

बृहत्सामायिक-प्रतिक्रमण पाठ
SAMAYIK AND PRATIKRAMAN

Original Verses- English Transliteration and
Annotation for Young Generation



SHRI AKHIL BHARATVARSHEEYA
DIGAMBAR JAIN VIDVAT PARISHAD
22/2 RAMGANI, J.P. INDORE-452 006

SAMAYIK AND PRATIKRAMAN

(Ritual of Equanimity, Confession and Repentance)

English Annotation by
Subhash Chand Jain

(Retd. Principal)

M.A [Eng.] B.A. [Hons.] PGDTE [C.I.E.F.L.]

Edited by
Dr. Mahendra Kumar Jain 'Manuj'

secretary :

Shri Akhil Bharatbarsheeya Digambar Jain Vidvat Parishad



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Dedicated to -

The noble souls
who are sincerely
endeavoring to achieve
eternal bliss
following
the path of
non-violence
and
co-existence.

**GENEROUS HOUSE HOLDERS COMMITTED TO THE
CAUSE OF THE GLORIFICATION OF RELIGION**



Shri & Smt. Pradhuman S. Zaveri, USA

मंगल भावना

॥ श्री वीतरागाय नमो नमः ॥

श्रीमान् सरल स्वभावी भद्रपरिणामी श्री सुभाषजी जैन- आगमग्रन्थों का सार आंग्ल भाषा में निरंतर करते रहते हैं। उनका पुरुषार्थ अथक है। स्वयं का कल्याण तो है ही साथ ही विदेशी भव्यात्माओं को कल्याण का मार्ग प्रशस्त करते हैं। इसही उपक्रम में अमेरिका प्रवासी भव्यात्मा श्रीमती धनलक्ष्मी पी. झवेरी की भावनानुसार आपने सामायिक व प्रतिक्रमण का भी अंग्रेजी में अनुवाद किया है, जो श्रावक भव्यात्माओं के लिए परमोपयोगी है। आप इसी तरह निरन्तर स्वपर के कल्याण मार्ग में संलग्न रहें, यही मंगल भावना भाता हूँ।

अलमिति विस्तरेण।

-रतनलाल शास्त्री

इन्द्र भवन, इन्दौर

23.1.2016

Message

Pratikramana is a self analysis or repentance for faults. It is a kind of Prayashcitta (expiation) which means to wash away all sins. Since the aspirant is not yet detached with the worldly affairs, knowingly or unknowingly he cannot but commit mistakes. To err is human but not to release one's lapses is a positive sin. To feel sorry and repentant for the mistakes committed and the firm determination not to repeat them is truly the right atonement. The Pratikramana is a happy retreat from vice to virtue, from demerit to merit. The defaulter introspects, realizes his mistakes and determines to rectify them. It is to hate the sin but not the sinner. You want to keep yourself away from what you detest.

We are grateful to Shri Subhash Jain who has been kind enough to translate the Shravaka Pratikramana into English in a nice way and handed over to us for its publication. The Jain Vidvat Parishad is glad to receive with thanks the financial support from Smt. Dhanlaxmi P. Zaveri for its distribution. It was really a need for the day which is now completed with a grace donation.

Professor Bhagchandra Jain "Bhaskar"
Adhyaksha

Digambara jain Vidvat Parishad

My Feelings

While observing Samayik and Pratikraman while living in the USA over the past 40 years, I have seen that the young generation experiences a lot of difficulty reading the original text in Devanagri script. I wanted to get the whole book written in English letters and translated into English so everyone can recite the Shlokas and understand their meaning. During my stay in Indore, I expressed such desire to Dr. Anupam Jain who referred me to Shri Subhash Jain who readily agreed to do the work. Dr Manuj took up the task to get the work computerized correctly specially in Transliteration of Prakrit and Sanskrit and finally agreed to edit. I feel proud that the book is being published by an organization of Jain scholars of India - Shri Akil Baratvarsheeya Digambar Jain Vidvat Parishad.

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Editor's Note

अरुहासिद्धायरिया उवझाया सव्वसाहु परमेट्ठी।
ते वि हु चिट्ठहि आदे तम्हा आदा हु मे सरणं॥

aruha:siddha:yariya: uvajha:ya: savvasa:hu parametthi:
te vi hu chitthahi a:de tamha: a:da: hu me saraṇam..

The abode of five supreme souls [Panchpameshthi] is the soul of the being, hence, our objective should be to concentrate upon the soul.

Pratikraman means asking for apology of wrong doings. The feeling of confession and repentance shed off our sins. Samayik is the state of equanimity-a way to concentration. Smt. Dhanlaxmi P. Zaveri always felt the need of the work in Roman transliteration with English meaning while observing Samayik and Pratikraman herself for the benefit of the young generation of USA. Ex Principal Mr. Subhash Jain did a great task in translating it in to English and had been a guiding hand to give the transliteration and correction in the final draft.

It is a great pleasure to publish the work under the banner Akhil Bharteeya Digambar Jain Vidvat Parishad. I hope the work will prove useful for non- Hindi, English knowing readers.

Dr. Mahendra Kumar Jain 'Manuj'
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Pt. Jayant Kumar Jain, Sikar
Publishing Manager

Shri Akhil Bharatbarsheeya Digambar Jain Vidvat Parishad,

PREFACE

Samayik and Pratikraman

(Ritual of Equanimity, Confession and Repentance)

The main objective of Jainism is to attain complete liberation of the soul by removing its impurities false passions anger pride, deceit, greed.

To remove these impurities of the soul - six essentials (Shat a:vashyak) are prescribed in Jain literature. Among these six essentials 'sa:ma:yik' (Ritual of equanimity) and 'PratiKraman' (Repentance and confession of sins) are given importance. Both these rituals are important for purification of the soul. These rituals are to be observed essentially by ascetics and by religious householders obligatorily.

'Sa:ma:yik' is the state of equanimity in which one learns to remain free from attachment and aversion; no feeling of high and low. It is an act of remaining calm and quiet. It helps keeping mind and temper neutral and in giving up passions and false faith. Practically, Sa:ma:yik is also essential to keep mentally and physically disciplined and controlled.

During the ritual of equanimity one should reflect upon the following attributes of the soul :-

- " Equanimity towards all beings
- " Self-control with pure aspirations
- " Abandoning all thoughts tainted by attachment and aversion.

METHOD OF OBSERVING THE RITUAL OF EQUANIMITY-

The ritual of equanimity three times a day in the morning, at noon and in the evening is the integral part of ascetics' routine and for the religious householders it is necessary to be observed at their convenience at least for one 'Muhurt' i.e. forty eight minutes.

The periods of the ritual of equanimity are -

(a) Maximum - Three Muhurtas i.e. Six Ghadi $48 \times 3 = 144$ minutes.

(b) Medium - Two Muhurtas i.e. Four Ghadi.

(c) Minimum - One Muhurta i.e. Two Ghadi.

The ritual of equanimity be observed in a secluded and peaceful place where there is no entrance for opposite sex. Jin temple or Dharamshala is suitable for this. Morning time is suitable. The ritual be observed after washing hands and feet with washed clothes sitting on a mat or wooden plank or on swept ground.

The observer of the ritual of equanimity should prepare himself mentally. For this he should stand eastward or northward in relax meditative posture and pledge that he would keep himself free from any worldly attachment during the ritual of equanimity and then recite 'Namo:ka:r' hymn nine times and bow bending the body straight touching to the ground eight parts of the body (Sa:shta:ng). After this he should stand as before and fold his hands in the position of prayer, move them anti clock wise three times, put his forehead on the folded hands (a:vart and shironati) later turning to the right repeat the same in all the four directions. The meaning of doing this is to pay reverence to all the places of salvation, miracles, natural and manmade Jin temples and the ascetics by mind words and body. After completing these activities he should sit in meditative posture (Padma:san) in the direction he started 'a:vart' and 'Shironati', either East or North. He should recite the Namo:ka:r hymn 108 times either on the rosary or on fingers with full concentration of mind.

After completion of reciting the hymn, he should contemplate upon sixteen reflections, ten virtues and the self realizing the body and the soul separate. In the end should

recite the hymn nine times and bow down as done in the beginning.

PRATIKRAMAN

The word 'Pratikraman' is made of two words - 'Prati' and 'Kraman' that means to go back, to reflect and review, to confess and atone, asking for forgiveness from others for one's own faults. Committed by mind, body and speech and forgiving faults of others. In simple words it is confession and repentance of one's sinful deeds done in the past by mind, body and speech. It affirms the principle of differentiation i.e. soul and body are not one but two different entities. 'Pratikraman' is one of the six essentials to be performed by ascetics and house holders. For ascetics it is must for house holders obligatory but necessary. 'Pratikraman' is an important process for purification of soul and shedding of Karmas. 'Pratikraman' is meant for repenting and requesting for the past violations of the vows that might have occurred knowingly or unknowingly.

Every being pines for the way to achieve peace and happiness. The main path of achieving peace and happiness is to get rid of passions - 'Kasa:yas'. Passions can be conquered by -

- * Fear from wrong-vicious conduct.
- * Getting away from sensual activities.
- * Renunciation of affection.
- * Realization of the self.
- * Contemplation of the virtues of the self.

'Pratikraman' is considered the main part of self-realization and liberation.

Being from time immemorial is engaged in the sinful activities-violence, falsehood, stealing, non-celibacy and possessiveness and only because of this subjected to the painful sufferings of birth and death. 'Pratikraman' inculcates the

feelings of hatred for violent activities, fear from sinful deeds and vicious activities.

One who performs 'Pratikraman' reflects upon his entire activities and makes up his mind to renounce such activities which are sinful. He fears involving in mental activities and options. He tends to be detached from the pleasures of senses. By performing 'Pratikraman' delusion is washed off leading to the realization of the self. Detachment from sensual pleasures control over passions pave the way to happiness and peace.

'Pratikraman' is the 'self-teacher' that teaches us about our own sinful deeds and the way to enhance the virtues of the self. While performing 'Pratikraman' - external purity be kept in mind for auspicious and inauspicious causes lead the self to the right or wrong path. The external purity helps in keeping the feeling of the self pure. The external purity can be kept of the purity of body, words and mind.

The purity of food is the cause of purity of mind; hence, purity of food, bath, clothes, place, thoughts and words be maintained according to the scripture. To keep thoughts pure, auspicious and inauspicious acts done in the past be reflected upon and pledge not to do any sinful deed in the future. To affirm such pledge the attributes of non-attached Lord [veetra:gi:] be contemplated all the time and repent for the wrong deeds and be ready to renounce them.

Religious householders and ascetics necessarily observe vows. In observing vows violations are natural. For observing vows firmly, reflection on the violations committed during, observing them 'Pratikraman' is must. Even for a lay man 'Pratikraman' is the means to keep him physically and mentally hale and hearty and free from tension 'Pratikraman' is of various types -

- * Daily to be performed in the day and night
- * Fortnightly
- * Monthly
- * Quarterly/Four monthly
- * Annual/yearly.

In the quarterly and yearly 'Pratikraman' - Namokar hymn be recited 108 times and in the rest may be 18, 27 or 36 times, while performing the 'Pratikraman' the Namokar hymn be recited clearly.

The minimum duration of 'Pratikraman' is two 'Ghadi' that should be in the morning in the noon and in the evening.

While performing 'Pratikraman' the following be kept in mind -

1. The worries regarding business, home, separation of beneficial, occurrence of unwanted be renounced.
2. 'Pratikraman' be performed getting detached from the worries regarding son, friend, brother and near relatives.
3. 'Pratikraman' be performed carefully controlling the mind.
4. 'Pratikraman' be performed willingly, respectfully and whole-heartedly.
5. While performing 'Pratikraman' our posture be appropriate and determination for specific limit of possessions.
6. Constant efforts be made to renounce the feeling of attachment for the body.
7. Namokar hymn be recited in 27 respirations with full concentration of mind. During 'Pratikraman' there should be no feeling of fear.
8. While performing 'Pratikraman' the vision be fixed on the tip of the nose like that of Lord Jinendra. Specific efforts to control senses and passion be made.

9. The meaning of the text be understood properly and reflected upon.

10. 'Pratikraman' be performed with the feelings of affection and equanimity for all the beings, reverence for the virtuous, compassion for the sorrow stricken and ignorant.

11. Our own faults be reflected upon again and again.

12. When ever the reference of meditative relaxation (Ka:yo:tsurg) comes, 'Namokar' hymn be recited 9 times 18, 27, 36, 108 according to the type of 'Pratikraman'.

The credit of publication of this work goes to Shri & Smt. Pradhuman S. Zaveri, USA who in true sense are 'Jain Shrivaka'. Smt. Zaveri felt the need of such work for the benefit of the young generation of USA. She not only sponsored its publication but also took great pains in modifying its draft.

I express my gratitude to Pt. Ratanlal Shastri who always inspired and guided to express the spirit of original text.

I am thankful to Dr Manuj who readily agreed to edit the work and gave the final shape.

I am thankful to my wife Smt. Prabha Jain and daughter Smt. Alpana Jain without whose support I could not have completed the work smoothly.

Best of my efforts have been made to present the original spirit in the best possible appropriate language. The scholars if they find any flaw may kindly take it correctly. Suggestions and modifications would be welcome.

-Subhash Jain

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1, Jaora compound, indore
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Key to Pronunciation

अ	आ	इ	ई	उ	ऊ
a	a:	i	i:	u	u:
ए	ऐ	ओ	औ	अं	अः
e	ai	o	au	m	ah
क	ख	ग	घ		
k	kh	g	gh		
च	छ	ज	झ		
ch	chh	j	jh		
ट	ठ	ड	ढ	ण	
t	th	d	dh	n	
त	थ	द	ध	न	
t	th	d	dh	n	
प	फ	ब	भ	म	
p	ph	b	bh	m	
य	र	ल	व		
y	r	l	v		
श	ष	स	ह		
sh	ṣ	s	h		

Note : 1. [:] Symbol- stands for long sound.
2. Hindi nasals are used as [m] and [n] according to context.

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लघु प्रतिक्रमण

Laghu Pratikramaṇa

ॐ नमः सिद्धेभ्यः! ॐ नमः सिद्धेभ्यः!! ॐ नमः सिद्धेभ्यः!!!

OMā namah siddhebhyaḥ! OMā namah siddhebhyaḥ!!

OMā namah siddhebhyaḥ!!!

चिदानंदैकरूपाय, जिनाय परमात्मने ।

परमात्मप्रकाशाय, नित्यं सिद्धात्मने नमः ॥

chida:nandaikaru:pa:ya, jina:ya parama:tmane.
parama:tmapraka:śa:ya, nityaṁ siddha:tmane namah..

Eng. I bow with reverence to the supreme soul who has attained salvation; who has paved the way for salvation and who is the treasure of innumerable virtues.

इतर निगोद सात लाख, नित्य निगोद सात लाख, पथ्वीकाय सात लाख, अपकाय सात लाख, तेजकाय सात लाख, वायुकाय सात लाख, वनस्पतिकाय दश लाख, बे इन्द्रिय दोय लाख, त्री इन्द्रिय दोय लाख, चौ इन्द्रिय दोय लाख, नरकगति चार लाख, देवगति चार लाख, तिर्यगति चार लाख, मनुष्यगति चौदा लाख, ऐव काये चौरासी लाख, मातापक्षे पितापक्षे एकसौ सांठे निन्यानवे लक्ष कुल कोटी लक्ष सुक्षम बादर पर्याप्त अपर्याप्त लब्धि पर्याप्त कोई जीवनी विराधना करी होय रागद्वेष करीने पाप लाग्यो होय-तस्स मिच्छामि दुक्कडं।

itara nigoda sa:ta la:kha, nitya nigoda sa:ta la:kha,
pathvi:ka:ya sa:ta la:kha, apaka:ya sa:ta la:kha, teja:ka:ya
sa:ta la:kha, va:yuka:ya sa:ta la:kha, vanaspatika:ya daśa
la:kha, be indriya doya la:kha, tri: indriya doya la:kha,

chau indriya doya la:kha, narakagati cha:ra la:kha,
devagati cha:ra la:kha, tiryāñchagati cha:ra la:kha,
manushyagati chauda: la:kha, aiva ka:ye chaura:si:
la:kha, ma:ta:pakshe pita:pakshe ekasau sa:ṇṭhe
ninya:nave laksha kula koṭi: laksha sukshama ba:dara
parya:pta aparya:pta labdhi parya:pta koi: ji:vani:
vira:dhana: kari: hoya ra:gadvesha kari:ne pa:pa la:gyo
hoya-tassa michchha:mi dukkaḍaṁ.

Eng. Had I caused pain or hurt any of the beings from one sense to five senses out of ignorance-seven lac of "Itar-nigod," seven lac of "Nitya-nigod," seven lac earth-bodied, seven lac water-bodied, seven lac fire-bodied, seven lac air-bodied, ten lac vegetable-bodied, two lac two sensed, two lac three sensed, two lac four sensed, four lac five sensed animals, fourteen lac human mode of life, four lac celestial mode of life, four lac hellish mode of life (Total 84 lac modes). Maternal side and fraternal side one hundred ninety nine and half lac crore of minute, gross, mature or pre-mature or such other beings, I repent for committing such sins. May all my sins become fruitless. (Lac is equal to 1,00,000)

पंच मिथ्यात्व, बार अविस्त्त, पंदर योग, पच्चीस कषाय एवं सत्तावन आसव करी पाप लाग्यो होय (आंचली) तस्स मिच्छामि दुक्कडं।

pañcha mithya:tva, ba:ra aviratta, pandara yoga,
pachchi:sa kasha:ya evaṁ satta:vana a:srava kari: pa:pa
la:gyo hoya (a:añchali:) tassa michchha:mi dukkaḍaṁ.

Eng. I repent for the sins committed in five false faiths (mithya;tva), twelve vowlessness (avirat), fifteen activities of "Yoga," twenty five passions (fifty seven influx of karmas). May such sinful activities of mine become fruitless.

तीन दण्ड, तीन शल्य, तीन गर्व करीने पाप लाग्यो होय-तस्स मिच्छामि दुक्कडं।

ti:na daṇḍa, ti:na śalya, ti:na garva kari:ne pa:pa la:gyo hoya-tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in three punishments, three stings of mind (shalya), three-prides. May such sinful activities of mine become fruitless.

राज कथा, चोर कथा, स्त्री कथा, भोजन कथा करीने पाप लाग्यो होय-तस्स मिच्छामि दुक्कडं।

ra:ja katha:, chora katha:, stri: katha:, bhojana katha: kari:ne pa:pa la:gyo hoya-tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in the narration of the king or state, thief, woman or diet. May such sinful activities of mine become fruitless.

चार आर्तध्यान, चार रौद्रध्यान करीने पाप लाग्यो होय-तस्स मिच्छामि दुक्कडं।

cha:ra a:rtadhyana, cha:ra raudradhyana kari:ne pa:pa la:gyo hoya-tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in four types of painful meditation (a:rtra dhya:n), four types of cruel meditation (raudradhyana). May such

sinful activities of mine become fruitless.

आचार अनाचार करीने पाप लाग्यो होय-तस्स मिच्छामि दुक्कडं।

a:cha:ra ana:cha:ra kari:ne pa:pa la:gyo hoya-tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in conduct or misconduct. May such sinful activities of mine become fruitless.

पंच मिथ्यात्व करीने पाप लाग्यो होय-तस्स मिच्छामि दुक्कडं।

pañcha mithya:tva kari:ne pa:pa la:gyo hoya-tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in five false faiths. May such sinful activities of mine become fruitless.

पंच आसव करीने पाप लाग्यो होय-तस्स मिच्छामि दुक्कडं।

pañcha a:srava kari:ne pa:pa la:gyo hoya-tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in five influx of karmas. May such sinful activities of mine become fruitless.

पंच स्थावर एवं छट्ठा त्रस जीवनी विराधना करीने पाप लाग्यो होय-तस्स मिच्छामि दुक्कडं।

pañcha stha:var evam chhaṭṭha: trasa ji:vani: vira:dhana: kari:ne pa:pa la:gyo hoya-tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in hurting five immobile and sixth mobile beings. May such sinful activities of mine become fruitless.

सप्त व्यसन सेवे करीने पाप लाग्यो होय-तस्स मिच्छामि दुक्कडं।

sapta vyasana seve kari:ne pa:pa la:gyo hoya-tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in observing seven addictions. May such sinful activities of mine become fruitless.

सप्त भय करीने पाप लाग्यो होय-तस्स मिच्छामि दुक्कडं।

sapta bhaya kari:ne pa:pa la:gyo hoya-tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in seven fears. May such sinful activities of mine become fruitless.

अष्ट मूलगुण व्रतना अतिचार करीने पाप लाग्यो होय-तस्स मिच्छामि दुक्कडं।

aṣṭa mu:laguṇa vratana: aticha:ra kari:ne pa:pa la:gyo hoya-tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in the violation of observing the vow relating to eight basic virtues (astmu:lgun). May such sinful activities of mine become fruitless.

दश प्रकारना बहिरंग परिग्रह करीने पाप लाग्यो होय-तस्स मिच्छामि दुक्कडं।

daśa praka:rana: bahiraṅga parigraha kari:ne pa:pa la:gyo hoya-tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in ten types of external possessions. May such sinful activities

of mine become fruitless.

चौद प्रकारना अन्तरङ्ग परिग्रह करीने पाप लाग्यो होय-तस्स मिच्छामि दुक्कडं।

chauda praka:rana: antaraṅga parigraha kari:ne pa:pa la:gyo hoya-tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in fourteen types of internal possessions. May such sinful activities of mine become fruitless.

पन्दर प्रमाद करीने पाप लाग्यो होय-तस्स मिच्छामि दुक्कडं।

pandara prama:da kari:ne pa:pa la:gyo hoya-tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in fifteen types of carelessness. May such sinful activities of mine become fruitless.

पच्चीस कषाय करीने पाप लाग्यो होय-तस्स मिच्छामि दुक्कडं।

pachchi:sa kasha:ya kari:ne pa:pa la:gyo hoya-tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in twenty five passions. May such sinful activities of mine become fruitless.

पंच अतिचार करीने पाप लाग्यो होय-तस्स मिच्छामि दुक्कडं।

pañcha aticha:ra kari:ne pa:pa la:gyo hoya-tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in five violations in observing twelve vows. May such sinful activities of mine become fruitless.

मारी समक्ष नहीं करीने पाप लाग्यो होय-तस्स मिच्छामि दुक्कडं।

ma:ri: samaksha nahi:rn kari:ne pa:pa la:gyo hoya-tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed unknowingly or indirectly. May such sinful activities of mine become fruitless.

रौद्र परिणामना दुर्चितवन करीने पाप लाग्यो होय-तस्स मिच्छामि दुक्कडं।

raudra pariṇa:mana: duchintavana kari:ne pa:pa la:gyo hoya-tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in contemplating upon cruel thoughts. May such sinful activities of mine become fruitless.

हेडता, हालता, बोलता, चालता, सुता, बेसता मार्गनि विषे जाणे अजाणे दीठे अणदीठे कई पाप लाग्यो होय-तस्स मिच्छामि दुक्कडं।

heṇḍata:, ha:lata:, bolata:, cha:lata:, suta:, besata: ma:rgane vishe ja:ṇe aja:ṇe di:ṭhe aṇadi:ṭhe kai: pa:pa la:gyo hoya-tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed knowingly or unknowingly, seen or unseen while moving, talking, walking, sleeping or sitting on the way. May such sinful activities of mine become fruitless.

सूक्ष्म बादर कोई जीव चंपायो होय, भय पाम्यो होय, त्रास पाम्यो होय, वेदना पाम्यो होय छेदना पाम्यो होय तस्स मिच्छामि दुक्कडं।

su:kshma ba:dara koi ji:va champa:yo hoya, bhaya

pa:myo hoya, tra:sa pa:myo hoya, vedana: pa:myo hoya chhedana: pa:myo hoya tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in crushing, frightening, piercing, hurting or causing pain to any being. May such sinful activities of mine become fruitless.

यति सर्वे मुनि-अर्जिका, श्रावक श्राविकानी, सर्वे प्रकार निंदा करी होय, करावी होय, सांभली होय, संभलावी होय, पराई निंदा करीने पाप लाग्यो होय तस्स मिच्छामि दुक्कडं।

yati sarve muni-arjika:, śra:vaka śra:vika:ni:, sarve praka:ra ninda: kari: hoya, kara:vi: hoya, sa:mbhali: hoya, sambhala:vi: hoya, para:i: ninda: kari:ne pa:pa la:gyo hoya tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in the criticism of any ascetic-male or female, religious house-holders-male or female by the self or by others or by approval by mind, words or body.

देवगुरु शास्त्रनो अविनय थयो- होय तस्स मिच्छामि दुक्कडं। निर्माल्य द्रव्यना पाप लाग्यो होय तस्स मिच्छामि दुक्कडं।

devaguru śa:strano avinaya thayo- hoya tassa michchha:mi dukkaḍaṃ. nirma:lya dravyana: pa:pa la:gyo hoya tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in showing disrespect to the Lord (dev), scripture (Shashtra) and scriptural teacher. May such sinful activities of mine become fruitless. I repent for the sins com-

mitted in taking the articles to the Lord May
such sinful activities of mine become fruitless.

बत्रीस प्रकारना सामायिकना दोष लाग्यो होय तस्स मिच्छामि दुक्कडं।

batri:sa praka:rana: sa:ma:yikana: dosha la:gyo
hoya tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in 32 types of
the ritual of equanimity (Sa:ma:yik). May such
sinful activities of mine become fruitless.

पंच इन्द्रिय व छट्ठो विषय मन करीने पाप लाग्यो होय तस्स
मिच्छामि दुक्कडं।

pañcha indriya va chhaṭṭho vishaya mana kari:ne
pa:pa la:gyo hoya tassa michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed in indulging five
senses and mind in sensual pleasures. May such
sinful activities of mine become fruitless.

जाणे अजाणे कई पाप लाग्यो होय तस्स मिच्छामि दुक्कडं।

ja:ṇe aja:ṇe kai: pa:pa la:gyo hoya tassa
michchha:mi dukkaḍaṃ.

Eng. I repent for the sins committed knowingly or
unknowingly. May such sinful activities of mine
become fruitless.

मारे कोई साथे राग नहीं, द्वेष नहीं, वेर नहीं, मान नहीं,
माया नहीं, मारे समस्त जीव साथे उत्तम क्षमा कर्मक्षयनता,
समाधिमरण, चारों गति का दुःख निवारण हो।

॥ इति लघु सामायिक प्रतिक्रमण ॥

ma:re koi: sa:the ra:ga nahi:m, dvesha nahi:, vera
nahi:m, ma:na nahi:m, ma:ya: nahi:, ma:re samasta ji:va
sa:the uttama kshama: karmakshayanata:,
sama:dhimarāṇa, cha:roṃ gati ka: duhkha niva:raṇa ho.

.. iti laghu sa:ma:yika pratikramaṇa ..

Eng. I do not have any attachment, any aversion, en-
mity, ego, hypocrisy. I wish to have friendly feelings
towards all worldly beings, May all worldly
beings forgive me and I forgive them all.

May I attain supreme knowledge.

May I destroy the Karmas.

May I have the holy end (Sama:dhimaran).

May I have the purity of thoughts getting away
from the sufferings in all the four modes of life.

Thus ends laghu sa:ma:yika pratikramaṇa.

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भावना द्वात्रिंशतिका

(श्री अमितगतिस्वरि विरचित)

Bhahvanah dwahttrinshatikah

सत्त्वेषु मैत्रीं गुणिषु प्रमोदं, क्लिष्टेषु जीवेषु कृपापरत्वम्।
माध्यस्थभावं विपरीतवृत्तौ, सदा ममात्मा विदधातु देव॥१॥

sattveṣu maitri:m guṇiṣu pramodaṃ,

kliṣṭeṣu ji:veṣu kṛpa:paratvam.

ma:dhyasthabha:vaṃ vipari:tavṛttau,

sada: mama:tma: vidadha:tu dev..1..

Eng. O Lord! I observe meditative relaxation as the form

of the devotion of twenty four tirthankars to eradicate all the sins and criticize all the deeds done.

O lord! I wish to nurture the feelings of welfare of all the beings in the world getting away from the negative thoughts. I wish to have friendly thoughts with all the beings as they possess the same soul and attribute of conscience like that of mine. I also wish to feel pleasure in the company of those who are observing the path of right faith, right knowledge and right conduct. Virtues in the world are worshipped and glorified. The welfare of the self and others is done only by virtues.

O Lord! I wish to have the feeling of compassion for the sorrow-stricken. I wish to have the feeling of indifference towards the anti-religious having false faith.

शरीरतः कर्तुमनन्तशक्तिं, विभिन्नमात्मानमपास्तदोषम् ।
जिनेन्द्र! कोषादिव खड्गयष्टिं, तव प्रसादेन ममास्तु शक्तिः ॥२॥
shari:ratah kartumanantashaktim,
vibhinnama:tma:namapa:stadoṣam.
jinendra! koṣa:diva khaḍgyaṣṭim,
tava prasa:dena mama:stu shaktih..2..

Eng. O Lord Jinendra! Bless me with the strength that I may differentiate between the physical body and the eternal soul. The soul and body are like sword and sheath. As the sword is kept

covered in the sheath similarly the soul is kept covered in the body but they are different just like oil and water mixed together.

दुःखे सुखे वैरिणि बन्धुवर्गे, योगे वियोगे भवने वने वा ।
निराकृताशेषममत्वबुद्धेः, समं मनो मेऽस्तु सदापि नाथ ॥३॥

duhkhe sukhe vairiṇi bandhuvarge,
yoge viyoge bhavane vane va:.
nira:kṛta:śeṣamamatvabuddheh,
samaṁ mano meAāstu sada:pi na:th..3..

Eng. O Lord! May my mind remain free from all types of attachments and aversions. May I have the feeling of equanimity in pleasure and pain; friend and enemy; union and separation; forest and garden; palace and cottage.

मुनीश! लीनाविव कीलिताविव, स्थिरौ निषाताविव बिंबिताविव ।
पादौ त्वदीयौ मम तिष्ठतां सदा, तमोधुनानौ हृदि दीपिकाविव ॥४॥

muni:sha! li:na:viva ki:lita:viva,
sthirau niṣa:ta:viva bimbita:viv.
pa:dau tvadi:yau mama tiṣṭhata:ṁ sada:,
tamodhuna:nau hṛdi di:pika:viv..4..

Eng. O Master of ascetics! Your lotus feet are like the lamp that extinguishes the darkness of ignorance. Let your lotus feet be enshrined in my heart in such a way as they are fixed and reflected like the image.

एकेन्द्रियाद्या यदि देव! देहिनः, प्रमादतः संचरता इतस्ततः।
क्षता विभिन्ना मिलिता निपीडिताः, तदस्तु मिथ्या दुरुनुष्ठितं तदा ॥५॥

ekendriya:dya: yadi deva! dehinah,
prama:datah sañcharata: itastatah.
kṣata: vibhinna: milita: nipi:ḍita:h,
tadastu mithya: duranuṣṭhitam tada:...5..

Eng. O Lord Jinendra! Had I ever killed or cut into pieces or injured or hurt any being by carelessness, may all such sinful conduct of mine become fruitless.

विमुक्तिमार्गप्रतिकूलवर्तिना, मया कषायाक्षवशेन दुर्धिया।
चारित्रशुद्धेर्यदकारि लोपनं, तदस्तु मिथ्या मम दुष्कृतं प्रभो ॥६॥
vimuktima:rgapratiku:lavartina:,
maya: kṣa:ya:kṣavashena durdhiya:
cha:ritrashuddheryadaka:ri lopaṇam,
tadastu mithya: mama duṣkṛtam prabho..6..

Eng. O Lord! I am foolish; follow the path against salvation; whatever sins I may have committed under the four passions and five senses and destroyed the purity conduct. May all such sins become fruitless.

विनिन्दनालोचनगर्हणैरहं, मनोवचः कायकषायनिर्मितम्।
निहन्मि पापं भवदुःखकारणं, भिषग्विषं मन्त्रगुणैरिवाखिलम् ॥७॥
vinindana:lochanagarhañairaham,
manovachah ka:yakaṣa:yanirmitam.

nihanmi pa:paṁ bhavaduhkhaka:raṇam,
bhiṣagviṣam mantraguṇairiva:khilam..7..

Eng. I repent for my sins committed by mind, words and body or passions. May such sins are destroyed just like the effect of poison is destroyed by a clever doctor.

अतिक्रमं यद्विमतेर्व्यतिक्रमं, जिनातिचारं सुचरित्रकर्मणः।
व्यधामनाचारमपि प्रमादतः, प्रतिक्रमं तस्य करोमि शुद्धये ॥८॥
atikramam yadvimatervyatikramam,
jina:ticha:raṁ sucharitrakarmanah.
vyadha:mana:cha:ramapi prama:datah,
pratikramam tasya karomi shuddhaye..8..

Eng. O Lord Jinendra! I repent for my sins committed by carelessness in the blemish of my pure conduct.

क्षतिं मनः-शुद्धिविधेरतिक्रमं, व्यतिक्रमं शीलव्रतेर्विलंघनम्।
प्रभोऽतिचारं विषयेषु वर्तनं, वदन्त्यनाचारमिहातिसक्तताम् ॥९॥
kṣatiṁ manah-shuddhividheratikramam,
vyatikramam shi:lavratervilaṅghanam.
prabhoAāticha:raṁ viṣayeṣu vartanam,
vadantyana:cha:ramiha:tisaktata:m..9..

Eng. O Lord! Acharyas state that slackness in the purity of mind, origin of thoughts against nature is violation of Jain principles (atikram), violation of vow with passional longings is

"vyatikram", tendency towards sensual pleasures is "atichar"-violation of religious rules and conduct and to indulge beyond limit in sensual pleasures is misconduct- "anachar".

यदर्थमात्रापदवाक्यहीनं, मया प्रमादाद्यदि किञ्चनोक्तम् ।
तन्मे क्षमित्वा विदधातु देवी, सरस्वती केवलबोधलब्धिम् ॥१०॥

yadarthama:tra:padava:kyahi:nam,
maya: prama:da:dyadi kiñchanoktam.
tanme kṣamitva: vidadha:tu devi:,
sarasvati: kevalabodhalabdhim..10..

Eng. Had I explained, stated wrongly any word may the goddess of knowledge-"Jinvani" pardon me for my sinful deeds and bless me with supreme knowledge-omniscience-"keval gyan".

बोधि: समाधि: परिणामशुद्धि:, स्वात्मोपलब्धि: शिवसौख्यसिद्धि: ।
चिन्तामणिं चिन्तितवस्तुदाने, त्वां वंद्यमानस्य ममास्तु देवि ॥११॥

bodhih sama:dhiih pariṇa:mashuddhih,
sva:tmopalabdhiih shivasaukhyasiddhih.
chinta:maṇim chintitavastuda:ne,
tva:m vandyama:nasya mama:stu devi..11..

Eng. O Goddess! You are like wish yielding gem to fulfill the desired wish. I bow to you. May I be blessed with wisdom-perfect knowledge of three jewels-right faith, right knowledge and right conduct, complete concentration upon the soul,

purity of soul and the benefit of realizing the nature of the soul leading to liberation.

यः स्मर्यते सर्वमुनीन्द्रवृन्दैः, यः स्तूयते सर्वनरामरेन्दैः ।
यो गीयते वेदपुराणशास्त्रैः, स देवदेवो हृदये ममास्ताम् ॥१२॥

yah smaryate sarvamuni:ndravṛndaih,
yah stu:yate sarvanara:marendraih.
yo gi:yate vedapura:ṇasha:straih,
sa devadevo hṛdaye mama:sta:m..12..

Eng. May the omniscient Lord be enshrined in my heart. He is revered and worshipped by all the ascetics, emperors and Indras. He is glorified in scriptures, Vedas and Puranas.

यो दर्शनज्ञानसुखस्वभावः, समस्तसंसार-विकारबाह्यः ।
समाधिगम्यः परमात्मसंज्ञः, स देवदेवो हृदये ममास्ताम् ॥१३॥

yo darshanajñā:nasukhasvabha:vah,
samastasaṁsa:ra-vika:raba:hyah.
sama:dhigamyah parama:tmasañjñah,
sa devadevo hṛdaye mama:sta:m..13..

Eng. The omniscient Lord is possessed with infinite perception, infinite knowledge and infinite bliss of conduct. He is free from conduct against nature. He can be experienced by complete concentration through three jewels. May such supreme soul be enshrined in my heart.

निषूदते यो भवदुःखजालम्, निरीक्षते यो जगदन्तरालम्।
योऽन्तर्गतो योगिनिरीक्षणीयः, स देवदेवो हृदये ममास्ताम्॥१४॥

niṣu:date yo bhavaduhkhaja:lam,
niri:kṣate yo jagadantara:lam.
yoAāntargato yoginiri:kṣaṇi:yah,
sa devadevo hṛdaye mama:sta:m..14..

Eng. The Lord of the Lords- the destroyer of the sufferings of the world- who perceives everything, pervades everywhere, and the ideal of the saints deeply engrossed in the self. May such Lord be enshrined in my heart.

विमुक्तिमार्गप्रतिपादको यो, यो जन्ममृत्युव्यसनाद्यतीतः।
त्रिलोकलोकी विकलोऽकलङ्कः, स देवदेवो हृदये ममास्ताम्॥१५॥
vimuktima:rgapratipa:dako yo,
yo janmamṛtyuvyasana:dyati:tah.
trilokaloki: vikaloAākalaṅkah,
sa devadevo hṛdaye mama:sta:m..15..

Eng. May the Lord who guides the path of salvation who is free from the sufferings of birth and death, who knows all the three worlds, who is without body and free from blemish-ness- be enshrined in my heart.

क्रोडीकृताशेषशरीरवर्गा, रागादयो यस्य न सन्ति दोषाः।
निरिन्द्रियो ज्ञानमयोऽनपायः, स देवदेवो हृदये ममास्ताम्॥१६॥

kroḍi:kṛta:sheṣashari:ravarga:,
ra:ga:dayo yasya na santi doṣa:h.
nirindriyo jñā:namayoAānapa:yah,
sa devadevo hṛdaye mama:sta:m..16..

Eng. The Lord of the Lords- is free from attachments and aversions which mislead the worldly beings. He is devoid of five senses and mind. He is knowledge- embodiment and imperishable-immortal. May such omniscient Lord be enshrined in my heart.

यो व्यापको विश्वजनीनवृत्तेः, सिद्धो बिबुद्धो धुतकर्मबन्धः।
ध्यातो धुनीते सकलं विकारं, स देवदेवो हृदये ममास्ताम्॥१७॥
yo vya:pako vishvajani:navṛtteh,
siddho bibuddho dhutakarmabandhah.
dhya:to dhuni:te sakalam vika:raṁ,
sa devadevo hṛdaye mama:sta:m..17..

Eng. The Lord of the Lords- pervades in the objects of the entire world. He is supreme, omniscient. He has destroyed the bondages of Karmas. He is meditated upon by the noble souls. He is free from all blemish-ness of conduct. May such Lord of Lords be enshrined in my heart.

न स्पृश्यते कर्मकलंकदोषैः, यो ध्वान्तसंघैरिव तिग्मरश्मिः।
निरञ्जनं नित्यमनेकमेकं, तं देवमाप्तं शरणं प्रपद्ये॥१८॥

na spr̥shyate karmakalaṅkadoṣaih,
 yo dhva:ntasaṅghairiva tigmarashmih.
 nirañjanaṁ nityamanekamekaṁ,
 taṁ devama:ptaṁ sharaṇaṁ prapadye..18..

Eng. The supreme soul who is free from the blemish of karmas just like the rays of the sun remain untouched with darkness. He is untainted by karmas (niranjan), he is eternal according to the view point of objects, numerous according to the view point of modes of life and attributes and one according to the view point of substances. He is real spiritual authority (a:pt). May I be blessed by such spiritual authority.

विभासते यत्र मरीचिमाली, न विद्यमाने भुवनावभासि।
 स्वात्मस्थितं बोधमयप्रकाशं, तं देवमाप्तं शरणं प्रपद्ये ॥१९॥
 vibha:sate yatra mari:chima:li:,
 na vidyama:ne bhuvana:vabha:si.
 sva:tmasthitam bodhamayapraka:sham,
 tam devama:ptaṁ sharaṇaṁ prapadye..19..

Eng. I surrender myself willfully to the omniscient who illumines all the three worlds with the sun of knowledge in spite of having no worldly sun. He lies in the self-according to absolute view- point.

विलोक्यमाने सति यत्र विश्वं, विलोक्यते स्पष्टमिदं विविक्तम्।
 शुद्धं शिवं शान्तमनाद्यनन्तं, तं देवमाप्तं शरणं प्रपद्ये ॥२०॥

vilokyama:ne sati yatra vishvam,
 vilokyate spaṣṭamidam viviktam.
 shuddham shivam sha:ntamana:dyanantaṁ,
 taṁ devama:ptaṁ sharaṇaṁ prapadye..20..

Eng. The omniscient clearly visualizes all the objects of the world as they are. He is pure welfare- incarnate, calm and has no beginning and no end I surrender myself to such spiritual authority.

येन क्षता मन्मथमानमूर्च्छा-विषादनिद्राभयशोकचिन्ताः।
 क्षयोऽनलेनेव तरुप्रपञ्चः, तं देवमाप्तं शरणं प्रपद्ये ॥२१॥
 yena kṣata: manmathama:namu:rchha:-
 viṣa:danidra:bhayashokachinta:h.
 kṣayoAānaleneva taruprapañchah,
 tam devama:ptaṁ sharaṇaṁ prapadye..21..

Eng. He has destroyed the desires, pride, attachments, sorrow, sleep, fear, grief and worries just like the fire destroys the trees. I surrender myself to such spiritual authority-the supreme soul.

न संस्तरोऽश्मा न तृणं न मेदिनी, विधानतो नो फलको विनिर्मितः।
 यतो निरस्ताक्षकषायविद्विषः, सुधीभिरात्मैव सुनिर्मलो मतः ॥२२॥
 na samstaroAāshma: na tṛṇam na medini:,
 vidha:nato no phalako vinirmitah.
 yato nirasta:kṣakaṣa:yavidviṣah,
 sudhi:bhira:tmaiva sunirmalo matah..22..

Eng. State of equanimity (sa:ma:yik) does not require any material seat like rock, grass, ground or wooden- seat. The wise accepts the pure soul as the seat for the state of equanimity that has destroyed the enemies of senses and passions.

न संस्तरो भद्रसमाधिसाधनं, न लोकपूजा न च संघमेलनम्।
यतस्ततोऽध्यात्मरतो भवानिशं, विमुच्य सर्वमपि बाह्यवासनाम्॥२३॥

na samstaro bhadrasama:dhisa:dhanam,
na lokapu:ja: na cha saṅghamelanam.
yatastatoAādhyā:tmarato bhava:nisham,
vimuchya sarva:mapi ba:hyava:sana:m..23..

Eng. O Noble soul! Neither the physical mortification (santha:ra:)nor the worship nor the company of all the four types of devotees is the means of meditation and state of equanimity, hence, be absorbed in the self, giving up all worldly attachments and desires.

न सन्ति बाह्या मम केचनार्था, भवामि तेषां न कदाचनाहम्।
इत्थं विनिश्चित्य विमुच्य बाह्यं, स्वस्थः सदा त्वं भव भद्रमुक्त्यै॥२४॥

na santi ba:hya: mama kechana:rtha:,
bhava:mi teṣa:rṁ na kada:chana:ham.
ittham vinishchitya vimuchya ba:hyam,
svasthah sada: tvam bhava bhadramuktyai..24..

Eng. Nothing in the eternal world except the soul belongs to me nor do I belong to the world, hence,

keeping this in mind every external thing be given up and be absorbed in the self for Liberation.

आत्मानमात्मन्यवलोकमानः, त्वं दर्शनज्ञानमयो विशुद्धः।
एकाग्रचित्तः खलु यत्र तत्र, स्थितोपि साधुर्लभते समाधिम्॥२५॥

a:tma:nama:tmanyavalokama:nah,
tvam darshanajña:namayo vishuddhah.
eka:grachittah khalu yatra tatra,
sthitopi sa:dhurlabhate sama:dhim..25..

Eng. You are the knower of yourself; you are the embodiment of perception and knowledge; you are pure. The saint who with full concentration of mind absorbs in himself attains the state of equanimity.

एकः सदा शाश्वतिको ममात्मा, विनिर्मलः साधिगमस्वभावः।
बहिर्भवाः सन्त्यपरे समस्ता, न शाश्वताः कर्मभवाः स्वकीयाः॥२६॥

ekah sada: sha:shvatiko mama:tma:,
vinirmalah sa:dhigamasvabha:vah.
bahirbhava:h santyapare samasta:,
na sha:shvata:h karmabhava:h svaki:ya:h..26..

Eng. My soul is eternal, imperishable, pure and embodiment of clairvoyance. Everything outside the soul is perishable, transient and dependent on karmas.

यस्यास्ति नैक्यं वपुषापि सार्द्धं, तस्यास्ति किं पुत्रकलत्रमित्रैः।
पृथक्कृते चर्मणि रोमकृपाः, कुतो हि तिष्ठन्ति शरीरमध्ये॥२७॥

yasya:sti naikyam vapuṣa:pi sa:rddham,
 tasya:sti kiṁ putrakalatramitraih.
 pṛthakkṛte charmaṇi romaku:pa:h,
 kuto hi tiṣṭhanti shari:ramadhye..27..

Eng. The soul that is akin to the body how can kith and kin be akin to the soul. Just like the skin is removed from the body all the hair on the skin are automatically removed as they are dependent upon the skin.

संयोगतो दुःखमनेकभेदं, यतोऽश्नुते जन्मवने शरीरी ।
 ततस्त्रिधासौ परिवर्जनीयो, यियासुना निर्वृतिमात्मनीनाम् ॥२८॥

samyogato duhkhamanekabhedaṁ,
 yatoAāshnute janmavane shari:ri:.
 tatastridha:sau parivarjani:yo,
 yiya:suna: nirvṛtima:tmani:na:m..28..

Eng. In the forest of the world the being suffers in various ways associating with external objects, therefore, one should give up all the worldly attachments and aversions by mind, words and body for the sake of liberation.

सर्वं निराकृत्य विकल्पजालं, संसारकान्तार-निपातहेतुम् ।
 विविक्तमात्मानमवेक्ष्यमाणो, निलीयसे त्वं परमात्मतत्त्वे ॥२९॥

sarvaṁ nira:kṛtya vikalpaja:laṁ,
 saṁsa:raka:nta:ra-nipa:tahetum.
 viviktama:tma:namavekṣyama:ṇo,
 nili:yase tvaṁ parama:tmatattve..29..

Eng. Destroying all the illusions of worldly attachments and aversions-the cause of wandering in the world, one should absorb in the self, keeping in mind that the soul is different from the non-soul.

स्वयं कृतं कर्म यदात्मना पुरा, फलं तदीयं लभते शुभाशुभम् ।
 परेण दत्तं यदि लभ्यते स्फुटं, स्वयं कृतं कर्म निरर्थकं तदा ॥३०॥

svayaṁ kṛtaṁ karma yada:tmana: pura:,
 phalaṁ tadi:yam labhate shubha:shubham.
 pareṇa dattaṁ yadi labhyate sphuṭaṁ,
 svayaṁ kṛtaṁ karma nirarthakaṁ tada:...30..

Eng. Whatever deeds are done in the past bear their fruits accordingly .One reaps the fruits of ones deeds only. None else can reap the fruits of others karmas.

निजार्जितं कर्म विहाय देहिनो, न कोऽपि कस्यापि ददाति किञ्चन ।
 विचारयन्नेव- मनन्यमानसः, परो ददातीति विमुञ्च शेमुषीम् ॥३१॥

nija:rjitaṁ karma viha:ya dehino,
 na koAāpi kasya:pi dada:ti kiñchan.
 vicha:rayanneva- mananyama:nasah,
 paro dada:ti:ti vimuñcha shemuṣi:m..31..

Eng. All the worldly beings reap the fruits of their deeds-karmas. Apart from the fruits of karmas nobody gives anything. Keeping this view in mind one should concentrate on the self.

यैः परमात्माऽमितगतिवन्द्यः, सर्वविविक्तो भृशमनवद्यः।
शश्वदधीतो मनसि लभन्ते, मुक्तिनिकेतं विभववरं ते॥३२॥

yaih parama:tma:Aāmitagativandyah,
sarvavivikto bhr̥shamanavadyah.
shashvadadhi:to manasi labhante,
muktiniketam vibhavavaram te..32..

Eng. The noble souls who reflect upon the supreme soul which is pure, good, beautiful and great worshipped by scholars and devotees of the Lord like Amitgati-attain the wealth of salvation.

इति द्वात्रिंशता वृत्तैः, परमात्मान-मीक्षते।
योऽनन्यगतचेतस्को, यात्यसौ पदमव्ययम्॥३३॥

iti dva:trimshata: vṛttaiḥ, parama:tma:na-mi:kṣate.
yoAānanyagatachetasko, ya:tyasau padamavyayam..33..

Eng. The noble soul who realizes the supreme soul with concentration of mind as stated above in thirty-two couplets attains the imperishable-eternal state.

// इति अमितगतिसूरिविरचितभावनाद्वात्रिंशतिका (सामायिकपाठ)
समाप्तम् //

.. iti amitagatisu:rivirachitabha:vana:dva:trimshatika:
(sa:ma:yikapāṭha) sama:ptam..

----- o -----

बृहत्सामायिक पाठ

Br̥hatsa:ma:yika Paṭha

DETAILED LESSON OF EQUANIMITY

ॐ नमः सिद्धेभ्यः! ॐ नमः सिद्धेभ्यः!! ॐ नमः सिद्धेभ्यः!!!

Omā namah siddhebhyaḥ! Omā namah siddhebhyaḥ!!

Omā namah siddhebhyaḥ!!!

ईर्यापथ-भक्तिः

i:rya:paṭha-bhaktiḥ

ॐ जय, जय, जय, निस्सही, निस्सही, निस्सही

Omā jaya, jaya, jaya, nissahi:, nissahi:, nissahi:

निःसंगोऽहं जिनानां सदन-मनुपमम् त्रिःपरीत्यैत्य भक्त्या।

स्थित्वा गत्वा निषद्योच्चरण- परिणतोऽन्तःशनैर्हस्तयुग्मम्॥

भाले संस्थाप्य बुद्ध्या मम, दुरितहरं कीर्तये शक्रवन्द्यम्।

निन्दादूरं सदाप्तं क्षयरहित- ममुं ज्ञानभानुं जिनेन्द्रम्॥१॥

nihsaṅgoAāham jina:na:m sadana-

manupamam trihpari:tyaitya bhaktya:.

sthitva: gatva: niṣadyochcharaṇa-

pariṇatoAāntahshanairhastayugmam..

bha:le samstha:pya buddhya: mama,

duritaharam ki:rtaye shakravandyam.

ninda:du:ram sada:ptam kṣayarahita-

mamuṁ jñā:nabha:nuṁ jinendram..1..

Eng. Getting free from possessions and attachments, I

go to the Temple (Jinalaya), take three rounds of the altar (Pradakshina:); stand humbly and respectfully utter “Nissahi” three times having pure and positive thoughts within; put folded hands on the forehead; pray to Lord Jinendra who keeps my vices away. He is worshipped by Indra (King of celestial deities). He keeps Himself away from ill-will and criticism. He is ever benevolent, free from destruction. He is the Sun of knowledge.

पडिक्कमामि-भंते ! इरियावहियाए विराहणाए अणागुत्ते, अङ्गमणे, णिग्गमणे, ठाणे, गमणे चंकमणे पाणुग्गमणे, बीजुग्गमणे, हरिदुग्गमणे, उच्चार- पस्सवण- खेल- सिंहाणय- वियडिय पड्ठावणियाए, जे जीवा एइंदिया वा, बेइंदिया वा, तेइंदिया वा, चउरिंदिया वा, पंचेइंदिया वा, णोल्लिदा वा, पेल्लिदा वा, संघट्टिदा वा, संघादिदा वा, उद्दाविदा वा, परिदाविदा वा, किरिंछिदा वा, लेस्सिदा वा, छिंदिदा वा, भिंदिदा वा, ठाणदो वा, ठाणचंकमणदो, वा तस्स उत्तरगुणं, तस्स पायच्छित्तकरणं, तस्स विसोहिकरणं, जाव अरहंताणं, भयवंताणं, णमोक्कारं पज्जुवासं करेमि, ताव कालं पावकम्मं दुच्चरियं वोस्सरामि !

paḍikkama:mi-bhante! iriya:vahiya:e vira:haṇa:e aṇa:gutte, aiggamaṇe, ṇiggamaṇe, tha:ṇe, gamaṇe chaṅkamaṇe pa:ṇuggamaṇe, bi:juuuggamaṇe, hariduggamaṇe, uchcha:ra- passavaṇa- khela-siṅha:naya- viyaḍiya paittha:vaṇiya:e, je ji:va: eiandiya: va:, beiandiya: va:, teiandiya: va:, chaurindiya: va:,

pañchendiya: va:, ṇollida: va:, pellida: va:, saṅghaṭṭida: va:, saṅgha:dida: va:, udda:vida: va:, parida:vida: va:, kiriñchchida: va:, lessida: va:, chhindida: va:, bhindida: va:, tha:ṇado va:, tha:ṇachāṅkamaṇado, va: tassa uttaraguṇaṃ, tassa pa:yachchhittakaraṇaṃ, tassa visohikaraṇaṃ, ja:va arahanta:ṇaṃ, bhayavanta:ṇaṃ, ṇamokka:raṃ pajjuva:sam karemi, ta:va ka:laṃ pa:vakammaṃ duchchariyaṃ vossara:mi!

Eng. O Lord! I repent and seek forgiveness for my activities of hurting or causing pain directly or indirectly to one sensed beings having form; two sensed beings having form and tongue; three sensed beings having form, tongue and nose; four sensed beings having form, tongue, nose and eyes and five sensed beings having form, tongue, nose, eyes and ears. Utter hymn of five supreme souls (Namokar mantra) and give up vicious and cruel activities.

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

(Namokar hymn-nine times in 27 respirations)

ईर्यापथे प्रचलताऽद्य मया प्रमादा-
देकेन्द्रिय- प्रमुख-जीवनिकाय-बाधा ।

निर्वर्तिता यदि भवेद - युगान्तरेक्षा,
मिथ्या-तदस्तु दुरितं गुरुभक्ति तो मे॥2॥

i:rya:pathe prachalata:Aādya maya: prama:da:-
dekendriya- pramukha-ji:vanika:ya-ba:dha:.
nirvartita: yadi bhaveda - yuga:ntarekṣa:,
mithya:-tadastu duritaṁ gurubhakti to me..2..

Eng. While walking I might have ever obstructed any
of the beings from one sensed to five sensed by
carelessness or might have walked without care-
fully observing the way two hands ahead. I repent
for the sins I might have committed during the ac-
tivity of walking and pray to be freed from such
sins by the grace of the scriptural teacher (guru).

करचरणतनुविघातादटतो निहतः प्रमादतः प्राणी।
ईर्यापथमिति भीत्या मुंचे तद्दोषहान्यर्थम्॥3॥

karacharaṇatanuvigha:ta:daṭato
nihatah prama:datah pra:ṇi:.
i:rya:pathamiti bhi:tya:
muñche taddoṣaha:nyartham..3..

Eng. The being gives up walking as to avoid such sins
like hurting the moving beings by hands, legs and
body by carelessness

इच्छामि भंते! आलोचेउं इरियावहियस्स पुव्वुत्तर-दक्खिण-
पच्छिम-चउदिसु विदिसासु विहरमाणेण जुगंतर-दिट्ठिणा भव्वेण दट्ठ्वा
पमाददोसेण डवडवचरियाए पाणभूद-जीव-सत्ताणं एदेसिं उवघादो
कदो वा कारिदो वा कीरंतो वा समणुमण्णिदो वा तस्स मिच्छा मे
दुक्कडं॥3॥

ichchha:mi bhante! a:locheuam iriya:vahiyassa
puvvuttara-dakkhiṇa- pachchhima-chaudisu vidisa:su
viharama:ṇeṇa jugantara-diṭṭhiṇa: bhavveṇa daṭṭhavva:
pama:dadoṣeṇa ḍavaḍavachariya:e pa:ṇabhu:da-ji:va-
satta:ṇaṁ edesiṁ uvagha:do kado va: ka:rido va:
ki:ranto va: samaṇumaṇṇido va: tassa michchha: me
dukkaḍaṁ..3..

Eng. O Lord! I intend to criticize the sins committed
during walking (I:rya:path). while walking in the
four directions-the East, the West, the North, the
South and their sub directions sins regarding the
harm done to the existence of any being might have
been committed by carelessness by the self or
caused by others or by approval, I repent and
apologize for such of my sins.

शान्ति अष्टक

sha:ntih-aṣṭak

न स्नेहाच्छरणं प्रयान्ति भगवन् पादद्वयंतेप्रजाः।
हेतुस्तत्र विचित्रदुःखनिचयः संसारघोरारणवः।
अत्यंतस्फुरदुग्रश्मिनिकरव्याकीर्णभूमंडलो,
ग्रैष्मः कारयतींदुपादसलिलच्छायानुरागं रविः॥1॥

sneha:chchharaṇaṁ praya:nti

bhagavan pa:dadvayantepraja:h.

hetustatra vichitraduhkhanichayah

samsa:raghora:rṇavah.

atyantasphuradugrarashminikara-

vya:ki:rṇambhu:maṇḍalo,

graiṣmah ka:rayati:ndupa:dasalila-

chchha:ya:nura:gaṁ ravih..1..

Eng. O Lord! Laymen ordinarily do not seek the shelter of your feet affectionately but those who seek your shelter; they do so because of the ocean of the world full of peculiar types of pains and sufferings. This is just like the Sun of the summer releasing its bright rays and scorching heat in all the corners of the universe shows its affection and sympathy to the people, moon rays, water and shadow.(1)

क्रुद्धाशीविषदष्टदुर्जयविषज्वालाबलीविक्रमो ।
विद्याभेषजमंत्रतोयहवनैर्याति प्रशान्तिं यथा ॥
तद्वत्ते चरणारुणांबुजयुग-स्तोत्रोन्मुखानांनृणाम् ।
विघ्नाः कायविनायकश्च सहसा, शाम्यन्त्यहो विस्मयः ॥2 ॥

kruddha:shi:viṣadaṣṭadurjayaviṣa-

jva:la:bali:vikramo.

vidya:bheṣajamantratoyahavanair-

ya:ti prasha:ntim yatha:..

tadvatte charaṇa:mruṇa:mbujayuga-

stotronmukha:na:nnṛṇa:m.

vighna:h ka:yavina:yakashcha sahasa:,

sha:myantياهو vismayah..2..

Eng. O Lord!-It is a great wonder that people who are ready to eulogize your red lotus like feet all their troubles and pains are wiped off just like the

incurable poison of the most poisonous snake, burning fire and great strength all are pacified by medicines, mystical hymns, water and sacrificial rituals.(2)

संतप्तोत्तमकांचनक्षितिधर-श्रीस्पर्द्धिगौरद्युते ,
पुंसां त्वच्चरणप्रणामकरणात्पीडाः प्रयांति क्षयम् ।
उद्यद्भास्करविस्फुरत्करशतव्याघातनिष्कासिता,
नानादेहिविलोचनद्युतिहरा शीघ्रं यथा शर्वरी ॥3 ॥

santaptottamaka:ñchanakṣitidhara-

shri:sparddhigauradyute,

pūṁsa: tvachcharaṇprana:makaraṇa:t-

pi:ḍa:h praya:nti kṣayam.

udyadbha:skaravisphuratkarashata-

vya:gha:tanīṣka:sita:,

na:na:dehivilochanadyutihara:

shi:ghraṁ yatha: sharvari:...3..

Eng. O Lord! Your resplendence is at par with the mountain of heated gold. As the darkness of the night ends with the hundreds of the rays of the rising Sun so are the sufferings of the people subsidized by bowing down reverentially to your feet. (3)

त्रैलोक्येश्वर-भङ्गलब्धविजया-दत्त्यन्त-रौद्रात्मका-
न्नानाजन्म-शतांतरेषु पुरतो जीवस्य संसारिणः ।
को वा प्रस्खलतीह केन विधिना कालोग्र-दावानला-
न्नस्याच्चेत्तव पादपद्मयुगल-स्तुत्यापगा-वारणम् ॥4॥

trailokyeshvara-bhaṅgalabdhavijaya:-
 dattyanta-raudra:tmaka:-
 nna:na:janma-shata:ntareṣu purato
 ji:vasya saṁsa:riṇah.
 ko va: praskhalati:ha kena vidhina:
 ka:logra-da:va:nala:-
 nnasya:chchettava pa:dapadmayugala-
 stutya:paga:-va:raṇam..4..

Eng. O Lord! Had there been no eulogy of your feet the time could have got victory over the lord of all the three worlds like the fire of the forest. The nature of time is very fearful. It always remains ahead to all the worldly beings in their hundreds of birth cycles. What way can free a being from the yoke of time? The idea is that no being is free from the fierce fire of time.(4)

लोकालोकनिरंतरप्रवितत-ज्ञानैकमूर्ते विभो ।
 नानारत्न-पिनद्ध-दण्ड-रुचिर-श्वेतातपत्र-त्रयं ॥
 त्वत्पाद-द्वय-पूत-गीत-स्वतः शीघ्रं द्रवन्त्या-मया ।
 दर्प्पाध्मात-मृगेन्द्र-भीम-निनदा-द्वन्या यथा कुञ्जराः ॥८५॥

loka:lokanirantarapraitata-
 jña:naikamu:rtai vibho.
 na:na:ratna-pinaddha-daṇḍa-ruchira-
 shveta:tapatra-trayam..
 tvattpa:da-dvaya-pu:ta-gi:ta-ravatah
 shi:ghram dravantya:-maya:.

darppa:dhma:ta-mrgendra-bhi:ma-ninada:d-
 vanya: yatha: kuñjara:h..5..

Eng. O Lord! Your knowledge is spread in the entire universe and beyond. You are adorned with the thunderbolt affixed with various kinds of gems and three white parasols. Reverential prayer of your feet cures all the diseases just like the elephants in the forest run away hearing the roaring sound of the lion.(5)

दिव्यस्त्री-नयनाभिराम-विपुल-श्रीमेरू-चूडामणे ।
 भास्वद्वाल-दिवाकर-द्युतिहर-प्राणीष्ट-भामंडल ॥
 अव्याबाध-मचिन्त्य-सारमतुलं त्यक्तोपम शाश्वतं ।
 सौख्यं त्वच्चरणारविन्द-युगलस्तुत्यैव संप्राप्यते ॥६॥

divyastri:-nayana:bhira:ma-vipula-
 shri:meru:-chu:ḍa:maṇe.
 bha:sadba:la-diva:kara-dyutihara-
 pra:ṇi:ṣṭa-bha:maṇḍal..
 avya:ba:dha-machintya-sa:ramatulam
 tyaktopama sha:shvataṁ.
 saukhyam tvachcharaṇa:ravinda-yugala-
 stutyaiv sampra:pyate..6..

Eng. O Lord! Your aura (bhamandal) is splendid and soothing to the divine ladies. It is like the crown of the mountain of Meru. It is even brighter than the rising sun. The eulogy of your feet provides with painless, free from worries, incomparable, unique and eternal bliss.(6)

यावन्नोदयते प्रभापरिकरः श्रीभास्करो भासयं,
 स्तावद्धारयतीह पङ्कजवनं निद्रातिभारश्रमं ।

यावत्त्वच्चरणद्वयस्य भगवन्न स्यात्प्रसादोदय-
स्तावज्जीव-निकाय एष वहति प्रायेण पापं महत्॥ 17 ॥

ya:vannodayate prabha:parikarah
shri:bha:skaro bha:sayam,
sta:vaddha:rayati:ha paṅkajavanam
nidra:tibha:rashramam.
ya:vattvachcharaṇadvayasya bhagavan-
na sya:tprasa:dodaya-
sta:vajji:va-nika:ya eṣa vahati
pra:yeṇa pa:paṁ mahat..7..

Eng. O Lord! The lotus flowers cannot blossom in the
absence of sunlight, similarly the beings suffer
great sin in the absence of the eulogy of your feet
and the blessings of yours.(7)

शांतिं शांतिजिनेन्द्र शांत-मनसस्-त्वत्पाद-पद्मा-श्रयात्,
संप्राप्ताः पृथिवीतलेषु बहवः शान्त्यर्थितः प्राणिनः।
कारुण्यान्मम भक्तिकस्य च विभोदृष्टिं प्रसन्नां कुरु,
त्वत्पादद्वय-दैवतस्य गदतः शान्त्यष्टकं भक्तिः॥ 8 ॥

sha:ntim sha:ntijinendra sha:nta-manasas-
tvatpa:dapadma:shraya:t,
sampra:pta:h pṛthivi:taleṣu bahavah
sha:ntyarthitah pra:ṇinah.
ka:ruṇya:nmama bhaktikasya cha vibho-
dr̥ṣṭim prasanna:m kuru,
tvatpa:dadvaya-daivatasya gadatah
sha:ntyasṭakam bhaktitah..8..

Eng. O Lord Shanti Jinendra! Numerous beings on this
earth desiring for peace have attained it by devot-
ing themselves to your lotus-feet. Hence, O Lord!
I devote myself whole heartedly to your feet and
eulogize you with this hymn. Be kind enough to-
wards me. (8)

नमः श्रीवर्द्धमानाय निर्द्धूत-कलिलात्मने ।
सालोकानां त्रिलोकानां यद्विद्या दर्पणायते॥ 1 ॥

namah shri:varddhama:na:ya nirddhu:takalila:tmane.
sa:loka:na:m triloka:na:m yadvidya: darpaṇa:yate..1..

Eng. I bow to Lord Vardhman who is free from all
worldly attachments and whose omniscience
knows all the three worlds and the entire cosmos
as clearly as the image of the object reflected in
the mirror. (1)

जिनेन्द्रमुन्मूलित-कर्मबन्धं, प्रणम्य सन्मार्ग-कृत-स्वरूपम्।
अनन्तबोधादि-भवंगुणौघं, क्रिया-कलापं प्रकटं प्रवक्ष्ये॥ 2 ॥

jinendramunmu:lita-karmabandham,
praṇamya sanma:rga-kṛta-svaru:pam.
anantabodha:di-bhavaṅguṇaugham,
kriya:-kala:paṁ prakṛtaṁ pravakṣye..2..

Eng. Having bowed to Lord Jinendra who is capable to
root out all the karmic bondages and having all the
attributes of attaining salvation, I state apparently

the entire ritual of the state of equanimity (samayik)
which is possessed with the virtues originating from
infinite knowledge.(2)

संकल्प सूत्र

saṅkalpa su:tra

खम्मामि सव्वजीवाणं सव्वे जीवा खमंतु मे ।

मेत्ती मे सव्वभूदेसु, वैरं मज्झं ण केण वि॥१॥

khamma:mi savvaji:va:ṇaṃ savve ji:va: khamantu me.
metti: me savvabhu:desu, vairam majjham ṇa keṇa vi..1..

Eng. I forgive all the beings. I beg pardon from all the
beings. Let there be friendship with all the beings
and no enmity with any being.(1)

राग-बन्ध-पदोसं च, हरिसं दीण-भावयं ।

उस्सुगत्तं भयं सोगं, रदिमरदिं च वोस्सरे॥२॥

ra:ga-bandha-padosam cha,

harisam di:ṇa-bha:vayaṃ.

ussugattam bhayaṃ sogam,

radimaradim cha vossare..2..

Eng. I give up from the very core of my heart the faults
of the bondage of attachment, pleasure, inferior-
ity, eagerness, fear and sorrow.(2)

पश्चाताप सूत्र

pashcha:ta:pa su:tra

हा दुट्ठ-कयं हा दुट्ठ-चिंतियं भासियं च हा दुट्ठं ।

अंतो अंतो डज्झामि पच्छत्तावेण वेदंतो॥३॥

ha: duṭṭha-kayaṃ ha: duṭṭha-chintiyaṃ

bha:siyaṃ cha ha: duṭṭham.

anto anto ḍajjha:mi

pachchhatta:veṇa vedanto..3..

Eng. I repent for any wrong done or contemplated or
said or done secretly and pledge to give it up.(3)

दव्वे खेत्ते काले भावे य कदाऽवराह-सोहणयं ।

णिंदण-गरहण-जुत्तो मण-वय कायेण पडिक्कमणं॥४॥

davve khette ka:le

bha:ve ya kada:Aāvara:ha-sohaṇayaṃ.

ṇindaṇa-garaḥaṇa-jutto

maṇa-vaya ka:yeṇa paḍikkamaṇaṃ..4..

Eng. I repent and beg forgiveness mentally, verbally and physi-
cally for criticizing or looking down upon any one with
reference to substance, time, space or feeling.

अथ कृत्य प्रतिज्ञा भगवन्नमस्ते एषोऽहं,

देववन्दनां कुर्या इति सामायिकस्वीकारः॥५॥

atha kṛtya pratijñā: bhagavannamaste eṣoAāham,
devavandana:m kurya:m iti sa:ma:yikasvi:ka:rah..5..

Eng. Now I pledge to perform the ritual of equanimity
(samayik) O Lord! I bow to you.I pray you and
thus accept to do the same.

समता सर्वभूतेषु संयमः शुभभावना ।

आर्त्त-रौद्र-परित्यागस्-तद्धि सामायिक व्रतम्॥६॥

samata: sarvabhu:teṣu saṃyamah shubhabha:vana:.
a:rtta-raudra-paritya:gas-taddhi sa:ma:yik vratam..6..

Eng. The vow of equanimity is to have the feeling of harmony (samta) towards all the beings; to observe restraints; to have auspicious feelings and to renounce painful (artra) and cruel (raudra) meditation.(6)

सिद्धं सम्पूर्णं भव्यार्थं, सिद्धेः कारणमुक्तमम्।
प्रशस्त-दर्शन-ज्ञान-चारित्र-प्रतिपादनम् ॥ 7 ॥
सुरेन्द्र-मुकुटाश्लिष्ट-पाद-पद्मांशु-केशरम्।
प्रणमामि महावीरं लोक-त्रितय-मंगलम् ॥ 8 ॥

siddham sampu:rṇa bhavya:rtham,
siddheh ka:raṇamuktamam.
prashasta-darshana-jñā:na-
cha:ritra-pratipa:danam..7..
surendra-mukūṭa:shliṣṭa-
pa:da-padma:mshu-kesharam.
praṇama:mi maha:vi:ram
loka-tritaya-maṅgalam..8..

Eng. I bow to Lord Mahaveer who has attained salvation. He is perfect in sublime meaning. He is the best cause of salvation. He is supreme, reveals such knowledge, faith and conduct, whose feet are being revered by keshri Indras and who is the embodiment of auspicious.(7-8)

आदौ मध्येऽवसाने च, मंगलं भाषितं बुधैः।
तज्जिनेन्द्र-गुणस्तोत्रं, तदविघ्न-प्रसिद्धये ॥ 9 ॥

a:dau madhyeAāvasa:ne cha,
maṅgalam bha:ṣitam budhaih.
tajjinendra-guṇastotram,
tadavighna-prasiddhaye..9..

Eng. The scholars have stated to recite auspicious hymns in the beginning, middle and end. Therefore, for the attainment of smoothness Lord Jinendra is being eulogized. (9)

विघ्नाः प्रणश्यन्ति भयं न, जातु नक्षुद्र-देवाः परिलङ्घयन्ति।
अर्थान् यथेष्टाश्च सदा लभन्ते, जिनोत्तमानां परिकीर्तनेन ॥ 10 ॥
vighna:h praṇashyanti bhayaṁ na,
ja:tu nakṣudradeva:h parilaṅghayanti.
artha:n yatheṣṭa:shcha sada: labhante,
jinottama:na:m pariki:rtanen..10..

Eng. Worshipping the great Tirhankaras root out the obstacles; keep away from fear, mean deities do not harm and everything desired is achieved.(10)

सिद्धेभ्यो निष्ठितार्थेभ्यो, वरिष्ठेभ्यः कृतादरः।
अभिप्रेयार्थ-सिद्ध्यर्थं, नमस्कुर्वे पुनः पुनः ॥ 11 ॥
siddhebhyo niṣṭita:rthebhyo,
variṣṭebhyah kṛta:darah.
abhipreya:rtha-siddhyrtham,
namaskurve punah punah..11..

Eng. I pay homage to such supreme souls having firm faith in the entire meaning of the subject for the attainment of desired meaning.(11)

आईमङ्गलकरणे सिरसा लहु पारया हवन्ति।
मब्भे अब्बुछिती, बिज्जाविज्जाफलं चरमे ॥ 12 ॥

a:īmaṅgalakaraṇe sirasā lahu pa:rayā havantitti.
mabbhe abbuchitī, bijja:vijja:phalaṁ charame..12..

Eng. Paying obeisance in the beginning helps in smooth completion of the task. Paying obeisance in the middle does not obstruct the task and paying obeisance in the end leads to the fruitful completion of the task.(12)

दुउण्णदं जहा जादं वारसावत्तमेव य।
चदुस्सिरं तिसद्धिं च, किरियम्मं पउं जदे ॥ 13 ॥

duuṇṇadam jaha: ja:dam va:rasa:vattameva y.
chadussiram tisaddhim cha, kiriyammaṁ pauṁ jade..13..

Eng. One should perform reverential conduct (kratikarm) with proper religious observance-twelve movements (a:var), bowing head with folded and joined hands in reverence four times with purity of mind, words and body.(13)

किरियम्मं पिकरन्तो णहोदिकिरियम्मणिज्जराभागो।
बत्ती साणण्णदरं, साहूठाणं विराहन्तो ॥ 14 ॥

kiriyammaṁ pikaranto ṇahodikiriyammaṇijjara:bha:go.
battī sa:ṇaṇṇadaram, sa:hu:ṭha:ṇaṁ vira:hanto..14..

Eng. The saints who perform reverential conduct with any of the thirty-two faults do not achieve the fruits

of it. Observing reverential conduct is meant for shedding of karmas. Therefore, the reverential conduct yields its fruits if performed with purity and getting away from thirty two faults.(14)

तिविहन्तियरणसुद्धं भयरहियं दुविहगणपुणरूत्तं।
विणएण कम्मविसुद्धं, किदिकम्मं होदि कायव्वं ॥ 15 ॥

tivihantiyaraṇasuddham
bhayarahiyam duvihagaṇapuna:ttam.
viṇaṇa kammavisuddham,
kidikammaṁ hodi ka:yavvam..15..

Eng. Reverential conduct (kratikarm) be observed again and again according to the tradition of the acharyas paying due respect, keeping in mind three ways i.e. with the purity of mind, words and body, the purity of words and their meanings, getting free from pride in sitting or standing meditative posture.(15)

संस्कृत श्लोक

Sanskrit Couplets

योग्यकालासनस्थानमुद्रावर्तशिरोनतिः।
विनयेन यथाजातः कृतीकर्ममलं भजेत् ॥ 1 ॥

saṁskṛta shloka

yogyaka:la:sanastha:namudra:vartashironatih.
vinayena yatha:ja:tah kṛti:karma:malaṁ bhajet..1..

Eng. The person who on appropriate time, posture, place, appearance and movements bows his head and

humbly realizes the self even in changes occurring continuously in any matter performs the pure action(karma). (1)

स्नपनार्चास्तुतिजपान् साम्यार्थं प्रतिमामार्प्यते।

युज्यां यथाम्नायमाद्यादृते संकल्पितेऽर्हति ॥2॥

snapana:rchcha:stutijapa:n sa:mya:rtham pratima:ma:rpyate.
yujya:rn yatha:mna:yama:dya:drte sañkalpiteAãrhati..2..

Eng. I attach myself according to the scripture to Lord Arihant who is paid obeisance first and kept in determination (will) after taking bath, eulogizing, meditating, observing equanimity and meditative relaxation.(ka:yotsarg) (2)

एकत्वेन चरन्निजात्मनि मनोवाक्कायकर्मच्युते।

कैश्चिद्धिक्रियते न जातु यतिवद्यद्भागपिश्रावकः।

येनार्हच्छ्रुतलिङ्गावानुपरिमग्नैवेयकं नीयते।

भव्योऽप्यद्भूतवैभवेऽत्र न सृजेत् सामायिकेकः सुधीः॥3॥

ekattvena charannija:tmani manova:kka:yakarmmachyute.
kaishchiddhikriyate na ja:tu yativadyadbha:gapishra:vakah.
yena:rhachchhi:taliṅga:va:nuparimagraiveyakam ni:yate.
bhavyoAãpyadbhu:tavaibhaveAãtra na sñjet sa:ma:yikekah sudhi:h..3..

Eng. A religious house holder (shra:vak) who performs the ritual of equanimity (sa:ma:yik) two times like that of an ascetic mentally, verbally and physically cannot obscure the soul with any change for the worse or distortion in nature and the person who

observes absolute purity like that of Arihant as stated in scriptures attains the 'Greiveiyak' i.e. heavenly abode beyond sixteen heavens. Thus, who will not perform the two times ritual of equanimity which is extraordinary bliss yielding? The idea is that every wise person necessarily should like to perform the holy two times ritual of equanimity.(3)

अथ कृत्यविज्ञापना

atha kṛtyavijñā:pana:

भगवन्नमोस्तु प्रसीदतु प्रभुपादौ वंदिष्येहमिति।

एषोहं सर्वसोवद्ययोगद्विरतोस्मि ॥4॥

bhagavannamostu prasi:datu prabhupa:dau vandiṣyehamiti.
eṣoham sarvvasovadya - yogadviratosmi..4..

Eng. Now, I vow to perform the ritual, pray and bow to the Lord to please Him. By doing so I save myself from sinful activities. (4)

अथ पूर्वाह्निकदेववन्दनायां पूर्वाचार्यानुक्रमेण सकलकर्मक्षयार्थं भावपूजावन्दनास्तवसमेतं श्रीचैत्यभक्ति कायोत्सर्गं करोम्यहम् ॥5॥

(नव जाप्य करें 27 श्वासोच्छ्वास में)

atha pi:rva:hnikadevavandana:ya:m pi:rva:cha:rya:nu-
krameṇa sakalakarmakṣaya:rtham bha:vapu:ja:-
vandana:stava-sametam shri:chaityabhakti ka:yotsargam
karomyaham..5..

(nava ja:pya karen 27 shva:sochchhava:sa meri)

Eng. Now, I perform 'Ka:yotsarg' i.e. recite 'Namoka:r mantra' along with volitional (Subjective) wor-

shipping, eulogical prayer, praising of omniscient supreme souls (Tirthankaras) during the morning prayer of the Lord as per the acharyas of the past.(5)

(Namoka:r mantra - nine times in 27 respirations)

णमो अरिहंताणं, णमो सिद्धाणं णमो आइरियाणं
णमो उवज्झायाणं, णमो लोए सव्वसाहूणं ॥

(इस प्रकार णमोकार मंत्र ९ बार पढ़ें)

ṇamo arihanta:ṇaṃ, ṇamo siddha:ṇaṃ ṇamo a:iriya:ṇaṃ
ṇamo uvajjha:ya:ṇaṃ, ṇamo loe savvasa:hu:ṇaṃ..

(isa praka:ra ṇamoka:ra mantra 9 ba:ra paḍheṃ)

Eng. I bow to the omniscient supreme souls (Tirthankaras) who have attained the stage of enlightenment by conquering all the passions like anger, pride, deceit and greed and have shown the path to the lay men to bring a check to the cycle of birth, disease and death. I bow to the salvated souls who have attained salvation.

I bow to the acharyas who are the head of the ascetic congregation and who preach the principles of religion and show us the path of salvation.

I bow to the upa:dhya:yas who are the religious scholars and scriptural teachers. I bow to all the ascetics who observe the five vows strictly. The five vows are- non-violence (Ahimsa), truthfulness (Satya), non-stealing (Achaurya), celibacy (Brahmcharya) and non-attachment (Aparigrah).

चत्तारि मंगलं, अरिहंता मंगलं, सिद्धा मंगलं,
साहू मंगलं, केवलि पण्णत्तो धम्मो मंगलं ।
चत्तारि लोगुत्तमा, अरिहंता लोगुत्तमा, सिद्धा लोगुत्तमा,
साहू लोगुत्तमा, केवलि पण्णत्तो धम्मो लोगुत्तमो ।
चत्तारि सरणं पव्वज्जामि, अरिहंते सरणं पव्वज्जामि,
सिद्धे सरणं पव्वज्जामि, साहू सरणं पव्वज्जामि,
केवलि पण्णत्तं धम्मं सरणं पव्वज्जामि ।

chatta:ri maṅgalaṃ, arihanta: maṅgalaṃ, siddha: maṅgalaṃ,
sa:hi: maṅgalaṃ, kevali paṇṇatto dhammo maṅgalaṃ.
chatta:ri loguttama:, arihanta: loguttama:, siddha: loguttama:,
sa:hi: loguttama:, kevali paṇṇatto dhammo loguttamo.
chatta:ri saraṇaṃ pavvajja:mi, arihante saraṇaṃ pavvajja:mi,
siddhe saraṇaṃ pavvajja:mi, sa:hi: saraṇaṃ pavvajja:mi,
kevali paṇṇattaṃ dhammaṃ saraṇaṃ pavvajja:mi.

Eng. Four are most auspicious in the universe -the Arihantas, the Siddhas, the ascetics and the religion expounded by the 'Keivelies - the omniscient supreme souls.

These four are the supreme in the universe - the Arihantas, the Siddhas, the ascetics and the religion expounded by the 'Keivelies - the omniscient supreme souls.

I take refuge in these four - the Arihantas, the Siddhas, the ascetics and the religion expounded by the 'Keivelies - the omniscient supreme souls.

अइढाइज्ज-दीव-दोसमुद्देसु पण्णारस-कम्मभूमिसु जाव अरहंताणं
भयवंताणं आदियराणं तित्थयराणं जिणाणं जिणोत्तमाणं केवलियाणं

सिद्धाणं बुद्धाणं परिणिव्वुदाणं अंतयडाणं पारगयाणं धम्माइरियाणं धम्मदेसियाणं धम्मणायागाणं धम्म-वर-चाउरंग-चक्कवट्ठीणं देवाहि-देवाणं णाणाणं-दंसणाणं-चरित्ताणं सदा करेमि किरियम्मं करेमि भंते! सामाइयं सव्व-सावज्ज-जोगं पच्चक्खामि जावज्जीवं तिविहेण मणसा, वचसा, काएण ण करेमि, ण कारेमि, ण अण्णं करंतं पि समणुमणामि तस्स भंते! अइचारं पडिक्कमामि णिंदामि गरहामि अप्पाणं जाव अरहंताणं भयवंताणं णमोकारं पज्जुवासं करेमि तावकालं पावकम्मं दुच्चरियं वोस्सरामि।

जय अहं णमो अरहंताणं जाप्य 9 दीयते उच्छवास 27

aḍḍha:ijja-di:va-dosamuddesu paṇṇa:rasa-kammabhi:misu ja:va arahanta:ṇaṃ bhayavanta:ṇaṃ a:diyara:ṇaṃ titthayara:ṇaṃ jīṇa:ṇaṃ jīṇottama:ṇaṃ kevaliya:ṇaṃ siddha:ṇaṃ buddha:ṇaṃ parinivvuda:ṇaṃ antayaḍa:ṇaṃ pa:ragaya:ṇaṃ dhamma:iriya:ṇaṃ dhammadesiya:ṇaṃ dhammaṇa:yaga:ṇaṃ dhamma-vara-cha:uraṅga-chakkavaṭṭi:ṇaṃ deva:hi-deva:ṇaṃ ṇa:ṇa:ṇaṃ-damsaṇa:ṇaṃ-charitta:ṇaṃ sada: karemi kiriyammaṃ karemi bhante! sa:ma:iyaṃ savva-sa:vajja-jogaṃ pachchakkha:mi ja:vajji:vaṃ tivihēṇa maṇasa:, vachasa:, ka:eṇa ṇa karemi, ṇa ka:remi, ṇa aṇṇaṃ karantaṃ pi samaṇumaṇa:mi tassa bhante! aicha:raṃ paḍikkama:mi ṇinda:mi garaha:mi appa:ṇaṃ ja:va arahanta:ṇaṃ bhayavanta:ṇaṃ ṇamoka:raṃ pajjuva:sam karemi ta:vaka:laṃ pa:vakammaṃ duchchariyaṃ vossara:mi.

jaya arhaṃ ṇamo arahanta:ṇaṃ ja:pya 9 di:yate uchchhava:sa 27

Eng. There are fifteen lands of action (Karm Bhu:mi) in the midst of two and half dvi:p and two oceans. Where are the first propounders of religion the omniscient souls - Tirthankars and Arihantas there are salvated souls (Siddhas) who have attained the eternal bliss by bringing a check to the cycle of birth disease and death; the non-attached ascetics who are the leaders of religion. There are the five supreme souls who are capable to do the good of the soul and are the leaders of the sublime religion.

I indulge in reverential conduct with religious observance to them along with knowledge, faith and conduct.

O Lord! I perform the ritual of equanimity and give up all the sinful activities during the activity of equanimity neither I will do nor will get done by others nor will approve to be done by others by mind words and body, O Lord! I contemplate, upon, confess and repent for any of the violations committed during equanimity. I give up the bad conduct resulting from sinful activities till I am busy in the prayer of the Lord Arihant.

(Nine times Namokara mantra in 27 respiration.)

(The prayer for unobstructed free from all worldly worries- equanimity)

चतुर्विंशति स्तव chaturvimshati stava

ॐ नमोः परमात्मने नमोनेकांताय संताय

Omā namoh parama:tmane namoneka:nta:ya santa:ya

थोस्सामि हं जिणवरे तित्थयरे केवली अणंतजिणे ।

णरपवरलोयमहिए विहुयरयमले महप्पण्णे ॥ 1 ॥

thossa:mi haṁ jīṇavare titthayare kevali: aṇantajīṇe.
ṇarapavaraloyamahie vihuyarayamale mahappaṇṇe..1..

Eng. I bow to Omka:r, supreme souls, pluralism, Jinendra, Tirthankars, Keivalis omniscient. Jinas who have conquered the infinite world and the saints who are respected by the noble persons in the world and are free from the filth of knowledge obscuring karmas.

लोयस्सुज्जोययरे धम्मं तित्थंकरे जिणे वंदे ।

अरहंते कित्तिस्से चउवीसं चेव केवलिणो ॥ 2 ॥

loyassujjoyayare dhammaṁ titthaṅkare jīṇe vande.
arahante kittisse chauvi:sam cheva kevaliṇo..2..

Eng. I glorify and pray twenty four Tirthankaras who have enlightened the entire universe by the light of religion; those who are the founders of divine laws leading to the path of salvation, and have conquered the inner enemies - attachment and aversion.

उसहमजियं च वन्दे संभवमभिणंदयं च सुमइं च ।

पउमप्पहं सुपासं जिणं च चंदप्पहं वन्दे ॥ 3 ॥

usahamajiyam cha vande

sambhavamabhinandayam cha sumaiam ch.

paumappaham supa:sam

jīṇam cha chandappaham vande..3..

Eng. I bow with reverence to Lords Rishabh, Ajitnath, Sambhavnath, Abhinandanna:th, Sumatinath, Padma Prabh, Suparswanath and Chandra Prabh.

सुविहिं च पुप्फयंतं सीयल सेयं च वासुपुज्जं च ।

विमलमणंतं भयवं धम्मं संतिं च वंदामि ॥ 4 ॥

suvihim cha pupphayantam

si:yala seyam cha va:supujjam ch.

vimalamaṇantam bhayavam

dhammam santim cha vanda:mi..4..

Eng. I pay obeisance to Suvidhinath (Pushpdant), Sheetal nath, Shreyans nath, Vasupujya, Vimal nath, Dharmnath and Shantinath.

कुंथुं च जिणवरिंदं अरं च मल्लिं च सुव्वयं च णमिं ।

वंदामि रिट्ठणेमिं तह पासं वड्ढमाणं च ॥ 5 ॥

kunthum cha jīṇavarindam

aram cha mallim cha suvvayam cha ṇamim.

vanda:mi riṭṭhaṇemim

taha pa:sam vadḍhama:ṇam ch..5..

Eng. I bow with reverence to Kunthunath, Arnath, Mallinath, Munisuvratnath, Naminath, Nemi nath, Parshwanath and Vardhman.

एवं मए अभित्थुआ विहुयरमला पहीणजरमरणा ।
चउवीसं पि जिणवरा तित्थयरा मे पसीयंतु ॥६॥

evam mae abhitthua: vihuyaramala: pahi:ṇajaramaraṇa:.
chauvi:sam pi jiṇavara: titthayara: me pasi:yantu..6..

Eng. Thus, I have eulogized those who are completely devoid of all the Karmas that obstruct the virtues of the soul, and have put barriers to the cycle of birth, old age and death. I pray twenty four Tirthankaras who are supreme among the jinas to bless me.

कित्ति य वंदिय महिया एदे लोगतमा जिणा सिद्धा ।
आरोग्गणाणलाहं दिंतु समाहिं च मे बोहिं ॥७॥

kittiya vandiya mahiya: ede logottama: jiṇa: siddha:.
a:roggaṇa:ṇala:ham dintu sama:him cha me bohim..7..

Eng. I pray those, Jinas who have attained the stage of salvation; who are praised and worshipped; who are supreme in the universe to grant me divine health, right knowledge, right faith and right conduct along with holy end.

चंदेहिं णिम्मलयरा आइच्चेहिं अहिय पयासंता ।
सायरमिव गंभीरा सिद्धा सिद्धिं मम दिसंतु ॥८॥

chandehim ṇimmalayara: a:ichchehim ahiya paya:santa:.
sa:yaramiva gambhi:ra: siddha: siddhim mama disantu..8..

Eng. I pray those liberated souls Tirthankars who are purer than the moon, brighter than the sun and

deeper than the oceans to grant me strength to attain liberation.

श्री चैत्यभक्तिः

shri: chaityabhaktih

यावन्ति जिन चैत्यानि विद्यन्ते भुवनत्रये ।
तावन्ति सततं भक्त्या, त्रिःपरीत्य नमाम्यहं ॥१॥

ya:vanti jina chaitya:ni vidyante bhuvanatraye.
tāvanti satataṁ bhaktya:, trihparītya namāmyaham..1..

Eng. I bow with reverence to all the Jin idols of all the Jin temples in all the three worlds having taken three rounds.

Note-[Those intending to perform Pratikraman may recite Pratikraman or they should continue the ritual of equanimity.]

हरिणीवृत्तम्

hariṇi:vṛttam

जयति भगवान् हेमाम्भोज, प्रचारविजृम्भिता-,
वमरमुकुटच्छायोद्गीर्ण, प्रभापरिचुम्बितौ ।
कलुष हृदया मानोद्भ्रान्ताः, परस्परवैरिणः ।
विगतकलुषाः पादौ यस्य, प्रपद्य विशश्वसुः॥२॥

jayati bhagava:n hema:mbhoja, pracha:ravijṛmbhita:-,
vamaramukuṭachchha:yodgi:rṇa, prabha:parichumbitau.
kaluṣa hṛdaya: ma:nodbhra:nta:h, parasparavairiṇah.
vigatakaluṣa:h pa:dau yasya, prapadya vishashvasuh..2..

Eng. The Lords are revered on attaining absolute knowledge - when they move gold lotus are spread for them to walk on. The indras with their crowns on their heads bow to their feet. The persons with vicious and aversive feelings of enmity towards one another give up feelings and become friendly and faithful towards each other when they take refuge under those lords.

तदनु जयति श्रेयान् धर्मः, प्रवृद्धमहोदयः ।
कुगतिविपथक्लेशाद्योसौ, विपाशयति प्रजाः ॥
परिणतनयस्याङ्गीभावाद्विविक्तविकल्पितम् ।
भवतु भवतस्त्रोतु त्रेधा, जिनेन्द्रवचोमृतम् ॥ ३ ॥

tadanu jayati shreya:n dharmah, pravṛddhamahodayah.
kugativipathaklesha:dyosau, vipa:shayati praja:h..
pariṇatanayasya:ṅgi:bha:va:dviviktavikalpitam.
bhavatu bhavatastro:ṭṛ tredha:, jinendravachomṛtam..3..

Eng. The great emperors by following the supreme religion keep their subjects away from the troubles of their sinful acts. Three types of Lord Jindendra's words - beneficial, sweet and dear exemplified by pure and modified point of view may protect you from doing sinful acts.

तदनु जयताज्जैनी वित्तिः, प्रभङ्गतरेङ्गिणी ।
प्रभवविगमधौव्यद्रव्य, स्वभावविभाविनी ॥
निरुपमसुखस्येदं द्वारं, विघट्य निरर्गलम् ।
विगतरजसं मोक्षं देयान्निरत्यमव्ययम् ॥ ४ ॥

tadanu jayata:jjaini: vittih, prabhaṅgatarāṅgiṇi:..
prabhavavigamadhrauvyadravya, svabha:vavibha:vini:..
nirupamasukhasyedam dva:ram, vighaṭya nirargalam.
vigatarajasam mokṣam deya:nniratyamavyayam..4..

Eng. According to Jain scriptures the wealth of knowledge, the nature of matter i.e. productivity, consumption and permanence is (Utpad, Vyaya & Dhrauvya) this wealth of knowledge is the gateway of eternal bliss and salvation. May this wealth of knowledge attain eterniy and bless with eternal bliss and salvation.

अर्हत्सिद्धाचार्योपाध्यायेभ्यस्तथा च साधुभ्यः ।
सर्वजगद्वन्द्वेभ्यो, नमोस्तु सर्वत्र सर्वेभ्यः ॥ १ ॥

arhatsiddha:cha:ryo-
pa:dhya:yebhyastatha: cha sa:dhubhyah.
sarvajagadvandyebhyo,
namostu sarvatra sarvebhyah..1..

Eng. Five supreme souls - Arihantas, Siddhas, Acharyas, Upadhyayas and the non- attached passionless ascetics of the entire universe are worth worshipping in the world. They ought to be bowed with respect all the time.

मोहादिसर्वदोषारिघातकेभ्यः, सदा हतरजोभ्यः ।
विरहितरहस्कृतेभ्यः, पूजार्हेभ्यो नमोऽर्हद्भ्यः ॥ २ ॥

moha:disarvadoṣa:righa:takebhyah,
sada: hatarajobhyah.

virahitarahaskṛtebhyah,
pu:ja:rhebhya namoAārhadbhyh..2..

Eng. I bow with reverence to the omniscient supreme souls - Arihantas who have rooted out the vicious enemies like attachment greed, pride etc.. They save us from sinful activities and are completely free from them.

क्षान्त्यार्जवादिगुणगणसुसाधनं, सकललोकहितहेतुम्।
शुभधामनि धातारं, वन्दे धर्मं जिनेन्द्रोक्तम् ॥ 3 ॥

kṣa:ntyar:java:diguṇagaṇasusa:dhanam,
sakalalokahitahetum.
shubhadha:mani dha:ta:ram,
vande dharmam jinendroktam..3..

Eng. The religion propounded by Lord Jinendra is the source of auspicious virtues like peace, simplicity and beneficial to everyone in the world, I always respect this religion.

मिथ्याज्ञानतमोवृतलोकैक, ज्योतिरमितगमयोगि।
सांगोपांगमजेयं, जैनं वचनं सदा वन्दे ॥ 4 ॥

mithya:jñā:natamovṛtalokaika,
jyotiramitagamayogi.
sa:ṅgopa:ṅgamajeyam,
jainam vachanam sada: vande..4..

Eng. I always pay obeisance to the 'Jinva:ni' the Jain scripture uttered by Lord Jinendra which enlightens the world full of darkness due to wrong knowledge. It is free from pride; activities of mind, speech

and body; having perfect scriptural knowledge subject to no addition and no detracting.

भवनविमानज्योतिर्व्यतर - नरलोकविश्वचैत्यानि।
त्रिजगदभिवंदितानां, त्रेधा वंदे जिनेन्द्राणाम् ॥ 5 ॥
भुवनत्रयेऽपि भुवनत्रयाधिपाभ्यर्च्यतीर्थकर्तृणाम्।
वंदे भवाग्निशान्त्यै, विभवानामालयालीस्ताः ॥ 6 ॥

bhavanavima:najyotirvyantara -
naralokavishvachaitya:ni.
trijagadabhivandita:na:m,
tredha: vande jinendra:ṇa:m..5..
bhuvanatrayeAāpi bhuvanatraya:dhi-pa:-
bhyarchyati:rthakartṛṇa:m.
vande bhava:gnisha:ntyai,
vibhava:na:ma:laya:li:sta:h..6..

Eng. I pay obeisance to all the temples of Lord Jinendras in the entire universe which are being worshipped by the masters of the three worlds free from birth and death; I worship all the temples of all the three worlds; and heavenly planes for pacifying the fire of the world i.e. putting barrier to the cycle of birth, old age and death.

इति पंचमहापुरुषाः प्रणुता, जिनधर्मवचनचैत्यानि।
चैत्यालयाश्च विमलां, दिशन्तु बोधिं बुधजनेष्टाम् ॥ 7 ॥

iti pañchamaha:puruṣa:h praṇuta:,
jinadharmavachanachaitya:ni.
chaitya:laya:shcha vimala:m,
dishantu bodhim budhajaneṣṭa:m..7..

Eng. Thus, worshipped five supreme souls, Jain religion, Jain scripture, Jain idols, Jain temples are desired by the wise may all these bless with pure knowledge.

अकृतानि कृतानि चाप्रमेय- द्युतिमन्ति द्युतिमत्सु मंदिरेषु ।
मनुजामरपूजितानि वंदे, प्रतिबिंबानि जगत्त्रये जिनानाम् ॥ 1 ॥

akṛta:ni kṛta:ni cha:prameya-
dyutimanti dyutimatsu mandireṣu.
manuja:marapi:jita:ni vande,
pratibimba:ni jagattraye jina:na:m..1..

Eng. I pay obeisance to the idols of Lord Jinendra installed in the splendid and fascinating temples. These idols are eternal and worshipped by men and deities.

द्युतिमंडलभासुराङ्गयष्टिः, प्रतिमा अप्रतिमा जिनोत्तमानाम् ।
भुवनेषु विभूतये प्रवृत्ता, वपुषा प्राञ्जलिरस्मि वंदमानः ॥ 2 ॥

dyutimaṇḍalabha:sura:ṅgayaṣṭih,
pratima: apratima: jinottama:na:m.
bhuvaneṣu vibhi:taye pravṛtta:,
vapuṣa: pra:ñjalirasmi vandama:na:h..2..

Eng. I pray these idols with folded hands. These idols are resplendent unmatched and inspiring to attain the wealth of liberation.

विगतायुधविक्रियाविभूषाः प्रकृतिस्थाः कृतिनां जिनेश्वराणाम् ।
प्रतिमाः प्रतिमागृहेषु कान्त्या प्रतिमाः, कल्मषशान्तयेऽभिवंदे ॥ 3 ॥

vigata:yudhavikriya:vibhi:ṣa:h

prakṛtistha:h kṛtina:m jineshvara:ṇa:m.
pratima:h pratima:grheṣu ka:ntya:
pratima:h, kalmaṣasha:ntayeAābhivande..3..

Eng. These idols have renounced keeping the weapons and the supernatural power to transform the body, clothes and ornaments, they are in their true nature and thus installed in the temples in unique splendor. I pray these idols that are wellbeing giving. I pray them for they free from inauspicious.

कथयन्ति कषायमुक्तिलक्ष्मीं, परया शान्ततयाभवान्तकानाम् ।
प्रणमाम्यभिरूपमूर्तिमंति, प्रतिरूपाणि विशुद्धये जिनानाम् ॥ 4 ॥

kathayanti kaṣa:yamuktilakṣmi:m,
paraya: sha:ntataya:bhava:ntaka:na:m.
praṇama:myabhiri:pami:rtimanti,
pratiri:pa:ṇi vishuddhye jina:na:m..4..

Eng. I worship the idols for the purification of the self. The idols convey the supreme message to end the world (cycle of birth, old age and death) to the ascetics and, to the beings. These idols through their ultimate peace state how the passions are renounced and is attained the wealth of liberation.

यदिदं मम सिद्धभक्तिनीतं, सुकृतं दुष्कृतवर्त्मरोधि तेन ।
पटुना जिनधर्म एव भक्ति-र्भवताज्जन्मनि जन्मनि स्थिरा मे ॥ 5 ॥

yadidaṁ mama siddhabhaktini:taṁ,
 sukṛtaṁ duṣkṛtavartmarodhi ten.
 paṭuna: jinadharmā eva bhakti -
 rbhavata:jjanmani janmani sthira: me..5..

Eng. The devotion towards salvated souls keep away
 from doing sinful deeds and engage in doing aus-
 picious. I pray to have firm faith in such Jain reli-
 gion in the lives to come.

अर्हतां सर्वभावानां, दर्शनज्ञानसंपदाम् ।
 कीर्तियिष्यामि चैत्यानि, यथाबुद्धि विशुद्धये ॥ 1 ॥

arhata:ṁ sarvabha:va:na:ṁ,
 darshanajñā:na:sampada:m.
 ki:rtiyiṣya:mi chaitya:ni,
 yatha:buddhi vishuddhaye..1..

Eng. Lord Jinendra is omnipotent i.e. knows everything
 and possesses the wealth of faith and knowledge.
 I will worship the temples of Lord Jinendra for the
 purification of my intellect.

श्रीमद्भावनवासस्थाः, स्वयंभासुरमूर्तयः ।
 वंदिता नो विधेयासुः, प्रतिमाः परमां गतिम् ॥ 2 ॥

shri:madbha:vanava:sastha:h,
 svayambha:suramu:rtayah.
 vandita: no vidheya:suh,
 pratima:h parama:ṁ gatim..2..

Eng. The worship of the resplendent idol of the Lord

installed in the fascinating temple leads to attain
 the supreme state- liberation.

यावन्ति संति लोकेऽस्मिन्नकृतानि कृतानि च ।
 तानि सर्वाणि चैत्यानि, वंदे भूयांसि भूतये ॥ 3 ॥

ya:vanti santi lokeAāsminnakṛta:ni kṛta:ni ch.
 ta:ni sarva:ṇi chaitya:ni, vande bhu:ya:ṁsi bhu:taye..3..

Eng. I worship all the eternal temples of this universe
 for attaining the wealth of liberation.

ये व्यन्तरविमानेषु, स्थेयांसः प्रतिमागृहाः ।
 ते च संख्यामतिक्रान्ताः, संतु नो दोषविच्छिदे ॥ 4 ॥

ye vyantaravima:neṣu,
 stheya:ṁsah pratima:gr̥ha:h.
 te cha saṅkhyā:matikra:nta:h,
 santu no doṣavichchhide..4..

Eng. In the planes of peripatetic deities (vyantar deiv)
 there are innumerable temples having eternal idols
 installed in them may all these temples help us re-
 move our faults.

ज्योतिषामथ लोकस्य, भूतयेऽद्भुतसंपदः ।
 गृहाः स्वयंभुवः संति, विमानेषु नमामि तान् ॥ 5 ॥

jyotiṣa:matha lokasya,
 bhu:tayeAādbhutasampadah.
 gr̥ha:h svayambhuvah santi,
 vima:neṣu nama:mi ta:n..5..

Eng. I bow to all the eternal temples situated in the

planes of luminous deities (Jyotishi deities) possessing strange valuable wealth.

वंदे सुर-किरीटाग्र - मणि-च्छायाभिषेचनम् ।

याः क्रमेणैव सेवन्ते, तदर्च्चाः सिद्धिलब्धये ॥6॥

vande sura-kiri:ṭa:gra -

maṇi-chchha:ya:bhiṣechanam.

ya:h krameṇaiva sevante,

tadarchcha:h siddhilabdhaye..6..

Eng. I pray all those idols of Lord Jinendra for the accomplishment of supernatural power which are being bowed to by the heavenly deities with their crowns on their heads.

इति स्तुतिपथातीत - श्रीभृतामर्हतां मम ।

चैत्यानामस्तु संकीर्तिः, सर्वास्रवनिरोधिनी ॥7॥

iti stutipatha:ti:ta - shri:bhṛta:marhata:m mam.

chaitya:na:mastu saṅki:rthi, sarva:sravanirodhini:..7..

Eng. May all these temples of such Lord Arihantas who are possessed with the wealth of non-attachment towards any praise or eulogy check all the influx of our Karmas.

Prayer of places of Pilgrimage

अर्हन्महानदस्य त्रिभुवन - भव्यजनतीर्थयात्रिकदुरितम् ।

प्रक्षालनैककारणमति - लौकिककुहकतीर्थमुत्तमतीर्थम् ॥1॥

arhanmaha:nadasya tribhuvana -

bhavyajanati:rthaya:trikaduritam.

prakṣa:lanaiakaka:raṇamati-

laukikakuhakati:rthamuttamati:rtham..1..

Eng. Lord Arihantas are just like an ever flowing river forming a place of pilgrimage - an artificial but supreme place of pilgrimage for it is the means of washing of all the vices of the great pilgrims of all the three worlds.

लोकालोकसुतत्त्व - प्रत्यवबोधनसमर्थ - दिव्यज्ञान-

प्रत्ययवहत्प्रवाहं व्रतशीलामलविशालकूलद्वितयम् ॥2॥

loka:lokasutattva - pratyava-

bodhanasamartha - divyajña:na-

pratyayavahatprava:ham

vratashi:la:malavisha:laki:ladvitayam..2..

Eng. In this place of pilgrimage there flows an eternal and divine stream of knowledge that makes us realize the auspicious elements of this world and beyond. The stream of this place of pilgrimage has two banks of virtues and vows.

शुक्लध्यानस्तिमित - स्थितराजद्राजहंस - राजितमसकृत् ।

स्वाध्यायमंद्रघोषं, नानागुण समितिगुप्ति- सिकतासुभगम् ॥3॥

shukladhya:nastimita - sthita-

ra:jadra:jahamṣa - ra:jitamasakṛt.

sva:dhya:yamandraghoṣam,

na:na:guṇa samitigupti- sikata:subhagam..3..

Eng. In this place of pilgrimage of the Arihantas great

ascetics performed supreme and pure meditation and engrossed themselves in scriptural study. This place built of the sand of various virtues like five disciplines (Samiti) and three restraints (Gupti) looks very beautiful.

क्षान्त्यावर्तसहस्रं, सर्वदया-विकचत्कुसुम- विलसल्लतिकम्।
दुःसह - परीषहाख्य - द्रुततर-रंगतरंग-भंगुर-निकरम् ॥4॥

kṣa:ntya:vartasahasraṁ,
sarvodaya:-vikachatkusuma- vilasallatikam.
duhsaha - pari:ṣaha:khyā - drutatara-
raṅgattaraṅga-bhaṅgura-nikaram..4..

Eng. In this place of pilgrimage there are thousands of movements of forgiveness and the veins blooming with the flowers of compassion for all the beings and the waves of afflictions (Parishah).

व्यपगत - कषायफेनं राग - द्वेषादि - दोषशैवलरहितम्।
अत्यस्तमोहकर्दममति-दूर-निरस्तमरणमकरप्रकरम् ॥5॥

vyapagata - kṣa:yaphenam
ra:ga - dveṣa:di - doṣashaivalarahitam.
atyastamohakardamamati-
di:ra-nirastamaraṇamakraprakaram..5..

Eng. This place of pilgrimage is free from passions, attachments and aversions, delusion is completely destroyed and the fear of death is removed.

ऋषि-वृषभस्तुतिमंद्रोद्रेकित-निर्घोष-विविध-विहगध्वानम्।
विविधतपोनिधिपुलिनं, सास्रवसंवरणनिर्जरानिःस्रवणम् ॥6॥

ṛiṣi-vṛṣabhastutimandrodrekitā-
nirghoṣa-vividha-vihagadhva:nam.
vividhataponidhipulinam,
sa:sravasaṁvaraṇanirjara:nihsravaṇam..6..

Eng. The eulogy of ascetic Rishabh made by the ascetics in this place of pilgrimage is transformed into the sounds of chirping of the birds and the flowing streams.

गणधर-चक्र-धरेन्द्रप्रभृति-महाभव्य-पुंडरीकैः पुरुषैः।
बहुभिः स्नातं भक्त्या कलि- कलुषमलापकर्षणार्थममेयम् ॥7॥

gaṇadhara-chakra-dharendraprabhṛti-
maha:bhavya-puṇḍari:kaiḥ puruṣaih.
bahubhiḥ sna:tam bhaktya:
kali- kaluṣamala:pakarṣaṇa:rthamameyam..7..

Eng. Great personages to attain salvation like the chief disciple of Arihanta (Gandhar), the emperor bathed in this place to wipe of the filth of vices of 'Kaliyug'.

अवतीर्णवतः स्नातुं ममापि, दुस्तरसमस्तदुरितं दूरम्।
व्यवहरतु परमपावनमनन्यजय्यस्वभावगंभीरम् ॥8॥

avati:rṇavataḥ sna:tum mama:pi,
dustarasamastaduritam du:ram.
vyavaharatu paramapa:vana-
mananyajayyasvabha:vagambhi:ram..8..

Eng. This place of pilgrimage is supremely purifying

and possessed of unfathomable depth of nature and feelings. May all the vices be washed off by taking bath in it. The idea is that the places of pilgrimage free us from vices and lead us to salvation.

अताम्रनयनोत्पलं सकलकोपवहेर्जयात्,
कटाक्ष- शरमोक्ष - हीनम - विकारतोद्रेकतः।
विषादमदहानितः प्रहसितायमानं सदा,
मुखंकथयतीव ते हृदयशुद्धिमात्यन्तिकीम्॥ 1 ॥

ata:mranayanotpalam sakalakopavahnerjaya:t,
kaṭa:kṣa- sharamokṣa - hi:nama - vika:ratodrekatah.
viṣayadamadaha:nitah prahasita:yama:naṁ sada:,
mukhaṅkathayati:va te hṛdayashuddhima:tyantiki:m..1..

Eng. O Lord! Your lotus like eyes that have got victory over all types of anger are devoid of any fraudulent looks. Your smiling face free from any sorrow and pride reveals the utmost purity of heart.

निराभरण - भासुरं विगत - राग - वेगोदयात्,
निरंबर - मनोहरं प्रकृति - रूप - निर्दोषतः।
निरायुध - सुनिर्भयं विगत-हिंस्य-हिंसाक्रमात्,
निरामिषसुतृप्तिमद्विविधवेदनानां क्षयात्॥ 2 ॥

nira:bharāṇa - bha:suram vigata - ra:ga - vegodaya:t,
nirambara - manoharam prakṛti - ru:pa - nirdoṣatah.
nira:yudha - sunirbhayam vigata-himsya-himsa:krama:t,
nira:miṣasutrptimadvividhavedana:na:m kṣaya:t..2..

Eng. O Lord! Your form though without ornaments yet

it is resplendent as it has destroyed the strong desires of attachments. It being uncovered (digambar) naturally flawless is fascinating. It is undaunted in spite of having no weapons - the cause of violence. It is self-contented in spite of having no worldly pleasures because of the annihilation of various types of sorrows.

मितस्थित - नखांगजं गतरजोमल - स्पर्शनम्,
नवांबुरुह - चंदनप्रतिम - दिव्यगंधोदयम्।
रवीन्दुकुलिशादि - दिव्य-बहुलक्षणालंकृतम्,
दिवाकरसहस्रभासुरमपीक्षणानां प्रियम्॥ 3 ॥

mitasthita - nakha:ṅgajam gatarajomala - sparshanam,
nava:mburuha - chandanapratima - divyagandhodayam.
ravi:ndukulisha:di - divya-bahulakṣaṇa:laṅkṛtam,
diva:karasahasrabha:suramapi:kṣaṇa:na:m priyam..3..

Eng. O Lord! Your form is such that has nails and hair in symmetrical proportion and untouched from obstructive Karmas, giving out the divine fragrance of new lotus and sandal. It is decorated with the sacred symptoms like that of the sun, the moon, the thunder bolt. It is shining like that of thousands of suns. It looks very soothing to the eyes.

हितार्थ-परिपंथिभिः प्रबल-राग-मोहादिभिः,
कलंकितमना - जनो यदभिवीक्ष्यशोशुद्ध्यते।
सदाभिमुखमेव यज्जगति पश्यतां सर्वतः,
शरद्विमलचंद्रमंडलमिवोत्थितं दृश्यते॥ 4 ॥

hita:rtha-paripanthibhih prabala-ra:ga-moha:dibhih,
kalaṅkitamana: - jano yadabhivi:kṣyashoshuddhyate.
sada:bhimukhameva yajjagati pashyata:m sarvatah,
sharadvimalachandramaṇḍalamivotthitam dṛshyate..4..

Eng. A man engrossed in the feelings like attachment, passions, aversion which are anti to the wellbeing of the self gets extraordinarily purified having the look of your face ever soothing as that of the clear moon of the autumn.

तदेतदमरेश्वर-प्रचल-मौलि-माला-मणि- ,
स्फुरत्किरण - चुम्बनीय-चरणारविन्द-द्वयम्।
पुनातुभगवज्जिनेन्द्र ! तव रूपमन्धीकृतम्,
जगत्सकलमन्यतीर्थगुरुरूपदोषोदयैः ॥5॥

tadetadamareshvara-prachala-mauli-ma:la:-maṇi- ,
sphuratkiṛaṇa - chumbani:ya-charaṇa:ravinda-dvayam.
puna:tubhagavajjinendra! tava ri:pamandhi:kṛtam,
jagatsakalamanyati:rthagururi:padoṣodayaih..5..

Eng. O Lord Jinendra! Your feet are worth to be kissed by the diadems of the crowns of Indras, such of your form may purify the world blinded by wrong faith and reverence for unrevered.

स्रग्धरावृत्तम्

sragdhara:vṛttam

Description of Lord's Congregation

मानस्तम्भाः सरांसि प्रविमलजल सत्खातिका पुष्पवाटी।
प्राकारो नाट्यशालाद्वितयमुपवनं, वेदिकांतर्ध्वजाद्याः ॥

शालः कल्पद्रुमाणां सुपरिवृत्तवनं, स्तूपहर्म्यावली च।

प्राकारः स्फाटिकोन्तर्नृसुरमुनिसभा, पीठिकाग्रे स्वयंभूः ॥6॥

ma:nastambha:h sara:ṁsi pravimalajala

satkha:tika: puṣpava:ṭi:.

pra:ka:ro na:tyasha:la:dvitayamupavanam,

vedika:ntardhvaja:dya:h..

sha:lah kalpadruma:ṇa:m suparivṛttavanam,

sti:paharmya:vali: ch.

pra:ka:rah spha:ṭikontarnṛsuramunisabha:,

pi:ṭhika:gre svayambhi:h..6..

Eng. The omniscient Lord is seated on the rear part of the seat in the place where there are - a glory pillar, pond of pure water, ditch, garden, fort, two auditoriums, forest, altar, flags, auspicious tree 'sha:l' fast growing wish yielding trees, stupa, rows of houses, fort of crystal in which there is the assembly of devas and ascetics.

नताखण्डलमौलीनां, यत्पादनखमण्डलम्।

खण्डेन्दुशेखरीभूतं, नमस्तस्मै स्वयंभुवे॥7॥

nata:khaṇḍalamauli:na:m,

yatpa:danakhamaṇḍalam.

khaṇḍendushekhari:bhu:taṁ,

namastasmai svayambhuve..7..

Eng. Obeisance to the omniscient lord to whose feet. Indras bow their heads with their crowns on.

इन्द्रवज्रवृत्तम्

indravajravṛttam

चन्द्रप्रभं चन्द्रमरीचिगौरं चन्द्रं द्वितीयं जगतीव कांतम्।
वन्देऽभिवन्द्यं महतामृषीन्द्रं जिनं जितस्वान्तकषायबन्धम् ॥ 1 ॥

chandraprabham chandramari:chigauram,
chandram dviti:yaṁ jagati:va ka:m̐tam.
vandeâbhivandyaṁ mahata:mṛṣi:ndram
jinaṁ jitasva:ntakaṣa:yabandham..1..

Eng. I pay obeisance to Lord Chandraprabh who is as fair as the beams of the moon' whose appearance is more fascinating than that of the moon; worth worshipped by the noble persons and conquers the bondage of passions.

यस्यांगलक्ष्मीपरिवेषभिन्नं तमस्तमोऽरेरिव रश्मिभिन्नम्।
ननाश बाह्यं बहुमानसं च ध्यानप्रदीपातिशयेन भिन्नम् ॥ 2 ॥

yasya:m̐galakṣmi:pariveṣabhinnam
tamastamoâreriva rashmibhinnam.
nana:sha ba:hyaṁ bahuma:nasaṁ cha
dhya:napradi:pa:tishayena bhinnam..2..

Eng. Your aura dispels the external darkness whereas the light of the lamp of meditation dispels the internal the darkness just like the external darkness is destroyed by rays of the sun.

स्वपक्षसौस्थित्यमदावलिप्ता वाक्सिंहनादैर्विमदा बभूवुः।
प्रवादिनो यस्य मदार्र्गण्डा गजा यथा केसरिणो निनादैः ॥ 3 ॥

svapakṣasausthityamada:valipta:

va:ksimhana:dairvimada: babhu:vuh.

prava:dino yasya mada:rdragāṇḍa:

gaja: yatha: kesariṇo nina:daih..3..

Eng. The infuriated elephants get pacified by hearing the roaring sound of the lion similarly the men proud of their status become prideless by hearing the preachings of Lord Jinendra.

यः सर्वलोके परमेष्ठितायाः पदं बभूवाद्भुतकर्मतेजाः।
अनन्तधामाक्षरविश्वचक्षुः समन्तदुःखक्षयशासनश्च ॥ 4 ॥

yah sarvaloke parameṣṭhita:ya:h

padaṁ babhu:va:dbhutakarmateja:h.

anantadha:ma:kṣaravishvachakṣuḥ

samantaduhkhakṣayaṣa:shanashch..4..

Eng. The lord who is the embodiment of the strange divine glow of Karmas, omnipresent, eternal, omniscient, and whose scepter destroys infinite sufferings has attained the status of salvated soul.

स चन्द्रमा भव्यकुमुद्रतीनां विपन्नदोषाभ्रकलंकलेपः।
व्याकोशवाङ्मयायमयूखमालः पूयात्पवित्रो भगवान्मनो मे ॥ 5 ॥

sa chandrama: bhavyakumudvati:na:m̐

vipannadoṣa:bhrakalam̐kalepah.

vya:koshava:n̐nya:yamayu:khama:lah

pu:ya:tpavitro bhagava:nmano me..5..

Eng. The Lord is devoid of all types of inauspicious and whose just preachings are the rosary of entire developed rays. The lord like the pure and bright moon that assists in the blooming of the lotus of virtues may purify my heart.

अथ जयमाला गाथा (प्राकृत)

atha jayama:la: ga:tha: (pra:krit)

वत्ताणुद्धाणे, जणुधणदाणे, पई, पोसिउ, तुहुं, खत्तधरु।
तव चरणविहाणे, केवलणाणे, तुहुं परमप्पउ, परमपरू॥६॥

vatta:ṇuṭṭha:ṇe, jaṇudhaṇada:ṇem,
pai:, posiu, tuhum, khattadharu.
tava charaṇaviha:ṇe, kevalaṇa:ṇem,
tuhum paramappau, paramaparu:..6..

Eng. O Lord! You have strengthened the worldly beings endowing them with the path of liberation and the three gems 'Ratnatraya' hence you are real 'Kshatriya' because the protector of the lives of the distressed is called 'Kshatriya' for performing austerities and right conduct you attained omniscience - the supreme knowledge. It is why you are superior to the noble personages like ascetics- munis and the disciples of Tirthankaras well versed in scriptures.

पद्धरी छन्द

paddhari: chhanda

जय रिसह, रिसीसरणवियपाय,
जय अजिय जियंगयरोसराय।

जय संभव संभव कयविओय,
जय अहिणंदण णदियपओय॥१॥

jaya risaha, risi:saraṇaviyapa:ya,
jaya ajiya jiyamṅgayarosara:y.
jaya sambhava sambhava kayavioya,
jaya ahiṇaṇdaṇa ṇadiyapaoy..1..

Eng. May Lord Rishabh who is being worshipped by great ascetics be worshipped all the time. Lord Ajitnath has conquered the sense, attachment and aversion. May he be worshiped eternally. Lord Sambhavana:th has wiped off the sorrows of the ailing world. May he attain omniscience Lord Abhinandannath develops cognitive consciousness and perception consciousness (darshanopyog). May he attain eternity.

जय सुमइ सुमइ सम्मय पयास,
जय पउमप्पहपएमाणिवास।
जय जयहि सुपास सुपासगत,
जय चंदप्पह चन्दाहवत्त॥२॥

jaya sumai sumai sammaya paya:sa,
jaya paumappahapaema:ṇiva:s.
jaya jayahi supa:sa supa:sagatta,
jaya chaṇdappaha chanda:havatt..2..

Eng. Lord Sumatinath, possessed with supreme knowledge, advocates the truth. Lord Padmaprabh is the abode of the goddess of wealth of absolute supreme

knowledge, absolute perception and universality, radiance etc.. May be attain omniscience.

Lord Supa:rshwanath is extraordinarily handsome for having properly proportionate body (physique making Karma - Samchatusasra Samstha;n), strong body with osseous structure (Vajra Vrishabhna:ra:ch Samhanan).

Lord Chandraprabha's face like the moon light provides pleasure, peace and happiness to all the beings of the world and extinguishes the darkness of ignorance.

जय पुष्पयन्त दन्ततरंग,
जय सीयल सीयल बयणभंग।
जय सेय सेयकिरणोहसुज्ज,
जय वासुपुज्ज पुज्जणुपुज्ज॥३॥

jaya pupphayaṃta daṃtaṃtaraṃga,

jaya si:yala si:yala bayaṇabhaṃg.

jaya seya seyakiraṇohasujja,

jaya va:supujja pujaṇupujj..3..

Eng. Lord Pushpdant has conquered and controlled the internal. May he attain eternity.

Lord Sheetalnath's voice has the soothing power to the beings ailing from worldly diseases. He is the master of style and seven fold viewpoints. May he attain eternity.

Lord Shreyansnath is as benevolent as the rays of

the sun. May he attain eternity.

Lord Va:supu:jya is worshipped by celestial beings human beings, non- human beings, indras, Ahmindras, Narendras, ascetics, emperors etc.. May he be worshipped eternally.

जय विमल विमलगुणसेढिठाण,
जय जयहि अणंताणंतणाण।
जय धम्म धम्म तित्थयर संत,
जय संति संतिविहियायवत्त॥४॥

jaya vimala vimalaguṇasedhiṭha:ṇa,

jaya jayahi aṇaṃta:ṇaṃtaṇa:ṇ.

jaya dhamma dhamma titthayara saṃta,

jaya saṃti saṃtivilhiya:yavatt..4..

Eng. Lord Vimalnath is devoid of the vices like hunger and is the means to achieve the pure virtues. May he attain eternity.

Lord Ananthnath, knows all aspects of all the substances in all their modes in all the three times directly and possessed with infinite knowledge, May he attain eternity.

Lord Dharmnath has paved the path of salvation to the ailing beings in their various modes of life through the means of righteousness, May he attain eternity.

Lord Shantinath saves the beings from the scorching heat of knowledge obscuring Karmas and pro-

vides peace to the ailing beings through his preachings, May he attain eternity.

जय कुं थुकुं थुपहु अंगिसदय,
जय अरअरमाहरविहियसमय।
जय मल्लि मल्लि आदामगंध,
जय मुणसुव्वय सुव्वयणिबंध॥५॥

jaya kumthukumthupahu aṅgisadaya,
jaya araarama:haravihiyasamay.
jaya malli malli a:da:magamdha,
jaya muṇasuvvaya suvvayaṇibamdh..5..

Eng. Lord Kunthunath is full of compassion to all the worldly beings even towards the micro beings. May he attain eternity.

Lord Arahmuth provides divine and unperturbed peace of mind to the beings, May he attain eternity.

Lord Mallinath is the destroyer of diseases, pains, foul smell etc.. and spreads the fragrance of religion like that of the garland of flowers of 'malti', May he attain eternity.

Lord Munisuvratnath exhibits the pure flawless conduct of great ascetics. May he attain eternity.

जय णमि णमि यामर णियरसामि,
जय णेमि धम्म रह चक्कणेमि।
जय पास पास छिंदणकिवाण,
जय वड्डमाण जस वड्डमाण॥६॥

jaya ṇami ṇami ya:mara ṇiyarasa:mi,
jaya ṇemi dhamma raha chakkaṇemi.
jaya pa:sa pa:sa chhimdanakiva:ṇa,
jaya vaḍḍhama:ṇa jasa vaḍḍhama:ṇ..6..

Eng. Lord Naminath is worshipped by Indras - the chief of devas. May he attain eternity.

Lord Neminath is like the pivot of the wheels of the chariot of religion. May he attain eternity.

Lord Parshwanath is like the sword to cut of the net of the world. May he attain eternity.

Lord Vardhman is supreme in sacred fame in all the three worlds. May he attain eternity.

घत्ता ghatta:

इय जाणिय णामहिं, दुरियबिरामहिं,
परहिं विणमिय सुरावलिहिं।
अणिहणहिं अणाइहिं समियकुवाइहिं,
पणविवि अरहंतावलिहिं॥७॥

iya ja:ṇiya ṇa:mahim, duriyabira:mahim,
parahim viṇamiya sura:valihim.
aṇihaṇahim aṇa:ihim samiyakuva:ihim,
paṇavivi arahanta:valihim..7..

Eng. I bow to the supreme souls Arihantas Risabh etc.. who root out the vices; who are worshipped by the group of celestials devas; who are eternal and pacify the wrong beliefs.

श्री चैत्य-वंदना

shri: chaitya-vandana:

Prayer of Eternal Temples

वर्षेषु वर्षान्तरपर्वतेषु, नंदीश्वरे यानि च मन्दरेषु ।
यावन्ति चैत्यायतनानि लोके, सर्वाणि वंदे जिनपुंगवानाम् ॥ 1 ॥

varṣeṣu varṣa:ntaraparvateṣu,
naṁdi:shvare ya:ni cha mandareṣu.
ya:vanti chaitya:yatana:ni loke,
sarva:ṇi vaṁde jinapuṁgava:na:m..1..

Eng. I bow with reverence to all the holy temples of
Tirthankaras in the states like Bharat, in the regions
of Varsdhar mountains, in Nandiswar, in
Mandargiri.

अवनितलगतानां कृत्रिमाऽकृत्रिमाणां,
वनभवनगतानां दिव्यवैमानिकानाम् ।
इह मनुजकृतानां देवराजार्चितानां,
जिनवरनिलयानां भावतोऽहं स्मरामि ॥ 2 ॥

avanitalagata:na:m kṛtrima:âkṛtrima:ṇa:m,
vanabhavanagata:na:m divyavaima:nika:na:m.
iha manujakṛta:na:m devara:ja:rchita:na:m,
jinavaraniaya:na:m bha:vatoâham smara:mi..2..

Eng. I sincerely recall and bow to the holy temples of
Lord Jinendras - eternal and built on earth, forests,
palaces and celestial planes.

जम्बूधातकिपुष्करार्द्धवसुधाक्षेत्रत्रये ये भवा- ,
श्चंद्राम्भोजशिखण्डिकंठकनकप्रावृङ्गनाभाजिनाः ।
सम्यग्ज्ञानचरित्रलक्षणधरा दग्धाष्टकर्मन्धनाः ,
भूतानागतवर्तमानसमये तेभ्यो जिनेभ्यो नमः ॥ 3 ॥

jambu:dha:takipuṣkara:rddhavasudha:

kṣetratraye ye bhava:- ,
shchamdra:mbhojashikhaṇḍikaṁṭhakanaka-
pra:vṛṅghana:bha:jina:h.
samyagiṇa:nacharitalakṣaṇadhara:
dagdha:ṣṭakarmendhana:h,
bhu:ta:na:gataavartama:na:samaye
tebhyo jinebhyo namah..3..

Eng. I bow to Lord Jinendras of the past, present and
future - born in Jambu dwip. Ghatki Khand and
Puskarardha the three regions of this earth. They
are as resplendent as moon, Lotus, neck of pea-
cock, gold and the clouds of rainy season. They
are possessed with the symptoms of right knowl-
edge and right conduct. They have destroyed the
bondages of eight karmas.

श्रीमन्मेरौ कुलाद्रौ रजतगिरिवरे शाल्मलौ जंबुवृक्षे ।
वक्षारे चैत्यवृक्षे रतिकररुचके कुण्डले मानुषांके ॥

इष्वाकारेऽञ्जनाद्रौ दधिमुखशिखरे व्यंतरे स्वर्गलोके ।
ज्योतिर्लोकेऽभिवंदे, भुवनमहितले यानि चैत्यालयानि ॥ 4 ॥

shri:manmerau kula:drau
 rajatagirivare sha:lmalau jambuvrkṣe.
 vakṣa:re chaityavrkṣe
 ratikararuchake kuṇḍale ma:nuṣa:rnke..
 iṣva:ka:reñjana:drau
 dadhimukhashikhare vyaṁtare svargaloke.
 jyotirlokeâbhivande,
 bhuvanamahitale ya:ni chaitya:laya:ni..4..

Eng. I bow to all the temples on the beautiful mountains - The Meru, on The Kul Mountain, on The Rajat giri, on Shalmali tree, Jambu: tree, Vaksha:r mountain, Chaitya tree, Ratikar mountain, Roopak mountain, Kundal giri, Manushottar, Ishwa:ka:r mountain, Anjan giri, Dadhimukh, Vyantarlok, Swarglok, Jyotish Lok and Bhuvan tilak.

देवासुरेन्द्र-नर-नाग-समर्चितेभ्यः,
 पाप-प्रणाशकर भव्य-मनोहरेभ्यः ।
 घंटा-ध्वजादि-परिवार-विभूषितेभ्यो,
 नित्यं नमो जगति सर्वजिनालयेभ्यः ॥5॥

deva:surendra-nara-na:ga-samarchitebhyah,
 pa:pa-praṇa:shakara bhavya-manoharebhyah.
 ghaṁṭa:-dhvaja:di-pariva:ra-vibhu:ṣitebhyo,
 nityaṁ namo jagati sarvajina:layebhyah..5..

Eng. I bow every day to all the temples which are worshipped by the Indras of devas and (asuras), hu-

man beings, divine snakes and are decorated with the auspicious and grand articles like bell, flag etc.. which are the destroyers of the sins.

द्वौ कुन्देन्दुतुषारहारधवलौ, द्वाविंदनीलप्रभौ।
 द्वौ बन्धूकसमप्रभौ जिनवृषौ, द्वौ च प्रियंगुप्रभौ॥
 शेषाः षोडश जन्ममृत्युरहिताः संतप्तहेमप्रभास्ते,
 संज्ञानदिवाकराः सुरनुताः, सिद्धिं प्रयच्छंतु नः॥6॥

dvau kundendutuṣ:rah:radhavalau,
 dv:vimḍrni:laprabhau.
 dvau bandhu:kasamaprabhau jinavṛṣau,
 dvau cha priyaṁguprabhau..
 śeṣ:h ṣoḍaśa janmamṛtyurahit:h
 saṁtaptahemaprabh:ste,
 saṁjñ:nadiv:kar:h suranut:h,
 siddhiṁ prayachchhamtu nah..6..

Eng. Two tirthankaras - Chandrapabh and Suvidhinath are as bright as that of the Kund flower, the moon, snow and the garland of pearls. Two tirthankaras - Mallinath and Parshwanath are of the colour of Indraneel-gem [greenish]. Two tirthankaras Padma Prabh and Vasupujya are of the colour of Bandhu:k [reddish], two tirthankaras - Munisuvrat and Neminath are like the Priyangu flower [bluish] and the rest sixteen tirthunkaras are like the heated gold. All these tirthankaras are free from the cycle of birth and death. They are like the sun of knowledge and are worshipped by the celestials. May

these tirthankaras bless us with the purity of conduct.

इच्छामि भन्ते! चेइयभत्ति काउस्सग्गो कओ तस्सालोचेउं, अहलोय, तिरियलोय, उड्ढलोयम्मि, किट्ठिमाकिट्ठिमाणि, जाणि जिणचेइयाणि, ताणि सव्वाणि, तिसुवि लोएसु, भवणवासिय, वाणविंतरजोइसियकप्पवासियत्ति, चउविहा देवा सपरिवारा, दिव्वेण ण्हाणेण, दिव्वेण गंधेण, दिव्वेण अक्खेण, दिव्वेण पुप्फेण, दिव्वेण चुप्पेण, दिव्वेण दीवेण, दिव्वेण धूवेण, दिव्वेण वासेण, णिच्चकालं अच्चंति, पुज्जंति, वंदंति, णमंसंति, अहमवि इह संतो तत्थ संताइयं णिच्चकालं अच्चेमि, पूजेमि, वंदामि, णमंसामि, दुक्खक्खओ, कम्मक्खओ, बोहिलाहो, सुगइगमणं, समाहिमरणं, जिणगुणसम्पत्ति होउ मज्झं।

ichchha:mi bhamte! cheiyabhatti ka:ussaggo kao tassa:locheum, ahaloya, tiriyaLOYa, uddhaloyammi, kittima:kittima:ni, ja:ni jinacheiya:ni, ta:ni savva:ni, tisuvi loesu, bhavanava:siya, va:navimtarajoisia-kappava:siyatti, chauviha: deva: sapariva:ra:, divvena nha:neha, divvena gamdheha, divvena akkheha, divvena puppheha, divvena chunneha, divvena di:vena, divvena dhu:vena, divvena va:seha, nichchaka:lam achchamti, pujjamti, vandamti, namamsamti, ahamavi iha samto tattha samta:iyam nichchaka:lam achchemi, pu:jemi, vanda:mi, namamsa:mi, dukkhakkhao, kammakkhao, bohila:ho, sugaigamaṇam, sama:himaraṇam, jinagunaṣampatti hou majjham.

Eng. O Lord! I intend to perform the worship of temples meditative relaxation and desire to confess and

repent for sinful deeds. I bow with reverence all the three times of everyday to all the eternal and built in temples in all the three worlds. I bow and worship all the four types of devas - Residential (Bhavanva:si:), Peripatetic (Vyantar), Stellar (Jyotishi) and Heavenly-born in planes (vaima:nik) with divine auspicious articles of worship and worship all the Jin idols installed in the temples-eternal and built in all the three worlds. By doing this I may have shedding of sorrows and Karmas; Liberation, noble mode of life and holy death after physical modification along with the virtues of Lord Jinendra.

॥ इति श्री चैत्यभक्तये नमः ॥

.. iti shri: chaityabhaktaye namah..

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पंच महागुरु भक्ति (प्राकृत)

pañcha maha:guru bhakti (pra:kṛta)

अथ पूर्वाह्निकदेववन्दनायां पूर्वाचार्यानुक्रमेण सकलकर्मक्षयार्थं भावपूजावन्दनास्तवसमेतं पंचगुरुभक्तिकायोत्सर्गं करोम्यहम्।

atha pu:rva:hnika devavaṇḍana:ya:m pu:rva:cha:rya:nukrameṇa sakalakarmakṣaya:rtham bha:vapu:ja:vandana:stavasametam pañchagurubhakti-ka:yotsargaṁ karomyaham.

(nava ja:pya kareṁ)

Eng. Thus, in the forenoon of the day I perform the psychological worship according to the acharyas of the past

in order to shed our Karmas and meditative relaxation as the eulogy of five supreme entities.

(Namo: Kaar hymn 9 times)

To be repeated from Namo Arihantanam till 'tripariya nama:myaham' Page.45 to 52 nama:myaham. followed by accompanied with meditative relaxation).

प्रातिहार्यो जिनान्सिद्धान्गुणैः सूरिन् स्वमातृभिः।
पाठकान् विनयैः साधून्, योगांगैरष्टभिः स्तुवे॥ 1॥

pra:tiha:ryairjina:n siddha:n,
guṇaih su:ri:n svama:tr̥bhih.
pa:ṭhaka:n vinayaih sa:dhu:n,
yoga:mgairasṭabhih stuve..1..

Eng. I eulogize - Lord Jinendra with eight auspicious articles of adoration (asht-pra:ti-harya), Salvated souls with eight virtues, acharyas with eight mothers of sermon, (five samities and three Gupti:s) scriptural teachers with eight types of humility and ascetics with eight types of parts of Yoga.

मणुय- णाइंद- सुर-धरिय- छत्तत्तया,
पंचकल्लाण- सोक्खावली- पत्तया।
दंसणं णाण - ज्ञाणं अणत्तं बलं,
ते जिणा दिंतु अम्हं वरं मंगलं ॥ 2॥

maṇuya- ṇa:iṇda- sura-dhariya- chhattattaya:,
paṁchakalla:ṇa- sokkha:vali:- pattaya:.
daṁsaṇaṁ ṇa:ṇa - jha:ṇaṁ aṇataṁ balaṁ,
te jiṇa: diṁtu amhaṁ varaṁ maṁgalaṁ..2..

Eng. May Lord Arihant bless me with supreme auspicious - salvation. Lord Arihant is offered with three parasols by the human beings, Nagendra celestials and the beings of all the three worlds. He is blessed with the pleasure of five auspicious events, conception, birth, penance, knowledge and salvation. He is endowed with four infinities - perception, knowledge, meditation and vitality.

जेहिं ज्ञाणग्गि-वाणेहिं अइ-दङ्कयं,
जम्म-जर-मरण-णयर-त्तयं दङ्कयं।
जेहिं पत्तं सिवं सासयं ठाणयं,
ते महं दिंतु सिद्धा वरं णाणयं ॥ 3॥

jehiṁ jha:ṇaggi-va:ṇehiṁ ai-daḍḍhayaṁ,
jamma-jara-maraṇa-ṇayara-ttayaṁ daḍḍhayaṁ.
jehiṁ pattam sivaṁ sa:sayaṁ ṭha:ṇayaṁ,
te mahaṁ diṁtu siddha: varaṁ ṇa:ṇayaṁ..3..

Eng. May the salvated souls bless me with supreme knowledge. The salvated souls have burnt the three cycles of birth, disease and death by the fiery arrow of meditation and attained the eternal place - salvation.

पंच-हाचार - पंचग्गि - संसाहया,
बारसंगाइ-सुअ-जलहि-अवगाहया।
मोक्ख-लच्छी महंती महंते सया,
सूरिणो दिंतु मोक्खं-गया-संगया ॥ 4॥

paṁcha-ha:cha:ra - paṁchaggi - saṁsa:haya:,
 ba:rasaṁga:i-sua-jalahi-avaga:haya:.
 mokkha-lachchhi: mahamti: mahamte saya:,
 su:riṇo dimtu mokkham-gaya:-saṁgaya:...4..

Eng. May the Acharyas - bless me with absolute wealth of salvation. They are the masters of the fire of five - perception, knowledge, conduct, penance and vitality; they are the occupants of the ocean of twelve fold scriptures. They have always attained salvation through one space point - shedding of Karmas.

घोर-संसार-भीमाडवी-काणणे,
 तिक्ख-वियराल-णह-पाव-पंचाणणे।
 णट्ठ-मग्गाण जीवाण पहदेसिया,
 वंदिमो ते उवज्झाय अम्हे सया॥५॥

ghora-saṁsa:ra-bhi:ma:ḍavi:-ka:ṇaṇe,
 tikkha-viyara:la-ṇaha-pa:va-paṁcha:ṇaṇe.
 ṇaṭṭha-magga:ṇa ji:va:ṇa pahadesiya:,
 vaṁdimmo te uvajjha:ya amhe saya:...5..

Eng. I bow to the scriptural teacher - the performer of the ritual of equanimity. He is the torchbearer to those who are strayed in the terrible forest of the world having fierce lions.

उगग तव चरण-करणेहिं झीणं गया,
 धम्म-वर-ज्ञाण सुक्केक्क-ज्ञाणं गया।
 णिब्भरं तव सिरी ए समा लिंगया,
 साहवो ते महामोक्ख पह-मग्गया॥६॥

ugga tava charaṇa-karaṇehim jhi:ṇaṁ gaya:,
 dhamma- vara- jha:ṇa sukkekka- jha:ṇaṁ gaya:.
 nibbharam tava siri: e sama: liṁgaya:,
 sa:havo te maha:mokkha paha-maggaya:...6..

Eng. May the ascetics lead me to the path of salvation. Their physique is reduced considerably due to severe penance. They have attained righteous and pure concentration. They are endowed with the wealth of form.

एण थोत्तेण जो पंचगुरु वंदए,
 गुरुए-संसार-घण-वेल्लि सो छिंदए।
 लहइ सो सिद्ध-सोक्खाइं बहु-माणणं,
 कुणइ कम्मिंधणं पुंज-पज्जालणं॥७॥

eṇa thottenṇa jo paṁchaguru vaṁdae,
 gurue-saṁsa:ra-ghaṇa-velli so chhimdae.
 lahai so siddha-sokkha:im bahu-ma:ṇaṇaṁ,
 kuṇai kammimdhanaṁ puṁja-pajja:laṇaṁ..7..

Eng. The persons who eulogize five supreme souls with this eulogy, they suspend the dense vein of the world and attain the bliss of liberation and attaining some other position, burn the bondage of Karmas opponent to liberation.

अरुहा सिद्धाइरिया उवज्झाया साहु पंचपरमेट्ठी।
 एदे पंच-णमोयारा भवे भवे मम सुहं दिंतु॥८॥

aruha: siddha:iriya: uvajha:ya: sa:hu paṁchaparametṭhi:.
 ede paṁcha-ṇamoya:ra: bhava bhava mama suhaṁ dimtu..8..

Eng. Arihantas (the omniscient lords), Siddhas (the salvated souls), acharya (the heads of ascetics), Upadhyayas (the scriptural teachers - preceptors) and Sadhus) (The ascetics) these are five supreme souls. I bow to them with reverence and pray that they bless me with happiness in lives to come.

अञ्चलिका

añchalika:

इच्छामि भन्ते! पंचमहागुरु- भक्ति काउस्सगो कओ, तस्सालोचेउं, अट्ठ-महा-पाडिहेर-संजुत्ताणं अरहंताणं, अट्ठ-गुण-संपण्णाणं उट्ठ-लोय-मत्थयम्मि पइट्ठियाणं सिद्धाणं, अट्ठ-पवयण-मउ-संजुत्ताणं आइरियाणं, आयारादि-सुद-णाणोवदेसयाणं, उवज्झायाणं, ति-रयण-गुण-पालण-रयाणं सव्वसाहुणं, णिच्चकालं, अज्जेमि, पूजेमि, वंदामि, णमंसामि, दुक्खक्खओ, कम्मक्खओ, बोहिलाओ सुगइ-गमणं, समाहि-मरणं, जिण-गुण-संपत्ति होउ मज्झं।

॥ इति श्री (प्राकृत) पंचगुरुभक्तये नमः ॥

ichchha:mi bhamte! pañchamaha:guru- bhatti ka:ussaggo kao, tassa:locheum, aṭṭha-maha:-pa:ḍihera-samjutta:ṇaṃ arahamta:ṇaṃ, aṭṭha-guṇa-sampanṇa:ṇaṃ uddha-loya-matthayammi paitṭhiya:ṇaṃ siddha:ṇaṃ, aṭṭha-pavayaṇa-mau-samjutta:ṇaṃ a:iriya:ṇaṃ, a:ya:ra:di-suda-ṇa:ṇovadesaya:ṇaṃ, uvajjha:ya:ṇaṃ, ti-rayana-guṇa-pa:laṇa-aya:ṇaṃ

savvasa:huṇaṃ, ṇichchaka:laṃ, añchemi, pu:jemi, vaṇḍa:mi, ṇamaṃsa:mi, dukkhakkhao, kammakkhao, bohila:o sugai-gamaṇaṃ, sama:hi-maraṇaṃ, jīṇa-guṇa-sampatti hou majjhaṃ.

.. iti shri: (pra:kṛta) pañchagurubhaktaye namah..

Eng. O Lord! I intend to perform the prayer of five supreme souls, meditative relaxation and desire to confess and repent for my sinful deeds. The omniscient Lords adorned with eight auspicious articles of adoration (ast pratiha:rya), the salvated souls endowed with eight virtues and occupying the place in the upper world (U:rdhva Lo:K), the heads of ascetics - the acharyas who are possessed with eight paths of (Sermons) (five samities and three Gupties) scriptures, the scriptural teachers/ preceptors, the preachers of right knowledge of conduct and the ascetics ever ready to follow the path of right faith, right knowledge and conduct, I bow to them, pray to them, worship them, eulogize them so that I may shed my sorrows and Karmas, attain enlightenment, noble mode of life and holy death after physical mortification.

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श्री शान्तिभक्तिः

shri: sha:mtibhaktih

अथ पूर्वाह्निकदेवदनायां पूर्वाचार्यानुक्रमेण सकलकर्मक्षयार्थं
भावपूजावन्दनास्तवसमेतं श्रीमत्शान्तिभक्तिकायोत्सर्गं करोम्यहम्।
(नव जाप्य करें)

atha pu:rva:hnikā - devavamdana:ya:m
pu:rva:cha:rya:nu-krameṇa sakalakarmakṣaya:rtham
bha:vapu:ja:-vandana:stavasametam shri:mat-
sha:mtibhakti-ka:yotsargam karomyaham. (nava ja:pya
karem)

Eng. Thus, in the first part of the day during the wor-
ship of devas. I perform psychical worship and
meditative relaxation according to the acharyas of
the past to shed our Karmas.

(Namo:Ka:r hymn - 9 times to be repeated from
chattari manglam . Page.45 to 52 nama:myaham.)

शान्तिजिनं शशिनिर्मलवक्त्रं शीलगुणव्रतसंयमपात्रम्।
अष्टशतार्चितलक्षणगात्रं नौमि जिनोत्तममंबुजनेत्रम्॥ १ ॥

sha:ntijinaṁ shashinirmalavaktraṁ
shi:laguṇavratasaṁyamapa:tram.
aṣṭashata:rchitalakṣaṇaga:tram
naumi jinottamamambujanetram..1..

Eng. I bow to the supreme lord Sha:ntina:th whose face
is as pure and bright as the moon. He is possessed
with 108 virtues of vows and restraints. His eyes

are like Lotus flower.

पंचमभीप्सितचक्र-धराणां पूजितमिन्द्रनरेन्द्रगणैश्च।
शान्तिकरं-गणशान्तिमभीप्सुः षोडशतीर्थकरं-प्रणमामि॥2॥

pañchamabhi:psitachakra-dhara:ṇa:m
pu:jitamindranarendragañaiśch.
sha:ntikaraṁ-gaṇasha:ntimabhi:psuh
ṣoḍashati:rthakaraṁ-praṇama:mi..2..

Eng. I bow to Lord Sha:ntina:th with the expectation of
getting peace of virtues. Lord Sha:ntina:th is ca-
pable to fulfill our desired goal. He is the fifth
among the chakravartis - worshipped by Indras and
Kings and the sixteenth tirthankar - the provider
of peace.

दिव्यतरुः सुरपुष्पसुवृष्टिः दुन्दुभिरासनयोजनघोषौ।
आतपवारणचामरयुग्मे यस्य विभाति च मंडलतेजः॥३॥

divyataruh surapuṣpasuvṛṣṭih
dundubhira:sanayojanaghoṣau.
a:tapava:raṇacha:marayugme
yasya vibha:ti cha maṇḍalatejah..3..

Eng. He is adorned with eight auspicious articles of
adoration-divine trees, showering of divine flowers,
kettle drum, throne and proclamation till the distance
of one 'Yojan', parasols, two whiskers and aura.

तं जगदर्चित - शान्तिजिनेन्द्रं शान्तिकरं शिरसा प्रणमामि।
सर्वगणाय तु यच्छतु शान्तिं मह्यमरं पठते परमां च॥४॥

taṁ jagadarchita - sha:ntijinendram
 sha:ntikaram shirasa: praṇama:mi.
 sarvagaṇa:ya tu yachchhatu sha:ntim
 mahyamaram paṭhate parama:m ch..4..

Eng. I bow with reverence to Lord Sha:ntina:th who is worshipped throughout the world and provides peace and happiness to the beings. May Lord Sha:ntina:th bless the congregation and me with instant and absolute peace.

येऽभ्यर्चिता मुकुटकुंडलहाररत्नैः,
 शक्रादिभिः सुरगणैः स्तुतपादपद्माः ।
 ते मे जिनाः प्रवरवंशजगत्प्रदीपाः,
 तीर्थकराः सततशान्तिकरा भवन्तु ॥5॥

yeâbhyarchita: mukuṭakumḍalaha:raratnaih,
 shakra:dibhih suragaṇaih stutapa:dapadma:h.
 te me jina:h pravaravaṁshajagatpradi:pa:h,
 ti:rthamkara:h satatasha:ntikara: bhavantu..5..

Eng. The tirthankar - the Jin Lord is worshipped by Indras and devas and he belongs to noble family and is like the lamp in the world. May such tirthankar - the Jin Lord always bless me with peace.

संपूजकानां प्रतिपालकानां, यतीन्द्रसामान्यतपोधनानाम् ।
 देशस्य राष्ट्रस्य पुरस्य राज्ञः, करोतु शान्तिं भगवाञ्जिनेन्द्रः ॥6॥

saṁpu:jaka:na:m pratipa:laka:na:m,
 yati:ndrasa:ma:nyatapodhana:na:m.
 deshasya ra:ṣṭrasya purasya ra:jñah,
 karotu sha:ntim bhagava:ñjinendrah..6..

Eng. May the Lord Jinendra bless all those who worship, rear, 'Yatindras' ordinary ascetics, country nation and King - with peace.

अशोकवृक्षः सुरपुष्पवृष्टि - दिव्यध्वनिश्चामरमासनञ्च ।
 भामण्डलदुन्दुभिरातपत्रं, सत्प्रातिहार्याणि जिनेश्वराणाम् ॥7॥

aśokavṛkṣahsurapuṣpavṛṣṭi-
 rdivyadhvaniśch:maram:sanañch.
 bh:maṇḍaladundubhir:tapatram,
 satpapri:ti:ry:ṇi jineśvar:ṇ:m..7..

Eng. Ashoka tree, showering of divine flowers, divine sound, whiskers (Chamar), throne, aura, sound of kettle drum, parasols over the head are the eight auspicious articles of adoration (ast pra:tiha:rya) of Lord Jinendra.

क्षेमं सर्वप्रजानां प्रभवतु बलवान्धार्मिको भूमिपालः ।
 काले काले च सम्यक् वर्षतु मधवा व्याधयो यान्तु नाशम् ॥
 दुर्भिक्षं चौरमारिः क्षणमपि जगतां मा स्म भूज्जीवलोके ।
 जैनेन्द्रं धर्मचक्रं प्रभवतु सततं सर्वसौख्यप्रदायि ॥8॥

kṣemaṁ sarvapraja:na:m prabhavatu
 balava:ndha:rmiko bhu:mipa:lah.
 ka:le ka:le cha samyak varshatu madhava:
 vya:dhayo ya:ntu na:sham..
 durbhikṣaṁ chaurama:rih

kṣaṇamapi jagata:m ma: sma bhu:ji:valoke.
jainendraṁ dharmachakraṁ
prabhavatu satataṁ sarvasaukhyaprada:yi..8..

Eng. May there be the wellbeing of the public, the king be the religious and strong, it rains on time and sufficient, no diseases, no famine, no thefts or epidemics in the world and the religion of Lord Jinendra (which is) the source of peace and happiness, flourishes.

प्रध्वस्तघातिकर्मणः केवलज्ञानभास्कराः ।
कुर्वन्तु जगतां शान्तिं वृषभाद्या जिनेश्वराः ॥९॥

pradhvastagha:tikarma:ṇah kevalajñā:nabha:skara:h.
kurvantu jagata:m sha:ntiṁ vṛṣabha:dya: jineshvara:h..9..

Eng. May the twenty four tirthankars Lord Rishabh and others are the destroyers of destructive Karmas; enlighten the absolute knowledge like that of the sun create peace in the world.

इच्छामि भन्ते ! शान्तिभक्ति - काउस्सगो कओ, तस्सालोचेउं पंचमहाकल्लाणसंपण्णाणं, अट्ठमहा पाडिहेर सहियाणं चउतीसातिसयविसेससंजुत्ताणं, बत्तीसदेविंद मणि मय मउड-मत्थयमहियाणं बलदेव वासुदेव चक्कहर रिसि मुणि जदि-अणगारोवगूढाणं, थुइसयसहस्सणिलयाणं, उसहाइवीर पच्छिममंगल महापुरिसाणं णिच्चकालं, अंचेमि, पूजेमि, वंदामि, णमंसामि, दुक्खक्खओ, कम्मक्खओ, बोहिलाहो, सुगइगमणं, समाहिमरणं, जिणगुणसंपत्ति होउ मज्झं ।

॥ इति श्री शान्तिभक्तये नमः ॥

ichchha:mi bhaṁte! sha:ntibhatti - ka:ussaggo kao, tassa:locheuṁ paṁchamaha:kalla:ṇa - sampañña:ṇaṁ, aṭṭhamaha: pa:ḍihera sahiya:ṇaṁ chauti:sa:tisayavisesasamjutta:ṇaṁ, batti:sadeviṁda maṇi maya mauḍa-matthayamahiya:ṇaṁ baladeva va:sudeva chakkahara risi muṇi jadi-aṇaga:rova-gu:ḍha:ṇaṁ, thuisayasahassaṇilaya:ṇaṁ, usaha:ivi:ra pachchhimamaṅgala maha:purisa:ṇaṁ ṇichchaka:laṁ, aṁchemi, pu:jemi, vaṁda:mi, ṇamaṁsa:mi, dukkhakkhao, kammakkhao, bohila:ho, sugaigamaṇaṁ, sama:himaraṇaṁ, jiṇaguṇasaṁpatti hou majjhaṁ.

.. iti shri: sha:ntibhaktaye namah..

Eng. O Lord! I intend to perform the eulogy of peace and wish to confess and repent for the sinful deeds.

The Tirthankaras are endowed with five auspicious events of life, eight auspicious articles of adoration, thirty four miracles; worshipped by thirty two types of Indras, crowned kings, Baldeva, Vasudev, Chakravarti, Saints, ascetics and religious householders. They are the wellbeing givers. I bow with reverence, to the twenty four Tirthankaras from Lord Rishabh to Vardhma:n. I pray them, eulogize them worship them all the three times of the day.

I may shed my sorrows and Karmas, attain enlightenment, noble mode of life and holy death after

physical mortification along with the virtues of Lord Jinendra.

shri: sha:ntibhaktaye namah..

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अथ पूर्वाह्निकदेवदनायां पूर्वाचार्यानुक्रमेण सकलकर्मक्षयाय
भावपूजावन्दनास्तवसमेतं चैत्यपंचगुरु शांतिभक्तिं कृत्वा
तद्धिनाधिकत्वादिदोषविशुद्ध्यर्थं आत्मपवित्रीकरणार्थं समाधिभक्ति-
कायोत्सर्गं करोम्यहम्। (नव जाप्य करें)

atha pu:rva:hnikā - devavarṇandana:ya:m
pu:rva:cha:rya:nukrameṇa sakalakarmakṣaya:rtham
bha:vapu:ja:vandana:stavasametam chaityapamchaguru
sha:mtibhaktim kṛtva: taddhina:dhikatva:di-
doṣavishuddhyartham a:tmapavitri:kaṇa:rtha
sama:dhibhaktika:yotsargam karomyaham. (nava ja:pya
karem)

Eng. Thus, in the first part of the day I perform the psy-
chical worship and along with eulogy and worship
of temples and the prayer of five supreme souls
for peace and happiness in the order of the acharyas
in the part. In order to rectify the faults any oc-
curred during the activities of worship or eulogy
and to purify the soul I perform the meditative re-
laxation and prayer for holy end.

(Namo:ka:r hymn 9 times in 27 respirations)

अथेष्ट प्रार्थना

atheṣṭa pra:rthana:

Prayer of Benefactors (Isht-Prarthna)

प्रथमं करणं चरणं द्रव्यं नमः

prathamam karaṇam charaṇam dravyam namah.

Eng. Now I pray to Benefactors - I bow to the four cat-
egories of scriptures - Prathma:nuyo:g,
Karna:nuyo:g, Charna:nuyo:g, Dravya:nuyo:g.

शास्त्राभ्यासो जिनपतिनुतिः संगति सर्वदार्यैः,
सद्वृत्तानां गुणगणकथा दोषवादे च मौनम्।
सर्वस्यापि प्रियहितवचो भावना चात्मतत्त्वे।
सम्पद्यन्तां मम भवभवे यावदेतेऽपवर्गः ॥ १ ॥

sha:stra:bhya:so jinapatinutih saṁgati sarvada:ryaih,
sadvṛtta:na:m guṇagaṇakatha: doṣava:de cha maunam.
sarvasya:pi priyahitavacho bha:vana: cha:tmatattve.
sampadyanta:m mama bhavabhava ya:vadeteâpavargah..1..

Eng. May I get the opportunity of study of Jain scrip-
tures, eulogy of Lord Jinendra, company of noble
persons every day, appreciations of the virtues of
noble persons, silence in finding faults, speaking
sweet and beneficial and reflection of the self in
lives to come till salvation is attained.

तव पादौ मम हृदये मम हृदयं तव पदद्वये लीनं।
तिष्ठतु जिनेन्द्र! तावद्यावन्निर्वाणसम्प्राप्तिः ॥ २ ॥

tava pa:dau mama hrdaye
 mama hrdayam tava padadvaye li:nam.
 tiṣṭhatu jinendra! ta:va-
 dya:vannirva:ṇasampra:ptih..2..

Eng. O Lord Jinedra! May your feet remain in my heart
 and my heart remains absorbed in your feet till sal-
 vation is attained.

अक्खरपयत्थहीणं मत्ताहीणं च जं मए भणियं ।
 तं खमउ णाणदेव! य मज्झवि दुक्खक्खयं दिंतु ॥ 4 ॥

akkharapayatthahi:nam
 matta:hi:nam cha jam mae bhaṇiyam.
 tam khamau ṇa:ṇadeva! ya
 majjhavi dukkhakkhayam diṇtu..4..

Eng. May the god of knowledge forgive me for any of
 my faults committed during reading regarding lan-
 guage and all my sorrows are shed.

(आचार्य वन्दना) सिद्ध भक्ति

(a:cha:rya vandana:) siddha bhakti

Prayer of Salvated Souls (Siddha Bhakti)

नमो श्री आचार्यवन्दनायां सिद्ध भक्ति कायोत्सर्गं करोम्यहम् ।
 कायोत्सर्ग (9 बार णमोकार मंत्र का जाप्य)

namo shri: a:cha:ryavandana:ya:m siddh bhakti
 ka:yotsargaṁ karomyaham.

ka:yotsarga (9 ba:ra ṇamoka:ra mantra ka: ja:pya)
 Now I perform Siddha-bhakti meditative relaxation in
 the eulogy of acharyas.

(Namo:ka:r hymn 9 times in 27 respirations)

तवसिद्धे णयसिद्धे संजमसिद्धे चरित्तसिद्धे य ।
 णाणम्मि दंसणम्मि य सिद्धे सिरसा णमंसामि ॥ 1 ॥

tavasiddhe ṇayasiddhe samjamasiddhe charittasiddhe y.
 ṇa:ṇammi daṁsaṇammi ya siddhe sirasa: ṇamaṁsa:mi..2..

Eng. I bow to such supreme souls that have attained sal-
 vation after penance, after mastering view points,
 after right conduct, after right knowledge and af-
 ter right faith.

सम्मत्तणाणदंसणवीरियसुहमं तहेव अवगहणं ।
 अगुरुलहुमव्वावाहं अट्टगुणा होति सिद्धाणं ॥ 2 ॥

sammattaṇa:ṇadaṁsaṇa-
 vi:riyasuhamam taheva avagahaṇam.
 agurulahumavva:va:ham

aṭṭhaguṇa: hoṁti siddha:ṇam..1..

Eng. Salvated souls are endowed with eight virtues -
 (1) Infinite knowledge, (2) Infinite perception, (3)
 Infinite vitality, (4) Infinite power, (5) Eternal bliss
 (happiness), (6) Formlessness, (7) Freeness from
 social status- high and low, (8) Freeness from the
 cycle of birth and death.

नमोस्तु आचार्यवन्दनायां श्रुत भक्तिः कायोत्सर्गं करोम्यहम्।

कायोत्सर्ग (9 बार णमोकार मंत्र का जाप्य)

namostu a:cha:ryavandana:ya:rṁ shrut bhaktih
ka:yotsargaṁ karomyaham.

ka:yotsarga (9 ba:ra ṇamoka:ra mantra ka: ja:pya)

Eng. I bow and perform prayer to the scripture accompanied with meditative relaxation in the prayer of Acharyas.

(Namo:ka:r hymn 9 times in 27 respirations)

Obeisance to the Scripture

कोटीशतं द्वादश चैव कोट्यो, लक्षाण्यशीतिसूत्र्यधिकानि चैव।

पंचाशदष्टौ च सहस्र - संख्य-मेतच्छ्रुतं पंच-पदं नमामि ॥ 1 ॥

koṭi:shataṁ dva:dasha chaiva koṭyo,

lakṣa:ṇyashi:tistryadhika:ni chaiv.

pañcha:shadaṣṭau cha sahasra - saṁkhyā-

metachchhrutaṁ pañcha-padaṁ nama:mi..1..

Eng. I bow to the scripture consisting of one hundred twelve crore eighty three lac fifty eight thousand and five verses.

अरहंत-भासियत्थं गणहरदेवेहिं गंथियं सम्मं।

पणमामि भत्तिजुत्तो सुदणाणमहोवहिं सिरसा ॥ 2 ॥

arahaṁta-bha:siyattham

gaṇaharadevehiṁ gaṁthiyam sammam.

pañama:mi bhattijutto

sudaṇa:ṇamahovahiṁ sirasa:..2..

Eng. I bow with reverence and devotion to the vast ocean of scriptural knowledge expressed by the omniscient Lords and communicated by Gandhar - the chief disciple of the omniscient Lord.

नमो श्री आचार्यवन्दनायां आचार्य भक्ति कायोत्सर्गं करोम्यहम्।

कायोत्सर्ग (9 बार णमोकार मंत्र का जाप्य)

namo shri: a:cha:ryavandana:ya:rṁ a:cha:rya
bhakti ka:yotsargaṁ karomyaham.

ka:yotsarga (9 ba:ra ṇamoka:ra mantra ka: ja:pya)

I bow and perform meditative relaxation in the prayer of Acharyas.

(Namo:ka:r hymn 9 times in 27 respirations)

श्रुतजलधिपारगेभ्यः, स्वपरमतविभावनापटुमतिभ्यः।

सुचरिततपोनिधिभ्यो, नमो गुरुभ्यो गुणगुरुभ्यः ॥ 1 ॥

shrutajaladhipa:ragebhyah,

svaparamatavibha:vana:paṭumatibhyah.

sucharitataponidhibhyo,

namo gurubhyo guṇagurubhyah..1..

Eng. I bow and pay obeisance to the acharya who has crossed the ocean of scriptural knowledge i.e. he has mastered the scripture. He is intelligent enough to know the viewpoints of others. He is the treasure of good conduct, penance and virtues.

छत्तीसगुणसमग्गे, पंचविहाचारकरण-संदरिसे ।
सिस्साणुगहकुसले, धम्माइरिये सया वन्दे ॥२॥

chhatti:sagūṇasamagge,
pañchaviha:cha:rakaraṇa-saṁdarise.
sissa:ṇuggahakusale,
dhamma:iriye saya: vande..2..

Eng. I always pay homage to the acharya of religion
who possesses thirty six virtues. He exhibits five
types of spiritual conduct and well skilled in do-
ing the wellbeing of disciples.

गुरुभक्तिसंजमेण य, तरंति संसारसायरं घोरं ।
छिण्णंति अट्ठकम्मं, जम्मणमरणं ण पावेति ॥३॥

gurubhattisaṁjameṇa ya,
taraṁti saṁsa:rasa:yaraṁ ghoraṁ.
chhiṇṇaṁti aṭṭhakammaṁ,
jammaṇamaraṇaṁ ṇa pa:veṁti..3..

Eng. The beings capable to attain salvation with the help
of the devotion to the scriptural teacher cross safely
the sea of the world, suspend eight karmas and do
not have birth and death.

ये नित्यं व्रतमन्त्रहोमनिरताः ध्यानाग्निहोत्राकुलाः ।
षट्कर्माभिरतास्तपोधनधनाः साधुक्रियाः साधवः ॥
शीलप्रावरणा गुणप्रहरणाश्चन्द्रार्कतेजोऽधिकाः ।
मोक्षद्वारकपाटपाटनभटाः प्रीणंतु मां साधवः ॥४॥

ye nityaṁ vratamantrahomanirata:h
dhyā:na:gñihotra:kula:h.
ṣaṭkarma:bhirata:stapodhanadhana:h
sa:dhukriya:h sa:dhavah..
shi:lapra:varaṇa: guṇapraharaṇa:sh-
chandra:rkatejoâdhika:h.
mokṣadva:rakapa:ṭapa:ṭanabhaṭa:h
pri:ṇaṁtu ma:m sa:dhavah..4..

Eng. May the ascetics who are ever ready to observe
the vows, absorbed in meditation, observe six es-
sentials, rich in the wealth of penance observe the
activities of ascetics, possesses the armor of celi-
bacy, keeps the weapons of virtues, more lustrous
than the moon and the sun and brave enough to
break open the gate of salvation.

गुरवः पान्तु नो नित्यं, ज्ञानदर्शन - नायकाः ।
चारित्रार्णव - गंभीराः मोक्ष - मार्गोपदेशकाः ॥५॥

guravah pa:ntu no nityaṁ,
jñā:nadarshana - na:yaka:h.
cha:ritra:rṇava - gambhi:ra:h
mokṣa - ma:rgopadeshaka:h..5..

Eng. May the scriptural teacher who is the master
of right knowledge, right perception and right
conduct, who paves the way to salvation, always
protect me.

(Thus ends the ritual of equanimity)

Namo:ka:r hymn 108 times.

Recite the following in standing position -

इच्छामि भन्ते ! इरियावहियस्स आलोचेउं पुव्वत्तर दक्खिण पच्छिम
चउदिसु विदिसासु विहरमाणेण जुगंतर दिट्ठिणा दट्ठवा डवडवचरियाए
पमाददोसेण पाणभूद जीवसत्ताणं उवघादो कदो वा कारिदो वा कीरंतो वा
समणुमणिंदो तस्स मिच्छामि दुक्कडं।

Ichchha:mi Bhantei iriya:v hiyass a:locheiyu:
puvuttar dakkhin pachchhim chaudis, vidisa:su
biharma:hein jugantar dithina: dathabba: dabdab
cha:riya:yei pama:d doshein pa:nbhu:d ji:v
sata:nam uvgha:do: kads: va: ka:rids: va: ki:vanto:
samnu manindo: tass michcha:mi dukkhadam.

Eng. O Lord! I repent and apologize for the sins
committed while moving in all the four directions
and their sub directions causing pain, hurting the
living beings by carelessness or ignorance by mind,
body and speech by encouragement or approval, I
pray all my such sins become fruitless.

(Namo:ka:r hymn 9 times in 27 respirations, three
movements and bowing down in all the four directions.)

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बृहत् प्रतिक्रमण

bṛahat pratikramaṇa

जीवे प्रमाद-जनिताः प्रचुराः प्रदोषाः,
यस्मात्प्रतिक्रमणतः प्रलयं प्रयान्ति ।
तस्मात्तदर्थममलं गृहि - बोधनार्थम्,
वक्ष्ये विचित्र-भव-कर्म-विशोधनार्थम् ॥ १ ॥

ji:ve prama:da-janita:h prachura:h pradoṣa:,
yasma:tpratikramaṇatah pralayaṁ praya:nti.
tasma:ttadarthamamalaṁ gr̥hi - bodhana:rtham,
vakṣye vichitra-bhava-karma-vishodhana:rtham..1..

Eng. The being [Ji:va] commits enumerable faults ei-
ther by carelessness or by ignorance. By perform-
ing 'Pratikraman' those faults are subsided and pu-
rified hence, for the purification of the activities
and deeds performed the appropriate form of
'Pratikraman' is elucidated.

पापिष्ठेन दुरात्मना जडधिया मायाविना लोभिना ।
रागद्वेषमलीमसेन मनसा दुष्कर्म यन्निर्मितम् ।
त्रैलोक्याधिपते ! जिनेन्द्र ! भवतः श्रीपादमूलेऽधुना ।
निन्दापूर्वमहं जहामि सततं वर्वर्तिषुः सत्पथे ॥ २ ॥

pa:piṣṭhena dura:tmana: jaḍadhiya: ma:ya:vina: lobhina:.
ra:gadveṣamali:masena manasa: duṣkarma yannirmitam.
trailokya:dhigate! jinendra! bhavatah shri:pa:damu:leâdhuna:.
ninda:pu:rvamaham̐ jaha:mi satataṁ varvartīṣuḥ satpadre..2..

Eng. O Lord of the three worlds! O Jinendra! I am a heinous sinner, cruel, ignorant, deceitful and greedy. I have committed a number of ignoble and sinful deeds due to attachment or aversion. O Lord Jinendra! Now, taking the shelter of your lotus feet in your presence, I am compelled to adopt the path of virtues and wish not to commit such ignoble deed in future.

खम्मामि सव्वजीवाणं सव्वे जीवा खमंतु मे ।
मेत्ती मे सव्वभूदेसु, वेरं मज्झं ण केण वि॥३॥

khamma:mi savvaji:va:ṇaṃ savve ji:va: khamamtu me.
metti: me savvabhu:desu, veram majjham ṇa keṇa vi..3..

Eng. I forgive all living beings, May all living beings forgive me. I wish friendship with all the living beings and no enmity with any one.

The idea is that the feeling of equanimity be nurtured which is the best means to be free from attachment and aversion.

रागबंधपदोसं च, हरिसं दीणभावयं ।
उस्सुगतं भयं सोगं रदिमरदिं च वोस्सरे॥४॥

ra:gabamdhapadosam cha, harisam di:ṇabha:vayaṃ.
ussugattam bhayaṃ sogam radimaradim cha vossare..4..

Eng. Attachment is the cause of bondage of Karmas, unwanted and wanted cause aversion, achievement of sensual pleasures cause humility, pride. Causes arrogance, fear regarding this life and after, grief

caused by the separation of akin dislike feelings of affection and caused by the desire to have other's object- I renounce all these vicious feelings.

Thus, the affection and aversion, for other's objects pleasure and sorrow etc., be renounced and pure state of the self be reflected upon.

हा दुट्ठ-कयं हा दुट्ठ-चित्तिं भासियं च हा दुट्ठं ।
अंतो अंतो डज्झमि पच्छत्तावेण वेयंतो॥५॥

ha: duṭṭha-kayaṃ ha: duṭṭha-chimtiyaṃ
bha:siyaṃ cha ha: duṭṭhaṃ.
amto amto ḍajjhami
pachchhatta:veṇa veyamto..5..

Eng. Oh! I am sorry to have done cruel deeds and reflected upon again and again cruel thoughts. Oh! I feel sorry to have uttered unkind words. Thus, I have performed cruel and sinful activities (by mind, words and body) mentally, verbally and physically. I repent for all such activities and feel sorry within. As I remember my activities done, I feel extremely aghast and repenting.

दव्वे खेत्ते काले भावे य कदाऽवराह-सोहणयं ।
णिंदणगरहण-जुत्तो मण-वय-कायेण पडिक्कमणं॥६॥

davve khette ka:le
bha:ve ya kada:âvara:ha-sohaṇayaṃ.
ṇimdaṇagarahāṇa-jutto
maṇa-vaya-ka:yeṇa paḍikkamaṇam..6..

Eng. Had I hurt any of the living being because of substance, space, time and feelings, I sincerely confess, repent apologize and pledge to renounce such activity with the purity of mind, words and body.

एइंदिया, बेइंदिया, तेइंदिया, चउरिंदिया, पंचेंदिया, पुढविकाइया, आउकाइया, तेउकाइया, वाउकाइया, वणप्फदिकाइया, तसकाइया, एदेसिं उद्दावणं परिदावणं विराहणं उवघादो कदो वा, कारिदो वा, कीरंतो वा समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं।

eimndiya:, beimndiya:, teimndiya:, chaurimndiya:, pamchemndiya:, puḍhavika:iya:, a:uka:iya:, teuka:iya:, va:uka:iya:, vaṇapphadika:iya:, tasaka:iya:, edesim udda:vaṇaṃ parida:vaṇaṃ vira:haṇaṃ uvagha:do kado va:, ka:rido va:, ki:raṃto va: samaṇumaṇṇido, tassa michchha: me dukkaḍaṃ.

Eng. Had I killed one sensed, two sensed, three sensed, four sensed, five sensed, earth bodied, water bodied, fire bodied, air bodied, vegetables and mobile beings or got them killed or approved the act of killing or had I hurt/ troubled the said beings or got them hurt or approved them being hurt or had made them handicapped or got them handicapped or approved getting them handicapped and like sinful activities caused pain to the beings, I renounce all such sinful activities. May the effect of such sinful activities done or got done or approved to be done by mind words and body is pacified.

दंसण-वय-सामाइय-पोसह-सचित्त-राइभत्ते य।

बंभाऽरंभ-परिगह-अणुमणुमुद्धिद्व-देसविरदे य॥

एयासु जहाकहिद-पडिमासु पमादाइकयाइचारसोहणद्वं छेदोवद्दावणं, होउ मज्झं।

daṃsaṇa-vaya-sa:ma:iya-

posaha-sachitta-ra:ibhatte y.

bambha:ārambha-pariggaha-

aṇumaṇumuddiṭṭha-desavirade y..

eya:su jaha:kahida-paḍima:su pama:da:i-kaya:icha:rasohaṇaṭṭhaṃ chhedovaṭṭha:vaṇaṃ, hou majjhaṃ.

Eng. There are eleven stages of a religious householder observing Vows partially, perfectly or in the form of practice. They are:-

1. 'Darshan Pratima' :- Stage of observing the vow of affirming right faith in the principles of Jainism and act accordingly.
2. 'Vrat Pratima:- Stage of observing twelve vows - (5 partial vows, 3 vows enhancing virtues and 4 vows enhancing restraint)
3. 'Sa:ma:yik Pratima' :- Stage of observing ritual of equanimity renouncing the causes of affection and aversion.
4. 'Prosodhva:s Pratima' :- Stage of observing fast on 8th and 14th of every fortnight and such other days of religious festivals.

5. 'Brahmcharya Pratima' :- Stage of observing celibacy.
6. 'Sachitta tyag Pratima' :- Stage of renouncing taking edibles with living sense.
7. 'Ra:tribhukti tyag Pratima':- The stage of renouncing sexual activity during day time by mind, words and body.
8. 'A:rambh tyag Pratima' :- The stage of renouncing occupational activities.
9. 'Parigrah tyag Pratima' :- The stage of renouncing possessiveness.
10. 'Anumati tyag Pratima' :- The stage of renouncing giving permission regarding worldly activities.
11. 'Uddist tyag Pratima' :- The stage of renouncing favorite diet.

It is possible that due to carelessness or ignorance violations might have committed while observing the vows. I repent for all such faults.

अरहंत सिद्ध आयरिय उवज्झाय सव्वसाहु सक्खियं, सम्मतपुव्वगं, सुव्वदं दिढव्वदं समारोहियं मे भवदु, मे भवदु, मे भवदु।

arahanta siddha a:yariya uvajjha:ya savvasa:hu sakkhiyam, sammattapuvvagam, suvvadam diḍhavadam sama:rohiyam me bhavadu, me bhavadu, me bhavadu.

Eng. May I have the firmness of supreme vows along with righteousness keeping in mind the five su-

preme souls (omniscient lords, salvated souls, acharyas, scriptural teachers and ascetics) and right faith and right conduct.

देवसिओ (राइयो) पडिक्कमणाए सव्वाइचारविसोहि-णिमित्तं पुव्वाइरिय कमेण आलोयण-सिद्धभक्ति-काउस्सगं करेमि।

devasio (ra:iyo) paḍikkamaṇa:e savva:icha:ra-visohi-ṇimittam puṇṇa:iriya kameṇa a:loyaṇa-siddhabhakti-ka:ussaggam karemi.

Eng In order to purify the faults committed during the routine activities- physical, mental and vocal- I repent for them and observe meditative relaxation so as to absorb in the devotion of the salvated soul.

कायोत्सर्ग (नव जाप्य करें)

ka:yotsarg (nava ja:pya kareṇ)

(Namo:ka:r hymn 9 times in 27 respirations)

सामायिक दण्डक

sa:ma:yika daṇḍaka

णमो अरिहंताणं, णमो सिद्धाणं णमो आइरियाणं
णमो उवज्झायाणं, णमो लोए सव्वसाहूणं ॥

ṇamo arihanta:ṇaṃ, ṇamo siddha:ṇaṃ ṇamo a:iriya:ṇaṃ
ṇamo uvajjha:ya:ṇaṃ, ṇamo loe savvasa:hu:ṇaṃ..

Eng. I bow to the omniscient supreme souls (Tirthankaras) who have attained the stage of enlightenment by conquering all the passions like anger, pride, deceit and greed and have shown the

path to the lay men to bring a check to the cycle of birth, disease and death. I bow to the salvated souls who have attained salvation.

I bow to the acharyas who are the head of the ascetic congregation and who preach the principles of religion and show us the path of salvation.

I bow to the upa:dhya:yas who are the religious scholars and scriptural teachers. I bow to all the ascetics who observe the five vows strictly. The five vows are- non-violence (Ahimsa), truthfulness (Satya), non-stealing (Achaurya), celibacy (Brahmcharya) and non-attachment (Aparigrah).

चत्तारि मंगलं, अरिहंता मंगलं, सिद्धा मंगलं,
साहू मंगलं, केवलि पण्णत्तो धम्मो मंगलं।
चत्तारि लोगुत्तमा, अरिहंता लोगुत्तमा, सिद्धा लोगुत्तमा,
साहू लोगुत्तमा, केवलि पण्णत्तो धम्मो लोगुत्तमो।
चत्तारि सरणं पव्वज्जामि, अरिहंते सरणं पव्वज्जामि,
सिद्धे सरणं पव्वज्जामि, साहू सरणं पव्वज्जामि,
केवलि पण्णत्तं धम्मं सरणं पव्वज्जामि।

chatta:ri maṅgalaṃ, arihaṃta: maṅgalaṃ, siddha: maṅgalaṃ,
sa:hu: maṅgalaṃ, kevali paṇṇatto dhammo maṅgalaṃ.
chatta:ri loguttama:, arihaṃta: loguttama:, siddha: loguttama:,
sa:hu: loguttama:, kevali paṇṇatto dhammo loguttamo.
chatta:ri saraṇaṃ pavvajja:mi, arihaṃte saraṇaṃ pavvajja:mi,
siddhe saraṇaṃ pavvajja:mi, sa:hu: saraṇaṃ pavvajja:mi,
kevali paṇṇattam dhammaṃ saraṇaṃ pavvajja:mi.

Eng. Four are most auspicious in the universe -the Arihantas, the Siddhas, the ascetics and the religion expounded by the 'Keivelies - the omniscient supreme souls.

These four are the supreme in the universe - the Arihantas, the Siddhas, the ascetics and the religion expounded by the 'Keivelies - the omniscient supreme souls.

I take refuge in these four - the Arihantas, the Siddhas, the ascetics and the religion expounded by the 'Keivelies - the omniscient supreme souls.

अड्ढाज्ज-दीव-दो-समुद्देसु पण्णारस-कम्मभूमिसु, जाव- अरहंताणं,
भयवंताणं, आदियराणं, तिथयराणं, जिणाणं, जिणोत्तमाणं, केवलियाणं,
सिद्धाणं, बुद्धाणं, परिणिव्वुदाणं, अंतयडाणं, पारगयाणं, धम्माइरियाणं,
धम्मदेसियाणं, धम्मणायागाणं, धम्म-वर-चाउरंग-चक्कवट्ठीणं, देवाहि-देवाणं,
णाणाणं-दंसणाणं, चरित्ताणं सदा करेमि किरियम्मं,

करेमि भंते! सामाइयं सव्व-सावज्ज-जोगं पच्चक्खामि जावज्जीवं
तिविहेण मणसा, वचसा, काएण, ण करेमि, ण कारेमि, ण अण्णं करंतं
पि समणुमणामि, तस्स भंते! अइचारं पडिक्कमामि, णिंदामि, गरहामि
अप्पाणं, जाव अरहंताणं भयवंताणं पज्जुवासं करेमि तावकालं पावकम्मं
दुच्चरियं वोस्सरामि।

aḍḍha:ijja-di:va-do-samuddesu paṇṇa:rasa-
kammabhu:misu, ja:va- arahamta:ṇaṃ, bhaya-
vaṃta:ṇaṃ, a:diyara:ṇaṃ, titthayara:ṇaṃ, jina:ṇaṃ,
jiṇottama:ṇaṃ, kevaliya:ṇaṃ, siddha:ṇaṃ,
buddha:ṇaṃ, pariṇivvuda:ṇaṃ, aṃtayada:ṇaṃ,
pa:ragaya:ṇaṃ, dhamma:iriya:ṇaṃ, dhamma-

desiya:ṇaṃ, dhammaṇa:yaga:ṇaṃ, dhamma-vara-
cha:uraṅga-chakkavaṭṭi:ṇaṃ, deva:hi-deva:ṇaṃ,
ṇa:ṇa:ṇaṃ-damsaṇa:ṇaṃ, charitta:ṇaṃ sada: karemi
kiriyaṃmaṃ,

karemi bhaṃte! sa:ma:iyaṃ savva-sa:vajja-jogaṃ
pachchakkha:mi ja:vajji:vaṃ tivaheṇa maṇasa:, vachasa:,
ka:eṇa, ṇa karemi, ṇa ka:remi, ṇa aṇṇaṃ karaṃtaṃ pi
samaṇumaṇa:mi, tassa bhaṃte! aicha:raṃ
paḍikkama:mi, ṇimda:mi, garaḥa:mi appa:ṇaṃ, ja:va
arahaṃta:ṇaṃ bhayaṃta:ṇaṃ pajjuva:sam karemi
ta:vaka:laṃ pa:vakammaṃ duchchariyaṃ vossara:mi.

Eng. There are Keivali (Arihant) tirthankar the destroyer
of the fear of the world, salvated souls, Acharyas,
Scriptural teachers and the ascetics - the five su-
preme souls in the two and half dwip - (Jambu
dwi:p, Dha:tkikhand and half of Puskarvar) hav-
ing fifteen lands of action. These supreme souls
pave the way of truth directly, hence, keeping their
presence in mind adopt the right faith, right knowl-
edge and right conduct. Suggest and inspire others
to follow the path of truth. If I committed any of
the faults of violations, following the path of truth,
I confess and repent and resolve to renounce them
for their eradication and for the purification of the
mind.

ॐ नमोः परमात्मने नमोनेकांताय संताय
(9 बार नमोकार मंत्र 27 श्वासोच्छ्वास में)।

om namoh parama:tmane namoneka:mṇa:ya saṃta:ya
(9 ba:ra ṇamoka:ra maṃtra 27 shva:sochchhva:sa
meṃ).

Eng. I bow to the supreme souls embodied with
pluralism.
(Namo:ka:r hymn 9 times in 27 respirations)

चतुर्विंशति स्तव

chaturviṃshati stava

थोस्सामि हं जिणवरे तित्थयरे केवली अणंतजिणे।
णरपवरलोयमहिं विहुरयमले महप्पण्णे ॥ 1 ॥

thossa:mi haṃ jiṇavare titthayare kevali: aṇaṃtajiṇe.
ṇarapavaraloyamahie vihuyarayamale mahappaṇṇe..1..

लोयस्सुज्जोययरे धम्मं तित्थंकरे जिणे वंदे।
अरहंते कित्तिस्से चउवीसं चेव केवलिणो ॥ 2 ॥

loyassujjoyayare dhammaṃ titthamkare jiṇe vaṃde.
arahaṃte kittisse chauvi:sam cheva kevaliṇo..2..

उसहमजियं च वन्दे संभवमभिणंदणं च सुमइं च।
पउमप्पहं सुपासं जिणं च चंदप्पहं वन्दे ॥ 3 ॥

usahamajiyam cha vande
saṃbhavamabhiṇaṃdaṇaṃ cha sumaim ch.
paumappaham supa:sam

jiṇaṃ cha chaṃdappaham vande..3..

सुविहिं च पुप्फयंतं सीयल सेयं च वासुपुज्जं च।
विमलमणंतं भयवं धम्मं संतिं च वंदामि ॥ 4 ॥

suvihim cha pupphayaṃtaṃ
 si:yala seyaṃ cha va:supujjaṃ ch.
 vimalamaṇaṃtaṃ bhayavaṃ
 dhammaṃ saṃtiṃ cha vaṃda:mi..4..

कुंथुं च जिणवरिंदं अरं च मल्लिं च सुव्वयं च णमिं।
 वंदामि रिट्ठणेमिं तह पासं वड्ढमाणं च ॥5॥

kumthum cha jiṇavarimdaṃ
 araṃ cha malliṃ cha suvvaṃyaṃ cha ṇamiṃ.
 vaṃda:mi riṭṭhaṇemiṃ
 taḥa pa:sam vaḍḍhama:ṇam ch..5..

एवं मए अभित्थुआ विहुयरमला पहीणजरमरणा।
 चउवीसं पि जिणवरा तित्थयरा मे पसीयंतु ॥6॥

evaṃ mae abhitthua: vihuyaramala: paḥi:ṇajaramaraṇa:
 chauvi:sam pi jiṇavara: titthayara: me paṣi:yaṃtu..6..

कित्तिय वंदिय महिया एदे लोगतमा जिणा सिद्धा।
 आरोग्गणाणलाहं दिंतु समाहिं च मे बोहिं ॥7॥

kittiya vaṃdiya mahiya: ede logottama: jiṇa: siddha:
 a:roggaṇa:ṇala:haṃ dimtu sama:hiṃ cha me bohiṃ..7..

चंदेहिं णिम्मलयरा आइच्चेहिं अहिय पयासंता।
 सायरमिव गंभीरा सिद्धा सिद्धिं मम दिसंतु ॥8॥

chaṃdehiṃ ṇimmalayara: a:ichchehiṃ ahiya paya:santa:
 sa:yaramiva gaṃbhi:ra: siddha: siddhiṃ mama disaṃtu..8..

यावन्ति जिन चैत्यानि विद्यन्ते भुवनत्रये।
 तावन्ति सततं भक्त्या, त्रिःपरीत्य नमाम्यहं ॥9॥

ya:vanti jina chaitya:ni vidyante bhuvanatraye.
 tāvanti satataṃ bhaktya:, triḥparītya namāmyahaṃ..9..

Eng. I pray, worship and bow down to the 'Keivalis' - The omniscient Lords free from the filth of Karmas, endowed with absolute knowledge and worshipped by all in all the three worlds and the religion propounded by them recalling again and again. I pray twenty four tirthankaras from Rishabh to Mahaveer whole heartedly. These twenty four tirthankars are free from all the faults like birth and death, endowed with absolute peace infinite bliss, auspicious, supreme and worth taking refuge. The salvated souls too are free from the filth of karmas, absolutely pure and the treasure of infinite virtues. Their eulogy is the source of direct experience of pure soul. The omniscient lords - tirthankars being the idol of absolute meditation are 'yogis'. Jain temples are the abode of religion, hence, while performing the ritual of 'Pratikraman', I pay reverence, I worship - tirthankar, Keivali, Siddha, Jain religion and Jain temples

(To be repeated from Namō Arihantanam till 'tripariya nama:myaham' Page.45 to 52 nama:myaham. followed by Namō:ka:r hymn 108 times accompanied with meditative relaxation).

श्रीमते वर्धमानाय नमो नमित-विद्विषे।
 यज्ज्ञानाऽन्तर्गतं भूत्वा त्रैलोक्यं गोष्पदाऽयते ॥1॥

shri:mate vardhama:na:ya namo namita-vidviṣe.
yajña:na:āntargataṁ bhu:tva: trailokyam goṣpada:āyate..1..

Eng. I bow to Lord Vardhma:n the destroyer of the terrible enemies like delusion and who knows the entire universe.

तव-सिद्धे णय-सिद्धे संजम-सिद्धे चरित्त-सिद्धे य ।
णाणम्मि दंसणम्मि य सिद्धे सिरसा णमंसामि ॥2 ॥

tava-siddhe ṇaya-siddhe saṁjama-siddhe charitta-siddhe y.
ṇa:ṇammi daṁsaṇammi ya siddhe sirasa: ṇamaṁsa:mi..2..

Eng. I bow to the salvated souls who have attained salvation by penance, view points, knowledge, restraint, conduct and faith.

इच्छामि भन्ते ! सिद्धभक्ति-काउस्सगो कओ तस्सालोचेउं सम्मणाण-
सम्मदंसण-सम्मचरित्तजुत्ताणं, अट्ठविह-कम्म-विप्प-मुक्काणं, अट्ठगुणसंपण्णाणं
उद्धलोयमत्थयम्मि पइट्ठियाणं, तवसिद्धाणं, णयसिद्धाणं, संजमसिद्धाणं,
चरित्तसिद्धाणं, अदीदाणागद- वट्ठमाणकालत्तयसिद्धाणं, सव्वसिद्धाणं
णिच्चकालं अच्चेमि, पूजेमि, वंदामि, णमंसामि, दुक्खक्खओ, कम्मक्खओ,
बोहिलाहो, सुगइगमणं, समाहिमरणं, जिणगुणसम्पत्ति होउ मज्झं ।

ichchha:mi bhaṁte ! siddhabhatti-ka:ussaggo kao
tassa:locheum sammaṇa:ṇa-sammadaṁsaṇa-
sammacharittajutta:ṇam, aṭṭhaviha-kamma-vippa-
mukka:ṇam, aṭṭhagunaṁsaṁpaṇṇa:ṇam uddhaloya-
matthayammi paiṭṭhiya:ṇam, tava-siddha:ṇam,
ṇayasiddha:ṇam, saṁjamasiddha:ṇam, charitta-

siddha:ṇam, adi:da:ṇa:gada- vaṭṭama:ṇaka:lattaya-
siddha:ṇam, savvasiddha:ṇam ṇichchaka:laṁ
achchemi, pu:jemi, vaṁda:mi, ṇamaṁsa:mi,
dukkhakkhao, kammakkhao, bohila:ho, sugaigamaṇam,
sama:himaṇam, jiṇagunaṁsampaṭṭi hou majjham.

इच्छामि भन्ते! देवसिओ (राइयो) आलोचेउं सिद्धभक्ति
कायोस्सगं करेमि ।

ichchha:mi bhante! devasio (ra:iyo) a:locheum
siddhabhakti ka:yossaggaṁ karemi.

Eng. O Lord ! I condemn my sinful activities committed during my daily routine to perform the prayer of salvated souls (Siddha bhakti). I pay obeisance, worship, pray and reflect upon the virtues of salvated souls of the past, present and future who attained salvation by penance, knowledge, restraint, right conduct, right faith and absolute meditation, salvated souls endowed with right faith, right knowledge, right conduct; free from eight Karmas and having eight virtues are settled at the end of the universe - known as 'Siddha:laya'.

May I achieve the right faith, right knowledge, right conduct, transcendence in better mode of life of holy end after physical mortification.

(Namo:ka:r hymn 9 times in 27 respirations)

Nature of eleven stages of religious house-holders observing vows

दर्शन प्रतिमा

darshana pratima:

पंचुम्बर सहियाई, सत्तवि वसणाई जो विवज्जेइ।

सम्मत्तविशुद्ध मई, सो दंसण सावओ भणिओ ॥ १ ॥

pañchumbara sahiya:im, sattavi vasaṇa:im jo vivajjei.
sammattavishuddha mai:, so daṁsaṇa sa:vao bhaṇio..1..

A religious house holder is of three types -

1. 'Pa:kshik', 2. 'Naisthik', 3. 'Sa:dhak'

- * 'Pakshik' - householder is one who has firm faith in the seven elements propounded by Lord Jinendra; one who has renounced meat, wine and honey and observes five partial vows.
- * 'Naisthik' - house holder observes the eight basic virtues and practices five partial vows, three vows enhancing virtues and four vows enhancing restraint. He is ever ready to endeavor for the external and internal purification.
- * 'Sa:dhak' - householder is one who is voluntarily engaged to attain holy end after physical mortification.

व्रत प्रतिमा vrata pratima:

पंच य अणुव्वयाई, गुणव्वयाई हवन्ति तह तिण्णि।
सिक्खावयाई चत्तारि, जाण विदियम्मि ठाणम्मि ॥ २ ॥

pañcha ya aṇuvvaya:im,

guṇavvaya:im havanti taha tiṇṇi.

sikkha:vaya:im chatta:ri,

ja:ṇa vidiyammi ṭha:ṇammi..2..

Eng. One who observes five partial vows, three vows enhancing virtues and four vows enhancing restraint is a religious householder observing vows has the stages of spiritual development.

पांच अणुव्रत pa:mcha aṇuvrata

Five partial vows

पाणाइवायविरई सच्चमदत्तस्स वज्जणं चेव।
थुलयड बंभचेरं इच्छाये गंथपरिमाणं ॥ ३ ॥

pa:ṇa:iva:yavirai: sachchamadattassa vajjaṇaṁ chev.
thulayaḍa baṁbhacheram ichcha:ye gaṁthaparima:ṇaṁ..3..

Eng. Giving up violence, lie, stealing, non-celibacy and possessiveness partially are five partial vows.

अहिंसाणुव्रत ahimsa:ṇuvrata

Partial vow of Non-violence

जे तसकाया जीवा पुव्वुद्धिठा ण हिंसियव्वा।
एइन्दिय वि णिकारणेण पढमं वद्यं थूलं ॥ ४ ॥

je tasaka:ya: ji:va: puvvuddiṭṭha: ṇa himsiyavva:.
eindiya vi ṇika:raṇeṇa paḍhamam vadyam thu:lam..4..

Eng. Not to kill the mobile beings visible and one sensed beings purposelessly is the first partial vow of non-violence.

सत्याणुव्रत satya:ṇuvrata

Partial vow of Truth

अलियं ण जंपणीयं पाणिवहकरं तु सच्चवयणं पि।
रायेण य दोसेण य यणं विदियं वयं थूलं॥५॥

aliyam ṇa jampaṇi:yam

pa:ṇivahakaram tu sachchavayaṇam pi.
ra:yeṇa ya doseṇa ya

yamṇam vidiyam vayam thu:lam..5..

Eng. Not to speak such unethical words out of affection or aversion and speak such truth that may cause violence of any being is the partial vow of truth.

अचौर्यणुव्रत achhaurya:ṇuvrata

Partial vow of Non-stealing

पुरगाम-पट्टणाइ सु पडियं णट्ठं च णिहियवीसरीयं।
परदव्वमगिण्हं तस्स होई थूलवयं तिदियं॥६॥

puraga:ma-paṭṭaṇa:i su

paḍiyam ṇaṭṭham cha ṇihiyavi:sari:yam.
paradavvamagiṇham

tassa hoi: thu:lavayam tidiyam..6..

Eng. To take other's articles found lying in the city, town or road or forgotten or fallen anywhere is the partial vow of non-stealing.

ब्रह्मचर्याणुव्रत brahmachharya:ṇuvrata

Partial vow of Celibacy

पव्वेसु इत्थिसेवा अणंगकीडा सयण विबज्जंतो।
थूलयडबंभचारी जिणेहिं भणिओ पवयणम्मि॥७॥

pavvesu itthiseva: aṇaṅgaki:ḍa: sayaṇa vibajjamto.
thu:layaḍabambhacha:ri: jiṇehiṃ bhaṇio pavayaṇammi..7..

Eng. Not to indulge in sensual pleasure with any of the women on the days of religious festivals, and renounce completely indulging in sensual pleasure with any woman other than one's own wife and not to indulge in (obscene games) unnatural sex is the partial vow of celibacy.

परिग्रह परिमाणानुव्रत

parigraha parima:ṇ:ṇuvrata

Partial vow of Limiting possessions

जं परिमाणं कीरइ धणधण्हिरण्णकञ्जाणाईणं।
तं जाण पञ्चमवयं णिदिट्ठमुवासयाज्जयणे॥८॥

jam parima:ṇam ki:rai

dhaṇadhaṇṇahirannakañcha:ṇa:i:ṇam.
taṃ ja:ṇa pañchamavayam
ṇiddiṭṭhamuva:saya:jjayaṇe..8..

Eng. To prescribe limit of wealth, grain, gems, gold etc. is the partial vow of Limiting possession. Thus, are the five partial vows.

दिग्व्रत
digvrata

'Digvrat' vow enhancing virtues

पुव्वुत्तरदक्खिणपच्छिमासु काऊण जोयणपमाणं।
परदो गमणणियत्ती दिसि विदिसि गुणव्वयं पढमं॥९॥

puvvuttaradakkhīṇapachchima:su

ka:u:ṇa joyaṇapama:ṇaṁ.

parado gamaṇaṇiyatti:

disi vidisi guṇavvayaṁ paḍhamam..9..

Eng. Not to go beyond the limit-pledged in all the four directions is 'Digvrat' - the first vow enhancing virtues. For example - Calcutta in the East, Bombay in the west, Kashmir in the north and Chennai in the south.

देशव्रत
deshavrata

Deshvrat

वयभंगकारणं होई जम्मि देसम्मि तत्थ णियमेण।
कीरइ गमणणियत्ती तं जाण गुणव्वयं विदियं॥१०॥

vayabhaṅgaka:raṇaṁ hoi:

jammi desammi tattha ṇiyameṇ.

ki:rai gamaṇaṇiyatti:

taṁ ja:ṇa guṇavvayaṁ vidiyaṁ..10..

Eng. Not to go beyond any place delimiting the limits of 'Digvrat' from direction to part of the place like road, ward etc.. and also limiting the time is the second vow enhancing virtues - 'Deshvrat'.

अनर्थदण्ड व्रत
anarthadaṇḍa vrata

Anarthdand Vrat

अयदंड-पास-विक्रिय-कूडतुलामाण कूटपरिमाणं।
जं संगहो ण कीरई तं जाण गुणव्वयं त्तिदियं॥११॥

ayadaṇḍa-pa:sa-vikkiya-

ku:ḍatula:ma:ṇa ku:ṭaparima:ṇaṁ.

jaṁ saṅgaho ṇa ki:rai:

taṁ ja:ṇa guṇavvayaṁ tidiyaṁ..11..

Eng. Giving up doing purposeless sinful deeds is the third vow enhancing virtues - 'Anarthdand vrat'. Like - suggesting professions and activities that may cause violence or violent thoughts.

भोगविरति शिक्षाव्रत

bhogavirati shikṣa:vrata

Bho:g virati - Vow enhancing Restraint

जं परिमाणं कीरइ मंडण तंबुलगन्धपुफ्फाणं।
तं भोयविरइ भणियं पढमं सिक्खावयं सुत्ते॥१२॥

jaṃ parima:ṇaṃ ki:rai

maṇḍaṇa taṃbulagandhapuphpha:ṇaṃ.

taṃ bhoyavirai bhaṇiyaṃ

paḍhamam sikkha:vayaṃ sutte..12..

Eng. Sensual pleasures are due to the use of consumable and non-consumable objects. The articles used once are consumable known as 'Bho:g' like betel leaf, scents, oil, flowers etc.. Limiting the use of such articles is "Bho:g Virati". Vow of enhancing restraint.

उपभोगविरति शिक्षाव्रत

upabhogavirati shikṣa:vrata

Limiting the use of consumables and non-consumables

सगसत्तीए महिला-वत्थाभरणाणं जंतु परियाणं।
तं परिभोयणिव्वुत्ती विदिवयं सिक्खायं जाणे॥13॥

sagasatti:e mahila:-vatttha:bharana:ṇaṃ jaṃtu pariya:ṇaṃ.
taṃ paribhoyaṇivvutti: vidivayaṃ sikkha:yaṃ ja:ṇe..13..

Eng. The objects which can be used again and again like woman, clothes, ornaments etc.. are non-consumables. Limiting their use is the second vow of enhancing restraint.

दान शिक्षाव्रत d:na shikṣa:vrata

Charity

अतिहिस्स संविभागो तिइयं सिक्खावयं मुणेयव्व।
तत्थ वि पंचहियारा णेया सुत्ताणु मग्गेण॥14॥

atihissa saṃvibha:go tiyaṃ sikkha:vayaṃ muṇeyavv.
tattha vi paṃchahiya:ra: ñeaya: sutta:ṇu maggeṇ..14..

Eng. There are three types of eligible persons/institutions. Where donation/charity be given - (a) Super, (b) medium and (c) low. To give four kinds of donation (i) donation of scriptural books, (ii) medicine (iii) shelter (iv) food) to temples, places of salvation, centers of learning, dispensaries, libraries etc.. is the third vow of enhancing restraint.

सल्लेखना शिक्षाव्रत

sallekhan: shikṣa:vrata

'Sallekhna' Physical Mortification for Holy End

धरिऊण वत्थमेत्तं परिग्गहं छंडिऊण अवसेसं।
सगिहे जिणालए वा तिविहाहारस्स वोस्सरणं॥
जं कुणदि गुरुपयासे सम्ममालोइउण तिविहेण।
सल्लेहणं चउत्थं सुत्ते सिक्खावयं भणियं॥15॥

dhariu:ṇa vatthamettaṃ pariggahaṃ chaṇḍiu:ṇa avasesaṃ.
sagihe jiṇa:lae va: tiviha:ha:rassa vossaraṇaṃ..
jaṃ kuṇadi gurupaya:se sammama:loiṇa tiviheṇ.
sallehaṇaṃ chautthaṃ sutte sikkha:vayaṃ bhaṇiyaṃ..15..

Eng. Renouncing all types of possession excluding cloth (necessary), observing the process of physical mortification (sallekhna) either at home or in the temple to attain the holy end for the fruition of vows is must.

The holy end after physical mortification is the only means to attain salvation. The holy end is achieved by renouncing the body without any passions, peacefully with the feeling of equanimity. To have the systematic holy end three types of diet is gradually renounced only warm water or hay is taken that too is renounced when time comes. Giving up the body recalling, confessing and repenting for his activities committed during the life time and beg pardon from others for his sinful activities and reciting the Namō:Ka:r hymn. This is the fourth vow of enhancing restraint. Thus, the householder undergoing the second stage observes these twelve vows.

सामायिक प्रतिमा

sa:ma:yika pratima:

Third Stage of Spiritual Development of a Religious Householder

होऊण सुई चेइयगिहम्मि सगिहे व चेइयाहिमुहो।
अण्णत्थ सुइपएसे पुव्वमुहो उत्तरमुहो वा॥
जिणवयण धम्मचेइय, परमेद्धि जिणयालयाण णिच्चंपि।
जं वंदणं तिआलं, कीरइ सामाइयं तं खु॥३॥

hou:ṇa sui: cheiyagihammi sagihe va cheiya:himuho.
aṇṇattha suipaese puvvamuhō uttaramuhō va:...

jīṇavayaṇa dhammacheiya,
parameṭṭhi jīṇaya:laya:ṇa ṇichchampi.
jaṃ vaṇḍaṇaṃ tia:laṃ,
ki:rai sa:ma:iyaṃ taṃ khu..3..

Eng. The ritual of equanimity be performed renouncing worldly activities, having control over mind, speech and body, remaining clam. It should be performed in secluded peaceful place after twelve movements from East or North to all the four directions along with bowing down.

During the ritual of equanimity there should be no ill concentration and reflection. All thoughts tainted by desire and aversion be abandoned. Lord Jinendra, preaching of Jinendra, Jain Scriptures, Jain temples, and the attributes of five supreme souls be reflected upon, worshipped and eulogized three times a day to develop the feeling of equanimity towards pleasure and pain and to be free from attachment and aversion. This is the third stage of spiritual development of a religious householder - known as 'Sa:ma:yik Pratima'.

प्रोषधोपवास प्रतिमा

proṣadhopava:sa pratima:

'Pro:sadho:pva:s' - The Fourth Stage of Spiritual Development

उत्तम मज्झ जहण्णं, तिविहं पोसहविहाण मुद्धिहं।
सगसत्तीएमासम्मि, चउसु पव्वेसु कायव्वं ॥४॥

uttama majjha jahaṇṇaṃ,
 tivahaṃ posahaviha:ṇa muddiṭṭhaṃ.
 sagasatti:ema:sammi,
 chausu pavvesu ka:yavvaṃ..4..

Eng. Fasting on the days of religious festivals and 8th and 14th of every fortnight is called 'Pro:sadho:pva:s'. It is of three types- (a) Superior (b) Medium (c) Low. Superior fasting is preceded and followed by one time diet (Eika:san) during this type of fasting all domestic and professional activities be given up and five supreme souls be reflected upon fearlessly and without any tension.

In medium type of fasting all professional activities involving violence are given up. In low type fasting one grain is taken and time is devoted in scriptural study and religious activities. Fasting on the days of festivals is the fourth stage of spiritual development.

सचित्त त्याग प्रतिमा

sachitta tya:ga pratima:

Fifth Stage of Spiritual Development

जं वज्जिजदि हरिदं, तय पत्त पवाल कंदफल वीयं।
 अप्पासुगं च सलिलं, सचित्तणिव्वत्तिमं ठाणं ॥5 ॥

jaṃ vajjijadi haridaṃ, taya patta pava:la kaṇḍaphala vi:yaṃ.
 appa:sugaṃ cha salilaṃ, sachittaṇivvattimaṃ ṭha:ṇaṃ..5..

Eng. Vow not to use the edibles with living sense, green vegetation, sprouted grains, fruits, roots, seeds and

un-warmed water is the fifth stage of spiritual development.

दिवा मैथुन त्याग या रात्रिभोजन त्याग प्रतिमा

diva: maithuna tya:ga ya: ra:tribhojana tya:ga
 pratima:

Sixth Stage of Spiritual Development

मण वयण काय कद, कारिदाणुमोदेहिं मेहुणं णवधा।
 दिवसम्मि जो विवज्जदि, गुणाम्मि जो सावओद्धो ॥6 ॥

maṇa vayaṇa ka:ya kada,

ka:rida:ṇumodehiṃ mehuṇaṃ ṇavadha:.

divasammi jo vivajjadi,

guṇa:mmi jo sa:vaotṭho..6..

Eng. Vow not to indulge in sensual pleasure (sex) during the day by mind, words and body, self or through others or approval is the sixth stage of spiritual development.

ब्रह्मचर्य प्रतिमा

brahmacharya pratima:

Partial vow of Celibacy

Seventh Stage of Spiritual Development

पुव्वुत्तणव विहाणं पि, मेहुणं सव्वदा विवज्जन्तो।
 इत्थिकहादि णिवित्ती, सत्तमगुण बंभचारी सो ॥7 ॥

puvvuttaṇava viha:ṇaṃ pi,

mehuṇaṃ savvada: vivajjanto.

itthikaha:di ṇivitti:,

sattamaguṇa bambhacha:ri: so..7..

Eng. Vow of renouncing the woman in aforesaid nine ways and talk about woman is the seventh stage of spiritual development.

आरम्भ त्याग प्रतिमा

a:rambha tya:ga pratima:

Partial vow of Limiting possessions

Eighth Stage of Spiritual Development

जं किं पि गिहारंभं, बहुथोवं वा सया विवज्जेदि ।

आरंभणिवित्तमदी, सो अट्ठम सावओ भणिओ ॥८॥

jam kim pi giha:rambham,

bahuthovam va: saya: vivajjedi.

a:rambhanivittamadi:,

so atthama sa:vao bhanio..8..

Eng. Vow of giving up domestic and professional activities partially is eighth stage of spiritual development.

परिग्रह त्याग प्रतिमा

parigraha tya:ga pratima:

Ninth Stage of Spiritual Development

मोत्तूण वत्थमित्तं, परिग्गहं जो विवज्जदे सेसं ।

तत्थवि मुच्छं ण करेदि, वियाण सो सावओ णवमो ॥९॥

mottu:na vatthamittam,

pariggaham jo vivajjade sesam.

tatthavi muchchham na karedi,

viya:na so sa:vao navamo..9..

Eng. Vow of renunciation of all possessions excluding clothes is the ninth stage of spiritual development.

अनुमति त्याग प्रतिमा

anumati tya:ga pratima:

Tenth Stage of Spiritual Development

पुट्ठो वाऽपुट्ठो वा, णियगेहिं परेहिं सग्गिह कज्जे ।

अणुमणं जो ण कुणदि, वियाण सो सावओ दसमो ॥१०॥

puttho va:âputtho va:, ñiyagehim parehim saggiha kajje.

aṇumaṇaṇam jo na kuṇadi, viya:na so sa:vao dasamo..10..

Eng. Vow not to give permission in one's own and others domestic and professional activities is the tenth stage of spiritual development.

उद्धिष्ट त्याग प्रतिमा

uddiṣṭa tya:ga pratima:

Eleventh Stage of Spiritual Development

णवकोडीसु विसुद्धं, भिक्खायरणेण भुंजदे भुंजं ।

जायणरहियं जोग्गं, एयारस सावओ सो दु ॥११॥

navakoḍi:su visuddham,

bhikkha:yaraṇeṇa bhumjade bhumjam.

ja:yaṇarahiyam joggam,

eya:rasa sa:vao so du..11..

Eng. Vow of taking the diet pure in nine ways, with the tendency of begging alms but free from inferiority complex is the eleventh stage of spiritual development.

एयारसम्मि ठाणे, उक्किट्ठो सावओ हवई दुविहो ।
 वत्थेय धरो पढमो, कोवीण परिग्गहो विदिओ ॥ १२ ॥
 eya:rasammi tha:ne, ukkiṭṭho sa:vao havai: duviho.
 vattheya dharo paḍhamo, kovi:ṇa pariggaho vidio..12..

Eng. Superior house-holder is of two types - 'Kshullak' and 'Eilak'. 'Kshullak' - keeps clothes whereas 'Eilak' keeps only 'Koupi:n' i.e. Loin cloth (a picce of cloth to cover the secret organ).

तव वय णियमावासय, लोचं कारेदि पिच्छगिण्हेदि ।
 अणुवेहा धम्मज्ञाणं, करपत्ते एय-ठाणम्मि ॥ १३ ॥
 tava vaya ṇiyama:va:saya, lochaṁ ka:redi pichchhaginṇehedi.
 aṇuveha: dhammajha:ṇaṁ, karapatte eya-ṭha:ṇammi..13..

Eng. Both kinds of superior house holders observe penance, vows, restraint, meditation and code of conduct and takes diet only once in a day in palms. Thus, the conqueror of passions is the house-holder observing eleventh stage of spiritual development.

Thus, is the code of conduct of all the three types of house holders observing this code of conduct leads to the achievements in both the worlds and makes the life free from the fear from the state etc.. making the life happy.

इत्थं मे जो कोई देवसिओ (राइयो) अइचारो अणाचारो तस्स भंते !
 पडिक्कमामि पडिक्कमंतस्स मे सम्मत्तमरणं, समाहिमरणं, पंडियमरणं,
 वीरियमरणं, दुक्खक्खओ, कम्मक्खओ, बोहिलाओ, सुगइग्गमणं, समाहिमरणं,
 जिणगुणसंपत्ति होदु मज्झं ।

ittham me jo koi: devasio (ra:iyo) aicha:ro
 aṇa:cha:ro tassa bhaṁte! paḍikkama:mi
 paḍikkamaṁtassa me sammattamaraṇaṁ, sama:hi-
 maraṇaṁ, paṇḍiyamaraṇaṁ, vi:riyamaraṇaṁ,
 dukkhakkhao, kammakkhao, bohila:o, sugaigamaṇaṁ,
 sama:himaraṇaṁ, jiṇaguṇasaṁpatti hodu majjhaṁ.

Eng. I confess and repent for any of the violations committed while observing the vows during the day and aspire for the holy end with the attainment of supreme virtues.

दंसण वय सामाइय, पोसह सचित्त रायभत्ते य ।
 बंभारंभ परिग्गह, अणुमणमुद्धिद्वदेसविरदो य ॥ १ ॥

daṁsaṇa-vaya-sa:ma:iya-

posaha-sachitta-ra:ibhatte y.

bambha:ārambha-pariggaha-

aṇumaṇumuddiṭṭha-desavirade y..

Eng. There are eleven stages of a religious householder observing Vows partially, perfectly or in the form of practice. They are:-Darshan Pratima, Vrat Pratima, Sa:ma:yik Pratima, Prosodhva:s Pratima, Sachitta tya:g Pratima, Brahmcharya Pratima, A:rambh tya:g Pratima, Parigraha tya:g Pratima, Anumati tya:g Pratima, Uddist tya:g Pratima.

एयासु जथा कहिद पडिमासु पमादाइ कयाइचार सोहणं छेदोवद्वावणं
 होदु मज्झं । अरहंत सिद्ध आयरिय उवज्झाय सव्वसाहुसक्खियं, सम्मत्तपुव्वगं,
 सुव्वदं दिढव्वदं समारोहियं मे भवदु, मे भवदु, मे भवदु ॥

eya:su jadha: kahida paḍima:su pama:da:i
kaya:icha:ra sohaṇaṁ chhedovaṭṭha:vaṇaṁ hodu
majjhaṁ. arahanta siddha a:yariya uvajjha:ya
savvasa:husakkhiyaṁ, sammattapuvvagaṁ, suvvadaṁ
diḍhavadāṁ sama:rohiyaṁ me bhavadu, me bhavadu,
me bhavadu..

Eng. While performing the activities destroying the eight
Karmas - (Equanimity, Pratikraman, Meditation,
Penance, Prayer and Scriptural study are the means
to destroy Karmas), May I have the firmness of
supreme vows along with righteousness keeping
in mind the five supreme souls (omniscient lords,
salvated souls, acharyas, scriptural teachers and as-
cetics) and right faith and right conduct.

अथ देवसिओ (राइयो) पडिक्कमणाए सव्वाइचार विसोहि-णिमित्तं
पुव्वाइरिय कमेण पडिक्कमणभक्ति-काउस्सग्गं करेमि।

(णमोकार मंत्र से चतुर्विंशति स्तव तक पढ़े)

atha devasio (ra:iyo) paḍikkamaṇa:e savva:icha:ra
visohi-ṇimittāṁ puvva:iriya kamaṇa paḍikkamaṇa-
bhakti-ka:ussaggāṁ karemi.

(ṇamoka:ra maṁtra se chaturviṁshati stava taka paḍhe)

Eng- I take up meditative relaxation as the part of the
eulogy of Lord 'Pratikraman'. While performing
this ritual of 'Partikarman' and during this I entirely
give up the sinful activities and attachment for the
body.

(Namo:ka:r hymn 9 times) To be repeated from 'Namo:
Arihantanam to Ya:vanti Jin Chaitya:ni' followed
by meditative relaxation.(Page.45 to 52
nama:myaham.)

प्रतिक्रमण भक्ति:

pratikramaṇa bhaktih

णमो अरिहंताणं, णमो सिद्धाणं णमो आइरियाणं
णमो उवज्झायाणं, णमो लोए सव्वसाहूणं ॥

ṇamo arihanta:ṇaṁ, ṇamo siddha:ṇaṁ ṇamo a:iriya:ṇaṁ
ṇamo uvajjha:ya:ṇaṁ, ṇamo loe savvasa:hu:ṇaṁ..

Eng. I bow with reverence to the omniscient Lord
(Arihant), the salvated soul (Siddha), the head of
the congregation of ascetics (Acharya), the scrip-
tural teacher (Upadhyay), and ascetics (Sadhu).

णमो जिणाणं, णमो जिणाणं, णमो जिणाणं, णमो णिस्सिहीए, णमो
णिस्सिहीए, णमो णिस्सिहीए, णमोत्थु दे, णमोत्थु दे, णमोत्थु दे, अरहंत!
सिद्ध! बुद्ध! णीरय! णिम्मल! सममण! सुभमण! सुसमत्थ! समजोग! समभाव!
सल्लघट्टाणं! सल्लघट्टाणं! णिब्भय! णिराय! णिद्धोस! णिम्मोह! णिम्मम!
णिस्संग! णिसल्ल! माणमाया-मोसमूरण, तवप्पहावण, गुणरयण, सीलसायर,
अणंत, अप्पमेय, महदि महावीर वड्ढमाण, बुद्धिरिसिणो चेदि णमोत्थु दे
णमोत्थु दे णमोत्थु दे।

ṇamo jiṇa:ṇaṁ, ṇamo jiṇa:ṇaṁ, ṇamo jiṇa:ṇaṁ,
ṇamo ṇissihī:e, ṇamo ṇissihī:e, ṇamo ṇissihī:e, ṇamotthu
de, ṇamotthu de, ṇamotthu de, arahanta! siddha!
buddha! ṇi:raya! ṇimmala! samamaṇa! subhamaṇa!
susamattha! samajoga! samabha:va! sallaghaṭṭa:ṇaṁ!

sallaghatta:ṇaṃ! ṇibbhaya! ṇira:ya! ṇiddosa! ṇimmoha!
ṇimmama! ṇissamga! ṇisalla! ma:ṇama:ya:-
mosamu:raṇa, tavappaha:vaṇa, guṇarayana,
si:lasa:yara, aṇanta, appameya, mahadi maha:vi:ra
vaḍḍhama:ṇa, buddhirisiṇo chedi ṇamotthu de
ṇamotthu de ṇamotthu de.

मम मंगलं अरहंता य, सिद्धा य, बुद्धा य, जिणा य, केवलिणो,
ओहिणाणिणो, मणपज्जयणाणिणो, चउदस-पुव्वगामिणो, सुदसमिदिसमिद्धाय,
तवोय, वारह विहो तवसी, गुणाय, गुणवंतोय, महरिसी तित्थं तित्थंकाय,
पवयणं पवयणी य, णाणं णाणी य, दंसणं दंसणी य, संजमो संजदा य,
विणओ विणदा य, बंभचेरवासी बंभचारी य, गुत्तीओ, चेव गुत्तिमंतो य,
मुत्तिओचेव मुत्तिमंतो य, समिदीओ चेव समिदि मंतो य, सुसमय परसमय
विदु, खंति खंतिवंतो य, खवगा य, खीणमोहा य, खीणवंतो य, बोहिय बुद्धाय,
बुद्धिमंतो य, चेइयरुक्खाय चेईयाणि।

mama maṅgalaṃ arahanta: ya, siddha: ya,
buddha: ya, jīṇa: ya, kevaliṇo, ohiṇa:ṇiṇo,
maṇapajjayaṇa:ṇiṇo, chaudasa-puvvaga:miṇo,
sudasaṃdisaṃmaddha:ya, tavoya, va:raha viho tavasi:
guṇa:ya, guṇavaṃtoya, maharisi: tithaṃ tithaṃka:ya,
pavayaṇaṃ pavayaṇi: ya, ṇa:ṇaṃ ṇa:ṇi: ya, daṃsaṇaṃ
daṃsaṇi: ya, saṃjamo saṃjada: ya, viṇao viṇada: ya,
baṃbhacherava:si: baṃbhacha:ri: ya, gutti:o, cheva
guttimaṃto ya, muttiocheva muttimaṃto ya, samidi:o
cheva samidi maṃto ya, susamaya parasamaya vidu,
khaṃti khaṃtivaṃto ya, khavaga: ya, khi:ṇamoha: ya,
khi:ṇavaṃto ya, bohiya buddha:ya, buddhimaṃto ya,

cheiyarukkha:ya chei:ya:ṇi.

उड्ढ-मह-तिरियलोए, सिद्धायदणाणि णमंसामि, सिद्धिणिसीहियाओ,
अट्ठावय पव्वये, सम्मेदे, उज्जंते, चंपाए, पावाए, मज्झिमाए, हत्थिवालियसहाय,
जाओ अण्णाओ काओवि णिसीहियाओ जीवलोयम्मि ईसिपब्भारतलगयाणं
सिद्धाणं बुद्धाणं कम्मचक्रमुक्काणं णीरयाणं णिम्मलाणं गुरु आइरिय उवज्झायाणं
पव्वतित्थेर कुलयराणं चउवण्णोय समण-संघोय, दससु भरहेरावएसु पंचसु
महाविदेहेसु जो लोए संति साहवो संजदा तवसी एदे मम मंगलं पवित्तं एदेहं
मंगलं करेमि भावदो विसुद्धोसिरसा अहिवंदिऊण सिद्धेकाऊण अंजलिं
मत्थयम्मि तिविहं तियरण सुद्धो।

uḍḍha-maha-tiriyaloe, siddha:yadaṇa:ṇi
ṇamaṃsa:mi, siddhiṇisi:hiya:o, attha:vaya pavvaye,
sammede, ujjante, chaṃpa:e, pa:va:e, majjhima:e,
hatthiva:liyasaha:ya, ja:o aṇṇa:o ka:ovi ṇisi:hiya:o
ji:valoyammi i:sipabbha:ratagaya:ṇaṃ siddha:ṇaṃ
buddha:ṇaṃ kammachakkamukka:ṇaṃ ṇi:raya:ṇaṃ
ṇimmala:ṇaṃ guru a:iriya uvajjha:ya:ṇaṃ pavvatitthera
kulayara:ṇaṃ chauvaṇṇoya samaṇa-saṃghoya, dasasu
bharahe:vaesu paṃchasu maha:videhesu jo loe saṃti
sa:havo saṃjada: tavasi: ede mama maṅgalaṃ pavittaṃ
edehaṃ maṅgalaṃ karemi bha:vado visuddhosirasa:
ahivaṃdiu:ṇa siddheka:u:ṇa aṃjalim matthayammi
tivilaṃ tiyaraṇa suddho.

Eng. O Lord Jinendra ! Obeisance to you. Worth wor-
shipping, worth eulogising, wellbeing bestower.

Lord Jinendra bless me for wellbeing.

O Lord Mahaveer ! I pray you. You are free from attachment, aversion, affection, sting of possession and passions. You have eradicated all the Karmas by adopting the feeling of equanimity. By virtue of auspicious feelings you have become fearless. May you be the jewel of virtues because of your austerity be the ocean of moral conduct, be wise, great, worshipped by saints, ascetics and scholars, you are supreme in the universe and omniscient, free from the filth of Karmas, treasure of infinite virtues, O Lord ! be kind to bless me with wellbeing.

May Keivalis, Arihanta, Tirthankar-master of clairvoyance, telepathy, scripture; ascetics observing secret penance, possessing supernatural powers; scholars; great saints; virtuous; righteous; observer of restraint; worth to be revered; celibate; controller of the activities of mind, speech and body-bless me with the well-being.

I pay obeisance to all the Jin idols, Jin temples, places of salvation and pilgrimage of all the three worlds.

May the being liberated from Asta:pad, Sammeda:chal, Girna:r, Champa:pur, Pawa:pur,

Hastinapur etc.. and Videih region along with the entire land of action bless four types of congregations with purity, peace and wellbeing.

I bow down prostrate with purity of mind. May all my karmas be eradicated.

Thus the faults committed in seven addictions be recalled, confessed criticized and the ritual of "Pratikraman" be observed.

Specially for House-holder

Note - In the original text 'Padikkaman' of eight basic virtues has not been included. 'Pa:kshik' householder necessarily commits faults/violations in observing eight basic virtues, hence, they need to read the following text while performing the ritual of 'Pratikarm'.

- (1) *O Lord! I apologize and repent for the faults committed while observing eight basic virtues. Had I taken the wine (Pickles, curd, hay, liquor) or made others to take it or had approved others taking it by mind speech and body.*
- (2) *O Lord! I apologize and repent for any of the faults committed while observing the second basic virtue the vow of renouncing meat. Had I used ghee, oil, kept in leather, rotten, grain or any medicine*

mixed with meat, the violations and faults thus committed, I sincerely repent.

- (3) *O Lord! The third basic virtue is the renunciation of honey, had I used it ever or the green flowers inhabited by numerous mobile beings, the violations and faults, committed in observing the third basic virtue, I repent.*
- (4) *O Lord! Had I taken any of five kinds of non-edible fruits (of ficus genus class) the violation and faults committed in observing the fourth basic virtue committed, I repent for them.*
- (5) *O Lord! While observing the fifth basic virtue- renunciation of taking meals after 48 minutes to sun set had I taken meals or any other diet in the form of liquid in the name of medicine, the violation and the faults committed are sincerely repented.*
- (6) *O Lord! The sixth basic virtue is the use of filtered water, In observing this virtue had I taken unfiltered water or left the extract of filtered water to the place other than the real source of water or got the water filtered by unclean or torn or very thin cloth, the violation and the faults committed are sincerely repented.*
- (7) *O Lord! The seventh basic virtue is the prayer of Jin idol with reverence and purity of mind, speech and body. Had I committed any violations or faults*

in observing this virtue, I repent for the same.

- (8) *O Lord! The eighth basic virtue is compassion for all the beings. In observing this virtue, had I hurt, pierced or teased any of the beings carelessly, or ignorantly without purpose, thus the sins committed, I repent and apologize.*

Note- While doing yearly Pratikraman instead of “devasio” (daily) “samvatsarik” (yearly) be used.

दर्शन प्रतिमा का स्वरूप

darshana pratima: ka: svaru:pa

पडिक्कमामि भंते! दंसण पडिमाए, संकाए, कंखाए, विदिगिंच्छाए, परपासंडपसंसणाए, पसंथुए, जो मए देवसिओ (राइयो) अइचारो, अणाचारो, मणसा, वचसा, काएण, कदो वा, कारिदो वा, कीरंतो वा, समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं ॥ १ ॥

paḍikkama:mi bhaṁte! daṁsaṇa paḍima:e, saṁka:e, kaṁkha:e, vidigimchchha:e, parapa:saṁḍa-pasaṁsaṇa:e, pasamthue, jo mae devasio (ra:iyo) aicha:ro, aṇa:cha:ro, maṇasa:, vachasa:, ka:eṇa, kado va:, ka:rido va:, ki:raṁto va:, samaṇumaṇṇido, tassa michchha: me dukkaḍaṁ..1..

Eng. Eng. O Lord! I repent and apologize for the sins/ faults committed during observance of reverential conduct and activities related to routine.

While observing the first stage of spiritual development 'Darshan Pratima' (Regarding Right Faith) had I doubted the preaching's of Jainism; aspired for worldly pleasures by following auspicious conduct; felt contempt to see the unclean body of ascetics; appreciated the wrong believers and wrong doers etc.. I repent and apologize for the sins thus committed by mind, speech and body personally encouraged others or approved. I pray my sins thus committed become fruitless.

अहिंसाणुव्रत का प्रतिक्रमण

ahimsa:ṇuvrata ka: pratikramaṇa

पडिक्कमामि भंते! वद पडिमाए पढमे थूलयडे हिंसाविरदिवदे - वहेण वा, बंधेण वा, छेएण वा, अइभारारोहणेण वा, अण्णपाण-णिरोहणेण वा, जो मए देवसिओ (राइयो) अइचारो, अणाचारो, मणसा, वचसा, काएण, कदो वा, कारिदो वा, कीरंतो वा, समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं ॥2-1॥

paḍikkama:mi bhaṁte! vada paḍima:e paḍhame thu:layaḍe himsa:viradivade - vahaṇa va:, baṁdheṇa va:, chheṇa va:, aibha:ra:rohaṇeṇa va:, aṇṇapa:ṇa-ṇirohaṇeṇa va:, jo mae devasio (ra:iyo) aicha:ro, aṇa:cha:ro, maṇasa:, vachasa:, ka:eṇa, kado va:, ka:rido va:, ki:raṁto va:, samaṇumaṇṇido, tassa michchha: me dukkaḍaṁ..2-1..

Eng. O Lord! I repent and apologize for my sinful deeds

done. While observing the second stage of spiritual development in observing the vow of non-violence, had I tied any of the beings; Killed; pierced, overloaded, under fed, etc. and thus sins committed by mind, speech and body or encouraged others or approved I sincerely repent and apologize and pray all my such sins are pacified and become fruitless.

सत्याणुव्रत का प्रतिक्रमण

satya:ṇuvrata ka: pratikramaṇa

पडिक्कमामि भंते! वदपडिमाए विदिये थूलयडे असच्चविरदिवदे - मिच्छोवदेसेण वा, रहोअब्भक्खाणेण वा, कूडलेहणकरणेण वा, णासापहरेण वा, सायारमंतभेएण वा, जो मए देवसिओ (राइयो) अइचारो, अणाचारो, मणसा, वचसा, काएण, कदो वा, कारिदो वा, कीरंतो वा, समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं ॥2-2॥

paḍikkama:mi bhaṁte! vadapaḍima:e vidiye thu:layaḍe asachchaviradivade - michchhovadesena va:, rahoabbhakkha:ṇeṇa va:, ku:ḍalehaṇakaraṇeṇa va:, ṇa:sa:paha:reṇa va:, sa:ya:ramamtabheṇa va:, jo mae devasio (ra:iyo) aicha:ro, aṇa:cha:ro, maṇasa:, vachasa:, ka:eṇa, kado va:, ka:rido va:, ki:raṁto va:, samaṇumaṇṇido, tassa michchha: me dukkaḍaṁ..2-2..

Eng. O Lord! I repent and apologize for committing any

sin while observing the vow of partial truth under the second stage of spiritual development. Had I parched false; disclosed the secret; written false article, committed mis-appropriation (taken away securely) etc., thus might have violated the vow by mind, speech or body, through encouragement or approval I pray all such of my sins become fruitless.

अचौर्याणुव्रत का प्रतिक्रमण

achaurya:ṇuvrata ka: pratikramaṇa

पडिक्कमामि भंते! वद पडिमाए तिदिये थूलयडे थेणविरदिवदे -
थेणपओगेण वा थेणहरियादाणेण वा, विरुद्ध-रज्जाइक्कमणेण वा,
हीणाहियमाणुम्माणेण वा, पडिरूवय ववहारेण वा, जो मए देवसिओ (राइयो)
अइचारो, अणाचारो, मणसा, वचसा, काएण, कदो वा, कारिदो वा, कीरंतो
वा, समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं ॥2-3॥

paḍikkama:mi bhaṁte! vada paḍima:e tidiye
thu:layaḍe theṇaviradivade - theṇapaogēṇa va:
theṇahariya:da:ṇeṇa va:, viruddha-rajja:ikkamaṇeṇa va:
hi:ṇa:hiyama:ṇumma:ṇeṇa va:, paḍiru:vaya vavaha:reṇa
va:, jo mae devasio (ra:iyo) aicha:ro, aṇa:cha:ro,
maṇasa:, vachasa:, ka:eṇa, kado va:, ka:rido va:
ki:raṁto va:, samaṇumaṇṇido, tassa michchha: me
dukkāḍaṁ..2-3..

Eng. O Lord! I repent and apologize for the sins com-

mitted while observing the partial vow of non-stealing. Had I revealed the way to stealing; taken the stolen goods, disclosed, acted against the rule of the state used faulty tools of measurement applied adulteration for getting undue, profit etc.. thus might have committed numerous violations and sins by mind, speech and body through encouragement or approval. May all my such sins become fruitless.

ब्रह्मचर्याणुव्रत का प्रतिक्रमण

brahmacharya:ṇuvrata ka: pratikramaṇa

पडिक्कमामि भंते! वद पडिमाए चउत्थे थूलयडे अबंभविरदिवदे -
परविवाहकरणेण वा, इत्तरियागमणेण वा, परिग्गहिदा परिग्गहिदागमणेण वा,
अणंगकीडणेण वा, कामतिव्वाभिणिवेसेण वा, जो मए देवसिओ (राइयो)
अइचारो, अणाचारो, मणसा, वचसा, काएण, कदो वा, कारिदो वा, कीरंतो
वा, समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं ॥2-4॥

paḍikkama:mi bhaṁte! vada paḍima:e chautthe
thu:layaḍe abambhaviradivade - paraviva:hakaraṇeṇa
va:, ittariya:gamaṇeṇa va:, pariggahida:
pariggahida:gamaṇeṇa va:, aṇaṁgaki:ḍaṇeṇa va:
ka:mativva:bhiṇiveseṇa va:, jo mae devasio (ra:iyo)
aicha:ro, aṇa:cha:ro, maṇasa:, vachasa:, ka:eṇa, kado
va:, ka:rido va:, ki:raṁto va:, samaṇumaṇṇido, tassa
michchha: me dukkāḍaṁ..2-4..

Eng. O Lord! I repent and apologize for the faults committed while observing the vows. While observing the partial vow of celibacy had I indulged in the marriage of others' daughters, kept contacts with corrupt/immoral ladies, had sensual relations with prostitute, unmarried or widow, aroused sensual passion through unnatural organs etc., thus might have committed numerous sins during the daily activities by mind, speech or body through encouragement or approval may all such of my sins become fruitless.

परिग्रह परिमाण व्रत का प्रतिक्रमण

parigraha parima:na vrata ka: pratikramaṇa

पडिक्कमामि भंते! वदपडिमाए पंचमे थूलयडे परिगहपरिमाणवदे - खेत्तवत्थूणं परिमाणाइक्कमणेण वा, हरिण्ण सुवण्णाणं परिमाणाइक्कमणेण वा, धणधण्णाणं परिमाणाइक्कमणेण वा, दासीदासाणं परिमाणाइक्कमणेण वा, कुप्पभांड परिमाणाइक्कमणेण वा, जो मए देवसिओ (राइयो) अइचारो, अणाचारो, मणसा, वचसा, काएण, कदो वा, कारिदो वा, कीरंतो वा, समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं ॥2-5॥

paḍikkama:mi bhaṁte! vadapaḍima:e paṁchame thu:layade pariggahaparima:navade - khattavattu:ṇaṁ parima:na:ikkamaṇeṇa va:, harinṇa suvaṇṇa:ṇaṁ parima:na:ikkamaṇeṇa va:, dhaṇadhaṇṇa:ṇaṁ parima:na:ikkamaṇeṇa va:, da:si:da:sa:ṇaṁ parima:na:ikkamaṇeṇa va:, kuppabha:mḍa parima:na:ikkamaṇeṇa va:, jo mae devasio (ra:iyo)

aicha:ro, aṇa:cha:ro, maṇasa:, vachasa:, ka:eṇa, kado va:, ka:rīdo va:, ki:raṁto va:, samaṇumaṇṇido, tassa michchha: me dukkaḍaṁ..2-5..

Eng. O Lord! I repent and apologize for the sins committed while observing the partial vow of limiting possessions. Had I violated the limit to possess land, house, cows, bulls, wealth, grain, gold, silver, servants, clothes etc., by mind, speech or body, through encouragement or approval May all such of my sins become fruitless.

दिग्व्रत गुणव्रत का प्रतिक्रमण

digvrata guṇavrata ka: pratikramaṇa

पडिक्कमामि भंते! वदपडिमाए पढमे गुणव्वदे - उड्ढवइक्कमणेण वा, अहोवइक्कमणेण वा, तिरियवइक्कमणेण वा, खेत्तवद्धिण वा, अंतराधाणेण वा, जो मए देवसिओ (राइयो) अइचारो, अणाचारो, मणसा, वचसा, काएण, कदो वा, कारिदो वा, कीरंतो वा, समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं ॥2-6-1॥

paḍikkama:mi bhaṁte! vadapaḍima:e paḍhame guṇavvade - uḍḍhavaikkamaṇeṇa va:, ahovaikkamaṇeṇa va:, tiriyavaikkamaṇeṇa va:, khattavaddhieṇa va:, aṁtara:dha:ṇeṇa va:, jo mae devasio (ra:iyo) aicha:ro, aṇa:cha:ro, maṇasa:, vachasa:, ka:eṇa, kado va:, ka:rīdo va:, ki:raṁto va:, samaṇumaṇṇido, tassa michchha: me dukkaḍaṁ..2-6-1..

Eng. O Lord! I repent and apologize for the sins committed while observing the vows. While observing the first vow enhancing virtue, had I crossed or encroached the limits in any direction upper, lower, East, West, North and South, this might have committed numerous sins in daily routine, by mind, speech or body, through encouragement or approval. I sincerely repent for the same and pray all my sins become fruitless.

देशगुणव्रत का प्रतिक्रमण

deshaguṇavṛata ka: pratikramaṇa

पडिक्कमामि भंते! वदपडिमाए विदिए गुणव्वदे - आणयणेण वा, विणिजोगेण वा, सद्धानुवाएण वा, रूवाणुवाएण वा, पुग्गलखेवेण वा, जो मए देवसिओ (राइयो) अइचारो, अणाचारो, मणसा, वचसा, काएण, कदो वा, कारिदो वा, कीरंतो वा, समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं॥2-7-2॥

paḍikkama:mi bhaṁte! vadapaḍima:e vidie guṇavvade - a:ṇayaṇeṇa va:, viṇijogeṇa va:, sadda:ṇuva:eṇa va:, ru:va:ṇuva:eṇa va:, puggalakheveṇa va:, jo mae devasio (ra:iyo) aicha:ro, aṇa:cha:ro, maṇasa:, vachasa:, ka:eṇa, kado va:, ka:rido va:, ki:raṁto va:, samaṇumaṇṇido, tassa michchha: me dukkaḍaṁ..2-7-2..

Eng. O Lord! I perform the ritual of 'Pratikraman' to repent and apologize for the sins committed in

observing the vows. Had I committed any sin while observing the second vow of enhancing virtue - 'Deshvrat' by calling or sending anything beyond the set limit, by throwing stone or pebble might have transacted with any person beyond the limit, might have acted pretending the problem of language to get the work done of beyond the limit thus, might have committed a number of faults in routine activities by mind, speech or body through encouragement or approval. I sincerely repent for the same and pray all my sins become fruitless.

अनर्थदण्ड त्याग गुणव्रत का प्रतिक्रमण

anarthadaṇḍa tya:ga guṇavṛata ka:

pratikramaṇa

पडिक्कमामि भंते! वदपडिमाए तिदिए गुणव्वदे - कंदप्पेण वा, कु कु वेएण वा, मोक्खरिएण वा, असमक्खियाहिकरणेण वा, भोगोपभोगाणत्थकेण वा जो मए देवसिओ (राइयो) अइचारो, अणाचारो, मणसा, वचसा, काएण, कदो वा, कारिदो वा, कीरंतो वा, समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं॥2-8-3॥

paḍikkama:mi bhaṁte! vadapaḍima:e tidie guṇavvade - kaṁdappeṇa va:, kukuveeṇa va:, mokkharieṇa va:, asamakkhiya:hikaraṇeṇa va:, bhogopabhoga:ṇatthakeṇa va: jo mae devasioe (ra:iyo) aicha:ro, aṇa:cha:ro, maṇasa:, vachasa:, ka:eṇa, kado va:, ka:rido va:, ki:raṁto va:, samaṇumaṇṇido, tassa michchha: me dukkaḍaṁ..2-8-3..

Eng. O Lord! I perform the ritual of 'Pratikraman' to repent and apologize for the sins committed in observing the vows. While observing the third vow enhancing virtue - 'Anarthdand Vrat' had I ridiculed out of attachment, delivered negative-destructive speech, done purposeless works causing violence, hoarded the articles of use- consumable and non-consumable without purpose etc.. thus, might have committed a number of faults in routine activities by mind, speech and body, through encouragement or approval. I sincerely repent for the same and pray all my such sins become fruitless.

भोग परिमाण व्रत का प्रतिक्रमण

bhoga parima:ṇa vrata ka: pratikramaṇa

पडिक्कमामि भंते ! वदपडिमाए पढमे सिक्खावदे - फासिंदिय भोगपरिमाणाइक्कमणेण वा, रसणिंदिय भोग-परिमाणाइक्कमणेण वा, घाणिंदिय भोगपरिमाणाइक्कमणेण वा, चक्खिंदिय भोगपरिमाणाइक्कमणेण वा, सवणिंदिय भोग-परिमाणाइक्कमणेण वा, जो मए देवसिओ (राइयो) अइचारो, अणाचारो, मणसा, वचसा, काएण, कदो वा, कारिदो वा, कीरंतो वा, समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं ॥2-9-1॥

paḍikkama:mi bhaṁte! vadapaḍima:e paḍhame sikkha:vade - pha:simḍiya bhogaparima:ṇa:ikkamaṇeṇa va:, rasaṇimḍiya bhoga-parima:ṇa:ikkamaṇeṇa va:, gha:ṇimḍiya bhogaparima:ṇa:ikkamaṇeṇa va:,

chakkhimḍiya bhogaparima:ṇa:ikkamaṇeṇa va:, savaṇimḍiya bhoga-parima:ṇa:ikkamaṇeṇa va:, jo mae devasio (ra:iyo) aicha:ro, aṇa:cha:ro, maṇasa:, vachasa:, ka:eṇa, kado va:, ka:rido va:, ki:raṁto va:, samaṇu-maṇṇido, tassa michchha: me dukkaḍaṁ..2-9-1..

Eng. O Lord! I perform the ritual of 'Pratikraman' to repent and apologize for the sins committed in observing the vows. While observing the first vow enhancing restraint "Bhog Parima:n Vrat", had I violated the limits of using the consumable articles related to the pleasures of five senses - touch, tongue, nose, eyes and ears thus, might have committed a number of faults in routine activities by mind, speech and body through encouragement or approval. I sincerely repent and apologize for the same and pray all my such sins become fruitless.

उपभोग परिमाण व्रत का प्रतिक्रमण

upabhoga parima:ṇa vrata ka: pratikramaṇa

पडिक्कमामि भंते ! वदपडिमाए विदिए सिक्खावदे - फासिंदिय परिभोगपरिमाणाइक्कमणेण वा, रसणिंदिय परिभोग-परिमाणाइक्कमणेण वा, घाणिंदिय परिभोगपरिमाणाइक्कमणेण वा, चक्खिंदिय परिभोग-परिमाणाइक्कमणेण वा, सवणिंदिय परिभोग-परिमाणाइक्कमणेण वा, जो मए देवसिओ (राइयो) अइचारो, अणाचारो, मणसा, वचसा, काएण, कदो वा,

कारिदो वा, कीरंतो वा, समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं ॥2-10-2॥

paḍikkama:mi bhaṁte! vadapaḍima:e vidie
sikkha:vade - pha:simḍiya paribhogaparima:ṇa:i-
kkamaṇeṇa va:, rasaṇimḍiya paribhoga-
parima:ṇa:ikkamaṇeṇa va:, gha:ṇimḍiya paribhoga-
parima:ṇa:ikkamaṇeṇa va:, chakkhimḍiya
paribhogaparima:ṇa:ikkamaṇeṇa va:, savaṇimḍiya
paribhoga-parima:ṇa:ikkamaṇeṇa va:, jo mae devasio
(ra:iyo) aicha:ro, aṇa:cha:ro, maṇasa:, vachasa:, ka:eṇa,
kado va:, ka:rīdo va:, ki:raṁto va:, samaṇumaṇṇido,
tassa michchha: me dukkaḍaṁ..2-10-2..

Eng. O Lord! I perform the ritual of 'Pratikraman' to re-
pent and apologize for the sins committed in ob-
serving the vows. While observing the second vow
enhancing restraint "upbhog parima:n vrat" had I
violated the limits of using the nonconsumable
articles related to the pleasures of five senses touch,
tongue, nose, eyes, and ears thus, might have com-
mitted a number of faults in routine activities by
mind, speech and body through encouragement or
approval, I sincerely repent and apologize for the
same and pray all my such sins become fruitless.

अतिथि संविभाग शिक्षाव्रत का प्रतिक्रमण

atithi samvibha:ga shikṣa:vrata ka: pratikramaṇa

पडिक्कमामि भंते! वदपडिमाए तिदिए सिक्खावदे - सचित्तणिकखेवेण
वा, सचित्ता पिहाणेण वा, परउवएसेण वा, कालाइक्कमणेण वा मच्छरिण वा,
जो मए देवसिओ (राइयो) अइचारो, अणाचारो, मणसा, वचसा, काएण,
कदो वा, कारिदो वा, कीरंतो वा, समणुमण्णिदो, तस्स मिच्छा मे
दुक्कडं ॥2-11-3॥

paḍikkama:mi bhaṁte! vadapaḍima:e tidie
sikkha:vade - sachittaṇikkheveṇa va:, sachitta:
piha:ṇeṇa va:, parauvaeseṇa va:, ka:la:ikkamaṇeṇa va:
machchhariṇeṇa va:, jo mae devasio (ra:iyo) aicha:ro,
aṇa:cha:ro, maṇasa:, vachasa:, ka:eṇa, kado va:, ka:rīdo
va:, ki:raṁto va:, samaṇumaṇṇido, tassa michchha: me
dukkhaḍaṁ..2-11-3..

Eng. O Lord! I perform the ritual of 'Pratikraman' to re-
pent and apologize for the sins committed in ob-
serving the vows. While observing the third vow
enhancing restraint "Atithi-samvibha:g Vrat", had
I kept any animate object with living sense with
hot inanimate object, covered it with animate ob-
ject. Might have made donation on other's saying
or donated other's money saying my own, not made
the donation in time, might have lack of earnest-

ness in charity differentiated between the great souls in giving donation etc.. Thus, might have committed a number of sins in routine activities by mind, speech and body through encouragement or approval. I sincerely repent and apologize for the same and pray all my such sins become fruitless.

सल्लेखना शिक्षाव्रत का प्रतिक्रमण

sallekhana: shikṣa:vrata ka: pratikramaṇa

पडिक्कमामि भंते ! वदपडिमाए चउत्थे सिक्खावदे - जीविदासंसणेण वा, मरणासंसणेण वा, मित्ताणुराएण वा, सुहाणुबंधेण वा, णिदाणेण वा, जो मए देवसिओ (राइयो) अइचारो, अणाचारो, मणसा, वचसा, काएण, कदो वा, कारिदो वा, कीरंतो वा, समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं ॥2-12-4॥

paḍikkama:mi bhaṁte! vadapaḍima:e chautthe sikkha:vade - ji:vida:samsaṇeṇa va:, maraṇa:samsaṇeṇa va:, mitta:ṇura:eṇa va:, suha:ṇubamdhena va:, ṇida:ṇeṇa va:, jo mae devasio (ra:iyo) aicha:ro, aṇa:cha:ro, maṇasa:, vachasa:, ka:eṇa, kado va:, ka:rido va:, ki:raṁto va:, samaṇumaṇṇido, tassa michchha: me dukkaḍaṁ..2-12-4..

Eng. O Lord! I perform the ritual of 'Pratikraman' to repent and apologize for the sins committed in observing the vows. While observing the fourth vow

enhancing restraint - 'Sama:dhi maran' had I wished to live more or feared to die, had much attachments with friends, recalled the worldly pleasures enjoyed in the past to aspire for enjoying them more etc.. Thus, might have committed a number of sins in routine activities by mind, body and speech through encouragement or approval. I sincerely repent and apologize for the same and pray all my such sins become fruitless.

सामायिक प्रतिमा का प्रतिक्रमण

sa:ma:yika pratima: ka: pratikramaṇa

पडिक्कमामि भंते ! सामाइय पडिमाए - मणदुप्पणिधाणेण वा, वायदुप्पणिधाणेण वा, कायदुप्पणिधाणेण वा, अणादरेण वा, सदि अणुव्वट्ठावणेण वा, जो मए देवसिओ (राइयो) अइचारो, अणाचारो, मणसा, वचसा, काएण, कदो वा, कारिदो वा, कीरंतो वा, समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं ॥3॥

paḍikkama:mi bhaṁte! sa:ma:iya paḍima:e - maṇaduppanidha:ṇeṇa va:, va:yaduppanidha:ṇeṇa va:, ka:yaduppanidha:ṇeṇa va:, aṇa:dareṇa va:, sadi aṇuvvatṭha:vaṇeṇa va:, jo mae devasio (ra:iyo) aicha:ro, aṇa:cha:ro, maṇasa:, vachasa:, ka:eṇa, kado va:, ka:rido va:, ki:raṁto va:, samaṇumaṇṇido, tassa michchha: me dukkaḍaṁ..3..

Eng O Lord! I perform the ritual of 'Pratikraman' to re-

pent and apologize for the sins committed in observing the vows. While observing the vows of third stage of spiritual development - 'Sa:ma:yik - Pratima (the vow of performing the ritual of equanimity) had I not kept my mind stable, words stable, body stable, showed disrespect for the ritual of equanimity or forgot the text of the ritual etc.. Thus, might have committed a number of sins in routine activities by mind, speech and body through encouragement or approval, I sincerely repent and apologize for the same and pray all my such sins fruitless.

प्रोषधोपवास प्रतिमा का प्रतिक्रमण

proṣādhopava:sa pratima: ka: pratikramaṇa

पडिक्कमामि भंते! पोसह पडिमाए - अप्पडिवेक्खिया-पमज्जियासग्गेण वा, अप्पडिवेक्खिया-पमज्जिया-दाणेण वा, अप्पडिवेक्खिया-पमज्जिया-संथारो - वक्कमणेण वा, आवस्सयाणादरेण वा, सदिअणुवट्ठावणेण वा, जो मए देवसिओ (राइयो) अइचारो, अणाचारो, मणसा, वचसा, काएण, कदो वा, कारिदो वा, कीरंतो वा, समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं॥४॥

paḍikkama:mi bhaṃte! posaha paḍima:e - appaḍivekkhiya:-pamajjiya:saggeṇa va:, appaḍivekkhiya:-pamajjiya:-da:ṇeṇa va:, appaḍivekkhiya:-pamajjiya:-saṃtha:ro - vakkamaṇeṇa va:, a:vassaya:ṇa:dareṇa va:, sadianuvattṭha:vaṇeṇa va:, jo

mae devasio (ra:iyo) aicha:ro, aṇa:cha:ro, maṇasa:, vachasa:, ka:eṇa, kado va:, ka:rīdo va:, ki:raṃto va:, samaṇumaṇṇido, tassa michchha: me dukkaḍaṃ..4..

Eng O Lord! I perform the ritual of 'Pratikraman' to repent and apologize for the sins committed in observing the vows. While observing the vows under fourth stage of spiritual development - 'Pro:sādhopva:s' - fasting on the days of religious festivals had I eased excreta, urine etc. on places not cleaned and observed, taken the utensils of worship carelessly and unobserved, spread bed/mat carelessly and unobserved, shown disrespect for the vow, forgot observing necessary rituals properly. Thus, might have committed a number of sins in routine activities by mind, speech and body through encouragement or approval, I sincerely repent and apologize for the same and pray all my such sins become fruitless.

Note- House-holders ought to observe both types of six essentials. 1. Equanimity, Prayer, Eulogy, Pratikraman, Study of scripture and meditative-relaxation. 2. Worshipping of Lord Jinendra, Service to the scriptural teacher, Study of scripture, Restraint, Penance and charity. The objective of

*both types of essentials is to purify our feelings.
Disrespect for the essentials amounts to slackness
in observing the vow.*

सचित्त त्याग प्रतिमा का प्रतिक्रमण

sachitta tya:ga pratima: ka: pratikramaṇa

पडिक्कमामि भंते! सचित्तविरदि पडिमाए - पुढविकाइया जीवा
असंखेज्जासंखेज्जा, आउकाइया जीवा असंखेज्जासंखेज्जा, तेउकाइया जीवा
असंखेज्जासंखेज्जा, वाउकाइया जीवा असंखेज्जासंखेज्जा, वणप्फदिकाइया
जीवा अणंताणंता, हरिया, बीया, अंकुरा छिण्णा भिण्णा, एदेसिं उद्दावणं,
परिदावणं, विराहणं, उवघादो, कदो वा, कारिदो वा, कीरंतो वा, समणुमण्णिदो,
तस्स मिच्छा मे दुक्कडं॥५॥

paḍikkama:mi bhaṁte! sachittaviradi paḍima:e -
puḍhavika:iya: ji:va: asaṁkhejja:samkhejja:,a:uka:iya:
ji:va: asaṁkhejja:samkhejja:, teuka:iya: ji:va:
asaṁkhejja:samkhejja:, va:uka:iya: ji:va:
asaṁkhejja:samkhejja:,vaṇapphadika:iya: ji:va:
aṇaṁta:ṇaṁta:, hariya:, bi:ya:, aṁkura: chhiṇṇa:
bhiṇṇa:, edesiṁ udda:vaṇaṁ, parida:vaṇaṁ,
vira:haṇaṁ, uvagha:do, kado va:, ka:rido va:, ki:raṁto
va:, samaṇumaṇṇido, tassa michchha: me
dukkaḍaṁ..5..

Eng O Lord! I perform the ritual of 'Pratikraman' to re-
pent and apologize for the sins committed in ob-

serving the vows. While observing the vows un-
der the fifth stage of spiritual development -
"Sachitta tya:g" - had I hurt, pierced, trembled or
killed any of numerous water bodied, fire-bodied,
air-bodied, earth-bodied or vegetable bodied, thus
might have committed a number of sins in routine
activities by mind, speech and body through en-
couragement or approval. I sincerely repent and
apologize for the same and pray all my such sins
become fruitless.

रात्रिभुक्ति विरत या दिवा मैथुन त्याग प्रतिमा का प्रतिक्रमण

ra:tribhukti virata ya: diva: maithuna tya:ga
pratima: ka: pratikramaṇa

पडिक्कमामि भंते! राइभत्तपडिमाए - णवविह-बंधचरियस्स दिवा
जो मए देवसिओ (राइयो) अइचारो, अणाचारो, मणसा, वचसा, काएण,
कदो वा, कारिदो वा, कीरंतो वा, समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं॥६॥

paḍikkama:mi bhaṁte! ra:ibhattapaḍima:e -
ṇavaviha-bambhachariyassa diva: jo mae devasio
(ra:iyo) aicha:ro, aṇa:cha:ro, maṇasa:, vachasa:, ka:eṇa,
kado va:, ka:rido va:, ki:raṁto va:, samaṇumaṇṇido,
tassa michchha: me dukkaḍaṁ..6..

Eng O Lord! I perform the ritual of 'Pratikraman' to re-
pent and apologize for the sins committed in ob-
serving the vows. While observing the vows un-

der sixth spiritual development - Renunciation of sensual pleasures during the day time had I desired nine types of pleasures to be enjoyed relating to women - deformation in sex organ, renunciation of six kinds of tastes - (milk, curd, ghee, oil, salt and sugar), women, cattle, impotent, men of immoral character and the staying place of the people indulged in seven kinds of sensuous pleasures, watching the beautiful parts of the woman's body, listening to the appreciation of religious rites, decorating the body, or might have enjoyed dance, music thus might have committed a number of sins in routine activities by mind, speech and body through encouragement or approval. I sincerely repent and apologize for the same and pray all my such sins become fruitless.

ब्रह्मचर्य प्रतिमा का प्रतिक्रमण

brahmacharya pratima: ka: pratikramaṇa

पडिक्कमामि भंते ! बंभपडिमाए - इत्थिकहायत्तणेण वा, इत्थिमणोहरांगणिरिक्खणेण वा, पुव्वरयाणुस्सरणेण वा, काम-कोवणरसासेवणेण वा, शरीरमंडणेण वा, जो मए देवसिओ (राइयो) अइचारो, अणाचारो, मणसा, वचसा, काएण, कदो वा, कारिदो वा, कीरंतो वा, समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं ॥७॥

paḍikkama:mi bhaṁte! bambhapaḍima:e -

itthikaha:yattaṇeṇa va:, itthimaṇohara:mgaṇirikkhaṇeṇa va:, puṇṇaraya:nussaraṇeṇa va:, ka:ma-kovaṇarasa:sevaṇeṇa va:, shari:ramaṇḍaṇeṇa va:, jo mae devasio (ra:iyo) aicha:ro, aṇa:cha:ro, maṇasa:, vachasa:, ka:ṇeṇa, kado va:, ka:rido va:, ki:raṁto va:, samaṇumaṇṇido, tassa michchha: me dukkaḍaṁ..7..

Eng O Lord! I perform the ritual of 'Pratikraman' to repent and apologize for the sins committed in observing the vows. While observing the vows under seventh stage of spiritual development - 'celibacy' had I stated the story arousing sexual feeling, watched the secret organs of women in the respect of sex, recalled the sensual pleasures enjoyed in the past, decorated the body with the intention to attract women etc.. Thus might have committed a number of sins in routine activities by mind, speech and body through encouragement or approval. I sincerely repent and apologize for the same and pray all my such sins become fruitless.

आरम्भ त्याग प्रतिमा का प्रतिक्रमण

a:rambha tya:ga pratima: ka: pratikramaṇa

पडिक्कमामि भंते ! आरंभविरदि पडिमाए - कसाय-वसंगएण वा, जो मए देवसिओ (राइयो) आरंभो, मणसा, वचसा, काएण, कदो वा, कारिदो वा, कीरंतो वा, समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं ॥८॥

paḍikkama:mi bhaṁte! a:rambhaviradi paḍima:e
 - kasa:ya-vasaṁgaṇa va:, jo mae devasio (ra:iyo)
 a:rambhoe, maṇasa:, vachasa:, ka:ṇa, kado va:, ka:rīdo
 va:, ki:raṁto va:, samaṇumaṇṇido, tassa michchha: me
 dukkaḍaṁ..8..

Eng O Lord! I perform the ritual of 'Pratikraman' to re-
 pent and apologize for the sins committed in ob-
 serving the vows. While observing the vows un-
 der eighth stage of spiritual development - 'Re-
 nunciation of tendency causing pain to others'
 (a:rambh tya:g) had I nurtured the tendency to cause
 pain to others out of passions like anger, pride, de-
 ceit, greed and attachment or aversion thus might
 have committed a number of sins in routine activi-
 ties by mind, speech and body through encourage-
 ment or approval. I sincerely repent and apologize
 for the same and pray all my such sins become fruit-
 less.

परिग्रह त्याग प्रतिमा का प्रतिक्रमण

parigraha tya:ga pratima: ka: pratikramaṇa

पडिक्कमामि भंते! परिगहविरदि पडिमाए - वत्थमेत्त परिगहादो
 अवरम्मि परिगहे मुच्छापरिणामे जो मए देवसिओ (राइयो) अइचारो,
 अणाचारो, मणसा, वचसा, काएण, कदो वा, कारिदो वा, कीरंतो वा,
 समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं॥९॥

paḍikkama:mi bhaṁte! pariggahaviradi paḍima:e
 - vatthametta pariggaha:do avarammi pariggahe
 muchchha:pariṇa:me jo mae devasio (ra:iyo) aicha:ro,
 aṇa:cha:ro, maṇasa:, vachasa:, ka:ṇa, kado va:, ka:rīdo
 va:, ki:raṁto va:, samaṇumaṇṇido, tassa michchha: me
 dukkaḍaṁ..9..

Eng O Lord! I perform the ritual of 'Pratikraman' to re-
 pent and apologize for the sins committed in ob-
 serving the vows. While observing the vows un-
 der ninth stage of spiritual development- 'Renun-
 ciation of Possessiveness' had I desired to have
 attachment for anything apart from cloth. Thus the
 sins might have been committed in routine activi-
 ties by mind, speech and body through encourage-
 ment or approval. I sincerely repent and apologize
 for the same and pray all my such sins become fruit-
 less.

अनुमति त्याग प्रतिमा का प्रतिक्रमण

anumati tya:ga pratima: ka: pratikramaṇa

पडिक्कमामि भंते! अणुमणविरदिपडिमाए - जं किं पि अणुमणणं
 पुट्ठापुट्ठेण कदं वा, कारिदं वा, कीरंतो वा, समणुमण्णिदो, तस्स मिच्छा मे
 दुक्कडं॥१०॥

paḍikkama:mi bhaṁte! aṇumaṇaviradipaḍima:e
 - jaṁ kiṁ pi aṇumaṇaṇaṁ puṭṭha:puṭṭheṇa kadaṁ va:,
 ka:rīdaṁ va:, ki:raṁto va:, samaṇumaṇṇido, tassa

michchha: me dukkaḍaṃ..10..

Eng. O Lord! I perform the ritual of 'Pratikraman' to repent and apologize for the sins committed in observing the vows. While observing the vows under the tenth stage of spiritual development - 'Renunciation of giving permission' (Anumati Viratitya:g) had I given permission to anyone when asked or not asked, thus the sins might have been committed in routine activities by mind, speech and body through encouragement or approval. I sincerely repent and apologize for the same and pray all my such sins become fruitless.

उद्दिष्ट त्याग प्रतिमा का प्रतिक्रमण

uddiṣṭa tya:ga pratima: ka: pratikramaṇa

पडिक्कमामि भंते! उद्दिट्ठविरदि पडिमाए - उद्दिट्ठ-दोसबहुलं अहोरदियं आहारयं वा, आहारावियं वा, आहारिज्जंतं वा, समणुमण्णिदो, तस्स मिच्छा मे दुक्कडं॥11॥

paḍikkama:mi bhaṃte! uddiṭṭhaviṇṇadi paḍima:e - uddiṭṭha-dosabahulaṃ ahoradiyaṃ a:ha:rayaṃ va:, a:ha:ra:viyaṃ va:, a:ha:rijaṃtaṃ va:, samaṇumaṇṇido, tassa michchha: me dukkaḍaṃ..11..

Eng. O Lord! I perform the ritual of 'Pratikraman' to repent and apologize for the sins committed in observing the vows. While observing the vows un-

der the eleventh stage of spiritual development - 'Renunciation of favorite diet' - (uddist tya:g) - had I taken intended diet with the faults of intention myself or offered such diet to others or approved taking such diet. Thus, the sins might have been committed in routine activities by mind, speech and body, I sincerely repent and apologize for the same and pray all my such sins become fruitless.

निर्ग्रन्थ पद की वांछा

nirgrantha pada ki: va:mchha:

Wish to attain the state of Absolute Non-attachment and passionless-ness

इच्छामि भंते! इमं णिग्गंथं पवयणं अणुत्तरं केवलियं, पडिपुण्णं, पेगाइयं, सामाइयं, संसुद्धं, सल्लघट्टाणं, सल्लघत्ताणं, सिद्धिमग्गं, सेट्ठिमग्गं, खंतिमग्गं, मुत्तिमग्गं, पमुत्तिमग्गं, मोक्खमग्गं, पमोक्खमग्गं, णिज्जाणमग्गं, णिव्वाणमग्गं, सव्व-दु:खपरिहाणिमग्गं, सुचरियपरि णिव्वाणमग्गं, अवितहं अविसंति-पवयणं, उत्तमं तं सद्दहामि, तं पत्तियामि, तं रोचेमि, तं फासेमि, इदोत्तरं अण्णं णत्थि, ण भूदं, ण भविस्सदि, णाणेण वा, दंसणेण वा, चरित्तेण वा, सुत्तेण वा, इदो जीवा सिज्झंति, बुज्झंति, मुच्चंति, परि-णिव्वाणयंति, सव्व-दुक्खाणमंतंकरेति, पडि-वियाणंति, समणोमि, संजदोमि, उवरदोमि, उवसंतोमि, उवधि-णियडि-माण-माया-मोसमूरण-मिच्छाणाण-मिच्छादंसण-मिच्छाचरित्तं च पडिविरदोमि, सम्मणाण-सम्मदंसण-सम्मचरित्तं च रोचेमि, जं जिणवरेहिं पण्णत्तो, इत्थ मे जो कोई देवसिओ (राइओ) अइचारो अणाचारो तस्स मिच्छा मे दुक्कडं।

ichchha:mi bhamte! imam niggaṃthaṃ
 pavayaṇaṃ aṇuttaraṃ kevaliyaṃ, paḍipunṇaṃ,
 nega:iyaṃ, sa:ma:iyaṃ, saṃsuddhaṃ, sallaghaṭṭa:ṇaṃ,
 sallaghaṭṭa:ṇaṃ, siddhimaggaṃ, seḍhimaggaṃ,
 khamtimaggaṃ, muttimaggaṃ, pamuttimaggaṃ,
 mokkhamaggaṃ, pamokkhamaggaṃ, ñijja:ṇamaggaṃ,
 ñivva:ṇamaggaṃ, savva-dukkhapariha:ṇimaggaṃ,
 suchariyapari ñivva:ṇamaggaṃ, avitahaṃ avisaṃti-
 pavayaṇaṃ, uttamaṃ taṃ saddaha:mi, taṃ pattiya:mi,
 taṃ rochemi, taṃ pha:semi, idottaraṃ aṇṇaṃ ṇatthi,
 ṇa bhu:daṃ, ṇa bhavissadi, ṇa:ṇeṇa va:, daṃsaṇeṇa va:,
 charitteṇa va:, sutteṇa va:, ido ji:va: sijjhamti, bujjhamti,
 muchchamti, pari-ñivva:ṇayaṃti, savva-
 dukkha:ṇamaṃtaṃkareṃti, paḍi-viya:ṇaṃti,
 samaṇomi, saṃjadomi, uvaradomi, uvasaṃtomi,
 uvadhi-ṇiyaḍi-ma:ṇa-ma:ya:-mosamu:raṇa-
 michchha:ṇa:ṇa-michchha:daṃsaṇa-michchha:-
 charittam cha paḍiviradomi, sammaṇa:ṇa-
 sammadaṃsaṇa-sammacharittam cha rochemi, jaṃ
 jīṇavarehim paṇṇatto, ittha me jo koi: devasio (ra:io)
 aicha:ro aṇa:cha:ro tassa michchha: me dukkaḍaṃ.

Eng. O Lord! I wish to attain the state of non-attach-
 ment. Till I undergo the cycle of births and deaths
 may I get the most auspicious, worshipped in all
 the three worlds. The state of absolute non-attach-

ment and possessiveness in lives to come. The state
 of absolute non-attachment and passionless-ness
 is free from external and internal possessions. The
 best (Salvation can be attained only through the
 path of non-attachment and passionless-ness -
 hence it is supreme - the best). It is the originator
 of omniscience. It is the seed of three jewels - right
 faith, right knowledge and right conduct. It is free
 from all the sinful activities of mind, speech and
 body. It is the cause of absolute indifference. It is
 absolutely pure since endowed with the virtues of
 confession, repentance, non-violated ritual of
 'Pratikraman'. It is free from three stings of illu-
 sion (deceit), falseness and desire for worldly plea-
 sures in the next life (ma:ya:, mithya:, nida:n). It is
 the main path of liberation. It is the direct way of
 destruction and destruction cum subsidence of
 Karmas. It being free from the vices of possession,
 anger, pride, deceit, greed lust, confusion - is the
 best and the direct way to attain the state of non-
 attached and passionless supreme soul. It is the path
 of renunciation, salvation the highest state of the
 being. It is free from the birth-cycle. It is flawless.
 It is the path of eradicating every sorrow. It is the
 path of originating moral conduct. It is unob-

structed. It is the path of liberation. It is the path of fearlessness. It is path of getting all pleasures. Thus, the state of non-attachment and passionless-ness is the supreme.

I revere the supreme state of non-attachment and passionless-ness with purity of mind and aspire it free from any doubt -with determined mind. I accept it absolute; I confess it absolute, love it whole heartedly and desire to adopt it with purity of heart.

There is none supreme other than the state of non-attachment and passionless -ness. None is the first nor will any be in future like this. This state of non-attachment and passionless-ness is the supreme as per right faith, right knowledge, right conduct and right scripture. By following this path the beings will attain liberation and salvation. They will be absolutely free from all the Karmas and thus will be free from the bondage of the world. Through the state of non-attachment salvation will be attained and all the sorrows will be eradicated and be omniscient.

Hence, I adopt this great and revered state of non-attachment and passionless-ness and to achieve this I observe restraints firmly and whole-heartedly. I

subside passions and free myself from worldly pleasures. I give up possessiveness, anger, pride, deceit, greed, envy in giving charity, aversion, attachment, desire for sensual pleasure, fear and all confusions. I renounce violence, falsehood, stealing, non-celibacy and possessiveness. I am completely free from wrong faith, wrong knowledge and wrong conduct. I renounce them for all and whole heartedly adopt right faith, right knowledge and right conduct whatever Lord Jinendra has said is true, his words are the touch-stone of right knowledge and are absolute and unobstructed.

I believe them I revere them. May the violation committed regarding this become fruitless.

प्रतिक्रमण का उपसंहार

pratikramaṇa ka: upasamha:ra

इच्छामि भंते ! वीरभक्ति काउस्सगं करेमि जो मए देवसिओ (राइओ)
अइचारो, अणाचारो, आभोगो, अणाभोगो, काइओ, वाइओ, माणसिओ,
दुच्चरिओ, दुच्चरिओ, दुब्भासिओ, दुप्परिणामिओ, णाणे, दंसणे, चरित्ते,
सुत्ते, सामाइए, एयारसण्हं-पडिमाणं विराहणाए, अट्ठ-विहस्स कम्मस्स-
णिग्घादणाए, अण्णहा उस्सासिदेण वा, णिस्सासिदेण वा, उम्मिस्सिदेण वा,
णिम्मिस्सिदेण वा, खासिदेण वा, छिंकिदेण वा, जंभाइदेण वा, सुहुमेहिं-
अंग-चलाचलेहिं, दिट्ठिचलाचलेहिं, एदेहिं सव्वेहिं, अ-समाहिं-पत्तेहिं, आयारेहिं,

जाव अरहंताणं, भयवंताणं, पज्जुवासं करेमि, ताव कायं पावकम्मं दुच्चरियं वोस्सरामि।

ichchha:mi bhamte! vi:rabhatti ka:ussaggam karemi jo mae devasio (ra:io) aicha:ro, aṇa:cha:ro, a:bhogo, aṇa:bhogo, ka:io, va:io, ma:ṇasio, duchchario, duchcha:rio, dubbha:sio, duppariṇa:mio, ṇa:ṇe, damsane, charitte, sutte, sa:ma:ie, eya:rasaṇham paḍima:ṇam vira:haṇa:e, aṭṭha-vihassa kammassa niggha:daṇa:e, aṇṇaha: ussa:sideṇa va:, ṇissa:sideṇa va:, ummissideṇa va:, ṇimmissideṇa va:, kha:sideṇa va:, chhimkideṇa va:, jambha:ideṇa va:, suhumehim-aṅga-chala:chalehim, diṭṭhichala:chalehim, edehim savvehim, a-sama:him-patthehim, a:ya:rehim, ja:va arahamta:ṇam, bhayavamta:ṇam, pajjuva:sam karemi, ta:va ka:yam pa:vakammam duchchariyam vossara:mi.

Eng. O Lord! I wish to eulogize Lord 'Veer' for this I give up all attachment with this perishable body. Had I shown carelessness in performing the essential duties, obstructed observing the vows, violated their observance, been indifferent in observing them, felt hatred, observed vows apparently expressing pride, performed the conduct concealing the self out of shame, observed the vows with the cruelty of mind, speech and body done the contemptuous act, observed the vows with attachment

or aversion or ignorance, or carelessness or arrogance, shown the importance saying ill-words, performed the work with vicious thoughts, committed fault in bad dream, shown disrespect for right faith, right knowledge, right conduct and Jain scripture, Jin idol, thus, might have committed number of faults during the activities of day or night.

While performing the activities destroying the eight Karmas - (Equanimity, Pratikraman, Meditation, Penance, Prayer and Scriptural study are the means to destroy Karmas), had I committed faults by taking respiration, winking of eyes, coughing, sneezing, yawning, shaking of small limbs, moving the parts of the body or due to defect in vision might have forgot - mistaken in the reciting of hymns, eulogy or prayer, shown disrespect, carelessness ignorance or misrepresented. I sincerely repent and apologize for them and pray all those faults become fruitless.

दंसण-वय-सामाइय-पोसह-सचित्त-राइभत्ते य।

बंभारंभ-परिग्गह-अणुमणमुद्धिट्ठदेसविरदेय ॥ १ ॥

damsaṇa-vaya-sa:ma:iya-

posaha-sachitta-ra:ibhatte y.

bambha:rambha-pariggaha-

aṇumaṇamuddiṭṭhadesaviradey..1..

Eng. There are eleven stages of a religious householder observing Vows partially, perfectly or in the form of practice. They are:-Darshan Pratima, Vrat Pratima, Sa:ma:yik Pratima, Prosodhva:s Pratima, Sachitta tya:g Pratima, Brahmcharya Pratima, A:rambh tya:g Pratima, Parigrah tya:g Pratima, Anumati tya:g Pratima, Uddist tya:g Pratima.

एयासु जधा कहिद पडिमासु पमादाइ कयाइचार सोहणद्वं छेदोवद्वावणं
होदु मज्झं। अरहंत सिद्ध आयरिय उवज्झाय सव्वसाहुसक्खियं, सम्मत्तपुव्वगं,
सुव्वदं दिढव्वदं समारोहियं मे भवदु, मे भवदु, मे भवदु।

eya:su jadha: kahida paḍima:su pama:da:i
kaya:icha:ra sohaṇaṭṭhaṃ chhedovaṭṭha:vaṇaṃ hodu
majjhaṃ. arahanta siddha a:yariya uvajjha:ya
savvasa:husakkhiyaṃ, sammattapuvvagaṃ, suvvadaṃ
diḍhavadāṃ sama:rohiyaṃ me bhavadu, me bhavadu,
me bhavadu.

Eng. May I have the firmness of supreme vows along with righteousness keeping in mind the five supreme souls (omniscient lords, salvated souls, acharyas, scriptural teachers and ascetics) and right faith and right conduct.

अथ देवसियो (राइयो) पडिक्कमणाए सव्वाइचार विसोहिणिमित्तं,
पुव्वाइरियकमेण निष्ठितकरण वीरभक्ति कायोत्सर्ग करेमि।

atha devasiyo (ra:iyo) paḍikkamaṇa:e
savva:icha:ra visohiṇimittaṃ, puva:iriyakameṇa
niṣṭhitakaraṇa vi:rabhakti ka:yotsargaṃ karemi.

I take up meditative relaxation as the part of the eulogy of Lord 'Veer' while performing this ritual of 'Partikarman' and during this I entirely give up the sinful activities and attachment for the body.

(Namo:Ka:r hymin 9 time preceded by - 'Namo:ka:
hymin Page.45 to 52 ya:vante Jin chaitya:ni)

वीर प्रभु का स्तवन

vi:ra prabhu ka: stavan

Eulogy of Lord Mahaveer

यः सर्वाणि चराचराणि विधिवद्द्रव्याणि तेषां गुणान्,
पर्यायानपि भूतभाविभवतः सर्वान् सदा सर्वदा।
जानीते युगपत्प्रतिक्षणमतः सर्वज्ञ इत्युच्यते।

सर्वज्ञाय जिनेश्वराय महते वीराय तस्मै नमः ॥ १ ॥

yah sarva:ṇi chara:chara:ṇi vidhivaddravya:ṇi teṣa:ṇi guṇa:n,
parya:ya:napi bhu:tabha:vibhavatah sarva:n sada: sarvada:.
ja:ni:te yugapatpratikṣaṇamatah sarvajña ityuchyate.
sarvajña:ya jineshvara:ya mahate vi:ra:ya tasmai namah..1..

Eng. One who all the time knows all the objects of the universe along with all their states of past, present and future at a time is omniscient, Lord Mahaveer

is omniscient, non-attached and greatly adorable
Lord Jinendra, hence, obeisance to Lord Mahaveer.

वीरः सर्वसुरासुरेन्द्रमहितो वीरं बुधाः संश्रिता,
वीरेणाभिहतः स्वकर्मनिचयो वीराय भक्त्या नमः ।
वीरात्तीर्थमिदं प्रवृत्तमतुलं वीरस्य घोरं तपो,
वीरे श्रीद्युतिकांतिकीर्तिधृतयो हे वीर ! भद्रं त्वयि ॥2॥

vi:rah sarvasura:surendramahito vi:raṁ budha:h saṁshrita:,
vi:reṇa:bhihatah svakarmanichayo vi:ra:ya bhaktya: namah.
vi:ra:tti:rthamidam pravṛttamatulam vi:rasya ghoram tapo,
vi:re shri:dyutika:ntiki:rtidhṛtayo he vi:ra ! bhadram tvayi..2..

Eng. O Lord Mahaveer! You are worshipped by all the
Indras. Great scholars of scripture serve you. You
have destroyed all the Karmas, hence, O veer! I
pay obeisance to you. It is because of you that sa-
cred religion is prevailing in the present era -
'Kaliyug'. You are supreme meditation absorbed in
severe austerity. You are the benefactor as you are
the abode of all the virtues like prosperity- glory,
radiance, fame etc.. May you be benefactor and
auspicious.

ये वीरपादौ प्रणमंति नित्यं,
ध्यानस्थिताः संयमयोगयुक्ताः ।
ते वीतशोका हि भवंति लोके
संसार - दुर्ग विषमं तरन्ति ॥3॥

ye vi:rapa:dau praṇamaṁti nityam,
dhya:nasthita:h saṁyamayogayukta:h.
te vi:tashoka: hi bhavaṁti loke
saṁsa:ra - durgam viṣamam taranti..3..

Eng. The person, who observes restraints and pays hom-
age to Lord Veer, frees himself from all the sor-
rows and swims across the ocean of the world.

वीर प्रभु का चरित्र

veer prabhu ka: chha:ritra

Conduct of the Lord Veer

चारित्रं सर्वजिनैश्चरितं प्रोक्तं च सर्वशिष्येभ्यः ।
प्रणमामि पंचभेदं पंचमचारित्रलाभाय ॥ 1 ॥

cha:ritram sarvajinaishcharitam
proktaṁ cha sarvashīṣyebhyah.
praṇama:mi pañchabhedaṁ
pañchamacha:ritrala:bha:y..1..

Eng. Lord Jinendra himself had observed the right con-
duct and preached the same for the benefit of all
the beings. In order to achieve the right conduct, I
pay obeisance.

व्रतसमुदयमूलः संयमस्कन्धबन्धो,
यमनियमपयोभिर्विर्धितः शीलशाखः ।
समितिकलिकभारो गुप्तिगुप्तप्रवालो,
गुणकुसुमसुगन्धिः सत्तपश्चित्रपत्रः ॥

शिवसुखफलदायी यो दयाछाययौघः

शुभजनपथिकानां खेदनोदे समर्थः ।

दुरितरविजितापं प्रापयन्तं भावं

स भवविभवहान्यै नोऽस्तु चारित्रवृक्षः ॥2॥

vratasamudayamu:lah samyamaskandhabandho,
yamaniyamapayobhirvardhitah shi:lasha:khah.
samitikalikabha:ro guptiguptaprava:lo,
guṇakusumasugandhih sattapashchitrapatrah...
shivasukhaphalada:yi: yo daya:chha:yayaughah
shubhajanapathika:na:m khedanode samarthah.
duritaravijata:paṁ pra:payannamtabha:vaṁ
sa bhavavibhavaha:nyai noâstu cha:ritravṛkṣah..2..

Eng. Vows, restraints, restrictions, fame, celibacy, discipline, self-control penance, perfect vows and ten supreme virtues are the attributes of conduct the means of salvation. It is the seed of compassion. It eradicates all the vices and ends the cycle of birth and death.

धर्म महिमा

dharma mahima:

Glory of Religion

धम्मो मंगलमुक्किट्ठं अहिंसा संजमो तवो ।

देवा वि तस्स पणमंति जस्स धम्मे सया मणो ॥8॥

dhammo maṅgalamukkiṭṭhaṁ ahimsa: saṁjamo tavo.
deva: vi tassa paṇamaṁti jassa dhamme saya: maṇo..8..

Eng. Religion is the most auspicious. Non-violence, restraints and penance are the forms of religion. The person who observes the religion with purity of heart is paid homage even by celestials.

धर्मः सर्वसुखाकरो हितकरो धर्म बुधाश्चिन्वते

धर्मेणैव समाप्यते शिवसुखं धर्माय तस्मै नमः ।

धर्मात्रास्त्यपरः सुहृद्भवभृतां धर्मस्य मूलं दया

धर्मे चित्तमहं दधे प्रतिदिनं हे धर्म! मां पालय ॥7॥

dharmah sarvasukha:karo hitakaro

dharmaṁ budha:shchinvate

dharmeṇaiva sama:pyate shivasukhaṁ

dharma:ya tasmai namah.

dharma:nna:styaparah suhṛdbhavabhṛta:m

dharmasya mu:laṁ daya:

dharme chittamaham dadhe pratidinaṁ

he dharma! ma:m pa:lay..7..

Eng. The base of religion is compassion. Religion is observed by scholars, disciples of Lord Jinendra, ascetics. Religion is the source of all types of happiness and well-being. By observing religion-salvation is attained. Religion is the benefactor of all hence, I turn to concentrate on observing the religion. O religion! Protect me, obeisance to you.

इच्छामि भंते ! पडिक्कमणाइचारमालोचेउं, तत्थ देसासिआ, असणासिआ ठाणासिआ कालासिआ, मुद्दासिआ, काउसग्गासिआ पणमासिआ आवत्तासिआ पडिक्कमणाए तत्थसु आवासएसु परिहीणदा जो मए अच्चासणा मणसा, वसा, काएण, कदो वा, कारिदो वा, कीरंतो वा, समणुमण्णिदो तस्स मिच्छा मे दुक्कडं ॥९॥

ichchha:mi bhamte ! paḍikkamaṇa:icha:ra-ma:locheum, tattha desa:sia:, asaṇa:sia: tha:ṇa:sia: ka:la:sia:, mudda:sia:, ka:usagga:sia: paṇama:sia: a:vatta:sia: paḍikkamaṇa:e tatthasu a:va:saesu parihi:ṇada:jo mae achcha:saṇa: maṇasa:, vasa:, ka:eṇa, kado va:, ka:rido va:, ki:raṁto va:, samaṇumaṇṇido tassa michchha: me dukkaḍaṁ..9..

Eng. O Lord! Now in the end I repent and apologize for the sins committed in observing the ritual of 'Pratkarman'. Had I committed any sin for want of the propriety of substance, space, time and feelings regarding region, posture, place, time, position, meditation, respiration, obeisance etc. and might have faltered in any of the activities of six essentials by carelessness or ignorance by mind, body and speech by encouragement or approval.

While performing the activities destroying the eight Karmas - (Equanimity, Pratikraman, Medi-

tation, Penance, Prayer and Scriptural study are the means to destroy Karmas), had I committed faults by taking respiration, winking of eyes, coughing, sneezing, yawning, shaking of small limbs, moving the parts of the body or due to defect in vision might have forgot - mistaken in the reciting of hymns, eulogy or prayer, shown disrespect, carelessness ignorance or misrepresented, I sincerely repent and apologize for them and pray all my such sins become fruitless.

दंसण-वय-सामाइय-पोसह-सचित्त-राइभत्ते य ।

बंभारंभ-परिगह-अणुमणमुद्धिट्ठदेसविरदेय ॥ १ ॥

damsaṇa-vaya-sa:ma:iya-

posaha-sachitta-ra:ibhatte y.

bambha:rambha-pariggaha-

aṇumaṇamuddiṭṭhadesaviradey..1..

Eng. There are eleven stages of a religious householder observing Vows partially, perfectly or in the form of practice. They are:-Darshan Pratima, Vrat Pratima, Sa:ma:yik Pratima, Prosodhva:s Pratima, Sachitta tya:g Pratima, Brahmcharya Pratima, A:rambh tya:g Pratima, Parigraha tya:g Pratima, Anumati tya:g Pratima, Uddist tya:g Pratima.

एयासु जधा कहिद पडिमासु पमादाइ कयाइचार सोहणट्ठं छेदोवद्वावणं
होउ मज्झं।

अरहंत सिद्ध आयरिय उवज्झाय सव्वसाहुसक्खियं, सम्मतपुव्वगं,
सुव्वदं दिढव्वदं समारोहियं मे भवदु, मे भवदु, मे भवदु॥

eya:su jadha: kahida paḍima:su pama:da:i
kaya:icha:ra sohaṇaṭṭhaṃ chhedovaṭṭha:vaṇaṃ hou
majjhaṃ.

arahamta siddha a:yariya uvajjha:ya
savvasa:husakkhiyaṃ, sammattapuvvagaṃ, suvvaḍaṃ
diḍhavaḍaṃ sama:rohiyaṃ me bhavadu, me bhavadu,
me bhavadu..

Eng. May I have the firmness of supreme vows along
with righteousness keeping in mind the five su-
preme souls (omniscient lords, salvated souls,
acharyas, scriptural teachers and ascetics) and right
faith and right conduct.

अथ देवसिओ (राइयो) पडिक्कमणाए सव्वइचार विसोहिणिमित्तं,
पुव्वाइरियकमेण चउवीस तित्थयर भक्ति कायोत्सर्गं करेमि।

atha devasio (ra:iyo) paḍikkamaṇa:e savvaicha:ra
visohiṇimittam, puva:i iriyakameṇa chauvi:sa titthayara
bhakti ka:yotsargaṃ karemi.

Eng. I take up meditative relaxation as the part of the
eulogy of twenty four Tirthankaras to eradicate the
faults.

(इति विज्ञाप्य-णमो अरहंताणं इत्यादि दण्डकं पठित्वा कायोत्सर्गं कुर्यात्।

थोस्सामीत्यादि स्तवं पठेत्)

(iti vijña:pya-ṇamo arahamta:ṇaṃ itya:di daṇḍakaṃ paṭhitva:
ka:yotsargaṃ kurya:t. thossa:mi:tya:di stavam paṭhet)
(Namo:ka:r hymn 9 times.)

To be repeated from Namo Arihantanam till 'tripariya
nama:myaham' Page.45 to 52 nama:myaham. followed by
accompanied with meditative relaxation).

*Note :- Namo:ka:r hymn 36 times for the Pratikraman
observed during the day, 108 times for the
Pratikraman observed during the night.*

चतुर्विंशति तीर्थकर स्तुतिः

chaturvimshati ti:rthamkara stutih

Eulogy of twenty four Tirthankaras.

चउवीसं तित्थयरे उसहाइवीरपच्छिमे वंदे ।
सव्वेसिं गुणगणहरे सिद्धे सिरसा णमं सामि ॥
ये लोके ऽष्टसहस्रलक्षणधरा ज्ञेयार्णवान्तर्गता,
ये सम्यग्भवजालहेतुमथनाश्चन्द्रार्कतेजोऽधिकाः ।
ये साध्विन्द्रसुराप्सरोगणशतैर्गीतप्रणुत्यार्चिताः,
तान् देवान् वृषभादिवीरचरमान् भक्त्या नमस्याम्यहम् ॥ १ ॥

chauvi:sam titthayare

usaha:ivi:rapachchhime vande.

savvesim guṇagaṇahare

siddhe sirasa: ṇamaṃsa:mi..

ye lokeâṣṭasahasra-

lakṣaṇadhara: jñeya:rṇava:ntargata:,

ye samyagbhavaja:lahetu-

mathana:shchandra:rkatejoâdhika:h.

ye sa:dhvindrasura:psarogaṇashatair-

gi:tapraṇutya:rchita:h,

ta:n deva:n vṛṣabha:divi:racharama:n

bhaktia: namasya:myaham..1..

Eng. I bow to all the twenty four omniscient Lords from Rishabh dev to Lord Maha:vir. I also bow to Ganadhara and Siddha. They know all the objects of universe. They are endowed with one thousand and eight auspicious attributes. They have destroyed the bondage of the world. They are worshiped by celestials, ascetics and emperors. They are more luminous than the thousands of suns and moons. They are worshipped by ascetics, emperors and celestials.

नाभेयं देवपूज्यं जिनवरमजितं सर्वलोकप्रदीपं,
सर्वज्ञं सम्भवाख्यं मुनिगणवृषभं नन्दनं देवदेवम्।
कर्मारिघ्नं सुबुद्धिं वरकमलनिभं पद्मपुष्पाभिगन्धं,
क्षान्तं दान्तं सुपाश्वं सकलशशिनिभं चन्द्रनामानमीडे ॥३॥

विख्यातं पुष्पदन्तं भवभयमथनं शीतलं लोकनाथं,
श्रेयांसं शीलकोशं प्रवरनरगुरुं वासुपूज्यं सुपूज्यम्।

मुक्तं दांतेन्द्रियाश्वं विमलमृषिपतिं सिंहसैन्यं मुनीन्द्रं,
धर्मं सद्धर्म-केतुं शमदमनिलयं स्तौमि शांतिं शरण्यम् ॥४॥

कुन्थुं सिद्धालयस्थं श्रमणपतिमरं त्यक्तभोगेषु चक्रं,
मल्लिं विख्यातगोत्रं खचरणनुतं सुव्रतं सौख्यराशिम्।
देवेन्द्रार्च्यं नमीशं हरिकुलतिलकं नेमिचन्द्रं भवान्तं,
पाश्वं नागेन्द्रवन्द्यं शरणमहमितो वर्धमानं च भक्त्या ॥५॥

na:bheyam devapu:jyam

jinavaramajitam sarvalokapradi:paṁ,

sarvajñam sambhava:khyam

munigaṇavṛṣabham namdanam devadevam.

karma:righnam subuddhim

varakamalanibham padmapuṣpa:bhigandham,

kṣa:ntam da:ntam supa:rshvam

sakalashashinibham chandrana:ma:nami:ḍe..3..

vikhya:taṁ puṣpadamtaṁ

bhavabhayamathanam shi:talam lokana:tham,

shreya:msam shi:lakosham

pravaranaaragurum va:supu:jyam supu:jyam.

muktaṁ da:mtendriya:shvam

vimalamṛṣipatiṁ simhasainyam muni:ndram,

dharmam saddharma-ketum

shamadamanilayam staumi sha:mtiṁ sharaṇyam..4..

kunthum siddha:layastham

shramaṇapatimaram tyaktabhogeṣu chakram,

mallim vikhya:tagotram

khacharagananutam suvratam saukhyara:shim.
devendra:rchyaṁ nami:sham

harikulatilakam nemichandram bhava:ntam,
pa:rshvam na:gendravandyam
sharanamahamito vardhama:nam cha bhaktya:...5..

अंचलिका

इच्छामि भंते ! चउवीस-तिथयरभति-काउस्सग्गो कओ तस्सालोचेउं,
पंच-महाकल्लाण-संपण्णाणं अट्ठ-महा-पाडिहेर-सहियाणं चउतीसादिसय-
विसेस-संजुत्ताणं, बत्तीस-देविंद-मणिमय-मउडमत्थयमहियाणं, बलदेव-
वासुदेव-चक्कर-रिसि-मुणि-जइ-अणगारोवगूढाणं थुइ-सय-सहस्स-
णिलयाणं, उसहाइवीर-पच्छिम-मंगल-महापुरिसाणं, णिच्चकालं अच्चेमि,
पूजेमि, वंदामि, णमंसामि, दुक्खक्खओ, कम्मक्खओ, बोहिलाहो, सुगइ
गमणं, समाहिमरणं, जिण-गुणसम्पत्ति होउ मज्झं।

amchalika:

ichchha:mi bhamte ! chauvi:sa-titthayarabhatti-
ka:ussaggo kao tassa:locheum, pamcha-maha:kalla:na-
sampaṇṇa:nam aṭṭha-maha:-pa:ḍihera-sahiya:nam
chauti:sa:disaya-visesa-samjutta:nam, batti:sa-
devimda-manimaya-maudamatthayamahiya:nam,
baladeva-va:sudeva-chakkahara-risi-muṇi-jai-
anaga:rovagu:ḍha:nam thui-saya-sahassa-ṇilaya:nam,
usaha:ivi:ra-pachchhima-maṁgala-maha:purisa:nam,
nichchaka:lam achchemi, pu:jemi, vanda:mi,

ṇamaṁsa:mi, dukkhakkhao, kammakkhao, bohila:ho,
sugai gamaṇam, sama:himaraṇam, jiṇa-guṇasampatti
hou majjham.

Eng. O Lord! I observe meditative relaxation as the form
of the devotion of twenty four tirthankars to eradi-
cate all the sins and criticize all the deeds done.

Twenty four tirthankars are adorned with five aus-
picious events of life- conception, birth, penance,
knowledge and salvation, eight auspicious articles
of adoration, thirty four miracles, revered by the
gems on the foreheads of thirty two types of
celestials, respected to great personalities like
Balbhadra, Vasudev, Chakravorty, Rudra, Sages,
ascetics, saints absorbed in severe austerities (yati)
saints having no attachment with the family (angar)
bow down with respect to them. These twenty four
tirthankaras from Lord Rishabh to Lord Mahaveer
are the great benefactors. They are the auspicious
personalities. I pray them three times a day, I eulo-
gies them, I worship them, I bow to them.

May the prayer of tirthankaras destroy all the sor-
rows, eradicate all the Karmas; may the three jew-
els be achieved; auspicious mode of life be ascer-

tained, holy end with physical mortification be achieved and the attributes of Lord Jinendra be achieved.

दंसण-वय-सामाइय-पोसह-सचित्त-राइभत्ते य ।

बंभारंभ-परिगह-अणुमणमुद्धिट्ठदेसविरदेय ॥ १ ॥

daṁsaṇa-vaya-sa:ma:iya-

posaha-sachitta-ra:ibhatte y.

bambha:rambha-pariggaha-

aṇumaṇamuddiṭṭhadesaviradey..1..

Eng. There are eleven stages of a religious householder observing Vows partially, perfectly or in the form of practice. They are:-Darshan Pratima, Vrat Pratima, Sa:ma:yik Pratima, Prosodhva:s Pratima, Sachitta tya:g Pratima, Brahmcharya Pratima, A:rambh tya:g Pratima, Parigrah tya:g Pratima, Anumati tya:g Pratima, Uddist tya:g Pratima.

एयासु जधा कहिद पडिमासु पमादाइ कयाइचार सोहणट्ठं छेदोवद्वावणं होदु मज्झं ।

अरहंत सिद्ध आयरिय उवज्झाय सव्वसाहुसक्खियं, सम्मतपुव्वगं, सुव्वदं दिढव्वदं समारोहियं मे भवदु, मे भवदु, मे भवदु ॥

eya:su jadha: kahida paḍima:su pama:da:i kaya:icha:ra sohaṇaṭṭhaṁ chhedovaṭṭha:vaṇaṁ hodu majjhaṁ.

arahanta siddha a:yariya uvajjha:ya savvasa:husakkhiyaṁ, sammattapuvvagaṁ, suvvadaṁ diḍhavadāṁ sama:rohiyaṁ me bhavadu, me bhavadu, me bhavadu..

Eng. While performing the activities destroying the eight Karmas - (Equanimity, Pratikraman, Meditation, Penance, Prayer and Scriptural study are the means to destroy Karmas). May I have the firmness of supreme vows along with righteousness keeping in mind the five supreme souls (omniscient lords, salvated souls, acharyas, scriptural teachers and ascetics) and right faith and right conduct.

अथ देवसिओ (राइयो) पडिक्कमणाए सव्वाइचार विसोहिणिमित्तं, पुव्वाइरियकमेण आलोयण श्री सिद्धभत्ति, पडिक्कमण भत्ति, णिट्ठिदकरण वीर भत्ति, चउवीस-तित्थयर भत्ति कृत्वा तद्धीनाधिकत्वादिदोष परिहारार्थं सकल दोष निराकरणार्थं सर्वमलातिचार विशुद्ध्यर्थं आत्मपवित्रीकरणार्थं समाधिभक्ति कायोत्सर्गं करोम्यहम् ॥ (९ वार णमोकार मंत्र का जाप)

atha devasio (ra:iyo) paḍikkamaṇa:e savva:icha:ra visohiṇimittam, puva:iriyakameṇa a:loyaṇa shri: siddhabhatti, paḍikkamaṇa bhatti, ṇiṭṭhidakaraṇa vi:ra bhatti, chauvi:sa-titthayara bhatti kṛtva: taddhi:na:dhikatva:didoṣa pariha:ra:rthaṁ sakala doṣa nira:karaṇa:rthaṁ sarvamala:ticha:ra vishuddhyartham a:tmapavitri:karaṇa:rthaṁ sama:dhibhakti ka:yotsargaṁ

karomyaham.. (9 va:ra ṇamoka:ra maṁtra ka: ja:pa)

Eng. In order to purify the faults in observing the vows in any of the stage of spiritual development, I observe meditative relaxation for Siddha Pratikarman Bhakti, Veer Bhakri and the Bhakti of twenty four tirthankars and for the purification of specific faults observe meditative relaxation to have the holy end after physical mortification to apologize for the activities performed according to the tradition of the acharyas of the past. May all the perfect vows with right faith are enshrined in the temple of my heart in the presence of (Arihant, Siddha, Acharyas, Upadhyay and Sadha) five supreme souls.

(Namo:ka:r hyma 9 times in 27 respirators)

अथेष्ट-प्रार्थना

atheṣṭa-pra:rthana:

प्रथमं करणं चरणं द्रव्यं नमः ।

prathamam karaṇam charaṇam dravyam namah.

शास्त्राभ्यासो जिनपतिनुतिः संगति सर्वदार्यैः,

सद्वृत्तानां गुणगणकथा दोषवादे च मौनम् ।

सर्वस्यापि प्रियहितवचो भावना चात्मतत्त्वे ।

सम्पद्यन्तां मम भवभवे यावदेतेऽपवर्गः ॥ १ ॥

sha:stra:bhya:so jinapatinutih saṁgati sarvada:ryaih,

sadvṛtta:na:m guṇagaṇakatha: doṣava:de cha maunam.
sarvasya:pi priyahitavacho bha:vana: cha:tmatattve.
sampadyanta:m mama bhavabhava ya:vadeteâpavargah..1..

Eng. May there be the practice of the principles of Jain scripture, worship with devotion of Lord Jinendra, the company of Saints, celibates, Eilak and Scholars, listening to the stories of holy persons engrossed in the devotion of Lord Jinendra, renunciation of the tendency of condemning others, silence on the contempt's of others, affection for all the beings, beneficial and sweet words and consciousness for the self (soul) - in lives to come till the salvation is not attained.

तव पादौ मम हृदये मम हृदयं तव पदद्वये लीनं ।

तिष्ठतु जिनेन्द्र! तावद्यावन्निर्वाणसम्प्राप्तिः ॥ २ ॥

tava pa:dau mama hrdaye

mama hrdayam tava padadvaye li:nam.

tiṣṭhatu jinendra! ta:vad-

ya:vannirva:ṇasampra:ptih..2..

Eng. O Lord Jinendra! May your sacred lotus feet remain enshrined in my heart and my heart is absorbed in the devotion of your lotus feet till the salvation is not attained

अक्खरपयत्थहीणं मत्ताहीणं च जं मए भणियं ।
 तं खमउ णाणदेव! मज्झवि दुक्खक्खयं दिंतु ॥३॥
 akkharapayatthahi:ṇaṃ
 matta:hi:ṇaṃ cha jaṃ mae bhaṇiyaṃ.
 taṃ khamau ṇa:ṇadeva!
 majjhavi dukkhakkhayaṃ dimtu..3..

Eng. O Lord of Jain Scripture! Forgive me for any of the fault in pronouncing wrongly, omitting any letter or inflation and destroy my sorrows.

दुक्खक्खओ, कम्मक्खओ, बोहिलाहो, सुगइ-गमणं, समाहि-मरणं,
 जिण-गुण-संपत्ति होउ मज्झं ।

dukkhakkhao, kammakkhao, bohila:ho, sugai-gamaṇaṃ, sama:hi-maraṇaṃ, jīṇa-guṇa-saṃpatti hou majjhaṃ.

Eng. O Lord! I wish my sorrows are destroyed; Karmas are destroyed; three jewels are achieved; transcend in auspicious mode of life; attain right faith; have holy end after physical mortification and attain the virtues of Lord Jinendra.

इच्छामि भन्ते ! इरियावहियस्स आलोचेउं पुव्वत्तर दक्खिण पच्छिम
 चउदिसु विदिसासु विहरमाणेण जुगंतर दिट्ठिणा दट्ठवा डवडवचरियाए
 पमाददोसेण पाणभूद जीवसत्ताणं उवघादो कदो वा कारिदो वा कीरंतो वा
 समणुमणिंदो तस्स मिच्छामि दुक्कडं ।

Ichchha:mi Bhantei iriya:v hiyass a:locheiyu:
 puvuttar dakkhin pachchhim chaudis, vidisa:su
 biharma:hein jugantar dithina: dathabba: dabdab
 cha:riya:yei pama:d doshein pa:nbhu:d ji:v
 sata:nam uvgha:do: kads: va: ka:rids: va: ki:vanto:
 samnu manindo: tass michcha:mi dukkhadam.

Eng. O Lord! I repent and apologize for the sins committed while moving in all the four directions and their sub directions causing pain, hurting the living beings by carelessness or ignorance by mind, body and speech by encouragement or approval, I pray all my such sins become fruitless.

(Namo:ka:r hymn 9 times and movement in all the four directions with bowing down).

॥ इति श्रावक प्रतिक्रमणम् ॥

.. iti shra:vaka pratikramaṇaṃ..

---- O ----