

ALOYANA

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SALUTATION TO FIVE SUPREMES

Namo Arihantanam, I bow down to Arihants;
Namo Siddhanam, I bow down to Siddhas;
Namo Ayarianam, I bow down to acharyas;
Namo Uvajzayanam, I bow down to Upadhyays;
Namo Loe savva Sahunam, I bow down to the universal fraternity of Sadhus and Sadhvies.

Eso Panch Namokkaro, Savva Pav Ppannasano,
Mangalanam Cha Savvensin, Padhamam Havai Mangalam.

These five salutations destroy all sins, and are the most auspicious amongst all the auspicious ones.

"O Lord! What good does aloyana i.e. confession or reflection do to the soul?" asked the Chief Ganadhar Shri Gautam Swami to Lord Shri Mahavir Swami.

Lord Shri Mahavir Swami replied to the Chief Ganadhar Shri Gautam Swami, "O Gautama! The threefold darts, viz. deceit, desire for worldly gains as return of the result of spiritual activities, and perversity, which create obstacle in the path of liberation or Moksha, and lengthen the span of worldly existence, are removed by such a confession or aloyana. Sanity manifests soon after the removal of these darts. This sane soul becomes free from deceit, hatred, or attachments, and would not attract karma particles which are responsible for being born. For the purification of the soul, it is essential that all liberation-seeking souls resort to reflection and confession, which roots out the darts and brings sanity."

Before such a reflection, one should think this with keen attention. From the beginning of time, all the worldly souls assume several roles like a dancer or an actor, and assume infinite transformations of the Karma particles in the series of births in various forms and suffer several miseries like birth, old age, death, mental pain, disease, or worldly troubles. This soul is born sometimes as a mobile or as an immobile; sometimes as a one-sensed being or as a five-sensed being; sometimes as a male, a female or as a neutral; at times rich or poor; at times powerful or weak; at times a king or a pauper; at times in a high-caste or in a low-caste; at times as highly lucky or quite unlucky; sometimes as a beast or as a bird; at times as an ant or as an elephant; and sometimes as a heavenly god or a goddess while other times as an inhabitant of hell, or as the most inferior being with a common body to share known as nigoda jiva.

One should also reflect this: I have related myself infinite times with every other soul as a mother or a father, as a brother or a sister, as a wife or a husband, as a son or a daughter, as a servant or a master, as a friend or a foe. I have thought that all of them are mine and that I am theirs, that they are my dear ones or my enemies. Thus, I have created the bondage of Karma out of the sense of belonging caused by an attachment or hatred.

I have wondered through every place of the Universe, but found nothing superior to that of gaining the excellent religion in a right manner. O soul! Due to the rise of religious merits of the past, at present, you

have gotten the best human life, cultured country, the best family, a healthy body, a long life, unimpaired sense organs, and the company of the virtuous. There too, due to the rise of some special religious merits with the blessings of the worthy guru, you have gotten the chance to hear, understand, and develop the faith in the religion preached by the Tirthankar.

Therefore, if you want to achieve prosperity of your soul, then now is the time to give up carelessness, shake off idleness, sleep, or sluggishness, and be vigilant, and devotedly put in practice this extraordinary religion with real love, and sincerity, because it is difficult to get such a chance again and again. From among your family members, relatives, friends, servants, none will be able to free you from the various miseries like birth, old age, death, fear, sorrow, disease, or worry. At the same time, it is quite certain that none from among these are going to provide protection or save you at the time of death. So why do you waste precious time, in the infatuation for such imaginary relations?

Farms, personal property, silver, gold, money, crops, two-footed beings four-footed beings and base metals are the nine-fold wealth. You might have held or obtained this wealth, whether more or less, whether light or heavy, whether living or nonliving, whether subtle or gross, whether open or secret. They are invariably painful, evil, and sources of sin. Therefore, they bring downfall. They encourage passions like lust, pride, deceit, and greed. They are like the wild forest fire, that burns down the wishing-tree in the form of the monk hood. Wealth is indeed short-lived, noneternal and it will never provide protection to you or save you.

Again, this gross body is a receptacle of excretion and urine, a skeleton of bones. It is like a broken pot wrapped with leather, like an old rag, like a ripe fruit, like a bag of creatures like worms. It is afflicted with ailments like the disorder of the three humors. It is likely to be worn out with age and disease.

Praiseworthy are those great men who observe the five pure great vows, fivefold carefulnesses, threefold control of mind, speech and body, and protect their soul from sins. Sitting in the ship made of path shown by the non-attached Tirthankars, they cross the ocean of the world. Praise is due to the worthy monks and the saints, who uplift several souls. Praise is due even to those excellent, truthful, highly moral, forgiving, patient, modest, god-fearing, soft-spoken, and appreciative lay Jains of good character, who observe vows. Those who remove the misery of others and are extremely liberal, pious, disciplined, intent on doing good, obliging, mature, beautiful, straightforward, affectionate, and devoted to the fourfold community. O Soul! your task will be successful when you achieve these virtues. Adopt therefore, the excellent religion of the Tirthankar, step back from sinful acts, and get rid of all the sins and errors by remembering and thinking about them one by one.

O Soul! The foregoing are probabilities which might have occurred in previous as well as this life.

You might have first undertaken but then violated the Jain vows or offended against them. Year after year, you might have committed evil deeds out of anger, pride, deceit, greed, or through sound, color, smell, taste, touch, attachment, aversion, censure, false talk, obstinacy, wrong insistence, and carelessness.

My religious preacher of this life, my guru, deliverer, saviour of the wretched, destroyer of the worldly misery, singular benefactor, led an evildoer like me, along the path of righteousness after showing me the process of stopping the inflow of Karmas. I wish that I had been able to observe the five major vows.

There are twelve vows. If I have been guilty in respect of restraining my activities in the way of the fivefold conduct, viz., conducts regarding right knowledge, faith, character, penance, and thinking of committing sins, preparation for the commission of such sins, attempts to commit such sins, or actual commission of the sins, then keeping the Arihants, the Siddhas, the Acharyas, the fourfold community, the exposition of the principle and my soul as witnesses, I wish to repent such actions and ask for forgiveness and please all of these sins be set aside.

LEARNING, STUDYING & TEACHING THE SCRIPTURES

I reflect on and confess the 14 wrongdoings related to learning, or studying, or teaching the scriptures in threefold ways, like scriptural texts themselves, their commentaries, or meanings, or all. Following wrongdoings are possible:

1. Reciting the Sutras in random order,
2. Pronouncing a word or stanza for several times,
3. Failure to utter some letters or words during the recitation,
4. Uttering extra letters or words during the recitation,
5. Uttering either more or less words in combination during the recitation,
6. Reciting without proper discipline,
7. Reciting in a wretched state of the mind, speech or body,
8. Uttering the accented (uddatta) syllables in a poor way,
9. Not teaching the scriptures to a disciplined (deserving) person,
10. Teaching the scriptures to an undisciplined (unworthy) person,
11. Studying the scriptures at the four improper times,
12. Not studying them at the four proper times,
13. Studying at improper places,
14. Not studying at proper places.

O Lord! In respect of knowledge, I might have shown more or less adverse faith exposition or handled it with carelessness out of laziness, sleep, confusion, ignorance, intolerance, insolence, pride, enmity, love or hatred, anger, deceit, greed, envy, censure, temptation, fun, fear, modesty, self-importance, fickleness of the senses, I might have done so out of the changing nature of the circumstances, fastness of life, mind, outlook, or emotions; or out of evil intention, evil concentration, evil determination, or out of an evil mental inclination of my soul.

I could have contradicted, not duly respected knowledge, or not learned. I might have been ungrateful to the Gurus. I might have wrongly disputed with a learned person. I might have so behaved as to incur karmas which conceal knowledge.

I might have kept my books scattered anywhere and everywhere, or put them on the floor instead of on the stand. I might have used the text of scripture as a pillow, or touched it with my foot. I might not have taken care of it. I might have misinterpreted, laughed at, or ignored the words of the scripture, due to obstinacy, wrong insistence, impudence as well as evil intention, caused by perversity. I might have offended against any of the conducts concerning knowledge, viz.

1. To study at the proper time,
2. To study with discipline,
3. To study with great respect,
4. To study with the observance of upadhana penance,
5. Not to be ungrateful to the teacher,
6. To study with correct pronunciation of the text,
7. Not to misinterpret the Sutra,
8. Not to recite the text and its meaning wrongly.

OBSERVING THE JAIN RELIGION

I reflect on and confess the wrongdoings, if any, related to observing the Jain religion in the right way which

consists in having right knowledge, faith, and conduct.

The Lord Jineshwar has said that, "Just in as little a place as the point of a needle, of root vegetables, live infinite living beings, but someone may question as to whether that is possible or not. Such and other doubts results in wrongdoings of observing Jain religion in right way." Some of the common wrongdoings are:

1. To doubt the words of the Jina.
2. To wish for a false course.
3. To entertain a doubt about the fruit of one's actions.
4. To be impressed by a heretical sect and to praise it.
5. To come in contact with heretics.

If I am guilty of any of these five wrongdoings concerning observing the right religion, I wish they be set aside. Under the influence of superstition, I might have cherished heretical belief whether pertaining to this world or to the other. I might have done special activity regarding such religion, or watered the trees, lighted lamps, killed animals, or offered sacrifice, oblation to gods or goddesses, family members or ancestors, to guardians of directions, or to the guardian of the farm. I might have believed trees, rivers, lakes, posts, or monumental pillars as saviours. I could have believed ordinary festivals to be extraordinary, or believed extraordinary festivals to be ordinary.

I might have made a religious promise (manata), before a tabut or a prophet, or made such a promise before a guru for worldly happiness. With a view to obtain Moksha, I might have considered someone as a saviour though he is not a saviour. I might have contacted a non-conformist shravak or a monk of lax conduct and helped him in his lax conduct or increased his lack of restraint or encouraged it. I could have considered a good monk to be evil and vice versa. I might have considered a duty not to be a duty and what is not a duty to be a duty, an evil path to be the right path and the right one to be evil. Thus, I might have entertained any of these perversities, submitted to passions which destroy righteousness, or censured or disregarded a righteous soul. I might have been ungrateful to such a person, insulted him or obstructed him in achieving righteousness, or envied or hated such a person. I might have contradicted or looked down on a righteous person, and offended him against any of the eightfold conducts related to following the right religion. For instance,

1. One should not doubt the preachings of the Jina.
2. One should not long for any other religious sect.
3. One should not have doubt about the reward of righteousness.
4. One should be confounded on seeing the outward show of various other sects.
5. One should bring out and propagate the merits of the religion expounded by the Jina.
6. One should reestablish those who have fallen from religion, into the religion.
7. One should be serviceable and devoted to the fellow followers of the religion.
8. One should propagate and glorify the pure words of the Tirthankar.

NONVIOLENCE

I reflect on and confess the wrongdoing if any concerning the abstention from the gross killing of living beings, which is the first vow. If I have been guilty of any wrongdoings, then I request for forgiveness and be my sins nullified.

I might have used rotten grain like corn, wheat, millet, or pulses without cleaning them; or out of greed, I might have traded in rotten foodstuffs. I might have killed mobile beings like larvae and fish, while bathing with unfiltered water or while filling or emptying unfiltered water. I might have used or drank such water. I might have caused filthiness by pouring water and given rise to

disease-causing insects like gnats and mosquitoes. I might have polluted air. I might have burnt firewood before properly examining them. I might have lighted a fireplace or a charcoal stove, or heated a baking-plate, without cleaning them. I might have lighted lamps while keeping them open, or killed the insects in the air with a fan.

During my ordinary movements or some other activity, I might have killed, harassed, or distressed small insects like ants, butterflies, earthworms, flies, or searched for them, thrown them on the road or crushed them under feet, or thrown them off their place. I might have displaced lice, bedbugs, ticks, or thrown on the road, or killed them. I might have harassed snakes, centipedes, scorpions, rats, or wall lizards. I might have killed mad dogs or foxes. I might have derived pleasure in doing sinful activities related to the five immobiles like earth, water, fire, air, and plants, or felt more pride or considered myself fortunate in that. I might have worked on, or constructed machines, like ships and steamers.

I might have made cocks, rams, dogs, buffaloes, or bulls fight among themselves, or might not have separated them on seeing them fighting and enjoyed the fight as if it were a game. I might have instigated children or men to fight, gotten them beaten, or dragged them into the court or king's court. I might have wished for victory or defeat for anyone of the two countries at war or kept the mind always engaged in news of the war, or thought that it would be advantageous to my business if the war were to last longer. I might have wished for famine greedily, expecting the prices to rise, or have wished for the death of cattle. I might have thought of suicide, or caused deaths by doing such deeds or inventing such means as would encourage someone to commit suicide. I might have gone to see someone being hanged, or wished that he be hanged soon.

I might also have bound mobile living beings very tightly or held them in smaller cages, beaten such beings cruelly, or cut animals' limbs like ear, nose, and tail, etc., or overburdened them beyond their capacity, or obstructed the supply of food and water to them.

As a butcher, I might have tied and harassed innocent five-sensed beings like sheep, goats, buffaloes, and cows, etc., and cut out their throats. As a fowler, I might have entrapped birds like pigeons, and sparrows etc., gunned them down, cut off their wings, or dipped them in hot water. As a hunter, I might have ensnared animals like deer and rabbits and distressed, cut, or killed them. As a fisherman, I might have caught fish by spreading my net and then drying them by spreading them on the ground. Born in low wild tribes, I might have hunted or distressed mobile beings, or cut off their limbs, or beaten them with stick.

As a judge or preacher, I might have killed some being. As a follower of those who sacrifice animals to please the gods, I might have offered the sacrifice of sheep, goats, buffaloes, etc. As a police officer, I might have starved, hanged, killed, or thrown people into prison. Born as torturer in hell, I might have beaten and harassed people in hell.

I might, as a blacksmith, or a goldsmith, have lighted a furnace to melt metal, or to shape my wares. As a lime-maker, I might have lighted a lime-furnace. As a potter, I might have baked pots in a furnace. As an oil man, I might have crushed sesame and other oil seeds. As a farmer, I might have ploughed the farm, opened the layers of the earth, starved the bullocks, and goaded them with a spike. I might have rooted out stumps of crops, grown grass-strips for cattle-grazing, crushed or encouraged the crushing of sugar-cane, grain plants, or made some card cotton pods.

As a corn-popper, I might have popped corn. As a confectioner, I might have kept the stoves burning day and night. As a dyer, I might have lighted fire to make the colors fast.

As a carpenter, I might have cut or had trees cut down. As a king, I might have waged bloody battles, and tyrannized the subjects. As a physician, I might have given medicines involving violence to microorganism or worms. I might have caused pain and suffering by conducting experiments on animals, and prescribed

drugs and diets which would have non-vegetarian products. As a sailor, I might have killed aquatic beings. As a woman, I might have thought of killing the co-wife or stepson. As a cruel animal like a lion, tiger, leopard, cheetah, dog, cat, hawk, kite, snake, lizard, spider, or a scorpion, I might have committed violence to other beings.

TRUTHFULNESS

I reflect on and confess the wrongdoings concerning the gross abstention from lie which is the second vow. If I have been guilty of wrongdoings related to it, then I request to be forgiven and my sins nullified.

I might have uttered suddenly and thoughtlessly such words that would shock or distress the other person; or exposed the personal matters concerning a man and his wife, or revealed their blemishes; or changed the date in a bill of exchange due to the rise or fall in the exchange rate; or written a false letter to call a dear one under the pretext of illness.

I might have ill-matched pairs by falsely presenting a younger bride or a groom to be older. I might have told a lie concerning cattle like cows and buffaloes, or about land. Therefore, I might have resorted to fraud or deceit; or disowned a transaction in order to misappropriate someone's deposit or given completely false witness, or censured someone, or betrayed someone, or laid false blame on someone, or exposed someone's secret blemishes. I might have resorted to verbal beating, thrashing, scolding or used foul, abusive, harsh, unpleasant, and painful language. I might have given wrong or harmful advice, abused someone, spoken insultingly to gurus, or addressed people older than myself insolently.

I could have made fun of others, scoffed or gesticulated at them, in order to humiliate them. I might have falsely praised myself or boasted about myself; or unduly praised a person out of greed for money; and might have falsely showered praise on a virtueless man to secure my selfish interest. I might have given a promise and not kept it; or broken an oath taken in the presence of the jury. I might have spoken irrelevantly.

I might have distressed my own or someone else's soul by anger, or started a quarrel by speaking contemptible words. I might have done backbiting, or slandered others. I might have uttered gross lies with deceit and fraud. I might, as an astrologer, have made evil forecasts. As a physician, I might have distressed the people by telling the patients or relatives some news about deadly diseases.

NON-STEALING

I reflect on and confess wrongdoings in respect of the third vow, of abstaining from stealing. If I have been guilty of wrongdoings in respect of it, then I request to be forgiven and my sins nullified.

I might have bought stolen articles, or helped thieves, taken them for good men; or gone to or kept relations with an enemy country in spite of the state's prohibition; or sold something as per old and worn out weights and measuring tools, and purchased per new weights and measuring tools; or showed a good article but delivered an inferior one, or delivered goods after adulterating them.

I might have cheated some persons by bringing about a discord among friends, conceived of killing relatives like a brother or a nephew for the sake of money. I might have misappropriated deposits, accomplished my own interest at the cost of others', or accepted a bribe, or allowed other's things to be robbed or stolen by unfair means. I might have committed breach of trust for achieving my own interest, or cruelly deprived someone of his livelihood due to enmity or bitterness. I might have been unfair while dividing property, or prepared false account books or made false accounts. I could have made unfair appropriation from my employer's property. As a broker, I might have squandered away money by manipulating the prices of the goods ordered, or secretly appropriated a portion of the rate over and above the brokerage. I might have

received more than the stipulated interest on money or a thing rented on interest. I could have taken possession of things lying in another's field or threshing ground. I might have made counterfeit coins or ornaments, or embezzled or tempered with charity funds, or announced a charitable fund but not laid the amount for it aside, and not given interest on it.

If at all it is laid aside, I might have gotten my personal work done with the amount of the charity or through the institutions run from charity. I might have done manipulation of accounts after working as a trustee in some institution or collected money by cheating people in the name of charity. I might have made my own cattle trespass on and graze in other's fields, or stolen green corns, stalks, or vegetables from the farm of someone else, or opened some one's package with the intent to commit theft, or committed housebreaking. I might have appropriated a thing lying on the road, or encroached on the neighbor's land, and merged it with my own. As a robber, I might have committed robbery or decoitry. I might have practiced deceit, or committed fraud, or breach of trust.

SENSUAL PLEASURE

I reflect on and confess wrongdoings related to abstention from sensual pleasure. If I am guilty of any wrongdoings of this fourth vow, then I request to be forgiven and my sins nullified.

I might have premarital relationship with my fiancé while engaged to each other but not married yet, or have perverse relationship, or extra marital relationship, or entertained extreme desire for relationship. I might have matched the marriage of persons other than immediate family members.

I might have roused attraction in the other person by passionately fostering love or by uttering lustful words or by singing love-songs, or by exposing private parts, or by showing sensual pictures of enjoyments. Seeing the charm and beauty of somebody's spouse, I might have cherished the desire for sexual pleasure with her. I might have wished for a sensual relation on seeing beautiful men and women. I might have thought of lust on seeing the beauty of persons who have obliged me, for instance, mother, father, son, daughter, brother, sister, guru, his wife or friends. I might have intensified my passion by consuming intoxicating drugs like heroin, cocaine, marijuana, opium, nutmeg, wine, or liquor.

I could have performed sensual pleasure acts like embracing with a doll or a painting, or arranged sexual union of beasts like cows, buffaloes, horses and wished for similar pleasure on seeing their act, or enjoyed pleasure with animals. I might have taken a bath or undergone any treatment for rousing my lust and passion, or put on fine and tawdry dress that would rouse sensuality or infatuation. I might have thought for day and night about lust due to the activity of the passion and carelessness. I might have committed adultery, and kept brothels. or assisted in abortions.

My mind might have become unsteady, or my soul infatuated due to deliberation on evil and painful things like sensual attachment, and due to the state of indecision. I might have made or heard lustful jest or joke or fun or a nonsense talk, and might have been inspired with passion or might have roused it in someone. Like a dog or like a beast, I might have cherished a wish for sensual enjoyment. I might have violated chastity in a dream, or have a sensual relationship on auspicious days like the eighth, fourteenth days, and on the full-moon and no-moon days. I might not have restrained my sensuality, or I might not have restrained my eyes from straying lustful. I might have used foul language, or might not have given up passion even after becoming old, or might not have observed chastity. I might have wished for sensual enjoyment with gods or goddesses as a reward of my penance and austerities.

NON-POSSESSIVENESS

I reflect on and confess wrongdoings regarding abstention from the desire for possession or regarding the limitation on possession, the fifth vow. If I have been guilty of wrongdoing pertaining to it, then I request to be forgiven and my sins nullified.

I might have, knowingly or carelessly, encroached on someone's open or closed land or property and merged it with my own land or property. Under certain circumstances, unwittingly or pretending that I am not doing wrong, I might have purchased costlier silver, gold, jewelry, or promissory note available at less price, just to maintain the limit on possessions. Knowingly or unknowingly, I might have violated the limit on the possession of excessive wealth and other commodities, or on employing men or women servants, or animals like cows, buffaloes, and horses, etc., or the limits of the possession of household goods, furniture, and of base metals like iron, tin, zinc, copper, brass, lead, and bronze, etc.

I may have been joyous about and over attached to my possessions and felt that to possess is my aim. I might have desired for my wealth and hankered after it day and night. While accumulating things, I might have not considered whether it is moral or immoral, religious or irreligious, worth possessing or not, beneficial or harmful. I might have made greater endeavor for the possession, or the more I acquired the more I might have increased the greed and avarice, and wished for the affluence of a king, or of the head of the sect of other religions.

I might have conceived of killing relatives like a nephew, brother, father or mother and desired to inherit property. I might have tried to get my right by denying the right of others, or deprived someone of his livelihood in order to achieve my self-interest. I might have accumulated wealth by sinful means, or in spite of having the means, I might not have helped the blind, the lame, the invalid, the diseased, the old and weak beings, even after seeing them suffer. As a physician, I might have prolonged the patients' illness through greed for money.

In spite of all provisions, I might not have extended help to a section of reformers that would add glory to the Jain world. In times of famine, I might not have helped the people who might give up their religion due to starvation. Instead of that, I might have squandered money to augment my prestige and also out of spite. I might have spent my money for undeserving persons and not for the deserving. I might have thoughtlessly wasted my money to indulge my evil habits like gambling, or for arranging performances by female dancers at the time of marriage festivities, or in making others dance, or in sports and amusements, or in dramatic and other activities.

SET LIMITS TO DO BUSINESS OR OTHER THINGS IN DIFFERENT DIRECTIONS

I reflect on and confess wrongdoings pertaining to set limits to do business or other things in different directions. If I have been guilty of any wrongdoings pertaining to this sixth vow, then I request to be forgiven and my sins nullified.

I might have resorted to violence of this vow by sending letters, messengers, telegrams, telephones, or by ordering goods. I might have entertained thoughts in my mind about exceeding the limits. Even though I had set limits, I might have been crazy about and purchased, used, or traded in foreign goods instead of the goods produced in my own country. I might not have restricted the limit related to direction though it was possible to do so, and continued to act against the vow.

I might have violated the limits concerning higher or lower spaces, the limits regarding East, West, North, or south spaces, or I might have increased the limit in one direction while curtailing other limits, or gone along the road forward, even after suspecting that the limit was reached.

RESTRICTION OF CONSUMPTION AND ENJOYMENT OF THINGS

I reflect on and confess wrongdoings regarding the seventh vow of restriction of consumption and enjoyment of things. If I have been guilty of any wrongdoings related to the seventh vow, may my sins be forgiven and nullified.

I might have consumed animate things, or used inanimate things which were in contact with animate things. I might have consumed partially cooked things, or things cooked in cruel way, or something in which there was little to eat and more to be discarded, like the stalks of sugar cane, custard apples, and berries, etc.

I might have eaten some fruits which are not supposed to be eaten after the designated time, or I might have made a river, or a lake water muddy by jumping around or swimming in a swimming pool, lake or river. I might have used silk garments, or might have worn for pleasure garlands, wreaths, chaplet of delicate flowers, or sprouted green barley shoots, which provide refuge to innumerable living beings.

Also, I might have taken with pleasure and temptation the drinks like tea, soda, lemon, ginger, raspberry, and coke, etc., or consumed very exciting substances like wine, liquor, or meats, and eaten twenty-two type of prohibited things, and also thirty-two type of vegetables abode of infinite beings (like under ground-roots, bulbs, e.g. potatoes, onions, and carrots, etc.). I might have prepared or have gotten prepared dishes of various tastes and flavors for the relish of the tongue and praised them much while eating them. I could have eaten or made someone eat a thing which had lost its color, smell, taste, and texture, or which was mossy or molded. I might have gotten my shoe-soles nailed, tacked, or horseshoe applied. I might not have restrained in any one of these observance, and might have adulterated something, or might have unknowingly used it.

WRONGDOINGS RELATED TO FIFTEEN TRADES

If I have been guilty of any wrongdoing in respect of the fifteen type of trades which involve more sinful activities, I reflect on and confess for committing sinful businesses.

(1) Businesses related to use of fire: I may have prepared or operated furnaces for the making of lime, bricks, pantiles or charcoal, which are produced in a furnace, a potter's furnace for baking earthen wares, or furnaces of blacksmith, corn- parcher, wine-dealer, cloth-printer, goldsmith, coppersmith, confectioner, or a dyer, etc., to keep the fire burning day and night, or the boiler to operate mill, gin, or a press.

(2) Businesses related to cutting forests, trees, and plants: I may cut green trees off, or have plucked fruits and flowers, or I have cut the branches of plants, or have dug out the roots and bulbs; or have carried out the profession of a vegetable dealer, a woodcutter, a gardener, etc., or have plucked out green grass or lawn, or weeded out useless grass.

(3) Businesses related to fermentation: I may have fermented wine, indigo, leather, or fermented for preparing sweets like jalebi, halva, etc., or prepared salted pickles, or done any other activities to cause fermentation.

(4) Businesses related renting bulls, carts, etc.: I might have had businesses related to bulls, camels, horses, donkeys, mules, or male- buffaloes, and they may have been tortured or not attended rightly.

(5) Businesses related to breaking or digging ground or earth: I might have broken open the layers of the earth with a plough, a harrow, a crow-bar, or a spade, etc., or dug, or have dug water reservoirs like wells, step-wells, lakes, and pools; or dug oil wells or mines of coal or metals; or followed the vocation of a clay-digger, mason, or a tiller, etc.

- (6) Businesses related to tusks or bones, etc.: I might have traded in elephant tusks, nails, tortoise-shells, rhinos, or in the bones of cows, buffaloes, etc.
- (7) Businesses related to hairs, wool, or skin, etc.: I might have pursued the vocation of a barber, or a butcher or traded in bipeds or quadrupeds, or dealt in the hair of the yak, or in wool, feathers, furs, fatty clothes, or leathers.
- (8) Businesses related to meat, liquor, honey, lard, etc.: I might have had businesses in meat, wine, fermented palm-juice, honey, butter, animal oil, ghee, varnish, fat, jaggery, white sugar, gelatin, celluloid film products, etc.
- (9) Businesses related sealing wax: I might have done trading in sealing wax.
- (10) Businesses related to poisonous substances: I might have traded in poisons like arsenic salts, opium, etc., or the poisons of snakes, chameleons, iguanas, and frogs, etc.; or traded in swords, pistols, daggers, knives, poniards, guns, spears, lances, or any violent weapons and ammunition.
- (11) Businesses related to crush or extract juice: I might have conducted sugar-cane or cottonseeds press, or worked on machines like lathes mills, oil mills, flour mills, presses for cotton-bales, pounding machines, textile mills, and gins, etc., in which many small insects are killed.
- (12) Businesses related to cutting body of animals: I might have a calf, or a horse; or pierced the nose and put a nose-string in the nose of a camel, a bullock or a male buffalo, or cut off the tails of dogs and horses, or split the ears of dogs or goats, or made marks on cattle by branding them; or pierced the ears of children; or made men eunuchs or emasculate.
- (13) Businesses involving the burning of the forest: I might have fire to a forest thinking that it will lessen the burden of mother earth, or that it will make the movement of people more easy, or that the earth will yield a better crop, or that new trees would thrive there, or that the danger of thieves, burglars, etc. will be removed; or burned villages, or standing crops; or cruelly and spitefully set and burned beasts, birds, and men; or set haystacks, hedges, or pastures on fire; damaged forests or mountains.
- (14) Businesses involving the setting on fire, or drying up or diverting water reserves: I might have caused lakes, ponds, and deep water-pools to dry up by setting them on fire. I might have caused wells or swimming pools to be emptied; or put poison, caustic salts, etc. in reservoirs of water. I might have broken the banks of lakes, or made canals to reap richer harvests from farms or orchards; I might have employed water-wheels to water the saplings planted in the orchards or gardens.
- (15) Businesses of bringing up female slaves, eunuchs, or animals: I might have done businesses to bring up and sell beasts and birds like dogs, cats, cocks, hawks, and partridges. I might have conducted immoral traffic, by employing eunuchs, call-girls, dancers, and wicked persons; or maintained animals, or wrestlers for sport and amusement; or encouraged and made strong sinners by giving them monetary help.

UNNECESSARY ACTIVITIES

I reflect on and confess wrongdoings pertaining to the eighth vow, to restrain from objectionable or sinful activities which are more than necessary for one's own needs, or for that of his family. If I am guilty of any wrongdoings of this eighth vow, then I request to be forgiven and my sins nullified.

I might have indulged in talks that would arouse passions or sensuality, or done gestures like a lascivious person, or carelessly uttered impertinent words. I might have collected, arranged, or manufactured harmful or

violent machineries or other things, which were more than what were needed for myself.

Day and night, I might have noticed the faults of others, censured others, desired for someone's wealth. I might have been delighted to see someone's misery, or been sorry to see someone's happiness, or wished for someone's victory and the other's defeat. I could have been worried at the thought of the calamity coming from a wicked enemy or from the disfavor of the king. I might have resorted to lamentations and beat the chest due to the separation caused by the death of my relatives like wife, son, brother, nephew, parents, or wife's relations. I might have shed tears and resorted to heartbreaking wailing, on account of the sorrow due to the destruction of my prosperity and good fortune.

I might have been disturbed on the manifestation of diseases like leucoderma, cancer, heart disease, diabetes, or stroke. I might have been distressed, or been anxious day and night, or noticed the faults of others, or abused them. I might have smitten my head in frustration, or been uneasily anxious, or thought of the sensual pleasures worthy of the king of the heavenly angels.

As the reward for my vows I might have wished to be king of heavenly angels, an emperor, or an angel. I might have practiced self-restraint or austerities with a desire to destroy some particular enemy or a country. I might have felt happy to see someone die, or I might have been determined to obtain kingly powers and destroy an enemy or to enjoy various sensual pleasures after getting royal affluence. I might have shown the path of violence by presenting false scriptures and fancies, or supported wrong path or hypocrisy, or thought of robbing people of their wealth by conspiring with or seeking the help of robbers or gangsters. I might have fancied to increase my popularity and importance by piercing the heart of the enemy with a bow, an arrow, a spear, a dagger, a sword, or a gun. I might have wished to enjoy the status of a king after acquiring strength and valor and capturing big castles, swimming the ocean, and the enemy to bow down at my feet.

I might have found pleasure in possession, or I might have mocked at the ugly or the humpbacked. I might have been proud of my caste, family, or felt a sense of disgust on the dirty clothes of a monk, or mocked at the poor on seeing their old and tattered dress. I might have shown agony and anguish or wept or beaten my head for separation of desirous things or persons, or to discard undesirable things or persons. I might have been constantly thinking about and planning about how to do things such as beating, killing, or murdering any one, or to commit such sins as violence, falsehood, or theft.

I might have kept open the containers of liquids like oil, ghee, water or juices, or kept lamps, or stoves burning, or kept the dishes of leftovers of foods, or urine, or walked over the ground stained with excretion, and phlegm, which are the natural source for minute organisms to grow. I might have thrown the excretion or sputum on the road so that others may crush these minute organisms under their feet. I might have walked on greenery or clay, and scattered them on the road so that others may crush them under their feet. I might have walked over and crushed the small insects like ants and flies. I might have sat on the seeds of sweet or slimy things like berries, gundas, date, or thrown such seeds on the road so that they may have gotten crushed by others. I might have plucked leaves while walking or thrown everywhere harmful things like hot water, fire, caustic salts, or crushed the eggs of birds or small animals like a wall lizard, the fruits of a banyan tree, the blossoms, flowers or fruits of a mango or tamarind tree. I might have covered up anthills, broke up beehives, and tied swings on the branch of a tree.

I might have let rise the passions by consuming intoxicating substances like opium, heroin, and marijuana. I might have resorted to ribaldry, or acquired black arts like enchantment, hypnosis, or fascination. I might have forecast omens, or forecast auspicious time for initiating sinful works, or cheated people by resorting to deceit and cunning, or caused fear in others out of fun or curiosity. I might have deceived or distressed, or laid false blames on others; or thought of killing myself or someone else out of anger.

I might have thought of being united with the agreeable and to be away from the disagreeable. I might have

resorted to lustful talks, increased idleness or carelessness, or failed to practice religious activities in spite of means of my ability, or obstructed others to do religious practices or activities. I might have destroyed the materials for religious practices.

I might have raised animals, hunting dogs, or wild cats, with a wicked intention; or put birds in a cages; collected deadly weapons, like swords, spears, daggers, axes, spades, crowbars, plough-shares, pestles, grinding mills, mortars, spindles, arrows, knives, sickles, or guns. I might have acquired weapons or given to someone else, or asked for them, after mending and making them ready, and felt happy about it, and became happier after giving them to someone else; and thus done such acts of giving harmful things.

I might have unwisely given advice to do sinful businesses, or to dig the earth, or to construct step-wells, wells, or houses; to accumulate cows, buffaloes, horses, or bullocks. I might have given advise to people to do unworthy businesses, or arranged the people to get married, or to produce fire or gas by a machine. I might have advised to cut or chop trees, or to set fields, orchards, threshing floors, the heap of crops, or a forest on fire. I might have given orders to remove the weeds, to bake bricks, or to make the potter's furnace; and thus advised to do businesses in the fifteen type of sinful trades.

I might have given advice to commit sin in several ways by preparing foods and drinks, preserving pickles, cutting vegetables, washing clothes, or digging the earth. I might have thus punished my soul by being guilty of committing sinful acts in these four ways though not for self-interest.

SAMAYIK VRAT

I reflect on and confess wrongdoings concerning the status of equanimity of mind, Samayik Vrat, the ninth vrat. If I am guilty of any wrongdoings of this vow, I request to be forgiven and my sins nullified.

I may have kept the mind occupied in wicked thoughts, or used wicked speech, or done sinful physical activities while performing Samayik, or performed Samayik carelessly, or finished it before it was over.

Moreover, I might not have properly known the nature of Samayik, i.e., steadfast equanimity. I might not have maintained the steadiness of the body in the way it should be, or avoided the errors in keeping such steadiness. I might not have sat in one position, in steady posture, or kept my eye sight steady in reading religion, meditation, or listening to sermons. Instead, I might have stared here and there, or resorted to unsteadiness of attention, eye sight, speech, or passion during Samayik. I might not have studied, listened to, or reflected on the scriptures. I might not have done contemplation, kept a steady posture, or recited Navakar Mantra during Samayik, even though such things are to be done.

On the contrary, I might have attended to and worried about other matters, done adverse talks like gossiping, censorious and slanderous talk, or talked about businesses and occupations. I might have instigated disputes and discord or carried on the settlement of and discussions on worldly matters. I might not have done the things which are supposed to be done in Samayik, or attempted to climb up the ladder of the feeling of aloofness. I might not have even thought of how I can attain purity of mind, as well as soul.

I might have allowed my mind to roam about anywhere and everywhere, or thought about some businesses. I might have thought how come Samayik is taking such a long time to finish and might have finished in a hurry. I might have planned some worldly works during Samayik, or done it in such a way, that I could look after things around my house, or fondled my own or others' children, or welcomed a person who did not observe the vow, and indulged in curious talks during Samayik. I might have cast a lustful glance here and there.

Instead of reading religious books at the time of Samayik, I might have read books like novels, dramas,

technical books, or even worldly newspapers, and magazines, etc. I might not have taken precautions and follow up necessary routines in carrying out the dispersion of urine or fecal material. I might have reclined against something, or kept the legs spread out or sat cross-legged, so as to keep one leg over the other during Samayik.

I might have slept, yawned, cracked the fingers, massaged my legs, or removed dirt off the body during Samayik. I might have violated any of the thirty-two lapses of Samayik, or might not have begun and concluded the vow ceremoniously, and performed it wearing lay follower's dress, or wished tea or snacks during it, or I might have coveted distribution of gift or praise; or performed Samayik with the desire to obtain this worldly or other worldly pleasures and enjoyments.

SET LIMITS FOR DAILY ACTIVITIES

I reflect on and confess whatever wrongdoings I might have done with regard to the tenth vow, that is setting the limits in the six directions within which only I would do my things and how many things I would use or do for one day. If I am guilty of any of the wrongdoings of this vow, I request to be forgiven and my sins nullified.

I might have ordered for something which existed outside the fixed limit, or ordered or sent for something outside the limit through an aide; or drawn attention of someone who was outside the set limits by calling, or by body gestures, or by throwing a pebble or something, and then got the things from outside set limits.

I might not have known the nature of this vow. I might not have restrained the set limits, in regards to material, directions, time and desire, though they had to be done. I might not have avoided the lapses of this vow. I might not have preserved the five restraints, or completed properly the scrutiny, or followed the fixed time. I might have concluded the vow before the fixed time was over, or I might not have made the determination to renounce whatever obstructed the pursuit of the vow.

I might not have observed the vow which was to limit the things like food or clothes, or other daily things, on a day to day basis. I might have used or desired food, water or juices, while I was fasting or had chauvihar.

PAUSHADH VRAT

I reflect on and confess wrongdoings in respect of the eleventh vow, the Paushadh Vrat, in which for one or more days I gave up all worldly affairs and usually performed fasting, and lived like a monk. If I am guilty of any wrongdoings of this vow, I request to be forgiven and my sins nullified.

During the Paushadh Vrat, I might have become guilty of being careless in checking clothes or mat for living beings or not looking properly, or not examining or being careless while spreading mat or wearing the clothes for living beings or not removing the living beings carefully to a safer place; or being careless in checking for living beings or not looking properly, the place where urine or fecal material was being disposed off, or moving them to a safer place. I might not have observed the Paushadh vow in right order, including fasting and other things in the right manner.

Moreover, I might not have carried out the Paushadh for at least twenty-four hours or more, I might not have properly examined all the mouth-cover, special broom, my clothes or mat, or performed the meditation with motionless body position. I might have indulged in talks about other sex, restaurants and food, town, city, country, or politics. I might have shown desire for food, sexual activities, or materialistic gain, or felt fear instead of doing religious activities. I might have slept during the day time, or indulged in useless talks and left aside the study of scriptures.

I might have avoided removing ornaments. I might have kept the keys of the house or the shop. I might have performed Paushadh out of temptation that it would end with a nice celebration and a meal before and/or after it. I might have observed Paushadh not as a purifying process, but as a result of a controversy of somebody not believing me as a religious person, and done without understanding what it is. I could have asked for some particular reward for Paushadh, or given advice or suggestions regarding the ceremonious conclusion, and/or to celebrate Paushadh by giving something like sweets.

I might have shown anger or uttered proud words during Paushadh. I might have resorted to fraud, deceit, entertained greedy thoughts, abused someone, or resorted to levity in sight, speech and passion. I might not have done Pratikraman and scrutiny twice as needed. I might not have disposed of urine or fecal material with proper carefulness and as prescribed in scripture. I might have gone out of the Paushadhsala bare at night or when it was raining, or might have wished to eat when hungry. I might have terminated the vow before the time is over, or might have found fault with the person who suggested me to observe the vow when beset with calamities, or might have ignored religious activities. I might not have observed the vow with respectful devotion, or lost the faith as a result of the vow. I might not have observed the restraint to how many clothes should be kept, or might have used the mat which was as thick as a mattress. I might have used wooden blocks as pillows. I might not have served aged, weak or ill ascetic, who have observed Paushadh Vrat. Instead of keeping a pleasant attitude, I might have felt anguish in the mind.

OFFERING TO UNEXPECTED GUEST

I reflect on and confess wrongdoings related to the twelfth vow to offer alms to unexpected guests, such as Monks or Nuns, for which I had to follow certain criteria, of which I might have been guilty. If I am guilty of any wrongdoings of this vow, I request to be forgiven and my sins nullified.

I might have been guilty of putting an animate thing on top of inanimate things or an inanimate thing on top of animate things while offering alms, or offering a thing to a monk which was spoilt or fermented stale. I might also have asked someone else to offer alms while I had been fit to do so, or I became proud or repented after giving donation.

Moreover, I might have been partial in giving food and drinks to the monks and nuns, due to affection or respect for them, or might have been guilty of wrongdoings like preparing prohibited food for the monks. I might have insulted a monk when he had come at the doorstep. I might have discriminated among them by giving more to one and less to the other, or good to one and bad to the other. I might have felt unhappy while giving, or have avoided monks after seeing them at the doorstep. I might have sent them away to other's house, or made them wait, or made them leave after waiting for long time. I might have deliberately made a monk accept alms or done so through temptation, or given something considering them to be a garbage place, or I might have forgotten to think of a monk at meal time.

FAST UNTO DEATH

I reflect on and confess whatever wrongdoings I might have been guilty of, concerning the religious fast unto death. If I am guilty of any wrongdoings of this act, I request to be forgiven and my sins nullified.

I may have been guilty of wishing for this worldly happiness like obtaining the position and the luxuries of an emperor, or of the other world like obtaining the position of head of all angels, Indra, and divine luxuries; or of desiring to live long in a supposition that if the fasting lasted longer I would get more respect and adoration; or of wishing for death due to inability to bear hunger and thirst; or of desiring of sensuality in that state.

Again, even after accepting fast unto death, I might not have gotten completely rid of attachment for the body, material, family, friends, the possessions I had. I might have started the fasting unto death without asking all the beings to forgive me, and my forgiving them, or without attenuating the passions or curbing the sense organs, or controlling the mind, or losing the temptation for the happiness of this or the other world, or for fame and renown.

I might not have carefully checked the place for the disposal of urine and excrement, or might have used a bedstead, quilt, or mattress as a bed instead of using a bed of grass. I might have not begun fasting after sitting in a crossed-legged posture and facing the north or the east. I might have been careless to turn away from sins in spite of taking the vow in all nine ways. These nine ways are: doing it myself, asking someone else to do it, or encouraging someone else to do it, in any combination by action, word or thought.

I might have wandered about the result of the fasting unto death when overcome by troubles like disease, or I might have laid the blame on the person making or suggesting me to undertake fasting, thus adulterating the flawless state of mind. I might have started fasting unto death without analysing whether this is the right time for me or not, or whether I am fit for it or not. I might not have done it even though there was a right time for it, or might not have cherished the desire for it nor kept faith in it. I might have prevented someone doing fasting unto death even though he was fit for that, or have mocked at or ignored him.

TWELVE PENANCES

I reflect on and confess any sinful wrongdoings related to penance of a long or short duration. In spite of ability, I might not have performed the twelve penances consisting of six external penances, viz., fasting, taking less food, taking fewer food items, abstention from specific taste, straining the body, and to restrain passions like anger; and six internal penances, viz., atonement of sin, politeness, and service to ascetics, etc., study of scriptures, meditation, and giving up of bodily activities. If at all I had practiced them I might have done so with the hope and the desire of this worldly or other worldly happinesses, or done so in some other hope, or with the hope of getting fame, or in imitation of someone, or done it out of jealousy, or to do harm to someone. I might not have performed penance in spite of favorable circumstances, or performed it just for fulfilling an oath taken before a god, or to get rid of worldly misery. I might have felt proud after performing the penance or resorted to self-praise after performing it. I might have performed it to show off someone, or asked for the reward of the penance, or done it in a spirit of disrespect, or performed it in more or less without understanding its exceptions.

ENERGY

I reflect on and confess wrongdoings related to energy or strength. If I am guilty of any wrongdoings of this matter, I request to be forgiven and my sins nullified.

I might have been guilty of dissipated the energy or strength of the mind through sinful activities of the mind, or the energy or strength of speech through untruthful activities of the speech, or the energy or strength of the body through wicked activities of the body.

From my birth until today, and in previous lives, if I have been guilty of breaking or offending against any vow, whether I took it or not; knowingly or unknowingly; either by day or at night, by physical nature of activity, place, time or desire either partly or wholly; if I have been guilty of thinking of committing sins, of preparation for the commission of such sins, of attempting to commit such sins, or of actual commission of the sins, or otherwise, been guilty either by thought, speech, or action, or made someone else guilty or approved of any such lapse or guilt, then keeping the infinite Arihants, the Siddhas, and the revered Kevalis as my witnesses, I wish to be forgiven and the sins nullified.

FAITH IN THE PATH OF TIRTHANKAR

I reflect on and confess if I have any doubt regarding the faith in the path of the Tirthankar. I might not have known those; one to infinite expressions which have to be known or I might not have avoided those expressions which are to be avoided. I might not have respected those expressions which have to be respected. I bow down to all the 24 Tirthankars right from Shri Rushabhdev Swami to Shri Mahavir Swami. The path laid down by all the 24 Tirthankars is one and the same, uncontradicted, unbroken, there is no other better course and it is the only course capable of extracting the darts in the form of karma by removing several miseries like birth, old age, and death. It unfailingly brings welfare and it is the only path for achieving accomplishment, and liberation. There is not the least doubt about the fact that their commands should be obeyed with heads bent.

Many souls treading along that path have attained liberation, have achieved the end of misery. One should have the right faith in it, should be appealed by it, and have conviction in it and liking for it. Out of insufficient understanding, I might not have kept proper faith in it, or I might have lacked conviction in it. I might not have been touched by it, or I might not have obeyed the command of the Jina.

I might not have made any attempt to go along that path, or I might have striven to go along a wrong path. I might have kept less faith, made less exposition or felt less appeal than is due to that path. I might have disregarded the Dharma of the Tirthankar, or ignored the path.

I might have experienced liking for sinful activities and dislike for religious activities. I might have doubted or misinterpreted the path shown by the Jineshvar, or I might have shown the liking for some other religion who does not go as far. I might have believed in superstitious things as my savior, or I might have accepted unworthy people as my teacher, or accepted unworthy religion as my religion, or accepted God instead of myself as my savior. I might have been deceptive in carrying out my worldly or religious duties. I might have felt egoistic with arrogance and pride. And, I might have felt attachment for the agreeable passions, and hatred for the disagreeable passions.

If I have been guilty of any such lapse, I request to be forgiven and my sins nullified.

THOUGHTFULNESS OF MY LIFE

I reflect on and confess my failure to think of the three ambitions, which are:

1. When shall I get rid of possessions from minimum to maximum of it?
2. When shall I give up living as a householder, and resort to monkhood?
3. And the last, regarding death: I wish I can accept fast until death and die laying in one position without anybody's help, or with help of someone to change my laying down position, or while I am moving around.

I might not have cherished these three ambitions at night time before going to bed; if at all I had done so, I might not have cherished them. I might have been careless in doing so, or might not have maintained faith during such thinking. I wish to be forgiven and my sins nullified.

REQUESTING FOR FORGIVENESS AND OFFERING FORGIVENESS

Khamemi Savva Jive Savve Jiva Khamantu Me

Mitti Me Savvabhuesu Veram Majjham Na Kenai

I forgive all the living beings of the universe, and may all the living beings forgive me for my faults. I do not have any animosity towards anybody, and I have friendship for all the living beings.

In this way, after saluting the 24 Jineshvars and completely reflecting on and censuring all sins committed by the three motives, and three yogas namely, the activities of the mind, speech and the body, retracting from sins and censuring despising and loathing all this I make my soul pure. In spite of such a cleaning, this soul may not become pure out of the influence of some sins. I might have in any way offended living beings in this, or previous lives, or made them unhappy, separated them, robbed their property, betrayed them, resorted to fraud or deceit, broken a promise after giving it, destroyed some living beings after giving them hope, cheated them under the pretext of religion, led them astray, given them wrong advice, made them quarrel or dispute, or made them sustain a loss.

Thus, I might have been in many ways guilty, or failed to acknowledge virtues, done wrong to a benefactor, or failed to acknowledge an obligation for a good done to me. I might have resorted to such animosity or opposition, or made someone resort to it or approve of it, by day or at night, either at right time or wrong time, with my thought, speech and action. I therefore, request them again and again to forgive me. O souls! I am guilty, forgive me for my offenses, pardon me. O God! Inspire me with such good thoughts that I may not violate again against any living beings.

Now, I specially request for forgiveness from 8.4 million living beings of different origins for any animosity or opposition done to them by me. These are 700 thousand earthly beings, 700 thousand water beings, 700 thousand fire beings, 700 thousand wind beings, 1 million individual bodied vegetable beings, 1.4 million common bodied vegetable beings, 200 thousand two-sensed beings, 200 thousand three-sensed beings, 200 thousand four-sensed beings, 400 thousand hellish beings, 400 thousand lower five-sensed beings, 1.4 million human beings, and 400 thousand heavenly angel beings. I might have killed or hurt any of these 8.4 million various beings while moving, walking, getting up or sitting down, knowingly or unknowingly, or made someone else to do so, or approved of such a killing or hurting by someone else. I might have cut, pierced, distressed, or harassed them; and moreover, I might have inflicted illness upon them by the activities of the mind, speech or the body. Again, I might have caused harassment, or distress to any of them. So keeping as my witnesses the infinite Arihants, the Siddhas and the revered Kevalis I again and again request to forgive me.

Now, I apologize and request for forgiveness from the relatives and friends for any offense I might have done to them. O mother! O father! O son! O daughter! O grandfather! O grandmother! O uncle! O maternal uncle! O brother! O sister! O nephew! O niece! O partners! O neighbors! O in-laws! and such relatives and friends! or to everybody, if up until today I have committed any offense against you, or found fault with you, or done ill in return for a good done to me, or failed to acknowledge your obligation, or done ill to you in any way or thought of it, if I have failed to do service to you or to show devotion for you, or if I have not shared your misery, or if I have not offered help to you, then with folded hands and curbing my ego, with my thought, words, and action, I again and again request you to forgive me. Please show mercy to this offender, that is me, and forgive me.

O Souls! with right perception, right characters, and right knowledge, O souls! the follower of right path! O virtuous souls! O souls! who practice with firm faith! O souls! who have pure thinking, O souls! who have destroyed perversity, and who respect the path of the Tirthankar, if I have committed any offense against or shown irreverence to you, then with folded hands and my head bent, I apologize to you and request you to forgive me.

O Jain brothers and sisters! You are chaste, fair, obliging, kind, religious, noble, fortunate, remover of others' misery, endowed with 21 virtues. If I have shown lack of politeness or devotion to you, then with folded hands, and humbleness, I again and again request you to forgive me. I wish, I could be as offering and

compassionate as you are.

O my kind, merciful and revered Gurudev! You are the savior of the drowning, you are like a big voyager ship who make people cross the stormy world, you are the renouncer of the affluence which you actually had, you are the lover of virtues, you are a great recluse, you have observed the five great vows, the five limits, and the three restrains, and you are the performer of all the twelve type of penances. O great Soul! Your virtues are immeasurable.

How can I describe them with my slight intelligence? You have done infinite favor on me, and you have given vision to this blinded one. You led me along the path of true religion. By giving support to me, you saved me who was fallen. I am not able to completely repay your favors. O my revered teacher! A worthless creature that I am, I may not have offered you comfort or peace by giving 14 type of donations, or not taken care of you, or served you. I might not have been fully devoted to you, or attended on you.

If I have been guilty of lack of politeness, respect, devotion, or if I have been guilty of any offense, then with folded hands, and humbleness, and bowing with my four limbs and head down, I salute you. Again and again I request you to forgive me.

O 24 Lord Tirthankars! Lords of the heavenly angels! Your path and your Order are the best. By showing the path of True Religion, you have done great favor to the poor creatures like me, and yet, because of my slight ability, little strength, and little understanding, I might not have pursued it properly.

O merciful Lords! Forgive me of my offenses, have pity on me, and bestow good sense on me.

REFUGE WITH AUSPICIOUS FOUR

Now, I reflect on the four refuges: the Arihants, the Siddhas, the monks and the True Religion expounded by the Kevalis. These four refuges are the most auspicious, and the sources of welfare and happiness, as they make all the living beings of the universe free from the miseries of births, old age and deaths. Let these four refuges, therefore, continuously be there for the soul in this life, in the other life, and in lives after lives.

PRAYER

Arhanto Bhagavanta Indramahitah Siddhascha Siddhi Sthita

Acharya Jina Sasanonnatikarah Pujya Upadyayakah

Shri Siddhanta Supathaka Munivara Ratna Trayaradhakah

Panchaite Paramesthinah Pratidinam Kurvantu Vo Mangalam

The revered Arihants, adored by the Indras, the leaders of the heavenly angeles; the Siddhas who stand in their motionless postures, i.e. Siddhi; the Acharyas who elevate the Jain Order; the adorable Upadyayas; the excellent Monks, who study the worthy tenets of the Jain Dharma and pursue the three gems; these five Paramesthis bring welfare to us day after day.

NAVKAAR MANTRA

Namo Arihant@nam,

Namo Siddh@nam,

Namo ?yari@nam,

Namo Uvajz@y@nam,

Namo Loe savva S@hunam.

Eso Panch Namokk@ro, Savva P@v Ppann@sano,

Mangal@nam Cha Savvensin, Padhamam Havai Mangalam.

Michchh@mi Dukkadam.

THE END