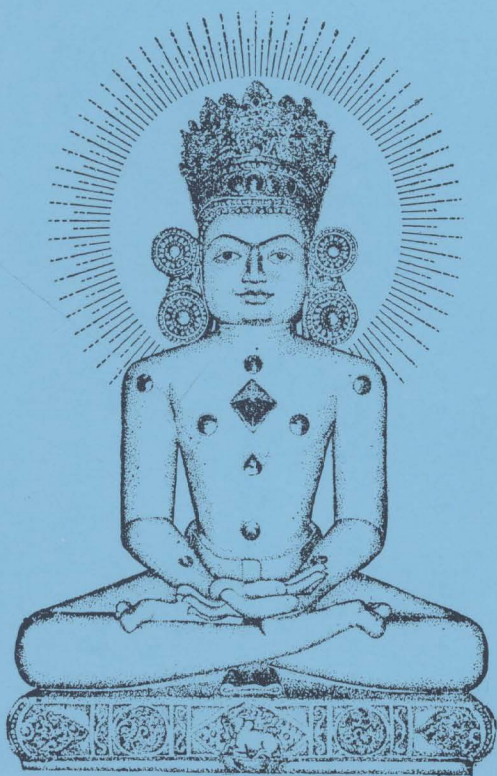


ESSENCE OF PRATIKRAMNA

VINOD KAPASHI



GNAN MANDIR PUBLICATION

ESSENCE OF PRATIKRAMNA

VINOD KAPASHI

**GNAN MANDIR TRUST PUBLICATION
LONDON**

NAGARDAS BHAICHAND ZAVERI SERIES BOOK 1
PUBLISHED BY: GNAN MANDIR TRUST
11, LINDSAY DRIVE,
KENTON, MIDDX. HA3 0TA

PRINTED BY: MADHAV ALLWIN LTD.
MADHAV HOUSE,
68 MANSFIELD ROAD,
LONDON NW3 2HU
TEL: 01-267 7720

AUGUST 1986
PRICE £1.25

© GNAN MANDIR TRUST

BOARD OF TRUSTEES (Alphabetically)

1. Chief Harakhchand Bhandari
2. Hasmukhbhai Dipchandbhai Gardi
3. Vinod J. Kapashi
4. Mansukhbhai B. Shah
5. Mansukhbhai Shah (Jabman & Co.)

My Thanks to:

KIRTI ZAVERI

Vividus (For translation of Bhaktamara)

K. C. Lalwani (For translation of Sakra-Stava)

Dedicated in memory of my father
Late Shri NAGARDAS BHAICHAND ZAVERI

— KIRTI ZAVERI

IMPORTANT

Original Pratikramna should be observed as prescribed in Jain-Scriptures. This is merely an extra version for those who do not understand the old language of the Sutras.

— V. Kapashi

HOW TO OBSERVE PRATIKRAMNA?

Put on clean-clothes, (after taking bath).

Sit in a quiet place.

Sit on a wooly-cloth or shawl.

Keep clean handkerchief (white) with you.

Keep this book in front of you and read this and observe Pratikramna as stated herein.

PRATIKRAMNA (INTRODUCTION)

Jainism advocates the ritual of Pratikramna to be performed every now and then. Annual and longest Pratikramna (3 hour long ritual) is performed or observed on the last day of the religious festival (Paryushan).

Pratikramna means review, confession and repentance of one's own bad thoughts and deeds. Pratikramna means going back, back to the good and noble path, back to the path of non-violence and truth. This is not only a religious ritual, it is an idea of extending friendship, forgetting and forgiving others' faults and asking for forgiveness with an open heart.

Here is a Pratikramna - Sutra (The text of observing Pratikramna). The original text consists of many hymns in praise of Lords, many verses in repentance and confessions. This is a process of cleaning one's own mind, purifying ideas and making resolution for finding the right path.

Original Pratikramna Sutra - text is written partly in Prakrit and partly in old Gujarati language, i.e. different verses were composed by different authors at different times and in different languages. Pratikramna

has become an annual ritual for most of the Jains. They do not understand the meaning of the text. They blindly observe this 3 hour ritual and at the end of the ritual say “Michchami Dukkadam” to each other (- May my faults be destroyed, be forgiven). This is a very good way of forgetting old bad behaviour of each other and saying ‘sorry’ in a most systematic way. People this way do not just say ‘sorry’ to their past and present friends but to the smallest living beings in this universe and to almighty God also. Nowadays Jains send ‘Michchami Dukkadam’ cards to each other as well.

I have selected most of the verses for English translation. The following is a short form of the original Pratikramna, but it preserves all the main hymns. This version is small because it avoids repetitions.

I wish to maintain that this Pratikramna text and new ritual is advocated in the interest of people who do not understand the original text and who are eager to know the ancient Jain ritual in its proper form.

This, I believe, will teach the fundamental principles of Jainism, to all those who are interested.

What follows now is not the complete and literary translation of all the Sutras but an “Essence of Pratikramna”.

— Vinod Kapashi

1 NAVKAR_MANTRA

Namo Arihantanam

Namo Sidhanam

Namo Ayariyanam

Namo Uvajjayanam

Namo Loe Savva Sahunam

Eso panch Nammukaro

Savva pava panasano

Mangalanch Savvesin

Padhaman Havai Mangalam

Salutations to the victors

Salutations to the liberated soul

Salutations to the head spiritual teachers

Salutations to the teachers

Salutations to all the monks of the world

These five-fold salutations

destroy all sins

and among all forms of bliss

this is the first bliss.

2 PANCHINDIYA

Those who are able to control the five senses, those who observe nine types of limitations of celibacy and those who are free from four-fold faults, those with five vows, those with five types of codes of conduct, those with five types of restrictions in three-ways.

My reverend teacher possesses all these 36 virtues.

3 ICHCHAMI KHAMASAMNO

O compassionate one! allow me to dedicate
With whatever, I have means.
I bow with my head down
leaving behind ill feelings and sins.

4 ICHCHKAR

O Swami! Engaged you are in penance and control
Day and night in religious deeds
Wishing you trouble free journeys - and peace
Be kind to accept your food and needs.

5 JANKINCHI

I worship
All the divine pilgrimages
All the idols of Jineshvaras
in this world
and the world beyond.

6 IRIYA VAHIYA

With good wishes O Lord
Command, I wish to retract from the path
‘I Command’

I wish to retract from sins
While going to and fro
Whatever types of lives I might have destroyed
While walking
While attacking
While crushing
on dews
in ant holes
in water
in clay
in cob-webs
while cleaning or brushing
Whatever types of lives I might have destroyed

Those with one sense
those with two senses
those with three senses
those with four senses
those with five senses.

I might have kicked them, rolled them, covered them,
assembled them, touched them, scared them,
displaced them, separated them from their own kinds,
or killed them.

In connection of all these things
May my sins or faults be destroyed.

7 TASSA_UTTARI

For making my soul sublime
For repentance and purification
For destroying faults and sins
I renounce all participation.

8 ANATHA

I wish my dedication (and an act of renouncing all participation) to be uninterrupted, trouble-free and perfect, except any injury or trouble I might have caused

While breathing
 coughing
 yawning
 doing natural and unavoidable
 movements
 unconsciously
or in the movement of a cough in the throat
or while blinking
May all these things please be excepted

I will stay still in one place
I will observe silence
I will meditate
and I will praise Lords before I finish my
Kausagga

9 LOGASSA

Praise be to those who have brightened this world
Those who have founded the religion, I adore
Those victors and destroyers of all sins
Praise be to the infinite knowers twenty four

Bow I to Rushabh and Ajit, First - second,
Sambhav, Abhinandan and Sumtinath Prabhu
Padma and Suparsvanath are the great
I adore Chandraprabha Jina too.

Shuvidhi and Pushpadanta are the same
Shital, Shreyas and Vasupujya best
Vimal, Anant and Dharmanath
Next I pray to Shantinath great

Bow I to Kunthu, Ara, Malli
Munisuvrta and Naminath divine
Arishtnemi, Parsva and then comes
Lord Mahavir last in the line.

From Rushabh to Mahavir Lord
Twenty-Four founders in all
Free are they from life and death
May they bless my worldly soul

Praised and worshipped they have been
They have attained the highest state
Givers of health and intelligence O Lord
I look up to you in search of the ultimate.
Cleaner than the clean bright moon
Brighter than the bright sunshine
Like an ocean magnanimous
Grant me an emancipation O Soul divine!

10 KAREML__BHANTE__SAMAYIKA

Oh Lord thus I perform Samayika and
Pratikramana
and give up all dealings in sinful acts
While I am doing this
I would not commit any sins
and I would not approve of anyone doing so
with mind, word or body.

I retract
I condemn
I criticize all bad deeds
I renunciate
I will have a complete disassociation

11 MUHPATTI PADILEHAN

(Symbolical purification with Kerchief)

1. (Unfold Muhpatti, hold it vertically in both hands then say-)

These are the words for purification, I wish to abandon feelings of attachment in worldly pleasures.

2. (Hold the Muhpatti, with making pleats)

I wish to respect the noble Gods, Guru and religion. I wish to renounce false Gods, Guru and religion. I wish to uphold right knowledge, right faith and right conduct.

3. (Hold the Muhpatti in right hand, move it around your wrist and back of the palm)

I wish to abandon the hesitation and confusion. I wish to have the discipline with mind, speech and body.

4. (Hold the Muhpatti in left hand and do as in No.3)

5. (Hold the Muhpatti, half folded, touching your fore-head and move few inches left and right)

I wish to be free of all 3 bad “lesyas”, invisible aura surrounding my self due to bad thoughts.

6. (Same as in 5, but touching the face, lips instead of fore-head)

I wish to abandon all false-pride.

7. (As in 5, but keeping Muhpatti against chest - only men do this not women)

I abandon all burdens of deceit. I want to see the eternal truth.

8. (As in 5, but keeping against right shoulder)

I abandon anger and pride.

(then keep the Muhpatti against left shoulder)

I abandon illusion and greed.

9. (As if wiping gently right leg and left leg)

I wish to protect all types of living beings Earth-bodies, Water-bodies, Fire-bodies, Wind-bodies, all Vegetation and all mobile living beings.

12 VANDANA

(Disciple says)

I desire to worship you, Kshmasramana, with every intense concentration.

(Guru says)

So be it.

13 PACHCHAKHAN

(Hold your right-hand palm facing you and then close the fingers - making a fist

- Now say this)

To day is the auspicious day. Here I am, this minute, I take this pachchakhan that I will restrain myself from one of these 6 things.

- (1) I won't eat after dark or after sunset.
- (2) I won't drink anything after sunset.
- (3) I shall say my Navkar-Mantra before and after drinking and eating.
- (4) I shall watch my each and every movement carefully.
- (5) I shall engage in studying scriptures.
- (6) I shall try my best to become a true Jain.

14 BHAKTAMAR STOTRA

1. With all humility bowing and prostrating myself at your feet, Oh God! who is the only means of support for the crossing of this ocean of life, I sing this song of a devotee in your praise, to remove the darkness of ignorance and in fashion of a heap of brilliant jewels to brighten up the low spirit of dejection.
2. Having attained great proficiency on studying various sciences and revered scriptures, the divine ultra human chiefs have sung your praise. I too, Oh Jinendra! shall sing your praise by composing this melodious song which will capture the minds of all the three worlds.
3. Even without intelligence, the ignorant attempt worship at your feet. I too am presumptuous and feel inspired by my intelligence to sing your praise. Who else but a child will aspire to capture the moon from its steady reflection made captive in water.
4. Oh ocean of virtues! Oh Lord of the moon! is there anyone to compare in intelligence to sing your praise with the chief among teachers of the divine ultra-humans? Where, by tide-swells, even whales would roll in the ocean, who could swim the ocean by mere hands.

5. Oh Lord of the Saints! I though, so feeble as the one described above, shall still sing your praise, as I am full of devotion. Does not a feeble deer, unable to protect its young ones fight even a lion, not thinking about its own strength out of sheer intense devotion and affection.
6. Learned scholars ridicule my attempt at singing your praise, considering me ignorant, but the intensity of my devotion gives me that strength to challenge them. Do not Cuckoos burst with songs in Summer, only out of devotion for the billion-buds on the trees.
7. Oh Lord, just as by the rays of the sun, pitch darkness of night like that on the back of the bee spread over the universe is instantly destroyed. So are all sins accumulated over ages in past births instantly destroyed by sincerely repentant prayer offered at your feet.
8. Keeping unwavering faith Oh Lord! inspired by your contact, I have started composing this song to please me as a drop of water by contact on the lotus-leaf assuming brilliance of a pearl becomes fascinating to the mind of any one. You are the essence of all that is bliss, love and peace and therefore you are the jewel that adorns the three worlds. There is nothing else that equals you either in the form or shape.

15 NAMOTHUNAM (or SHAKRA—STAVA)

Obeisance to the Arhats and bhagavats

Obeisance to the founders, the Tirthankaras and the self-enlightened ones.

Obeisance to the best among men, the lions among men, the best lotus among men, the Gandha-hasti among men.

Obeisance to the best in the world, the guides of the world, the benefactors of the world, the beacon-lights of the world, the enlighteners of the world.

Obeisance to the liberators from fear, the givers of vision, the givers of the path, the givers of refuge, the givers of life and the givers of enlightenment.

Obeisance to the givers of Religion, the preachers of law, the masters of law, the leaders of law and the world-monarchs of law, who are the best in all the four directions.

Obeisance to those who are liberated from wrong knowledge and faith, who are the holders of unrestricted and best knowledge and faith, who are the light, the liberators, the refuge, and the givers of rest.

Obeisance to those who are the victors and the givers of victory, the Saviour and the saved, the givers of liberation and the liberated.

Obeisance to the all-knowing, all-seeing Jinas, who have conquered fear, and who have attained the happy, stable, formless, infinite, imperishable, unobstructed and un-yielding perfection, status and existence.

Those Tirthankaras, past and in future, I bow them with mind, speech and body.

16 SNATASYA

Goddess Indrani took the child Mahavir on the peak of Mount Meru and worshipped him by way of Snatra-Puja. She cleaned the Mahavir with divine Xir-Sagar water and then she stared at the divine aura surrounding child Mahavir.

The Lord's annointment was carried out by celestial beauties with beautiful kumbhas. I too wish to engage in Snatra-Puja. I adore, praise and bow to that Lord Mahavir.

Tiny pieces of lotus petal flew around and dropped on the surface of the sea, after the wings of the swan struck it. This yellowish water was filled in the rounded beautiful jar and was used to bath Mahavir.

I bow to Lord's feet as Indra bows to him.

The knowledge of scripture, which was preached by Arihantas themselves and which was compiled by the learned disciples is the essence of all sacred noble and pure religion in the universe. This is the knowledge which I accept and follow.

That Yaksha Sarvanubhuti, seated on a divine Elephant wanders through the skylines. This Yaksha with bright and beautiful eyes is the one I would like to worship too.

17 KALYANA-KANDAM

First Jina is the root of all bliss
Then comes Shantinath and Neminanth Prabhu
The pious Parsva lights the universe
I bow to them and Vardhamana Jina too.

This sea of Samsara is limitless but,
You have crossed and attained the peace
Great and brave are the Tirthankaras
Who are the root of the tree of bliss.

On the path leading to Moksha
Thou art the chariot and the guide
Leader of the three worlds
Thou has destroyed the false pride

Flower in one hand and the book in another
Seated on a lotus - snow-white
She is the one, Goddess of knowledge
May she bring the true delight.

18

As long as, I am seated in this meditation
I shall patiently suffer all calamities
that may befall me,
be they caused
by an animal, a human being, or a God.
I renounce, for the duration of this meditation
my body, all food and all passions
Attachment, aversion, fear, sorrow, joy
anxiety, self-pity - all these
I abandon with body, mind and speech
I further renounce all delight and all repulsion.

Whether it is life or death, whether gain or loss,
Whether defeat or victory, whether meeting or
separation
Whether friend or enemy, whether pleasure or
pain,
I have equanimity towards all.
In knowledge, vision and proper conduct,
the cause is invariably nothing but my Soul.

19 UVASSAGAHARAM

I worship Parsva-nath and his yaksha, who remove all the obstacles and destroy the misery.

Parsva-nath, has destroyed all the karma even the deadliest venom has been destroyed and he has spread the weal and joy everywhere.

People chant mantras for removing hardships and for conquering obstacles, but when I surrender at your divine feet, I do not need these mantra, your Darshana and your worship is the greatest of great and is sufficient for me.

This Darshan is my jewel and this is the Kalpa-Vraksha.

O Parsva-Jina my heart is engaged in your worship and your devotion only.

20 SANTHARA-PORISI

One and only is my eternal Soul
Knowledge and vision, combined
Rests are my modes and moods
Formed by incidents - and state of mind.

Incident-prone this Soul
Acquires misery unlimited
I renounce therefore
All feelings incident-related.

Arihanta and Siddha are my Gods
They are the Gurus, as long as I live
the truth is the Dharma propagated
and that truth I shall achieve.

Forgive me, forgiven you are
oh, the creatures great and small
Lord is my witness
quarrel with none, friendship with all.

Creatures, who live in the world
and far in universe, due to Karma-bondage
I extend my good-wishes
Forgive and be forgiven is the message.

Sins, vices and inhuman acts beings
unfriendliness of any notion
May that be destroyed, be forgiven
Oh Lord, I surrender with all my devotion.

21 JAY-VIYRAY

(Folded hands above the head)

Victory to thee, O master
Victory to thee, O vit-rag Prabhu

Guide me to the path of liberation
Lead me to the path of religion
Let this be a fulfilment of noble-dreams

Let me eliminate the bad thoughts
Let me serve the elderly and needy
Let me serve the Guru, the teacher
Let there be the friendship with every-one

You though, do not want me to serve you
but let me be at your noble feet
I wish the removal of Karma-particles
I wish the removal of all obstacles.

Life with true vision
and death in deep meditation

Bliss of all bliss
Cause of everybody's welfare
First among all the religions
Jainism reigns the land.

22 SAT LAKH

(Sat — Seven)

(10 Lakhs make 1 million)

Living begins in this universe.

All mobile and immobile.

Seven lakhs earth bodies

Seven lakhs water bodies

Seven lakhs fire bodies

Seven lakhs wind bodies

Ten lakhs vegetation singular types

Fourteen lakhs vegetation plural types

Two lakhs with two senses

Two lakhs with three senses

Two lakhs with four senses

Four lakhs Devata

Four lakhs Naraki

Four lakhs Tiryanch

Fourteen lakhs Humans

Thus there are 84 lakhs or 8.4 million types of living beings.

If I had killed any

Approved of killings by others

Ordered others to kill any

That I repent

by mind, body and speech

Tassa **Michchami Dukkadam**

May my faults be forgiven

23 Eighteen different ways one engages in sinful acts

- 1 Violence
- 2 False-hood
- 3 Theft
- 4 Unfaithfulness and fault in celibacy
- 5 Acquisition
- 6 Anger
- 7 Pride
- 8 Illusion
- 9 Greed
- 10 Attachment
- 11 Aversion
- 12 Quarrel
- 13 Talking behind someone's back
- 14 Cruelty
- 15 Love-hate mix attitude
- 16 Engaging in others criticism
- 17 Misleading talks
- 18 False-theory.

24 ATICHAR

Right knowledge, Right faith, Right conduct proper observations of austerity and regulations and the proper use of one's energy.

Five points which lead to good character and behaviour.

Right knowledge is obtained by studying at the right time, with humble attitude, by respecting elders and teachers; by observing Upadhan; by remembering the teachings, by learning, teaching and preaching scriptures.

Right faith is obtained by listening with an open mind to the words of wise ones, by not desiring false ideology; for right faith, do not criticize others, do not be tempted by the talks of miracle, learn all the theories of nine-elements. Appreciate others' virtues, keep peaceful mind, respect fellow humans, and try to create a proper understanding of Jainism.

There are eight points of good conduct too. By mind, speech and action and with five types of control. One is able to develop good conduct.

There are 12 types of penance. 6 are called external penance and 6 are internal ones.

The six external types are:

1. Fast from time to time
 2. Eat in moderation
 3. Abandon the feelings of acquisition
 4. Eat without the feelings of attachment with the food
 5. Observe Kausagga
- and sixth one is to achieve a contented mind.

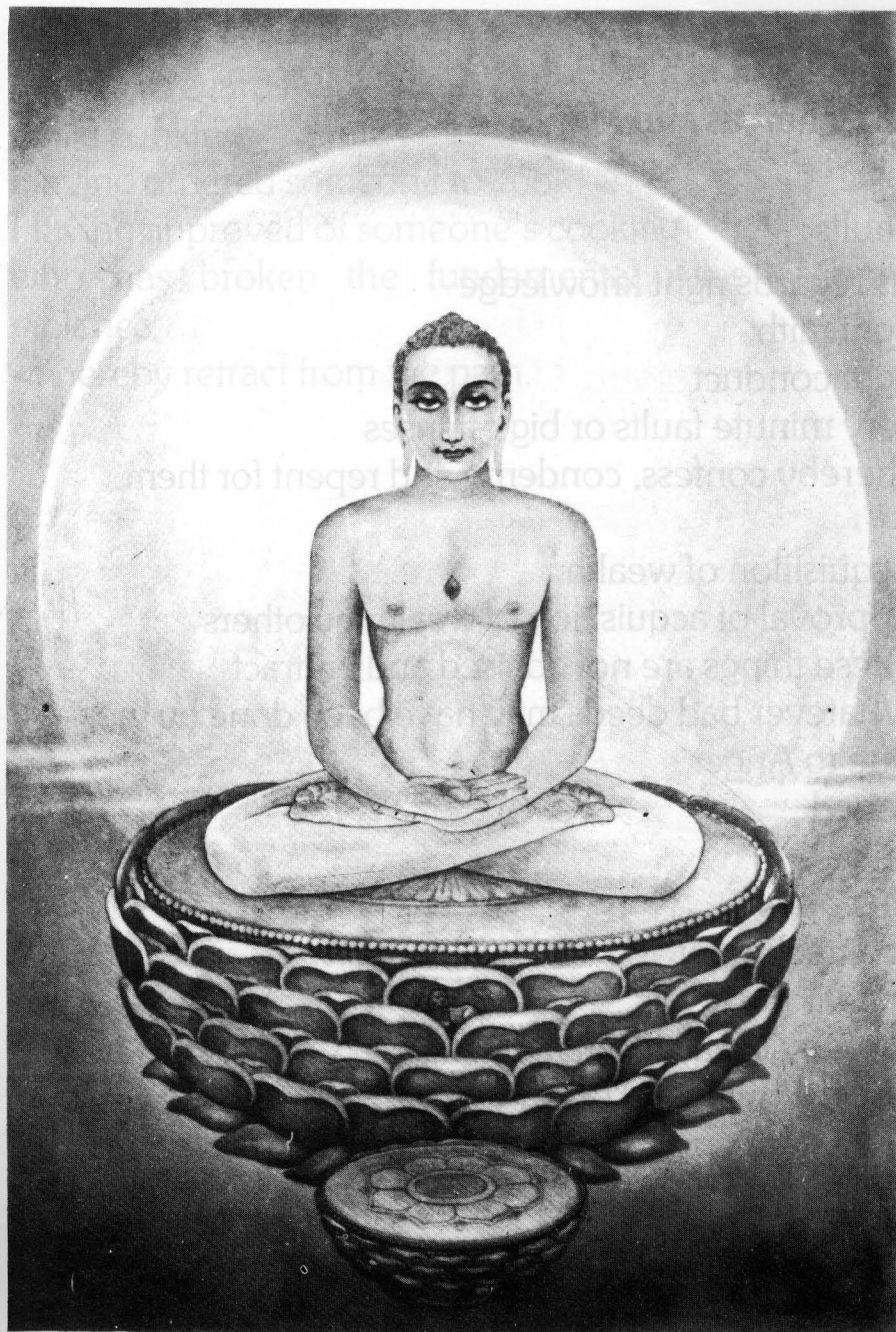
Six internal types of penance

1. Repent for any misdeeds
2. Show modesty and respect for spiritual leaders
3. Serve the spiritual teachers
4. Study good books
5. Meditate
6. Observe mental Kausagga.

Now the proper use of one's energy is made by doing all charitable and religious activities.

These are the points of Atichars.

May, I stay, within the boundaries of these guide-lines of good character and good behaviour.



Bhagavan Mahavir

25 VANDITU

Prostration to all Siddhas
All Acharyas and Monks

Faults

As regards right knowledge
right faith
right conduct

very minute faults or big offenses

I hereby confess, condemn and repent for them

Acquisition of wealth

Approval of acquisition of wealth by others

These things are not advised and I retract

Whatever bad deeds may have been done by me,

Due to Anger

Greed

Pride

Illusion

or Attachment

or Jealousy

I hereby retract from the path

while coming and going

while earning my living

while enjoying

while entertaining

I hereby retract from the path.

Faults as regards Violence

while cooking

Having ordered someone to cook

Having approved of someone's cooking

who has broken the fundamental rules of non-violence.

- I hereby retract from the path.

26 SANSAR-DAVA

Like water, extinguishing the ever-raging fire of this
Samsara

Like a wind, cleaning the dust of ignorance

Like a sharp-toothed Harow, clearing the Soil of Sin

Like a Mount Meru, O Lord! thou art

Noble and great. O Mahavir, I bow to you.

Thee, I bow, O Jina, whose crown is decorated
beautifully with lotus-petal-design and who has
fulfilled the noblest desires of his devotees. I bow O,
Jin-Raj as Gods and Goddess too bow to you.

I worship, I adore that deep sea of knowledge in which
lies the essence of all scriptures.

I worship too, the Goddess of scriptures, beautiful,
charming, moon-hearted; she has a lotus flower in her
hand and she is seated on a decorated, lotus shaped
seat. She is wearing a garland of fragrant makrand
flowers. This Goddess of knowledge, I praise.

27 DUTIES OF SHRAVAKAS

Follow the path of Jineshvar
Obey him
Abandon all futile theories
Accept balanced minded attitude

Keep yourself busy
Have some vows
Be charitable
Think of good ideals
Study, meditate
Worship and praise the Lord

Visit sacred places and Tirthas
Have peace, forgiveness and politeness,
Maintain friendship with good people
Protect all living beings
Respect the Sangha
Engage in writing and distributing scriptures.

These are the duties of Shravakas.

28 ESSENCE OF BRAHID SHANTI

Oh Noble ones! All living beings of this universe, listen to this which is appropriate for to-day.

Arihant and other supreme beings bring eternal peace in your life.

Oh Noble Ones! This land of Bharat, Eravat and Mahavideh was blessed by the birth of Arihant Bhagvan.

When he was born, Gods and Goddess took the child-God to Mount Meru for a divine bathing ceremony to rejoice the birth.

All praised the child-God
I, too, similarly sing the song of praise to-day.

29 ABHUTHIO (ABHBHUTHIO)

Allow me Oh God!

Here I am (standing) to beg for forgiveness.

My guilts and guilty thoughts

I might have overlooked the need to be honourable
and polite.

I might have spoken harmful words

I might have wrongfully tried to promote my image.

I might have exhibited my smartness for showing-off
and for seeking unfair advantages.

I might have done this unknowingly

You know this Oh Lord,

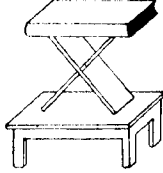
I don't

Please forgive me for ignorance and selfish self-centred
behaviour.

પતિકમણમાં જરૂરી વસ્તુઓનું ચિત્ર

ચિત્ર સં. ૧

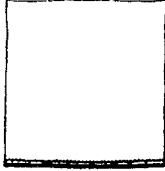
સ્થાપનાજી



મુદપતી



કટાસણું



ચરવલો



GNAN MANDIR

11 LINDSAY DRIVE
KENTON, MIDDLESEX
HA3 0TA
Tel: 01-204 2871

GNAN MANDIR is set up to promote Gnan i.e. knowledge. Gnan Mandir is the temple of knowledge. We hope to publish the books to satisfy the growing needs of young and old, to understand Indian culture and heritage. At present we aim to publish three to four books every year to promote good cultural values. Books on religion and spiritual upliftment will be published in languages such as Gujarati, Hindi and English.

We earnestly seek your support in our mission. We are a non-profit making body. A few books are distributed free. Please phone or write to us for more details.

– VINOD KAPASHI

OUR FORTHCOMING BOOKS:-

Dhyan (Meditation) — Gujarati
Quotations from nine major religions
Shrimad Rajchandra
Lord Mahavir — Gujarati
Chandanbala — Pictorial story
and other story books.

