदिएहि, चउहि कसाएहि अप्पसत्येहि.
रागेण व दोसेण व, तं निन्देः तं च गरिहामि. .................................4.
आगमणे-निगमणे, ठाणे चंकमणे अणाभोगे.
अभिओगे अ निओगे, पड़िक्रमें देसिं सव्वं.................................5.
संका कंख विगिच्छा, पसंस संह संथवो कुलिंगीसु.
सम्मत्तस्स-इआरे, पड़िक्रमें देसिं सव्वं.................................6.
छक्काय-समारंभे, पयणे अ पयावणे अ जे दोसा।
अतल्ला य वर्डाल, उभय्यदा चेव तं निदे। ......................................7.
पंचमंडमणु-व्यवारणं, गुण-व्यवारणं च तिपहमनईरारे।
सिखारणं च चउण्ड्धं, पडिककमे देसिअं सववं। ......................8.
पढमे अणु-व्रयरम्मी, शूलग-पाणाइवर-विरईओ।
आयरिअ-मन्नसत्थे, इतर पमाय-प्पसंगेणं..................................9.
वह-बंध-छवि-छचए, अड़ंहरे भ्वत्त-पाण-वुछछए।
पढम-वयस्स-इर्यारे, पडिककके देसिअं सववं। .........................10.
बीए अणु-व्ययरम्म, परिशूलग-अलिय-व्यव-विरईओ।
आयरिअ-मन्नसत्थे, इतर पमाय-प्पसंगेणं.................................11.
सहसा रहस्स दारे, मोसुडएसे अ कूडलेहेअ।
बीय-वयस्स-इर्यारे, पडिककके देसिअं सववं। .........................12.
तढः अणु-व्ययरम्म, शूलग-परद्व-हरण-विरईओ।
आयरिअ-मन्नसत्थे, इतर पमाय-प्पसंगेणं.................................13.
तेनाहड-प्पोगे, तप्पज्जुसे विरुद्ग-गमणे अ।
कूड-तुल कूड-माणे, पडिककके देसिअं सववं..........................14.
चउत्थे अणु-व्ययरम्म, निन्च्छं परदार-गमण-विरईओ।
आयरिअ-मन्नसत्थे, इतर पमाय-प्पसंगेणं.................................15.
अपरिगाहीआ-इत्तर, अणंग-विवाह-तिव-अणरागे।
चउत्थ-वयस्स-इर्यारे, पडिककके देसिअं सववं..........................16.
इत्तो अणु-त्वाग पंचमांभि, आयरित-मस्ससत्थभिम.
परिमाण-परिच्छेष, इत्थ पमाय-प्पसंगेंग.
धन-धन्न-खित्त-वत्थू, रूप्प-सुवल्लो अ कूविक-परिमाणे.

dupए चउप्पयंभि य, पडिक्कमे देसिअं सव्वं.
गमणस्स उ परिमाणे, दिसासु उड़ढ़ अहे अ तिरिअं च.

वुढ़ी सइ-अंतरद्घा, पठमांभि गुण-त्वाग निदे.
मजजम्भि अ मंसम्भि अ, पुप्फे अ फले अ गंध-मल्ले अ.
उवभोग-परिभोगे, ब्लगम्भि गुण-त्वाग निदे.

सचित्ते पढििदे, अपोलि-दुप्पोलिअं च आहारे.

तुच्छोसिह-भक्खणया, पडिक्कमे देसिअं सव्वं.
इंगाली-वण-साडी-, भाडी-फोडी सुवज्जए क्रमं.
वाणिज्जं चेव दंत-लक्ख-रस-कैस-विस-विसयं.

एवं खु जंत-पिल्लण क्रमं, निललंछणं च दव-दाणं.
सर-दह-तलाय-सोसं, असई-पोसं च विजिज्जः.
सत्थभिं-मसल-जंतग-तण-कडें मंत-मूल-भैसज्जे.
दिनने दवाविे वा, पडिक्कमे देसिअं सव्वं.

न्हाणु-व्वह्लण-वैन्वङ-विलेवणे सद्र-रवङ-रस-गंधे.

अवणात्काण-आबणे, पडिक्कमे देसिअं सव्वं.
कंदपे कुक्कुड़े, मोहरि-अहिगमण-भोग-अहिरिते.

35. वंदित्तु सूत्र - VANDITTU SUTRA

98 PRATIKRAMAN SUTRA BOOK
35. वंदित्तु सूत्र - Vandittu Sutra

तिवह दुष्पणिहणे, अण-वदाणे तहा सड-विहणे.

सामाय-वितह-कए, पढ़मे सिक्खा-वै निंदे. .............................................27.

आणवणे पैसवणे, सदै सुवे अ पुगमल-खबे.

देसावगासिअम्मि, बीए सिक्खा-वै निंदे. .............................................28.

संथारुच्चार-विहि-पमाय तह चेव भोयणा-भोए.

पोसह-विहि-विवरीए, तड़ए सिक्खा-वै निंदे. .............................................29.

सचितिे निक्खिवणे, पिहिे ववएस-मच्छेरे चेव.

कालाइक्कम-दाणे, चउरधे सिक्खा-वै निंदे. .............................................30.

सुहिएसु अ दुहिएसु अ, जा मे अस्संजएसु अणुकंपा.

रागेण व दोसेण व, तं निंदे तं च गरिहामि. .............................................31.

साहूसु संविभागो, न कओ तव-चरण-करण-जुलतेसु.

संते फासुअ-दाणे, तं निंदे तं च गरिहामि. .............................................32.

इह-लोए पर-लोए, जीविअ-मरणे अ आससं-पओगे.

पंच-विहि अइआरो, मा मज्झ हुज्ज मरणते. .............................................33.

काएण काईअस्स, पडिक्कमे वाइअस्स वायाए.

मणसा भाणसिअस्स, सव्वस्स वयाइआरस्स. .............................................34.

वंदण-वय-सिक्खा-गारवेसु, सन्ना-कसाय-ंडेसु.

गुल्तीसु अ समिइसु अ, जो अइआरो अ तं निंदे. .............................................35.

सम्मद्दीही जीवो, जह वि हु पावं समायरड किंचि.

अप्पो सि होइ बंधो, जेण न निदंधसं कुणइ. .............................................36.
तं पि हु सपडिक्कमणं, सप्परिआवं सउत्तर-गुणं च.
खिप्पं उवसाभं, वाहि व्व सुसिक्खो विज्जो. ..........................37.
जहा विञ्ब कुइ-गयं, मंत-मूल-विसारय.
विज्जा हण्ति मंतेहिं, तो तं हवइ निच्चिसं.........................38.
एवं अइ-विहं कम्मं, राग-दोस-समञ्जिजं.
आलोअंतो अ निंदंतो, खिप्पं हणइ सुसावो. ......................39.
कय-पावो वि मणुस्सो, आलोइअ निंदिअ गुर-सगासे.
होइ अइरेग-लहुओ, ओहरिअ-भवुव भावहो......................40.
आवस्सएण एएण, सावओ जइवव बिुरओ होइ.
दुक्खाणमंत-किरिअं, काही अविरेण कालेण.........................41.
आलोअणा बिुवविा, न य संबिरिअ पडिक्कमण-काले.
मूल-गुण-उत्तर-गुणं, तं निंदेत तं च गरिहामि........................42.
तस्स धम्मस्स केवलि-पन्नत्तरस्स, अब्भुदिओ मि आराहणाए,
विरो मि विराहणाए.  तिविहेण पडिकंतो, वंदामि जिो चउववीसं.
..........................................................43.
जावंति चेडइआइं, उद्दे अ अहे अ तिरिअ-लोए अ.
सव्वाइं ताइं वंदे, इह संतो तत्थ संताइं.........................44.
जावंत के वि साहू, भरहरव्व-महाविदेहे अ.
सव्वेसं तेसं फणो, तिविहेण तिदंड-विरयाणं......................45.
चिर-संचिय-पाव-फणासणीइ, भव-सय-सहस्स-महणीए.

100  PRATIKRAMAN SUTRA BOOK
चउवीस-जिण-विणिग्रह-कहाँ, वोल्वंतु मे दिआहा..............................46.
मम मंगल-मरिहंता, सिद्धा साहू सुअं च धम्मो अ.
सम्म-हिंदी देवा, दितु समाहिं च बोहि च.................................47.
पद्सिद्धाँण करणे, किच्चाण-मकरणे पदिकक्मणं.
असद्दहणे अ तहा, विवीर-परस्वणाए अ....................................48.
खःमेमि सव्व-जीवे, सव्वे जीवा खमंतु मे.
मित्ती मे सव्व-भूएसु, वेरं मज्झः न के णइ................................49.
एवमहं आलोइअ, निनिदिल-गरहिल-दुगम्छिअं सम्मं.
तितिहेम पदिक्कंतो, वंदामि जिणे चउव्वीसं..............................50.

35. Vandittu Sutra
Vandittu savva-siddhe, dhammāyarie a savva-sāhu a.
Ichchhāmi padikkamiu, sāvaga-dhammāiārassa.......................1.
Jo me vayāiyāro, näne taha dansane charitte a.
Suhumo va bāyaro vā, tam ninde tam cha garihāmi.............2.
Duvihe pariggahammi, sāvajje bahuvihe a ārambhe.
Kārāvane a karane, padikkame desiam savvam....................3.
Jam baddhamindiehim, chauhim kasāehim appasatthehim.
Rāgena va dosena va, tam ninde tam cha garihāmi............4.
Āgamane-niggamane, thāne chankamane anābhoge.
Abhioge a nioge, padikkame desiam savvam.......................5.
Sankā kankha vigichchhā, pasansa taha santhavo kulingisu.
Sammattassa-iāre, padikkame desiam savvam......................6.
Chhakkāya-samārambhe, payane a payāvane a je dosā.
35. वंदित्तु सूत्र - VANDITTU SUTRA

Atatthā ya paratthā, ubhayatthā cheva tam ninde. ....................7.
Panchanhamanu-vvayānam, guna-vvayānam cha tinhamaiyāre.
Sikkhānam cha chaunham, padikkame desiam savvam ..........8.
Padhame anu-vvayammi, thulaga-pānaiyāya-viraio.
Āyaria-mappasatthe, ittha pamāya-ppasangenam ................9.
Vaha-bandha-chhavi-chchhee, aibhāre bhatta-pāna-vuchchhee.
Bie anu-vvayammi, parithulaga-aliya-vayana-viraio.
Āyaria-mappasatthe, ittha pamāya-ppasangenam ..............11.
Sahasā rahassa dāre, mosuvaese a kudalehe a.
Biya-vayassa-iāre, padikkame desiam savvam ..................12.
Taie anu-vvayammi, thulaga-paradavva-harana-viraio.
Tenāhada-ppaoge, tappadiruve viruddha-gamane a.
Kuda-tula kuda-māne, padikkame desiam savvam ..............14.
Chauttha anu-vvayammi, nichcham paradāra-gamana-viraio.
Āyaria-mappasatthe, ittha pamāya-ppasangenam ..............15.
Apariggahiā-ittara, ananga-vivāha-tivva-anurāge.
Chautthā-vayassa-iāre, padikkame desiam savvam .............16.
Itto anu-vvae panchamammi, āyaria-mappasatthammi.
Parimāna-parichchhee, ittha pamāya-ppasangenam ..........17.
Dhana-dhanna-khitta-vatthu, ruppa-suvanne a kuvia-parimāne.
Dupae chauppayammi ya, padikkame desiam savvam. ........18.
Gamanassa u parimāne, disāsu uddham ahe a tiriam cha.
Vuddhi sai-antaraddhā, padhamammi guna-vvae ninde ..........19.
Majjammi a mansammi a, pupphe a phale a gandha-malle a.
Uvabhoga-paribhoge, biammi guna-vvae ninde ..............20.
Sachiṭte padibaddhe, apoli-duppoliam cha āhāre.
Tuchchhosahi-bhakkhanayā, padikkame desiam savvam. ......21.
Ingāli-vana-sādi-, bhādi-phodi suvajjae kammam.
Evaṁ khu janta-pillana kammam,
Nillanchhanam cha dava-dānam.
Sara-daha-talāya-sosam, asai-posam cha vajjijā. ..............23.
Satthaggi-musala-jantaga-tana-katthe manta-mula-bhesajje.
Dinne davāvie vā, padikkame desiam savvam..................24.
Nhānu-vvattana-vannaga-vilevane sadda-ruva-rasa-gandhe.
Vatthāsana-ābharane, padikkame desiam savvam..............25.
Kandappe kukkuie, mohari-ahigarana-bhoga-airitte.
Tivihe duppanihāne, ana-vatthāne tahā sai-vihune.
Sāmāiya-vitaha-kae, padhame sikkhā-vae ninde..................27.
Ānavane pesavane, sadde ruve a puggala-kkheve.
Desāvagāsiammi, bie sikkhā-vae ninde. .........................28.
Santhāru-chchāra-vihi-pamāya taha cheva bhoyanā-bhoe.
Posaha-vihi-vivarie, taie sikkhā-vae ninde........................29.
Sachiṭte nikkhivane, pihine vavaesa-machchhare cheva.
Kālāikkama-dāne, chauthte sikkhā-vae ninde..................30.
Suhiesu a duhiesu a, jā me assanjaesu anukampā.
Rāgena va dosena va, tam ninde tam cha garihāmi ..........31.
Sāhusu samvibhāgo, na kao tava-charana-karana-juttesu.
Sante phāsua-dāne, tam ninde tam cha garihāmi..................32.
Iha-loe para-loe, jivia-marane a āsansa-paoge.
Pancha-viho aiāro, mā majjha hujja maranante ................33.
वंदित्तु सूत्र - VANDITTU SUTRA

35. वंदित्तु सूत्र - VANDITTU SUTRA

Käena käiassa, padikkame väiassa väyäe.

Manasā māṇasiassa, savvassa vayāïrassa..................34.

Vandana-vaya-sikhā-gāravesu, sannā-kasāya-dandesu.

Guttisu a samisuu a, jo aiāro a tam ninde..................35.

Sammadditthi jivo, jai vi hu pāvam samāyarai kinchi.

Appo si hoi bandho, jena na niddhamhasam kunai...........36.

Tam pi hu sapadikkamanam,

Sappariāvam sauttara-gunam cha.

Khippam uvasāmei, vähi vva susikkhio vijjо..................37.

Jahā visam kuttha-gayam, manta-mula-visārayā.

Vijjā hananti mantehim, to tam havai nivvisam..................38.

Evam attha-viham kammam, rāga-dosa-samajjiam.

Āloanto a nindanto, khippam hanai susāvao.....................39.

Kaya-pāvo vi manusso, āloia ninda guru-sagāse.

Hoi airega-lahuo, oharia-bharuvva bhāravaho..................40.

Āvassaena eena, sāvao jaivi bahurao hoi.

Dukkhānamanta-kiriam, kähi achirena kālena..................41.

Āloanā bahuvihā, na ya sambhariā padikkamana-kāle.

Mula-guna-uttara-gune, tam ninde tam cha garihāmi...........42.

Tassa dhammassa kevali-pannattassa,

Abbhutthio mi ārāhanāe, virao mi virāhanāe.

Tivihena padikkanto, vandāmi jine chauvvisam..................43.

Jāvanti cheiāim, uddhe a ahe a tiriā-loe a.

Savvāim tāim vande, iha santo tattha santāim..................44.

Jāvanta ke vi sāhu, bharaheravaya-mahāvidehe a.

Savvesim tesim panao, tivihena tidanda-virayānam...........45.

Chira-sanchiya-pāva-panāsanii,
Bhava-saya-sahassa-mahanie.
Chauvisajina-viniggayakahäi, volantu mediahä..................46.
Mama mangala-marihantä,
Siddhäsähu suamcha dhammad.
Sammasiddhathidévä, dintusamämima bohima cha.................47.
Padisiddhanam karanekichchänamakarane padikkamanam.
Asaddahaneatatähä, vivaria-paruvanäe a..........................48.
Khämemisavva-jive, savve jivä khamantu me.
Mittime savva-bhuesu, veram majjha na kenai.....................49.
Evamahamäloia, nindia-garahia-duganchhiamsammam.
Tivihenapadikkanto, vandämi jine chauvvisam.......................50.

35. Sutra Meaning:

Bowing to the Omniscient pathfinders (tirthankaras) and liberated souls (siddhas), the leaders of the monastic congregation (dharmachärya), and all the monks (sädhus), I wish to confess for all the wrong doings I may have committed while following layman's vows..................................................1

I wish to confess, scorn and reproach for whatever slight or major wrong-doing I may have committed, in respect to ethical behavior related to right knowledge (jnäna), right faith (darshana), right conduct (chäritra) and the other two, austerity (tapa) and energy (virya). .................................................................2

I want to repent for the wrong-doing I may have committed in regard to acquiring two types of possessiveness, external (wealth, live stock, land etc) and internal (passions, etc.) as well as any day-to-day harmful activities, either done by me or my approval of such activities done by others..................................................3

I scorn and reproach all the wrong doing I may have committed as a result of activities by my sense organs (indriya), or by the four kinds of passions (kashäya), and by attachment and aversion. 4

I want to confess for all wrongdoings I may have committed during the day while coming, going, standing, moving about, and for any
sinful activities I may have performed under pressure from any one or due to bondage.........................................................5

I want to confess for any wrongdoing of right faith that I may have committed during the day, through doubt, desire, dislike, praise and acquaintance with believers in false doctrines......................6

I criticize myself for the harm I may have caused to the six categories of living beings while cooking, making someone else to cook or approving someone else cooking, for myself, for others or for both. (Explanation: cooking is just one example. The reprehension or fault is for any activity where there is desire to kill, or actual harm or killing of any living beings)...............................7

I want to confess (pratikramana) for whatever violations I may have committed during the day in respect to the five minor vows (anu vrata), the three spiritual vows of merit (guna vrata) and the four spiritual vows of discipline (shikshā vrata).................................8

With regards to the first minor vow of non-violence, I want to confess for whatever violations I may have committed during the day due to my careless (pramāda) or inappropriate behavior towards any living being, such as beating, binding (tying), mutilating, overloading or starving others..............................9, 10

With regards to the second minor vow of truthfulness, I want to atone for whatever violations I may have committed during the day due to careless or disapproving behavior, such as falsely accusing, disclosing close secrets of a trusting person, betrayal by divulging spousal secrets, preaching of wrong doctrines or forging of documents.................................................................11, 12

With regards to the third minor vow of non-stealing, I want to confess for whatever violations I may have committed during the day due to careless or disapproving behavior, such as buying stolen goods, helping a thief in burglary, adulterating and selling, smuggling and selling contrabands or falsifying weights and measures. ......................................................................................13, 14

With regards the fourth minor vow of celibacy, I want to confess for whatever adultery I may have committed during the day, due to careless or disapproving behavior, such as illicit sexual relations with unmarried girls or other women, arranging marriage for strangers or having intense sensual desires. ......................15, 16
With regards to the fifth minor vow of non-possession, I want to confess for whatever violations I may have committed during the day due to careless or disapproving behavior, such as excessive accumulation of wealth and grains, farm and real estate property, silver, gold and other precious metals, or two legged and four legged living beings .................................................................17, 18

With regards to voluntary confinement of directions (dig vrata) the first spiritual vow of self-discipline (guna vrata), I want to criticize myself for whatever violations I may have committed by increasing or forgetting the restrictions on movement in the upper, lower, or oblique directions. ........................................................................................................19

With regards to simplicity (bhogābhoga vrata) the second spiritual vow of self-discipline, I want to repent for whatever violations I may have committed, such as, consuming alcoholic beverages, meat, other forbidden food and fruits, enjoying the fragrance of flowers, camphor, or wearing flower garlands. ...............................................20

I want to make it right by confessing for whatever violations I may have committed during the day by using sentient things, eating uncooked or partially cooked food, or food of little or no nutritious value (Junk food). ........................................................................................................21

A lay person should strictly avoid the following five occupations harmful to living beings:

Occupations dealing with furnaces

Occupations involving destruction of plant or animal life or

Pollution of the environment and natural resources

Trading or renting of animals and birds, animal testing, leather, fur, ivory, silk, meat, honey, liquor, pesticides, toxic substances

Slaves, bird feathers, animal hairs, and weapons. ....................22

For the same reason one should avoid the following five activities; use of grinding machines; piercing of the nose, ears or cut off body parts; setting fire in forests, houses or fields with vegetation; emptying lakes and water reservoirs; supporting the profession of prostitution; and raising wild animals. .........................................................23

I want to amend by confessing for any wrongdoing I may have committed during the day by providing weapons, kilns (furnaces)
for fire, wooden pestles (dhoko), stone hand mills (ghanti), straw, wood, magical spells or herbs and powders. .......................... 24

I want to amend by confessing for any wrong doing I may have committed during the day like using excessive water to bathe, applying turmeric powder to the body, applying fragrant powder or sandal wood paste to the body, listening to music and watching television excessively for entertainment, using make-up, scents, flashy clothes, luxurious seats, jewelry, etc. .......................... 25

With regards to avoiding purposeless sin (anarthadanda Viraman vrata), the third spiritual vow of merit, I want to reprehend for whatever violations I may have committed, such as telling vulgar stories, crude jokes and making fun of others; keeping arms in the house; and possessing things in excess. .......................... 26

With regards to the practice of equanimity (sämâyika), the first Disciplinary vow (shiksä vrata), I want to criticize myself for whatever violations I may have committed, such as non-vigilant activities of mind, speech and body (evil thoughts, words or actions), taking wrong postures, forgetfulness about the time of performing sämâyika etc. .......................... 27

With regards to additional confinement (deshävakäshika vrata) the second Disciplinary vow, I want to repent for whatever violations I may have committed, such as getting or sending things for self-consumption or business beyond the set limits; drawing someone’s attention by coughing, clapping, making sound or throwing objects. .......................... 28

With regards to living an ascetic’s life (sadhu) for limited duration (posadhopaväsa vrata), the third Disciplinary vow, I want to repent for whatever violations I may have committed, such as not being vigilant while putting things down on the floor; being negligent at the time of urinating and defecating; idling away the time by napping or sleeping and worrying about meals. ....................... 29

With regards to charity (däna vrata), the fourth Disciplinary vow, I want to reprehend for whatever violations I may have committed, such as covering up alms with living things; telling lies about articles offered to the monks or inviting them to take meal after their time has passed; doing charity in a state of anger, pride or jealousy. .......................... 30
35. वंदित्तु सूत्र - VANDITTU SUTRA

I want to criticize and reprehend myself in the presence of the holy preceptor (guru), for any wrongdoing I may have committed by serving worthy or unworthy monks and nuns, out of attachment towards them or with feelings of aversion towards them........31

I want to criticize and reprehend myself in the presence of the holy preceptor, if I have failed to give alms to the monks who faithfully observe vows of austerity and self-restraint. .........................32

I do not want to commit any one of the following five wrongdoing during the vow of auspicious voluntary death (sanlekanâ) to wish for material happiness in this life or in the next life; to desire to live longer if I gain name and fame by austerity; to desire to die if sorrows befalls me; or to entertain intense sensual desires.....33

I want to repent by confessing any wrongdoing I may have committed with respect to any of the vows and restraints through harmful physical, vocal or mental activities..........................34.

I criticize myself for any wrongdoing I may have committed with respect to: two types of worships {to God and to spiritual teacher(vandankärya)}; 12 vows (vratkärya); two types of teachings {to read the scriptures, to understand them and to put into practice (shikshäkarma)}; three kinds of prides (gärava) (of taste, wealth and physical health); four types of instincts (sangnä) (of food, fear, sex and hoarding), four types of passions (kashäya); three types of evil activities (danda) (mental, verbal and physical); three-fold self-control (gupti); and five-fold vigilance (samiti)..................35

A person with right faith acquires only minor karmic bond even though they may commit sins because they do not act with malice or cruelty. When he confesses and repents as prescribed by a spiritual preceptor he gets rid of them swiftly, the same way a well trained physician cures sickness. ..................................36, 37

Just as a well-trained physician removes the poison spread in a body and renders it poison-free with help of right spells, a layperson that has confessed and repented his sins sincerely in front of a spiritual preceptor, is able to swiftly destroy the bonds of all eight karmas formed due to hatred and attachment. He lightens his burden of sins just as a person feels lightened when he unloads the heavy burden he happens to carry ..........38, 39, 40
A layperson that has accumulated much karmic dust due to sinful activities will be able to destroy all the sinful sorrows by performing spiritual retreat involving penance. (Pratikramana). .................. 41

I want to criticize myself and repent in front of a spiritual preceptor for any wrongdoing I may have committed from not contemplating on any lapses related to principal vows {(mula guna) (five minor vows and three merit vows)} and auxiliary vows {(uttara guna) (Disciplinary vow)} at the time of performing penitential retreat. (pratikramana)............................................................................................. 42

I am ready to follow the layman’s vows laid down by Omniscients, and I bow to the 24 Tirthankars (pathfinders) while performing penitential retreat for any sins committed through the activities of mind, speech and body................................................................. 43

I, who live here, adore all those images of Jinas present in the upper world, lower world and the middle world, and pay my respect to all the monks, who have freed themselves from the mental, verbal and bodily sins, residing in five Bhārata, five Airāvata and five Mahāvideha continents (kshetras)................... 44, 45

I wish to spend all my days contemplating on the Scriptures spoken by the 24 Tirthankars, which destroy all the sins committed from eternity and bring an end to the multitude of rebirths. ...... 46

The Lord Arihanta, Lord Siddhas, respected monks and Scriptures are auspicious to me. O Enlightened one, bestow equanimity (calmness) and right faith on me......................................................... 47

One should perform penitential retreat for any wrong doing one may commit in respect to the following four reasons: committing forbidden activities listed in the scriptures, failing to do the pious activities, having doubt in the scriptures, and speaking against the scriptures.............................................................................................................. 48

I forgive all living beings. I seek pardon from all living beings. I am friendly towards all living beings. I seek enmity (hatred) with none. ............................................................... 49

I bow down to 24 Tirthankars after purifying the mind, speech and body by contemplating, reprehending, repenting and despising my sins in the presence of a spiritual preceptor. ......................... 50
36. Introduction

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

This Sutra is a request for forgiveness from Guru Maharaj for breaches in respect committed towards the Guru. The devotee first asks the Guru for permission to ask for forgiveness. This sutra is normally recited after bowing down to the Guru and reciting Khamasamano Sutra while performing Guru Vandnan.

36. अब्भुदिओमम सूत्र: Abhuththiomi Sutra:

इच्छा-कारेण संदिसि भगवन्!

अब्भुदिओमम, अभ्भिन्तर-देवसिः खामेउँ?

इच्छं, खामेमि देवसिः.

जं किंचि अपत्तिःं, पर-पत्तिःं; भत्ते, पाणे;

विणेः, वेयावच्छे; आलावे, संलावे; उच्चासं, समासं;

अंतर-भासाः, उवरि-भासाः;

जं किंचि मज्झ विणय-परिहीं; सुहंम वा, बायरं वा;

तुव्भे जाणह, अहं न जाणामि; तस्स मिच्छ मि दुक्कडः. ...........1.

36. Abhuththiomi Sutra:

Ichchhā-kārena sandisahā bhagavan!
Abhuththiomi, abbhintara-devasiam khāmeum?
Ichchham, khāmēmī devasiam.

Jam kînchî apattiam, para-pattiam; bhatte, pâne;

Vinae, veyāvachche; ālāve, samlāve; uchchāsane, samāsane;
36. Sutra Meaning:

O Guru Maharaj! Please voluntarily give me permission to ask for your forgiveness for any wrong doing that I may have done to you during the day. (Guru Maharaj now will say, “Please do so”)

I accept your permission. I beg for your pardon, for all the wrongdoing that I may have committed during the day. I may have disrespected you or may not have taken proper care of you. I may have disrespected you by sitting at a higher level or at the same level as you. I may have interrupted you while you were talking, I may have talked back to you, or I may have tried to prove you wrong. I may have exhibited major or minor discourteousness to you, which I was not aware of but that you may be aware of. Now, therefore, I beg your forgiveness for all my wrong doings and wish that they might be undone. ...................................................... 1
37. Introduction

This sutra is also known as Prayer of Forgiveness. Through this sutra, forgiveness is being requested with respect to the offences committed against the Acharyas, other monks and nuns, human beings of the whole society and all living beings.

37. आयररय-उवज्झाए सूत्र - Ayariya-Uvajjhäe Sutra

आयररय-उवज्झाए, सीसे साहम्मिए कुल-गणे अ.
जे मे केड़ कसाया, सव्वे तिविहेण खामेमि. ........................................1.
सव्वस समण-संघस, भगवओ अंजलिं करिअ सीसे.
सव्वं खमावइल्ता, खमामि सव्वस्स अहयं पि. .........................................2.
सव्वस स जीव-रासिस्स, भावओ धम्म-निहिअ-निअ-चित्तो.
सव्वं खमावइल्ता, खमामि सव्वस्स अहयं पि. .........................................3.

37. Ayariya-Uvajjhäe Sutra

Äyariya-uvajjhäe, sise sāhammie kula-gane a.
Je me kei kasāyā, savve tivihena khāmemi.........................1. Savvassa samana-sanghassa, bhagavao anjalim karia sise.
Savvam khamāvaitā, khamāmi savvassa ahayam pi. ...........2.
Savvassa jiva-rāsissa, bhāvao dhamma-nihia-nia-chitto.
Savvam khamāvaitā, khamāmi savvassa ahayam pi. ...........3.
37. Sutra Meaning:

With mind, speech and body, I beg for forgiveness for violations I may have committed due to passions towards leaders of monastic congregation, ascetic teachers, their disciples and members of their congregation ................................................................. 1.

I respectfully ask for forgiveness from the entire ascetic community for any wrongs I may have committed towards them and I forgive them for any wrongs they may have committed towards me ... 2.

I respectfully ask for forgiveness from all living beings for any wrongs I may have committed towards them and forgive them for any wrongs they may have committed towards me...............3.

Lord Mahāvira attains Keval Jñāna

Lord Mahāvira attains Keval Jñāna at the age of 42 in this Yoga posture known as Milking of a Cow posture
38. **Namostu Vardhamānāya Stuti**

**38. Introduction**

Hymn or Praise of Tirthankars recited after completing six essential duties in evening Pratikraman (Devasika Pratikramana).

This prayer is recited to show the joy of completing all the six essential duties in the evening Pratikraman.

In the first verse, the disciple is paying homage to Lord Mahāvira who has achieved the eternally perfect state of existence by his inner strength;

In the second verse, to all the Tirthankars, the benefactors of the entire mankind; and

In the third verse to the Scriptures, which bring peace and calmness just like the first rains of the monsoon season making the earth cool and rich for the cultivation of crops.

38. **Namostu Vardhamānāya Stuti**

नमोस्तु वर्द्धमानाय स्तुति - Namostu Vardhamānāya Stuti

1. येषां ववकचा-रववन्ि-राज्या, ज्यायाः क्रम-कमलावलं िधत्या.
   सदृशैररतत संगतं प्रशस्यं, कचथतं सन्तु मशवाय ते न्जनेन्द्रााः.

2. कषाय-तापा-दिहत-जन्तु-तनवृहततं, करोतत यो जैन-मुखाम्बुिो-गतं.
   स शुक्र-मासो-द्रव-वृष्टि-सन्निभो, दधातु तुष्टिं मयि विस्तरो गिराम्.

3. **Pratikraman Sutra Book** 115
38. Namostu Varddhamänäya Stuti

Namostu varddhamänäya,
Sparddhamänäya karmanä.
Tajjayä-väpta-moksäya,
Paroksäya kutirthinäm. .............................. 1.
Yesäm vikachä-ravinda-räjyä,
Jyäyah krama-kamalä-valim dadhatyä.
Sadrsairiti sangatam prasasyam,
Kathitam santu siväya te jinendräh............................. 2.
Kasäya-täpä-rdita-jantu-nivrตim,
Karoti yo jaina-mukhämbudod-gatah.
Sa sukra-mäsodbhava-vrsti-sannibho,
Dadhätu tustim mayi vistaro giräm. .............................. 3.

38. Sutra Meaning:

I wish for permission from the spiritual preceptor, to pay my obeisance to forbearing monks (kshmäshramana). I pay my respect to the five supreme beings, Arihanta, Siddha, Āchärya, Upädhyäya and Sädhus.

I pay my obeisance to Lord Mahävira, who after winning a constant struggle with karmas, achieved liberation which is beyond the comprehension of wrong believers. .............................. 1.

Let the Peaceful liberators always be our benefactors. Their feet are soft like lotus flowers. When they walk on the golden lotuses created by heavenly gods, the flowers are delighted. May the Jineshvars bestow Moksha. .............................. 2.

Let the words spoken through the mouth of Tirthankars, which are like the first rainfall at the beginning of the monsoon season, and the words of the chief disciple (Gandhara) bring peace and tranquility to me......................................................... 3.
39. **Visāla-Locana Stuti**

### 39. **Introduction**

Hymn to praise Tirthankars after completing six essential duties in morning penitential retreat (rai Pratikramana).

This composition is made up of three verses:

- The first verse praises Lord Mahāvira;
- The second verse praises all the Tirthankars, and
- The third verse is in the praise of Holy Scriptures.

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Visāla-lochana-dalam, prodyad-dantānsu-kesaram.
Prātar-vira-jinendrasya, mukha-padmam punātu vah. ........................1.
Yesāmabhiseka-karma krtvä,
Mattā harsa-bharāt sukham surendrāh.
Trnamapi ganayanti naiva näkam,
Prātah santu sivāya te jinendrāh.........................................................2.
Kalanka-nirmukta-mamukta-purnatam,
Kutarka-rāhu-grasanam sadodayam.
Apurva-chandram jina-chandra-bhāsitam,
Dinā-game naumi budhair-namaskrtam. .......................... 3.

39. **Sutra Meaning:**

Let Lord Mahāvira be auspicious to all of us, whose face in the 
morning resembles an open lotus flower, with wide oval eyes that 
resemble the petals of a lotus and shiny white teeth like pollen 
..............................................................................................1.

Let all Tirthankars be auspicious to us in the morning, whose 
bathing ceremony (ablution) performed by the King of heavenly 
Gods bring them incomparable joy and life in heaven..........2.

I pay my respect in the morning to the Scriptures that are 
untainted, ever perfect, fully manifested like a full moon and whose 
brightness cannot ever be obscured by any living being........3.
40. सुअ-देवया स्तुति - Sua-Devayä Stuti

40. Introduction

Hymn of praise to Goddess of Learning Saraswati Devi.

40. सुअ-देवया स्तुति

सुअ-देवया भगवई, नाणा-वरणीय-कम्म-संघायं.
तेसिं खवेउ सययं, जेसिं सुअ-सायरे भत्ती.........................1.

40. Sua-Devayä Stuti

Sua-devayä bhagavai, nänä-varaniya-kamma-sanghäyam.
Tesim khaveu sayayam, jesim sua-säyare bhatti.....................1.

40. Sutra Meaning:

Saraswati Devi, Goddess of Learning, I stand in meditation and offer my prayer to you.

Saraswati Devi!

Destroy the knowledge obscuring Karma (Jnänvarniya karma) of devotees who have faith in the Scriptures, the ocean of enlightened knowledge. .................................................................1.
41. Yasyāḥ ksetram Stuti

41. Introduction

This is a prayer for a Goddess of the region (Bhavana Devatā) requesting her to ward off obstacles and be helpful in the pursuit of the three-fold path of knowledge, faith, and conduct (Jnan, Darshan, Charitra) to salvation.

Men and Women in Pratikramana, such as Pakkhi and Sādhu bhagavantas in devasia pratikramana during travelling (vihāra) utter this eulogy of the regional goddess.

41. Yasyāḥ ksetram samāsritya, sādhubhih sādhyate kriyā.
Sā ksetra-devata nityam, bhuyānnah sukha-dāyini.

41. Sutra Meaning:

May the goddess of the region always bestow happiness upon us in whose area sadhus and sādhvis on the path of salvation are performing religious rites.
42. **Kamala-Dala Stuti**

**42. Introduction**

Hymn of praise to Goddess of knowledge (Saraswati)

This prayer describes the beauty of Saraswati Devi, who is full of prosperity (Bhagavati).

**42. Kamala-Dala Stuti**


Kamale sthitā bhagavati, Dadātu sruta-devatā siddhim.................................1.

**42. Sutra Meaning:**

Venerable Saraswati Devi (goddess of knowledge), with large eyes like a lotus petal, with face a like a lotus flower, with fair complexion like the middle part of a lotus flower and seated on a lotus, may bestow ultimate success .........................................................1.
43. Introduction

The goddess of dwelling (भवन-देवी) is requested to be helpful to the ascetics in their pursuit of spiritual goal.

This eulogy of the goddess of dwelling is uttered in Pratikramana such as Pakkhi and by sādhu bhagavantas in devasia pratikramana during the travelling (vihāra).

43. Jnānādi-Guna-Yutānām

Jnānādi-guna-yutānām, nityam svādhya-sanyama-ratānām.
Vidadhātu bhavana-devi, sivam sadā sarva-sādhunām.................................1.

43. Sutra Meaning:

The goddess of the dwelling may always take care of the welfare of all sādhus pursuing knowledge and deeply engrossed in self-study and self-control.................................................................1.
44. Jīse খিল্টে সাহূ স্তুতি - Jise Khitte Sahu Stuti

44. Introduction

Only men recite this stuti during Pratikraman. In the stuti by praying goddess of region, we request her to remove any obstacles that may occur during religious activity.

44. Jīse খিল্টে সাহূ স্তুতি

Jīse খিল্টে সাহূ, দঃসণ-ঞাণহি চরণ-সাহিয়ি
সাহিতি মুক্খ-মগ্গাং, সা দেবি হরাঁ দরিআঁ. ..........................1.

44. Jise Khitte Sahu Stuti

Jise khitte sāhū, darhsana-nāñehim caraṇa-sahiehim
Sāhaṁti mukkha-maggam, sā devi harau duriāṁ. . . . . . . . . . . . . . . . . . . . . . . . . . . 1.

44. Sutra Meaning:

The goddess of the region may ward off obstacles, in the area where the Sādhus are striving on the path of salvation through right faith, right knowledge, and right conduct.
45. अड्ढाइज्जेसु िीव - Addhāijjesu Sutra

45. Introduction

This sutra is also known as “Muni Vandan Sutra”. In this Sutra all Sādhu and Sādhvi bhagavantas residing in the universe (in the two and half continents as per Jain geography) are venerated. Here the Sadhu Mahārāja’s 18000 aspects of conduct are adored.

45. अड्ढाइज्जेसु िीव

अड्ढाइज्जेसु दीव-समुद्देसु, पनरससु कम्म-भूमिसु;
जावंत के वि साहू, रय-हरण-गुच्छ-पडिग्गह-धरा........................1.
पंच-मह-व्वय-धरा, अड्ढास-सहस्स-सीलंग-धरा;
अक्खुया-यार-चरित्ता, ते सव्वे सिरसा मणसा, मत्थएण वंदामि. ....2.

45. Addhāijjesu Sutra

Addhāijjesu diva-samuddesu, Panarasasu kamma-bhumisu;
Jāvanta ke vi sāhu, Raya-harana-guchchha-padiggaha-dharā. ...........................................1.
Pancha-maha-vvaya-dharā, Atthārasa-sahassa-silanga-dharā;
Akkhuyā-yāra-carittā, Te savve sirasā manasā, matthaena vandāmi...........................................2.

45. Sutra Meaning:

Any Sādhu or Sādhvi in the fifteen lands of activities of adhi dvipa and oceans holding rajoharana, guchcha and pātras ..........1.
Observing five great vows, observing eighteen thousand aspects of virtues (shila), observing uninterrupted code of conduct and chāritra, I bow down to with body, mind and head ...............2.
46. Introduction

At the most 170 Tirthankars can be present simultaneously. They are respected by remembering their physical complexion, which is divided in 5 colors.

According to Jain geography, there exist 5 Bhärata, 5 Airāvata and 5 Mahāvideha continents.

Jains believe that one Tirthankara present at the same time in each Bhärata and Airavata continent some times during 3rd and 4th era of the time cycle, thus 10 Tirthankaras are present in these 10 continents.

Each continent of Mahāvideha has 32 territories, thus there are (5x32) =160 territories of the 5 Mahāvideha continents.

Jains also believe that in each territory of Mahāvideha, one Tirthankar may exist at the same time. Hence there may be 160 Tirthankaras in Mahāvideha present at the same time.

Thus, there could be a maximum of (10+160) 170 Tirthankars existing at the same time.

In the present time cycle, only during the time of Lord Ajitnath, our second Tirthankar, were all 170 Tirthankars present.

46. वर-कनक स्तुति

वर-कनक-शंख-विद्रुम-, मरकत-घन-सन्निबं विगत-मोहम्.
सप्तति-शतं जिनानं, सर्वामर-पूजितं वन्दे.........................1.

46. Vara-Kanaka Stuti

Vara-kanaka-sankha-vidruma-,
Marakata-ghana-sannibham vigata-moham.
Saptati-satam jinanam, Sarvamara-pujitam vande..................1.
46. Sutra Meaning:

I bow to 170 Tirthankars (passionless Pathfinders) who are devoid of infatuation, adorned by all gods, and whose complexions are:

Yellow like pure gold,
White like a conch-shell,
Red like a coral,
Green like an emerald or
Black like rain-clouds.

1. 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
47. Introduction

People of Nadol city were suffering from plague created by an evil minded goddess. Agreeing to the request of the Jain community of the city, Shri Mänadeva Suri composed this hymn or sutra to get rid of the plague.

Shri Mänadeva Suri was blessed by Padmä, Jaya, Vijayä, and Aparajita, the four goddesses. It is due to their mystic power the city was saved from the disaster created by the plague.

In this hymn, Lord Shäntinätha is praised with many precious qualities.
लघु-शान्ति स्तव - Laghu-Shānti Stava

यस्येति नाम-मन्त्र-ध्रात्न-तत्वयोग-क्रू-तोषा.

विजया कुर्ते जन-हित-भिक्षुर-रुता न नेता नमते तं शान्तिम्. 

भवतु नमस्ते भगवति!, विजये! सुजये! परा-परिेरजिते!.

अपराजिते! जगत्यां, जयाविति जयावहे! भवति. ..................................7.

सर्वस्वापि च संघस्त, भद्र-कल्याण-मंगल-प्रददे!.

साधूनां च सदा शिव-सुतिष्ठ-पुष्टि-प्रदे! जीया:..............................8.

भव्यानां कृत-सिद्धे!, निर्वृत्त-निर्वाच-जननि! सत्त्वानाम्.

अभय-प्रदान-निरते!, नमोऽस्तु स्वस्ति-प्रदे! तुभ्यम्. .....................9.

भवतानां जन्तूनां, शुभावहे! नित्यमुद्यते! देवी!.

सम्यग-हृष्टीनां धृति-रति-मति-बुद्धि-प्रददाय..........................10.

जळ-शासन-निरतानां, शान्ति-नतानां च जगति जनतानाम्.

श्री-संपत्कीर्ति-रशो-वद्वलिन्!, जय देवी! विजयस्व........................11.

सलिला-नल-विष-विष्ध-पुरुष-ग्रह-राज-रोग-रण-भयत:.

राक्षस-रिपु-गण-मारि-चौरेति-शावपद-दिभ्य:..........................12.

अथ रक्ष रक्ष सुशिवं, कुरु कुरु शान्तिः च कुरु कुरु सदेति.

तुष्टि कुरु कुरु पुष्टि, कुरु कुरु स्वस्ति च कुरु कुरु त्वम्. ..........13.

भगवति! गुणवति! शिव-शान्ति-तुष्टि-पुष्टि-स्वस्तीत्न कुरु कुरु जनानाम.

ओमिति नमो नमो हृ हृ हृ हृ हृ हृ, यः क्ष्वः हीं फट फट स्वाहा..........14.

एवं-यन्त्यामाक्षर-पुरस्सरं, संस्तुता जया-देवी.
47. Laghu-Shānti Stava

Shāntim shānti-nishāntam, shāntam shānta-sivam namaskṛtya.
Stotuh shānti-nimittam, mantra-padaih shāntaye staumi. ........ 1.
Omiti nischita-vachase, namo namo bhagavaterhate pujām.
Shānti-jināya jayavate, yasasvine svāmine daminām. ........... 2.
Sakālātisesaka-mahā-sampatti-samanvitāya sasyāya.
Trailokya-pujitāya cha, namo namah shānti-devāya. ............. 3.
Sarvāmara-susamuha-svāmika-sampujitāya na jītāya.
Bhuvana-jana-pālanodyata-tamāya satatam namas-tasmai. ... 4.
Sarva-duritaugha-nāsana-karāya sarvāsiva-prasamanāya.
Yasyeti näma-mantra-pradhāna-vākyopayoga-krta-tosā.
Vijayā kurute jana-hita-miti cha nutā namata tam shāntim...... 6.

3 See footnote of Jaya Viyaraya Sutra
47. लघु-शान्ति स्तव - LAGHU-SHÄNTI STAVA

Bhavatu namaste bhagavati!, vijaye! Sujaive! Parä-parairajite.
Aparäjite! Jagatyäm, jayatiti jayävahe! Bhavati. .................7.
Sarvasyäpi cha sanghasya, bhadra-kalyäna-mangala-pradade!.
Bhavyänäm krta-siddhe!, nirvrti-nirväna-janani! Sattvänäm.
Bhaktänäm jantunäm, subhävahe! Nitya-mudyate! Devi!
Jina-säsanä-niratänäm, shänti-natänäm cha jagati janatänäm.
Atha raksa raksa susivam, kuru kuru shäntim cha kuru kuru sadeti.
Tustim kuru kuru pustim, kuru kuru svastim cha kuru kuru tvam
...............................................................................................13.
Bhagavati! Gunavati! Siva-shänti-
Tusti-pusti-svastihä kuru kuru janänäm.
Omiti namo namo
Hrää hriä hruä hrah, yah ksah hriä phat phat svähä. .............14.
Evam-yannämäksara-purassaram, sanstutä jayä-devi.
Kurute shäntim namatäm, namo namah shäntaye tasmaie. .....15.
Iti purva-suri-darsita-mantra-pada-vidarbhitah stavah shänteh.
Salilädi-bhaya-visä, shäntyädi-karascha bhaktimatäm.............16.
Yaschainam pathati sadä, srontri bhäyayati và yathä-yogam.
Sa hi shänti-padam yäyät, surih sri-mäna-devascha.............17.
Upasargäh ksayam yänti, chhidyante vighna-vallayah.
Manah prasannatämeti, pujaumäne jinesvare. .................18.
47. Sutra Meaning:

I bow to Lord Shāntināth, who is the abode of tranquility, is free from defilement and has overcome all adversities; with sanctified words I adore the Lord, the source of tranquility, for the sake of the tranquility of the adorers. ..........................................................1

With the resounding sound of Aum let my repeated obeisance be to the worship-worthy Lord Shāntināth, the victorious, glorious, and the Lord of the restrained. .................................2

Let repeated obeisance be to Lord Shāntināth, who is adorable, who is embedded with all extraordinary attributes, who is imbibed with superb esteem and who is worshipped by all the three worlds. ..........................................................3

I salute you forever, O Lord Shāntinātha, who is always ready to protect living beings of all three worlds, and who is worshiped and undefeated by an entire assembly of celestial beings and their rulers, the 64 Indras. ..........................................................4

My salutations to you forever, Lord Shāntinātha, who destroys all types of fears and calms down all calamities, including those created by evil planetary gods (graha), ghosts, evil spirits (pishācha) and witches (shākini). ..........................................................5

I salute you Lord Shāntinātha; listening to your Mantra-like name has repeatedly brought immense pleasure to Vijayā Devi, the benificator of those who adore her .........................6

I salute you O Divine (Bhagavati)! Vijayā, Sujya, Ajita and Aparajita, all four Goddesses who are undefeatable, always victorious (Jayavaha) and helpful (Bhavati Devi), as strength of your mystic mantra brings triumph on this world.

Bhagavati means Divine
Vijayā means Victorious in a special way
Sujya means victorious in an auspicious way
Ajita means Unconquerable

4 See foot note of Jaya Viyarāya! Sutra
Aparajita means Undefeatable and
Bhavati means helpful.................................7

The next eight (8 to 15) verses are in praise of Vijayā Devi (Goddess of Victory).

I salute you, O Goddess! Who is beneficial and auspicious to entire fourfold Jain congregation, and gives mental peace (sūtushti) and brings prosperity (pushti) to revered monks ......8

I salute you O Goddess! Bestower of peace and joy to worthy living beings (bhavya jivas) by always looking after their wellbeing, eager to extend fearlessness and bring them success. ...........9

O goddess, you are a well-wisher of the devotees and always eager to provide patience, affection, intelligence and wisdom to those embedded with the right faith.

Oh Goddess! Benefactor to devotees, and always eager to provide patience, affection, intelligence and wisdom to the people with right faith, and the followers of Jain religious order. Be victorious Jayadevi; you provide grace, wealth, fame and glory to the people in the world, who stay by the Jain order and who bow to Lord Shāntināth ................................. 10, 11

O Goddess! Protect us from fear of flood, fire, poison, snakes, evil planetary gods, kings, wars, demons (rākshasha), plagues, robbers, wild animals, ghosts, evil spirits and witches; Now protect, please protect; extend bliss and tranquility; do that incessantly; extend contentedness, spiritual nourishment, strength and prosperity.................................................... 12, 13

Oh Graceful Goddess with high attributes, extend well-being, peace, contentedness, spiritual nourishment and bliss to the people; I bow to you with the sacred sounds of Hram, Hrim, Hroom, Hrah, Yah, Kshah Hrim, Phoot, Phut, Swāhā. ............ 13

Oh divine! Virtuous! Goddess Jayā! Be our benefactor, protector and bestow peace, strength and contentedness on us. I bow to you with the sacred sounds of “Om, namo, namo, hrām, hrim, hrum, rah yah kshah hrim, phat-phat swāhā”. Thus adored by the above Mantra Jayādevi extends tranquility to those who bow to Lord Shāntināth. Let repeated obeisance be to that Lord Shāntināth ................................................................. 14, 15
This way, as shown by our spiritual teachers of the past, the hymn of praise of Lord Shāntinātha, composed with sacred letters, is the destroyer of all fears and brings peace to the devotees........ 16

Any person, who recites, listens and contemplates on this hymn every day may very quickly achieve eternal peace. May the composer of this hymn, Āchārya Shri Mānadev Suri, also achieve eternal peace. ............................................................17

Afflictions come to an end, the creepers of obstacles are uprooted and the mind is delighted through the virtue of worshipping the omniscient Lord............................................................. 18

Jain philosophy and its practice are auspicious and the cause of all spiritual prosperity. It wishes that all living beings attain liberation.................................................................19

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**Temple at Shatrunjaya (Palitana)**

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**PRATIKRAMAN SUTRA BOOK**

133
48. Introduction

This hymn, in praise of Lord Pärshvanātha, is recited while performing Pratikramana.

48. Chaukkasāya Sūtra

Chaukkasāya-padimallulluranu, 
Dujjaya-mayana-bāna-musumuranu. 
Sarasa-piyangu-vannu gaya-gāmiu, 
Jayau pāsu bhuvana-ttaya-sāmiu. .................1.

Jasu tanu-kanti-kadappa-siniddhau, 
Sohai phani-mani-kiranā-liddhau. 
Nam nava-jala-hara-tadillaya-lanchhui, 
So jinu pāsu payachchhau vanchhui. .........................2.

48. Sutra Meaning:

Lord Pärshvanātha, the master of all three worlds, endowed with golden complexion and with a gait like an elephant, destroyer of all four passions and one who has cut apart the Cupid’s arrow, may you be ever victorious ............................................. 1

O Lord Pärshvanātha, your graceful body shines with rays emitted by the jewel on the hood of the cobra covering your head and by lightning accompanying the torrential rain; grant me that what I desire. ........................................................................ 2
49. Bharahesara Sajjhäya

49. Introduction

This sajjhäya (swädhyäya) is in praise of the extra-ordinary great persons who lived in the past. It is recited during rai pratikramana in the morning.

In this hymn, there are names of 53 virtuous men and 47 virtuous women who in their lives have shown extra ordinary virtues and have lived an ideal Jain life.

By reciting the names of such great men and women, we remember their exemplary character so that it inspires us to bring similar qualities to our life.

49. Bharahesara Sajjhäya

भरहेसर बाहुबली, अभय कुमारो अ ढंढण कुमारो.
सिरिओ अणिणा उत्तो, अइमुत्तो नागदत्तो अ......................1.
मेअज्ज थूलभद्दो, वयर रिसी नंदसेण सीहगिरी.
कयवन्नो अ सुकोसल, पुंडरीओ केसी करकंडू................................2.
हल्ल विहल सुडंसण, साल महासाल सालिभद्दो अ.
भद्दो दसन्नभद्दो, पसन्नचंदो अ जसभद्दो.........................3.
जंबु पहू वंकचूलो, गय सुकुमालो अवंति सुकुमालो.
धन्नो ईलाई पुत्तो, चिलाई पुत्तो अ बाहुमुणी......................4.
अज्ज गिरी अज्ज रक्खिख, अज्ज सुहल्ये उदायगो मणगो.
कालय सूरी संबो, पज्जुन्नो मूलदेवो अ..............................5.
पभवो विण्डु कुमारो, अदू कुमारो दढंप्पहारी अ.

PRATIKRAMAN SUTRA BOOK 135
49. Bharahesara Sajjhäya

Bharahesara bähubali, abhaya kumäro a dhandhana kumäro.
Sirio anniä utto, aimutto nágadatto a. ........................................... 1.
Meajja thulabhaddo, vayara risi nandisena sihagiri.
Kayavanno a sukosala, pundario kesi karakandu. ......................... 2.
Halla vihalla sudansana, sāla mahäsāla sālibhaddo a.
49. Sutra Meaning:

King Bharata, Bāhubali, Abhaya kumāra, Dhandhana kumāra, Sriyaka, son of Arnikā, Atimukta, Nāgadatta and .......................... 1.

Muni Metārya, Sthulabhadra, Vajra rsi, Nandisena, Sihagiri, Krtapunya (Kayavannā), muni Sukosala, Pundarika, Kesi, Karakandu and ......................................................... 2.
Halla, Vihalla, Setha Sudarsana, Sāla, Mahāsāla muni, Sālibhadra, Bhadrabāhu svāmi, Dasārnabhadra, Prasannacandra rājarsi, Yasobhadra suri and ..................................................3.

Jambusvāmi, prince Vankacula, Gajasukumār, Avantisukur, dhannā, son of ilāci, son of cilāti, muni bāhu and ............4.

Ārya Mahāgiri, Ārya Raksita, Ārya Suhasti Suri, Rājarsi Udāyana, Manaka Kumāra, Kālaka Suri, Sāmba Kumāra, Pradyumna Kumāra, King Muladeva and ........................................5.

Prabhava Svāmi, Visnu Kumāra, Ārā Kumāra, Drdha Prahāri, Sreyānsa, Kuragadu Muni, Sayyambhava Svāmi and Megha Kumāra .................................................................6.

Such great persons possessing great virtues may confer happiness; by reciting whose names, the fetter of sins are destroyed. ..................................................................................7.

Sulasā, Candanabālā, Manoramā, Madanarekhā, Damayanti, Narmadā Sundari, Sitā, Nandā, Bhadrā, Subhadrā and ........8.


Brāhmi, Sundari, Rukmini, Revati, Kunti, Sivā, Jayanti, Devaki, Draupadi, Dhārani, Kalāvati, Puspaculā and ........................................10.

Padmāvati, Gaurī, Gāndhāri, Laksmanā, Susimā, Jambuvati, Satyabhāmā And Rukmini-- these eight chief queens of sri kṛṣṇa and ..................................................................................11.

Yaksā, Yaksadattā, Bhutā, Bhutadattā, Senā, Venā, and Renā--(these seven) Sisters of Sthulabhadra, .............................................12.

Such great chaste women observing pure celibacy without blemish attain victory and their drums of glory reverberates even this day in all three worlds. ...............................................................13.
50. Mannaha Jinänam Sajjhäya

50. Introduction

This sutra describes the 36 essential duties of a layperson.

As described in this hymn all recommendations are self-explanatory and easy to understand.

Since a layperson does not give up worldly possessions completely, these activities should be performed as they are beneficial to one-self.

They help a person to become righteous and bring equanimity. Other people who are in close contact with them will also be attracted to join the congregation.

50. Mannaha Jinänam Sajjhäya

मन्नि जिणाणं सज्झाय - Mannaha Jinänam Sajjhäya

50. मन्नि जिणाणं सज्झाय - Mannaha Jinänam Sajjhäya
50.  Mannaha Jinānam Sajjḥāya

Mannaha jinānamānam, michchham pariharaha,
Dharaha sammattam.
Chhavviha-āvassayammi, ujjutto hoi divasam..................1.
Pavvesu posaha-vayam, dānam tavo a bhāvo a.
Sajjhāya namukkāro, parovayāro a jayanā a..........................2.
Jina-puā jina-thunanam, guru-thua sāhammiāna vacchhallam.
Vavahārassa ya suddhi, raha-jattā tittha-jattā ya..................3.
Uvasama-vivega-samvara, bhāsā-samii chajiva-karunā ya.
Dhammia-jaṇa-saṁsaggo, karāṇa-damo caraṇa-paniṇāmo. ...4.
Saṁghovari bahu-māno, putthaya-lihanāṁ pabhāvanā titthe.
Saḍghāṇa kichchameāṁ, nichchaṁ sugurū-vaeśeṇāṁ. .........5.

50. Sutra Meaning:
Recommendation of 36 worthy acts for a layperson.
(1) Follow Tirthankars’ preachings of Ahimsa, Anekantwad, and non-possessiveness
(2) Give up any beliefs based on fear, greed, and glorification.
(3) Accept right faith
(4-9) Always diligently perform the six essential duties, ............1
(10) Do paushadhvrata for a day during religious festivals
(11) Give charity to the needy people
(12) Be faithful to your spouse
(13) Observe external and internal austerities
(14) Contemplate on the 12 themes of reflection (bhāvānā)
(15) Study the scriptures (swādhyāya)
(16) Pay obeisance to the five supreme beings
(17) Be benevolent and help others to the best of your ability
(18) Protect all living beings.........................................................2
(19) Worship Tirthankars
(20) Recite the hymns of praise to the Tirthankars
(21) Recite the hymns of praise to the spiritual preceptor
(22) Be affectionate towards fellow human beings
(23) Be honest in all business transactions
(24) Organize religious seminars
(25) Visit pilgrimage places .........................................................3
(26) Be peaceful
(27) Have discretion
(28) Stop inflow of karma
(29) Be watchful of language
(30) Have compassion towards all living beings
(31) Keep company of spiritual people
(32) Control sense organs and
(33) Have desire for renunciation or Dikshā. .........................4
(34) Respect the four-fold Sangha or community
(35) Contribute to the writing and printing of religious books
(36) Spread the message of religion
Understand how to carry out all these benevolent acts from a Guru and have faith. .................................................................5
51. दकल तीथ वंदना - Sakala Tirtha Vandanā

51. Introduction

To pay obeisance to all the eternal (shāsvata) and non-eternal (ashāsvata) temples, images of Tirthankars, and to prominent heavenly gods and seers.

51. दकल तीथ वंदना

सकल तीथ वंदु कर जोड़, जिनवर नामे मंगल क्रोड़.

पहले स्वर्ग लाख बनीश, जिनवर चैत्य नमुं निश-दिश.......1.

बीजे लाख अहादीश कहयां, बीजे बार लाख सहहयां.

चोथे स्वर्ग अड़ लख धार, पांचमे वंदु लाख ज चार..........2.

छठे स्वर्ग सहस पचास, सातमे चालीस सहस प्रासाद.

आठमे स्वर्ग छ हजार, नव दशमे वंदु शत चार................3.

अगियार बारमे त्रंस सार, नव ग्रैवेरके त्रंस अढ़र.

पांच अनुत्तर सर्व मछी, लाख चोराशी अथिकां वठी................4.

सहस सत्ताणुं चौस सार, जिनवर भवन तणो अधिकार.

लांबां सो जोजन विस्तार, पचास ऊंचां बहोंतर धार................5.

एक सो एंशी बिंब प्रमाण, सभा सहित एक चैत्ये जाण.

सो क्रोड बावन क्रोड संभाल, लाख चोराणुं सहस चौंआल........6.

सातसें उपर साठ विशाल, सव पिंब प्रण मुं त्रण काल.

सात क्रोड ने बहोंतर लाख, भवनपतिमा देवल्ह भाख..............7.

एक सो एंशी बिंब प्रमाण, एक एक चैत्ये संख्या जाण.
51. सकल तीर्थ वन्दना - Sakala Tirtha Vandana

तेरसं क्रेड नेव्यासी क्रोड, साठ लाख वंदु कर जोड. ..................... 8.
बबीसरसे ने ओगणसाठ, तीछा लोकमां चैत्यनो पाठ.
त्रण लाख एकाणुं हजार, त्रणासें वीश ते बिंब जुहार.................. 9.
व्यंतर ज्योतिषीमां वदी जेह, शाश्वता जिन वंदुं तेह.
ऋषभं, चंद्राननं, वारिष्णं, वर्धमान नामं गुण-सेण. .......................... 10.
सम्मेत-शिखर वंदुं जिन वीश, अष्टापद वंदुं चोवीश.
विमलाचल ने गढ गिरनार, आबु उपर जिनवर जुहार........................ 11.
शंकेश्वर केसरियो सार, तारंगे श्री अजित जुहार.
अंतरिक्ख वरकाणो पास, जीराउलो ने थंभण पास. ....................... 12.
गाम नगर पुर पाटण जेह, जिनवर चैत्य नमुं गुणगेह.
विहरमान वंदुं जिन वीश, सिद्ध अनंत नमुं निश-दिश................... 13.
अठो द्वीपमां से अणगार, अढार सहस शीलांगना धार.
पंच महा-व्रत समिद सार, पाते घषवे पंचाचार......................... 14.
बाह्य आभ्यंतर तप उजमाल, ते मुनि वंदुं गुण-मणि-माल.
नित नित ऊठी कीर्ति करूं, जीव कहे भव सायर तरू.................. 15.

51. Sakala Tirtha Vandana

Sakala tirtha vandu kara joda,
jinavara näme mangala kroda.
Pahele svarge läkha batrisha,
jinavara chaitya namu nisa-disa...........................................1.
Bije lākha atthāvisa kahyā,
triye bāra lākha saddahyā.
51. सकल तीर्थ वन्दना -  

Sakala Tirtha Vandana

Chothe svarge ada lakha dhāra,
pānchame vandu lākha ja chāra. ...........................................2.
Chhatthe svarge sahasa pachāsa,
sātame chālisa sahasa prāsāda.
Āthame svarge chha hajāra,
nava dasame vandu sata chāra........................................3.
Agiyāra bārame tranase sāra,
nava graiveyake tranase adhāra.
Pāncha anuttara sarve mali,
lākha chorāsi adhikā vai....................................................4.
Sahasā sattānu trevisa sāra,
jinavara bhavana tano adhikāra.
Lāmbā so jojana vistāra,
pachāsa unchā bahoterā dhāra. ...........................................5.
Eka so ensi bimba pramāna,
sabhā sahita eka chaitye jāna.
So kroda bāvana kroda sambhāla,
lākha chorānu sahasa chauāla............................................6.
Sātase upara sātha visāla,
savi bimba pranamu trana kāla.
Sāta kroda ne bahoterā lākha,
bhavanapatimā deva bhākha..............................................7.
Eka so ensi bimba pramāna,
eka eka chaitye sankhyā jāna.
Terase kroda nevyāsi kroda,
sātha lākha vandu kara joda.............................................8.
Batrisase ne oganasātha,
51. सकल तीर्थ वन्दना - SAKALA TIRTHA VANDANĀ

tirchhā lokamā chaityano pātha.
Trana lākha ekānu hajāra,
tranase visa te bimba juhāra..................................................9.
Vyantara jyotisimā vali jeha,
sāsvatā jina vandu teha.
Rsabha, chandrānana, vārisena,
vardhamāna nāme guna-sena..................................................10.
Sammeta-sikhara vandu jina visa,
astāpada vandu chovisa.
Vimalāchala ne gadha giranāra,
ābu upara jinavara juhāra..................................................11.
Sankhesvara kesariyo sāra,
tārange sri ajita juhāra.
Antarikkha varakāno pāsa,
jirāulo ne thambhana pāsa..................................................12.
Gāma nagara pura pātana jeha,
jinavara chaitya namu gunageha.
Viharamāna vandu jina visa,
siddha ananta namu nisa-disa..................................................13.
Adhi dvipamā je anagāra,
adhāra sahasa silānganā dhāra.
Pancha mahā-vrata samiti sāra,
pāle palāve panchāchāra..................................................14.
Bāhya abhyantara tapa ujamāla,
te muni vandu guna-mani-māla.
Nita nita uthi kirti karu,
jiva kahe bhava sāyara taru..................................................15.
51. Sutra Meaning:

To pay obeisance to all the eternal (shāsvata) and non-eternal (ashāsvata) images of Tirthankars, and to prominent heavenly gods and seers.

With my hands clasped, I worship all the places of pilgrimage, because millions of beneficial things happen upon recitation of the names of Tirthankars. In the first heaven there are 32 hundred thousand Jina-Temples. I pay my respect to all the Jina images daily ................................................................. 1.

In the second heaven there are 28 hundred thousand; in the third there are 12 hundred thousand; in the fourth there are 8 hundred thousand and in the fifth heaven there are 4 hundred thousand temples. I pay my homage to all the Jina images in them.......2.

In the sixth heaven there are 50 thousand; in the seventh heaven there are 40 thousand; in eighth heaven there are 6 thousand; in ninth heaven there are 4 hundred; and in the tenth heaven there are 4 hundred temples. I pay homage to all the Jina images in them. ................................................................. 3.

In the eleventh heaven there are 3 hundred; in the twelfth heaven there are 3 hundred; in nine Grayvayakas there are 318; in the five heavens of spiritual conquest (anuttara), there are more than 84 hundred thousand Jain temples. ......................................................... 4.

(Explanation - There are five Anuttar heavens of Spiritual Conquest in the topmost part of the Upper World. Their individual names are Vijayā, Vaijayanta, Jayanta, Aparajita and Sarvarthasiddha. In the first four heavens, the heavenly gods (devas) will attain liberation during their third births. Heavenly gods in the Sarvarthasiddha heaven, the highest and most sublime, will attain liberation in their next birth. The nine Graiveyaki heavens are so named because they are located near the neck of the Jain cosmos and just below Anuttara heavens).

There are 97,023 thousand exquisite temples of Tirthankars. According to the description in scriptures the dimensions of each temple in the upper world are 100 Yojanas in length (1 Yojana is 4 miles), 50 Yojanas wide and 72 Yojanas in height. I pay homage to all of them................................................................. 5.
It should be remembered that in each Jina Temple with an assembly hall, there are 180 images of Jina; the ones without an assembly hall each have 120 images; that makes 152 million 94 hundred thousand and 40 thousand images (1,529,444,760) I bow to all of them.................................................................6.

In the abyss (deep part) of the middle world, where there are residence for Bhavanapatis (palace dwelling celestial beings), there are 7 million 72 thousand huge temples (77,200,000) .... 7.

In each temple, there are 180 images of Jinas. The total comes to 1389 million and 60 thousand images (13,896,000,000).........8.

In the middle world there are 3259 Jain temples, with 3 hundred thousand 91 thousand 3 hundred and 20 (391,320) images in them ................................................................. 9.

In the regions of forest dwelling gods (vyantardeva) and luminous gods (jyotishika deva), there are innumerable temples. I pay my homage to all the images of Jinas in permanently located temples whose names are Rushabh, Chandrānana, Vārishena and Vardhmana.................................................................10.

I pay homage and praise all the 20 images on Sametashikhara, 24 images on Ashtāpad Mountain, and all the images on Shatrunjaya (Vimalāchala), Girmāra and Abu.................................................................11.

I pay homage to Lord Pārshvanātha at Shankheshwara, Lord Ajitinātha at Kesariyaji and Tārangā, Antriksha and Varkānā Pārshvanātha, Jirāvalā and Stambhana Pārshvanātha. ........ 12.

I pay homage to all the images in temples of villages, towns, cities and capital cities of all the provinces of Bhārata; and every day I respect the 20 existing Tirthankaras of Mahāvideha continent and infinite number of perfected souls (Siddhas) who are liberated. (siddhapapada) ................................................................. 13.

I pay homage every morning to all the sages of two and a half islands (adhidwipa), who strictly observe themselves and help others to observe the eighteen thousands restraints, 5 major vows, the path of fivefold vigilance (samiti) and 5 categories of ethical behavior (āchāra), who have practiced 6 external and 6 internal austerities and who are full of pious attributes like a string of precious stones. “Thus”, says Jiv Vijay Maharaj, the composer of this sutra “I will cross the ocean of the mundane existence” .... 14.
A. प्रभात के पच्चक्खाण - MORNING PACHCHAKKHÅNAS

1. Namukkārasahiam-Mutthisahiam

Uggae sure namukkāra-sahiam, mutthi-sahiam 7 pachchakkhāi chauvvihampi āhāram-- asanam, pānam, khāimam, sāimam annatthanā-bhogenam, sahasā-gārenam, mahattarā-gārenam, savva-samāhi-vattiyā-gārenam vosirai.

2. Porisi / Sāddha-Porisi

Uggae sure 9* porisim / sāddha-porisim, mutthi-sahiam pachchakkhāi,

Uggae sure chauvvihampi āhāram-- asanam, pānam, khāimam, sāimam annatthanā-bhogenam, sahasā-gārenam, pachchhanna-

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5 पच्चक्खाण लेने वाला व्यक्ति पच्चक्खाण लेते समय पच्चक्खाइ / वोसिरइ के स्थान पर पच्चक्खामि / वोसिरामि बोले.

6 Same as above

7 The person taking pachchakkhāna should say pachchakkhāmi / vosirāmi in place of pachchakkhāi / vosirai while taking the pachchakkhāna

8 *जो पच्चक्खाण हो, वही बोले

9 * say only that, which the pachchakkhāna is
kālenam, disā-mohenam, sāhu-vayanenam, mahattarā-gārenam, savva-samāhi-vattiyā-gārenam vosirai.

3. पुरिमड्ढ / अवड्ढ

सूरे उगगए *पुरिमड्ढ / अवड्ढ मुहि-सहिः पच्छक्खाइ चउविवङ्गिप आहारं-- असणं, पाणं, खाइंम, साइंम अन्नत्थणा-भोगेणं, सहसा-गारेणं, पच्छन्न-कालेणं, दिसा-मोहेणं, साहु-वयणेणं, महत्तरा-गारेणं, सत्व-समाहिवश्विय-गारेणं वोसिरः.

3. Purimaddha / Avaddha

Sure uggae *purimaddha / avaddha mutthi-sahiam pachchakkhāi Chauvvihampi āhāram-- asanam, pānam, khāimam, sāimam Annatthanā-bhogenam, sahasā-gārenam, pachchhanna-kālenam, Disā-mohenam, sāhu-vayanenam, mahattarā-gārenam, Savva-samāhi-vattiyā-gārenam vosirai.

4. एगासणा / बियासणा

उगगए सूरे *नमुक्कार-सहिः / पोरिसिः / साइंम-पोरिसिः / सूरे उगगए पुरिमड्ढ / अवड्ढ मुहि-सहिः पच्छक्खाइ उगगए सूरे चउविवङ्गिप आहारं-- असणं, पाणं, खाइंम, साइंम अन्नत्थणा-भोगेणं, सहसा-गारेणं, पच्छन्न-कालेणं, दिसा-मोहेणं, साहु-वयणेणं, महत्तरा-गारेणं, सत्व-समाहिवश्विय-गारेणं बिगिइओ पच्छक्खाइ अन्नत्थणा-भोगेणं, सहसा-गारेणं, लेवा-लेवेणं, गिहत्य-संसडेणं, उक्निल्त-विबेगेणं, पुरुच्च-मकिखएणं, पारिड्वाणिय-गारेणं, महत्तरा-गारेणं, सत्व-समाहिवश्विय-गारेणं *एगासणा / बियासणा पच्छक्खाइ तिविवङ्गिप आहारं-- असणं, खाइंम, साइंम अन्नत्थणा-भोगेणं, सहसा-गारेणं, सागारिय-गारेणं, आउंटण-पसारेणं, गुर-अब्धुड़णेणं, पारिड्वाणिय-गारेणं, महत्तरा-गारेणं, सत्व-समाहिवश्विय-गारेणं, पाणस्स लेवेणं वा, अलेवेणं वा, अचछेण वा, बहलेणं वा, सस्त्येण वा असित्थेण वा वोसिरः.
4. Egäsanä / Biyäsanä

Uggae sure *namukkāra-sahiam / porisim / sāddha-porisim /
Sure uggae purimaddha / avaddha mutthi-sahiam pachchakhkhai
uggae sure chauvvihampi āhāram-- asanam, pānam, khāimam, sāimam
Annatthanā-bhogenam, sahasā-gärenam, pachchhanna-kālenam,
Disā-mohenam, sāhu-vayanenam, mahattarā-gärenam,
Savva-samāhi-vattiyā-gärenam vigaio pachchakhkhai annatthanā-bhogenam, sahasā-gärenam, levā-levenan, gihattha-
sansatthenam,
Ukkhitta-vivegenam, paduchcha-makkhienam, pāritthāvaniyā-gärenam, mahattarā-gärenam, savva-samāhi-vattiyā-gärenam
*egāsanam / biyāsanam pachchakhkhai tivihampi āhāram--
asanam, khāimam, sāimam annatthanā-bhogenam, sahasā-
gärenam, sāgāriyā-gärenam,
Åuntana-pasärenam, guru-abbhutthānenam, pāritthāvaniyā-gärenam, mahattarā-gärenam, savva-samāhi-vattiyā-gärenam,
pānassa levena vā, alevena vā, achchhena vā, bahalena vā, sasiththena vā asitthena vā Vosirāl.

5. Āyambil / Nīvī

Uggagē sūre *nāmukkāra-sahīāng / pōrīsiṅ / sāid-vōrīsiṅ / sūre uggagē
purimād / avādha muḍi-sahīāng pachchhakā āgagē sūre chautvihāpi
āhārāng-- āsagāng, pānang, kāid-mā, sid-mā, anāntāng-bhognāng, sahasā gārengāng, pachchhān-kālengāng, did-mōsēngāng, sāhū-vayēngāng, mahattarā-gārengāng, sātv-
sāmāhi-vattiyā-gārengāng, *āyambel / nīvī vīgāiō pachchhakā
ānāntāng-bhognāng, sahasā-gārengāng, leva-leveṅ āng, gihatthā-saṅsādēngāng, ukkhitth-
vīvēngāng, pāriḍhāvēngāng-gārengāng, mahattarā-gārengāng, sātv-sāmāhi-vattiyā-
gārengāng, āgāsagāng pachchhakā tivihāpi āhārāng-- āsagāng, kāid-mā, sid-mā
ānāntāng-bhognāng, sahasā-gārengāng, sāgarīyā-gārengāng, āntārān-paṅsārengāng, mūru-
ābhuddāṅgāng, pāriḍhāvēngāng-gārengāng, mahattarā-gārengāng, sātv-sāmāhi-vattiyā-
गारेणं, पाणस्स लेवेण वा, अलेवेण वा, अच्छेण वा, बहलेण वा, ससित्थेण वा, असित्थेण वा वोसिरइ.

5. अयंबिला / निवि

Uggaee sure *namukkära-sahiam / porisim / säddha-porisim /
Sure uggae purimaddha / avaddha mutthi-sahiam pachchakhäi uggae sure chauvvihipi ähäram-- asanam, pänam, khäimam, säimam,
Annatthanä-bhogenam, sahasä gärenam, pachchhanna-kälenam,
Disä-mohenam, såhu-vayanenam, mahattarä-gärenam,
Savva-samähi-vattiyä-gärenam, *äyambilam / nivvi vigaio pachchakhäi annatthanä-bhogenam, sahasä-gärenam, levä-levenam,
Gihattha-sansatthenam, ukkhitta-vivegenam, pärithävaniyä-gärenam, mahattarä-gärenam, savva-samähi-vattiyä-gärenam,
egäasanam pachchakhäi tivihampi ähäram-- asanam, khäimam, säimam annatthanä-bhogenam, sahasä-gärenam, sågariyä-gärenam,äuntana-pasärenam,
Guru-abbhutthänenam, pärithävaniyä-gärenam, mahattarä-gärenam, savva-samähi-vattiyä-gärenam, pännasa levena vä, alevena vä,
Achchhena vä, bahalena vä, sasitthena vä, asitthena vä vosirai.

6. तिविहार उपवास / **पाण्हार

सूरे उग्गए अब्भत्ति व पच्चखाई तिविहारी आहारं-- असणं, खाइमं, साइमं अन्नत्थणा-भोगेणं, सहसा-गारेणं, पारिधिवाणिया-गारेणं, महत्तरा-गारेणं, सत्व-समाहि-वत्तिया-गारेणं, **पाणहार *पोरिसिं / साइड-पोरिसिं सूरे उग्गए पुरिमड्ड / अवड्ड मुहि-सहिं पच्चखाईं, अन्नत्थणा-भोगेणं, सहसा-गारेणं, पच्छन्न-कालेणं, दिसा-मोहेणं, साहु-वयणेणं, महत्तरा-गारेणं, सत्व-समाहि-वत्तिया-गारेणं, पाणस्स लेवेण वा, अलेवेण वा, अच्छेण वा, बहलेण वा, ससित्थेण वा, असित्थेण वा वोसिरइ.
6. Tivihära Upaväsa / **Pänahära

Sure uggae abbhattattham pachchakkhaï tivihampi ähäramp--
Asanam, khäimam, säimam annatthanä-bhogenam, sahasä-
gärenam, pärithävaniyä-gärenam, mahattarä-gärenam,
Savva-samähi-vattiyü-gärenam, **pänahära *porisim / säddha-
porisim /
Sure uggae purimaddha / avaddha mutthi-sahiam pachchakkhaï,
Annatthanä-bhogenam, sahasä-gärenam, pachchhanna-kälenam,
Disä-mohenam, sähu-vayanenam, mahattarä-gärenam,
Savva-samähi-vattiyü-gärenam, pänassa levena vä, alevena vä,
Achchhena vä, bahalena vä, sasitthena vä, asitthena vä vosirai.
(/** take the pachchakkhaï of pänahära from here.)

7. Chauvihära Upaväsä

Sure uggae abhättattham pachchakkhaï chauvihampi ähäramp--
Asanam, pänam, khäimam, säimam, annatthanä-bhogenam,
Sahasä-gärenam, pärithävaniyä-gärenam, mahattarä-gärenam,
Savva-samähi-vattiyü-gärenam vosirai.
B. शाम के पच्चक्खाण - Evening Pachchakkhānas

1. पाणहार - Pānahāra

पाणहार दिवस-चरिमं पच्चक्खाइ अन्नत्थणा-भोगेणं, सहसा-गारेणं, महत्तरा-गारेणं, सत्व-समाहि-वल्तिया-गारेणं वोसिरइः.

Pānahāra divasa-charimam pachchakkhāi annatthanā-bhogenam, sahasā-gārenam, mahattarā-gārenam, savva-samāhi-vattiyā-gārenam vosirai.

2. चउविहार उपवास - Chauvihāra Upavāsa

सूरे उगगए अबभत्तिं पच्चक्खाइ चउविहिंपि आहारं-- असणं, पाणं, खाइमं, साइमं, अन्नत्थणा-भोगेणं, सहसा-गारेणं, महत्तरा-गारेणं, सत्व-समाहि-वल्तिया-गारेणं वोसिरइः.

Sure uggae abhhattattham pachchakkhāi chauvvihampi āhāram--Asanam, pānam, khāimam, sāimam, annatthanā-bhogenam, Sahasā-gārenam, mahattarā-gārenam, savva-samāhi-vattiyā-gārenam vosirai.

3. चउविहार - Chauvvihāra

दिवस-चरिमं पच्चक्खाइ चउविहिंपि आहारं-- असणं, पाणं, खाइमं, साइमं अन्नत्थणा- भोगेणं, सहसा-गारेणं, महत्तरा-गारेणं, सत्व-समाहि-वल्तिया-गारेणं वोसिरइः.

Divasa-charimam pachchakkhāi chauvvihampi āhāram--Asanam, pānam, khāimam, sāimam annatthanā-bhogenam, Sahasā-gārenam, mahattarā-gārenam, savva-samāhi-vattiyā-gārenam vosirai.
4. **तिविहार - Tivihāra**

दिवस-चरिमं पच्चक्खाइ तिविहिंपि आहारं-
असणं, खाइमं, साइमं अन्नत्थणा-भोगेणं, सहसा-गारेणं,
महत्तरा-गारेणं, सत्त-समाहि-वल्लिया-गारेणं वोसिरङः.

Divasa-charimam pachchakkhaï tivihampi āhāram--
Asanam, khāimam, sāimam annatthanā-bhogenam, sahasā-
ɡārenam,
Mahattarā-gārenam, savva-samāhi-vattiyā-gārenam vosirai.

5. **दुविहार - Duvihāra**

दिवस-चरिमं पच्चक्खाइ दुविहिंपि आहारं-
असणं, खाइमं अन्नत्थणा-भोगेणं, सहसा-गारेणं,
महत्तरा-गारेणं, सत्त-समाहि-वल्लिया-गारेणं वोसिरङः.

Divasa-charimam pachchakkhaï duvihampi āhāram--
Asanam, khāimam annatthanā-bhogenam, sahasā-
ɡārenam,
Mahattarā-gārenam, savva-samāhi-vattiyā-gārenam vosirai.

6. **देसावगासिक - Desāvagāsika**

देसावगासिकं उवभोगं परिभोगं पच्चक्खाइ अन्नत्थणा-भोगेणं, सहसा-
गारेणं, महत्तरा-गारेणं, सत्त-समाहि-वल्लिया-गारेणं वोसिरङः.

Desāvagāsim uvabhogam paribhogam pachchakkhaï annatthanā-bhogenam, sahasā-
ɡārenam, mahattarā-gārenam, savva-samāhi-vattiyā-gārenam vosirai.
C. Sutras and their Recitation Chhanda

All Pratikraman sutras need to be recited in its proper Chhanda. This is essential to gain the maximum spiritual benefit.

Jain scholars have compiled these Sutras in various Chhands. One needs to learn the proper way of recitation from a learned teacher.

<table>
<thead>
<tr>
<th>नमस्कार महामन्त्र</th>
<th>सूत्र</th>
<th>गाथा</th>
<th>छंद</th>
<th>Chhand</th>
</tr>
</thead>
<tbody>
<tr>
<td>Namaskar Mahamantra</td>
<td>1 थी 5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Namaskar Mahamantra</td>
<td>6 थी 9</td>
<td>सिलोगो</td>
<td>Silogo (Shloka)</td>
<td></td>
</tr>
<tr>
<td>Panchidiya Sutra</td>
<td>गाहा</td>
<td></td>
<td>Gaha (Gatha)</td>
<td></td>
</tr>
<tr>
<td>Khamasamana Sutra</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Icchakara Sutra</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abhuttiho Sutra</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Iriyavahiyan Sutra</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tassauttari Sutra</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Annattha Sutra</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Logassa Sutra</td>
<td>1 सिलोगो</td>
<td></td>
<td>Silogo (Shloka)</td>
<td></td>
</tr>
<tr>
<td>Logassa Sutra</td>
<td>2 थी 7 गाहा</td>
<td></td>
<td>Gaha (Gatha)</td>
<td></td>
</tr>
<tr>
<td>Sutras and Their Recitation Chhandara</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>---------------------------------------------</td>
<td>-------</td>
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<td>करेमी भंते</td>
<td>Karemibhante</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>सामायिक पारवानु सूत्र</td>
<td>Samayik Parvanu Sutra</td>
<td>1 थी 4</td>
<td>गाहा</td>
<td>Gaha (Gatha)</td>
</tr>
<tr>
<td>जग चिंतामणि सूत्र</td>
<td>Jag Chintamani</td>
<td>1</td>
<td>रोला</td>
<td>Rola</td>
</tr>
<tr>
<td>जग चिंतामणि सूत्र</td>
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<td>2 थी 3</td>
<td>वस्तु</td>
<td>Vastu</td>
</tr>
<tr>
<td>जग चिंतामणि सूत्र</td>
<td>Jag Chintamani</td>
<td>5</td>
<td>गाहा</td>
<td>Gaha (Gatha)</td>
</tr>
<tr>
<td>जंकिंचि सूत्र</td>
<td>Jam Kinchi Sutra</td>
<td>1</td>
<td>गाहा</td>
<td>Gaha (Gatha)</td>
</tr>
<tr>
<td>नमुत्थुण सूत्र</td>
<td>Namutthunam Sutra</td>
<td>10</td>
<td>गाहा</td>
<td>Gaha (Gatha)</td>
</tr>
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<td>जावंत चेईआई सूत्र</td>
<td>Javanti Chei aaiyim</td>
<td>1</td>
<td>गाहा</td>
<td>Gaha (Gatha)</td>
</tr>
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<td>जावंत केवि साहू सूत्र</td>
<td>Javant Kevi Sahu</td>
<td>1</td>
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<td>Gaha (Gatha)</td>
</tr>
<tr>
<td>पंच पर्मेश्ठि नमस्कार सूत्र</td>
<td>Panch Parmeshthi Namaskar</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>उवसग्गिर सूत्र</td>
<td>Uvassaggaharam Sutra</td>
<td>1 थी 5</td>
<td>गाहा</td>
<td>Gaha (Gatha)</td>
</tr>
</tbody>
</table>
### C. SUTRAS AND THEIR RECITATION CHHANDA

<table>
<thead>
<tr>
<th>Sutra Type</th>
<th>Sutra Name</th>
<th>No.</th>
<th>Type</th>
<th>Recitation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jayvivraya Sutra</td>
<td>Jaiviyaraya</td>
<td>1-4</td>
<td>Gaha</td>
<td>Gaha (Gatha)</td>
</tr>
<tr>
<td>Jayvivraya Sutra</td>
<td>Jaiviyaraya</td>
<td>5</td>
<td>Silogho</td>
<td>Silogo (Shloka)</td>
</tr>
<tr>
<td>Arihant Cheiyanam Sutra</td>
<td>Arihant Cheiyanam Sutra</td>
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<td></td>
</tr>
<tr>
<td>Kallan Kandam Sutra</td>
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<td>1</td>
<td>Upendravaja</td>
<td>Upjati</td>
</tr>
<tr>
<td>Kallan Kandam Sutra</td>
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<td>2,3,4</td>
<td>Upjati</td>
<td>Upjati</td>
</tr>
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<td>Malini</td>
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</tr>
<tr>
<td>Sansardava Sutra</td>
<td>Sansardava</td>
<td>1</td>
<td>Upjati</td>
<td>Upjati</td>
</tr>
<tr>
<td>Sansardava Sutra</td>
<td>Sansardava</td>
<td>2</td>
<td>Vasantti laka</td>
<td>Vasantti laka</td>
</tr>
<tr>
<td>Sansardava Sutra</td>
<td>Sansardava</td>
<td>3</td>
<td>Mandakranta</td>
<td>Mandakranta</td>
</tr>
<tr>
<td>Sansardava Sutra</td>
<td>Sansardava</td>
<td>4</td>
<td>Sragdha ra</td>
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</tr>
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<td>Pukharvardi Vaddhe</td>
<td>Pukharvardi Vaddhe</td>
<td>1,2</td>
<td>Gaha</td>
<td>Gaha (Gatha)</td>
</tr>
<tr>
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<td>3</td>
<td>Vasantti laka</td>
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</table>
## C. Sutras and their Recitation Chhanda

<table>
<thead>
<tr>
<th>Sutras and Their Recitation</th>
<th>Pukkhavardi Vaddhe</th>
<th>4</th>
<th>Shardul Vikridita</th>
</tr>
</thead>
<tbody>
<tr>
<td>Siddhanam Buddhnam</td>
<td>1 थे 5 गाहा</td>
<td>Gaha (Gatha)</td>
<td></td>
</tr>
<tr>
<td>Veyavacchagaranam</td>
<td>Bhagwanadi Vandan Sutra</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Devisi &amp; Paddikamane Thaun Sutra</td>
<td>Devisiam Aalou</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ishchami Thami Sutra</td>
<td>1 थे 8 गाहा</td>
<td>Gaha (Gatha)</td>
<td></td>
</tr>
<tr>
<td>Panchachar &amp; Atichar Gatha</td>
<td>Suguru Vandana</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Satt Lakh Sutra</td>
<td>2 थे 8 गाहा</td>
<td>Gaha (Gatha)</td>
<td></td>
</tr>
<tr>
<td>Adhar Papsthanak Sutra</td>
<td>Savvassavvi Sutra</td>
<td></td>
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</tbody>
</table>

**Pukkharvardi Vaddhe**

**Siddhanam Buddhnam**

**Veyavacchagarvanam**

**Bhagwanadi Vandan Sutra**

**Devisi & Paddikamane Thaun Sutra**

**Ishchami Thami Sutra**

**Panchachar & Atichar Gatha**

**Suguru Vandana**

**Devisiam Aalou**

**Sat Lakh Sutra**

**Adhar Papsthanak Sutra**

**Savvassavvi Sutra**
<table>
<thead>
<tr>
<th>SUTRAS AND THEIR RECITATION CHHANDA</th>
</tr>
</thead>
<tbody>
<tr>
<td>इच्छामि पड़िक्कमिं सूत्र</td>
</tr>
<tr>
<td>वंदित्तू सूत्र</td>
</tr>
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<td>वंदित्तू सूत्र</td>
</tr>
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<td>आयरिय उवज्झाए सूत्र</td>
</tr>
<tr>
<td>नमोस्तु वर्द्धमानाय सूत्र</td>
</tr>
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</tr>
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</tr>
<tr>
<td>विशालोचन सूत्र</td>
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## C. Sutras and their Recitation Chhanda

<table>
<thead>
<tr>
<th>Sutra Name</th>
<th>Language</th>
<th>Page</th>
<th>Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shrutdevta Stuti</td>
<td>Gaha</td>
<td>1</td>
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</tr>
<tr>
<td>Kshetraevta Stuti</td>
<td>Gaha</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Kamaldal Stuti</td>
<td>Gaha</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Bhavandevta Stuti</td>
<td>Gaha</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Addhaijesu</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Var Kanak Stuti</td>
<td>Gaha</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Laghu Shanti Stava 1-15</td>
<td>Gaha</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Laghu Shanti Stava 16-17</td>
<td>Falshruti</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Laghu Shanti Stava 18-19</td>
<td>Silogo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chaukkasaya Sutra 1</td>
<td>Padkula</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chaukkasaya Sutra 2</td>
<td>Adillaya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bharhesar Sazzaya 1-13</td>
<td>Gaha</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>S. No.</td>
<td>Sutra Name</td>
<td>Chhanda</td>
<td>Page No.</td>
</tr>
<tr>
<td>--------</td>
<td>--------------------------</td>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>1</td>
<td>Mannaha Jinanam</td>
<td>C</td>
<td>1-5</td>
</tr>
<tr>
<td>2</td>
<td>Sakal Tirth Vandana</td>
<td>C</td>
<td>1-15</td>
</tr>
<tr>
<td>3</td>
<td>Posah Parvanu Sutra</td>
<td>Gaha</td>
<td>1-3</td>
</tr>
<tr>
<td>4</td>
<td>Santikaram</td>
<td>Gaha</td>
<td>1-14</td>
</tr>
<tr>
<td>5</td>
<td>Saklarhat</td>
<td>Anushtup</td>
<td>1-27</td>
</tr>
<tr>
<td>6</td>
<td>Saklarhat</td>
<td>Gaha</td>
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<td>7</td>
<td>Saklarhat</td>
<td>Shardul Vikridita</td>
<td>29</td>
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<tr>
<td>8</td>
<td>Saklarhat</td>
<td>Malini-Vrutta</td>
<td>30</td>
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<td>9</td>
<td>Saklarhat</td>
<td>Anushtup</td>
<td>31</td>
</tr>
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<td>Saklarhat</td>
<td>Shardul Vikridita</td>
<td>32-33</td>
</tr>
<tr>
<td>11</td>
<td>Snatasya Stuti</td>
<td>Shardul Vikridita</td>
<td>1-2</td>
</tr>
<tr>
<td>12</td>
<td>Snatasya Stuti</td>
<td>Sragdharra</td>
<td>3-4</td>
</tr>
</tbody>
</table>
### C. SUTRAS AND THEIR RECITATION CHHANDA

<table>
<thead>
<tr>
<th>स्तवन</th>
<th>अनुष्टुप</th>
<th>ोर्नरा</th>
<th>मन्दाक्रान्त</th>
<th>भक्तामर स्तोत्र</th>
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<tr>
<td>अजितशांति</td>
<td>Ajitshanti</td>
<td></td>
<td>मन्दाक्रान्ता</td>
<td>Bhaktamar</td>
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<td>1</td>
<td>अनुष्टुप</td>
<td>वसन्त तिलका</td>
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<td>1 थी 2</td>
<td>गाहा</td>
<td>Gaha (Gatha)</td>
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<td>स्तोत्र</td>
<td>1 थी 7</td>
<td>2</td>
<td>गाहा</td>
<td>Gaha (Gatha)</td>
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<td>Upjati</td>
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<td>4</td>
<td>अनुष्टुप</td>
<td>Anushtup</td>
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<td>4 थी 5</td>
<td>अनुष्टुप</td>
<td>Anushtup</td>
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</table>
D. mudraon ka parichay - Introduction of Postures

1. pratikramana me khade rane ki mudra
Posture of standing in pratikramana

2. pratikramana me baathne ki mudra
Posture of sitting in pratikramana
3. स्थापनाचार्यजी को स्थापन करने की मुद्रा

Pose of consecrating the sthāpanācāryaji

![Image of Pose 3](image)

Fig 3

4. स्थापनाचार्यजी को उत्थापन करने की मुद्रा

Pose of deconsecrating the sthāpanācāryaji

![Image of Pose 4](image)

Fig 4
5. Khamsaman Mudra - Posture of Khamäsamana

Pancânga Pranipâta Mudra

िच्छामि खमासमणो …… ते 

निसीहियाे तक ....खड़े होकर 

बोलें .

मत्थेण वंदामि कहते हुए 

खमासमण दे - पांच अंग = दो 

हाथ, दो घुटने एवं मस्तक.

Recite icchämi khamäsamano….. to nisihiyäe .....in standing pose (Pic. 3).

Reciting matthaena vandämi, give khamäsamana - (Five body parts = 2 hands, 2 knees and head together.) (Pic. 5).

6. Abhuthiomi Khamane Ke Mudra

Posture of bowing abbhutthiomi

िच्छाकारेण से खामेमि देवसिअं 

तक खड़े होकर कहें 

जं किंचि से मिच्छा मि दुक्कड़ 

तक खमाते हुए कहें

Recite icchäkärena to khämemi devasiam in standing pose (Pic. 3).

Bowing, recite jam kinci to micchä mi dukkadam (Pic. 6).
7. कायोत्सर्ग - जिन मुद्रा
Kāyotsarga or Jina Mudrā

Kāussagga - After saying appānam vosirāmi, making the sight unwavering on the tip of the nose, keeping the space of four fingers in between the toes and little less (little more than three fingers) in between the heels of the legs, keep the body firm (Pic. 7).

8. योग मुद्रा - Yoga Mudra

Posture of reciting caitya vandana, jam kinci, namutthu nam, jāvanti ceiyāim, jāvanta ke vi, namorhat, uvassagga-haram and stavana (Pic. 8,9,10).
9. मुक्ता-शुक्ति मुद्रा - Muktä-Sukti Mudrā

Posture of reciting jaya viyarāya to ābhavamakhandā (Pic. 9).
Umter vārijjai jai vi to jainam jayati sāsanam in yoga mudrā (Pic. 8.).

10. वीरासन मुद्रा - Viräsana Mudra

1. Posture of uttering vandittu sutra (upto stanza 43) (Pic. 10).
2. Recite rest of the sutra in standing pose (Pic. 3).
11. गुरु वंदना की मुद्राएँ -
Posture of Guru Vandana

द्वादशावर्त वंदन - dvādasāvarta vandana

इच्छामि खमासमणो से मे मिउग्गहं तक खड़े होकर बोलें (चि. 3).

निसीहि कहते हुए प्रमार्जन कर, कुछ आगे बढ़कर एवं पॉव्नो पर बैठकर अ--हो, का--यं, का--य; ज--त्ता--भे, ज--व--णि, जजं--च--भे - इन शब्दों
का उच्चारण करते समय हाथ की विविध मुद्राएँ (चि. 11, 12, 13).

संफासं शब्द कहते हुए चरवले पर हाथ रखकर, खमण्डों और खमेमि शब्द बोलते हुए शरीर को झुकाकर, यथाजात मुद्रा में नमन
करें (चि. 14).

1. Recite icchāmi khamāsaman to me miuggaham in standing pose (Pic. 3).

2. Various poses of hands while uttering the words--a--ho, kā--
yam,

kā--ya; ja--ttā--bhe, ja--va--ni, jjan--ca--bhe after saying nishi, moving a little farward, doing the pramārjana and sitting on the
legs (Pic. 11,12,13).
3. Keeping the hands over caravalā while uttering the word samphāsam, bow in yathājāta mudrā bending the body while saying the words khamanijjo and khāmemi (Pic. 14).

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
E. मुहपत्ति का पडिलेहण - Padilehana of the Muhapatti

पडिलेहण के बोलों को बोलते हुए चित्रों में दर्शाये अनुसार मुहपत्ति एवं शरीर का पडिलेहण (प्रतिलेखन) करें (चित्र. 15 से 35).

Perform the Padilehana (pratilekhana) of the muhapatti and the body uttering the words of padilehana as shown in the pictures (Pic. 15 to 35).

1. मुहपत्ति खोलकर, दोनों हाथ में पकड़ते हुए, दृष्टि पडिलेहण कर, “सूत्र” शब्द बोलें (चित्र. 15).
   फिर मुहपत्ति को दूसरी ओर पलटकर, दृष्टि पडिलेहण कर, “अथ” शब्द बोलें (चित्र. 15).
   फिर तीसरी बार मुहपत्ति को पलटकर, दृष्टि पडिलेहण कर, “तत्त्व करी सहदुं” पद कहें (चित्र. 15).

2. फिर “सम्यक्त्व-मोहनीय, मिश्र-मोहनीय, मिथ्यात्व-मोहनीय परिहर्ण” कहते हुए मुहपत्ति के एक किनारे को हिलायें (चित्र. 15).
ई. मुहपत्ति का पडिलेहण - Padilehana of the Muhapatti

1. Opening the muhapatti, holding in both the hands, performing the padilehana by sight, say the word sutra (Pic. 15).

Then turning over the muhapatti to other side, performing the padilehana by sight, say the word artha (Pic. 15).

Turning over the muhapatti to the other side third time again, performing the padilehana by sight, say the phrase tattva kari saddhu (Pic. 15).

2. Then shake one corner of the muhapatti saying samyaktva-mohaniya, misra-mohaniya, mithyātva-mohaniya pariharu (Pic. 15).

Similarly say kāma-rāga, sneha-rāga, drsti-rāga, pariharu shaking the other corner of the muhapatti (Pic. 15).

3. Then keeping the muhapatti on left hand (Pic. 16) --,

4. Holding muhapatti in between the fingers of right hand, moving the muhapatti over from the palm towards elbow of left hand (without touching muhapatti over the hand), say sudeva, suguru, sudharma ādaru (Pic. 17).
5. Then moving the muhapatti from the elbow towards the palm (touching muhapatti to the hand), say kudeva, kuguru, kudharma pariharu (Pic. 18).

Similarly say jnāna, darsana, cāritra ādaru; jnāna-virādhanā, darsana-virādhanā, cāritra-virādhanā pariharu; and mana-gupti, vacana-gupti, kāya-gupti ādaru; mana-danda, vacana-danda, kāya-danda pariharu (Pic. 17,18).

6. Then moving the muhapatti on back side of left palm, say hāsya, rati, arati pariharu (Pic. 19, 20).
7. Similarly holding the muhapattī between the fingers of left hand, moving the muhapattī on back side of right palm, say bhaya, soka, jugupsa parihaṁu (Pic. 21, 22).

E. मुिपन्त्ति का पडिलेहण - Padilehana of the Muhapatti

8. Holding two corners of muhapatti in both the hands, perform padilehana of fore-head in the centre saying krsna-lesyā, in right side saying nila-lesyā, and in left side saying kapota-lesyā pariharu (Pic. 23, 24, 25).

9. फिर मुिपन्त्ति के दोनों किनारों को दोनों हाथ में पकड़कर, ओठ का पडिलेहण रस-गारव कहते हुए बीच में, रिद्भि-गारव कहते हुए दाहिनी तरफ एवं शाता-गारव परिहरुं कहते हुए बायीं तरफ करें (चि. 26, 27, 28).

9. Holding two corners of the muhapatti in both hands, perform the padilehana of lips in the centre saying rasa-gārava, in right side saying riddhi-gārava, and in left side saying sātā-gārava pariharu (Pic. 26, 27, 28).
१०. फिर मुहपत्ति के दोनों किनारों को दोनों हाथ में पकड़कर, छाती का पडिलेह्ण माया-शल्य कहते हुए बीचमें, नियाण-शल्य कहते हुए दाहिनी तरफ एवं मिथ्यात्व-शल्य परिहरुं कहते हुए बायीं तरफ करें (चिच. 29, 30, 31).

११. फिर क्रोध, मान परिहरुं कहते हुए दाहिने कंधे का पडिलेह्ण करें (चिच. 32).

10. Holding two corners of the muhapatti in both hands, perform the padilehana of chest in the centre saying mäyä salya, in right side saying niyāna salya, and in left side saying mithyātva salya pariharu (Pic. 29, 30, 31).

11. Then perform the padilehana of right shoulder saying krodha, māna pariharu (Pic. 32).

१२. फिर माया, लोभ परिहरुं कहते हुए बायीं कंधे का पडिलेह्ण करें (चिच. 33).

१३. शृङ्गार, अप्काय, तेउकाय की रक्षा करुं कहते हुए दायें पांव का पडिलेह्ण चरवले से करें (चिच. 34).
E. मुहपत्ति का पडिलेहण - PADILEHANA OF THE MUHAPATTI

14. फिर वाउकाय, वनस्पति-काय, त्रसकाय की जयणा करुं कहते हुए बायें पांव का पडिलेहण चरवले से करें (चित. 35).
(सूचना :-- पडिलेहण एवं चित्रों की विशेष जानकारी गुरु द्वारा प्राप्त करें. )

12. Then perform the padilehana of left shoulder saying māyā, lobha pariharu (Pic. 33).

13. Then perform the padilehana of right leg saying prthvikāya, apkāya, teukāya ki raksā karu with caravalā (Pic. 34).

14. Then perform the padilehana of left leg saying vāukāya, vanaspati-kāya, trasakāya ki raksā karu with caravalā (Pic. 35).

(NOTE :-- Have specific knowledge of padilehana and pictures from the preceptor.)

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