English Pratikraman
Observance of Self-Reflection

Original Verses
English Interpretations

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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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 Vegan (strict vegetarian – refraining from the use of dairy products) 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 and leather. One also refrains from all types of addictive substances such as alcohol and illicit drugs.

Note:

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

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

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Preface

Anger, ego, deceit, and greed arising from attachment and aversion are the soul’s impurities. To remove such impurities, Jainism has prescribed six essential practices known as Āvashyaka to be performed daily of which Pratikramana is defined as the 4th Āvashyaka.

The six practices are:

- Equanimity
- Devotional Prayer
- Respecting Ascetics
- Repentance and Confession of sins
- Non-attachment to the Body
- Religious Vows

- Sāmāyika
- Chaturvimshati-stava
- Vandanā
- Pratikraman
- Kāyotsarga
- Pratyākhyaṇa / Pachchakhāna

Both Murtipujak and Sthānakavāsi branches of the Shvetāmbar sect perform the six essential practices daily. Monks and nuns and devoted Jain laymen (Shrāvaks and Shrāvikās) staunchly observe these rituals while others practice them to the best of their ability. The annual Pratikraman that all Jains should strive to participate in is called Samvatsari Pratikraman, which is performed on the last day of Paryushan.

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

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

We do believe that Pratikraman should be done as per the ritual defined in our scriptures with proper understanding to obtain the full benefit. However this is not possible for the English speaking community in the western world. Hence it is our humble attempt to bring together a simple Pratikraman ritual for the English speaking community.
In this ritual, we have maintained the traditional flavor of original sutras along with their essence and meaning. For English speakers, the Sutras may be difficult to pronounce without due practice. After understanding the purpose and meaning of the Pratikraman, one can either recite sutras or the explanation of sutras. This way one can complete this ritual within 48 minutes, which is also the required duration of the Sämäyika ritual. It should be noted, however, that reciting the original sutras generates internal spiritual vibrations that the English translation cannot.

The primary source of this ritual is the English Pratikraman book compiled by Dr. Surendra Singhvi blessed by Gurudev Shri Chitrabhanuji and the late Ächärya Shri Sushil Muniji in 1989. We have also carefully reviewed and used the other English Pratikraman books and references compiled and published by Dr. Nagin J. Shah and Dr. Madhu Sen of Gujarat Vidyäpith, Dr. Manubhai Doshi of Chicago, Dr. Mukesh Doshi and Dr. Pradip and Darshana Shah of Jain Center of Chicago, Mr. Harendra Shah of Jain Center of Northern California, and Mr. Narendra Sheth of San Diego. We continually update this ritual as we receive feedback from various Jain scholars and youth of North America.

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

We are grateful to Pujiya Ächärya Shri Nandighosh Vijayji M.S. Pujiya Panyäs Shri Ajaysagarji M.S. and Shri Pundit Dhirajlal D. Mehta of Surat for their guidance with regards to the traditional Pratikraman ritual that helped us to produce this book.

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Any organization or individual may use the information freely from this booklet. No permission is necessary. The soft copy of the booklet is available at http://www.jaina.org.

Pravin K. Shah
Jaina Education Committee
April 4, 2009
Articles - To Understand Pratikraman Ritual

1.0 Importance of Proper Performance of a Ritual

The Jain ritual defines that the sutras are to be recited in a certain physical postures along with proper reflection in order to derive a spiritual benefit of a particular ritual. All rituals are various forms of Yoga.

In general Yoga is defined as that which connects the soul with or leads to absolute emancipation.

There are two forms of Yoga, namely:

- Kriyā (activity and physical posture) Yoga
- Jnāna (knowledge and reflection) Yoga

1.1 Kriyā Yoga

Kriyā Yoga includes all physical movements and recitations of Sutras. It is of two kinds:

Äsana Yoga (physical posture):
The proper physical postures and Mudrās nurture and strengthen the different thoughts and feelings in our pursuit for Emancipation.

Varna Yoga (pronunciation of Sutra):
The proper pronunciation of the aphorisms, such words which lend strength and fortify the feelings and thoughts to achieve absolute Emancipation.

Äsana Yoga and Varna Yoga combine together express the positive energy and smooth vibrations of a soul (Atma) in external form. They become the source or the basis of destruction of Karma and generating pious merits. These two states of physical postures also known as Kāya Yoga.

1.2 Jnāna Yoga

Jnāna Yoga is of three kinds: Artha Yoga, Anālambana Yoga and Nirālambana Yoga. These are, in fact, the three states of Mano Yoga or activities of mind.

Artha Yoga:
This means, to imbibe the meaning of the aphorisms properly in consciousness, while pronouncing it.
Älambana Yoga:
This stand for generating and inculcating the feelings and thoughts based solely on the aphorisms and their meaning. For example: when offering salutations; to utter the word Namo combined with the salutation posture and deeply feeling the thought of complete surrender to the Lord with the “help” of the word and its meaning.

Nirälambana Yoga:
To elevate the mental conscious condition of Älambana yoga into such a mental stance, where in even the external awareness of the word and its meaning merges in to the consciousness. In other words, no external reliance remains.

All these five Yogic forms of Kriyā Yoga and Jnāna Yoga together, form Anushthān in true sense. These lead to the purification of the soul and manifest its unlimited powers, bestowing immense fruits.

The results of correctly following all these Six Āvashyaka rituals have been elaborately explained in detail in the scriptures like Uttarādhyayan Sutra Chapter- 29.

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

Bhagavati Arādhanā, 797

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

Uttarādhyayan Sutra, Ch. 27, Verse 30
2.0 Paryushan and Das Lakshana Parva

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

Paryushan can be literally translated, as "coming together from all directions" This symbolizes growth and transformation.

The word “Paryushan” has several meanings:

- Pari + Ushan = all kinds + to burn = to burn (shed) all types of karmas. Our scriptures have prescribed twelve different types of austerities including fasting (Tap), to shed our karmas.
- Another meaning of “Ushan” is, to stay closer. To stay closer to our own soul from all directions and to stay absorbed in our own-self (soul), we do Swādhyāy (self-study), meditation, and austerities.
- Pari + Upashamanā = Upashamanā means to suppress, to suppress our passions (Kashāyas - anger, ego, deceit and greed) from all sources.

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

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

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

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

The five essential activities of Paryushan are:

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

- **Sādharmik Vātsalya**
  Respecting fellow human beings and supporting humanitarian activities

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

- **Chaitya Paripāti**
  Visiting different Jain temples and supporting other organizations

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

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

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

Digambar sect calls this festival Das Lakshana Parva and observes it for 10 days. Each day is dedicated to one religious virtue. The 10 religious virtues are:
PARYUSHAN AND DAS LAKSHANA PARVA

1. Kshamā  Forgiveness
2. Mārdava  Humility
3. Ārjava  Straightforwardness
4. Shaucha  contentment - absence of greed
5. Satya  Truth
6. Samyam  restraint of all senses
7. Tapa  Austerities
8. Tyāg  Charity
9. Ākinchan  non-possessiveness
10. Brahmacharya  Celibacy

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

The last day of Paryushan (Samvatsari) for the Shvetāmbar sect and the first day of the Das Lakshana Parva (Kshamā) for the Digambar sect is the day of forgiveness and is the most important day for all Jains.

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

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

Listening to the Kalpa Sutra or Tattvārtha Sutra, taking positive steps to ensure that living beings are not harmed or killed, developing the feeling of brotherhood towards fellow human beings and forgiveness for living beings, visiting neighboring temples, are all important activities at this time.
On the last day those who have observed rigorous fasting are honored, especially to encourage others to follow their example.

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

On This Auspicious Occasion of KSHAMAVANI
We Beg Forgiveness
For Our Intentional and Unintentional Wrongdoing
Michchhā mi Dukkadam

Tirthankar or Guru Vandan Posture
3.0 Pratikraman - Observance of Self-Reflection

3.1 Āvashyaka – Essential Rituals

Jainism believes that from time immemorial, every soul has assumed an impure nature. Anger, ego, deceit, and greed arising from attachment and hatred are the soul’s impurities. To remove such impurities, Jainism has prescribed certain practices known as Āvashyaka (essential practices) to be performed regularly. 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 of which Pratikramana is defined as the 4th Āvashyak to be performed daily.

The six practices are:

1. Sämäyika  
2. Chaturvimshati-Stava  
3. Vandanā  
4. Pratikraman  
5. Kāyotsarga  
6. Pratyäkhyaṇa / Pachchakhāṇa

   - Equanimity
   - Devotional Prayer
   - Respecting Ascetics
   - Repentance and Confession of Sins
   - Non-attachment to the Body
   - Religious Vows

3.2 Pratikramana - Repentance and Confession of Sins

"Prati" means "back" and "kraman" means "to go", i.e. 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.

Hence Pratikraman involves repentance and sincere confession for past sinful deeds and thoughts as well as forgiving faults of others, in order to protect oneself through the process of spiritual discipline from present sinful acts, and to prevent future sinful acts through renunciation.

Alongside the six essentials, the Jain ethics system outlines 12 vows (Vrats) of limited nature (see Appendix) to be practiced by the lay people (non-ascetics) that are less intense than those followed by monks and nuns who have totally renounced worldly life. 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.

During the Pratikraman, a lay person reflects on these vows. Pratikraman involves repenting and asking for forgiveness for minor past transgressions (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 would avoid such transgressions in the future.

In order to effectively avoid sinful activities, one should abandon wrong belief (Mithyātva), non-restraint (Avirati), unawareness or lethargy (Pramāda), passions (Kashāya) and inauspicious activity (Aprashasta Yoga). To accept right belief after having given up the wrong one, to achieve self-restraint after having shunned non-restraint, to become spiritually vigilant after having abandoned lethargy, to cultivate good qualities like perseverance after having renounced passions and to attain the true nature of soul after having given 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.

If one performs the Pratikraman ritual only physically and verbally to confess past sinful acts and makes an open declaration not to commit them in future, but continues to commit sinful activities without any hesitation, then this type of recitation of ritual is called Dravya or external Pratikraman. Such 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, one minimizes or eliminates the sinful activities in real life, then the Pratikraman is called Bhāva or internal Pratikraman, which is very useful for the purification of the soul.

Among the two traditions of the Jain community, namely; Shvetāmbar and Digambar, the Shvetāmbar sect performs the Pratikraman ritual daily. Monks and nuns of this sect must perform this ritual in accordance with the tradition. Devoted Jain laymen staunchly observe this ritual while others practice these as often as possible.

The Pratikraman ritual includes many original texts (Sutras) written in Ardha-Māgadhi and Sanskrit languages. These Sutras consist of many hymns in praise of the Tirthankaras and many verses of repentance, confession, and requests for forgiveness.
It is recommended that Pratikraman be done twice a day, once in the morning called Räi Pratikraman and once in the evening called Devasi Pratikraman. The morning Pratikraman is for the atonement of transgressions incurred during the night and the evening Pratikraman is for the transgressions of the day. There is provision for fortnight (Pakkhi), once every four months (Chaumäsi), and yearly (Samvatsari) Pratikraman observances if one is unable to comply with 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.

During the last few centuries, reviews of Jain literature indicate that the word “Pratikraman” is used as a common noun for all six essential acts (six Ävashyaka). This is also meaningful because during the course of time the Pratikraman ritual has been enhanced to include all six Ävashyaka. Hence the entire Pratikraman ritual which covers all six Ävashyaka or six essential acts occupies a very important place in the Jain tradition.

3.3 Pratikraman and Six Ävashyaka (Essential Rituals):

1. Sämäyika - 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 Sämäyika. Equanimity is the act of remaining calm and tranquil. It implies evenness of mind and temper. It is essential for the practice of nonviolence and removal of 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 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.

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 householders (Shravaks and Shravikäs) whereas they can gradually detach themselves from all external objects. The minimum duration for the partial Sämäyika is 48 minutes.
During this ritual, one remains calm and undisturbed, meditates, reads the scriptures, or asks for forgiveness for one’s sins (performs Pratikraman). The Sāmāyika is also performed at the beginning of the Pratikraman procedure.

During the Sāmāyika ritual, if one contemplates material happiness, family, friends, and relationships then one should understand that this is not the true reflection of one’s soul. One should meditate on the Sutra called:

"NĀ-HAM" (I am not that).

Next, reinforce one’s identification with one’s soul, which has the qualities of perfect knowledge, vision, bliss, and power by meditating on the Sutra:

"SO-HAM" (I am that).

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

**Ten Faults of Mind**
- To perform Sāmāyika without respect to its goals or procedures
- To perform Sāmāyika for prestige
- To perform Sāmāyika out of greed
- To perform Sāmāyika for vanity
- To perform Sāmāyika out of fear
- To perform Sāmāyika for material rewards and power
- To perform Sāmāyika with doubts
- To perform Sāmāyika with anger
- To perform Sāmāyika with impertinence, without respect to God (Dev), Teacher (Guru), and Religion (Dharma)
- To perform Sāmāyika under pressure from others or without conviction
Ten Faults of Speech
- To use offensive speech
- To speak without thinking
- To speak or sing such songs that arouse uncontrollable emotions
- To use incomplete speech
- To use quarrelsome language
- To gossip
- To use mocking language
- To use hasty speech without clarity
- To use irrational speech
- To use unclear and ambiguous speech

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

During Sāmāyika, a devotee renounces worldly activities, fully controls his/her mind, speech and bodily activities, and lives the life of an ascetic. The devotee meditates on the true nature of the soul in order to eradicate his/her bad Karmas (sins). Therefore, it is recommended that one should do Sāmāyika as often as possible.
2. Chaturvimshati Stava - Prayer:
This is the reverential worship of the twenty-four Tirthankars to reflect on their qualities such as freedom from attachment and aversion (Vitarāgatva). This devotional prayer is also of two types; external (dravya) and internal (bhāva). To express one’s devotion by worshipping them with purifying substances like rice and flowers constitutes external praise (dravya stuti), while to devotionally praise their inherent qualities is the internal praise (bhāva stuti).

During the 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
- Pukkhara-vara-di Sutra salutes the teachings (Āgam scriptures) of the Tirthankaras
- Siddhānam buddhānam sutra bows to all Siddhas along with Lord Mahāvīr and the pilgrimage (Tirtha) places where the Tirthankaras have attained nirvana.

The prayer inspires an individual to practice these ideals in one’s own life. In this Pratikraman we have incorporated Namutthunam and Logassa Sutras

3. Vandanā – Respecting Ascetics
Vandanā means paying respect to all ascetics including Āchāryas, Upādhyāyas, and other Sādhus and Sādhvis.

There are three types of Vandanā defined in Jain literature.

If we meet an ascetic at any place, we can just bow our head by saying ‘Matthaena Vandāmi’ or ‘Vandāmi Namamsāmi’ which means I bow to you.

If we visit ascetics in their Upāshray, then one should inquire about their well-being and request forgiveness for any impoliteness towards them. This done by reciting the Khamāsaman sutra, Wellness of Guru (Icchakāra sutra), and Ascetics Forgiveness sutra (Abbhutthio sutra) or Tikhutto sutra.

Pratikraman ritual should be done in the presence of an ascetic. During the traditional Pratikraman ritual, one recites Suguru Vandanā sutra which is a complete Vandanā of an ascetic.
For English Pratikraman, we have chosen second type of Vandanā because this will be most useful when any English speaking Jain youth visits an ascetic in an Upāshray in India. However the complete Vandanā (third type - Suguru Vandanā sutra) is defined in Appendix of this book.

4. Pratikraman – Repentance and Confession of Sins
As explained before, Pratikraman 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.

This is accomplished by reciting Atonement of Eighteen Sins (18 Pāpsthānak), Reflecting on twelve Transgressions of Lay Persons’ Vows (Atichār), and Universal Forgiveness Sutra (Khāmēmi Savve Jīva Sutra).

5. Kāyotsarga – Non-attachment to the Body
Kāyā means body and Utsarga means moving away or rising above. Therefore, Kāyotsarga means rising above the bodily activities to focus on the inner self, thus developing non-attachment (Kāyotsarga) towards our body. To perform Kāyotsarga in its true form, one should give up all the passions from one’s life.

Attachment to one’s body must be renounced in order to attain proper concentration, which is required for virtuous meditation (Dharma Dhyāna) and pure meditation (Shukla Dhyāna). During Pratikraman ritual, this is accomplished during meditation of 12 Namaskār Mahāmangal Kāusagga after repentance and confession of sins. Also the Pratikraman is performed while sitting or standing in the meditation posture, practicing Kāyotsarga to certain extent throughout the ritual.

6. Pratyākhyāna / Pachchakhāna – Religious Vows
Taking religious vows (Renunciation) and its declaration is called pratyākhyāna. It is of two types - external (Dravya) and internal (Ībāva). Renunciation of external things like food, shelter and other possessions is Dravya pratyākhyāna. The renunciation of internal impure states of the soul viz ignorance, anger, greed, ego, deceit, non-restraint, attachment and aversion are all Ībāva Pratyākhyāna.

One cannot attain true Ībāva Pratyākhyāna without performing complete Dravya Pratyākhyāna. So in the beginning, one for instance could renounce rich and tasty food, renounce all luxury,
and live a simple life. Now the true performance of Bhāva pratyākhyāna (true renunciation) leads to stoppage of new karma (Samvara), which gives rise to ultimate equanimity (Sambhāva), which in turn leads to the attainment of liberation.

At the conclusion of the Pratikraman, one chooses to observe certain vows (within one's own capacity). This practice fosters spiritual advancement through self-control.

**Conclusion**

Jain literature clearly indicates that the Pratikraman ritual is meant for repenting and requesting forgiveness for "one's past minor transgressions of the vows that may have occurred knowingly or unknowingly". The vows for monks and nuns are the 5 great vows and for laymen there are 12 vows of limited nature. Hence monks, nuns and only those laymen who follow these vows are eligible for Pratikraman. The logic is that if one does not practice the vows, then the question of repenting and forgiveness of minor transgressions of the vows does not arise.

Many Jain laymen do not practice the 12 vows. Hence after understanding the purpose and meaning of our great ritual, every Jain should strive to adopt the 12 vows of laymen according to one's capacity and circumstances. They should review them before Samvatsari Pratikramana and improve the limit every year in such a way that ultimately they will be able to practice full vows and live an ascetic life.

Hence by performing Pratikraman one completes all six essential acts which are required by Jain tradition for our spiritual progress.

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
Preparation for Pratikraman

Sāmāyika and Pratikraman rituals are to be performed in the presence of a preceptor. However, in his absence, one symbolizes the presence of the preceptor by keeping a religious scripture in front on a table or on a stand and places a rosary (Navakārvāli) over the scripture. Some sects perform the Pratikraman ritual facing the North-East direction as this symbolizes the presence of the living Tirthankar Shrimandharswami of Mahavideha land (Kshetra).

- Pratikraman should be performed in clean clothes.
- Keep a Charavalo (cotton* broom) to sweep the floor prior to any unexpected movement 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 recited by you.

*Jain literature indicates that one should sit on a woolen cloth and keep a woolen broom but currently all commercial wool is produced by torturing and exploiting sheep and other animals. Hence, we have replaced wool items with cotton items.

Kāusagga Postures for Meditation
Pratikraman
Observance of Self-Reflection

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

1st Essential (First Part)  Sāmāyika  Adopting vows of Sāmāyika
2nd Essential  Chauvisattho  Praying to the 24 Tirthankars
3rd Essential  Vandanā  Respecting Ascetics
4th Essential  Pratikraman  Repentance, Confession, and Forgiveness
5th Essential  Kāyotsarga  Non-attachment to the Body
6th Essential  Pratyākhyāna / Pachchakhāna  Religious Vows
1st Essential (Second Part)  Sāmāyika  Conclusion of Sāmāyika

Pratikraman Ritual Posture - Standing
1.0 1st Essential (First Part): Adoption of Sämäyika

In the beginning a person adopts the vows of Sämäyika or equanimity for at least 48 minutes by reciting the following Sutras:

1.1 Jain Prayer to Great Souls - Namaskär Mahämangal

Namaskär Mahämangal, 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: Arihantä, Siddha, Ächärya, Upädhyäy and Sädhus which include all monks and nuns of the world.

In the first and second sentences obeisance is offered to the omniscient beings, which are Arihanta and Siddha. In the third, fourth and the fifth sentences obeisance is offered to ascetics who are Ächärya, Upädhyäy and all Sädhus and Sädhvis of the world. The sutra offers obeisance to the qualities of Pancha Parmeshtis not to the individuals. There are a total of 108 qualities or attributes of these five supreme beings. These 108 attributes are as follows:


The Jain rosary (Mälä) has 108 beads signifying 108 attributes of the five supreme beings. The remaining four sentences explain the importance of these obeisances.

नमस्कार महामंगलः

नमो अरिहंतां ।
नमो सिद्धां ।
नमो आयरियां ।
नमो उवज्ञायां ।
नमो लोक सत्यसाहुं ।
एसो पंच नमुक्कारोऽसंध्यायुक्त्वाय सद्वपावप्पणांस्योऽ
मंगलाण्यं च सद्वेसिः पदमं हवं मंगलं ॥
namaskāra mahāmangal

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

Namo Arihantānam
I bow to the Arihantas (Tirthankars) who have reached enlightenment by overcoming inner weaknesses, who have attained infinite knowledge, vision, bliss, and power and have shown the path that brings the cycle of birth and death to an end.

Namo Siddhānam
I bow to the Siddhas or liberated souls that have attained the state of perfection and immortality by achieving freedom from all karma. They have completely ended the cycle of birth and death.

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

- Anant Jnān: Infinite knowledge
- Anant Darshan: Infinite perception
- Vyābdha Sukha: Eternal happiness
- Anant Chāritra: Perfect conduct
- Akshaya Sthitī: Immortality
- Arupitva: Formlessness
- Aguru Laghutva: No Social Status
- Anant Virya: Infinite Power and Energy

Namo Āyariyānam
I bow to the Āchāryas, who head the Jain order, and who preach the principles of religion by showing us the path of liberation, i.e., the path of Right Conviction, Right Knowledge, and Right Conduct.

Namo Uvajjhayānam
I bow to the Upādhyāys, who are the religious guides of the scriptures. They teach us the true nature of the soul and karma and the importance of spiritual life over material life.
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 / Compassion), Satya (Truthfulness), Asteya (Non-stealing), Brahmacharya (Chastity), and Aparigraha (Non-possession / Non-attachment)

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

Savva Pāvap-panāsano
May such obeisance help diminish my transgressions and sins.

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

Padhamam Havai Mangalam
It is so auspicious as to bring 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."

Ächärāṇga Sutra, Ch. 4

We believe that God knows everything. But if we believe that God sees everything than we will not commit any sins.
1.2 Benedictory Verse - Chattāri Mangalam Sutra

After praying to the five worshipful personalities, this sutra explains that the Tirthankars, Liberated souls, 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,
केवलिपणंतो धम्मो मंगलं ।
चत्तारि लोगुत्तमा, अरिहंता लोगुत्तमा,
सिद्धा लोगुत्तमा, साहू लोगुत्तमा,
केवलिपणंतो धम्मो लोगुत्तमो ।
चत्तारि सरं पवजाभ्य, अरिहंते सरं पवजाभ्य,
सिद्धे सरं पवजाभ्य, साहू सरं पवजाभ्य,
केवलि पणंतं धम्मं सरं पवजाभ्य ॥

Chattāri Mangalam Sutra:

chattāri mangalam, arihantā mangalam,
siddhā mangalam, sāhu mangalam,
kevali pannatto dhammo mangalam.

chattāri loguttamā, arihantā loguttamā,
siddhā loguttamā, sāhu loguttamā,
kevali pannatto dhammo loguttamo.

chattāri saranam pavvajjāmi,aarihantā saranam pavvajjāmi,
siddhā saranam pavvajjāmi, sāhu 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 expounded by the omniscient beings (Tirthankars).

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

May I take refuge in these four:

The Arihantas, the Siddhas, the ascetics, and the religion expounded 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 the front to symbolize the presence of a Guru.

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

पंचिंदिय सूत्र
पंचिंदिय-संवरणो, तह नव-विह-बंभचेर-मुक्तिधरो.
चउविह-कसाय-मुक्को, इं अट्ठारस-गुणेहि संजुतो ............. 1.
पंच-महत्त्वाजुत्तो, पंच-विहायार-पालन-समस्त्यो.
पंच-समिद्रो तिगुत्तो, छत्तीस-गुणो गुरु मज्जय .................... 2.

pancindiya sutra

pancindiya-samvarano,
taha nava-viha-bambhacera-guttidharo.
cauviha-kasāya-mukko,
ia atthārasa-gunehim sanjutto................................. 1.
panca-mahavvaya-jutto,
panca-vihāyāra-pālana-samaththo.
panca-samio tigutto,
chattisa-guno guru majjha........................................ 2.

A Guru possesses control over the five senses, which are touch, taste, smell, sight, and hearing. This is known as five Indriya Nishedha.

He/She observes celibacy by following its nine stipulations:

- Not looking at a person of the opposite sex with the sense of sensual pleasure
- Not thinking of the past sensual pleasure of one’s life
Not staying with a person of the opposite sex, a eunuch (third gender person) or an animal
Not talking about a person of the opposite sex with pleasure
Not occupying, the seat that was used by a person of the opposite sex for even a short while
Not staying nearby where a couple might be staying
Not consuming intoxicants
Always eating less than one’s hunger
Not decorating the body

These steps provide proper protection to the vow of celibacy known as the nine Brahmacharya Vāda.

He/She avoids the four passions of anger, ego, deception and greed, thereby having control over the four Kashāyas.

He/She follows five great vows: non-violence, truthfulness, non-stealing, celibacy, and non-possessiveness. This is known as following the five Mahāvratas.

He/She observes the five fold spiritual code of conduct: Right Conviction (Samyak Darshan), Right Knowledge (Samyak Jnān), Right Conduct (Samyak Chāritra), Right Austerities (Samyak Tapa), and Vigor (Virya). This is known as following the five Āchāras.

He/She is very alert and careful 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.

He/She constrains the faculties of mind, speech and body. This is known as following the three Guptis.

He/She thus possesses 36 qualities.

1.4 Observation of Muhapatti

The Muhapatti or handkerchief is used to cover the mouth or keep it in front of mouth so that one minimizes hurting of the 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 is 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 aspirant first seeks permission to inspect Muhapatti.

इच्छाकारेण सन्निदित्तम भगवन !
सामायिक मुहपत्ति पड़िलेहं ? (पड़िलेह) इच्छं
Icchākāreṇ Sandisah Bhagavan!
Sāmāyika Muhapatti Padilehun? (padileheh) Iccham.

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

Now unfold the Muhapatti and make sure no insects are trapped in the material. Then fold it back properly. The 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 by saying:

I accept nonviolence, truthfulness, non-stealing, control over sensual pleasure, less attachment towards worldly objects, graciousness, and helping others.

Then the folded handkerchief 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, greed, jealousy, stealing, violence, ego, attachment to worldly objects, and uncontrollable sensual pleasure.

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

Undigested food increases fat.
Undigested wealth increases ego.
Undigested luxury increases sins.
1.5 Forgiveness Verse of Sämäyika - Iryä Vahiyae Sutra

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

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 and repents, apologizes, and asks for forgiveness for those sins.

इरियावहिया सूत्रः

इच्छा-कारण संदितसं भगवन् । इरियावहियं पडिकक्मामि ?
इच्छं, इच्छामि पडिकक्मिनः।..................................................1.
इरियावहियाए, विराहणाए।...............................................................2.
गमनागमणे।..................................................................................3.
पाण-ककमणे, बीय-ककमणे, हरिय-ककमणे,
ओसा-उतिंग-पणग-दग-मट्टी-मक्कड-संताण-संकमणे।..............4.
जे मे जीवा विराहिया।..................................................................5.
एगिदिया, बेईदिया, तेइदिया, चहरिदिया, पंचिदिया।...............6.
अभिहिया, वतिया, लैसिया, संघाइया, संघटिया,
परियाविया, किलामिया, उदविया,
ठाणाओ ठाण संकामिया, जीवियाओ बवरीयिया,
तस्स मिच्छं मि दुक्कडः.................................................................7.

iriyävahiya sutra

icchā-kaśrena sandisaha bhagavan !
iriyävahiyam padikkamaṃ ?
iccham, icchāmi padikkamimium................................................1.
iriyävahiyāe, virāhanāe. .............................................................2.
gamanā-gamanē.................................................................3.
pāna-kkamane, biya-kkamane, hariya-kkamane,
osā-uṭtinga, panaga-daga,
matti-makkadā-santāṇa-sankamane........................................4.
While walking I may have given pain to or crushed living beings such as:

- Live animate 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
- I may have harassed or may have crushed all of these.

Whatever living beings may have had pain caused by me:

- Living beings with only one sense, the sense of touch, as in the elements of earth, water, fire, air, and in plants;
- Living beings with only two senses, the sense of touch and taste, as in worms and shell creatures;
- Living beings with three senses, the sense of touch, taste, and smell, as in ants;
- Living beings with four senses, the sense of touch, taste, smell, and sight, as in 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;
Whoever I may have frightened;
Whoever I may have had pain caused by my touching or tilting them; Whoever may have been tormented by being turned entirely upside down;
Whoever I may have shifted from one place to another;
Whoever I may have separated from life and made lifeless.

May all that be forgiven and may all the suffering I caused, knowingly or unknowingly, cease.

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

1.6 Introspection (Käyotsarga) - Tassa Uttari and Annattha Sutra

After requesting forgiveness from all living beings of the universe, the next step is to perform introspection of one-self (Käyotsarga) in order to avoid future sins. For introspection, one needs to meditate on a Jain prayer. This meditation also helps to get rid of our past bad karma and the internal stress that results due to karma.

For the sake of atonement, repentance, purification, removal of obstacles and for uprooting sinful activities, I undertake meditation for certain duration in a motionless meditative posture (Käusagga).

For the sake of atonement, repentance, purification, removal of obstacles and for uprooting sinful activities, I undertake meditation for certain duration in a motionless meditative posture (Käusagga).
I shall now engross myself in meditation in a completely motionless posture (Käyotsarga) 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 eyes and other involuntary bodily movements of such type.

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 Käyotsarga by offering salutations to Arihanta.

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

Do Kāusagga (Meditation) of 4 Namaskār Mangal
1.7 Vow of Sämäyika - Karemi Bhante Sutra

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

करेमि भंते सूत्र
करेमि भंते !
सामाइयं सावज्जं जोगं पच्चक्खामि,
जाव नियमं पज्जुवासामि,
दुविहं, ति-विहेयं,
मणेणं, वायाए, काणं,
न करेमि, न कारयेमि, तत्स भंते !
पडिक्कमामि, निदामि, गरिहामि, अप्पाणं वोसिरामि. ............1.

karemi bhante sutra:

karemi bhante !
sämāiyam săvajjam jogam paccakkhāmi,
jāva niyamam pajjuvāsāmi, duviham, ti-vihenam,
manenam, vāyāe, kāenam, na karemi, na kāravemi,
tassa bhante ! padikkamāmi, nindāmi, garihāmi,
appānam vosirāmi....................................................1.

Oh Forgiving Gurudev! I will meditate, worship, repent for my sins, or study religious scriptures for the duration of Sämāyika. I also take the vow of refraining from all undesirable activities.

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

With three-fold activities of mind, speech, and body, I will not overlook any undesirable activities.

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

A person worships the 24 Tirthankars by reciting Logassa and Namutthunam sutras.

2.1 Worshiping of 24 Tirthankars - Logassa Ujjoyagare Sutra

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

लोगस्सुत्र

लोगस्स उज्जोळ-गरे, धम्म-तित्थ-यरे जिणे।
अरिहंते कितिस्सं, चउवीसं पि केवली। .......................... 1.
उसभ-मजिसं च वंदे, संभव-मभिजन्दणं च सुमई च।
पठम-प्पहं सुपासं, जिणं च चंद-प्पहं वंदे। .......................... 2.
सुविहि च पुरुष-दंतं, सीअल-सिज्जसं-वासु-पुजं च।
विमल-मण्टं च जिणं, धममं संतिं च वंदामि। .......................... 3.
कुथु अरं च मलिमं, वंदे मुणि-मुन्यं नभ-जिणं च।
वंदामि रिद्ठ-नेमिं, पासं तह वदभमाणं च। .......................... 4.
एवं मए अभिषुआ, विहुय-रय-मला पहीण-जर-भरणा।
चउ-वीसं पि जिणवरा, तित्थ-यरा मे पसीयतु। .......................... 5.
कितिय-वंदिय-महिया, जे ए लोगस्स उत्तमा सिद्धा।
चंदेसु निम्मन-यरा, आइच्चेसु अहियं पयास-यरा।
सागर-वर-गंभीरा, सिद्धा सिद्धि मम दिसंतु। ........................ 7.

logassa sutra

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

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

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

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

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

I praise the Arihantas who have been liberated from all karma and have broken the cycle of birth and death. These are the twenty-four Lord Jinas or Tirthankaras 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 health 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. My God, grant me perfection.

2.2 Saluting Qualities of Tirthankars - Namutthunam Sutra

This Sutra enumerates the virtues of a Tirthankar and offers obeisance to all Tirthankaras. The king of heavenly gods (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, आरिहंताणं, भगवंताणं........................................1.
आइ-गराणं, तित्थ-यराणं, सत्य-संबुद्धाणं.................................2.
पुरिसुतमाणं, पुरिस-सीहाणं, पुरिस-वर-पूंडरीआणं,
पुरिस-वर-गंध-हत्थीणं...............................................................3.
लोगवुत्तभाणं, लोग-नाहाणं, लोग-हिआणं,
लोग-पईवाणं, लोग-पज्जो-गराणं..................................................4.
अभय-दयाणं, चक्षु-दयाणं, मग्ग-दयाणं,
सरण-दयाणं, बोहि-दयाणं..............................................................5.
धम्म-दयाणं, धम्म-देसवाणं, धम्म-नायगाणं,
धम्म-सारहीणं, धम्म-वर-चाउरतं-चक्कवट्टीणं.........................6.
अप्पडिह्य-वर-नाण-दंसण-धराणं, वियट्ट-छउमाणं.........................7.
जिणाणं, जावयाणं, तित्नाणं, तारयाणं, बुद्धाणं,
बोहयाणं, मुताणं, मोआगाणं..........................................................8.
सद्वन्नुणं, सद्व-दरिसीणं, सिव-मयल-मरुम-मणंत-
मक्कय-मव्याबाह-मपुणराविति सिब्बिगइ-नामथेयं
ठाणं संपताणं, नमो जिणाणं, जिअ-भयाणं.................................9.
जे अ आईया सिद्धा, जे अ भविस्त्संति-णागए काले।
संपद अ वट्टमाणा, सच्चे ति-विहेण बंदामि. ...................... 10.

Nammuthunam Sutra:

namuthu nam, arihantänam, bhagavantänam. ............1.
äi-garänam, tittha-yaränam, sayam-sambuddhänam. ......2.
purisuttamänam, purisa-sihänam, purisa-vara-
pundariänam, purisa-vara-gandha-hatthinam............. 3.
loguttamänam, loga-nähänam, loga-hiänam,
abhaya-dayänam, cakkhu-dayänam, magga-dayänam,
sarana-dayänam, bohi-dayänam............................ 5.
dhamma-dayänam, dhamma-desayänam,
dhamma-näyagänam, dhamma-särhinam,
appadihaya-vara-näna-dansana-dharänam,
viyatta-chaumänam.................................... 7.
jinänam, jävayänam, tinnänam, tärayänam, buddhänam,
bohayänam, muttänam, moagänam........................ 8.
savvannunam, savva-darisinam, siva-mayala-marua-
mananta-makkhaya-mavvábäha-mapunarävitti
siddhigai-nämadheyam thänam sampattänam,
namo jinänam, jia-bhayänam. ......................... 9.
je a aiyä siddhā, je a bhavissanti-nägae kāle.
sampai a vattamänā, savve ti-vihena vandāmi......... 10.

Obeisance to the Arihanta Bhagavants. Obeisance to the Jinas the beginners of the Scriptures, the Tirthankaras, and the self enlightened ones.

Obeisance to the best among men, the lions among men, the best lotus among men, and the elephants of the gandhana species among men.
Obeisance 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.

Obeisance to the liberators from fear, the givers of vision, the givers of the path, the givers of refuge, the givers of right faith, and the givers of enlightenment.

Obeisance 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.

Obeisance to those who are liberated from the bondage of wrong 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.

Obeisance 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.

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

Obeisance to the Shraman Bhagavan Mahāvir, the Adikara, and the last Tirthankar, whose advent was determined by the preceding Tirthankars.

I pay homage and obeisance to the Lord and may the Revered Lord from there cast his gracious glances at me here.

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*Just as fire is not quenched by the fuel and the ocean by thousands of rivers, similarly no living being is satisfied even with all the wealth of all the three worlds.*

Bhagavati Ārādhana, 1143
3.0 3rd Essential: Vandanā – Respecting Ascetics

The monks who have left all their worldly possessions are our religious preceptors and we offer obeisance to them.

3.1 Obeisance to Ascetics - Ichchhāmi Khamāsamanavo Sutra

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

Ichchhāmi Khamāsamanavo 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 wherein the five body parts, namely, two hands, two knees and the forehead touch the floor.

This Sutra is recited in front of an ascetic at an Upāshray (temporary living place for monks) for a total of two times. During 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).

क्षमासमण सूत्र:

इच्छामि खमा-समणो! वंदिवं, जावणिज्जाे नीसीहिआे,
मत्थ्यमण वंदामि. ....................................................... 1.

khamāsamanavo sutra

icchāmi khamā-samanavo! vandium, jävanijdāe nisijhiāe,
matthaena vandāmi. .......................................................1.

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

3.2 Wellness of Guru - Ichchakāra sutra

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.

इच्छकार सूत्र

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

Icchākāra suha-rāi ? suha-devasi ? sukha-tapa ?
sarira-nirābādha ? sukha-sanjama-yātrā-nirvahate ho ji ?
svāmi ! sātā hai ji ? āhāra-pāni kā lābha denā ji. .............. .1.

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

3.3 Ascetics Forgiveness Sutra - Abbhutthio Sutra

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

अब्बुट्ठिओसभ  वूत्र:
इच्छा-कारेण संदिसह भगवन् !
अब्बुट्ठिओसभ, अब्बंतय देलसवअं खाभेउं ?
इच्छं, खाभेसभ देलसवअं.
जं किंचि अपतितां, पर-पतितां; भते, पाणे;
विणए, वेयावच्चे; आलावे, संलावे; उच्चासणे, समासणे;
अंतर-भासाए, उवर-भासाए;
जं किंचि मज्झ विणय-परितीणं, सुहुमं वा, बायरं वा;
तुब्बे जाणह, अहं न जाणामि; तस्स मिच्छा मि दुक्कडं. ......1.

Abbhutthiomi Sutra:

icchā-kārena sandisaha bhagavan !
abhutthiomi, abbhintara-devasiam khāmeum ?
iccham, khāmemi devasiam.
jam kinci apattiam, para-pattiam; bhatte, pāne;
vinae, veyāvacce; ālāve, samlāve; uccāsane, samāsane;
antara-bhāsāe, uvari-bhāsāe; jam kinci majjha
Oh! Respected Guru Mahārāj,
I may have caused unhappiness or bitterness to you in regards 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 your 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 impoliteness to you, which I may not be aware
of.
I beg your pardon for all the wrong doings that I may have
committed during the day.

3.4 Obeisance to Ascetics - Tikhutto Sutra

Tikhutto Sutra
This sutra is recited when a person bows to an ascetic of the
Sthānakavāsi / Terāpanthi sect.

तिक्खुत्तो सूत्रः
तिक्खुत्तो: आयाहीणं, पत्याहीणं, करेमि, बंदामि,
नमस्मामि, सककरेमि, सम्माणेमि,
कल्लाणं, मंगलं, देवीयायं, चेईयायं,
पज्जुवा-सामि, मत्थेण बंदामि. ..............................1.

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

As I turn around 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.
4.0 4th Essential: Pratikraman – Repentance / Forgiveness

4.1 Repentance of Sins to all Living Beings (Sāta Lākha Sutra)

Sāta Lākha

Sāta Lākha Pūrṇiṇīkāya, Sāta Lākha Āppākāya, Sāta Lākha Teukākāya, Sāta Lākha Vāukākāya, Das Lākha Pratyekavanspattīkāya, Choudah Lākha Sādharana Vanspattīkāya, Do Lākha Deukāya, Do Lākha Teukāya, Do Lākha Chaurindriya, Cha Lākha Devata, Cha Lākha Nāraki, Cha Lākha Tīrṇīc Panchendriya, Choudah Lākha Manunyā

इस तरह चौरासी लाख जीव-योनि में से भरे 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 दुःखदं. 1.

Sāta Lākha


Jain literature indicates that in the universe, there exist 8.4 million (84 lakhs) different forms of life of all living beings 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 living beings with independent body in the form of vegetation,
Fourteen lakhs (1,400,000) forms of living beings with single body for infinite living beings in the form of vegetation,
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 the 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 thought, 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.

4.2 Atonement of Eighteen Sins - 18 Pāpsthānak

अठायश पापस्थान
पहला प्राणातिपात, दूसरा मृषावाद, तीसरा अदत्ता-दान,
चौथा मैथुन, पांचवां परिघ्र, छठा क्रोध, सातवां मान,
आठवां माया, नौवां लोभ, दशवां राग, ग्यारहवां द्वेष,
बारहवां कलह, तेरहवां अभ्यास्यान, चौदहवां पैशुल्य,
पन्द्रहवां रति-अरति, सोलहवां पर-परिवाद, सत्रहवां
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:

To hurt or kill any living beings, to lie, to steal, sensual indulgence or unchastity, worldly possessiveness, anger, ego, deception, greed, craving or attachment, aversion, quarrelling, allegation or false accusation, slander and backbiting, being happy in sinful acts and being unhappy in virtuous acts, gossiping, to lie maliciously, and to have false belief in wrong God, guru or religion.

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

Do Kāusagga (Meditation) of 4 Namaskār Mangal
4.3 Reflecting on Transgressions (Atichār) of Laymen’s Vows

Reflect on the past violations of the twelve basic vows of a householder and meditate in silence on the Jain prayer Namaskār Mangal or Mantra as indicated.

Atichār of Five Main Vows of Limited Nature - Anuvratas

1. Atichār of Ahimsa (Non-violence) Vow
   - I may have committed violence towards others and toward myself in thoughts, words, or action.
   - I may have encouraged or appreciated violence in others.
   - I may have imposed my thoughts on others.
   - I may have manipulated someone.
   - I may have spoken harshly.
   - I may have unnecessarily wasted earth, water, fire, air, and vegetation resources.
   - 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 knowingly or unknowingly committed.

Tassa Michchhāmi Dukkadam.

2. Atichār of Satya (Truthfulness) Vow
   - I may have been untruthful toward others and toward 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 desire.
• I may have spoken the truth in such a way that it may have 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 given to me properly.
• 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 anguish, 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, 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 (Celibacy/Chastity) Vow
• I may not have controlled my five senses; touch, taste, smell, sight, and hearing from sensual pleasure.
• I may have encouraged, appreciated, or manipulated lustfulness in others.
• I may not have practiced avoidance of the pleasures of the five senses in thoughts, words, or actions.
• I may have been unfaithful to my own spouse.
• I may have engaged in premarital and extramarital relations.
• I may have intensified passions by consuming intoxicating substances like alcohol, marijuana, opium, and illicit drugs; watching provocative movies or shows; reading provocative magazines or books; or listening to provocative songs or talk.

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

Tassa Michchhāmi Dukkadam.

5. Atichār of Aparigraha: (Non-Possession/Non-Attachment) Vow

• I may have been acquisitive or possessive, in thoughts, words, or action.

• I may have encouraged or appreciated acquisition and possessiveness in others.

• I may have been greedy and may have had possessive attachments to other people or to other things.

• I may have some possessions for which I may not have any use and I may have purchased some possessions just for enjoyment rather than my need.

• I may have accumulated real estate property, garments, jewelry, house wares, 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 faults related to the five main vows, which I may have committed knowingly or unknowingly.

Tassa Michchhāmi Dukkadam.

Do Kāusagga (Meditation) of 4 Namaskār Mangal

Atichār of Three Merit Vows - Guna-vratas

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

• I may have exceeded the limits which I may have set for traveling or communication for social or business purposes.

• I may have shortened the limit in one direction to extend in the other direction.

 ENGLISH PRATIKRAMAN
7. **Atichār of Bhoga-Upbhoga Vrata (Vow of Limited Use of Consumable/ Non-consumable goods)**

- I may have exceeded the preset limit for the use of consumable items like beverages, variety of food items, vegetables, and fruits.
- I may have exceeded the preset limit in 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, polluting the environment and natural resources, trading or renting animals and birds, animal testing, leather, fur, ivory, silk, down, wool, pearls, meat, honey, liquor, pesticides, toxic substances and prostitution.

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

- I may have thought or talked evil of others.
- I may have been inconsiderate to other living beings while walking, such as walking on grass, plucking flowers/leaves unnecessarily, or doing any other harmful needless activities.
- I may have been careless in my ordinary behavior, like leaving water or oil containers or leftover food open, keeping lamps and stoves burning which can kill or otherwise hurt small living beings
- I may have meditated on evil, cruel, or mournful thoughts, engaged in meaningless talk or gossiping, engaged in purposeless listening, reading, or viewing of shows.
- I may not have supported righteous or good deeds.
- I may have been directly or indirectly involved in manufacturing, selling, or distributing of weapons and devices that cause violence.

I sincerely repent and ask forgiveness from all living beings for all my faults related to the Three Merit Vows, which I may have committed knowingly or unknowingly.

**Tassa Michchhämi Dukkadam.**

*Do Käusagga (Meditation) of 4 Namaskār Mangal*
Atichār of Four Disciplinary Vows - Shikṣā-vratas

9. Atichār of Sāmāyika Vrata (Vow of Meditation of Limited Duration)
   • I may have violated my vow of Sāmāyika by not staying in the state of equanimity or meditation for 48 minutes.
   • I may have violated the vow of Sāmāyika by not being vigilant and by not dissociating myself from worldly affairs.
   • I may not have maintained spiritual harmony of body, mind and speech during Sāmāyika.

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.

11. Atichār of Paushadha Vrata (Vow of 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 done Paushadha for worldly gain.
    • I may have been careless in Paushadha and thereby caused harm to living beings while getting food, walking, sitting or handling objects.
    • I may not have spent all the time spiritually 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.

12. Atichār of Atithi Samvibhāga Vrata (Vow of Charity)
    • I may have been careless 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 offered food and other items with ill will, jealousy, ego and for worldly gain.
**PRATIKRAMAN RITUAL**

- I may not have offered needed items to ascetics even though I may have been able 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 faults related to the Four Disciplinary Vows, which I may have committed knowingly or unknowingly.

There may be many other lapses and violations of codes of conduct and of twelve vows of laymen. If I have missed any of those lapses and violations during this Pratikraman, I repent for the same.

**Tassa Michchhämi Dukkadam.**

*Do Käusagga (Meditation) of 4 Namaskär Mangal*

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*The unenlightened takes millions of lives to extirpate the effects of karma whereas a man possessing spiritual knowledge and discipline obliterates them in a single moment.*

_Bhagavati Aradhana, 10_

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

_Mahavira (Mulachara, 5/70)*
4.4 Universal Forgiveness - Michchhä Mi Dukkadam to All

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

I have atoned myself and abhorred in front of Guru and thus, I have appropriately repented for the lapses and wrong deeds by mind, speech and body.

The Arihantas, Siddhas, Ascetics, Scriptures, and the religion preached by Tirthankars are blissful. Let my days pass in contemplation of such religious principles, which destroy the sins committed by me in the past. I have risen for observing such religion principles and I am trying to be free of all obstacles for doing so. Let the enlightened entities bestow peace, and right conviction unto me so that I can faithfully practice such religion.

While atoning for my sins I bow to the twenty-four Tirthankars of the present era and all the Tirthankars present anywhere in the universe.

Sädhus and Sädhvis follow five great vows of conduct and do not commit any sinful activity either in their thoughts, by their speech or body; 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.

I forgive all living beings and I request all living beings to forgive me for my bad deeds. (Recite three times)

खाभेसभ वव्लजीले वूत्र:
खाभेसभ वव्लजीले वव्ले जीला खभंतु मे ।
मित्ती मे सच्य भूएसु, वेरम् मज्ज न केणइ ।। ..................1.

Khämemi savve jiva sutra:
khamemi savve jiva, savve jiva khamantu me,
mitti me savva bhuyesu, veram majha na kenai.. ................1
I forgive all living beings,
May all living beings grant me forgiveness.
My friendship is with all living beings,
My enmity is totally nonexistent.

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

Everyone recite together

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

Forgiveness

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
 discplined one-self in order to avoid future sins. This is done via Käyotsarga (motionless body) and introspection. To discipline ourselves we need to meditate on a Jain prayer. This meditation also helps to get rid of our past bad karmas.

5.1 Käyotsarga - Discipline - 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 introspection. To discipline ourselves we need to meditate on a Jain prayer. This meditation also helps to get rid of our past bad karmas.

For the sake of atonement, repentance, purification, removal of obstacles and sinful activities, I undertake the meditation for a certain duration in a motionless meditative posture (Kāusagga).

For the sake of atonement, repentance, purification, removal of obstacles and sinful activities, I undertake the meditation for a certain duration in a motionless meditative posture (Kāusagga).
I shall now engross myself in meditation in a complete motionless 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 eyes and other involuntary bodily movements of such type.

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 salutations to Arihanta.

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

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

6.1 Religious Vows (Pratyākhyāna / Pachchakhāna)

At this time, we take one or more vows to do some good activities and to control our desires. The duration of vows can be one hour, one evening, one day, one year or longer. Following are some examples of vows:

- Doing Sāmāyika daily, weekly, monthly etc.
- Doing Pratikraman daily, weekly, monthly, etc.
- Doing penance such as one meal a day, no meals for a day, drink water only, or not to eat at night.
- Doing charity, social, or religious work regularly for certain duration.
- Not to eat sweets, junk food, etc.
- Not to drink soft drinks, beer, liquor, etc.
- Not to disrespect or get angry with parents, children, relatives, friends.
- Not to watch TV, sports and other shows, etc.
- Not to talk in class, during prayer etc.
7.0 Reflections

7.1 Reflection on True Teacher - Sadguru

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

I bow to the feet of the Holy Teacher, who explained the real nature of the Soul without understanding which, I suffered infinite misery.

The admirable qualities of the Holy Teacher are; knower of the self, equanimous feeling, compassionate and pious speech, and the knowledge of the highest scriptures. He lives worldly life without any attachment and aversion

I often bow to the feet of the holy teacher who lives in the human body but his actions are beyond all attachments to the body and other worldly relations and objects.

7.2 Reflection on Self – Realized Soul

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

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.

Attachment, Hatred, and Ignorance of Self 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.

**Contemplation on Self**

- My real self is pure consciousness, which possesses infinite vision, knowledge, power and bliss; and is free of all attachments and aversions.
- 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.
- I wish to follow the path of Liberation, which is right conviction, right knowledge, and right conduct.
I am a generator of energy, organizer of energy, and destroyer of ignorance.

I surrender my attachments and ego and wish to be beyond praise and criticism since these are forms of attachment.

I do not wish to compare myself with others or criticize others.

I wish to treat each human being as myself and all other living beings full of compassion.

I choose my approach, but do not put down others to justify my choice.

I watch out for humor. It can hurt others or me. I do not get too personal with others and do not dampen someone else's energy.

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.

7.3 Reflection on Universal Peace - Upsargäh Kshayam Yänti

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

उपसर्गः: क्षयं यान्ति सूत्रः
उपसर्गः: क्षयं यान्ति, छिंधन्ते विध्वंसलयः ।
मनः प्रसन्नतामेति, पूज्यमाने जिनेधरे ॥........................1.
Upsargäh Kshayam Yänti Sutra
upasargäh kshayam yänti, chidyante vighna-vallayah.
manah prasannatāmeti, puhyamāne 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.

7.4 Reflection on Universal Friendship - Shivmastu Sarva

Recitations of the following sutras help to spread well-being of all living beings in the universe.
Prayer is the fragrance of a silent heart.

Be true to your inner being and all religions are fulfilled.

Sharing is the most precious religious.

The spiritual pilgrimage is a flight from alone to alone.

Here and now is the only existence.

A perfect man is like an empty boat. He lives without any purpose. He moves, but without any motive.

Meditation is neither a journey in space nor a journey in time but an instantaneous awakening.

Meditation is: Being in the world but remaining untouched.
8.0 1st Essential (Second Part): Conclusion of Sämäyika

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 the last phase, a person concludes the vow of Sämäyika by reciting the following Sutras.

8.1 Concluding Vows of Sämäyika (sämäiya-vaya-jutto sutra)

**sämäiya-vaya-jutto sutra:**

sämäiya-vaya-jutto, jaav maan hoi niyam-sajjuto.
chinnad akshu kamm, samaiy jagia vaara. ........................1.
samaiyammi u kaar, samato iav saavshown hava jagha.
Ekaan kaarpan, baasu samaiyam kujjha. ........................2.
samaiyik viydi se liya, viydi se purun kiyha,
viydi ma jo koii avichi hua ho,
un sabaka man-vachann kaya se myochha mi dakkad. ............3.
das man ke, das vachann ke, barya kaya ke
un bittis dohzo me se jo koii dohsha laga ho,
un sabaka man-vachann kaya se myochha mi dakkad. ............4.

**sämäiya-vaya-jutto sutra:**

sämäiya-vaya-jutto, jaav maan hoi niyama-sanjutto.
chinnai asuham kammam, samaiya jattiia vara. ........................1.
samaiyammi u kae, samano iva savao havai jamha.
eena karaneam, bahusoh samaiyam kujha. ........................2.
samaiyika vidhi se liyia, vidhi se purna kiyia,
vidhi mem jo koi avidhi hui ho,
una sabakai mana-vacana-kayaa se
micchaa mi dukkadam. .................................................................3.
dasa mana ke, dasa vacana ke, barya kayaa ke--
ina battisa dosna mem se jo koi dosha lagaa ho,
una sabakā mana-vacana-kāyā se micchā mi dukkadam. ..................................................... 4.

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 procedure of Sāmāyika

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

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.

There are ten faults of mind, ten faults of speech, and twelve faults of body, which one may have committed during Sāmāyika. Whatever faults I may have committed, 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.

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.
8.2 Guru Utthäpanä Procedure

We have completed the Sämäyika in the presence 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 and palm towards your face, recite the Namaskär Mahämangal.

नमस्कार महामंगल:

नमो अरिहतानं ।
नमो सिद्धां ।
नमो आयरियां ।
नमो उवव्ज्ञायां ।
नमो लोे सच्चाहूं ।
एसो पंच नमुक्करोः सच्चावपप्पणासो ।
मंगलाणं च सच्चेसि पदमं हवहं मंगलं ।।

namaskära mahämangal

namo arihantänam.
namo siddhänam.
namo äyariyänam.
namo uvajjhäyänam.
namo loe savva-sähunam.
eso panca-namukkäro, savva-päva-ppanäso;
mangalänam ca savvesim, padhamam havai mangalam.

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

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

Importance of Namaskār Mahāmangal - Samaro Mantra:

This song shows the importance of the Namaskār Mangal, which should be remembered in periods of our happiness as well as unhappiness.

समरो मंत्र भलो:

समरे मंत्र भले नवकार, ए छे चौद पुरवनो सार
एना महिमानो नहि पार, एनो अर्थ अनंत अपार... समरो
सुखमा समरो, दुःखमा समरो, समरो दिवस ने रात
जीवता समरो, मरतां समरो, समरो सौ संघात.. समरो
जोगी समरे, भोगी समरे, समरे राजा रंक
devo समरे, दानव समरे, समरे सौ निशंक... समरो
अडसठ अक्षर एना जाणो, अडसठ तीरथ सार.
आठ समपदाथी प्रमाणो, अडसिद्धि दातार... समरे
नवपद एना नवनिधि आपे, भवो भवना दुःख कापे
वीर वचनथी हदये थापे, परमातम 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

Maitri Bhāvanā:

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 Bhävanä - Meaning:
May the sacred stream of friendship flow forever in my heart.
May the universe prosper and 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, 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.
Appendix

1. Twelve Vows of Laymen (Shrāvaks and Shrāvikās)

Jain ethics outlines the following twelve vows of limited nature to be carried out by the laymen. Every Jain should adopt these vows according to one's individual capacity and circumstances with the intent to ultimately adopt the 5 Mahāvratas (great vows).

During the Pratikraman, the householder reflects on these vows. One would ask for forgiveness for his/her past minor violations (Atichār), which may have occurred knowingly or unknowingly. He/she would meditate on each of these vows so that in the future they would be more aware if such circumstances arise.

Five Main Vows of Limited Nature (Anuvratas):

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

Three Merit Vows (Guna-vratas):

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

Four Disciplinary Vows (Shikshā-vratas):

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

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

The last four are called disciplinary vows (Shikshā-vratas). They are intended to encourage a person to perform religious duties. They reflect the purity of one's heart. They govern one's internal life and are expressed in a life marked by charity. They are preparatory to the discipline of an ascetic's life.

Three merit vows (Gunavrata) and four disciplinary vows (Shikshā-vratas) together are known as the seven vows of virtuous conduct (Shilā).

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

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

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

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

   In Jain scripture the nature of violence is classified in four categories:

   - **Premeditated Violence:** To attack someone knowingly
   - **Defensive Violence:** To commit intentional violence in defense of one's own life
   - **Vocational Violence:** To incur violence in the execution of one's means of livelihood
Common Violence: To commit violence in the performance of daily activities

Premeditated violence is prohibited for all. A householder is permitted to incur violence defensively and vocationally provided he maintains complete detachment. Common violence is accepted for survival, but even here one should be careful in preparing food, cleaning one’s house, etc. This explains the Jain practice of filtering drinking water, vegetarianism, not eating meals at night, and abstinence from alcohol. Nonviolence is the foundation of Jain ethics.

Lord Mahāvir says:

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

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

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

In this vow, a person avoids lies, such as giving false evidence, denying the property of others entrusted to him, cheating others etc. The vow is to be followed in thought, action, and speech, doing it himself as well as encouraging others to follow it.

One should not speak the truth, if it harms others or hurts the feelings of others. Under these circumstances, one should keep silent.

3. Limited Vow of Non-stealing (Achaurya / Asteya)
In this vow, a person must not steal, rob, misappropriate or embezzle others’ goods and property. One also must not cheat and use illegal means in acquiring worldly things, not through others or by approving such an act committed by others.

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

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

5. Limited Vow of Non-possession / Non-attachment (Aparigraha)

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

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

This Jain principle of limited possession for laymen helps in an equitable distribution in the society of wealth, comforts, etc. Thus, Jainism helps in establishing socialism, economic stability, and welfare in the world.

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

Three Merit Vows (Guna-vratas)

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

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

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

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

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

Thinking, talking, or preaching evil or ill of others

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

Manufacturing or supplying arms for war

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

Four Disciplinary Vows (Shikshä-vratas)

9. Vow of Meditation for Limited Duration (Sämäyika Vrata)
This vow consists of sitting down at one place for at least 48 minutes and concentrating on religious activities like reading religious books, praying, or meditating. This vow may be repeated many times in a day. It is to be observed by mind, body, and speech.

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

One should practice this vow of meditation (Sämäyika) by giving up affection and aversion (Rag and Dvesha), observing
equanimity towards all objects, thinking evil of no one, and being at peace with the world.

10. Vow of Activity of Limited Space (Desävakäsika Vrata)

This vow sets a new limit within the limitations already set by Dik Vrata and Bhoga-Upbhoga Vrata. The general life-long limitation of doing business in certain areas and the use of articles are further restricted for particular days and times of the week.

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

11. Vow of Ascetic's Life for Limited Duration (Paushadha Vrata)

This vow requires a person to live the life of an ascetic for a period of time. During this time one should retire to a secluded place, renounce all sinful activities, abstain from seeking pleasure from all objects of the senses, and observe due restraint of body, speech and mind. A person follows the five great vows (Mahä-vratas) completely during this time. One uses this time in spiritual contemplation, remains in meditation (Sämäyika), engages in self-study, reads scriptures, and worships the supreme beings (Arihantas and Siddhas). This vow promotes and nourishes one's religious life and provides training for an ascetic life.

12. Vow of Charity (Atithi Samvibhäg Vrata)

One should give food, clothes, medicine, and other articles of one's own possession to monks, nuns, pious and needy people. Food should be pure and offered with reverence.

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

Peaceful Death (Sanlekhanä):

In the final days of life, a householder can attain a peaceful death if he/she truly follows the above twelve vows. A peaceful death is characterized by non-attachment to worldly objects and by suppression of the passions at the time of death. The last thought
should be of a calm renunciation of the body and this thought should be present long before death.

It should be noted that Sanlekhanā is not a form of suicide or assisted death. It is usually performed by those who have led a very spiritual life and is undertaken in the presence of a guru.

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

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

To handle others, use your heart.
To handle yourself, use your head.

If you wish to travel far and fast,
Take off all your envies, jealousies, unforgiveness, selfishness, and fears.
Travel light.

Success is not the key to happiness.
Happiness is the key to success.
If you love what you are doing, you will be successful.

For a moment, life could be still,
But never in lifetime, can a moment be still.
Live every moment!
2. **108 Attributes of the Five Supreme Beings**

Jains worship five very worthy personalities and they are known as Pancha Paramesthi, namely, Arihanta, Siddha, Ächärya, Upädhyäy, and Sädhu. Jains do not worship them by name but they worship their qualities and virtues known as attributes. There are a total of 108 attributes of the five supreme beings. Both Shvetämbar and Digambar traditions define 108 attributes but there are some differences. The Jain Mälä or rosary has 108 beads, which signify the 108 attributes of the five supreme beings. The 108 attributes are as follows:

<table>
<thead>
<tr>
<th>Pancha Paramesthi</th>
<th>Number of Attributes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arihanta or Tirthankar</td>
<td>12</td>
</tr>
<tr>
<td>Siddha</td>
<td>8</td>
</tr>
<tr>
<td>Ächärya</td>
<td>36</td>
</tr>
<tr>
<td>Upädhyäy</td>
<td>25</td>
</tr>
<tr>
<td>Sädhu</td>
<td>27</td>
</tr>
<tr>
<td>Total</td>
<td>108</td>
</tr>
</tbody>
</table>

**Arihanta or Tirthankar**

Arihantas have 12 unique characteristics as follows:

- The four main attributes are known as Atishaya.
- The other eight attributes are endowed by heavenly gods at the time of Keval-jnän and are known as Pratihärya.

**Four Main Attributes or Four Atishaya**

- **Vachanā Atishaya**
  - A Tirthankar delivers an extraordinary sermon.

- **Jnän Atishaya**
  - The sermon delivered by a Tirthankar is well understood by all human beings, animals, and heavenly gods in their respective languages.

- **Pujä Atishaya**
  - A Tirthankar is worshipped by all mundane souls of the whole universe.

- **Apäyäpgamā Atishaya**
  - No calamities or diseases are prevalent in the vicinity of a Tirthankar.

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

Simhāsan A divine seat from where Arihanta delivers his sermon.

Bhāmandal A halo behind Arihanta’s head is always present.

Chāmar Heavenly beings wave diamond studded fans (Chāmar) to honor Arihanta’s greatness.

Chhatra Traya A three tier divine umbrella over the head of a Arihanta is always present, which suggests that the Tirthankar is the king of the entire universe that consists of three regions – Heaven, Hell, and Earth.

Ashok Vruksha The Ashok tree under which Arihanta sits to deliver sermons.

Pushpa Vristi A continuous shower of fragrant flowers.

Deva Dundubhi A divine announcement declaring Arihanta’s sermons

Divya Dhvani Celestial music accompanying Arihanta’s sermon.

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

34 Atishaya of a Tirthankar - Shvetāmbar Tradition:

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

11 Attributes attained at Omniscience or Keval-Jnāna:
- Eight attributes indicating absence of disease, enmity, calamity, plague, flooding, draught, famine, and political unrest up to a distance of 125 Yojan (ancient degree of measurement).
- The Tirthankar’s sermon, though delivered in Ardha-Māgadhi language, is understood well by all, including animals, and is heard clearly up to 1 Yojan distance
- Aura or Halo (Bhämandal) – A circle of light around Tirthankar’s head
- A total of 10,000,000 x 10,000,000 (=100,000 billion) human beings, heavenly gods, and animals can be accommodated within a space of 1 Yojan Square when a Tirthankar delivers sermons

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

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

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

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

**Siddha**

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

**Eight Attributes of Siddhas**

- 4 Attributes by destroying Four Ghāti Karma
  - Anant-jnān Infinite knowledge
  - Anant-darshan Infinite perception
  - Anant-chāritra Perfect conduct
  - Anant-virya Infinite energy

- 4 Attributes by destroying Four Aghāti Karma
  - Avyābādha-sukha Eternal happiness
  - Akshaya-Sthiti Immortality
  - Arupitva Formlessness
  - Aguru-laghutva Equalness among all Siddhas

**Ächārya**

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

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

18 Attributes with regards to elimination of 18 Impurities

- 5 Attributes of self-control over the enjoyments of the 5 senses
  - Touch, Taste, Smell, Sight, and Hearing

- 9 Attributes to follow 9 restrictions for observance of celibacy
  - Not to live where laymen (Shrāvaks and Shrāvikās) live
  - Not to sit alone with a person of the opposite gender
  - Not to talk in private with a person of the opposite gender
  - Not to observe the body of the opposite gender
  - To only eat bland but pure food (not dressed with spices)
  - To avoid food that produces impurity of the mind
Not to adorn the body
Not to remember past sensual pleasures
Not to listen to the private conversations of others

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

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

Thirty Six Attributes of Ächäryas - Digambar Tradition
Digambar tradition, however, mentions thirty-six attributes of Ächäryas as follows:
- 6 External Austerities
  Anashan (Not eating for a set period of time)
  Unodari (Eating less than needed)
  Vritti-sankshepa (Eating within the limits of predetermined restrictions)
    Material - Eat only a certain number of items
    Area - Eat only within limits of a certain area
    Time - Eat only once at a certain time
    Mode - Eat food only obtained or made by certain means
  Rasa Tyäg (Eating non-tasty food (reflection of temptation – example; Äyambil Tapa)
  Käya-klesha (Penance, tolerating physical pain voluntarily)
  Sanlinatä (Staying in a forlorn place and occupying minimum space)
• 6 Internal austerities
  Präyashchitta (Repentance or remorse)
  Vinay (Humility, Respect for others)
  Veyāvachcham (Selfless service to monks, nuns and needy)
  Swādhhyāy (Study of religious scriptures)
  Dhyāna (Meditation)
  Kāyotsarga (Giving up physical activities and staying absorbed in the soul)

• 10 Religious Virtues
  Kshamā (Forgiveness)
  Mārdava (Humility)
  Ārjava (Straightforwardness)
  Shaucha (Contentment - absence of greed)
  Satya (Truth)
  Sanyam (Restraint of all senses)
  Tapa (Austerities)
  Tyāg (Renunciation)
  Ākinchan (Non-possessiveness)
  Brahmacharya (Celibacy)

• 5 Ächār (Codes of Conduct)
  Darshanächār (Codes of Acquiring Right Perception)
  Jnānächār (Codes of Acquiring Right Knowledge)
  Chāritrāchār (Codes of Acquiring Right Conduct)
  Tapāchār (Codes of Austerities)
  Viryāchār (Codes of Exercising Energy or Vigor)

• 6 Ävashyaks (Essential Duties)
  Devapujā (Prayer to Tirthankars)
  Gurūpāsti (Devotion and service to Gurus)
  Swādhhyāy (Studying of Scriptures)
  Sanyam (Self restraints)
  Tapa (Penance)
  Dāna (Imparting Knowledge and Protection of Life)

• 3 Guptis (Control)
  Mano Gupti (Control over mind)
Vachan Gupti (Control over speech)
Kāya Gupti (Control over body)

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

Twenty Five Attributes – Shvetāmbar Tradition
- 11 canonical texts (Anga Āgam) compiled by the Ganadharas, who were the immediate/first disciples of Tirthankar
- 12 canonical texts (Upāṅgas) compiled by Shrūta Kevalis
- 1 scripture of proper conduct
- 1 scripture of proper practice

Twenty Five Attributes – Digambar Tradition
- 11 Canonical texts (Anga Āgam) compiled by the Ganadharas (same for all Jain sects)
- 14 Purva Āgam (Oldest Jain scriptures) compiled by the Ganadharas (same for all Jain sects)

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

5 Mahāvratas (Great Vows)

<table>
<thead>
<tr>
<th>Vow</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahimsa</td>
<td>Nonviolence</td>
</tr>
<tr>
<td>Satya</td>
<td>Truth</td>
</tr>
<tr>
<td>Asteya</td>
<td>Non-stealing</td>
</tr>
<tr>
<td>Brahmacharya</td>
<td>Celibacy</td>
</tr>
<tr>
<td>Aparigraha</td>
<td>Non-possessiveness</td>
</tr>
</tbody>
</table>

- Ahimsa: Not to commit any type of violence.
- Satya: Not to indulge in any type of lie or falsehood.
- Asteya: Not to take anything not given voluntarily.
- Brahmacharya: Not to indulge in any sensual pleasures.
- Aparigraha: Not to acquire more than what is needed to maintain day-to-day life.
The great vows of monks and nuns imply not doing, not asking someone to do, nor appreciating someone’s act of breaching of these vows by mind, body or speech.

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

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

27 Attributes of Ascetics (group 2) - Shvetāmbar Tradition
- 5 Great Vows (Mahā-vrata) to follow
- 5 control of senses – To control the pleasures of five senses; touch, taste, smell, sight, hearing
- 3 Control of activities of mind, speech and body (three Guptis)
- 4 Devoid of Kashāya, which are four passions: Anger, Ego, Deceit, Greed
- 3 attributes related to following the proper faith, knowledge, and conduct (Darshan, Jnān, and Chāritra)
- Practicing of dhyāna (Bhāva), which includes Dharma dhyāna and Shukla dhyāna.
- Practicing of following prescribed activities and regulations known as Karan
- Practicing of Yoga
- Practicing total forgiveness
- Disinterest in worldly affairs and interest only in liberation (Samvega)
- Enduring hardships and suffering with equanimity known as conquering of Parishaha
- Endurance and fearlessness towards death and associated pains, and also acceptance of voluntary death known as Sanlekhana

**Twenty Seven Attributes of Ascetics - Digambar Tradition**

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

- 5 Great Vows Mahā-vrata
- 5 Samiti
  - Iryā Samiti (carefulness while walking)
  - Bhāshā Samiti (carefulness in talking)
  - Eshanā Samiti (carefulness while receiving alms)
  - Ādāna Nikshepanā Samiti (carefulness while handling clothes or any object)
  - Pārishthā-panikā Samiti (carefulness while disposing excreta)
- 5 Control of senses – To control the pleasures of five senses; touch, taste, smell, sight, hearing
- 6 Āvashyaks (Essential Duties - same as in Digambar Āchāryas)
  - Devapujā (Prayer to Tīrthankars)
  - Gurupāsti (Devotion and service to Gurus)
  - Swādhyāy (Studying of Scriptures)
Sanyam (Self restraints)
Tapa (Penance)
Dâna (Imparting Knowledge and Protection of Life)

- 6 Other Attributes
  Kesha-lochan (Plucking of own hair)
  Asnâna (No bathing)
  Bhumi Shayan (Sleeping on the floor)
  Adanta-dhovan (No brushing of teeth)
  Uttishthan-ăhăr Sevan (Eating food in standing posture)
  Ekabhukti (Eating one meal a day only)

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

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

3. Obeisance to Ascetics - Suguru Vandana Sutra

इच्छामि खमा-समणो वंदिं जावणिज्जाए, निसिहिआए,
अषणजाणधे मे मिठगाहं, निसीहि,
अहो-कायं काय-संफांसं-खमणिज्जो भे। किलामो?
अप्प-किलंताणं बुढु-सुभेन भे। दिवसो बड़क्कंतो?
जता भे? जवणिज्जं च भे? खामेमि खमा-समणो!
देवसिङ बड़क्कं, आवसिझीए पड़िक्कमामि, खमासमणाणं,
देवसिझीए आसायणाए तितीसन्न यराए जं किंचि मिच्छाए,
मण-दुक्कादाए, वय-दुक्कादाए, काय-दुक्कादाए, कोहाए, माणाए,
मायाए, लोभाए, सव्व-कलिज्जाए, सव्व-मिच्छो-वयाराए,
सव्व-धम्मा-इक्कमणाए आसायणाए जो मे अइयारो काओ,
तस्स खमा-समणो! पड़िक्कमामि,
निंदामि, गरिहामि, अप्पाण सोसिरामि.........................1.
Suguru Vandanā Sutra


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 transgressions 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 and atone for whatever faults, I might have indulged in at any time. In your presence I atone for the same, and I will keep my soul away from all such sins in the future.
Believe In Yourself

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

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

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

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

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

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

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

-Poem by Mary Ellen Joseph
Slow Dance

This is very empowering and thought-provoking poem

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