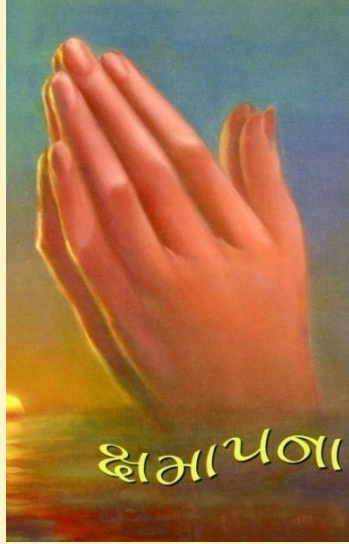


English Pratikraman Observance of Self-Reflection

Original Verses
English Interpretations



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**

JAINA Education Committee
Federation of Jain Associations in North America

English Pratikraman

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**DEDICATED
TO
People around the World
Committed to Compassionate Living**

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

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

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

Note:

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

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

English Pratikraman

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Preparation for Pratikraman

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

Rules of Pratikraman:

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

* Note

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

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

Hence we have replaced wool items with cotton items.



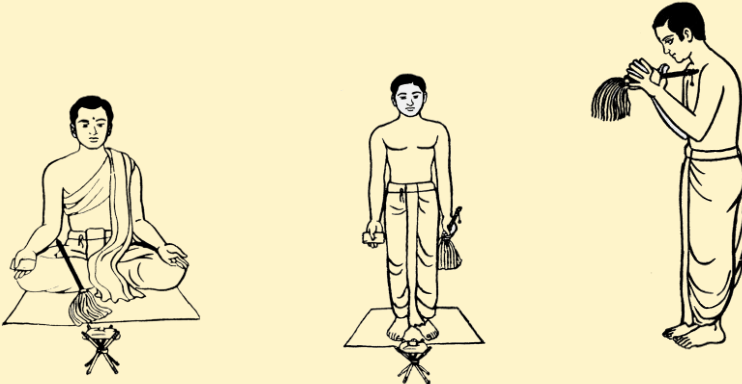
Pratikraman

Observance of Self-Reflection

Pratikraman Ritual

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

1A	Sāmāyika Adoption	Adopting vows of Sāmāyika
2	Chauvisattho or Chaturvimshati-stava	Praying to the 24 Tirthankars
3	Vandanā	Respecting Ascetics
4	Pratikraman	Repentance, Confession, and Forgiveness
5	Kāyotsarga	Non-attachment to the Body
6	Pratyākhyāna or Pachchakhāna	Religious Vows
1B	Sāmāyika Conclusion	Conclusion of Sāmāyika



Pratikraman Ritual Postures

1.0 1st Essential (Part-1): Adoption of Sāmāyika



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

1.1 Jain Prayer to Great Souls - Namaskār Mahāmangal Sutra

Namaskār Mahāmangal Sutra, popularly known as Namaskār Mantra, Navakār Mantra or Namokkār Mantra, is the most revered prayer in Jainism. It offers obeisance to the five supreme beings known as Pancha Parmeshtis, namely:

Arihanta, Siddha, Āchārya, Upādhyāy and Sādhus which include all monks and nuns of any religion who practice the 5 great vows of conduct.

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

Attributes: Arihanta – 12, Siddha – 8, Āchārya – 36, Upādhyāy – 25, and Sādhu – 27 = Total - 108

नमस्कार महामंगल सूत्रः

नमो अरिहंताणं ।

नमो सिद्धाणं ।

नमो आयरियाणं ।

नमो उवज्झायाणं ।

नमो लोए सव्वसाहूणं ।

एसो पंच नमुक्कारो, सव्वपावप्पणासणो ।

मंगलाणं च सव्वेसिं, पढमं हवइ मंगलं ॥

Namaskāra Mahāmangal Sutra

Namo arihantānam.

Namo siddhānam.

Namo āyariyānam.

Namo uvajjhāyānam.

Namo loe savva-sāhunam.

Eso panca-namukkāro, savva-pāva-ppanāsano;
mangalānam ca savvesim, padhamam havai mangalam.

Namo Arihantānam

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

Namo Siddhānam

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

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

Anant Jnān	Infinite Knowledge
Anant Darshan	Infinite Perception
Avyābādha Sukha	Eternal Happiness
Anant Chāritra	Perfect Conduct
Akshaya Sthiti	Immortality
Arupitva	Formlessness
Aguru Laghutva	No Social Status
Anant Virya	Infinite Power and Energy

Namo Āyariyānam

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

Namo Uvajjhāyanam

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

Namo Loe Savva Sāhunam

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

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

Eso Pancha Namukkāro

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

Savva Pāvap-panāsano

May such obeisance help lessen my sins.

Mangalā-nam cha Savvesim

Giving this praise is most auspicious.

Padhamam Havai Mangalam

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



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

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

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

Āchārāṅga Sutra, Ch. 4

1.2 Benedictory Verse - Chattäri Mangalam Sutra

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

चत्तारि मंगलं सूत्रः

चत्तारि मंगलं, अरिहंता मंगलं,
 सिद्धा मंगलं, साहू मंगलं,
 केवलिपण्णत्तो धम्मो मंगलं ।
 चत्तारि लोगुत्तमा, अरिहंता लोगुत्तमा,
 सिद्धा लोगुत्तमा, साहू लोगुत्तमा,
 केवलिपण्णत्तो धम्मो लोगुत्तमो ।
 चत्तारि सरणं पवज्जामि, अरिहंते सरणं पवज्जामि,
 सिद्धे सरणं पवज्जामि, साहू सरणं पवज्जामि,
 केवलि पण्णत्तं धम्मं सरणं पवज्जामि ॥

Chattäri Mangalam Sutra:

chattäri mangalam, arihantä mangalam,
 siddhä mangalam, sähu mangalam,
 kevali pannatto dhammo mangalam.

chattäri loguttamä, arihantä loguttamä,
 siddhä loguttamä, sähu loguttamä,
 kevali pannatto dhammo loguttamo.

chattäri saranam pavvajjāmi, arihantä saranam pavvajjāmi,
 siddhä saranam pavvajjāmi, sähu saranam pavvajjāmi,
 kevali pannatam dhammum saranam pavvajjāmi.

These four are the most auspicious in the universe:

The Arihantas, the Siddhas, the ascetics, and the religion shown by the omniscient beings (Tirthankars).

These four are the most divine in the universe:

The Arihantas, the Siddhas, the ascetics, and the religion shown by the omniscient beings (Tirthankars).

May I take refuge in these four:

The Arihantas, the Siddhas, the ascetics, and the religion shown by the omniscient beings (Tirthankars).

1.3 Guru Sthāpanā - Panchindiya Sutra

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

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

पंचिंदिय सूत्र

पंचिंदिय-संवरणो, तह नव-विह-बंधचेर-गुत्तिधरो.

चउविह-कसाय-मुक्को, इअ अट्ठारस-गुणेहिं संजुत्तो.....1.

पंच-महव्वय-जुत्तो, पंच-विहायार-पालण-समत्थो.

पंच-समिओ तिगुत्तो, छत्तीस-गुणो गुरु मज्झ.....2.

Pancindiya Sutra

pancindiya-samvarano,
taha nava-viha-bambhacera-guttidharo.

cauviha-kasāya-mukko,
ia atthārasa-gunehim sanjutto.....1.

panca-mahavvaya-jutto,
panca-vihāyāra-pālana-samattho.

panca-samio tigutto,
chattisa-guno guru majjha.....2.

A Guru Possesses the 36 Qualities:

Control over the Five Senses:

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

Observance Nine Stipulations of Celibacy:

He observes celibacy by following its nine stipulations. These steps provide proper protection to the vow of celibacy known as the nine Brahmacharya Vāda.

- Not looking at a person of the opposite gender with the sense of sensual pleasure
- Not thinking of the past sensual pleasures of one's life
- Not staying with a person of another gender
- Not talking about a person of the opposite gender with pleasure
- Not occupying the seat that was used by a person of the opposite gender for even a short time
- Not staying nearby where a couple might be staying
- Not consuming intoxicating substances, such as alcohol or drugs.
- Always eating less than one's appetite
- Not decorating the body

Avoidance of the Four Passions:

He completely avoids the four passions: anger, ego, deception and greed, thereby having control over the four Kashāyas.

Adherence to the Five Great Vows:

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

Observance of Five Spiritual Codes of Conducts:

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

Following of the Five Samitis:

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

Following the Three Guptis

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

1.4 Observation of Muhapatti

The Muhapatti (handkerchief) is used to cover the mouth or keep it in front of mouth so that one minimizes in order to minimize violence towards invisible bacteria in the air.

The four corners of the Muhapatti represent right faith, right knowledge, right conduct, and self-control. It is folded in such a way that eight layers of material are used to protect invisible bacteria.

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

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

इच्छाकारेण सन्दिसहः भगवन !

सामायिक मुहपत्ति पडिलेहुं ? (पडिलेह) इच्छं

Ichchākāren Sandisah Bhagavan !

Sāmāyika Muhapatti Padilehun ? (padilehah) Ichham.

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

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

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

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

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

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



**Life is like a garden:
A tender heart is its beauty.
A sweet tongue is its fragrance.
A disciplined mind is its purity.**

1.5 Forgiveness Verse of Sāmāyika - Iryā Vahiyāe Sutra

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

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

इरियावहिया सूत्रः

इच्छा-कारेण संदिसह भगवन् ! इरियावहियं पडिक्कमामि ?	
इच्छं, इच्छामि पडिक्कमिउं.	1.
इरियावहियाए, विराहणाए.....	2.
गमणागमणे.....	3.
पाण-क्कमणे, बीय-क्कमणे, हरिय-क्कमणे,	
ओसा-उत्तिंग-पणग-दग-मट्टी-मक्कडा-संताणा-संकमणे.	4.
जे मे जीवा विराहिया.....	5.
एगिंदिया, बेइंदिया, तेइंदिया, चउरिंदिया, पंचिंदिया.	6.
अभिहया, वत्तिया, लेसिया, संघाइया, संघट्टिया,	
परियाविया, किलामिया, उद्धविया,	
ठाणाओ ठाणं संकामिया, जीवियाओ ववरोविया,	
तस्स मिच्छा मि दुक्कडं.	7.

Iriyāvahiyā Sutra

icchā-kārena sandisaha bhagavan !

iriyāvahiyam padikkamāmi ?

iccham, icchāmi padikkamium.....	1.
iriyāvahiyāe, virāhanāe.	2.
gamanā-gamane.....	3.
pāna-kkamane, biya-kkamane, hariya-kkamane,	
osā-uttinga, panaga-daga,	
matti-makkadā-santānā-sankamane.	4.

je me jivā virāhiyā.5.
egindiyā, beimdiyā, teimdiyā, caurindiyā, pancindiyā.6.
abhihayā, vattiyā, lesiyā, sanghāiyā, sanghattiyā,
pariyāviyā, kilāmiyā, uddaviyā, thānāo thānam,
sankāmiyā, jiviyāo vavaroviyā,
tassa micchā mi dukkadam.7.

Meaning

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

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

Whatever living beings may have been hurt by me:

- Living beings with only one sense, the sense of touch, as in the elements of earth, water, fire, air, and plants;
- Living beings with only two senses, the sense of touch and taste, such as worms and shell creatures;
- Living beings with three senses, the sense of touch, taste, and smell, such as ants;
- Living beings with four senses, the sense of touch, taste, smell, and sight, such as bees, wasps, and other flying insects;
- Living beings with all five senses, the sense of touch, taste, smell, sight and hearing, as in beings of the water (fish), beings of the land (mammals, animals and human), and beings of the sky (birds).
- Whoever may have been struck by me while traveling;
- Whoever I may have covered by dust;
- Whoever I may have been rubbed up against;
- Whoever I may have been forced to collide with;
- Whoever I may have inflicted pain upon;
- Whoever I may have frightened;
- Whoever I may have hurt by touching or tilting them;

- Whoever may have been tormented by being turned upside down;
- Whoever I may have shifted from one place to another;
- Whoever I may have made lifeless.

May all that be forgiven and may all the suffering I caused, knowingly or unknowingly, come to an end.

May the ignorance in me that caused pain to other living beings come to an end, and may they all forgive me.

1.6 Käyotsarga - Tassa Uttari and Annattha Sutra

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

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

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

तस्स उत्तरी सूत्र

तस्स उत्तरी-करणेणं, पायच्छित्त-करणेणं,

विसोही-करणेणं, विसल्ली-करणेणं,

पावाणं कम्ममाणं निग्घायणद्वाए, ठामि काउस्सग्गं.1

Tassa Uttari Sutra:

tassa uttari-karanenam, päyacchitta-karanenam,

visohi-karanenam, visalli-karanenam,

pävānam kammānam,

nigghāyanatthāe, thāmi käussaggam.....1.

Meaning

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

अन्नत्थ सूत्र

- अन्नत्थ-ऊससिएणं, नीससिएणं, खासिएणं, छीएणं, जंभाइएणं,
उड्डुएणं, वाय-निसग्गेणं, भमलीए, पित्त-मुच्छाए.1.
सुहुमेहिं अंग-संचालेहिं, सुहुमेहिं खेल-संचालेहिं,
सुहुमेहिं दिट्ठि-संचालेहिं.2.
एवमाइएहिं आगारेहिं, अ-भग्गो अ-विराहिओ,
हुज्ज मे काउस्सग्गो.3.
जाव अरिहंताणं भगवंताणं, नमुक्कारेणं न पारेमि.4.
ताव कायं ठाणेणं मोणेणं ज्ञाणेणं, अप्पाणं वोसिरामि.5.

Annattha Sutra

- annattha-usasienam, nisasienam,
khäsienam, chienam, jambhäienam,
udduenam, väya-nisaggenam, bhamalie, pitta-mucchäe. .1.
suhumehim amga-sancälehim, suhumehim khela-
sancälehim, suhumehim ditthi-sancälehim.2.
evamäiehim ägärehim, a-bhaggo a-virähio,
hujja me käussaggo.3.
jäva arihantänam bhagavantänam,
namukkärenam na päremi.4.
täva käyam thänenam monenam jhänenam,
appänam vosirämi.5.

Meaning

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

I will meditate and avoid any sinful activities by keeping my body motionless and observing complete silence. At the conclusion of meditation, I will complete the Käyotsarga by offering salutations to Arihanta.

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

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

1.7 Vow of Sāmāyika - Karemi Bhante Sutra

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

करेमि भन्ते सूत्र

करेमि भन्ते !

सामाङ्ग्यं सावज्जं जोगं पच्चक्खामि,

जाव नियमं पज्जुवासामि,

दुविहं, ति-विहेणं,

मणेणं, वायाए, काएणं,

न करेमि, न कारवेमि, तस्स भन्ते !

पडिक्कमामि, निंदामि, गरिहामि, अप्पाणं वोसिरामि.1.

Karemi Bhante Sutra:

karemi bhante !

sāmāyam sāvajjam jogam paccakkhāmi,

jāva niyamam pajjuvāsāmi, duviham, ti-vihenam,

manenam, vāyāe, kāenam, na karemi, na kāravemi,

tassa bhante ! padikkamāmi, nindāmi, garihāmi,

appānam vosirāmi.....1.

Meaning

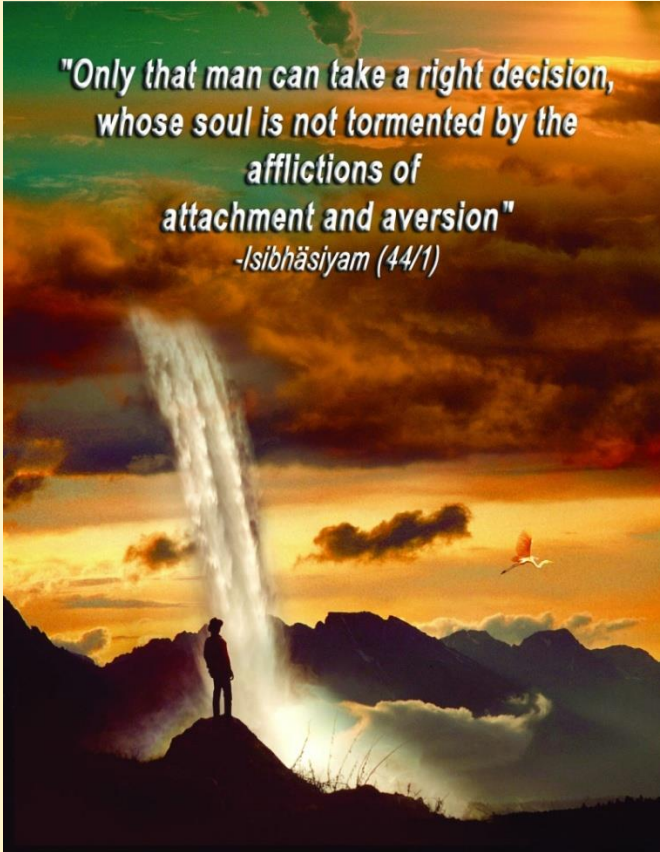
Oh Forgiving Gurudev! I will meditate, worship, and repent for my sins, or study religious scriptures for the duration of Sāmāyika.

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

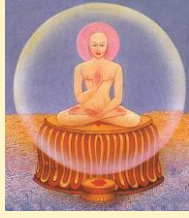
With the two-fold activities; I will not do and I will not make others do any wrongful activities.

With three-fold activities of mind, speech, and body, I will not overlook or participate in any wrongful activities.

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



2.0 2nd Essential: Praying to 24 Tirthankars



Arihanta



Siddha

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

2.1 Worshipping of 24 Tirthankars - Logassa Sutra

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

लोगस्स सूत्र

- लोगस्स उज्जोअ-गरे, धम्म-तित्थ-यरे जिणे.
 अरिहंते कित्तइस्सं, चउवीसं पि केवली.....1.
 उसभ-मजिअं च वंदे, संभव-मभिणंदणं च सुमइं च.
 पउम-प्पहं सुपासं, जिणं च चंद-प्पहं वंदे.....2.
 सुविहिं च पुप्फ-दंतं, सीअल-सिज्जंस-वासु-पुज्जं च.
 विमल-मणंतं च जिणं, धम्मं संतिं च वंदामि.....3.
 कुंथुं अरं च मल्लिं, वंदे मुणि-सुव्वयं नमि-जिणं च.
 वंदामि रिद्ध-नेमिं, पासं तह वद्धमाणं च.....4.
 एवं मए अभिथुआ, विहुय-रय-मला पहीण-जर-मरणा.
 चउ-वीसं पि जिणवरा, तित्थ-यरा मे पसीयंतु.....5.
 कित्ति-य-वंदिय-महिया, जे ए लोगस्स उत्तमा सिद्धा.
 आरुग्ग-बोहि-लाभं, समाहि-वर-मुत्तमं-दिंतु.....6.
 चंदेसु निम्मल-यरा, आइच्चेसु अहियं पयास-यरा.
 सागर-वर-गंभीरा, सिद्धा सिद्धिं मम दिसंतु.....7.

Logassa Sutra

logassa ujjoa-gare, dhamma-tittha-yare jine.
arihante kittaisam, cauvisam pi kevali.1.
usabha-majiam ca vande,
sambhava-mabhinandanam ca sumaim ca.
pauma-ppaham supāsam,
jinam ca canda-ppaham vande.2.
suvihim ca puppha-dantam,
siala-sijjamsa-vāsu-pujjam ca.
vimāla-manantam ca jinam,
dhammam santim ca vandāmi.3.
kunthum aram ca mallim,
vande muni-suvvayam nami-jinam ca.
vandāmi rittha-nemim,
pāsam taha vaddhamānam ca.4.
evam mae abhithuā,
vihuya-aya-malā pahina-jara-maranā.
cau-visam pi jinavarā,
tittha-yarā me pasiyantu.5.
kittiya-vandiya-mahiyā, je e logassa uttamā siddhā.
ārugga-bohi-lābham, samāhi-vara-muttamam-dintu.6.
candesu nimmala-yarā, āiccesu ahiyam payāsa-yarā.
sāgara-vara-gambhirā, siddhā siddhim mama disantu.7.

Meaning

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

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

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

I bow to Kunthunāth, Aranāth, Mallināth, Munisuvrat-swāmi, and Namināth.

I bow to Arista Nemināth, Pārshvanāth, and Vardhamān (Mahāvīrswāmi).

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

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

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

2.2 Qualities of Tirthankars - Namutthunam Sutra

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

नमुत्थु णं सूत्रः

- | | |
|--|----|
| नमुत्थु णं, अरिहंताणं, भगवंताणं..... | 1. |
| आइ-गराणं, तित्थ-यराणं, सयं-संबुद्धाणं..... | 2. |
| पुरिसुत्तमाणं, पुरिस-सीहाणं, पुरिस-वर-पुंडरीआणं,
पुरिस-वर-गंध-हत्थीणं..... | 3. |
| लोगुत्तमाणं, लोग-नाहाणं, लोग-हिआणं,
लोग-पईवाणं, लोग-पज्जोअ-गराणं..... | 4. |
| अभय-दयाणं, चक्खु-दयाणं, मग्ग-दयाणं,
सरण-दयाणं, बोहि-दयाणं..... | 5. |
| धम्म-दयाणं, धम्म-देसयाणं, धम्म-नायगाणं,
धम्म-सारहीणं, धम्म-वर-चाउरंत-चक्कवट्ठीणं..... | 6. |
| अप्पडिहय-वर-नाण-दंसण-धराणं, वियट्ठ-छउमाणं..... | 7. |
| जिणाणं, जावयाणं, तिन्नाणं, तारयाणं, बुद्धाणं,
बोहयाणं, मुत्ताणं, मोअगाणं..... | 8. |
| सव्वन्नूणं, सव्व-दरिसीणं, सिव-मयल-मरुअ-मणंत- | |

- मक्खय-मच्चाबाह-मपुणरावित्ति सिद्धिगइ-नामधेयं
 ठाणं संपत्ताणं, नमो जिणाणं, जिअ-भयाणं.....9.
 जे अ अईया सिद्धा, जे अ भविस्संति-णागए काले.
 संपइ अ वट्टमाणा, सच्चे ति-विहेण वंदामि.....10.

Nammutthunam Sutra:

- namutthu nam, arihantānam, bhagavantānam.....1.
 āi-garānam, tittha-yarānam, sayam-sambuddhānam.....2.
 purisuttamānam, purisa-sihānam, purisa-vara-
 pundariānam, purisa-vara-gandha-hatthinam.....3.
 loguttamānam, loga-nāhānam, loga-hiānam,
 loga-paivānam, loga-pajjoa-garānam.....4.
 abhaya-dayānam, cakkhu-dayānam, magga-dayānam,
 sarana-dayānam, bohi-dayānam.....5.
 dhamma-dayānam, dhamma-desayānam,
 dhamma-nāyagānam, dhamma-sārahinam,
 dhamma-vara-cāuranta-cakkavattinam.....6.
 appadihaya-vara-nāna-dansana-dharānam,
 viyatta-chaumānam.....7.
 jinānam, 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-nāgae kāle.
 sampai a vattamānā, savve ti-vihena vandāmi.....10.

Meaning

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

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

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

I bow to the liberators from fear, the givers of vision, the givers of the path, the givers of refuge, the givers of right conviction, and the givers of enlightenment.

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

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

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

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

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

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

2.3 Prayer to Lord Tirthankar - Jaya Viyarāya Sutra

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

जय वीयराय! सूत्रः

जय वीयराय! जग-गुरु!, होउ ममं तुह प्पभावओ भयवं!
 भव-निव्वेओ मग्गणुसारिआ इड्डफल-सिद्धी.....1.
 लोग-विरुद्ध-च्चाओ गुरु-जण-पूआ परत्थ-करणं च.
 सुह-गुरु-जोगो तव्वयण-सेवणा आ-भवमखंडा.....2.
 वारिज्जइ जइ वि नियाण-बंधणं वीयराय! तुह समये.
 तह वि मम हुज्ज सेवा, भवे भवे तुम्ह चलणाणं.....3.
 दुक्ख-क्खओ कम्म-क्खओ, समाहि-मरणं च बोहि-लाभो अ.

संपज्जउ मह एअं, तुह नाह! पणाम-करणेणं.4.

Jaya Viyarāya! Sutra:

jaya viyarāya! jaga-guru!, hou mamam tuha ppabhāva
bhayavam!.

bhava-nivveo maggānusāriā itthaphala-siddhi.1.

loga-viruddha-ccāo guru-jana-puā parattha-karanam ca.

suha-guru-jogo tavvayana-sevanā ā-bhavamakhandā.2.

vārijjai jai vi niyāna-bandhanam viyarāya! tuha samaye.

taha vi mama hujja sevā, bhava bhava tumha calanānam.

.....3.

dukkha-kkhao kamma-kkhao,

samāhi-maranam ca bohi-lābho a.

sampajjau maha eam, tuha nāha! panāma-karanenam....4.

Meaning

Oh! Vitarāga (one who is beyond attachment and aversion)

Tirthankar, Oh! Spiritual leader of the universe, through your grace and blessings, I can be free from worldly life and follow the path of right conduct in order to attain liberation.

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

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

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

3.0 3rd Essential: Vandanā – Respecting Ascetics

The monks who have left all their worldly possessions are our religious guides and we bow to them.

3.1 Bowing to Ascetics - Ichchhāmi Khamāsamano Sutra

Different sects recite different sutras when one bows to an Ascetic. We have included two such sutras.

Ichchhāmi Khamāsamano Sutra

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

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

खमासमण सूत्रः

इच्छामि खमा-समणो! वंदितुं, जावणिज्जाए निसीहिआए,
मत्थएण वंदामि.1.

Khamāsamana Sutra

icchāmi khamā-samano ! vandium, jāvanijjāe nisihiāe,
matthaena vandāmi.1.

Meaning

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

3.2 Wellness of Guru - Icchakāra sutra

This sutra is recited while offering obeisance to Guru Mahārāj. In this Sutra, a devotee inquires about Guruji's well-being, so it is known as Guru Sukha Shātā Sutra.

इच्छकार सूत्र

इच्छकार सुह-राइ ? (सुह-देवसि?) सुख-तप ?
शरीर-निराबाध ? सुख-संजम-यात्रा-निर्वहते हो जी ?
स्वामि ! शाता है जी ? आहार-पानी का लाभ देना जी. ..1.

Icchakära sutra

icchakära suha-räi? (suha-devasi?) sukha-tapa?
sarira-niräbädha? sukha-sanjama-yätrā-nirvahate ho ji?
svāmi ! sātā hai ji? āhāra-pāni kā lābha denā ji. 1.

Meaning

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

3.3 Ascetics Forgiveness Sutra - Abbhutthio Sutra

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

अब्भुट्ठिओमि सूत्रः

इच्छा-कारेण संदिसह भगवन् !
अब्भुट्ठिओमि, अब्भिंतर-देवसिअं खामेउं ?
इच्छं, खामेमि देवसिअं.
जं किंचि अपत्तिअं, पर-पत्तिअं; भत्ते, पाणे;
विणए, वेयावच्चे; आलावे, संलावे; उच्चासणे, समासणे;
अंतर-भासाए, उवरि-भासाए;
जं किंचि मज्झ विणय-परिहीणं, सुहुमं वा, बायरं वा;
तुब्भे जाणह, अहं न जाणामि; तस्स मिच्छा मि दुक्कडं. .
..... 1.

Abbhutthiomi Sutra:

icchä-kārena sandisaha bhagavan !
abbhutthiomi, abbhintara-devasiam khāmeum?
iccham, khāmemi devasiam.
jam kinci apattiam, para-pattiam; bhatte, päne;
vinae, veyāvacce; ālāve, samlāve; uccāsane, samāsane;
antara-bhāsāe, uvari-bhāsāe; jam kinci majjha
vinaya-parihinam, suhumam vā, bāyaram vā;
tubbhe jānaha, aham na jānāmi;

tassa micchā mi dukkadāmi.....1.

Meaning

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

3.4 Bowing to Ascetics - Tikhutto Sutra

Tikhutto Sutra

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

तिखुत्तो सूत्रः

तिखुत्तोः आयाहीणं, पयाहीणं, करेमि, वंदामि,
नमंsamि, सक्कारेमि, सम्माणेमि,
कल्लाणं, मंगलं, देवीयायं, चेईयायं,
पज्जुवा-सामि, मत्थएण वंदामि.1.

Tikhutto Sutra:

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

Meaning

As I turn my hands clockwise three times; I worship, I bow, I respect, and I honor you. You are divine. You are the remover of obstacles. You are like a God. You are an ocean of knowledge. I serve you; I bow my head to my Guru.

4.0 4th Essential: Pratikraman - Repentance and Forgiveness

4.1 Repentance of all Sins - Samvatsaria Padikkamane Thäum?

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

संवत्सरिअ (देवसिअ) पडिक्कमणे ठाउं? सूत्र

इच्छा-कारेण संदिसह भगवन्! संवत्सरिअ (देवसिअ)

पडिक्कमणे ठाउं? (पडिक्कमणे) इच्छं,

सव्वस्स वि संवत्सरिअ (देवसिअ), दुच्चिंतिअ,

दुब्भासिअ, दुच्चिद्धिअ, मिच्छामि दुक्कडं.1.

Samvatsaria (Devasia) Padikkamane Sutra

Ichhä-kärena sandisaha bhagavan! Samvatsaria (or devasia) padikkamane thäum? (padikkameha) iccham, savvassa vi Samvatsaria (or devasia), duccintia, dubbhäsia, duccitthia, micchä mi dukkadam.1.ä

Meaning

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

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

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

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

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 द्वीन्द्रिय, दो लाख त्रीन्द्रिय, दो लाख चउरिन्द्रिय, चार
 लाख देवता, चार लाख नारकी, चार लाख तिर्यच पंचेन्द्रिय,
 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.

Sāta Lākha

sāta lākha prthvikāya, sāta lākha apkāya, sāta lākha
 teukāya, sāta lākha vāukāya,
 dasa lākha pratyeka vanaspati-kāya, caudaha lākha
 sādharana vanaspati-kāya,
 do lākha dvindriya, do lākha trindriya, do lākha caurindriya,
 cāra lākha devatā, cāra lākha nāraki,
 cāra lākha tiryanca pancendriya, caudaha lākha manusya--
 isa taraha caurāsi lākha jīva-yoni mem se mere jīva ne
 jo koi jīva-himsā ki ho, karāyi ho, karate hue kā anumodana
 kiya ho, una saba kā
 mana-vacana-kāyā se micchā mi dukkadam.....1.

Meaning

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

Seven lakhs (700,000) forms of living beings with earth as its body
 Seven lakhs (700,000) forms of living beings with water as its body
 Seven lakhs (700,000) forms of living beings with fire as its body

Seven lakhs (700,000) forms of living beings with air as its body

Ten lakhs (1,000,000) forms of above-ground vegetation with one soul in every independent living body,

Fourteen lakhs (1,400,000) forms of below-ground vegetation with multiple souls in every independent living body,

Two lakhs (200,000) forms of living beings with two sense organs,

Two lakhs (200,000) forms of living beings with three sense organs,

Two lakhs (200,000) forms of living beings with four sense organs,

Four lakhs (400,000) forms of heavenly beings,

Four lakhs (400,000) forms of living beings of hell,

Four lakhs (400,000) forms of animals with five sense organs,

Fourteen lakhs (1,400,000) forms of human beings

Out of eighty four lakhs (8.4 million) forms of living beings, if I may have hurt any living beings, have caused others to hurt them, encouraged others to hurt them, or praised those that hurt them, either by thoughts, words, and/or actions, I ask forgiveness for all such sinful activities. I forgive all living beings, may all living beings forgive me, I am friendly to all, and I have enmity for none.

4.3 Atonement of Eighteen Sins - 18 Pāpsthānak Sutra

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

अठारह पापस्थान

पहला प्राणातिपात, दूसरा मृषावाद, तीसरा अदत्ता-दान,
चौथा मैथुन, पांचवां परिग्रह, छठा क्रोध, सातवां मान,
आठवां माया, नौवां लोभ, दसवां राग, ग्यारहवां द्वेष,
बारहवां कलह, तेरहवां अभ्याख्यान, चौदहवां पैशुन्य,
पन्द्रहवां रति-अरति, सोलहवां पर-परिवाद, सत्रहवां
माया-मृषा-वाद, अठारहवां मिथ्यात्व-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 दुक्कडं.1.

Athāraha Pāpasthāna

pahalā prānātipāta, dusarā mrsāvāda, tisarā adattā-dāna,
cauthā maithuna, pāncavām parigraha, chathā krodha,
sātavām māna, āthavām mājā, nauvām lobha,
dasavām rāga, gyārahavām dvesa, bārahavām kalaha,
terahavām abhyākhyāna, caudahavām paisunya,
pandrahavām rati-arati, solahavām para-parivāda,
satrahavām mājā-mrsā-vāda,
athārahavām mithyātva-salya --

ina athāraha pāpa-sthāno-me se mere jiva ne jisa kisi pāpa
kā sevana kiyā ho, karāyā ho, karate hue kā anumodana
kiyā ho, una saba kā
mana-vacana-kāyā se micchā mi dukkadam.....1.

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:

1	प्राणातिपात	Prānātipāt	To hurt or kill any living being (Violence)
2	मृषावाद	Mrsā-vāda	To lie
3	अदत्ता-दान	A-dattā-dāna	To steal
4	मैथुन	Maithuna	Sensuous indulgence or unchastity
5	परिग्रह	Parigraha	Accumulation of wealth and power
6	क्रोध	Krodha	Anger
7	मान	Māna	Ego
8	माया	Mājā	Deceit or deception

9	लोभ	Lobha	Greed
10	राग	Rāga	Attachment or craving
11	द्वेष	Dvesa	Resentment or aversion
12	कलह	Kalah	Disputes or quarrelling
13	अभ्याख्यान	Abhyākhyāna	Allegation or false accusation
14	पैशुन्य	Paisunya	Slander and backbiting
15	रति-अरति	Rati-arati	Liking and disliking
16	पर-परिवाद	Para-parivāda	Being happy in sinful activities and unhappy in virtuous activities and gossiping.
17	माया-मृषा- वाद	Maya-mrisā- vāda	To lie maliciously
18	मिथ्यात्व- शल्य	Mithyātva-salya	To have false perception or to believe in materialist god, guru or religion

If I have committed any of the sinful acts personally, have caused others to commit them, or have appreciated them being committed by others, mentally, verbally or physically, I repent and ask for forgiveness.

Do Kāusagga (Meditation) of 4 Namaskār Sutra



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

Mahāvira (Mūlāchār, 5/70)

4.4 Atichär - Minor Violations of Lay people's Vows

Reflecting on Atichär of Lay people's Vows

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

Such violations are classified as follows:

Atichär - Minor violation

Anächhara - Major or gross violation

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

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

Now we will reflect on the past Atichär of the twelve basic vows of lay people and meditate in silence on the Jain prayer "Namaskär Sutra" as indicated.

Atichär of Five Main Vows of Limited Nature - Anuvratas

1. Atichär of Ahimsa (Non-violence) Vow

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

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

Tassa Michchhämi Dukkadam.

2. Atichär of Satya (Truthfulness) Vow

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

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

Tassa Michchhämi Dukkadam.

3. Atichär of Asteya (Non-stealing) Vow

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

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

Tassa Michchhämi Dukkadam.

4. Atichär of Brahmacharya (Chastity) Vow

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

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

Tassa Michchhämi Dukkadam.

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

5. Atichär of Aparigraha: (Non-Possessiveness) Vow

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

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

Tassa Michchhämi Dukkadam.

Recite 4 Namaskär sutra in silence while reflecting on ways in which you may have violated the five main vows of limited nature.

Atichär of Three Merit Vows - Guna-vratas

6. Atichär of Dik Vrata (Vow of Limited Area of Activity)

- I may have exceeded the limits which I may have set for traveling or communication for social or business purposes.
- I may have shortened my limits in one direction in order to extend them in another direction.
- I may have used a car or other vehicle excessively or unnecessarily.

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

Tassa Michchhämi Dukkadam.

7. Atichär of Bhoga-Upbhoga Vrata (Vow of Limited Use of Consumable and Non-consumable goods)

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

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

Tassa Michchhämi Dukkadam.

8. Atichär of Anartha-danda Vrata (Vow of Avoidance of Purposeless Sins)

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

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

Tassa Michchhämi Dukkadam.

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

Atichär of Four Disciplinary Vows - Shikshä-vratas

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

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

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

Tassa Michchhāmi Dukkadam

10. Atichār of Desāvakāsika-vrata (Vow of Activity of Limiting Space)

- I may have violated the space limit I have imposed on my area of activities.
- I may have violated the time limit that I have imposed on the quantity of consumable and non-consumable goods.

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

Tassa Michchhāmi Dukkadam.

11. Atichār of Paushadha Vrata (Vow of Living an Ascetic's Life of Limited Duration)

- I may have violated any of the five ascetic's great vows during my vow to follow an ascetic life for a limited duration.
- I may have lived an Ascetic life for worldly gain.
- I may have been careless during the period of my ascetic life and thereby caused harm to living beings while receiving food, walking, sitting or handling objects.
- I may not have spent all of my time in spiritual pursuits, and may have engaged in worldly affairs or displayed passions.
- I may not have restrained mental, vocal, or physical faculties.
- I may not have done Paushadha on auspicious days.

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

Tassa Michchhāmi Dukkadam.

12. Atichār of Atithi Samvibhāga Vrata (Vow of Charity)

- I may have been careless or insensitive in giving food, clothes, shelter, and medicines to ascetics and needy people.
- I may have served food, clothes, or other things without respect, faith, devotion, contentment, or enthusiasm.
- I may have done community service only out of obligation.
- I may have offered food and other items with ill will, jealousy, and ego and for worldly gain.
- I may not have offered needed items to ascetics even though I had the ability to do so.

- I may not have taken care of needy people and donated to them in spite of being able to do so.

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

Tassa Michchhämi Dukkadam.

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

4.5 General Atonement

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

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

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

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

Thus I have repented my Atichär in front of a Guru and Community, and appropriately atoned myself for the lapses and wrong deeds by mind, speech and body.

4.6 Universal Forgiveness to All

Khāmemi Savve Jiva Sutra

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

Recite the following sutra three times

खामेमि सव्वजीवे सूत्रः

खामेमि सव्वजीवे, सव्वे जीवा खमंतु मे ।

मिक्ती मे सव्व भूएसु, वेरम् मज्झ न केणइ ॥.....1.

Khāmemi savve jiva sutra:

khamemi savve jiva, savve jiva khamantu me,

mitti me savva bhuyesu, veram majha na kenai..1

Meaning

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

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

Everyone recite together

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

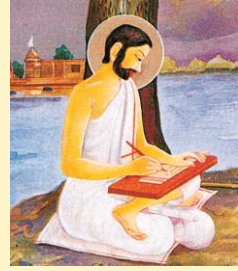




Acharya



Scripture



Upādhyāy

Forgiveness Poem

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

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

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

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

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

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

-Poem by Judith Mammay

5.0 5th Essential: Käyotsarga – Meditation in a Yoga Posture

Introspection and Käyotsarga - Arihanta-ceiyānam Sutra

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

अरिहंत-चेइयाणं सूत्रः

- अरिहंत-चेइयाणं, करेमि काउस्सग्गं.....1.
 वंदण-वत्तिआए, पूअण-वत्तिआए, सक्कार-वत्तिआए,
 सम्माण-वत्तिआए, बोहि-लाभ-वत्तिआए, निरुवसग्ग-वत्तिआए.
2.
 सद्धाए, मेहाए, धिईए, धारणाए, अणुप्पेहाए वड्ढमाणीए, ठामि
 काउस्सग्गं.....3.

Arihanta-ceiyānam Sutra:

- arihanta-ceiyānam, karemi kāussaggam.....1.
 vandana-vattiāe, puana-vattiāe, sakkāra-vattiāe,
 sammāna-vattiāe, bohi-lābha-vattiāe,
 niruvasagga-vattiāe.....2.
 saddhāe, mehāe, dhiie, dhāranāe, anuppehāe
 vaddhamānie, thāmi kāussaggam.....3.

Meaning

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

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

अन्नत्थ सूत्र

अन्नत्थ-ऊससिएणं, नीससिएणं, खासिएणं, छीएणं, जंभाइएणं,

- उड्डुएणं, वाय-निसग्गेणं, भमलीए, पित्त-मुच्छाए.1.
 सुहुमेहिं अंग-संचालेहिं, सुहुमेहिं खेल-संचालेहिं,
 सुहुमेहिं दिट्ठि-संचालेहिं.2.
 एवमाइएहिं आगारेहिं, अ-भग्गो अ-विराहिओ,
 हुज्ज मे काउस्सग्गो.3.
 जाव अरिहंताणं भगवंताणं, नमुक्कारेणं न पारेमि.4.
 ताव कायं ठाणेणं मोणेणं ज्ञाणेणं, अप्पाणं वोसिरामि.5.

Annattha Sutra

- annattha-usasienam, nisasienam,
 khāsienam, chienam, jambhāienam,
 udduenam, vāya-nisaggenam, bhamalie, pitta-mucchāe. .1.
 suhumehim amga-sancālehim, suhumehim khela-
 sancālehim, suhumehim ditthi-sancālehim.2.
 evamāiehim āgārehim, a-bhaggo a-virāhio,
 hujja me käussaggo.3.
 jāva arihantānam bhagavantānam,
 namukkārenam na pāremi.4.
 tāva kāyam thānenam monenam jhānenam,
 appānam vosirāmi.5.

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

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

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

Do Kāusagga (Meditation) of 12 Namaskār Sutra in silent meditation and remain in a motionless posture.

6.0 6th Essential: Religious Vows - Pratyäkhyäna

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

6.1 Personal Improvement Vows

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

6.2 Spiritual Vows

- Doing Sämäyika daily, weekly, or monthly.
- Doing Pratikraman daily, weekly, or monthly.
- Going to Pāthashälä regularly.

6.3 Day-to-Day Vows

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



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

Mahavira (Dasavaikalika, 8/46)

7.0 Reflections

7.1 Reflection on Our True Teacher (Sadguru)

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

जे स्वरूप समज्या विना, पाम्यो दुःख अनंत;
समजाव्युं ते पद नमुं, श्री सद्गुरु भगवंत.
je svaroop samajyā vinā pämyo dukha anant;
samajāvyu te pad namu, shri sadguru bhagavant.

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

आत्मज्ञान समदर्शिता, विचरे उदयप्रयोग;
अपूर्व वाणी परमश्रुत, सद्गुरु लक्षण योग्य.
ätma-jñän samadarshitā vichare uday-prayog
apurv väni param-shrut sadguru lakshan yogya.

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

देह छातां जेनी दशा, वर्ते देहातीत;
ते ज्ञानीना चरणमां, हो वंदन अगणित.
deh chhatā jeni dashā, varte dehätit;
te gnäninä charanmä, ho vandan aganit.

I often bow to the feet of the Holy Teacher who lives in a human body, but his actions are beyond all attachments to the body and other worldly relations.

7.2 Reflection on Universal Peace - Upsargäh Kshayam Yänti

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

उपसर्गाः क्षयं यान्ति सूत्रः

उपसर्गाः क्षयं यान्ति, छिद्यन्ते विघ्नवल्लयः ।

मनः प्रसन्नतामेति, पूज्यमाने जिनेश्वरे ॥.....1.

Upsargäh Kshayam Yänti Sutra

upasargäh kshayam yänti, chidyante vighna-vallayah.

manah prasannatämeti, pujamäne jineshvare.1.

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

7.3 Reflection on Universal Friendship - Shivmastu Sarva

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

शिवमस्तु सर्वजगतः सूत्रः

शिवमस्तु सर्वजगतः, परहितनिरता भवन्तु भूतगणाः ।

दोषाः प्रयांतु नाशं, सर्वत्र सुखीभवतु लोकः ॥.....1.

Shivmastu Sarva Jagatah Sutra

shivmastu sarva jagatah,

par-hit-nirata bhavantu bhutaganah,

doshah prayantu nasham,

sarvatra sukhi bhavantu lokah.1.

May the whole universe be blessed,
May all beings engage in each other's well-being,
May all weakness, sickness and faults diminish and vanish,
May everyone be healthy, prosperous, blissful, and peaceful.

7.4 Reflection on Spirituality and Pure Consciousness

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

दया, शांति, समता, क्षमा, सत्य, त्याग, वैराग्य;

होय मुमुक्षु घट विषे, एह सदाय सुजाग्य.

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

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

कषायनी उपशांतता, मात्र मोक्ष अभिलाष;

भवे खेद, प्राणीदया, त्यां आत्मार्थ निवास.

kashāya-ni upashānta-tā, mātra moksha abhilāsha,
bhava kheda prāni dayā, tyā ātmārtha nivāsa.

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

राग, द्वेष, अज्ञान ए, मुख्य कर्मनी ग्रंथ;

थाय निवृत्ति जेहथी, ते ज मोक्षनो पंथ.

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

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

7.5 Self Contemplation

- I wish to treat each human being as myself and to treat all other living beings with compassion.
- Sharing is the most precious religion.
- I shall have amity for all, compassion for those below, appreciation for those above, and equanimity for those who do not have the true understanding of the self.

- I surrender my attachments and ego and wish to be beyond praise and criticism since these are forms of attachment.
- I choose my approach, but will not put down others to justify my choice.
- I do not wish to compare myself with others or criticize others.
- I will use humor with caution, as it can hurt others or me. I will not make offensive comments towards others or dampen someone else's mood.
- The ultimate goal of my life is to realize myself, which means total freedom from all attachment and aversion. This freedom is called Liberation, Moksha, or Nirvana.
- Prayer is the fragrance of a silent heart.
- Be true to your inner being and all religions are fulfilled.
- My real self is pure consciousness, which possesses infinite vision, knowledge, power and bliss; and is free of all attachments and aversions.
- Here and now is the only existence.
- The spiritual pilgrimage is a flight from alone to alone.
- Meditation is being in the world but remaining untouched.
- Meditation is neither a journey in space nor a journey in time but an instantaneous awakening.



8.0 1st Essential (Part-2): Conclusion of Sāmāyika

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

8.1 Concluding Vows of Sāmāyika - Sāmāyika-Vaya-jutto Sutra

सामाइय-वय-जुत्तो सूत्रः

सामाइय-वय-जुत्तो, जाव मणे होइ नियम-संजुत्तो.

छिन्नइ असुहं कम्मं, समाइय जत्तिआ वारा.1.

सामाइयम्मि उ कए, समणो इव सावओ हवइ 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

इन बत्तीस दोषों में से जो कोई दोष लगा हो,

उन सबका मन-वचन-काया से मिच्छा मि दुक्कडं.4.

sāmāyika-vaya-jutto sutra:

sāmāyika-vaya-jutto, jāva mane hoi niyama-sanjutto.

chinnai asuham kammam, samāyika jattīā vārā.1.

sāmāyiammi u kae, samano iva sāvaō havai jamhā.

eena kāranenam, bahuso sāmāyiam kujjā.2.

sāmāyika vidhi se liyā, vidhi se purna kiyā,

vidhi mem jo koi avidhi hui ho,

una sabakā mana-vacana-kāyā se

micchā mi dukkadam.3.

dasa mana ke, dasa vacana ke, bārāha kāyā ke--

ina battisa dosna mem se jo koi dosha lagā ho,

una sabakā mana-vacana-kāyā se

micchā mi dukkadam.4.

Meaning

With regard to the vow of Sāmāyika, the following five faults should be avoided:

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

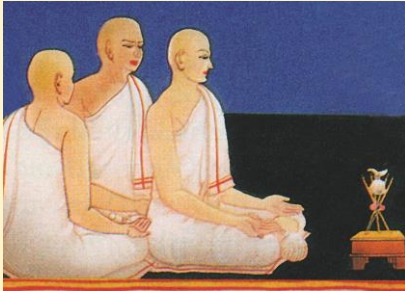
If I have committed any of these faults, I beg forgiveness for them.

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

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

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

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



Sādhus



Sādhvis

8.2 Guru Utthāpanā

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

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

नमस्कार महामंगल सूत्रः

नमो अरिहंताणं ।

नमो सिद्धाणं ।

नमो आयरियाणं ।

नमो उवज्झायाणं ।

नमो लोए सव्वसाहूणं ।

एसो पंच नमुक्कारो । सव्वपावप्पणासणो ।

मंगलाणं च सव्वेसिं पढमं हवइ मंगलं ॥

Namaskāra Mahāmangal Sutra

namo arihantānam.

namo siddhānam.

namo āyariyānam.

namo uvajjhāyānam.

namo loe savva-sāhunam.

eso panca-namukkāro, savva-pāva-ppanāsano;

mangalānam ca savvesim, padhamam havai mangalam.

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

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



Stavans - Samaro Mantra

Importance of Namaskär Sutra - Samaro Mantra:

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

समरो मंत्र भलो:

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

Samaro Mantra Bhalo:

samaro mantra bhalo navkar, ye chhe chaud purav no saar.
ye na mahima no nahi paar, ye no arth anant apaar.

sukh maa samaro, dukh ma samaro, samaro divas ne raat.
jeevata samaro, marata samaro, samaro sau sangaath.

jogi samare, bhogi samare, samare raaja rank.
devo samare, danav samare, samare sau nishank.

adasath akshar ye na jaano, adasath teerath saar.
aath sampada thi parmaano, ada siddhi daataar.

navapad e na nav nidhi aape, bhav bhav naa dukh kaape.
veer vachan thi hridaye thaape, paramaatam pad aape.

Universal Friendship Song - Maitri Bhāvanā

मैत्री भावना:

मैत्री भावनुं पवित्र झरणुं मुज हैयामां वह्या करे,
 शुभ थाओ आ सकळ विश्वनुं एवी भावना नित्य रहे.
 गुणथी भरेला गुणीजन देखी हैयुं मारुं नृत्य करे,
 ए संतोना चरण कमलमां, मुझ जीवननुं अर्घ्य रहे.
 दीन क्रूर ने धर्म विहोणा देखी दिलमां दर्द रहे,
 करुणा भीनी आंखोमांथी अश्रुनो शुभ स्रोत वहे.
 मार्ग भूलेला जीवन पथिकने, मार्ग चींधवा ऊभो रहुं,
 करे उपेक्षा ए मारगनी, तो ये समता चित्त धरु.
 चित्रभानुनी धर्म भावना, हैये सौ मानव लावे,
 वेर झेरना पाप तजीने मंगल गीतो ए गावे.

Maitri Bhavanā:

maitri bhavanu pavitra zaranu, muj haiya ma vahya kare,
 shubh thao aa sakal vishvanu, evi bhavana nitya rahe.

gunathi bharela gunijana dekhi, haiyu maru nrutya kare,
 a santo na charan kamal ma, muj jivannu ardhya rahe.

din krur ne dharma vihona, dekhi dilma dard rahe,
 karuna bhini ankho mathi, ashruno shubh shrot vahe.

marg bhulela jivan pathik ne, marg chindhava ubho rahu,
 kare upexa a marag ni, to ye samata chitt dharu.

chitrabhanuni dharma bhavana, haiye sau manav lave,
 ver zer na paap taji ne, mangal geeto sau gave.

Maitri Bhāvanā - Meaning:

May the sacred stream of friendship flow forever in my heart.

May the universe prosper; such is my cherished desire.

May my heart sing with ecstasy at the sight of the virtuous.

May my life be an offering at their feet.

May my heart bleed at the sight of the wretched, the cruel, and the irreligious.

May tears of compassion flow from my eyes.

May I always be there to show the path to the wanderers of life.

Yet if they should not hearken to me, may I bide in patience.

May the spirit of goodwill enter all our hearts.

May we all sing the immortal song of human harmony in chorus.



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

- John Wesley

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

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

Unknown

Believe In Yourself

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

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

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

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

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

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

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

-Poem by Mary Ellen Joseph

A Very Empowering and Thought-provoking Poem

Slow Dance

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

Have you ever watched kids, on a merry go round?
Or listened to the rain, slapping on the ground?
.....You better slow down.

Ever followed a butterfly's erratic flight?
Or gazed at the sun into the fading night?
.....You better slow down.

Do you run through each day on the fly?
When you ask how are you? Do you hear the reply?
.....You better slow down.

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

Ever told your child, we'll do it tomorrow?
And in your haste, not see his sorrow?
.....You better slow down.

Ever lost touch let a friendship die
Cause you never had time to call and say, "Hi"
.....You better slow down.

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

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

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

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

David L. Weatherford

Essence of Spirituality



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