

Pratikraman

*Published by Federation of Jaina
Compiled by - Narendra Sheth*

PREFACE

This is our humble endeavor to make the Pratikraman more meaningful to the English speaking Jains, especially our children.

As Jains, we are committed to do Pratikraman twice a day. Before going to sleep, we should do Evening (Devs) Pratikraman, for the sins during the day. Same way, for the sins during the night, we should do Morning (Rayi) Pratikraman. However, it is understandable that everyone can not spare that much time everyday. They should try to do it every fifteen days (Pakkhi). But if your business schedule does not leave even that much time, you should strive to practice it every four months (Chomasi). But if that is also too much, then you have to do it once a year (Samvatsari). This is a must! Those who do not practice it once a year, automatically loose their Jainatva, according to the scriptures. Their Karmas become sticky (Nikachit), and they go back into Mithyatva.

Many people have complained that they do not practice Pratikraman because they do not understand any meaning of what is said in it. Our own experience is no different. For many years we did our Pratikraman in Ardhamagdhi, but we never found it very appealing or meaningful. Then a few years ago, we came across a book that helped us do it in Gujarati. That time, for the first time, we understood the meaning of the twelve vows in depth, so we could now implement some of them in our daily life.

When we do a Pratikraman, we do ask our children to sit with us. The next year we did the Pratikraman again in Gujarati. We noticed that the children did not understand it any more than what we understood from the Ardhamagdhi one, and we felt like we could do more. A few other friends also felt the same. They requested to us that we translate the Pratikraman into English. At first, we shrugged off the idea, saying that it was a monumental task, too big for us. Because, the traditional Pratikraman is too much detailed for translation. English vocabulary is not built for eastern religions.

The other complaint from the people who do not practice the Pratikraman, is that it takes too long to finish the Pratikraman. We do believe that traditional Pratikraman, that lasts for nearly three hours, has many silent benefits. However, we also thought that a semi-traditional Pratikraman, with all the essence preserved from the traditional one, could be equally beneficial, especially if it is made simple and easy to understand. Something would be better than nothing. So we would simplify and make it semi-traditional only, leaving the real challenge of full text translation for someone else, a more serious scholar.

We thought that the length of the condensed version should be no more than one hour, because holding attention for more than that is difficult. But how could we condense it to be shorter? We noticed that there were many verses which were repeated several times. For example, the Prayer to 24 Tirthankars and all Siddhas was repeated 40 times. While translating it to English, we would recite it only once, saving many minutes. Another example was, about the three separate Obeisances to the Virtuouses, for Arihants, Siddhas, and Gurus. We would combine them all in one. And then, since there are no Sadhus present here in America while doing the Pratikraman, we could remove many redundant Vandanas.

The area of the 12 vows for householders needed some attention. According to two of our reference books, we must take (and keep) these vows. In one book, they are listed in very great details; in other, in much fewer details. However, we have observed that very few people realize that they are taking vows, much lesser they mean taking or keeping them seriously. On the other hand, in two other books, these vows are just mentioned, without any details, or emphasis on taking or keeping them.

In our personal life, these vows have played a very important role. Even the awareness, and periodical reminders, are bound ultimately to have some positive impact on the listener. So as a middle ground, we would put them with some details, and essence preserved.

Especially after the below mentioned experience of the ten year old boy, who became a vegetarian after listening the Pratikraman in English the very first time, we feel strongly in favor of taking and keeping these vows. These are not totally restricting vows; these are only small and manageable vows. Maybe, you should try to concentrate on one vow a year. That would be a slow, but steady progress. "PROGRESS" is a very important element in Jainism.

Regarding the postures (Aasans). During the Pratikraman, we used to do several of them in India. There must be some silent benefits in those also, no doubt, but we never learned their significance before leaving India. So we have ignored them here in San Diego. Besides, they are not very comfortable either. However, they are included here, with due courtesy to Dr. Premchand Gada of Lubbock, Texas. Since this is only a semi-traditional Pratikraman, you may consider them also optional.

But still, the language was a problem. Fortunately, however, before the next year's Paryushan, we came across an English book. That book, "SHREE SAMAYIK PRATIKRAMAN SOOTRA (WITH MEANINGS)", was authored and translated in English by Pujya Mahasati Dharmashilaji, M.A.; Ph.D., and Dr. Nilesh V. Vora, F.C.P.S.; D.G.O.; D.F.P. It was published by Shree Ghatkopar, Agra Road Sthanakvasi Jain Shravak Sangh, Ghatkopar West, in Maharashtra. We are highly indebted to them for their efforts.

With that book as our main reference, we have produced this book. The very first year after preparing it, our dividend came through from a ten year old American born boy. After listening to the English version, the very next day, he took a decision to quit eating meat. We felt that it was a great reward for our efforts, and we felt very gratified. We felt that we have proof that there are enough benefits to be derived from this abbreviated version.

To the Pratikraman, we added an overview for an introduction, and a Glossary of non-English words, to complement the whole effort. Then Shri. Manubhai Doshi of Chicago, Illinois, wrote in detail on the significance of the six essentials. He also provided for the Uvasaggaharam Sootra, Jay Viyaray Sootra, and Shanti Stotra. These three were not in our reference book, so we have identified them as "optional".

Shri. Manubhai Doshi, Ms. Jackie Purvis of Lubbock, Texas, and our son, Roopesh, should get a lot of credit for helping us. They went over the text several times. They corrected the grammar, and did the proofreading. Without their patience and help, we can not imagine how we would have put it all together. Last, but not least, our friends at The Jain Society of San Diego should be commended for being the testing ground with so much tolerance and keeping our Jain spirit up.

Experts may not agree with all our interpretations. But please read this work in the spirit that this is only a condensed semi-traditional version, that takes approximately one hour.

No book is finished, until it is printed and sent out. That requires financing. JAINA President, Dr. Sulekhhbai Jain, provided a lot of encouragement and moral support, and also found a donor to print enough copies to circulate to every Jain household in North America. And then, without a daily encouragement from Prembhai

Gada, how can we be sure, that this project would have come to a fruition? This project brought us together, and very close. Our very hearty thanks to both of them.

And our utmost thanks go to the couple without whose help this publication would not have been possible. They are Dr. Mahendra R. Varia and Dr. (Mrs.) Chandraben M. Varia of Martin, Kentucky. For any community project fund is very critical. We can talk and and plan and we can even get script written but unless it is funded it can not go any further. So we are heartily thankful to them for donating necessary fund to make this dream of many Jain Americans come true.

For the sake of Ahimsa to trees, we have used recycled paper. Hopefully, we have spared some trees! Our printers, Dilipbhai and Ranjanaben Patel, were very cooperative and understanding in locating a source of Ahimsak soybean based ink.

Once more we will admit, that we do not profess perfection. Despite our intentions to make this publication free from faults, we are sure that there would be scope for further improvement. If you have any suggestion in this respect, we request you to bring the same to our notice so as to enable us to incorporate all useful suggestions in the subsequent edition.

NARENDRA and SONAL SHETH
9133 Mesa Woods Avenue
San Diego, CA 92126
Phone: (619) 693-8272
July 27, 1992.

OVERVIEW

Every year, at least once a year, we do an annual rite, called Samvatsari Pratikraman, in which we hear the summary of Jainism. The Pratikraman is done on the last day of Paryushan, the days of Jain festival. Usually these days come in August or September, depending upon the lunar calendar for the year.

The original Pratikraman is in the Ardhamagadhi language. That language was spoken in the times of Mahavir, and most of our scriptures are written in it. To make the Pratikraman easier, here is a short overview. Also, in here you will find some explanations about a few concepts, and terminologies.

First of all, the words "Paryushan" and "Pratikraman". "Paryushan" means "to stay near", and "Pratikraman" means "going back". These phrases refer to the "Atma", the Indian word for soul. During these festive days of Paryushan, we try to take our soul back to its original virtues, which are compassion, peace, equanimity, forgiveness, etc., and keep it there. During the Pratikraman, we repent or ask for forgiveness for various deeds where we might have done wrong. It also reminds us of what is right and what is wrong, so we can attempt to prevent those things from happening again in future.

TEXT OF PRATIKRAMAN

First, we recite the Navkar Mantra, the most important of all the Mantras, consisting of nine lines. Then we bow to our Guru. Then, we ask for freeing ourselves from the sins of hurting living beings while walking. Next, we recite the vow of adopting Kayotsarga, the motionless posture, until completion. It is such a motionless state of body, that even though the soul is there, the body behaves as if the soul left the body. Then, comes Prayer to 24 Tirthankars and all Siddhas, in which we list, bow, and praise the 24 Tirthankars for their great virtues. They are also known as Arihants, implying victors over enemies such as anger, pride, deceit, greed, hatred, jealousy, etc. After that, we recite the vow of Samayik, the equanimous state of mind, speech, and body for the next 48 minutes. Then, we express our respect for the virtues of our great Arihants,

Siddhas, and Gurus. Then, we express our desire for forgiveness from our lapses.

Next, we affirm the importance of knowledge and how we should treat the scriptures. We also affirm the importance of true faith and need of staying away from the hypocrites.

All this has taken approximately 10 minutes. Then for next 20 minutes, we talk about The 12 vows of householders, which is probably the most important part of the Pratikraman. These 12 vows have been broken down into 3 categories: 5 Anuvrats, 3 Gunavrats, and 4 Shikshavrats. Vrat means vow, Anu means small, Guna means enhancement and Shiksha means learning or training. Because while living a household life, we can not observe complete vows like Munis, we take lesser (minor) vows that we can abide by.

The five Anuvrats are about non-violence, truth, non-stealing, self-control, and non-accumulation. In the first Anuvrat, we define up to what extent we will observe the vow of non-violence. In the second Anuvrat, we list what kind of lies we would not commit. In the third Anuvrat, we iterate our non-stealing stance. In the fourth Anuvrat, we abide to refrain from sensuality. The fifth Anuvrat is for putting limits to our desires for material wealth, and not exceeding them.

The three Gunavrats are for enhancing in certain matters the above Anuvrats by setting geographic boundaries, restrictions on consumption of avocations, etc. In the first Gunavrat, we set geographic limits beyond which we would not go. In the second Gunavrat, we accept restrictions on the gross number of articles of consumption. We also decide to stay away from all trades which may contribute to violence, directly or indirectly. In the third Gunavrat, we resolve to refrain from meaningless violence.

The four Shikshavrats are about practices that slowly, but steadily lead towards our eventual goal of Moksha. Though it may seem difficult, it is possible to do so in gradual steps. The first Shikshavrat is to take Samayik (48 minutes of equanimity) as often as possible. The second Shikshavrat is to put further restrictions on geographic limits beyond which we would not go. The third Shikshavrat is to live occasionally like a Muni for one day, which is also known as Poshadhvat. The word Muni implies a vow of only observing, without praising or complaining; only keeping silence (Maun). The fourth Shikshavrat is to take care of the needs of the Munis and others in need. This is known as Atithi Samvibhagvat. Atithi means someone who may come unexpectedly, without invitation (such as a Sadhu), and Samvibhag means sharing, with love and respect.

After these 12 vows, we express our desire for Santharo, the peaceful, voluntary and planned religious death. Next, we remind ourselves to stay away from the eighteen types of sinful acts. After that, we remind ourselves about the twenty five types of wrong beliefs, which we should stay away from.

After that, we recite "Auspicious Fours", in which we accept the supremacy and shelter of Arihants, Siddhas, Sadhus and the religion taught by Kevalis. Now we have finished 2/3 of the Pratikraman.

Before proceeding further, let us pause for a moment, to recall the areas where other living beings exist. The world where we live is a part of Bharat Kshetra. Kshetra means area. The other Kshetras are Mahavideh and Airavat. These Kshetras are located in two and a half Dweeps. A Dweep is a large isolated area. The names of these Dweeps are Jambu Dweep, Dhatakikhand Dweep and Pushakarvar Dweep, of which in the last one only half area is used for living. Each Kshetra has four similar counterparts. That means, there are five Bharat Kshetras, five Mahavideh Kshetras, and five Airavat Kshetras. Bharat Kshetra is located in the southern Jambu Dweep.

In our Bharat Kshetra, only 24 Tirthankars are born in each Kaal. They re-establish religion and a fourfold society system, consisting of Sadhus, Sadhis, Shravaks and Shravikas. A Kaal is a very, very long period of time, more than billions of years long. So the existence of a Tirthankar is a rare event here in Bharat Kshetra. But it is not so for the Mahavideh Kshetra. On each Mahavideh Kshetra, at any given time, there are at least

four Tirthankars in existence. At some times there are as many as thirty two! This means that totally on all the five Mahavideh Kshetras, at any given time, there are at least twenty Tirthankars! That is how Mahavideh Kshetra is more sacred than other Kshetras.

Kevalgnan is obtained by Tirthankars, and can be obtained by other souls too. Kevalgnan is perfect knowledge. After acquiring it, and after that life is over, there is no rebirth for them. For them, the cycle of births and deaths ends forever. Any soul can attain Moksha, the state of liberation. They do not necessarily get liberated immediately after attaining the Kevalgnan. They finish their life, preaching religion to others. They are known as Kevali Lords. In our Bharat Kshetra, each Kaal is divided into six sections, each one known as an Ara. Kevalgnan is possible only during the 3rd and 4th Ara (during the same time when the 24 Tirthankars are born) of a Kaal. Now the 5th Ara has already started some 2500 years ago, so there are no Kevalis here. But at any given time, in the five Mahavideh Kshetras, there are 30 to 90 million Kevali Lords. Kevalis are omniscient, but have no attachment or hatred for any living being.

Now, a few words here about rest of the Universe. We learn in science about the earth, sun, stars, galaxies, etc. The science based on telescopic knowledge does not go far beyond that, but Jainism does. (For thousands of years, before microscopes were invented, science did not know about micro bacteria life, but Jainism did.) The Universe is in the shape of a human standing with both of his hands on his waist, and the legs spread out. Our Bharat Kshetra is near the area where the navel would be, heaven is above it, and hell is below it. Above all, at the top, there is Muktishila (the area for liberated souls), where the souls ascend to and reside upon liberation from the human body. They never come back to live another life. (The distances are also given in the scriptures, the unit being Yojan, but nobody can meaningfully define it.)

So now, for next 15 minutes, we pay our homages to the Tirthankars and Kevali Lords in the Mahavideh Kshetra. We read a list of all the twenty Tirthankars' names. We read about their virtues. Then we pay our homages to the Siddha Lords, along with all the 24 Tirthankars of this Kaal, from our Bharat Kshetra, who have already attained Moksha. They have gotten rid of all their Karmas, and have broken the cycle of misery, poverty, sickness, etc. Then, we bow to the Sadhus and Sadhvis (female Sadhu) in all the Kshetras. They have given up their family lives, their wealth, house, jewelry, etc. with the intention of uplifting their souls. We then pay our respects to fellow Shravaks and Shravikas (male and female householders), who live here and in the other Kshetras, and follow the principles of Jainism. And last, but not least, we remember the non-human souls, even though they are at a lower level than ours. There are 8 million and 400 thousand species living in various broad categories such as human beings, heavenly and hellish beings, animal and vegetable beings, amoebas, etc. To all of them, we request for forgiveness.

In the end, we ask for forgiveness for any improprieties that we may have committed during the Pratikraman. Also, we take a symbolic vow. This is to remind us of self-control. If the Pratikraman is done in evening, as usually the case is, the vow is for Chauvihar, that is, not eating or drinking anything for rest of the day and night, until the next day morning. If it is not possible, we take the vow of Tivihar, which means the same as Chauvihar, except that we allow ourselves water. If the Pratikraman is done in morning, not eating or drinking is for only one or two hours.

PREPARATION OF SAMAYIK

Before starting your Samayik or Pratikraman, finish all your other worldly chores, so that your mind does not get involved in those thoughts. This includes all the physiological as well as

socio-economic matters. Select a quiet place so that you can concentrate. It is preferable that it has good natural ventilation, also it should have enough natural light. Wear simple, freshly washed clothes. Two pieces of white cotton wrap around are advised. Sit on a mat just big enough for one person. Clean the sitting place with a Rajoharan, or something else which is gentle to remove any bugs if present. Take care at all times, that

you do not hurt any bug or insect.

PROCEDURE TO START SAMAYIK

After dressing up properly and getting in a proper place, recite first four lessons, and after that sit motionless and meditate on either Lesson 3 and Lesson 1, or Lesson 1 alone for five times. After this, recite Lesson 5. Then, offer three bow downs to monks or nuns present, or to Lord Shri Simandhar Swami in the direction of North-East corner. Then, recite Lesson 6 and Lesson 7, and after that, recite Lesson 1 for three times. This completes how you accept the vow of Samayik for 48 minutes.

PROCEDURE TO END SAMAYIK

Recite first four lessons, and after that sit motionless, and meditate on either Lesson 3 and Lesson 1, or Lesson 1 alone for five times. After the meditation is over, recite Lesson 5. After this, recite Lesson 8 and Lesson 7, and after that, recite Lesson 1 for three times. This completes the end of the vow of Samayik.

PRATIKRAMAN

First, we should take Samayik. We get up and bow down three times to the monks or nuns or to Lord Shri Simandhar Swami in the direction of North-east corner and seek the permission for Pratikraman.

During whole Pratikraman, depending on time and occasion, "day time" word may be replaced by "night time" if you are doing in the early morning or "fortnightly time" if you are doing every 15 days, "four monthly time" if you are doing it four months, or "yearly time" if done once a year on SAMVATSARI DAY.

REMINDER OF MISTAKES TO AVOID

During Samayik or Pratikraman, we concentrate our minds. So we keep our thoughts and body steady, without movement. There are thirty-two different kind of mistakes that we should avoid, as listed in our scriptures, for mind, speech, and body.

The ten mental lapses to avoid are: Doing Samayik without respect to Dev, Guru and Dharma, or for fame and prestige, or out of desire for wealth, or with fear or pride, or for other material reward, or with doubt, anger, or impertinence, or under compulsion, without the willingness to do it.

The ten verbal lapses to avoid are: Speaking bad words or speaking without thinking, or talking or singing songs which raise uncontrollable emotions, or indulging in quarrelsome language, gossips, mocking language, irrationality, or in doubtful (mixed) speech, or uttering incomplete words or letters, or uttering speedily without clarity.

The twelve physical lapses avoid are: Sitting uncourteously with crossed legs or with one leg over another, or with unsteady posture, or with unsteady eye-sight, or by leaning against something, or with hand on the head or forehead or in a sorrowful posture, or doing domestic work, or stretching body, hands, or legs lazily, or drowsily, or making sound by cracking knuckles, or scratching dirt from body or rubbing itching parts, or sleeping.

By doing Samayik without these mistakes, and doing it with correct procedure, we get immense and incalculable benefits.

IN THE END

In the end, we wrap up the Pratikraman by finishing the Samayik in a proper manner. Then, we rise and say "MICHCHHAMI DUKKADAM" to each other. These two words are the most significant ones, meaning "I beg for your forgiveness." They are recited throughout and at the end of the Pratikraman.

SIX ESSENTIALS

by Manubhai Doshi

The soul in its pure form is imbedded with infinite perception, knowledge, happiness, and vigor. These attributes are not, however, manifested by worldly soul, because it is smeared with Karmas. The basic purpose of religion is the upliftment of the soul which may also be considered a restrained life. For this purpose, various rituals have been devised which help in progressively getting rid of the impurities and defilements and eventually liberating the soul from the bondages of Karmas. One of the most important ritual is Pratikraman, which must be performed by all Jains young or old. During this ritual we can review our demeritorious activities on a daily basis. Sooner we realize our mistakes and ask for forgiveness, the easier it will be to shred off the bondage of Karmas from our soul.

The ritual of Pratikraman is devised as to cover six essentials to be performed by everyone. Let us try to understand their significance in our daily life. They are:

1. SAMAYIK - To stay in equanimity.
2. CHAUVISANTHO - Adoration and worship of 24 Tirthankars.
3. VANDANA - Obeisance to Monks and Nuns.
4. PRATIKRAMAN - Turning back to Self.
5. KAYOTSARGA - Meditation on Self.
6. PRATYAKHYAN - Vow for some enouncement.

The First essential is Samayik, which is staying in equanimity. This amounts to purification of the Self by withdrawing from all cravings and aversion. This purification is outward as well as inward. For outward purification we clean our body, put on simple plain clothes, occupy some quiet place and seat on a mat in order to insulate the body from other contacts. For inward purification, the mind is to be set at rest and it should not feel joy or sorrow, gain or loss for worldly events. One has simply to observe everything very dispassionately without in anyway reacting to them. In Samayik, we can recite Navakar Mantra which is the unique Jain incantation. By that recitation we humbly offer obeisance to all those who are liberated or are in the process of liberation. There are five categories of such entities which are considered supreme irrespective of any specific identification. By offering obeisance to them we cultivate a sense of modesty within, and respect for the supreme entities. This is helpful to purify the passions like anger, enmity, ego, arrogance, vanity, greed etc. This is inner purification. During Samayik we restrain our physical and verbal activities and we engage our minds in meditation, atonement, or reading scriptures. Our Samayik is for 48 minutes during which we renounce all worldly activities while monks and nuns take vows to stay in equanimity for the rest of their lives. So Samayik gives us a glimpse to see how easy or hard it is to live in equanimity and ultimately prepare us for monkhood life.

The second essential, Chauvisantho, or Chaturvinshatistava, means adoration of 24 Tirthankaras. In this, we pray to the 24 Tirthankars and admire their principal attributes. This reminds us of their achievements, their victories over passions like anger, ego, deceit and greed, which in turn motivates us to overcome our similar passions. This will also help us to purify our minds and make us receptive to virtues. We also appreciate the Tirthankars for showing us the path of liberation.

Third essential is Vandana, in which we bow down to monks and nuns and express our reverence for them. They are our current religious guides and preceptors. We pay our respect to them for sparing some of their valuable time for upliftment of our souls. When we bow down, it generates the feeling of humbleness that helps us to overcome our sense of ego and anger. It also reminds us that some time we too have to renounce the worldly attachments like them.

Fourth essential is Pratikraman. Let us first understand what Pratikraman is. Pratikraman means turning back to the Self. Transgression of any limitation is called Atikraman. This is popularly known as Atichar. Atichar can be said as a lapse from code of conduct. So literally Pratikraman means turning back from transgressions. As a Jain householder we are supposed to observe 12 minor vows against five major vows observed by monks and nuns. During Pratikraman, we overview our activities for any transgressions which might have occurred among these vows. So, Pratikraman reminds us to live within set limitations. There is a five fold code of conduct pertaining to: 1) Knowledge, 2) Perception, 3) Behavior, 4) Austerity, and 5) Exercising vigor. There are also various restrictions laid down to regulate our essential activities. Monks are supposed to avoid all sorts of violence, lying, stealing, sensuousness and possessions. Laymen have their limitations and cannot avoid them totally. Restrictions in these respects have, therefore, been modified. There are five minor vows (Anuvrats), three subsidiary vows (Gunavrats) laid down for augmenting the effectiveness of the minor vows, and four disciplinary vows (Shikshavrats). Any lapse or transgression of these vows is called Atikraman. Therefore we undertake Pratikraman by pondering over the code and the restraints one by one and take into consideration the faults and lapses pertaining to them with a view to atonement. During this Pratikraman, even if we might not have taken these vows, we still atone for lapses pertaining to them and wish that one of these days we can take those vows. This way, we try to ask for forgiveness for our ill actions and purify ourselves and improve upon our future activities. This enables us to shed off some of our previous Karmas and also to slow down or prevent the inflow of new Karmas.

Let us now discuss when Pratikraman should be done. Ideally, Pratikraman is considered due as soon as a transgression takes place. Sooner we atone for the lapse, minimal would be the bondage of the Karma. We may, however, not be vigilant enough to get conscious of the lapse as soon as it occurs. Since we happen to transgress some limitations every now and then, it is laid down that we should do Pratikraman twice a day. One is called Evening (Devashi) Pratikraman, which is meant for the lapses during the day time and should be done at the end of the day, at sunset. The other known as Morning (Rai or Raishi) Pratikraman is meant for lapses during the night time and should be done in the morning at sunrise. The intention in laying down two Pratikramans a day is that a person can easily recall the lapses or transgressions in which he might have indulged during that particular day or night. He can therefore atone for the same without involving undue delay. Many people, however, think that they cannot spare that much time every day. Such people should do Pratikraman at least once every fortnight. This is known as Fortnightly (Pakshik) Pratikraman. There are some people who think that they cannot spare even that much time. Such people should do at least one Pratikraman every four months, known as Four Monthly (Choumasi) Pratikraman. There are many people who think that they cannot spare even that much time. All of them must do at least one Pratikraman every year. This Yearly (Samvatsari) Pratikraman is considered a must for every Jain.

There is a special significance for this "must". The passions (Kashayas) that defile the nature of the soul are of 4 types. The worst one is known as Anantanubandhi Bondage, meaning very severe and long lasting bondage, lasting to over a year, upto many, many lives. A Pratikraman washes off such defilements. Samvatsari Pratikraman thus helps in washing off the defilements pertaining to a whole year, thereby limiting the duration of the defilements to less than a year and thus avoid very severe bondage. Pratikraman also reminds us every year not to engage into such sinful activities.

Fifth essential is Kausagga or Kayotsarga. The word Kayotsarga is made up of two words, "Kaya" meaning body, and "Utsarga" meaning giving up. So during Kayotsarga, one gives up physical activities and concentrates upon the true nature of the soul as being distinct from the body. This is also called Meditation.

During Kausagga soul rectifies its transgressions of the present as well as of the past. This helps it to get rid of some of its Karmas because of physical suffering. We may mentally recite Logassa Soutra one line for each respiration, which lasts for 25 respirations. During Kayotsarga, we give up all the physical activities except following 13 on which we have no control. They are 1) breathing in and out, 2) coughing, 3) sneezing, 4) yawning, 5) belching, 6) passing body gas, 7) dizziness, 8) nausea, 9) fainting, 10) subtle bodily movements, 11) subtle movements about swallowing sputum, 12) subtle flickering of eyes, and 13) other exceptional actions from fear of thieves, king, fire, fierce animals, etc. By practicing pure Kayotsarga, we slowly and steadily get control over our physical and verbal activities and ultimately mental activities too.

Sixth essential, Pacchakhan or Pratyakhyan, means taking vow or formal renunciation of certain activities. By renunciation one closes the doors to incoming of Karmas from that particular activity for a specified time. Experience from this renunciation also gives a glimpse of how one can control desires and ultimately prepare for higher renunciation. This helps to introduce discipline in our life and prepare mind for ascetic life which can ultimately lead to liberation.

Everyone must understand three very important phenomena for spiritual uplift. They are: 1) Inflow of Karmas to our soul, known as Asrava, 2) Stoppage of inflow of Karmas to prevent contamination, known as Samvar, and 3) Eradication of Karmas which are already attached to the soul, known as Nirjara.

So as we realize the importance of these six essentials of a Pratikraman, we should perform Pratikraman as often as possible, with the goal of liberating our soul from the cycle of births and deaths.

SAMAYIK

Lesson 1: OBEISANCE TO FIVE SUPREMES

Namo Arihant@nam, I bow down to Arihants;

Namo Siddh@nam, I bow down to Siddhas;

Namo ?yari@nam, I bow down to ?ch@ry@s;

Namo Uvajz@y@nam, I bow down to Up@dhy@ys;

Namo Loe savva S@hunam, I bow down to the universal fraternity of S@dhus and S@dhvies.

This fivefold obeisance destroys all sins, and is the foremost among all the auspicious activities.

Lesson 2: THE OBEISANCE TO TEACHERS

(This is done to present Sdhus, or to Lord Arihant in North-East)

With three times clockwise movements of the folded hands, I bow down and kneel down to you. I honor you, Lord, and I respect you. You are Blessed, you are Auspicious, and you are Divine. You are learned, and you give peace to all souls.

Lesson 3: REPENTANCE FOR SINS OCCURRED WHILE WALKING

I desire to free myself from all my sins. I may have pained living beings while walking on the road. While coming or going, I may have crushed living beings, seeds, plants, dew, anthills, spider webs, live water, or

live earth. Whatever living beings or souls, with one sense, two senses, three senses, four senses or five senses, that I may have inflicted pain, crushed, attacked, covered with dust, rubbed, collided with one another, tormented by turning on one side or completely upside down, moved from one place to another, frightened, bothered, alarmed or separated from life: may all such sins be dissolved. TASSA MICHCHAMI DUKKADAM.

Lesson 4: UPLIFTING THE SOUL

(Preparation for Meditation)

I do Kayotsarg, that is, forego all activities by adopting a motionless posture for repenting and achieving further purification, and for nullifying and destroying my sins and Karmas, by remaining at one place for uplifting of my blemished soul. Let my Kayotsarg be unbroken and nonviolate from exceptions such as breathing in or out, coughing, sneezing, yawning, burping, passing bodily gases, dizziness, vomiting sensation, fainting, subtle bodily movements such as swallowing sputum, or flickering of eyes, or by thieves, King, fire, fierce animals, etc. Until I complete it by mentally reciting Navkar Pad to the Arihants, I will keep my body steady at one place, in complete silence and meditation, and keep away from all sinful activities. (Now stay in Kayotsarg for 25 respirations.)

Lesson 5: PRAYER TO 24TIRTHANKARS AND ALL SIDDHAS

I chant, appreciate, and praise Arihant Lords, and the Kevali Lords, who are the destroyers of Karma enemies, conquerors of love and hatred, founders of fourfold Sanghas and who cause luminescence in the entire universe. I bow down to them. The names of these 24 Tirthankars are:

- Shri Rushabhadev Swami,
- Shri Ajitnath Swami,
- Shri Sambhavnath Swami,
- Shri Abhinandan Swami,
- Shri Sumatinath Swami,
- Shri Padmaprabhu Swami,
- Shri Suparshvanath Swami,
- Shri Chandraprabhu Swami,
- Shri Suvidhinath Swami,
- Shri Shitalnath Swami,
- Shri Shreyansanath Swami,
- Shri Vasupujya Swami,
- Shri Vimalnath Swami,
- Shri Anantanath Swami,
- Shri Dharmanath Swami,
- Shri Shantinath Swami,
- Shri Kuntunath Swami,
- Shri Aranath Swami,
- Shri Mallinath Swami,
- Shri Munisuvrat Swami,
- Shri Naminath Swami,
- Shri Neminath Swami,
- Shri Parshvanath Swami, and
- Shri Mahavir Swami.

May these 24 Tirthankars and other Kevali Jinas, who have removed the Karma particles, who have destroyed and ended the cycle of aging and death, be pleased with me.

Oh! Lord Siddhas, you are supreme in the Universe, free from Karmas. I have praised you verbally, bowed down to you physically, and worshipped you mentally; hence do bestow upon me the benefit of true faith and deep meditation, and may you give me the supreme position of Siddha.

Oh! Lord Siddhas, purer than the moon, brighter than the sun, calmer than oceans, confer upon me the blessed Liberation.

Lesson 6: TAKING (ADOPTING) THE VOW OF SAMAYIK

I abandon the mind, body, and speech of the sinful activities, the area being the entire universe, the time limit being forty-eight minutes, and above that, until I do not ritually complete the vow, with my pure attitude, by six limitations attentively and vigilantly. Oh Respected Lords, I perform the vow of Samayik.

Oh! Reverend Lords, I undertake Samayik and vow to abandon all sinful activities, in two ways, that is, I will not do and I will not get it done, and by three means of mind, speech and body, until my vow lasts. Oh Reverend Lords, I refrain from sins, I censure my sins, and even more so in the presence of you, I vow to keep my soul away from sins.

Lesson 7: OBEISANCE TO THE VIRTUOUS

Part 1 - Siddhas and Arihants

I offer respect to Lord Siddhas and Arihants, who are: Pioneers of religion, Founders of fourfold Sangh, Self enlightened, Supreme, Strong as lions, Pure like the best Pundarik lotuses, Like the best Gandhasti elephants.

In the universe, you are the supreme, master of all, beneficent to all, and Illuminating like a lamp.

You are: Endowers of fearlessness, Bestower of true vision, Guides to the religious path, Givers of shelter to those troubled by life and death, Donors of religion, Preachers, Leaders, Guides, and Charioteers of the right faith.

You end the transmigration of souls from the cycle of births. You are an island for the souls sinking in the life-ocean, Saviours of souls. You are bearers of absolute knowledge and vision. Your ignorance is totally gone. You are victors of craving and aversion, and are the cause for others to win over the same.

You have crossed over the ocean of transmigration and cause others to do so. You are self-enlightened ones and are inspirator of enlightened faith to others. You have Self-liberated from Karmas and are liberators to others.

You are the Omniscient lords, have omnivision. You are free from calamity, steadfast, free from diseases, infinite and endless, unperishable, and unmolested.

Oh! Lord Siddhas, you have reached to the state from where re-birth is ruled out and you are liberated, while Oh! Lord Arihants, you have reached to the state from where re-birth is ruled out and you would be liberated.

My salutation to those Jineshwaras who have conquered all seven fears.

UVASAGGAHARAM SOOTRA (OPTIONAL)

by Manubhai Doshi

I bow to Lord Parshwanath, who is served by the demi-god Parshwa, who is the remover of all afflictions, free from all sorts of Karmas, the destroyer of the poison of the poisonous animals, and is the abode of bliss and well being.

If one regularly wears the charm of Vishadharsfulling (snake charmer) on his neck, planetary animosity, disease, plague and severe fevers would be calmed down.

Aside from that charm, even bowing to you would be highly fruitful (resulting in divine life etc.); all beings would not (thereby) be in an unhappy or a miserable state.

If one gains the truth presented by you, which is superior even to the desire yielding tree, the soul can gain ageless and immortal state without any obstacles.

Great graceful Lord, I have adored you this way with devoted heart, therefore Lord Parshwanath, kindly bless me with the true knowledge in every (remaining) birth.

JAY VIYARAY SOOTRA (OPTIONAL)

by Manubhai Doshi

Detached Lord, preceptor of the universe, victory to you. My Lord, by your grace, let me have the following:

Disillusion for embodiment, treading along the true path, attainment of desired fruits, abandonment of activities against the public interests, worship of the worthy, benevolent action, contact of true guides, and lifelong and uninterrupted following of your precepts.

Detached Lord, your scriptures forbid and treat it a bondage to ask for any specific reward for the deeds. Still, I pray for servitude at your feet birth after birth. By bowing to you, let me get destruction of afflictions and Karmas, equanimous death and gain the benefit of true perception.

Lesson 7 (continued): OBEISANCE TO THE VIRTUOUS

Part 2 - Monks (Sadhus) and Nuns (Sadhvies)

I offer respect to all those monks and nuns, who go around with the permission of their superiors and follow the principles laid down for them by passionless Lord Arihants and Siddhas.

They are my religious teachers, perceptors and preachers, conferrers of true faith and knowledge, the ornaments of path of Jainism, and are worthy of many titles.

I offer obeisance to them now, and again and again, and let it reach wherever they may be.

Lesson 8: THE PROCEDURE TO COMPLETE SAMAYIK

I have completed Samayik, subject to the limitations of matter, space, time and attitude. In this vow of Samayik, there were five faults to be avoided. They were:

1. Mentally indulging in a foul way,
2. Indulging in foul language,

3. Indulging in foul acts,
4. Negligence or carelessness, and
5. Terminating it too soon.

If I have indulged in any of the above, then may all such faults be dissolved. TASSA MICHCHHAMI DUKKADAM.

If I have not behaved properly, not observed properly, not worshiped properly, as ordained by the Lord Vitraag, then may all my lapses be dissolved.

While performing Samayik, if I have indulged in any of the mental gossips about sex, food, or politics, then may all such faults be dissolved.

While performing Samayik, if I have fallen a prey to any of the 4 instincts of appetite, fear, passion or possessiveness, then may all my such lapses be dissolved.

While performing Samayik, if I have thought of committing violations (Atikrama), made preparation for the commission of such violations (Vyatikrama), attempted to commit such violations (Atichara), or actually committed the violations (Anachara) of any restraints, then may all my such lapses be dissolved.

Samayik Vrat was undertaken, performed, and completed in a professed manner. If any error has crept in, then may all such lapses be dissolved.

While performing Samayik, during recitation, if any scriptural errors have been committed, by way of omissions, inclusions, or variations of the text, then may all my errors be dissolved. TASSA MICHCHHAMI DUKKADAM.

PRATIKRAMAN

Lesson 1: OBEISANCE TO FIVE SUPREMES

(Recite this Lesson for three times)

I bow down to Arihants, Siddhas, Acharyas, Upadhyays and to the universal fraternity of Sadhus and Sadhvis. This fivefold obeisance destroys all sins, and is the foremost among all the auspicious activities.

Lesson 2: THE OBEISANCE TO TEACHERS

(This is done to present Sadhus, or to Lord Arihant in North-East)

(Recite this Lesson for three times)

With three times clockwise movements of the folded hands, I bow down and kneel down to you. I honor you, Lord, and I respect you. You are Blessed, you are Auspicious, and you are Divine. You are learned, and you give peace to all souls.

Lesson 3: PERMISSION TO START PRATIKRAMAN

My adorable teachers, sitting steady at one place, I pray for your permission for repentance (Pratikraman) of lapses committed during the day time.

I am doing Pratikraman to prevent the incoming new Karmas, and to erase previously accumulated Karmas, and for pondering over the violations pertaining to vows while attempting to acquire knowledge and perception.

Lesson 4: DESIRE FOR ATONEMENT

Oh! Forgiving Gurudev, I want to bow to you, by keeping away all faults, to the extent of my power. Oh! Forgiving Gurudev, bowing my head I ask for your forgiveness for the faults that have been committed, while undertaking essential activities during the day time.

Oh! Forgiving Gurudev, I will refrain from any of the thirty- three unworthy acts, pertaining to false notions, evil mind, rude words, anger, pride, cunning, or greed, that upset religious vows.

Oh! Forgiving Gurudev, I resent such unworthy acts, and in your presence, I atone for the same, and I will keep my soul away from all such sins.

Lesson 5: GNAN (KNOWLEDGE) AND ITS LAPSES

I am repenting for whatever violations might have occurred during the day regarding knowledge, faith, character and worship.

In the presence of Arihants and Siddhas, I pray for forgiveness if while studying, learning, and contemplating these, any indulgence, fault or violation have been sustained in any of the following ways:

1. Reciting text incorrectly, carelessly, or inaccurately,
2. Reciting and handling text disrespectfully,
3. Omission and inclusion of words,
4. Knowledge given to an unworthy person, or
5. Recitation at improper time, and at improper place.

If I have indulged in any of the above faults or lapses, then I pray that my such faults be dissolved. TASSA MICHCHAMI DUKKADAM.

Lesson 6: TRUE FAITH AND ITS LAPSES

I desire to know the true and perfect meaning of the holy scriptures; to develop faith towards true God, Guru and Religion; and to serve, and to associate with such Gurus who have studied the holy scriptures in depth. I desire to abandon the hypocrites who consider sinful acts as religious. I also, want to disassociate from those who have deserted religion after right perception. I wish to become a follower of the saints and keep faith in those who follow true religion.

There are following five major violations pertaining to faith:

1. Loss of faith,
2. Following wrong faith,
3. Doubting about consequences,
4. To be impressed by outward showy performances, or
5. To associate with the wrong.

If I have indulged in any of the above five violations by physical, verbal or mental activities, then may all my

such faults be dissolved. TASSA MICHCHAMI DUKKADAM.

Lesson 7: NON-VIOLENCE

First Minor Vow (Anu Vrat)

The first minor vow is to refrain from violence towards all living beings. When will that auspicious day come in my life, when I would take the vow not to kill deliberately, intentionally or unknowingly, any of the mobile beings, namely those with two senses, three senses, four senses, and five senses, except those which may inflict pain to my body or my dependents? Until I can take that vow, I shall try not to hurt or kill the smallest lives, or ask anyone else to do so, or encourage those who are doing so mentally, verbally, or physically.

There are following five major violations pertaining to this vow of non-violence:

1. Confining any being inclusive of animals and birds where it could hurt them, or where there is no freedom,
2. Hitting them with sticks or by any other means,
3. Piercing nose, ear, or amputating limbs or any part of the body,
4. Making them carry heavy load, or
5. Depriving them of food, shelter, etc.

If I have indulged in any of the above acts, then may all my such sins be dissolved.

TASSA MICHCHAMI DUKKADAM.

Lesson 8: TRUTHFULNESS

Second Minor Vow (Anu Vrat)

The second minor vow is to refrain from speaking gross lies. When will that auspicious day come in my life, when I can take vow not to speak lies, pertaining to matrimonial matters, trading in animals or land, misrepresenting or denying somebody's property deposited, or becoming a false witness, etc? Until I can take this vow, I shall try not to lie or ask someone else to lie for me, or encourage those who indulge in lies mentally, verbally, or physically.

There are following five major violations pertaining to this vow of truthfulness:

1. Uttering dreadful or shocking words,
2. Divulging someone's secrets,
3. Wrong advice,
4. False witnessing or preaching, or
5. False documentation or forgery.

If I have indulged in any of the above acts, then may all my such sins be dissolved. TASSA MICHCHAMI DUKKADAM.

Lesson 9: NON-STEALING

Third Minor Vow (Anu Vrat)

The third minor vow is to refrain from theft. When will that auspicious day come in my life, when I can take the vow not to take someone's belongings without permission, steal buried treasure, open someone's package, open someone's lock with another key, or knowingly take someone's belonging, stealing personally, asking someone else to do so for me, or encouraging others to do so mentally, verbally, or physically? Until I take this vow, I shall try to observe these principles in my life, to the best of my abilities.

There are following five major violations pertaining to this vow of non-stealing:

1. Buying stolen or smuggled goods,
2. Helping any thief, burglar, or smuggler,
3. Doing anything against the state or forbidden by law,
4. Using inaccurate weighing or measuring instruments, or
5. Adulteration, or supplying inferior goods after showing superior variety.

If I have indulged in any of the above acts, then may all my such sins be dissolved.

TASSA MICHCHHAMI DUKKADAM.

Lesson 10: SELF-CONTROL OVER SENSUALITY

Fourth Minor Vow (Anu Vrat)

The fourth minor vow is to refrain from gross sensuality. When will that auspicious day come in my life, when I can take this vow to be content with my own spouse and forbid sensual pleasures with anybody other than spouse? This is to be observed in three ways, personally, asking someone else to do for me, or encouraging others to do so mentally, verbally, or physically. Until I take this vow, I shall try to observe these principles in my life, to the best of my abilities.

There are following five major violations pertaining to this vow of self-control over sensuality:

1. Having marital relationship with minor spouse,
2. Having pre-marital or extra marital relations,
3. Having perverse relations,
4. Getting others involved into sensual pleasures, or
5. Being obsessive towards sensual activities.

If I have indulged in any of the above acts, then may all my such sins be dissolved. TASSA MICHCHHAMI DUKKADAM.

Lesson 11: LIMITATION ON ACCUMULATIONS

Fifth Minor Vow (Anu Vrat)

The fifth minor vow is to lay down limitations on property and possessions. When will that auspicious day come in my life, when I can take the vow to set limits on accumulations of real estate, jewelry, garments, apparatus and instruments, food provisions, housewares, vehicles, etc? I shall try not to accumulate possessions over and above the limits so set. This is to be observed in three ways: personally, asking someone to do for me, or encouraging others to do so mentally, verbally, or physically.

There are following five major violations pertaining to this vow of limitation of accumulations:

1. Accumulating too much open land or properties,
2. Accumulating too much gold, silver, precious jewelry, etc.,
3. Accumulating too much cash,
4. Accumulating too many vehicles, or
5. Accumulating too many housewares and equipments.

If I have indulged in any of the above acts, then may all my such sins be dissolved.

TASSA MICHCHAMI DUKKADAM.

Lesson 12: GEOGRAPHIC LIMITATIONS

Sixth Vow - First (Supporting) Guna Vrat

The first supporting vow is to restrict dealings within limited directions. When will that auspicious day come in my life, when I can take the vow and set limits on dealing in different directions? They are upward, downward, East, West, North and South, and I will stay within that. I shall try to observe these limitations to the best of my abilities, and try not to cross them willingly and get involved in the five evils of violence, lies, theft, passion, and greed. I would not do it myself, or ask someone else to do it for me, or encourage them to do so mentally, verbally, or physically.

There are following five major violations pertaining to this vow of geographic limitations:

1. Crossing the limits of upward direction,
2. Crossing the limits of downward direction,
3. Crossing the limits of Eastern, Western, Northern, or Southern directions,
4. Curtailing the limit of one direction to extend the limits of another, or
5. Proceeding in spite of indication that the limit is over.

If I have indulged in any of the above acts, then may all my such sins be dissolved.

TASSA MICHCHAMI DUKKADAM.

Lesson 13: LIMITATION ON CONSUMPTION AND OCCUPATIONS

Seventh Vow - Second (Supporting) Guna Vrat

The second supporting vow is to restrict the amount and number of articles which can be used and re-used, and avoid occupations involving gross violence. When will that auspicious day come in my life, when I can take the vow to restrict the number of towels, napkins, bathing water, garments, tooth brushes, oils, lotions, pastes, cosmetics, ornaments, incenses, beverages, sweets, variety of grains, pulses, ghee, oil, milk, curds, green vegetables, fruits, number of items in diet, water, flowers, etc? I also desire that I be able to restrict the number of vehicles, footwear, beds, mattresses, animate things such as fruits with seeds, unboiled water, etc. I shall try to restrict to the best of my abilities, from consuming or using such and other things and not to exceed the set limits, personally, asking some one else to do for me, or encouraging others to do so mentally, verbally, or physically. I shall also try not to get engaged in any occupation that involves gross violence to other living beings, personally, asking some one else to do so, or encouraging others to do so mentally, verbally, or physically.

There are following five major violations pertaining to this vow of limitation of consumption:

1. Consuming animate things,
2. Using inanimate things, that are in contact with animate things,
3. Consuming something that is partially cooked,
4. Consuming something that is cooked in a cruel way, or
5. Consuming something in which there is less to eat and more to discard.

If I have indulged in any of the above acts, then may all my such sins be dissolved.

TASSA MICHCHHAMI DUKKADAM.

There are following five major violations pertaining to this vow of limitation of occupations:

1. Occupations in which furnaces are used,
2. Occupations in which trees are cut,
3. Occupations in fermented goods, such as liquor,
4. Occupations of renting animals, birds, etc.,
5. Occupations involving excavations and explosions,
6. Trades in ivory, bones, horns, fur, etc.,
7. Manufacturing activities concerned with crushing, etc.,
8. Trades in lard, honey, meat, fat, etc.,
9. Trades in sealing wax, etc.,
10. Trades in poisonous and toxic substances such as opium, and pesticides, etc.,
11. Occupations in which animals, birds, fish, etc. are tortured or killed,
12. Occupations in which animals, birds, etc. are amputated,
13. Occupations in which fires are set in forests, fields, etc.,
14. Occupations in which lakes, wells, ponds, etc. are dried up, or
15. Occupations in which wicked men, prostitutes, or call girls are supported.

If I have indulged in any of the above acts, then may all my such sins be dissolved.

TASSA MICHCHHAMI DUKKADAM.

Lesson 14: RESTRICTING PURPOSELESS VIOLENCE

Eighth Vow - Third (Supporting) Guna Vrat

The third supporting vow is to refrain from purposeless and meaningless violence. When will that auspicious day come in my life, when I can take the vow not to get involved in any of the meaningless violent activities? These activities are concentration on evil, cruel, or mournful thoughts, reluctance towards righteous or good deeds, possession of deadly weapons, and preaching of sinful acts, and one should not indulge in them in any of the three ways of doing personally, asking some one else to do, or encouraging others to do so, mentally, verbally, or physically. I shall try to observe these principles in my life, to the best of my abilities.

There are following five major violations pertaining to this vow of restrictions on purposeless violence:

1. Uttering words that would arouse passion,
2. Performing bad gestures,
3. Carelessly speaking meaningless jargons,
4. Collecting deadly weapons, or
5. Excessive attachment towards consumer items.

If I have indulged in any of the above acts, then may all my such sins be dissolved. TASSA MICHCHHAMI DUKKADAM.

Lesson 15: SELF-CONTROL FOR SHORT TIME (SAMAYIK VRAT)

Ninth Vow - First (Training) Shiksha Vrat

This training vow is to remain in self-control, whenever an opportunity arises. I will undertake to do a Samayik, that is self-control, for at least 48 minutes, and do it flawlessly. During this I will refrain from sinful and evil activities personally, asking some one else to do so, or encouraging others to do so mentally, verbally, or physically.

There are following five major violations pertaining to this vow of self-control for short time:

1. Mentally indulging in a foul way,
2. Using foul language,
3. Doing foul acts,
4. Performing Samayik negligently and carelessly, or
5. Terminating it prematurely.

If I have indulged in any of the above acts, then may all my such sins be dissolved. TASSA MICHCHHAMI DUKKADAM.

Lesson 16: DAY TO DAY ADDITIONAL LIMITS

Tenth Vow - Second (Training) Shiksha Vrat

This vow is to put additional limits of the six directions for one day, from the dawn of the day, for one day and one night. I will observe this vow to limit myself from willful and physical movements in any of these directions mentally, verbally, or physically.

There are following five major violations pertaining to this vow of day to day additional limits:

1. Calling for something or someone from beyond the set limits, 2. Sending for something or someone beyond the set limits, 3. Sending anything beyond the set limits,
4. Summoning anyone beyond the set limits by shouting, or 5. Conveying any message beyond the set limits by gesture.

If I have indulged in any of the above acts, then may all my such sins be dissolved. TASSA MICHCHHAMI DUKKADAM.

Lesson 17: PRACTICING THE LIFE OF A MONK (POSHADH VRAT)

Eleventh Vow - Third (Training) Shiksha Vrat

This vow is to train the soul in pure religious activities for one day. When the circumstances arise, from the dawn of the day for one day and one night, I will live like a monk, to become pure by doing so. That day I will observe fast or eat only once; abstain from passions; and avoid jewelry, gold, flower garlands, cosmetics, and all other worldly things. I will observe the same mentally, verbally, and physically.

There are following five major violations pertaining to this vow of practicing the life of a monk:

1. Making bed carelessly without taking care of living beings,
2. Not sweeping or sweeping carelessly the place for making the bed,
3. Not watching carefully the places while walking,
4. Disposing the excrete carelessly without looking for living beings, or
5. Not following this vow in proper manner.

If I have indulged in any of the above acts, then may all my such sins be dissolved. TASSA MICHCHHAMI DUKKADAM.

Lesson 18: SHARING WITH GUESTS AND OTHERS

Twelfth Vow - Fourth (Training) Shiksha Vrat

This vow is to share food and provisions with saints, or with whoever, who may come to get food and provisions. I shall cherish desire of offering and sharing with religious saints and others who have renounced everything; who take only innocent food, water, other eatables, etc.; who wear simple white clothes, use wooden pots and utensils, etc.

There are following five major violations pertaining to this vow of sharing with guests and others:

1. Mixing inanimate and animate things while offering,
2. Covering inanimate with animate things with an intention to avoid offering,
3. Offering something, which is spoiled, fermented or stale,
4. Asking others to offer instead of offering myself, in spite of being personally able to offer, or
5. Indulging in pride for offering.

If I have indulged in any of the above acts, then may all my such sins be dissolved. TASSA MICHCHHAMI DUKKADAM.

Lesson 19: SANTHARA - A RELIGIOUS FAST TO DEATH

When all the purposes of life have been served or when the body becomes unable to serve any purpose, I wish to be able to adapt Santhara, a religious fast to death. Then I would abandon all eighteen types of sins and four types of foods. I would also abandon my body, which is very dear to my mind, the abode of my faith, like a box of ornaments containing precious stones. I would not care for the body in spite of feeling cold, hot, hungry, thirsty, or undergoing insect bites, troubles by other people, diseases including those which may cause delirium, or other severe physical suffering. I wish to be able to abandon my body to my last breath. In this case, I would remain indifferent to death, to the extent of my ability.

At that time, I would sweep and clean the place of my need, would be very careful where I dispose the waste, lay a bed of grass or straw, sit on such bed, face the north-east direction, with crossed folded legs or a posture possible under the state of health, with folded hands, saying "Salutations to the Arihant Lords, who have already attained Moksha." Then I would bow to a Guru, if present, and I would repent for my misdoings, violent acts, falsehoods, thefts, sensualities, and worldly belongings. During Santhara, I wish to be able to shun all unworthy acts personally by me, or asking some one else to do for me, or encouraging others to do so mentally, verbally, or physically.

There are following five major violations pertaining to this vow of Santhara:

1. Desiring worldly status like becoming an emperor, or wealthy after death,
2. Desiring to become a divine personality after death,
3. Desiring prolonged life with the view of becoming popular,
4. Desiring early death, in order to cut short the physical pains, etc., or
5. Desiring sensual pleasures of the world.

I shall try to avoid all such lapses, but if I do indulge in any of the above acts, then I pray that may all my such sins be dissolved. TASSA MICHCHHAMI DUKKADAM.

Lesson 20: THE EIGHTEEN SINFUL ACTIVITIES

In our life we come across the following eighteen sinful activities: to hurt or kill living beings, to lie, to steal, unchastity, worldly possessiveness, anger, pride, deception, greed, craving, aversion, quarrelling, allegation, gossiping, criticism, being happy in sinful acts, being unhappy in religious acts, to lie maliciously, to trust wrong God, Guru or religion. If I have committed any of above eighteen sinful acts, personally, asked someone else to do for me, or encouraged others to do so, then in the presence of infinite Siddhas and Kevalis, I ask for forgiveness. May all my such sins be dissolved. TASSA MICHCHHAMI DUKKADAM.

Lesson 21: 25 TYPES OF WRONG BELIEFS (MITHYATVA)

There are twenty-five different types of wrong beliefs:

1. Stubbornly supporting the false view point, without discrimination of true or false,
2. Believing in all gods and teachers without discrimination,
3. Persisting in views and opinions, in spite of knowing that they could be false,
4. Suspicion about true religion,
5. Absolute ignorance,
6. Celebrating so-called festive or holy occasions of gods or teachers who do not conform to true religion,
7. Worshipping Tirthankars with selfish motives,
8. Agreeing with hypocrites,
9. Considering living as non-living, and
10. Considering non-living as living,
11. Considering saint or monks as non-saintly or no monk,
12. Considering non-saints or no monks as saints or monks,
13. Considering liberated souls as non-liberated, and
14. Considering non-liberated souls as liberated,
15. Considering holy as unholy, and
16. Considering unholy as holy,
17. Considering the path of Jainism as equivalent to other paths, and
18. Considering other faiths as equivalent to Jainism
19. Understating the facts of Jainism,
20. Overstating the facts of Jainism, or
21. Stating contrary to the facts of Jainism,
22. Disrespecting teachers, saints, etc.,
23. Not believing in religious practices,
24. Glorifying ignorance, and
25. Ill-behaving with teachers, saints, etc.

If I have indulged in any of these above twenty-five beliefs, personally, asked, or encouraged others to do so, then in the presence of infinite Siddhas and Kevalis, I ask for forgiveness. May all my such faults be

dissolved. TASSA MICHCHAMI DUKKADAM.

Lesson 22: AUSPICIOUS FOURS

Four auspicious entities: Arihants are auspicious. Siddhas are auspicious. Sadhus are auspicious. The religion taught by Kevalis is auspicious.

Four supreme entities: Arihants are supreme. Siddhas are supreme. Sadhus are supreme. The religion taught by Kevalis is supreme.

I seek shelter in four. I seek shelter in Arihants. I seek shelter in Siddhas. I seek shelter in Sadhus. I seek shelter in the religion taught by Kevalis.

Those who accept these four auspicious supreme entities, and seek their shelters, will cross the ocean of life and end all Karmas. The endless happiness of Moksha is obtained by them who sing their praises faithfully. In this world, these four are the only shelters and there are no other shelters. Those who solicit the shelter of these four, attain the imperishable eternal status. They attain Moksha.

Lesson 23: OBEISANCE TO SHRI ARIHANT AND KEVALI LORDS

First, I beg forgiveness from the present Tirthankars and Kevali Lords, who dwell in the Panch Mahavideha Kshetra. By praising the virtues of these Lords, even with slight interest, many Karmas will be expelled. If this is done with deep interest, then one may earn the Tirthankar Gotra Nam Karma. Names of these 20 Tirthankars are:

Shri Simandhar Swami, Shri Jugmandhar Swami, Shri Bahu Swami, Shri Subahu Swami, Shri Sujatnath Swami, Shri Svayamprabh Swami, Shri Rishabhanan Swami, Shri Anantveerya Swami, Shri Suprabh Swami, Shri Vishalprabh Swami, Shri Vajradhar Swami, Shri Chandranan Swami, Shri Chandrabahu Swami, Shri Bhujangdev Swami, Shri Ishwar Swami, Shri Nemprabh Swami, Shri Veersen Swami, Shri Mahabhadra Swami, Shri Devajassa Swami, and Shri Ajeetsen Swami.

To these 20 to 160 Tirthankars, and to 30 to 90 million Kevali Lords, be our salutations at every moment. How are these Lords?

Such are these Lords, who know and perceive our thoughts, who know and perceive every happening, who know and perceive the occurrences of all times and who see the 14 Rajloks as clearly as water taken in hands. These Lords have infinite knowledge (Gnan), infinite vision (Darshan), infinite character (Charitra), infinite austerity (Tapa), infinite patience (Dhairya) and infinite Vigour (Veerya). They bear 6 virtues. The Tirthankars bear 34 unique qualities, 35 types of truth involving speeches, 1008 excellences, are devoid of 18 violations and bear 12 virtues. They all have already done away with 4 Ghati Karmas and are desirous of destroying the remaining 4 Aghati Karmas, for going to Muktishila. They solve the doubts of Jivs, they possess all the means, they are able-bodied, Kevalgnani, Kevaldarshi, and possess the God-said character. They possess perfect true faith, topmost meditation, purest hue and purest virtues. By the 64 Indras, they are worth adoring, saluting and worshipping. They possess the greatest vigour and such other virtues.

Blessed are those villages, cities, townships and the capital cities where these Lords must be preaching. There the Kings, ministers, family-heads, community-heads and such other personalities listening to the preachings of the Lords must be purifying their ears, they are blessed. Seeing the Lord and having a glance at him, they must be purifying their eyes, they are blessed. By giving away the provisions, food, water, etc. and 14 such other types of donations, they must be purifying their hands, they are blessed.

Oh! Great Lords! You dwell in Panch Mahavideha Kshetra, and I, a sinner, humble servant, virtue-less, am sitting here. Any sins pertaining to your Gnan, Darshan, Chartitra and Tap, whatever disrespect, ill-behaviour, ill-worship or offence has been committed, then with folded hands, shunning pride, and bowed head, I repeatedly beg for your forgiveness. TASSA MICHCHAMI DUKKADAM.

Lesson 24: OBEISANCE TO SHRI SIDDHA LORDS

Second, I beg forgiveness from the infinite Siddha Lords. By praising the virtues of these Lords, even with slight interest, many Karmas will be expelled. If this is done with deep interest, then one may earn the Tirthankar Gotra Naam Karma. The names of the 24 Tirthankars who have become Siddhas from Bharat Kshetra in this time cycle (Avasarpini Kaal) are:

Shri Rushabhadev Swami, Shri Ajitnath Swami, Shri Sambhavnath Swami, Shri Abhinandan Swami, Shri Sumatinath Swami, Shri Padmaprabhu Swami, Shri Suparshvanath Swami, Shri Chandraprabhu Swami, Shri Suvidhinath Swami, Shri Shitalnath Swami, Shri Shreyansanath Swami, Shri Vasupujya Swami, Shri Vimalnath Swami, Shri Anantanath Swami, Shri Dharmanath Swami, Shri Shantinath Swami, Shri Kuntunath Swami, Shri Aranath Swami, Shri Mallinath Swami, Shri Munisuvrat Swami, Shri Naminath Swami, Shri Neminath Swami, Shri Parshvanath Swami, and Shri Mahavir Swami.

I offer obeisance at every moment to these 24 Tirthankars and infinite others who lived earlier, who have destroyed all 8 types of Karmas, and have been liberated. The 8 types of Karmas are:

- Knowledge obscuring Karma (Gnanavaraniya Karma)
- Perception obscuring Karma (Darshanavaraniya)
- Feeling producing Kara (Vedaniya Karma)
- Delusion causing Karma (Mohaniya Karma)
- Life span determining Karma (Ayushya Karma)
- Physique determining Karma (Naam Karma)
- Status determining Karma (Gotra Karma)
- Inability causing Karma (Antary Karma)

Destroying all these 8 Karmas, they dwell above Muktishila, the Platform of Liberation. Where is this Muktishila?

First, comes the Jyotish Chakra. 790 jojans away from this earth is the galaxy of stars, 10 jojans further is the abode of the Sun, 80 jojans above that is the abode of the Moon, 4 jojans above that is the abode of the Constellations, 4 jojans above that is the abode of Mercury, 3 jojans above that is the abode of Venus, 3 jojans above that is the abode of Jupiter, 3 jojans above that is the abode of Mars, and lastly, 3 jojans above that is the abode of Saturn, thus till 900 jojans extends the Jyotish Chakra.

Millions of jojans away from there, there are 12 Devloks. Innumerable jojans above these are the 9 Grevayaks. Innumerable jojans above that are the 5 highest abodes. 12 jojans above the banners of these great abodes is the Muktishila.

How is this Muktishila? This Muktishila has a diameter of 4.5 million jojans, has a central thickness of 8 jojans and its circumference is as thin as the wings of a fly, and is as bright as a cow's milk, the moon, a gem, a silver bar, a pearl necklace or even the milky ocean. Even brighter than them all combined.

One jojan above this Muktishila, in the sixth part of its last two miles, dwell the blemishless, formless Siddha Lords.

These Siddhas are colorless, odorless, matterless, formless, imperishable, hunger-less, misery-less, disease-less, without sadness, birth-less, age-less, death-less, body-less, Karma-less, eternal and abode of unending bliss and happiness. Great are thou oh Lords!

You dwell in Siddha Kshetra, in the state of liberation, and I, a sinner, humble servant, virtue-less, am sitting here! If I have indulged in any lapses pertaining to your knowledge, perception, character and austerities, or if have been instrumental of any disrespect, ill-behaviour, ill-worship or offence, then with folded hands, shunning pride, and bowed head, I repeatedly beg for your forgiveness. TASSA MICHCHAMI DUKKADAM.

Lesson 25: OBEISANCE TO SHRI SADHU-SADHVIJIS

Third, I beg forgiveness from the Ganadhars, and past and present Acharyas, Upadhyays and Sadhu-Sadhvis. The Ganadhars possess 52 virtues, Acharyas possess 36 virtues, Upadhyays possess 25 virtues, and Sadhu's possess 27 virtues.

We are truly indebted to our religious teachers, preceptors and preachers, who are great scholars, great monks, great men; who know the essence of the scriptures and are well-versed in it. They are on the path of salvation, and they guide others on the same path. They are like a boat or a voyage ship helping us to cross the ocean of life. They are like a wish-fulfilling gem, ornamental to the Jain religion.

Also, all the Ganadhars, and many Acharyas, Upadhyayas and Sadhus have already attained liberation or heaven by repentance, criticism of their own sins, etc., so we are highly obliged to them.

Also in the universe, there are at present, Acharyas and Upadhyayas, possessing similar virtues, all under the command of Shri Vitraag Lords. Their number may range from 200 to 900 million. Let our repeated salutations be to them.

How are these Masters? They are followers of the 5 great vows of non-violence, truth, non-stealing, celibacy, and possessionlessness. They practice 5 Samitis that lay down ways and methods of carrying out essential activities of life, and 3 Guptis pertaining to control of mind, speech, and body. They have innate affection for all six types of living beings. They are free from 7 types of fears and 8 types of prides. They practice absolute celibacy strictly following the 9 guidelines. They practice the 10 fold religion of the monks. They practice 12 types of austerities, and 17 types of restraints. They are overcome all 22 types of adversities, and are embedded with 27 attributes of the monks. They take food free from all violations. They avoid indulging in the 52 types of misdoings. They have abandoned the use of animate things and use only inanimate things. They have abandoned the wealth and passions and the worldly attachments. They are oceans of equanimity and are full of sympathy, etc. virtues.

You dwell in villages, townships, cities, etc. and I, a sinner, humble servant, virtue-less, am sitting here! If I have indulged in any lapses pertaining to your knowledge, perception, character and austerities, or if have been instrumental of any disrespect, ill-behaviour, ill-worship or offence, then with folded hands, shunning pride, and bowed head, I repeatedly beg for your forgiveness. TASSA MICHCHAMI DUKKADAM.

Lesson 26: SALUTATIONS TO SHRI SHRAVAK-SHRAVIKAS

Next, I beg forgiveness from the Shravak-shravikas, the lay followers of true faith, who are numerable within Adhi Dweep (two and a half islands) and innumerable outside Adhi Dweep. These Adhi Dweeps are Jambu Dweep, Dhatakikhand Dweep and half of Pushakarvar Dweep. Each Dweep consists of three Kshetras (regions), which are Bharat, Mahavideh and Airavat Kshetras.

How are these Shravaks and Shravikajis? They exceed you and me in charity, character, austerity, virtues, etc. They do Pratikraman inclusive of six essentials, twice a day. In a month, they do two, four or six Poshadhs, or live saintly lives. With true faith, they bear the 12 vows, 11 meditations, and 3 aspirations. They have sympathy towards all weaker lives.

They know the 9 fundamentals of life. They bear the 21 virtues of the Shravaks.

They consider others' wealth and possessions as totally useless to them like stones, they consider all men and women except their spouses as father-sons or mother-sisters. They are firmly religious, and are unshakable even by deities. Their spirit of religion is marrow-deep.

If I have indulged in any disrespect, misbehavior, or offence to such Shravak and Shravikas, then with folded hands, shunning pride, and bowed head, I repeatedly beg for their forgiveness. TASSA MICHCHAMI DUKKADAM.

I apologize to Shravak-Shravikas. I apologize to those who bear true vision. I apologize to the obliging brothers and sisters. I apologize to the parents.

I also apologize to the 8.4 million types of lives which are as under:

- 700 thousands Earth-bodied
- 700 thousands Water-bodied
- 700 thousands Fire-bodied
- 700 thousands Air-bodied
- 1 million Vegetable-bodied
- 1.4 million Ordinary vegetable and plant bodied
- 200 thousands Beindriya (souls with 2 senses)
- 200 thousands Teindriya (souls with 3 senses)
- 200 thousands Choindriya (souls with 4 senses)
- 400 thousands Hellish beings
- 400 thousands Heavenly beings
- 400 thousands Beasts and Panchendriyas (souls with 5 senses)
- 1.4 million Human beings.

While trespassing, getting up or sitting down, knowingly or unknowingly, if I have slain or have gotten them slain, pierced or cut, pained or tortured any of these living beings, then in the presence of Arihants, and infinite Siddha Lords, I pray for my sins being dissolved. TASSA MICHCHAMI DUKKADAM.

I forgive all, may all forgive me, I am friendly to all, I have enmity for none.

OBEISANCE TO FIVE SUPREMES

I bow down to Arihants, Siddhas, Acharyas, Upadhyays and to the universal fraternity of Sadhus and Sadhvis. This fivefold obeisance destroys all sins, and is the foremost among all the auspicious activities.

Lesson 27: DESIRE FOR ATONEMENT

Oh! Forgiving Gurudev, I offer obeisance while keeping away from all sins, to the extent of my power. Oh! Forgiving Gurudev, bowing my head, I ask for your forgiveness for the faults that have been done and the sins committed, while undertaking essential activities during the day.

Oh! Forgiving Gurudev, I will refrain from all of the thirty- three unworthy acts, false notions, evil mind, rude word or improper physical act, anger, pride, deception, or greed, which upset every religious vow by undue behavior.

Oh! Forgiving Gurudev, I repent for such unworthy acts, and in your presence, I atone for the same, and I will keep my soul away from all sins.

Lesson 28: UPLIFTING THE SOUL

(Preparation for Meditation)

I do Kayotsarg, that is, forego all activities by adopting a motionless posture for repenting and achieving further purification, and for nullifying and destroying my sins and Karmas, by remaining at one place for uplifting of my blemished soul. Let my Kayotsarg be unbroken and nonviolate from exceptions such as breathing in or out, coughing, sneezing, yawning, burping, passing bodily gases, dizziness, vomiting sensation, fainting, subtle bodily movements such as swallowing sputum, or flickering of eyes, or by fear of thieves, King, fire, fierce animals, etc. Until I complete it by mentally reciting Navkar Pad to the Arihants, I will keep my body steady at one place, in complete silence and meditation, and keep away from all sinful activities. (Now stay in Kayotsarg for 25 respirations.)

Lesson 29: PRAYER TO 24TIRTHANKARS AND ALL SIDDHAS

I chant, appreciate, and praise Arihant Lords, and the Kevali Lords, who are the destroyers of Karma enemies, conquerors of love and hatred, founders of fourfold Sanghas and who cause luminescence in the entire universe. I bow down to them. The names of these 24 Tirthankars are:

Shri Rushabhadev Swami, Shri Ajitnath Swami, Shri Sambhavnath Swami, Shri Abhinandan Swami, Shri Sumatinath Swami, Shri Padmaprabhu Swami, Shri Suparshvanath Swami, Shri Chandraprabhu Swami, Shri Suvidhinath Swami, Shri Shitalnath Swami, Shri Shreyansanath Swami, Shri Vasupujya Swami, Shri Vimalnath Swami, Shri Anantanath Swami, Shri Dharmanath Swami, Shri Shantinath Swami, Shri Kuntunath Swami, Shri Aranath Swami, Shri Mallinath Swami, Shri Munisuvrat Swami, Shri Naminath Swami, Shri Neminath Swami, Shri Parshvanath Swami, and Shri Mahavir Swami.

May these 24 Tirthankars and other Kevali Jinas, who have shred off the Karma particles, who have destroyed and ended the cycle of aging and death, be pleased with me.

Oh! Lord Siddhas, you are supreme in the Universe, free from Karmas. I have praised you verbally, bowed down to you physically, and worshipped you mentally; hence do bestow upon me the benefit of true faith and deep meditation, and may you give me the supreme position of Siddha.

Oh! Lord Siddhas, purer than the moon, brighter than the sun, calmer than oceans, confer upon me the blessed Liberation.

Doing Pratikraman, with right faith, I offer obeisance to the 24 Jineshwars by three means which are mentally, verbally, and physically.

Thus, having repented for sins, having reverted back from sins, having criticized the sins, having become free from thorns, I repeatedly apologize to Arihants, Siddhas, Teachers, Preceptors, Sadhus and Gurus. TASSA MICHCHHAMI DUKKADAM.

I take a vow from now until sunrise (or next one or two hours, if it is a Raysi Pratikraman), to abstain from

the following four kinds of foods: solid foods, drinks, dry-fruits, and mouth freshening spices. I would be pardoned if anything was forced into my mouth; or if I put anything in mouth unintentionally; or if I have to break this vow as per instruction of my religious teacher to prevent my meditation from being disturbed by obsession.

Oh Lord! First Samayik, second Chauvisantho, third Vandana, fourth Pratikraman, fifth Kausagga, and sixth Pachchakhan, all the six essentials have been completed.

Regarding this, if any letter, word, verse has been undersaid, oversaid, or otherwise said, then in the presence of Arihants, and infinite Siddha Lords, I pray that the said lapses be dissolved. TASSA MICHCHHAMI DUKKADAM.

Pratikraman done with false belief is equalivalent to being without vows, and that done with reluctance is equalivalent to being involved in passions. In such cases the ritual may be subject to different lapses and violations. If I have been involved in thinking of committing such violations (Atikrama), or made preparation for the commission of such violations (Vyatikrama), or attempted to commit such violations (Atichara), or actually committed the violations (Anachara), knowingly or unknowingly, then in the presence of Arihants and infinite Siddha Lords, I pray that all my such faults be dissolved. TASSA MICHCHHAMI DUKKADAM.

Regarding Pratikraman of the past deeds, Sanvar of the present ones, and Pachchakhan for the time to come, if any sins, or lapses are knowingly or unknowingly incurred, then in the presence of Arihants, and infinite Siddha Lords, I pray that all my such faults be dissolved. TASSA MICHCHHAMI DUKKADAM.

SHANTI STOTRA

Prayer for peace (OPTIONAL)

by Manubhai Doshi

(1) After offering obeisance to Lord Shantinath, who is the abode of bliss and who has destroyed all the perturbations, I am praying the same Lord Shantinath with enchanting words for peace of devotees.

(2) Repeated obeisance, with utterance of the singular letter 'Oum', to the victorious Lord Shantinath, who is worthy of worship, and who is the gracious Lord of the restrained (monks and ascetics).

(3) Repeated obeisance to the praiseworthy Lord Shantinath, who is worshipped by all the three worlds and who is endowed with the best and most valuable wealth (of Self realization).

(4) Incessant obeisance to the invincible Lord who is worshipped by the king of all gods and who is most eager to protect all the living beings of the universe.

(5) & (6) Goddess Vijaya (Victoria) is the destroyer of all the miseries, pacifier of all evils, and controls evil planets, ghosts, demons and witches. She is prayed to, because she acts for the benefit of the people and gets pleased with the enchanting phrases containing the word 'Shanti' of Lord Shantinath, to whom you may offer obeisance.

(7) Goddess Vijaya, graceful, conqueror, invincible, unconquerable and omnivictorious, obeisance be to you.

(8) (Vijaya), the bestower of safety, happiness and bliss to the entire religious order, and of peace, contentment and support to the saints, victory to you.

- (9) (Vijaya), the bestower of desirables, the source of detachment and salvation, eager to extend fearlessness to all the beings and provider of well being, obeisance to you.
- (10) Blessed, ever ready goddess, (you are) provider of patience, joy, intellect and intelligence to the devoted, faithful beings.
- (11) Goddess Vijaya, augmentor of prosperity, reputed fame of all those in the universe who are attached to Jain order and offer obeisance to Lord Shantinath, be victorious.
- (12) & (13) Now protect us from the risks of water, fire, poison, poisonous beings, evil planets, serious diseases, wars, demons, hordes of enemies, plague, burglars, wild animals, etc. Protect and provide well being and peace and do it forever, provide contentment and support and bestow bliss.
- (14) Graceful and gifted (goddess), provide well being, peace, contentment, support and bliss to all beings. (I am enchanting) 'Oum, Namō, Namō, Hram, Hrim, Hrum, Hrah, Yah, Kshah, Hrim, Fut, Fut, Swaha'.
- (15) That way, Jayadevi provides bliss to those who offer obeisance by spelling the letters (pertaining to Shantinath). Repeated obeisance be to that Lord Shantinath.
- (16) This Shanti Stotra, composed of enchanting words from the ancient Acharyas, destroys the risks of water etc. and provides peace to the devotees.
- (17) Whoever appropriately recites, listens, or ponders over this (Stotra) daily, (he) and (the composer) Mandevasuri will attain salvation.
- (18) Afflictions get destroyed, obstacles get uprooted, and the mind rests in peace by worshipping the omniscients.
- (19) The Jain order, which is the bliss of all blissfuls, which is the cause of all well beings, and which is the foremost among all religions, prevails victorious.

OBEISANCE TO FIVE SUPREMES

I bow down to Arihants, Siddhas, Acharyas, Upadhyays and to the universal fraternity of Sadhus and Sadhvis. This fivefold obeisance destroys all sins, and is the foremost among all the auspicious activities.

END SAMAYIK AS PER THE PROCEDURES

GLOSSARY OF NON-ENGLISH WORDS

Acharya/ji A Sadhu who is learned, is master of scriptures, and is head of a Sangh.

Adhi Two and a half.

Aghati The four types of Karmas, whose effect on soul are much milder than the other four. These effects end at the end of a life.

Airavat Name of a Kshetra.

Antary A Ghati Karma that obstructs the vigor of soul. Anuvrat A vow that is not as strict as a Mahavrat. Anuvrats are for people living family lives. The five Vrats are: Ahimsa, Truth, Non-stealing, Self-control, and Limited-Accumulation.

Ara One of the six divisions of time. Runs from thousands to billions of years. The 5th Ara already started some 2,500 years ago.

Arihant Conqueror of internal enemies, such as anger, pride, deceit, greed, jealousy, hatred, intrigue, passions, etc.

Atithi One who may come any time, unexpectedly, without invitation, and still welcome with love and respect.

Atma Soul.

Ayushya An Aghati Karma that determines how long one would live.

Beindriya Lives with two senses, namely touch and taste. Bharat Name of a Kshetra. We live in this Bharat Kshetra, located in southern Jambu Dweep. Charitra Conduct, or behavior, without any hatred or attachment. A pure soul is completely free from attachments and hatreds.

Chauvisantho A prayer to the twenty four Tirthankars of this Kaal in Bharat Kshetra. We list, bow, and praise them for their great virtues.

Choindriya Lives with four senses, namely touch, taste, smell, and sight.

Darshan Perception. A pure soul has infinite perception. Darshanavaraniya A Ghati Karma that obscures the capacity of soul of perceiving everything.

Dev A soul in heaven, or at a high spiritual level. Devlok Heaven.

Dhairya Patience. A pure soul has infinite patience. Dhatakikhand Name of a Dweep.

Dukkadam Bad deed or fault/lapse.

Dweep A large isolated area. There are two and a half Dweeps, each with three Kshetras in them.

Ganadhar/ji The first (principal) disciples of Tirthankars. Mahavir had eleven.

Gandhasthi The best elephant. Ghati The four types of Karmas, whose effects are much stronger than the other four. These effects last for many lives.

Gnan Knowledge. A pure soul has infinite knowledge. Gnanavaraniya A Ghati Karma that obscures the capacity of soul of knowing everything.

Gotra An Aghati Karma that determines the status. Grevayak High heaven.

Gunavrat Three vows that enhance the five Anuvrats. Gupti Self-controls over Mind, Speech, and Body. Guru/ji/dev A religious teacher.

Jain A follower of Jainism. ("Jai" means Victory.) Jainism The religion preached by Mahavir and other Tirthankars, with high emphasis on conquering the inner enemies.

Jambu Name of a Dweep.

Jina/Jineshwar Another word for Tirthankars, based on "Jai." Jiv Soul.

Jojan A unit of measuring very long distances.

Jyotish Chakra Area of space in which zodiac planets, stars, etc. are located.

Kaal Time. Runs into more than billions of years, per cycle.

Karma A deed, good or bad. Upon maturing, it delivers its fruit. There are 4 Ghati and 4 Aghati types of Karmas. Effects of Ghati karmas are much stronger, and they last for many lives.

Kausagga A motionless state of body, as if the soul has departed from it.

Kayotsarga Same as Kausagga, above.

Kevaldarshan Infinite perception. After acquiring it, the cycle of births and deaths is broken forever. Any soul can attain it, by getting rid of Karmas, attachments, and hatreds. With it come Kevalgnan, infinite Dhairya, Tapa and Veerya.

Kevaldarshi One who has Kevaldarshan.

Kevalgnan Infinite knowledge.

Kevali/gnani One who has Kevalgnan.

Kshetra An area, site, or location where human lives exist. Each Kshetra has four more similar counterparts. Mahavideha Name of a Kshetra. Twenty Tirthankars are there in existence, right now, so they are the most sacred Kshetras.

Mahavrat A vow that is much stricter than an Anuvrat. Only Sadhus dare to take it. There are five Mahavrats. Mantra A prayer with magical powers, charms.

Michchhami Dissolution.

Mohaniya A Ghati Karma that deludes the capacity of soul of thinking properly.

Moksha The state of liberation for a soul.

Muktishila The topmost area of universe, the area of freedom. After death, a liberated soul rises to it, and never comes back from there. Every soul in there has infinite Gnan, Darshan Dhairya, Tapa, and Veerya. Muni One who keeps Maun (silence). He only observes, without praising or complaining.

Naam An Aghati Karma that determines the physique. Navkar A prayer consisting of nine lines, the most meaningful of all the prayers.

Pachchakhan Formality for taking a vow.

Pad Line of a poem, or a step.

Panch Five.

Panchendriya Lives with five senses, namely touch, taste, smell, sight, and hearing.

Poshadh A day chosen by a householder to live like a Muni. Pratikraman Going back to the original virtues (of soul), which include compassion, peace, even-temperament, forgiveness, etc.

Pundarik The best lotus.

Pushakarvar Name of a Dweep. Only half of it is used for living. Rajlok The universe is divided into 14 Rajloks, consisting of hells, Dweeps, heavens, etc.

Sadhu A man who has given up the family life, wealth, and worldly comforts for seeking liberation, and learning religious scriptures.

Sadhvi/ji A female Sadhu.

Samayik State of calmness and equanimity of mind and speech. Usually 48 minutes for householders, and a lifetime for Sadhus.

Samiti Five areas of cautiousness: Walking, Speaking, Taking food, Handling materials, and Discarding excrete.

Sangh Fourfold society, as founded by a Tirthankar, consisting of male and female Sadhus and householders, all following the principles of Jainism.

Santhara/o Peaceful, voluntary and planned religious death. Sanvar Prevention of influx of Karmas.

Shikshavrat Four vows, which prepare and train a householder for the eventual Muni life.

Shravak/ji Male householder, following the principles of Jainism.

Shravika Female householder, like above.

Shri A prefix used to indicate respect.

Siddha One who has achieved liberation from cycles of births and deaths, and now in Muktishila. Sootra A scripture, written in Ardhamagadhi language. Tapa Penance, or austerities. Intended to destroy the Karmas. A pure soul has infinite Tapa.

Tassa For that.

Teindriya Lives with three senses, namely touch, taste, and smell.

Tirthankar One who reestablishes the religion and fourfold society of Sadhus, Sadhvis, Shravaks, and Sharavikas.

Upadhyay/ji A Sadhu who is learned, has mastered, and teaches religious scriptures.

Vandana Act of bowing, or offering salutations.

Vedaniya An Aghati Karma that determines the pain and/or pleasure giving situations.

Veerya Strength or vigor. A pure soul has infinite vigor. Vitraag One whose attachment (for materials) is

gone. Vrat Vow.

Sometimes "ji" or "dev" is added as a suffix for additional respect, where indicated.