

Pratikraman Meditation

Review Your Life

Prepared for
non-traditional followers
of Jainism



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Price \$3.00

PREFACE

Every year, Jains participate in Samvatsari Pratikraman which is performed on the last day of Paryushan Parva (August-September). This meditation generally takes 2-3 hours. It has been noticed that the youngsters (and some adults) do not understand the meaning of all rituals performed during this meditation and feel bored sitting for that length of time. During late 1970's, Gurudev Chitrabhanuji prepared a 4-page summary to explain the meaning of the Pratikraman meditation. For the last many years, I have been conducting an hour long Samvatsari Pratikraman for youngsters (and some adults who can not sit for 2-3 hours without understanding the meaning) at the Jain Centers of Cincinnati/Dayton and Greater St. Louis. The program has been very successful. This booklet has been expanded from Gurudev Chitrabhanuji's summary material with additional suggestions from other Jain friends. I would like to thank Deepak Kapadia and Sushila Singhvi of St. Louis, and Pramoda Chitrabhanuji of Bombay, and Amar Salgia of Quincy, Illinois for their contribution in preparing this booklet. I appreciate Gurudev Chitrabhanuji for his review of the entire manuscript.

The readers are requested to submit their suggestions for further improvement in the booklet to the undersigned. It is the sincere hope that the material included here would increase the youngsters interest in Jain activities. Jai Jinendra,

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*This booklet is dedicated in the
memory of late Acharya Sushil Muni*

INTRODUCTION

I. Pratikraman:

A) Meaning: "Prati" means "back" and "kraman" means "to go", i.e. to go back and watch your daily activities.

B) Purpose: The purpose of this Pratikraman Meditation is to stop (samvara) the inflow (asrava) of invisible particles of matter (karma) that cover and cloud the true nature of the pure Self (Atman) which has the qualities of infinite consciousness, infinite bliss, immortality and infinite energy.

Throughout the meditation, when you find a pattern in your life that you don't wish to continue because it is not the nature of the pure Self (Atman), use the mantram NA-HUM "I Am Not That," in order to train your mind to distinguish these qualities of lower self from the qualities of Higher Self (already mentioned).

Next, reinforce your identification with the Higher Self by using the mantrum SO-HUM "I Am the Higher Self." It is like a postman sorting letters. Keep the qualities that belong to the Higher Self and reject the other qualities as not the "true you."

At no time during the meditation should you allow yourself to feel guilty. Just watch what occurred during the day and keep those qualities that you want to identify with as your SELF. The qualities you reject are caused by karmic particles covering the true nature of Atman.

C) Steps: There are six essential steps in the meditation, which help us to free ourselves from self-defeating negative passions:

1. Equanimity (Samayik).
2. Appreciating the qualities of 24 Tirthankars (Chaturvimshati Stav).
3. Respect for Masters (Guru Vandana).
4. Review your daily activities and retreating from them. (Pratikraman)
5. Stopping attachment to the body and tuning to the Self. (Kayotsarg)
6. Renouncing worldly activities for 48-60 minutes to discipline oneself (Pachchkhan).

II. Suggestions:

- A) Clean your body and wear clean clothes.
- B) Avoid using restroom during Pratikraman.
- C) Observe silence during the Pratikraman and recitation.
- D) Refrain from eating, drinking, and chewing.
- E) Get a clean handkerchief, rosary (maala), and seat (aasan).

To begin Pratikraman, a person should adopt the vow of Samayik as explained in the next section.

III. Samayik or Equanimity:

A) Meaning: Equanimity is the quality of remaining calm and undisturbed. It implies evenness of mind and temper. It is serenity and composure. It is essential for our practice of nonviolence. Acharya Jatasingh Nandi has described equanimity by the following verse:

Equanimity towards all beings;
Self-control and pure aspirations;
Abandonment of every thought
Which is tainted by desire and aversion;
That, truly, is considered Samayik.

Equanimity is practiced by monks and nuns. It is also practiced by laymen so that they can learn to gradually detach their consciousness from all external objects.

Practice of equanimity consists of three phases. In the first phase, the person adopts the vow of equanimity by reciting Irya Vahiyae & Karemi Bhante Sutra. Evidently, the first phase of the Samayik is like a prologue. The second phase of Samayik consists of study of scriptures, thinking of the basic principles of religion in silence. The last phase of Samayik is like an epilogue.

IV. Irya Vahiyae Sutra

A) Sutra: "Ichhchhakarena sandisaha Bhagavan Irya vahiyang
paddikkamami Iriya vahiyae virahanae Gamanagamane Panakkamane
Biakkamane Hariyakkamane Osa Uttinga Panaga Daga Matti Makkada
Santana Sankamane Je me jiva virahiya Egindiya Beindiya Teindiya
Chaurindiya Panchindiya Abihaya Vattiya Lesiya Sanghaiya Sanghattiya
Pariyaviya Kilamiya Uddaviya Thanao Thanam sankamiya Jiviyao
vavaroviya Tassa michchhami dukkadam."

B) Meaning: While walking, I may have pained living beings;
While coming and going, I may have crushed living beings. I may have
crushed live, animate seeds. I may have crushed live plants, beings
living in the dew, ant hills, the living moss, beings living in water
particles, the live earth, the webs of spiders, I may have harassed.
I may have crushed all these. Whomever, whichever living beings may
have been caused pain or torment by me; souls having only one sense,
the sense of touch, as in the elements of earth, water, fire, and
air, and in the plant kingdom; souls with two senses, the senses
of touch and taste, as in worms and shell creatures; souls with three
senses, the senses of touch, taste, and smell, as in moles; souls with
four senses, the senses of touch, taste, smell, and seeing, as in
bees, wasps, and some other flying insects; souls with all five
senses, namely, the senses of touch, taste, smell, seeing and hearing,
as in beings of the water (fish etc.), beings of the land (mammals,
amphibians, mankind, etc.), and beings of the sky (birds). Whomever
may have been beaten or struck by me while coming or going; who may
have gotten covered by dust; who may have been rubbed up against; who
may have been forced to collide with one another; who may have been
caused pain by my touching or tilting them; who may have been tormented

by being turned entirely upside down; on whomever I may have inflicted pain; whomever I may have frightened; whomever I may have shifted from one place to another; whomever I may have separated from life and made lifeless; May all that be forgiven and may all the suffering I caused, knowingly or unknowingly, cease. May the ignorance in me which caused pain in other beings' lives come to an end, and may they all forgive me.

V. The Vow of Samayik: Recite Karemi Bhante Sutra as presented below:

A) Sutra: "Karemi Bhante! Samaiyam, Savajjam Jogam Pachchakkhami, Java Niyamam Pajjuvasami, Duviham, Tivihenam, Manenam Vayae Kayenam, Na Karemi Na Karavemi, Tassa Bhante! Padikkamami, Nindami, Garihami, Appanam Vosirami."

B) Meaning: I take the vow of refraining from all undesirable activities. O! Bhagwaan, I will worship you for the duration of Samayik. With the two-fold activities (I will not do and I will not make others do) and with three-fold yoga (namely, with mind, speech and body), I will not overlook any desirable activities. O! Respected Bhagwaan, I give up all harmful activities of speech and body. I criticize myself for my undesirable actions. I express disapproval of my demerits. I make a determination to free my soul from all demerits.

VI. Namokar Mantra: Recite once with its meaning and then 27 times without meaning as shown below:

1. NAMO ARIHANTANAM

I bow to the Arihants, those living beings who have reached enlightenment by overcoming inner weaknesses and teach the path which brings an end to the cycle of birth and death.

2. NAMO SIDDHANAM

I bow to the Siddhas, those who have attained infinite knowledge, infinite bliss and immortality by liberating themselves of all karma.

3. NAMO AIRIYANAM

I bow to the Acharyas, those living beings who practice before preaching Right Knowledge, Right Belief and Right Conduct.

4. NAMO UVAJJHAYANAM

I bow to Upadhyayas, those living beings who understand the true nature of soul and teach the importance of the spiritual over the material.

5. NAMO LOE SAVVA SAHUNAM

I bow to all Sadhus, those living beings who strictly follow the five great vows of conduct and inspire us to live a simple life.

6. ESO PANCH NAMOKARO

These five types of great souls I salute.

7. SAVVA PAVA PANASANO

Such praise will help diminish all negative vibrations.

8. MANGALA NANCHI SAVVESIM

Giving this praise is most auspicious.

9. PADHAMAM HAVAI MANGALAM

So auspicious as to bring happiness.

VII. LOGASS UJJOYEGARE: This sutra is in the praise of 24 Tirthankars.

Recite once with meaning as shown below:

A) Sutra: "Logass Ujjoyegare Dhamma Tithyarejine Arihante
Kittyesam Chauvisampi Kevali Usabhamajiyam C Vande Sambhavamabhinandananc
Sumaenc Paumappaham Supasam Jinan C Chandppaham Vande Suvihim C Pufdantam
Sial Sejjars Vasupujjans Vimalmanantam C Jinam Dhamma Santin C Vandami
Kunthun Aram Mallim Vande Muni Suvvayam Namijinam C Vandami Retthnemim
Pasam Tah Vaddhmanam C Eva Mai Abhithuya Vihuye Raymala Pahinjaramarna
Chauvisampi Jinvara Tithyara Me Paseyantu Kittiye Vandiyeh Mahiya Je
Logass Uttama Siddha Aruggabohilabham Samahivarmuttamam Dintu Chandesu
Nimmalyara Aichesu Ahiam Payasayara Sagar Var Gambhira Siddha Siddhim
Mam Disantu."

B) Meaning: Oh, Arihantas! You are shedding divine light on
the entire universe. Founder of Divine laws and conquerer of inner
enemies I praise you Lord. Arihantas who are twenty-four omniscient
beings Adinath (Adam) and Ajitanath, Sambhavanath and Abhinandanath
and Sumatinath, Padmprabhu I bow to Chandraprabhu, Pushpadantanath
and Suvidhinath, Sitalanath, Shreyansanath, Vasupujyanath, Vimalanath;
Anantanath I bow to Dharmanath and Shantinath, Kunthunath and Arahamath
I bow to Mallinath, Munisuvratath, Naminath I bow to Arisht-Neminath,
Parshvanath and Mahavira (Vardhman). I am praising the Arihantas who
have been liberated from karmas and have broken the cycle of birth
and death. These are the twenty-four Lord Jinas Tirthankaras smile
upon me. Oh, Arihantas! You are praised and bowed to, wholeheartedly
worshipped. You are the purest souls in the universe. Grant me
Divine Health and Knowledge and the highest state of consciousness.
You are brighter than the moons and more brilliant than the suns.
You are deeper than oceans. My Lord, reveal to me perfection.

VIII. Mangal Path: Recite once the following with meaning.

A) Sutra: "Chattari Mangalam Arihanta Mangalam Siddha Mangalam Sahu Mangalam Kevali Pannato Dhammo Mangalam; Chattari Loguttama Arihanta Loguttama Siddha Loguttama Sahu Loguttama Kevali Pannato Dhammo Loguttamo; Chattari Saranam Pavvajjami Arihante Saranam Pavvajjami Siddhe Saranam Pavvajjami Sahu Saranam Pavvajjami Kevali Pannatum Dhammun Saranam Pavvajjami."

B) Meaning: These four destroy all my negative vibrations, the Arihantas, the Siddhas, the Sadhus, the Dharma expounded by the Kevalins (omniscient beings). These four are the most divine in the universe - the Arihantas, the Siddhas, the Sadhus, the Dharma expounded by the Kevalin. May I take refuge in these four - the Arihantas, the Siddhas, the Sadhus, the Dharma expounded by the Kevalin - and in none else.

IX. Guru Vandana: Recite once with meaning and then two times without meaning as shown below (one must stand up and bow down each time)

A) Tikhutto

Sutra: "Tikhutto Ayahinam Payahinam Karemi Vandami Namamsami Sakkaremi Sammanemi Kallanam Mangalam Deviyam Chayiyam Pajjwasami Mathen Vandami."

Meaning: Three times by right side make a round, I do I worship I bow I respect I honor, You are benediction, You are a remover of obstacles, You are like a divinity, You are an ocean of knowledge, I serve you, I bow my head to your feet.

B) Ichchami Khamasaman:

Sutra: "Ichchami Khamasamano! Vandium Javanijjae Niseehiae
Matthaena Vandami"

Meaning: O Learned Guruji! I am asking for your well
being, giving up wrongful acts and requesting your blessings.

X. Pratikrman Sutra: Recite once with meaning as shown below:

A) Sutra: "Jam Jam Manen Baddham, Jam Jam Vayen Bhasiyam Pavam,
Jam Jam Kayen Kayam, Tass Michami Dukkaram, Om Hreem Shreem Kleem
Arhum Namah."

B) Meaning: Whatever wrong I have done by thought, word, or
deed - I ask for forgiveness.

OM - name of supreme, universal, eternal, energy, which merges
with Supreme Consciousness.

HREEM - seed mantra of all extraordinary powers.

SHREEM - seed mantra of glory, wealth and beauty.

KLEEM - seed mantra of wealth, basic energy.

ARHUM - Divine worthiest present.

NAMAH - I bow and evoke the positive energies and tune to the
divine presence.

XI. Sree Namutthunam:

A) Sutra: "Nammutthunam Arihantanam, Bhagavantanam 1. Aigaranam, Titthayaranam, Sayam Sambuddhanam 2. Purisuttamanam, Purisa-Sihanam, Purisa-Vara Pundarianam, Purisa-Vara Gandhahatthinam 3. Loguttamanam, Loga-Nahanam, Loga-Hianam, Loga-Paivanam, Loga-Pajjoagaranam 4. Abhayadayanam, Chakkhudayanam, Maggadayanam, Saranadayanam, Bohidayanam 5. Dhamma Dayanam, Dhamma Desayanam Dhamma-Nayaganam; Dhamma Sarahinam, Dhamma-Vara-Chauranta-Chakkavattinam 6. Appadihaya-Varanana-Dansanadharanam, Vijatta Chhaumanam 7. Jinanam Javayanam, Tinnanam Tarayanam, Buddhanam Bohayanam, Muttanam Moaganam 8. Savvannunam Savvadarisinam Siva-Mayala-Marua-Mananta-Makkhaya Mavvabaha-Mapunaravitti-Siddhigai-Namadhe Yam, Thanam Sampattanam, Namo Jinanam, Jiabhayanam 9. Je A-Aia Siddha, Je A-Bhavissanti-Nagae Kale; Sampai A Vattamana, Savve Tivihena Vandami 10."

B) Meaning: Obeisance to the Arhats and Bhagavats; obeisance to the Adikaras, the Tirthankaras and the self enlightened ones; obeisance to the best among men, the lions among men, the best lotus among men, the gandhana elephants 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 refuse, the givers of life and the givers of enlightenment; obeisance to the givers of law, the preachers of law, the master 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 (the bondage of wrong knowledge, who are the

holders of unrestricted and best knowledge and perception, who (in this world) are the light, the liberators,, the refuge, the movers and the givers of rest; obeisance to those who are the victors and the givers of victory, the saviours and the saved, the givers of enlightenment and the enlightened, 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 never-to-yeild perfection, status and existence; obeisance to the Sramana Bhagavan Mahavira, the Adikara, the last Tirthankara, whose advent was determined by the preceding Tirthankaras. From this station, do I pay homage and obeisance to the Lord who is there, and may the Revered Lord from there cast his gracious glances at me here.

XII. Pratikraman Meditation: Review the basic five Jain principles as shown below and recite Namokar Mantra eleven times after reviewing each principle:

- 1) AHIMSA (This is the main principle recurring in pratikraman)
Was I non-violent? (towards others and toward myself)
in thought?
in word?
in action?
Did I encourage or appreciate violence in others?
Did I impose my thoughts on another?
Did I use a position to manipulate someone (a position of strength or a position of weakness)?
Did I speak harshly?
Was I selfish, competitive, insecure, fearful?
Did I put any harmful substance into my body (i.e. junk food, excess sugar)?
Did I expose my mind to violence in the form of movies, books, wrong company?
meditate on anger, pride and greed (11 Namokar Mantra)
- 2) SATYA
Was I truthful? (toward others and toward myself)
in thought?
in word?
in action?
Did I encourage or appreciate non-truthfulness in another?
Did I exaggerate or distort facts for personal gain?
Did I use flattery or act pretensively to get what I desire?

Whatever I speak will be the truth, but I need to speak all the truth.

Truth must not create violence.

meditate on deceit (11 Namokar Mantra)

3) ASTEYA

Did I steal or take what was not offered to me?

in thought?

in word?

in action?

Did I encourage or appreciate stealing in others?

(remember that you have the right to refuse anything that is offered if you feel that it is a bribe)

meditate on non-stealing (11 Namokar Mantra)

4) BRAHMACHARYA

Did I practice celibacy? (to stay in my Self)

in thought?

in word?

in action?

Was I lustful? (dwelling on sensuality)

Did I encourage or appreciate lustfulness in others?

Did I waste energy on sexual fantasies?

Did I use my sexual energies to manipulate others? (e.g. flirting)

meditate on celibacy (11 Namokar Mantra)

5) APARIGRAHA

Was I non-acquisitive or non-possessive?

in thought?

in word?

in action?

Did I encourage or appreciate acquisition and possessiveness
in others?

Do I have possessive attachments to people or things?

Do I have things around that I am not using-Am I collecting
or hoarding?

Did I buy something today that I don't need?

meditate on greed, jealousy and insecurity (11 Namokar Mantra)

XIII. Meditation Statements: Read the following statements.

- i) I wish to be beyond praise and rebuke since these are forms of attachment.
- ii) I do not wish to compare with others or criticize others.
- iii) I choose my approach, but don't put down others to justify choice.
- iv) I wish to acquire the three jewels of Jain Philosophy - right belief, right knowledge and right conduct.
- v) I wish to treat each person as my self.
- vi) I see my ultimate life goals as moksha or nirvana.
- vii) I don't get too personal with others.
- viii) I don't dampen someone else's energy.
- ix) I watch out for humor. It can do violence to myself or others.
- x) I surrender my attachments and ego.

xi) I shall have Amity for all, compassion for those below,
appreciation for those above and equanimity for those who cannot
hear the teaching of Lord Mahavir.

xii) I am a light being

I radiate light to everyone and everything

I am light and only light can come to me

I am thankful for my punya (good fortune)

I am Generator of energy, Organizer of energy, and
Destroyer of ignorance

I am infinite consciousness, infinite bliss, immortal and
infinite energy

XIV. Kshamapana Sutra (Universal Friendship): Recite the following sutra
with meaning once:

A) Sutra: "Khamemi Savve Jiva, Savve Jiva Khamantu Me, Metti Me
Savve Bhuyesu, Veram Majham N Kenai."

B) Meaning: I grant forgiveness to all living beings; And may all
living beings grant me forgiveness. My friendship is with all
living beings. My enmity is totally non-existent.

XV. Shanti Paath: Recite once the following with meaning.

A) Sutra: 1) Shantim shanti nishantam, shantam shanta shivam
namaskritya Stotuh shanti nimittam, mantrapadaih shantaye stomi; 2)
Shivmastu Sarva Jagatah, Par-hit-nirata bhavantu bhutaganah Doshah
Prayantu Nasham, Sarvatra Sukhi bhavantu lokah; 3) Upsargah Shayam
yanti chhidhynte vighna-vallayah Manah prasann tameti, pujya mahne
jineshwari; 4) Sarva mangalah mangahyam, sarva kalyana karanam
Pradhanam sarva dharmanam jayanam jayti shashanam.

B) Meaning: This is in praise of Lord ShantiNath and other Tirthankars. Recitation of the above helps overcome fears of water, fire, poison, snakes, disease, war, enemies, robber, ghost and the like. Also, we request peace and well being of all living beings in the world.

XVI. Kayotsarg or meditation: Close your eyes, sit straight, and recite namokar mantra 27 times. (This will complete the recitation of this mantra for 108 times). This meditation is done in order to get rid of our past and present bad karmas and resulting stress.

XVII. Pachchkhan or Vow to give up:

At this time, one takes one or more vows to control ones desires for one hour, one evening, one day or longer. For example, one could take any or all of the following vows:

- A. Not to eat
- B. Not to drink
- C. Not to get angry
- D. Not to watch T.V.
- E. Not to argue
- F. Not to talk, etc...

XVIII. The Procedure to Complete the Samayik

A) Sutra: "Ehava Navama Samayik Vritna Panch Aiyara Janiyavva. Na Samayariyavva Tan Jaha Te Aloun Manaduppanihane Vaya-Duppanihaane Kaayaduppanihaane Saamaaiyassa Sai Akaranaya Saamaaiyassa Anavatthiyassa Karanaya Tassa Miccha Mi Dukkadam.

Saamaaiyam Sammam Kaayenam Faasiyam Paaliyam Teeriyam Kittiyam
Sohiyam Aaraahiyam Aanaae Anupaaliyam Na Bhavai Tassa Miccha Mi
Dukkadam.

Saamaayik Me Das Manake Das Vachanake Bar Kaaya Ke E Batris
Doshamiese Laga Koi Dosha Ho To Tassa Miccha Mi Dukkadam.

Samayik Me Ahaar Sangnya Bhay Sangya Maithun Sangya Parigrah
Sangya E Char Mese Sangya Koi Sangya Hoi To Tassa Miccha Mi Dukkadam.

Samayik Bhavse Liya Bhavse Pala Usame Koyi Dosha Hua Ho To
Tassa Miccha Mi Dukkadam."

B) Meaning: With regard to the vow of Samayik, there are
five actions which are known and should be avoided. They are
described just as they are: Mistaken or faulty thoughts, faulty
speech, faulty bodily activity, forgetfulness of the vow of
Samayik and improper procedure of Samayik are the faults. If I
have committed any of these faults, I beg forgiveness for them.

During the period of Samayik, if my bodily activity, touch
and behaviour were improper, if I did not offer complete and proper
praise, respect and worship, and, if I did not observe the teachings
of the omniscient, may I be forgiven for these faults.

There are other faults of mind, speech and body which one may
commit in Samayik. Whatever faults I may have committed, I beg
forgiveness for them.

The instinct of eating, the instinct of fear, the instinct of
sex and the instinct of possessiveness should be avoided during
Saamaayik. Out of these four instincts, if I had any may I
be forgiven for it.

I took the vow of Samayik in a proper manner and I completed it as prescribed. Nevertheless, if any impropriety was done, I beg forgiveness for it.

As mentioned above, there are numerous faults of mind, speech and body which should be avoided in Samayik. Some of these are: Doing Samayik owing to pride, for fame and prestige, out of greed, for wealth, with a desire of material reward.

XIX. Pratikraman Closing: Recite one Namokar Mantra quietly and the Pratikraman meditation is over.

XX. Maitri Bhavana or the Immortal Song: Recite the following song once with meaning:

A) Song: Maitri Bhavanu Pavitra Zaranu, Muj Haiya Ma Vahya Kare;
Shubh Thao Aa Saka Vishvanu, Avi Bhavana Nitya Rahe;
Gunathi Bharela Gunijana Dekhi, Haivu Maru Nrutya Kare;
A Santo Na Charan Kamal Ma, Muj Jivan No Ardhavya Rahe;
Din Krur Ne Dharma Vihona, Dekhi Dilma Dard Rahe;
Karuna Bhini Ankho Mathi, Ashruno Shubh Shrot Vahe;
Marg Bhulela Jivan Pathik Ne, Marg Chindhava Ubhu Rahu;
Kare Upexa A Marag Ni, To Ye Samata Chitt Dharu;
Chitrabhanuni Dharma Bhavana, Haiye Sau Manav Lave;
Ver Zer Na Paap Taji Ne, Mangal Geet Sa Gave.

B) Meaning: The Immortal Song

May the sacred stream of amity flow forever in my heart.
May the universe prosper, such is my cherished desire.
May my heart sing with ecstasy at the sight of the virtuous.
And may my life be an offering at their feet.
May my heart bleed at the sight of the wretched, the cruel, the
irreligious.
And may tears of compassion flow from my eyes.
May I always be there to show the path to the pathless wanderers
of life.
Yet if they should not hearken to me, may I bide in patience.
May the spirit of goodwill enter all our hearts.
May we all sing in chorus the immortal song of human concord.

-Chitrabhanu

XXI. Samaro Mantra: The following mantra should be recited once. This shows the importance of Namokar Mantra, which should be remembered in periods of happiness as well as unhappiness:

Samaro Mantra Bhalo Navkar, Ye Chhe Chaud Purav No Saar.

Ye Na Mahima No Nahi Paar, Ye No Arth Anant Apaar.

Sukh Maa Samaro, Dukh Ma Samaro, Samaro Din Ne Raat.

Jeevata Samaro, Marata Samaro, Samaro Sau Sangaath.

Jogi Samare, Bhogi Samare, Samare Raaja Rank.

Devo Samare, Danav Samare, Samare Sau Nishank.

Arsath Akshar Ye Na Jaano, Arsath Teerath Saar.

Aath Sampada Thi Parmaano, Ar Siddhi Daataar.

Navapad Ye Na Nav Nidhi Aape, Bhav Bhav Naa Dukh Kaape.

Veer Vachan Thi Hriday Thaape, Paramaatam Pad Aape.

APPENDIX

A) Significance of the Rosery (Mala): A rosery consists of 108 beads representing 108 qualities of praiseworthy souls --

1. Arihantas	12 qualities
2. Siddhas	8
3. Acharyas	36
4. Upadhyaya	25
5. Sadhus	<u>27</u>
Total	108

B) Types of Pratikraman:

1. Raysi - Pratikraman done in the morning
2. Devsi - Pratikraman done in the evening
3. Pakhi - Pratikraman done fortnightly
4. Chaumasi - Pratikraman done every four months
5. Samvatsari - Pratikraman done on Samvatsari day

C) Universal Forgiveness:

After performing Samvatsari Pratikraman or Daslakshna, Jains request for forgiveness from all living beings in person or via mail. One example of such request in writing is shown below:

KSHMA VEERASYA BHUSHANAM
On This Auspicious Occasion
of
KSHAMAVANI
We Beg Forgiveness
For Our Intentional and Unintentional
Wrongdoings.
Michchhami Dukkaram

D) Proper Use of Handkerchief or Muhpati

1. Some Jains use a handkerchief around their mouth during samayik in order not to kill invisible bacteria and tiny insects in the air by inhaling them.

2. Others use a handkerchief during samayik to remind themselves of right knowledge, right perception, right conduct and self control by touching all four corners. After folding several times one touches the hand with handkerchief from fingers to shoulder indicating acceptance of good qualities such as truth, helping others, less attachment, considerateness, politeness, etc. Then the folded handkerchief is used to touch the other hand from shoulder to fingers indicating rejection of bad qualities such as anger, greed, jealousy, stealing, violence, ego, etc.