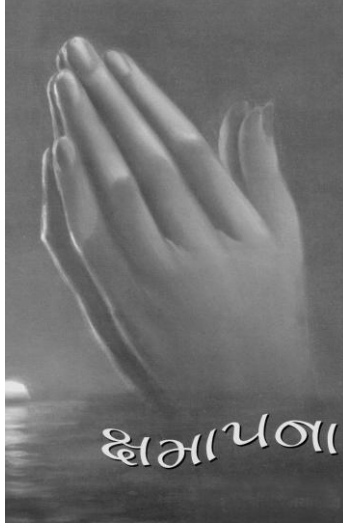


English Pratikraman Observance of Self-Reflection

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**

English Pratikraman

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

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

Special thanks to the people practicing a 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

Table of Contents

Preface	6
Articles - To Understand Pratikraman Ritual	8
1.0 Importance of Proper Performance of a Ritual	8
1.1 Kriyā Yoga.....	8
1.2 Jñāna Yoga.....	8
2.0 Paryushan and Das Lakshana Parva	10
3.0 Pratikraman - Observance of Self-Reflection	14
3.1 Āvashyaka – Essential Rituals	14
3.2 Pratikramana - Repentance and Confession of Sins.....	14
3.3 Pratikraman and Six Āvashyaka (Essential Rituals):.....	16
Preparation for Pratikraman	22
Pratikraman Ritual	23
1.0 1st Essential (First Part): Adoption of Sāmāyika	24
1.1 Jain Prayer to Great Souls - Namaskār Mahāmangal	24
1.2 Benedictory Verse - Chattāri Mangalam Sutra	27
1.3 Guru Sthāpanā - Panchindiya Sutra.....	28
1.4 Observation of Muhapatti	29
1.5 Forgiveness Verse of Sāmāyika - Iryā Vahiyae Sutra	31
1.6 Introspection (Kāyotsarga) -Tassa Uttari and Annattha Sutra .	33
1.7 Vow of Sāmāyika - Karemi Bhante Sutra	35
2.0 2nd Essential: Praying to 24 Tirthankars	36
2.1 Worshiping of 24 Tirthankars - Logassa Ujjoyagare Sutra	36
2.2 Saluting Qualities of Tirthankars - Namutthunam Sutra	38
3.0 3rd Essential: Vandanā – Respecting Ascetics	41
3.1 Obeisance to Ascetics - Ichchhāmi Khamāsamano Sutra.....	41
3.2 Wellness of Guru - Icchakāra sutra	41
3.3 Ascetics Forgiveness Sutra - Abbhutthio Sutra	42
3.4 Obeisance to Ascetics - Tikhutto Sutra	43
4.0 4th Essential: Pratikraman – Repentance / Forgiveness..	44
4.1 Repentance of Sins to all Living Beings (Sāta Lākha Sutra) ...	44
4.2 Atonement of Eighteen Sins - 18 Pāpsthānak.....	45
4.3 Reflecting on Transgressions (Atichār) of Laymen’s Vows	47
4.4 Universal Forgiveness - Michchhā Mi Dukkadam to All	53
5.0 5th Essential: Kāyotsarga - Non-attachment to the Body. 55	
5.1 Kāyotsarga - Discipline - Tassa Uttari and Annattha Sutra	55
6.0 6th Essential: Religious Vows - Pratyākhyāna	57
6.1 Religious Vows (Pratyākhyāna / Pachchakhāna).....	57
7.0 Reflections	58

7.1 Reflection on True Teacher - Sadguru	58
7.2 Reflection on Self – Realized Soul	58
7.3 Reflection on Universal Peace - Upsargāh Kshayam Yānti	60
7.4 Reflection on Universal Friendship - Shivmastu Sarva	60
8.0 1st Essential (Second Part): Conclusion of Sāmāyika	62
8.1 Concluding Vows of Sāmāyika (sāmāyīya-vaya-jutto sutra)	62
8.2 Guru Utthāpanā Procedure	64
Stavans:.....	65
Importance of Namaskār Mahāmangal - Samaro Mantra:.....	65
Universal Friendship Song - Maitri Bhāvanā	66
Appendix.....	68
1. Twelve Vows of Laymen (Shrāvaks and Shrāvikās).....	68
Five Main Vows of Limited Nature (Anuvratas)	69
Three Merit Vows (Guna-vratas)	71
Four Disciplinary Vows (Shikshā-vratas).....	72
2. 108 Attributes of the Five Supreme Beings	75
Arihanta or Tirthankar	75
Siddha.....	79
Āchārya.....	79
Upādhyāy.....	82
Sādhu and Sādhvi.....	82
Believe In Yourself.....	87
Slow Dance.....	88

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 Āvashyak.

The six practices are:

Equanimity	Sāmāyika
Devotional Prayer	Chaturvimshati-stava
Respecting Ascetics	Vandanā
Repentance and Confession of sins	Pratikraman
Non-attachment to the Body	Kāyotsarga
Religious Vows	Pratyākhyāna / 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 Sāmāyika 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 Āchārya 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 Vidyāpith, 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 Pāthashālā 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 Pujya Āchārya Shri Nandighosh Vijayji M.S. Pujya Panyās 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.

We are very thankful to Kavita Shah Bafana of Mumbai, Mukesh Chhajer of Raleigh, Shilpa Shah of Atlanta, Darshana Shah of Chicago, Rekha Banker of Raleigh, and Samuel Wallace of Raleigh for editing and reviewing various aspects of this booklet.

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
- Jñāna (knowledge and reflection) Yoga

1.1 Kriyā Yoga

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

Āsana 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.

Āsana 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 Käya Yoga.

1.2 Jñāna Yoga

Jñāna 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 Namō 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 Jñāna 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 Ävashyaka rituals have been elaborately explained in detail in the scriptures like Uttarädhyayan 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 Arädhanā, 797

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

Uttarädhyayan Sutra, Ch. 27, Verse 30

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 Shvetāmbar 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 Sādhus 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:

Amāri Pravartan	Leading a non-violent life, working towards a non-violent world, and supporting animal welfare activities
Sādhamik 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:

1.	Kshamä	Forgiveness
2.	Märdava	Humility
3.	Ärjava	Straightforwardness
4.	Shaucha	contentment - absence of greed
5.	Satya	Truth
6.	Samyam	restraint of all senses
7.	Tapa	Austerities
8.	Tyäg	Charity
9.	Äkinchan	non-possessiveness
10.	Brahmacharya	Celibacy

Tattvärtha 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 Shvetämbar sect and the first day of the Das Lakshana Parva (Kshamä) 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.

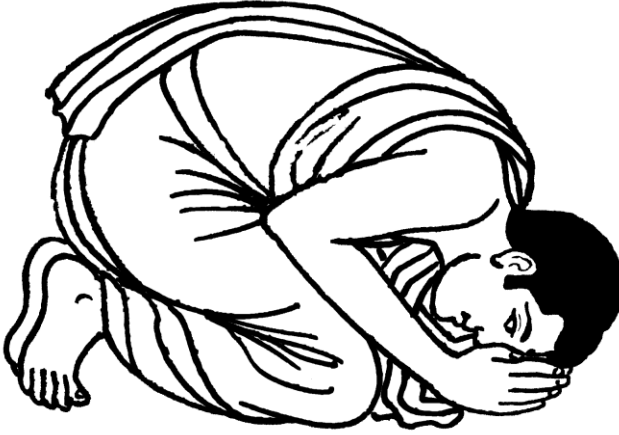
By meditating and purifying ourselves during these eight days of Paryushan or ten days of Das-lakshana, we come to realize ourselves. We call the Festival of Paryushan, the Festival of the Soul; for, when we forgive, we become one with the light of our soul.

Listening to the Kalpa Sutra or Tattvärtha 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
Michchhä 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. | Sāmāyika | Equanimity |
| 2. | Chaturvimshati-Stava | Devotional Prayer |
| 3. | Vandanā | Respecting Ascetics |
| 4. | Pratikraman | Repentance and
Confession of Sins |
| 5. | Kāyotsarga | Non-attachment to the
Body |
| 6. | Pratyākhyāna /
Pachchakhāna | 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 Atichär) 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 (Mithyätva), 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-Māgadhī and Sanskrit languages. These Sutras consist of many hymns in praise of the Tirthankaras and many verses of repentance, confession, and requests for forgiveness.

It is recommended that Pratikraman be done twice a day, once in the morning called Rāi 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 (Chaumāsi), 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 Āvashyaka). This is also meaningful because during the course of time the Pratikraman ritual has been enhanced to include all six Āvashyaka. Hence the entire Pratikraman ritual which covers all six Āvashyaka or six essential acts occupies a very important place in the Jain tradition.

3.3 Pratikraman and Six Āvashyaka (Essential Rituals):

1. Sāmāyika - Equanimity

To remain in the state of equanimity without attachment and hatred and to treat all living beings equal to one's self is called Sāmāyika. Equanimity is the act of remaining calm and tranquil. It implies 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 Sāmāyika 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 Sāmāyika - partial and complete. Complete Sāmāyika relates to monks and nuns because they practice equanimity at all times. The partial Sāmāyika is for householders (Shrāvaks and Shrāvikās) whereas they can gradually detach themselves from all external objects. The minimum duration for the partial Sāmāyika 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
- Pukkharā-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. Vandānā – Respecting Ascetics

Vandānā means paying respect to all ascetics including Āchāryas, Upādhyāyas, and other Sādhus and Sādhis.

There are three types of Vandānā 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 (Abhutthio sutra) or Tikhutto sutra.

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

For English Pratikraman, we have chosen second type of Vandana because this will be most useful when any English speaking Jain youth visits an ascetic in an Upashray in India. However the complete Vandana (third type - Suguru Vandana 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 (Khāmemi Savve Jiva Sutra).

5. Käyotsarga – Non-attachment to the Body

Käyā means body and Utsarga means moving away or rising above. Therefore, Käyotsarga means rising above the bodily activities to focus on the inner self, thus developing non-attachment (Käyotsarga) towards our body. To perform Käyotsarga 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 Käyotsarga 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 (Bhāva). 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 Bhāva Pratyākhyāna.

One cannot attain true Bhāva 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.

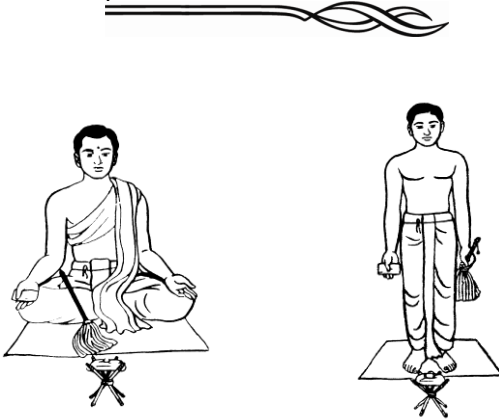
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Preparation for Pratikraman

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 Shrivandhar-swami 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 (Katāsānu) 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 (Ävashyaka).

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



Pratikraman Ritual Posture - Standing

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

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

1.1 Jain Prayer to Great Souls - Namaskār Mahāmangal

Namaskār Mahāmangal, known as Namaskār Mantra, Navakār Mantra or Namokkār Mantra, is the most revered prayer in Jainism. It offers obeisance to the five supreme beings known as Pancha Parmeshtis, namely: Arihantā, Siddha, Āchārya, Upādhyāy and Sādhus 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 Āchārya, Upādhyāy and all Sādhus and Sādhis 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:

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

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

नमस्कार महामंगलः

नमो अरिहंताणं ।

नमो सिद्धाणं ।

नमो आयरियाणं ।

नमो उवज्झायाणं ।

नमो लोए सव्वसाहूणं ।

एसो पंच नमुक्कारो, सव्वपावप्पणासणो ।

मंगलाणं च सव्वेसिं, पढमं हवइ मंगलं ॥

namaskära mahämangal

namo arihantänam.

namo siddhänam.

namo äyariyänam.

namo uvajjhäyanam.

namo loe savva-sähunam.

eso panca-namukkäro, savva-päva-ppanäsano;

mangalänam ca savvesim, padhamam havai mangalam.

Namo Arihantänam

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 Siddhänam

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 Jnän	Infinite knowledge
Anant Darshan	Infinite perception
Avyäbädha Sukha	Eternal happiness
Anant Chäritra	Perfect conduct
Akshaya Sthiti	Immortality
Arupitva	Formlessness
Aguru Laghutva	No Social Status
Anant Virya	Infinite Power and Energy

Namo Äyariyänam

I bow to the Ächäryas, 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 Uvajjhäyanam

I bow to the Upädhyäys, 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 Sāhunam

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

Ahimsa (Nonviolence / 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."

Āchārāṅga 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 - Chattäri 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,
 केवलिपण्णतो धम्मो मंगलं ।
 चत्तारि लोगुत्तमा, अरिहंता लोगुत्तमा,
 सिद्धा लोगुत्तमा, साहू लोगुत्तमा,
 केवलिपण्णतो धम्मो लोगुत्तमो ।
 चत्तारि सरणं पवज्जामि, अरिहंते सरणं पवज्जामि,
 सिद्धे सरणं पवज्जामि, साहू सरणं पवज्जामि,
 केवलि पण्णतं धम्मं सरणं पवज्जामि ॥

Chattäri Mangalam Sutra:

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

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

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

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-बंधचेर-गुतिधरो.

चठविह-कसाय-मुक्को, इअ अट्ठारस-गुणोहिं संजुतो..... 1.

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

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

pancindiya sutra

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

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

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

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

A Guru possesses 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 Jñān), 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 सन्दिसहः भगवन !

सामायिक मुहपत्ति पडिलेहुं ? (पडिलेह) इच्छं

Ichchäkären 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 Sāmāyika - Iryā 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 Sāmāyika, Pratikraman, and Chaitya Vandan (praying to the Tirthankars at the temple) rituals. After doing so, we should perform introspection (Kāyotsarga) so as not to commit these sins again. The ritual in which we perform atonement during Sāmāyika is known as Iriyāvahiyā.

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

iriyāvahiyā sutra

- icchā-kārena sandisaha bhagavan !
iriyāvahiyam padikkamāmi ?
- iccham, icchāmi padikkamium.1.
- iriyāvahiyāe, virāhanāe.2.
- gamanā-gamane.3.
- pāna-kkamane, biya-kkamane, hariya-kkamane,
osā-uttinga, panaga-daga,
matti-makkadā-santānā-sankamane.4.

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

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.

तस्स उत्तरी सूत्र

तस्स उत्तरी-करणेणं, पायच्छित्त-करणेणं,

विसोही-करणेणं, विसल्ली-करणेणं,

पावाणं कम्मणं निग्घायणट्ठाए, ठामि काउस्सग्गं.1

tassa uttari sutra:

tassa uttari-karanenam, päyacchitta-karanenam,

visohi-karanenam, visalli-karanenam,

pävānam kammānam,

nigghāyanatthāe, thāmi käussaggam.....1.

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).

अन्नत्थ सूत्र

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

उड्डुएणं, वाय-निसग्गेणं, भमलीए, पित्त-मुच्छाए.....1.

- सुहुमेहिं अंग-संचालेहिं, सुहुमेहिं खेल-संचालेहिं,
सुहुमेहिं दिट्ठि-संचालेहिं.2.
एवमाइएहिं आगारेहिं, अ-भग्गो अ-विराहिओ,
हुज्ज मे काउस्सग्गो.3.
जाव अरिहंताणं भगवंताणं, नमुक्कारेणं न पारेमि.4.
ताव कायं ठाणेणं मोणेणं झाणेणं, अप्पाणं वोसिरामि.....5.

annattha sutra

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

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 Sthäpanä and recite the Namaskär Mahämangal in silence. If you can not keep your eyes half-open then keep them fully closed.

Do Käusagga (Meditation) of 4 Namaskär 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 Namaskär Mangal Sutra continuously in silence. One should not attend to or think of any worldly matters.

करेमि भंते सूत्र

करेमि भंते !

सामाङ्ग्यं सावज्जं जोगं पच्चक्खामि,

जाव नियमं पज्जुवासामि,

दुविहं, ति-विहेणं,

मणेणं, वायाए, काएणं,

न करेमि, न कारवेमि, तस्स भंते !

पडिक्कमामि, निंदामि, गरिहामि, अप्पाणं वोसिरामि.1.

karemi bhante sutra:

karemi bhante !

sämäiyam sävajjam jogam paccakkhämi,

jäva niyamam pajjuväsämi, duvham, ti-vihenam,

manenam, väyæ, käenam, na karemi, na käravemi,

tassa bhante ! padikkamämi, nindämi, garihämi,

appänam vosirämi.....1.

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

लोगस्स सूत्र

लोगस्स उज्जोअ-गरे, धम्म-तित्थ-यरे जिणे.

अरिहंते कित्तइस्सं, चउवीसं पि केवली. 1.

उसभ-मज्झिअं च वंदे, संभव-मभिनंदणं च सुमइं च.

पउम-प्पहं सुपासं, जिणं च चंद-प्पहं वंदे. 2.

सुविहिं च पुप्फ-दंतं, सीअल-सिज्जंस-वासु-पुज्जं च.

विमल-मणंतं च जिणं, धम्मं संतिं च वंदामि. 3.

कुंथुं अरं च मल्लिं, वंदे मुणि-सुव्वयं नमि-जिणं च.

वंदामि रिट्ठ-नेमिं, पासं तह वद्धमाणं च. 4.

एवं मए अभिथुआ, विहुय-रय-मला पहीण-जर-मरणा.

चउ-वीसं पि जिणवरा, तित्थ-यरा मे पसीयंतु. 5.

कित्थिय-वंदिय-महिया, जे ए लोगस्स उतमा सिद्धा.

आरुग्ग-बोहि-लाभं, समाहि-वर-मुत्तमं-दिंतु. 6.

चंदेसु निम्मल-यरा, आइच्चेसु अहियं पयास-यरा.

सागर-वर-गंभीरा, सिद्धा सिद्धिं मम दिसंतु. 7.

logassa sutra

logassa ujjoa-gare, dhamma-tittha-yare jine.

arihante kittaisam, cauvisam pi kevali. 1.

usabha-majjam ca vande,

sambhava-mabhinandanam ca sumaim ca.

pauma-ppaham supāsam,

- jinam ca canda-ppaham vande.2.
 suvihim ca puppha-dantam,
 siala-sijjamsa-vāsu-pujjam ca.
 vimala-manantam ca jinam,
 dhammam santim ca vandāmi.3.
 kunthum aram ca mallim,
 vande muni-suvvayam nami-jinam ca.
 vandāmi rittha-nemim,
 pāsam taha vaddhamānam ca.4.
 evam mae abhithuā,
 vihuya-rayā-malā pahina-jarā-maranā.
 cau-visam pi jinavarā,
 tittha-yarā me pasiyantu.5.
 kittiya-vandiya-mahiyā, je e logassa uttamā siddhā.
 ārugga-bohi-lābham, samāhi-vara-muttamam-dintu.6.
 candesu nimmala-yarā, āiccesu ahiyam payāsa-yarā.
 sāgara-vara-gambhirā, siddhā siddhim mama disantu.7.

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 (Mahāvīr-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, अरिहंताणं, भगवंताणं.....1.
- आइ-गराणं, तित्थ-यराणं, सयं-संबुद्धाणं.....2.
- पुरिसुत्तमाणं, पुरिस-सीहाणं, पुरिस-वर-पुंडरीआणं,
पुरिस-वर-गंध-हत्थीणं.....3.
- लोगुत्तमाणं, लोग-नाहाणं, लोग-हिआणं,
लोग-पईवाणं, लोग-पज्जोअ-गराणं.....4.
- अभय-दयाणं, चक्खु-दयाणं, मग्ग-दयाणं,
सरण-दयाणं, बोहि-दयाणं.....5.
- धम्म-दयाणं, धम्म-देसयाणं, धम्म-नायगाणं,
धम्म-सारहीणं, धम्म-वर-चाउरंत-चक्कवट्टीणं.....6.
- अप्पडिहय-वर-नाण-दंसण-धराणं, वियट्ट-छउमाणं.....7.
- जिणाणं, जावयाणं, तिन्नाणं, तारयाणं, बुद्धाणं,
बोहयाणं, मुत्ताणं, मोअगाणं.....8.
- सव्वन्नुणं, सव्व-दरिसीणं, सिव-मयल-मरुअ-मणंत-
मक्खय-मव्वाबाह-मपुणराविति सिद्धिगइ-नामधेयं
ठाणं संपत्ताणं, नमो जिणाणं, जिअ-भयाणं.....9.

जे अ अईया सिद्धा, जे अ भविस्संति-णागए काले.
संपइ अ वट्टमाणा, सव्वे ति-विहेण वंदामि.10.

Nammutthunam Sutra:

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

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 Mahāvīr, 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.



*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 Ārādhanā, 1143

3.0 3rd Essential: Vandana – 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 - Ichchhämi Khamäsamano Sutra

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

Ichchhämi Khamäsamano Sutra

This sutra is recited by members of the Shvetāmbar Murtipujak sect. This Sutra is also known as Panchāng 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).

खमासमण सूत्रः

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

khamāsamana sutra

icchāmi khamā-samano ! vandium, jāvanijjāe nisihiāe,
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 - Icchakāra 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 ? सुख-तप ?
शरीर-निराबाध ? सुख-संजम-यात्रा-निर्वहते हो जी ?
स्वामि ! शाता है जी ? आहार-पानी का लाभ देना जी.1.

icchakāra sutra

icchakāra 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 inflictions? 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.

अब्भुट्ठिओमि सूत्रः

इच्छा-कारेण संदिसह भगवन् !

अब्भुट्ठिओमि, अब्भिंतर-देवसिअं खामेअं ?

इच्छं, खामेमि देवसिअं.

जं किंचि अपत्तिअं, पर-पत्तिअं; भत्ते, पाणे;

विणए, वेयावच्चे; आलावे, संलावे; उच्चासणे, समासणे;

अंतर-भासाए, उवरि-भासाए;

जं किंचि मज्झ विणय-परिहीणं, सुहुमं वा, बायरं वा;

तुब्भे जाणह, अहं न जाणामि; तस्स मिच्छा मि दुक्कडं.1.

Abbhutthiomi Sutra:

icchā-kārena sandisaha bhagavan !

abbhutthiomi, abbhintara-devasiam khāmeum ?

iccham, khāmemi devasiam.

jam kinci apattiam, para-pattiam; bhatte, päne;

vinae, veyāvacce; āläve, samläve; uccāsane, samāsane;

antara-bhāsäe, uvari-bhāsäe; jam kinci majjha

vinaya-parihinam, suhumam vā, bāyaram vā;
 tubbhe jānaha, aham na jānāmi;
 tassa micchā mi dukkadam. 1.

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

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

tikhutto sutra:

tikhutto;
 ayahinam, payahinam, karemi, vandami,
 namam-sami, sakkaremi, sammanemi;
 kallanam, mangalam, deviyam, cheyiyam;
 pajujuwa-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)

सात लाख

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

दो लाख द्वीन्द्रिय, दो लाख त्रीन्द्रिय, दो लाख चउरिन्द्रिय, चार लाख
देवता, चार लाख नारकी, चार लाख तिर्यच पंचेन्द्रिय, चौदह लाख
मनुष्य

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

sāta lākha

sāta lākha prthvikāya, sāta lākha apkāya, sāta lākha
teukāya, sāta lākha vāukāya,

dasa lākha pratyeka vanaspati-kāya, caudaha lākha
sādhārana vanaspati-kāya,

do lākha dvindriya, do lākha trindriya, do lākha caurindriya,
cāra lākha devatā, cāra lākha nāraki,

cāra lākha tiryanca pancendriya, caudaha lākha manusya--
isa taraha caurāsi lākha jiva-yoni mem se mere jiva ne
jo koi jiva-himsā ki ho, karāyi ho, karate hue kā anumodana
kiyā ho, una saba kā

mana-vacana-kāyā se micchā mi dukkadāma.....1.

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 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,

Tour 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

अठारह पापस्थान

पहला प्राणातिपात, दूसरा मृषावाद, तीसरा अदत्ता-दान,

चौथा मैथुन, पांचवां परिग्रह, छठा क्रोध, सातवां मान,

आठवां माया, नौवां लोभ, दसवां राग, ग्यारहवां द्वेष,

बारहवां कलह, तेरहवां अभ्याख्यान, चौदहवां पैशुन्य,

पन्द्रहवां रति-अरति, सोलहवां पर-परिवाद, सत्रहवां

माया-मृषा-वाद, अठारहवां मिथ्यात्व-शल्य--

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

athāraha pāpasthāna

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

ina athāraha pāpa-sthāno-me se mere jiva ne jisa kisi pāpa kā sevana kiyā ho, karāyā ho, karate hue kā anumodana kiyā ho, una saba kā

mana-vacana-kāyā se micchā mi dukkadāma.....1.

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 (Atichär) 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 Namaskär Mangal or Mantra as indicated.

Atichär of Five Main Vows of Limited Nature - Anuvratas

1. Atichär of Ahimsa (Non-violence) Vow

- I may have committed violence towards others and toward myself in thoughts, words, or action.
- I may have encouraged or appreciated violence in others.
- I may have imposed my thoughts on others.
- I may have manipulated someone.
- I may have spoken harshly.
- I may have unnecessarily wasted 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 Michchhämi Dukkadam.

2. Atichär 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 Michchhämi Dukkadam.

5. Atichär 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 Michchhämi Dukkadam.

Do Käusagga (Meditation) of 4 Namaskär Mangal

Atichär of Three Merit Vows - Guna-vratas

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

- I may have exceeded the limits which I may have set for traveling or communication for social or business purposes.
- I may have shortened the limit in one direction to extend in the other direction.

7. Atichär 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. Atichär 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 Michchhāmi Dukkadam.

Do Kāusagga (Meditation) of 4 Namaskār Mangal

Atichär of Four Disciplinary Vows - Shikshä-vratas

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

- I may have violated my vow of Sämäyika by not staying in the state of equanimity or meditation for 48 minutes.
- I may have violated the vow of Sämäyika 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 Sämäyika.

10. Atichär of Desävakäsika-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. Atichär 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. Atichär 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.

- 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



*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)

खामेमि सव्वजीवे सूत्रः

खामेमि सव्वजीवे, सव्वे जीवा खमंतु मे ।

मिती मे सव्व भूएसु, वेरम् मज्झ 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

**Michchhä Mi Dukkadam to Every One
Michchhä Mi Dukkadam to Entire Community
Michchhä 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 Mamma

5.0 5th Essential: Käyotsarga - Non-attachment to the Body

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.

तस्स उत्तरी सूत्रः

तस्स उत्तरी-करणेणं, पायच्छित्त-करणेणं,
विसोही-करणेणं, विसल्ली-करणेणं,
पावाणं कम्ममाणं
निग्घायणट्ठाए, ठामि काउस्सग्गं.....1.

tassa uttari sutra:

tassa uttari-karanenam, päyacchitta-karanenam,
visohi-karanenam, visalli-karanenam,
pävānam kammānam,
nigghāyanatthāe, thāmi käussaggam.....1.

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 (Käusagga).

अन्नत्थ सूत्र

अन्नत्थ-ऊससिएणं, नीससिएणं, खासिएणं, छीएणं, जंभाइएणं,
उड्डुएणं, वाय-निसग्गेणं, भमलीए, पित्त-मुच्छ्राए.....1.
सुहुमेहिं अंग-संचालेहिं, सुहुमेहिं खेल-संचालेहिं,
सुहुमेहिं दिट्ठि-संचालेहिं.2.
एवमाइएहिं आगारेहिं, अ-भग्गो अ-विराहिओ,
हुज्ज मे काउस्सग्गो.3.

- जाव अरिहंताणं भगवंताणं, नमुक्कारेणं न पारेमि.4.
ताव कायं ठाणेणं मोणेणं झाणेणं, अप्पाणं वोसिरामि.....5.

annattha sutra

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

I shall now engross myself in meditation in a complete 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 them on the scripture located in the center on Sthäpanä and recite the Namaskär Mahämangal in silence. If you can not keep your eyes half-open, then keep them fully closed.

Do Käusagga (Meditation) of 12 Namaskär Mangal in silence in meditation and remain in a motionless posture.

6.0 6th Essential: Religious Vows - Pratyäkhyäna

6.1 Religious Vows (Pratyäkhyäna / Pachchakhäna)

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 Sämäyika 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.

जे स्वरूप समज्या विना, पाम्यो दुःख अनंत;

समजाव्युं ते पद नमुं, श्री सद्गुरु भगवंत.

je svaroop samajyā vinā pämyo dukha anant;

samajāvyu te pad namu, shri sadguru bhagavant.

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

आत्मज्ञान समदर्शिता, विचरे उदयप्रयोग;

अपूर्व वाणी परमश्रुत, सद्गुरु लक्षण योग्य.

ätma-jnän samadarshitā vichare uday-prayog

apurv väni param-shrut sadguru lakshan yogya.

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

देह छतां जेनी दशा, वर्ते देहातीत;

ते ज्ञानीना चरणमां, हो वंदन अगणित.

deh chhatā jeni dashā, varte dehätit;

te gnäninä charanmä, ho vandan aganit.

I often bow to the feet of the holy teacher who lives in 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.

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

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

The true seeker of 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.

कषायनी उपशांतता, मात्र मोक्ष अभिलाष;
भवे खेद, प्राणीदया, त्यां आत्मार्थ निवास.

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

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

राग, द्वेष, अज्ञान ए, मुख्य कर्मनी ग्रंथ;
थाय निवृत्ति जेहथी, ते ज मोक्षनो पंथ.

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

Attachment, Hatred, and Ignorance 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.

उपसर्गाः क्षयं यान्ति सूत्रः

उपसर्गाः क्षयं यान्ति, छिद्यन्ते विघ्नवल्लयः ।

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

Upsargäh Kshayam Yänti Sutra

upasargäh kshayam yänti, chidyante vighna-vallayah.

manah prasannatämeti, pujamäne jineshvare.1.

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

7.4 Reflection on Universal Friendship - Shivmastu Sarva

Recitations of the following sutras help to spread well-being of all living beings in the universe.

शिवमस्तु सर्वजगतः सूत्रः**शिवमस्तु सर्वजगतः, परहितनिरता भवन्तु भूतगणाः ।****दोषाः प्रयांतु नाशं, सर्वत्र सुखीभवतु लोकः ॥.....1.****Shivmastu Sarva Jagatah Sutra**

shivmastu sarva jagatah,

par-hit-nirata bhavantu bhutaganah,

doshah prayantu nasham,

sarvatra sukhi bhavantu lokah.1.

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



- *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)

सामाइय-वय-जुतो सूत्रः

सामाइय-वय-जुतो, जाव मणे होइ नियम-संजुतो.

छिन्नइ असुहं कम्मं, समाइय जत्तिआ वारा.1.

सामाइयम्मि उ कए, समणो इव सावओ हवइ जम्हा.

एएण कारणेणं, बहुसो सामाइयं कुज्जा.2.

सामायिक विधि से लिया, विधि से पूर्ण किया,

विधि में जो कोई अविधि हुई हो,

उन सबका मन-वचन-काया से मिच्छा मि दुक्कडं.3.

दस मन के, दस वचन के, बारह काया के

इन बत्तीस दोषों में से जो कोई दोष लगा हो,

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

sämäiya-vaya-jutto sutra:

sämäiya-vaya-jutto, jäva mane hoi niyama-sanjutto.

chinnai asuham kammam, samäiya jattiä värä.1.

sämäiyammi u kae, samano iva sävao havai jamhä.

eena käranenam, bahuso sämäiyam kujjä.2.

sämäyika vidhi se liyā, vidhi se purna kiyā,

vidhi mem jo koi avidhi hui ho,

una sabakā mana-vacana-kāyā se

micchā mi dukkadā.3.

dasa mana ke, dasa vacana ke, bāraha kāyā ke--

ina battisa dosna mem se jo koi dosha lagā 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

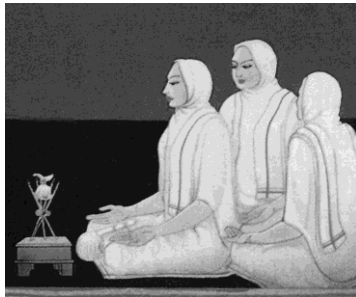
If I have committed any of these faults, I beg forgiveness for them.

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 Utthāpanā Procedure

We have completed the Sāmāyika 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 Namaskār Mahāmangal.

नमस्कार महामंगलः

नमो अरिहंताणं ।

नमो सिद्धाणं ।

नमो आयरियाणं ।

नमो उवज्झायाणं ।

नमो लोए सव्वसाहूणं ।

एसो पंच नमुक्कारो । सव्वपावप्पणासणो ।

मंगलाणं च सव्वेसिं पढमं हवइ मंगलं ॥

namaskāra mahāmangal

namo arihantānam.

namo siddhānam.

namo āyariyānam.

namo uvajjhāyānam.

namo loe savva-sāhunam.

eso panca-namukkāro, savva-pāva-ppanāsano;

mangalānam ca savvesim, padhamam havai mangalam.

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

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



Stavans:

Importance of Namaskär Mahämangal - Samaro Mantra:

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

समरो मंत्र भलो:

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

Samaro Mantra Bhalo:

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

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

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

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

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

Universal Friendship Song - Maitri Bhāvanā

मैत्री भावना:

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

Maitri Bhavanā:

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

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

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

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

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

Maitri Bhāvanā - Meaning:

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

May the universe prosper 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.

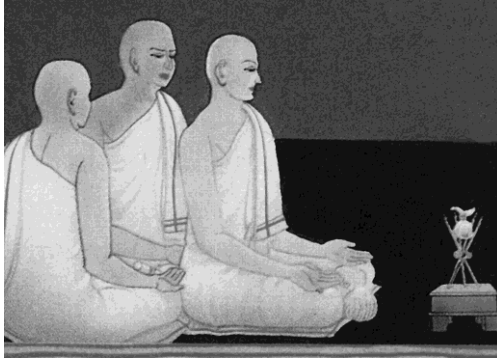
May we all sing the immortal song of human harmony in chorus.



“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 | Acharya Anuvrata | Limited Vow of Non-stealing |
| 4 | Brahmacharya Anuvrata | Limited Vow of Chastity |
| 5 | Aparigraha Anuvrata | Limited Vow of
Non-attachment |

Three Merit Vows (Guna-vratas):

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

Four Disciplinary Vows (Shikshā-vratas):

- | | | |
|----|------------------------|--|
| 9 | Sāmāyika Vrata | Vow of Equanimity and
Meditation for Limited duration |
| 10 | Desāvākāsika 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 Mahāvīr 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 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 (Upbhoga) 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 (Shikshā-vratas)

9. Vow of Meditation for Limited Duration (Sāmāyika 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 Sāmāyika, one meditates on the soul and its relationship with karma.

One should practice this vow of meditation (Sāmāyika) by giving up affection and aversion (Rag and Dvesha), observing

equanimity towards all objects, thinking evil of no one, and being at peace with the world.

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

This vow sets a new limit within the limitations already set by Dik Vrata and Bhoga-Upphoga 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 (Mahā-vratas) completely during this time. One uses this time in spiritual contemplation, remains in meditation (Sāmāyika), 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 Samvibhāg Vrata)

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

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

Peaceful Death (Sanlekhanā):

In the final days of life, a householder can attain a peaceful death if he/she truly follows the above twelve vows. A peaceful death is characterized by non-attachment to worldly objects and by suppression of 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 Sanlekhanä 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, Āchārya, Upādhyāy, and Sādhu. Jains do not worship them by name but they worship their qualities and virtues known as attributes. There are a total of 108 attributes of the five supreme beings. Both Shvetāmbar and Digambar traditions define 108 attributes but there are some differences. The Jain Mālā or rosary has 108 beads, which signify the 108 attributes of the five supreme beings. The 108 attributes are as follows:

Pancha Paramesthi	Number of Attributes
Arihanta or Tirthankar	12
Siddha	8
Āchārya	36
Upādhyāy	25
Sādhu	27
Total	108

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-jnān and are known as Pratihārya.

Four Main Attributes or Four Atishaya

Vachanā Atishaya A Tirthankar delivers an extraordinary sermon.

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

Pujā Atishaya A Tirthankar is worshipped by all mundane souls of the whole universe.

Apāyāpgamā 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 Pratihärya - Endowed by Heavenly gods

Simhäsan	A divine seat from where Arihanta delivers his sermon.
Bhämandal	A halo behind Arihanta's head is always present.
Chämar	Heavenly beings wave diamond studded fans (Chämar) 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 Shvetäambar and Digambar traditions in defining these Atishayas.

34 Atishaya of a Tirthankar - Shvetäambar 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-Jnäna:

- 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-Mägadhi language, is understood well by all, including animals, and is heard clearly up to 1 Yojan distance

-
- Aura or Halo (Bhāmandal) – 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
- Chāmar
- 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, Chämar, Dhajä (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 Ghäti Karma

Anant-jnän	Infinite knowledge
Anant-darshan	Infinite perception
Anant-chäritra	Perfect conduct
Anant-virya	Infinite energy

4 Attributes by destroying Four Aghäti Karma

Avyäbädha-sukha	Eternal happiness
Akshaya-Sthiti	Immortality
Arupitva	Formlessness
Aguru-laghutva	Equalness among all Siddhas

Ächärya

The teachings of Lord Mahävira are carried on by the Ächäryas. 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 Ächäryas - Shvetämbar 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 (Shrävaks and Shrävikäs) live
 - Not to sit alone with a person of the opposite gender
 - Not to talk in private with a person of the opposite gender
 - Not to observe the body of the opposite gender
 - To only eat bland but pure food (not dressed with spices)
 - To avoid food that produces impurity of the mind

Not to adorn the body

Not to remember past sensual pleasures

Not to listen to the private conversations of others

- 4 Attributes to avoid the 4 types of passions

Anger, Ego, Deceit and Greed

18 Attributes with regards to 18 Qualities to Acquire

- 5 Attributes pertaining to follow the Five Great vows

Nonviolence, Truthfulness, Non-stealing, Celibacy, Non-possessiveness / Non-possession

- 5 Attributes related to observe the five codes of conduct regarding

Knowledge, Faith, Conduct, Penance, Vigor

- 5 Attributes related to observing carefulness

Walking, talking, obtaining alms, putting clothes and other things and disposing bodily waste properly

- 3 Attributes to restrain the three medium of activity

Regarding activities of mind, speech and body

Thirty Six Attributes of Āchāryas - Digambar Tradition

Digambar tradition, however, mentions thirty-six attributes of Āchāryas as follows:

- 6 External Austerities

Anashan (Not eating for a set period of time)

Unodari (Eating less than needed)

Vritti-sankshepa (Eating within the limits of predetermined restrictions)

Material - Eat only a certain number of items

Area - Eat only within limits of a certain area

Time - Eat only once at a certain time

Mode - Eat food only obtained or made by certain means

Rasa Tyāg (Eating non-tasty food (reflection of temptation – example; Āyambīl Tapa)

Kāya-klesha (Penance, tolerating physical pain voluntarily)

Sanlinatā (Staying in a forlorn place and occupying minimum space)

-
- 6 Internal austerities
 - Präyashchitta (Repentance or remorse)
 - Vinay (Humility, Respect for others)
 - Veyävachcham (Selfless service to monks, nuns and needy)
 - Swädhyäy (Study of religious scriptures)
 - Dhyäna (Meditation)
 - Käyotsarga (Giving up physical activities and staying absorbed in the soul)
 - 10 Religious Virtues
 - Kshamä (Forgiveness)
 - Märdava (Humility)
 - Ärjava (Straightforwardness)
 - Shaucha (Contentment - absence of greed)
 - Satya (Truth)
 - Sanyam (Restraint of all senses)
 - Tapa (Austerities)
 - Tyäg (Renunciation)
 - Äkinchan (Non-possessiveness)
 - Brahmacharya (Celibacy)
 - 5 Ächär (Codes of Conduct)
 - Darshanächär (Codes of Acquiring Right Perception)
 - Jnänächär (Codes of Acquiring Right Knowledge)
 - Chärित्रächär (Codes of Acquiring Right Conduct)
 - Tapächär (Codes of Austerities)
 - Viryächär (Codes of Exercising Energy or Vigor)
 - 6 Ävashyaks (Essential Duties)
 - Devapujä (Prayer to Tirthankars)
 - Gurupästi (Devotion and service to Gurus)
 - Swädhyäy (Studying of Scriptures)
 - Sanyam (Self restraints)
 - Tapa (Penance)
 - Däna (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 (Upāngas) compiled by Shruta Kevalis
- 1 scripture of proper conduct
- 1 scripture of proper practice

Twenty Five Attributes – Digambar Tradition

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

Sādhu and Sādhvi

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)

Ahimsa	Nonviolence	Not to commit any type of violence.
Satya	Truth	Not to indulge in any type of lie or falsehood
Asteya	Non-stealing	Not to take anything not given voluntarily.
Brahmacharya	Celibacy	Not to indulge in any sensual pleasures
Aparigraha	Non-possessiveness	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, Jnän, and Chäritra)
- Practicing of dhyäna (Bhäva), which includes Dharma dhyäna and Shukla dhyäna.
- 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 Sanlekhanä

Twenty Seven Attributes of Ascetics - Digambar Tradition

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

- 5 Great Vows Mahä-vrata
- 5 Samiti
 - Iryä Samiti (carefulness while walking)
 - Bhäshä Samiti (carefulness in talking)
 - Eshanä Samiti (carefulness while receiving alms)
 - Ädäna Nikshepanä Samiti (carefulness while handling clothes or any object)
 - Pärishthä-panikä Samiti (carefulness while disposing excreta)
- 5 Control of senses – To control the pleasures of five senses; touch, taste, smell, sight, hearing
- 6 Ävashyaks (Essential Duties - same as in Digambar Ächäryas)
 - Devapujä (Prayer to Tirthankars)
 - Gurupästi (Devotion and service to Gurus)
 - Swädhyäy (Studying of Scriptures)

Sanyam (Self restraints)

Tapa (Penance)

Dāna (Imparting Knowledge and Protection of Life)

• 6 Other Attributes

Kesha-lochan (Plucking of own hair)

Asnāna (No bathing)

Bhumi Shayan (Sleeping on the floor)

Adanta-dhovan (No brushing of teeth)

Uttisthan-āhār Sevan (Eating food in standing posture)

Ekabhukti (Eating one meal a day only)

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

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

3. Obeisance to Ascetics - Suguru Vandanā Sutra

सुगुरु वन्दना सूत्र

इच्छामि खमा-समणो ! वंदितं जावणिज्जाए, निसीहिआए,

अणुजाणह मे मिउग्गहं, निसीहि,

अहो-कायं काय-संफासं-खमणिज्जो भे ! किलामो ?

अप्प-किलंताणं बहु-सुभेण भे ! दिवसो वइक्कंतो ?

जत्ता भे ? जवणिज्जं च भे ? खामेमि खमा-समणो !

देवसिअं वइक्कमं, आवस्सिआए पडिक्कमामि, खमासमणाणं,

देवसिआए आसायणाए तितीसन्न यराए जं किंचि मिच्छाए,

मण-दुक्कडाए, वय-दुक्कडाए, काय-दुक्कडाए, कोहाए, माणाए,

मायाए, लोभाए, सव्व-कालिआए, सव्व-मिच्छो-वयाराए,

सव्व-धम्मा-इक्कमणाए आसायणाए जो मे अइयारो कओ,

तस्स खमा-समणो ! पडिक्कमामि,

निंदामि, गरिहामि, अप्पाणं वोसिरामि.1.

Suguru Vandanā Sutra

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

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 discomfited 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