

ENGLISH PRATIKRAMAN

In the past we have primarily used the JAINA Pratikraman book (blue book), however other versions in English have also been compiled. In an attempt to include more of the original Pratikraman, excerpts from “Going Back to the Path of Purification” by the Jain Center of Northern California has been added to supplement this year’s meditation.

Purpose of Doing Pratikraman

(by Manubhai Doshi)

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

STARTING SAMAYIK

Lesson 1

OBEISANCE TO FIVE SUPREMES

Namo Arihantanam, I bow down to Arihants;

Namo Siddhanam, I bow down to Siddhas;

Namo Ayarianam, I bow down to Acharyas;

Namo Uvajzayanam, I bow down to Upadhyays;

Namo Loe savva Sahunam, I bow down to the universal fraternity of Sadhus and Sadhvies.

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

36 Attributes of My Preceptor (Panchidiya Sutra)

The preceptor effectively controls five sense organs and observes nine guidelines (limitations) of celibacy: he/she is free from four passions (of anger, ego, deceit and greed). He/she is thus equipped with these eighteen attributes.

He/she practices five great vows (of non-violence, truth, non-accepting any thing unless specifically offered, celibacy and non-possession); he/she is capable to observe five-fold code (of knowledge, perception, conduct, austerity and vigor); he/she observes five careful actions (pertaining to movements, utterance, desires, acceptance and disposal); he/she effectively controls three aspects (of mind, speech and body). (In all) my preceptor is thus embedded with these 36 attributes.

Lesson 2

THE OBEISANCE TO TEACHERS

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

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

Lesson 3

REPENTANCE FOR SINS OCCURRED WHILE WALKING

I desire to free myself from all my sins. I may have pained living beings while walking on the road. While coming or going, I may have crushed living beings, seeds, plants, dew, anthills, spider webs, live water, or live earth. Whatever living beings or souls, with one sense, two senses, three senses, four senses or five senses, that I may have inflicted pain, crushed, attacked, covered with dust, rubbed, collided with one another, tormented by turning on one side or completely upside down, moved from one place to another, frightened, bothered, alarmed or separated from life: may all such sins be dissolved. TASSA MICHCHAMI DUKKADAM.

Lesson 4

UPLIFTING THE SOUL

(Preparation for Meditation)

I do Kayotsarg, that is, foresake all activities by adopting a motionless posture for repenting and achieving further purification, and for nullifying and destroying my sins and Karmas, by remaining at

one place for uplifting of my blemished soul. Let my Kayotsarg be unbroken and nonviolate from exceptions such as breathing in or out, coughing, sneezing, yawning, burping, passing bodily gases, dizziness, vomiting sensation, fainting, subtle bodily movements such as swallowing sputum, or flickering of eyes, or by thieves, King, fire, fierce animals, etc. Until I complete it by mentally reciting Navkar Pad to the Arihants, I will keep my body steady at one place, in complete silence and meditation, and keep away from all sinful activities.

Kayotsarg – 4 Navkars

Lesson 5

PRAYER TO 24 TIRTHANKARS AND ALL SIDDHAS

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

Shri Rushabhadev Swami,
Shri Ajitnath Swami,
Shri Sambhavnath Swami,
Shri Abhinandan Swami,
Shri Sumatinath Swami,
Shri Padmaprabhu Swami,
Shri Suparshvanath Swami,
Shri Chandraprabhu Swami,
Shri Suvidhinath Swami,
Shri Shitalnath Swami,
Shri Shreyansanath Swami,
Shri Vasupujya Swami,

Shri Vimalnath Swami,
Shri Anantanath Swami,
Shri Dharmanath Swami,
Shri Shantinath Swami,
Shri Kuntunath Swami,
Shri Aranath Swami,
Shri Mallinath Swami,
Shri Munisuvrat Swami,
Shri Naminath Swami,
Shri Neminath Swami,
Shri Parshvanath Swami, and
Shri Mahavir Swami.

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

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

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

Muhapatti

Lesson 6

TAKING (ADOPTING) THE VOW OF SAMAYIK

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

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

Lesson 7
OBEISANCE TO THE VIRTUOUS
Part 1 - Siddhas and Arihants

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

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

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

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

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

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

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

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

UVASAGGAHARAM SOOTRA
(by Manubhai Doshi)

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

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

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

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

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

JAY VIYARAY SOOTRA

(by Manubhai Doshi)

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

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

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

Lesson 7 (continued)

OBEISANCE TO THE VIRTUOUS

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

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

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

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

Kayotsarg – 1 Navkar

Lesson 1 (Repeat 3 times)

OBEISANCE TO FIVE SUPREMES

Namo Arihantanam, I bow down to Arihants;

Namo Siddhanam, I bow down to Siddhas;

Namo Ayarianam, I bow down to Acharyas;

Namo Uvajzayanam, I bow down to Upadhyays;

Namo Loe savva Sahunam, I bow down to the universal fraternity of Sadhus and Sadhvies.

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

PRATIKRAMAN

Lesson 1 (Repeat 3 times) OBEISANCE TO FIVE SUPREMES

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

Lesson 2 (Repeat 3 times) THE OBEISANCE TO TEACHERS (This is done to present Sadhus, or to Lord Arihant in North-East)

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

Lesson 3 PERMISSION TO START PRATIKRAMAN

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

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

Lesson 4 DESIRE FOR ATONEMENT

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

Oh! Forgiving Gurudev, I will refrain from any of the thirty- three unworthy acts, pertaining to false notions, evil mind, rude words, anger, pride, cunning, or greed, that upset religious vows. Oh! Forgiving Gurudev, I resent such unworthy acts, and in your presence, I atone for the same, and I will keep my soul away from all such sins.

Kavotsarg – 4 Navkars

Learning, Studying & Teaching The Scriptures

I reflect on and confess the 14 wrong-doings (*Atichär*) related to learning, studying or teaching the scriptures in threefold ways, like scriptural texts themselves, their commentaries, or meanings, or all. I might have committed one or more of the following wrong-doings (*Atichär*):

1. Reciting the Sutras in random order,
2. Pronouncing a word or stanza more times than it should be,
3. Failure to utter some letters or words during the recitation,

4. Uttering extra letters or words during the recitation,
5. Uttering either more or less words in combination during the recitation,
6. Reciting without proper discipline,
7. Reciting in a wretched state of the mind, speech or body,
8. Uttering the accented (*uddatta*) syllables in a poor way,
9. Not teaching the scriptures to a deserving person,
10. Teaching the scriptures to a non-deserving person (who has harmful intentions to prove the right as wrong and the wrong as right),
11. Studying the scriptures at improper times,
12. Not studying them at proper times,
13. Studying at improper places,
14. Not studying at proper places.

I could have contradicted or not duly respected or not learned the right knowledge. I might have been ungrateful to the Gurus. I might have wrongly disputed with a learned person. I might have so behaved as to incur knowledge obscuring *karma*.

I might have kept my books scattered anywhere and everywhere, or put them on the floor instead of on the stand (bookshelf). I might have used the religious book as a pillow, or touched it with my foot. I might not have taken care of it. I might have misinterpreted, laughed at, or ignored the words of the scripture, because of obstinacy, wrong insistence, impudence as well as evil intention, caused by perversity.

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM*.

Lesson 6 TRUE FAITH AND ITS LAPSES

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

There are following five major violations pertaining to faith:

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

If I have indulged in any of the above five violations by physical, verbal or mental activities, then may all my such faults be dissolved. *TASSA MICHCHHAMI DUKKADAM*.

Lesson 7 NON-VIOLENCE First Minor Vow (Anu Vrat)

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

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

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

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

Lesson 8

TRUTHFULNESS

Second Minor Vow (Anu Vrat)

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

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

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

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

Lesson 9

NON-STEALING

Third Minor Vow (Anu Vrat)

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

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

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

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

Lesson 10

SELF-CONTROL OVER SENSUALITY

Fourth Minor Vow (Anu Vrat)

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

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

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

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

Lesson 11

LIMITATION ON ACCUMULATIONS

Fifth Minor Vow (Anu Vrat)

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

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

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

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

Lesson 12
GEOGRAPHIC LIMITATIONS
Sixth Vow - First (Supporting) Guna Vrat

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

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

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

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

Lesson 13
LIMITATION ON CONSUMPTION AND OCCUPATIONS
Seventh Vow - Second (Supporting) Guna Vrat

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

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

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

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

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

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

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

Lesson 14

RESTRICTING PURPOSELESS VIOLENCE Eighth Vow - Third (Supporting) Guna Vrat

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

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

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

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

Lesson 15

SELF-CONTROL FOR SHORT TIME (SAMAYIK VRAT) Ninth Vow - First (Training) Shiksha Vrat

This training vow is to remain in self-control, whenever an opportunity arises. I will undertake to do a Samayik, that is self- control, for at least 48 minutes, and do it flawlessly. During this I will refrain from

sinful and evil activities personally, asking some one else to do so, or encouraging others to do so mentally, verbally, or physically.

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

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

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

Lesson 16

DAY TO DAY ADDITIONAL LIMITS

Tenth Vow - Second (Training) Shiksha Vrat

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

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

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

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

Lesson 17

PRACTICING THE LIFE OF A MONK (POSHADH VRAT)

Eleventh Vow - Third (Training) Shiksha Vrat

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

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

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

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

Lesson 18

SHARING WITH GUESTS AND OTHERS Twelfth Vow - Fourth (Training) Shiksha Vrat

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

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

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

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

Lesson 19

SANTHARA - A RELIGIOUS FAST TO DEATH

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

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

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

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

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

Energy (Vigor)

I reflect on and confess wrong-doings (*Atichär*) related to energy or strength. If I am guilty of any wrong-doings (*Atichär*) of this matter, I request to be forgiven and my sins nullified.

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

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

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. *TASSA MICHCHHÄ MI DUKKADAM*.

Lesson 20

THE EIGHTEEN SINFUL ACTIVITIES

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

Lesson 21

25 TYPES OF WRONG BELIEFS (MITHYATVA)

There are twenty-five different types of wrong beliefs:

1. Stubbornly supporting the false view point, without discrimination of true or false,
2. Believing in all gods and teachers without discrimination,
3. Persisting in views and opinions, in spite of knowing that they could be false,
4. Suspicion about true religion,
5. Absolute ignorance,
6. Celebrating so-called festive or holy occasions of gods or teachers who do not conform to true religion,
7. Worshipping Tirthankars with selfish motives,
8. Agreeing with hypocrites,
9. Considering living as non-living, and
10. Considering non-living as living,
11. Considering saint or monks as non-saintly or no monk,
12. Considering non-saints or no monks as saints or monks,
13. Considering liberated souls as non-liberated, and

14. Considering non-liberated souls as liberated,
15. Considering holy as unholy, and
16. Considering unholy as holy,
17. Considering the path of Jainism as equivalent to other paths, and
18. Considering other faiths as equivalent to Jainism,
19. Understating the facts of Jainism,
20. Overstating the facts of Jainism, or
21. Stating contrary to the facts of Jainism,
22. Disrespecting teachers, saints, etc.,
23. Not believing in religious practices,
24. Glorifying ignorance, and
25. Ill-behaving with teachers, saints, etc.

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

Thoughtfulness of My Life

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

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

If I have indulged in any of the above faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my such faults be dissolved. TASSA MICHCHÄ MI DUKKADAM.

Lesson 22 AUSPICIOUS FOURS

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

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

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

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

Lesson 23

OBEISANCE TO SHRI ARIHANT AND KEVALI LORDS

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

Shri Simandhar Swami,
Shri Jugmandhar Swami,
Shri Bahu Swami,
Shri Subahu Swami,
Shri Sujatnath Swami,
Shri Svayamprabh Swami,
Shri Rishabhanan Swami,
Shri Anantveerya Swami,
Shri Suprabh Swami,
Shri Vishalprabh Swami,

Shri Vajradhar Swami,
Shri Chandranan Swami,
Shri Chandrabahu Swami,
Shri Bhujangdev Swami,
Shri Ishwar Swami,
Shri Nemprabh Swami,
Shri Veersen Swami,
Shri Mahabhadra Swami,
Shri Devajassa Swami, and
Shri Ajeetsen Swami.

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

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

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

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

Lesson 24
OBEISANCE TO SHRI SIDDHA LORDS

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

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

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

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

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

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

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

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

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

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

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

Lesson 25

OBEISANCE TO SHRI SADHU-SADHVIJIS

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

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

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

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

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

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

Lesson 26

SALUTATIONS TO SHRI SHRAVAK-SHRAVIKAS

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

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

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

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

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

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

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

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

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

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

OBEISANCE TO FIVE SUPREMES

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

Lesson 27

DESIRE FOR ATONEMENT

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

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

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

Lesson 28

UPLIFTING THE SOUL (Preparation for Meditation)

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

Kayotsarg – 4 Navkars

Lesson 29

PRAYER TO 24TIRTHANKARS AND ALL SIDDHAS

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

Shri Rushabhadev Swami,
Shri Ajitnath Swami,
Shri Sambhavnath Swami,
Shri Abhinandan Swami,
Shri Sumatinath Swami,
Shri Padmaprabhu Swami,
Shri Suparshvanath Swami,

Shri Chandraprabhu Swami,
Shri Suvidhinath Swami,
Shri Shitalnath Swami,
Shri Shreyansanath Swami,
Shri Vasupujya Swami,
Shri Vimalnath Swami,
Shri Anantanath Swami,

Shri Dharmanath Swami,
Shri Shantinath Swami,
Shri Kuntunath Swami,
Shri Aranath Swami,
Shri Mallinath Swami,

Shri Munisuvrat Swami,
Shri Naminath Swami,
Shri Neminath Swami,
Shri Parshvanath Swami, and
Shri Mahavir Swami.

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

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

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

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

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

I take a vow from now until sunrise (or next one or two hours, if it is a Raysi Pratikraman), to abstain from the following four kinds of foods: solid foods, drinks, dry-fruits, and mouth freshening spices. I would be pardoned if anything was forced into my mouth; or if I put anything in mouth unintentionally; or if I have to break this vow as per instruction of my religious teacher to prevent my meditation from being disturbed by obsession.

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

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

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

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

OBEISANCE TO FIVE SUPREMES

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

Universal Forgiveness and Friendship

Khämemi Savve Jiva,
Savve Jiva Khamantu Me,
Metti Me Savve Bhuyesu,
Veram Majham Na Kenai.

I grant forgiveness to all living beings,
All living beings grant me forgiveness.
My friendship is with all living beings,
My enmity is totally nonexistent.

END OF SAMAYIK

Lesson 1

OBEISANCE TO FIVE SUPREMES

Namo Arihantanam, I bow down to Arihants;
Namo Siddhanam, I bow down to Siddhas;
Namo Ayarianam, I bow down to Acharyas;
Namo Uvajzayanam, I bow down to Upadhyays;
Namo Loe savva Sahunam, I bow down to the universal fraternity of Sadhus and Sadhvies.
This fivefold obeisance destroys all sins, and is the foremost among all the auspicious activities.

36 Attributes of My Preceptor (Panchidiya Sutra)

The preceptor effectively controls five sense organs and observes nine guidelines (limitations) of celibacy: he/she is free from four passions (of anger, ego, deceit and greed). He/she is thus equipped with these eighteen attributes.

He/she practices five great vows (of non-violence, truth, non-accepting any thing unless specifically offered, celibacy and non-possession); he/she is capable to observe five-fold code (of knowledge, perception, conduct, austerity and vigor); he/she observes five careful actions (pertaining to movements, utterance, desires, acceptance and disposal); he/she effectively controls three aspects (of mind, speech and body). (In all) my preceptor is thus embedded with these 36 attributes.

Lesson 2

THE OBEISANCE TO TEACHERS

(This is done to present Schus, or to Lord Arihant in North-East)
With three times clockwise movements of the folded hands, I bow down and kneel down to you. I honor you, Lord, and I respect you. You are Blessed, you are Auspicious, and you are Divine. You are learned, and you give peace to all souls.

Lesson 3

REPENTANCE FOR SINS OCCURRED WHILE WALKING

I desire to free myself from all my sins. I may have pained living beings while walking on the road. While coming or going, I may have crushed living beings, seeds, plants, dew, anthills, spider webs, live water, or live earth. Whatever living beings or souls, with one sense, two senses, three senses, four senses or five senses, that I may have inflicted pain, crushed, attacked, covered with dust, rubbed, collided with one another, tormented by turning on one side or completely upside down, moved from one place to another, frightened, bothered, alarmed or separated from life: may all such sins be dissolved. TASSA MICHCHAMI DUKKADAM.

Lesson 4

UPLIFTING THE SOUL (Preparation for Meditation)

I do Kayotsarg, that is, foresake all activities by adopting a motionless posture for repenting and achieving further purification, and for nullifying and destroying my sins and Karmas, by remaining at

one place for uplifting of my blemished soul. Let my Kayotsarg be unbroken and nonviolate from exceptions such as breathing in or out, coughing, sneezing, yawning, burping, passing bodily gases, dizziness, vomiting sensation, fainting, subtle bodily movements such as swallowing sputum, or flickering of eyes, or by thieves, King, fire, fierce animals, etc. Until I complete it by mentally reciting Navkar Pad to the Arihants, I will keep my body steady at one place, in complete silence and meditation, and keep away from all sinful activities.

Kayotsarg – 4 Navkars

Lesson 5

PRAYER TO 24 TIRTHANKARS AND ALL SIDDHAS

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

Shri Rushabhadev Swami,
Shri Ajitnath Swami,
Shri Sambhavnath Swami,
Shri Abhinandan Swami,
Shri Sumatinath Swami,
Shri Padmaprabhu Swami,
Shri Suparshvanath Swami,
Shri Chandraprabhu Swami,
Shri Suvidhinath Swami,
Shri Shitalnath Swami,
Shri Shreyansanath Swami,
Shri Vasupujya Swami,

Shri Vimalnath Swami,
Shri Anantanath Swami,
Shri Dharmanath Swami,
Shri Shantinath Swami,
Shri Kuntunath Swami,
Shri Aranath Swami,
Shri Mallinath Swami,
Shri Munisuvrat Swami,
Shri Naminath Swami,
Shri Neminath Swami,
Shri Parshvanath Swami, and
Shri Mahavir Swami.

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

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

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

Muhapatti

Lesson 6

THE PROCEDURE TO COMPLETE SAMAYIK

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

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

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

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

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

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

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

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

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

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

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

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

Kavotsarg – 1 Navkar

Lesson 1 (Repeat 3 times)

OBEISANCE TO FIVE SUPREMES

Namo Arihantanam, I bow down to Arihants;

Namo Siddhanam, I bow down to Siddhas;

Namo Ayarianam, I bow down to Acharyas;

Namo Uvajzayanam, I bow down to Upadhyays;

Namo Loe savva Sahunam, I bow down to the universal fraternity of Sadhus and Sadhvis.

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