

Samvatsari' Pratikramana

(English interpretation of sutras with rituals)

compiled by
Ila Mehta

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*Dedicated to all the seekers
of truth about Jainism.*

Preface

A few years ago, my father in law, **Mr. Chimanlal Mehta** gave each of his daughters in law, 1 lakh rupees and invited us to spend our share on whatever we wanted. I believe that his intentions were to gauge where our interests lay. Occupied by the onerous task of looking for a girl for my elder son, **Maulik**, I put the money into a closet and out of my mind. **Riddhi** came into our family in November, 2012, and not being raised in a Jain family was unfamiliar with our customs and rituals.

When Paryushan and the time to do the Samvatsari Pratikaman drew closer, I took it upon myself to look for a suitable English translation to the sutras for **Maulik, Riddhi** and **Meghav** (my younger son). Not satisfied with what I could find, I took it upon myself to translate them into Gujarati along with English. In this, I remembered and was able to make use of my father in law's gift.

An effort which I originally expected to take a few months has taken the better part of a year, but for that I am thankful- proof reading and further research has deepened my understanding and appreciation for our religion.

With little experience but a trove of curiosity, I began working on this book with the blessings of my mother in law, **Kantaben Mehta** and the constant support of my husband, **Deepak**. My entire family has taken an interest in my endeavor. I am also very grateful to my sister in law, Kavita whose invaluable help and motivation has made the English translation possible.

This effort has also been blessed by **Gurudev Shri Rakeshbhai Jhaveri, Padmashri Dr. Kumarpalbhair Desai**, and **Dr. Dhanvantbhai Shah**.

I am grateful for having had the opportunity to work on this translation. Please forgive me if any part of it has caused offense.

Ila Mehta

We always think that it is the 'elders' of the family that perform **Samayiks** and **Pratikramans**. Now with few 'elders' left to guide us to perform these rituals, this book is very timely. Not only will it benefit the youngsters of our family but many others all over the world, who shied away from performing the **Samvatsari Pratikraman** as they did not understand what was being recited.

Since most of the children of this generation are educated in English, it is better to talk in their language. I do not believe that it will take away from its impact if this **Pratikraman sutra** is recited in English, as long as we understand the importance and reason for asking for forgiveness from all creatures of the world at least once a year, if not more. With this translation, I hope the performers will appreciate the tenets of Jainism and the relevance of its teachings even today. I am thankful for this opportunity to translate a few of the sutras of this book as it gave me a chance to understand and appreciate them better myself. I am not a scholar but a seeker, so in case I have made any mistake in the translation, please accept my **Micchami dukkdam**. Ilabhabhi has put a lot of effort in getting this book together and I wish her good luck for this kind endeavour and hope that the Jains will take advantage of this book.

Kavita Mehta

I have watched **Kavita** teach her children about Jainism in a very interesting and lucid style and was therefore keen that she do the translation of the major sutras of **Pratikraman**. Recently she had a fall and fractured her leg. When I suggested that she translate some sutras for me, she initially hesitated as she was not sure whether she was qualified for it. When she gave me a sample of the translations, I liked the simplicity and asked her to continue. So her fracture was actually a blessing in disguise as it kept her occupied and I got my work done! Rather than a literal translation, she has got the essence of the sutra in her translation, which I think will appeal to the youngsters.

Kavita has always been interested in philosophy, she studied the Bhagwat Gita and then did her Visharad in Jainology, a five year course from Sanmati Tirth, Pune. After this, she did her MA in Indian Religions with a Major and Minor in Jainism from SOAS, University of London.

Ila Mehta

આમુખ

‘સંવત્સરી પ્રતિક્રમણરૂપ મહા યોગની સાધના’

ભવ્યાત્માઓના હાથમાં આ પુસ્તકનું દર્શન થતાં અત્યંત આનંદની ઉર્મિ પ્રગટ થશે. વિશેષતો તારક તીર્થંકર પરમાત્માએ બતાવેલ ‘સંવત્સરી પ્રતિક્રમણ’ની સાધના કેવી રીતે, કેવા ભાવોથી કરવી જોઈએ, તેની સંપૂર્ણ વિધિ અને સમજણથી પરિપૂર્ણ થયેલા એવા આ પુસ્તક માટે કરાયેલો પ્રયત્ન ખુબ ખુબ અનુમોદનીય છે. પ્રતિક્રમણ તે એક મહાન યોગની સાધના છે. અને ‘સંવત્સરી પ્રતિક્રમણ’ દ્વારા વાર્ષિક પાપોનો નાશ કરવા માટે, આમાં બતાવેલ-ગણધર ભગવંત રચિત મહાન સૂત્રોને - મુખપાઠ કરવા માટે ખુબ જ પ્રયત્ન કરવો જોઈએ. દરેક ભવ્યાત્માઓ આ સાધના તેના અર્થ અને વિધિ અત્યંત આદરપૂર્વક કરી શકે એવી આંતરિક ભાવનાથી ઈલાબેન દીપકભાઈ મહેતાએ જે વિરાટ પ્રયત્ન કર્યો છે તે ઉપરથી વિશ્વના સર્વજીવો પ્રત્યે કેવી ભાવ કરૂણા તેમને પ્રગટી છે તે જાણી શકાય છે.

આ સૂત્રોની અદ્ભૂત રચના અને તેનો ભાવવૈભવ દરેક જીવોને અમૃતક્રિયારૂપ બને અને આત્મહિત સાધી સર્વ જીવો મોક્ષ માર્ગના સાધક બને.

એ જ અભ્યર્થના-
પૂ. હિતધર્માશ્રીજી મ.સા.

ધર્મઆરાધકને માટે માર્ગદર્શક ગ્રંથ

શ્રી ઈલાબહેન મહેતાની આગવી ધર્મભાવના જ આ ગ્રંથસર્જનનું પ્રેરકબળ છે. યુવા પેઢી સંવત્સરી પ્રતિક્રમણ સમજીને સરળતાથી કરી શકે અને એ રીતે ધર્મ-મર્મની ઓળખ પામે એવો આની પાછળનો એમનો શુભ-મંગલ આશય છે. આવતી પેઢી ધર્મવિમુખ નહીં, બલકે ધર્મ અભિમુખ બને, એને માટે એમણે સંવત્સરી પ્રતિક્રમણનાં મૂળ સૂત્રોનો ભાવાનુવાદ અહીં પ્રસ્તુત કર્યો છે.

‘પ્રતિક્રમણ’ શબ્દ ‘પ્રતિ’ અને ‘ક્રમણ’ એમ બે શબ્દોનો બનેલો છે. શાસ્ત્રીય દષ્ટિએ એનો શબ્દાર્થ કરીએ તો ‘પ્રતિ’ એટલે ‘પાછું’ અને ‘ક્રમણ’ એટલે ‘ચાલવું’. અર્થાત્ અહીં પાછા ફરવાની વાત છે. ભૂલા પડેલા પ્રવાસીને એનો સાચો રસ્તો બતાવવાની વાત છે. એક અર્થમાં કહીએ તો સંસારના ભ્રમણમાં ભૂલી પડેલી વ્યક્તિને એના સાચા માર્ગની ઓળખ આપવાનો એનો હેતુ છે. એને આસ્રવના માર્ગમાંથી પાછા વાળી સંવર નિર્જરાના માર્ગ પર પહોંચાડવાનો છે. આથી જ કહેવાયું છે,

સ્વસ્થાનાદ્ યત્ પરસ્થાનં, પ્રમાદસ્ય વશાદગતઃ ।

તત્રૈવ ક્રમણં ભૂયઃ પ્રતિક્રમણમુચ્યતે ॥

‘પ્રમાદ વગેરે દોષોને વશ થઈને સ્વસ્થાનમાંથી પરસ્થાનમાં ગયેલા આત્માને પુનઃ પોતાના (મૂળ) સ્વસ્થાનમાં લાવવાની જે ક્રિયા, તેનું નામ પ્રતિક્રમણ.’

આ સ્વસ્થાન અને પરસ્થાન છે શું ? સ્વસ્થાન એટલે જ્ઞાન, દર્શન અને ચારિત્રમાં સ્થિરતા અને એમાં ત્રિવિધ યોગે, ત્રિકરણ ભાવે રમણતા એ જીવનું સ્વસ્થાન છે. પોતાનું નિવાસસ્થાન છે. આ સ્વસ્થાનમાં વસવું એટલે શુભ યોગમાં રહેવું કે સ્વભાવ દશામાં જીવવું.

પરસ્થાન એટલે સ્વસ્થાનમાં જે છે, તેનાથી તદ્દન વિરોધી ભાવોમાં રહેવું તે પરસ્થાન. હિંસા, અસત્ય, ચૌર્ય, પરિગ્રહ, કષાયો કે ઈન્દ્રિયોની વાસનાઓ વગેરેને વશવર્તીને જીવવું તે પરસ્થાન છે. સંક્ષેપમાં કહીએ તો અઢાર પાપસ્થાનકોમાં રચ્યાપચ્યા રહેવું તે જીવનું પરસ્થાન છે.

આમ પ્રતિક્રમણ એટલે પાપમાંથી પાછા હઠવું, વિભાવ દશામાંથી સ્વભાવ દશામાં આવવું. પરધરમાંથી સ્વધરમાં આવવું. અપ્રશસ્ત યોગમાંથી પ્રશસ્ત યોગમાં આવવું. સ્થિર થવું તેમ જ કરેલાં પાપનો સાચા દિલથી પશ્ચાત્તાપ કરીને ક્ષમાભાવ જગાડવો અને જાળવવો.

પ્રતિક્રમણ એ ચિત્ત અને આત્માની શુદ્ધિ માટે છે. જેમ દેહને માટે પૌષ્ટિક ભોજનની આવશ્યકતા છે, એટલી જ આત્મિક ગુણોને પુષ્ટ કરવા માટે પ્રતિક્રમણની આવશ્યકતા છે. એ પ્રતિક્રમણ દ્વારા રાગદ્વેષાદિ કષાયોની મંદતા, વાસનાવૃત્તિમાં ક્ષીણતા અને એ રીતે ચિત્તની નિર્મળતા સાંપડે છે. આનું કારણ એ છે કે એના સૂત્રોમાં દેવ-ગુરૂની સ્તુતિ, વંદના, ધ્યાન, શ્રુતજ્ઞાન વગેરેની ઉપાસના, ક્ષમાપના આદિની ઉત્તમ અને મંગલદાયી વ્યવસ્થા છે. એ રીતે ચિત્તની વિશુદ્ધિ માટે, જૂનાં કર્મોને ખપાવવા માટે અને ચારિત્રગુણની ઉત્તરોત્તર વિશુદ્ધિ માટે પ્રતિક્રમણ જરૂરી છે.

આ પ્રતિક્રમણ સમયે ચિત્તને બહારની સાંસારિક ઉપાધિઓથી અળગું કરીને, એને પ્રતિક્રમણના સૂત્રોમાં એકાગ્ર કરવું જોઈએ, કારણકે પ્રતિક્રમણમાં આરાધકે કયા કયા દોષોમાંથી પાછા વળવાનું છે કે કઈ બાબતનું પ્રાયશ્ચિત્ત કરવાનું છે તે જાણવાનું જરૂરી છે. પ્રતિક્રમણમાં એકાગ્ર ચિત્તે થયેલા દોષોને સ્મરીને એમાંથી પાછા વળવાનું હોય છે.

સમ્યક્દર્શન પ્રાપ્ત કરવાની યોગ્યતા આપતા ગુણોની ખાણ પ્રતિક્રમણ છે અને જેમ પ્રતિક્રમણથી પોતાના ભીતરના દોષો જોઈ શકાય છે, એ જ રીતે એ દોષદર્શનમાં ભવિષ્યમાં પણ એનાથી દૂર રહેવાનો સંકલ્પ છે. પોતાનાં કર્મો વિશે વિચારીને ભોગવાયેલાં કર્મોમાંથી મુક્ત થઈ નવાં કર્મો નથી જ બાંધવા એવો પ્રબળ સંકલ્પ પ્રતિક્રમણમાં નિહિત છે. આવી ભાવના ધારણ કરીને પ્રતિક્રમણ કરવું જોઈએ.

દૈનિક પ્રતિક્રમણથી ચોવીસ કલાકની ભૂલની ક્ષમા માગીએ છીએ. ‘પાક્ષિક ક્ષમાપનાથી’ પખવાડિયાની, ‘ચોમાસી પ્રતિક્રમણથી’ ચાર મહિનાની ભૂલોની ક્ષમા માગીએ છીએ, પરંતુ કોઈનો ક્રોધ હઠીલો હોય તો એના વેરની ગાંઠ વર્ષે ખૂલે. આને માટે ‘સંવત્સરી પ્રતિક્રમણ’ છે.

‘દૈનિક’ ક્ષમાપનાથી કષાયોની મંદતા થાય છે. ‘પાક્ષિક’ ક્ષમાપનાથી સંજવલના કોધ, માન, માયા, લોભ રૂપ કષાયોનો ઉપશમ કે ક્ષયોપશમ થાય છે. ‘ચાતુર્માસિક’ ક્ષમાપનાથી પ્રત્યાખ્યાની કષાયો અત્યંત ઉપશમ પામે છે અને ‘સાંવત્સરિક’ ક્ષમાપનાથી અપ્રત્યાખ્યાની કોધ, માન, માયા, લોભરૂપ કષાયોનું જોર ટળે છે અને અનંતાનુબંધી-કષાયોનો ઉદય થતો નથી.

આ રીતે આખા વર્ષ દરમિયાન પરભાવ-દશાના પંથે દૂરસુદૂર પહોંચી ગયેલા આત્માને સ્વભાવદશામાં લાવવાની આ ક્રિયા છે. પ્રતિક્રમણની ક્રિયાથી વ્યક્તિનો આત્મા પાપના બોજથી હળવો બને છે અને તેને પરિણામે એનું મન શાંત-પ્રશાંત બને છે તથા ચિત્ત અંતર્મુખ થાય છે. આવા પ્રતિક્રમણને અંતે આરાધકને સર્વજીવો પ્રત્યે મૈત્રીભાવનો અનુભવ થાય છે.

આવી ઉત્તમ ક્રિયા ક્યારે ઉત્તમ ફળ આપે ? એની યોગ્ય જાણકારીને પરિણામે. એટલે કે ક્રિયાની સાથોસાથ વિધિની શુદ્ધિ અને ક્રિયાના અર્થની સમજ એ બંને ભળે, ત્યારે એનું યોગ્ય ફળ પ્રાપ્ત થાય. એ દષ્ટિએ અહીં ચિત્રો સહિત આ બધી ક્રિયાઓ અર્થસહિત આલેખવામાં આવી છે. એ રીતે શ્રી ઇલાબેન દીપકભાઈ મહેતાનું ગુજરાતી અને અંગ્રેજી ભાષામાં ભાવાર્થ સાથે ‘સંવત્સરી પ્રતિક્રમણ : વિધિસહિત’ ગ્રંથનું પ્રકાશન એ જૈન ધર્મના આરાધકોને માટે મૂલ્યવાન અને માર્ગસૂચક ગ્રંથ બની રહ્યો છે.

એમની ઉત્કૃષ્ટ ધર્મભાવના અને અથાગ પ્રયત્નને માટે એમને ખૂબ ખૂબ ધન્યવાદ.

પદ્મશ્રી ડૉ. કુમારપાળ દેસાઈ

ગૃહિણી શ્રાવિકાનું જ્ઞાનતપ

કેટલાંક નિમિત્તો વ્યક્તિને કર્મોના વમળોમાં લઈ જતાં હોય છે, તો કેટલાંક શુભ નિમિત્તો વ્યક્તિને કર્મનિર્જરા તરફ ગતિ કરાવી શુભ કર્મોનું પાથેય પણ બંધાવી દેતાં હોય છે.

આ પવિત્ર પુસ્તકની રચના કરવા માટે ઈલાબેનના ખોળામાં એક શુભ નિમિત્ત આવી પડ્યું અને એમનાથી આ જ્ઞાનકર્મનું તપ થઈ ગયું. આ રીતે એમના પુત્રવધૂના પગલાં એમને અને એમના પરિવારને વિશેષ ફળ્યાં. આ સદ્ભાગ્ય તો છે જ, ઉપરાંત પૂર્વના શુભ કાર્યોનો ઉદય પણ ખરો. તો જ આવા ભાવ જાગે, અને નિમિત્તો પ્રાપ્ત થાય.

વર્તમાનનો યુવા વર્ગ ધર્મ અને ક્રિયાથી વિમુખ થતો જાય છે, કારણકે એમની પાસે આ ક્રિયાનું જ્ઞાન નથી. જ્ઞાન વગરની ક્રિયા નિષ્ફળ છે એટલે આ વર્ગને ધર્મ અને ક્રિયાની સાચી અને અર્થ સભર ‘સમજ’ આપવામાં આવે તો અવશ્ય આ વર્ગ દૃઢ શ્રદ્ધાથી ધર્મ અને ક્રિયાને પોતાના જીવનમાં સ્થાન આપે.

આ યુવા વર્ગ અને પ્રત્યેક વર્ગ માટે, ગુજરાતી અને અંગ્રેજીમાં પ્રકાશિત થતું આ પુસ્તક ‘સંવત્સરી પ્રતિક્રમણ વિધિ સહિત’ એ મેજિક ટચ જેવું છે. સૂત્રોના અર્થ અને એની સમજનું આકાશ આ પુસ્તક ઉઘાડે છે.

સંવત્સરી પ્રતિક્રમણ એટલે વડીલોના આગ્રહથી અઢી કલાક એક સ્થાને બેસીને માત્ર સૂત્રો સાંભળવા એટલું જ નહિ પણ પ્રત્યેક સૂત્ર અને ક્રિયા - વિધિનો અર્થ અને એ ક્રિયાનું વિવરણ સમજાય તો આ પ્રતિક્રમણ, કર્મ નિર્જરા, પશ્ચાતાપ અને ક્ષમાનો ત્રિવેણી સંગમ છે એની પ્રતીતિ જિજ્ઞાસુને થયા વગર રહેતી નથી. આ સત્યનું દર્શન આ પુસ્તક કરાવે છે.

આ પુસ્તકમાં આ સમજણ છે, સામાયિક, પ્રતિક્રમણનો અર્થ, એ વિધીના ચિત્રો, પ્રતિક્રમણ કરતી વખતે એમાં ઉપયોગમાં લેવાતા સૂત્રો, એ સૂત્રોનો અર્થ, એ પણ પ્રત્યેક પંક્તિ પ્રમાણે, ઉપરાંત એક જ સૂત્ર જો ફરી ફરી આવતું હોય તો ફરી ફરી ક્રમ પ્રમાણે એ સૂત્ર અને એનો અર્થ, જેથી પ્રતિક્રમણ સમયે વારે વારે પાછળના પાને જવું ન પડે, ઉપરાંત સૂત્ર રહસ્ય, સવાલ-જવાબ, એ સૂત્રની

રચનાના રચયિતાની વિગત, આ બધું જ આ પુસ્તકમાં છે જે આ પુસ્તકના રચનાકાર ઇલા બહેનના પુરુષાર્થ અને પરિશીલન તેમજ એમની ધર્મ પ્રત્યેની શ્રદ્ધાની વાચક જિજ્ઞાસુને પ્રતીતિ કરાવે છે.

કોઈ પંડિત કે પૂજ્ય મુનિજને કરવા જેવું, શોધ નિબંધ જેવું આ યશસ્વી કાર્ય કરીને બહેન ઇલાબેને જિન શાસનની અવિસ્મરણીય સેવા કરી છે.

વાચક, જિજ્ઞાસુ અને સાધકને જ્ઞાનના ઊંડાણમાં અને ભાવના ઉર્ધ્વગમન તરફ લઈ જનારા આ ભવ્ય પુસ્તકના નિર્માણ માટે જે જે નિમિત્તો મળ્યા અને બહેનશ્રીને એમના પરિવારે જે સહકાર આપ્યો એ માટે આપણે એ સર્વેને પણ ધન્યવાદ પાઠવી, એ સર્વેનો આભાર માનીએ.

મા શારદા અને શ્રુતદેવતાની જેમના ઉપર કૃપા ઉતરી છે એવા ઇલાબેન પાસેથી વધુ જૈન ધર્મ વિશેના પુસ્તકની આશા રાખીએ તો હવે આપણો એ હક બને છે.

જિન શાસન અને શ્રુતદેવની કૃપા બહેન ઇલાબેન ઉપર વરસતી રહો એવી ભાવના આપણે સૌ ભાવીએ.

વંદન શ્રુતદેવને.

ડૉ. ધનવંત શાહ

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જ્ઞાનક્રિયાભ્યાં મોક્ષમાર્ગ :

જ્ઞાન ક્રિયા બે અંગ છે, નિશ્ચય ને વ્યવહાર;
યથા યોગ્ય આદર કરે, સમ્યગ્જ્ઞાન વિચાર...

ઘણાં વર્ષો પહેલાની એક વાત છે. એક શ્રેષ્ઠીને ચાર પુત્રવધૂઓ હતી. ઘરની સર્વ જવાબદારી કોને સોંપવી, તે વિચારે શ્રેષ્ઠીએ ચારેની પરિક્ષા કરવાનું નક્કી કર્યું. પુત્રવધુના નામ ક્રમથી ઉજ્જિતા, ભક્ષિતા, રક્ષિતા અને નાની પુત્રવધુનું નામ વર્ધિતા હતું. ચારેને ઘઉંના થોડા દાણા આપ્યા અને કહ્યું કે જ્યારે માંગુ ત્યારે મને પાછા આપજો. ઉજ્જિતાને થયું સાઠે બુદ્ધિ નાઠી. આપી આપીને ઘઉંના દાણા આપ્યા, તેણે ફેંકી દીધા. ભક્ષિતાને થયું સસરાએ આપ્યા છે, માન રાખવું જોઈએ તેથી તે પ્રસાદની જેમ ખાઈ ગઈ. રક્ષિતાને થયું સસરાએ દાણા આપ્યા છે, નક્કી કાંઈક કારણ હશે, તેથી તિજોરીમાં સોનાની ડબ્બીમાં સાચવી રાખ્યા. વર્ધિતાને પણ એ જ રીતે દાણા આપ્યા, તેણે વિચાર્યું મારા સસરા ઘણા બુદ્ધિશાળી છે તેમણે આ દાણા આપ્યા છે તો નક્કી કાંઈક રહસ્ય હશે, તેથી તે દાણા પિયર મોકલી આપ્યા અને તે દાણાને એક અલગ જમીનના ટુકડામાં વાવવાનું જણાવ્યું અને તેને અવસરે મંગાવીશ એમ કહેવડાવ્યું. ચારેક વર્ષે સસરાએ દાણા માંગ્યા. ઉજ્જિતાએ ‘ફેંકી દીધા’ જણાવ્યું, ભક્ષિતાએ ‘ખાઈ ગઈ’ જણાવ્યું, રક્ષિતાએ દાણા પાછા આપ્યા અને જ્યારે વર્ધિતાએ બે હાથ જોડી સસરાને વિનંતી કરી કે આપે આપેલ દાણા લાવવા માટે મારા પિયર ગાડાઓ મોકલવા પડશે.

આ કાળમાં પણ આવી જ વાત બની.....અહીંયા પરીક્ષાની વાત નથી પણ સસરા પૂજ્ય ચિમનભાઈ ખીમચંદ મહેતાએ એક દિવસ અચાનક સર્વે પુત્રવધુઓને સારા કાર્યમાં વાપરવા ₹ એક લાખ આપ્યા. પુત્રવધુ ઈલાને, વાપરવા આપેલા ₹ એક લાખને કેમ વાપરવા ? તે પ્રશ્ન હતો અને તે જ વખતે ઘરમાં પર્યુષણ પર્વના કારણે પ્રતિક્રમણની વાતો થઈ. તેમાં ઈલાબહેનને પુત્રએ પ્રશ્ન કર્યો ‘સમજ્યા વિના ક્રિયા શું કર્યા કરીએ ?’ અંગ્રેજી માધ્યમથી ભણેલા બાળકોને કેમ કરીને સમજાવવા ? તેના જવાબમાં ગુજરાતી અને અંગ્રેજી અર્થ

સાથે, આ વિધિ સહિત સંવત્સરી પ્રતિક્રમણસૂત્રના પુસ્તકનું સંકલન થયું. સ્વનો સ્વાધ્યાય અને પરને જ્ઞાનની પ્રાપ્તિ તેથી સ્વ-પર ‘જ્ઞાનસ્ય ફલં વિરતી’.

વર્તમાન પેઢીના યુવાનોને પક્ષી-ચોમાસી-સંવચ્છરી પ્રતિક્રમણ સમજણ સાથે કરવામાં ખાસ ઉપયોગી...આ યાંત્રિકયુગના ભયાનક નાસ્તિકવાદી સંસારમાં, આપણો સમય અને આપણું જ્ઞાન કોઈકને ધર્મમાં જોડનાર થાય, તે તો મહાપુણ્યોદય કહેવાય...ચાલો વાંચીએ...સમજીએ...અને ભેગા મળીને પ્રતિક્રમણ કરીએ.

કીર્તિભાઈ પંડિતજી

બોરીવલી, મુંબઈ

+ ૯૧ ૯૮૨૦૩ ૨૧૦૩૦

અનુક્રમણિકા

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પ્રતિક્રમણ વિવેચન

પ્રતિ = પાછું અને ક્રમણ = હઠવું. પાપથી પાછા હઠવાની ક્રિયાને પ્રતિક્રમણ કહેવાય છે. આ ક્રિયા અવશ્ય કરવાની છે તેવી જ્ઞાની ભગવંતોની આજ્ઞા છે. તેથી સમસ્ત સંઘ-સાધુ, સાધ્વી, શ્રાવક અને શ્રાવિકા પ્રત્યેકે આ ક્રિયા કરવી જોઈએ. અવશ્ય કરવાની ક્રિયા એટલે આવશ્યક. જ્ઞાનાદિ ગુણોને અને મોક્ષને સમસ્ત પ્રકારે વશ કરે તે આવશ્યક.

જે વ્યવહાર દશામાં રહેલા છે, જેમનું મન આત્મભાવમાં સ્થિર નથી થતું અને વારંવાર વિષયોમાં ચાલી જતાં મનને કાબુમાં રાખવાનું સાધન એટલે આવશ્યકાદિ ક્રિયાઓ. માટે આ આવશ્યક ક્રિયાઓ રોજ કરવી જ જોઈએ. રોજે રોજ બંધાતા પાપોનું પ્રાયશ્ચિત પણ રોજે રોજ જ કરવું જોઈએ. પાપ ન થાય એ પ્રતિક્રમણનો મુખ્ય ઉદ્દેશ છે, પણ તે સ્થિતિ પ્રાપ્ત ન થાય ત્યાં સુધી નિરંતર લાગતા દોષોની શુદ્ધિ કરવી, પશ્ચાતાપ કરવો તે જ સાચું પ્રતિક્રમણ છે. ભૂતકાળની ભૂલોનો પશ્ચાતાપ કરવો, વર્તમાનમાં પાપથી વિમુખ રહેવું અને ભવિષ્યમાં પાપ નહીં કરવાનો સંકલ્પ કરવો તે પ્રતિક્રમણ.

રાત્રિ દરમ્યાન થયેલા પાપોની શુદ્ધિ માટે કરાતું ‘રાઈ પ્રતિક્રમણ’ રોજ સવારે કરવું જોઈએ.

દિવસ દરમ્યાન કરેલા પાપોની શુદ્ધિ ‘દેવસિય પ્રતિક્રમણ’ દ્વારા થાય છે. આ પ્રતિક્રમણ રોજ સાંજે કરવામાં આવે છે.

દર પંદર દિવસે આત્માની વિશેષ શુદ્ધિ માટે કરાતું સાંધ્ય પ્રતિક્રમણ તે ‘પક્ષ્મી પ્રતિક્રમણ’ દરેક મહિનાની સુદ અને વદ ચૌદસના આ પ્રતિક્રમણ થાય છે.

દર ચાર મહિનામાં જાણતાં અજાણતાં જે પાપકર્મો બંધાયા હોય તેનાથી વિશેષ મુક્તિ મેળવવા માટે ‘ચૌમાસી પ્રતિક્રમણ’ કરવાનું છે.

‘સાંવત્સરિક પ્રતિક્રમણ’ આખા વર્ષનાં જે પાપ કર્મો જાણતાં અજાણતાં થયા હોય એના પ્રાયશ્ચિત માટે થાય છે. આ પ્રતિક્રમણ દ્વારા જગતનાં સર્વ જીવોને ખમાવવામાં આવે છે અને એમ કરીને આત્મા પોતાના પાપકર્મોને ખેરવી નાખે છે.

પ્રતિક્રમણની છ આવશ્યક ક્રિયાઓ

પ્રતિક્રમણની ક્રિયામાં છ આવશ્યકનો સમાવેશ થાય છે.

૧- સામાયિક ૨- ચઉવિસત્થો ૩- વાંદણા ૪- પડિક્કમણું ૫- કાઉસ્સગ્ગ અને ૬- પચ્ચક્ખાણ.

૧) સામાયિક - બે ઘડીનાં (૪૮ મિનિટ) જેટલું, ચારિત્ર પાળતાં હોય તેવા સાધુસમ જીવન, સાવધયોગ-પાપોની પ્રવૃત્તિને અટકાવતું અને ચિત્ત તથા મનને સ્વસ્થ અને નિર્મળ રાખવાની શ્રેષ્ઠ તક આપતું આવશ્યક.

૨) ચઉવિસત્થો - લોગસ્સ એટલે જ ચઉવિસત્થો અથવા ચતુર્વિંશતિ. લોગસ્સથી ચોવીસે તીર્થંકરોની નામપૂર્વક સ્તવના- જેનો પ્રભાવ બાહ્ય અને અભ્યંતર સુખ, શાંતિ અને આરોગ્યને આપવા સાથે જીવને મુક્તિ સુધી પહોંચાડી દે છે.

૩) વાંદણા - ગુરુ એટલે ધર્મના જાણકાર, ધર્મચરણનું પાલન કરનાર, અહિંસા, સત્ય, અચોર્ય, બ્રહ્મચર્ય, અપરિગ્રહ આદિ મહાવ્રતોનું અને ત્યાગ માર્ગનું પાલન કરનાર. આવા ગુરુનું બહુમાનપૂર્વક વંદન કરવું તે સાધકનું કર્તવ્ય છે. આ કર્તવ્યનું સુગુરુ વંદન-વાંદણા દ્વારા પાલન કરવાનું છે.

૪) પડિક્કમણું - પાપથી પાછા હઠવાની ક્રિયા દર્શાવતા સૂત્રો દ્વારા ક્ષણે ક્ષણે મન, વચન કાયાથી થતાં પાપ-દોષોની આલોચના કરવી, તેની ક્ષમા માંગવી તે જ પ્રતિક્રમણ છે.

૫) કાઉસ્સગ્ગ - કાઉસ્સગ્ગ દરમિયાન શરીરની શુશ્રૂષાનો સર્વથા ત્યાગ, કાયાનું કષ્ટ સહન કરવાનું, મૌન અને ધ્યાન દ્વારા વાણી અને મનથી મલિન વૃત્તિઓનો ત્યાગ કરવાનો છે.

૬) પચ્ચક્ખાણ - જીવનને સંયમી બનાવવા, વિવિધ કુટેવોથી બચવા, સદાચરણમાં પ્રવૃત્ત રહેવા અને પાપાસવથી અટકવા પચ્ચક્ખાણ એટલે નિયમોનું ગ્રહણ કરવું.

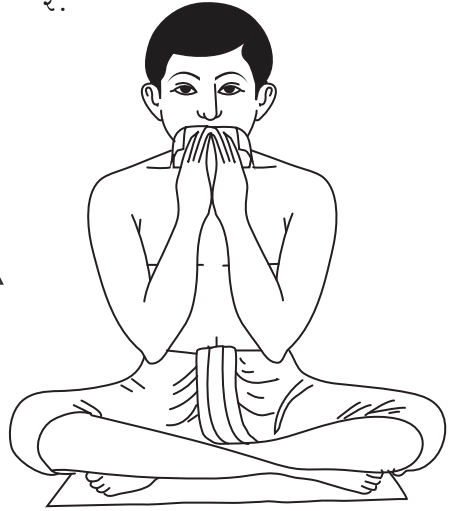
પ્રતિક્રમણની મુદ્રા

૧.



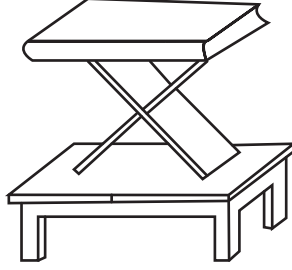
ઉભા રહીને પ્રતિક્રમણ કરનારે ચિત્ર મુજબ
મુદ્રાને જાળવી ઉભા રહેવું.
પ્રતિક્રમણમાં ઊભા રહી, હાથ જોડી,
ચરવળો અને મુહપત્તી કેમ રાખવાં તે જુઓ.

૨.

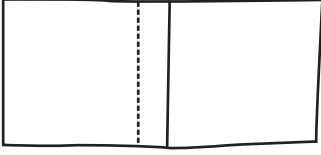


પ્રતિક્રમણમાં બેઠા હો ત્યારે
બે હાથ જોડી, એકાગ્ર ચિત્ત રાખવું.

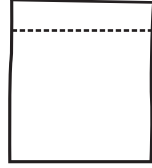
પ્રતિક્રમણમાં ઉપયોગી ઉપકરણોનાં ચિત્રો



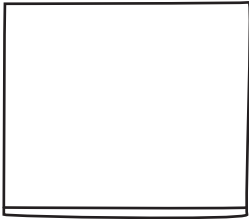
સ્થાપનાચાર્યજી



ખુલ્લી મુહપત્તી



વાળેલી મુહપત્તી



કટાસાણું



ચરવળો

પ્રતિક્રમણમાં ઉપયોગી ઉપકરણોનું વિવેચન

ધર્મભાવનાની વૃદ્ધિ કરે તેવા સાધનોને ઉપકરણ કહેવાય.

૧) સ્થાપનાચાર્યજી - પ્રતિક્રમણ ગુરુસાક્ષીએ કરવું જોઈએ. જો ગુરુની અનુકૂળતા ન હોય તો, નવકાર અને પંચિંદ્રિય સૂત્ર હોય તેવું પુસ્તક, ગુરુસ્થાને સ્થાપી, સામાયિક-પ્રતિક્રમણની ક્રિયા કરવી જોઈએ.

૨) કટાસણું - દોઢ હાથ જેટલું સમયોરસ માપનું, કાણાં વગરનું, સફેદ ઉનનું હોવું જોઈએ. કટાસણું સૂક્ષ્મ જીવોની રક્ષા થઈ શકે તે માટે અખંડ રાખવાનું છે. સામાયિક કરતાં શરીરમાં એક ઉર્જાનો પ્રવાહ જન્મે છે, તે ઉનનું કટાસણું હોય તો જમીનમાં ઉતરી જતો અટકીને શરીરને ઉર્જામય રાખે છે.

૩) મુહપત્તી - મુહપત્તી સુતરાઉ કાપડની, સામાન્યરીતે એક વેંત અને ચાર આંગળીની હોય છે. મુહપત્તીની ત્રણ કોર ખુલ્લી અને એક કોર બાંધેલી હોવી જોઈએ. કારણ સંસારની ચાર ગતિ નારકી, તિર્યચ, મનુષ્ય અને દેવ આમાં આત્માનો છૂટકારો કરવા માટે એક મનુષ્ય ગતિ જ સમર્થ છે તે દર્શાવ્યું છે. મુહપત્તી સ્વચ્છ હોવી જોઈએ. મુહપત્તી મુખ પાસે રાખવાના બે કારણ છે. ૧- જ્ઞાન, જ્ઞાની અને જ્ઞાનના સાધનો પ્રત્યે વિનય સાચવવો. બોલતાં થૂંક ન ઉડે તેનો વિવેક જાળવવો. ૨- સૂત્રો બોલતાં હવામાંના સૂક્ષ્મ જીવો મુખમાં ચાલ્યા ન જાય અને તેમની રક્ષા થાય. મુહપત્તીનું પડિલેણ, પચાસ બોલ બોલવાપૂર્વક કરવાનું હોય છે. પુરૂષોએ પચાસ બોલ, અને સ્ત્રીઓએ ચાલીસ બોલપૂર્વક મુહપત્તીનું પડિલેણ કરવાનું હોય છે.

૪) ચરવળો - સામાયિકમાં ઉઠતાં-બેસતા, ભૂમિની પ્રમાર્જના કરવા માટે વપરાય છે. ચરવળો ૩૨ આંગળ જેટલો હોય છે. તેમાં ચોવીસ આંગળની દાંડી (આત્મા ૨૪ દંડકથી દંડાય છે) અને આઠ આંગળની દશીઓ (આત્માને આઠ પ્રકારના કર્મબંધથી મુક્ત કરવા) એવું દર્શાવવામાં આવેલ છે. ચરવળાની દાંડી લાકડાની જ હોવી જોઈએ. ચોરસ દાંડી સ્ત્રીઓ માટે વપરાય છે. ગોળ દાંડી પુરૂષોએ વાપરવાની હોય છે. ચરવળા વિના ક્રિયામાં ઉભા થવાય નહીં, તેમ જ સ્થાન ફેર પાડ ન કરાય.

ખમાસમણું કેમ દેવું ? પંચાંગ પ્રણિપાત રૂપ ખમાસમણ મુદ્રા



પ્રથમ સ્થિતિ. (પ્રારંભ)



દ્વિતીય સ્થિતિ. (અંત)

પંચાંગ = બે હાથ, બે પગ અને મસ્તક - તે વડે પ્રણિપાત નમસ્કાર

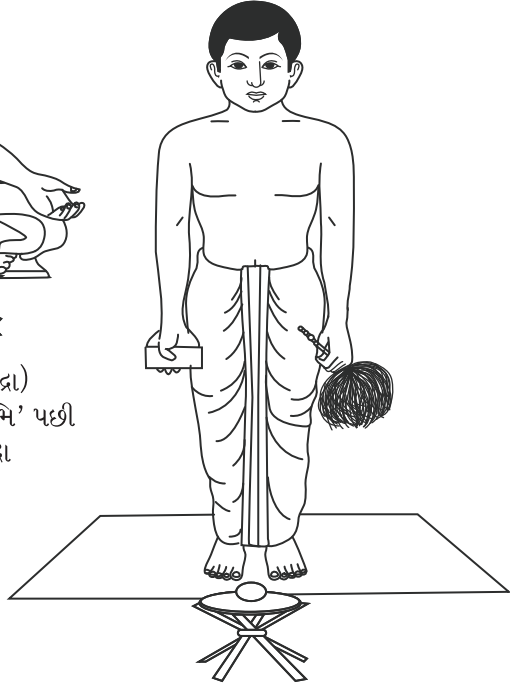
ખમાસમણું કેમ દેવું તે

આપણી તમામ ક્રિયાઓમાં ખમાસમણું આવવાનું જ. બીજું ચિત્ર બરાબર જુઓ, અને તમે જે રીતે ખમાસમણું દો છો તેની સાથે સરખાવો અને ખામી હોય તો દૂર કરો.

કાઉસ્સગ્ગ કેમ કરવો ?



(બેઠા બેઠા ‘કાયોત્સર્ગ’ની મુદ્રા)
અન્નત્થ સૂત્રમાં ‘અપ્પાણં વોસિરામિ’ પછી
કાઉસ્સગ્ગમાં બેસવાની મુદ્રા



(ઉભા ઉભા કાઉસ્સગ્ગની મુદ્રા)
અન્નત્થ સૂત્રમાં ‘અપ્પાણં વોસિરામિ’ પછી કાઉસ્સગ્ગમાં
ઉભા રહેવાની જિનમુદ્રા

કાઉસ્સગ્ગ કેમ કરવો તેની મુદ્રા

બેઠા બેઠા કાઉસ્સગ્ગ કરનારે હાથ કેમ રાખવા, ચરવળો કેમ રાખવો તે, ઉભા કાઉસ્સગ્ગ કરનારે બે પગનાં આગલા ભાગ વચ્ચે કેટલું અંતર રાખવું તે, મુહપત્તી અને ચરવળો કયા હાથમાં રાખવો, હાથ જંધાની પાસે કેમ રાખવા અને ધ્યાનને લગતી મુખમુદ્રા કેમ રાખવી તે આ ચિત્રથી સમજાશે.

મુહપત્તીની પડિલેહણા

૨૫ બોલ મુહપત્તીની પડિલેહણા, ૨૫ બોલ શરીરની પડિલેહણા

સૂચના : ચરવળાવાળાને જ ઉભડક બેસીને પડિલેહણ કરવાનો અધિકાર છે. ન હોય તેને બેસીને પડિલેહણ કરવી.

મુહપત્તી પડિલેહણાના ૨૫ બોલ.

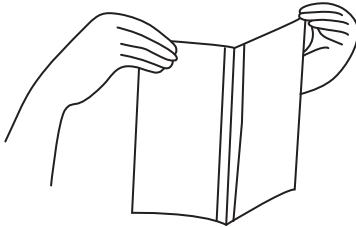
૧.



૧. ઉભડક બેસો,
૨. બંને હાથ બંને પગની અંદર રાખો,
૩. મુહપત્તીને ખોલો,
૪. પછી અવલોકન કરો તે સાથે
'સૂત્ર' બોલને મનમાં બોલો.

દષ્ટિપડિલેહણા

૨.



- હવે મુહપત્તીને બીજી બાજુએ ફેરવી, પ્રમાર્જના કરવાની સાથે
'અર્થ તત્ત્વ કરી સદ્દર્શુ' બોલો.

દષ્ટિપડિલેહણા

૩.

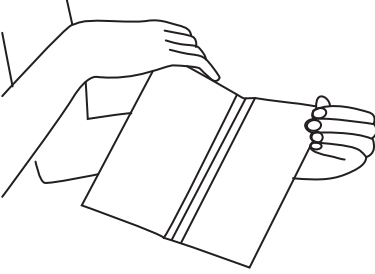


દષ્ટિપરિલેહણા

‘સમ્યક્ત્વ મોહનીય, મિશ્ર મોહનીય,
મિથ્યાત્વ મોહનીય પરિહરું.’

આ બોલ બોલીને મુહપત્તીના એક
છેડાને ત્રણવાર ખંખેરવો.
(૩-ઉર્ધ્વ પાફોડા)

૪.

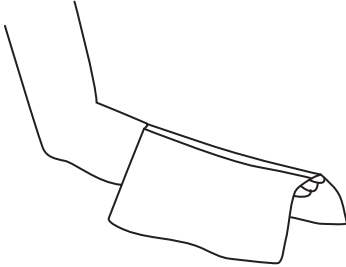


દષ્ટિપરિલેહણા

‘કામ રાગ, સ્નેહ રાગ,
દષ્ટિ રાગ પરિહરું.’

આ બોલ બોલીને મુહપત્તીના બીજા
છેડાને ત્રણવાર ખંખેરવો.
(૩-ઉર્ધ્વ પાફોડા)

૫.

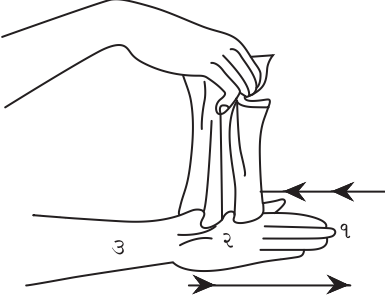


દષ્ટિપરિલેહણા

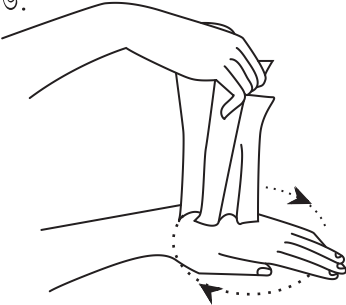
પદ્ધી ચિત્ર મુજબ મુહપત્તીને ડાબા કાંડા પર
નાખી, વચલી ઘડી પકડી, બેવડી કરો.

(અહીંથી મુહપત્તીને સંકેલવાનું શરૂ થાય છે)

૬.



૭.



પછી જમણા હાથમાં મુહપત્તી ભરાવીને
ડાબા હાથના પૃષ્ઠભાગે ફેરવતાં
‘હાસ્ય, રતિ, અરતિ પરિહરું’ બોલો.

મુહપત્તીને ચિત્રમાં બતાવ્યા મુજબ
આંગળીઓમાં ભરાવો. પછી આંગળાથી
કાંડા (પફખોડા) તરફ અને ફરી કાંડાથી
આંગળા તરફ (અફખોડા) મુહપત્તી વડે
ત્રણ ત્રણ વાર પ્રમાર્જના કરો,
સાથે નીચેના બોલ બોલો -

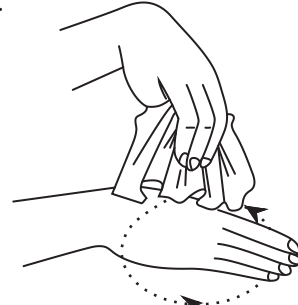
‘સુદેવ, સુગુર, સુધર્મ, આદરું’ - પફખોડા
‘કુદેવ, કુગુર, કુધર્મ પરિહરું’, - અફખોડા

‘જ્ઞાન, દર્શન, ચારિત્ર આદરું’, - પફખોડા
‘જ્ઞાન વિરાધના, દર્શન વિરાધના,
‘ચારિત્ર વિરાધના પરિહરું’, - અફખોડા

‘મનો ગુપ્તિ, વચન ગુપ્તિ,
કાય ગુપ્તિ, આદરું’ - પફખોડા
‘મનોદંડ, વચન દંડ, કાયદંડ
પરિહરું.’ - અફખોડા

પછી ડાબા હાથના પૃષ્ઠભાગે મુહપત્તી
(છઠ્ઠા ચિત્ર મુજબ) ફેરવતાં
(પફખોડા = ૩ ટપ્પે મુહપત્તીને આંગળાના
ટેરવાથી કાંડા તરફ લઈ જવું.
અફખોડા = મુહપત્તીને સળંગ કાંડાથી
આંગળીના ટેરવા તરફ ઘસડીને લઈ જવી.)

૮.



પછી ડાબા હાથમાં મુહપત્તી ભરાવીને
જમણા હાથના પૃષ્ઠભાગે ફેરવતાં
‘ભય, શોક, જુગુપ્સા પરિહરું’ બોલો.

શરીરની પરિલેહણના રૂપ બોલ

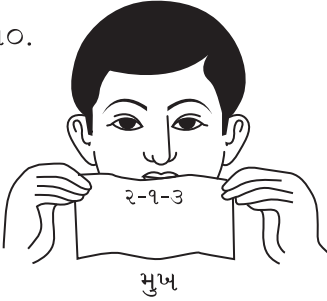
૮.



પછી મુહપત્તીના બે છેડાને બે હાથથી
પકડીને મસ્તકની વચ્ચોવચ્ચ અને તેની
જમણી-ડાબી બાજુએ પ્રમાર્જના કરતાં
અનુક્રમે

‘કૃષ્ણ લેશ્યા, નીલ લેશ્યા, કાપોત લેશ્યા,
પરિહરું,’ બોલો.
(સ્ત્રીઓએ નથી બોલવાનું)

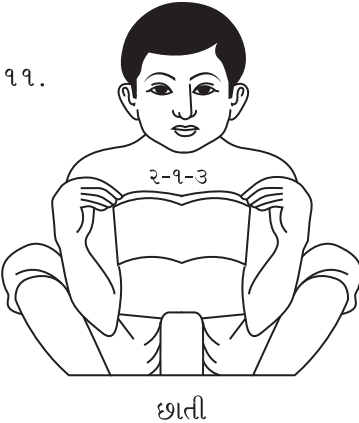
૧૦.



પછી મુખની અને તેની જમણી-ડાબી બાજુ
પ્રમાર્જના કરતાં -

‘રસગારવ, રિદ્ધિગારવ,
સાતાગારવ પરિહરું.’ બોલો.

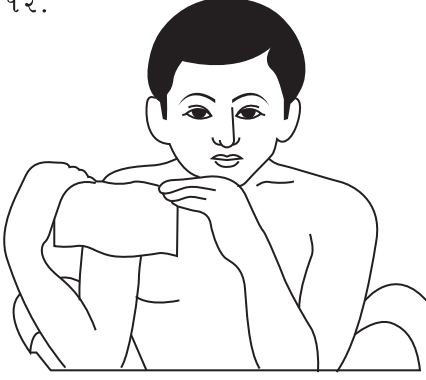
૧૧.



પછી છાતીની વચ્ચે અને જમણી-ડાબી
બાજુએ પ્રમાર્જના કરતાં -

‘માયાશલ્ય, નિયાણશલ્ય,
મિથ્યાત્વશલ્ય પરિહરું.’
આ બોલને મનમાં બોલો.
(સ્ત્રીઓએ નથી બોલવાનું)

૧૨.

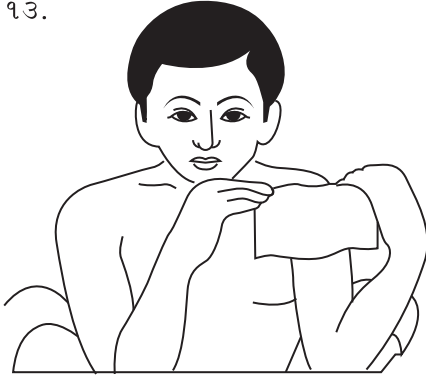


જમણો ખભો

તે પછી મનમાં નીચેના બોલ બોલવા
પૂર્વક જમણા ખભાની પ્રમાર્જના કરો -
'ક્રોધ માન પરિહરું',

(સ્ત્રીઓએ નથી બોલવાનું)

૧૩.

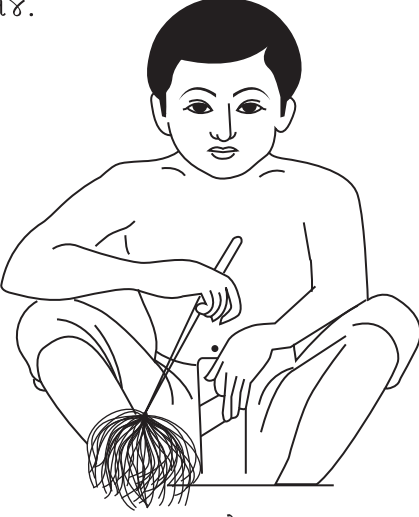


ડાબો ખભો

ડાબા ખભે કરતાં -
'માયા-લોભ પરિહરું', બોલો.

(સ્ત્રીઓએ નથી બોલવાનું)

૧૪.



જમણો પગ

ચરવળાથી અથવા મુહપત્તીથી
જમણા પગની (૩ વાર) પ્રમાર્જના
કરતાં 'પૃથ્વી કાય, અપ્કાય, તેઉકાયની
રક્ષા કરું,' બોલો

૧૫.



ડાબો પગ

અને ડાબા પગની પ્રમાર્જના કરતાં
'વાયુકાય, વનસ્પતિકાય,
ત્રસકાયની રક્ષા કરું'. બોલો

સ્ત્રીઓનું માથું, હૃદય અને ખભા
વસ્ત્રોથી હંમેશા ઢંકાયેલા હોય છે
તેથી શ્રાવિકાઓને ૮, ૧૧, ૧૨, ૧૩
નંબરની પ્રમાર્જના હોતી નથી.

મુહપત્તીની પડિલેહણાનું વિવેચન અને વિધિ અંગેનું માર્ગદર્શન

વૃદ્ધ સંપ્રદાય મુજબ આ ‘બોલ’ મનમાં બોલવાના હોય છે. અને તેનો અર્થ વિચારવાનો હોય છે. તેમાં ‘ઉપાદેય’ અને ‘હેય’ વસ્તુઓનો વિવેક અત્યંત ખૂબી પૂર્વક કરવામાં આવ્યો છે. દાખલા તરીકે પ્રવચન એ તીર્થ હોઈને પ્રથમ તેના અંગરૂપ ‘સૂત્રની અને અર્થની તત્ત્વ વડે શ્રદ્ધા કરવાની છે’ એટલે કે સૂત્ર અને અર્થ ઉભયને તત્ત્વરૂપ-સત્યરૂપ સ્વીકારીને તેમાં શ્રદ્ધા રાખવાની છે. અને તે શ્રદ્ધામાં અંતરાયરૂપ સમ્યક્ત્વમોહનીય આદિ કર્મો હોવાથી તેને પરિહરવાની ભાવના કરવાની છે.

મોહનીય કર્મમાં પણ રાગને ખાસ પરિહરવા જેવો છે. તેમાં પ્રથમ કામરાગને, પછી સ્નેહરાગને અને છેલ્લે દષ્ટિરાગને છોડવાનો છે. કારણકે એ રાગ છૂટ્યા વિના સુદેવ, સુગુરૂ અને સુધર્મની મહત્તા વિચારી તેમને જ આદરવાની ભાવના કરવાની છે. તેથી કુદેવ, કુગુરૂ અને કુધર્મને પરિહરવાનો દઢ સંકલ્પ કરવાનો છે, જો આટલું થાય તો જ્ઞાન, દર્શન અને ચારિત્ર ને આદરવાનું છે. કે જેનું અપરનામ ‘સામાયિક’ છે તેની સાધના યથાર્થ થઈ શકે છે. આવી આરાધના કરવા માટે જ્ઞાન વિરાધના, દર્શન વિરાધના, અને ચારિત્ર વિરાધના ને પરિહરવાની જરૂર છે.

ટૂંકમાં મનગુપ્તિ, વચનગુપ્તિ અને કાયગુપ્તિ આદરવા યોગ્ય છે. એટલે ઉપાદેય છે અને મનદંડ, વચનદંડ અને કાયદંડ પરિહરવા યોગ્ય છે એટલે હેય છે. આ રીતે ‘ઉપાદેય’ અને ‘હેય’ અંગે ભાવ્યા પછી જે વસ્તુઓ ખાસ પરિહરવા જેવી છે તથા જેના અંગે યતના કરવાની ખાસ જરૂર છે, તેનો વિચાર દેહની પડિલેહણા પ્રસંગે કરવાનો છે. તે આ રીતે :-

‘હાસ્ય, રતિ, અરતિ, પરિહરું’

વળી ‘ભય, શોક, જુગુપ્સા પરિહરું’ એટલે જે હાસ્યાદિ ષટ્ક (છ) (ચારિત્રમોહનીય) કષાયથી ઉદ્ભવે છે. તેનો ત્યાગ કરવાથી મારું ચારિત્ર સર્વાંશે (સંપૂર્ણતયા) નિર્મળ થાય.

‘કૃષ્ણ લેશ્યા, નીલ લેશ્યા અને કાપોત લેશ્યા પરિહરું’ કારણ એ ત્રણે લેશ્યાઓમાં અશુભ અધ્યવસાયોની પ્રધાનતા છે અને તેનું ફળ આધ્યાત્મિક પતન છે, માટે પરિહરું છું.’

‘રસગારવ, ઋદ્ધિગારવ અને સાતાગારવ પરિહરું’ કારણકે એનું ફલ પણ સાધનામાં વિક્ષેપ અને આધ્યાત્મિક પતન છે, માટે પરિહરું છું. તેની સાથે ‘માયાશલ્ય, નિયાણશલ્ય અને મિથ્યાત્વશલ્ય પરિહરું’ કારણકે તે ધર્મકરણીનાં અમૂલ્ય ફળનો નાશ કરનાર છે. આ બધાનો ઉપસંહાર કરતાં હું એવી ભાવના રાખું છું કે ‘ક્રોધ અને માન તથા માયા અને લોભ પરિહરું’ કે જે અનુક્રમે રાગ અને દ્વેષના સ્વરૂપો છે.

સામાયિકની સાધનાને સફળ બનાવનારી જે મૈત્રી ભાવના છે. તેનો હું બને તેટલો અમલ કરીને ‘પૃથ્વીકાય, અપ્કાય, તેઉકાય, વાયુકાય, વનસ્પતિકાય, તથા ત્રસકાય’ એ છયે કાયના જીવોની યતના કરું. જો આટલું કરું તો આ મુહપત્તી રૂપી સાધુતાનું જે પ્રતીક મેં હાથમાં લીધું છે, તે સફળ થયું ગણાશે.

મુહપત્તી પડિલેહણ કરતી વખતે મનમાં બોલવા-વિચારવા યોગ્ય રૂપ બોલ

ગુરૂવંદન કરનારે પ્રથમ સંડાસાપૂર્વક ખમાસમણ દઈ ગુરૂની આજ્ઞા માંગી, મુહપત્તિ પડિલેહણ ઉત્કટિક આસને (બન્ને પગના પંજાના આધારે ઉભડક બેસવું) નીચે બેસી બે પગની વચ્ચે બે હાથ રાખીને કરવું જોઈએ. તેમાં મુહપત્તીના રૂપ બોલ = (૧) દષ્ટિ પડિલેહણા + (૬) ઉર્ધ્વ પાફોડા (પુરિમ) + (૮) અક્ષખોડા + (૮) પક્ષખોડા = રૂપ

(૧) દષ્ટિ પડિલેહણા : મુહપત્તીનાં ૫૩ ઉખેડી દૃષ્ટિ સન્મુખ તીર્થર્થી વિસ્તારીને, દષ્ટિ સન્મુખ રહેલું પાસું, દષ્ટિથી બરાબર તપાસવું. તેમાં જો કોઈ જીવ જંતુ દેખાય તો તેને જયણા પૂર્વક યોગ્ય સ્થાને મૂકવાં. પછી બોલ મનમાં બોલવાના છે અને તેનો અર્થ વિચારવાનો છે.)

૧) સૂત્ર, - ચિત્ર નં-૧

(આ વખતે મુહપત્તીની એક બાજુની પ્રતિલેખના થાય છે. એટલે કે તેની એ બાજુનું બરાબર નિરીક્ષણ કરવામાં આવે છે)

૨) ત્યારબાદ મુહપત્તીનો બે હાથે પકડેલો ઉપલો ભાગ ડાબા હાથ ઉપર (જમણા હાથ વડે) નાખીને, બીજું પાસું એવી રીતે બદલી નાંખવું કે

પ્રથમ ડાબા હાથમા પકડેલો = દાબેલો ખૂણો જમણા હાથમાં આવે અને બીજું પાસું દષ્ટિ સન્મુખ થઈ જાય, ત્યારબાદ તે દષ્ટિ સન્મુખ થયેલા બીજા પાસાને પણ પહેલા પાસાની જેમ દષ્ટિથી તપાસવું. એ પ્રમાણે મુહપત્તીનાં બે પાસાં દષ્ટિથી તપાસવાં તે ‘દષ્ટિપડિલેહણા’ જાણવી. તે વખતે મનમાં બોલવું કે....અર્થ, તત્ત્વ કરી સદ્દહું. ચિત્ર નં-૨

સૂત્ર તથા અર્થ ઉભયને તત્ત્વરૂપ એટલે સત્ય સ્વરૂપ સમજું છું અને તેની પ્રતીતિ કરી, તેના પર શ્રદ્ધા કરું છું. આ વખતે મુહપત્તીની બીજી બાજુની પ્રતિલેખના થાય છે.

(એટલે કે મુહપત્તીની બીજી બાજુનું બરાબર નિરીક્ષણ કરવામાં આવે છે.)

૩) ૬-ઉર્ધ્વ-પષ્કોડા (=પુરિમ) પડિલેહણ વિધિ

૩- બીજા પાસાની દષ્ટિ પડિલેહણા કરીને તે ઉર્ધ્વ એટલે તીર્થસ્થ વિસ્તારેલી એવી મુહપત્તીનો પ્રથમ ડાબા હાથ તરફનો ભાગ ત્રણ વાર ખંખેરવો અથવા નચાવવો, તે પહેલા ‘ત્રણ ઉર્ધ્વ પષ્કોડા (પુરિમ)’ કહેવાય. મનમાં બોલવું કે...૨- સમ્યક્ત્વ મોહનીય, ૩- મિશ્ર મોહનીય, ૪- મિથ્યાત્વ મોહનીય પરિહરું. ચિત્ર નં-૩

૪) ત્યારબાદ (દષ્ટિ પડિલેહણમાં કયાં પ્રમાણે) મુહપત્તીનું બીજું પાસું બદલીને અને દષ્ટિથી તપાસીને જમણા હાથ તરફનો ભાગ ત્રણ વાર ખંખેરવો અથવા નચાવવો તે બીજા ‘ત્રણ ઊર્ધ્વપષ્કોડા (પુરિમ) કહેવાય, તે વખતે મનમાં બોલવું કે...૫- કામરાગ, ૬- સ્નેહરાગ, ૭- દૃષ્ટિરાગ પરિહરું. ચિત્ર નં- ૪

(ત્રણે પ્રકારના રાગ ખંખેરી નાખવા જેવા છે. એટલે મુહપત્તીને અહીં ત્રણ વાર ખંખેરવામાં આવે છે.)

આ પ્રમાણે પહેલા ત્રણ અને બીજા ત્રણ એમ કુલ મળીને છ ઊર્ધ્વપષ્કોડા (પુરિમ=પ્રસ્ફોટક) કહેવાય.

૫) મુહપત્તીનો મધ્યભાગ ડાબા હાથ પર નાંખી, વચલી ઘડી પકડી બેવડી કરો. (અહીંથી મુહપત્તીને સંકેલવાનું શરૂ થાય છે.) ચિત્ર નં-૫

(૯) અક્ષબોડા અને (૯) પક્ષબોડા પડિલેહણ વિધિ

(૯) અક્ષબોડા પછી મધ્યભાગનો છેડો જમણા હાથે એવી રીતે ખેંચી લેવો કે જેથી બરાબર બે પડની ઘડી વળી જાય. અને (તે બે પડવાળી થયેલી મુહપત્તી) દષ્ટિ સન્મુખ આવી જાય. ત્યારબાદ તરત તેના ત્રણ વઘૂટક કરીને જમણા હાથની ચાર અંગુલીઓના ત્રણ આંતરામાં ભરાવવા-દાબવા અને તેવી રીતે ત્રણ વઘૂટક કરેલી મુહપત્તીને ડાબા હાથની હથેળી ઉપર હથેલીને ન અડે-ન સ્પર્શે તેવી રીતે પ્રથમ ત્રણવાર કાંડા સુધી લઈ જવી અને એ પ્રમાણે ત્રણ વખત વચ્ચે વચ્ચે આગળ કહેવાતા પક્ષબોડા કરવા પૂર્વક ત્રણ ત્રણ વાર અંદર લેવી તે ૯ અક્ષબોડા અથવા ૯ આખોટક અથવા ૯ આસ્ફોટક કહેવાય.

(તેમાં ગ્રહણ કરવાનું હોવાથી ખંખેરવાનું નથી.)

(૯) પક્ષબોડા (પ્રમાર્જના) : ઉપર કહ્યા પ્રમાણે પહેલી વાર કાંડા તરફ ચઢતાં ત્રણ અક્ષબોડા કરીને નીચે ઉતરતી વખતે હથેલીને મુહપત્તી અડે = સ્પર્શે એવી રીતે (મુહપત્તી વડે) ત્રણ ઘસરકા ડાબી હથેલીને કરવા-તે પહેલી ૩ પ્રમાર્જના ત્યારબાદ (કાંડા તરફ ચડતા ૩ અક્ષબોડા કરી) બીજા વાર ઉતરતાં ૩ પ્રમાર્જના અને એજ પ્રમાણે (વચ્ચે ૩ અક્ષબોડા કરી) પુનઃ ત્રીજી વખત ૩ પ્રમાર્જના કરવી, તે ૯ પ્રમાર્જના અથવા ૯ પક્ષબોડા અથવા ૯ પ્રસ્ફોટક કહેવાય.

(ઉપર કહેલા ૬ પ્રસ્ફોટક તે આથી જુદા જાણવા, કારણ કે ૬ ઊર્ધ્વ પક્ષોડા અથવા ૬ પુરિમ કહેવાય છે, પરંતુ પ્રસિદ્ધિમાં ૯ પક્ષબોડા ગણાય છે, તો તે આ ૯ પ્રમાર્જનાનું નામ છે.)

એ ૯ અક્ષબોડા અને ૯ પક્ષબોડા તિગ તિગ અંતરિયા એટલે પરસ્પર ત્રણ ત્રણને આંતરે થાય છે, તે આ પ્રમાણે-પ્રથમ હથેલીએ ચઢતાં ૩ પક્ષબોડા કરવા, ત્યારબાદ હથેલી ઉપરથી ઉતરતાં ૩ અક્ષબોડા કરવા, ત્યારબાદ પુનઃ ૩ પક્ષબોડા, પુનઃ ૩ અક્ષબોડા, પુનઃ ૩ પક્ષબોડા, પુનઃ ૩ અક્ષબોડા, એ અનુક્રમે ૯ પક્ષબોડા, અને ૯ અક્ષબોડા પરસ્પર અંતરિત ગણાય છે. અથવા પક્ષબોડાના આંતરે અક્ષબોડા એમ પણ ગણાય છે.

૮-સુદેવ ૯-સુગુરુ ૧૦-સુધર્મ આદરું.

૬) સુદેવ, સુગુરુ વિષેની શ્રદ્ધા આપણામાં દાખલ થાય તેવી ઈચ્છા છે. તેથી મુહપત્તીને આંગળીઓના અગ્રભાગથી અંદર તરફ લાવવાની ક્રિયા કરવામાં આવે છે. તેમાં પહેલા ટપ્પે મુહપત્તી લગભગ આંગળીના અગ્રભાગે રાખવી અને તે વખતે ‘સુદેવ’ બોલવું પછી બીજા ટપ્પે મુહપત્તીને હથેલીના મધ્યભાગ સુધી લાવવી અને તે વખતે ‘સુગુરુ’ બોલવું અને ત્રીજા ટપ્પે મુહપત્તીને હાથના કાંડા સુધી લાવવી અને તે વખતે ‘સુધર્મ’ બોલવું. તેથી આગળ કોણી સુધી પહોંચતાં ‘આદરું’ એટલા શબ્દો બોલવા. મુહપત્તિ હાથને સ્પર્શવી ન જોઈએ. ચિત્ર નં-૬

૭) હવે ઉપરની રીતથી ઉલટી રીતે મુહપત્તીને કાંડાથી આંગળીના ટેરવા સુધી ઘસીને લઈ જાઓ તે વખતે ઝાટકીને કાંઈ કાઢી નાંખતા હોઈએ, તેમ ઘસીને મુહપત્તી લઈ જવી અને મનમાં બોલવું કે.

૧૧-કુદેવ, ૧૨-કુગુરુ, ૧૩-કુધર્મ પરિહરું.

(આ એક જાતની પ્રમાર્જન વિધિ થઈ, તેથી તેની ક્રિયા પણ તેવી જ રાખવામાં આવી છે.) ચિત્ર નં-૬

૮) હવે મુહપત્તી ત્રણ ટપ્પે આંગળીના અગ્રભાગેથી હથેલીના કાંડા સુધી મુહપત્તી સહેજ અદ્ધર રાખી અંદર લેવી અને બોલો કે....૧૪-જ્ઞાન, ૧૫-દર્શન, ૧૬-ચારિત્ર આદરું. ચિત્ર નં-૬

(આ ત્રણ વસ્તુઓ આપણી અંદર આવે તે માટે એનો વ્યાપક-ન્યાસ કરવામાં આવે છે.).

૯) હવે ઉપરથી ઉલટી રીતે હથેલીના કાંડાથી હાથની આંગળી સુધી મુહપત્તી ઘસીને લઈ જવી અને બોલવું કે...૧૭-જ્ઞાન-વિરાધના, ૧૮-દર્શન-વિરાધના, ૧૯-ચારિત્ર-વિરાધના પરિહરું. ચિત્ર નં-૬
(આ ત્રણ વસ્તુઓ બહાર કાઢવાની છે, માટે તેનું ઘસીને પ્રમાર્જન કરવામાં આવે છે.)

૨૦-મનગુપ્તિ, ૨૧-વચનગુપ્તિ, ૨૨-કાયગુપ્તિ આદરું.

(આ ત્રણ વસ્તુઓ આપણી અંદર આવે તે માટે એનો વ્યાપક ન્યાસ કરવામાં આવે છે)

૧૦) હવે મુહપત્તીને હથેલીના કાંડાથી હાથની આંગળી સુધી ઘસીને લઈ જવી અને બોલવું કે... ૨૩-મનદંડ ૨૪-વચનદંડ, ૨૫-કાયદંડ પરિહરું.
(આ ત્રણ વસ્તુઓ બહાર કાઢવાની છે, માટે તેનું પ્રમાર્જન કરવામાં આવે છે.) ચિત્ર નં- ૬

શરીર પડિલેહતી વખતે વિચારવાના ૨૫ બોલ

(આ બોલ વખતે અભ્યંતર પ્રમાર્જન કરવાનું હોવાથી બધી વખતે પ્રમાર્જનથી ક્રિયા કરવામાં આવે છે.)

૧) હવે આંગળામાં (આંતરામાં) ભરાવેલી મુહપત્તીથી ડાબા હાથની ઉપર બંને બાજુ અને નીચે એમ ત્રણ જગ્યાએ પ્રદક્ષિણાકારે પ્રમાર્જના કરતાં મનમાં બોલવું કે... ૨૬-હાસ્ય, ૨૭-રતિ, ૨૮-અરતિ પરિહરું. ચિત્ર નં- ૭

૨) એવી જ રીતે ડાબા હાથના આંગળામાં (આંતરામાં) ભરાવેલી મુહપત્તીથી જમણા હાથની ઉપર બંને બાજુ અને નીચે એમ ત્રણ જગ્યાએ પ્રદક્ષિણાકારે પ્રમાર્જના કરતાં મનમાં બોલવું કે... ૨૯-ભય, ૩૦-શોક, ૩૧-દુર્ગચ્છા પરિહરું. ચિત્ર નં- ૮

૩) પછી આંગળીઓમાંથી મુહપત્તીને કાઢીને, બેવડી જ રાખીને બંને હાથની આંગળીઓના આંતરામાં ગોઠવીને, મુહપત્તીનો નીચેનો ભાગ સીધો રહે તેમ રાખવો.

મુહપત્તીથી સુયોગ્ય પ્રમાર્જના થાય તેમ માથાના મધ્યભાગે (વચ્ચે) અને જમણી-ડાબી બે બાજુએ એમ ત્રણ જગ્યાએ પ્રમાર્જના કરતાં અનુક્રમે મનમાં બોલવું કે... ૩૨-કૃષ્ણલેશ્યા, ૩૩-નીલલેશ્યા, ૩૪-કાપોતલેશ્યા પરિહરું. ચિત્ર નં- ૯

(આ ત્રણ બોલ સ્ત્રીઓએ નથી બોલવાના)

૪) એવી જ રીતે મુહપત્તીથી મોઢાની વચ્ચે અને જમણી-ડાબી બે બાજુએ પ્રમાર્જના કરતાં અનુક્રમે મનમાં બોલવું કે... ૩૫-રસગારવ, ૩૬-ઋદ્ધિગારવ, ૩૭-સાતાગારવ પરિહરું. ચિત્ર નં- ૧૦

૫) એવી જ રીતે મુહપત્તીથી હૃદયની વચ્ચે અને જમણી-ડાબી બે બાજુએ પ્રમાર્જના કરતાં અનુક્રમે મનમાં બોલવું કે... ૩૮-માયાશલ્ય,

૩૯-નિયાણશલ્ય, ૪૦-મિથ્યાત્વશલ્ય પરિહરું. ચિત્ર નં - ૧૧ (આ ત્રણ બોલ સ્ત્રીઓએ નથી બોલવાના)

૬) એવી જ રીતે બંને હાથમાં મુહપત્તી રાખીને જમણા ખભા પરથી ફેરવીને વાંસાનો (પીઠનો ઉપલો ભાગ) ભાગ પ્રમાર્જતાં મનમાં બોલવું કે... ૪૧- ક્રોધ, ૪૨- માન પરિહરું. ચિત્ર નં - ૧૨ (આ બે બોલ સ્ત્રીઓએ નથી બોલવાના)

૭) તે પછી એવી જ રીતે બંને હાથમાં મુહપત્તી રાખીને ડાબા ખભા પરથી પ્રમાર્જના કરતાં મનમાં બોલવું કે... ૪૩- માયા, ૪૪- લોભ પરિહરું. ચિત્ર નં - ૧૩ (આ બે બોલ સ્ત્રીઓએ નથી બોલવાના)

(એ પ્રમાણે પીઠ + વાંસાની ૪ પ્રમાર્જના થઈ. એ ચાર પડિલેહણાને ૨ ખભા+૨ પીઠની પડિલેહણા ગણવાનો વ્યવહાર પ્રસિદ્ધ છે.)

તે પછી ચરવળા (ઓઘા) થી ડાબા પગના મધ્યભાગે (વચ્ચે) અને ડાબા-જમણા ભાગે એમ ત્રણ જગ્યાએ પ્રમાર્જના કરતાં અનુક્રમે મનમાં બોલવું કે. (પૂ. સાધુ-સાધ્વીજી ભગવંત 'રક્ષા કરું' બોલે) ૪૫- પૃથ્વીકાય, ૪૬- અપ્કાય, ૪૭- તેઉકાયની જયણા કરું. ચિત્ર નં - ૧૪ (રક્ષા કરું)

ત્યાર બાદ ચરવાળા (ઓઘા) થી જમણા પગના મધ્યભાગે (વચ્ચે) અને ડાબા-જમણા ભાગે એમ ત્રણ જગ્યાએ પ્રમાર્જના કરતાં અનુક્રમે મનમાં બોલવું કે... ૪૮- વાયુકાય, ૪૯- વનસ્પતિકાય, ૫૦- ત્રસકાયની રક્ષા કરું. ચિત્ર નં - ૧૫

(મુહપત્તી + શરીર પડિલેહણ વિશેષ સુયોગ્ય અનુભવી પાસે શીખવા પ્રયત્ન કરવો.)

દ્વાદશાવર્ત વંદનનાં ૨૫ આવશ્યક તેમજ ઉપલક્ષણથી મુહપત્તી અને શરીરની ૨૫-૨૫ પડિલેહણા મન-વચન-કાયા સ્વરૂપ ત્રણેય કરણથી ઉપયોગવાળો થઈને અને ઓછા-વધતા અંશ વગર સંપૂર્ણ રીતે પ્રયત્નપૂર્વક જે જીવાત્મા આરાધના કરે છે, તે અધિક-અધિક કર્મ નિર્જરા સાધે છે અને ઉપયોગ વગર અવિધિથી હીન-અધિક આરાધના કરનાર મુનિભગવંત પણ વિરાધક કહેવાય છે.

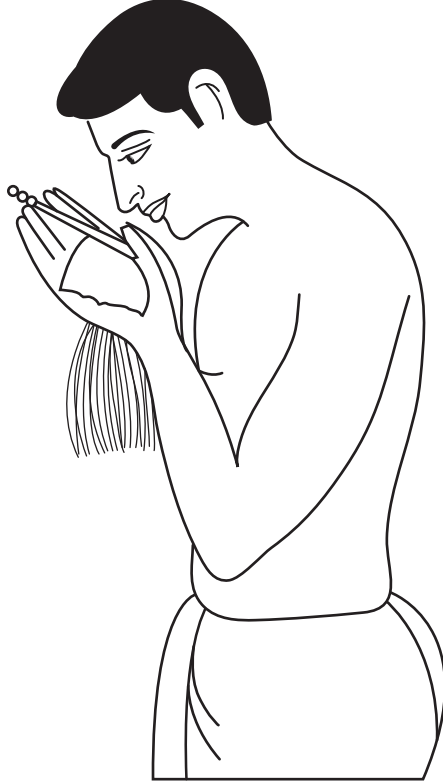
સ્ત્રીના શરીરની ૧૫ પડિલેહણા અંગે સમજણ :

સ્ત્રીઓનું માથું, હૃદય અને ખભા વસ્ત્રથી હંમેશા ઢંકાયેલા હોય છે. તેથી માથાના ત્રણ, હૃદયના ત્રણ અને ખભાના (કાંખના પણ) ચાર-એમ કુલ ૧૦ પડિલેહણા હોતી નથી. તેથી તેઓને ફક્ત બે હાથની, ત્રણ+ત્રણ = છ, મોઢાની ૩ અને બંને પગની ત્રણ+ત્રણ = છ, એમ કુલ ૧૫ પડિલેહણા હોય છે. તેમાં સાધ્વીજી ભગવંતને પ્રતિક્રમણ કરતી વખતે માથું ખુલ્લું રાખવાનો વ્યવહાર હોવાથી માથાની ત્રણ પડિલેહણા સાથે ૧૮ પડિલેહણા હોય છે.

મુહપત્તી અને શરીરની પડિલેહણા સુયોગ્ય રીતે થાય પણ ફક્ત મુહપત્તીનો જ સ્પર્શ ન થાય, તેની કાળજી રાખીને ઉપયોગપૂર્વક ક્રિયા કરવી જોઈએ.

સુગુર વંદના

૧.



અવનતવન્દન
(પ્રારંભનું શીર્ષનમન)

‘ઈચ્છામિ ખમાસમણો... નિસીહિઆએ’ બોલતી વખતે અર્ધ શીર્ષનમન.

સૂચના : પ્રતિક્રમણમાં ઊભા ઊભા કરવાની ક્રિયા, ઊભા ઊભા જ કરવાની હોય છે, પણ આજની પરિસ્થિતિ એવી કમનસીબી ભરી છે કે સેંકડોમાં, એંસી થી નેવું ટકા લોકો ઊભા થવા માટેના સીગ્નલ જેવો ચરવળો સાથે લાવતા નથી. એટલે બેઠા બેઠા બધું કરે છે. અહીંયા ઊભા ઊભા વાંદણા શરૂ કરો ત્યારે પ્રારંભમાં આ મુદ્રા કરવાની છે.

સુગુરુ વંદન પ્રસંગના ૬ આવર્તો

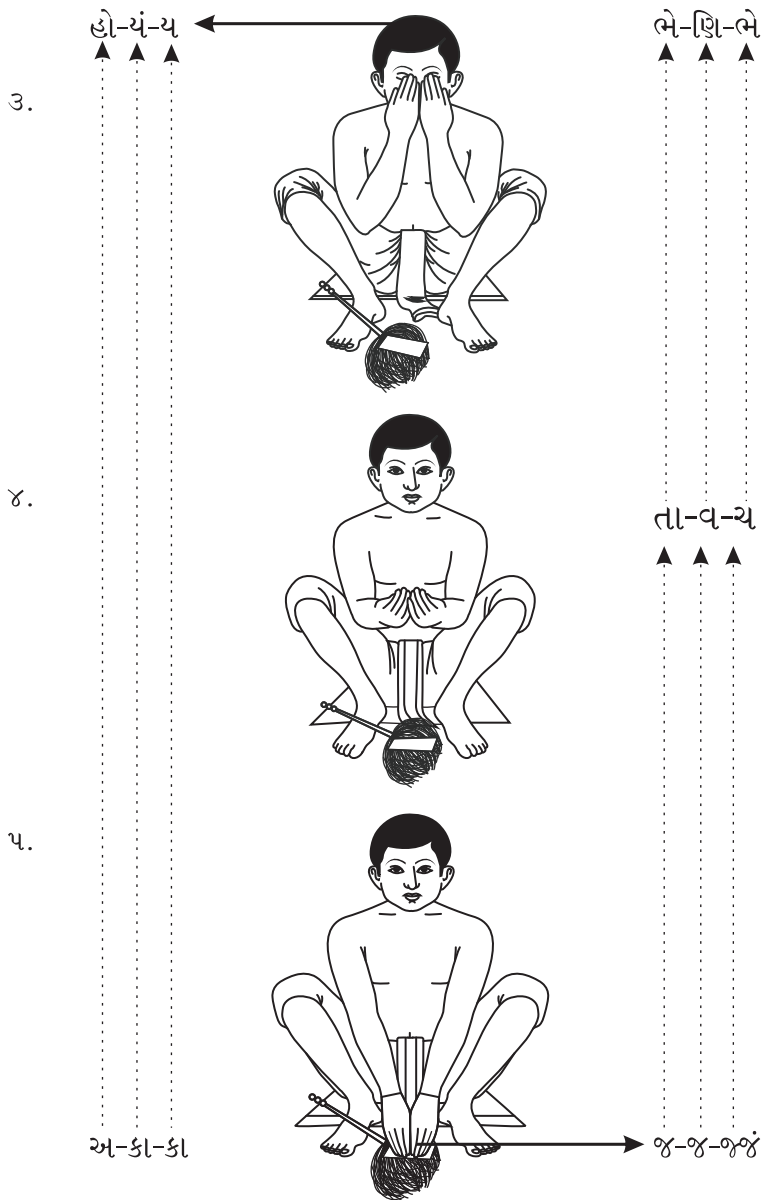
૨.



વાંદણા વખતે મુહપત્તી, બે હાથ અને ચરવલો ક્યાં અને કેવી રીતે રાખવા તે ચિત્રમાં જુઓ.

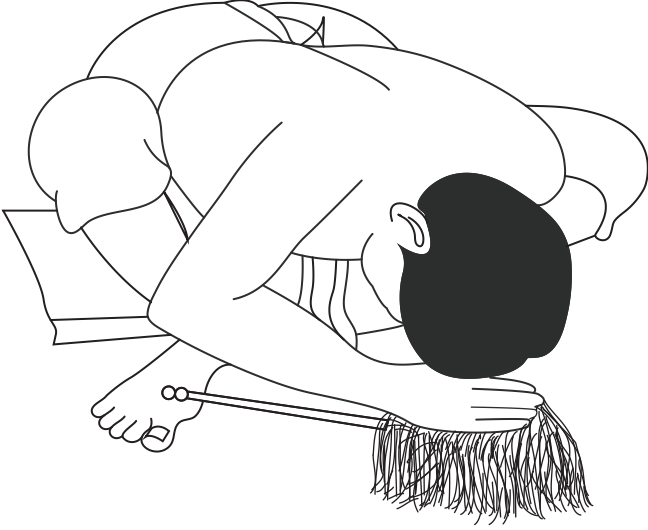
‘અ’ બોલતી વખતે બે હાથ ક્યાં મૂકવા અને ‘હો’ બોલતી વખતે ક્યાં મૂકવા, બીજા અક્ષરો શરીરના ક્યા સ્થાન પાસે બોલવા તે તથા યથાજાત મુદ્રા સૂચિત શીર્ષનમન વગેરે કેમ કરવું તે અહીંથી શરૂ થતા ચિત્રોમાં બતાવ્યું છે.

સુગુરુ વંદન પ્રસંગના ૬ આવર્તો



સુગુરુવંદન

૬.



- ‘કાય સંકાસં’ કહેતા મસ્તકથી ગુરુચરણો- ચરવળા/મુહપત્તી પર શિરોનમન કરવું.
- ‘ખામેમિ ખમાસમણો ! દેવસિઅં વઈકકમં’ બોલતા ફરી વખત શિરોનમન કરવું.

સુગુર વંદન વિવેચન

ગુરુને વંદન કરતી વખતે આ સૂત્ર બોલાય છે, તેથી તેનું નામ ‘ગુરુવંદન સૂત્ર’ પડેલું છે.

ગુરુ-વંદનાના ત્રણ પ્રકારો છે. “૧- ફિટ્ટા-વંદન, ૨- થોભ-વંદન અને ૩- દ્વાદશાવર્ત વંદન.” તેમાં છેલ્લા ‘દ્વાદશાવર્ત વંદન’ - પ્રસંગે આ સૂત્ર બોલવામાં આવે છે.

ગુરુ-ચરણની સ્થાપનાને સ્પર્શ કરી નિજ-લલાટે સ્પર્શ કરવો, તે ‘આવર્ત કહેવાય. તેવા છ આવર્તો એક વંદનમાં આવે છે. એટલે બે વાર વંદન કરતાં બાર આવર્તો ‘દ્વાદશાવર્ત’ વંદન થાય છે.

‘ગુરુ-વંદન’નો ખાસ અર્થ શાસ્ત્રકારોએ નીચે મુજબ કરેલો છે : - ‘વંદન’ એટલે વંદન યોગ્ય ધર્મચાર્યોને ૨૫ આવશ્યકોથી વિશુદ્ધ અને ૩૨ દોષોથી રહિત કરવામાં આવેલો નમસ્કાર. તેમાં ૨૫ આવશ્યકની ગણતરી તેઓ આ રીતે કરાવે છે.

“બે અવનત, યથાજાત મુદ્રા, દ્વાદશાવર્ત અને કૃતિકર્મ, ચાર શિરોનમન, ત્રણ ગુપ્તિ, બે પ્રવેશ અને એક નિષ્ક્રમણ.”

બે વખતના વંદનમાં આ ક્રિયાઓ નીચે મુજબ થાય છે -

૨ ‘અવનત’ : ઈચ્છામિ ખમાસમણો !... નિસીહિઆએ બોલતી વખતે પોતાનું અર્ધું શરીર નમાવી દેવામાં આવે છે, તે પ્રથમ અર્ધાવનત-બે વારના વંદનમાં બે અર્ધાવનત થાય છે. ચિત્ર નં- ૧

૧ ‘યથાજાત-મુદ્રા’ : જન્મતી વખતે જેવી મુદ્રા હોય અથવા દીક્ષા યોગ આદરતી વખતે જેવી મુદ્રા ધારણ કરવામાં આવે છે, તેવી નમ્ર મુદ્રા (બે હાથ જોડી લલાટે લગાડવા રૂપ) વંદન કરતી વખતે ધારણ કરવી તે યથાજાત મુદ્રા કહેવાય છે. અને તેવી જ મુદ્રા આ વંદન પ્રસંગે કરવામાં આવે છે. તેમાં ચરવળો અને મુહપત્તી હાથમાં રાખી, બે હાથ જોડી અધોભાગ સિવાય ખુલ્લા શરીરે નમસ્તક નમાવીને ઊભા રહેવાનું હોય છે. (ખમાસમણની પહેલી સ્થિતિ)

૧૨ કૃતિકર્મ દ્વાદશાવર્ત વંદન કરતી વખતે ‘અહો-કાયં-કાય’ રૂપ ત્રણ અને ‘જતા ભે જવણિ, જજં ચ ભે’ રૂપ બીજા ત્રણ એક વખતના વંદનમાં બોલતાં ગુરુ-ચરણે હાથનાં તળાં લગાડી પછી તે પોતાના લલાટે સ્પર્શનારૂપ કરાય ત્યારે આવર્ત થાય છે. એટલે બે વારના બાર આવર્ત. ચિત્ર નં-૩, ૪, ૫

૪ શિરોનમન ‘કાયસંકાસં’ કહેતાં સ્વ મસ્તક ગુરુ ચરણે નમાવવું તે એક શિરોનમન અને ‘ખામેમિ ખમાસમણો ! દેવસિયં વઈક્કમં’ બોલતી વખતે ફરી સ્વ મસ્તક નમાવવું તે બીજું શિરોનમન. બે વારનાં મળીને ચાર વાર શિરોનમન થાય છે. ચિત્ર નં-૬

૩. ગુપ્તિ : મન, વચન અને કાયાને અન્ય વ્યાપારથી નિવર્તાવી વંદન કરતી વખતે સારી રીતે ગોપવી રાખવારૂપ ત્રણ ગુપ્તિ જાણવી.

૨ ‘પ્રવેશ’ ‘અણુજાણહ મે મિઉગ્ગહં’ કહી પ્રથમ વખત વંદન કરતાં ગુરુની અનુજ્ઞા લઈને અવગ્રહમાં પ્રવેશ કરવો, તે પહેલો પ્રવેશ અને અવગ્રહમાંથી નીકળી ગયા પછી ફરીવાર અવગ્રહમાં પ્રવેશ કરવો તે બીજો પ્રવેશ.

૧ ‘નિષ્કમણ’ : અવગ્રહમાંથી ‘આવસ્સિઆએ’ પદ બોલીને બહાર નીકળવું, તે નિષ્કમણ, બીજી વારની વંદનામાં આ પદ બોલવામાં આવતું નથી, એટલે નિષ્કમણ એક જ વાર થાય છે.

‘ગુરુવંદન’ માં “ઈચ્છા (નિવેદન); અનુજ્ઞાપન, અવ્યાબાધ (પૃચ્છા), યાત્રા(પૃચ્છા), યાપના(પૃચ્છા) અને અપરાધ-ક્ષમાપના” એ છ સ્થાન હોય છે.

૧. ઈચ્છા-નિવેદન-સ્થાન

ઈચ્છામિ ખમાસમણો ! વંદિઉ જાવણિજજાએ નિસીહિઆએ- હે ક્ષમાશ્રમણ ! આપને હું નિર્વિકાર અને નિષ્પાપ કાયા વડે વંદન કરવાને ઈચ્છું છું.

આ પદોથી વંદન કરવાની ઈચ્છાનું નિવેદન થાય છે તેથી તે ‘ઈચ્છા નિવેદન-સ્થાન’ કહેવાય છે.

શિષ્યે ઈચ્છાનું નિવેદન કર્યા પછી ગુરુ જો કામમાં હોય તો ‘ત્રિવિધેન’ એવા શબ્દો કહે છે અને આજ્ઞા આપવી હોય તો ‘છંદેણં’- ‘તમારી ઈચ્છા હોય તે પ્રમાણે કરો’ એમ કહે છે.

૨. અનુજ્ઞાપન-સ્થાન

અણુજાણહ મે મિઉગહં - મને આપની સમીપ આવવાની અનુજ્ઞા આપો. મિત અવગ્રહમાં દાખલ થવું એટલે ગુરૂની મર્યાદિત ભૂમિમાં જવું.

ગુરૂ અહીં પ્રત્યુત્તર આપે છે કે - ‘અણુજાણમિ’ - અનુજ્ઞા આપું છું.

નિસીહિ - સર્વ અશુભ વ્યાપારોનો ત્યાગ કરું છું.

વંદનક્રિયા ભાવ-પૂર્વક કરવી હોય તો મનને સંપૂર્ણ રીતે તેમાં જ જોડવું જોઈએ. પરંતુ તે સ્થિતિ ત્યારે જ ઉત્પન્ન થાય છે, કે જ્યારે મનને અન્ય સઘળી પ્રવૃત્તિઓમાંથી પાછું ખેંચી લેવામાં આવે. અહીં ‘નિસીહિ’ શબ્દ આવી સ્થિતિને સૂચવવા અર્થે વપરાય છે.

અહોકાયં કાય-સંકાસં ખમણિજજો ભે ! કિલામો - હે ભગવંત ! આપના ચરણને મારી કાયાનો સ્પર્શ થતાં કિલામણ-ખલેલ-તકલીફ થાય, તે સહન કરી લેશો.

‘નિસીહિ’ બોલ્યા પછી ત્રણ પાછળના, ત્રણ આગળના અને ત્રણ ભૂમિના એ રીતે નવ સંકાસા (સંદંશ-ઊરુ-સંધિ, જાંઘ અને ઊરુની વચ્ચેનો ભાગ)નું પ્રમાર્જન કરી શિષ્ય ગોદોહિકા-આસને એટલે ઊભડક પગે ગુરૂની સામે બેસે છે, અને રજોહરણ ગુરૂ-ચરણ આગળ મૂકી તેમાં ગુરૂ-ચરણની સ્થાપના કરે છે. પછી તે પર મુહપત્તી મૂકી એક એક અક્ષર સ્પષ્ટ સ્વરે જુદો જુદો બોલે છે. તે આ રીતે -

અ - રજોહરણને સ્પર્શ કરતાં બોલે છે.

હો - લલાટને સ્પર્શ કરતા બોલે છે.

કા - રજોહરણને સ્પર્શ કરતા બોલે છે.

યં - લલાટને સ્પર્શ કરતા બોલે છે.

કા - રજોહરણને સ્પર્શ કરતા બોલે છે.

ય - લલાટને સ્પર્શ કરતા બોલે છે. ચિત્ર નં - ૩, ૪, ૫

પછી ગુરૂચરણની સ્થાપના પર બે સવળા હાથ રાખી નમસ્કાર કરતા બોલે છે કે - ‘સંકાસ’. અહીં પ્રથમ નમસ્કાર થાય છે. ચિત્ર નં - ૬

પછી બે હાથ જોડી લલાટ ઉપર રાખતાં બોલે છે કે ‘ખમણિજજો ભે ! કિલામો’ અહીં સુધીનાં પદોનો સમાવેશ અનુજ્ઞાપન-સ્થાનમાં થાય છે.

૩. અવ્યાબાધ - પૃચ્છા-સ્થાન

‘અપ્પકિલંતાણં બહુસુભેણ ભે દિવસો વઈક્કંતો ?’ - અલ્પગ્લાનિવાળા એવા આપનો દિવસ સુખપૂર્વક થયો છે ?

અંતઃકરણથી પ્રસન્નતાપૂર્વક થતા કામમાં કંટાળો જણાતો નથી, તેથી ગ્લાનિ પણ ઓછી જ લાગે છે. અહીં ગુરૂને અલ્પ ગ્લાનિવાળા કહેવાનો હેતુ, તેઓ દિનચર્યાને પ્રસન્નતાપૂર્વક અનુસરનારા છે, એમ જણાવવાનો છે. ‘બહુશુભ’ શબ્દ અવ્યાબાધ સ્થિતિ એટલે રોગાદિ પીડા-રહિત સ્થિતિ સૂચવવાને માટે વપરાયેલો છે. તેથી આ વાક્ય દ્વારા ગુરૂને વિનય-પૂર્વક એમ પૂછવામાં આવે છે કે આપને ગ્લાનિ તો નથી થઈ? આપ શાતામાં છો? કોઈ જાતની પીડા તો નથી ને?

ગુરૂ કહે છે કે- તેમજ છે; અર્થાત્ હું અલ્પ ગ્લાનિવાળો અને શરીરથી નિરાબાધ છું.

૪. યાત્રા-પૃચ્છા-સ્થાન

જતા ભે ? - આપને સંયમયાત્રા (સુખ-પૂર્વક) વર્તે છે ?

સંયમનો નિર્વાહ એ ‘ભાવયાત્રા’ છે, અને ‘ભાવયાત્રા’ છે તે જ સાચી ‘યાત્રા’ છે. તેથી ‘યાત્રા’ શબ્દથી અહીં સંયમનો નિર્વાહ સમજવાનો છે. આ બે પદના ત્રણ અક્ષરો વિશિષ્ટ રીતે બોલાય છે. તે આ રીતે:

જ-અનુદાત્ત સ્વરથી (નીચા સ્વરે) બોલાય છે. અને તે જ વખતે ગુરૂની ચરણસ્થાપનાને બે હાથે સ્પર્શ કરવામાં આવે છે.

તા - સ્વરિત સ્વરે (મધ્યમ સ્વરે) બોલવામાં આવે છે અને તે વખતે ચરણ-સ્થાપના પરથી ઉઠાવી લીધેલા હાથ (રજોહરણ અને લલાટ વચ્ચે હૃદયસ્થાને રાખવામાં) ચત્તા કરવામાં આવે છે.

ભે - ઉદાત્ત સ્વરથી (ઉંચા સ્વરે) બોલવામાં આવે છે અને તે વખતે દષ્ટિ ગુરૂ-સમક્ષ રાખી બંને હાથ લલાટે લગાડવામાં આવે છે.

સ્વરના ત્રણ ભેદો છે : ‘અનુદાત્ત, સ્વરિત અને ઉદાત્ત.’

તેમાં નીચેથી બોલાય તે ‘અનુદાત્ત’, મધ્યમ રીતે બોલાય તે ‘સ્વરિત’ અને ઊંચેથી બોલાય તે ‘ઉદાત્ત’

ગુરૂ આ પ્રશ્નોનો ઉત્તર આપતાં સામેથી પૂછે છે કે તને પણ ‘સંયમયાત્રા’ (સુખ-પૂર્વક) વર્તે છે ?

આ બે પદનો સમાવેશ યાત્રા પૃચ્છા-સ્થાનમાં થાય છે.

પ. યાપના-પૃચ્છા-સ્થાન

જવણિજ્જં ચ ભે ? - અને હે ભગવંત ! તમારાં ઈંદ્રિયો અને કષાયો વશમાં વર્તે છે ?

ઈંદ્રિયો અને કષાયો ઉપદાત-રહિત હોય, અર્થાત્ વચમાં વર્તતા હોય તે ‘યાપનીય’ કહેવાય છે. બાહ્ય તપના ‘સંલીનતા’ નામના છઠ્ઠા પ્રકારમાં ઈંદ્રિય-જય અને કષાય-જયનું ખાસ વિધાન કરેલું છે, એટલે આ પૃચ્છા એક રીતે તપ સંબંધી જ ગણાય. આ શબ્દો પણ ઉપરનાં બે પદોની જેમ વિશિષ્ટ રીતે બોલાય છે. તે આ રીતે :

જ - અનુદાત્ત સ્વરે, ચરણ-સ્થાપનાને સ્પર્શ કરતાં.

વ - સ્વરિત સ્વરે. મધ્યમાં આવતાં હાથ ચત્તા કરતાં.

ણિ - ઉદાત્ત સ્વરે. લલાટે સ્પર્શ કરતાં.

જજં - અનુદાત્ત સ્વરે, ચરણ-સ્થાપનાને સ્પર્શ કરતાં.

ચ - સ્વરિત સ્વરે. મધ્યમાં આવતાં હાથ ચત્તા કરતાં.

ભે - ઉદાત્ત સ્વરે. લલાટે સ્પર્શ કરતાં. ચિત્ર નં - ૩, ૪, ૫

ગુરૂ કહે છે કે- ‘હા, એમ જ છે.’

પાંચમું ‘યાપના-પૃચ્છા-સ્થાન’ અહીં પૂરું થાય છે.

૬. અપરાધ-ક્ષમાપન-સ્થાન

ખામેમિ ખમાસમણો ! દેવસિઅં વઈક્કમં - હે ક્ષમાશ્રમણ ! દિવસ-દરમિયાન થયેલા અપરાધોને હું ખમાવું છું.

શિષ્યનું ક્ષમાપન સાંભળીને ગુરૂ કહે છે કે - ‘હું પણ તને (દિવસ-સંબંધી પ્રમાદાદિ અપરાધો) ખમાવું છું.’

આટલો વિધિ થયા પછી શિષ્ય પાછળના ત્રણ સંગાસા (સ્થળે) પ્રમાર્જને ઊભો થાય છે. અને કહે છે કે -

આવસ્સિઆએ - આવશ્યક કરવાના હેતુથી હું અવગ્રહની બહાર નીકળું છું. અહીં 'આવસ્સિઆએ' પદ નિષ્ક્રમણક્રિયાના નિર્દેશ પૂરતું જ મૂકેલું છે. પડિક્કમામિ - પ્રતિક્રમણ કરું છું.

ખમાસમણાણં દેવસિઆએ આસાયણાએ તિત્તીસન્નયરાએ - દિવસ-દરમિયાન આપ ક્ષમાશ્રમણની તેત્રીસમાંથી કોઈ પણ અશાતના થઈ હોય તેનું.

જં કિંચિ.....સવ્વધમ્માઈક્કમણાએ - જે કાંઈ મિથ્યાપ્રકારે મન, વચન, અને કાયાની દુષ્ટ પ્રવૃત્તિને લીધે, ક્રોધ, માન, માયા અને લોભની વૃત્તિને લીધે, સર્વકાલ-સંબંધી, સર્વ મિથ્યા-ઉપચાર-સંબંધી, (માયા-કપટભર્યા આચરણોવાળી) સર્વ પ્રકારના ધર્મના અતિક્રમણ-સંબંધી.

આસાયણાએ - આશાતના વડે

જો મે અઈઆરો કઓ - મેં જે અતિચાર કર્યો હોય.

તસ્સ - તેને. અહીં દ્વિતીયાર્થે ષષ્ઠી છે.

ખમાસમણો! - હે ક્ષમાશ્રમણ !

પડિક્કમામિ.....વોસિરામિ - પ્રતિક્રમું છું. નિંદું છું, ગુરૂસાક્ષીએ ગર્હું છું અને આત્માનો તે ભાવમાંથી વ્યુત્સર્જન (ત્યાગ) કરું છું, તજું છું.

‘અબ્મુઢિઓ’ કેવી રીતે કરવું ?
ચરવળાવાળો ‘અબ્મુઢિઓ’ કેવી રીતે ખામે તે.



મૂળમુદ્રા

જમણો હાથ ચરવળા પર સ્થાપવાનો અને શિરોનમન



બેઠલાનું ‘અબ્મુઢિઓ’

જમણો હાથ ચરવળા પર સ્થાપવાનો અને શિરોનમન

‘જય વીયરાય’ કેવી રીતે કરવું ?

૧.



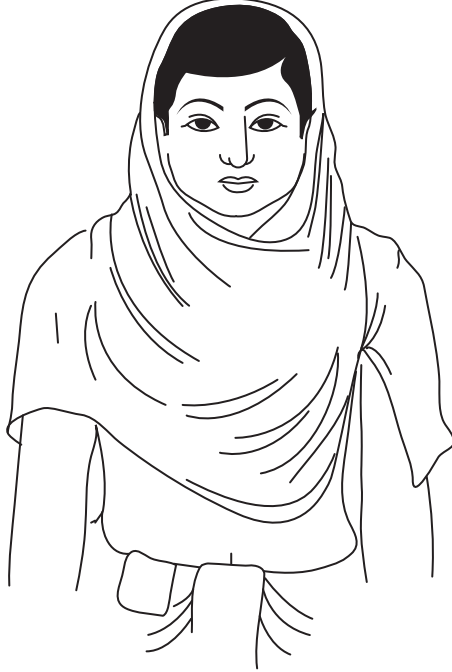
જયવીયરાય વખતની મુદ્રા
‘જયવીયરાય...થી આભવમખંડા’ સુધીની મુક્તાશુક્તિ મુદ્રા

૨.



અર્ધા જયવીયરાય બોલ્યા પછીની હાથની મુદ્રા
‘આભવમખંડા’થી બંને હાથ લલાટથી નીચે ઉતારી પરંતુ નાભિથી ઉપર રાખવાની વંદન મુદ્રા

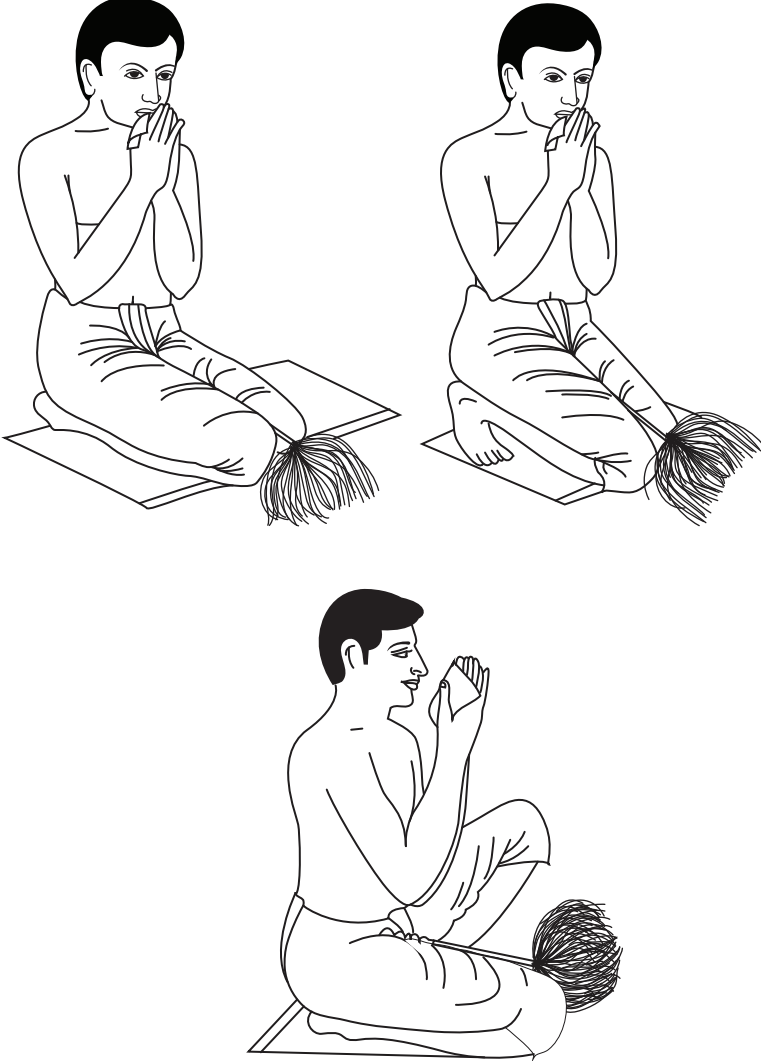
પ્રતિક્રમણમાં કાળ વખતે માથે કામળી ઓઢીને જવું.



કાળ વખતે લઘુનીતિ પેશાબ વગેરે કારણે ખુલ્લા આકાશમાં જવું પડે ત્યારે ચિત્રમાં બતાવ્યા મુજબ માથે કામળી ઓઢીને જવું.

માતરૂં-પેશાબ-લઘુ શંકાદિ કરવા જવું પડે અને તે વખતે કામળીનો કાળ થઈ ગયો હોય (મુંબઈમાં હો અને જ વાગી ગયા હોય) ત્યારે, અથવા વરસાદની ફર ફર હોય ત્યારે, કામળી ઓઢીને જ માતરૂં જવું જોઈએ. કામળી ભૂલી ગયા હોય તો કોઈની પાસેથી માંગી લેવી અથવા શ્રી સંઘે ઓઢવાની ઘાબળી રાખવી, મુહપત્તી કેડે ખોસવી, ચરવળો બગલમાં રાખવો, માતરૂં કર્યા પછી અચિત્ત પાણીથી હાથ ઘોઈ નાંખવા.

‘નમુત્યુણં’ની યોગમુદ્રા ‘નમુત્યુણં’ વખતે અન્ય પ્રકારે કરાતી યોગમુદ્રાઓ.



‘વંદિતુ’ની યોગમુદ્રા



વંદિત સૂત્રનું મુખ્ય આસન ‘વીરાસન’



વંદિતુ સૂત્રનું પ્રચલિત આસન

**શ્રી સંવત્સરી પ્રતિક્રમણ વિધિ સહિત
‘પ્રથમ આવશ્યક’ રૂપ સામાયિક લેવાની વિધિ
(સ્થાપનાજીની સન્મુખ જમણો હાથ અવળો (સ્થાપના મુદ્રા) રાખી નવકાર અને
પંચિંદિયનો પાઠ કહેવો.)**

શ્રાવક-શ્રાવિકાએ સામાયિક લેવા માટે બાહ્ય-શુદ્ધિ કરવાની જરૂર છે. તેથી સૌથી પ્રથમ હાથ-પગ ધોઈ, સ્વચ્છ થવું અને શુદ્ધ વસ્ત્રો પહેરવાં. ત્યાર પછી ચોખ્ખી જગ્યાએ ભૂમિને પૂંજીને ઊંચા આસને સાપડા ઉપર ધાર્મિક વિષયનું, જેમાં નવકાર તથા પંચિંદિયનો પાઠ હોય તેવું પુસ્તક મૂકવું. સામાયિકનો બે ઘડીનો એટલે ૪૮ મિનિટનો સમય ધાર્મિક ક્રિયામાં ગાળવા માટે નવકારવાળી ગણવી અથવા તો ધાર્મિક વિષયનાં જ પુસ્તકો વાંચવા. સામાયિકનો કાળ જાણવા માટે ઘડી અગર તો ઘડિયાળ પણ પાસે રાખવાની જરૂર છે. ત્યાર પછી કટાક્ષણું, મુહપત્તી અને ચરવળો લઈ પૂર્વ કે ઉત્તર દિશા તરફ મુખ રાખીને જમણો હાથ સ્થાપનાચાર્ય સામે અવળો રાખીને નવકાર તથા પંચિંદિય બોલવાં.

SAMAYIK VIDHI

પંચ પરમેષ્ઠિને નમસ્કાર

Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai mangalam. (1)

I bow to the *Arihantas* (Tirthankars), I bow to the *Siddhas* or liberated souls, I bow to the *Acharyas*, who head the order, I bow to the *Upadhyays*, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

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

સદ્ગુરુના ગુણોનું વર્ણન

Panchindiya-samvarano,
Taha nava-viha-bambhachera-guttidharo.
Chauviha-kasāya-mukko,
Iah atthārasa-gunehim sanjutto. (1)
Pancha-mahavvaya-jutto,
Pancha-vihāyāra-pālana-samattho.
Pancha-samio tigutto, Chhattisa-guno guru majjha. (2)

A *Guru* has 36 Qualities: He possesses complete control over the pleasures of touch, taste, smell, sight, and hearing senses (five *Indriya*).

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

He completely avoids four passions: Anger, ego, deception and greed.

He completely follows the five great vows: Non-violence, Truthfulness, Non-stealing, Celibacy, and Non-possessiveness.

Observance of the fivefold spiritual code of conduct:

Right Faith or Conviction (*Samyak Darshan*),
 Right Knowledge (*Samyak Jñān*),
 Right Conduct (*Samyak Chāritra*),
 Right Austerities (*Samyak Tapa*), and
 Vigour (*Virya*).

Following Five *Samitis*:

Irya-samiti- to walk carefully, so as not to harm any living beings.

Bhasha-samiti- to talk carefully, so as not to harm/hurt any living being.

Eshana-samiti- to lie down carefully, so as not to harm any living being.

Aadanbhandamatta-nikshepana-samiti- to place ones belongings carefully, so as not to harm/hurt any living being. *Paarishthapanikas-samiti*- to dispose off ones bodily wastes carefully, so as not to harm any living being.

Three *Guptis*: Constraint of the Mind (*mana*), Speech (*vachan*) and Body (*kaya*).

Generally, *Sāmāyika* and *Pratikraman* rituals are performed in the presence of a *Guru* or an ascetic. However, in their absence, one places a religious book, which contains *Namaskar Mangal Sutra* and *Panchindiya sutra* on top of *sthanpanaji* in the front to symbolize the presence of a *Guru*. Also one needs to place a prayer beads (*Navakār valī*) consisting of 108 beads on the top of the religious book which represents the 108 virtues of *Pancha Parmesthis*.

દેવ-ગુરુને પંચાંગ વંદન

Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar*'s image or Ascetics).'

This sutra is uttered while offering obeisance to the lord jinesvara and ksama - sramana (sadhu).

જતા-આવતા જીવોની વિરાધનાની માફી

Ichchhā-kārena sandisaha bhagavan !

Iriyāvahiyam padikkamāmi ?

Ichchham, ichchhāmi padikkamium. (1)

Iriyāvahiyāe, virāhanāe. (2)

Gamanā-gamane. (3)

Pāna-kkamane, biya-kkamane, hariya-kkamane,

Osā-uttinga, panaga-daga,

Matti-makkadā-santānā-sankamane. (4)

Je me jivā virāhiyā. (5)

Egindiyā, beindiyā, teindiyā, chaurindiyā, panchindiyā. (6)

Abhihayā, vattiyā, lesiyā, sanghāiyā, sanghattiyā,

Pariyāviyā, kilāmiyā, uddaviyā, thānāo thānam,

Sankāmiyā, jiviyāo vavaroviyā,

Tassa michchhā mi dukkadā. (7)

Oh! Guru Maharaj, please voluntarily give me permission to apologize and repent (to do *Pratikraman*) for the sins that I may have committed while moving around. (Now *Guru Maharaj* will say, 'Please do so.'). I accept your permission. Now, I want to apologize and repent by doing *Pratikraman*. While walking, I may have trampled upon living beings, seeds, green vegetation, dew, ant colonies, moss, wet soil, and spider webs. I may have hurt one-sensed, two-sensed, three-sensed, four-sensed, or five-sensed living beings by kicking them, covering them with dirt, trampling them, colliding them with each other, or touching them. I may have distressed them, frightened them, displaced them, or killed them. I repent and apologize for all sins that I may have committed.

This sutra is the Forgiveness Verse of *Sāmāyika*. It is very important that we ask for forgiveness and repent for the sins committed by us either knowingly or unknowingly before we perform *Sāmāyika*, *Pratikraman*, and *Chaitya Vandan* (praying to the Tirthankars at the temple) rituals. By recitation of this sutra a person enumerates the sins that may have been committed by him/her in ordinary day-to-day life while moving around. He/she repents, apologizes, and asks for forgiveness for those sins.

જતા-આવતા જીવોની વિરાધનાની વિશેષ માફી

**Tassa uttari-karanenam, päyachchhitta-karanenam,
Visohi-karanenam, visalli-karanenam,
Pävānam kammānam,
Nigghāyanatthāe, thāmi käussaggam. (1)**

I now want to absolve all my sins committed (as mentioned in the *Iriyāvahiya Sutra*) by repenting. To purify my soul and to make it free of pain (caused by practicing religion without right faith or practicing to impress others or for worldly gains) and to completely destroy all my sins, I shall now perform *Käyotsarga*. (1)

After requesting forgiveness from all living beings of the universe, the next step is to discipline one-self in order to avoid future sins. This is done via *Käyotsarga* or *käussagga* (meditation for certain duration in a motionless meditative posture). By reciting '*Tassa Uttari Sutra*', one declares the intention of meditation in motionless posture. It also helps

to reduce our vices (*Kashāyas*), which in turn reduces our past bad *karmas*. The five purposes of *Kaussaga* are: Atonement, Repentance, Purification, Removal of Obstacles and Uprooting Sinful Activities.

કા(તરસગાન ૧૬ આગાર (દૂટનું) વર્ણન

**Annattha-usasienam, nisasienam,
Khāsienam, chhienam, jambhāienam,
Udduenam, vāya-nisaggenam, bhamalie,
pitta-muchchhāe. (1)**

**Suhumehim anga-sanchālehim,
Suhumehim khel-sanchālehim,
suhumehim ditthi-sanchālehim. (2)
Evamāiehim āgārehim, a-bhaggo a-virāhio,
Hujja me kāussaggo. (3)**

**Jāva arihantānam bhagavantānam,
Namukkārenam na pāremi. (4)
Tāva kāyam thānenam monenam jhānenam,
Appānam vosirāmi. (5)**

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

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

By reciting '*Annattha Sutra*', one enumerates the list of minor violations that may happen in his motionless *yoga* (*Kayotsarg*) posture. This sutra contains a description of sixteen exemptions (*āgāras*) that can be taken during the *kausagga*, otherwise it should be completed as prescribed.

(એક લોગસસનો ‘ચંદેસુ નિમ્મલયરા’ સુધીનો કાઉસસગ્ગ કરવો, અને પછી પ્રગટ લોગસસ કહેવો. ન આવડે તો ચાર નવકાર ગણવા.)

૨૪ જિનેશ્વરોની નામ પૂર્વક સ્તુતિ

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

Arihante kittaissam, chauvisam pi kevali. (1)

Usabha-mAjiam cha vande,

Sambhava-Mabhinandanam cha

Sumaim cha. Pauma-ppaham Supāsam,

Jinam cha Chanda-ppaham vande. (2)

Suvihim cha puppha-dantam,

Siala-Sijjamsa-Vāsu-pujjam cha.

Vimala-mAnantam cha jinam,

Dhammam Santim cha vandāmi. (3)

Kunthum Aram cha Mallim,

Vande Muni-suvvayam Nami-jinam cha.

Vandāmi Rittha-nemim,

Pāsam taha Vaddhamānam cha. (4)

Evam mae abhithuā, Vihuya-rayā-malā

pahina-jara-maranā.

Chau-visam pi jinavarā, Tittha-yarā me pasiyanu. (5)

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

Ärugga-bohi-lābham, samāhi-vara-muttamam-dintu. (6)

Chandesu nimmala-yarā, äichchesu ahiyam payāsa-yarā.

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

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

I bow to *Rishabhadev*, *Ajitrñāth*, *Sambhavnāth*, *Abhinandan*, *Sumatināth*, *Padmaprabha*, *Supārshva*, and *Chandraprabhu*. (2)

I bow to *Suvidhināth* or *Pushpadanta*, *Shitalnāth*, *Shreyānsnāth*, *Vāsupujya*, *Vimalnāth*, *Anantnāth*, *Dharmanāth*, and *Shāntināth*. (3)

I bow to *Kunthunāth*, *Aranāth*, *Mallināth*, *Munisuvrat-swāmi*, and *Namināth*.

I bow to *Arishta Nemināth*, *Pārshvanāth*, and *Vardhamān* (*Mahāvīr-swāmi*). (4)

I praise the *Arihantas* who have been liberated from all *karmā* that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death.

These are the twenty-four Lord *Jinas* or *Tirthankaras* that bless me. (5)

Oh, *Arihantas*! You are praised, bowed to, and whole-heartedly worshipped.

You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (*Bodhi Samyaktva*) and the highest state of consciousness. (6)

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

By recitation of the 'Logassa Sutra', one worships and praises the virtues of the twenty-four *Tirthankars* and offers obeisance to them. In this *sutra*, the glorification of twenty four *Tirthankaras* by name and all the *Tirthankaras* of three phases of time by implication is done and a prayer is made for the attainment of salvation by means of the three gems of right faith, right knowledge and right conduct.

દેવ-ગુરુને પંચાંગ વંદન

Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar*'s image or Ascetics).'

મુહપત્તી પડિલેહણની રજા

ઈચ્છાકારેણ સંદિસહ ભગવન્ ! સામાયિક મુહપત્તી પડિલેહું ? ઈચ્છં.

મુહપત્તી પડિલેહણના ૨૫ બોલ

25 bols of muhapatti

1- Sutra Artha Tattva kari sadahu;

- 2- Samyaktva mohaniya, 3- Misra mohaniya, 4- Mithyatva mohaniya pariharu;
 5- Kama raga, 6- Sneha raga, 7- Drashti raga pariharu;
 8- Sudeva, 9- Suguru, 10- Sudharma adaru;
 11- Kudeva, 12- Kuguru, 13- Kudharma pariharu;
 14- Gyan, 15- Darshan, 16- Charitra adaru;
 17-Gyan-viradhana, 18-Darshan-viradnana,
 19- Charitra-viradhana pariharu;
 20- Man-gupti, 21- Vachan-gupti, 22- Kaya-gupti adaru;
 23- Man-danda, 24- Vachan-danda, 25- Kaya-danda pariharu;

શરીરના અંગોના પડિલેહણના ૨૫ બોલ

25 bols of Body parts.

- (left hand) 1- Hasya, 2- Rati, 3- Arati pariharu;
 (right hand) 4- Bhaya, 5- Shok, 6- Jugupsa pariharu;
 (ladies won't say) { (forehead) 7- Krishna-leshya, 8- Nila-leshya,
 9- Kapota-lesya pariharu;}
 (mouth) 10- Rasa-garava, 11- Ruddhi-garava,
 12- Shata-garava pariharu;
 (ladies won't say) {(chest) 13-Maya-shalya, 14- Niyam-shalya,
 15- Mithyatva-salya pariharu;}
 (ladies won't say) {(right shoulder) 16-Krodha,
 17- Mana pariharu;}
 (ladies won't say) {(left shoulder) 18- Maya; 19- Lobha pariharu}

(right foot) 20- Pruthvikaya, 21- Apkaya,
 22- Teukaya ni jayana karu;
 (left foot) 23- Vayukaya, 24- Vanaspati kaya,
 25- Tras kaya ni raksha karu.

દેવ-ગુરુને પંચાંગ વંદન

Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar*'s image or Ascetics).'

સામાયિકની પરવાનગી માંગે છે

Ichhakaren Sandisah bhagwan, samayik sandisahu ?

Ichchham

(એમ કહી બંને હાથ જોડી નીચે મુજબ એક નવકાર ગણવો.)

દેવ-ગુરુને પંચાંગ વંદન

Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar*'s image or Ascetics).'

Ichhakaren Sandisah bhagwan, samayik thau ? Ichchham

પંચ પરમેષ્ઠિને નમસ્કાર

Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

**Eso pancha-namukkāro, Savva-pāva-ppanāsano;
Mangalānam cha savvesim, Padhamam havai mangalam. (1)**

I bow to the *Arihantas* (Tirthankars), I bow to the *Siddhas* or liberated souls, I bow to the *Acharyas*, who head the order, I bow to the *Upadhyays*, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order. (1)

સામાયિક મહાસૂત્ર ઉચ્ચારવાની પરવાનગી

**Ichhakari Bhagvan Pasay kari samayik dandak
uchcharavoji.**

(જો ચરવળો હોય તો ઉભા થઈને અને ન હોય તો બેઠા બેઠા ‘કરેમિ ભંતે’ ઉચ્ચારવું.)
(ગુરુ કે વડીલ હોય તો તે ઉચ્ચારાવે, નહીં તો જાતે ‘કરેમિ ભંતે’ કહેવું.)
(આ સૂત્ર ભગવાન સાક્ષીએ બોલવાનું હોવાથી તે ઉભા ઉભા બોલવું જોઈએ.)

સામાયિક મહાસૂત્ર

**Karemi bhante !
Sāmāiyam sāvajjam jogam pachchakkhāmi,
Jāva niyamam pajjuvāsāmi, duviham, ti-vihenam,
Manenam, vāyāe, kāenam, na karemi, na kāravemi,
Tassa bhante ! Padikkamāmi, nindāmi, garihāmi,
Appānam vosirāmi. (1)**

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

'Karemi Bhante Sutra' is recited to take the vow of *Sāmāyika*. *Sāmāyika* means equanimity. In essence, the person follows the five great vows of conduct for the duration of *Sāmāyika*. Also one decides not to do or promote any sin by thought, word or deed. During the duration of *Sāmāyika* (48 min), one should do meditation, *Pratikraman*, or religious study, and otherwise recite *Namaskār Sutra* continuously in silence. One should not attend to or think of any worldly matters.

દેવ-ગુરુને પંચાંગ વંદન

Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar*'s image or Ascetics).'

(હવે નીચે બેસવા માટે ગુરુજની પાસે આજ્ઞા માંગવી.)

Ichhakaren Sandisah bhagwan Besane sandisahu ?

Ichchham

દેવ-ગુરુને પંચાંગ વંદન

Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar*'s image or Ascetics).'

Ichhakaren Sandisah bhagwan Besane thau?

Ichchham

દેવ-ગુરુને પંચાંગ વંદન

Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar*'s image or Ascetics).'

(સ્વાધ્યાય માટે ગુરુજી પાસે આજ્ઞા માંગવી.)

Ichhakaren Sandisah bhagwan Sazzaya sandisahu ?
Ichchham

દેવ-ગુરુને પંચાંગ વંદન

Ichchhāmi khamā-samano !

Vandium, jāvaniijjāe nisihiāe, matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar*'s image or Ascetics).'

Ichhakaren Sandisah bhagwan Sazzaya Karu ?
Ichchham

(ગુરુ પાસે સ્વાધ્યાય કરવાની આજ્ઞા મળતા,
૩ વખત મહામંગલકારી નવકાર મંત્ર ભણતા સ્વાધ્યાય શરૂ કરે છે.)

(અહીં બે હાથ જોડીને મનમાં ત્રણ વાર નવકાર ગણવા.)

પંચ પરમેષ્ઠિને નમસ્કાર

Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai mangalam. (1)

I bow to the *Arihantas* (Tirthankars), I bow to the *Siddhas* or liberated souls, I bow to the *Acharyas*, who head the order, I bow to the *Upadhyays*, who are

the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

સામાયિક લેવાની વિધિ સંપૂર્ણ

આ વિધિમાં ‘કરેમિભંતે’- સૂત્ર કે જેનું નામ સામાયિક દંડક સૂત્ર છે, તે મુખ્ય છે. તેના ઉચ્ચારથી સામાયિકની પ્રતિજ્ઞા લેવાય છે. અને સાવધ યોગનો ત્યાગ થાય છે. તે પણ ગુરૂની આજ્ઞાપૂર્વક જ કરવાનું હોય છે. સામાયિક જેવી નિરવધ શુદ્ધ ક્રિયામાં પ્રવેશતા પહેલા શરીર, ભૂમિ, વસ્ત્ર, ઉપકરણો વગેરેના પ્રતિલેખન અને પ્રમાર્જનાના ઉપલક્ષણ તરીકે મુહપત્તિનું પડિલેહણ કરવાનું છે, જેથી બાહ્ય તેમ જ આંતરિક શુદ્ધિ બરાબર થાય.

SAMVATSARI PRATIKRAMAN VIDHI

(સામાયિક તે આરાધનાની ક્રિયા છે. આરાધ્ય પ્રભુની આજ્ઞા પ્રત્યે પૂર્ણ આદરભાવ વ્યક્ત કરવાનો હોઈ તે ઉભા ઉભા (શક્તિપ્રમાણે) કરવી જોઈએ.)

દેવ-ગુરુને પંચાંગ વંદન

Ichchhāmi khamā-samano !

Vandium, jāvaniijjāe nisihiāe, matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar's* image or Ascetics).'

(પછી પાણી વાપર્યું હોય તો મુહપત્તી પડિલેહવી. અને આહાર વાપર્યો હોય તો બે વખત વાંદણા દેવા.)

**Ichhakaren Sandisah bhagwan,
samayik muhapatti padilehu ? Ichchham**

(કોઈ ચોક્કસ વિધિમાં પ્રવેશવા, માટે મુહપત્તીનું પડિલેહણ આવશ્યક છે.)

મુહપત્તી પરિલેહણના ૨૫ બોલ

25 bols of muhapatti

- 1- Sutra Artha Tattva kari sadahu;
 2- Samyaktva mohaniya, 3- Misra mohaniya, 4- Mithyatva
 mohaniya pariharu;
 5- Kama raga, 6- Sneha raga, 7- Drashti raga pariharu;
 8- Sudeva, 9- Suguru, 10- Sudharma adaru;
 11- Kudeva, 12- Kuguru, 13- Kudharma pariharu;
 14- Gyan, 15- Darshan, 16- Charitra adaru;
 17-Gyan-viradhana, 18-Darshan-viradnana,
 19- Charitra-viradhana pariharu;
 20- Man-gupti, 21- Vachan-gupti, 22- Kaya-gupti adaru;
 23- Man-danda, 24- Vachan-danda, 25- Kaya-danda
 pariharu;

શરીરના અંગોના પરિલેહણના ૨૫ બોલ

25 bols of Body parts.

- (left hand) 1- Hasya, 2- Rati, 3- Arati pariharu;
 (right hand) 4- Bhaya, 5- Shok, 6- Jugupsa pariharu;
 (ladies won't say) { (forehead) 7- Krishna-leshya, 8-
 Nila-leshya,
 9- Kapota-lesya pariharu;}
 (mouth) 10- Rasa-garava, 11- Ruddhi-garava,
 12- Shata-garava pariharu;
 (ladies won't say) {(chest) 13-Maya-shalya, 14- Niyan-shalya,
 15- Mithyatva-salya pariharu;}
 (ladies won't say) {(right shoulder) 16-Krodha,
 17- Mana pariharu;}

(ladies won't say) {(left shoulder) 18- Maya; 19-
 Lobha pariharu}
 (right foot) 20- Pruthvikaya, 21- Apkaya,
 22- Teukaya ni jayana karu;
 (left foot) 23- Vayukaya, 24- Vanaspati kaya,
 25- Tras kaya ni raksha karu.

૨૫ આવશ્યકો સાથે બત્રીસ દોષ રહિત વિનયભાવ યુક્ત દ્વાદશાવર્ત વંદનનું વર્ણન

First vandan

Ichchhāmi khamā-samano! Vandium jāvanijjāe, nisihiāe, (1)
 Anujānaha me miuggaham, nisihi, (2)
 Aho-kāyam kāya-samphāsam-khamanijjo bhe! Kilāmo?
 Appa-kilantānam bahu-subhena bhe! Divaso vaikkanto? (3)
 Jattā bhe? (4)
 Javani jjam cha bhe? (5)
 Khāmemi khamā-samano!
 Devasiam vaikkamam, (6)
 āvassiāe
 padikkamāmi, Khamāsamanānam,
 devasiāe āsāyanāe tittisanna yarāe Jam kinchi michchhāe,
 mana-dukkadāe, vāya-dukkadāe, Kāya-dukkadāe,
 kohāe, mānāe, māyāe, Lobhāe,
 Savva-kāliāe, savva-michchho-vayārāe,
 avva-dhammā-ikkamanāe
 Āsāyanāe Jo me aiyāro kao, tassa khamā-samano !
 Padikkamāmi, nindāmi, garihāmi, appānam vosirāmi. (7)

Second vandan

Ichchhāmi khamā-samano! Vandium jāvanijjāe, nisihiāe, (1)

Anujānaha me miuggaham, nisihi, (2)

Aho-kāyam kāya-samphāsam-khamanijjo bhe! Kilāmo?

Appa-kilantānam bahu-subhena bhe! Divaso vaikkanto? (3)

Jattā bhe? (4)

Javani jjam cha bhe? (5)

Khāmemi khamā-samano! Devasiam vaikkamam, (6)

padikkamāmi, Khamāsamanānam,

devasiāe āsāyanāe tittisanna yarāe Jam kinchi michchhāe,

mana-dukkadāe, vaya-dukkadāe,

Kāya-dukkadāe,

kohāe, mānāe, māyāe, lobhāe,

Savva-kāliāe, savva-michchho-vayārāe,

avva-dhammā-ikkamanāe

Āsāyanāe Jo me aiyāro kao, tassa khamā-samano !

Padikkamāmi, nindāmi, garihāmi, appānam vosirāmi. (7)

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

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

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

Vandanā means paying respect to all ascetics such as Āchāryas, Upādhyāyas, and other Sādhus and Sādhvis. We perform Obeisance to Ascetics by reciting 'Suguru Vandana' sutra. We also atone for whatever faults might have been indulged by us knowingly or unknowingly and at the same time, we resolve (atone) that we will keep away from all such sins in future. The complete obeisance to ascetics is done during Pratikraman by reciting 'Suguru Vandana' sutra

(પ્રતિક્રમણ શરૂ કરતાં પહેલા રાતના પચ્ચક્રખાણ કરવાનાં હોય છે. એથી કરીને અહિં
'પચ્ચક્રખાણ આવશ્યક' કરી લેવામાં આવે છે.)

Icchakari Bhagwan pasay kari Pacchakhan no aadesh deshoji.

Evening Pachchakkhānas

There are four kinds of food

- 1) **Ashan-** solid food to nourish the body
- 2) **Pan-** water and drinks
- 3) **Khadim-** light food and fruits, etc
- 4) **Swadim -** food that adds taste eg. mouthfreshner and medicines

The Exceptions –

- 1) **Anabhog-** because of forgetting the vow
- 2) **Sahasatkar-** by mistake
- 3) **Mahattarakar-** because of some calamity
- 4) **Sarva samadhi pratyakar-** because of some external force or emergency

1. - Pānahāra

**Pānahāra divasa-charimam pachchakkhāi (pachchakkhami)
annatthanā-bhogenam, sahasā-gārenam,
mahattarā-gārenam, savva-samāhi-vattiyā-gārenam vosirai
(vosirami).**

(A *Panahar Pacchakhan* should be taken by those who have done some *tapasya* (austerity) like *Ayambil*, *Upvas*, *Ekasna*, *Biyasna*, etc.) For the rest of the day and the entire night, I shall forsake water (food has already been forsaken in the morning *Pacchakhan*), except for some contingency like *anabhog*, *sahasatkar*, *mahattarakar* and *sarva samadhi pratyakar*.

2 - Chauvihāra

**Divasa-charimam pachchakkhāi (pachchakkhami)
chauvvihampi āhāram-Asanam, pānam, khāimam, sāimam
annatthanā- bhogenam, Sahasā-gārenam,
mahattarā-gārenam,
savva-samāhi-vattiyā-gārenam vosirai (vosirami).**

(*Chauvihār Pacchakhan* should be taken by those who have not done any *tapasya* ie. had normal meals during the day) For the rest of the day and the entire night I forsake all four kinds of consumables *ashan*, *pan*, *khadim* and *swadim*, except for the following four contingencies *anabhog*, *sahasatkar*, *mahattarakar* and *sarva samadhi pratyakar*.

3. - Tivihāra

**Divasa-charimam pachchakkhāi (pachchakkhami)
tivyhampi āhāram-Asanam, khāimam,
sāimam annatthanā-bhogenam, sahasā-gārenam,
Mahattarā-gārenam,
savva-samāhi-vattiyā-gārenam vosirai**

(*Tivihār Pacchakhan* should be taken by those who would like to consume water during the night) For the rest of the day and the entire night I forsake three kinds of consumables *ashan*, *khadim* and *swadim*, except for the

following four contingencies *anabhog*, *sahasatkar*, *mahattarakar* and *sarva samadhi pratyakar*.

4. - Duvihära

**Divasa-charimam pachchakkhäi (pachchakkhami)
duvihampi ähāram-Asanam,
khāimam annatthanā-bhogenam, sahasā-gārenam,
Mahattarā-gārenam,
savva-samāhi-vattiyā-gārenam vosirai (vosirami).**

(*Duvihar Pacchakhan* should be taken by those who would like to consume water and medicines during the night, after taking permission of the *Guru*)
For the rest of the day and the entire night I forsake two kinds of consumables *ashan* and *khadim*, except for the following four contingencies *anabhog*, *sahasatkar*, *mahattarakar* and *sarva samadhi pratyakar*.

(આમ અહીં પહેલું ‘સામાયિક’ આવશ્યક અને છઠ્ઠું ‘પચ્ચક્ખાણ’ આવશ્યક
આ બંનેની આરાધના થઈ ગઈ.)

(સામાયિક લીધાં બાદ હવે પ્રતિક્રમણની ક્રિયા શરૂ થાય છે.
આ શ્રેષ્ઠ અને કલ્યાણકારી ક્રિયા કરવા અગાઉ મંગલ નિમિત્તે ‘ચૈત્યવંદન’ થી ઓળખાતી ક્રિયા
કરવાની હોય છે. બીજા શબ્દોમાં તેને ‘દેવવંદન’ પણ કહી શકાય)

દેવ-ગુરુને પંચાંગ વંદન

Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar*'s image or Ascetics).'

(જૈનધર્મમાં આજ્ઞા વિના કંઈ પણ કરવું ન કલ્પે,
માટે આદેશ માંગવા નીચે મુજબનો પાઠ બોલવો.)

**Icchakaren sandisah bhagwan, chaityavandan karu?
Ichchham**

SHREE SAKALARHAT

વર્તમાન યોગીશી પરમાત્માની ભાવવાહી સ્તવના

**Sakalarhat pratishthan, madhishthanam shivashriyah;
Bhurbhuvahsvasrayishaan, maarhantyaam pranidadmahe. (1)**

We would like to do *dhyana* (meditation) on the qualities of *Arihants* of this era, who have achieved *moksha* (liberation) and are the Lords of heaven, human and hell-beings. (1)

**Namakruti dravya-bhavaiei, punat stri jagajjanam;
Kshetre kale cha sarvasmi nnarhatah samupasmahe. (2)**

We would like to worship those who bless us in all spheres and at all times by *naam, sthapana, dravya and bhav*. (2)

**Aadimam pruthivinath, maadimam nishparigraham;
Aadimam tirthnaatham cha, Rishabh swaaminam stumah. (3)**

We would like to praise *Shri Rushabhdev Swami*, who was the first king, the first *sadhu* (monk) and the first *Tirthankar* of this era. (3)

**Arhantam Ajitam vishwa, kamalakar bhaskaram;
Amlan kevalaadarsh, sankraant jagatam stuvehe. (4)**

We would like to get the blessings of *Shri Ajitnath Arihant*, who is worldly, like the rays of the sun that makes the lotus lakes bloom and the three worlds are reflected in his reflection of *keval gyan* (omniscience). (4)

**Vishwa bhavya janaram, kulyatulya jayanti taha;
Deshana samaye vaachah, shri Sambhava jagatpatehe. (5)**

We bow down to *Shri Sambhavnath Swami*, whose final *pravachan* (last lecture before *moksh*) is as beneficial to the blessed people of the world as fresh water is beneficial to a garden. (5)

**Anekant matambhodhi, samullasan chandramaha;
Dadhyada mand manandam, bhagwan Abhinandanah. (6)**

Just like the moon affects the currents of the ocean, *Shri Abhinandan Swami* bless us with joy and peace. (6)

**Dhyusat kirit shanagro, ttejitam ghri nakhavalihi;
Bhagwan Sumatiswami, tanotva bhimatani vah. (7)**

May all your desires be fulfilled by *Shri Sumatinath*, whose toe-nails are shining in the reflection of *the* crown of the *devas*. (7)

**Padmaprabh prabhordeha, bhasah pushnantu vah shriyam;
Anta rangari mathane, kopato padi varunaha. (8)**

May your desire for *moksh* be granted, just as the intense glow of *Shri Padmanabh Swami's* body eradicates all internal enemies. (8)

**Shri Suparshwa jinendraya, Mahendra mahitamghraye;
Namashchaturvarna sangh, gagana bhoga bhasvate. (9)**

We bow down to *Shri Suparshwanath Swami*, who is like the glowing sun among the *charturvidh sangh* (monks, nuns, laymen and laywomen) and whose feet are worshipped by the *Indras*. (9)

Chandraprabha prabhoshchandra, marichi nichayo jvala;

Murti murta sitdhyam, nirmitev shriyestu vah. (10)

May you achieve the wealth of knowledge by the sight of the image of *Chandraprabha Swami*, which is lit by the rays of the moon and helps us achieve *shukla dhyam* (the highest kind of meditation). (10)

**Karamala kava ddhvishwam, kalayan kevalashriya,
Achintya mahatmya nidhihi, Suvidhi rbodhayestu vah. (11)**

May you achieve *samyaktva* (equanimity) by the one who has the wealth of *keval gyan* (omniscience) and thus knows the past, present and future of the whole world, *Shri Suvidhinath*. (11)

**Satvanam parmanand, kandod bheda navambudaha,
Syadvad amrut nisyandi, shitalah patu vo jinah. (12)**

May you be protected by *Sheetalnath Jineswar*, who is like the clouds that delight the animals in the forest and like the spring of life for *syadvad* (doctrine of relativity). (12)

**Bhava rogartta jantuna maga dankara darshanah,
Nihisreyash shriramanah Shreyansaha shreyasestu vaha. (13)**

One who is like a healer to the ones that are suffering from diseases and the one who grants the wealth of *moksh*, *Shri Shreyanshnath*, May He benefit you. (13)

**Vishwopakar kibhut, tirth krutkarma nirmitihi,
Sura sur naraiha pujoyo, Vasupujyaha punatu vaha. (14)**

May you be purified by *Shri Vasupujya Swami*, who is always willing to help, who is worship-worthy by the Gods and whom humans and hell-beings find worthy of praising. (14)

**Vimalswamino vachaha kata kaksho daso daraha,
Jayanti trijagchcheto, jala nairmalya hetavaha. (15)**

May the teachings of *Shri Vimalnath Swami* purify the impurities of the three worlds like the fruit of the *katak*, (which acts like alum that purifies water). (15)

**Swayambhu ramana spardhi, karunaras varina,
Anant jidanantam vaha, prayachchhatu sukhashriyam. (16)**

May you be granted the wealth of everlasting happiness by *Shri Anantnath Swami*, who is capable of competing with *Swayambhu* ocean and is full of compassion. (16)

**Kalpadruma sadharman, mishta praptau sharirinam,
Chaturdhvaa dharmadeshtaram, Dharmanath mupasmahe. (17)**

Shri Dharmanath Swami, who spreads the four kinds of faiths, like the *kalpadrum* fruit, which fulfills the desires of all animals, we worship you. (17)

**Sudha sodarava gjyotsna, nirmali krut dimmukhaha,
Mruglakshma tamaha shantyai, Shantinath jinostu vaha. (18)**

May *Shri Shantinath Jineshwar*, whose emblem is the deer, help you to remove your ignorance, like the rising moon illuminates the dark sky. (18)

**Shri Kunthunatho bhagawan, sanatho tishaya rdhvibhihi,
Surasura nrunathana, meka nathostu vaha shriye. (19)**

May *Kunthunath Swami*, who is blessed with infinite virtues, who is the unparalleled Lord of the *devas*, *manushya* and *asur*, bless you. (19)

**Aranathastu bhagawan, schaturthar nabhoravihi,
Chaturthapurushartha shri, vilasam vitanotu vaha. (20)**

Like the sun in the fourth era, May **Shri Aranath Bhagvan** help your effort for achieving your fourth goal (*moksh*). (20)

**Surasura naradhisha, mayur nava varidam,
Karma dhrunmulane hasti mallam Malli mabhishtumah.** (21)

We pray to **Shri Mallinath**, who is Lord of *dev, manushya and asur* and is like the rain cloud that brings joy to the peacock and is like the *Airavat* elephant, who can uproot the tree of *karmas* bound in the past. (21)

**Jagan mahamoha nidra, pratyusha samayopamam,
Munisuvrat nathasya, deshana vachanam stumaha.** (22)

We praise the teachings of **Shri Munisuvrat Swami**, who helps people to erase their *mohaniya karma* (delusionary *karmas*), just like the dawn dispels the darkness of the night. (22)

**Luthanto namatanam murdhni, nirmali kara karanam,
Variplava iva namehe, pantu pada nakhanshavaha.** (23)

May the rays from the nail of **Shri Naminath Bhagwan's** feet bless you, like water flowing down and cools those that are bowing down to Him. (23)

**Yaduvansha samudhrenduhu, karmakaksha hutashanaha,
Arishtha Nemirbhagawan, bhuyadhvo rishtanashanaha.** (24)

May all your troubles be vanquished by **Shri Arishtnemi**, who is like a moon of the *Yaduvansha* and like the fire that destroys the forest of *karmas* bound in the past. (24)

**Kamathe dharanendre cha, swochitam karma kurvati,
Prabhustulya manovruttihi, Parshwanathaha shriyestu vaha** (25)

One who behaves the same with *Kamath*, who troubles Him and with

Dharnendra, who is his favorite disciple, may *Shri Parshwanath Bhagwan* grant you knowledge. (25)

**Srimate Virnathaya, sanathaya-dbhutashriya
Mahananda saroraj, maralay arhate namah.** (26)

Like a beautiful swan enhances the beauty of a lake, we bow to you, *Arahant Mahavir Swami*, who possesses thirty-four virtues. (26)

**Kruta paradhepi jane, krupa manthara tarayoho,
Ishad bashpa rdayorbhadram, shri Vir jina netrayoho.** (27)

May you be beneficial to others just like *Shri Vir Jineshwar*, whose eyes look kindly towards and weep for, even those who harm others. (27)

**Jayati vijita nyatejaha, sura suradhisha sevitaha sriman,
Vimala srasa virahita, sribhuvana chudamani rbhagawan.** (28)

One who conquers everyone, is served by *devtas and danavs*, possesses *keval gyan* (omniscience), is pure, without any sort of fear, like a shining crown among the three worlds, may *Vir Swami Bhagwant* be victorious. (28)

**Viraha sarva surasurendra mahito,
viram budhaha sanshritaha,
Virena bhihataha swakarma nichayo,
viraya nityam namaha,
Vira ttirtha midam pravrutta matulam,
virasya ghoram tapo,
Vire sri dhruti kirti kanti nichayaha,
shri veer bhadram deesh.** (29)

Shri Vir Swami has been worshipped by the *Indras of devata and danavs*,

even *pandits* (scholars) have taken his refuge and have been able to destroy their *karmas*, may we always bow down to the *Vir*. Vir swami has performed difficult austerities and possesses wealth, patience, fame and brightness. Please bless us, oh *Vir*. (29)

**Avani talagatanam krutrima krutrimanam,
Vara bhavana gatanam, divya vaimanikanam,
Iha manujakrutanam, dev raja-rchitanam,
Jinvar bhavananam, bhavatoham namami. (30)**

One whose destructible as well as indestructible *pratimas* (images) are made by humans on this earth, and worshipped by the *devas* in the different levels of heaven like *Bhavanapati* and *Divya viman*, I bow down to the images of such *Jineshwars*. (30)

**Sarvesham vedha samadhya, madimam parameshthinaam,
Devadhidevam sarvagyam, shri veeram pranidmahe. (31)**

We meditate on *Shri Mahavir Swami*, who is the most knowledgeable, best among the *parameshtis* (the five venerables), the God among Gods. (31)

**Devonek bhavarjeeto-rjeeta maha papa pradipaanalo,
Devah sidhdhi vadhu vishal hrudayaa-lankar haropamaha.
Devoshta dash dosha sindhur ghata nirbheda panchanano,
Bhavyanam vidadhatu vaanchhit falam,
shri vitarago jeenaha. (32)**

One who is like the fire that helps burn off the accumulated *karmas* of many lifetimes, one who is like the garland that adorns the necks of the *devis*, one who helps destroy the eighteen faults, is like the lion that can destroy the herd of elephants, oh *Jineshwars*, please grant us your blessings! (32)

**Khyatoshta pada parvato
gajapadah sammet shaila bhidhaha,
Sriman raivatakah prasidhdha mahima
shatrunjayo mandapaha,
Vaibhar kanakachalo-rbudgirihi srichitrakutadaya,
Statra shri Rushabhaadayo
jinavaraha kurvantu vo mangalam. (33)**

May you be blessed by the holy mountains like *Ashtapad*, *Gajapad*, *Sammetsikhkar*, *Girnar*, *Shatrunjaya*, *Mandavgadh*, *Vaibhavgiri*, *Suvarnagiri*, *Abu*, *Chittod*, etc, where **Shri Rushabhdev** resides. (33)

The *Sakalartha sutra* was composed on the insistence of the famous King Kumarpal. It is also called '*Chaturvishati Jin Namaskar*' as it pays obeisance to the present *Tirthankars*. It is also called '*Bruhatchaityavandan*' as it is recited during the *Chaityavandans* of the *Pakshik* (fortnightly), *Chaumasik* (once every four months) and *Samvatsari* (annual) *Pratikramans*. There are thirty-three verses in this *sutra* and they describe the various qualities and capabilities of the *Arhats*.

સ્વર્ગ, પાતાળ અને મનુષ્યલોકમાં રહેલા સર્વ તીર્થો અને
તેમાં રહેલી પ્રતિમાઓને વંદના

**Jam kinchi nāma-tittham, sagge pāyāli mānuse loe.
Jāim jina-bimbāim, tāim savvāim vandāmi. (1)**

I bow down to all places of pilgrimage and to all the *Murtis* of *Tirthankar Bhagawān* present anywhere in the heavens (dev-lok), in the lower realm of the universe (naarki), and in the human habitate, (*Manushya Lok*). (1)

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

(આ સૂત્રથી ત્રણે લોકમાં રહેલા તીર્થોમાં બિરાજમાન સર્વે જિનપ્રતિમાઓને વંદન કરાય છે.
આ સૂત્ર પ્રભુસ્તુતિ હોવાથી યોગમુદ્રા અથવા ડાબો ઢીંચણ ઉંચો કરીને પણ બોલાય છે.)

શ્રી તીર્થંકર પરમાત્માની તેમના ગુણો દ્વારા સ્તવના

Namutthunam, arihantānam, bhagavantānam. (1)
Äi-garānam, tittha-yarānam, sayyam-sambuddhānam. (2)
Purisuttamānam, purisa-sihānam,
purisa-vara-Pundariānam,
purisa-vara-gandha-hatthinam. (3)
Loguttamānam, loga-nāhānam, loga-hiānam,
Loga-paivānam, loga-pajjoa-garānam. (4)
Abhaya-dayānam, chakkhu-dayānam, magga-dayānam,
Sarana-dayānam, bohi-dayānam. (5)

I bow down to the *Arihant Bhagwants* (1)

I bow down to those *Arihant Bhagwants* who founded the religion, established the *tirths* (temples, idols or pilgrimage places) and are self-realized (2)

The best among Men, like a lion among men, like the best lotus among men, like the best *Gandhahathi* (fragrant elephant) among men (3)

The best among all the worlds, the guide of the worlds, benefactors of the world, like a lamp which lights up and guides the whole world (4)

One who gives *abhaydan* (the gift of fearlessness), who gives eyes that are used to get *shrutgyan* (written knowledge), who gives refuge and equanimity to all (5)

Dhamma-dayānam, dhamma-desayānam,
Dhamma-nāyagānam, dhamma-sārahinam,
Dhamma-vara-chāuranta-chakkavattinam. (6)
Appadihaya-vara-nāna-dansana-dharānam,
Viyatta-chhaumānam. (7)
Jinānam jāvayānam, tinnānam tārayānam,
Buddhānam bohayānam, muttānam moagānam. (8)

Savvannunam, savva-darisinam,
Siva-mayala-marua-mananta-makkhaya-
Mavvābāha-mapunarāvitti
Siddhigai-nāmadheyam thānam sampattānam,
Namo jinānam, jia-bhayānam. (9)
Je a aiyā siddhā, je a bhavissanti-nāgae kāle.
Sampai a vattamānā, savve ti-vihena vandāmi. (10)

Ones who are the founders of the religion, teach us the religion, are the heads of the religion, are the emperors of and guide us about charity, right behavior, austerities and right attitude (6)

Ones who possess the best and indestructible knowledge, faith and conviction, and have risen from their status of ascetics (7)

Ones who have triumphed over their attachments and aversions and help others win over theirs, ones who swim and help others swim across the ocean of *sansar*, ones who have mastered the *tattvas* (the truths) and help others learn them and free them of their past *karmas* (8)

Ones who know everything, who see everything, are beneficial to all, steady, free of diseases, imperishable, infinite, indestructible, without any worries, who have reached *Siddhagati* from where there is no return or rebirth, who have conquered their attachments and aversions, who have subjugated all their fears I bow down to such *Jineshwars* (9)

Those who have become *Siddha* in the past, those who will be *siddha* in the future and those that are living at present, I pay my obeisance to them by my thoughts, words and body (10)

This *Sutra* enumerates the virtues of a *Tirthankar* and offers obeisance to all *Tirthankaras*. The king of heavenly beings (*devas*) -*Shakrendra* recites this *Sutra* at the time of conception and birth of a *Tirthankar*. He glorifies Lord *Arihanta Bhagavāna* through the attribution of their supreme virtues. Hence this *Sutra* is also known as '*Shakra Stava*' *Sutra*. This *sutra* describes the various qualities and achievements of the *Arihant Bhagwants*. The past, present and future *Arihants* are praised in the last verse. This *sutra* is recited by the *Shakra Indra* during the conception of the soul of the *Tirthankar* in his mother's womb.

(ચરવળો હોય તો ઉભા થઈને અથવા ઢીંચણ નીચે કરીને બોલવું.)

પ્રભુજીની વંદના કરવા માટે શ્રદ્ધાદિ દ્વારા આલંબન લઈને કાયોત્સર્ગ કરવાનું વિધાન

Arihanta-cheiyānam, karemi käussaggam. (1)

Vandana-vattiäe, puana-vattiäe,

sakkära-vattiäe, Sammāna-vattiäe,

bohi-lābha-vattiäe, Niruvasagga-vattiäe. (2)

Saddhāe, mehāe, dhiie, dhāranāe, anuppehāe,

vaddhamānie, thāmi käussaggam. (3)

Oh! *Arihant Bhagawān*, I wish to undertake *Kāyotsarga* to offer obeisance to you, to bow to you, to worship you, to express my reverence to you, to respect you, to attain the true wisdom and to attain salvation. I undertake this *Kāyotsarga* with ever increasing levels of conviction, intellect, patience, determination and contemplation.

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

કાઉસ્સગના ૧૬ આગાર (દ્યુટનું) વર્ણન

Annattha-usasienam, nisasienam,

Khāsienam, chhienam, jambhāienam,

Udduenam, vāya-nisaggenam, bhamalie,

pitta-muchchhāe. (1)

Suhumehim anga-sanchālehim,

Suhumehim khel-sanchālehim,

suhumehim ditthi-sanchālehim. (2)

Evamāiehim āgārehim, a-bhaggo a-virāhio,

Hujja me käussaggo. (3)

**Jāva arihantānam bhagavantānam,
Namukkārenam na päremi. (4)
Tāva kāyam thānenam monenam jhānenam,
Appānam vosirāmi. (5)**

I shall now engross myself in meditation in a completely motionless *yoga* posture (*Kāyotsarga*) for a specified duration. I will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements. I shall perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence. At the conclusion of meditation, I will complete the *Kāyotsarga* by offering salutation to *Arihants*.

(એક નવકારનો કાઉસસગ કરી, ‘નમોહત’ કહી સ્નાતસ્યાની પહેલી ગાથા કહેવી પછી જ બીજાઓએ ‘નમો અરિહંતાણં’ બોલી કાઉસસગ પારવો.)

પંચ પરમેષ્ઠિને નમસ્કાર

**Namo Arihantānam. Namō Siddhānam.
Namō Ayariyānam. Namō Uvajjhāyānam.
Namō loe savva-Sāhunam.
Eso panca-namukkāro, Savva-pāva-ppanāsano;
Mangalānam cha savvesim, Padhamam havai mangalam. (1)**

I bow to the *Arihantas* (Tirthankars), I bow to the *Siddhas* or liberated souls, I bow to the *Acharyas*, who head the order, I bow to the *Upadhyays*, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

પંચ પરમેષ્ઠિને નમસ્કાર

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

I am bowing down to *Arihant Bhagawān*, *Siddha Bhagawān*, *Āchārya Mahārāj*, *Upādhyāy Mahārāj*, and all *Sādhū* and *Sādhvi Mahārāj*. (1)

In this Sutra, obeisance is offered to the Five Supreme Entities. This *Sutra* was composed by *Achārya Shree Siddhasen Diwākar Suri*, who is credited with composition of many other valuable Sanskrit works of Jainism. This *Sutra* in its real essence is a mini *Navakār Mantra*. It is usually recited prior to reciting any *Stuti*, *Stavan* or before performing many important rituals. It is only to be recited by men.

SNATASYA NI THOY-1

મહાવીર પ્રભુના જન્માભિષેકની સ્તુતિ

Snatasyaa pratimasya meru shikhare,

shachyaa vibhoho shaishave;

Rupalokan vismayarhat ras bhrantya bhramchchakshusha;

Unmrushtam nayan prabha dhavalitam

kshirodakashankaya;

Vaktram yasya punah punah sa jayati shri Vardhamano

jinah. (1)

This stuti describes the Janmabhishek of Mahavir Prabhu . Mahavir Prabhu was given his first bath on Meru mountain. Everyone was surprised by His unique beauty and the Indrayani with restless eyes kept wiping His glowing face, suspecting that it was glowing because it was still wet, May such Vardhamanswami attain victory. (1)

(સ્તુતિ બોલનાર સ્તુતિ પૂરી કરે એટલે કાઉસસગ્ગ કરનાર
સહુ ધીમા અવાજે ‘નમો અરિહંતાણં’ બોલીને પારે.)

૨૪ જિનેશ્વરોની નામ પૂર્વક સ્તુતિ

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

Arihante kittaisam, chauvisam pi kevali. (1)

Usabha-mAjiam cha vande,

Sambhava-Mabhinandanam cha

Sumaim cha. Pauma-ppaham Supāsam,

Jinam cha Chanda-ppaham vande. (2)

Suvihim cha puppha-dantam,

Siala-Sijjamsa-Vāsu-pujjam cha.

Vimala-mAnantam cha jinam,

Dhammam Santim cha vandāmi. (3)

Kunthum Aram cha Mallim,

Vande Muni-suvvayam Nami-jinam cha.

Vandāmi Rittha-nemim,

Pāsam taha Vaddhamānam cha. (4)

Evam mae abhithuā, Vihuya-rayā-malā

pahina-jara-maranā.

Chau-visam pi jinavarā, Tittha-yarā me pasiyantu. (5)

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

Ärugga-bohi-lābham, samāhi-vara-muttamam-dintu. (6)

Chandesu nimmala-yarā, äichchesu ahiyam payāsa-yarā.

Sägara-vara-gambhirā, siddhā siddhim mama disantu. (7)

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

I bow to *Rishabhadev, Ajitnāth, Sambhavnāth, Abhinandan, Sumatināth, Padmaprabha, Supārshva, and Chandraprabhu*. (2)

I bow to *Suvidhināth or Pushpadanta, Shitalnāth, Shreyānsnāth, Vāsopujya,*

Vimalnāth, Anantnāth, Dharmanāth, and Shāntināth. (3)

I bow to *Kunthunāth, Aranāth, Mallināth, Munisuvrat-swāmi, and Namināth.*

I bow to *Arishta Nemināth, Pārshvanāth, and Vardhamān (Mahāvīr-swāmi).* (4)

I praise the *Arihantas* who have been liberated from all *karmā* that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death.

These are the twenty-four Lord *Jinas* or *Tirthankaras* that bless me. (5)

Oh, *Arihantas*! You are praised, bowed to, and whole-heartedly worshipped.

You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (*Bodhi Samyaktva*) and the highest state of consciousness. (6)

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

પ્રભુજની વંદના કરવા માટે શ્રદ્ધાદિ દ્વારા આલંબન લઈને કાયોત્સર્ગ કરવાનું વિધાન

Savvaloe Arihanta-cheiyānam, karemi kāussaggam. (1)

Vandana-vattiāe, puana-vattiāe,

sakkāra-vattiāe, Sammāna-vattiāe,

bohi-lābha-vattiāe, Niruvassagga-vattiāe. (2)

Saddhāe, mehāe, dhiie, dhāranāe, anupphāe,

vaddhamānie, thāmi kāussaggam. (3)

Oh! *Arihant Bhagawān*, I wish to undertake *Kāyotsarga* to offer obeisance to you, to bow to you, to worship you, to express my reverence to you, to respect you, to attain the true wisdom and to attain salvation.

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

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

કાઉસસગના ૧૬ આગાર (છૂટતું) વર્ણન

Annattha-usasienam, nisasienam,

Khāsienam, chhienam, jambhāienam,

Udduenam, vāya-nisaggenam, bhamalie,
pitta-muchchhāe. (1)
Suhumehim anga-sanchālehim,
Suhumehim khel-sanchālehim,
suhumehim ditthi-sanchālehim. (2)
Evamāiehim āgārehim, a-bhaggo a-virāhio,
Hujja me kāussaggo. (3)
Jāva arihantānam bhagavantānam,
Namukkārenam na pāremi. (4)
Tāva kāyam thānenam monenam jhānenam,
Appānam vosirāmi. (5)

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

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

(પૂર્વવત્ એક નવકારનો કાઉસસગ્ગ કરી, પારીને, સ્નાતસ્યાની બીજી થોય બોલવી.)

પંચ પરમેષ્ઠિને નમસ્કાર

Namo Arihantānam. Namō Siddhānam.
Namo Ayariyānam. Namō Uvajjhāyānam.
Namo loe savva-Sāhunam.
Eso pancha-namukkāro, Savva-pāva-ppanāsano;
Mangalānam cha savvesim, Padhamam havai mangalam. (1)

I bow to the *Arihantas* (Tirthankars), I bow to the *Siddhas* or liberated souls, I bow to the *Acharyas*, who head the order, I bow to the *Upadhyays*, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

SNATASYA NI THOY-2

સર્વ પ્રકારના સુર-અસુરના ઈન્દ્રો વડે જન્મ અભિષેકની સ્તુતિ

**Hansasaahat padmarenu kapish-kshirarna
vambo bhrutaihai;
Kumbhairpsarasan payodhara bhar
praspardhwibhihi kanchanaihai;
Yesham mandar- ratnashail shikhare
janmabhishekah krutah;
Sarvaihai sarva-surasuraishwar
gana istesham natoham kraman. (2)**

This stuti describes the Janmabhishek by the Indras of all kinds of sur (Gods) and asur (demons). I bow down to the Tirthankaras who have been bathed on Meru mountain by the surs and asurs, who fill water that has been colored with yellow lotuses in golden tubs from the ocean. It looks beautiful like the flight of a graceful swan and rivals the beauty of an Apsara (devine dancers). (2)

(થોય પૂરી થયે ‘નમો અરિહંતાણં’ બોલીને કાઉરસગ્ગ પારી લેવો..)

અજ્ઞાનરૂપી અંધકારના સમૂહનો નાશ કરનાર શ્રુતજ્ઞાનરૂપ આગમની સ્તુતિ (શ્રુત સ્તવ)
**Pukkharavara-divaddhe, dhāyaisande a jambu-dive a.
Bhara hera vaya-videhe, dhammāi-gare namamsāmi. (1)
Tama-timira-padala-viddham**

sanassa sura-gana-narinda-mahiassa.
 Simä-dharassa vande, papphodia-moha jälassa. (2)
 Jäi-jarä-marana-soga-panäsanassa,
 Kalläna-pukkhala-visäla-suhä-vahassa.
 Ko deva-dänava-narinda-gana-chchiassa,
 Dhammassa sära-muvalabbha kare pamäyam. (3)
 Siddhe bho! Payao namo jina-mae nandi sayä sanjame,
 Devam-näga-suvanna-kinnara-gana-ssabbhua-bhävachchie.
 Logo jattha paitthio jagaminam telukka-machchä suram,
 Dhammo vaddhau säsao vijayao
 dhammuttaram vaddhau. (4)

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

I worship the sacred doctrine, which is the destroyer of the darkness of ignorance, which is adorned by celestial beings and kings, which contains the rules of conduct, and which destroys the web of delusion. (2)

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

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

This is a hymn in praise of Jain doctrine (*Agams*), which drives away the darkness of ignorance (that which closes our mind to right knowledge). The first verse is devoted to the infinite number of *Jinas* who take birth in 15 continents of the Universe; the rest is in praise of the scriptures. Lord *Tirthankaras* give discourses after they realize absolute knowledge (*keval gyan*). The chief disciples, after listening to these discourses, compose the scriptures, which are called *Agamas*. Each word of a *Tirthankara* is meaningful and auspicious. They show the path of purification for a soul to attain *Moksha*.

પ્રભુજની વંદના કરવા માટે શ્રદ્ધાદિ દ્વારા આલંબન લઈને કાયોત્સર્ગ કરવાનું વિધાન

Suassa Bhagavao, karemi kausaggam (1)

Vandana-vattiäe, puana-vattiäe,

sakkära-vattiäe, Sammāna-vattiäe,

bohi-lābha-vattiäe, Niruvassagga-vattiäe. (2)

Saddhāe, mehāe, dhiie, dhāranāe, anuppehāe,

vaddhamānie, thāmi käussaggam. (3)

Oh! All *Tirthankar Bhagawān*, I wish to undertake *Kāyotsarga* to offer obeisance to *Agams* (scriptures), to bow to you, to worship you, to express my reverence to you, to respect you, to attain the true wisdom and to attain salvation. I undertake this *Kāyotsarga* with ever increasing levels of conviction, intellect, patience, determination and contemplation.

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

કાઉરસગના ૧૬ આગાર (દૂટનું) વર્ણન

Annattha-usasienam, nisasienam,

Khāsienam, chhienam, jambhāienam,

Udduenam, väya-nisaggenam, bhamalie,

pitta-muchchhāe. (1)

Suhumehim anga-sanchālehim,

Suhumehim khel-sanchālehim,

suhumehim ditthi-sanchālehim. (2)
Evamāiehim āgārehim, a-bhaggo a-virāhio,
Hujja me kāussaggo. (3)
Jāva arihantānam bhagavantānam,
Namukkārenam na pāremi. (4)
Tāva kāyam thānenam monenam jhānenam,
Appānam vosirāmi. (5)

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

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

(એક નવકારનો કાઉસસગ્ગ કરીને, પારીને, સ્નાતસ્યાની ત્રીજી થોય કહેવી.)
 પંચ પરમેષ્ઠિને નમસ્કાર

Namo Arihantānam. Namō Siddhānam.
Namo Ayariyānam. Namō Uvajjhāyānam.
Namo loe savva-Sāhunam.
Eso pancha-namukkāro, Savva-pāva-ppanāsano;
Mangalānam cha savvesim, Padhamam havai mangalam. (1)

I bow to the *Arihantas* (Tirthankars), I bow to the *Siddhas* or liberated souls, I bow to the *Acharyas*, who head the order, I bow to the *Upadhyays*, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

SNATASYA NI THOY-3

દ્વાદશાંગી - શ્રુતજ્ઞાનને લગતી સ્તુતિ

Arhaddhvakatra-prasutam ganadhar-rachitam
dhwadashangam vishalam;
Chitram bavhyartha-yuktam
munighan-vrushabhairdharitam buddhimadbhihi;
Mokshagra-dhwarbhutam vrat-charan-falam
ghyeya-bhav-pradipam;
Bhaktya nityam prapadhye shruta maha makhilam
sarva lokaika saaram. (3)

This *stuti* describes *Dvadashangi* (scriptures in twelve parts) - concerning *Shrut gyan*. I respectfully accept the principles that are uttered by the *Tirthankaras*, composed by the *Gandhars* (chief disciples), which are brilliant and have many meanings and what the *acharyas* have learnt. They are like the gates to *Moksh*, they give results which one gets on performing austerities and good behaviour, which are worth knowing, which spread knowledge like the lamp spreads light and one that is relevant to all beings of the world. (3)

(થોય પૂરી કરી ‘નમો અરિહંતાણં’ બોલીને કાઉસ્સગ પારવો.)

સિદ્ધ ભગવંતોની સ્તુતિ

Siddhānam buddhānam, pära-gayānam
parampara-gayānam.
Loagga-muvagayānam, namo sayā savva-siddhānam. (1)

વર્ધમાન સ્વામીને વંદન

Jo devāna vi devo, jam devā panjali namamsanti.
Tam deva-deva-mahiam, sirasā vande mahāvīram. (2)

Ikko vi namukkāro, jinavara-vasahassa vaddhamānassa.

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

ગિરનાર તીર્થના અધિપતિ નેમિનાથ પ્રભુની વંદના

Ujjinta-sela-sihare, dikkhā nānam nisihiā jassa.

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

અષ્ટાપદ, નંદિશ્વર તીર્થોની સ્તુતિ

Chattāri attha dasa doya, vandiyā jinavarā chauvvisam.

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

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

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

Even salutation done perfectly to *Vardhamān Mahāvira*, will carry a man or a woman across the ocean of worldly existence. (3)

I worship *Arishtanemi*, the all-knowing monarch, who received the initiation, perfect knowledge (*kevala-gyāna*) and liberation (*moksh*) on the summit of mount *Girnar*. (4)

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

The sutra describes respect offered to all the *Siddhas* and twenty four *Jinas*. In the fifth verse the numbers four, eight, ten and two, adds to number twenty-four. This represents images of *Tirthankaras* placed by Universal Monarch (chakravarti) *Bhārata* (son of first *Tirthankar-Rishabhdev*), in four directions of Mount *Ashtāpad*.

શાસનરક્ષક સમ્યગદષ્ટિ દેવોના સ્મરણ દ્વારા ધર્મમાં સ્થિરતાની માંગણી

**Vaiyāvachcha-garānam, santi-garānam,
Sammadditthi-samāhi-garānam karemi kāussaggam. (1)**

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

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

કાઉસગના ૧૬ આગાર (છૂટનું) વર્ણન

**Annattha-usasienam, nisasienam,
Khāsienam, chhienam, jambhāienam,
Udduenam, vāya-nisaggenam, bhamalie,
pitta-muchchhāe. (1)
Suhumehim anga-sanchālehim,
Suhumehim khel-sanchālehim,
suhumehim ditthi-sanchālehim. (2)
Evamāiehim āgārehim, a-bhaggo a-virāhio,
Hujja me kāussaggo. (3)
Jāva arihantānam bhagavantānam,
Namukkārenam na pāremi. (4)
Tāva kāyam thānenam monenam jhānenam,
Appānam vosirāmi. (5)**

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

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

(એક નવકારનો કાઉસગ્ગ કરીને, પારીને, ‘નમોહત’ કહી સ્નાતસ્યાની ચોથી થોય કહેવી.)

પંચ પરમેષ્ઠિને નમસ્કાર

Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai mangalam. (1)

I bow to the *Arihantas* (Tirthankars), I bow to the *Siddhas* or liberated souls, I bow to the *Acharyas*, who head the order, I bow to the *Upadhyays*, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

પંચપરમેષ્ઠિને નમસ્કાર

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

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

SNATASYA NI THOY-4

સમ્યગ્દષ્ટિ દેવ-દેવીઓને લગતી સ્તુતિ

Nishpank-vyom-neel-dhyutimalasadrasham

baalchandrabhadrashtram;

**Mattam ghantarven prasuta- madjalam puryantam
samantat;
Aarudho divyanaagam vicharati gagane kamadah kaamrupi;
Yakshah sarvanubhutirdishatu mam
sada sarvakaryeshu sidhdim. (4)**

This *stuti* describes *Samyakdrishti* - concerning *devs* and *devis*.

Please grant me success in all fields, oh *Yaksh*, who fulfils all desires, who can take any form and who lives in the skies. The one who sits on an elephant which is blue like a cloudless sky, has dreamy eyes, whose ivory tusk shine like the full moon, with the sound of many bells around its neck and with water spouting from his nose. (4)

This *stuti* is written by Shri Balchandrasuri, who was a disciple of Hemchandracharya. As Shri Balchandrasuri had a difference of opinion with his *guru*, his *stuti* was not accepted by the congregation. But after his death, he became a *Vyantar dev* and started troubling the people. To circumvent this problem, the congregation accepted his *stuti* and now it is recited in all the three big *Pratikramans* - *Pakshik*, *Chaumasi* and *Samvatsari*. This *stuti* is written in Sanskrit in a very ornamental and descriptive style. it contains praises of the *Jina*, the *Jinagams* (scriptures) and the *Shasandevs*, the *devs* who serve the *Tirthankars* and protect the congregations.

(થોય પૂરી ‘નમો અરિહંતાણં’ બોલીને કાઉસ્સગ્ગ પારવો.)

(પછી યોગમુદ્રામાં બેસી બે હાથ જોડી નીચે મુજબ બોલવું.)

શ્રી તીર્થંકર પરમાત્માની તેમના ગુણો દ્વારા સ્તવના

Namutthunam, arihantānam, bhagavantānam. (1)
Äi-garānam, tittha-yarānam, sayyam-sambuddhānam. (2)
Purisuttamānam, purisa-sihānam, purisa-vara-
Pundariānam, purisa-vara-gandha-hatthinam. (3)
Loguttamānam, loga-nāhānam, loga-hiānam,
Loga-paivānam, loga-pajjoa-garānam. (4)

**Abhaya-dayānam, chakkhu-dayānam, magga-dayānam,
Sarana-dayānam, bohi-dayānam. (5)**

I bow down to the *Arihant Bhagwants* (1)

I bow down to those *Arihant Bhagwants* who founded the religion, established the *tirths* (temples, idols or pilgrimage places) and are selfrealized (2)

The best among Men, like a lion among men, like the best lotus among men, like the best *Gandhahathi* (fragrant elephant) among men (3)

The best among all the worlds, the guide of the worlds, benefactors of the world, like a lamp which lights up and guides the whole world (4)

One who gives *abhaydan* (the gift of fearlessness), who gives eyes that are used to get *shrutgyan* (written knowledge), who gives refuge and equanimity to all (5)

**Dhamma-dayānam, dhamma-desayānam,
Dhamma-nāyagānam, dhamma-sārahinam,
Dhamma-vara-chāuranta-chakkavattinam. (6)
Appadihaya-vara-nāna-dansana-dharānam,
Viyatta-chhaumānam. (7)**

**Jinānam jāyayānam, tinnānam tārayānam,
Buddhānam bohayānam, muttānam moagānam. (8)**

**Savvannunam, savva-darisinam,
Siva-mayala-marua-mananta-makkhaya-
Mavvābāha-mapunarāvitti
Siddhigai-nāmadheyam thānam sampattānam,
Namo jinānam, jia-bhayānam. (9)**

**Je a aiya siddhā, je a bhavissanti-nāgae kāle.
Sampai a vattamānā, savve ti-vihena vandāmi. (10)**

Ones who are the founders of the religion, teach us the religion, are the heads of the religion, are the emperors of and guide us about charity, right behavior, austerities and right attitude (6)

Ones who possess the best and indestructible knowledge, faith and conviction, and have risen from their status of ascetics (7)

Ones who have triumphed over their attachments and aversions and help others win over theirs, ones who swim and help others swim across the ocean of *sansar*, ones who have mastered the *tattvas* (the truths) and help others learn them and free them of their past *karmas* (8)

Ones who know everything, who see everything, are beneficial to all, steady, free of diseases, imperishable, infinite, indestructible, without any worries, who have reached *Siddhagati* from where there is no return or rebirth, who have conquered their attachments and aversions, who have subjugated all their fears I bow down to such *Jineshwars* (9)

Those who have become *Siddha* in the past, those who will be *siddha* in the future and those that are living at present, I pay my obeisance to them by my thoughts, words and body (10)

(પદ્મી એક એક ખમાસમણાએ ભગવાનાદિ ચારને વાંદવા)

સર્વશ્રેષ્ઠ એવા પાંચ પરમેષ્ઠિ ભગવંતોને ભાવ પૂર્ણ હૃદયથી નમસ્કાર

Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (1)

Bhagwanaham

Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (2)

Aacharyam

Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (3)

Upadhyayaham

Ichchhāmi khamā-samano !
Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (4)
Sarv-sahunam

અતિશય ઉપયોગી, ખૂબ જ ઓછા શબ્દોમાં અગાધ પાપોની આલોચના

Icchā-kārena sandisaha bhagavan!
devasia padikkamane thāum?
(after Guru says “padikkameha”) Iccham

(જમણો હાથ ચરવળા અથવા કટાસણા પર સ્થાપીને)

(પ્રતિક્રમણ સ્થાપના સૂત્ર)
 ત્રિકરણની દુષ્ટ પ્રવૃત્તિના દોષોની માફી

Savvassa vi devasia,
Duchchintia, dubbhāsia, duchchitthia,
Michchhā mi dukkadam. (1)

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

I ask for forgiveness for all my bad thoughts, bad speech, and bad actions of the

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

(પહેલું આવશ્યક સામાયિક)
 સામાયિક મહાસૂત્ર

Karemi bhante !
Sāmāiyam sāvajjam jogam pachchakkhāmi,
Jāva niyamam pajjuvāsāmi, duviham, ti-vihenam,
Manenam, vāyāe, kāenam, na karemi, na kāravemi,

**Tassa bhante ! Padikkamāmi, nindāmi, garihāmi,
Appānam vosirāmi. (1)**

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

શ્રાવકના બાર વ્રતો સંબંધી લાગેલા અતિચારની ક્ષમાયાચના

**Ichchhāmi thāmi kāussaggam,
Jo me devasio aiyāro kao, kāio,
Vāio, mānasio, ussutto, ummaggo,
Akappo, akaraniijjo, dujjhāo, duvvichintio,
Anāyāro, anichchhiavvo, asāvaga-pāuggo,
Nāne, dansane, charittā-charitte, sue, sāmāie,
Tinham guttinam, chaunham kasāyānam,
Panchanha-manu vvayānam, tinham guna-vvayānam,
Chaunham sikkhā-vayānam,
Bārasa-vihassa sāvaga-dhammassa,
Jam khandiam jam virāhiam,
Tassa *michchhā mi dukkadāmi. (1)***

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

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

In regard to knowledge, belief and conduct of a layman's life, the scriptures,

the equanimity (*sāmāyika*), and whatever wrong doing I may have committed in respect to the three-fold restraint vows (*guptis*), four passions (*kashāyas*), and the five minor vows (*anu-vratas*).

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

Asking for forgiveness for any violations committed against the 12 vows of a householder. This is the desire to confess the violations committed, knowingly or unknowingly, against the 12 fold vows of a layman, by recitation of a short prayer of confession. The twelve vows of a layperson are: 1. Five minor vows (*Anu Vratas*): These are partial non-violence, truthfulness, non-stealing, chastity and non-attachment. 2. Three spiritual vows of merit (*Guna Vratas*): These are vow of limiting area of activity (*dig parimān vrata*), vow of simplicity (*bhogopabhoga parimān*) and vow of avoidance of purposeless sin (*anarthadanda viraman*). and 3. Four spiritual vows of discipline (*Shikshā Vratas*): These include the practice of equanimity (*sāmāyika*), the vow of additional confinement of every day activity (*desāvakāshika Vrata*), the vow of living an ascetic life for a limited duration (*posadhopavāsa*) and the vow of charity (*dāna Vrata*).

જતા-આવતા જીવોની વિરાધનાની વિશેષ માફી

**Tassa uttari-karanenam, pāyachchhitta-karanenam,
Visohi-karanenam, visalli-karanenam,
Pāvānam kammānam,
Nigghāyanatthāe, thāmi kāussaggam. (1)**

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

કાઉસસગના ૧૬ આગાર (છૂટ-જી) વર્ણન

**Annattha-usasienam, nisasienam,
Khāsienam, chhienam, jambhāienam,**

Udduenam, väya-nisaggenam, bhamalie,
pitta-muchchhäe. (1)
Suhumehim anga-sanchälehim,
Suhumehim khel-sanchälehim,
suhumehim ditthi-sanchälehim. (2)
Evamäiehim ägärehim, a-bhaggo a-virähio,
Hujja me käussaggo. (3)
Jäva arihantänam bhagavantänam,
Namukkärenam na päremi. (4)
Täva käyam thänenam monenam jhānenam,
Appānam vosirāmi. (5)

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

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

ATICHAAR NI GATHA

પાંચ આચારોના પ્રભેદ સાથે વર્ણન અને અતિચારોનું સ્મરણ કરી ગર્ભિત રીતે
 મિથ્યા દુષ્કૃતની યાચના

Nānammi dansanammi a, charanammi tavammi
taha ya virayammi,
Ayaranam āyaro, ih eso panchahā bhanio. (1)

Achar means behaviour. According to Jain *Shastras* there are five types of

proper behaviour - **gyānachar** (the practice of attaining proper knowledge), **darshanāchar** (practice of attaining proper faith), **chārītrachār** (practice of performing proper conduct), **tapāchar** (practice of performing proper austerities), and **viryāchār** (practice of developing courage and conviction). (1)

**Kāle vinaye bahumāne, uvahāne tahā aninhavane,
Vanjan attha tadubhae, aththaviho nānamāyaro. (2)**

There are eight types of *Gyānachār* - 1) *Kāl* - to study or recite *sutras* at the proper time. 2) *Vinay* - to respect knowledge (books, etc.) as well as the learned. 3) *Bahumān* - to show the highest regard for and felicitate knowledge as well as the learned. 4) *Updhyāna* - to do specific austerities like the *updhyān tap* to learn *sutras* and gain knowledge. 5) *Aninhvatā* - to give credit to or recognize the teacher. 6) *Vyanjan* - to pronounce or recite the *sutras* correctly. 7) *Arth* - to understand the meaning of the *sutras* correctly. 8) *Tadubhay* - to understand and pronounce the *sutras* correctly. (2)

**Nissankia, nikkankhia, nivvitigichchhā amudhadiththi a,
Uvavuha thirikarane, vachchhalla pabhāvane attha. (3)**

There are eight types of *Darshanachār* - 1) *Nishankita* - not doubt the teachings of the *Jina*. 2) *Nishkankshita* - not to seek refuge in faiths other than *Jain*. 3) *Nirvichikitsā* - not to feel repulsed/disgusted by the soiled clothes and bodies of the monks and nuns. 4) *Amudhdishtitā* - show loyalty, not to doubt ones faith when one sees the worldly prosperity of those practicing other faiths. 5) *Upabruhunā* - not to praise and practice other faiths. 6) *Sthirikaran* - not to guide those who do not have faith in Jain religion. 7) *Vātsalya* - to show compassion and help fellow- *Jains*. 8) *Prabhāvanā* - to behave in a good fashion so that others are also impressed by *Jain* faith. (3)

**Panihān jog jutto, panchahin samiihim tihim guttihim,
Es charittāyaro, aththaviho hoi nāyavvo. (4)**

There are eight types of *Charitrachār*, The five types of *Samiti* (carefulness) :-
 1) *Iryā samiti* - to walk carefully, so as not to harm any living beings. 2) *Bhāsha samiti* - to talk carefully, so as not to harm/hurt any living being. 3) *Eshnā samiti* - to lie down carefully, so as not to harm any living being. 4) *Adan bhandmatt nikkhevena samiti* - to place ones belongings carefully, so as not to harm/hurt any living being. 5) *Parishthāpanik samiti* - to dispose off ones bodily wastes carefully, so as not to harm any living being. The three types of *Gupti* (guards):- 6) *Man gupti* - being alert of your thoughts. 7) *Vachan gupti* - being alert when speaking. 8) *Kāyā gupti* - being alert with the body. (4)

**Bārasa vihammi vi tave, sabbhintar bāhire kusaldiththe,
 Agilai anājivi, nāyavvo so tavāyaro. (5)**

There are twelve types of *Tapāchar*. - The six types of *bāhya tap* (external austerities) and The six types of *antarang tap* (internal austerities).
 These twelve types of *tapāchar* are recommended by the *Tirthankar bhagwants*. They should be done without regrets or without a motive of getting results. (5)

**Anasana muno ariyā, vittisankhevanam rasachchāo,
 Kāya kilesa sanlinayā ya, bazzo tavo hoi. (6)**

1) *Anshan*-fasting, doing *upvās*, *ekāsanā*, etc. 2) *Unodari* - reducing intake of food, eating less than necessary/usual. 3) *Vrutti sankshep* - reducing the number of items that one eats. 4) *Ras parityāg* - eating tasteless food, forsaking *vighai* (milk, curds, ghee, oil, etc). 5) *Kāyaklesh* - regulating movements of the body. 6) *Sanlinatā* - regulating the thoughts. (6)

**Pāyachchhittam vinayo, veyāvachcham taheva sazzāo,
 Zānan ussaggo vi ya, abbhintara-o tavo hoi. (7)**

The six types of *Antarang tap* (internal austerities) :-

1) *Prāyashchit* - to repent and ask forgiveness from a *guru* for committing objectionable activities of mind, speech or body eg. *pratikraman*. 2) *Vinay* - to show reverence towards *dev*, *guru*, *sangh* (congregation), etc. 3) *Vaiyāvṛtya* - to revere and serve monks and nuns. 4) *Swādhyay* - to read, understand, think, question, etc, religious sutras. 5) *Dhyān* - to practice beneficial *dhyān* like *dharma dhyān* and *shukla dhyān* and forsake harmful *dhyān* like *ārta dhyān* and *raudra dhyān*. 6) *Kāyotsarg* - to abandon the body by sitting or standing in one position with arms on the sides, to purge the body of *karmas*. (7)

**Aniguhia bal viriyo, parakkamai jo jahutta māutto,
Junjai a jahā thāmam, nāyavvo viriāyāro. (8)**

There are three types of *Viryāchar* -: To act according to the *shāstras* (religious books) concerning *gyān*, *darshan*, *chāritra* and *tap* without concealing your real strength or virility. (8)

These are all worth knowing and following.

This is a very important *sutra* which explains the five types of right conduct which can keep one away from doing harmful activity. It shows the path to *Samyakcharitra* (perfect behaviour) by elucidating i) right knowledge ii) right faith iii) right conduct iv) right austerities and v) right strength.

(આમ કહી અતિયારની આઠ ગાથાનો અને ન આવડે તો આઠ નવકારનો કાઉસ્સગ્ગ કર્યા.
પછી પ્રગટ લોગસ્સ કહેવો.)

બીજું આવશ્યક ચોવિસત્થો

૨૪ જિનેશ્વરોની નામ પૂર્વક સ્તુતિ

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

Arihante kittaissam, chauvisam pi kevali. (1)

Usabha-mAjiam cha vande,

Sambhava-Mabhinandanam cha

Sumaim cha. Pauma-ppaham Supāsam,

Jinam cha Chanda-ppaham vande. (2)

Suvihim cha puppha-dantam,

Siala-Sijjamsa-Vāsu-pujjam cha.

Vimala-mAnantam cha jinam,

Dhammam Santim cha vandāmi. (3)

Kunthum Aram cha Mallim,

Vande Muni-suvvayam Nami-jinam cha.

Vandāmi Rittha-nemim,

Pāsam taha Vaddhamānam cha. (4)

Evam mae abhithuā, Vihuya-rayā-malā

pahina-jara-maranā.

Chau-visam pi jinavarā, Tittha-yarā me pasiyanu. (5)

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

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

Chandesu nimmala-yarā, āichchesu ahiyam payāsa-yarā.

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

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

I bow to *Rishabhadev*, *Ajitnāth*, *Sambhavnāth*, *Abhinandan*, *Sumatināth*, *Padmaprabha*, *Supārshva*, and *Chandraprabhu*. (2)

I bow to *Suvidhināth* or *Pushpadanta*, *Shitalnāth*, *Shreyānsnāth*, *Vāsупuiya*, *Vimalnāth*, *Anantnāth*, *Dharmanāth*, and *Shāntināth*. (3)

I bow to *Kunthunāth*, *Aranāth*, *Mallināth*, *Munisuvrat-swāmi*, and *Namināth*.

I bow to *Arishta Nemināth*, *Pārshvanāth*, and *Vardhamān* (*Mahāvīr-swāmi*). (4)

I praise the *Arihantas* who have been liberated from all *karmā* that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death.

These are the twenty-four Lord *Jinas* or *Tirthankaras* that bless me. (5)

Oh, *Arihantas*! You are praised, bowed to, and whole-heartedly worshipped.

You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (*Bodhi Samyaktva*) and the highest state of consciousness. (6)
You are purer than the moon and more brilliant than the sun. You are deeper than the oceans. Please assist me to attain liberation. (7)

**Ichchhakaren sandisah bhagwan,
trija aavashyak ni muhapatti padilehu? Ichchham.**

(ચોક્કસ વિધિમાં પ્રવેશતા પહેલા મુહપત્તીનું પરિલેહણ કરવું જરૂરી છે.)
(નીચે બેસીને ત્રીજા આવશ્યકની મુહપત્તી પરિલેહવી. અને પછી બે વાંદણા કહેવા.)

મુહપત્તી પરિલેહણના ૨૫ બોલ

25 bols of muhapatti

- 1- Sutra Artha Tattva kari sadahu;**
2- Samyaktva mohaniya, 3- Misra mohaniya, 4- Mithyatva mohaniya pariharu;
5- Kama raga, 6- Sneha raga, 7- Drashti raga pariharu;
8- Sudeva, 9- Suguru, 10- Sudharma adaru;
11- Kudeva, 12- Kuguru, 13- Kudharma pariharu;
14- Gyan, 15- Darshan, 16- Charitra adaru;
17-Gyan-viradhana, 18-Darshan-viradnana,
19- Charitra-viradhana pariharu;
20- Man-gupti, 21- Vachan-gupti, 22- Kaya-gupti adaru;
23- Man-danda, 24- Vachan-danda, 25- Kaya-danda pariharu;

શરીરના અંગોના પરિલેહણના ૨૫ બોલ

25 bols of Body parts.

(left hand) 1- Hasya, 2- Rati, 3- Arati pariharu;

(right hand) 4- Bhaya, 5- Shok, 6- Jugupsa pariharu;
 (ladies won't say) { (forehead) 7- Krishna-leshya, 8-
 Nila-leshya,
 9- Kapota-lesya pariharu;}
 (mouth) 10- Rasa-garava, 11- Ruddhi-garava,
 12- Shata-garava pariharu;
 (ladies won't say) {(chest) 13-Maya-shalya, 14- Niyan-shalya,
 15- Mithyatva-salya pariharu;}
 (ladies won't say) {(right shoulder) 16-Krodha,
 17- Mana pariharu;}
 (ladies won't say) {(left shoulder) 18- Maya; 19-
 Lobha pariharu}
 (right foot) 20- Pruthvikaya, 21- Apkaya,
 22- Teukaya ni jayana karu;
 (left foot) 23- Vayukaya, 24- Vanaspati kaya,
 25- Tras kaya ni raksha karu.

(વાંદણા દેતા પહેલા શરીરનું પરિલેહણ કરવું જરૂરી છે.)

ત્રીજું આવશ્યક વાંદણા

૨૫ આવશ્યકો સાથે બત્રીસ દોષ રહિત વિનયભાવ યુક્ત દ્વાદશાવર્ત વંદનનું વર્ણન

First vandan

(૧-ઈચ્છા નિવેદન સ્થાન)

Ichchhāmi khamā-samano! Vandium jāvanijjāe, nisihiāe, (1)

(૨-અનુપજ્ઞાપન સ્થાન)

Anujānaha me miuggaham, nisihi, (2) (ગુરુના અવગ્રહમાં પ્રવેશ કરીએ
 છીએ તે ભાવ દર્શાવવા શરીર થોડું આગળ કરવું)

Aho-kāyam kāya-samphāsam-khamanijjo bhe! Kilāmo?

(૩-શરીરયાત્રા પૃચ્છા સ્થાન)

Appa-kilantānam bahu-subhena bhe! Divaso vaikkanto? (૩)

(૪-સંયમયાત્રા પૃથ્થા સ્થાન)

Jattā bhe? (૪)

(૫-ત્રિકરણ સામર્થ્યની પૃથ્થા સ્થાન)

Javani jjam cha bhe? (૫)

(૬-અપરાધ ક્ષમાપના સ્થાન)

Khāmemi khamā-samano! Devasiam vaikkamam, (૬)

ävassiäe

(અવગ્રહમાંથી બહાર નીકળી, ફરી આવવાનું છે તે ભાવ દર્શાવવા શરીરને થોડું પાછળ કરવું)

padikkamāmi, Khamāsamanānam,

devasiäe äsäyanäe tittisanna yaräe

Jam kinchi michchhäe,

mana-dukkadäe, vaya-dukkadäe, Käya-dukkadäe,

kohäe, mänäe, mäyäe, Lobhäe,

Savva-käliäe, savva-michchho-vayäräe,

Savva-dhammā-ikkamanäe

Äsäyanäe Jo me aiyäro kao, tassa khamā-samano !

Padikkamāmi, nindāmi, garihämi, appānam vosirāmi. (૭)

Second vandan

(૧-ઈચ્છા નિવેદન સ્થાન)

Ichchhämi khamā-samano! Vandium jävanijjāe, nisihiäe, (૧)

(૨-અનુપજાપન સ્થાન)

Anujānaha me miuggaham, nisihi, (૨) (ગુરૂના અવગ્રહમાં પ્રવેશ કરીએ

છીએ તે ભાવ દર્શાવવા શરીર થોડું આગળ કરવું)

Aho-kāyam kāya-samphāsam-khamanijjo bhe! Kilāmo?

(૩-શરીરયાત્રા પૃથ્થા સ્થાન)

Appa-kilantānam bahu-subhena bhe! Divaso vaikkanto? (૩)

(૪-સંયમયાત્રા પૃથ્થા સ્થાન)

Jattā bhe? (4)

(૫-ત્રિકરણ સામર્થ્યની પૃથ્થા સ્થાન)

Javani jjam cha bhe? (5)

(૬-અપરાધ ક્ષમાપના સ્થાન)

Khāmemi khamā-samano! Devasiam vaikkamam, (6)

(ફરી અવગ્રહમાં આવવાનું નથી તે ભાવ સાથે)

padikkamāmi, Khamāsamanānam,

devasiāe āsāyanāe tittisanna yarāe

Jam kinchi michchhāe,

mana-dukkadāe, vaya-dukkadāe, Käya-dukkadāe,

kohāe, mänāe, māyāe, Lobhāe,

Savva-kāliāe, savva-michchho-vayārāe,

Savva-dhammā-ikkamanāe

Āsāyanāe Jo me aiyāro kao, tassa khamā-samano !

Padikkamāmi, nindāmi, garihāmi, appānam vosirāmi. (7)

Oh! Forgiving Gurudev, I want to bow to you, by keeping away all faults and by surrendering myself to you. By bowing my head, I ask your forgiveness for the faults that I may have committed while undertaking any religious activities. While discarding all non-virtuous activities, I touch your feet. Please pardon me, if that has discomfited you in any way. I want to bow to you while inquiring about your well-being and atoning for any disrespect. Has your day passed peacefully and without much distress or discomfort?

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

ચોથું આવશ્યક પ્રતિક્રમણ

(ચરવળો હોય તો ઉભા થઈને હાથ જોડીને બોલે, નહીં તો બેસીને બોલે)

વ્રતોમાં લાગેલ અતિચારની આલોચના સાથે ક્ષમાયાચના

Ichhakaren sandisah bhagwan; devsiya aalou?

Ichchham aaloemi

દરેક પાપોનું કથન

Jo me devasio aiyāro kao, kāio,

Vāio, mānasio, ussutto, ummaggo,

Akappo, akaranijjo, dujjhāo, duvvichintio,

Anāyāro, anichchhiavvo, asāvaga-pāuggo,

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

Tinham guttinam, chaunham kasāyānam,

Panchanha-manu vvayānam, tinham guna-vvayānam,

Chaunham sikkhā-vayānam,

Bārasa-vihassa sāvaga-dhammassa,

Jam khandiam jam virāhiam,

Tassa *michchhā mi dukkadam.* (1)

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

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

In regard to knowledge, belief and conduct of a layman's life, the scriptures, the equanimity (*sāmāyika*), and whatever wrong doing I may have committed in respect to the three-fold restraint vows (*guptis*), four passions (*kashāyas*), and the five minor vows (*anu-vratas*). In regard to three spiritual merit vows (*guna-vratas*), four spiritual disciplinary vows (*shikshā-vratas*), the layman's twelvefold rule of conduct that I may have broken or opposed, may those bad deeds of mine be forgiven and become fruitless.

Asking for forgiveness for any violations committed against the 12 vows of a householder. This is the desire to confess the violations committed, knowingly or unknowingly, against the 12 fold vows of a layman, by recitation of a short prayer of confession. The twelve vows of a layperson are: 1. Five minor vows (*Anu Vratas*): These are partial non-violence, truthfulness, non-stealing, chastity and non-attachment. 2. Three spiritual vows of merit (*Guna Vratas*): These are vow of limiting area of activity (*dig parimān vrata*), vow of simplicity (*bhogopabhoga parimān*) and vow of avoidance of purposeless sin (*anarthadanda viraman*). And 3. Four spiritual vows of discipline (*Shikshā Vratas*): These include the practice of quanimity (*sāmāyika*), the vow of additional confinement of every day activity (*esāvakāshika Vrata*), the vow of living an ascetic life for a limited duration (*posadhopavāsa*) and the vow of charity (*dāna Vrata*).

(હાથ જોડીને)

SAAT LAKHA

સમસ્ત જીવરાશિ પ્રતિ થયેલા હિંસા દોષ સ્વરૂપ પ્રથમ પાપ સ્થાનકની વિસ્તારથી આલોચના

Repentance of Sins to all Living Beings

Sāta lākha pruthvikāya, sāta lākha apkāya,

Sāta lākha teukāya, Sāta lākha vāukāya,

Dasa lākha pratyeka vanaspati-kāya,

Chauda lākha sādharana vanaspati-kāya,

Be lākha dvindriya, Be lākha trindriya,

Be lākha chaurindriya,

Chāra lākha devatā, Chāra lākha nāraki,

Chāra lākha tiryancha panchendriya,

Chauda lākha manusya--

Evamkāre chaurāsi lākha jivā-yoni māthi

Mare jiva je koi jiva-hanyo hoy,

Hanāvvyo hoi, hanata pratye anumodyo hoi,

Te savi hun mana-vachana-kāyāthi

***Michchhä mi dukkadāmi.* (1)**

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

Seven lakhs (700,000) forms of living beings with earth as its body,
 Seven lakhs (700,000) forms of living beings with water as its body,
 Seven lakhs (700,000) forms of living beings with fire as its body,
 Seven lakhs (700,000) forms of living beings with air as its body,
 Ten lakhs (1,000,000) forms of above-ground vegetation with one soul in every independent living body,
 Fourteen lakhs (1,400,000) forms of below-ground vegetation with multiple souls in every independent living body,
 Two lakhs (200,000) forms of living beings with two sense organs,
 Two lakhs (200,000) forms of living beings with three sense organs,
 Two lakhs (200,000) forms of living beings with four sense organs,
 Four lakhs (400,000) forms of heavenly beings,
 Four lakhs (400,000) forms of living beings of hell,
 Four lakhs (400,000) forms of animals with five sense organs,
 Fourteen lakhs (1,400,000) forms of human beings,
 Out of eighty four lakhs (8.4 million) forms of living beings, if I may have hurt any living beings, have caused others to hurt them, encouraged others to hurt them, or praised those who hurt them, either by thoughts, words, and/or actions, I ask forgiveness for all such sinful activities. I forgive all living beings, may all living beings forgive me, I am friendly to all, I have enmity for none.

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

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

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

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

Two types of odors (pleasant and foul smelling)

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

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

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

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

For example, earth bodies are 700,000. Halved in hundred this number is 350.

Multiplying this number with all the other factors: $350 \times 5 \times 2 \times 5 \times 8 \times 5 = 700,000$. The exact source of how the numbers 700, 500, 350, 200, and 100 are derived is not clear.

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

18 PAAP STHAANAK

(હાથ જોડીને)

સઘળાંય પાપસ્થાનકોની ગુરુ સમક્ષ નિવેદના કરી મિથ્યા દુષ્કૃત કહેવું.

Pahele prānātipāta, bije mrushāvāda,

Trije adattā-dāna, chothe maithuna,

Pānchame parigraha, chhathe krodha,

Sātame māna, āthame māyā, naume lobha,

Dasame rāga, agyārame dvesha, bārame kalaha,

Terame abhyākhyāna, chaudame paishunya,

Pandaram rati-arati, solame par-parivāda,

Sattaram māyā-mrushā-vāda,

Adharam mithyātva-shalya

E adhara pāpa-sthānak mathi

Māre jive je koi pāpa sevyu hoi,

Sevarāyu hoi, sevātā pratye anumodyu hoi,

Te savi hu mana-vachana-kāyā thi

Michchhä mi dukkadam. (1)

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

- 1- prānātipātāt-To hurt or kill any living being (Violence)
- 2- Mrushāvāda, - To lie
- 3- Adattā-dāna - To steal
- 4- Maithuna - Sensuous indulgence or unchastity
- 5- Parigraha - Possessiveness and accumulation of wealth and power
- 6- Krodha - Anger
- 7- Māna - Ego
- 8- Māyā - Deceit or deception
- 9- Lobha - Greed
- 10- Rāga - Attachment or craving
- 11- Dvesa - Resentment or aversion
- 12- Kalah - Disputes or quarreling
- 13- Abhyākhyāna - Allegation or false accusation
- 14- Paishunya - Slander and backbiting
- 15- Rati-Arati - Affection and dis-affection
- 16- Para-parivāda - Gossiping
- 17- Maya-mrushā-vāda - To lie maliciously or deceitful lying
- 18- Mithyātva-shalya - To have a wrong perception or to believe in a materialist god, guru or religion. If I have committed any of the sinful acts personally, have encouraged others to commit them, or have appreciated them being committed by others, mentally, verbally or physically, I sincerely repent and ask for forgiveness.

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

સંક્ષિપ્ત પ્રતિક્રમણ સ્થાપના સૂત્ર

**Savvassa vi devasia duchchintia, dubbhāsia, duchchitthia,
Ichchhā-kārena sandisaha bhagavan! Ichchham,
Tassa michchhā mi dukkadam. (1)**

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

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

(પછી જમણો ઢીંચણ ઉંચો કરીને નીચે પ્રમાણે કહેવું.)

પંચ પરમેષ્ઠિને નમસ્કાર

Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai mangalam. (1)

I bow to the *Arihantas* (Tirthankars), I bow to the *Siddhas* or liberated souls, I bow to the *Acharyas*, who head the order, I bow to the *Upadhyays*, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True Bowing To these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

સામાયિક મહાસૂત્ર

Karemi bhante !

Sāmāiyam sāvajjam jogam pachchakkhāmi,

Jāva niyamam pajjuvāsāmi, duviham, ti-vihenam,

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

Tassa bhante ! Padikkamāmi, nindāmi, garihāmi,

Appānam vosirāmi. (1)

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

અતિચારોને સંક્ષેપમાં સમજાવતું સૂત્ર

Ichchhāmi padikkamiu ?,

Jo me devasio aiyāro kao, kāio,

Vāio, mānasio, ussutto, ummaggo,

Akappo, akaranijjo, dujjhāo, duvvichintio,

Anāyāro, anichchhiavvo, asāvaga-pāuggo,

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

Tinham guttinam, chaunham kasāyānam,

Panchanha-manu vvayānam, tinham guna-vvayānam,

Chaunham sikkhā-vayānam,

Bārasa-vihassa sāvaga-dhammassa,

Jam khandiam jam virāhiam,

Tassa *michchhā mi dukkadam*. (1)

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

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

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

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

(આ સૂત્ર શ્રાવકનું છે. આમાં મુખ્ય બાર વ્રતધારી તથા વ્રત વિનાનાં શ્રાવક-શ્રાવિકાનાં જીવન વહેવારો કેવા હોવા જોઈએ, પંચાચારનાં આચરણમાં લાગેલાં દોષો, આ બધાંયનું નિંદા-ગર્હ દ્વારા પ્રતિક્રમણ કરવાનું બતાવ્યું છે.)

આચાર તથા વ્રતોમાં લાગેલ અતિચારની નિંદા - ગર્હ તથા આત્માને પવિત્ર કરે તેવી ભાવનાઓ છે.

**Vandittu savva-siddhe, dhammāyārie a savva-sāhu a.
Ichchhāmi padikkamiu, sāvaga-dhammāiārassa. (1)**

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

(સામાન્યથી સર્વ વ્રતના અતિચાર)

**Jo me vayāiyāro, nāne taha dansane charitte a.
Suhumo va bāyaro vā, tam ninde tam cha garihāmi. (2)**

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

(પરિગ્રહના અતિચાર)

**Duvihe pariggahammi, sāvajje bahuvihe a ārambhe.
Kārāvane a karane, padikkame desiam savvam. (3)**

I want to repent for the wrong-doing I may have committed in regard to acquiring two types of possessiveness, external (wealth, live stock, land etc.)

and internal (passions, etc.) as well as any day-to-day harmful activities, either done by me or my approval of such activities done by others. (3)

(જાનના અતિયાર)

Jam baddha mindiehim, chauhimi kasäehim appasatthehim.

Rägena va dosena va, tam ninde tam cha garihämi. (4)

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

(સમ્યગ્ દર્શનના અતિયાર)

Ägamane-niggamane, thäne chankamane anäbhoge.

Abhioge a nioge, padikkame desiam savvam. (5)

I want to confess for all wrong doings I may have committed during the day while coming, going, standing, moving about, and for any sinful activities I may have performed under pressure from anyone or due to bondage. (5)

(સમ્યક્ત્વના અતિયાર)

Sankä kankha vigichchhä, pasansa taha santhavo kulingisu.

Sammattassa-iäre, padikkame desiam savvam. (6)

Chhakkäya-samärambhe, payane a payävane a je dosä.

Attatthä ya paratthä, ubhayatthä cheva tam ninde. (7)

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

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

(સામાન્યથી બાર વ્રતના અતિયાર)

**Panchanhamanu-vvayānam,
guna-vvayānam cha tinhamaiyāre.**

Sikkhānam cha chaunham, padikkame desiam savvam. (8)

Padhame anu-vvayammi, thulaga-pānāivāya-viraio.

Äyaria-mappasatthe, ittha pamāya-ppasangenam. (9)

**Vaha-bandha-chhavi-chchhee, aibhāre
bhatta-pāna-vuchchhee.**

Padhama-vayassa-iyāre, padikkame desiam savvam. (10)

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

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

(મૃષાવાદના અતિયાર)

Bie anu-vvayammi, parithulaga-aliya-vayana-viraio.

Äyaria-mappasatthe, ittha pamāya-ppasangenam. (11)

Sahasā rahassa dāre, mosuvaese a kudalehe a.

Biya-vayassa-iāre, padikkame desiam savvam. (12)

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

(અદત્તાદાનના અતિથાર)

Taie anu-vvayammi, thulaga-paradavva-harana-viraio.

Äyaria-mappasatthe, ittha pamäya-ppasangenam. (13)

Tenähada-ppaoge, tappadiruve viruddha-gamane a.

Kuda-tula kuda-mäne, padikkame desiam savvam. (14)

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

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

(મેથુનના અતિથાર)

Chautthe anu-vvayammi, nichcham

paradära-gamana-viraio.

Äyaria-mappasatthe, ittha pamäya-ppasangenam. (15)

Apariggahiä-ittara, ananga-viväha-tivva-anuräge.

Chauttha-vayassa-iäre, padikkame desiam savvam. (16)

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

(પરિગ્રહના અતિથાર)

Itto anu-vvae panchamammi, äyaria-mappasatthammi.

Parimāna-parichchhee, ittha pamāya-ppasangenam. (17)

**Dhana-dhanna-khitta-vatthu,
ruppa-suvanne a kuvia-parimāne.**

Dupae chauppayammi ya, padikkame desiam savvam. (18)

With regards to the fifth minor vow of non-possession, I want to confess for whatever violations I may have committed during the day due to careless or disapproving behavior, such as excessive accumulation of wealth and grains, farm and real estate property, silver, gold and other precious metals, or two legged and four legged living beings . (17, 18)

(જવા આવવાના નિયમોના અતિયાર)

Gamanassa u parimāne, disāsu uddham ahe a tiriam cha.

Vuddhi sai-antaraddhā, padhamammi guna-vvae ninde. (19)

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

(ભોગ ઉપભોગના અતિયાર)

Majjammi a mansammi a, pupphe a phale a gandha-malle a.

Uvabhoga-paribhoge, biammi guna-vvae ninde. (20)

Sachitte padibaddhe, apoli-duppoliam cha āhāre.

Tuchchhosahi-bhakkhanayā, padikkame desiam savvam. (21)

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

I want to make it right by confessing for whatever violations I may have committed during the day by using sentient things, eating uncooked or

partially cooked food, or food of little or no nutritious value (Junk food). (21)

Ingäli-vana-sädi-, bhädi-phodi suvajjae kammam.
Vänijjam cheva danta-lakkha-rasa-kesa-visa-visayam. (22)
Evam khu janta-pillana kammam,
Nillanchhanam cha dava-dānam.
Sara-daha-talāya-sosam, asai-posam cha vajjijjā. (23)

A lay person should strictly avoid the following five occupations harmful to living beings: Occupations dealing with furnaces, Occupations involving destruction of plant or animal life, or Pollution of the environment and natural resources, Trading or renting of animals and birds, animal testing, leather, fur, ivory, silk, meat, honey, liquor, pesticides, toxic substances, Slaves, bird feathers, animal hairs, and weapons. (22)

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

(અનર્થ વિરમણ વ્રતના અતિચાર)

Satthaggi-musala-jantaga-tana-katthe
manta-mula-bhesajje.
Dinne davävie vä, padikkame desiam savvam. (24)
Nhānu-vvattana-vannaga-vilevane sadda-ruva-rasa-gandhe.
Vatthāsana-ābharane, padikkame desiam savvam. (25)
Kandappe kukkuie, mohari-ahigarana-bhoga-airitte.
Dandammi anathhāe, taiammi-guna-vvae ninde. (26)

I want to amend by confessing for any wrong doing I may have committed during the day by providing weapons, kilns (furnaces) for fire, wooden pestles (dhoko), stone hand mills (ghanti), straw, wood, magical spells or herbs and

powders. (24)

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

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

(સામાયિક વ્રત વિષેના અતિયાર)

Tivihe duppanihäne, ana-vatthäne tahä sai-vihune.

Sämäiya-vitaha-kae, padhame sikkhä-vae ninde. (27)

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

(દેશાવગાસિક વ્રતના અતિયાર)

Änavane pesavane, sadde ruve a puggala-kkheve.

Desävagäsiammi, bie sikkhä-vae ninde. (28)

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

(પૌષધોપવાસ વ્રત વિશેના અતિયાર)

Santhäruchchära-vihi-pamäya taha cheva bhoyanä-bhoe.

Posaha-vihi-vivarie, taie sikkhä-vae ninde. (29)

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

(અતિથિ સંવિભાગના અતિયાર)

Sachitte nikkhivane, pihine vavaesa-machchhare cheva.

Käläikkama-dāne, chautthe sikkhā-vae ninde. (30)

Suhiesu a duhiesu a, jä me assanjaesu anukampä.

Rägena va dosena va, tam ninde tam cha garihämi. (31)

Sāhusu samvibhāgo, na kao tava-charana-karana-juttesu.

Sante phāsua-dāne, tam ninde tam cha garihämi. (32)

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

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

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

(સંલેષણના અતિયાર)

Iha-loe para-loe, jivia-marane a āsansa-paoge.

Pancha-viho aiāro, mä majjha hujja maranante. (33)

I do not want to commit any one of the following five wrongdoing during the vow of auspicious voluntary death (sanlekhanā) to wish for material

happiness in this life or in the next life; to desire to live longer if I gain name and fame by austerity; to desire to die if sorrows befalls me; or to entertain intense sensual desires. (33)

(ત્રણ યોગ વડે સર્વ વ્રતના અતિયાર)

Käena käiassa, padikkame väiassa väyäe.

Manasä mänasiassa, savvassa vayäiärassa. (34)

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

Vandana-vaya-sikkhä-gäravesu, sannä-kasäya-dandesu.

Guttisu a samiisu a, jo aiäro a tam ninde. (35)

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

Sammadditthi jivo, jai vi hu pävam samäyarai kinchi.

Appo si hoi bandho, jena na niddhvamdhasam kunai. (36)

Tam pi hu sapadikkamanam,

Sappariävam sauttara-gunam cha.

Khippam uvasämei, vähi vva susikkhio vijjo. (37)

A person with right faith acquires only minor karmic bond even though they may commit sins because they do not act with malice or cruelty. When he confesses and repents as prescribed by a spiritual preceptor he gets rid of

them swiftly, the same way a well trained physician cures sickness. (36, 37)

**Jahä visam kuttha-gayam, manta-mula-visärayä.
Vijjā hananti mantehim, to tam havai nivvisam. (38)
Evam attha-viham kammam, räga-dosa-samajjiam.
Äloanto a nindanto, khippam hanai susävaö. (39)
Kaya-pävo vi manusso, äloia nindia guru-sagäse.
Hoi airega-lahuo, oharia-bharuvva bhäravaho. (40)**

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

**Ävassaena eena, sävaö jaivi bahurao hoi.
Dukkhānamanta-kiriam, kähi achirena kälena. (41)**

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

(विस्मृत થયેલા અતિયાર)

**Äloanä bahuvihä, na ya sambhariä padikkamana-käle.
Mula-guna-uttara-gune, tam ninde tam cha garihämi. (42)**

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

(પછી ઊભા થઈને અથવા જમણો ઢીંચણ નીચે કરી બોલવું)

(પાપોની નિંદા કરતા કરતા આત્મા હલકો થયો હોવાથી આરાધના માટે ઊભા થવું)

**Tassa dhammassa kevali-pannattassa,
Abbhutthio mi ärähanäe, virao mi virähanäe.
Tivihena padikkanto, vandämi jine chauvvisam. (43)**

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

(‘અભ્યુક્તિઓમિ’ બોલતાં ઊભા થઈને યોગ મુદ્રાએ શેષ સૂત્ર બોલવું.)
(સર્વ ચૈત્ય વંદન)

**Jävanti cheiäim, uddhe a ahe a tiria-loe a.
Savväim täim vande, iha santo tattha santäim. (44)
Jävanta ke vi sähu, bharaheravaya-mahävidehe a.
Savvesim tesim panao, tivihena tidanda-virayänam. (45)**

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

(શુભ ભાવની પ્રાર્થના)

**Chira-sanchiya-päva-panäsanii,
Bhava-saya-sahassa-mahanie.
Chauvisa-jina-viniggaya-kahäi, volantu me diahä. (46)
Mama mangala-marihantä,
Siddhä sähu suam cha dhammo a.**

Samma-dditthi devä, dintu samähim cha bohim cha. (47)

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

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

(કયા કારણે પ્રતિક્રમણ કરવું)

**Padisiddhānam karane,
kichchāna-makarane padikkamanam.
Asaddahane a tahā, vivaria-paruvanāe a. (48)**

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

(સર્વ જીવ પ્રત્યે ક્ષમાપનનું)

**Khāmemi savva-jive, savve jivā khamantu me.
Mitti me savva-bhuesu, veram majjha na kenai. (49)
Evamaham āloia, nindia-garahia-duganchhiam sammam.
Tivihena padikkanto, vandāmi jine chauvvisam. (50)**

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

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

This is the longest principal aphorism of both night (devasika) and day (rāi) Pratikramana. A householder is supposed to observe five ethical codes of conduct (Āchāra) and twelve householder vows (bāra vrata). This aphorism is to ask forgiveness of any wrong which doings have occurred while observing these vows. As is the custom, recitation of this sutra begins by first paying homage to the five supreme beings, and is followed by asking for forgiveness for any wrong doing committed while following the house holder's vows (shrāvaka vratta), which a Jain layperson will take in preparation for the life of a sadhu. *Vanditu sutra* is a very important part of the *Pratikraman*. It can be called the essence of the *Pratikraman*. It is one of the six *avashyakas* (essential duties) that all ascetics and

devout people perform everyday, during the course of *Pratikraman*. It lists all the faults that a person may commit regarding the twelve *vrats* and asks forgiveness for them. The performer asks for forgiveness for faults committed by thoughts, words or deed and whether he has committed them himself, got them committed by others or appreciated others who commit them. *Vanditu sutra* is recited during all the five types of *Pratikramanas* - *Devasiya, Rai, Pakshik, Chaumasiya and Samvatsari*.

અહીંયાં સુધી દૈવસિક પ્રતિક્રમણની વિધિ કરી અને હજુ એ ક્રિયા બાકી રહી છે જે આગળ ઉપર શરૂ થવાની છે. એ દરમિયાન વચગાળામાં દેવસિની ક્રિયા મુલતવી રાખી સંવત્સરી પ્રતિક્રમણની ક્રિયા કરી લેવાની છે. તેથી બાર મહિનામાં આડા અવળા અનેક જાતનાં લાગેલા પાપોનો ક્ષય કરવા અને આત્મિક શુદ્ધિ મેળવવા અહીંથી આ ક્રિયાનો પ્રારંભ થાય છે.
(અહીંથી છીંકનો ઉપયોગ રાખવાનો છે.)

દેવ-ગુરુને પંચાંગ વંદન

Ichchhāmi khamā-samano !

Vandium, jāvaniijjāe nisihiāe, matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar*'s image or Ascetics).' (1)

samvachchhari aaloia padikkanta,

ichchhakaren sandisah bhagwan;

samvachchhari muhapatti padilehu? Ichchham.

(કહી મુહપત્તી પરિલેહવી. પછી બે વાંદણા દેવા.)

મુહપત્તી પરિલેહણના ૨૫ બોલ

25 bols of muhapatti

1- Sutra Artha Tattva kari sadahu;

2- Samyaktva mohaniya, 3- Misra mohaniya, 4- Mithyatva mohaniya pariharu;

5- Kama raga, 6- Sneha raga, 7- Drashti raga pariharu;

8- Sudeva, 9- Suguru, 10- Sudharma adaru;

- 11- Kudeva, 12- Kuguru, 13- Kudharma pariharu;
 14- Gyan, 15- Darshan, 16- Charitra adaru;
 17-Gyan-viradhana, 18-Darshan-viradnana,
 19- Charitra-viradhana pariharu;
 20- Man-gupti, 21- Vachan-gupti, 22- Kaya-gupti adaru;
 23- Man-danda, 24- Vachan-danda, 25- Kaya-danda
 pariharu;

શરીરના અંગોના પડિલેહણના ૨૫ બોલ

25 bols of Body parts.

- (left hand) 1- Hasya, 2- Rati, 3- Arati pariharu;
 (right hand) 4- Bhaya, 5- Shok, 6- Jugupsa pariharu;
 (ladies won't say) { (forehead) 7- Krishna-leshya, 8-
 Nila-leshya,
 9- Kapota-lesya pariharu;}
 (mouth) 10- Rasa-garava, 11- Ruddhi-garava,
 12- Shata-garava pariharu;
 (ladies won't say) {(chest) 13-Maya-shalya, 14- Niyan-shalya,
 15- Mithyatva-salya pariharu;}
 (ladies won't say) {(right shoulder) 16-Krodha,
 17- Mana pariharu;}
 (ladies won't say) {(left shoulder) 18- Maya; 19-
 Lobha pariharu}
 (right foot) 20- Pruthvikaya, 21- Apkaya,
 22- Teukaya ni jayana karu;
 (left foot) 23- Vayukaya, 24- Vanaspati kaya,
 25- Tras kaya ni raksha karu.

૨૫ આવશ્યકો સાથે બત્રીસ દોષ રહિત વિનયભાવ યુક્ત દ્વાદશાવર્ત વંદનનું વર્ણન

First vandan

(૧-ઈચ્છા નિવેદન સ્થાન)

Ichchhämi khamä-samano! Vandium jävanijjāe, nisihiāe, (1)

(૨-અનુપજ્ઞાપન સ્થાન)

Anujānaha me miuggaham, nisihi, (2) (ગુરુના અવગ્રહમાં પ્રવેશ કરીએ

છીએ તે ભાવ દર્શાવવા શરીર થોડું આગળ કરવું)

Aho-kāyam kāya-samphāsam

khamanijjo bhe! Kilāmo?

(૩-શરીરયાત્રા પૃચ્છા સ્થાન)

Appa-kilantānam bahu-subhena bhe!

Samvachchharo vaikkanto? (3)

(૪-સંયમયાત્રા પૃચ્છા સ્થાન)

Jattā bhe? (4)

(૫-ત્રિકરણ સામર્થ્યની પૃચ્છા સ્થાન)

Javani jjam cha bhe? (5)

Khāmemi khamä-samano!

Samvachchhariam vaikkamam, (6)

ävassiäe

(અવગ્રહમાંથી બહાર નીકળી, ફરી આવવાનું છે તે ભાવ દર્શાવવા શરીરને થોડું પાછળ કરવું)

padikkamāmi, Khamāsamanānam,

Samvachchhariaae äsäyanāe tittisanna yarāe

Jam kinchi michchhäe,

mana-dukkadāe, vaya-dukkadāe,

Kāya-dukkadāe, kohāe, mänāe, mäyāe,

Lobhāe, Savva-kāliāe, savva-michchho-vayārāe,

Savva-dhammā-ikkamanāe

Äsäyanāe Jo me aiyāro kao, tassa khamä-samano !

Padikkamämi, nindämi, garihämi, appänam vosirämi. (7)

Second vandan

બીજું વંદન

(૧-ઈચ્છા નિવેદન સ્થાન)

Ichchhämi khamä-samano! Vandium jävanijjää, nisihiäe, (1)

(૨-અનુપજ્ઞાપન સ્થાન)

Anujänaha me miuggaham, nisihi, (2)

(ગુરુના અવગ્રહમાં પ્રવેશ કરીએ છીએ તે ભાવ દર્શાવવા શરીર થોડું આગળ કરવું)

Aho-käyam käya-samphäsam

khamanijjo bhe! Kilämo?

(૩-શરીરયાત્રા પૃચ્છા સ્થાન)

Appa-kilantänam bahu-subhena bhe!

Samvachchharo vaikkanto? (3)

(૪-સંયમયાત્રા પૃચ્છા સ્થાન)

Jattä bhe? (4)

(૫-ત્રિકરણ સામર્થ્યની પૃચ્છા સ્થાન)

Javani jjam cha bhe? (5)

Khämemi khamä-samano!

Samvachchhariam vaikkamam, (6)

(ફરી અવગ્રહમાં આવવાનું નથી તે ભાવ સાથે)

padikkamämi, Khamäsamanänam,

Samvachchhariaae äsäyanäe tittisanna yaräe

Jam kinchi michchhäe,

mana-dukkadäe, vaya-dukkadäe, Käya-dukkadäe,

kohäe, mänäe, mäyäe, Lobhäe,

Savva-käliäe, savva-michchho-vayäräe,

Savva-dhammä-ikkamanäe

Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !

Padikkamämi, nindämi, garihämi, appänam vosirämi. (7)

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

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

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

(આ સૂત્ર ગુરુ ક્ષમાપનારૂપ હોવાથી ચરવળાવાળાએ ઉભા થઈ જવું જોઈએ.)

ગુરુની સમક્ષ કૃતજ્ઞભાવ વ્યક્ત કરવા સ્વરૂપ સૂત્ર

Ichchhā-kārena sandisaha bhagavan !

Sambuddha, khāmanenam

Abbhutthiomi, abbhintara-samvatchchhariam khāmeum?

Ichchham, Khāmemi samvachchhariam

(ચરવળા કે કટાસણા ઉપર જમણો હાથ સ્થાપી)

**Bār māsānam, chovis pakkhānam, tranaso saath rāi
divasānam,**

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

Vinae, veyāvachche; ālāve, samlāve; uchchāsane, samāsane;

**Antara-bhāsāe, uvāri-bhāsāe; jam kinchi majjha
Vinaya-parihinam, suhumam vā, bāyaram vā;
Tubbhe jānaha, aham na jānāmi;
Tassa michchhā mi dukkadam. (1)**

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

I accept your permission. For 12 months, 24 fortnights, 360 mornings and evenings I beg for your pardon, for all the wrong doing that I may have committed during the year. I may have disrespected you or may not have taken proper care of you. I may have disrespected you by sitting at a higher level or at the same level as you. I may have interrupted you while you were talking, I may have talked back to you, or I may have tried to prove you wrong. I may have exhibited major or minor discourteousness to you, which I was not aware of but that you may be aware of. Now, therefore, I beg your forgiveness for all my wrong doings and wish that they might be undone.

By reciting this sutra, we ask for forgiveness for any impoliteness shown towards ascetics. This Sutra is a request for forgiveness from *Guru Mahārāj* for breaches in respect committed towards the *Guru*. The devotee first asks the *Guru* for permission to ask for forgiveness. This sutra is normally recited after bowing down to the *Guru* and reciting '*Khamāsamano Sutra*' while performing '*Guru Vandan*'.

(આ સૂત્ર ગુરુ ક્ષમાપના રૂપ હોવાથી ચરવળાએ ઉભા થઈ જવું જોઈએ.)

અતિચારોને સંક્ષેપમાં સમજાવતું સૂત્ર

**Ichchhā-kārena sandisaha bhagavan !
Samvachchhāriam āalou? Ichchham, aaloemi.
Jo me Samvachchhario aiyāro kao, kāio,
Vāio, mānasio, ussutto, ummaggo,
Akappo, akaranijjo, dujjhāo, duvvichintio,
Anāyāro, anichchhiavvo, asāvaga-pāuggo,**

Nāne, dansane, charittā-charitte, sue, sāmāie,
Tinham guttinam, chaunham kasāyānam,
Panchanha-manu vvayānam, tinham guna-vvayānam,
Chaunham sikkhā-vayānam,
Bārasa-vihassa sāvaga-dhammassa,
Jam khandiam jam virāhiam,
Tassa *michchhā mi dukkadam.* (1)

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

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

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

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

Ichhakaren sandisah bhagwan; samvatsariya atichar aalou ?

Ichchham.

(આમ કહી સંવચ્છરી અતિચાર કહેવા.)

Overview of the Atichars

The 12 vows of householders, which is probably the most important part of the *Pratikraman*. These 12 vows have been broken down into 3 categories: 5 *Anuvrats*, 3 *Gunavrats*, and 4 *Shikshavrats*. *Vrat* means vow, *Anu* means

small, *Guna* means enhancement and *Shiksha* means learning or training. Because while living a household life, we can not observe complete vows like *Munis*.

We take smaller (minor) vows that we can abide by.

The five *Anuvrats* are about -

1-***Pranatipaata***-non violence - what extent we will observe the vow of non-violence

2 - ***Mrushavaad***-truth - what kind of lies we would not commit

3 - ***Adattadaan***-non stealing - we iterate our non-stealing stance

4 - ***Maithun***-self control - we abide to refrain from sensuality

5 - ***Aprigraha***-non accumulation - putting limits to our desires for material wealth, and not exceeding them.

The three *Gunavrats* are for enhancing in certain matters, the above *Anuvrats* by setting geographic boundaries, restrictions on consumption of avocations, etc.

1- ***Dig pariman vrat*** - we set geographic limits beyond which we would not go.

2- ***Bhogopbhog virman vrat*** - we accept restrictions on the gross number of articles of consumption. We also decide to stay away from all trades which may contribute to violence, directly or indirectly.

3- ***Anarthdand virman vrat***- we resolve to refrain from meaningless violence.

The four *Shikshavrats* are about practices that slowly, but steadily lead towards our eventual goal of *Moksha*. Though it may seem difficult, it is possible to do so in gradual steps.

1- ***Samayik*** - The first *Shikshavrat* is to take *Samayik* (48 minutes of equanimosity) as often as possible.

2- ***Deshavagashik vrat*** - The second *Shikshavrat* is to put further restrictions on geographic limits beyond which we would not go.

3- ***Paushadhvrat*** - The third *Shikshavrat* is to live occasionally like a *Muni* for one day, which is also known as *Paushadh vrat*. The word *Muni* implies a vow of only observing, without praising or complaining; only keeping silence (*Maun*).

4- ***Atithi Samvibhagvrat*** - The fourth *Shikshavrat* is to take care of the

needs of the Munis and others in need. This is known as *Atithi Samvibhagvrat*. *Atithi* means someone who may come unexpectedly, without invitation (such as a *Sadhu*), and *Samvibhag* means sharing, with love and respect.

The Atichars

1 - *PRANATIPAAT* – NON-VIOLENCE

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, accept those which may inflict pain to my body or my dependents? Until I 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 of any beings inclusive of animals and birds where one could hurt them, or where there is no freedom,
2. Hitting them with sticks or by any other means,
3. Piercing nose, ear, or amputing 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.***

2 - *MRUSHAVAAD* - TRUTHFULNESS

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 in someone else'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.**

3 - **ADATTADAAN** – NON-STEALING

The third minor vow is to refrain from theft. When will that auspicious day come in my life, when I can take the vow of not taking 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.**

4 - **MAITHUN** - SELF-CONTROL OVER SENSUALITY

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 own 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 premarital or extra marital relations,
3. Having pervert 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.**

5 - **APARIGRAHA** - LIMITATION ON ACCUMULATIONS

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 property, 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 lands 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.**

6-**DIKPARIMAN VRAT** - GEOGRAPHIC LIMITATIONS

The first supporting vow is to restrict dealings within limited directions.

When will that auspicious day come in my life, when I will 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.**

7 - BHOGPABHOG –

LIMITATION ON CONSUMPTION AND OCCUPATIONS

The second supporting vow is to restrict the amount and number of articles which can be used and reused, and avoid occupations involving gross violence.

When will that auspicious day come in my life, when I will take the vow to restrict the number of eg. 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 someone 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.**

8 - **ANARTHDAND VIRMAN VRAT** - RESTRICTING PURPOSELESS VIOLENCE

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 someone 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.**

9 - **SAMAYIK VRAT** - SELFCONTROL FOR SHORT TIME

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 someone 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.**

10 - **DESHAVAGASHIK VRAT** - DAY TO DAY ADDITIONAL LIMITS

This vow is to put additional limits of the six directions for one day, from the dawn of the day, or 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.**

11 - **POSHADH VRAT** - PRACTICING THE LIFE OF A MONK

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 like insects etc.
2. Not sweeping or sweeping carelessly the place for making the bed,
3. Not watching carefully the places while walking,
4. Disposing the excreta 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.**

12 - *ATITHI SAMVIBHAG VRAT* - SHARING WITH GUESTS AND OTHERS

This vow is to share food and provisions with ascetics, or with whoever, who may come to get food and provisions. I shall cherish desire of offering and sharing with monks and others who have renounced everything; who take only innocent food and water, 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 oneself, 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.*

પ્રતિક્રમણ સ્થાપના સૂત્ર

**Savvassa vi samvachchharia duchchintia, dubbhäsia,
duchchitthia,**

Ichchhä-kärena sandisaha bhagavan! Ichchham,

Tassa michchhä mi dukkadam. (1)

Ichchhakari bhagwan,

Pasay kari samvachchhari tap prasad karshoji.

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

(ગુરૂજી હોય તો તે કહે, નહીં તો પોતે નીચે પ્રમાણે કહે.)

**Atthambhattenam, 3 upawas, 6 aayambil, 9 nivi, 12 ekasana,
24 biyasana, 6,000 sazzhaya yathashakti yap kari
pahochadajo.**

૨૫ આવશ્યકો સાથે બત્રીસ દોષ રહિત વિનયભાવ યુક્ત દ્વાદશાવર્ત વંદનનું વર્ણન

First vandan

(૧-ઈચ્છા નિવેદન સ્થાન)

Ichchhāmi khamā-samano! Vandium jāvanijjāe, nisihiāe, (1)

(૨-અનુપજ્ઞાપન સ્થાન)

Anujānaha me miuggaham, nisihi, (2) (ગુરુના અવગ્રહમાં પ્રવેશ કરીએ
છીએ તે ભાવ દર્શાવવા શરીર થોડું આગળ કરવું)

Aho-kāyam kāya-samphāsam

khamanijjo bhe! Kilāmo?

(૩-શરીરયાત્રા પૃચ્છા સ્થાન)

Appa-kilantānam bahu-subhena bhe!

Samvachchharo vaikkanto? (3)

(૪-સંયમયાત્રા પૃચ્છા સ્થાન)

Jattā bhe? (4)

(૫-ત્રિકરણ સામર્થ્યની પૃચ્છા સ્થાન)

Javani jjam cha bhe? (5)

Khāmemi khamā-samano!

Samvachchhariam vaikkamam, (6)

āvassiāe

(અવગ્રહમાંથી બહાર નીકળી, ફરી આવવાનું છે તે ભાવ દર્શાવવા શરીરને થોડું પાછળ કરવું)

padikkamāmi, Khamāsamanānam,

Samvachchhariaae āsāyanāe tittisanna yarāe

Jam kinchi michchhāe,

mana-dukkadāe, vaya-dukkadāe,

Kāya-dukkadāe, kohāe, mānāe, māyāe,

**Lobhāe, Savva-kāliāe, savva-michchho-vayārāe,
Savva-dhammā-ikkamanāe
Äsäyanāe Jo me aiyāro kao, tassa khamā-samano !
Padikkamāmi, nindāmi, garihāmi, appānam vosirāmi. (7)**

Second vandan

બીજું વંદન

(૧-ઈચ્છા નિવેદન સ્થાન)

Ichchhāmi khamā-samano! Vandium jāvanijjāe, nisihiāe, (1)
(૨-અનુપજ્ઞાપન સ્થાન)

Anujānaha me miuggaham, nisihi, (2)
(ગુરુના અવગ્રહમાં પ્રવેશ કરીએ છીએ તે ભાવ દર્શાવવા શરીર થોડું આગળ કરવું)

Aho-kāyam kāya-samphāsam

khamanijjo bhe! Kilāmo?

(૩-શરીરયાત્રા પૃચ્છા સ્થાન)

Appa-kilantānam bahu-subhena bhe!

Samvachchharo vaikkanto? (3)

(૪-સંયમયાત્રા પૃચ્છા સ્થાન)

Jattā bhe? (4)

(૫-ત્રિકરણ સામર્થ્યની પૃચ્છા સ્થાન)

Javani jjam cha bhe? (5)

Khāmemi khamā-samano!

Samvachchhariam vaikkamam, (6)

(ફરી અવગ્રહમાં આવવાનું નથી તે ભાવ સાથે)

padikkamāmi, Khamāsamanānam,

Samvachchhariaae äsäyanāe tittisanna yarāe

Jam kinchi michchhāe,

mana-dukkadāe, vaya-dukkadāe, Kāya-dukkadāe,

kohāe, mānāe, māyāe, Lobhāe,

**Savva-kāliāe, savva-michchho-vayārāe,
Savva-dhammā-ikkamanāe
Äsäyanāe Jo me aiyāro kao, tassa khamā-samano !
Padikkamāmi, nindāmi, garihāmi, appānam vosirāmi. (7)**

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

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

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

હવે સંવત્સરી ખામણા કરવાનાં હોવાથી ચરવળાવાળાઓએ ઉભા થઈ જવું.
પ્રથમ ગુરુદેવો સાથે અવિનય, આશાતના, વૈર-વિરોધ આદિ થયું હોય તેની અને તે બાદ સમગ્ર
વિશ્વનાં પ્રાણીમાત્ર પ્રત્યે કોધાદિ કષાયો થઈ ગયા હોય, વૈર-વિરોધાદિ બન્યું હોય તે બધાની
ક્ષમાપના માંગવાની છે.

ગુરુની સમક્ષ કૃતજ્ઞભાવ વ્યક્ત કરવા સ્વરૂપ સૂત્ર
**Ichchhā-kārena sandisaha bhagavan ! Sambuddha,
khāmanenam
Abbhutthiomi, abbhintara-samvatchchhariam khāmeum?
Ichchham, Khāmemi samvachchhariam**

(ચરવળા કે કટાસણા ઉપર જમણો હાથ સ્થાપી)

Bār māsānam, chovis pakkhānam, tranaso saath rāi

divasānam,
Jam kinchi apattiam, para-pattiam; bhatte, pāne;
Vinae, veyāvachche; ālāve, samlāve; uchchāsane, samāsane;
Antara-bhāsāe, uvāri-bhāsāe; jam kinchi majjha
Vinaya-parihinam, suhumam vā, bāyaram vā;
Tubbhe jānaha, aham na jānāmi;
Tassa michchhā mi dukkadam. (1)

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

I accept your permission. For 12 months, 24 fortnights, 360 mornings and evenings I beg for your pardon, for all the wrong doing that I may have committed during the year. I may have disrespected you or may not have taken proper care of you. I may have disrespected you by sitting at a higher level or at the same level as you. I may have interrupted you while you were talking, I may have talked back to you, or I may have tried to prove you wrong. I may have exhibited major or minor discourteousness to you, which I was not aware of but that you may be aware of. Now, therefore, I beg your forgiveness for all my wrong doings and wish that they might be undone.

૨૫ આવશ્યકો સાથે બત્રીસ દોષ રહિત વિનયભાવ યુક્ત દ્વાદશાવર્ત વંદનનું વર્ણન

First vandan

(૧-ઈચ્છા નિવેદન સ્થાન)

Ichchhāmi khamā-samano! Vandium jāvanijjāe, nisihiāe, (1)

(૨-અનુપજ્ઞાપન સ્થાન)

Anujānaha me miuggaham, nisihi, (2) (ગુરુના અવગ્રહમાં પ્રવેશ કરીએ

છીએ તે ભાવ દર્શાવવા શરીર થોડું આગળ કરવું)

Aho-kāyam kāya-samphāsam

khamanijjo bhe! Kilāmo?

(૩-શરીરયાત્રા પૃચ્છા સ્થાન)

Appa-kilantānam bahu-subhena bhe!

Samvachchharo vaikkanto? (3)

(૪-સંયમયાત્રા પૃથ્થા સ્થાન)

Jattā bhe? (4)

(૫-ત્રિકરણ સામર્થ્યની પૃથ્થા સ્થાન)

Javani jjam cha bhe? (5)

Khāmemi khamā-samano!

Samvachchhariam vaikkamam, (6)

ävassiäe

(અવગ્રહમાંથી બહાર નીકળી, ફરી આવવાનું છે તે ભાવ દર્શાવવા શરીરને થોડું પાછળ કરવું)

padikkamāmi, Khamāsamanānam,

Samvachchhariaae äsäyanäe tittisanna yaräe

Jam kinchi michchhäe,

mana-dukkadäe, vaya-dukkadäe,

Käya-dukkadäe, kohäe, mänäe, mäyäe,

Lobhäe, Savva-käliäe, savva-michchho-vayäräe,

Savva-dhammā-ikkamanäe

Äsäyanäe Jo me aiyäro kao, tassa khamā-samano !

Padikkamāmi, nindāmi, garihämi, appānam vosirāmi. (7)

Second vandan

બીજું વંદન

(૧-ઈચ્છા નિવેદન સ્થાન)

Ichchhämi khamā-samano! Vandium jävanijjāe, nisihiäe, (1)

(૨-અનુપજ્ઞાપન સ્થાન)

Anujānaha me miuggaham, nisihi, (2)

(ગુરુના અવગ્રહમાં પ્રવેશ કરીએ છીએ તે ભાવ દર્શાવવા શરીર થોડું આગળ કરવું)

Aho-kāyam kāya-samphāsam

khamanijjo bhe! Kilämo?

(૩-શરીરયાત્રા પૃચ્છા સ્થાન)

Appa-kilantänam bahu-subhena bhe!

Samvachchharo vaikkanto? (૩)

(૪-સંયમયાત્રા પૃચ્છા સ્થાન)

Jattä bhe? (૪)

(૫-ત્રિકરણ સામર્થ્યની પૃચ્છા સ્થાન)

Javani jjam cha bhe? (૫)

Khämemi khamä-samano!

Samvachchhariam vaikkamam, (૬)

(ફરી અવગ્રહમાં આવવાનું નથી તે ભાવ સાથે)

padikkamämi, Khamäsamanänam,

Samvachchhariaae äsäyanäe tittisanna yaräe

Jam kinchi michchhäe,

mana-dukkadäe, vaya-dukkadäe, Käya-dukkadäe,

kohäe, mänäe, mäyäe, Lobhäe,

Savva-käliäe, savva-michchho-vayäräe,

Savva-dhammä-ikkamanäe

Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !

Padikkamämi, nindämi, garihämi, appänam vosirämi. (૭)

Oh! Forgiving Gurudev, I want to bow to you, by keeping away all faults and by surrendering myself to you. By bowing my head, I ask your forgiveness for the faults that I may have committed while undertaking any religious activities. While discarding all non-virtuous activities, I touch your feet. Please pardon me, if that has discomfited you in any way. I want to bow to you while inquiring about your well-being and atoning for any disrespect. Has your day passed peacefully and without much distress or discomfort?

Oh ! Gurudev, I beg your pardon for any violations of vows committed by me and I will refrain from any unworthy acts like anger, pride, deception, greed, hate, and dislike that violate the right practices of the religion. I will atone for

whatever faults I might have indulged in at any time. In your presence, I atone for the same, and I (my soul) will keep away from all such sins in the future.

**Devasia aaloiam padikkanta ichchhakaren sandisah
bhagwan;
Samvachchhariam padikkamami (or padikkamu?) sammam
padikkammami, Ichchham**

सामायिक महासूत्र

**Karemi bhante !
Sāmāiyam sāvajjam jogam pachchakkhāmi,
Jāva niyamam pajjuvāsāmi, duviham, ti-vihenam,
Manenam, vāyāe, kāenam, na karemi, na kāravemi,
Tassa bhante ! Padikkamāmi, nindāmi, garihāmi,
Appānam vosirāmi. (1)**

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

**Ichchhāmi padikkamīu,
Jo me Samvachchhario aiyāro kao, kāio,
Vāio, mānasio, ussutto, ummaggo,
Akappo, akaranijjo, dujjhāo, duvvichintio,
Anāyāro, anichchhiavvo, asāvaga-pāuggo,**

**Nāne, dansane, charittā-charitte, sue, sāmāie,
 Tinhām guttinam, chaunham kasāyānam,
 Panchanha-manu vvayānam, tinham guna-vvayānam,
 Chaunham sikkhā-vayānam,
 Bārasa-vihassa sāvaga-dhammassa,
 Jam khandiam jam virāhiam,
 Tassa *michchhā mi dukkadam.* (1)**

I wish to stand in a meditation posture for whatever faults I may have committed during the year through my deeds, words, and thoughts. For speaking against the scriptures, following a wrong path, performing unworthy and improper deeds, performing ill meditated, ill conceived, immoral, undesirable and unbecoming acts for a layman. In regard to knowledge, belief and conduct of a layman's life, the scriptures, the equanimity (*sāmāyika*), and whatever wrong doing I may have committed in respect to the three-fold restraint vows (*guptis*), four passions (*kashāyas*), and the five minor vows (*anu-vratas*). In regard to three spiritual merit vows (*guna-vratas*), four spiritual disciplinary vows (*shikshā-vratas*), the layman's twelvefold rule of conduct that I may have broken or opposed, may those bad deeds of mine be forgiven and become fruitless.

દેવ-ગુરુને પંચાંગ વંદન

Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar's* image or Ascetics).'

Ichhakaren sandisah bhagwan, samvatsari sudd padhu?

Ichchham

(પછી ત્રણ વાર નવકાર ગણવો, સાધુ હોય તો તે 'સંવત્સરી સૂત્ર' કહે અને ન હોય તો શ્રાવક 'વંદિતુ

સૂત્ર' કહે)

પંચ પરમેષ્ઠિને નમસ્કાર

Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai mangalam. (1)

I bow to the *Arihantas* (Tirthankars), I bow to the *Siddhas* or liberated souls, I bow to the *Acharyas*, who head the order, I bow to the *Upadhyays*, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

આચાર તથા વ્રતોમાં લાગેલ અતિચારની નિંદા - ગર્હ તથા
આત્માને પવિત્ર કરે તેવી ભાવનાઓ છે.

VANDITTU SUTRA

Vandittu savva-siddhe, dhammāyarie a savva-sāhu a.

Ichchhāmi padikkamīu, sāvaga-dhammāiārassa. (1)

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

(સામાન્યથી સર્વ વ્રતના અતિચાર)

Jo me vayāiyāro, nāne taha dansane charitte a.

Suhumo va bāyaro vā, tam ninde tam cha garihāmi. (2)

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

(પરિગ્રહના અતિયાર)

Duvihe parigghammi, sāvajje bahuvihe a ārambhe.

Kārāvane a karane, padikkame samvachchhariam savvam. (3)

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

(જ્ઞાનના અતિયાર)

Jam baddhamindiehim, chauhim kasāehim appasatthehim.

Rāgena va dosena va, tam ninde tam cha garihāmi. (4)

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

(સમ્યક્ દર્શનના અતિયાર)

Āgamane-niggamane, thāne chankamane anābhoge.

Abhioge a nioge, padikkame samvachchhariam savvam. (5)

I want to confess for all wrong doings I may have committed during the day while coming, going, standing, moving about, and for any sinful activities I may have performed under pressure from anyone or due to bondage. (5)

(સમ્યક્ત્વ ના અતિયાર)

Sankā kankha vigichchhā, pasansa taha santhavo kulingisu.

Sammattassa-iäre, padikkame samvachchhariam savvam. (6)

Chhakkäya-samärambhe, payane a payävane a je dosä.

Attatthä ya paratthä, ubhayatthä cheva tam ninde. (7)

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

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

(સામાન્યથી બાર વ્રતના અતિયાર)

Panchanhamanu-vvayānam,

guna-vvayānam cha tinhamaiyäre.

Sikkhānam cha chaunham,

padikkame samvachchhariam savvam. (8)

Padhame anu-vvayammi, thulaga-pänäiväya-viraio.

Äyaria-mappasatthe, ittha pamäya-ppasangenam. (9)

(પ્રાણતિપાત વ્રતના અતિયાર)

Vaha-bandha-chhavi-chchhee, aibhäre

bhatta-päna-vuchchhee.

Padhama-vayassa-iyäre, padikkame samvachchhariam

savvam. (10)

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

With regards to the first minor vow of non-violence, I want to confess for

whatever violations I may have committed during the day due to my careless (pramāda) or inappropriate behavior towards any living being, such as beating, binding (tying), mutilating, overloading or starving others. (9, 10)

(મૃષાવાદના અતિથાર)

Bie anu-vvayammi, parithulaga-aliya-vayana-viraio.

Äyaria-mappasatthe, ittha pamäya-ppasangenam. (11)

Sahasä rahassa däre, mosuvaese a kudalehe a.

Biya-vayassa-iäre, padikkame samvachchhariam savvam. (12)

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

Taie anu-vvayammi, thulaga-paradavva-harana-viraio.

Äyaria-mappasatthe,

ittha pamäya-ppasangenam. (13)

Tenähada-ppaoge, tappadiruve viruddha-gamane a.

Kuda-tula kuda-mäne,

padikkame samvachchhariam savvam. (14)

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

(મેથુનના અતિથાર)

Chautthe anu-vvayammi, nichcham

paradära-gamana-viraio.

Äyaria-mappasatthe, ittha pamäya-ppasangenam. (15)

Apariggahiä-ittara, ananga-viväha-tivva-anuräge.

Chauttha-vayassa-iäre, padikkame samvachchhariam

savvam. (16)

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

(પરિગ્રહના અતિયાર)

Itto anu-vvae panchamammi, äyaria-mappasatthammi.

Parimäna-parichchhee, ittha pamäya-ppasangenam. (17)

Dhana-dhanna-khitta-vatthu, rupa-suvanne a

kuvia-parimäne.

Dupae chauppayammi ya, padikkame

samvachchhariam savvam. (18)

With regards to the fifth minor vow of non-possession, I want to confess for whatever violations I may have committed during the day due to careless or disapproving behavior, such as excessive accumulation of wealth and grains, farm and real estate property, silver, gold and other precious metals, or two legged and four legged living beings . (17, 18)

(જવા આવવાના નિયમોના અતિયાર)

Gamanassa u parimäne, disäsu uddham ahe a tiriam cha.

Vuddhi sai-antaraddhä, padhamammi guna-vvae ninde. (19)

With regards to voluntary confinement of directions (dig vrata) the first spiritual vow of self-discipline (guna vrata), I want to criticize myself for whatever violations I may have committed by increasing or forgetting the

restrictions on movement in the upper, lower, or oblique directions. (19)

Majjammi a mansammi a, pupphe a phale a gandha-malle a.

Uvabhoga-paribhoge, biammi guna-vvae ninde. (20)

Sachitte padibaddhe, apoli-duppoliam cha ähare.

Tuchchhosahi-bhakkhanayä, padikkame

samvachchhariam savvam. (21)

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

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

Ingäli-vana-sädi-, bhädi-phodi suvajjae kammam.

Vänijjam cheva danta-lakkha-rasa-kesa-visa-visayam. (22)

Evam khu janta-pillana kammam,

Nillanchhanam cha dava-dänam.

Sara-daha-taläya-sosam, asai-posam cha vajjijjä. (23)

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

Occupations dealing with furnaces, Occupations involving destruction of plant or animal life, or Pollution of the environment and natural resources, Trading or renting of animals and birds, animal testing, leather, fur, ivory, silk, meat, honey, liquor, pesticides, toxic substances, Slaves, bird feathers, animal hairs, and weapons. (22)

For the same reason one should avoid the following five activities; use of grinding machines; piercing of the nose, ears or cut off body parts; setting fire

in forests, houses or fields with vegetation; emptying lakes and water reservoirs; supporting the profession of prostitution; and raising wild animals. (23)

(અનર્થ વિરમણ વ્રતના અતિયાર)

**Satthaggi-musala-jantaga-tana-katthe
manta-mula-bhesajje.**

Dinne davävie vä,

padikkame samvachchhariam savvam. (24)

Nhānu-vvattana-vannaga-vilevane sadda-ruva-rasa-gandhe.

Vatthāsana-ābharane, padikkame

samvachchhariamsavvam. (25)

Kandappe kukkuie, mohari-ahigarana-bhoga-airitte.

Dandammi anathhāe, taiammi-guna-vvae ninde. (26)

I want to amend by confessing for any wrong doing I may have committed during the day by providing weapons, kilns (furnaces) for fire, wooden pestles (dhoko), stone hand mills (ghanti), straw, wood, magical spells or herbs and powders. (24)

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

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

(સામાયિક વ્રત વિષેના અતિયાર)

Tivihe duppanihāne, ana-vatthāne tahā sai-vihune.

Sämäiya-vitaha-kae, padhame sikkhä-vae ninde. (27)

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

(દેશાવગાસિક વ્રતના અતિયાર)

Änavane pesavane, sadde ruve a puggala-kkheve.

Desävagäsiammi, bie sikkhä-vae ninde. (28)

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

(પૌષ્ઠોપવાસ વ્રત વિશેના અતિયાર)

Santhäruchchära-vihi-pamäya taha cheva bhoyanä-bhoe.

Posaha-vihi-vivarie, taie sikkhä-vae ninde. (29)

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

(અતિથિ સંવિભાગના અતિયાર)

Sachitte nikkhivane, pihine vavaesa-machchhare cheva.

Käläikkama-dāne, chautthe sikkhä-vae ninde. (30)

Suhiesu a duhiesu a, jä me assanjaesu anukampä.

Rägena va dosena va, tam ninde tam cha garihämi. (31)

**Sāhusu samvibhāgo, na kao tava-charana-karana-juttesu.
Sante phāsua-dāne, tam ninde tam cha garihāmi. (32)**

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

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

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

(સંલેખણના અતિયાર)

**Iha-loe para-loe, jivia-marane a āsansa-paoge.
Pancha-viho aiāro, mā majjha hujja maranante. (33)**

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

(ત્રણ યોગ વડે સર્વ વ્રતના અતિયાર)

**Kāena kāiassa, padikkame vāiassa vāyāe.
Manasā mānasiassa, savvassa vayāiārassa. (34)**

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

Vandana-vaya-sikkhā-gāraṇesu, sannā-kasāya-dāṇesu.

Guttisu a samīsu a, jo aīāro a tam ninde. (35)

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

Sammadditthi jivo, jai vi hu pāvam samāyaraṇi kinchi.

Appo si hoi bandho, jena na niddhamdhasam kunai. (36)

Tam pi hu sapadikkamanam,

Sappariāvam sauttara-guṇam cha.

Khippam uvasāmei, vāhi vva susikkhio vijjo. (37)

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

Jahā viṣam kuttha-gaṇam, manta-mūla-viśārayā.

Vijjā hananti mantehim, to tam havai nivviṣam. (38)

Evam attha-viham kammam, rāga-dosa-samajjiam.

Āloanto a nindanto, khippam hanai susāvaṇo. (39)

Kaya-pāvo vi manusso, āloia nindia guru-saṅgāse.

Hoi airega-lahuo, oharia-bharuvva bhāravaho. (40)

Just as a well-trained physician removes the poison spread in a body and renders it poison-free with help of right spells, a layperson that has confessed

and repented his sins sincerely in front of a spiritual preceptor, is able to swiftly destroy the bonds of all eight karmas formed due to hatred and attachment. He lightens his burden of sins just as a person feels lightened when he unloads the heavy burden he happens to carry. (38, 39, 40)

Ävassaena eena, sävao jaivi bahurao hoi.
Dukkhānamanta-kiriam, kāhi achirena kālena. (41)

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

Äloanä bahuvihä, na ya sambhariä padikkamana-käle.
Mula-guna-uttara-gune, tam ninde tam cha garihämi. (42)

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

(પછી ઊભા થઈને અથવા જમણો ઢીંચણ નીચે કરી બોલવું)
 (પાપોની નિંદા કરતા કરતા આત્મા હલકો થયો હોવાથી આરાધના માટે ઊભા થવું)

Tassa dhammassa kevali-pannattassa,
Abbhutthio mi ärähanäe, virao mi virähanäe.
Tivihena padikkanto, vandämi jine chauvvisam. (43)

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

(‘અભ્તુઢિઓમિ’ બોલતાં ઊભા થઈને યોગ મુદ્રાએ શેષ સૂત્ર બોલવું.)
 (સર્વ ચૈત્ય વંદન)

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

Savväim täim vande, iha santo tattha santäim. (44)

Jävanta ke vi sähu, bharaheravaya-mahävidehe a.

Savvesim tesim panao, tivihena tidanda-virayänam. (45)

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

(શુભ ભાવની પ્રાર્થના)

Chira-sanchiya-päva-panāsanii,

Bhava-saya-sahassa-mahanie.

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

Mama mangala-marihantä,

Siddhä sähu suam cha dhammo a.

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

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

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

(કયા કારણે પ્રતિક્રમણ કરવું)

Padisiddhānam karane, kichchāna-makarane

padikkamanam.

Asaddahane a tahä, vivaria-paruvanäe a. (48)

One should perform penitential retreat for any wrong doing one may commit in respect to the following four reasons: committing forbidden activities listed

in the scriptures, failing to do the pious activities, having doubt in the scriptures, and speaking against the scriptures. (48)

(સર્વ જીવ પ્રત્યે ક્ષમાપના)

Khämemi savva-jive, savve jivä khamantu me.

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

Evamaham äloia, nindia-garahia-duganchhiam sammam.

Tivihena padikkanto, vandämi jine chauvvisam. (50)

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

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

(પછી શ્રુતદેવતાની નીચે મુજબ સ્તુતિ કહેવી. સમગ્ર સંઘ એકી સાથે વ્યવસ્થિત રીતે સ્તુતિ બોલે..)

શ્રુતદેવતાની સ્તુતિ

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

Tesim khaveu sayayam, jesim sua-sāyare bhatti. (1)

Saraswati Devi, Goddess of Learning, I stand in meditation and offer my prayer to you. Saraswati Devi! Destroy the knowledge obscuring Karma (Jnänvarniya karma) of devotees who have faith in the Scriptures, the ocean of enlightened knowledge. (1)

Hymn of praise to Goddess of Learning Saraswati Devi.

(પછી નીચે બેસી જમણે ઢીંચણ ઉભો કરી નીચે મુજબ ‘વંદિતુ કહેવું’)

પંચ પરમેષ્ઠિને નમસ્કાર

Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

**Eso pancha-namukkāro, Savva-pāva-ppanāsano;
Mangalānam cha savvesim, Padhamam havai mangalam. (1)**

I bow to the *Arihantas* (Tirthankars), I bow to the *Siddhas* or liberated souls, I bow to the *Acharyas*, who head the order, I bow to the *Upadhyays*, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

સામાયિક મહાસૂત્ર

Karemi bhante !

**Sāmāiyam sāvajjam jogam pachchakkhāmi,
Jāva niyamam pajjuvāsāmi, duviham, ti-vihenam,
Manenam, vāyāe, kāenam, na karemi, na kāravemi,
Tassa bhante ! Padikkamāmi, nindāmi, garihāmi,
Appānam vosirāmi. (1)**

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

**ichhami padikkamiu,
Jo me Samvachchhario aiyāro kaio, kāio,
Vāio, mānasio, ussutto, ummaggio,
Akappo, akaranijjo, dujjhāo, duvvichintio,**

**Anāyāro, anichchhiavvo, asāvaga-pāuggo,
 Nāne, dansane, charittā-charitte, sue, sāmāie,
 Tinham guttinam, chaunham kasāyānam,
 Panchanha-manu vwayānam, tinham guna-vwayānam,
 Chaunham sikkhā-vayānam, Bārasa-vihassa
 sāvaga-dhammassa,
 Jam khandiam jam virāhiam,
 Tassa *michchhā mi dukkadā*. (1)**

I wish to stand in a meditation posture for whatever faults I may have committed during the year through my deeds, words, and thoughts. For speaking against the scriptures, following a wrong path, performing unworthy and improper deeds, performing ill meditated, ill conceived, immoral, undesirable and unbecoming acts for a layman. In regard to knowledge, belief and conduct of a layman's life, the scriptures, the equanimity (*sāmāyika*), and whatever wrong doing I may have committed in respect to the three-fold restraint vows (*guptis*), four passions (*kashāyas*), and the five minor vows (*anu-vratas*). In regard to three spiritual merit vows (*guna-vratas*), four spiritual disciplinary vows (*shikshā-vratas*), the layman's twelvefold rule of conduct that I may have broken or opposed, may those bad deeds of mine be forgiven and become fruitless.

આચાર તથા વ્રતોમાં લાગેલ અતિચારની નિંદા - ગર્હા તથા આત્માને પવિત્ર કરે તેવી ભાવનાઓ છે.

**Vandittu savva-siddhe, dhammāyārie a savva-sāhu a.
 Ichchhāmi padikkamiu, sāvaga-dhammāiārassa. (1)**

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

(સામાન્યથી સર્વ વ્રતના અતિચાર)

**Jo me vayäiyäro, näne taha dansane charitte a.
Suhumo va bäyaro vä, tam ninde tam cha garihämi. (2)**

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

(પરિગ્રહના અતિચાર)

**Duvihe parigghammi, sävajje bahuvihe a ärambhe.
Kärävane a karane,
padikkame samvachchhariam savvam. (3)**

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

(જ્ઞાનના અતિચાર)

**Jam baddhamindiehim, chauhimi kasäehim appasatthehim.
Rägena va dosena va, tam ninde tam cha garihämi. (4)**

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

(સમ્યક્ દર્શનના અતિચાર)

**Ägamane-niggamane, thäne chankamane anäbhoge.
Abhioge a nioge, padikkame samvachchhariam savvam. (5)**

I want to confess for all wrong doings I may have committed during the day while coming, going, standing, moving about, and for any sinful activities I may have performed under pressure from anyone or due to bondage. (5)

(સમ્યક્ત્વ ના અતિચાર)

Sankā kankha vigichchhā, pasansa taha santhavo kulingisu.

Sammattassa-iāre,

padikkame samvachchhariam savvam. (6)

Chhakkāya-samārambhe, payane a payāvane a je dosā.

Attatthā ya paratthā, ubhayatthā cheva tam ninde. (7)

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

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

(સામાન્યથી બાર વ્રતના અતિચાર)

**Panchanhamanu-vvayānam, guna-vvayānam cha
tinhamaiyāre.**

**Sikkhānam cha chaunham, padikkame
samvachchhariam savvam. (8)**

Padhame anu-vvayammi, thulaga-pānāivāya-viraio.

Äyaria-mappasatthe, ittha pamāya-ppasangenam. (9)

(પ્રાણાતિપાત વ્રતના અતિચાર)

**Vaha-bandha-chhavi-chchhee, aibhāre
bhatta-pāna-vuchchhee.**

**Padhama-vayassa-iyāre, padikkame
samvachchhariam savvam. (10)**

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

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

(મૃષાવ્રાદનનું અતિચાર)

Bie anu-vvayammi, parithulaga-aliya-vayana-viraio.

Äyaria-mappasatthe, ittha pamāya-ppasangenam. (11)

Sahasā rahassa dāre, mosuvaese a kudalehe a.

Biya-vayassa-iāre, padikkame samvachchhariam savvam. (12)

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

Taie anu-vvayammi, thulaga-paradavva-harana-viraio.

Äyaria-mappasatthe, ittha pamāya-ppasangenam. (13)

Tenāhada-ppaoge, tappadiruve viruddha-gamane a.

Kuda-tula kuda-māne,

padikkame samvachchhariam savvam. (14)

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

(મૈથુનના અતિયાર)

Chautthe anu-vvayammi, nichcham**paradära-gamana-viraio.****Äyaria-mappasatthe, ittha pamäya-ppasangenam. (15)****Apariggahiä-ittara, ananga-viväha-tivva-anuräge.****Chauttha-vayassa-iäre,****padikkame samvachchhariam savvam. (16)**

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

(પરિગ્રહના અતિયાર)

Itto anu-vvae panchamammi, äyaria-mappasatthammi.**Parimäna-parichchhee, ittha pamäya-ppasangenam. (17)****Dhana-dhanna-khitta-vatthu, rupa-suvanne a****kuvia-parimäne.****Dupae chauppayammi ya, padikkame****samvachchhariam savvam. (18)**

With regards to the fifth minor vow of non-possession, I want to confess for whatever violations I may have committed during the day due to careless or disapproving behavior, such as excessive accumulation of wealth and grains, farm and real estate property, silver, gold and other precious metals, or two legged and four legged living beings . (17, 18)

(જવા આવવાના નિયમોના અતિયાર)

Gamanassa u parimäne, disäsu uddham ahe a tiriam cha.**Vuddhi sai-antaraddhä, padhamammi guna-vvae ninde. (19)**

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

Majjammi a mansammi a, pupphe a phale a gandha-malle a.

Uvabhoga-paribhoge, biammi guna-vvae ninde. (20)

Sachitte padibaddhe, apoli-duppoliam cha ähäre.

Tuchchhosahi-bhakkhanayä,

padikkame samvachchhariam savvam. (21)

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

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

Ingäli-vana-sädi-, bhädi-phodi suvajjae kammam.

Vänijjam cheva danta-lakkha-rasa-kesa-visa-visayam. (22)

Evam khu janta-pillana kammam,

Nillanchhanam cha dava-dänam.

Sara-daha-taläya-sosam, asai-posam cha vajjijjä. (23)

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

Occupations dealing with furnaces, Occupations involving destruction of plant or animal life, or Pollution of the environment and natural resources, Trading or renting of animals and birds, animal testing, leather, fur, ivory, silk, meat, honey, liquor, pesticides, toxic substances, Slaves, bird feathers, animal hairs, and weapons. (22)

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

(અનર્થ વિરમણ પ્રતના અતિચાર)

**Satthaggi-musala-jantaga-tana-katthe
manta-mula-bhesajje.**

Dinne davävie vä, padikkame samvachchhariam savvam. (24)

Nhänu-vvattana-vannaga-vilevane sadda-ruva-rasa-gandhe.

**Vatthäsana-äbharane, padikkame
samvachchhariamsavvam.** (25)

Kandappe kukkuie, mohari-ahigarana-bhoga-airitte.

Dandammi anathhäe, taiammi-guna-vvae ninde. (26)

I want to amend by confessing for any wrong doing I may have committed during the day by providing weapons, kilns (furnaces) for fire, wooden pestles (dhoko), stone hand mills (ghanti), straw, wood, magical spells or herbs and powders. (24)

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

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

(સામાયિક પ્રત વિષેના અતિચાર)

Tivihe duppanihäne, ana-vatthäne tahä sai-vihune.

Sämäiya-vitaha-kae, padhame sikkhä-vae ninde. (27)

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

(દેશાવગાસિક વ્રતના અતિયાર)

Änavane pesavane, sadde ruve a puggala-kkheve.

Desävagäsiammi, bie sikkhä-vae ninde. (28)

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

(પૌષ્ઠોપવાસ વ્રત વિશેના અતિયાર)

Santhäruchchära-vihi-pamäya taha cheva bhoyanä-bhoe.

Posaha-vihi-vivarie, taie sikkhä-vae ninde. (29)

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

(અતિથિ સંવિભાગના અતિયાર)

Sachitte nikkhivane, pihine vavaesa-machchhare cheva.

Käläikkama-däne, chautthe sikkhä-vae ninde. (30)

Suhiesu a duhiesu a, jä me assanjaesu anukampä.

Rägena va dosena va, tam ninde tam cha garihämi. (31)
Sähusu samvibhägo, na kao tava-charana-karana-juttetu.
Sante phäsua-däne, tam ninde tam cha garihämi. (32)

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

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

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

(સંલેષણાના અતિચાર)

Iha-loe para-loe, jivia-marane a äsansa-paoge.
Pancha-viho aiäro, mä majjha hujja maranante. (33)

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

(ત્રણ યોગ વડે સર્વ વ્રતના અતિચાર)

Käena käiassa, padikkame väiassa väyäe.
Manasä mänasiassa, savvassa vayäiärassa. (34)

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

**Vandana-vaya-sikkhā-gāraṇesu, sannā-kasāya-dādesu.
Guttisu a samīsu a, jo aiāro a tam ninde. (35)**

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

**Sammadditthi jivo, jai vi hu pāvaṃ samāyaraṃ kinchi.
Appo si hoi bandho, jena na niddhamdhasaṃ kunai. (36)**

**Taṃ pi hu sapadikkamaṇaṃ,
Sappariyāvaṃ sauttara-guṇaṃ cha.**

Khippaṃ uvasāmei, vāhi vva susikkhio vijjo. (37)

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

**Jahā viṣaṃ kuttha-gāyaṃ, maṇḍa-mūla-viśārayā.
Vijjā haṇanti maṇḍhiṃ, taṃ taṃ haṇai nivviṣaṃ. (38)
Evaṃ attha-viṇaṇaṃ kammaṃ, rāga-dosa-samajjiaṃ.
Āloanta a nindaṇṇaṃ, khippaṃ haṇai susāvaṃ. (39)
Kāya-pāvo vi maṇusso, āloia nindaṇṇaṃ gūru-sagāse.
Hoi āreṇa-lāhuo, oḥāriya-bhāruvva bhāraṇaḥ. (40)**

Just as a well-trained physician removes the poison spread in a body and renders it poison-free with help of right spells, a layperson that has confessed

and repented his sins sincerely in front of a spiritual preceptor, is able to swiftly destroy the bonds of all eight karmas formed due to hatred and attachment. He lightens his burden of sins just as a person feels lightened when he unloads the heavy burden he happens to carry. (38, 39, 40)

Ävassaena eena, sävao jaivi bahurao hoi.
Dukkhānamanta-kiriam, kāhi achirena kālena. (41)

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

Äloanä bahuviḥā, na ya sambhariā padikkamana-kāle.
Mula-guna-uttara-gune, tam ninde tam cha garihāmi. (42)

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

(પછી ઊભા થઈને અથવા જમણો ઢીંચણ નીચે કરી બોલવું)
 (પાપોની નિંદા કરતા કરતા આત્મા હલકો થયો હોવાથી આરાધના માટે ઊભા થવું)

Tassa dhammassa kevali-pannattassa,
Abbhutthio mi ārāhanāe, virao mi virāhanāe.
Tivihena padikkanto, vandāmi jine chauvvisam. (43)

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

(‘અભ્ભુટ્ઠિઓમિ’ બોલતાં ઊભા થઈને યોગ મુદ્રાએ શેષ સૂત્ર બોલવું.)

(સર્વ ચૈત્ય વંદન)

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

Savväim täim vande, iha santo tattha santäim. (44)

Jävanta ke vi sähu, bharaheravaya-mahävidehe a.

Savvesim tesim panao, tivihena tidanda-virayänam. (45)

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

(શુભ ભાવની પ્રાર્થના)

Chira-sanchiya-päva-panäsanii,

Bhava-saya-sahassa-mahanie.

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

Mama mangala-marihäntä,

Siddhä sähu suam cha dhammo a.

Samma-dditthi devä, dintu samähim cha bohim cha. (47)

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

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

(કયા કારણે પ્રતિક્ષણ કરવું)

Padisiddhänam karane,

kichchäna-makarane padikkamanam.

Asaddahane a tahä, vivaria-paruvanäe a. (48)

One should perform penitential retreat for any wrong doing one may commit

in respect to the following four reasons: committing forbidden activities listed in the scriptures, failing to do the pious activities, having doubt in the scriptures, and speaking against the scriptures. (48)

(સર્વ જીવ પ્રત્યે ક્ષમાપના)

Khämemi savva-jive, savve jivä khamantu me.

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

Evamaham äloia, nindia-garahia-duganchhiam sammam.

Tivihena padikkanto, vandämi jine chauvvisam. (50)

I forgive all living beings. I seek pardon from all living beings. I am friendly towards all living beings. I seek enmity (hatred) with none. (49) I bow down to 24 Tirthankars after purifying the mind, speech and body by contemplating, reprehending, repenting and despising my sins in the presence of a spiritual preceptor. (50)

સામાયિક મહાસૂત્ર

Karemi bhante !

Sämäiyam sävajjam jogam pachchakkhämi,

Jäva niyamam pajjuväsämi, duviham, ti-vihenam,

Manenam, väyäe, käenam, na karemi, na käravemi,

Tassa bhante ! Padikkamämi, nindämi, garihämi,

Appänam vosirämi. (1)

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

Ichchhami thami kaussaggam
Jo me samvatsariyo aiyāro kao, kāio,
Vāio, mānasio, ussutto, ummaggo,
Akappo, akaraniijjo, dujjhāo, duvvichintio,
Anāyāro, anichchhiavvo, asāvaga-pāuggo,
Nāne, dansane, charittā-charitte, sue, sāmāie,
Tinham guttinam, chaunham kasāyānam,
Panchanha-manu vvayānam, tinham guna-vvayānam,
Chaunham sikkhā-vayānam,
Bārasa-vihassa sāvaga-dhammassa,
Jam khandiam jam virāhiam,
Tassa *michchhā mi dukkadā*. (1)

I wish to stand in a meditation posture for whatever faults I may have committed during the year through my deeds, words, and thoughts. For speaking against the scriptures, following a wrong path, performing unworthy and improper deeds, performing ill meditated, ill conceived, immoral, undesirable and unbecoming acts for a layman. In regard to knowledge, belief and conduct of a layman's life, the scriptures, the equanimity (*sāmāyika*), and whatever wrong doing I may have committed in respect to the three-fold restraint vows (*guptis*), four passions (*kashāyas*), and the five minor vows (*anu-vratas*). In regard to three spiritual merit vows (*guna-vratas*), four spiritual disciplinary vows (*shikshā-vratas*), the layman's twelvefold rule of conduct that I may have broken or opposed, may those bad deeds of mine be forgiven and become fruitless.

જતા-આવતા જીવોની વિરાધનાની વિશેષ માફી

Tassa uttari-karanenam, pāyachchhitta-karanenam,
Visohi-karanenam, visalli-karanenam,
Pāvānam kammānam,

Nigghāyanatthāe, thāmi käussaggaṃ. (1)

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

કાઉત્સગાન ૧૬ આગાર (દૂરનું) વર્ણન

**Annattha-usasienam, nisasienam,
Khāsienam, chhienam, jambhāienam,
Udduenam, vāya-nisaggenam, bhamalie,
pitta-muchchhāe. (1)**

**Suhumehim anga-sanchālehim,
Suhumehim khel-sanchālehim,
suhumehim ditthi-sanchālehim. (2)
Evamāiehim āgārehim, a-bhaggo a-virāhio,
Hujja me käussaggaṃ. (3)
Jāva arihantānam bhagavantānam,
Namukkārenam na pāremi. (4)**

**Tāva kāyam thānenam monenam jhānenam,
Appānam vosirāmi. (5)**

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

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

salutation to *Arihants*.

(પછી ‘ચંદ્રેસુ નિમ્મલયરા’ સુધીનો ૪૦ લોગસ્સનો કાઉસ્સગ્ગ કરવો.
ન આવડે તો ૧૬૦ નવકાર ગણવા. પછી પ્રગટ લોગસ્સ કહેવો.)

૨૪ જિનેશ્વરોની નામ પૂર્વક સ્તુતિ

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

Arihante kittaisam, chauvisam pi kevali. (1)

Usabha-mAjiam cha vande,

Sambhava-Mabhinandanam cha

Sumaim cha. Pauma-ppaham Supāsam,

Jinam cha Chanda-ppaham vande. (2)

Suvihim cha puppha-dantam,

Siala-Sijjamsa-Vāsu-pujjam cha.

Vimala-mAnantam cha jinam,

Dhammam Santim cha vandāmi. (3)

Kunthum Aram cha Mallim,

Vande Muni-suvvayam Nami-jinam cha.

Vandāmi Rittha-nemim,

Pāsam taha Vaddhamānam cha. (4)

Evam mae abhithuā, Vihuya-aya-malā

pahina-jara-maranā.

Chau-visam pi jinavarā, Tittha-yarā me pasiyantu. (5)

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

Ärugga-bohi-lābham, samāhi-vara-muttamam-dintu. (6)

Chandesu nimmala-yarā, äichchesu ahiyam payāsa-yarā.

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

Oh, *Arihantas* (*Tirthankaras*)! You are shedding divine light on the entire

universe. Founders of divine laws and conquerors of inner enemies, I praise you, O omniscient, the twenty-four *Tirthankaras*. (1)

I bow to *Rishabhadev*, *Ajitnāth*, *Sambhavnāth*, *Abhinandan*, *Sumatināth*, *Padmaprabha*, *Supārshva*, and *Chandraprabhu*. (2)

I bow to *Suvidhināth* or *Pushpadanta*, *Shitalnāth*, *Shreyānsnāth*, *Vāsupsujya*, *Vimalnāth*, *Anantnāth*, *Dharmanāth*, and *Shāntināth*. (3)

I bow to *Kunthunāth*, *Aranāth*, *Mallināth*, *Munisuvrat-swāmi*, and *Namināth*.

I bow to *Arishta Nemināth*, *Pārshvanāth*, and *Vardhamān* (*Mahāvīr-swāmi*). (4)

I praise the *Arihantas* who have been liberated from all *karmā* that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death.

These are the twenty-four Lord *Jinas* or *Tirthankaras* that bless me. (5)

Oh, *Arihantas*! You are praised, bowed to, and whole-heartedly worshipped.

You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (*Bodhi Samyaktva*) and the highest state of consciousness. (6)

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

(પછી મુહપત્તિ પરિલેહવી અને બે વાંદણા દેવા.)

મુહપત્તી પરિલેહણના ૨૫ બોલ

25 bols of muhapatti

1- Sutra Artha Tattva kari sadahu;

2- Samyaktva mohaniya, 3- Misra mohaniya, 4- Mithyatva mohaniya pariharu;

5- Kama raga, 6- Sneha raga, 7- Drashti raga pariharu;

8- Sudeva, 9- Suguru, 10- Sudharma adaru;

11- Kudeva, 12- Kuguru, 13- Kudharma pariharu;

14- Gyan, 15- Darshan, 16- Charitra adaru;

17-Gyan-viradhana, 18-Darshan-viradnana,

19- Charitra-viradhana pariharu;

20- Man-gupti, 21- Vachan-gupti, 22- Kaya-gupti adaru;

**23- Man-danda, 24- Vachan-danda, 25- Kaya-danda
pariharu;**

શરીરના અંગોના પડિલેહણના ૨૫ બોલ

25 bols of Body parts.

(left hand) 1- Hasya, 2- Rati, 3- Arati pariharu;

(right hand) 4- Bhaya, 5- Shok, 6- Jugupsa pariharu;

(ladies won't say) { (forehead) 7- Krishna-leshya, 8-
Nila-leshya,

9- Kapota-lesya pariharu;}

(mouth) 10- Rasa-garava, 11- Ruddhi-garava,

12- Shata-garava pariharu;

(ladies won't say) {(chest) 13-Maya-shalya, 14- Niyan-shalya,

15- Mithyatva-salya pariharu;}

(ladies won't say) {(right shoulder) 16-Krodha,

17- Mana pariharu;}

(ladies won't say) {(left shoulder) 18- Maya; 19-

Lobha pariharu}

(right foot) 20- Pruthvikaya, 21- Apkaya,

22- Teukaya ni jayana karu;

(left foot) 23- Vayukaya, 24- Vanaspati kaya,

25- Tras kaya ni raksha karu.

૨૫ આવશ્યકો સાથે બત્રીસ દોષ રહિત વિનયભાવ યુક્ત દ્વાદશાવર્ત વંદનનું વર્ણન

First vandan

(૧-ઈચ્છા નિવેદન સ્થાન)

Ichchhämi khamä-samano! Vandium jävanijjæ, nisihiäe, (1)

(૨-અનુપજ્ઞાપન સ્થાન)

Anujänaha me miuggaham, nisihi, (2) (ગુરુના અવગ્રહમાં પ્રવેશ કરીએ

છીએ તે ભાવ દર્શાવવા શરીર થોડું આગળ કરવું)

Aho-käyam käya-samphäsam

khamanijjo bhe! Kilämo?

(૩-શરીરયાત્રા પૃષ્ઠા સ્થાન)

Appa-kilantänam bahu-subhena bhe!

Samvachchharo vaikkanto? (૩)

(૪-સંયમયાત્રા પૃષ્ઠા સ્થાન)

Jattä bhe? (૪)

(૫-ત્રિકરણ સામર્થ્યની પૃષ્ઠા સ્થાન)

Javani jjam cha bhe? (૫)

Khämemi khamä-samano!

Samvachchhariam vaikkamam, (૬)

ävassiäe

(અવગ્રહમાંથી બહાર નીકળી, ફરી આવવાનું છે તે ભાવ દર્શાવવા શરીરને થોડું પાછળ કરવું)

padikkamämi, Khamäsamanänam,

Samvachchhariaae äsäyanäe tittisanna yaräe

Jam kinchi michchhäe,

mana-dukkadäe, vaya-dukkadäe,

Käya-dukkadäe, kohäe, mänäe, mäyäe,

Lobhäe, Savva-käliäe, savva-michchho-vayäräe,

Savva-dhammä-ikkamanäe

Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !

Padikkamämi, nindämi, garihämi, appänam vosirämi. (૭)

Second vandan

બીજું વંદન

(૧-૭૨૭ા નિવેદન સ્થાન)

Ichchhämi khamä-samano! Vandium jävanijjäe, nisihiäe, (૧)

(૨-અનુપજ્ઞાપન સ્થાન)

Anujānaha me miuggaham, nisihi, (2)

(ગુરુના અવગ્રહમાં પ્રવેશ કરીએ છીએ તે ભાવ દર્શાવવા શરીર થોડું આગળ કરવું)

Aho-kāyam kāya-samphāsam

khamanijjo bhe! Kilāmo?

(૩-શરીરયાત્રા પૃચ્છા સ્થાન)

Appa-kilantānam bahu-subhena bhe!

Samvachchharo vaikkanto? (3)

(૪-સંયમયાત્રા પૃચ્છા સ્થાન)

Jattā bhe? (4)

(૫-ત્રિકરણ સામર્થ્યની પૃચ્છા સ્થાન)

Javani jjam cha bhe? (5)

Khāmemi khamā-samano!

Samvachchhariam vaikkamam, (6)

(ફરી અવગ્રહમાં આવવાનું નથી તે ભાવ સાથે)

padikkamāmi, Khamāsamanānam,

Samvachchhariaae āsāyanāe tittisanna yarāe

Jam kinchi michchhāe,

mana-dukkadāe, vaya-dukkadāe, Kāya-dukkadāe,

kohāe, mānāe, māyāe, Lobhāe,

Savva-kāliāe, savva-michchho-vayārāe,

Savva-dhammā-ikkamanāe

Āsāyanāe Jo me aiyāro kao, tassa khamā-samano !

Padikkamāmi, nindāmi, garihāmi, appānam vosirāmi. (7)

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

While discarding all non-virtuous activities, I touch your feet. Please pardon me, if that has discomfited you in any way. I want to bow to you while

inquiring about your well-being and atoning for any disrespect. Has your day passed peacefully and without much distress or discomfort?

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

(જમણો હાથ ચરવળા કે કટાસણા ઉપર સ્થાપીને)

**Ichchhā-kārena sandisaha bhagavan ! Samapta
khāmanenam**

Abbhutthiomi, abbhintara samvatchchhariam khāmeum?

Ichchham, Khāmemi samvachchhariam

**Bār māsānam, chovis pakkhānam, tranaso saath rāi
divasānam,**

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

Vinae, veyāvachche; ālāve, samlāve; uchchāsane, samāsane;

Antara-bhāsāe, uvari-bhāsāe; jam kinchi majjha

Vinaya-parihinam, suhumam vā, bāyaram vā;

Tubbhe jānaha, aham na jānāmi;

Tassa michchhā mi dukkadam. (1)

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

I accept your permission. I beg for your pardon, for all the wrong doing that I may have committed during the year. I may have disrespected you or may not have taken proper care of you. I may have disrespected you by sitting at a higher level or at the same level as you. I may have interrupted you while you were talking, I may have talked back to you, or I may have tried to prove you wrong. I may have exhibited major or minor discourteousness to you, which I

was not aware of but that you may be aware of. Now, therefore, I beg your forgiveness for all my wrong doings and wish that they might be undone.

દેવ-ગુરુને પંચાંગ વંદન

Ichchhämi khamä-samano !

Vandium, jävanijjāe nisihiäe, matthaena vandämi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar*'s image or Ascetics).'

**Ichchhakaren sandisah bhagwan,
samvachchhari khamana khamu? Ichchham**

(પ્રત્યેક ખામણ પહેલા એક ખમાસમણ આપી જમણો હાથ ચરવણા ઉપર રાખી માથુ નમાવી નવકાર બોલવો.)

દેવ-ગુરુને પંચાંગ વંદન

Ichchhämi khamä-samano !

Vandium, jävanijjāe nisihiäe, matthaena vandämi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar*'s image or Ascetics).'

પંચ પરમેષ્ઠિને નમસ્કાર

Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

**Eso pancha-namukkāro, Savva-pāva-ppanāsano;
Mangalānam cha savvesim, Padhamam havai mangalam. (1)
Sirasa manasa matarn vandami (1)**

Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (1)

Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

**Eso pancha-namukkāro, Savva-pāva-ppanāsano;
Mangalānam cha savvesim, Padhamam havai mangalam. (2)**

Sirasa manasa matarn vandami (2)

Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (1)

Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

**Eso pancha-namukkāro, Savva-pāva-ppanāsano;
Mangalānam cha savvesim, Padhamam havai mangalam. (3)**

Tassa michchhami dukkadam (3)

Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (1)

Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

**Eso pancha-namukkāro, Savva-pāva-ppanāsano;
Mangalānam cha savvesim, Padhamam havai mangalam. (4)**

Sirasa manasa matarn vandami (4)

**Ichchhamo anusatthim, samvachchhariyam sammattam,
devasiam bhanami (padikkamami)**

હવે અહીંયા સંવત્સરી પ્રતિક્રમણ પહેલાં દેવસિઅ વંદિતુ બોલ્યા બાદ
જે ક્રિયા શરૂ કરી હતી તે અહીંયાં પરિપૂર્ણ થાય છે.
એ થતાં સંવત્સરી પાપના પ્રતિક્રમણની આલોચનાની મંગલવિધિ પૂરી થાય છે. હવે બાકી રહેલું
દૈવસિક પ્રતિક્રમણ અહીંથી શરૂ થાય છે.

૨૫ આવશ્યકો સાથે બત્રીસ દોષ રહિત વિનયભાવ યુક્ત દ્વાદશાવર્ત વંદનનું વર્ણન

First vandan

(૧-૭૪૭ા નિવેદન સ્થાન)

Ichchhāmi khamā-samano! Vandium jāvanijjāe, nisihiāe, (1)

(૨-અનુપજ્ઞાપન સ્થાન)

Anujānaha me miuggaham, nisihi, (2) (ગુરુના અવગ્રહમાં પ્રવેશ કરીએ
છીએ તે ભાવ દર્શાવવા શરીર થોડું આગળ કરવું)

Aho-kāyam kāya-samphāsam-khamanijjo bhe! Kilāmo?

(૩-શરીરયાત્રા પૃચ્છા સ્થાન)

Appa-kilantānam bahu-subhena bhe! Divaso vaikkanto? (3)

(૪-સંયમયાત્રા પૃચ્છા સ્થાન)

Jattā bhe? (4)

(૫-ત્રિકરણ સામર્થ્યની પૃચ્છા સ્થાન)

Javani jjam cha bhe? (5)

(૬-અપરાધ ક્ષમાપના સ્થાન)

Khāmemi khamā-samano! Devasiam vaikkamam, (6)

āvassiāe

(અવગ્રહમાંથી બહાર નીકળી, ફરી આવવાનું છે તે ભાવ દર્શાવવા શરીરને થોડું પાછળ કરવું)

padikkamāmi, Khamāsamanānam,

devasiāe āsāyanāe tittisanna yarāe

Jam kinchi michchhāe,

mana-dukkadäe, vaya-dukkadäe, Käya-dukkadäe,
 kohäe, mänäe, mäyäe, Lobhäe,
 Savva-käliäe, savva-michchho-vayäräe,
 Savva-dhammä-ikkamanäe
 Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !
 Padikkamämi, nindämi, garihämi, appänam vosirämi. (7)

Second vandan

(૧-ઈચ્છા નિવેદન સ્થાન)

Ichchhämi khamä-samano! Vandium jävanijjāe, nisihiāe, (1)

(૨-અનુપજ્ઞાપન સ્થાન)

Anujānaha me miuggaham, nisihi, (2) (ગુરુના અવગ્રહમાં પ્રવેશ કરીએ
 છીએ તે ભાવ દર્શાવવા શરીર થોડું આગળ કરવું)

Aho-kāyam kāya-samphāsam-khamanijjo bhe! Kilāmo?

(૩-શરીરયાત્રા પૃચ્છા સ્થાન)

Appa-kilantānam bahu-subhena bhe! Divaso vaikkanto? (3)

(૪-સંયમયાત્રા પૃચ્છા સ્થાન)

Jattā bhe? (4)

(૫-ત્રિકરણ સામર્થ્યની પૃચ્છા સ્થાન)

Javani jjam cha bhe? (5)

(૬-અપરાધ ક્ષમાપના સ્થાન)

Khāmemi khamä-samano! Devasiam vaikkamam, (6)

(ફરી અવગ્રહમાં આવવાનું નથી તે ભાવ સાથે)

padikkamämi, Khamäsamanānam,

devasiāe äsäyanäe tittisanna yaräe

Jam kinchi michchhäe,

mana-dukkadäe, vaya-dukkadäe, Käya-dukkadäe,

kohäe, mänäe, mäyäe, Lobhäe,

**Savva-kāliāe, savva-michchho-vayārāe,
Savva-dhammā-ikkamanāe
Äsäyanāe Jo me aiyāro kao, tassa khamā-samano !
Padikkamāmi, nindāmi, garihāmi, appānam vosirāmi. (7)**

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

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

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

(ચરવળાવાળાઓએ ઉભા થઈ નીચેનું સૂત્ર બોલવું)

**Ichchhā-kārena sandisaha bhagavan !
Abbhutthiomi, abbhintara-devasiam khāmeum?
Ichchham, Khāmemi devasiam**

(પછી ચરવળા કે કટાસણા ઉપર જમણો હાથ સ્થાપી)

**Jam kinchi apattiam, para-pattiam; bhatte, pāne;
Vinae, veyāvachche; ālāve, samlāve; uchchāsane, samāsane;
Antara-bhāsāe, uvari-bhāsāe; jam kinchi majjha
Vinaya-parihinam, suhumam vā, bāyaram vā;
Tubbhe jānaha, aham na jānāmi;**

Tassa michchhä mi dukkadam. (1)

O *Guru Mahārāj*! Please voluntarily give me permission to ask for your forgiveness for any wrong doing that I may have done to you during the day. (*Guru Mahārāj* now will say, “Please do so”) I accept your permission. I beg for your pardon, for all the wrong doing that I may have committed during the day. I may have disrespected you or may not have taken proper care of you. I may have disrespected you by sitting at a higher level or at the same level as you. I may have interrupted you while you were talking, I may have talked back to you, or I may have tried to prove you wrong. I may have exhibited major or minor discourteousness to you, which I was not aware of but that you may be aware of. Now, therefore, I beg your forgiveness for all my wrong doings and wish that they might be undone.

(હવે અવગ્રહની બહાર નીકળી બે વાંદણા દેવા)

૨૫ આવશ્યકો સાથે બત્રીસ દોષ રહિત વિનયભાવ યુક્ત દ્વાદશાવર્ત વંદનનું વર્ણન

First vandan

(૧-ઈચ્છા નિવેદન સ્થાન)

Ichchhämi khamä-samano! Vandium jävanijjāe, nisihiäe, (1)

(૨-અનુપજ્ઞાપન સ્થાન)

Anujānaha me miuggaham, nisihi, (2) (ગુરુના અવગ્રહમાં પ્રવેશ કરીએ

છીએ તે ભાવ દર્શાવવા શરીર થોડું આગળ કરવું)

Aho-kāyam kāya-samphāsam-khamanijjo bhe! Kilāmo?

(૩-શરીરયાત્રા પૂર્ણ સ્થાન)

Appa-kilantānam bahu-subhena bhe! Divaso vaikkanto? (3)

(૪-સંયમયાત્રા પૂર્ણ સ્થાન)

Jattā bhe? (4)

(૫-ત્રિકરણ સામર્થ્યની પૂર્ણ સ્થાન)

Javani jjam cha bhe? (5)

(૬-અપરાધ ક્ષમાપના સ્થાન)

Khāmemi khamä-samano! Devasiam vaikkamam, (6)

ävassiäe

(અવગ્રહમાંથી બહાર નીકળી, ફરી આવવાનું છે તે ભાવ દર્શાવવા શરીરને થોડું પાછળ કરવું)

padikkamämi, Khamäsamanänam,

devasiäe äsäyanäe tittisanna yaräe

Jam kinchi michchhäe,

mana-dukkadäe, vaya-dukkadäe, Käya-dukkadäe,

kohäe, mänäe, mäyäe, Lobhäe,

Savva-käliäe, savva-michchho-vayäräe,

Savva-dhammä-ikkamanäe

Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !

Padikkamämi, nindämi, garihämi, appänam vosirämi. (7)

Second vandan

(૧-ઈચ્છા નિવેદન સ્થાન)

Ichchhämi khamä-samano! Vandium jävanijjäe, nisihiäe, (1)

(૨-અનુપજ્ઞાપન સ્થાન)

Anujänaha me miuggaham, nisihi, (2) (ગુરુના અવગ્રહમાં પ્રવેશ કરીએ છીએ તે ભાવ દર્શાવવા શરીર થોડું આગળ કરવું)

Aho-käyam käya-samphäsam-khamanijjo bhe! Kilämo?

(૩-શરીરયાત્રા પૃચ્છા સ્થાન)

Appa-kilantänam bahu-subhena bhe! Divaso vaikkanto? (3)

(૪-સંયમયાત્રા પૃચ્છા સ્થાન)

Jattä bhe? (4)

(૫-ત્રિકરણ સામર્થ્યની પૃચ્છા સ્થાન)

Javani jjam cha bhe? (5)

(૬-અપરાધ ક્ષમાપના સ્થાન)

Khämemi khamä-samano! Devasiam vaikkamam, (6)

(ફરી અવગ્રહમાં આવવાનું નથી તે ભાવ સાથે)

padikkamāmi, Khamāsamanānam,
devasiāe āsāyanāe tittisanna yarāe
Jam kinchi michchhāe,
mana-dukkadāe, vaya-dukkadāe, Käya-dukkadāe,
kohāe, mānāe, māyāe, Lobhāe,
Savva-kāliāe, savva-michchho-vayārāe,
Savva-dhammā-ikkamanāe
Āsāyanāe Jo me aiyāro kao, tassa khamā-samano !
Padikkamāmi, nindāmi, garihāmi, appānam vosirāmi. (7)

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

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

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

(પછી બંને હાથ જોડી મસ્તકે લગાવી નીચેનું સૂત્ર બોલવું.)
 આવશ્યક ક્રિયામાં સર્વ જીવ રાશિ અને પૂજ્યોને ખમાવવા સાથે વિશિષ્ટ ક્રિયાનો સમાવેશ
 (કષાયોની ક્ષમા)
 (ચરવળાવાળાઓએ ઉભા થઈ, હાથ જોડી વંદન મુદ્રા કરવી.)

આચાર્યોની ક્ષમા

Ayariya-uvajjhāe, sise sāhammie kula-gane a.

Je me kei kasāyā, savve tivihena khāmemi. (1)

સર્વ સંઘની ક્ષમા

Savvassa samana-sanghassa, bhagavao anjalim karia sise.

Savvam khamāvaittā, khamāmi savvassa ahayam pi. (2)

સર્વ જીવોની ક્ષમા

Savvassa jiva-rāsissa, bhāvaō dhamma-nihia-nia-chitto.

Savvam khamāvaittā, khamāmi savvassa ahayam pi. (3)

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

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

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

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

સામાયિક મહાસૂત્ર

Karemi bhante !

Sāmāyam sāvajjam jogam pachchakkhāmi,

Jāva niyamam pajjuvāsāmi, duviham, ti-vihenam,

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

Tassa bhante ! Padikkamāmi, nindāmi, garihāmi,

Appānam vosirāmi. (1)

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

અતિચારોને સંક્ષેપમાં સમજાવતું સૂત્ર

Ichchhami thami kaussaggam
Jo me devasio aiyāro kao, kāio,
Vāio, mānasio, ussutto, ummaggo,
Akappo, akaranijjo, dujjhāo, duvvichintio,
Anāyāro, anichchhiavvo, asāvaga-pāuggo,
Nāne, dansane, charittā-charitte, sue, sāmāie,
Tinham guttinam, chaunham kasāyānam,
Panchanha-manu vvayānam, tinham guna-vvayānam,
Chaunham sikkhā-vayānam,
Bārasa-vihassa sāvaga-dhammassa,
Jam khandiam jam virāhiam,
Tassa michchhā mi dukkadā. (1)

I wish to stand in a meditation posture for whatever faults I may have committed during the day through my deeds, words, and thoughts. For speaking against the scriptures, following a wrong path, performing unworthy and improper deeds, performing ill meditated, ill conceived, immoral, undesirable and unbecoming acts for a layman. In regard to knowledge, belief and conduct of a layman's life, the scriptures, the equanimity (*sāmāyika*), and whatever wrong doing I may have committed in respect to the three-fold restraint vows (*guptis*), four passions (*kashāyas*), and the five minor vows (*anu-vratas*). In regard to three spiritual merit vows

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

જતા-આવતા જીવોની વિરાધનાની વિશેષ માફી

**Tassa uttari-karanenam, päyachchhitta-karanenam,
Visohi-karanenam, visalli-karanenam,
Pävānam kammānam,
Nigghāyanatthāe, thāmi käussaggam. (1)**

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

કાઉસસગના ૧૬ આગાર (છૂટતું) વર્ણન

**Annattha-usasienam, nisasienam,
Khāsienam, chhienam, jambhāienam,
Udduenam, väya-nisaggenam, bhamalie,
pitta-muchchhāe. (1)
Suhumehim anga-sanchālehim,
Suhumehim khel-sanchālehim,
suhumehim ditthi-sanchālehim. (2)
Evamāiehim ägārehim, a-bhaggo a-virāhio,
Hujja me käussaggo. (3)
Jäva arihantānam bhagavantānam,
Namukkārenam na päremi. (4)
Täva käyam thānenam monenam jhānenam,
Appānam vosirāmi. (5)**

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

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

પાંચમું આવશ્યક - કાયોત્સર્ગ
(ચારિત્ર ધર્મના લાગેલા અતિચારોની શુદ્ધિ માટે બે લોગસ્સ ‘ચંદ્રેસુ નિમ્મલયરા’ સુધી અથવા આઠ નવકારનો કાઉસ્સગ્ગ કરીને પ્રગટ લોગસ્સ કહેવો.)

૨૪ જિનેશ્વરોની નામ પૂર્વક સ્તુતિ

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

Arihante kittaissam, chauvisam pi kevali. (1)

Usabha-mAjiam cha vande,

Sambhava-Mabhinandanam cha

Sumaim cha. Pauma-ppaham Supāsam,

Jinam cha Chanda-ppaham vande. (2)

Suvihim cha puppha-dantam,

Siala-Sijjamsa-Vāsu-pujjam cha.

Vimala-mAnantam cha jinam,

Dhammam Santim cha vandāmi. (3)

Kunthum Aram cha Mallim,

Vande Muni-suvvayam Nami-jinam cha.

Vandāmi Rittha-nemim,

Pāsam taha Vaddhamānam cha. (4)

Evam mae abhithuā, Vihuya-aya-malā

pahina-jara-maranā.

Chau-visam pi jinavarā, Titttha-yarā me pasiyantū. (5)

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

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

Chandesu nimmala-yarā, āichchesu ahiyam payāsa-yarā.

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

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

I bow to *Rishabhadev*, *Ajitrnāth*, *Sambhavnāth*, *Abhinandan*, *Sumatināth*, *Padmaprabha*, *Supārshva*, and *Chandraprabhu*. (2)

I bow to *Suvidhināth* or *Pushpadanta*, *Shitalnāth*, *Shreyānsnāth*, *Vāsupuja*, *Vimalnāth*, *Anantnāth*, *Dharmanāth*, and *Shāntināth*. (3)

I bow to *Kunthunāth*, *Aranāth*, *Mallināth*, *Munisuvrat-swāmi*, and *Namināth*.

I bow to *Arishta Nemināth*, *Pārshvanāth*, and *Vardhamān* (*Mahāvīr-swāmi*). (4)

I praise the *Arihantas* who have been liberated from all *karmā* that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death.

These are the twenty-four Lord *Jinas* or *Tirthankaras* that bless me. (5)

Oh, *Arihantas*! You are praised, bowed to, and whole-heartedly worshipped.

You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (*Bodhi Samyaktva*) and the highest state of consciousness. (6)

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

પ્રભુજીની વંદના કરવા માટે શ્રદ્ધાદિ દ્વારા આલંબન લઈને કાયોત્સર્ગ કરવાનું વિધાન

Savvaloe Arihanta-cheiyānam, karemi kāussaggam. (1)

Vandana-vattiāe, puana-vattiāe,

sakkāra-vattiāe, Sammāna-vattiāe,

bohi-lābha-vattiāe, Niruvassagga-vattiāe. (2)

Saddhāe, mehāe, dhiie, dhāranāe, anuppehāe,

vaddhamāṇie, thāmi kāussaggam. (3)

Oh! *Arihant Bhagawān*, I wish to undertake *Kāyotsarga* to offer obeisance to you, to bow to you, to worship you, to express my reverence to you, to respect you, to attain the true wisdom and to attain salvation.

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

કાઉસગ્ગમ ૧૬ આગાર (છૂટતું) વર્ણન

**Annattha-usasienam, nisasienam,
Khāsienam, chhienam, jambhāienam,
Udduenam, vāya-nisaggenam, bhamalie,
pitta-muchchhāe. (1)**

**Suhumehim anga-sanchālehim,
Suhumehim khel-sanchālehim,
suhumehim ditthi-sanchālehim. (2)
Evamāiehim āgārehim, a-bhaggo a-virāhio,
Hujja me kāussaggo. (3)**

**Jāva arihantānam bhagavantānam,
Namukkārenam na pāremi. (4)
Tāva kāyam thānenam monenam jhānenam,
Appānam vosirāmi. (5)**

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

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

salutation to *Arihants*.

(દર્શનાચારની શુદ્ધિ માટે કાઉસ્સગ્ગ)
(એક લોગસ્સનો કાઉસ્સગ્ગ ‘ચંદેસુ નિમ્મલયરા’ સુધી અથવા ચાર નવકારનો કાઉસ્સગ્ગ કરી ‘નમો
અરિહંતાણં’ બોલી કાઉસ્સગ્ગ પારવો.)

૨૪ જિનેશ્વરોની નામ પૂર્વક સ્તુતિ

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

Arihante kittaissam, chauvisam pi kevali. (1)

Usabha-mAjiam cha vande,

Sambhava-Mabhinandanam cha

Sumaim cha. Pauma-ppaham Supäsam,

Jinam cha Chanda-ppaham vande. (2)

Suvihim cha puppha-dantam,

Siala-Sijjamsa-Väsu-pujjam cha.

Vimala-mAnantam cha jinam,

Dhammam Santim cha vandämi. (3)

Kunthum Aram cha Mallim,

Vande Muni-suvvayam Nami-jinam cha.

Vandämi Rittha-nemim,

Päsam taha Vaddhamänam cha. (4)

Evam mae abhithuä, Vihuya-rayä-malä

pahina-jara-maranä.

Chau-visam pi jinavarä, Tittha-yarä me pasiyantu. (5)

Kittiya-vandiya-mahiyä, je e logassa uttamä siddhä.

Ärugga-bohi-läbham, samähi-vara-muttamam-dintu. (6)

Chandesu nimmala-yarä, äichchesu ahiyam payäsa-yarä.

Sägara-vara-gambhirä, siddhä siddhim mama disantu. (7)

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

I bow to *Rishabhadev*, *Ajitrñāth*, *Sambhavrñāth*, *Abhinandan*, *Sumatinñāth*, *Padmaprabha*, *Supārshva*, and *Chandraprabhu*. (2)

I bow to *Suvidhinñāth* or *Pushpadanta*, *Shitalnñāth*, *Shreyānsnñāth*, *Vāsutipuja*, *Vimalnñāth*, *Anantnñāth*, *Dharmanñāth*, and *Shāntinñāth*. (3)

I bow to *Kunthunñāth*, *Aranñāth*, *Mallinñāth*, *Munisuvrat-swāmi*, and *Naminñāth*.

I bow to *Arishta Neminñāth*, *Pārshvanñāth*, and *Vardhamān* (*Mahāvīr-swāmi*). (4)

I praise the *Arihantas* who have been liberated from all *karmā* that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death.

These are the twenty-four Lord *Jinas* or *Tirthankaras* that bless me. (5)

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

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

અજ્ઞાનરૂપી અંધકારના સમૂહનો નાશ કરનાર શ્રુતજ્ઞાનરૂપ આગમની સ્તુતિ (શ્રુત સ્તવ)

Pukkharā-vara-divaddhe, dhāyai-sande a jambu-dive a.

Bhara hera vāya-videhe, dhammāi-gare namamsāmi. (1)

Tama-timira-padala-viddham

sanassa sura-gana-narinda-mahiassa.

Simā-dharassa vande, papphodia-moha jālassa. (2)

Jāi-jarā-marana-soga-panāsanassa,

Kallāna-pukkhalā-visāla-suhā-vahassa.

Ko deva-dānava-narinda-gana-chchiassa,

Dhammassa sāra-muvalabbha kare pamāyam. (3)

Siddhe bho! Payao namo jina-mae nandi sayā sanjame,

Devam-nāga-suvanna-kinnara-gana-ssabbhua-bhāvachchie.

Logo jattha paitthio jagaminam telukka-machchā suram,

Dhammo vaddhau säsau vijayao dhammuttaram vaddhau. (4)

I bow down to those peaceful liberators who have established the sacred doctrine in the five *Bharata*, five *Airāvata*, and five *Mahāvideha* continents (*Kshetras*) located in two and half islands made up by *Jambudvipa*, *Ghātakikhanda* and half of *Pushkaradvipa*. (1)

I worship the sacred doctrine, which is the destroyer of the darkness of ignorance, which is adorned by celestial beings and kings, which contains the rules of conduct, and which destroys the web of delusion. (2)

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

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

(પૂજ્ય શ્રુતધર્મને (વંદનાદિ) માટે હું કાયોત્સર્ગ કરું છું.)

પ્રભુજીની વંદના કરવા માટે શ્રદ્ધાદિ દ્વારા આલંબન લઈને કાયોત્સર્ગ કરવાનું વિધાન

Suassa bhagavao, karemi käussaggam. (1)

Vandana-vattiäe, puana-vattiäe,

sakkära-vattiäe, Sammāna-vattiäe,

bohi-läbha-vattiäe, Niruvassagga-vattiäe. (2)

Saddhäe, mehäe, dhiie, dhāranäe, anuppehāe,

vaddhamānie, thāmi käussaggam. (3)

Oh! *Arihant Bhagawān*, I wish to undertake *Kāyotsarga* to offer obeisance to you, to bow to you, to worship you, to express my reverence to you, to respect you, to attain the true wisdom and to attain salvation.

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

કાઉરસગના ૧૬ આગાર (દ્યૂટનું) વર્ણન

**Annattha-usasienam, nisasienam,
Khāsienam, chhienam, jambhāienam,
Udduenam, vāya-nisaggenam, bhamalie,
pitta-muchchhāe. (1)**

**Suhumehim anga-sanchālehim,
Suhumehim khel-sanchālehim,
suhumehim ditthi-sanchālehim. (2)
Evamāiehim āgārehim, a-bhaggo a-virāhio,
Hujja me kāussaggo. (3)**

**Jāva arihantānam bhagavantānam,
Namukkārenam na pāremi. (4)
Tāva kāyam thānenam monenam jhānenam,
Appānam vosirāmi. (5)**

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

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

(જ્ઞાનાચારની શુદ્ધિ માટે કાઉસસગ્ગ)
(એક લોગસસ ‘ચંદેસુ નિમ્મલયરા’ સુધી અથવા ચાર નવકારનો કાઉસસગ્ગ કરી ‘નમો અરિહંતાણં’
કહી પારી ‘સિદ્ધાણં’ સૂત્ર કહેવું.)

૨૪ જિનેશ્વરોની નામ પૂર્વક સ્તુતિ

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

Arihante kittaissam, chauvisam pi kevali. (1)

Usabha-mAjiam cha vande,

Sambhava-Mabhinandanam cha

Sumaim cha. Pauma-ppaham Supāsam,

Jinam cha Chanda-ppaham vande. (2)

Suvihim cha puppha-dantam,

Siala-Sijjamsa-Vāsu-pujjam cha.

Vimala-mAnantam cha jinam,

Dhammam Santim cha vandāmi. (3)

Kunthum Aram cha Mallim,

Vande Muni-suvvayam Nami-jinam cha.

Vandāmi Rittha-nemim,

Pāsam taha Vaddhamānam cha. (4)

Evam mae abhithuā, Vihuya-roya-malā

pahina-jara-maranā.

Chau-visam pi jinavarā, Tittha-yarā me pasiyanu. (5)

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

Ärugga-bohi-lābham, samāhi-vara-muttamam-dintu. (6)

Chandesu nimmala-yarā, äichchesu ahiyam payāsa-yarā.

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

Oh, *Arihantas* (*Tirthankaras*)! You are shedding divine light on the entire

universe. Founders of divine laws and conquerors of inner enemies, I praise you, O omniscient, the twenty-four *Tirthankaras*. (1)

I bow to *Rishabhadev*, *Ajitnāth*, *Sambhavnāth*, *Abhinandan*, *Sumatināth*, *Padmaprabha*, *Supārshva*, and *Chandraprabhu*. (2)

I bow to *Suvidhināth* or *Pushpadanta*, *Shitalnāth*, *Shreyānsnāth*, *Vāsuptjya*, *Vimalnāth*, *Anantnāth*, *Dharmanāth*, and *Shāntināth*. (3)

I bow to *Kunthunāth*, *Aranāth*, *Mallināth*, *Munisuvrat-swāmi*, and *Namināth*.

I bow to *Arishta Nemināth*, *Pārshvanāth*, and *Vardhamān* (*Mahāvīr-swāmi*). (4)

I praise the *Arihantas* who have been liberated from all *karmā* that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death.

These are the twenty-four Lord *Jinas* or *Tirthankaras* that bless me. (5)

Oh, *Arihantas*! You are praised, bowed to, and whole-heartedly worshipped.

You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (*Bodhi Samyaktva*) and the highest state of consciousness. (6)

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

सिद्ध भगवंतोनी स्तुति

**Siddhānam buddhānam, pāra-gayānam
parampara-gayānam.**

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

वर्धमान स्वामीने वंदन

Jo devāna vi devo, jam devā panjali namamsanti.

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

Ikko vi namukkāro, jinavara-vasahassa vaddhamānassa.

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

ગિરનાર તીર્થના અધિપતિ નેમિનાથ પ્રભુની વંદના

Ujjinta-sela-sihare, dikkhā nānam nisihiā jassa.

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

અષ્ટાપદ, નંદિશ્વર તીર્થોની સ્તુતિ

Chattäri attha dasa doya, vandiya jinavarä chauvvisam.

Paramattha-nitthi-atthä, siddhä siddhim mama disantu. (5)

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

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

Even salutation done perfectly to *Vardhamān Mahāvira*, will carry a man or a woman across the ocean of worldly existence. (3)

I worship *Arishtanemi*, the all-knowing monarch, who received the initiation, perfect knowledge (*kevala-gyāna*) and liberation (*moksh*) on the summit of mount *Girnar*. (4)

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

(અહીંયા જે ભવનમાં સાધુ રહેતા હોય તે ભવનની અધિષ્ઠાયાિકા દેવી તથા એ ભવનક્ષેત્રમાં જે દેવી-દેવતા રહેતા હોય તેઓની શાંતિ માટે બે કાઉસગ્ગ કરવાનાં છે.
ચરવળાવાળા ઉભા થઈને કાઉસગ્ગ કરે.)

Bhuvan devyae karemi kaussaggam

કાઉસગ્ગના ૧૬ આગાર (છૂટનું) વર્ણન

Annattha-usasienam, nisasienam,

Khäsienam, chhienam, jambhäienam,

Udduenam, väya-nisaggenam, bhamalie,

pitta-muchchhæ. (1)

Suhumehim anga-sanchälehim,

Suhumehim khel-sanchälehim,

suhumehim ditthi-sanchālehim. (2)
Evamāiehim āgārehim, a-bhaggo a-virāhio,
Hujja me kāussaggo. (3)
Jāva arihantānam bhagavantānam,
Namukkārenam na pāremi. (4)
Tāva kāyam thānenam monenam jhānenam,
Appānam vosirāmi. (5)

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

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

(શ્રુતની અધિષ્ઠાયાિકા શ્રુતદેવી સરસ્વતીને કાઉરસગ્ગ)
 (એક નવકારનો કાઉરસગ્ગ કરી ‘નમોર્હત’ કહી નીચેની સ્તુતિ કહેવી)

પંચ પરમેષ્ઠિને નમસ્કાર

Namo Arihantānam. Namō Siddhānam.
Namo Ayariyānam. Namō Uvajjhāyānam.
Namo loe savva-Sāhunam.
Eso pancha-namukkāro, Savva-pāva-ppanāsano;
Mangalānam cha savvesim, Padhamam havai mangalam. (1)

I bow to the *Arihantas* (Tirthankars), I bow to the *Siddhas* or liberated souls, I bow to the *Acharyas*, who head the order, I bow to the *Upadhyays*, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple

life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

પંચપરમેષ્ઠિને નમસ્કાર

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

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

ભુવનદેવતાની થોય

**Gyanādi-guna-yutānām, nityam
svādhyāya-saiyama-ratānām.**

Vidadhātu bhavana-devi, shivam sadā sarva-sādhunām. (1)

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

(‘નમો અરિહંતાણં’ કહી સહુએ કાઉસગ પારી લેવો.)

Khittadevyae karemi kaussaggam

કાઉસગના ૧૬ આગાર (દૂટનું) વર્ણન

**Annattha-usasienam, nisasienam,
Khāsienam, chhienam, jambhāienam,
Udduenam, vāya-nisaggenam, bhamalie,
pitta-muchchhāe. (1)**

**Suhumehim anga-sanchālehim,
Suhumehim khel-sanchālehim,
suhumehim ditthi-sanchālehim. (2)
Evamāiehim āgārehim, a-bhaggo a-virāhio,**

Hujja me kāussaggo. (3)

**Jāva arihantānam bhagavantānam,
Namukkārenam na pāremi. (4)**

**Täva käyam thānenam monenam jhānenam,
Appānam vosirāmi. (5)**

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

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

(ક્ષેત્ર દેવતાનો કાઉચ્ચસગ્ગ)
(એક નવકારનો કાઉચ્ચસગ્ગ કરી, ‘નમોહત’ કહી નીચેની સ્તુતિ કહેવી.)

પંચ પરમેષ્ઠિને નમસ્કાર

Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai mangalam. (1)

I bow to the *Arihantas* (Tirthankars), I bow to the *Siddhas* or liberated souls, I bow to the *Acharyas*, who head the order, I bow to the *Upadhyays*, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

પંચપરમેષ્ઠિને નમસ્કાર

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

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

જે ક્ષેત્રને આશ્રયીને મુનિ મહારાજ સંયમ સાધના કરતા હોય,
તે ક્ષેત્ર દેવતા સુખ આપનારા થાઓ તેવી પ્રાર્થના.

Yasyāha ksetram samāsritya, sādhubhihi sādhyate kriyā.

Sā ksetra-devatā nityam, bhuyānnah sukha-dāyini. (1)

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

પંચ પરમેષ્ઠિને નમસ્કાર

Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai mangalam. (1)

I bow to the *Arihantas* (Tirthankars), I bow to the *Siddhas* or liberated souls, I bow to the *Acharyas*, who head the order, I bow to the *Upadhyays*, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

6th aavashyak ni muhapatti padilehu?

મુહપત્તી પરિલેહણના ૨૫ બોલ

25 bols of muhapatti

1- Sutra Artha Tattva kari sadahu;

- 2- Samyaktva mohaniya, 3- Misra mohaniya, 4- Mithyatva mohaniya pariharu;
 5- Kama raga, 6- Sneha raga, 7- Drashti raga pariharu;
 8- Sudeva, 9- Suguru, 10- Sudharma adaru;
 11- Kudeva, 12- Kuguru, 13- Kudharma pariharu;
 14- Gyan, 15- Darshan, 16- Charitra adaru;
 17-Gyan-viradhana, 18-Darshan-viradnana,
 19- Charitra-viradhana pariharu;
 20- Man-gupti, 21- Vachan-gupti, 22- Kaya-gupti adaru;
 23- Man-danda, 24- Vachan-danda, 25- Kaya-danda pariharu;

શરીરના અંગોના પડિલેહણના ૨૫ બોલ

25 bols of Body parts.

- (left hand) 1- Hasya, 2- Rati, 3- Arati pariharu;
 (right hand) 4- Bhaya, 5- Shok, 6- Jugupsa pariharu;
 (ladies won't say) { (forehead) 7- Krishna-leshya, 8- Nila-leshya,
 9- Kapota-lesya pariharu;}
 (mouth) 10- Rasa-garava, 11- Ruddhi-garava,
 12- Shata-garava pariharu;
 (ladies won't say) {(chest) 13-Maya-shalya, 14- Niyam-shalya,
 15- Mithyatva-salya pariharu;}
 (ladies won't say) {(right shoulder) 16-Krodha,
 17- Mana pariharu;}
 (ladies won't say) {(left shoulder) 18- Maya; 19- Lobha pariharu}

(right foot) 20- Pruthvikaya, 21- Apkaya,
 22- Teukaya ni jayana karu;
 (left foot) 23- Vayukaya, 24- Vanaspati kaya,
 25- Tras kaya ni raksha karu.

૨૫ આવશ્યકો સાથે બત્રીસ દોષ રહિત વિનયભાવ યુક્ત દ્વાદશાવર્ત વંદનનું વર્ણન

First vandan

(૧-ઈચ્છા નિવેદન સ્થાન)

Ichchhāmi khamā-samano! Vandium jāvanijjāe, nisihiāe, (1)

(૨-અનુપજ્ઞાપન સ્થાન)

Anujānaha me miuggaham, nisihi, (2) (ગુરૂના અવગ્રહમાં પ્રવેશ કરીએ
 છીએ તે ભાવ દર્શાવવા શરીર થોડું આગળ કરવું)

Aho-kāyam kāya-samphāsam-khamanijjo bhe! Kilāmo?

(૩-શરીરયાત્રા પૂરછા સ્થાન)

Appa-kilantānam bahu-subhena bhe! Divaso vaikkanto? (3)

(૪-સંયમયાત્રા પૂરછા સ્થાન)

Jattā bhe? (4)

(૫-ત્રિકરણ સામર્થ્યની પૂરછા સ્થાન)

Javani jjam cha bhe? (5)

(૬-અપરાધ ક્ષમાપના સ્થાન)

Khāmemi khamā-samano! Devasiam vaikkamam, (6)

āvassiāe

(અવગ્રહમાંથી બહાર નીકળી, ફરી આવવાનું છે તે ભાવ દર્શાવવા શરીરને થોડું પાછળ કરવું)

padikkamāmi, Khamāsamanānam,

devasiāe āsāyanāe tittisanna yarāe

Jam kinchi michchhāe,

mana-dukkadāe, vaya-dukkadāe, Kāya-dukkadāe,

kohāe, mānāe, māyāe, Lobhāe,

Savva-kāliāe, savva-michchho-vayārāe,
 Savva-dhammā-ikkamanāe
 Äsäyanāe Jo me aiyāro kao, tassa khamā-samano !
 Padikkamāmi, nindāmi, garihāmi, appānam vosirāmi. (7)

Second vandan

(૧-ઈચ્છા નિવેદન સ્થાન)

Ichchhāmi khamā-samano! Vandium jāvanijjāe, nisihiāe, (1)
 (૨-અનુપજ્ઞાપન સ્થાન)

Anujānaha me miuggaham, nisihi, (2) (ગુરુના અવગ્રહમાં પ્રવેશ કરીએ
 છીએ તે ભાવ દર્શાવવા શરીર થોડું આગળ કરવું)

Aho-kāyam kāya-samphāsam-khamanijjo bhe! Kilāmo?
 (૩-શરીરયાત્રા પૃચ્છા સ્થાન)

Appa-kilantānam bahu-subhena bhe! Divaso vaikkanto? (3)
 (૪-સંયમયાત્રા પૃચ્છા સ્થાન)

Jattā bhe? (4)
 (૫-ત્રિકરણ સામર્થ્યની પૃચ્છા સ્થાન)

Javani jjam cha bhe? (5)
 (૬-અપરાધ ક્ષમાપના સ્થાન)

Khāmemi khamā-samano! Devasiam vaikkamam, (6)
 (ફરી અવગ્રહમાં આવવાનું નથી તે ભાવ સાથે)

**padikkamāmi, Khamāsamanānam,
 devasiāe äsäyanāe tittisanna yarāe**

**Jam kinchi michchhāe,
 mana-dukkadāe, vaya-dukkadāe, Käya-dukkadāe,
 kohāe, mänāe, māyāe, Lobhāe,
 Savva-kāliāe, savva-michchho-vayārāe,
 Savva-dhammā-ikkamanāe**

Äsäyanäe Jo me aiyäro kao, tassa khamä-samano !

Padikkamämi, nindämi, garihämi, appänam vosirämi. (7)

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

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

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

છર્ત્તુ આવશ્યક - પરચ્છખાણ

(જો પૂર્વે પરચ્છખાણ ન કર્યું હોય તો અત્યારે પરચ્છખાણ કરી લેવું.)

Ichchhakaren sandisah bhagwan;

**samayik, chauvisattho, vandana, padikkamanu, kausagga,
pachchkkhana karyu chhe ji.**

(આ રીતે છ આવશ્યક સંભારવા.)

સાંજના પ્રતિક્રમણ સમયે છ આવશ્યકની પૂર્ણાહૂતિનો હર્ષ વ્યક્ત કરવા
ગુણગણગમિત વીર પ્રભુની સ્તુતિ

Ichhamo Anusatthim namo khamasamananam

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

I am bowing down to *Arihant Bhagawān, Siddha Bhagawān, Āchārya*

Mahārāj, Upādhyāy Mahārāj, and all Sādhu and Sādhvi Mahārāj. (1)

(પ્રતિકમણની પૂર્ણાહૂતિના હર્ષોલ્લાસ માટેની થોય પુરુષ વર્ગે
નમોસ્તુ વર્ધમાનાય સૂત્ર કહેવું.)

મહાવીરપ્રભુની સ્તુતિ

Namostu varddhamānāya, Sparddhamānāya karmanā.

Tajjayā-vāpta-moksāya, Paroksāya kutirthinām. (1)

ચોવીસ તીર્થંકરોની સ્તુતિ

Yesām vikachā-ravinda-rājyā,

Jyāyah krama-kamalā-valim dadhatyā.

Sadya shairiti sangatam prashasyam,

Kathitam santu sivāya te jinendrāh. (2)

શ્રી સિધ્ધાંતની (શ્રુતધર્મની) સ્તુતિ

Kashāya-tāpā-rdita-jantu-nirvrutim,

Karoti yo jaina-mukhāmbudod-gatah.

Sa sukra-māsodbhava-vrushti-sannibho,

Dadhātu tustim mayi vistaro girām. (3)

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

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

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

(પ્રતિકમણની પૂર્ણાહૂતિના હર્ષોલ્લાસ માટેની થોય સ્ત્રીઓએ બોલવી.)

શ્રી મહાવીરસ્વામીની સ્તુતિ

**Sansāra-dāvā-nala-dāha-niram,
Sammoha-dhuli-harane samiram.
Māyā-rasā-dārana-sāra-siram,
Namāmi viram giri-sāra-dhiram. (1)**

સર્વ તીર્થંકર ભગવંતોની સ્તુતિ

**Bhāvā-vanāma-sura-dānava-mānavena,
Chulā-vilola-kamalā-vali-mālitāni.
Sampuritā-bhinata-loka-samihitāni,
Kāmam namāmi jinarāja-padāni tāni. (2)**

આગમ-સિદ્ધાંતની સ્તુતિ

**Bodhā gādham supada-padavi-nira-purā bhirāmam,
Jivā-hinsā-virala-lahari-sangamā-gāha-deham.
Chulā-velam guru-gama-mani-sankulam dura-pāram,
Sāram-virā-gama-jala-nidhim sādaram sādhu seve. (3)**

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

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

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

This *stuti* was composed by the famous Shriman Haribhadrasuri Maharaj. It contains praises of Mahavirswami, praises of all the *Tirthankars* and of all the *agams* (scriptures). It is recited by women to show their happiness after completing the *Pratikrman*. As repentance for some fault committed, Haribhadrasuri Maharaj was supposed to compose 1,444 *granths* (books). But after completing 1,440 *granths*, he realized that he did not have enough time as he foresaw his death approaching. So he composed these four verses in the place of the last four *granths*.

(પછી યોગ મુદ્રાએ ‘નમુત્યુષાં’ કહેવું)
શ્રી તીર્થંકર પરમાત્માની તેમના ગુણો દ્વારા સ્તવના

Namutthunam, arihantānam, bhagavantānam. (1)

Äi-garānam, tittha-yarānam, sayyam-sambuddhānam. (2)

Purisuttamānam, purisa-sihānam,

purisa-vara-Pundariānam,

purisa-vara-gandha-hatthinam. (3)

Loguttamānam, loga-nāhānam, loga-hiānam,

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

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

Sarana-dayānam, bohi-dayānam. (5)

I bow down to the *Arihant Bhagwants* (1)

I bow down to those *Arihant Bhagwants* who founded the religion, established the *tirths* (temples, idols or pilgrimage places) and are self-realized (2)

The best among Men, like a lion among men, like the best lotus among men, like the best *Gandhahathi* (fragrant elephant) among men (3)

The best among all the worlds, the guide of the worlds, benefactors of the world, like a lamp which lights up and guides the whole world (4)

One who gives *abhaydan* (the gift of fearlessness), who gives eyes that are used to get *shrutgyan* (written knowledge), who gives refuge and equanimity to all (5)

**Dhamma-dayānam, dhamma-desayānam,
Dhamma-nāyagānam, dhamma-sārahinam,
Dhamma-vara-chāuranta-chakkavattinam. (6)
Appadihaya-vara-nāna-dansana-dharānam,
Viyatta-chhaumānam. (7)**

**Jinānam jāvayānam, tinnānam tārayānam,
Buddhānam bohayānam, muttānam moagānam. (8)
Savvannunam, savva-darisinam,
Siva-mayala-marua-mananta-makkhaya-
Mavvābāha-mapunarāvitti
Siddhigai-nāmadheyam thānam sampattānam,
Namo jinānam, jia-bhayānam. (9)**

**Je a aiyā siddhā, je a bhavissanti-nāgae kāle.
Sampai a vattamānā, savve ti-vihena vandāmi. (10)**

Ones who are the founders of the religion, teach us the religion, are the heads of the religion, are the emperors of and guide us about charity, right behavior, austerities and right attitude (6)

Ones who possess the best and indestructible knowledge, faith and conviction, and have risen from their status of ascetics (7)

Ones who have triumphed over their attachments and aversions and help others win over theirs, ones who swim and help others swim across the ocean of *sansar*, ones who have mastered the *tattvas* (the truths) and help others learn them and free them of their past *karmas* (8)

Ones who know everything, who see everything, are beneficial to all, steady, free of diseases, imperishable, infinite, indestructible, without any worries, who have reached *Siddhagati* from where there is no return or rebirth, who have conquered their attachments and aversions, who have subjugated all their fears I bow down to such *Jinashwars* (9)

Those who have become *Siddha* in the past, those who will be *siddha* in the future and those that are living at present, I pay my obeisance to them by my thoughts, words and body (10)

(નીચે મુજબ ‘અજિતશાંતિ’ નું સ્તવન બોલવું.)

Ichhakaren sandisah bhagwan, stavan bhanu?

Ichchham

પંચપરમેષ્ઠિને નમસ્કાર

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

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

SHREE AJITSHANTI STAVAN

મંગળાચરણ

શત્રુંજય પર શ્રી અજિતનાથ અને શાંતિનાથ ભગવાનની વિવિધ છંદોમાં કરેલી સ્તવના

Ajiam jia savvabhayam,

santim cha pasant savva gaya paavam;

Jayaguru santigunakare, dovi jinavare panivayami. (1) gaha

Ajitnath, who has conquered all His fears and *Shantinath*, who has wiped out all his sins and diseases, Ones who are the Gurus of the world and grant peace to all, I bow down to both the *Jineshwaras* (1)

Vavagaya mangulbhavet ham viul tav nimmalasahave;

Niruvam mahappabhavet, thosami suditthasabbhave. (2) gaha

Ones who have lost their false beliefs, have become pure and radiant because of their *tap* (austerities) and possess the best intentions, I would like to do *stavan* (sing praises) of such *Jineshwaras* (2)

**Savva-dukkha-ppasantinam, savva-pavappa-santinam;
Saya AjiaSantinam, namo Ajia-Santinam. (3) silogo**

Their misfortunes have come to an end, their sins have been washed off, they will never have to take any more births, I bow down to such achievers, *Shri Ajitnath* and *Shri Shantinath* (3)

સ્તુતિનું માહાત્મ્ય, નમસ્કારની યોગ્યતાનાં કારણ અને સ્તુતિ કરવાની ખાસ ભલામણ

**Ajiajina, suhappavattanam, tava purisuttam,
naamkittanam;**

**Taha ya dhiyi-mayi-ppavattanam, tava ya jinuttam-Santi;
kittanam. (4) magahiaa**

Oh *Ajit Jineshwara*, Oh *Purushottam* (supreme among men), by reciting your name one can attain happiness and a steady intellect. This prayer is to you too, *Shri Shantinath*. (4)

**Kiria-vihi-sanchia-kamma-kiles-vimukkhayaram;
Ajiam nichiam cha gunehim mahamuni-sidhdhi-gayam;
Ajiassa ya santi mahamunino via santikaram,
Sayayam mam nivvui-karanayam cha namamsanayam. (5)
aalinganayam**

One who completely puts an end to *Kayiki*, etc. (the twenty five different kinds of wrong actions), One who is not enamoured by *devas* of other faiths, one who abounds with good qualities, One who is able to inspire us to strive harder (towards our goal - *moksh*), May such Lord *Ajitnath* and *Shantinath*, please grant me peace and *moksh* (5)

**Purisa jai dukkhavaranam, jai a vimaggaha
sukhkha-karanam,**

**Ajiam Santim cha bhavao,
abhayakare saranam pavajjaha. (6) maagahia³**

Oh Blessed people! If you are seeking a way to end your problems and a path towards true happiness, then surrender yourself to - the ones who can grant you fearlessness - *Ajitnath* and *Shantinath* (6)

અજિતનાથ ભગવાનની સ્તુતિ

**Arai rai timir virahia-muvaraya-jara-maranam;
Sur-asur-garul-bhuyagavai-payay-panivaiaim,
Ajia-mahamavi a sunaya-naya-niun-mabhaykaram,
Saran-muvasaria bhuvi-divij-mahiam sayaymuvaname. (7)
sangayayam**

I bow to *Shri Shantinath* who has rid himself of attachments, aversions and ignorance, who has conquered old age and rebirth, who is revered by the *Indras* of *Vaimanik devas*, *Bhavanapati devas*, *Jyotishik devas* and (different kinds of *devas*), who is just and fair and an expert in *Naigamnaya*, etc. (all seven kinds of *nayas*, and revered by both humans as well as *devatas*) (7)

શાંતિનાથ ભગવાનની સ્તુતિ

**Tam cha jinuttam-muttam-nittam-sattadharam;
Ajjava-maddava-khanti-vimutti-samahinihim,
Santikaram panamami damuttam-titthayaram,
Santi-muni mama Santi-samahivaram disau. (8) sovanayam**

I bow down to *Shri Shantinath*, the best amongst *kevalis*, who possesses straightforwardness, politeness, kindness, forgiveness, lack of any kind of greed, who is not selfish, is peaceful, who assists others to achieve peace and one who has conquered his sense organs. (8)

શ્રી અજિતનાથની સ્તુતિ (નિવાસની નગરી અને શરીરની રચનાનું વર્ણન)

Savaththi-puvvapattthivam cha
varahaththi-maththaya-pasaththa vichchhinna-santhiyam,
Thir-sarichchha-vachchham,
Mayagala-lilayaman-vargandhahatthi-patthan-
pattiyam santhavaariham,
Hatthi-hatthabahum dhantakanag-ruaga-niruvahaya-pinjar
pavar-lakkhan ovachia-som-charu-ruvam suisuha-manabhi
ram-param-ramanijja-varadev
dunduhi-ninaya-mahurayara-suhagiram. (9) veddhao
Ajiaam jiariganam, jia-savvabhayam bhavoharium,
Panamami aham payao,
paavam pasameu me bhayavam. (10) rasaludhdhao

One who is like the past king of *Saavasti nagari*, whose body is like a vast elephant, whose heart is like a steady rock, one who possesses a gait like that of an elephant, is worthy of praise, whose arms are as strong as the trunk of an elephant, whose complexion shines like melting gold, possessor of the best qualities, most good-looking and peaceful, whose speech pleases the ears and gladdens the mind and is immensely likeable. One whose voice is sweeter than the sound of *dundubhi* (a musical instrument), who utters only *kalyankari* (beneficial) words, one who has won over all his adversaries, conquered his fears, eliminated the cycle of birth and death. I bow down to *Shri Ajitnathswami*, Oh Lord! Please help me achieve peace! (9,10)

શ્રી શાંતિનાથની સ્તુતિ (નિવાસસ્થાન, નગરી, પરિવાર, ઋદ્ધિ વગેરેનું વર્ણન)
Kurujanavaya-hatthinaura-narisaro padhamam tao
mahachakkavattibhoe mahappabhavo,
jo bavattaripurvar-sahassa varanagar-nigam-janavaya-vai
battisa-rayavara-sahassa nuyaya-maggo,
Chaudasa vara rayan-nav mahanihi-chausatthi-sahassa

**pavar javain sundervai, chulasi-haya-gaya-raha-saya sahassa
sami chhannavai-gaamkodi-saami-aasi jo bharahammi
bhayavam. (11) vedhdhao**

**Tam santim santikaram, santinnam savvabhayaa,
Santi thunami jinam, santim viheu me. (12) rasanandiayam**

One who was like the first king of *Hastinapur nagar of Kurudesh*, the *Chakravarti* of vast kingdoms, very impressive, the King of seventy-two thousand cities and villages, thirty-two thousand kings were at his service, who possessed fourteen jewels and nine talents, who had sixty-four thousand young and beautiful maidens at his service, who owned eighty-four thousand horses, eighty-four thousand elephants and eighty-four thousand chariots and who ruled over ninety-six crore villages. The Lord who lived in *Bharat-kshetra*, who was immensely peaceful himself and bestowed peace on others, one who has overcome all his fears, *Shri Shantinath Bhagwan*, grant me peace as I sing my praises to you (11,12)

વિવિધ સંબંધોથી અજિતનાથ પ્રભુની સ્તુતિ

**Ikhkhaga; videha narisara; naravasaha, munivasaha;
Navasaraya-sasisakalanana; vigaya tama, vihuaraya;
Ajiuttam-tea gunehim mahamuni-amiabala, viulakula;
Panamami te bhava-bhaya-murana, jagasarana, mam
saranam. (13) chittaleha**

One who is born in the prestigious *Ishvaku* family (the same as *Tirthankara Rushabhdev*), Oh King of *Videha*, the best among men, ultimate among the *Munis*, whose face resembles the bright full moon of the winter season, one who has wiped out his ignorance and hence achieved complete knowledge. One who has eradicated His *karmas* and who shines brightly due to his good qualities, oh learned *Muni*, who is extremely strong, oh fearless Lord, who is a refuge to the world, and especially to me, I pay my respects to you! (13)

વિવિધ સંબંધોથી શાંતિનાથ પ્રભુની સ્તુતિ

**Dev-daan-vind-chand-sur-vand;
hatta-tuttha-jiththa-param-luththa-ruva;
dhanta-ruppa-patta-seya-suddha-niddha-dhaval,
Danti-panti-santi; satti-kitti-mutti-jutti-gutti-pavar;
Dittatea vanda gheya savvaloa bhaviyappabhav;
Neya paisa me samahim. (14) narayao**

Oh *Indra* among *devas* and *danavas*, who is respected by the Sun and the Moon, who is blessed with good health, who is loving, healthy and youthful, pure, who possesses bright and shining teeth. One who is strong, has unlimited fame, who lacks in nothing, who has the best *yukti* and *gupti*, on whose image people do *dhyana*, one who is known to all for his powers, Oh *Shantinath*, grant me peace (14)

અજિતનાથ પ્રભુની સ્તુતિ

**Vimalsasi-kalaireasomam, vitimir-surkaraireasomam,
Tiasavai-ganaireasomam,
dharanidhar-ppavaraireasomam. (15) kusumalaya
Satte a sayaa ajiyam, saarira a bale ajiyam,
Tav sanjame a ajiyam, es thunami jinam ajiyam. (16)
bhuaga-pariringiam**

One who is more peaceful than the delicate light of the moon, brighter than the sun on a cloudless day, more impressive than a gathering of *Indras* and more stable than Mount Meru, whom you cannot challenge either in strength, knowledge, *tap* (austerities) or self-control, I pray to such an *Ajithnath Jineshwar* (15,16)

ઉપર પ્રમાણેના ગુણોથી શ્રીશાંતિનાથ પ્રભુની સ્તુતિ

**Somgunehim paavai na tam nav-saraya-sasi;
Tea-gunehim paavai na tam nav-saraya-ravi;**

**Ruvagunehim paavai na tam tiasa ganavai;
 Saargunehim paavai na tam dharanidharvai. (17) khijjiayam
 Titthavara-pavattayam tamaraya rahiyam;
 Dhirajan-thuachchiam chua-kali-kalusam;
 Santisuha-ppavattayam tigarana-payao;
 Santimaham mahamunim saranamuvana me. (18) laliyayam**

I would like to surrender to one whose softness of nature cannot be rivalled even by the Sun or the Moon, matched in good looks even by *Indra*, and in stability by Mount Meru. Oh *Tirthankara*, who is free from the dust of *karma*, one who is respected and praised by brilliant humans, one who has shed small-mindedness and the vice of revenge, One who inspires us towards our true path (*Moksh*), *Shri Shantinath*, I would like to surrender to you by thoughts, words and deeds (17,18)

દેવકૃત ભક્તિ વર્ણનથી શ્રી અજિતનાથ પ્રભુની સ્તુતિ

**Vinaonaya-sirarai-anjali-risigana-santhuam thimiam,
 Vibuhahiva-ghanavai-naravai-thua-mahi-achchiam bahuso,
 Airuggaya-saraya-divayara-samahia-sappabham tavasa;
 Gayanam-gana-viyarana-samuia-chaaran-vandiam sirasa.
 (19) kisalayamala**

**Asur-garul-parivandiyam, kinnarorag-namamsiam;
 Devkodisaya-santhuam, samanasangh-parivandiam. (20)
 sumuham**

**Abhayam anaham arayam aruyam
 Ajiam ajiam payao paname. (21) vijjuvilasiyam**

One who is humble, one who has been praised by the best *Munis*, is stable, who is regularly praised by *Indra*, *Kuber* and *Chakravartis*, brighter than the winter sun due to his *tap*, One who is revered by *Asurkumar*, *Suvarnakumar*, etc, *Bhavanpati devas*, *Kinnar* and *Mahorag Vyantar devas* and scores of *Vaimanik devas*, respected by the entire *Sangh*, One who is without fear,

without sin, without attachment, without disease and One whom nobody can challenge, I pay my respects to *Shri Ajitnath* (19,20,21)

દેવકૃત ભક્તિ વર્ણનથી શ્રી શાંતિનાથ પ્રભુની સ્તુતિ

Aagaya

**varvimaan-divvakanag-raha-turaya-pahakarasaehim
huliam, sasambhamo-aran-khubhia-lulia-chal-kundalam
gaya-tirid-sohant-maulimala. (22) veddhao**

(The *Devtas and the Danavs*), using their best aircrafts and hundreds of golden chariots with the best horses, ceremoniously climb down from the skies, adorned with beautiful earrings, armlet, bedecked with jewels on the forehead as well as a crown . (22)

**Jam sursangha sasurasangha verviutta bhattisujutta,
Aayar-bhusia-sambhampindia-suththu-suvimmhia-savvaba
logha,
Uttam-kanchan-rayan-paruvia-
bhasur-bhusan-bhasurianga,
Gaaya-samonaya-bhatti-vasagaya-
panjali-pesiya-sis-panama. (23) rayanmala**

Without enmity towards anyone, full of faith, respected by all, gathered for this occasion, with their armies, adorned by the best jewels and gold, whose body has been decorated with shining jewellery, humble, such congregation of Gods have collected here due to their faith (23)

**Vandiuna thouna to jinam, tigunameva ya puno
payahinam,
Panamiuna ya jinam surasura, pamuia sabhavanaim to
gaya. (24) khittayam**

The *Devas* and the *Danavs* then bow down and sing the praises of the *Jinas*, take *pradakshina* (circumambulation) thrice and bow down once again, and finally return back with full satisfaction and joy. (24)

**Tam mahamuni mahampi panjali, ragados-bhaya-mohavajjiyam,
Dev-danav-narinda-vandiam, santi-muttamam mahatavam
name. (25) khittayam**

Such a great Lord, who is the best *Muni*, who is bereft of attachments and aversions, who is respected and adored by the *devas*, *danavs* and kings, who have performed the most difficult *taps*, I bow down to *Shri Shantinath* (25)

**Ambarantar viaaraniaahim, lalia-hansa-vahu-gaminiaahim,
Pin-soni-than-saliniaahim, sakal-kamal-dal-loaniaahim. (26)
divayam**

**Peen-nirantar-thanabhar-vinamiya-gaaya-layahim,
Mani-kanchan-pasidheel-mehal-sohiya-sonitadahim,
Var-khinkhini-neur-satilaya-valaya-vibhusaniaahim,
Raikar-chaur-manohar-sunder-dansaniaahim. (27)**

chittakkhara

**Devsundarihim paayavandiaahim,
vandiya ya jassa te suvikkamakama,
Appano nidalaehim mandanoddan-ppagaraehim kehim
kehim vi,
Avang-tilaya-pattaleha-naamehim chillahim sangayam
gayahim,
Bhatti sannivittha-vandanagayahim hunti te vandiya puno
puno. (28) narayam**

**Tamaham jinachandam, ajiam jiamoham,
Ghuya savvakilesam, payao panamami. (29) nandiayam**

One who has a flight like a beautiful swan flying over the horizon, most graceful, one whose eyes are like beautiful lotus petals, whose waist looks like it were decorated by a *kandora* (a waistband) made of gold and jewels, wearing *payals* (anklets) decorated with *ghughris* (little bells), who is a picture of affection, who can challenge the cleverest person, who looks as beautiful as the rays of the sun, one who is decorated with *kajal* in the eyes and a *tikka* (jewellery for the forehead), of proportionately framed body (neither fat nor thin), one who is trustworthy, whose feet have been repeatedly touched by *devanganas*, the one who will always be victorious, one who has always helped to get rid of unhappiness, I respectfully bow down to such *Shri Jineshwar Ajitnath* (26,27,28,29)

**Thuya-vandiyassa risigana-devganehim,
To devavahuhim, payao panamiassa,
Jassa jaguttam-saasanassa, bhatti-vasagaya-pindiyahim,
Dev-varachchharasa-bahuahim,
survar-raiguna-pandiyahim. (30) bhasurayam**

શ્રી શાંતિનાથ પ્રભુની દેવાંગનાઓએ કરેલી સ્તુતિ
**Vansasadda-tantitaal-melie,
tiukkhara-bhiram-saddamisae kae a,
sui-saman-nea-suddha-sajja-giya-paaya-jaal-ghantiaahim,
Valaya-mehala-kalav-neurabhiram-saddamisae kae a,
Dev-nattiaahim haavabhaav-vibbhamappagarehim,
nachchiun angahaarehim, vandia ya jassa te suvikkama
kama, tayam tiloyasavvasatta-santikarayam,
pasant-savva-paav-dosamesa ham namami santimuttamam
jinam. (31) narayao**

I bow to one who has many followers, spends time with the *devas*, one who is

most impressive and has the best qualities, is revered by the *devanganas* - beautiful divine dancers and singers of the *devas*, whose voice is like the sound of the flute and the resonating sounds of the *veena* (a musical string instrument), a mixture of various instruments, pleasant to the ears, innocent and talented singers and dancers, who seem to have tied net like jewellery on their ankles and other jewellery that make melodious sounds when they move, dancing beautifully with elaborate expressions (qualities of a *devangana*). I bow down to one who aids achieve *moksh*, who is praised by the *rushisamuday* (assembly of Saints) and the *devasamuday* (assembly of Gods) as also by the *devis*, Oh! Achiever of such reverences, who grants peace in all the three worlds, who has eradicated all his *karmas* and faults, I bow down to such an honourable *Shri Shantinath Jineshwar* (30,31)

શ્રી અજિતનાથ પ્રભુ અને શ્રી શાંતિનાથ પ્રભુની સ્તુતિઓ

Chhatt-chamar-padag-jua-jav-mandia;

Zaya vara magar-turaya-sirivachha-sulanchhana,

Deev-samudda-mandar-disagaya-sohia,

Satthia-vasah-seeha-raha-chakka-varankiya. (32) laliayam

Sahavalattha samappaittha, adosaduttha gunehim jittha,

Pasaysittha taven puttha,

sirihim ittha risihim juttha. (33) vanavasia

Te taven dhua-savvapavaya, savvaloa-hia-mula-pavaya,

Santhua ajia-santi-paayaya,

hun tu me sivuhan dayaya. (34) aparantika

One who is covered with a *chhatra* (decorative umbrella), fanned by a *chamar* (fan), one who has a victory flag and a pillar, an alligator, a horse and *Shrivatsa* as his emblem, is decorated by a lamp, an ocean, Mount Meru and *diggaj*, one who is engraved with a *swastik*, a bull, a lion, a chariot and a disc. One who is of a peaceful disposition, steady in his practice of self control, without any faults, full of good qualities, always willing to help others, who have performed many austerities, revered by *Laxmi*, served by the saints, one

who has erased all his *karmas* by performing austerities, one who helps others in their spiritual path, who is respected by all - *Shri Ajitnath* and *Shri Shantinath* guide me towards *moksh* (32,33,34)

ઉપસંહાર

**Evam tav-bal-viulam, thuam mae ajia-santi-jin-jualam,
Vavagaya-kamma-raya-malam, gaim gayam saasayam
viulam. (35) gaha**

I have prayed to *Shri Ajitnath* and *Shri Shantinath swami*, both of them have achieved greatness due to their austerities, have erased the dust of *karma* and become pure, and achieved the permanent blissful stage (35)

સ્તુતિ કરવાનું ફળ

**Tam bahuguna ppasayam, mukkhasuhen paramen
avisaayam,
Naaseu me visaayam,
kunau a parisaavi appasaayam. (36) gaha**

Those who possess the best qualities, who are without regret as they have attained *moksh*, both of you please help me get rid of my regrets and guide me as well as the others (36)

અંતિમ આશીર્વાદ

**Tam moeu a nandim, paaveu a nandisena mabhinandim,
Parisaavi a suh-nandim,
mam ya disau sanjame nandim. (37) gaha**

Oh Lord! Please grant happiness to the Blessed Souls (lay people), give joy to the *Nandishen* (the composer of this *stavan*), grant happiness and prosperity to the assembly of listeners and help me achieve self-control . (37)

આ સ્તોત્ર બોલવાના ખાસ પ્રસંગો

**Pakhkhiya-chaumasia-samvachchharie avassa bhaniavvo,
Soavvo savvehim, uvasagga-nivarano eso. (38)**

As this *stotra* (poetry) helps in overcoming difficulties, it should be recited during *Pakkhi Pratikraman* (a longer version of the *pratikraman* which is performed once a fortnight), *Chaturmasik pratikraman* (a *pratikraman* which is performed every four months) and *Samvatsari pratikraman* (annual *pratikraman* which is performed on the last day of *Paryushan*). (The other two types of *pratikraman* - *Rai* and *Devasiya* are performed in the morning and evening everyday and are much shorter, therefore this *stavan* is not recited while performing them) and should be heard by one and all (38)

રોજ બંને વખત આ સ્તોત્ર ગણવાથી થતા લાભ

**Jo padhai jo a nisunai, ubhao kaalampi ajiasantithayam,
Na hu hunti tassa roga, puvvuppanna vi naasanti. (39)**

If one recites the *Ajit stavan* twice a day himself or hears someone recite it, he will not be afflicted by diseases and will be cured of diseases contracted in the past (39)

અંતિમ ઉપદેશ

**Jai ichchhaha parampayam,
ahava kittim suvitthadam bhuvane;
Ta telukkudhvarane, jinavayane aayaram kunaha. (40)**

If you desire *moksh* and fame in the three worlds, then respect the benefactors of the three worlds and the teachings of the *Jineshwars* (40)

The composer of this *stotra* is Shri Nandishen Muni. There was a Nandishen Muni at the time of Tirthankar Neminath as well as during the time of Tirthankar Mahavir - so it is not sure when exactly it was composed. This composition enumerates the qualities and praises *Tirthankar* Ajitnath and *Tirthankar* Shantinath. It explains the importance of this *stuti*, the importance of the *Namaskar Mantra* and the reasons for reciting this *stuti*. It gives an introduction of both the *Tirtankars* - where they lived, their family and their climb to

success, etc It is recited during the *Pakshik, Chaumasik* and *Samvatsari Pratikraman*.

ઉત્કૃષ્ટકાળે વિહરતા ૧૭૦ જિનેશ્વરો વર્ણ અનુસાર સ્તવેલા છે.

**Vara-kanaka-sankha-vidruma-
Marakata-ghana-sannibham vigata-moham.
Saptati-satam jinānām, Sarvāmara-pujitam vande. (1)**

I bow to 170 Tirthankars (passionless Pathfinders) who are devoid of infatuation, adorned by all gods, and whose complexions are: Yellow like pure gold, White like a conch-shell, Red like a coral, Green like an emerald or Black like rain-clouds. (1)

At the most 170 Tirthankars can be present simultaneously. They are respected by remembering their physical complexion, which is divided in 5 colors. According to Jain geography, there exist 5 Bhārata, 5 Airāvata and 5 Mahāvīdeha continents. Jains believe that one Tirthankara present at the same time in each Bhārata and Airavata continent some times during 3rd and 4th era of the time cycle, thus 10 Tirthankaras are present in these 10 continents. Each continent of Mahāvīdeha has 32 territories, thus there are (5x32)=160 territories of the 5 Mahāvīdeha continents. Jains also believe that in each territory of Mahāvīdeha, one Tirthankar may exist at the same time. Hence there may be 160 Tirthankaras in Mahāvīdeha present at the same time. Thus, there could be a maximum of (10+160) 170 Tirthankars existing at the same time. In the present time cycle, only during the time of Lord Ajitnath, our second Tirthankar, were all 170 Tirthankars present.

(પછી એક એક ખમાસમણે ભગવાનાદિ ચારને વાંદવા.)

સર્વશ્રેષ્ઠ એવા પાંચ પરમેષ્ઠિ ભગવંતોને ભાવ પૂર્ણ હૃદયથી નમસ્કાર

**Ichchhāmi khamā-samano !
Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (1)
Bhagwanham (Arihant and Siddha)**

**Ichchhāmi khamā-samano !
Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (2)**

Acharyaham (head of the order)

Ichchhämi khamä-samano !

Vandium, jävanijjāe nisihiāe, matthaena vandāmi. (3)

Upadhyayaham (Religious scholar)

Ichchhämi khamä-samano !

Vandium, jävanijjāe nisihiāe, matthaena vandāmi. (4)

Sarvasadhuham (Ascetics))

(જમણો હાથ ચરવળા અથવા કટાસણા ઉપર સ્થાપીને માથુ નમાવીને,
વડીલ હોય તો તે, અઢાઈજેસુ કહે.)

અઢીદ્વીપ માં રહેલ અઢાર હજાર શિલાંગ શીલ-ચારિત્રના ધરનાર સર્વ સાધુ ભગવંતોને વિવિધ ગુણ
સ્મરણ કરી વંદના.

Addhäijjesu diva-samuddesu,

Panarasasu kamma-bhumisu; Jävanta ke vi sähu,

Raya-harana-guchchha-padiggaha-dharä. (1)

Pancha-maha-vvaya-dharä,

Atthärasa-sahassa-silanga dharä;

Akkhuyä-yära-carittä,

Te savve sirasä manasä, matthaena vandāmi. (2)

Any Sädhu or Sädhvi in the fifteen lands of activities of adhi-dvipa and oceans holding rajoharana, guchchaka and pätras. (1)

Observing five great vows, observing eighteen thousand aspects of virtues (shila), observing uninterrupted code of conduct and chäritra, I bow down to all of them with body, mind and head. (2)

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

**Ichhakaren sandhisah bhagwan;
 Devasiya payachchhitta visohanattham kaussagga karu?
 Ichchham,
 Devasiya payachchhit visohanattham karemi kaussaggam**

Oh, Lord, Please grant me permission to ask for atonement by performing kayotsarga for purity for the day? The gurusays 'yes' I shall now perform atonement for purity for the day.

કાઉસસગના ૧૬ આગાર (છૂટતું) વર્ણન

**Annattha-usasienam, nisasienam,
 Khäsienam, chhienam, jambhäienam,
 Udduenam, väya-nisaggenam, bhamalie,
 pitta-muchchhäe. (1)
 Suhumehim anga-sanchälehim,
 Suhumehim khel-sanchälehim,
 suhumehim ditthi-sanchälehim. (2)
 Evamäiehim ägärehim, a-bhaggo a-virähio,
 Hujja me käussaggo. (3)
 Jäva arihantänam bhagavantänam,
 Namukkärenam na päremi. (4)
 Täva käyam thänenam monenam jhänenam,
 Appänam vosirämi. (5)**

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

I shall perform meditation and keep myself (my soul) away from all sinful

activities by keeping my body motionless and by observing complete silence.
At the conclusion of meditation, I will complete the *Kāyotsarga* by offering
salutation to *Arihants*.

(પછી ચાર લોગસ્સ ‘ચંદેસુ નિમ્મલયરા’ સુધીનો અથવા
સોળ નવકારનો કાઉસસગ્ગ કરવો.)
(તે પાર્યા પછી પ્રગટ લોગસ્સ કહેવો)

૨૪ જિનેશ્વરોની નામ પૂર્વક સ્તુતિ

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

Arihante kittaisam, chauvisam pi kevali. (1)

Usabha-mAjiam cha vande,

Sambhava-Mabhinandanam cha

Sumaim cha. Pauma-ppaham Supāsam,

Jinam cha Chanda-ppaham vande. (2)

Suvihim cha puppha-dantam,

Siala-Sijjamsa-Vāsu-pujjam cha.

Vimala-mAnantam cha jinam,

Dhammam Santim cha vandāmi. (3)

Kunthum Aram cha Mallim,

Vande Muni-suvvayam Nami-jinam cha.

Vandāmi Rittha-nemim,

Pāsam taha Vaddhamānam cha. (4)

Evam mae abhithuā, Vihuya-rayā-malā

pahina-jara-maranā.

Chau-visam pi jinavarā, Tittha-yarā me pasiyantu. (5)

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

Ärugga-bohi-lābham, samāhi-vara-muttamam-dintu. (6)

Chandesu nimmala-yarā, äichchesu ahiyam payāsa-yarā.

Sägara-vara-gambhirä, siddhā siddhim mama disantu. (7)

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

I bow to *Rishabhadev*, *Ajitnāth*, *Sambhavnāth*, *Abhinandan*, *Sumatināth*, *Padmaprabha*, *Supārshva*, and *Chandraprabhu*. (2)

I bow to *Suvidhināth* or *Pushpadanta*, *Shitalnāth*, *Shreyānsnāth*, *Vāsujyā*, *Vimalnāth*, *Anantnāth*, *Dharmanāth*, and *Shāntināth*. (3)

I bow to *Kunthunāth*, *Aranāth*, *Mallināth*, *Munisuvrat-swāmi*, and *Namināth*.

I bow to *Arishta Nemināth*, *Pārshvanāth*, and *Vardhamān* (*Mahāvīr-swāmi*). (4)

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

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

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

દેવ-ગુરુને પંચાંગ વંદન

Ichchhāmi khamā-samano !

Vandium, jāvaniijjāe nisihiāe, matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar*'s image or Ascetics).'

Ichchakaren sandisah bhagwan, sazzhay sandisahu?

Ichchham

Ichchhāmi khamā-samano !

Vandium, jāvaniijjāe nisihiāe, matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar*'s image or Ascetics).'

Ichchakaren sandisah bhagwan, sazzay karu?

Ichchham

દેવ-ગુરુને પંચાંગ વંદન

Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar*'s image or Ascetics).'

(પછી નીચે બેસી એક નવકાર, ઉવસગ્ગહરં ગણી સંસારદાવાની સજ્જાય કહેવી)

પંચ પરમેષ્ઠિને નમસ્કાર

Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai mangalam. (1)

I bow to the *Arihantas* (Tirthankars), I bow to the *Siddhas* or liberated souls, I bow to the *Acharyas*, who head the order, I bow to the *Upadhyays*, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

ધર્મમાર્ગમાં અંતરાયભૂત વિઘ્નોના નિવારણની પ્રાર્થના

Uvasagga-haram pāsam, Pāsam vandāmi

kamma-ghana-mukkam.

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

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

Those people, who recite the *Mantra* known as ‘*Visahara Fullinga Mantra*’ with faith, their misfortunes, chronic illness, plague and other fatal epidemic diseases are cured. Let alone recitation of this *Mantra*, even sincere obeisance to you is a cause of good fortune. Those, who offer sincere obeisance to you with a deep faith, will have a life free of sufferings and bad luck, in all of their future human or animal lives. Attainment of the right knowledge and right faith, as preached by you, is even more precious than ‘*Chintāmani ratna*’ and ‘*Kalpa Vruksha*’. Upon their attainment, one attains *Moksha* without difficulty, where there is no old age or death. Oh! Universally revered *Pārshva Nāth Bhagawān*, I eulogize you with a heart full of devotion. Oh! *Jineshvar Pārshva Nāth Bhagawān*, I wish for the right knowledge, right faith and, right conduct in all my future lives.

‘*Uvasagga-haram Sutra*’ is a devotional *Sutra* dedicated to *Pārshva Nāth Bhagawān*. Recitation of this *Sutra* brings forth desired beneficial results as it pleases *Pārshva Yaksha* due to his deep devotion to *Pārshva Nāth Bhagawān*. This *Sutra* was composed by *Achārya Bhadrabāhu Swāmi* (504 B.C. to 428 B.C.) He was the last *Shrut Kevali* of this current time cycle. This *sutra* was composed by *Shri Aryabhadra Bahu Swami* 2,200 years ago. As there was some danger to the congregation from the *Vyantardev*, it was composed

to protect the people. It is a prayer to protect those people from harm, who are on their spiritual quest. Seven verses were originally composed. Later the power of this *sutra* was sometimes misused, therefore on the insistence of *Adhishtayak dev*, the last two verses were withdrawn. Therefore now only five verses are recited.

શ્રી મહાવીરસ્વામીની સ્તુતિ

**Sansāra-dāvā-nala-dāha-niram,
Sammoha-dhuli-harane samiram.
Māyā-rasā-dārana-sāra-siram,
Namāmi viram giri-sāra-dhiram. (1)**

સર્વ તીર્થંકર ભગવંતોની સ્તુતિ

**Bhāvā-vanāma-sura-dānava-mānavena,
Chulā-vilola-kamalā-vali-mālitāni.
Sampuritā-bhinata-loka-samihitāni,
Kāmam namāmi jinarāja-padāni tāni. (2)**

આગમ-સિદ્ધાંતની સ્તુતિ

**Bodhā gādham supada-padavi-nira-purā bhirāmam,
Jivā-hinsā-virala-lahari-sangamā-gāha-deham.
Chulā-velam guru-gama-mani-sankulam dura-pāram,
Sāram-virā-gama-jala-nidhim sādaram sādhu seve. (3)**

શ્રુતદેવી- સરસ્વતીદેવીની સ્તુતિ

**Āmulā-lola-dhuli-bahula-pari-malā-lidha-lolāli-mālā-,
Jhankārā-rāva-sārā-mala-dala-kamalā-gāra-bhumi-nivāse!
Chhāyā-sambhāra-sāre! Vara-kamala-kare!
Tāra-hārābhīrāme!,
Vāni-sandoha-dehe!
Bhava-viraha-varam dehi me devi! Sāram. (4)**

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

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

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

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

This *stuti* was composed by the famous Shriman Haribhadrāsuri Maharaj. It contains praises of Mahavirswami, praises of all the *Tirthankars* and of all the *agams* (scriptures). It is recited by women to show their happiness after completing the *Pratikrman*. As repentance for some fault committed, Haribhadrāsuri Maharaj was supposed to compose 1,444 *granth*s (books). But after completing 1,440 *granth*s, he realized that he did not have enough time as he foresaw his death approaching. So he composed these four verses in the place of the last four *granth*s.

પંચ પરમેષ્ઠિને નમસ્કાર

Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai mangalam. (1)

I bow to the *Arihantas* (Tirthankars), I bow to the *Siddhas* or liberated souls, I

bow to the *Acharyas*, who head the order, I bow to the *Upadhyays*, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

(ચરવળાવાળા ઉભા થઈને કાઉસસગ કરે)

દેવ-ગુરુને પંચાંગ વંદન

Ichchhämi khamä-samano !

Vandium, jävanijjäe nisihiäe, matthaena vandämi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar's* image or Ascetics).'

**Ichhakaren sandisah bhagwan, dukkakkhaya kammakkhaya
nimittam kaussagga karu? Ichchham
dukkakkhaya kammakkhaya nimittam karemi kaussaggam**

કાઉસસગના ૧૬ આગાર (દૂટનું) વર્ણન

Annattha-usasienam, nisasienam,

Khäsienam, chhienam, jambhäienam,

Udduenam, väya-nisaggenam, bhamalie,

pitta-muchchhäe. (1)

Suhumehim anga-sanchälehim,

Suhumehim khel-sanchälehim,

suhumehim ditthi-sanchälehim. (2)

Evamäiehim ägärehim, a-bhaggo a-virähio,

Hujja me käussaggo. (3)

Jäva arihantänam bhagavantänam,

Namukkärenam na päremi. (4)
Täva käyam thänenam monenam jhānenam,
Appānam vosirāmi. (5)

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

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

(પછી ચાર લોગસ્સ સંપૂર્ણ અથવા સોળ નવકારનો કાઉસ્સગ્ગ કરી ‘નમોહર્ત’ કહી વડીલ હોય તેણે મોટી શાંતિ કહેવી. બાકીના શાંતિપાઠ સાંભળી ‘નમો અરિહંતાણં’ કહી કાઉસ્સગ્ગ પારે.)

૨૪ જિનેશ્વરોની નામ પૂર્વક સ્તુતિ

Logassa ujjoa-gare, dhamma- tittha-yare jine.
Arihante kittaiissam, chauvisam pi kevali. (1)
Usabha-mAjiam cha vande,
Sambhava-Mabhinandanam cha
Sumaim cha. Pauma-ppaham Supāsam,
Jinam cha Chanda-ppaham vande. (2)
Suvihim cha puppha-dantam,
Siala-Sijjamsa-Vāsu-pujjam cha.
Vimala-mAnantam cha jinam,
Dhammam Santim cha vandāmi. (3)
Kunthum Aram cha Mallim,
Vande Muni-suvvayam Nami-jinam cha.

Vandāmi Rittha-nemim,
Pāsam taha Vaddhamānam cha. (4)
Evam mae abhithuā, Vihuya-rayā-malā
pahina-jara-maranā.
Chau-visam pi jinavarā, Tittha-yarā me pasiyantu. (5)
Kittiya-vandiya-mahiyā, je e logassa uttamā siddhā.
Ārugga-bohi-lābham, samāhi-vara-muttamam-dintu. (6)
Chandesu nimmala-yarā, āichchesu ahiyam payāsa-yarā.
Sāgara-vara-gambhirā, siddhā siddhim mama disantu. (7)

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

I bow to *Rishabhadev, Ajitnāth, Sambhavnāth, Abhinandan, Sumatināth, Padmaprabha, Supārshva, and Chandraprabhu*. (2)

I bow to *Suvidhināth or Pushpadanta, Shitalnāth, Shreyānsnāth, Vāsujaya, Vimalnāth, Anantnāth, Dharmanāth, and Shāntināth*. (3)

I bow to *Kunthunāth, Aranāth, Mallināth, Munisuvrat-swāmi, and Namināth*.

I bow to *Arishta Nemināth, Pārshvanāth, and Vardhamān (Mahāvīr-swāmi)*. (4)

I praise the *Arihantas* who have been liberated from all *karmā* that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death.

These are the twenty-four Lord *Jinas* or *Tirthankaras* that bless me. (5)

Oh, *Arihantas*! You are praised, bowed to, and whole-heartedly worshipped.

You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (*Bodhi Samyaktva*) and the highest state of consciousness. (6)

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

પંચપરમેષ્ઠિને નમસ્કાર

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

I am bowing down to *Arihant Bhagawān, Siddha Bhagawān, Āchārya*

Mahārāj, Upādhyāy Mahārāj, and all Sādhu and Sādhvi Mahārāj. (1)

SHREE BHRUHATSHANTI STAVAN

સર્વ વિઘ્ન નિવારક, પરમમંગલવાચક, શ્રી શાંતિનાથની ભાવવાહી સ્તવના

(૧ મંગલાચરણ-મંદાકાન્તા છંદ)

આર્હતો (અરિહંત ભગવંતના શિષ્યો)માં શાંતિ હો.

**Bho bho bhavyāhā; shrunut vachanam
prastutam sarva metad;**

**Ye yātrāyām tribhuvan guro rārhatā bhaktibhājāh;
Teshām shāntir bhavatu bhavatā marhadādi prabhāvā;
Dārogya shri dhruti mati kari klesh vidhvam sahetu. (1)**

Oh Blessed Ones (lay people), please pay heed to these important words. All those *shravaks* (lay people) who believe in the *Rath Yatra* (a procession that is taken out during the birth celebrations of the *Jineshwars*), may you be bestowed with good health, wealth, contentment and good sense, and may this destroy all the problems arising out of attachments and aversions - and thus may you attain peace. (1)

(૨. પીઠિકા)

શાંતિની ઉદ્દયોષણ સાંભળો

Bho bho bhavyalokā; iha hi

**bharatairāvat-videhasambhavānām samasta-tirth-krutām
janma nyāsan-prakampā nantar mavadhinā vighyāya,**

saudharmādhi patihi

sughosha ganta chalana nantaram sakal-surasurendraihai

sah samagatya, savinaya-marhada bhattarakam

gruhitva gatva kanakadri-shrunge,

vihit-janma abhishekah

shanti mudghoshyati,
yatha tatoham krutanukarmiti krutva
“mahajano yen gatah sa panthaha”
iti bhavyajanaihai sah sametya,
snatrapithe snatram vidhaya shanti-muda ghoshayami
tatpuja-yatra-snatra-mahotsava nantar miti
krutva karnam datva nishamyatam nishamyatam svaha. (2)

Oh Blessed Ones, when the *Tirthankaras* were born in these two and a half continents of *Bharat*, *Airavat* and *Mahavidehakshetra*, the thrones of *Saudharma devas* trembled, and *Indra*, because of his *avadhi gyan* (one of the five types of knowledge by which one can see what is happening everywhere), were all filled with joy and they rang the bell called *Sughosha*. All the *Sur* (a type of *deva*) and the *Asur* (another type of *deva*), and *Indra* rushed to the birthplace of the *Jina* filled with devotion. They picked up the *Jina* in their arms and took Him to the top of Mount Meru for the *Janmabhishekh* (a ceremony to celebrate the birth). Just as they get a feeling of joy in doing this, you too will attain peace by doing *puja* (worship), *yatra* (pilgrimage) and in listening to my words. (2)

(૩.શાંતિ પાઠ)

શાંતિની ઉદ્ઘોષણાનો પ્રારંભ : જગતની વ્યવસ્થા અને
પવિત્રતાનો મુખ્ય આધાર તીર્થંકર પરમાત્મા ઉપર છે.

Aum punyaham punyaham priyantaam priyantam
bhagavantorhantah
sarvaghyaha sarva darshin striloknatha strilokmahita
strilokpuja strilokeshwara strilokodhyotakaraha. (3)

By reciting *Om*, we felicitate the *panch parmeshtis* (the five venerable ones- - *Arihants*, *Siddhas*, *Acharyas*, *Upadhyayas* and *Munis*) on this most auspicious day. We praise the *Tirthankaras*, Lord of the three worlds, one who enlightens the three worlds, one who knows everything because of *keval gyan*

and one who sees everything because of *keval darshan*. (3)

શાંતિના ભંડાર ચોવીસ તીર્થકર પરમાત્માઓ

**Aum Rishabha, Ajit, Sambhav, Abhinandan, Sumati,
Padmaprabh, Suparshwa, Chandraprabh, Suvidhi, Shital,
Shreyansh, Vasupujya, Vimal, Anant, Dharm, Shanti,
Kunthu, Ara, Malli, Munisuvrat, Nami, Nemi, Parshwa,
Vardhamananta jinaha shantaha
shantikara bhavantu swaha. (4)**

By reciting *Om* we pay our respects to *Shri Rushabhdev, Ajitnath, Sambhavnath, Abhinandanswami, Sumatinath, Padmaprabhavaswami, Suparshvanath, Chandraprabhaswami, Suvidhinath, Sheetalnath, Shreyanshnath, Vasupujyaswami, Vimalnath, Anantanath, Dharmanath, Shantinath, Kunthunath, Aranath, Mallinath, Munisuvrataswami, Naminath, Neminath, Parshvanath* and finally *Mahavirswami*. Just as you have all achieved peace, please help us to destroy our *kasayas* (passions, -anger, pride, deceit and greed) and subdue our attachments so that we too can attain peace. (4)

ભાવના બળથી-સદાના રક્ષક મુનિ મહાત્માઓ

**Aum munayo muni pravara
ripu-vijay-durbhiksha-kantareshu-durgamargeshu
rakshantu vo nityam swaha. (5)**

May all the *Munis* (monks and nuns) who are troubled by non-believers, famines and diseases, get your protection. (5)

**Aum hrim shri dhruti mati kirti kanti buddhi lakshmi
megha vidhya sadhan pravesch niveshneshu sugruhit
namano jayantu te jinendraha. (6)**

Om, Hrim, Shri, Dhruti, Mati, Kirti, Kanti, Buddhi, Laxmi and Megha - in the devotion of these nine roles of *Sarasvati* - whose names are recited at the

commencement of *yoga*, attainment of knowledge, before entering a new house and the recitation of *mantras*, May such *Jineshwars* be victorious. (6)

સોળ વિદ્યાદેવીઓ તરફનું રક્ષણ

**Aum rohini-praghyapti-vajrashrunkhala-
vajrankushi-apratichakra-
purushdutta-kali-mahakali-gauri-gandhari-sarvatra-mahaj
wala-manvi-vairotya-achchhupta-mansi-mahamansi-shodas
h vidhyadevyo rakshantu vo nityam swaha. (7)**

May the sixteen *Vidyadevis* (Godesses of knowledge) - *Rohini*, *Pragyapti*, *Vajrashrunkhala*, *Vajrankushi*, *Apratichakra*, *Purushdatta*, *Kali*, *Mahakali*, *Gauri*, *Gandhari*, *Sarvatra-mahajwala*, *Manvi*, *Vairotya*, *Achchhupta*, *Mansi* and *Mahamanasi* - protect you. (7)

શ્રી સંઘમાં શાંતિ, તુષ્ટિ, પુષ્ટિ હો

**Aum acharyo-padhyaya-prabhruiti-chaturvarnasya shri
shraman sanghasya shantirbhavatu tushtirbhavatu
pushtirbhavatu. (8)**

May the *Acharyas*, *Upadhyayas*, the *Sangh* (congregation comprising of Monks, Nuns, Laymen and Laywomen) attain peace, contentment and prosperity. (8)

વિવિધ પ્રકારના દેવોની પ્રસન્નતા

**Aum ghrahashchandra, suryngarak, budh, bruhaspati,
shukra, shanaishwar, rahu, ketu, sahitaha salokpalaha som,
yam, varun, kuber, vasvaditya, skand, vinayakopeta ye
chanyepi gram, nagar, kshetradevta dayaste sarve priyantam
priyantam akshin-kosh-koshthagara narpatayashcha
bhavantu swaha. (9)**

May all the planets - *Chandra, Surya, Mangal, Budh, Guru, Shukra, Shani, Rahu, Ketu*, etc, the *Lokpals- Som, Yam, Varun and Kuber* as well as the *devas - Surya, Kartikeya, Vinayak etc, the Gramdeveta, Nagardevata, Kshetradevata*, etc. be benevolent and the kings be prosperous and may their granaries always be full (may there be no shortage of food). (9)

કુટુંબોમાં આનંદ અને પ્રમોદ

**Aum putra, mitra, bhatru, kalatra, suhyat, svajan,
sambandhi, bandhuvarg,
sahitaha nityam chamod pramod karinah
(bhavantu swaha) (10)**

May you, your children, your siblings, your wife, well-wishers, loved ones and your relatives always be happy and at peace. (10)

**Ashminshcha bhumandale aayatan nivasi sadhu, sadhvi,
shravak, shravikanam
rogopasarg-vyadhi-dukh-durbhiksha-dormanasyo
pashamanaya shantirbhavatu. (11)**

May all living beings-,the monks, nuns, laymen and laywomen be free of diseases, troubles, worry, unhappiness, hunger and thus have peace. (11)

એકંદરે શાંતિ કરનાર શ્રી શાંતિનાથ પ્રભુનું સ્મરણ

**Aum tushti-pushti-ruddhi-vruddhi-mangalyotsavaha,
Sada pradurbhutani papani shamyantu duritani, shatravaha
paranmukha bhavantu swaha. (12)**

May we achieve satisfaction of the mind, increase in interest towards *dharma*, prosperity, increase of the clan, beneficence, may the sins be subjugated forever and the unsavory fruits of our *karma* be lightened. (12)

શાંતિ કરનાર શ્રી શાંતિનાથપ્રભુનું સ્મરણ
(૪. શ્રી શાંતિનાથ સ્તુતિ - અનુષ્ટુપ)

**Shrimate Shantinathaya namah shanti-vidhayine
Trailokasyaa maradhish-mukutabhya-rchintaghraye. (13)**

Sir, one who grants peace to the three worlds, whose feet have been worshipped by the thrones of the *Devendras*, I bow down to such *Shri Shantinath Bhagwan* (13)

**Shantihi shantikarah shriman shantim dishatu me guruhu;
Shantirev sada tesham yesham shantirgruhe gruhe. (14)**

One who teaches the *Tattvas* (*Navtattvas* - the nine universal truths) and brings peace to all, please grant me that peace. Whosoever reverts *Shantinath Bhagwan* in their homes, always attains peace. (14)

(ગાથા)

**Unmrushta-rishta-dushta
graha-gati-duswapna-durnimittadi;
Sampadit-heet-sampanna
naamgrahanam jayati shantehe. (15)**

One who helps dodge difficulties arising out of bad *gruh* (inauspicious placement of stars), helps to avoid getting bad dreams and solves other problems, we chant your name and pray to you. (15)

શાંતિના જુદા જુદા નામો લઈ ઉચ્ચાર કરવો
(૫. શાંતિવ્યાહરણમ્ - ગાથા)

**Shri sangh-jagajjanapad, rajadheep-rajsanniveshanam,
Goshthik-purmukhyanam,
vyaharanai-vyaharechchhantim. (16)**

May the *Sangh* (congregation) attain peace, the entire world, the kings as well

as their palaces be protected and have peace, members of the *Dharmasabha* (holy order) and all the benefactors of the kingdom be granted peace (16)

શાંતિની ઉદ્દોષણ ક્યારે ? અને કોણે કરવી ?

Shri sraman sanghasya shantirbhavatu,
Shri janapadanam shantirbhavatu,
Shri rajadhipanam shantirbhavatu,
Shri rajsanniveshanam shantirbhavatu,
Shri goshthikanam shantirbhavatu,
Shri paurmukhyanam shantirbhavatu,
Shri paurjanasya shantirbhavatu
Shri bhramhalokasya shantirbhavatu. (17)

May the *Shraman sangh* (congregation of *Shramans*) be granted peace, *May the the kingdom be granted peace*, May the Emperors be granted peace, May their palaces be granted peace, May the members of the holy congregation be granted peace, May the prominent members of the kingdom be granted peace, May the the citizens of the kingdom be granted peace, May the entire *Brahmaloka* have peace. (17)

(૬.આહુતિત્રયમ)

Aum swaha Aum swaha
Aum shri Parshwanathaya swaha. (18)

Om swaha, Om swaha, Om Shri Parthanathaya swaha (18)

(૭. વિધિ-પાઠ)

Esha shantihi pratishtha-yatra-snatra-dhyavasaneshu
shantikalasham gruhitva
kumkum-chandan-karpuragaru-dhupvaas-kusumanjali-sa
metah snatra-chatushkikayam shrisanghsametah
shuchishuchi-vapuhu

**pushpa-vastra-chandana bharana lankrutah pushpamalam
kanthe krutva shantimudghoshayitva shantipaaniyam
mastake datvyamiti. (19)**

The *Shantipath* should be recited at the conclusion of a *pratishtha* (consecration of an idol), a *rathayatra* (holy procession in a chariot), a *snatrapuja*, etc. *Kesar* (saffron), *Chandan* (sandalwood), *Kāpur* (camphor), *dhoop* (insense), etc should be kept with flowers of various colours, with *Shantikalash* (small silver pot of water with a snout) in the right hand, with the left hand covering the right. The performer should wear clean clothes, with internal and external purity, along with the rest of the congregation. Wearing white clothes, he should apply sandalwood paste and he should decorate himself with jewellery. He should wear a garland of beautiful flowers around his neck and pray for peace. Finally the performer and the others should apply the holy water from the silver pot on their forehead. (19)

અભિષેક વખતે જિનેશ્વરના ભક્તોની ભક્તિના પ્રકારો
(૮. પ્રાસ્તાવિક-પદ્યાનિ-ઉપજાતિ)

**Nrutyanti nrutyam mani pushpa varsham,
srujanti gayanti cha mangalani
Strotrani gotrani pathanti mantran kalyanbhajo
hi jinabhisheke. (20)**

ઉપસંહાર
(ગાથા)

**Shivamastu sarvajagatah parhitnirata bhavantu
bhutaganaha
Doshaha prayaantu nasham
sarvatra sukhi bhavatu lokah. (21)**

May all the living beings of the whole world prosper, may the animals serve one another, may all evil be destroyed and may the people live happily in peace. (21)

**Aham titthayara-maya sivadevi tumha nayar-nivasini
Amha sivam tumha sivam
asivovasamam sivam bhavatu swaha. (22)**

I, Shivadevi, mother of *Tirthankar Neminath*, am a resident of your town.
May we attain peace, may you attain peace, may every one's troubles get
eradicated and thus may everyone attain peace (22)

(અનુષ્ટુપ)

**Upasargaha kshayam yanti chhidhyante vighnavallayaha;
Manah prasannataameti pujiymane jineshware. (23)**

By praying to the *Jineshwars*, difficulties get resolved, solutions are found to
tackle the troubles and the mind becomes peaceful. (23)

**Sarvamangal maangalyam sarvakalyan karanam;
Pradhanam sarvadharmam jainam jayati shasanam. (24)**

The one that is the best among the rest, one that is beneficial to all, the most
prominent among the religions, may the Jain order prosper. (24)

Haribhadrasuri Maharaj had two nephews - Hans and Paramhans, who were also his disciples. Once they went to a Buddhist school to learn their religion. The Buddhists found out and planned to kill them. The two disciples escaped from the school, pursued by the Buddhist monks. One of them was killed on the way while the other one reached the *upashray* and and threw his book into the *upashray* and was then killed. The book contained this *sutra*. So it is not sure whether this *sutra* was written by the disciple or by Shivadevi, mother of Tirthankar Arishtanemi, as her name is mentioned in the second last verse.

(‘નમો અરિહંતાણં’ કહી કાઉસસગ પારીને પછી પ્રગટ લોગસસ કહેવો.)

૨૪ જિનેશ્વરોની નામ પૂર્વક સ્તુતિ

**Logassa ujjoa-gare, dhamma- tittha-yare jine.
Arihante kittaisam, chauvisam pi kevali. (1)**

Usabha-mAjjam cha vande,
 Sambhava-Mabhinandanam cha
 Sumaim cha. Pauma-ppaham Supāsam,
 Jinam cha Chanda-ppaham vande. (2)
 Suvihim cha puppha-dantam,
 Siala-Sijjamsa-Vāsu-pujjam cha.
 Vimala-mAnantam cha jinam,
 Dhammam Santim cha vandāmi. (3)
 Kunthum Aram cha Mallim,
 Vande Muni-suvvayam Nami-jinam cha.
 Vandāmi Rittha-nemim,
 Pāsam taha Vaddhamānam cha. (4)
 Evam mae abhithuā, Vihuya-rayā-malā
 pahina-jara-maranā.
 Chau-visam pi jinavarā, Tittha-yarā me pasiyanu. (5)
 Kittiya-vandiya-mahiyā, je e logassa uttamā siddhā.
 Ārugga-bohi-lābham, samāhi-vara-muttamam-dintu. (6)
 Chandesu nimmala-yarā, āichchesu ahiyam payāsa-yarā.
 Sāgara-vara-gambhirā, siddhā siddhim mama disantu. (7)

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

I bow to *Rishabhadev*, *Ajitnāth*, *Sambhavnāth*, *Abhinandan*, *Sumatināth*, *Padmaprabha*, *Supārshva*, and *Chandraprabhu*. (2)

I bow to *Suvidhināth* or *Pushpadanta*, *Shitalnāth*, *Shreyānsnāth*, *Vāsupuiya*, *Vimalnāth*, *Anantnāth*, *Dharmanāth*, and *Shāntināth*. (3)

I bow to *Kunthunāth*, *Aranāth*, *Mallināth*, *Munisuvrat-swāmi*, and *Namināth*.

I bow to *Arishta Nemināth*, *Pārshvanāth*, and *Vardhamān* (*Mahāvīr-swāmi*). (4)

I praise the *Arihantas* who have been liberated from all *karmā* that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death. These are the twenty-four Lord *Jinas* or *Tirthankaras* that bless me. (5)
 Oh, *Arihantas*! You are praised, bowed to, and whole-heartedly worshipped. You are the purest souls in the universe. Grant me divine health and Right Faith/Conviction (*Bodhi Samyaktva*) and the highest state of consciousness. (6)
 You are purer than the moon and more brilliant than the sun. You are deeper than the oceans. Please assist me to attain liberation. (7)

(પ્રતિક્રમણ પુરું થયા પછી ‘સંતિકરં સ્તવ’ બોલાય છે. જેથી તે નીચે આપ્યું છે.)

નવસ્મરણમાં ત્રીજું સ્મરણ - શ્રી સંતિકરં સ્તોત્ર
 શાસન રક્ષક દેવ-દેવીઓના સ્મરણ સાથે શ્રી શાંતિનાથની ભાવવાહી સ્તવના

મંગળાચરણ અને વિષય નિર્દેષ શાંતિનાથનું સ્મરણ, ભક્તોના પાલન અને જય તથા શ્રી આપતા નિર્વાણીદેવી અને ગરુડનું સ્મરણ

**Santikaram santiijinam, jag-saranam jay-siriidayaram;
 Samarami bhatta-palag-
 nivvani-garud-kaya-sevam. (1)**

I bow down to *Shantinath Bhagwan* who eliminates difficulties of his followers and helps find peace, who protects all the beings of the world and helps them find victory and prosperity, with the assistance of *Nirvanidevi* and *Garu dyaksha*, who are equipped to help the followers. (1)

સૂરિમંત્રો - ગતમંત્રાક્ષરોપૂર્વક શ્રી શાંતિનાથ પ્રભુની સ્તુતિ
 જય અને શ્રી મંત્રોનું સ્મરણ ઉપદ્રવને/વ્યાધિને દુર કરી ઈચ્છિત ફળ આપે છે.

**Aum sanamo vipposahi-pattanam santisaami-paayanam;
 Zhraum swaha-mantenam, savvasiva-duriya-harananam. (2)
 Aum santinamukkaro, khelosahimaai-laddhi-pattanam;
 Sraum hrim namo ya savvosahi-pattanam cha dei sirim. (3)**

Shantinath Bhagwan has the power to cure various ailments and overcome difficulties. We pray to Him by reciting mantras like "Om Namō", " Zrau

Swaha" and "*Sau Hrim Swaha*". By praying to *Shantinath Bhagwan*, one also attains *Laxmi*. (2, 3)

(આ બે ગાથામાં સૂરિમંત્રના પદો છે.)
 એકંદરે જૈનશાસનના સર્વે રક્ષકો તરફથી રક્ષા
 સરસ્વતીદેવી, ત્રિભુવન સ્વામીની દેવી, શ્રીદેવી, ગણિપીટક, બ્રહ્મો,
 દિક્પાલ ઈન્દ્રોનું સ્મરણ

**Vaani-tihuyan-samini-siridevi-Jakkharay-ganipidaga;
 Gaha-disipal-surinda, saya vi rakkhantu jinabhatte. (4)**

May all the *Devis* - *Saraswati*, *Tribhuvan Swamini*, *Shridevi*, *Yaksharaj Ganipitak*, the planets, the *Dikpals* and the *Devendro*, protect the followers of the *Bhagwants*. (4)

સોળ વિદ્યાદેવીનું સ્મરણ

**Rakkhantu mam rohini-pannatti vajjasinkhala ya saya;
 Vajjamkusi chakkesari-nardutta-kali-mahakali. (5)**

May all the *Vidyadevis* - *Rohini*, *Pragyapti*, *Vajrashunkhala*, *Vajrakushi*, *Chakeshwari*, *Naradatta*, *Kali* and *Mahakali*, please protect us. (5)

**Gori taha gandhari mahajala manavi ya vairutta;
 Achchhutta manasiya, mahamanasiya u devio. (6)**

Also *Gauri*, *Gandhari*, *Mahajwala*, *Manvi*, *Vairotya*, *Achupta*, *Mansi* and *Mahamansi* please protect us. (6)

૨૪ તીર્થંકર પરમાત્માઓના શાસનના અધિષ્ઠાયક યક્ષો અને દેવીઓ તરફનું રક્ષણ
**Jakkha gomuh mahajakkha-timuha-jakkhes-tumbaru kusumo;
 Mayang-vijay-ajiya, bambho manuo surkumaro. (7)**

The twenty four *Yakshas* - *Gomukh*, *Mahayaksha*, *Trimukh*, *Yakshesh*, *Tumbaru*, *Kusum Matang*, *Vijay*, *Ajit*, *Bhramhayaksha*, *Manuj* and *Surkumar*. (7)

**Chhammuha payaal kinnar, garudo ghandhavva
taha ya jakkhindo;**

Kuber varuno bhiudi, gomeho paas maayanga. (8)

*Chhamukh Yaksha, Patal, Kinnar, Garud, Gandharva and Yakshendriya,
Kuber, Varun, Bhrukuti, Gomegh, Parshva and Matang, protect us (8)*

૨૪ શાસન દેવી/ યક્ષિણીઓનું સ્મરણ

**Devio-chakkesari-ajia-duriaari-kaali-mahakali;
Achchuya-santa-jaala, sutaraya soya-sirivachchha. (9)**

*May the twenty four Shasan devis - Chakeshwari, Ajiya, Duriari, Kali,
Mahakali, Achyuta, Shanta, Jwala, Sutarka, Ashoka, Shri Vatsadevi (9)*

**Chanda vijayamkusi-pannaitti-nivvani-achchua dharni;
Vairutta-chhutta-gandhari-amb-paumavai-siddha. (10)**

*Chanda, Vijaya, Ankusha, Pragyapti, Nirwani, Achyuta, Dharini, Vairutya,
Achupta, Gandhari, Amba, Padmavati and Siddhayika, protect us. (10)*

૪ નિકાયના દેવદેવીઓ, વ્યંતરો, યોગિનીઓનું સ્મરણ

**Ia tittha-rakkhana-aya, anne vi sura suriu chauha vi,
Vantar-joini-pamuha, kunantu rakkham saya amham. (11)**

*All the above mentioned Devas and Devis, Yakshas and Yakshinis, who are
always willing to protect the followers, May you all protect us. (11)*

ઉપસંહાર

શાંતિનાથનું, સમ્યક્દષ્ટિ દેવોનું સ્મરણ

**Evam suditthi-surgana-sahio sanghassa santi-jinchando;
Mazza vi kareu rakkham, munisundersuri-thua-mahima. (12)**

Shantinath Bhagwan, who gives *Samyakdrishti* is revered by *Munisundarsuri*, please protect and give peace to the *Sangh*. (12)

સ્તોત્રનું મૂળ નામ અને સ્તોત્ર ગણવાનું ફળ

**Ia 'santinaaha-sammaditthiya-rakkham' saraitikalam;
Savvovaddava-rahio, salahai suha-sampayam paramam.** (13)

If a person with *Samyakdrishti* chants the name of *Shantinath* thrice a day, all his problems will be solved and he will attain happiness (13)

(પ્રશસ્તિ)

ક્ષેપક છે...સ્તોત્રકારના ગુરુનું નામ સ્મરણ

**Tavagachchha-gayan-dinayar-
jugavar-sirisomsunder gurunam;
Supasaay-laddha-ganahar-vijjasidhdhi bhanai siso.** (14)

Shri munisundarsuri is the author of this *stavan*. He is a disciple of *Shri somsundarguru*, who is the author of *Gandhar-Vidya-Suri-mantra* and who shines like the sun among the *Tapagaccha* sect. (14)

This *sutra* was composed by *Munisundarsurishwar Maharaj* to quell the troubles that were brought by *Marki* on the congregation of *Delwada*, near *Udaipur*. This *stotra* contains praises of *Tirthankar Shantinath*. As the name of the composer is mentioned in the 12th verse, the 14th verse is omitted. It also names the sixteen *Vidyadevis* and the twenty-four *Shasandavis*.

SAMAYIK PARWANI VIDHI

દેવ-ગુરુને પંચાંગ વંદન

Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar*'s image or Ascetics).'

જતા-આવતા જીવોની વિરાધનાની માફી

Ichchhā-kārena sandisaha bhagavan !

Iriyāvahiyam padikkamāmi ?

Ichchham, ichchhāmi padikkamium. (1)

Iriyāvahiyāe, virāhanāe. (2)

Gamanā-gamane. (3)

Pāna-kkamane, biya-kkamane, hariya-kkamane,

Osā-uttinga, panaga-daga,

Matti-makkadā-santānā-sankamane. (4)

Je me jivā virāhiyā. (5)

Egindiyā, beindiyā, teindiyā, chaurindiyā, panchindiyā. (6)

Abhihayā, vattiyā, lesiyā, sanghāiyā, sanghattiyā,

Pariyāviyā, kilāmiyā, uddaviyā, thānāo thānam,

Sankāmiyā, jiviyāo vavaroviyā,

Tassa michchhā mi dukkadam. (7)

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

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

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

(સામાયિક દરમ્યાન કાંઈ પણ મન, વચન, કાયાથી સાવધ યોગ સેવાઈ ગયા હોય, તેની શુદ્ધિ થઈ જાય. એટલે સામાયિક સાંગોપાંગ શુદ્ધ જ થાય.)

જતા-આવતા જીવોની વિરાધનાની વિશેષ માફી

**Tassa uttari-karanenam, päyachchhitta-karanenam,
Visohi-karanenam, visalli-karanenam,
Pävānam kammānam,
Nigghāyanatthāe, thāmi käussaggam. (1)**

I now want to absolve all my sins committed (as mentioned in the *Iriyāvahiyā Sutra*) by repenting. To purify my soul and to make it free of pain (caused by practicing religion without right faith or practicing to impress others or for worldly gains) and to completely destroy all my sins, I shall now perform *Käyotsarga*. (1)

કાઉસગના ૧૬ આગાર (છૂટનું) વર્ણન

**Annattha-usasienam, nisasienam,
Khāsienam, chhienam, jambhāienam,
Udduenam, väya-nisaggenam, bhamalie,
pitta-muchchhāe. (1)
Suhumehim anga-sanchālehim,
Suhumehim khel-sanchālehim,
suhumehim ditthi-sanchālehim. (2)
Evamāiehim ägārehim, a-bhaggo a-virāhio,
Hujja me käussaggo. (3)
Jāva arihantānam bhagavantānam,
Namukkārenam na päremi. (4)
Tāva käyam thānenam monenam jhānenam,
Appānam vosirāmi. (5)**

I shall now engross myself in meditation in a completely motionless *yoga*

posture (*Kāyotsarga*) for a specified duration. I will remain motionless except for breathing in and out, coughing, sneezing, yawning, belching, involuntarily losing balance, vomiting, fainting, subtle flickering movements of the eyes and other involuntary bodily movements. I shall perform meditation and keep myself (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence. At the conclusion of meditation, I will complete the *Kāyotsarga* by offering salutation to *Arihants*.

(એક લોગસ 'ચંદેસુ નિમ્મલયરા' સુધીનો કાઉસસગ્ગ અથવા ચાર નવકારનો કાઉસસગ્ગ કરવો.
અને નીચે મુજબ પ્રગટ લોગસ કહેવો.)

૨૪ જિનેશ્વરોની નામ પૂર્વક સ્તુતિ

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

Arihante kittaissam, chauvisam pi kevali. (1)

Usabha-mAjiam cha vande,

Sambhava-Mabhinandanam cha

Sumaim cha. Pauma-ppaham Supāsam,

Jinam cha Chanda-ppaham vande. (2)

Suvihim cha puppha-dantam,

Siala-Sijjamsa-Vāsu-pujjam cha.

Vimala-mAnantam cha jinam,

Dhammam Santim cha vandāmi. (3)

Kunthum Aram cha Mallim,

Vande Muni-suvvayam Nami-jinam cha.

Vandāmi Rittha-nemim,

Pāsam taha Vaddhamānam cha. (4)

Evam mae abhithuā, Vihuya-rayā-malā

pahina-jara-maranā.

Chau-visam pi jinavarā, Tittha-yarā me pasiyantu. (5)

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

Ärugga-bohi-lābham, samāhi-vara-muttamam-dintu. (6)

**Chandesu nimmala-yarä, äichchesu ahiyam payäsa-yarä.
Sägara-vara-gambhirä, siddhä siddhim mama disantu. (7)**

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

I bow to *Rishabhadev*, *Ajitnāth*, *Sambhavnāth*, *Abhinandan*, *Sumatināth*, *Padmaprabha*, *Supārshva*, and *Chandraprabhu*. (2)

I bow to *Suvidhināth* or *Pushpadanta*, *Shitalnāth*, *Shreyānsnāth*, *Vāsmapujya*, *Vimalnāth*, *Anantnāth*, *Dharmanāth*, and *Shāntināth*. (3)

I bow to *Kunthunāth*, *Aranāth*, *Mallināth*, *Munisuvrat-swāmi*, and *Namināth*.

I bow to *Arishta Nemināth*, *Pārshvanāth*, and *Vardhamān* (*Mahāvīr-swāmi*). (4)

I praise the *Arihantas* who have been liberated from all *karmā* that obstruct or hinder the qualities of soul and thereby have broken the cycle of birth and death.

These are the twenty-four Lord *Jinas* or *Tirthankaras* that bless me. (5)

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

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

(પછી ડાબો ઢીંચણ ઉંચો કરીને ‘ચઉક્કસાય’ નીચે મુજબ કહેવું.)

સુંદર અલંકાર યુક્ત ભાષામાં મંત્ર ગર્ભિત શ્રી પાર્શ્વનાથ પ્રભુની સ્તુતિ કરેલ છે.

**Chaukkasäya-padimallulluranu,
Dujjaya-mayana-bäna-musumuranu.
Sarasa-piyangu-vannugaya-gämiu,
Jayaupäsubhuvana-ttaya-sämiu. (1)
Jasutanu-kanti-kadappa-siniddhau,
Sohaiphani-mani-kiranä-liddhau.
Nam nava-jala-hara-tadillaya-lanchhiu,**

So jinupäsüpayachchhau vanchhiu. (2)

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

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

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

શ્રી તીર્થંકર પરમાત્માની તેમના ગુણો દ્વારા સ્તવના

Namutthunam, arihantānam, bhagavantānam. (1)

Äi-garānam, tittha-yarānam, sayyam-sambuddhānam. (2)

Purisuttamānam, purisa-sihānam,

purisa-vara-Pundariānam,

purisa-vara-gandha-hatthinam. (3)

Loguttamānam, loga-nāhānam, loga-hiānam,

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

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

Sarana-dayānam, bohi-dayānam. (5)

I bow down to the *Arihant Bhagwants* (1)

I bow down to those *Arihant Bhagwants* who founded the religion, established the *tirths* (temples, idols or pilgrimage places) and are self-realized (2)

The best among Men, like a lion among men, like the best lotus among men, like the best *Gandhahathi* (fragrant elephant) among men (3)

The best among all the worlds, the guide of the worlds, benefactors of the world, like a lamp which lights up and guides the whole world (4)

One who gives *abhaydan* (the gift of fearlessness), who gives eyes that are used to get *shrutgyan* (written knowledge), who gives refuge and equanimity to all (5)

**Dhamma-dayānam, dhamma-desayānam,
Dhamma-nāyagānam, dhamma-sārahinam,
Dhamma-vara-chāuranta-chakkavattinam. (6)
Appadihaya-vara-nāna-dansana-dharānam,
Viyatta-chhaumānam. (7)**

**Jinānam jāvayānam, tinnānam tārayānam,
Buddhānam bohayānam, muttānam moagānam. (8)**

**Savvannunam, savva-darisinam,
Siva-mayala-marua-mananta-makkhaya-
Mavvābāha-mapunarāvitti
Siddhigai-nāmadheyam thānam sampattānam,
Namo jinānam, jia-bhayānam. (9)**

**Je a aiya siddhā, je a bhavissanti-nāgae kāle.
Sampai a vattamānā, savve ti-vihena vandāmi. (10)**

Ones who are the founders of the religion, teach us the religion, are the heads of the religion, are the emperors of and guide us about charity, right behavior, austerities and right attitude (6)

Ones who possess the best and indestructible knowledge, faith and conviction, and have risen from their status of ascetics (7)

Ones who have triumphed over their attachments and aversions and help others win over theirs, ones who swim and help others swim across the ocean of *sansar*, ones who have mastered the *tattvas* (the truths) and help others learn them and free them of their past *karmas* (8)

Ones who know everything, who see everything, are beneficial to all, steady, free of diseases, imperishable, infinite, indestructible, without any worries, who have reached *Siddhagati* from where there is no return or rebirth, who have conquered their attachments and aversions, who have subjugated all their fears I bow down to such *Jinashwars* (9)

Those who have become *Siddha* in the past, those who will be *siddha* in the future and those that are living at present, I pay my obeisance to them by my thoughts, words and body (10)

સ્વર્ગ, પાતાળ અને મનુષ્યલોકમાં રહેલા જિનચૈત્યોની વંદના

Jāvanticheīāim, uddhe a ahe a tiria-loe a.

Savvāim tāim vande, iha santo tattha santāim. (1)

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

દેવ-ગુરુને પંચાંગ વંદન

Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar's* image or Ascetics).'

ભરત, ઐરાવત, મહાવિદેહક્ષેત્રમાં રહેલા સાધુ ભગવંતોની વંદના

Jāvanta kevi sāhu, bhara hera vaya-mahā-videhe a.

Savvesim tesimpanao, ti-vihena tidanda-virayānam. (1)

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

In this *Sutra*, obeisance is offered to all *Sādhu Mahārāj* and *Sādhviji Mahārāj*, present anywhere in *Bharat-Kshetra*, *Airāvāt-Kshetra* and in *Mahā-Videha-Kshetra*; This is to express our respect to them and for helping us and guiding us in our spiritual journey. This *Sutra* is also Known as '*Sarva Sādhu Vandan Sutra*' (*Sarva* means all) as obeisance is offered to all *Sādhu* and *Sādhvi Mahārāj* present anywhere in all 15 *Karma Bhumi*, namely

5 *Bharat Kshetra*, 5 *Airāvat Kshetra* and 5 *Mahā videha Kshetra*. In *Bharat Kshetra* (where we live) and in *Airāvat Kshetra* people are not always fortunate enough to have the physical presence of *Arihant Bhagawān* and thus, we do not have the benefit of His sermons or His guidance. In such times it is the *Guru Mahārāj*, who preach through their sermons and guide us on the path leading to *Moksha* as originally preached by *Arihant Bhagawān*.

પંચ પરમેષ્ઠિને નમસ્કાર

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

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

ધર્મમાર્ગમાં અંતરાયભૂત વિઘ્નોના નિવારણની પ્રાર્થના

**Uvasagga-haram pāsam, Pāsam vandāmi
kamma-ghana-mukkam.**

Visahara-visa-ninnāsam, mangala-kallāna-āvāsam. (1)

Visahara-phulinga-mantam, kanthe dhārei jo sayā manuo.

Tassa gaha-roga-māri, duttha-jarā janti uvasāmam. (2)

Chitthau dure manto, tujjha panāmo vi bahu-phalo hoi.

Nara-tiriesu vi jivā, pāvanti na dukkha-dogachcham. (3)

Tuha sammatte laddhe, chintāmani-kappa-pāya vabbhahie.

Pāvanti avigghenam, jivā ayarā maram thānam. (4)

Iya santhuo mahāyasa! Bhatti-bbhara-nibbharena hiaena.

Tā deva! Dijja bohim, bhave bhave pāsa! Jina-chanda! (5)

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

Those people, who recite the *Mantra* known as ‘*Visahara Fullinga Mantra*’ with faith, their misfortunes, chronic illness, plague and other fatal epidemic diseases are cured. Let alone recitation of this *Mantra*, even sincere obeisance to you is a cause of good fortune. Those, who offer sincere obeisance to you with a deep faith, will have a life free of sufferings and bad luck, in all of their future human or animal lives. Attainment of the right knowledge and right faith, as preached by you, is even more precious than ‘*Chintāmani ratna*’ and ‘*Kalpa Vruksha*’. Upon their attainment, one attains *Moksha* without difficulty, where there is no old age or death. Oh! Universally revered *Pārshva Nāth Bhagawān*, I eulogize you with a heart full of devotion. Oh! *Jineshvar Pārshva Nāth Bhagawān*, I wish for the right knowledge, right faith and, right conduct in all my future lives.

(ત્યાર પછી બે હાથ જોડી, લલાટે રાખી નીચેનું સૂત્ર બોલવું.)

પરમાત્માની પાસે ભક્તિના ફળરૂપે તેર પ્રકારની પ્રાર્થના - યાચના

Jaya viyarāya! Jaga-guru!,

Hou mamam tuha ppabhāvaō bhayavam!.

Bhava-nivveo maggānu sāriāitthaphala-siddhi. (1)

Loga-viruddha-chchāo,

guru-jana-puā parattha-karanam cha.

Suha-guru-jogo tavyayana-sevanā ābhavama khandā. (2)

(આટલું બોલ્યા પછી બંને હાથ લલાટથી નીચે ઉતારવા. હાથ લલાટ અને નાભિની વચ્ચે રાખવા)

Vārijjai jai viniyāna-bandhanam viyarāya!

Tuha samaye.

Tahavi mama hujja sevā,

bhave bhave tumha chalanānam. (3)

Dukkha-kkhao, kamma-kkhao,

Samāhi-maranam cha bohi-lābho a.

Sampajjau maha eam, tuha nāha!

Panāma-karanenam. (4)
Sarva-mangala-māngalyam,
sarva-kalyāna-kāranam.
Pradhanam sarva dharmanam
Jainam jayati shāsanam. (5)

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

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

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

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

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

'Jaya Viyarāya Sutra' is also known as *Pranidhāna Sutra* which denotes a state of ecstasy. It relates to an act in which the physical, mental and spiritual faculties together are sincerely praying to Lord *Tirthankar* for the benefit of our higher spiritual state. By this *sutra*, the flawless and superior prayers have been done with the lord for spiritual benefits.

દેવ-ગુરુને પૂજાંગ વંદન

Ichchhāmi khamā-samano !

Vandium, jāvanijjāe nisihiāe, matthaena vandāmi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar*'s image or Ascetics).'

મુહપત્તિ પડિલેહણની રજા

Ichhakaren Sandisah bhagawan muhapatti padilehu??

Ichchham.

મુહપત્તી પડિલેહણના ૨૫ બોલ

25 bols of muhapatti

- 1- Sutra Artha Tattva kari sadahu;
 2- Samyaktva mohaniya, 3- Misra mohaniya, 4- Mithyatva
 mohaniya pariharu;
 5- Kama raga, 6- Sneha raga, 7- Drashti raga pariharu;
 8- Sudeva, 9- Suguru, 10- Sudharma adaru;
 11- Kudeva, 12- Kuguru, 13- Kudharma pariharu;
 14- Gyan, 15- Darshan, 16- Charitra adaru;
 17-Gyan-viradhana, 18-Darshan-viradnana,
 19- Charitra-viradhana pariharu;
 20- Man-gupti, 21- Vachan-gupti, 22- Kaya-gupti adaru;
 23- Man-danda, 24- Vachan-danda, 25- Kaya-danda
 pariharu;

શરીરના અંગોના પડિલેહણના ૨૫ બોલ

25 bols of Body parts.

- (left hand) 1- Hasya, 2- Rati, 3- Arati pariharu;
 (right hand) 4- Bhaya, 5- Shok, 6- Jugupsa pariharu;
 (ladies won't say) { (forehead) 7- Krishna-leshya, 8-
 Nila-leshya,
 9- Kapota-lesya pariharu;}
 (mouth) 10- Rasa-garava, 11- Ruddhi-garava,

12- Shata-garava pariharu;
 (ladies won't say) {(chest) 13-Maya-shalya, 14- Niyan-shalya,
 15- Mithyatva-salya pariharu;}
 (ladies won't say) {(right shoulder) 16-Krodha,
 17- Mana pariharu;}
 (ladies won't say) {(left shoulder) 18- Maya; 19-
 Lobha pariharu}
 (right foot) 20- Pruthvikaya, 21- Apkaya,
 22- Teukaya ni jayana karu;
 (left foot) 23- Vayukaya, 24- Vanaspati kaya,
 25- Tras kaya ni raksha karu.

દેવ-ગુરુને પંચાંગ વંદન

Ichchhämi khamä-samano !

Vandium, jävanijjæ nisihiæ, matthaena vandämi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar*'s image or Ascetics).'

Ichhakaren Sandisah bhagawan samayik paru?

Yathashakti.

દેવ-ગુરુને પંચાંગ વંદન

Ichchhämi khamä-samano !

Vandium, jävanijjæ nisihiæ, matthaena vandämi. (1)

'With all my devotion and by renouncing all wrongful acts, I bow down (to the *Tirthankar*'s image or Ascetics).'

Ichhakaren Sandisah bhagawan samayik paryu? Tahatti.

(પછી જમણો હાથ ચરવળા કે કટાસણા ઉપર મુકીને નવકાર,
સામાઈય વયજુત્તો કહેવું.)

પંચ પરમેષ્ઠિને નમસ્કાર

Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai mangalam. (1)

I bow to the *Arihantas* (Tirthankars), I bow to the *Siddhas* or liberated souls, I bow to the *Acharyas*, who head the order, I bow to the *Upadhyays*, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

વારંવાર સામાયિક કરવાથી થતા લાભ અને તેમાં લાગેલા દોષની ક્ષમા યાચના

Sāmāiya-vaya-jutto, jāva mane hoi niyama-sanjutto.

Chhinnai asuham kammam,

samāiya jattiā vārā. (1)

Sāmāiyammi u kae, samano iva sāvaō havai jamhā.

Eena kāranenam,

bahuso sāmāiyam kujjā. (2)

Sāmāyika vidhi e lidhu, vidhi e paryu,

Vidhi karta je koi avidhi huo hoi,

Te savi hun man-vachana-kāyā thi

Michchhā mi dukkadam. (3)

Dasa manana, dasa vachanana, bāra kāyāna

Evamkare battisa dosho mahi je koi dosh lagyo hoi,

Te savi hun mana-vachana-käyä thi
Michchhä mi dukkadam. (4)

As long as someone observes the vow of *Sāmāyika*, and maintains full control over his mind, his bad *Karmas* (sins) are eradicated. Moreover, whenever a person is under the vow of *Sāmāyika*, he is just like a monk. Therefore, one should do *Sāmāyika* over and over again. (1, 2)

I took the vow of this *Sāmāyika* according to the prescribed method and I shall terminate the vow of *Sāmāyika* also in the prescribed method. I ask for your pardon, if I have deviated from the prescribed method mentally, verbally, or physically. (3)

If I have committed any of the 10 faults of mental activity, 10 faults of speech or 12 faults of bodily actions, through my mind, speech, or body respectively, I apologize for the same and ask for your forgiveness. (4)

The prescribed duration of *Sāmāyika* is 48 minutes. The 'Karemi-Bhante Sutra' is recited to take the vow of *Sāmāyika*, while 'Sāmāya Vaya Jutto' Sutra is recited to terminate the vow of *Sāmāyika*. In this sutra, the greatness of the *Sāmāyika* vow is shown. As long as a person is under the oath of *Sāmāyika* he is equivalent to a ascetics. This sutra is uttered to end the vow of *Sāmāyika* but one must remember to adore this sacred characteristic duty of a laity and to maintain the enduring wish of performing the *Sāmāyika* again and again. With regard to the vow of *Sāmāyika*, one should avoid several faults like sinful thought, sinful speech, or inappropriate body movement. Not being attentive about the vow and purpose of *Sāmāyika*, not following prescribed procedure, or being lazy are also considered as faults. The instincts of eating, fear, pleasure, and possessiveness should be avoided during *Sāmāyika*.

પંચ પરમેષ્ઠિને નમસ્કાર

Namo Arihantānam. Namō Siddhānam.

Namo Ayariyānam. Namō Uvajjhāyānam.

Namo loe savva-Sāhunam.

Eso pancha-namukkāro, Savva-pāva-ppanāsano;

Mangalānam cha savvesim, Padhamam havai mangalam. (1)

I bow to the *Arihantas* (Tirthankars), I bow to the *Siddhas* or liberated souls, I bow to the *Acharyas*, who head the order, I bow to the *Upadhyays*, who are the religious scholars and guides of the scriptures. I bow to all ascetics who strictly follow the five great vows of conduct and inspire us to live a simple life. True bowing to these five types of great souls, help remove all sins and create auspiciousness of the most supreme order.

(સ્થાપનાચાર્યનું સ્થાપન કર્યું હોય તો, જમણો હાથ સવળો
(ઉત્થાપન મુદ્રા) રાખી એક નવકાર ગણવો.)

સામાયિક પારવાની વિધિ સંપૂર્ણ
ઈતિ શ્રી સંવચ્છરી પ્રતિક્રમણ વિધિ સમાપ્ત



ઈલા દીપક મહેતા

સંવત્સરીનાં પાવન દિવસે કરાતું પ્રતિકમણ એક અમૃતક્રિયા છે. નિમ્નલિખિત ૧૮ પ્રકારનાં પાપસ્થાનકોમાંથી પાછા ફરવાની યાત્રા એટલે પ્રતિકમણ, જેને સુવિધિપૂર્વક આદરવાથી આપણે ક્ષમાયોગમાં મંગલ પ્રવેશ પામીએ છીએ.

પ્રજ્ઞા અને પારદર્શિતાનાં સમન્વય સમા આ ૨૧મી સદીનાં યૌવનધનમાં જૈન ધર્મનાં વિરલ પ્રતિકમણ સૂત્રોનાં અર્થનાં હાઈનો ખરો લય પહોંચે અને આવનારા વર્ષોમાં તેઓ માટે સત્યમ્, શિવમ્, સુન્દરમ્નાં અનંત દ્વારો ખૂલે તે મારા માટે આનંદોત્સવ હશે.

ભવિજનને ભાવસમાધિમાં તરબોળ કરવા સર્વથા સમર્થ એવા આ સૂત્રોએ મારી આંતરચેતનાને ઘણી વાર શાંતરસમાં ઉડે સુધી ઝબકોળીને મંત્રમુગ્ધ કરી છે. બસ, આ જ અનુભૂતિ સૂત્રોનાં અર્થ સંદર્ભમાંથી સૌને થાય તેવી આશા છે.

મારો આ લઘુ પુરુષાર્થ મંગલનું ધામ બને.

પરમ ચેતના ઝંકૃત થાય તેવા આ સૂત્રાર્થમાંથી સૌને આત્મબ્રહ્મની પ્રાપ્તિ થાય તેવી એકમેવ અભ્યર્થના સહ વંદનો.

૧૮ પાપસ્થાનકો

પ્રાણાતિપાત	મૃષાવાદ	અદત્તાદાન
મૈથુન	પરિગ્રહ	ક્રોધ
માન	માયા	લોભ
રાગ	દ્વેષ	કલહ
અભ્યાખ્યાન	પૈશૂન્ય	રતિ-અરતિ
પરપરિવાદ	માયા-મૃષાવાદ	મિથ્યાત્વશલ્ય

આ ધાર્મિકગ્રંથ આપ સૌ સમક્ષ પ્રસ્તુત કરતા મને ખૂબ જ આનંદ થઈ રહ્યો છે. આ ગ્રંથના નિર્માણમાં મેં ઘણા બધા સાહિત્ય ગ્રંથોમાંથી આધાર લીધેલા છે. તથા ઘણી જગ્યાએ મારા મૌલિક વિચારો પણ પ્રસ્તુત કરેલા છે. આ વિચારો પ્રસ્તુત કરવા પાછળનો મારો આશય પ્રસ્તુત સાહિત્યને સરળતા પૂર્વક દરેક વ્યક્તિ સમજી શકે તે પુરતો જ છે. જે ગ્રંથોનો મેં આધાર લીધો છે તે અલગ અલગ સમયકાળમાં રચાયેલાં છે. તેથી ઘણી જગ્યાએ એક જ અર્થવાળો શબ્દ આ ગ્રંથમાં જુદી રીતે લખાયેલો હોઈ શકે. જે ગ્રંથોનો આધાર મેં લીધો છે તેની સૂચિ અહીં આપેલી છે. આ સાથે સૌ વાચકોને વિનંતી કરું છું કે આ ગ્રંથ નિર્માણમાં મારાથી મનુષ્ય સહજ કોઈપણ ભૂલચુક થઈ હોય તો મને ક્ષમા કરશો.

ઈલા મહેતા

સંદર્ભ ગ્રંથ

1. પ્રતિક્રમણ સૂત્ર with explanation part 1 & 2
- Translated & compiled by - મુનિ શ્રી નિર્વાણસાગર
2. English Pratikraman - Jaina Education Series (JES - 931)
- Published by Jaina Education Committee

How to accomplish 'Samvatsari Pratikraman' shown by Tirthankar Parmatma and with what kind of feeling it should be observed are fully explained with its perfect method of performance in this book. The attempt is praiseworthy. May these wonderful aphorism be a necture and self-welfare creation and may it be a path showing for the emnicipation (Moksha) seeker.

Respected Hitdharmashriji Maharaj Saheb

Pratikraman is for the cleanliness of mind and soul. As the body needs healthy food, to nurture self orinted virtues, Pratikraman is needed. Through Pratikraman attachment, hatred and passion are decreased and mind becomes pure. The reason for it is that there are praising poems for Tirthankars and preachers and prayers for worshiping, meditation, contemplation in their aphorism. Thus, for the purity of mind, removing old deeds (Karma) and good conduct Pratikraman is inevitable.

Padmashri Dr. Kumarpal Desai

Pratikraman is not an action of only sitting for two and half an hour listening to the aphorisms(Sutra) for the insistance of elders, but it is also to understand the meaning of rites and description of action. If it is realized by the desirous of knowing, Pratikraman is a confluence of decreasing past deeds (karma nirjara), remorse and forgiveness. This book visualizes this truth.

Dr. Dhanvant Shah

Editor - Prabuddha Jivan