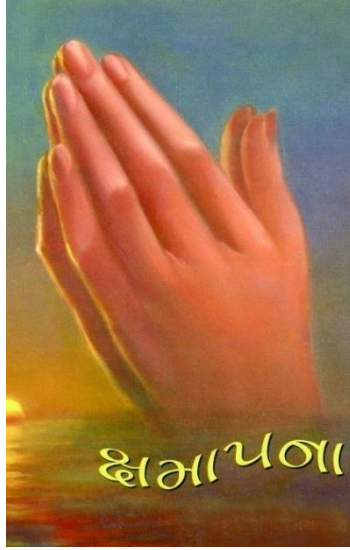


Pratikraman Sutra Book

(First Edition - April, 2014)

Original Verses

English Transliteration and Meaning
for Young Jains of America



Repentance and Forgiveness

I forgive all living beings
May all living beings grant me forgiveness
My friendship is with all living beings
My enmity is totally nonexistent

JAINA Education Committee

Federation of Jain Associations in North America

Pratikraman Sutra Book

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DEDICATED TO People around the World Committed to Compassionate Living

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

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

A vegan and alcohol/drug free life-style stems from a compelling ethical and moral value system, where one makes a conscious effort not to harm any animals and not to harm his own body, mind & soul.

As a result, one avoids the use of all animal products such as meat, fish, chicken, eggs, milk, cheese, ice-cream, butter, ghee, and all other dairy products as well as refraining from the use of silk, fur, pearls, leather, or any other products created from animal cruelty.

One also refrains from all types of addictive substances such as alcohol and illicit drugs.

Note:

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

The New York Times reports that over 8 million Americans are Vegan.

Pratikraman Sutra Book

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Preface

The one and only goal of Jainism is to attain total liberation of our soul by removing its impurities. The soul possesses two types of impurities:

1. Mithyātva - false or illusionary knowledge about its own (soul's) nature or attributes and about worldly reality (ignorance about own's own nature)
2. Kashāyas or Vices - which are anger, ego, deceit, greed, and other vices

To remove such impurities, from the practical point of view, Jainism has prescribed six essential practices known as Six Āvashyakas which are to be performed daily.

Hence one needs to understand that the performance of these Avashyak rituals is considered religious act only if we are able to reduce our ignorance and vices after the performance of these rituals.

Six Āvashyakas or Practices:

- | | | |
|---|--------------------------------------|--|
| 1 | Sāmāyika | To remain in Equanimous state for certain duration |
| 2 | Chauvisattho or Chaturvimshati-stava | To praise the qualities of Arihant / Tirthankars |
| 3 | Vandanā | Respecting Spiritual personalities and elders |
| 4 | Pratikraman | Repentance and Confession of Sins and Violations of Vows |
| 5 | Kāyotsarga | Perform Meditation of certain duration in Yoga Posture |
| 6 | Pratyākhyāna or Pachchakhāna | Live a life by Practicing some or all External and Internal penances |

Monks and nuns and devoted Jain lay people (Shrāvaks and Shrāvikās) staunchly observe these rituals while others practice them to the best of their ability.

The history of Jain literature indicates that initially the rituals of all six Avashyakas were performed separately. However over the

period of time the 4th essential “Pratikraman” ritual has been expanded to include all six essential acts (six Āvashyaka).

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

The Pratikraman ritual is done by reciting various sutras and reflecting on their meaning. These sutras cover all six essential rituals.

The Shwetambar Murtipujak Tradition Pratikraman Sutras are compiled in this book. The Jaina Education Committee will be publishing similar books for other traditions.

Sutras are compiled with English Meaning

For daily morning and evening Pratikraman rituals, 51 different sutras are used as per the ritual process. These Sutras are listed in their original language, either Ardhamagadhi Prakrut or Sanskrut along with their English transliteration, and meaning in simple English. We have also provided some history and general meaning of these Sutras in this book

Pachchakhān

During the Pratikraman ritual, it is required that we need to take certain vows. All Sutras related to vows are listed in Hindi and in English in the Pachchakhāna chapter of this book.

Proper Recitation of Sutra.

To receive the maximum spiritual benefit of the Pratikraman ritual, it is required that each sutra be recited in its proper Chhand (method of recitation). We have compiled the list of each Sutra and its corresponding Chhanda in the Chhanda chapter of this book.

Mudras or Postures

Also, to receive maximum spiritual benefit, each sutra be recited in a proper physical posture. We have compiled a list of Postures (with photographs) in which the Sutras need to be recited. See the chapter on Mudra

Muhapatti Padilehan Ritual

During the Pratikraman ritual, Muhapatti is given significant importance in the Shwetambar tradition. There is a proper process established to inspect the Muhapatti. Also during the inspection process, one needs to recite and reflect upon virtues of our soul. All such details with photos are defined in the chapter called Padilehana of the Muhapatti.

Contributors

The major source of this sutra book is the Pratikraman Sutra book compiled by Late Muni Shri Nirvana-Sagarji and published by Shri Arunodaya Foundation, Shri Mahavir Aradhana Kendra Koba near Ahmedabad India.

The Jaina Education Committee members have edited the meaning of each sutra in simple American English.

We are very thankful to Pujya Panyās Shri Ajaysagarji Maharaj, the trustees, and Shri Ketan Shah of Shri Mahavir Aradhana Kendra for continually technically supporting the Jaina Pathashala educational and eLibrary activities. They have provided all sutras in Unicode Mangal font and their English transliteration.

We are very thankful to the following committee members for compiling, editing, layout, and formatting various aspects of this book.

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Modification of One Sutra

We needed to modify one sentence “Pradhānam Sarva Dharmānām” of “Sarva Mangal Māngalyam” stanza of the Jayaviyārai and the Laghu Shanti sutras.

The popular meaning of the sentence is “Jainism is the best religion among all other religions”. This meaning is not conducive to the basic Jain Principle of Anekantvad and also not conducive to American cultural environment. This stanza is in Sanskrit language while all other stanzas of Jayaviyārai sutra are in Prakrit Language.

The Jain history indicates that this stanza was added sometimes after 12th century (1700 years after Lord Mahavir’s Nirvana). Hence it is not a part of the original sutra.

The following is the modified sutra:

सर्व-मंगल-मांगल्यं, सर्व-कल्याण-कारणम्.

मोक्षार्थम् सर्व जीवानाम्, जैनं जयति शासनम्

Sarva-mangala-māngalyam, sarva-kalyāna-kāranam.

Mokshartham sarva jivānām, jainam jayati shāsanam

Jain philosophy and its practice are auspicious and the cause of all spiritual prosperity. It wishes that all living beings attain liberation.

We apologize if you feel that this action is inappropriate. Some of our contributors do not agree with the change also. However, the main purpose of this book is to teach the Pratikraman sutras to American Jain youth living in the American cultural environment.

We seek forgiveness for any mistake, oversight, understatement, or overstatement in the material presented here. We request you to use the material objectively and provide positive suggestions so that we can incorporate them into future revisions.

Pravin K. Shah
JAINA Education Committee
Federation of Jain Associations in North America
Jain eLibrary in-charge
April 22, 2014

Pratikraman - Observance of Self-Reflection

Jainism believes that from time immemorial, every soul is full of impurities. Mithyātva (Ignorance) and Kashāya (anger, ego, deceit, and greed) which arise from attachment and hatred are the soul's impurities.

To reduce and to remove such impurities, Jainism has prescribed certain practices known as Āvashyaka (essential practices) to be performed daily and regularly by all Jains.

These practices free the human mind from negative thoughts of attachment and hatred and enhance the soul's spiritual progress, ultimately leading to liberation.

Ancient Jain literature defines six such activities.

Six Āvashyaks or Daily Practices:

- | | |
|---|--|
| 1. Sāmāyika | State of Equanimity for certain duration |
| 2. Chauvisattho or Chaturvimshati-Stava | Devotional Prayer to Tirthankars |
| 3. Vandana | Respecting Ascetics |
| 4. Pratikraman | Repentance and Confession of Sins of minor violations of Vows |
| 5. Kāyotsarga | Non-attachment to the Body |
| 6. Pratyākhyāna or Pachchakhāna | Religious Vows |

Each Āvashyak ritual includes many original Sutras written in Ardha-Māgadhi and Sanskrit languages. These Sutras consist of many hymns in praise of the Tirthankaras and many verses of repentance, confession, and requests for forgiveness.

1. - Sāmāyika - State of Equanimity

To remain in the state of equanimity without attachment and hatred, and to treat all living beings equal to one's self is called Sāmāyika. Equanimity is the act of remaining calm and tranquil. It implies neutrality of mind and temper. It is essential for the practice of nonviolence and removal of Mithyātva and Kashāyas, which ultimately removes all Karma.

This ritual is performed to develop equal regard towards all living beings, equanimity towards pleasure and pain, and to be free from attachment and aversion.

During Sāmāyika, a devotee renounces worldly activities, fully controls his or her mind, speech and bodily activities, and lives the life of an ascetic. It is important to remain calm, meditate, read scriptures, or perform pratikramana ritual and request for forgiveness for one's sins.

One should reflect on the following attributes of the soul:

Equanimity towards all beings

Self-control with pure aspirations

Abandonment of all thoughts tainted by desire and aversion.

During Sāmāyika, if one thinks about material happiness, family, friends, and relationships, all of which are not true reflections of the soul, one should meditate on the Sutra called:

"NĀ-HAM" - I am not that

To reinforce identification with the soul, which has the qualities of perfect knowledge, vision, bliss, and power, meditate on the Sutra:

"SO-HAM" - I am that

By meditating on the true nature of the soul, bad karmas (sins) are eradicated. Therefore, it is recommended that all Jains perform Sāmāyika as often as possible and at any time of the day.

Types of Sāmāyika

There are two types of Sāmāyika - partial and complete. Complete Sāmāyika relates to monks and nuns because they practice equanimity at all times. The partial Sāmāyika is for lay people (Shrāvaks and Shrāvikās) so that they can learn to gradually detach themselves from all external objects. The minimum duration for the partial Sāmāyika is 48 minutes.

2. - Chaturvimshati Stava - Prayer to Tirthankars

This is the reverential worship of the twenty-four Tirthankars to reflect on their qualities, such as freedom from attachment and aversion (Vitarāgatva).

Types of Devotional Prayer

The devotional prayer is also of two types; external (dravya) and internal (bhāva). To express one's devotion by worshipping Tirthankars' murtis with purifying substances like rice and flowers constitutes external praise (dravya stuti), while to devotionally praise their inherent qualities is internal praise (bhāva stuti).

During Pratikraman, this is accomplished through the recitation of the following Sutras

Namutthunam Sutra praises the qualities and virtues of the Tirthankar

Logassa Sutra worships all 24 Tirthankars by name

Jaya Viyarāya Sutra is a devotional prayer to Tirthankar

Pukkharā-vara-di Sutra salutes the teachings (Āgam scriptures) of the Tirthankaras

Siddhānam buddhānam sutra bows to all Siddhas along with Lord Mahāvīr and the pilgrimage (Tirtha) places where the Tirthankaras have attained nirvana

These prayers inspire an individual to practice these ideals in his/her own life.

3. - Vandana – Respecting Ascetics

Vandana means paying respect to all ascetics including Āchāryas, Upādhyāyas, and all Sādhus and Sādhvis.

Types of Vandana:

There are three types of Vandana defined in Jain literature.

1. If we meet an ascetic on the road or any other places, we can just bow our head by saying 'Matthaena Vandāmi' or 'Vandāmi Namamsāmi', which means I bow to you.

2. If we visit ascetics in their Upāshray (temporary residence of monks and nuns), then we should inquire about their well-being and request forgiveness for any impoliteness towards them.
3. Pratikraman ritual should be done in the presence of an ascetic. During the Pratikraman ritual, one recites Suguru Vandanā sutra, which is a complete Vandanā of an ascetic.

4. - Pratikraman – Repentance and Confession of Sins

"Prati" means "back" and "kraman" means "to go". It means to go back, to reflect and review, to confess and atone, asking for forgiveness from others for one's own faults of mind, body, and speech in one's daily activities, and forgiving faults of others and extending friendship to all.

Therefore, Pratikraman involves repentance and sincere confession for past sinful deeds and thoughts as well as the forgiveness of others' faults. This process of self-discipline provides protection from present sinful acts, and prevents future sinful acts through renunciation.

Types of Pratikraman

Jain monks and nuns must perform this ritual in accordance with tradition. Devoted Jain lay people staunchly observe this ritual while others practice it as often as possible.

It is recommended that Pratikraman be done twice a day, once in the morning known as Rāi Pratikraman and once in the evening known as Devasi Pratikraman. The morning Pratikraman is for the atonement of minor violations of vows incurred during the night and the evening Pratikraman is for the minor violation of vows of the day.

There is a special Pratikraman for every fortnight (Pakkhi), every four months (Chaumāsi), and yearly (Samvatsari) Pratikraman if not possible to perform the daily Pratikramans.

The annual Pratikraman that all Jains should strive to observe is called Samvatsari Pratikraman. The Samvatsari Pratikraman is performed on the last day of Paryushan and is followed by forgiveness, i.e. asking forgiveness for our wrongdoings to all living beings and forgiving others for their faults.

It generates feelings of friendliness and love towards all. Pratikraman (self-analysis) can make our lives happy and peaceful as well as build a harmonious society.

Dravya and Bhāva Pratikraman

The Jain ethics system outlines 5 great vows to be practiced by monks and nuns who have totally renounced worldly life. However for lay people, it outlines 12 vows (Vratas) of limited nature that are less intense than those followed by monks and nuns. Jainism defines that everyone should strive to adopt these vows according to one's individual capacity and circumstances. The ultimate goal is to accept them as full vows.

In order to effectively avoid sinful activities, one should abandon wrong belief (Mithyātva), an un-restrained lifestyle (Avirati), unawareness, laziness, or lethargy (Pramāda), passions (Kashāya) and inauspicious activities of body, speech, and mind (Aprashasta Yoga).

To accept right faith or conviction, achieve self-restraint, become spiritually vigilant, cultivate good qualities like compassion and nonviolence, and attain the true nature of soul after giving up worldly activities is the essence of Pratikraman. In other words, it means returning to and reaffirming the path of nonviolence, truthfulness, and non-attachment.

During Pratikraman, a lay person reflects on these vows and repents and requests for forgiveness for minor violations (known as Atichār) that may have been committed knowingly or unknowingly. Contemplation on each of these vows takes place so that we are more aware of such circumstances and can avoid such minor violations of vows in the future.

If Pratikraman is performed only to confess past sinful acts and with an open declaration not to commit them in future, but the individual readily commits sinful activities, then this type of recitation of the ritual is called Dravya or external Pratikraman. Dravya Pratikraman is not useful; on the contrary, it is harmful. It deceives one's own self and is meant simply to deceive others.

If after the performance of Pratikraman ritual, an individual minimizes or eliminates sinful activities in real life, then the

Pratikraman is called Bhāva or internal Pratikraman, which is very useful for purification of the soul.

Eligibility to do Pratikraman

Jain literature clearly indicates that the Pratikraman ritual is meant for repenting and requesting forgiveness for:

“one’s past minor violations of the vows that may have occurred knowingly or unknowingly”.

As previously mentioned, monks and nuns are to follow the five great vows and for lay people, there are 12 vows of limited nature. Hence the Pratikraman ritual is meant for monks, nuns and only those lay people who follow these vows. The logic is that if one does not practice the vows, then the question of repenting and forgiveness of minor violations of the vows does not arise.

Many Jain lay people do not practice the 12 vows. Therefore, after understanding the purpose and meaning of our great ritual, every Jain should strive to adopt the 12 vows of lay people according to their capacity and circumstances. They should review them before Samvatsari Pratikramana and improve their limits every year in such a way that ultimately they will be able to fully practice the vows and live an ascetic life.

Inclusion of Six Āvashyaks in the Ancient Pratikraman Āvashyak

During the last few centuries, review of Jain literature indicates that the word “Pratikraman” is used as a common noun for all six essential acts (six Āvashyakas). This is also meaningful because during the course of time the Pratikraman ritual has been expanded and enhanced to include the sutras of all other Āvashyakas. This way lay people can easily complete all six daily Āvashyak rituals within 48 minutes.

5. - Kāyotsarga – Meditation in a Yoga Posture

Kāyā means body and Utsarga means moving away or rising above. Hence, Kāyotsarga means rising above bodily activities to focus on the inner self, thus developing non-attachment towards our body while in meditation (Kāyotsarga). To perform Kāyotsarga in its true form, it is necessary to give up all passions.

Attachment to one's body must be renounced in order to perform virtuous meditation (Dharma Dhyāna) and pure meditation (Shukla Dhyāna). During Pratikraman ritual, this is accomplished by meditation upon Namaskār Sutra or Loggassa Sutra for certain duration after repentance and confession of sins.

6. - Pratyākhyāna or Pachchakhāna – Taking Religious Vows

Taking religious vows (self-control, renunciation of sinful activities, or doing pious activities) is called pratyākhyāna. This declaration is of two types - external (Dravya) and internal (Bhāva).

External or Dravya pratyākhyāna

Renunciation of external things like food, shelter and other possessions is Dravya pratyākhyāna.

Internal or Bhāva Pratyākhyāna

Renunciation of internal impure states of the soul such as ignorance, anger, greed, ego, deceit, non-restraint, attachment and aversion are known as Bhāva or true Pratyākhyāna.

One cannot attain true Bhāva Pratyākhyāna without performing complete Dravya Pratyākhyāna. For instance, one can begin by renouncing delicious food and other luxuries and live a simple life. The true performance of Bhāva pratyākhyāna (true renunciation) leads to stoppage of new karma (Samvara), which gives rise to ultimate equanimity (Sambhāva), and the attainment of liberation.

Hence the religious vows foster spiritual advancement through self-control.



What you are is God's gift to you.
What you make of yourself is your gift to God.

01. नमस्कार मंगल सूत्र - Namaskär Mangal Sutra

01. Introduction

Namaskär Mangal Sutra, popularly known as Namaskär Mantra, Navakär Mantra or Namokkär Mantra, is the most revered prayer in Jainism. It offers obeisance to the five supreme beings known as Pancha Parmeshtis, namely: Arihanta, Siddha, Ächärya, Upädhyäy and Sädhus which include all monks and nuns of any religion of the world who practice the 5 great vows of conduct.

In the first and second sentences obeisance is offered to the omniscient beings, which are Arihantas and Siddhas. In the third, fourth and the fifth sentences obeisance is offered to ascetics who are Ächäryas, Upädhyäys and all Sädhus and Sädhvis of the world. The sutra offers obeisance to the qualities of Pancha Parmeshtis not to the individuals. The remaining four sentences explain the importance and benefit of these obeisances. There are a total of 108 qualities or attributes of these five supreme beings. The Jain rosary (Mälä) has 108 beads signifying these attributes.

Arihanta – 12, Siddha – 8, Ächärya – 36, Upädhyäy – 25, and Sädhu – 27 = Total - 108

01. नमस्कार मंगल सूत्रः



नमो अरिहंताणं

नमो सिद्धाणं ।

नमो आयरियाणं ।

नमो उवज्झायाणं ।

नमो लोए सव्वसाहूणं ।

एसो पंच नमुक्कारो, सव्वपावप्पणासणो ।

मंगलाणं च सव्वेसिं, पढमं हवइ मंगलं ॥

01. Namaskāra Mangal Sutra

Namo arihantānam.

Namo siddhānam.

Namo āyariyānam.

Namo uvajjhāyānam.

Namo loe savva-sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai mangalam.

01. General Meaning

Namo Arihantānam

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

Namo Siddhānam

I bow to the Siddhas or liberated souls that have attained the state of perfection and immortality after the attainment of Keval-Jnāna and after completing their current duration of life, thereby achieving total freedom from all karma. In this way they have completely ended the cycle of birth, life, and death.

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

Anant Jnān	Infinite knowledge
Anant Darshan	Infinite perception
Avyābādha Sukha	Eternal happiness
Anant Chāritra	Perfect conduct
Akshaya Sthiti	Immortality

01. नमस्कार मंगल सूत्र - NAMASKĀR MANGAL SUTRA

Arupitva	Formlessness
Aguru Laghutva	No Social Status
Anant Virya	Infinite Power and Energy

Namo Āyariyānam

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

Namo Uvajjhāyanam

I bow to the Upādhyāys, who are the religious scholars and guides of the scriptures. They explain to us the true nature of the soul and karma, their relationship, and the importance of our spiritual lives over our material lives.

Namo Loe Savva Sāhunam

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

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

Eso Pancha Namukkāro

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

Savva Pāvap-panāsano

May such obeisance help diminish my sins.

Mangalā-nam cha Savvesim

Giving this praise is most auspicious.

Padhamam Havai Mangalam

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

01a चत्तारि मंगलं सूत्र - Chattäri Mangalam Sutra

01a Introduction

This sutra explains that the Tirthankars, Liberated souls (Siddhas), Ascetics, and the religion preached by Tirthankars are very auspicious and divine, and that we should take refuge in them.

01a चत्तारि मंगलं सूत्रः

- चत्तारि मंगलं, अरिहंता मंगलं,
सिद्धा मंगलं, साहू मंगलं,
केवलिपण्णत्तो धम्मो मंगलं ।.....1.
- चत्तारि लोगुत्तमा, अरिहंता लोगुत्तमा,
सिद्धा लोगुत्तमा, साहू लोगुत्तमा,
केवलिपण्णत्तो धम्मो लोगुत्तमो ।.....2.
- चत्तारि सरणं पवज्जामि, अरिहंते सरणं पवज्जामि,
सिद्धे सरणं पवज्जामि, साहू सरणं पवज्जामि,
केवलि पण्णत्तं धम्मं सरणं पवज्जामि ॥3.

01a Chattäri Mangalam Sutra:

- Chattäri mangalam, arihantä mangalam,
Siddhä mangalam, sähu mangalam,
Kevali pannatto dhammo mangalam. 1.
- Chattäri loguttamä, arihantä loguttamä,
Siddhä loguttamä, sähu loguttamä,
Kevali pannatto dhammo loguttamo. 2.

Chattäri saranam pavvajjāmi, arihante saranam pavvajjāmi,
Siddhe saranam pavvajjāmi, sāhu saranam pavvajjāmi,
Kevali pannatam dhammum saranam pavvajjāmi. 3.

01a Sutra Meaning:

These four are the most auspicious in the universe:

The Arihantas, the Siddhas, the ascetics, and the religion
expounded by the omniscient beings (Tirthankars). 1.

These four are the most divine in the universe:

The Arihantas, the Siddhas, the ascetics, and the religion
expounded by the omniscient beings (Tirthankars). 2.

I take refuge in these four.

The Arihantas, the Siddhas, the ascetics, and the religion
expounded by the omniscient beings (Tirthankars). 3.



01b Universal Prayers

Universal Forgiveness Prayer

खामेमि सव्वजीवे, सव्वे जीवा खमंतु मे।

मिस्ती मे सव्व भूएसु, वेरम् मज्झं न केणइ।।

Khämemi Savva Jive, Savve Jivä Khamantu Me,
Mitti Me Savva Bhuesu, Veram Majjham Na Kenai.

I forgive all living beings
May all living beings grant me forgiveness.
My friendship is with all living beings
I have no enmity with anyone.

Universal Peace Prayers

उपसर्गाः क्षयं यान्ति, छिद्यन्ते विघ्नवल्लयः।

मनः प्रसन्नतामेति, पूज्यमाने जिनेश्वरे।।

Upsargäh kshayam yānti, Chhidhyante vighna vallayah,
Manah prasanna tämeti, Pujya mäne jineshware.

May all physical difficulties diminish
May all obstacles get removed
May the mind and heart become full of joy
By worship of Arihanta.

Reflection on Universal Friendship

शिवमस्तु सर्वजगतः, परहितनिरता भवन्तु भूतगणाः।

दोषाः प्रयांतु नाशं, सर्वत्र सुखी भवतु लोकः॥

Shivmastu Sarva Jagatah,
Par hit niratā bhavantu bhutaganāha,
Doshāha Prayantu Nāsham,
Sarvatra Sukhi bhavatu lokah.

May the entire universe be blessed;
May all beings engage in each other's well-being.
May all weakness, sickness and faults diminish;
May everyone everywhere be healthy, peaceful and happy in all respects.

Reflection on Self-Realized Soul

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

होय मुमुक्षु घट विषे, एह सदाय सुजाग्य.

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

The true seeker of the Self-possesses the seven cardinal virtues namely; compassion, peace, equanimity, forgiveness, truthfulness, renunciation, and non-attachment to worldly relations and objects. These qualities keep him constantly vigilant.

राग, द्वेष, अज्ञान ए, मुख्य कर्मनी ग्रंथ;

थाय निवृत्ति जेहथी, ते ज मोक्षनो पंथ.

raga, dvesha, ajnāna e, mukhya karma-ni grantha,

thāya nivrutti jeha-thi, te ja mokshano pantha.

Attachment, Hatred, and Ignorance of Self are the three principal reasons for the bondage of karma to the soul. The path that diverts away from karma is the true path of liberation.

Divine Gratitude Prayer

अज्ञानतिमिरान्धानं, ज्ञानाञ्जन शलाकया ।

नेत्रं उन्मीलितं येन, तस्मै श्री गुरवे नमः ॥

योगशास्त्र - आचार्य हेम्चंद्रसुरि

ajñānatimirāndhānaṁ, jñānāñjana śalākayā |

netraṁ unmīlitaṁ yena, tasmai śrī gurave namaḥ ||

The darkness of ignorance was blinding my vision.

A healing paste (the medicine of true Knowledge) has been applied.

Now my inner eyes are open.

To the Master who helped me, who removed the layers of ignorance and enabled me to see rightly

I humbly offer my appreciation and gratitude.

02. पंचिंदिय सूत्र - Panchindiya Sutra (Guru Sthäpanä Sutra)

02. Introduction

Generally, Sāmāyika and Pratikraman rituals are performed in the presence of a Guru or an ascetic. However, in their absence, one places a religious book, which contains Namaskar Mangal Sutra and Panchendriya sutra in the front to symbolize the presence of a Guru.

Also one needs to place a rosary (Navakār vali) consisting of 108 beads on the top of the religious book which represents the 108 virtues of Pancha Parmesthis.

02. पंचिंदिय सूत्र

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

चउविह-कसाय-मुक्को, इअ अट्ठारस-गुणेहिं संजुत्तो1.

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

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

02. Pancindiya Sutra

Panchindiya-samvarano,

Taha nava-viha-bambhachera-guttidharo.

Chauviha-kasāya-mukko,

Iah atthārasa-gunehim sanjutto.1.

Pancha-mahavvaya-jutto,

Pancha-vihāyāra-pālana-samattho.

Pancha-samio tigutto,

Chhattisa-guno guru majjha2.

02. Sutra Meaning:

Guru Maharaj who has attained perfect control over the pleasures and pains associated with five-sense organs, observes celibacy in the nine prescribed ways, and is free from the four kinds of passions.

Guru Maharaj also observes the five great vows, five codes of conduct, five kinds of carefulness, and three kinds of restraints in daily activities. Thus, a Guru Maharaj possesses 36 qualities.

02. General Meaning:

A Guru has 36 Qualities:

Control over the Five Senses:

He possesses complete control over the pleasures of touch, taste, smell, sight, and hearing senses.

Observance of Nine Stipulations of Celibacy:

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

Not looking at a person of the opposite gender with the sense of sensual pleasure

Not thinking of the past sensual pleasures of one's life

Not being alone with a person of opposite gender

Not talking about a person of the opposite gender with pleasure

Not sitting at the same place where a person of the opposite gender has been sitting until certain amount of time has elapsed

Not staying nearby where a couple might be staying

Not consuming intoxicants, such as alcohol or drugs.

Always eating less than one's hunger

Not decorating the body

Avoidance of Four Passions:

He completely avoids four passions:

Anger, ego, deception and greed.

Adherence to the Five Great Vows:

He completely follows the five great vows:

Non-violence, truthfulness, non-stealing, celibacy, and non-possessiveness.

Observance of Five Spiritual Codes of Conducts:

Observance of the fivefold spiritual code of conduct:

Right Faith or Conviction (Samyak Darshan),

Right Knowledge (Samyak Jñān),

Right Conduct (Samyak Chāritra),

Right Austerities (Samyak Tapa), and

Vigor (Virya).

Following Five Samitis:

Alertness and care while walking, speaking, accepting alms, placing or replacing any items, and disposing of human waste and other items.

Following Three Guptis

Constraint of the mind, speech and body.



He who experiences the unity of life
sees his own self in all beings, and
all beings in his own self, and
looks everything with an impartial eye.

03. खमासमण सूत्र - Ichchhämi Khamäsamano Sutra

03. Introduction:

This sutra is recited while offering obeisance to any Tirthankar's image or to monks and nuns.

This sutra is recited three times in front of a Tirthankar's image at the temple, or two times in front of an ascetic at an Upāshray (temporary living place for monks).

The sutra is recited in a specific posture wherein five body parts, namely two hands, two knees and the forehead, touch the floor together. Hence it is also known as Panchāṅg Pranipāt Sutra.

03. खमासमण सूत्र:

इच्छामि खमा-समणो! वंदितुं, जावणिज्जाए निसीहिआए,

मत्थएण वंदामि.....1.

03. Khamäsamana Sutra:

Ichchhämi khamä-samano !

Vandium, jävanijjāe nisihiäe, matthaena vandāmi..... 1.

03. Sutra Meaning:

With all my strength and by renouncing all wrongful acts, I bow (to the Tirthankar's image or Ascetics) with my head.

03a. तिक्खुत्तो सूत्र - Tikhutto Sutra:

03a. तिक्खुत्तो सूत्र:

तिक्खुत्तो: आयाहीणं, पयाहीणं, करेमि, वंदामि,
नमंसामि, सक्कारेमि, सम्माणेमि,
कल्लाणं, मंगलं, देवीयायं, चेईयायं,
पज्जुवा-सामि, मत्थएण वंदामि.1.

03a. Tikhutto Sutra:

Tikhutto;
Ayahinam, payahinam, karemi, vandami,
Namam-sami, sakkaremi, sammanemi;
Kallanam, mangalam, deviyam, chheyiyam;
Pajjuwa-sami, maththen vandami. 1

03a. Sutra Meaning:

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



Non violence and kindness to all living beings is kindness to oneself.

For thereby one's own self is saved from various kinds of sins and resultant sufferings and is able to secure his own welfare.

Lord Mahavira

04. इच्छकार सूत्र: Ichchhakära Sutra

04. Introduction:

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

04. इच्छकार सूत्र:

इच्छकार सुह-राइ ? (सुह-देवसि?) सुख-तप ?

शरीर-निराबाध ? सुख-संजम-यात्रा-निर्वहते हो जी ?

स्वामि ! शाता है जी ? आहार-पानी का लाभ देना जी.....1.

04. Icchakära sutra:

Ichchhakära suha-räi? (or suha-devasi?) Sukha-tapa?

Sarira-nirābādha?

Sukha-sanjama-yātrā-nirvahate ho ji?

Svāmi ! Sātā hai ji?

Ähāra-pāni kā läbha denä ji. 1.

04. Sutra Meaning:

Oh! Guruji! With your permission I very kindly wish to know, if you were comfortable during the last night (or day)? Is your penance going well? Are you free of any bodily inflictions? Is your journey in ascetic life free of obstacles? Oh! Guruji, are you doing well? Please kindly oblige me by accepting alms from me..... 1.

05. इरियावहिया सूत्र - Iryä Vahiyae Sutra

05. Introduction

This sutra is nothing but the Forgiveness Verse of Sämäyika

It is very important that we ask for forgiveness and repent for the sins committed by us either knowingly or unknowingly before we perform Sämäyika, Pratikraman, and Chaitya Vandan (praying to the Tirthankars at the temple) rituals.

By recitation of this sutra a person enumerates the sins that may have been committed by him/her in ordinary day-to-day life while moving around. He/she repents, apologizes, and asks for forgiveness for those sins.

05. इरियावहिया सूत्रः

इच्छा-कारेण संदिसह भगवन् ! इरियावहियं पडिक्कमामि ?

इच्छं, इच्छामि पडिक्कमिउं.....1.

इरियावहियाए, विराहणाए.....2.

गमणागमणे.3.

पाण-क्कमणे, बीय-क्कमणे, हरिय-क्कमणे,

ओसा-उत्तिंग-पणग-दग-मट्टी-मक्कडा-संताणा-संकमणे.4.

जे मे जीवा विराहिया.5.

एगिंदिया, बेइंदिया, तेइंदिया, चउरिंदिया, पंचिंदिया.....6.

अभिहया, वत्तिया, लेसिया, संघाइया, संघट्टिया,

परियाविया, किलामिया, उद्विया,

ठाणाओ ठाणं संकामिया, जीवियाओ ववरोविया,

तस्स मिच्छा मि दुक्कडं.....7.

05. Iriyävahiyä Sutra

Ichchhä-kärena sandisaha bhagavan !

Iriyävahiyam padikkamämi ?

Ichchham, ichchhämi padikkamium..... 1.

Iriyävahiyäe, virāhanäe. 2.

Gamanä-gamane. 3.

Päna-kkamane, biya-kkamane, hariya-kkamane,

Osä-uttinga, panaga-daga,

Matti-makkadä-santänä-sankamane. 4.

Je me jivä virāhiyā. 5.

Egindiyä, beindiyä, teindiyä, chaurindiyä, panchindiyä. 6.

Abhihayä, vattiyä, lesiyä, sanghäiyä, sanghattiyä,

Pariyävüyä, kilämiyä, uddaviyä, thänäo thänam,

Sankämiyä, jiviyäo vavaroviyä,

Tassa michchhä mi dukkadam. 7.

05. Sutra Meaning:

Oh! Guru Maharaj, please voluntarily give me permission to apologize and repent (to do Pratikraman) for the sins that I may have committed while moving around. (Now Guru Maharaj will say, 'Please do so.')

I accept your permission. Now, I want to apologize and repent by doing Pratikraman.

While walking, I may have trampled upon living beings, seeds, green vegetation, dew, ant burrows, moss, wet soil, and spider webs. I may have hurt one-sensed, two-sensed, three-sensed, four-sensed, or five-sensed living beings by kicking them, covering them with dirt, trampling them, colliding them with each other, or touching them. I may have distressed them, frightened them, displaced them, or killed them. I repent and apologize for all sins that I may have committed.

06. तस्स उत्तरी सूत्र - Tassa Uttari Sutra

06. Introduction

After requesting forgiveness from all living beings of the universe, the next step is to discipline one-self in order to avoid future sins. This is done via Käyotsarga or käussagga (meditation for certain duration in a motionless meditative posture)

By reciting Tassa Uttari Sutra, one declares the intension of meditation in motionless posture. This meditation also helps to reduce our vices (Kashāyas), which in turn reduces our past bad karmas.

The five purposes of Kaussaga are: Atonement, Repentance, Purification, Removal of Obstacles and Uprooting Sinful Activities.

06. तस्स उत्तरी सूत्र

तस्स उत्तरी-करणेणं, पायच्छित्त-करणेणं,

विसोही-करणेणं, विसल्ली-करणेणं,

पावाणं कम्ममाणं निग्घायणद्वाए, ठामि काउस्सग्गं.1

06. Tassa Uttari Sutra

Tassa uttari-karanenam, päyachchhitta-karanenam,

Visohi-karanenam, visalli-karanenam,

Pävānam kammānam,

Nigghāyanatthāe, thāmi käussaggam. 1.

06. Sutra Meaning:

I now want to absolve all my sins committed (as mentioned in the Iriyāvahiyā Sutra) by repenting. To purify my soul and to make it free of pain (caused by practicing religion without right faith or practicing for the show and for worldly gains) and to completely destroy all my sins, I shall now perform Käyotsarga.

07. अन्नत्थ सूत्र - Annattha Sutra

07. Introduction

By reciting Annattha Sutra, one enumerates the list of minor violations that may happen in his motionless yoga (Kayotsarg) posture.

This sutra contains a description of sixteen exemptions (āgāras) for not allowing the kāussagga to be broken or upset owing to the body's natural movement while performing the kāussagga, if the good manner has been shown to complete the kāussagga with firmness.

07. अन्नत्थ सूत्र

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

07. Annattha Sutra

- Annattha-usasienam, nisasienam,
Khāsienam, chhienam, jambhāienam,
Udduenam, vāya-nisaggenam, bhamalie, pitta-muchchhāe. ... 1.
Suhumehim anga-sanchālehim,
Suhumehim khel-sanchālehim,
suhumehim ditthi-sanchālehim.2.

Evamāiehim āgārehim, a-bhaggo a-virāhio,	
Hujja me kāussaggo.	3.
Jāva arihantānam bhagavantānam,	
Namukkārenam na pāremi.....	4.
Tāva kāyam thānenam monenam jhānenam,	
Appānam vosirāmi.	5.

07. Sutra Meaning:

I shall now engross myself in meditation in a completely motionless yoga posture (Kāyotsarga) for a specified duration. I will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements.

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



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

“One should not injure, subjugate, enslave, torture or kill any living beings including animals, living organism, and sentient beings.

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

Mahāvira (Achāranga Sutra, Ch. 4)

08. लोगस्स सूत्र - Logassa Sutra

08. Introduction

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

In this sutra, the glorification of twenty four tirthankaras by name and all the tirthankaras of three phases of time by implication is done and a prayer is made for the attainment of salvation by means of the three gems of right faith, right knowledge and right conduct.

08. लोगस्स सूत्र

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

अरिहंते कित्तइस्सं, चउवीसं पि केवली.1.

उसभ-मजिअं च वंदे, संभव-मभिणंदणं च सुमइं च.

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

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

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

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

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

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

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

कित्तिय-वंदिय-महिया, जे ए लोगस्स उत्तमा सिद्धा.

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

चंदेसु निम्मल-यरा, आइच्चेसु अहियं पयास-यरा.

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

08. Logassa Sutra

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

Arihante kittaisam, chauvisam pi kevali. 1.

Usabha-majjam cha vande,

Sambhava-mabhinandanam cha sumaim cha.

Pauma-ppaham supāsam,

Jinam cha chanda-ppaham vande. 2.

Suvihim cha puppha-dantam,

Siala-sijjamsa-vāsu-pujjam cha.

Vimala-manantam cha jinam,

Dhammam santim cha vandāmi. 3.

Kunthum aram cha mallim,

Vande muni-suvvayam nami-jinam cha.

Vandāmi rittha-nemim,

Pāsam taha vaddhamānam cha. 4.

Evam mae abhithuā,

Vihuya-rayā-malā pahina-jara-maranā.

Chau-visam pi jinavarā,

Tittha-yarā me pasiyantu. 5.

Kittiya-vandiya-mahiyā, je e logassa uttamā siddhā.

Ārugga-bohi-lābham, samāhi-vara-muttamam-dintu. 6.

Chandesu nimmala-yarā, āichchesu ahiyam payāsa-yarā.

Sāgara-vara-gambhirā, siddhā siddhim mama disantu. 7.

08. Sutra Meaning:

Oh, Arihantas (Tirthankaras)! You are shedding divine light on the entire universe. Founders of divine laws and conquerors of inner enemies, I praise you, O omniscient, the twenty-four Tirthankaras.
..... 1.

I bow to Rishabha dev, Ajitnāth, Sambhavnāth, Abhinandan, Sumatināth, Padmaprabha, Supārshva, and Chandraprabhu.. 2.

I bow to Suvidhināth or Pushpadanta, Shitalnāth, Shreyānsnāth, Vāsujy, Vimalnāth, Anantnāth, Dharmanāth, and Shāntināth.
..... 3.

I bow to Kunthunāth, Aranāth, Mallināth, Munisuvrat-swāmi, and Namināth. I bow to Arista Nemināth, Pārshvanāth, and Vardhamān (Mahāvīr-swāmi)..... 4.

I praise the Arihantas who have been liberated from all karma that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death. These are the twenty-four Lord Jinās or Tirthankaras that bless me. 5.

Oh, Arihantas! You are praised, bowed to, and whole-heartedly worshipped. You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (Bodhi Samyaktva) and the highest state of consciousness. 6.

You are purer than the moon and more brilliant than the sun. You are deeper than the oceans. Please assist me to attain liberation.
..... 7.



Work like you don't need the money.

Love like you've never been hurt.

Dance like nobody's watching.

Sing like nobody's listening.

Live like it's Heaven on Earth.

09. करेमि भंते सूत्र - Karemi Bhante Sutra

09. Introduction

Karemi Bhante Sutra is recited to take the vow of Sāmāyika. Sāmāyika means equanimity. In essence, the person follows the five great vows of conduct for the duration of Sāmāyika. Also one decides not to do or promote any sin by thought, word or deed.

During the duration of Sāmāyika (48 min), one should do meditation, Pratikraman, or religious study, and otherwise recite Namaskār Sutra continuously in silence. One should not attend to or think of any worldly matters.

09. करेमि भंते सूत्र

करेमि भंते !

सामाङ्ग्यं सावज्जं जोगं पच्चक्खामि,

जाव नियमं पज्जुवासामि,

दुविहं, ति-विहेणं,

मणेणं, वायाए, कारणं,

न करेमि, न कारवेमि, तस्स भंते !

पडिक्कमामि, निंदामि, गरिहामि, अप्पाणं वोसिरामि.1.

09. Karemi Bhante Sutra:

Karemi bhante !

Sāmāyam sāvajjam jogam pachchakkhāmi,

Jāva niyamam pajjuvāsāmi, duviham, ti-vihenam,

Manenam, vāyāe, kāenam, na karemi, na kāravemi,

Tassa bhante ! Padikkamāmi, nindāmi, garihāmi,

Appānam vosirāmi. 1.

09. Sutra Meaning:

Oh respected Guruji! I vow to give up all sinful activities. I criticize myself for my wrongful actions. As long as I remain in Sāmāyika, I shall not commit any sinful activity in thought, speech, or action nor shall I encourage anyone to indulge in such activities. Oh! Bhagawān, I hate myself for committing sinful activities. I repent and apologize for committing sinful activities. I condemn and censure myself for such sinful activities. By the virtue of Sāmāyika, I am determined to free myself from worldly bondage..... 1.



Whatever I say, you must test this with your own reasoning and verify it through your own experience.

Do not accept what I say blindly by faith alone until it passes the litmus test of intellection. Otherwise, it will never be yours.

If you accept what I teach on the basis of the sacred texts, or from my convincing reasoning, or even because of my radiant personality, but not by testing with your own reasoning, then in the end this will create only darkness (ignorance) in you and not light.

Tirthankar Mahavir

Book - Harmony-of-All-Religions
Maharshi Santsevi Maharaj (Page 100)

10. सामाङ्य-वय-जुत्तो सूत्र - Sämäiya-Vaya-jutto Sutra

10. Introduction

The prescribed duration of Sämäyika is 48 minutes. The Karemi Bhante Sutra is recited to take the vow of Sämäyika, while Sämäiya Vaya Jutto Sutra is recited to terminate the vow of Sämäyika.

In this sutra, the greatness of the sāmāyika vow is shown. As long as a person is under the oath of sāmāyika he is equivalent to a saint. This sutra is uttered to end the vow of Sāmāyika but one must remember to adore this sacred characteristic duty of a laity and to maintain the enduring wish of performing the sāmāyika again and again.

With regard to the vow of Sämäyika, one should avoid several faults like sinful thought, sinful speech, or inappropriate body movement. Not being attentive about the vow and purpose of Sämäyika, not following prescribed procedure, or being lazy are also considered as faults. The instincts of eating, fear, pleasure, and possessiveness should be avoided during Sämäyika.

10. सामाङ्य-वय-जुत्तो सूत्र

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

छिन्नइ असुहं कम्मं, समाङ्य जत्तिआ वारा.1.

सामाङ्यम्मि उ कए, समणो इव सावओ हवइ जम्हा.

एएण कारणेणं, बहुसो सामाङ्यं कुज्जा.2.

सामायिक विधि से लिया, विधि से पूर्ण किया,

विधि में जो कोई अविधि हुई हो,

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

दस मन के, दस वचन के, बारह काया के

इन बत्तीस दोषों में से जो कोई दोष लगा हो,

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

10. Sämäiya-Vaya-Jutto Sutra:

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

Chhinnai asuham kammam, samäiya jattiä värä. 1.

Sämäiyammi u kae, samano iva sävao havai jamhä.

Eena käranenam, bahuso sämäiyam kujjä..... 2.

Sämäyika vidhi se liyä, vidhi se purna kiyä,

Vidhi mem jo koi avidhi hui ho,

Una sabakä mana-vachana-käyä se

Michchhä mi dukkadam. 3.

Dasa mana ke, dasa vachana ke, bäräha käyä ke--

Ina battisa doshona me se jo koi dosh lagä ho,

Una sabakä mana-vachana-käyä se

Michchhä mi dukkadam. 4.

10. Sutra Meaning:

As long as someone observes the vow of Sämäyika, and maintains full control over his mind, his bad Karmas (sins) are eradicated. Moreover, whenever a person is under the vow of Sämäyika, he is just like a monk. Therefore, one should do Sämäyika over and over again.

I took the vow of this Sämäyika according to the prescribed method and I shall terminate the vow of Sämäyika also in the prescribed method. I ask for your pardon, if I have deviated from the prescribed method mentally, verbally, or physically.

If I have committed any of the 10 faults of mental activity, 10 faults of speech or 12 faults of bodily actions, through my mind, speech, or body respectively, I apologize for the same and ask for your forgiveness.

11. जग-चिन्तामणि सूत्र - Jaga-Chintāmani Sutra

11. Introduction

The Jag Chintamani sutra is a Chaitya Vandan Sutra. It is recited in the temple and during Pratikraman ritual when prayer is recited. In this sutra the prayer is offered to the temples and the Murtis of Tirthankar Bhagawān which are eternal, meaning have always existed and will always exist.

11. जग-चिन्तामणि

इच्छा-कारेण संदिसह भगवन्! चैत्य-वन्दन करुं? इच्छं.

जग-चिन्तामणि! जग-नाह! जग-गुरु! जग-रक्खण!

जग-बंधव! जग-सत्थवाह! जग-भाव-विअक्खण!

अट्ठावय-संठविअ-रूव! कम्मट्ठ-विणासण!

चउवीसं पि जिणवर!

जयंतु अ-प्पडिहय सासण.....1.

कम्म-भूमिहिं कम्म-भूमिहिं पढम-संघयणि,

उक्कोसय सत्तरि-सय जिण-वराण विहरंत लब्भइ;

नव-कोडिहिं केवलीण, कोडी-सहस्स नव साहु गम्मइ.

संपइ जिणवर वीस मुणि, बिहुं कोडिहिं वरणाण;

समणह कोडि-सहस्स-दुअ, थुणिज्जइ निच्च विहाणि.....2.

जयउ सामिय जयउ सामिय रिसह सत्तुंजि,

उज्जिंति पहु-नेमि-जिण, जयउ वीर सच्चउरी-मंडण;

भरु-अच्छहिं मुणि-सुव्वय, महरि-पास दुह-दुरिअ-खंडण,

- अवर-विदेहिं तित्थ-यरा, चिहुं दिसि विदिसि जिं के वि;
तीआणागय संपइय, वंदउं जिण सव्वे वि.3.
सत्ता-णवइ सहस्सा, लक्खा छप्पन्न अडु-कोडीओ.
बत्तीस-सय बासियाइं, तिअ-लोए चेइए वंदे.....4.
पनरस-कोडि-सयाइं, कोडि बायाल लक्ख अडवन्ना.
छत्तीस-सहस-असीइं, सासय-बिंबाइं पणमामि.....5.

11. Jaga-Chintāmani Chaitya-Vandana

- Ichchhā-kārena sandisaha bhagavan!
Chaitya-vandana karu? Ichchham.
Jaga-chintāmani! Jaga-nāha! Jaga-guru! Jaga-rakkhana!
Jaga-bandhava! Jaga-satthavāha! Jaga-bhāva-viakkhana!
Atthāvaya-santhavia-ruva! Kammattha-vināsana!
Chauvisam pi jinavara! Jayantu a-ppadihaya-sāsana. 1.
Kamma-bhumihim kamma-bhumihim padhama-sanghayani,
Ukkosaya sattari-saya jina-varāna viharanta labbhai;
Nava-kodihim kevalina, kodi-sahassa nava sāhu gammai.
Sampai jinavara visa muni, bihum kodihim varanāna;
Samanaha kodi-sahassa-dua, thunijjai nichcha vihāni. 2.
Jayau sāmiya jayau sāmiya risaha sattunji,
Ujjinti pahu-nemi-jina, jayau vira sachchauri-mandana;
Bharu-achchhahim muni-suvvaya, mahuri-pāsa duha-duria-
khandana,
Avara-videhim tittha-yarā, chihum disi vidisi jim ke vi;
Tiānāgaya sampaiya, vandau jina savve vi. 3.
Sattā-navai sahassā, lakkhā chhappanna attha-kodio.

Battisa-saya bäsiyāim, tia-loe cheie vande.....4.

Panarasa-kodi-sayāim, kodi bāyāla lakkha adavannā.

Chhattisa-sahasa-asiim, sāsaya-bimbāim panamāmi.5.

11. Sutra Meaning:

Oh! Guru Mahārāj, please voluntarily give me permission to do Chaitya Vandan. (If Guru Mahārāj is present, he will say, "Please do so.") I accept your permission..... 1

Oh! Tirthankar Bhagawān, you are like the best of the best jewel (Chintāmani). You are the ultimate head of the universe. You are the preceptor of the whole universe. You are the protector of the universe. You are like an elder brother to the whole universe. You are the guide of the entire universe and you perceive the inner thoughts of the entire universe. Oh! Twenty-four Tirthankaras, your Murtis are consecrated on Mt. Ashtāpad. You have eradicated all eight categories of Karma. The four-fold Jain order established by you will go on forever. You are the greatest of the greatest.2

In all Karma Bhumi, there may exist simultaneously a maximum 170 Jineshvar Bhagawān, who are endowed with the unique and best physiques, 90 million omniscient (Kevaljñāni) and, 90000 million monks. I pray every day in the early morning to the twenty Tirthankaras (of this time cycle and of Bharat Kshetra), 20 million omniscient monks and, 20,000 million other monks who are currently present.3

Oh! Lord, you are the great. You are the great. Oh! Bhagawān Rushabhdev, your Murti graces Mt. Shatrunjay, Oh! Nemināth Bhagawān, your Murti graces Mt. Girnār, Oh! Bhagawān Mahāvīr Swāmi, your Murti graces the temple in the town of Sāchor, like a precious ornament. Oh! Bhagawān Munisuvrat Swāmi, your Murti graces the temple in the town of Bharuch. Oh! Bhagawān Pārshvanāth, your Murti graces the temple in the town of Mathura and you eradicate the sufferings and the sins of the people. I offer my obeisance to all the Jineshvar Bhagawān, who may have ever existed anytime in the past, may exist anytime in the future and are present now anywhere in the universe.4.

I am bowing down to 8,57,000,282 eternal temples and 15,42,58,36,080 eternal Tirthankar Murtis, which are always present in the universe.....5.

11. General Meaning:

According to Jain scriptures, the shape of universe resembles like a man standing with his hands on his waist and his legs wide apart.

The universe is divided in three parts:

Very top of the universe is known as Siddhashilā, where the liberated souls exist.

Area above the waist (upper part) is the place where the heavens are located.

Humans live in the middle part

Hell is located in the lower part, below the waist.

In the middle part, which is known as Madhya-Lok, there are innumerable numbers of concentric circles of land alternating with ocean.

The most central part is a land known as Jambu Dvip (Island). Jambu Dvip is surrounded by a ring of ocean. This ocean is surrounded by a ring of land, known as Dhātaki Khand, and the next land in the series is known as Pushkar Dvip.

Dhātaki Khand is twice the size of Jambu Dvip and Pushkar Dvip is twice the size of Dhātaki Khand.

Jambu Dvip is divided in three sections. The northern part is known as Airāvāt Kshetra, the southern part is known as Bharat Kshetra and the middle section is known as Mahā Videha Kshetra.

We live in Jambu Dvip and India is located in Bharat Kshetra.

Dhātaki Khand being twice in size as of Jambu Dvip thus has two Bharat Kshetra, two Airāvāt Kshetra and two Mahā Videha Kshetra.

Accordingly Pushkar Dvip has four of each Kshetras.

The whole of Jambu Dvip, the whole of Dhātaki Khand and only half of the Pushkar Dvip are considered as Karma Bhumi.

11. जग-चिन्तामणि सूत्र - JAGA-CHINTĀMANI SUTRA

Thus Karma Bhumi consists of 5 Bharat Kshetras, 5 Airāvāt Kshetras and 5 Mahā Videha Kshetras.

Tirthankar Bhagawān does not exist in Bharat Kshetra and Airāvāt Kshetra at all times. If they do, there can be only one living Tirthankar Bhagawān per each Kshetra.

Mahā Videha Kshetra is further divided in 32 sections, each known as Vijay. In each Vijay of Mahā Videha Kshetra there may exist one Tirthankar Bhagawān at any given time.

However, at any given time there are at least four Vijay, where Tirthankar Bhagawān is present. Thus, in Mahā Videha Kshetra there could be a maximum of 32 Tirthankar Bhagawān and a minimum of 4 Tirthankar Bhagawān at any given time.

Hence the maximum number of Tirthankar Bhagawān that may exist simultaneously in Karma Bhumi are as follows.

5 Bharat Kshetra	5
5 Airāvāt Kshetra	5
5 Mahā Videha Kshetra	$5 \times 32 = 160$
Total - Maximum Number of Tirthankar	170

The minimum number of Tirthankar Bhagawān present at any given time is as follows:

5 Mahā Videha Kshetra	$5 \times 4 = 20$.
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A candle loses nothing by lighting another candle.

Erin Majors

12. जं किंचि सूत्र - Jam Kinchi Näma-tittham Sutra

12. Introduction

In this sutra, salutation is offered to all the Jain pilgrimage places and all the Jina Murtis existing in the three worlds.

This Sutra is an important Chaitya Vandan Sutra, which is recited after reciting Jag Chintämani Sutra.

12. जं किंचि सूत्र

जं किंचि नाम-तित्थं, सग्गे पायालि माणुसे लोए.

जाइं जिण-बिंबाइं, ताइं सव्वाइं वंदामि. 1.

12. Jam Kinchi Näma-tittham Sutra

Jam kinchi näma-tittham, sagge päyäli mänuse loe.

Jäim jina-bimbäim, täim savväim vandämi. 1.

12. Sutra Meaning:

I bow down to all places of pilgrimage and to all the Murtis of Tirthankar Bhagawän present anywhere in the heavens, in the lower realm of the universe, and in the middle section of the universe, commonly known as Manushya Lok. 1.

13. नमुत्थु णं सूत्र - Namutthunam Sutra

13. Introduction

This Sutra enumerates the virtues of a Tirthankar and offers obeisance to all Tirthankaras. The king of heavenly beings (devas) Shakrendra recites this Sutra at the time of conception and birth of a Tirthankar. He glorifies Lord Arihanta Bhagavāna through the attribution of their supreme virtues. Hence this Sutra is also known as Shakra Stava Sutra

13. नमुत्थुणं सूत्रः

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

मक्खय-मव्वाबाह-मपुणरावित्ति सिद्धिगइ-नामधेयं

ठाणं संपत्ताणं, नमो जिणाणं, जिअ-भयाणं.....9.

जे अ अईया सिद्धा, जे अ भविस्संति-णागए काले.

संपइ अ वट्टमाणा, सव्वे ति-विहेण वंदामि.....10.

13. Namutthunam Sutra:

Namutthu nam, arihantānam, bhagavantānam. 1.

Äi-garānam, tittha-yarānam, sayam-sambuddhānam. 2.

Purisuttamānam, purisa-sihānam, purisa-vara-

Pundariānam, purisa-vara-gandha-hatthinam. 3.

Loguttamānam, loga-nāhānam, loga-hiānam,

Loga-paivānam, loga-pajjoa-garānam. 4.

Abhaya-dayānam, chakkhu-dayānam, magga-dayānam,

Sarana-dayānam, bohi-dayānam. 5.

Dhamma-dayānam, dhamma-desayānam,

Dhamma-nāyagānam, dhamma-sārahinam,

Dhamma-vara-chāuranta-chakkavattinam..... 6.

Appadihaya-vara-nāna-dansana-dharānam,

Viyatta-chhaumānam. 7.

Jinānam jävayānam, tinnānam tārayānam,

Buddhānam bohayānam, muttānam moagānam..... 8.

Savvannunam, savva-darisinam,

Siva-mayala-marua-mananta-makkhaya-

Mavvābāha-mapunarāvitti

Siddhigai-nāmadheyam thānam sampattānam,

Namo jinānam, jia-bhayānam. 9.

Je a aiyā siddhā, je a bhavissanti-nāgae kāle.

13. नमुत्थु णं सूत्र - NAMUTTHUNAM SUTRA

Sampai a vattamānā, savve ti-vihena vandāmi. 10.

13. Sutra Meaning:

I bow to the Arihanta Bhagavants. I bow to the Jinas, the beginners of the Scriptures, the Tirthankaras, and the self-enlightened ones. 1.

I bow to the best among men, the lions among men, the best lotus among men, and the highest species of elephant among men. 2.

I bow to the best in the world, the guides of the world, the benefactors of the world, the beacons of the world, and the enlighteners of the world. 3.

I bow to the liberators from fear, the givers of vision, the givers of the path, the givers of refuge, the givers of right conviction, and the givers of enlightenment. 4.

I bow to the givers of law, the preachers of law, the masters of law, the leaders of law, the world monarchs of law, and those who are the best in all four directions. 5.

I bow to those who are liberated from the bondage of false knowledge, who are the holders of unrestricted and best knowledge and faith, who in this world are the light, the liberators, the refuge, and the movers and givers of rest. 6.

I bow to those who are the victors and the givers of victory, the saviors and the saved, the givers of enlightenment and the enlightened, and the givers of liberation and the liberated. 7.

I bow to the all-knowing, all-seeing Jinas, who have conquered fear and who have attained a happy, stable, formless, infinite, imperishable, unobstructed, and eternally perfect state and existence. 8 - 9.

Oh! Tirthankar Bhagawān, I bow down to you, and all those, who have attained Moksha, those who will attain Moksha in their current life, and those who will attain Moksha anytime in future by my thoughts, speech, and body. 10

14. जावंति-चेइआइं सूत्र - Jāvanti-Cheiäim Sutra

14. Introduction

In this Sutra, obeisance is offered to currently existing Murtis of Jineshvar Bhagawän. This Sutra is also known as 'Sarva Chaitya Vandan Sutra'.

Savva means all; and Chaitya means either temple or an Murti of Jineshvar Bhagawän. It is important to note that in Sutra number 12, Jag Chintämani Sutra the word Chaitya is used to mean temple, while in this Sutra it is used to mean Murti.

In Jag Chintämani Sutra, obeisance is offered to those temples and those Murtis, which have always existed and which will always exist. In this Sutra, obeisance is offered to currently existing Murtis of Jineshvar Bhagawän.

14. जावंति-चेइआइं सूत्र

जावंति चेइआइं, उड्डे अ अहे अ तिरिअ-लोए अ.

सव्वाइं ताइं वंदे, इह संतो तत्थ संताइं. 1.

14. Jāvanti-Cheiäim Sutra

Jāvanti cheiäim, uddhe a ahe a tiria-loe a.

Savväm täim vande, iha santo tattha santäim. 1.

14. Sutra Meaning:

While here I bow down to all the currently existing Murtis of Jineshvar Bhagawän anywhere in the upper part of the universe, this middle part of the universe or the lower part of the universe. 1.

15. जावंत के वि सूत्र - Jävanta Ke Vi Sutra

15. Introduction

In this Sutra, obeisance is offered to all Sādhu Mahārāj and Sādhviji Mahārāj present anywhere in Bharat Kshetra, Airāvāt Kshetra and in Mahā Videha Kshetra. This is to express our respect to them and for helping us and guiding us in our spiritual journey.

This Sutra is also Known as ‘Sarva Sādhu Vandan Sutra’ (Sarva means all) as obeisance is offered to all Sādhu and Sādhvi Mahārāj present anywhere in all 15 Karma Bhumi, namely 5 Bharat Kshetra, 5 Airāvāt Kshetra and 5 Mahavideha Kshetra

In Bharat Kshetra (where we live) and in Airāvāt Kshetra people are not always fortunate enough to have the physical presence of Arihant Bhagawān and thus, we do not have the benefit of His sermons or His guidance. In such times it is the Guru Mahārāj, who preach through their sermons and guide us on the path leading to Moksha as originally preached by Arihant Bhagawān.

15. जावंत के वि सूत्र

जावंत के वि साहू, भरहेरवय-महा-विदेहे अ.

सव्वेसिं तेसिं पणओ, ति-विहेण ति-दंड-विरयाणं..... 1.

15. Jävanta Ke Vi Sutra

Jävanta ke vi sähu, bharaheravaya-mahä-videhe a.

Savvesim tesim panao, ti-vihena ti-danda-virayānam. 1.

15. Sutra Meaning:

Sādhu Mahārāj and Sādhviji Mahārāj do not commit any sinful activity either in their thoughts or by their speech or physically; nor they cause others to do the same; nor they praise others who commit sinful activity. I bow down to all such Sādhu Mahārāj and Sādhviji Mahārāj, present anywhere in Bharat Kshetra, Airāvāt Kshetra and in Mahā Videha Kshetra; by my thoughts, by my speech and by my body. 1.

16. नमोर्हत् सूत्र - Namorhat Sutra

16. Introduction

In this Sutra, obeisance is offered to the Five Supreme Entities.

This Sutra was composed by Āchārya Shree Siddhasen Diwākār Suri, who is credited with composition of many other valuable Sanskrit works of Jainism. This Sutra in its real essence is a mini Navakār Mantra. It is usually recited prior to reciting any Stuti, Stavan or before performing many important rituals.

16. नमोर्हत् सूत्र

नमोर्हत्-सिद्धा-चार्योपाध्याय-सर्व-साधुभ्यः.....1.

16. Namorhat Sutra

Namorhat-siddhā-chāryopādhyāya-sarva-sādhubhyah..... 1.

16. Sutra Meaning:

I am bowing down to Arihant Bhagawān, Siddha Bhagawān, Āchārya Mahārāj, Upādhyāy Mahārāj, and all Sādhu and Sādhvi Mahārāj. 1.



Success is not the key to happiness.

Happiness is the key to success.

If you love what you are doing, you will be successful.

17. उवसग्ग-हरं स्तोत्र - Uvasagga-Haram Stotra

17. Introduction

Uvasagga-haram Sutra is a devotional Sutra dedicated to Shree Pārshva Nāth Bhagawān. Recitation of this Sutra brings forth desired beneficial results as it pleases Pārshva Yaksha due to his deep devotion to Pārshva Nāth Bhagawān. This Sutra was composed by Āchārya Bhadrabāhu Swāmi (504 B.C. to 428 B.C.) between 442 B.C. and 428 B.C. He was the last Shrut Kevali of this current time cycle.

17. उवसग्ग-हरं स्तोत्र

उवसग्ग-हरं पासं, पासं वंदामि कम्म-घण-मुक्कं.

विसहर-विस-निन्नासं, मंगल-कल्लाण-आवासं.....1.

विसहर-फुलिंग-मंतं, कंठे धारेइ जो सया मणुओ.

तस्स गह-रोग-मारी, दुड्ड-जरा जंति उवसामं.....2.

चिड्डु दूरे मंतो, तुज्झ पणामो वि बहु-फलो होइ.

नर-तिरिएसु वि जीवा, पावंति न दुक्ख-दोगच्चं.....3.

तुह सम्मत्ते लद्धे, चिंतामणि-कप्प-पायव-ब्भहिण.

पावंति अविग्घेणं, जीवा अयरामरं ठाणं.....4.

इय संथुओ महायस! भत्ति-ब्भर-निब्भरेण हिअएण.

ता देव! दिज्ज बोहिं, भवे भवे पास! जिण-चंद!.....5.

17. Uvasagga-Haram Stotra

Uvasagga-haram pāsam,

Pāsam vandāmi kamma-ghana-mukkam.

17. उवसग्ग-हरं स्तोत्र - UVASAGGA-HARAM STOTRA

- Visahara-visa-ninnāsam, mangala-kallāna-āvāsam. 1.
Visahara-phulinga-mantam, kanthe dhārei jo sayā manuo.
Tassa gaha-roga-māri, duttha-jarā janti uvasāmam. 2.
Chitthau dure manto, tujjha panāmo vi bahu-phalo hoi.
Nara-tiriesu vi jivā, pāvanti na dukkha-dogachcham. 3.
Tuha sammatte laddhe, chintāmani-kappa-pāyava-bbhahie.
Pāvanti avigghenam, jivā ayarāmaram thānam. 4.
Iya santhuo mahāyasa! Bhatti-bbhara-nibbharena hiaena.
Tā deva! Dija bohim, bhava bhava pāsa! Jina-chanda! 5.

17. Sutra Meaning:

Oh! Shree Pārshva Nāth Bhagawān, I am bowing down to you. Even your caretaker Yaksha Pārshva is capable of nullifying the unfavorable situations caused by other people and/or other elements. You have eradicated all Karmas and thus you are free of all Karmas. You are capable of nullifying the poison of the most poisonous snake. You are the abode of bliss and unending happiness.

Those people, who recite with faith the Mantra known as 'Visahara Fullinga Mantra', their misfortunes, chronic illness, plague and other fatal epidemic diseases and febrile illnesses are cured.

Let alone recitation of this Mantra, even sincere obeisance to you is a cause of good fortune. Those, who offer sincere obeisance to you with a deep faith, will have a life free of sufferings and bad luck, in all of their future human or animal lives.

Attainment of the right knowledge and right faith, as preached by you, is even more precious than Chintāmani and Kalpa Vruksha . Upon their attainment, one attains Moksha without difficulty, where there is no old age or death.

Oh! Universally revered Pārshva Nāth Bhagawān, I eulogize you with a heart full of devotion. Oh! Jineshvar Pārshva Nāth Bhagawān, I wish for the right knowledge, right faith and, right conduct in all my future lives.

17. General Meaning:

Bhadrabāhu Swāmi's brother Varāhmihir was also a Jain monk. But for some reason he renounced monk-hood and started to make a living as a fortune-teller. Once he wrongly forecast the lifespan of a prince and as a result, the king sentenced him to death. After his death, he was born as a Vyantar Dev. He then spread the epidemic of plague (a fatal infectious disease) in the Jain Sangh. Āchārya Bhadrabāhu Swāmi then composed Uvasagga-haram Sutra and taught it to the people. It is said that continuous recitation of Uvasagga-haram Sutra eradicated the epidemic of plague.

Pārshva Yaksha is the caretaker Yaksha of Tirthankar Bhagawān Shree Pārshva Nāth. When a "Tirthankar Bhagawān-to-be" attains Kevaljnān, Shakrendra, the supreme Deva of Saudharma Devaloka, due to his deep devotion to Him, assigns a dedicated Yaksha at His service.

'Visahara Fulinga' Mantra is as follows:

'Namiuna Pās Visahara Vasaha Jin Fulinga'

This Mantra is also recited by adding certain other holy words such as the following version composed by renowned Āchārya Shree Māntung Suri

'Om Rhim Shreem Arham Namiuna Pās Visahara Vasaha Jina Fuling Rhim Namaha'

Jain Karma philosophy states that one has to suffer the resultant effects of one's own Karma or eradicate those Karmas by internal austerities.

Tirthankar Bhagawān are Vitarāgi and hence do not help anyone directly. Then the obvious question is how recitation of this or any other Mantra will be of help.

Let us now consider the importance of Mantra. As you know, Āgams are compiled from the sermons of Bhagawān Shree Mahāvīr Swāmi. The last Āgam, which is now considered to be completely lost, is known as Drashtivāda. Fourteen Purvas are parts of this āgam. Fourteen Purvas clearly mention the importance of Mantra.

17. उवसग्ग-हरं स्तोत्र - UVASAGGA-HARAM STOTRA

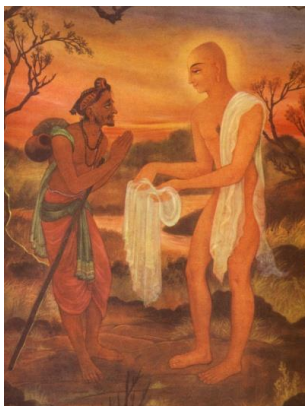
Recitation of Mantra for worldly gains and benefits is prohibited. However, if a Mantra is recited with devotion and faith to alleviate sufferings of other people, to eradicate natural calamities, or for the protection of Jain temples, Jain religion and Sangh, it will definitely eliminate these misfortunes.

It is however important to remember that Mantra is expression of devotion to heavenly beings and Yaksha and Yakshini only. They are not liberated and thus are able to bring forth the beneficial results of Mantra.

Uvasagga-haram Sutra is a devotional Sutra dedicated to Shree Pārshva Nāth Bhagawān. Recitation of this Sutra brings forth the desired beneficial results (as stated before) as it pleases Pārshva Yaksha due to his deep devotion to Pārshva Nāth Bhagawān.



Charity at its Peak



Ascetic Mahāvīr donates a piece of heavenly cloth to poor. The cloth was left on his shoulder by Lord Indra, the king of heavenly gods, after his self initiation. (Shvetāmbar Tradition)

18. जय वीयराय! सूत्र - Jaya Viyaräya Sutra

18. Introduction

Jaya Viyaräya Sutra is also known as Pranidhāna Sutra which denotes a state of ecstasy. It relates to an act in which the physical, mental and spiritual faculties together are sincerely praying to Lord Tirthankar for the benefit of our higher spiritual state.

By this sutra, the flawless and superior prayers have been done with the lord for spiritual benefits.

18. जय वीयराय! सूत्रः

जय वीयराय! जग-गुरु!, होउ ममं तुह प्पभावओ भयवं!.

भव-निव्वेओ मग्गाणुसारिआ इड्डफल-सिद्धी.....1.

लोग-विरुद्ध-च्चाओ गुरु-जण-पूआ परत्थ-करणं च.

सुह-गुरु-जोगो तव्वयण-सेवणा आ-भवमखंडा.2.

वारिज्जइ जइ वि नियाण-बंधणं वीयराय! तुह समये.

तह वि मम हुज्ज सेवा, भवे भवे तुम्ह चलणाणं.....3.

दुक्ख-क्खओ कम्म-क्खओ, समाहि-मरणं च बोहि-लाभो अ.

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

सर्व-मंगल-मांगल्यं, सर्व-कल्याण-कारणम्.

मोक्षार्थम् सर्व जीवानाम्, जैनं जयति शासनम्¹.....5.

¹ We needed to modify one sentence “Pradhānam Sarva Dharmānām” of “Sarva Mangal Mangalayam” sutra. The popular meaning of the sutra is “Jainism is the best religion among all other religions”.

This meaning is not conducive to the basic Jain Principle of Anekantvad. This Sanskrit language Sutra was added at the end of the “Jayaviyrai

18. Jaya Viyarāya! Sutra:

Jaya viyarāya! Jaga-guru!,

Hou mamam tuha ppabhāvaḥ bhayavam!.

Bhava-nivveo maggānusāriā itthaphala-siddhi. 1.

Loga-viruddha-chchāo guru-jana-puā parattha-karanam cha.

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

Vārijjai jai vi niyāna-bandhanam viyarāya! Tuha samaye.

Taha vi mama hujja sevā, bhava bhava tumha chalanānam. ... 3.

Dukkha-kkhao kamma-kkhao,

Samāhi-maranam cha bohi-lābho a.

Sampajjau maha eam, tuha nāha! Panāma-karanenam. 4.

Sarva-mangala-māṅgalyam, sarva-kalyāna-kāranam.

Mokshartham sarva jivānām, jainam jayati śāsanam² 5.

18. Sutra Meaning:

Oh! Vitarāga (one who is beyond attachment and aversion) Tirthankar, Oh! Spiritual leader of the universe, through your grace and blessings, I wish to attain detachment from worldly life and follow the path of right conduct for the attainment of liberation. 1.

Sutra" which is in Prakrit language sometimes after 12th century (1700 years after Lord Mahavir Nirvana). Hence it is not a part of the original sutra.

We would like to apologize if you feel that this action is not an appropriate one. However the main purpose of this book is to teach the Pratikraman sutras to American Jain children and youth and we need to teach them based American cultural environment and also not violating our basic principles. In USA 70% Jain children are marrying with non-Jain spouses.

² See Footnote of Jaya Viyaraya Sutra.

18. जय वीयरया! सूत्र - JAYA VIYARĀYA SUTRA

I wish to lead a life of high morals and ethics, to be respectful to and take good care of Guru Mahārāj and elderly people, to be helpful and of service to others, to find a right spiritual leader and adopt his teachings.2.

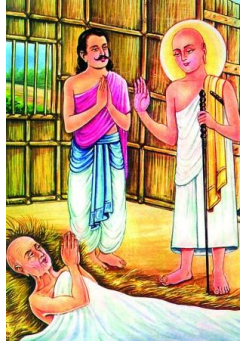
Oh! Vitarāga Parmātmā (Tirthankar), I am aware of the fact that your teachings advise against asking anything from you, In spite of this, Oh! Bhagawān, I am bowing down to you and I wish to be of service to you at your feet, for this and all my future lives.3.

Oh Vitarāga Parmātmā, by virtue of your grace, let my unhappiness be destroyed and my Karmas annihilated. Let me remain equanimous at the time of death and retain the right faith to your teachings.4.

Jain philosophy and its practice are auspicious and the cause of all spiritual prosperity. It wishes that all livings being attain liberation.5.



Humility at its Peak



Guru Gautam Swami requests Anand Shrāvak (a lay person) for his forgiveness because he had doubted his Knowledge (Jnāna) and Truthfulness

19. अरिहंत-चेइयाणं सूत्र - Arihanta-Cheyānam Sutra

19. Introduction

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

19. अरिहंत-चेइयाणं सूत्र

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

19. Arihanta-Cheyānam Sutra:

- Arihanta-cheiyānam, karemi käussaggam..... 1.
- Vandana-vattiäe, puana-vattiäe, sakkära-vattiäe,
Sammāna-vattiäe, bohi-lābha-vattiäe,
Niruvassagga-vattiäe.2.
- Saddhāe, mehāe, dhiie, dhāranāe, anuppehāe vaddhamānie,
thāmi käussaggam..... 3.

19. Sutra Meaning:

Oh! Arihant Bhagawān, I wish to undertake Käyotsarga to offer obeisance to you to bow to you, to worship you, to express my

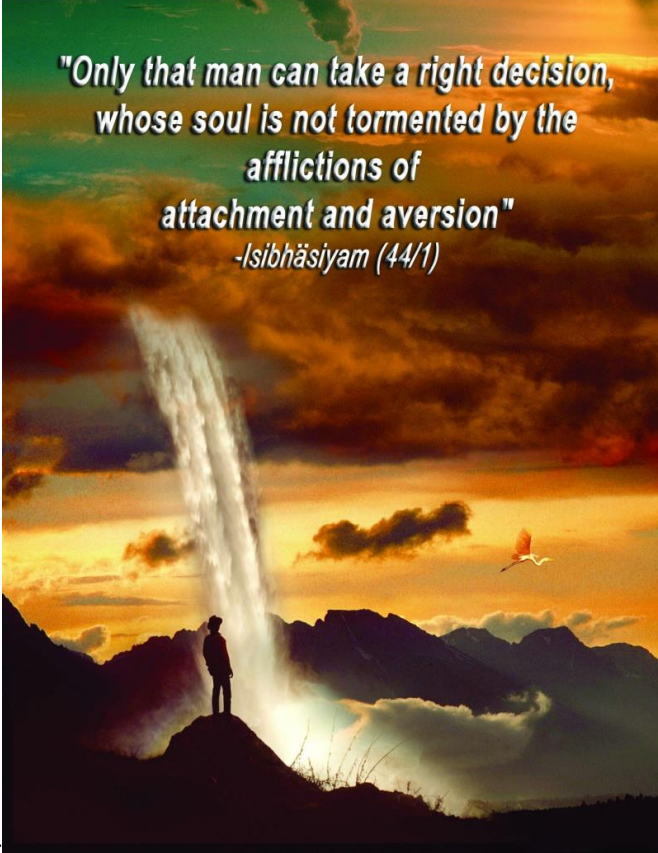
19. अरिहंत-चेइयाणं सूत्र - ARIHANTA-CHEIYĀNAM SUTRA

reverence to you, to respect you, to attain the true wisdom and to attain salvation.

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

19. General Meaning:

We perform Introspection and Käyotsarga. It helps us to avoid future sins.



20. कल्लाण-कंदं स्तुति - Kalläna-Kandam Stuti

20. Introduction

There is a glorification of Shri Rusabhadeva, Shāntinātha, Neminātha, Pārshvanātha and Mahāvira swāmi in the first stanza, of all the jineshvaras in the second stanza, of the jina āgama in the third stanza, and of the shruta devatā (goddess of scriptures) in the fourth stanza of this eulogy.

20. कल्लाण-कंदं स्तुति

कल्लाण-कंदं पढमं जिणिंदं, संतिं तओ नेमि-जिणं मुणिंदं.

पासं पयासं सुगुणिक्क-ठाणं, भत्तीइ वंदे सिरि-वद्धमाणं.....1.

अपार-संसार-समुद्ध-पारं, पत्ता सिवं दिंतु सुइक्क-सारं.

सव्वे जिणिंदा सुर-विंद-वंदा, कल्लाण-वल्लीण विसाल-कंदा.2.

निव्वाण-मग्गे वर-जाण-कप्पं, पणासिया-सेस-कुवाइ-दप्पं.

मयं जिणाणं सरणं बुहाणं, नमामि निच्चं तिजग-प्पहाणं.....3.

कुंदिंदु-गोक्खीर-तुसार-वन्ना, सरोज-हत्था कमले निसन्ना.

वाएसिरी पुत्थय-वग्ग-हत्था, सुहाय सा अम्ह सया पसत्था.....4.

20. Kalläna-Kandam Stuti

Kalläna-kandam padhamam jinindam,

Santim tao nemi-jinam munindam.

Päsam payäsam sugunikka-thānam,

Bhattii vande siri-vaddhamānam.1.

Apära-sansära-samudda-pāram,

Pattā sivam dintu suikka-sāram.

Savve jinindā sura-vinda-vandā,

Kalläna-vallina visāla-kandā.2.

20. कल्लाण-कंदं स्तुति - KALLÄNA-KANDAM STUTI

Nivväna-magge vara-jäna-kappam,
Panäsiyā-sesa-kuväi-dappam.
Mayam jinānam saranam buhānam,
Namāmi nichcham tijaga-ppahānam.3.
Kundindu-gokkhira-tusāra-vannā,
Saroja-hatthā kamale nisannā.
Vāesiri putthaya-vagga-hatthā,
Suhāya sā amha sayā pasatthā.4.

20. Sutra Meaning:

I am bowing down with true devotion to the first Tirthankar Shree Rushabha Dev, who is the cause of prosperity, to Shree Shānti Nāth Bhagawān, to Shree Nemi Nāth Bhagawān, who is like a supreme monk, to Shree Pārshva Nāth Bhagawān, who enlightens the universe and who is the abode of supreme virtues and to Bhagawān Shree Mahāvīr Swāmi..... 1.

Oh! Tirthankar Bhagawān, you have successfully crossed the ocean of worldly life. I also desire Moksha, which is the real essence of your teachings. Oh! Jineshvar Bhagawān, all the heavenly deities also offer obeisance to you. You are the root cause of ultimate and everlasting bliss.2.

You are the best vehicle through which one can attain Moksha. You have exposed and then destroyed wrong viewpoints, through your preaching. Oh! Jineshvar Bhagawān, I am bowing down to your preaching, which are the refuge even for scholars and which are the best in all three realms.....3.

Oh! Saraswati Devi, holding a lotus in one hand and books in the other; and seated on a lotus flower, please bless me. You are as beautiful as jasmine flower, and a full moon. Your complexion is as white as cow's milk and fresh snow. Please bestow upon me ultimate happiness.4.

21. संसार-दावा-नल स्तुति - Sansära-Dävä-Nala Stuti

21. Introduction

In this sutra, we pray to the eternally beneficial Lord Mahāvira, all Tirthankars, Scriptures, and Saraswati Devi.

The first two verses are respectful salutation (vandanā) to Mahāvira swami and all the Tirthankars; the third verse to the Scriptures, and the fourth verse to Goddess of Learning, Saraswati Devi.

Acharya Shri Haribhadra Suriiji composed this stuti. He passed away at the moment when he had just finished the first line of 4th verse. His congregation composed the last three lines; therefore all participants recite together the last three lines loudly during pratikramana.

21. संसार-दावा-नल स्तुति

संसार-दावा-नल-दाह-नीरं,

संमोह-धूली-हरणे समीरं.

माया-रसा-दारण-सार-सीरं,

नमामि वीरं गिरि-सार-धीरं1.

भावा-वनाम-सुर-दानव-मानवेन,

चूला-विलोल-कमला-वलि-मालितानि.

संपूरिता-भिनत-लोक-समीहितानि,

कामं नमामि जिनराज-पदानि तानि2.

बोधागाधं सुपद-पदवी-नीर-पूराभिरामं,

जीवा-हिंसा-विरल-लहरी-संगमा-गाह-देहं.

चूला-वेलं गुरु-गम-मणी-संकुलं दूर-पारं,

21. संसार-दावा-नल स्तुति - SANSÄRA-DÄVÄ-NALA STUTI

सारं-वीरा-गम-जल-निधिं सादरं साधु सेवे.....3.

आमूला-लोल-धूली-बहुल-परि-मला-लीढ-लोलालि-माला-

झंकारा-राव-सारा-मल-दल-कमला-गार-भूमी-निवासे!

छाया-संभार-सारे! वर-कमल-करे! तार-हाराभिरामे!,

वाणी-संदोह-देहे! भव-विरह-वरं देहि मे देवि! सारम्4.

21. Sansära-Dävä-Nala Stuti

Sansära-dävä-nala-däha-niram,

Sammoha-dhuli-harane samiram.

Mäyä-rasä-därana-sära-siram,

Namämi viram giri-sära-dhiram..... 1.

Bhävä-vanäma-sura-dänava-mänavena,

Chulä-vilola-kamalä-vali-mälitäni.

Sampuritä-bhinata-loka-samihitāni,

Kāmam namāmi jinarāja-padāni tāni. 2.

Bodhägādham supada-padavi-nira-purābhirāmam,

Jivā-hinsä-virala-lahari-sangamä-gäha-deham.

Chulä-velam guru-gama-mani-sankulam dura-pāram,

Sāram-virä-gama-jala-nidhim sādaram sādhu seve. 3.

Āmulä-lola-dhuli-bahula-pari-malä-lidha-lolāli-mälä-,

Jhankärä-räva-särä-mala-dala-kamalä-gära-bhumi-nivāse!.

Chhäyā-sambhāra-sāre! Vara-kamala-kare! Tāra-hārābhirāme!,

Vāni-sandoha-dehe! Bhava-viraha-varam dehi me devi! Sāram.

..... 4.

21. Sutra Meaning:

I bow to you, revered Mahāvira swami. You alleviate the miseries of worldly existence the way water extinguishes a forest fire. You remove ignorance the way wind blows off dust. You get rid of delusions the way a sharp plough tears through the ground of deceit..... 1

I bow faithfully at the feet of all Tirthankars, who fulfill the wishes of all devotees including the kings of heavenly gods such as Surendras, Devendras and Narendras, whose crowns are decorated with garlands made of lotus flowers.....2

I adore with respect the spiritual contents of the scriptures of Mahāvira swami, which are like an ocean of boundless knowledge and wisdom, whose beautiful verses are like a fascinating pool of water, its waves full of subtle concepts of non-violence and its tides intertwined with lessons of doctrines and jewels of wisdom, which are difficult to fully understand. 3

O Goddess Saraswati! With your extremely beautiful complexion, holding a lotus flower in one hand, sparkling necklaces adorning your neck, seated on a bed of lotus flower of such sweet fragrance that flocks of bees fly around it; bestow upon me the boon of shruta gyan (knowledge of scriptures) in the form of salvation.
..... 4.



22. पुक्खर-वर-दीवङ्गे सूत्र - Pukkhara-Vara-Divaddhe Sutra

22. Introduction

This is a hymn in praise of Jain doctrine, which drives away the darkness of ignorance (that which closes our mind to right knowledge).

The first verse is devoted to the infinite number of Jinas who take birth in 15 continents of the Universe; the rest is in praise of the scriptures.

Lord Tirthankaras give discourses after they realize absolute knowledge. The chief disciples, after listening to these discourses, compose the scriptures, which are called Āgamas. Each word of a Tirthankara is meaningful and auspicious. They show the path of purification for a soul to attain moksha.

22. पुक्खर-वर-दीवङ्गे सूत्र

पुक्खर-वर-दीवङ्गे, धायङ्-सङ्गे अ जंबु-दीवे अ.

भरहेरवय-विदेहे, धम्माङ्-गरे नमंsamि.1.

तम-तिमिर-पडल-विद्धं-सणस्स सुर-गण-नरिंद-महिअस्स.

सीमा-धरस्स वंदे, पप्फोडिअ-मोह जालस्स.2.

जाई-जरा-मरण-सोग-पणासणस्स,

कल्लाण-पुक्खल-विसाल-सुहा-वहस्स.

को देव-दाणव-नरिंद-गण-च्चिअस्स,

धम्मस्स सार-मुवलब्भ करे पमायं?.3.

सिद्धे भो! पयओ नमो जिण-मए नंदी सया संजमे,

देवं-नाग-सुवन्न-किन्नर-गण-स्सब्भूअ-भावच्चिए.

लोगो जत्थ पइड्डिओ जगमिणं तेलुक्क-मच्चासुरं,
धम्मो वड्डउ सासओ विजयओ धम्मुत्तरं वड्डउ.....4.

22. Pukkhara-Vara-Divaddhe Sutra

Pukkhara-vara-divaddhe, dhāyai-sande a jambu-dive a.
Bharaheravaya-videhe, dhammāi-gare namamsāmi..... 1.
Tama-timira-padala-viddham-sanassa sura-gana-narinda-
mahiassa.
Simā-dharassa vande, papphodia-moha jālassa..... 2.
Jāi-jarā-marana-soga-panāsanassa,
Kallāna-pukkhala-visāla-suhā-vahassa.
Ko deva-dānava-narinda-gana-chchiassa,
Dhammassa sāra-muvalabbha kare pamāyam?..... 3.
Siddhe bho! Payao namo jina-mae nandi sayā sanjame,
Devam-nāga-suvanna-kinnara-gana-ssabbhua-bhāvachchie.
Logo jattha paitthio jagaminam telukka-machchāsura,
Dhammo vaddhau sāsao vijayao dhammuttaram vaddhau. 4.

Note:-

Continue the following Sutra for Kausagga during Pratikraman
Suassa bhagavao karemi kāussaggam, vandana-vattiyāe

22. Sutra Meaning:

I bow down to those peaceful liberators who have established the sacred doctrine in the five Bhārata, five Airāvata, and five Mahāvīdeha continents (Kshetras) located in two and half islands made up by Jambudvīpa, Dhātākhanda and half of Pushkaradvīpa. 1

I worship the sacred doctrine, which is the destroyer of the darkness of ignorance, which is adored by celestial beings and

22. पुक्खर-वर-दीवड्ढे सूत्र - PUKKHARA-VARA-DIVADDHE SUTRA

kings, which contains the rules of conduct, and which destroys the web of delusion. 2

The sacred doctrine which ends the sorrows of birth, old age, and death and that which brings everlasting bliss, which is worshiped by gods, demons and kings. How can, one who understands its essence, ever become careless in following it? 3

Oh wise men! Pay respectful salutations to the scriptures (shruta dharma) of the Tirthankaras, which are proven to be the most superior doctrine, and the most beneficial in the path of right conduct, and are faithfully worshiped by empyrean gods (vaimānik deva), mansion dwelling gods (bhavanapati deva), luminous gods (jyotishka deva) and forest gods (vyantara deva). Let this sacred doctrine, which includes a detailed description of all the six substances, all the three worlds and the living beings in each, be triumphant. May it be victorious and may it promote the dignity of the other tenets like minor and major vows. 4.

Note - for Kausagga during Pratikraman

Oh god of sruta! To worship the scripture, I will perform meditation posture. (kayotsarga)

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

- John Wesley

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

Lord Buddha

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

Unknown

23. सिद्धाणं बुद्धाणं सूत्र - Siddhānam Buddhānam Sutra

23. Introduction

The description of respect paid to all the Siddhas and twenty four Jinas.

In the fifth verse the numbers four, eight, ten and two, thus the total number twenty-four; represent images of Tirthankaras placed by Universal Monarch Bhārata, in four directions of Mount Ashtāpad.

23. सिद्धाणं बुद्धाणं सूत्र

सिद्धाणं बुद्धाणं, पार-गयाणं परंपर-गयाणं.

लोअग्ग-मुवगयाणं, नमो सया सव्व-सिद्धाणं.....1.

जो देवाण वि देवो, जं देवा पंजली नमंसंति.

तं देव-देव-महिअं, सिरसा वंदे महावीरं.2.

इक्को वि नमुक्कारो, जिणवर-वसहस्स वद्धमाणस्स.

संसार-सागराओ, तारेइ नरं व नारिं वा.....3.

उज्जिंत-सेल-सिहरे, दिक्खा नाणं निसीहिआ जस्स.

तं धम्म-चक्कवट्ठिं, अरिइ-नेमिं नमंसामि.4.

चत्तारि अट्ठ दस दो य, वंदिया जिणवरा चउव्वीसं.

परमट्ठ-निट्ठि-अट्ठा, सिद्धा सिद्धिं मम दिसंतु.....5.

23. Siddhānam Buddhānam Sutra

Siddhānam buddhānam, pära-gayānam parampara-gayānam.

Loagga-muvagayānam, namo sayā savva-siddhānam. 1.

23. सिद्धाणं बुद्धाणं सूत्र - SIDDHĀNAM BUDDHĀNAM SUTRA

Jo devāna vi devo, jam devā panjali namamsanti.

Tam deva-deva-mahiam, sirasā vande mahāvīram.2.

Ikko vi namukkāro, jinavara-vasahassa vaddhamānassa.

Sansāra-sāgarāo, tārei naram va nārim vā.3.

Ujjinta-sela-sihare, dikkhā nānam nisihiā jassa.

Tam dhamma-chakkavattim, arittha-nemim namamsāmi.....4.

Chattāri attha dasa do ya, vandiya jinavarā chauvvisam.

Paramattha-nitthi-atthā, siddhā siddhim mama disantu.5.

23. Sutra Meaning:

I pay homage to all the Siddhas, the enlightened ones who have crossed the ocean of worldly existence, who have attained salvation by following the fourteen stages (Gunasthan) of spiritual development in an orderly fashion and who have reached the summit of the Universe.1

I pay my respect by bowing down my head to Lord Mahāvira, who is the god of gods, to whom gods bow down with folded hands and who is worshipped by Indras.....2

Even salutation done perfectly to Vardhaman Mahavira, will carry a man or a woman across the ocean of worldly existence.3

I worship Arishtanemi, the all-knowing monarch, who received the initiation, perfect knowledge (kevala-jñāna) and liberation (moksha) on the summit of mount Girnara4

May twenty-four (four, eight, ten and two) respected Tirthankars, who have been liberated and have attained the Siddha state, grant me the boon of salvation.....5



24. वेयावच्च-गराणं सूत्र - Veyävachcha-Garänam Sutra

24. Introduction

This sutra is for the peace of society and commemoration of patron gods who look after the Jain religion and society at large.

24. वेयावच्च-गराणं सूत्र

वेयावच्च-गराणं, संति-गराणं, सम्मद्धि-समाहि-गराणं करेमि
काउस्सगं. 1.

24. Veyävachcha-Garänam Sutra

Veyävachcha-garänam, santi-garänam,
Sammadditthi-samähi-garänam karemi käussaggam. 1.

24. Sutra Meaning:

I stand in meditation posture (kâyotsarga) for those patron Gods,
who render selfless service and bring tranquility to Jain religious
order (Jain Shāshana) and bring calmness to people of right faith
..... 1.

Shatrunjaya Temple at Palitana



25. भगवान्हं वन्दन सूत्र - Bhagavānham Vandana Sutra

25. Introduction

In this verse, salutation is offered to the pancha parameshthi, that is; Arihantas, Siddhas, Acharyas, Upadhyayas and Sadhus & Sadhvis by uttering each phrase of the sutra along with Khamasamana sutra.

25. भगवान्हं आदि वन्दन सूत्र

भगवान्हं, आचार्यहं, उपाध्यायहं, सर्व-साधुहं..... 1.

25. Bhagavānham ādi Vandana Sutra

Bhagavānham, āchāryaham,

upādhyāyaham, sarva-sādhuham. 1.

25. Sutra Meaning:

I pray and bow to perfectly embodied and liberated souls, leaders of congregations, holy preceptors (supreme teachers) and all the monks..... 1.

Samavashaharan Temple at the foot-hill of Shantrunjaya



26. देवसिअ पडिक्कमणे ठाउं? सूत्र - Devasia Padikkamane Thäu? Sutra

26. Introduction

To request permission to perform Pratikraman, in front of preceptor if present, and from Tirthankaras.

It is a basic procedure before starting Pratikraman to ask for permission in respect to atonement or apology and to self-introspect.

26. देवसिअ पडिक्कमणे ठाउं? सूत्र

इच्छा-कारेण संदिसह भगवन्! देवसिअ पडिक्कमणे ठाउं? इच्छं,

सव्वस्स वि देवसिअ, दुच्चिंतिअ,

दुब्भासिअ, दुच्चिद्धिअ, मिच्छा मि दुक्कडं.....1.

26. Devasia Padikkamane Thäu? Sutra

Ichchhä-kärena sandisaha bhagavan!

Devasia padikkamane thäu? Ichchham,

Savvassa vi devasia, duchchintia,

Dubbhäsia, duchchitthia, michchhä mi dukkadam..... 1.

26. Sutra Meaning:

O Lord! With your permission, can I admit to all harmful activities committed during the day?

(When the preceptor grants the permission and accepting the permission we continue),

For all the sinful thoughts, words and activities I may have committed during the day, may those harmful deeds be forgiven and become fruitless..... 1.

27. इच्छामि ठामि सूत्र - Icchāmi Thāmi Sutra

27. Introduction

Asking for forgiveness for any violations committed against the 12 vows of a householder.

This is the desire to confess the violations committed, knowingly or unknowingly, against the 12 fold vows of a layman, by recitation of a short prayer of confession.

The twelve vows of a layperson are:

1. Five minor vows (Anu Vratas):

These are partial non-violence, truthfulness, non-stealing, chastity and non-attachment.

2. Three spiritual vows of merit (Guna Vratas):

These are vow of limiting area of activity (dig parimān vrata), vow of simplicity (bhogopabhogā parimān) and vow of avoidance of purposeless sin (anarthadanda viraman). And

3. Four spiritual vows of discipline (Shiksha Vratas):

These include the practice of equanimity (sāmāyika), the vow of additional confinement of every day activity (desāvākāshika Vrata), the vow of living an ascetic life for a limited duration (posadhōpavāsa) and the vow of charity (dāna Vrata).

27. इच्छामि ठामि सूत्र

इच्छामि ठामि काउस्सगं,

जो मे देवसिओ अइयारो कओ, काइओ, वाइओ, माणसिओ,

उस्सुत्तो, उम्मग्गो, अकप्पो, अकरणिज्जो, दुज्झाओ, दुव्विचिंतिओ,

अणायारो, अणिच्छिअव्वो, असावग-पाउग्गो,

नाणे, दंसणे, चरित्ता-चरित्ते, सुए, सामाइए,

तिण्हं गुत्तीणं, चउण्हं कसायाणं, पंचण्ह-मणुव्वयाणं, तिण्हं गुण-व्वयाणं,
चउण्हं सिक्खा-वयाणं, बारस-विहस्स सावग-धम्मस्स,

जं खंडिअं जं विराहिअं, तस्स मिच्छा मि दुक्कडं.1.

27. Icchāmi Thāmi Sutra

Ichchhāmi thāmi kāussaggam, Jo me devasio aiyāro kao, kāio,
Vāio, mānasio, ussutto, ummaggo,
Akappo, akaraniijo, dujjhāo, duvvichintio,
Anāyāro, anichchhiavvo, asāvaga-pāuggo,
Nāne, dansane, charittā-charitte, sue, sāmāie,
Tinhām guttinam, chaunham kasāyānam,
Panchanha-manuvvayānam, tinhām guna-vvayānam,
Chaunham sikkhā-vayānam, Bārasa-vihassa sāvaga-dhammassa,
Jam khandiam jam virāhiam, Tassa michchhā mi dukkadam. . 1.

27. Sutra Meaning:

I wish to stand in a meditation posture for whatever faults I may have committed during the day through my deeds, words, and thoughts.

For speaking against the scriptures, following a wrong path, performing unworthy and improper deeds, performing ill meditated, ill conceived, immoral, undesirable and unbecoming acts for a layman.

In regard to knowledge, belief and conduct of a layman's life, the scriptures, the equanimity (sāmāyika), and whatever wrong doing I may have committed in respect to the three-fold restraint vows (guptis), four passions (kashāyas), and the five minor vows (anu-vratas).

In regard to three spiritual merit vows (guna-vratas), four spiritual disciplinary vows (shikshā-vratas), the layman's twelvefold rule of conduct that I may have broken or opposed, may those bad deeds of mine be forgiven and become fruitless.

28. पंचाचार के अतिचार - Panchächära Ke Atichära

28. Introduction

To pray and ask forgiveness for any wrongdoing of the five ethical codes of conduct.

This sutra is also known as panchächära ni äth gäthä (The eight verses of five ethical codes of conduct).

Any wrongdoing of the five ethical codes of conduct as well as of the twelve vows for laypeople are called the violations (atichära).

Any activities that enhance the five attributes (faith, knowledge, conduct, austerity and the spiritual energy) are called ethical codes of conduct (ächära).

28. पंचाचार के अतिचार

नाणम्मि दंसणम्मि अ, चरणम्मि तवम्मि तह य वीरियम्मि. आयरणं
आयारो, इअ एसो पंचहा भणिओ.1.

काले विणए बहुमाणे, उवहाणे तह अनिण्हवणे.

वंजण-अत्थ-तदुभए, अट्ठविहो नाणमायारो.2.

निस्संकिअ निक्कंखिअ, निव्वित्तिगिच्छा अमूढ-दिट्ठी अ.

उववूह-थिरीकरणे, वच्छल्ल-पभावणे अट्ठ.....3.

पणिहाण-जोग-जुत्तो, पंचहिं समिईहिं तीहिं गुत्तीहिं.

एस चरित्तायारो, अट्ठविहो होइ नायव्वो.4.

बारस-विहम्मि वि तवे, सब्भिंतर-बाहिरे कुसल-दिट्ठे.

अगिलाइ अणाजीवी, नायव्वो सो तवायारो.5.

अणसण-मूणोअरिया, वित्ति-संखेवणं रसच्चाओ.

काय-किलेसो संलीणया य बज्झो तवो होइ.6.

- पायच्छित्तं विणओ, वेयावच्चं तहेव सज्झाओ.
झाणं उस्सग्गो वि अ, अब्भिंतरओ तवो होइ.7.
अणिगूहिअ-बल-वीरिओ, परक्कमइ जो जहुत्तमाउत्तो.
जुंजइ अ जहाथामं, नायव्वो वीरियायारो.8.

28. Panchächära Ke Atichära

- Nānammi dansanammi a,
Charanammi tavammi taha ya viriyammi.
Äyaranam äyāro, ia eso panchahā bhanio. 1.
Kāle vīnae bahumāne, uvahāne taha aninhavane.
Vanjana-attha-tadubhae, atthaviho nānamāyāro. 2.
Nissankia nikkankhia, nivvitigichchhā amudha-ditthi a.
Uvavuha-thirikarane, vachchhalla-pabhāvane attha. 3.
Panihāna-joga-jutto, panchahim samiihim tihim guttihim.
Esa charittāyāro, atthaviho hoi nāyavvo. 4.
Bārāsa-vihammi vi tave, sabbhintara-bāhire kusala-ditthe.
Agilāi anājīvi, nāyavvo so tavāyāro. 5.
Anasana-munoariyā, vitti-sankhevanam rasachchāo.
Kāya-kilesa sanlinayā y bajjho tavo hoi. 6.
Pāyachchhittam vīnao, veyāvachcham taheva sajjhāo.
Jhānam ussaggo vi a, abbhintarao tavo hoi. 7.
Aniguhia-bala-virio, parakkamai jo jahuttamāutto.
Junjai a jahāthāmam, nāyavvo viriyāyāro. 8.

28. Sutra Meaning:

There are five ethical codes of conduct: right knowledge, right faith, right conduct, right penance and spiritual strength. 1

28. पंचाचार के अतिचार - PANCHÄCHÄRA KE ATICHÄRA

The eight fold practices of right knowledge are as follows: 2

Jnänächära	To study scripture at the proper time
Vinayächära	To respect the scholar and scripture
Bahumänächära	To respect the wise, the preceptors and the scriptures
Upadhänächara	To study the scriptures
Aninhavanächära	To not speak ill of the preceptor or scripture
Vyanjanächära	To pronounce the verses of the scripture correctly
Arthächära	To interpret the verses accurately
Ubhayächär	To reflect on both verses and meaning

The eight fold practices of right faith are as follows: 3

Nishankit	Not to have any doubt in the words of Jina
Nikänkshit	Not to have a faith in a religion based on fear and greed
Nirvitigichhä	Not to dislike monks and nuns for their unclean and untidy appearance
Amudhdrasti	Not to get impressed by miracles, spells and charms of an unfaithful
Upabrumhan	To genuinely praise and support a person with right faith
Sthirikaran	To bring stability in religious practices to the people whose faith is shaken
Vätsalya	To look after the welfare of fellow human beings
Prabhävna	To glorify the religion which promotes Ahimsa, Anekantvad, and non-possessiveness

The eight fold practices of right conduct are as follows: 4

To diligently practice the fivefold carefulness (samitis) and the three fold restraints (guptis) of mind, speech and body, are eight fold practices of right conduct.

28. पंचाचार के अतिचार - PANCHÄCHÄRA KE ATICHÄRA

The six external and six internal austerities are prescribed by Tirthankar. They should be practiced without remorse and without any expectation of reward..... 5

The six types of external austerities are: 6

Anasan	To practice fourfold dietetic restrictions which are total or partial fast
Unodary	To eat less than required amount
Vrutisamskhept	To restrict the number of items to eat
Rastyag	Complete or partial abstention of tasty foods;
Kayaklesh	To tolerate physical pain voluntarily and
Samlinta	To be modest and to follow restraints with respect to material (Dravya), space (Kshetra), time (Kaal) & feelings (Bhaav).

The six internal austerities are: 7

Präyaschitta	Repentance
Vinay	Humility
Vaiyavachcha	Selfless service to monks, nuns and needy
Swadhaya	Study of scriptures
Dhyana	Meditation
Kayotsarga.	Staying absorbed in the soul

To use mental, verbal and bodily strength according to one's ability to observe the code of conduct relating to gyan, darshan, charitra and tapa 8



29. सुगुरु वन्दना सूत्र- Suguru Vandana Sutra

29. Introduction

Vandanā means paying respect to all ascetics such as Āchāryas, Upādhyāyas, and other Sādhus and Sādhvis.

We perform Obeisance to Ascetics by reciting Suguru Vandana sutra. Also, we atone for whatever faults might have been indulged by us knowingly or unknowingly and at the same time, we resolve (atone) that we will keep away from all such sins in future.

The complete obeisance to ascetics is done during Pratikraman by reciting Suguru Vandana sutra.

29. सुगुरु वन्दना सूत्र

इच्छामि खमा-समणो ! वंदितं जावणिज्जाए, निसीहिआए,

अणुजाणह मे मिउग्गहं, निसीहि,

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

अप्प-किलंताणं बहु-सुभेण भे ! दिवसो वइक्कंतो ?

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

देवसिअं वइक्कमं, आवस्सिआए पडिक्कमामि, खमासमणाणं, देवसिआए
आसायणाए तित्तीसन्न यराए जं किंचि मिच्छाए,

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

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

सव्व-धम्मा-इक्कमणाए आसायणाए जो मे अइयारो कओ,

तस्स खमा-समणो ! पडिक्कमामि,

निंदामि, गरिहामि, अप्पाणं वोसिरामि.....1.

29. Suguru Vandanā Sutra

Ichchhāmi khamā-samano! Vandium jāvanijjāe, nisihiāe,
Anujānaha me miuggaham, nisihi,
Aho-kāyam kāya-samphāsam-khamanijjo bhe! Kilāmo?
Appa-kilantānam bahu-subhena bhe! Divaso vaikkanto?
Jattā bhe? Javanijjam cha bhe? Khāmemi khamā-samano!
Devasiam vaikkamam, āvassiāe padikkamāmi,
Khamāsamanānam, devasiāe āsāyanāe tittisanna yarāe
Jam kinchi michchhāe, mana-dukkadāe, vaya-dukkadāe,
Kāya-dukkadāe, kohāe, mānāe, māyāe, lobhāe,
Savva-kāliāe, savva-michchho-vayārāe,
Savva-dhammā-ikkamanāe āsāyanāe
Jo me aiyāro kao, tassa khamā-samano !
Padikkamāmi, nindāmi, garihāmi, appānam vosirāmi. 1.

29. Sutra Meaning:

Oh! Forgiving Gurudev, I want to bow to you, by keeping away all faults and by surrendering myself to you. By bowing my head, I ask your forgiveness for the faults that I may have committed while undertaking any religious activities.

While discarding all non-virtuous activities, I touch your feet. Please pardon me, if that has discomforted you in any way. I want to bow to you while inquiring about your well-being and atoning for any disrespect. Has your day passed peacefully and without much distress or discomfort?

Oh ! Gurudev, I beg your pardon for any violations of vows committed by me and I will refrain from any unworthy acts like anger, pride, deception, greed, hate, and dislike that violate the right practices of the religion. I will atone for whatever faults I might have indulged in at any time. In your presence, I atone for the same, and I (my soul) will keep away from all such sins in the future.

30. देवसिअं आलोउं? सूत्र - Devasiam älou? Sutra

30. Introduction

Asking for forgiveness for any wrong doings committed during the day (or night).

In this sutra one asks for forgiveness for minor violations (transgression) from the code of conduct and twelve vows of lay people (Shrāvaks and Shravikas)

30. देवसिअं आलोउं? सूत्र

इच्छा-कारेण संदिसह भगवन्! देवसिअं आलोउं? इच्छं, आलोएमि.

जो मे देवसिओ अइयारो कओ, काइओ, वाइओ, माणसिओ,

उस्सुत्तो, उम्मग्गो, अकप्पो, अकरणिज्जो,

दुज्झाओ, दुव्विचिंतिओ, अणायारो, अणिच्छिअव्वो, असावग-पाउग्गो,

नाणे, दंसणे, चरित्ता-चरित्ते, सुए, सामाइए,

तिण्हं गुत्तीणं, चउण्हं कसायाणं, पंचण्ह-मणुव्वयाणं,

तिण्हं गुण-व्वयाणं, चउण्हं सिक्खा-वयाणं,

बारस-विहस्स सावग-धम्मस्स, जं खंडिअं जं विराहिअं,

तस्स मिच्छा मि दुक्कडं.1.

30. Devasiam älou? Sutra

Ichchhä-kärena sandisaha bhagavan! Devasiam älou?

Ichchham, äloemi. Jo me devasio aiyäro kao,

Käio, väio,mānasio, ussutto, ummaggo,

Akappo, akaranijjo, dujjhāo, duvvichintio,

Anāyāro, anichchhiavvo, asāvaga-pāuggo,

Nāne, dansane, charittā-charitte, sue, sāmāie,

30. देवसिअं आलोउं? सूत्र - DEVASIAM ÄLOU? SUTRA

Tinham guttinam, chaunham kasäyānam,
Panchanha-manuvvayānam, tinham guna-vvayānam,
Chaunham sikkhä-vayānam,
Bārasa-vihassa sävaga-dhammassa,
Jam khandiam jam virāhiam,
Tassa michchhä mi dukkadam. 1.

30. Sutra Meaning:

O Bhagawän!

I request your permission to reflect on any wrong doings committed by me during the day by deeds, by words, by thoughts.

I may have spoken against the sutras, acted in the wrong way such as acted against the prescribed code of conduct. I may have involved in undesirable activities, such as ill-thinking, improper behavior.

I may have acted against the code of conduct fit for a shrāvaka, regarding jñāna, darsana, chāritra, shruta jñāna, sāmāyika, the three guptis, the four kasāyas and the five minor vows, in three merit vows, by four disciplinary vows (twelve types of layman code of conduct).

May those misdeeds of mine become fruitless 1.

Ranakpur Temple



31. सात लाख - Sāta Lākha Sutra - **Repentance of Sins to all Living Beings**

31. Introduction

Jain literature indicates that in the universe, there exist 8.4 million (84 lakhs) different forms of life based on their birth location. The classifications are defined in Sāta Lākha Sutra. We request forgiveness from all such living beings for our sinful activities towards them and we forgive them for their sinful activities towards us. This way we repent for our Sins to all Living Beings

31. सात लाख

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

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

इस तरह चौरासी लाख जीव-योनि में से मेरे जीव ने

जो कोई जीव-हिंसा की हो, करायी हो, करते हुए का अनुमोदन किया हो, उन सब का मन-वचन-काया से मिच्छा मि दुक्कडं.....1.

31. Sāta Lākha

Sāta lākha prthvikāya, sāta lākha apkāya,

Sāta lākha teukāya, sāta lākha vāukāya,

Dasa lākha pratyeka vanaspati-kāya,

Chaudaha lākha sādharana vanaspati-kāya,

Do lākha dvindriya, do lākha trindriya, do lākha chaurindriya,

Chāra lākha devatā, chāra lākha nāraki,

Chāra lākha tiryancha panchendriya,

31. सात लाख - SĀTA LĀKHA SUTRA -

REPENTANCE OF SINS TO ALL LIVING BEINGS

Chaudaha lākha manusya--

Isa taraha chaurāsi lākha jīva-yoni me se

Mere jīva ne jo koi jīva-himsā ki ho,

Karāyi ho, karate hue kā anumodana kiya ho,

Una saba kā mana-vachana-kāya se

Michchhā mi dukkadam. 1.

31. Sutra Meaning:

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

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

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

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

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

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

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

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

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

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

Four lakhs (400,000) forms of heavenly beings

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

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

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

Out of eighty four lakhs (8.4 million) forms of living beings, if I may have hurt any living beings, have caused others to hurt them,

encouraged others to hurt them, or praised those who hurt them, either by thoughts, words, and/or actions, I ask forgiveness for all such sinful activities. I forgive all living beings, may all living beings forgive me, I am friendly to all, I have enmity for none.

In this verse, how are total of only 8.4 million of wombs (yonis) are counted?

31. General Meaning:

In this universe, infinite numbers of birth places exist for any worldly soul for its rebirth.. However the groups of birth places with similar color, odor, taste, touch and shape are considered as one type. Thus the number of birth places is counted as 8.4 million.

How is the number of species determined in each type of living being?

In each kind of living beings the types of species are halved in hundred.

Each specie will have 5 types of colors (black, green, red, yellow and white)

Two types of odors (pleasant and foul smelling)

Five types of tastes (hot, bitter, rusty, sour and sweet)

Eight types of touches (cold, warm, soft, hard, large/heavy, small/light, smooth and rough) and

5 types of shapes (triangle, square, rectangle, round and oval).

By multiplying all the factors the final number of species is determined.

For example, earth bodies are 700,000. Halved in hundred this number is 350. Multiplying this number with all the other factors: $350 \times 5 \times 2 \times 5 \times 8 \times 5 = 700,000$.

The exact source of how the numbers 700, 500, 350, 200, and 100 are derived is not clear.

32. अठारह पापस्थान- Eighteen Pāpsthānak Sutra

32. Introduction

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

If I have indulged or have promoted or encouraged any such sinful act by others or praised the person who has committed any one of these eighteen categories of sin, either mentally, verbally or physically, may those sinful deeds be forgiven and become fruitless.

32. अठारह पापस्थान

पहला प्राणातिपात, दूसरा मृषावाद, तीसरा अदत्ता-दान,

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

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

बारहवां कलह, तेरहवां अभ्याख्यान, चौदहवां पैशुन्य,

पन्द्रहवां रति-अरति, सोलहवां पर-परिवाद, सत्रहवां

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

इन अठारह पाप-स्थानोंमें से मेरे जीव ने जिस किसी पाप का सेवन

किया हो, कराया हो, करते हुए का अनुमोदन किया हो,

उन सब का मन-वचन-काया से मिच्छा मि दुक्कडं.1.

32. Athāraha Pāpasthāna

Pahalā prānātipāta, dusarā mrusāvāda,

tisarā adattā-dāna, chauthā maithuna,

pānchavā parigraha, chhathā krodha,

32. अठारह पापस्थान- EIGHTEEN PĀPSTHĀNAK SUTRA

Sātavām māna, āthavām māyā, nauvām lobha,
Dasavām rāga, gyārahavām dvesa, bārahavām kalaha,
Terahavām abhyākhyāna, chaudahavām paisunya,
Pandrahavām rati-arati, solahavām par-parivāda,
Satrahavām māyā-mrusā-vāda,
Athārahavām mithyātva-shalya --
Ina athāraha pāpa-sthāno-me se
Mere jiva ne jisa kisi pāpa kā sevana kiyā ho,
Karāyā ho, karate hue kā anumodana kiyā ho,
Una saba kā mana-vachana-kāyā se
Michchhā mi dukkadam. 1.

32. Sutra Meaning:

In our life we may come across many sinful activities. Jain literature has classified them into the following eighteen categories and we repent for indulging in any of them:

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

32. अठारह पापस्थान- EIGHTEEN PĀPSTHĀNAK SUTRA

8	माया	Māyā	Deceit or deception
9	लोभ	Lobha	Greed
10	राग	Rāga	Attachment or craving
11	द्वेष	Dvesa	Resentment or aversion
12	कलह	Kalah	Disputes or quarrelling
13	अभ्याख्यान	Abhyākhyāna	Allegation or false accusation
14	पैशुन्य	Paisunya	Slander and backbiting
15	रति-अरति	Rati-arati	Affection and disaffection
16	पर-परिवाद	Para-parivāda	Gossiping
17	माया-मृषा- वाद	Maya-mrisā- vāda	To lie maliciously or deceitful lying
18	मिथ्यात्व- शल्य	Mithyātva- salya	To have a wrong perception or to believe in a materialist god, guru or religion

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



33. सव्वस्स वि सूत्र - Savvassa Vi Sutra

33. Introduction

In this sutra one asks for forgiveness for any transgressions committed during the day or night. This way the Pratikraman Avashyak is done through this sutra.

33. सव्वस्स वि सूत्र

सव्वस्स वि देवसिअ

दुच्चिंतिअ, दुब्भासिअ, दुच्चिद्धिअ,

इच्छा-कारेण संदिसह भगवन्! इच्छं,

तस्स मिच्छा मि दुक्कडं.....1.

33. Savvassa Vi Sutra

Savvassa vi devasia duchchintia, dubbhāsia, duchchitthia,

Ichchhā-kārena sandisaha bhagavan! Ichchham,

Tassa michchhā mi dukkadam. 1.

33. Sutra Meaning:

Oh bhagavāna! kindly give me the permission voluntarily to perform the pratikramana of all the faults committed during the day by evil thoughts, evil talks and evil deeds. I accept your orders. Those misdeeds of mine may become fruitless..... 1.



34. देवसिअ पडिक्कमणे सूत्र - Devasia Padikkamane Sutra

34. Introduction

This sutra is also known as the Pratikraman sutra. Pratikraman ritual is done for Repentance and Forgiveness of all our Sins. In this sutra we repent in brief for all our bad deeds done in our actions, thoughts, and speech of the day (or year during Samvatsary Pratikraman).

34. देवसिअ (संवत्सरिअ) पडिक्कमणे ठाउं? सूत्र

इच्छा-कारेण संदिसह भगवन्! देवसिअ (संवत्सरिअ) पडिक्कमणे ठाउं?
(गुरु “पडिक्कमणे”) इच्छं,

सव्वस्स वि देवसिअ (संवत्सरिअ), दुच्चिंतिअ,

दुब्भासिअ, दुच्चिद्धिअ, मिच्छामि दुक्कडं.....1.

34. Devasia (Samvatsaria) Padikkamane Sutra

Ichhä-kärena sandisaha bhagavan!

Samvatsaria (or devasia) padikkamane thäum?

(after Guru says “padikkameha”) Iccham

Savvassa vi Samvatsaria (or devasia),

Duchchintia, dubbhäsia, duchchitthia,

Michchhä mi dukkadam. 1.ä

34. Sutra Meaning:

Oh! Forgiving Gurudev, may I have your kind permission to repent all my sins which I may have committed during the year (or day)? (after Guru says “Yes, you may”). I accept your permission..

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

35. वंदित्तु सूत्र - Vandittu Sutra

35. Introduction

This is the longest principal aphorism of both night (devasika) and day (rāi) Pratikramana. A householder is supposed to observe five ethical codes of conduct (Āchāra) and twelve householder vows (bārā vrata). This aphorism is to ask forgiveness if any wrong doings have occurred while observing these vows.

As is the custom, recitation of this sutra begins by first paying homage to the five supreme beings, and is followed by asking for forgiveness for any wrong doing committed while following the house holder's vows (shrāvaka vratta), which a Jain layperson will take in preparation for the life of a sadhu.

35. वंदित्तु सूत्र

वंदित्तु सव्व-सिद्धे, धम्मायरिए अ सव्व-साहू अ.

इच्छामि पडिक्कमिउं, सावग-धम्माइआरस्स.1.

जो मे वयाइयारो, नाणे तह दंसणे चरित्ते अ.

सुहुमो व बायरो वा, तं निंदे तं च गरिहामि.2.

दुविहे परिग्गहम्मि, सावज्जे बहुविहे अ आरंभे.

कारावणे अ करणे, पडिक्कमे देसिअं सव्वं.....3.

जं बद्धमिदिएहिं, चउहिं कसाएहिं अप्पसत्थेहिं.

रागेण व दोसेण व, तं निंदे तं च गरिहामि.4.

आगमणे-निग्गमणे, ठाणे चंकमणे अणाभोगे.

अभिओगे अ निओगे, पडिक्कमे देसिअं सव्वं.....5.

संका कंख विगिच्छा, पसंस तह संथवो कुलिंगीसु.

सम्मत्तस्स-इआरे, पडिक्कमे देसिअं सव्वं.6.

- छक्काय-समारंभे, पयणे अ पयावणे अ जे दोसा.
अत्तद्वा य परद्वा, उभयद्वा चेव तं निंदे.7.
पंचण्हमणु-व्वयाणं, गुण-व्वयाणं च तिण्हमइयारे.
सिक्खाणं च चउण्हं, पडिक्कमे देसिअं सव्वं.8.
पढमे अणु-व्वयम्मि, थूलग-पाणाइवाय-विरईओ.
आयरिअ-मप्पसत्थे, इत्थ पमाय-प्पसंगेणं.9.
वह-बंध-छवि-च्छेए, अइभारे भत्त-पाण-वुच्छेए.
पढम-वयस्स-इयारे, पडिक्कमे देसिअं सव्वं.10.
बीए अणु-व्वयम्मि, परिथूलग-अलिय-वयण-विरईओ.
आयरिअ-मप्पसत्थे, इत्थ पमाय-प्पसंगेणं.11.
सहसा रहस्स दारे, मोसुवएसे अ कूडलेहे अ.
बीय-वयस्स-इआरे, पडिक्कमे देसिअं सव्वं.12.
तइए अणु-व्वयम्मि, थूलग-परदव्व-हरण-विरईओ.
आयरिअ-मप्पसत्थे, इत्थ पमाय-प्पसंगेणं.13.
तेनाहड-प्पओगे, तप्पडिरूवे विरुद्ध-गमणे अ.
कूड-तुल कूड-माणे, पडिक्कमे देसिअं सव्वं.....14.
चउत्थे अणु-व्वयम्मि, निच्चं परदार-गमण-विरईओ.
आयरिअ-मप्पसत्थे, इत्थ पमाय-प्पसंगेणं.15.
अपरिग्गहिआ-इत्तर, अणंग-विवाह-तिव्व-अणुरागे.
चउत्थ-वयस्स-इआरे, पडिक्कमे देसिअं सव्वं.16.
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- इत्तो अणु-व्वए पंचमंमि, आयरिअ-मप्पसत्थम्मि.
परिमाण-परिच्छेए, इत्थ पमाय-प्पसंगेणं.....17.
धण-धन्न-खित्त-वत्थू, रूप-सुवन्ने अ कुविअ-परिमाणे.
दुपए चउप्पयंमि य, पडिक्कमे देसिअं सव्वं.....18.
गमणस्स उ परिमाणे, दिसासु उड्ढं अहे अ तिरिअं च.
वुड्ढी सइ-अंतरद्धा, पढमम्मि गुण-व्वए निंदे.....19.
मज्जम्मि अ मंसम्मि अ, पुप्फे अ फले अ गंध-मल्ले अ.
उवभोग-परिभोगे, बीअम्मि गुण-व्वए निंदे.....20.
सचित्ते पडिबद्धे, अपोलि-दुप्पोलिअं च आहारे.
तुच्छोसहि-भक्खणया, पडिक्कमे देसिअं सव्वं.....21.
इंगाली-वण-साडी-, भाडी-फोडी सुवज्जए कम्मं.
वाणिज्जं चेव दंत-लक्ख-रस-केस-विस-विसयं.....22.
एवं खु जंत-पिल्लण कम्मं, निल्लंछणं च दव-दाणं.
सर-दह-तलाय-सोसं, असई-पोसं च वज्जिज्जा.....23.
सत्थग्गि-मुसल-जंतग-तण-कट्ठे मंत-मूल-भेसज्जे.
दिन्ने दवाविए वा, पडिक्कमे देसिअं सव्वं.....24.
न्हाणु-व्वट्ठण-वन्नग-विलेवणे सद्द-रूव-रस-गंधे.
वत्थासण-आभरणे, पडिक्कमे देसिअं सव्वं.....25.
कंदप्पे कुक्कुइए, मोहरि-अहिगरण-भोग-अइरित्ते.
दंडम्मि अणद्वाए, तइअम्मि-गुण-व्वए निंदे.....26.

- तिविहे दुप्पणिहाणे, अण-वट्ठाणे तहा सइ-विहूणे.
सामाइय-वितह-कए, पढमे सिक्खा-वए निंदे.27.
आणवणे पेसवणे, सदे रूवे अ पुग्गल-क्खेवे.
देसावगासिअम्मि, बीए सिक्खा-वए निंदे.28.
संथारुच्चार-विहि-पमाय तह चेव भोयणा-भोए.
पोसह-विहि-विवरीए, तइए सिक्खा-वए निंदे.29.
सचित्ते निक्खिवणे, पिहिणे ववएस-मच्छरे चेव.
कालाइक्कम-दाणे, चउत्थे सिक्खा-वए निंदे.30.
सुहिएसु अ दुहिएसु अ, जा मे अस्संजएसु अणुकंपा.
रागेण व दोसेण व, तं निंदे तं च गरिहामि.31.
साहूसु संविभागे, न कओ तव-चरण-करण-जुत्तेसु.
संते फासुअ-दाणे, तं निंदे तं च गरिहामि.32.
इह-लोए पर-लोए, जीविअ-मरणे अ आसंस-पओगे.
पंच-विहो अइआरो, मा मज्झ हुज्ज मरणंते.33.
काएण काइअस्स, पडिक्कमे वाइअस्स वायाए.
मणसा माणसिअस्स, सव्वस्स वयाइआरस्स.34.
वंदण-वय-सिक्खा-गारवेसु, सन्ना-कसाय-दंडेसु.
गुत्तीसु अ समिईसु अ, जो अइआरो अ तं निंदे.35.
सम्मद्विटी जीवो, जइ वि हु पावं समायरइ किंचि.
अप्पो सि होइ बंधो, जेण न निद्धंसं कुणइ.36.
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- तं पि हु सपडिक्कमणं, सप्परिआवं सउत्तर-गुणं च.
खिप्पं उवसामेइ, वाहि व्व सुसिक्खिओ विज्जो.37.
जहा विसं कुट्ठ-गयं, मंत-मूल-विसारया.
विज्जा हणंति मंतेहिं, तो तं हवइ निव्विसं.....38.
एवं अट्ठ-विहं कम्मं, राग-दोस-समज्जिअं.
आलोअंतो अ निंदंतो, खिप्पं हणइ सुसावओ.39.
कय-पावो वि मणुस्सो, आलोइअ निंदिअ गुरु-सगासे.
होइ अइरेग-लहुओ, ओहरिअ-भरुव्व भारवहो.40.
आवस्सएण एण, सावओ जइवि बहुरओ होइ.
दुक्खाणमंत-किरिअं, काही अचिरेण कालेण.41.
आलोअणा बहुविहा, न य संभरिआ पडिक्कमण-काले.
मूल-गुण-उत्तर-गुणे, तं निंदे तं च गरिहामि.42.
तस्स धम्मस्स केवलि-पन्नत्तस्स, अब्भुट्ठिओ मि आराहणाए,
विरओ मि विराहणाए. तिविहेण पडिक्कंतो, वंदामि जिणे चउव्वीसं.
.....43.
जावंति चेइआइं, उइडे अ अहे अ तिरिअ-लोए अ.
सव्वाइं ताइं वंदे, इह संतो तत्थ संताइं.44.
जावंत के वि साहू, भरहेरवय-महाविदेहे अ.
सव्वेसिं तेसिं पणओ, तिविहेण तिदंड-विरयाणं.45.
चिर-संचिय-पाव-पणासणीइ, भव-सय-सहस्स-महणीए.

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- चउवीस-जिण-विणिग्गय-कहाइ, वोलंतु मे दिअहा.....46.
- मम मंगल-मरिहंता, सिद्धा साहू सुअं च धम्मो अ.
- सम्म-दिट्ठी देवा, दिंतु समाहिं च बोहिं च.47.
- पडिसिद्धाणं करणे, किच्चाण-मकरणे पडिक्कमणं.
- असद्धणे अ तहा, विवरीअ-परूवणाए अ.....48.
- खामेमि सव्व-जीवे, सव्वे जीवा खमंतु मे.
- मित्ती मे सव्व-भूएसु, वेरं मज्झ न केणइ.49.
- एवमहं आलोइअ, निदिअ-गरहिअ-दुगंछिअं सम्मं.
- तिविहेण पडिक्कंतो, वंदामि जिणे चउव्वीसं.50.

35. Vandittu Sutra

- Vandittu savva-siddhe, dhammāyarie a savva-sāhu a.
- Ichchhāmi padikkamiu, sāvaga-dhammāiārassa..... 1.
- Jo me vayāiyāro, nāne taha dansane charitte a.
- Suhumo va bāyaro vā, tam ninde tam cha garihāmi.2.
- Duvihe pariggahammi, sāvajje bahuvihe a ārambhe.
- Kārāvane a karane, padikkame desiam savvam.3.
- Jam baddhamindiehim, chauhim kasāehim appasatthehim.
- Rāgena va dosena va, tam ninde tam cha garihāmi.4.
- Āgamane-niggamane, thāne chankamane anābhoge.
- Abhioge a nioge, padikkame desiam savvam.5.
- Sankā kankha vigichchhā, pasansa taha santhavo kulingisu.
- Sammattassa-iāre, padikkame desiam savvam.6.
- Chhakkāya-samārambhe, payane a payāvane a je dosā.

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- Attatthä ya paratthä, ubhayatthä cheva tam ninde. 7.
Panchanhamanu-vvayānam, guna-vvayānam cha tinhamaiyāre.
Sikkhānam cha chaunham, padikkame desiam savvam. 8.
Padhame anu-vvayammi, thulaga-pānāivāya-viraio.
Āyaria-mappasatthe, ittha pamāya-ppasangenam. 9.
Vaha-bandha-chhavi-chchhee, aibhāre bhatta-pāna-vuchchhee.
Padhama-vayassa-iyāre, padikkame desiam savvam. 10.
Bie anu-vvayammi, parithulaga-aliya-vayana-viraio.
Āyaria-mappasatthe, ittha pamāya-ppasangenam. 11.
Sahasā rahassa dāre, mosuvaese a kudalehe a.
Biya-vayassa-iāre, padikkame desiam savvam. 12.
Taie anu-vvayammi, thulaga-paradavva-harana-viraio.
Āyaria-mappasatthe, ittha pamāya-ppasangenam. 13.
Tenāhada-ppaoge, tappadiruve viruddha-gamane a.
Kuda-tula kuda-māne, padikkame desiam savvam. 14.
Chautthe anu-vvayammi, nichcham paradāra-gamana-viraio.
Āyaria-mappasatthe, ittha pamāya-ppasangenam. 15.
Apariggahiā-ittara, ananga-vivāha-tivva-anurāge.
Chauttha-vayassa-iāre, padikkame desiam savvam. 16.
Itto anu-vvae panchamammi, āyaria-mappasatthammi.
Parimāna-parichchhee, ittha pamāya-ppasangenam. 17.
Dhana-dhanna-khitta-vatthu, ruppa-suvanne a kuvia-parimāne.
Dupae chauppayammi ya, padikkame desiam savvam. 18.
Gamanassa u parimāne, disāsu uddham ahe a tiriam cha.
Vuddhi sai-antaraddhā, padhamammi guna-vvae ninde. 19.
Majjammi a mansammi a, pupphe a phale a gandha-malle a.
Uvabhoga-paribhoge, biammi guna-vvae ninde. 20.
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- Sachitte padibaddhe, apoli-duppoliam cha ähäre.
Tuchchhosahi-bhakkhanayä, padikkame desiam savvam. 21.
Ingäli-vana-sädi-, bhädi-phodi suvajjae kammam.
Vänijjam cheva danta-lakkha-rasa-kesa-visa-visayam..... 22.
Evam khu janta-pillana kammam,
Nillanchhanam cha dava-dänam.
Sara-daha-taläya-sosam, asai-posam cha vajjijjä. 23.
Satthaggi-musala-jantaga-tana-katthe manta-mula-bhesajje.
Dinne davävie vä, padikkame desiam savvam..... 24.
Nhänu-vvattana-vannaga-vilevane sadda-ruva-rasa-gandhe.
Vatthäsana-äbharane, padikkame desiam savvam..... 25.
Kandappe kukkuie, mohari-ahigarana-bhoga-airitte.
Dandammi anathäe, taiammi-guna-vvae ninde. 26.
Tivihe duppanihäne, ana-vatthäne tahä sai-vihune.
Sämäiya-vitaha-kae, padhame sikkhä-vae ninde. 27.
Änavane pesavane, sadde ruve a puggala-kkheve.
Desävagäsiammi, bie sikkhä-vae ninde. 28.
Santhäruchchära-vihi-pamäya taha cheva bhoyanä-bhoe.
Posaha-vihi-vivarie, taie sikkhä-vae ninde..... 29.
Sachitte nikkhivane, pihine vavaesa-machchhare cheva.
Käläikkama-däne, chautthe sikkhä-vae ninde. 30.
Suhiesu a duhiesu a, jä me assanjaesu anukampä.
Rägena va dosena va, tam ninde tam cha garihämi. 31.
Sähusu samvibhāgo, na kao tava-charana-karana-juttesu.
Sante phäsua-däne, tam ninde tam cha garihämi. 32.
Iha-loe para-loe, jivia-marane a äsansa-paoge.
Pancha-viho aiäro, mä majjha hujja maranante. 33.
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Käena käiassa, padikkame väiassa väyäe.	
Manasä mänasiassa, savvassa vayäiarassa.....	34.
Vandana-vaya-sikkhä-gäravesu, sannä-kasäya-dandesu.	
Guttisu a samiisu a, jo aiäro a tam ninde.....	35.
Sammadditthi jivo, jai vi hu pävam samäyarai kinchi.	
Appo si hoi bandho, jena na niddhamdhasam kunai.....	36.
Tam pi hu sapadikkamanam,	
Sappariävam sauttara-gunam cha.	
Khippam uvasämei, vähi vva susikkhio vijjo.	37.
Jahä visam kuttha-gayam, manta-mula-visärayä.	
Vijjä hananti mantehim, to tam havai nivvisam.....	38.
Evam attha-viham kammam, räga-dosa-samajjiam.	
Äloanto a nindanto, khippam hanai susävaö.	39.
Kaya-pävo vi manusso, äloia nindia guru-sagäse.	
Hoi airega-lahuo, oharia-bharuvva bhäravaho.	40.
Ävassaena eena, sävaö jaivi bahurao hoi.	
Dukkhänamanta-kiriam, kähi achirena kälena.	41.
Äloanä bahuvihä, na ya sambhariä padikkamana-käle.	
Mula-guna-uttara-gune, tam ninde tam cha garihämi.....	42.
Tassa dhammassa kevali-pannattassa,	
Abbhutthio mi ärähanäe, virao mi virähanäe.	
Tivihena padikkanto, vandämi jine chauvvisam.....	43.
Jävanti cheiäim, uddhe a ahe a tiria-loe a.	
Savväim täim vande, iha santo tattha santäim.	44.
Jävanta ke vi sähu, bharaheravaya-mahävidehe a.	
Savvesim tesim panaö, tivihena tidanda-virayänam.	45.
Chira-sanchiya-päva-panäsanii,	

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Bhava-saya-sahassa-mahanie.

Chauvisa-jina-viniggaya-kahäi, volantu me diahä.46.

Mama mangala-marihantä,

Siddhä sähu suam cha dhammo a.

Samma-dditthi devä, dintu samāhim cha bohim cha.47.

Padisiddhānam karane, kichchāna-makarane padikkamanam.

Asaddahane a tahä, vivaria-paruvanäe a.48.

Khāmemi savva-jive, savve jivā khamantu me.

Mitti me savva-bhuesu, veram majjha na kenai.49.

Evamaham āloia, nindia-garahia-duganchhiam sammam.

Tivihena padikkanto, vandāmi jine chauvvisam.50.

35. Sutra Meaning:

Bowing to the Omniscient pathfinders (tirthankaras) and liberated souls (siddhas), the leaders of the monastic congregation (dharmāchārya), and all the monks (sādhus), I wish to confess for all the wrong doings I may have committed while following layman's vows. 1

I wish to confess, scorn and reproach for whatever slight or major wrong-doing I may have committed, in respect to ethical behavior related to right knowledge (jnāna), right faith (darshana), right conduct (chāritra) and the other two, austerity (tapa) and energy (viryā).2

I want to repent for the wrong-doing I may have committed in regard to acquiring two types of possessiveness, external (wealth, live stock, land etc) and internal (passions, etc.) as well as any day-to-day harmful activities, either done by me or my approval of such activities done by others.3

I scorn and reproach all the wrong doing I may have committed as a result of activities by my sense organs (indriya), or by the four kinds of passions (kashāya), and by attachment and aversion. 4

I want to confess for all wrongdoings I may have committed during the day while coming, going, standing, moving about, and for any

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sinful activities I may have performed under pressure from any one or due to bondage..... 5

I want to confess for any wrongdoing of right faith that I may have committed during the day, through doubt, desire, dislike, praise and acquaintance with believers in false doctrines..... 6

I criticize myself for the harm I may have caused to the six categories of living beings while cooking, making someone else to cook or approving someone else cooking, for myself, for others or for both. (Explanation: cooking is just one example. The reprehension or fault is for any activity where there is desire to kill, or actual harm or killing of any living beings)..... 7

I want to confess (pratikramana) for whatever violations I may have committed during the day in respect to the five minor vows (anu vrata), the three spiritual vows of merit (guna vrata) and the four spiritual vows of discipline (shikshā vrata)..... 8

With regards to the first minor vow of non-violence, I want to confess for whatever violations I may have committed during the day due to my careless (pramāda) or inappropriate behavior towards any living being, such as beating, binding (tying), mutilating, overloading or starving others. 9, 10

With regards to the second minor vow of truthfulness, I want to atone for whatever violations I may have committed during the day due to careless or disapproving behavior, such as falsely accusing, disclosing close secrets of a trusting person, betrayal by divulging spousal secrets, preaching of wrong doctrines or forging of documents..... 11, 12

With regards to the third minor vow of non-stealing, I want to confess for whatever violations I may have committed during the day due to careless or disapproving behavior, such as buying stolen goods, helping a thief in burglary, adulterating and selling, smuggling and selling contrabands or falsifying weights and measures. 13, 14

With regards the fourth minor vow of celibacy, I want to confess for whatever adultery I may have committed during the day, due to careless or disapproving behavior, such as illicit sexual relations with unmarried girls or other women, arranging marriage for strangers or having intense sensual desires. 15, 16

35. वंदित्तु सूत्र - VANDITTU SUTRA

With regards to the fifth minor vow of non-possession, I want to confess for whatever violations I may have committed during the day due to careless or disapproving behavior, such as excessive accumulation of wealth and grains, farm and real estate property, silver, gold and other precious metals, or two legged and four legged living beings17, 18

With regards to voluntary confinement of directions (dig vrata) the first spiritual vow of self-discipline (guna vrata), I want to criticize myself for whatever violations I may have committed by increasing or forgetting the restrictions on movement in the upper, lower, or oblique directions. 19

With regards to simplicity (bhogābhoga vrata) the second spiritual vow of self-discipline, I want to repent for whatever violations I may have committed, such as, consuming alcoholic beverages, meat, other forbidden food and fruits, enjoying the fragrance of flowers, camphor, or wearing flower garlands. 20

I want to make it right by confessing for whatever violations I may have committed during the day by using sentient things, eating uncooked or partially cooked food, or food of little or no nutritious value (Junk food). 21

A lay person should strictly avoid the following five occupations harmful to living beings:

Occupations dealing with furnaces

Occupations involving destruction of plant or animal life or

Pollution of the environment and natural resources

Trading or renting of animals and birds, animal testing, leather, fur, ivory, silk, meat, honey, liquor, pesticides, toxic substances

Slaves, bird feathers, animal hairs, and weapons. 22

For the same reason one should avoid the following five activities; use of grinding machines; piercing of the nose, ears or cut off body parts; setting fire in forests, houses or fields with vegetation; emptying lakes and water reservoirs; supporting the profession of prostitution; and raising wild animals. 23

I want to amend by confessing for any wrongdoing I may have committed during the day by providing weapons, kilns (furnaces)

35. वंदित्तु सूत्र - VANDITTU SUTRA

for fire, wooden pestles (dhoko), stone hand mills (ghanti), straw, wood, magical spells or herbs and powders..... 24

I want to amend by confessing for any wrong doing I may have committed during the day like using excessive water to bathe, applying turmeric powder to the body, applying fragrant powder or sandal wood paste to the body, listening to music and watching television excessively for entertainment, using make-up, scents, flashy clothes, luxurious seats, jewelry, etc.25

With regards to avoiding purposeless sin (anarthadanda Viraman vrata), the third spiritual vow of merit, I want to reprehend for whatever violations I may have committed, such as telling vulgar stories, crude jokes and making fun of others; keeping arms in the house; and possessing things in excess.26

With regards to the practice of equanimity (sāmāyika), the first Disciplinary vow (shiksā vrata), I want to criticize myself for whatever violations I may have committed, such as non-vigilant activities of mind, speech and body (evil thoughts, words or actions), taking wrong postures, forgetfulness about the time of performing sāmāyika etc.27

With regards to additional confinement (deshāvakāshika vrata) the second Disciplinary vow, I want to repent for whatever violations I may have committed, such as getting or sending things for self-consumption or business beyond the set limits; drawing someone's attention by coughing, clapping, making sound or throwing objects.28

With regards to living an ascetic's life (sadhu) for limited duration (posadhopavāsa vrata), the third Disciplinary vow, I want to repent for whatever violations I may have committed, such as not being vigilant while putting things down on the floor; being negligent at the time of urinating and defecating; idling away the time by napping or sleeping and worrying about meals. 29

With regards to charity (dāna vrata), the fourth Disciplinary vow, I want to reprehend for whatever violations I may have committed, such as covering up alms with living things; telling lies about articles offered to the monks or inviting them to take meal after their time has passed; doing charity in a state of anger, pride or jealousy.30

35. वंदित्तु सूत्र - VANDITTU SUTRA

I want to criticize and reprehend myself in the presence of the holy preceptor (guru), for any wrongdoing I may have committed by serving worthy or unworthy monks and nuns, out of attachment towards them or with feelings of aversion towards them..... 31

I want to criticize and reprehend myself in the presence of the holy preceptor, if I have failed to give alms to the monks who faithfully observe vows of austerity and self- restraint. 32

I do not want to commit any one of the following five wrongdoing during the vow of auspicious voluntary death (sanlekhanā) to wish for material happiness in this life or in the next life; to desire to live longer if I gain name and fame by austerity; to desire to die if sorrows befalls me; or to entertain intense sensual desires..... 33

I want to repent by confessing any wrongdoing I may have committed with respect to any of the vows and restraints through harmful physical, vocal or mental activities..... 34.

I criticize myself for any wrongdoing I may have committed with respect to: two types of worships {to God and to spiritual teacher(vandankārya)}; 12 vows (vratkārya); two types of teachings {to read the scriptures, to understand them and to put into practice (shikshākarma)}; three kinds of prides (gāra) (of taste, wealth and physical health); four types of instincts (sangnā) (of food, fear, sex and hoarding), four types of passions (kashāya); three types of evil activities (danda) (mental, verbal and physical); three-fold self-control (gupti); and five-fold vigilance (samiti)..... 35

A person with right faith acquires only minor karmic bond even though they may commit sins because they do not act with malice or cruelty. When he confesses and repents as prescribed by a spiritual preceptor he gets rid of them swiftly, the same way a well trained physician cures sickness. 36, 37

Just as a well-trained physician removes the poison spread in a body and renders it poison-free with help of right spells, a layperson that has confessed and repented his sins sincerely in front of a spiritual preceptor, is able to swiftly destroy the bonds of all eight karmas formed due to hatred and attachment. He lightens his burden of sins just as a person feels lightened when he unloads the heavy burden he happens to carry 38, 39, 40

35. वंदित्तु सूत्र - VANDITTU SUTRA

A layperson that has accumulated much karmic dust due to sinful activities will be able to destroy all the sinful sorrows by performing spiritual retreat involving penance. (Pratikramana). 41

I want to criticize myself and repent in front of a spiritual preceptor for any wrongdoing I may have committed from not contemplating on any lapses related to principal vows {(mula guna) (five minor vows and three merit vows)} and auxiliary vows {(uttara guna) (Disciplinary vow)} at the time of performing penitential retreat. (pratikramana)..... 42

I am ready to follow the layman's vows laid down by Omniscients, and I bow to the 24 Tirthankars (pathfinders) while performing penitential retreat for any sins committed through the activities of mind, speech and body..... 43

I, who live here, adore all those images of Jinas present in the upper world, lower world and the middle world, and pay my respect to all the monks, who have freed themselves from the mental, verbal and bodily sins, residing in five Bhārata, five Airāvata and five Mahāvīdeha continents (kshetras). 44, 45

I wish to spend all my days contemplating on the Scriptures spoken by the 24 Tirthankars, which destroy all the sins committed from eternity and bring an end to the multitude of rebirths. 46

The Lord Arihanta, Lord Siddhas, respected monks and Scriptures are auspicious to me. O Enlightened one, bestow equanimity (calmness) and right faith on me..... 47

One should perform penitential retreat for any wrong doing one may commit in respect to the following four reasons: committing forbidden activities listed in the scriptures, failing to do the pious activities, having doubt in the scriptures, and speaking against the scriptures..... 48

I forgive all living beings. I seek pardon from all living beings. I am friendly towards all living beings. I seek enmity (hatred) with none. 49

I bow down to 24 Tirthankars after purifying the mind, speech and body by contemplating, rephending, repenting and despising my sins in the presence of a spiritual preceptor. 50

36. अब्भुट्ठिओमि सूत्र- Abbhutthio Sutra

36. Introduction

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

This Sutra is a request for forgiveness from Guru Maharaj for breaches in respect committed towards the Guru. The devotee first asks the Guru for permission to ask for forgiveness. This sutra is normally recited after bowing down to the Guru and reciting Khamasamano Sutra while performing Guru Vandan.

36. अब्भुट्ठिओमि सूत्रः

इच्छा-कारेण संदिसह भगवन् !

अब्भुट्ठिओमि, अब्भिंतर-देवसिअं खामेउं ?

इच्छं, खामेमि देवसिअं.

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

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

अंतर-भासाए, उवरि-भासाए;

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

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

36. Abbhutthiomi Sutra:

Ichchhä-kärena sandisaha bhagavan !

Abbhutthiomi, abbhintara-devasiam khämeum?

Ichchham, khämemi devasiam.

Jam kinchi apattiam, para-pattiam; bhatte, päne;

Vinae, veyävachche; äläve, samläve; uchchäsane, samäsane;

36. अब्भुट्ठिओमि सूत्र- ABBHUTTHIO SUTRA

Antara-bhäsäe, uvari-bhäsäe; jam kinchi majjha

Vinaya-parihinam, suhumam vā, bāyaram vā;

Tubbhe jänaha, aham na jänämi;

Tassa michchhä mi dukkadam. 1.

36. Sutra Meaning:

O Guru Maharaj! Please voluntarily give me permission to ask for your forgiveness for any wrong doing that I may have done to you during the day. (Guru Maharaj now will say, “Please do so”)

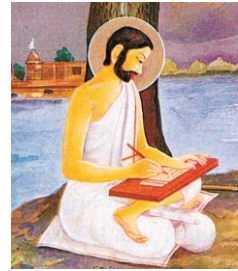
I accept your permission. I beg for your pardon, for all the wrongdoing that I may have committed during the day. I may have disrespected you or may not have taken proper care of you. I may have disrespected you by sitting at a higher level or at the same level as you. I may have interrupted you while you were talking, I may have talked back to you, or I may have tried to prove you wrong. I may have exhibited major or minor discourteousness to you, which I was not aware of but that you may be aware of. Now, therefore, I beg your forgiveness for all my wrong doings and wish that they might be undone. 1



Ächärya



Scripture



Upädhyaä

37. आयरिय-उवज्झाए सूत्र - Äyariya-Uvajjhäe Sutra

37. Introduction

This sutra is also known as Prayer of Forgiveness. Through this sutra, forgiveness is being requested with respect to the offences committed against the Acharyas, other monks and nuns, human beings of the whole society and all living beings.

37. आयरिय-उवज्झाए सूत्र

आयरिय-उवज्झाए, सीसे साहम्मिए कुल-गणे अ.

जे मे केइ कसाया, सव्वे तिविहेण खामेमि.1.

सव्वस्स समण-संघस्स, भगवओ अंजलिं करिअ सीसे.

सव्वं खमावइत्ता, खमामि सव्वस्स अहयं पि.2.

सव्वस्स जीव-रासिस्स, भावओ धम्म-निहिअ-निअ-चित्तो.

सव्वं खमावइत्ता, खमामि सव्वस्स अहयं पि.3.

37. Ayariya-Uvajjhäe Sutra

Äyariya-uvajjhäe, sise sähammie kula-gane a.

Je me kei kasäyä, savve tivihena khämemi.1.

Savvassa samana-sanghassa, bhagavao anjalim karia sise.

Savvam khamävaittä, khamämi savvassa ahayam pi.2.

Savvassa jiva-räsissa, bhävaao dhamma-nihia-nia-chitto.

Savvam khamävaittä, khamämi savvassa ahayam pi.3.

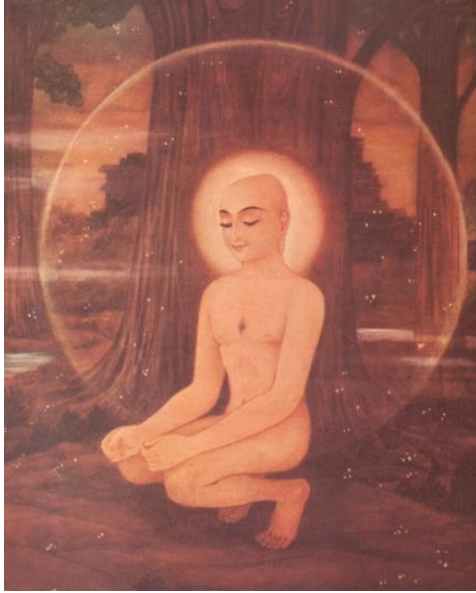
37. Sutra Meaning:

With mind, speech and body, I beg for forgiveness for violations I may have committed due to passions towards leaders of monastic congregation, ascetic teachers, their disciples and members of their congregation 1.

I respectfully ask for forgiveness from the entire ascetic community for any wrongs I may have committed towards them and I forgive them for any wrongs they may have committed towards me ... 2.

I respectfully ask for forgiveness from all living beings for any wrongs I may have committed towards them and forgive them for any wrongs they may have committed towards me.....3.

Lord Mahāvira attains Keval Jnāna



Lord Mahāvira attains Keval Jnāna at the age of 42 in this Yoga posture known as Milking of a Cow posture

38. नमोस्तु वर्द्धमानाय स्तुति - Namostu Varddhamānāya Stuti

38. Introduction

Hymn or Praise of Tirthankars recited after completing six essential duties in evening Pratikraman (Devasika Pratikramana).

This prayer is recited to show the joy of completing all the six essential duties in the evening Pratikraman.

In the first verse, the disciple is paying homage to Lord Mahāvira who has achieved the eternally perfect state of existence by his inner strength;

In the second verse, to all the Tirthankars, the benefactors of the entire mankind; and

In the third verse to the Scriptures, which bring peace and calmness just like the first rains of the monsoon season making the earth cool and rich for the cultivation of crops.

38. नमोस्तु वर्द्धमानाय स्तुति

नमोस्तु वर्द्धमानाय, स्पर्द्धमानाय कर्मणा.

तज्जया-वाप्त-मोक्षाय, परोक्षाय कुतीर्थिनाम्.....1.

येषां विकचा-रविन्द-राज्या, ज्यायः क्रम-कमलावलिं दधत्या.

सदृशैरिति संगतं प्रशस्यं, कथितं सन्तु शिवाय ते जिनेन्द्राः.....2.

कषाय-तापा-दित-जन्तु-निर्वृतिं, करोति यो जैन-मुखाम्बुदोद्-गतः.

स शुक्र-मासोद्भव-वृष्टि-सन्निभो, दधातु तुष्टिं मयि विस्त्रो गिराम्.
.....3.

38. Namostu Varddhamānāya Stuti

Namostu varddhamānāya,
Sparddhamānāya karmanā.
Tajjayā-vāpta-moksāya,
Paroksāya kutirthinām. 1.
Yesām vikachā-ravinda-rājyā,
Jyāyah krama-kamalā-valim dadhatyā.
Sadrsairiti sangatam prasasyam,
Kathitam santu sivāya te jinendrāh. 2.
Kasāya-tāpā-rdita-jantu-nirvrtim,
Karoti yo jaina-mukhāmbudod-gatah.
Sa sukra-māsodbhava-vrsti-sannibho,
Dadhātu tustim mayi vistaro girām. 3.

38. Sutra Meaning:

I wish for permission from the spiritual preceptor, to pay my obeisance to forbearing monks (kshmäshramana). I pay my respect to the five supreme beings, Arihanta, Siddha, Āchārya, Upādhyāya and Sādhus.

I pay my obeisance to Lord Mahāvira, who after winning a constant struggle with karmas, achieved liberation which is beyond the comprehension of wrong believers. 1.

Let the Peaceful liberators always be our benefactors. Their feet are soft like lotus flowers. When they walk on the golden lotuses created by heavenly gods, the flowers are delighted. May the Jineshvars bestow Moksha. 2.

Let the words spoken through the mouth of Tirthankars, which are like the first rainfall at the beginning of the monsoon season, and the words of the chief disciple (Gandhara) bring peace and tranquility to me. 3.

39. विशाल-लोचन स्तुति - Visäla-Locana Stuti

39. Introduction

Hymn to praise Tirthankars after completing six essential duties in morning penitential retreat (rai Pratikramana).

This composition is made up of three verses:

The first verse praises Lord Mahāvira;

The second verse praises all the Tirthankars, and

The third verse is in the praise of Holy Scriptures.

39. विशाल-लोचन स्तुति

विशाल-लोचन-दलं, प्रोद्यद्-दन्तांशु-केसरम्.

प्रातर्वीर-जिनेन्द्रस्य, मुख-पद्मं पुनातु वः.....1.

येषामभिषेक-कर्म कृत्वा, मत्ता हर्ष-भरात् सुखं सुरेन्द्राः.

तृणमपि गणयन्ति नैव नाकं, प्रातः सन्तु शिवाय ते जिनेन्द्राः.....2.

कलंक-निर्मुक्त-ममुक्त-पूर्णतं, कुतर्क-राहु-ग्रसनं सदोदयम्.

अपूर्व-चन्द्रं जिन-चन्द्र-भाषितं, दिना-गमे नौमि बुधैर्नमस्कृतम्.....3.

39. Visäla-Locana Stuti

Visäla-lochana-dalam, prodyad-dantänsu-kesaram.

Prätar-vira-jinendrasya, mukha-padmaṃ punātu vah. 1.

Yesämabhiseka-karma krtvä,

Mattä harsa-bharät sukham surendräh.

Trnamapi ganayanti naiva näkam,

Prätah santu siväya te jinendräh..... 2.

39. विशाल-लोचन स्तुति - VISĀLA-LOCANA STUTI

Kalanka-nirmukta-mamukta-purnatam,

Kutarka-rāhu-grasanam sadodayam.

Apurva-chandram jina-chandra-bhāsitam,

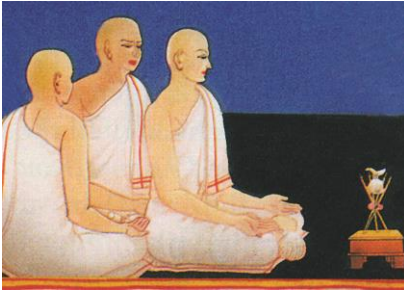
Dinā-game naumi budhair-namaskrtam.3.

39. Sutra Meaning:

Let Lord Mahāvira be auspicious to all of us, whose face in the morning resembles an open lotus flower, with wide oval eyes that resemble the petals of a lotus and shiny white teeth like pollen1.

Let all Tirthankars be auspicious to us in the morning, whose bathing ceremony (ablution) performed by the King of heavenly Gods bring them incomparable joy and life in heaven.....2.

I pay my respect in the morning to the Scriptures that are untainted, ever perfect, fully manifested like a full moon and whose brightness cannot ever be obscured by any living being.....3.



Sādhus



Sādhvis

40. सुअ-देवया स्तुति - Sua-Devayä Stuti

40. Introduction

Hymn of praise to Goddess of Learning Saraswati Devi.

40. सुअ-देवया स्तुति

सुअ-देवया भगवई, नाणा-वरणीय-कम्म-संघायं.

तेसिं खवेउ सययं, जेसिं सुअ-सायरे भत्ती.....1.

40. Sua-Devayä Stuti

Sua-devayä bhagavai, nänä-varaniya-kamma-sanghäyam.

Tesim khaveu sayayam, jesim sua-säyare bhatti..... 1.

40. Sutra Meaning:

Saraswati Devi, Goddess of Learning, I stand in meditation and offer my prayer to you.

Saraswati Devi!

Destroy the knowledge obscuring Karma (Jnänvarniya karma) of devotees who have faith in the Scriptures, the ocean of enlightened knowledge. 1.



41. यस्याः क्षेत्रं स्तुति - Yasyäh Ksetram Stuti

41. Introduction

This is a prayer for a Goddess of the region (Bhavana Devatä) requesting her to ward off obstacles and be helpful in the pursuit of the three-fold path of knowledge, faith, and conduct (Jnan, Darshan, Charitra) to salvation.

Men and Women in Pratikramana, such as Pakkhi and Sädhu bhagavantas in devasia pratikramana during travelling (vihära) utter this eulogy of the regional goddess.

41. यस्याः क्षेत्रं स्तुति

यस्याः क्षेत्रं समाश्रित्य, साधुभिः साध्यते क्रिया.

सा क्षेत्र-देवता नित्यं, भूयान्नः सुख-दायिनी. 1.

41. Yasyäh Ksetram Stuti

Yasyäh ksetram samäsritya, sädhubhih sädhyate kriyā.

Sä ksetra-devatā nityam, bhuyānnah sukha-dāyini. 1.

41. Sutra Meaning:

May the goddess of the region always bestow happiness upon us in whose area sadhus and sädhvis on the path of salvation are performing religious rites. 1.



42. कमल-दल स्तुति - Kamala-Dala Stuti

42. Introduction

Hymn of praise to Goddess of knowledge (Saraswati)

This prayer describes the beauty of Saraswati Devi, who is full of prosperity (Bhagavati).

42. कमल-दल स्तुति

कमल-दल-विपुल-नयना, कमल-मुखी कमल-गर्भ-सम-गौरी.

कमले स्थिता भगवती, ददातु श्रुत-देवता सिद्धिम्..... 1.

42. Kamala-Dala Stuti

Kamala-dala-vipula-nayanā,

Kamala-mukhi kamala-garbha-sama-gauri.

Kamale sthitā bhagavati,

Dadātu sruta-devatā siddhim..... 1.

42. Sutra Meaning:

Venerable Saraswati Devi (goddess of knowledge), with large eyes like a lotus petal, with face a like a lotus flower, with fair complexion like the middle part of a lotus flower and seated on a lotus, may bestow ultimate success 1.



43. ज्ञानादि-गुण युतानां स्तुति - Jnänädi-Guna-Yutänäm Stuti

43. Introduction

The goddess of dwelling (भवन-देवी) is requested to be helpful to the ascetics in their pursuit of spiritual goal.

This eulogy of the goddess of dwelling is uttered in Pratikramana such as Pakkhi and by sādhu bhagavantas in devasia pratikramana during the travelling (vihāra).

43. ज्ञानादि-गुण युतानां स्तुति

ज्ञानादि-गुण-युतानां, नित्यं स्वाध्याय-संयम-रतानाम्.

विदधातु भवन-देवी, शिवं सदा सर्व-साधूनाम्.....1.

43. Jnänädi-Guna-Yutänäm

Jnänädi-guna-yutänäm, nityam svādhyāya-sanyama-ratänäm.

Vidadhātu bhavana-devi, sivam sadā sarva-sādhunām. 1.

43. Sutra Meaning:

The goddess of the dwelling may always take care of the welfare of all sādhus pursuing knowledge and deeply engrossed in self-study and self-control..... 1.

44. जीसे खित्ते साहू स्तुति - Jise Khitte Sahu Stuti

44. Introduction

Only men recite this stuti during Pratikraman. In the stuti by praying goddess of region, we request her to remove any obstacles that may occur during religious activity.

44. जीसे खित्ते साहू स्तुति

जीसे खित्ते साहू, दंसण-नाणेहिं चरण-सहिएहिं

साहंति मुक्ख-मग्गं, सा देवि हरउ दुरिआइं.1.

44. Jise Khitte Sahu Stuti

Jise khitte sāhū, daṁsaṇa-nāṇehiṁ caraṇa-sahiehiṁ

Sāhaṁti mukḥa-maggaṁ, sā devi harau duriāiṁ.1.

44. Sutra Meaning:

The goddess of the region may ward off obstacles, in the area where the Sādhus are striving on the path of salvation through right faith, right knowledge, and right conduct.

Jain Temple Art



45. अड्ढाइज्जेसु सूत्र - Addhaijjesu Sutra

45. Introduction

This sutra is also known as “Muni Vandan Sutra”. In this Sutra all Sādhu and Sādhvi bhagavantas residing in the universe (in the two and half continents as per Jain geography) are venerated. Here the Sadhu Mahārāja’s 18000 aspects of conduct are adored.

45. अड्ढाइज्जेसु सूत्र

अड्ढाइज्जेसु दीव-समुद्देसु, पनरससु कम्म-भूमीसु;

जावंत के वि साहू, रय-हरण-गुच्छ-पडिग्गह-धरा.....1.

पंच-मह-व्वय-धरा, अट्ठारस-सहस्स-सीलंग-धरा;

अक्खुया-यार-चरित्ता, ते सव्वे सिरसा मणसा, मत्थएण वंदामि.2.

45. Addhāijjesu Sutra

Addhāijjesu diva-samuddesu, Panarasasu kamma-bhumisu;

Jāvanta ke vi sāhu, Raya-harana-guchchha-padiggaha-dharā.
.....1.

Pancha-maha-vvaya-dharā, Atthārassa-sahassa-silanga-dharā;

Akkhuyā-yāra-carittā, Te savve sirasā manasā, matthaena
vandāmi.....2.

45. Sutra Meaning:

Any Sādhu or Sādhvi in the fifteen lands of activities of adhi dvipa and oceans holding rajoharana, gucchaka and pätras1.

Observing five great vows, observing eighteen thousand aspects of virtues (shila), observing uninterrupted code of conduct and chāritra, I bow down to with body, mind and head2.

46. वर-कनक स्तुति -Vara-Kanaka Stuti

46. Introduction

At the most 170 Tirthankars can be present simultaneously. They are respected by remembering their physical complexion, which is divided in 5 colors.

According to Jain geography, there exist 5 Bhārata, 5 Airāvata and 5 Mahāvideha continents.

Jains believe that one Tirthankara present at the same time in each Bhārata and Airavata continent some times during 3rd and 4th era of the time cycle, thus 10 Tirthankaras are present in these 10 continents.

Each continent of Mahāvideha has 32 territories, thus there are $(5 \times 32) = 160$ territories of the 5 Mahāvideha continents.

Jains also believe that in each territory of Mahāvideha, one Tirthankar may exist at the same time. Hence there may be 160 Tirthankaras in Mahāvideha present at the same time.

Thus, there could be a maximum of $(10+160)$ 170 Tirthankars existing at the same time.

In the present time cycle, only during the time of Lord Ajitnath, our second Tirthankar, were all 170 Tirthankars present

46. वर-कनक स्तुति

वर-कनक-शंख-विद्रुम-, मरकत-घन-सन्निभं विगत-मोहम्.

सप्तति-शतं जिनानां, सर्वामर-पूजितं वन्दे.....1.

46. Vara-Kanaka Stuti

Vara-kanaka-sankha-vidruma-,

Marakata-ghana-sannibham vigata-moham.

Saptati-satam jinānām, Sarvāmara-pujitam vande.....1.

46. Sutra Meaning:

I bow to 170 Tirthankars (passionless Pathfinders) who are devoid of infatuation, adorned by all gods, and whose complexions are:

Yellow like pure gold,

White like a conch-shell,

Red like a coral,

Green like an emerald or

Black like rain-clouds. 1.



Go not to the temple to put flowers upon the feet of God,
First fill your own house with the Fragrance of love...

Go not to the temple to light candles before the altar of God,
First remove the darkness of sin from your heart...

Go not to the temple to bow down your head in prayer,
First learn to bow in humility before your fellowmen...

Go not to the temple to pray on bended knees,
First bend down to lift someone who is down-trodden...

Go not to the temple to ask for forgiveness for your sins,
First forgive from your heart those who have sinned against you.

- Rabindranath Tagore

47. लघु-शान्ति स्तव - Laghu-Shānti Stava

47. Introduction

People of Nadol city were suffering from plague created by an evil minded goddess. Agreeing to the request of the Jain community of the city, Shri Mānadeva Suri composed this hymn or sutra to get rid of the plague.

Shri Mānadeva Suri was blessed by Padmā, Jaya, Vijayā, and Aparajita, the four goddesses. It is due to their mystic power the city was saved from the disaster created by the plague.

In this hymn, Lord Shāntinātha is praised with many precious qualities.

47. लघु-शान्ति स्तव

शान्तिं शान्ति-निशान्तं, शान्तं शान्ता-शिवं नमस्कृत्य.

स्तोतुः शान्ति-निमित्तं, मन्त्र-पदैः शान्तये स्तौमि.1.

ओमिति निश्चित-वचसे, नमो नमो भगवतेर्हते पूजाम्.

शान्ति-जिनाय जयवते, यशस्विने स्वामिने दमिनाम्.....2.

सकलातिशेषक-महा-संपत्ति-समन्विताय शस्याय.

त्रैलोक्य-पूजिताय च, नमो नमः शान्ति-देवाय.3.

सर्वामर-सुसमूह-स्वामिक-संपूजिताय न जिताय.

भुवन-जन-पालनोद्यत-तमाय सततं नमस्तस्मै.....4.

सर्व-दुरितौघ-नाशन-कराय सर्वशिव-प्रशमनाय.

दुष्ट ग्रह-भूत-पिशाच-शाकिनीनां प्रमथनाय.5

47. लघु-शान्ति स्तव - LAGHU-SHĀNTI STAVA

- यस्येति नाम-मन्त्र-प्रधान-वाक्योपयोग-कृत-तोषा.
- विजया कुरुते जन-हित-मिति च नुता नमत तं शान्तिम्.....6.
- भवतु नमस्ते भगवति!, विजये! सुजये! परा-परैरजिते!.
- अपराजिते! जगत्यां, जयतीति जयावहे! भवति.....7.
- सर्वस्यापि च संघस्य, भद्र-कल्याण-मंगल-प्रददे!.
- साधूनां च सदा शिव-सुतुष्टि-पुष्टि-प्रदे! जीयाः.....8.
- भव्यानां कृत-सिद्धे!, निर्वृति-निर्वाण-जननि! सत्त्वानाम्.
- अभय-प्रदान-निरते!, नमोस्तु स्वस्ति-प्रदे! तुभ्यम्.....9.
- भक्तानां जन्तूनां, शुभावहे! नित्यमुद्यते! देवि!.
- सम्यग्-दृष्टीनां धृति-रति-मति-बुद्धि-प्रदानाय.....10.
- जिन-शासन-निरतानां, शान्ति-नतानां च जगति जनतानाम्.
- श्री-संपत्कीर्ति-यशो-वर्द्धनि!, जय देवि! विजयस्व.....11.
- सलिला-नल-विष-विषधर-दुष्ट-ग्रह-राज-रोग-रण-भयतः.
- राक्षस-रिपु-गण-मारि-चौरैरिति-श्वापदा-दिभ्यः.....12.
- अथ रक्ष रक्ष सुशिवं, कुरु कुरु शान्तिं च कुरु कुरु सदेति.
- तुष्टिं कुरु कुरु पुष्टिं, कुरु कुरु स्वस्तिं च कुरु कुरु त्वम्.....13.
- भगवति! गुणवति! शिव-शान्ति-तुष्टि-पुष्टि-स्वस्तीह कुरु कुरु जनानाम्.
- ओमिति नमो नमो ह्रौं ह्रीं ह्रूं ह्रः, यः क्षः ह्रीं फट् फट् स्वाहा.....14.
- एवं-यन्नामाक्षर-पुरस्सरं, संस्तुता जया-देवी.

47. लघु-शान्ति स्तव - LAGHU-SHĀNTI STAVA

- कुरुते शान्तिं नमतां, नमो नमः शान्तये तस्मै.15.
इति पूर्व-सूरि-दर्शित-मन्त्र-पद-विदर्भितः स्तवः शान्तेः.
सलिलादि-भय-विनाशी, शान्त्यादि-करश्च भक्तिमताम्.....16.
यश्चैनं पठति सदा, शृणोति भावयति वा यथा-योगम्.
स हि शान्ति-पदं यायात्, सूरिः श्री-मान-देवश्च.17.
उपसर्गाः क्षयं यान्ति, छिद्यन्ते विघ्न-वल्लयः.
मनः प्रसन्नतामेति, पूज्यमाने जिनेश्वरे.18.
³सर्व-मंगल-मांगल्यं, सर्व-कल्याण-कारणम्.
मोक्षार्थम् सर्व जीवानाम्, जैनं जयति शासनम्.....19.

47. Laghu-Shānti Stava

- Shāntim shānti-nishāntam, shāntam shāntā-sivam namaskrtya.
Stotuh shānti-nimittam, mantra-padaih shāntaye staumi. 1.
Omiti nischita-vachase, namo namo bhagavaterhate pujām.
Shānti-jināya jayavate, yasasvine svāmine daminām.2.
Sakalātisesaka-mahā-sampatti-samanvitāya sasyāya.
Trailokya-pujitāya cha, namo namah shānti-devāya.3.
Sarvāmara-susamuha-svāmika-sampujitāya na jitāya.
Bhuvana-jana-pālanodyata-tamāya satatam namas-tasmai. ...4.
Sarva-duritaugha-nāsana-karāya sarvāsiva-prasamanāya.
Dusta graha-bhuta-pisācha-sākininām pramathanāya.5.
Yasyeti nāma-mantra-pradhāna-vākyopayoga-kṛta-tosā.
Vijayā kurute jana-hita-miti cha nutā namata tam shāntim.....6.

³ See footnote of Jaya Viyaraya Sutra

47. लघु-शान्ति स्तव - LAGHU-SHĀNTI STAVA

- Bhavatu namaste bhagavati!, vijaye! Sujaye! Parā-parairajite!.
- Aparājite! Jagatyām, jayatiti jayāvahe! Bhavati. 7.
- Sarvasyāpi cha sanghasya, bhadra-kalyāna-mangala-pradade!.
- Sādhunām cha sadā siva-sutusti-pusti-prade! Jiyāh. 8.
- Bhavyānām kṛta-siddhe!, nirvṛti-nirvāna-janani! Sattvānām.
- Abhaya-pradāna-nirate!, namostu svasti-prade! Tubhyam. 9.
- Bhaktānām jantunām, subhāvahe! Nitya-mudyate! Devi!.
- Samyag-drstinām dhṛti-rati-mati-buddhi-pradānāya. 10.
- Jina-sāsana-niratānām, shānti-natānām cha jagati janatānām.
- Sri-sampat-kīrti-yaso-varddhani!, jaya devi! Vijayasva. 11.
- Salilā-nala-visa-visadhara-dusta-graha-rāja-roga-rana-bhayatah.
- Rāksasa-ripu-gana-māri-chaureti-svāpadā-dibhyah. 12.
- Atha raksa raksa susivam, kuru kuru shāntim cha kuru kuru sadeti.
- Tustim kuru kuru pustim, kuru kuru svastim cha kuru kuru tvam
..... 13.
- Bhagavati! Gunavati! Siva-shānti-
- Tusti-pusti-svastiha kuru kuru janānām.
- Omiti namo namo
- Hrāā hriā hruā hrah, yah ksah hriā phat phat svāhā. 14.
- Evam-yannāmāksara-purassaram, sanstutā jayā-devi.
- Kurute shāntim namatām, namo namah shāntaye tasmai. 15.
- Iti purva-suri-darsita-mantra-pada-vidarbhitah stavah shānteh.
- Salilādi-bhaya-vināsi, shāntyādi-karascha bhaktimatām. 16.
- Yaschainam pathati sadā, srnoti bhāvayati vā yathā-yogam.
- Sa hi shānti-padam yāyāt, surih sri-māna-devascha. 17.
- Upasargāh ksayam yānti, chhidyante vighna-vallayah.
- Manah prasannatāmeti, puḡyamāne jīnesvare. 18.

47. लघु-शान्ति स्तव - LAGHU-SHĀNTI STAVA

Sarva-mangala-māngalyam, sarva-kalyāna-kāranam.
Mokshartham sarva jivānām, jainam jayati sāsanam⁴ 19.

47. Sutra Meaning:

I bow to Lord Shāntnāth, who is the abode of tranquility, is free from defilement and has overcome all adversities; with sanctified words I adore the Lord, the source of tranquility, for the sake of the tranquility of the adorers. 1

With the resounding sound of Aum let my repeated obeisance be to the worship-worthy Lord Shāntināth, the victorious, glorious, and the Lord of the restrained.....2

Let repeated obeisance be to Lord Shāntināth, who is adorable, who is embedded with all extraordinary attributes, who is imbibed with superb esteem and who is worshipped by all the three worlds.3

I salute you forever, O Lord Shāntinātha, who is always ready to protect living beings of all three worlds, and who is worshiped and undefeated by an entire assembly of celestial beings and their rulers, the 64 Indras.4

My salutations to you forever, Lord Shāntinātha, who destroys all types of fears and calms down all calamities, including those created by evil planetary gods (graha), ghosts, evil spirits (pishācha) and witches (shākini).....5

I salute you Lord Shāntinātha; listening to your Mantra-like name has repeatedly brought immense pleasure to Vijayā Devi, the benefactor of those who adore her 6

I salute you O Divine (Bhagavati)! Vijayā, Sujya, Ajita and Aparajita, all four Goddesses who are undefeatable, always victorious (Jayavaha) and helpful (Bhavati Devi), as strength of your mystic mantra brings triumph on this world.

Bhagavati means Divine

Vijayā means Victorious in a special way

Sujya means victorious in an auspicious way

Ajita means Unconquerable

⁴ See foot note of Jaya Viyarāya! Sutra

47. लघु-शान्ति स्तव - LAGHU-SHĀNTI STAVA

Aparajita means Undefeatable and

Bhavati means helpful..... 7

The next eight (8 to 15) verses are in praise of Vijayā Devi (Goddess of Victory).

I salute you, O Goddess! Who is beneficial and auspicious to entire fourfold Jain congregation, and gives mental peace (sutushti) and brings prosperity (pushti) to revered monks 8

I salute you O Goddess! Bestower of peace and joy to worthy living beings (bhavya jivas) by always looking after their wellbeing, eager to extend fearlessness and bring them success. 9

O goddess, you are a well-wisher of the devotees and always eager to provide patience, affection, intelligence and wisdom to those embedded with the right faith.

Oh Goddess! Benefactor to devotees, and always eager to provide patience, affection, intelligence and wisdom to the people with right faith, and the followers of Jain religious order. Be victorious Jayadevi; you provide grace, wealth, fame and glory to the people in the world, who stay by the Jain order and who bow to Lord Shāntināth 10, 11

O Goddess! Protect us from fear of flood, fire, poison, snakes, evil planetary gods, kings, wars, demons (rākshasha), plagues, robbers, wild animals, ghosts, evil spirits and witches; Now protect, please protect; extend bliss and tranquility; do that incessantly; extend contentedness, spiritual nourishment, strength and prosperity..... 12, 13

Oh Graceful Goddess with high attributes, extend well-being, peace, contentedness, spiritual nourishment and bliss to the people; I bow to you with the sacred sounds of Hram, Hrim, Hroom, Hrah, Yah, Kshah Hrim, Phoot, Phut, Swāhā. 13

Oh divine! Virtuous! Goddess Jayā! Be our benefactor, protector and bestow peace, strength and contentedness on us. I bow to you with the sacred sounds of “Om, namo, namo, hrām, hrim, hrum, rah yah kshah hrim, phat-phat swāhā”. Thus adored by the above Mantra Jayādevi extends tranquility to those who bow to Lord Shāntināth. Let repeated obeisance be to that Lord Shāntināth 14, 15

47. लघु-शान्ति स्तव - LAGHU-SHĀNTI STAVA

This way, as shown by our spiritual teachers of the past, the hymn of praise of Lord Shāntinātha, composed with sacred letters, is the destroyer of all fears and brings peace to the devotees 16

Any person, who recites, listens and contemplates on this hymn every day may very quickly achieve eternal peace. May the composer of this hymn, Āchārya Shri Mānadev Suri, also achieve eternal peace. 17

Afflictions come to an end, the creepers of obstacles are uprooted and the mind is delighted through the virtue of worshipping the omniscient Lord..... 18

Jain philosophy and its practice are auspicious and the cause of all spiritual prosperity. It wishes that all living beings attain liberation..... 19

Temple at Shatrunjaya (Palitana)



48. चउक्कसाय सूत्र - Chaukkasäya Sutra

48. Introduction

This hymn, in praise of Lord Pärshvanätha, is recited while performing Pratikramana.

48. चउक्कसाय सूत्र

चउक्कसाय-पडिमल्लुल्लूरणु, दुज्जय-मयण-बाण-मुसुमूरणु.

सरस-पियंगु-वन्नु गय-गामिउ, जयउ पासु भुवण-त्तय-सामिउ.1.

जसु तणु-कंति-कडप्प-सिणिद्धउ, सोहइ फणि-मणि-किरणा-लिद्धउ.

नं नव-जल-हर-तडिल्लय-लंछिउ, सो जिणु पासु पयच्छउ वंछिउ. ...2.

48. Caukkasäya Sutra

Chaukkasäya-padimallulluranu,

Dujjaya-mayana-bäna-musumuranu.

Sarasa-piyangu-vannu gaya-gämiu,

Jayau päsu bhuvana-ttaya-sämiu.1.

Jasu tanu-kanti-kadappa-siniddhau,

Sohai phani-mani-kiranä-liddhau.

Nam nava-jala-hara-tadillaya-lanchhiu,

So jinu päsu payachchhau vanchhiu.2.

48. Sutra Meaning:

Lord Pärshvanätha, the master of all three worlds, endowed with golden complexion and with a gait like an elephant, destroyer of all four passions and one who has cut apart the Cupid's arrow, may you be ever victorious 1

O Lord Pärshvanätha, your graceful body shines with rays emitted by the jewel on the hood of the cobra covering your head and by lightning accompanying the torrential rain; grant me that what I desire.2

49. भरहेसर सज्झाय - Bharahesara Sajjhäya

49. Introduction

This sajjhäya (swädhyäya) is in praise of the extra-ordinary great persons who lived in the past. It is recited during rai pratikramana in the morning.

In this hymn, there are names of 53 virtuous men and 47 virtuous women who in their lives have shown extra ordinary virtues and have lived an ideal Jain life.

By reciting the names of such great men and women, we remember their exemplary character so that it inspires us to bring similar qualities to our life.

49. भरहेसर सज्झाय

भरहेसर बाहुबली, अभय कुमारो अ ढंढण कुमारो.

सिरिओ अण्णिआ उत्तो, अइमुत्तो नागदत्तो अ.....1.

मेअज्ज थूलभद्धो, वयर रिसी नंदिसेण सीहगिरी.

कयवन्नो अ सुकोसल, पुंडरीओ केसी करकंड़.....2.

हल्ल विहल्ल सुदंसण, साल महासाल सालिभद्धो अ.

भद्धो दसन्नभद्धो, पसन्नचंदो अ जसभद्धो.....3.

जंबु पहू वंकचूलो, गय सुकुमालो अवंति सुकुमालो.

धन्नो इलाइ पुत्तो, चिलाइ पुत्तो अ बाहुमुणी.....4.

अज्ज गिरी अज्ज रक्खिअ, अज्ज सुहत्थी उदायगो मणगो.

कालय सूरी संबो, पज्जुन्नो मूलदेवो अ.....5.

पभवो विण्हु कुमारो, अद्ध कुमारो दढप्पहारी अ.

- सिज्जंस कूरगडू अ, सिज्जंभव मेह कुमारो अ.6.
- एमाइ महासत्ता, दिंतु सुहं गुण-गणेहिं संजुत्ता.
- जेसिं नाम-ग्गहणे, पाव-प्पबंधा विलिज्जंति.7.
- सुलसा चंदनबाला, मणोरमा मयणरेहा दमयंती.
- नमया सुंदरी सीया, नंदा भद्दा सुभद्दा य.8.
- राइमई रिसिदत्ता, पउमावई अंजणा सिरिदेवी.
- जिद्ध सुजिद्ध मिगावई, पभावई चिल्लणादेवी.9.
- बंभी सुंदरी रुप्पिणी, रेवई कुंती सिवा जयंती य.
- देवई दोवई धारणी, कलावई पुप्फचूला य.10.
- पउमावई य गोरी, गंधारी लक्खमणा सुसीमा य.
- जंबूवई सच्चभामा, रुप्पिणी कण्हट्ट महिसीओ.11
- जक्खा य जक्खदिन्ना, भूआ तह चेव भूअदिन्ना य.
- सेणा वेणा रेणा, भइणीओ थूलभद्दस्स.12.
- इच्चाइ महा-सईओ, जयंति अकलंक-सील-कलिआओ.
- अज्ज वि वज्जइ जासिं, जस-पडहो तिहुअणे सयले.13.

49. BharaheSara Sajjhāya

- BharaheSara bāhubali, abhaya kumāro a dhandhana kumāro.
- Sirio anniā utto, aimutto nāgadatto a. 1.
- Meajja thulabhaddo, vayara risi nandisena sihagiri.
- Kayavanno a sukosala, pundario kesi karakandu.2.
- Halla vihalla sudansana, sāla mahāsāla sālibhaddo a.

- Bhaddo dasannabhaddo, pasannachando a jasabhaddo. 3.
Jambu pahu vankachulo, gaya sukumälo avanti sukumälo.
Dhanno iläi putto, chiläi putto a bāhumuni. 4.
Ajja giri ajja rakkhia, ajja suhatthi udāyago manago.
Kālaya suri sambo, pajjunno muladevo a. 5.
Pabhavo vinhu kumāro, adda kumāro dadhappahāri a.
Sijjansa kuragadu a, sijjambhava meha kumāro a. 6.
Emāi mahāsattā, dintu suham guna-ganehim sanjuttā.
Jesim nāma-ggahane, päva-ppabandhā vilijjanti. 7.
Sulasā chandanabälä, manoramā mayanarehā damayanti.
Namayā sundari siyā, nandā bhaddā subhaddā ya. 8.
Rāimai risidattā, paumāvai anjanā siridevi.
Jittha sujittā migāvai, pabhāvai chillanādevi. 9.
Bambhi sundari ruppini, revai kunti sivā jayanti ya.
Devai dovai dhārani, kalāvai pupphachulā ya. 10.
Paumāvai ya gori, gandhāri lakkhamanā susimā ya.
Jambuvai sachchabhāmā, ruppini kanhattha mahisio. 11.
Jakkhā ya jakkhadinnā, bhuā taha cheva bhuadinnā ya.
Senā venā renā, bhainio thulabhaddassa. 12.
Ichchāi mahā-saio, jayanti akalanka-sila-kaliāo.
Ajja vi vajjai jāsīm, jasa-padaho tihwane sayale. 13.

49. Sutra Meaning:

- King Bharata, Bāhubali, Abhaya kumāra, Dhandhana kumāra, Sriyaka, son of Arnikā, Atimukta, Nāgadatta and 1.
Muni Metārya, Sthulabhadra, Vajra rsi, Nandisena, Sihagiri, Kṛtapunya (Kayavannā), muni Sukosala, Pundarika, Kesi, Karakandu and 2.

Halla, Vihalla, SETHA Sudarsana, Säla, Mahäsäla muni, Sälibhadra, Bhadrabähu svämi, Dasärnabhadra, Prasannacandra räjärsi, Yasobhadra suri and 3.

Jambusvämi, prince Vankacula, Gajasukumär, Avantisukur, dhannä, son of iläci, son of ciläti, muni bähu and 4.

Ärya Mahägiri, Ärya Raksita, Ärya Suhasti Suri, Räjärsi Udäyana, Manaka Kumära, Kälaka Suri, Sämba Kumära, Pradyumna Kumära, King Muladeva and 5.

Prabhava Svämi, Visnu Kumära, Ärdra Kumära, Drdha Prahäri, Sreyänsa, Kuragadu Muni, Sayyambhava Svämi and Megha Kumära 6.

Such great persons possessing great virtues may confer happiness; by reciting whose names, the fetter of sins are destroyed. 7.

Sulasä, Candanabälä, Manoramä, Madanarekhä, Damayanti, Narmadä Sundari, Sitä, Nandä, Bhadrä, Subhadrä and 8.

Räjimati, Rsidattä, Padmävati, Anjanä Sundari, Sridevi, Jyesthä, Sujoyesthä, Mrgävatī, Prabhävatī, Cellanä Devi and 9.

Brähmi, Sundari, Rukmini, Revati, Kunti, Sivä, Jayanti, Devaki, Draupadi, Dhärani, Kalävatī, Puspaculä and 10.

Padmävatī, Gauri, Gändhäri, Laksmanä, Susimä, Jambuvati, Satyabhämä And Rukmini-- these eight chief queens of sri krsna and 11.

Yaksä, Yaksadattä, Bhutä, Bhutadattä, Senä, Venä, and Renä-- (these seven) Sisters of Sthulabhadra, 12.

Such great chaste women observing pure celibacy without blemish attain victory and their drums of glory reverberates even this day in all three worlds. 13.



50. मन्नह जिणाणं सज्झाय - Mannaha Jinānam Sajjhāya

50. Introduction

This sutra describes the 36 essential duties of a layperson.

As described in this hymn all recommendations are self-explanatory and easy to understand.

Since a layperson does not give up worldly possessions completely, these activities should be performed as they are beneficial to one-self.

They help a person to become righteous and bring equanimity. Other people who are in close contact with them will also be attracted to join the congregation.

50. मन्नह जिणाणं सज्झाय

मन्नह जिणाणमाणं, मिच्छं परिहरह, धरह सम्मत्तं.

छव्विह-आवस्सयम्मि, उज्जुत्तो होइ पइ-दिवसं.....1.

पव्वेसु पोसह-वयं, दाणं सीलं तवो अ भावो अ.

सज्झाय नमुक्कारो, परोवयारो अ जयणा अ.....2.

जिण-पूआ जिण-थुणणं, गुरु-थुअ साहम्मिआण वच्छल्लं.

ववहारस्स य सुद्धी, रह-जत्ता तित्थ-जत्ता य.....3.

उवसम-विवेग-संवर, भासा-समिई छजीव-करुणा य.

धम्मिअ-जण-संसग्गो, करण-दमो चरण-परिणामो.4.

संघोवरि बहु-माणो, पुत्थय-लिहणं पभावणा तित्थे.

सइढाण किच्चमेअं, निच्चं सुगुरु-वएसेणं.....5.

50. Mannaha Jinānam Sajjhāya

Mannaha jinānamānam, michchham pariharaha,
Dharaha sammattam.

- Chhavviha-āvassayammi, ujjutto hoi pai-divasam..... 1.
Pavvesu posaha-vayam, dānam silam tavo a bhāvo a.
Sajjhāya namukkāro, parovayāro a jayanā a..... 2.
Jina-puā jina-thunanam, guru-thua sāhammiāna vacchhallam.
Vavahārassa ya suddhi, raha-jattā tittha-jattā ya..... 3.
Uvasama-vivega-samvara, bhāsā-samii chajjiva-karunā ya.
Dhammia-jaṇa-saṁsaggo, karaṇa-damo caraṇa-pariṇāmo. ... 4.
Saṁghovari bahu-māṇo, putthaya-lihaṇaṁ pabhāvaṇā titthe.
Saḍḍhāṇa kichchameaṇa, nichchaṇa sugurū-vaeseṇaṁ. 5.

50. Sutra Meaning:

Recommendation of 36 worthy acts for a layperson.

- (1) Follow Tirthankars' preachings of Ahimsa, Anekantwad, and non-possessiveness
- (2) Give up any beliefs based on fear, greed, and glorification.
- (3) Accept right faith
- (4-9) Always diligently perform the six essential duties, 1
- (10) Do paushadhvrata for a day during religious festivals
- (11) Give charity to the needy people
- (12) Be faithful to your spouse
- (13) Observe external and internal austerities
- (14) Contemplate on the 12 themes of reflection (bhāvnā)
- (15) Study the scriptures (swādhyāya)
- (16) Pay obeisance to the five supreme beings

- (17) Be benevolent and help others to the best of your ability
(18) Protect all living beings 2
(19) Worship Tirthankars
(20) Recite the hymns of praise to the Tirthankars
(21) Recite the hymns of praise to the spiritual preceptor
(22) Be affectionate towards fellow human beings
(23) Be honest in all business transactions
(24) Organize religious seminars
(25) Visit pilgrimage places 3
(26) Be peaceful
(27) Have discretion
(28) Stop inflow of karma
(29) Be watchful of language
(30) Have compassion towards all living beings
(31) Keep company of spiritual people
(32) Control sense organs and
(33) Have desire for renunciation or Dikshā. 4
(34) Respect the four-fold Sangha or community
(35) Contribute to the writing and printing of religious books
(36) Spread the message of religion
Understand how to carry out all these benevolent acts from a Guru
and have faith. 5



51. सकल तीर्थ वन्दना - Sakala Tirtha Vandanä

51. Introduction

To pay obeisance to all the eternal (shäsvata) and non-eternal (ashäsvata) temples, images of Tirthankars, and to prominent heavenly gods and seers.

51. सकल तीर्थ वन्दना

सकल तीर्थ वंदुं कर जोड, जिनवर नामे मंगल क्रोड.

पहेले स्वर्गे लाख बत्रीश, जिनवर चैत्य नमुं निश-दिश.1.

बीजे लाख अद्वावीश कहयां, त्रीजे बार लाख सदहयां.

चोथे स्वर्गे अड लख धार, पांचमे वंदुं लाख ज चार.2.

छठे स्वर्गे सहस पचास, सातमे चालीस सहस प्रासाद.

आठमे स्वर्गे छ हजार, नव दशमे वंदुं शत चार.3.

अगियार बारमे त्रणसें सार, नव गैवेयके त्रणसें अढार.

पांच अनुत्तर सर्वे मळी, लाख चोराशी अधिकां वळी.4.

सहस सत्ताणुं त्रेवीस सार, जिनवर भवन तणो अधिकार.

लांबां सो जोजन विस्तार, पचास ऊंचां बहोतेर धार.5.

एक सो एंशी बिंब प्रमाण, सभा सहित एक चैत्ये जाण.

सो क्रोड बावन क्रोड संभाल, लाख चोराणुं सहस चौआल.6.

सातसें उपर साठ विशाल, सवि बिंब प्रणमुं त्रण काल.

सात क्रोड ने बहोतेर लाख, भवनपतिमां देवळ भाख.7.

एक सो एंशी बिंब प्रमाण, एक एक चैत्ये संख्या जाण.

- तेरसें क्रोड नेव्यासी क्रोड, साठ लाख वंदुं कर जोड.8.
- बत्रीससें ने ओगणसाठ, तीछा लोकमां चैत्यनो पाठ.
- त्रण लाख एकाणुं हजार, त्रणसें वीश ते बिंब जुहार.9.
- व्यंतर ज्योतिषीमां वळी जेह, शाश्वता जिन वंदुं तेह.
- ऋषभ, चंद्रानन, वारिषेण, वर्धमान नामे गुण-सेण.10.
- सम्मेत-शिखर वंदुं जिन वीश, अष्टापद वंदुं चोवीश.
- विमलाचल ने गढ गिरनार, आबु उपर जिनवर जुहार.11.
- शंखेश्वर केसरियो सार, तारंगे श्री अजित जुहार.
- अंतरिक्ख वरकाणो पास, जीराउलो ने थंभण पास.12.
- गाम नगर पुर पाटण जेह, जिनवर चैत्य नमुं गुणगेह.
- विहरमान वंदुं जिन वीश, सिद्ध अनंत नमुं निश-दिश.13.
- अढी द्वीपमां जे अणगार, अढार सहस शीलांगना धार.
- पंच महा-व्रत समिति सार, पाळे पळावे पंचाचार.14.
- बाह्य अभ्यंतर तप उजमाल, ते मुनि वंदुं गुण-मणि-माल.
- नित नित ऊठी कीर्ति करुं, जीव कहे भव सायर तरुं.15.

51. Sakala Tirtha Vandanä

Sakala tirtha vandu kara joda,
jinavara näme mangala kroda.
Pahela svarge läkha batrisa,
jinavara chaitya namu nisa-disa. 1.
Bije läkha atthävisa kahyä,
triye bära läkha saddahyä.

51. सकल तीर्थ वन्दना - SAKALA TIRTHA VANDANÄ

Chothe svarge ada lakha dhära, päñchame vandu läkha ja chära.....	2.
Chhatthe svarge sahasa pachäsa, sätame chälisa sahasa präsäda. Äthame svarge chha hajära, nava dasame vandu sata chära.....	3.
Agiyära bäräme tranase sära, nava graiveyake tranase adhära. Päncha anuttara sarve mali, läkha choräsi adhikä vai.....	4.
Sahasa sattänu trevisa sära, jinavara bhavana tano adhikära. Lämbä so jojana vistära, pachäsa unchä bahotera dhära.	5.
Eka so ensi bimba pramäna, sabhä sahita eka chaitye jäna. So kroda bävana kroda sambhäla, läkha choränu sahasa chauäla.	6.
Sätase upara sätha visäla, savi bimba pranamu trana käla. Säta kroda ne bahotera läkha, bhavanapatimä deva bhäkha.....	7.
Eka so ensi bimba pramäna, eka eka chaitye sankhyä jäna. Terase kroda nevyäsi kroda, sätha läkha vandu kara joda.	8.
Batrisase ne oganasätha,	

51. सकल तीर्थ वन्दना - SAKALA TIRTHA VANDANÄ

tirchhä lokamä chaityano pätha.

Trana läkha ekänu hajära,

tranase visa te bimba juhära..... 9.

Vyantara jyotisimä vali jeha,

säsvatä jina vandu teha.

Rsabha, chandränana, värisena,

vardhamäna näme guna-sena..... 10.

Sammata-sikhara vandu jina visa,

astäpada vandu chovisa.

Vimalächala ne gadha giranära,

äbu upara jinavara juhära. 11.

Sankhesvara kesariyo sära,

täränge sri ajita juhära.

Antarikkha varakäno päsa,

jiräulo ne thambhana päsa..... 12.

Gäma nagara pura päтана jeha,

jinavara chaitya namu gunageha.

Viharamäna vandu jina visa,

siddha ananta namu nisa-disa..... 13.

Adhi dvipamä je anagära,

adhära sahasa silānganä dhära.

Pancha mahä-vrata samiti sära,

päle paläve panchächära..... 14.

Bähya abhyantara tapa ujamäla,

te muni vandu guna-mani-mäla.

Nita nita uthi kirti karu,

jiva kahe bhava säyara taru. 15.

51. Sutra Meaning:

To pay obeisance to all the eternal (shāsvata) and non-eternal (ashāsvata) images of Tirthankars, and to prominent heavenly gods and seers.

With my hands clasped, I worship all the places of pilgrimage, because millions of beneficial things happen upon recitation of the names of Tirthankars. In the first heaven there are 32 hundred thousand Jina-Temples. I pay my respect to all the Jina images daily 1.

In the second heaven there are 28 hundred thousand; in the third there are 12 hundred thousand; in the fourth there are 8 hundred thousand and in the fifth heaven there are 4 hundred thousand temples. I pay my homage to all the Jina images in them.....2.

In the sixth heaven there are 50 thousand; in the seventh heaven there are 40 thousand; in eighth heaven there are 6 thousand; in ninth heaven there are 4 hundred; and in the tenth heaven there are 4 hundred temples. I pay homage to all the Jina images in them. 3.

In the eleventh heaven there are 3 hundred; in the twelfth heaven there are 3 hundred; in nine Grayvayakas there are 318; in the five heavens of spiritual conquest (anuttara), there are more than 84 hundred thousand Jain temples.....4.

(Explanation - There are five Anuttar heavens of Spiritual Conquest in the topmost part of the Upper World. Their individual names are Vijayā, Vaijayanta, Jayanta, Aparajita and Sarvarthasiddha. In the first four heavens, the heavenly gods (devas) will attain liberation during their third births. Heavenly gods in the Sarvarthasiddha heaven, the highest and most sublime, will attain liberation in their next birth. The nine Graiveyake heavens are so named because they are located near the neck of the Jain cosmos and just below Anuttara heavens).

There are 97,023 thousand exquisite temples of Tirthankars. According to the description in scriptures the dimensions of each temple in the upper world are 100 Yojanas in length (1 Yojana is 4 miles), 50 Yojanas wide and 72 Yojanas in height. I pay homage to all of them..... 5.

51. सकल तीर्थ वन्दना - SAKALA TIRTHA VANDANĀ

It should be remembered that in each Jina Temple with an assembly hall, there are 180 images of Jina. the ones without an assembly hall each have 120 images; that makes 152 million 94 hundred thousand and 40 thousand images (1,529,444,760) I bow to all of them..... 6.

In the abyss (deep part) of the middle world, where there are residence for Bhavanapatis (palace dwelling celestial beings), there are 7 million 72 thousand huge temples (77,200,000) 7.

In each temple, there are 180 images of Jinās. The total comes to 1389 million and 60 thousand images (13,896,000,000) 8.

In the middle world there are 3259 Jain temples, with 3 hundred thousand 91 thousand 3 hundred and 20 (391,320) images in them 9.

In the regions of forest dwelling gods (vyantardeva) and luminous gods (jyotishika deva), there are innumerable temples. I pay my homage to all the images of Jinās in permanently located temples whose names are Rushabh, Chandrānana, Vārishena and Vardhmana..... 10.

I pay homage and praise all the 20 images on Sametashikhara, 24 images on Ashtāpad Mountain, and all the images on Shatrunjaya (Vimalāchala), Gīrnāra and Abu..... 11.

I pay homage to Lord Pārshvanātha at Shankheshwara, Lord Ajitnātha at Kesariyaji and Tārangā, Antriksha and Varkānā Pārshvanātha, Jirāvalā and Stambhana Pārshvanātha. 12.

I pay homage to all the images in temples of villages, towns, cities and capital cities of all the provinces of Bhārata; and every day I respect the 20 existing Tirthankaras of Mahāvīdeha continent and infinite number of perfected souls (Siddhas) who are liberated.(siddhapada) 13.

I pay homage every morning to all the sages of two and a half islands (adhidwipa), who strictly observe themselves and help others to observe the eighteen thousands restraints, 5 major vows, the path of fivefold vigilance (samiti) and 5 categories of ethical behavior (āchāra), who have practiced 6 external and 6 internal austerities and who are full of pious attributes like a string of precious stones. “Thus”, says Jiv Vijay Maharaj, the composer of this sutra “I will cross the ocean of the mundane existence” 14.

A. प्रभात के पचचक्खाण - Morning Pachchakkhānas

1. नमुक्कारसहिअं-मुट्ठिसहिअं

उग्गए सूरे नमुक्कार-सहिअं, मुट्ठि-सहिअं ⁵पचचक्खाइ चउव्विहंपि आहारं
-- असणं, पाणं, खाइमं, साइमं -- अन्नत्थणा-भोगेणं, सहसा-गारेणं,
महत्तरा-गारेणं, सव्व-समाहि-वत्तिया-गारेणं ⁶वोसिरइ.

1. Namukkārasahiam-Mutthisahiam

Uggae sure namukkāra-sahiam, mutthi-sahiam ⁷pachchakkhāi
chauvvihampi āhāram-- asanam, pānam, khāimam, sāimam
annatthanā-bhogenam, sahasā-gārenam, mahattarā-gārenam,
savva-samāhi-vattiyā-gārenam vosirai.

2. पोरिसी / साइढ-पोरिसी

उग्गए सूरे ⁸*पोरिसिं / साइढ-पोरिसिं, मुट्ठि-सहिअं पचचक्खाइ, उग्गए
सूरे चउव्विहंपि आहारं-- असणं, पाणं, खाइमं, साइमं अन्नत्थणा-भोगेणं,
सहसा-गारेणं, पच्छन्न-कालेणं, दिसा-मोहेणं, साहु-वयणेणं, महत्तरा-
गारेणं, सव्व-समाहि-वत्तिया-गारेणं वोसिरइ.

2. Porisi / Sāddha-Porisi

Uggae sure ⁹*porisim / sāddha-porisim, mutthi-sahiam
pachchakkhāi,

Uggae sure chauvvihampi āhāram-- asanam, pānam, khāimam,
sāimam annatthanā-bhogenam, sahasā-gārenam, pachchhanna-

⁵ पचचक्खाण लेने वाला व्यक्ति पचचक्खाण लेते समय पचचक्खाइ /
वोसिरइ के स्थान पर पचचक्खामि / वोसिरामि बोले.

⁶ Same as above

⁷ The person taking pachchakkhāna should say pachchakkhāmi / vosirāmi
in place of pachchakkhāi / vosirai while taking the pachchakkhāna

⁸ *जो पचचक्खाण हो, वही बोले

⁹ * say only that, which the pachchakkhāna is

kālenam, disā-mohenam, sāhu-vayanenam, mahattarā-gārenam, savva-samāhi-vattiyā-gārenam vosirai.

3. पुरिमड्ड / अवड्ड

सूरे उग्गए *पुरिमड्ड / अवड्ड मुट्ठि-सहिअं पचचक्खाइ चउव्विहंपि
आहारं-- असणं, पाणं, खाइमं, साइमं अन्नत्थणा-भोगेणं, सहसा-गारेणं,
पच्छन्न-कालेणं, दिसा-मोहेणं, साहु-वयणेणं, महत्तरा-गारेणं, सव्व-
समाहि-वत्तिया-गारेणं वोसिरइ.

3. Purimaddha / Avaddha

Sure uggae *purimaddha / avaddha mutthi-sahiam pachchakkhāi
Chauvvihampi āhāram-- asanam, pānam, khāimam, sāimam
Annatthanā-bhogenam, sahasā-gārenam, pachchhanna-kālenam,
Disā-mohenam, sāhu-vayanenam, mahattarā-gārenam,
Savva-samāhi-vattiyā-gārenam vosirai.

4. एगासणा / बियासणा

उग्गए सूरे *नमुक्कार-सहिअं / पोरिसिं / साइड-पोरिसिं / सूरे उग्गए
पुरिमड्ड / अवड्ड मुट्ठि-सहिअं पचचक्खाइ उग्गए सूरे चउव्विहंपि
आहारं-- असणं, पाणं, खाइमं, साइमं अन्नत्थणा-भोगेणं, सहसा-गारेणं,
पच्छन्न-कालेणं, दिसा-मोहेणं, साहु-वयणेणं, महत्तरा-गारेणं, सव्व-
समाहि-वत्तिया-गारेणं विगईओ पचचक्खाइ अन्नत्थणा-भोगेणं, सहसा-
गारेणं, लेवा-लेवेणं, गिहत्थ-संसद्वेणं, उक्खित्त-विवेगेणं, पडुच्च-मक्खिएणं,
पारिद्वावणिया-गारेणं, महत्तरा-गारेणं, सव्व-समाहि-वत्तिया-गारेणं
*एगासणं / बियासणं पचचक्खाइ तिविहंपि आहारं-- असणं, खाइमं,
साइमं अन्नत्थणा-भोगेणं, सहसा-गारेणं, सागारिया-गारेणं, आउंटण-
पसारेणं, गुरु-अब्भुद्धानेणं, पारिद्वावणिया-गारेणं, महत्तरा-गारेणं, सव्व-
समाहि-वत्तिया-गारेणं, पाणस्स लेवेण वा, अलेवेण वा, अच्छेण वा,
बहलेण वा, ससित्थेण वा असित्थेण वा वोसिरइ.

4. Egāsanā / Biyāsanā

Uggae sure *namukkāra-sahiam / porisim / sādḍha-porisim /

Sure uggae purimaddha / avaddha mutthi-sahiam pachchakkhāi
uggae sure chauvvihampi āhāram-- asanam, pānam, khāimam,
sāimam

Annatthanā-bhogenam, sahasā-gārenam, pachchhanna-kālenam,
Disā-mohenam, sāhu-vayanenam, mahattarā-gārenam,

Savva-samāhi-vattiyā-gārenam vigaio pachchakkhāi annatthanā-
bhogenam, sahasā-gārenam, levā-levenam, gihattha-
sansatthenam,

Ukkhitta-vivegenam, paduchcha-makkhienam, pāritthāvanīyā-
gārenam, mahattarā-gārenam, savva-samāhi-vattiyā-gārenam
*egāsanam / biyāsanam pachchakkhāi tīvihampi āhāram--
asanam, khāimam, sāimam annatthanā-bhogenam, sahasā-
gārenam, sāgāriyā-gārenam,

Āuntana-pasārenam, guru-abbhutthānenam, pāritthāvanīyā-
gārenam, mahattarā-gārenam, savva-samāhi-vattiyā-gārenam,
pānassa levena vā, alevēna vā, achchhena vā, bahalena vā,
sasitthena vā asitthena vā Vosirai.

5. आयंबिल / नीवी

उग्गए सूरे *नमुक्कार-सहिअं / पोरिसिं / साड्ढ-पोरिसिं / सूरे उग्गए
पुरिमड्ढ / अवड्ढ मुट्ठि-सहिअं पचचक्खाइ उग्गए सूरे चउव्विहंपि
आहारं-- असणं, पाणं, खाइमं, साइमं, अन्नत्थणा-भोगेणं, सहसा गारेणं,
पच्छन्न-कालेणं, दिसा-मोहेणं, साहु-वयणेणं, महत्तरा-गारेणं, सव्व-
समाहि-वत्तिया-गारेणं, *आयंबिलं / निव्वि विगईओ पचचक्खाइ
अन्नत्थणा-भोगेणं, सहसा-गारेणं, लेवा-लेवेणं, गिहत्थ-संसट्ठेणं, उक्खित्त-
विवेगेणं, पारिद्वावणिया-गारेणं, महत्तरा-गारेणं, सव्व-समाहि-वत्तिया-
गारेणं, एगासणं पचचक्खाइ तिविहंपि आहारं-- असणं, खाइमं, साइमं
अन्नत्थणा-भोगेणं, सहसा-गारेणं, सागरिया-गारेणं, आउंटण-पसारेणं, गुरु-
अब्भुट्ठाणेणं, पारिद्वावणिया-गारेणं, महत्तरा-गारेणं, सव्व-समाहि-वत्तिया-

गारेणं, पाणस्स लेवेण वा, अलेवेण वा, अच्छेण वा, बहलेण वा,
ससित्थेण वा, असित्थेण वा वोसिरइ.

5. Äyambila / Nivi

Uggae sure *namukkāra-sahiam / porisim / sādḍha-porisim /

Sure uggae purimaddha / avaddha mutthi-sahiam pachchakkhāi
uggae sure chauvvihampi āhāram-- asanam, pānam, khāimam,
sāimam,

Annatthanā-bhogenam, sahasā gārenam, pachchhanna-kālenam,

Disā-mohenam, sāhu-vayanenam, mahattarā-gārenam,

Savva-samāhi-vattiyā-gārenam, *āyambila / nivvi vigaio
pachchakkhāi annatthanā-bhogenam, sahasā-gārenam, levā-
levenam,

Gihattha-sansatthenam, ukkhitta-vivegenam, pāritthāvaniyā-
gārenam, mahattarā-gārenam, savva-samāhi-vattiyā-gārenam,
egāsanam pachchakkhāi tivihampi āhāram-- asanam, khāimam,
sāimam annatthanā-bhogenam, sahasā-gārenam, sāgariyā-
gārenam, āuntana-pasārenam,

Guru-abbhutthānenam, pāritthāvaniyā-gārenam, mahattarā-
gārenam, savva-samāhi-vattiyā-gārenam, pānassa levena vā,
alevena vā,

Achchhena vā, bahalena vā, sasitthena vā, asitthena vā vosirai.

6. तिविहार उपवास / **पाणहार

सूरे उग्गए अब्भत्तइं पचचक्खाइ तिविहंपि आहारं-- असणं, खाइमं,
साइमं अन्नत्थणा-भोगेणं, सहसा-गारेणं, पारिद्वावणिया-गारेणं, महत्तरा-
गारेणं, सव्व-समाहि-वत्तिया-गारेणं, **पाणहार *पोरिसिं / साइड-पोरिसिं
सूरे उग्गए पुरिमइड / अवइड मुट्ठि-सहिअं पचचक्खाइ, अन्नत्थणा-
भोगेणं, सहसा-गारेणं, पच्छन्न-कालेणं, दिसा-मोहेणं, साहु-वयणेणं,
महत्तरा-गारेणं, सव्व-समाहि-वत्तिया-गारेणं, पाणस्स लेवेण वा, अलेवेण
वा, अच्छेण वा, बहलेण वा, ससित्थेण वा, असित्थेण वा वोसिरइ.

6. Tivihāra Upavāsa / **Pānahāra

Sure uggae abbhattattham pachchakkhāi tivihampi āhāram--

Asanam, khāimam, sāimam annatthanā-bhogenam, sahasā-gārenam, päritthāvaniyā-gārenam, mahattarā-gārenam,

Savva-samāhi-vattiyā-gārenam, **pānahāra *porisim / sādha-porisim /

Sure uggae purimaddha / avaddha mutthi-sahiam pachchakkhāi,

Annatthanā-bhogenam, sahasā-gārenam, pachchanna-kālenam,

Disā-mohenam, sāhu-vayanenam, mahattarā-gārenam,

Savva-samāhi-vattiyā-gārenam, pānassa levena vā, alevena vā,

Achchhena vā, bahalena vā, sasitthena vā, asitthena vā vosirai.

(** take the pachchakkhāna of pānahāra from here.)

7. चउविहार उपवास

सूरे उग्गए अब्भत्तट्ठं पचचक्खाइ चउव्विहंपि आहारं-- असणं, पाणं,
खाइमं, साइमं, अन्नत्थणा-भोगेणं, सहसा-गारेणं, पारिट्ठावणिया-गारेणं,
महत्तरा-गारेणं, सव्व-समाहि-वत्तिया-गारेणं वोसिरइ.

7. Chauvihāra Upavāsa

Sure uggae abbhattattham pachchakkhāi chauvvihampi āhāram--

Asanam, pānam, khāimam, sāimam, annatthanā-bhogenam,

Sahasā-gārenam, päritthāvaniyā-gārenam, mahattarā-gārenam,

Savva-samāhi-vattiyā-gārenam vosirai.

B. शाम के पचचक्खाण - Evening Pachchakkhānas

1. पाणहार - Pānahāra

पाणहार दिवस-चरिमं पचचक्खाइ अन्नत्थणा-भोगेणं, सहसा-गारेणं, महत्तरा-गारेणं, सव्व-समाहि-वत्तिया-गारेणं वोसिरइ.

Pānahāra divasa-charimam pachchakkhāi annatthanā-bhogenam, sahasā-gārenam, mahattarā-gārenam, savva-samāhi-vattiyā-gārenam vosirai.

2. चउव्हार उपवास - Chauvihāra Upavāsa

सूरे उग्गए अब्भत्तइं पचचक्खाइ चउव्विहंपि आहारं-- असणं, पाणं, खाइमं, साइमं, अन्नत्थणा-भोगेणं, सहसा-गारेणं, महत्तरा-गारेणं, सव्व-समाहि-वत्तिया-गारेणं वोसिरइ.

Sure uggae abbhattattham pachchakkhāi chauvvihampi āhāram-- Asanam, pānam, khāimam, sāimam, annatthanā-bhogenam, Sahasā-gārenam, mahattarā-gārenam, savva-samāhi-vattiyā-gārenam vosirai.

3. चउव्विहार - Chauvviḥāra

दिवस-चरिमं पचचक्खाइ चउव्विहंपि आहारं-- असणं, पाणं, खाइमं, साइमं अन्नत्थणा- भोगेणं, सहसा-गारेणं, महत्तरा-गारेणं, सव्व-समाहि-वत्तिया-गारेणं वोसिरइ.

Divasa-charimam pachchakkhāi chauvvihampi āhāram-- Asanam, pānam, khāimam, sāimam annatthanā- bhogenam, Sahasā-gārenam, mahattarā-gārenam, savva-samāhi-vattiyā-gārenam vosirai.

4. तिविहार - Tivihāra

दिवस-चरिमं पचचखाइ तिविहंपि आहारं--

असणं, खाइमं, साइमं अन्नत्थणा-भोगेणं, सहसा-गारेणं,

महत्तरा-गारेणं, सव्व-समाहि-वत्तिया-गारेणं वोसिरइ.

Divasa-charimam pachchakkhāi tivihampi āhāram--

Asanam, khāimam, sāimam annatthanā-bhogenam, sahasā-gārenam,

Mahattarā-gārenam, savva-samāhi-vattiyā-gārenam vosirai.

5. दुविहार - Duvihāra

दिवस-चरिमं पचचखाइ दुविहंपि आहारं--

असणं, खाइमं अन्नत्थणा-भोगेणं, सहसा-गारेणं,

महत्तरा-गारेणं, सव्व-समाहि-वत्तिया-गारेणं वोसिरइ.

Divasa-charimam pachchakkhāi duvihampi āhāram--

Asanam, khāimam annatthanā-bhogenam, sahasā-gārenam,

Mahattarā-gārenam, savva-samāhi-vattiyā-gārenam vosirai.

6. देसावगासिक - Desāvagāsika

देसावगासिअं उवभोगं परिभोगं पचचखाइ अन्नत्थणा-भोगेणं, सहसा-गारेणं, महत्तरा-गारेणं, सव्व-समाहि-वत्तिया-गारेणं वोसिरइ.

Desāvagāsiam uvabhogam paribhogam pachchakkhāi annatthanā-bhogenam, sahasā-gārenam, mahattarā-gārenam, savva-samāhi-vattiyā-gārenam vosirai.

C. Sutras and their Recitation Chhanda

All Pratikraman sutras need to be recited in its proper Chhand. This is essential to gain the maximum spiritual benefit.

Jain scholars have compiled these Sutras in various Chhands. One needs to learn the proper way of recitation from a learned teacher.

सूत्र	Sutra	Gatha	छंद	Chhand
नमस्कार महामन्त्र	Namaskar Mahamantra	1 थी 5		
नमस्कार महामन्त्र	Namaskar Mahamantra	6 थी 9	सिलोगो	Silogo (Shloka)
पंचिदीय सूत्र	Panchidiya Sutra		गाहा	Gaha (Gatha)
खमासमण सूत्र	Khamasamana Sutra			
ईच्छकार सूत्र	Ichhakara Sutra			
अब्भूट्टिओ सूत्र	Abhuttiho Sutra			
इरियावहियं सूत्र	Iriyavahiyam Sutra			
तस्स उत्तरी सूत्र	Tassauttari Sutra			
अन्नत्थ सूत्र	Annattha Sutra			
लोगस्स सूत्र	Logassa Sutra	1	सिलोगो	Silogo (Shloka)
लोगस्स सूत्र	Logassa Sutra	2 थी 7	गाहा	Gaha (Gatha)

C. SUTRAS AND THEIR RECITATION CHHANDA

करेमि भंते	Karemibhante			
सामायिक पारवानुं सूत्र	Samayik Parvanu Sutra	1 थी 4	गाहा	Gaha (Gatha)
जग चिंतामणि सूत्र	Jag Chintamani	1	रोला	Rola
जग चिंतामणि सूत्र	Jag Chintamani	2 थी 3	वस्तु	Vastu
जग चिंतामणि सूत्र	Jag Chintamani	5	गाहा	Gaha (Gatha)
जंकिंचि सूत्र	Jam Kinchi Sutra	1	गाहा	Gaha (Gatha)
नमुत्थुणं सूत्र	Namutthunam Sutra	10	गाहा	Gaha (Gatha)
जावंति चेईआई सूत्र	Javanti Chei aaiyim	1	गाहा	Gaha (Gatha)
जावंत केवि साहू सूत्र	Javant Kevi Sahu	1	गाहा	Gaha (Gatha)
पंच परमेष्ठि नमस्कार सूत्र	Panch Parmeshthi Namaskar			
उवसग्गहारं सूत्र	Uvassaggahara m Sutra	1 थी 5	गाहा	Gaha (Gatha)

C. SUTRAS AND THEIR RECITATION CHHANDA

जयवीयराय सूत्र	Jaiviyaraya	1 थी 4	गाहा	Gaha (Gatha)
जयवीयराय सूत्र	Jaiviyaraya	5	सिलोगो	Silogo (Shloka)
अरिहंत चेइयाणं सूत्र	Arihant Cheiyanam Sutra			
कल्लाणकंदं स्तुति	Kallan Kandan Sutra	1	उपेन्द्रव ज्रा	Upendr avajra
कल्लाणकंदं स्तुति	Kallan Kandan Sutra	2,3,4	उपजाति	Upjati
सकलकुशल वल्ली	Sakalkushal valli		मालिनी	Malini
संसारदावा स्तुति	Sansardava	1	उपजाति	Upjati
संसारदावा स्तुति	Sansardava	2	वसन्त तिलका	Vasantti laka
संसारदावा स्तुति	Sansardava	3	मन्दाक्रा न्ता	Mandak ranta
संसारदावा स्तुति	Sansardava	4	स्रग्धरा	Sragdha ra
पुक्खरवदीवड्ढे	Pukkharvardi Vaddhe	1,2	गाहा	Gaha (Gatha)
पुक्खरवदीवड्ढे	Pukkharvardi Vaddhe	3	वसन्त तिलका	Vasantti laka

C. SUTRAS AND THEIR RECITATION CHHANDA

पुक्खरवरदीवड्ढे	Pukkharvardi Vaddhe	4	शार्दूलवी क्रिडित	Shardul vikridita
सिद्धाणं बुद्धाणं सूत्र	Siddhanam Buddhanam	1 थी 5	गाहा	Gaha (Gatha)
वेयावच्चगराणं	Veyavacchagar anam			
भगवानादि वंदन सूत्र	Bhagwanadi Vandan Sutra			
देवसिअ पडिक्कमणे ठाउं सूत्र	Devsia Paddikamane Thaum			
इच्छामि ठामि सूत्र	Ichchami Thami Sutra			
पंचाचारना अतिचारनी गाथाओ	Panchachar Atichar Gatha	1 थी 8	गाहा	Gaha (Gatha)
सुगुरु वंदना सूत्र	Suguru Vandana			
देवसिअं आलोउ सूत्र	Devsiam Aalou			
सात लाख सूत्र	Sat Lakh Sutra			
अढार पापस्थानक सूत्र	Adhar Papsthanak			
सव्वस्स वि सूत्र	Savvassavvi Sutra			

C. SUTRAS AND THEIR RECITATION CHHANDA

इच्छामि पडिक्कमिउं सूत्र	Ichhami Padikkamiau			
वदित्तू सूत्र	Vandittu	1 थी 48	गाहा	Gaha (Gatha)
वदित्तू सूत्र	Vandittu	49	सिलोगो	Silogo (Shloka)
वदित्तू सूत्र	Vandittu	50	गाहा	Gaha (Gatha)
आयरिय उवज्झाए सूत्र	Ayariya Uvazzaye	1 थी 3	गाहा	Gaha (Gatha)
नमोस्तु वर्द्धमानाय सूत्र	Namostu Varddhamanay	1	अनुष्टुप	Anushtu p
नमोस्तु वर्द्धमानाय सूत्र	Namostu Varddhamanay	2	औपच्छ न्दसिक	Aupcha ndsika
नमोस्तु वर्द्धमानाय सूत्र	Namostu Varddhamanay	3	वंशस्थ	Vansha stha
विशाललोचन सूत्र	Vishallochan	1	अनुष्टुप	Anushtu p
विशाललोचन सूत्र	Vishallochan	2	औपच्छ न्दसिक	Aupcha ndsika
विशाललोचन सूत्र	Vishallochan	3	वंशस्थ	Vansha stha

C. SUTRAS AND THEIR RECITATION CHHANDA

श्रुतदेवतानी स्तुति	Shrutdevta Stuti	1	गाहा	Gaha (Gatha)
क्षेत्रदेवतानी स्तुति	Kshetradevta Stuti	1	गाहा	Gaha (Gatha)
कमलदल स्तुति	Kamaldal Stuti	1	गाहा	Gaha (Gatha)
भवनदेवतानी स्तुति	Bhavandevta Stuti			
अड्ढाड्ज्जेषु सूत्र	Addhaijjesu			
वर-कनक स्तुति	Var Kanak Stuti	1	गाहा	Gaha (Gatha)
लघुशांति स्तव	Laghu Shanti Stava	1 थी 15	गाहा	Gaha (Gatha)
लघुशांति स्तव	Laghu Shanti Stava	16 थी 17	फलश्रुति	Falshruti
लघुशांति स्तव	Laghu Shanti Stava	18 थी 19	सिलोगो	Silogo (Shloka)
चउक्कसाय सूत्र	Chaukkasaya Sutra	1	पादकुलक	Padkula k
चउक्कसाय सूत्र	Chaukkasaya Sutra	2	अडिल्लय	Adillaya
भरहेसरनी सज्झाय	Bharhesar Sazzaya	1 थी 13	गाहा	Gaha (Gatha)

C. SUTRAS AND THEIR RECITATION CHHANDA

मन्नह जिणाणं	Mannaha Jinanam	1 थी 5	गाहा	Gaha (Gatha)
सकल तीर्थवंदना	Sakal Tirth Vandana	1 थी 15	चोपाड़	Chopai
पोसह पारवानुं सूत्र	Posah Parvanu Sutra	1 थी 3	गाहा	Gaha (Gatha)
संतिकरं स्तवन	Santikaram	1 थी 14	गाहा	Gaha (Gatha)
सकलार्हत स्तोत्र	Saklarhat	1 थी 27	अनुष्टुप	Anushtup
सकलार्हत स्तोत्र	Saklarhat	28	गाहा	Gaha (Gatha)
सकलार्हत स्तोत्र	Saklarhat	29	शार्दूलवी क्रिडित	Shardul vikridita
सकलार्हत स्तोत्र	Saklarhat	30	मालिनी-वृत्त	Malini-Vrutta
सकलार्हत स्तोत्र	Saklarhat	31	अनुष्टुप	Anushtup
सकलार्हत स्तोत्र	Saklarhat	32 थी 33	शार्दूलवी क्रिडित	Shardul vikridita
स्नातस्या स्तुति	Snatasya	1 थी 2	शार्दूलवी क्रिडित	Shardul vikridita
स्नातस्या स्तुति	Snatasya	3 थी 4	स्रग्धरा	Sragdhara

C. SUTRAS AND THEIR RECITATION CHHANDA

अजितशांति स्तवन	Ajitshanti			
बृहच्छांति स्तोत्र	Bruhat Shanti	1 थी 12	मन्दाक्रा न्ता	Mandak ranta
बृहच्छांति स्तोत्र	Bruhat Shanti	1 थी 2	अनुष्टुप	Anushtu p
बृहच्छांति स्तोत्र	Bruhat Shanti	1 थी 7	गाहा	Gaha (Gatha)
बृहच्छांति स्तोत्र	Bruhat Shanti	1	उपजाति	Upjati
बृहच्छांति स्तोत्र	Bruhat Shanti	2 थी 3	गाहा	Gaha (Gatha)
बृहच्छांति स्तोत्र	Bruhat Shanti	4 थी 5	अनुष्टुप	Anushtu p
भक्तामर स्तोत्र	Bhaktamar	1 थी 44	वसन्त तिलका	Vasantti laka



D. मुद्राओं का परिचय - Introduction of Postures

1. प्रतिक्रमण में खड़े रहने की मुद्रा

Posture of standing in pratikramana



Fig 1

2. प्रतिक्रमण में बैठने की मुद्रा

Posture of sitting in pratikramana



Fig 2

3. स्थापनाचार्यजी को स्थापन करने की मुद्रा

Pose of consecrating the sthāpanācāryaji



Fig 3

4. स्थापनाचार्यजी को उत्थापन करने की मुद्रा

Pose of deconsecrating the sthāpanācāryaji



Fig 4

5. खमासमण मुद्रा - Posture of Khamāsamana

पंचांग प्रणिपात मुद्रा - Pancānga Pranipāta Mudra



Fig 5

इच्छामि खमासमणो से
निसीहियाए तकखड़े होकर
बोलें .

मत्थएण वंदामि कहते हुए
खमासमण दें - पांच अंग = दो
हाथ, दो घुटने एवं मस्तक.

Recite icchāmi
khamāsamano..... to nisihiyāein standing pose (Pic. 3).

Reciting matthaena vandāmi, give khamāsamana - (Five body parts = 2 hands, 2 knees and head together.) (Pic. 5).

6. अब्भुट्ठिओमि खमाने की मुद्रा

Posture of bowing abbhutthiomi



Fig 6

इच्छाकारेण से खामेमि देवसिअं
तक खड़े होकर कहें

जं किंचि से मिच्छा मि दुक्कडं
तक खमाते हुए कहें

Recite icchākārena to khāmemi
devasiam in standing pose
(Pic. 3).

Bowing, recite jam kinci to
micchā mi dukkadāmi (Pic. 6).

7. कायोत्सर्ग - जिन मुद्रा

Käyotsarga or Jina Mudrā



Fig 7

काउत्सर्ग - अप्पाणं वोसिरामि कहने के बाद, नासिका के अग्र भाग पर दृष्टि स्थिर करते हुए, पैर के दोनों अंगूठों के बीच चार अंगुल का एवं एड़ियों के बीच कुछ कम (तीन अंगुल से कुछ ज्यादा) अंतर रखकर, शरीर को स्थिर रखें

Käussagga - After saying appānam vosirāmi, making the sight unwavering on the tip of the nose, keeping the space of four fingers in between the toes and little less (little more than three fingers) in between the heels of the legs, keep the body firm (Pic. 7).

8. योग मुद्रा - Yoga Mudra

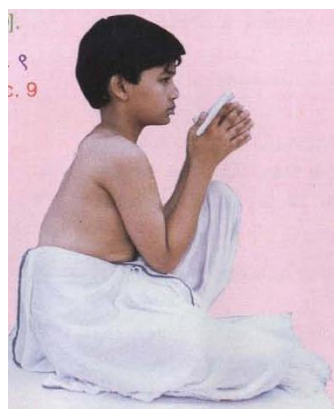


Fig 8

सकल-कुशल वल्ली, चैत्य-वंदन, जं किंचि (सूत्र नं.12), नमुत्थु णं (सूत्र नं.13), नमोर्हत् (सूत्र नं.16), स्तवन एवं उवसग्ग-हरं स्तोत्र (सूत्र नं.17) योग मुद्रा में

जय वीयराय सूत्र (सूत्र नं.18) गाथा नं. 3, 4 और 5 योग मुद्रा में

Posture of reciting caitya vandana, jam kinci, namutthu nam, jāvanti ceiyāim, jāvanta ke vi, namorhat, uvassagga-haram and stavana

(Pic. 8,9,10).

9. मुक्ता-शुक्ति मुद्रा - Muktä-Sukti Mudrā



Fig 9

जावन्ति चेइ (सूत्र नं.14),

जावन्त के वि (सूत्र नं.15)

जय वीयराय सूत्र (सूत्र नं.18) की गाथा
नं. 1 और 2

Posture of reciting jaya viyarāya to
ābhavamakhandā (Pic. 9).

Utter vārijjai jai vi to jainam jayati
sāsanam in yoga mudrā

(Pic. 8.).

10. वीरासन मुद्रा - Virāsana Mudra



Fig 10

वन्दितु सूत्र (गाथा 43 तक बोलने की मुद्रा)

वीरासन

शेष सूत्र खड़े होकर बोलें (चि. 3).

1. Posture of uttering vandittu sutra (upto
stanza 43) (Pic. 10).

2. Recite rest of the sutra in standing pose
(Pic. 3).

11. गुरु वंदना की मुद्राएँ -

Posture of Guru Vandana

द्वादशावर्त वंदन - dvādasāvarta vandana



Fig 11



Fig 12



Fig 13



Fig 14

इच्छामि खमासमणो से मे मिउग्गहं तक खड़े होकर बोलें (चि. 3).

निसीहि कहते हुए प्रमार्जन कर, कुछ आगे बढ़कर एवं पाँवों पर बैठकर अ--हो, का--यं, का--य; ज--त्ता--भे, ज--व--णि, ज्जं--च--भे - इन शब्दों का उच्चारण करते समय हाथ की विविध मुद्राएँ (चि. 11, 12, 13).

संफासं शब्द कहते हुए चरवले पर हाथ रखकर, खमणिज्जो और खामेमि शब्द बोलते हुए शरीर को झुकाकर, यथाजात मुद्रा में नमन करें (चि. 14).

1. Recite icchāmi khamāsamano to me miuggaham in standing pose (Pic. 3).

2. Various poses of hands while uttering the words--a--ho, kā--yam,

kā--ya; ja--ttā--bhe, ja--va--ni, jjan--ca--bhe after saying nisihi, moving a little forward, doing the pramārjana and sitting on the legs (Pic. 11,12,13).

3. Keeping the hands over caravalā while uttering the word samphāsam, bow in yathājāta mudrā bending the body while saying the words khamanijjo and khāmemi (Pic. 14).



Forgiveness Poem

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

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

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

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

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

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

-Poem by Judith Mamma

E. मुहपत्ति का पडिलेहण - Padilehana of the Muhapatti

पडिलेहण के बोलों को बोलते हुए चित्रों में दर्शाये अनुसार मुहपत्ति एवं शरीर का पडिलेहण (प्रतिलेखन)?B करें (चि. 15 से 35).

Perform the Padilehana (pratilekhana) of the muhapatti and the body uttering the words of padilehana as shown in the pictures (Pic. 15 to 35).



Fig 15



Fig 16

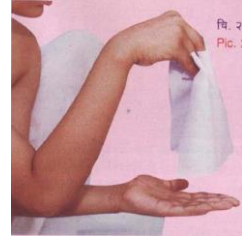


Fig 17

१. मुहपत्ति खोलकर, दोनों हाथ में पकड़ते हुए, दृष्टि पडिलेहण कर, “सूत्र” शब्द बोलें (चि. 15).

फिर मुहपत्ति को दूसरी ओर पलटकर, दृष्टि पडिलेहण कर, “अर्थ” शब्द बोलें (चि. 15).

फिर तीसरी बार मुहपत्ति को पलटकर, दृष्टि पडिलेहण कर, “तत्त्व करी सद्वहं” पद कहें(चि. 15).

२. फिर “सम्यक्त्व-मोहनीय, मिश्र-मोहनीय, मिथ्यात्व-मोहनीय परिहरं” कहते हुए मुहपत्ति के एक किनारे को हिलायें (चि. 15).

इसी तरह मुहपत्ति के दूसरे किनारे को हिलाते हुए “काम-राग, स्नेह-राग, दृष्टि-राग, परिहरं” कहें (चि. 15).

३. फिर मुहपत्ति को बायें हाथ पर रखकर (चि. 16) --,

४. मुहपत्ति को दाहिने हाथ की अंगुलियों के बीच पकड़कर, मुहपत्ति को बायें हाथ की हथेली पर से कोहनी की ओर ले जाते हुए (मुहपत्ति को हाथ पर स्पर्श कराये बिना) “सुदेव, सुगुरु, सुधर्म आदरं” कहें (चि. 17).

1. Opening the muhapatti, holding in both the hands, performing the padilehana by sight, say the word sutra (Pic. 15).

Then turning over the muhapatti to other side, performing the padilehana by sight, say the word artha (Pic. 15).

Turning over the muhapatti to the other side third time again, performing the padilehana by sight, say the phrase tattva kari saddhu (Pic. 15).

2. Then shake one corner of the muhapatti saying samyaktva-mohaniya, misra-mohaniya, mithyätva-mohaniya pariharu (Pic. 15).

Similarly say kâma-râga, sneha-râga, drsti-râga, pariharu shaking the other corner of the muhapatti (Pic. 15).

3. Then keeping the muhapatti on left hand (Pic. 16) --,

4. Holding muhapatti in between the fingers of right hand, moving the muhapatti over from the palm towards elbow of left hand (without touching muhapatti over the hand), say sudeva, suguru, sudharma ädaru (Pic. 17).



Fig 18



Fig 19



Fig 20

५. फिर मुहपत्ति को कोहनी से हथेली की ओर लाते हुए (मुहपत्ति को हाथ का स्पर्श कराते हुए) कुदेव, कुगुरु, कुधर्म परिहरं कहें (चि. 18).

इसी तरह ज्ञान, दर्शन, चारित्र आदरं; ज्ञान-विराधना, दर्शन-विराधना, चारित्र-विराधना परिहरं एवं मन-गुप्ति, वचन-गुप्ति, काय-गुप्ति आदरं; मन-दंड, वचन-दंड, काय-दंड परिहरं कहें (चि. 17, 18).

६. फिर बायीं हथेली के पिछले भाग पर मुहपत्ति फिराते हुए हास्य, रति, अरति परिहरं कहें (चि. 19, 20).

5. Then moving the muhapatthi from the elbow towards the palm (touching muhapatthi to the hand), say kudeva, kuguru, kudharma pariharhu (Pic. 18).

Similarly say jñāna, darsana, cāritra ādaru; jñāna-virāḍhanā, darsana-virāḍhanā, cāritra-virāḍhanā pariharhu; and mana-guṇti, vacana-guṇti, kāya-guṇti ādaru; mana-danda, vacana-danda, kāya-danda pariharhu (Pic. 17,18).

6. Then moving the muhapatthi on back side of left palm, say hāsya, rati, arati pariharhu (Pic. 19, 20).



Fig 21



Fig 22



Fig 23

७. इसी तरह मुहपत्ति को बायें हाथ की अंगुलियों में पकड़कर, दाहिनी हथेली के पिछले भाग पर मुहपत्ति फिराते हुए भय, शोक, जुगुप्सा परिहरुं कहें (चि. 21, 22).

7. Similarly holding the muhapatti in between the fingers of left hand, moving the muhapatti on back side of right palm, say bhaya, soka, jugupsā pariharu (Pic. 21,22).



Fig 24



Fig 25



Fig 26

८. फिर मुहपत्ति के दोनों किनारों को दोनों हाथ में पकड़कर, ललाट का पडिलेहण कृष्ण-लेश्या कहते हुए बीचमें, नील-लेश्या कहते हुए दाहिनी तरफ एवं कापोत-लेश्या परिहरुं कहते हुए बायीं तरफ करें (चि. 23, 24, 25).

E. मुहपत्ति का पडिलेहण - PADILEHANA OF THE MUHAPATTI

8. Holding two corners of muhapatti in both the hands, perform padilehana of fore-head in the centre saying krsna-lesyā, in right side saying nila-lesyā, and in left side saying kapota-lesyā pariharu (Pic. 23, 24, 25).

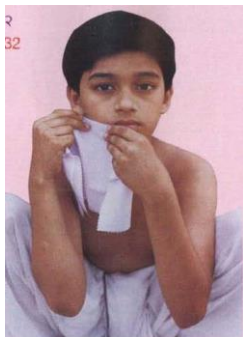


Fig 27

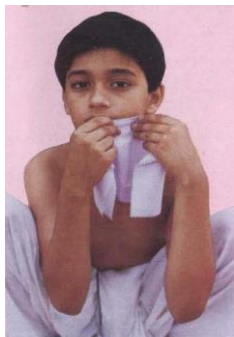


Fig 28

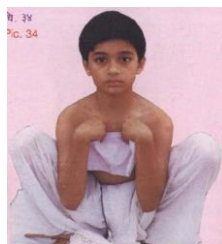


Fig 29

९. फिर मुहपत्ति के दोनों किनारों को दोनों हाथ में पकड़कर, ओठ का पडिलेहण रस-गारव कहते हुए बीचमें, रिद्धि-गारव कहते हुए दाहिनी तरफ एवं शाता-गारव परिहरं कहते हुए बायीं तरफ करें (चि. 26, 27, 28).

9. Holding two corners of the muhapatti in both hands, perform the padilehana of lips in the centre saying rasa-gārava, in right side saying riddhi-gārava, and in left side saying sātā-gārava pariharu (Pic. 26, 27, 28).

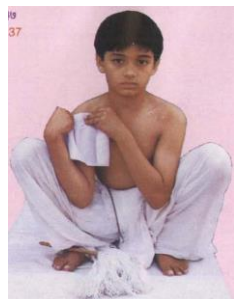
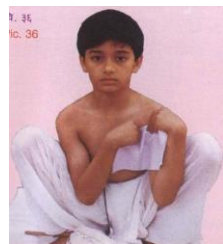
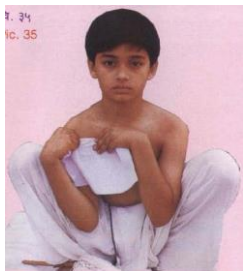


Fig 30

Fig 31

Fig 32

१०. फिर मुहपत्ति के दोनों किनारों को दोनों हाथ में पकड़कर, छाती का पडिलेहण माया-शल्य कहते हुए बीचमें, नियाण-शल्य कहते हुए दाहिनी तरफ एवं मिथ्यात्व-शल्य परिहरुं कहते हुए बायीं तरफ करें (चि. 29, 30, 31).

११. फिर क्रोध, मान परिहरुं कहते हुए दाहिने कंधे का पडिलेहण करें (चि. 32).

10. Holding two corners of the muhapatti in both hands, perform the padilehana of chest in the centre saying mǎyā salya, in right side saying niyāna salya, and in left side saying mithyātva salya pariharu (Pic. 29, 30, 31).

11. Then perform the padilehana of right shoulder saying krodha, māna pariharu (Pic. 32).



Fig 33

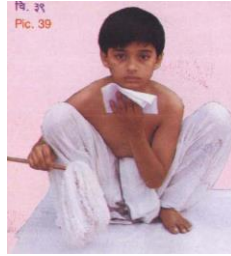


Fig 34



Fig 35

१२. फिर माया, लोभ परिहरुं कहते हुए बायीं कंधे का पडिलेहण करें (चि. 33).

१३. पृथ्वीकाय, अप्काय, तेउकाय की रक्षा करुं कहते हुए दायें पांव का पडिलेहण चरवले से करें (चि. 34).

१४. फिर वाउकाय, वनस्पति-काय, त्रसकाय की जयणा करुं कहते हुए बायें पांव का पडिलेहण चरवले से करें (चि. 35).

(सूचना :- पडिलेहण एवं चित्रों की विशेष जानकारी गुरु द्वारा प्राप्त करें.)

12. Then perform the padilehana of left shoulder saying mǎyā, lobha pariharu (Pic. 33).

13. Then perform the padilehana of right leg saying prthvikāya, apkāya, teukāya ki raksā karu with caravalā (Pic. 34).

14. Then perform the padilehana of left leg saying vāukāya, vanaspati-kāya, trasakāya ki raksā karu with caravalā (Pic. 35).

(NOTE :- Have specific knowledge of padilehana and pictures from the preceptor.)

Moti Shah Toonk Temple Shatrunjaya (Palitana)

