

SÄMÄYIK AND CHAITYA VANDAN SUTRAS

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Preface

The worldly soul has been wandering from birth to birth since the time immemorial. The root cause of that wandering lies in ignorance about its true nature. The question may arise, how can one stay ignorant of himself? The amazing though it may seem, we have been staying in ignorance about ourselves on account of the impact of deluding Karma. That delusion is of two types, perception related and character related. Our first objective should therefore be to remove the perception related delusion. That can be done by the gain of right perception.

The conviction of one's true nature is the rise of right perception. Thereby one tries to stay true to the nature. Staying in tune with the right perception is the right character. That normally takes time, because the bondage of Karma obtaining since the infinity cannot be eradicated easily. For that purpose the seers have laid down the following six rituals that a house holder should perform every day. The Sanskrit term for essential is Ävashyak. Therefore these six essentials are known as Ävashyakas

Sämäyik,	the practice of equanimity
Chauvisattho,	the prayer to 24 Tirthankaras
Guru Vandan,	the obeisance to preceptor
Pratikraman,	the turning back from transgressions
Käusagga,	the concentration and meditation
Pachchakhän,	the vow to do something worthwhile

In North America, Pathshalas are conducted at all the places, where Jains have settled. But most of them concentrate on the philosophical side like teaching of Nav Tattva, six Dravyas, theory of Karma, etc. There is nothing wrong in teaching those aspects, if practical side like worship, performing the essential activities etc. is also simultaneously kept in view. What, however, happens is that the practical side remains ignored.

This reminds me of the popular story of a blind and a disabled man being caught within a fire. The blind could move but did not know which side he should move in order to escape from the fire and the disabled knew how to escape, but he could not move on his own. The blind therefore picked up the disabled on his shoulder and started walking as directed by the latter. Thereby, both of them escaped from the fire. Similarly the religion consists of knowledge as well as action. Any one of them to the exclusion of the other would not be fruitful. The seers have therefore laid down, 'Jnänkriyäbhyäm Mokshah'.

The emphasis has therefore to be laid on performance of the six essentials. Pratikraman Sutras are meant for that purpose. Since, however, they are mostly in Ardhamägadhi language, the people do not understand the same. While undertaking the essentials, they therefore happen to recite the same mechanically. Such mechanical recital hardly serves any purpose.

The translating the Sutras in English together with the notes so as to bring out their significance was therefore engaging my attention. It was, however, felt that if they are not made use of, the effort would be of little avail. When Dr. Mukesh Doshi therefore told me that he would like to conduct special classes for those Sutras, I was induced to start the work. The result is now before the readers.

The Sutras have to be accurately recited and should be correctly understood. With that end in view, they have been given here in Gujarāti as well as in Roman scripts. For those who are not conversant with the Ardhamāgadhi language, the word by word meanings have been provided. Thereafter is given the translation of the Sutras, which is followed by explanation and other relevant details. I hope that this plan will be helpful in properly comprehending the purpose of the texts.

This work is limited in the first instance to the Sāmāyik and Chaitya Vandan Sutras. While preparing this, I have tried my best to give justice to the inner significance of the Sutras. There is, however, always scope for improvement. If the readers therefore come across the ways for any improvement, they are requested to point out the same to me so as to enable me to effect improvement in the next edition.

Manu Doshi

Samayik Sutras

(1) (A) NAVKÄRMANTRA OR NAMOKKÄR MANTRA

NAMO ARIHANTÄNAM	Obeisance to the omniscient Lords
NAMO SIDDHÄNAM	Obeisance to the liberated Lords
NAMO ÄYARIYÄNAM	Obeisance to the heads of religious order
NAMO UVAJZÄYÄNAM	Obeisance to the masters of scriptures
NAMO LOE SAVVA SÄHOONAM	Obeisance to all the sages in the universe

Meanings: Namu=Obeisance to, bow to; Arihantänam=To omniscient Lords;
Siddhänam=To Liberated Lords; Äyariyänam= To heads of order; Uvajzäyänam= To the
masters of scriptures; Loe=In universe; Savva=All; Sähoonam=To sages, saints etc.

Eso Panch Namukkäro Savva Pävappanäsano;
Mangalänam Cha Savvesim Padhamam Havai Mangalam.

Meanings: Eso=This, Panch=Five, Namkkäro=Obeisance, Savva=All, Päp=Sin,
Panäsano-Destroyer, Mangalänam=Among blissful aspects, Cha=And, Savvesim=All,
Padhamam=First, Havai=Is, Mangalam=Blissful.

Translation:-This five-fold obeisance is the destroyer of all sins; and it is the foremost
among all blissful aspects.

The first and foremost Jain Sutra is Navkärmantra or Namokkärmantra, which is
considered the supreme Mantra. In order to realize its importance one should first
understand what is a Mantra. Basically it consists of some words or sounds that are to be
properly uttered. Every utterance gives rise to the electro-magnetic waves that spread in
the air like ripples in water created by a stone throw. The intensity of the waves depends
upon the depth of recital. If a Mantra is properly recited, its waves can spread over long
distance and can even reach the entity to whom the Mantra is addressed. In other words, it
builds a communication channel that enables us to come in contact with such entities.

Around every living being there happens to be an aura which is known as Äbhämandal.
That aura is indicative of the character, trait and attitude of the person concerned. It
represents the electro-dynamic field that surrounds every one. Such aura can even be
photographed by Kirlian technique and the pictures so obtained can depict the mental and
emotional attitudes of the person concerned. Since tendencies and attitudes that govern
the nature of electro-dynamic field go on changing, different pictures may emerge for the
same person at different times. The philosophy behind a Mantra is that it can change the
electro-dynamic field and improve the existing aura of the person who recites it. Mindful
reciting of the Mantra is thus highly significant.

Almost every religion has its own Mantra and the believers expect some miraculous results to come forth by reciting the same. Most of the Mantras are addressed to the deities of some particular denominations. It is believed that such deities hearken the recital and fulfill the expectations of the worshippers. Navkärmantra is, however, unique in the sense that it does not address to any specific deity or mention any entity by name. It calls for bowing or offering obeisance to all those entities, who have overcome or are overcoming the faults and drawbacks that defile the soul. Navkärmantra divides such entities in five categories and offers obeisance to them one by one.

1) Namō Arihantānam:

The first obeisance is offered to Arihant. Remember that it is not offered to any particular Arihant. It is not even addressed to Lord Mahāvīr or to any other Tirthankar. The obeisance is addressed to all the Arihants of all the places.

Let us first consider the popular interpretation of the term Arihant. It is taken as a compound word of Ari and Hant and as such is interpreted as the destroyer of enemies, the internal ones. That interpretation is not wrong, but it is rather negative and does not correctly project the image of Arihant. It would therefore better to term the Arihant as victorious. That would give a positive connotation to the term. The reference to victory, here, is of the ultimate victory. Nothing remains to be achieved at that stage, not even the liberation, because that automatically comes forth, as the life span of Arihant comes to the end.

The real derivation of the term Arihanta is, however, different. It is derived from 'Ariha' which is the Prākṛit version of Sanskrit 'Arha' meaning deserving. As such, Arihant denotes the entity that deserves worship. The very ancient inscription 'Namō Arahato Vādhādhāmānassa' found from Mathura uses the word in that sense. Arihants have destroyed all types of defiling instincts and have attained the total enlightenment. They are therefore called omnipotent and deserve to be worshipped as such. The first obeisance is offered to them, because they are living entities and lead the spiritual aspirants towards the path of true happiness.

2) NAMO SIDDHĀNAM:

The next obeisance is offered to Siddha. They are fully liberated souls. The line therefore means 'Obeisance to the liberated entities.' As mentioned above, Arihants have destroyed all types of defiling instincts. But as long as they are alive, they are souls with bodies and are subject to activities relating to embodiment. At the end of that life, they get free from embodiment and are known as Siddhas. As such, they do not have any active role. But their passive role is helpful to the spiritual aspirants. The true concept of Siddha is sufficient to inspire such aspirants. Since Siddhas are unembodied, some people term them only as Ashariri, meaning the bodiless entities. But bodiless state is not the exclusive characteristic of Siddha. Even the ghosts and goblins are supposed to be bodiless wandering souls. It is therefore better to term Siddhas as liberated souls.

3) NAMO ÄYARIYÄNAM:

Now we turn to Sādhus or monks. They are divided in three categories. The highest is of Ächärya. The term literally means one who observes the spiritual code. He has mastery over scriptures and can translate his knowledge into practice. Whatever he knows, he puts into practice. He is also the head of religious order. So, the line means 'Obeisance to the heads of religious order.' Such religious order is known as Sangha. Ächäryas are the Sādhus, who have risen to a high level of spiritual elevation and are capable to maintain and to promote the religious order. As there is the Pope, who is the head of all Roman Catholics, so among Jains there used to be one single Ächärya, who was accepted as the head of the Jain Sangha. By this line, the obeisance is offered to such Ächäryas.

4) NAMO UVAJZÄYÄNAM:

'Uvajzäya' or Upādhyäy means the one, who has mastered the scriptures which are known as Ägams. So the line means 'Obeisance to the masters of Ägams.' Upādhyäyas also are Sādhus and rank next to Ächäryas. They are supposed to maintain Ägams in proper order. They can also teach Ägams to the deserving people. As such, the term Upādhyäy also denotes an instructor. Since they know all the Ägams, there is no distinction between them and Ächäryas in terms of knowledge. Both the positions are comparable. But Ächärya, as the head of the order, does not get involved in routine activity of teaching etc. The job of teaching is therefore left to Upādhyäy. This is usually done by giving sermons and by guiding the deserving people.

Those, who were very bright, also composed books of their own. There had been some highly dignified Upādhyäyas. For instance, Lord Umäswäti, the learned author of Tattvārthasutra, was a Vächak which is equivalent to Upādhyäy. Similarly, the great scholar Yashovijayji was an Upādhyäy till the end of his life. For reverence, due to a scholar like him, he is popularly called Mahämahopādhyäy, which means very, very great Upādhyäy.

5) NAMO LOE SAVVA SÄHOONAM:

The intention of the devotee is to bow to every deserving entity. After offering obeisance to above four categories, he now offers it to all others who are undergoing spiritual pursuit. He does not want to leave out any one. The term Sähoo covers the males as well as the females, who have renounced the worldly life and devote the life for the spiritual pursuit. By this line, the obeisance is offered to all such saints in the entire universe without any discrimination of age, sex, race etc. The term Sähoo also means straight forward. That meaning indicates a very vital attribute of Sādhus, because they are supposed to stay free from all intricacies and devote themselves entirely to the spiritual pursuit.

The Mantra ends with these obeisances. There is, however, a two line verse thereafter, which is known as Chulikä. It states that the five-fold obeisance is the eradicator of all sins and that it is the foremost bliss. One may wonder how this obeisance can destroy all sins. Does it mean that even the sins of a murderer or of a rapist can be washed off by

reciting this Mantra? The queer though it may seem, the answer is 'yes'. The life stories of Dradhprahāri and Chilātiputra provide evidence for that.

This, of course, does not mean that simply chanting of this Mantra can destroy all sins. Had it been so easy, people would go on committing the sins without any hesitation and then would remove the same by reciting this Mantra. In order to get the benefit, one has to bow with sincerity and devotion. He has to be very modest and must have high regards for the entities to whom he bows. That can enable him to contemplate about the attributes of those entities. He should simultaneously look at his faults and should consider how to remove them. In that case he would be inclined to gain similar attributes. With that objective in mind, he would try to avoid all sorts of craving and aversion that defile the soul. As such, he would not get involved in any sinful activity. It is therefore stated here that the five-fold Namaskār destroys all the sins.

The significance of Navkārmantra lies in the act of bowing. When would a person be willing to bow? The act of bowing necessitates utmost humility on his part and implicit faith in the entity to whom he bows. Bowing without the sense of humility would be a mere mechanical gesture of no intrinsic value. Reciting the Mantra must be with a purpose. It should be resorted to for gaining the insight. So long as a person harbors vanity, pride, arrogance etc. he remains conceited. His ego would not allow him to be receptive. His mind stays closed. Humility overpowers the ego and makes the mind open and receptive. The higher the level of humility, the more receptive would one be.

Having faith is the other vital aspect of bowing. We do not bow in order to oblige any one. The entity whom we bow is not going to be pleased or feel elated by our bowing. We bow, because we know that the entity belongs to a higher level and we can expect to get insight by offering our obeisance. Whether that is the supreme level beyond which there is nothing to attain or is lower than that should not matter. It is enough to know that the level is superior to our level. Such entity has nothing to gain from us, but there is the opportunity for us to gain. Namaskār without that much faith is meaningless. It would simply amount to mechanically bending the head and would accomplish nothing.

When a person is thus embedded with utmost humility and complete faith and offers obeisance with all sincerity, his ego melts. Then his utterance does not remain only verbal. It comes from the heart. There occurs a qualitative change in the utterance that enables it to merge with the utterance of all the devotees of all the time. That changes his aura as well as Leshyā. It should be remembered that for undertaking anything wrong, one needs to have the corresponding Leshyā. If one's Leshyā is pure, it is not possible for him to indulge in any wrong thinking or wrong activity. As such, he is no longer capable to commit sin. It is therefore correct to state that such Namaskār is the eradicator of all sins.

The last line of Chulikā states that this obeisance is foremost among all blissful aspects. The word used here is Mangal. Some people translate it as auspicious, which stands for omen or good sign. But that is not the right interpretation. The term Mangal has two derivations. It can be either derived as Mam Galati or as Mang Lāti. Mam stands for sin

and Galati for melting down. As such, Mangal means 'what melts the sin'. On the other hand, Mang stands for happiness or bliss and Lāti for bringing forth. As such, Mangal means 'what brings forth bliss'. In either of the cases, Mangal stands for bliss.

But the term used here is Padhamam Mangalam, which means the first Mangal. Is there any particular significance in calling it the first? For replying to the question let us consider what is of the utmost significance to us. The worldly soul has been wandering from birth to birth on account of ignorance of its true nature. That ignorance can be removed only by gaining the right perception. Since the five entities are the embodiment of right perception, obeisance to them can lead to that perception. Thereby our soul would be induced to proceed on the right path and in due course its wandering can come to the end. Can there be any thing that would be more significant than that? This Mantra being instrumental in gaining that right perception, it is termed as the first Mangal.

Navkārmantra is also considered to have miraculous effects. In our tradition there are many examples of its miraculous impacts. A recent case is, however, worth mentioning here. Gulabchandbhai of Jamnagar had developed cancer. When he was examined at the Tata Cancer Hospital, Bombay, it was observed that the cancer had reached an advanced stage. After some time the doctors noticed further aggravation and came to the conclusion that the patient had only a few more days to survive. Gulabchandbhai was informed accordingly. Thereupon he decided to pass the remaining days of his life in wholesome activities and began to spend his time in reciting Navkārmantra. Surprisingly, the cancer started receding and eventually he was cured without undertaking any other treatment.

The five entities to whom the obeisance is offered in this Sutra are considered Panch Parameshtin meaning the five supreme entities. Therefore this Sutra is also known as Panch Parameshti Sutra. Though these five entities belong to different levels, all of them are termed as supreme, because they have either gained the ultimate objective of Self realization or are actively pursuing the same. If we arrange them in ascending order, they can be described as Sādhu, Upādhyāy, Āchārya, Arihant and Siddha. At first sight it may therefore seem that we should first bow to Siddhas. But Siddhas being unembodied, they are no longer available for guiding us. Arihants, on the other hand, are living entities. By their preaching, they guide and lead us to the right path. Being thus the direct benefactors, the first obeisance is offered to them.

It has been stated above that the obeisance is not offered to any particular deity or entity, but to every entity that belongs to one of those five categories. That gives nonsectarian character to this Mantra. The purpose of offering obeisance is not to earn the pleasure of those entities. As a matter of fact, Arihants and Siddhas are above the sense of pleasure or displeasure and the entities belonging to the remaining three categories are aspiring to attain that very state. The purpose of obeisance is therefore to get the inspiration to tread in their footsteps. That can be done only by taking into account the attributes of those entities. Let us therefore consider their attributes.

The attributes of the first two entities are uncountable. Here, however, we will take into consideration their main attributes. There are twelve main attributes of Arihants. Eight of them, as popularly mentioned, are supposed to be caused by the heavenly beings. For instance, wherever the Lords hold their assemblies, the heavenly beings set up the diamond studded throne, raise three canopies, set up the Ashok tree, sprinkle flowers, raise the divine sound, wave the chauries, play the musical drums and set up the bright circle behind the Lords' heads.

The majestic though these attributes may seem, they are of least importance in making out the inner majesty of the Lords. That inner majesty can be better related by the spiritual attributes like infinite knowledge, infinite perception, infinite character, infinite vigor, perfect purity, bliss, indestructible Samyaktva and freedom from all the defiling Karmas.

In addition to these eight attributes, the Arihants are also imbibed with the following four extraordinary accomplishments, which are known as Atishay. 1) Being fully enlightened and hence having attained the perfect purity of soul, they are capable to know every thing in the entire universe. This is termed as Jnānātishay. 2) They are worshipped by all the beings inclusive of the heavenly beings. This is termed as Poojātishay. 3) They are capable to utter the convincing words, which penetrate the hearts of listeners. This is termed as Vachanātishay. 4) The famine, epidemics etc. and the sense of vengeance, gross violence etc. disappear, wherever they move. This is termed as Apāyāgamātishay.

The skeptics may tend to think that the fourth attribute may merely be a fancy of the devotees. But actually, there is no reason to doubt about its feasibility. We have earlier mentioned about the electro-dynamic field. The perfect purity of soul creates a field that can change everything, inclusive of the mental attitude of the beings, who come under the influence of the perfect purity. Every one might have experienced the changes occurring in the mind, when they happen to be in the midst of the noble or of the wicked people. The nature of aura makes a world of difference.

Siddhas are unembodied. As such the question of accomplishment or of any tangible display does not arise in their case. They are embedded with the following eight attributes. a) they are infinitely enlightened; b) they have infinite perception; c) they experience infinite and unobstructed bliss; d) they are imbibed with infinite vigor, e) they are formless and shapeless, f & g) their state is innate and indestructible, and h) that state is not subject to any change or alteration. This last attribute is known as Agurulaghu.

Now let us consider the attributes of the remaining three entities. The Āchāryas are imbibed with the following thirty six attributes. They restrain the five sense organs; they observe nine stipulations of celibacy; they are free from four defilements, known as Kashāy; they observe five major restraints and five fold spiritual code; they observe five meticulousities pertaining to movement, utterance, acceptance of required articles, placing or replacing any thing and disposal; and they observe three Gupties, which means that they restrain their physical, vocal and mental faculties. These attributes are explained at length in the Panchindiya Sutra, which follows.

Upādhyāyas have the mastery over all the scriptures. Since there are 11 original Āgams and 12 auxiliary ones, the knowledge thereof is treated as 23 attributes. Adding thereto the teaching and observance of spiritual code, the total works out to 25. Upādhyāyas are said to have these 25 attributes. If, however, knowledge of each Āgam can constitute a separate attribute, the better way would be to add the names of Uttarādhyayn Sutra and Dashvaikālik Sutra to the above mentioned 23 Āgams and make them 25. It is amazing that no one thinks of those vital Sutras, while mentioning the attributes of Upādhyāy.

But treating the knowledge of every scripture as a separate attribute is not correct. The attributes of Upādhyāy need therefore to be considered differently. They can better be laid down as observance of the five major restraints, five meticulousities and three Gupties; restraining of the four defilements; observance of spiritual code; capability of giving sermons; interpreting the texts and composing the new ones; teaching the same to the deserving people; propagating the right view point; and promoting the observance of austerities and restraints.

The Sādhus are supposed to have 27 attributes, which are laid down differently at different places. In general they can be described as under. They endeavor to observe five major restraints, to control five sense organs, to observe five types of spiritual code, to overcome four types of defilements and to observe five meticulousities and three Gupties.

The obeisance to those entities is worthwhile, only if these attributes are kept in view and efforts are made to follow them to the extent possible. It would be seen that the attributes of all the five entities together amount to 108. The 108 beads of Navkārvāli, are symbolic of those 108 attributes, which need to be kept in mind, while turning it.

Another significance of 108 beads can be laid down from the point of view of perception. The rise of right perception is mainly obstructed by three instincts which the Jain tradition terms as Shalya. They are laid down as Māyā Shalya meaning absence of the uprightness, Mithyātva Shalya meaning wrong perception and Nidān Shalya meaning bargaining of the wholesome activities for the sake of pecuniary worldly aspects. Those Shalyas can be indulged in physically, verbally and mentally. That results in 9 categories. Again, one may indulge in Shalya himself or prompt others to indulge in or encourage such indulgence. That results into 27 divisions. That is indulged mainly on four counts, on account of anger, arrogance, deceit or greediness. Multiplying those 27 divisions by those four counts results in 108 types of indulging in Shalya. To refrain from all those counts is the right perception. That is to be kept in view while turning Navkārvāli..

The five lines offering Namaskār to the five entities are usually recited by prefixing Aum. That Aum is not a part of Navakārmantra. It would therefore be helpful to understand the significance of Aum and to make out whether it is worth prefixing it to the five lines.

Aum itself is a Mantra. Our tradition considers it as an abbreviation of Navakārmantra. Since Siddhas are the liberated souls, they are bodiless. Since body is known as Sharir,

the unembodied state is termed as Ashariri. Similarly, Sādhu is also known as Muni. If we therefore replace the terms of Siddha and Sādhu by Ashariri and Muni, the first letters of the five entities turn out to be A, A, Ā, U and M. If these five characters are combined, the resulting composite letter is pronounced as Aum. Therefore Aum is considered equivalent to all the five entities.

But actually Aum has a higher significance. To understand it, one should turn to the source of sound. It is known that sound arises from the wind pipe. The sound coming straight from the pipe takes the form of vowels like A or Ā. When however throat, palates, teeth or lips interact with the sound, we can make the pronouncement of consonants. It can be seen that when the throat interacts with the sound, we can utter Ka, Kha, Ga etc.; if the tongue touches the soft palates, we can utter Cha, Chha, Ja, etc. if it touches the hard palates, we can utter Ta, Tha, Da. etc.; if the tongue touches the teeth, we can utter the softer versions of those very consonants and if the lips come together, while uttering, we can utter Pa, Pha, Ba, etc.

Now Aum is made up of A, U and M. If we watch how it is uttered, it will be seen that A is uttered straight from the throat; while uttering U, the air coming from the wind pipe has to touch the throat, the palates as well as the teeth; and M is uttered by bringing together both the lips. Thus Aum can be recited by interacting with all the places of utterance. In other words, Aum is symbolic of everything that can be uttered. As such, it obviously covers the five supreme entities.

There is therefore no harm in prefixing Aum to Navkārmantra, if one wants to do that. While reciting it, however, it should be remembered that it is prefixed to all the five lines offering obeisance. What the people generally do is to prefix it to the first four lines and recite the fifth line without Aum. This is being done on the ground that there being too many characters in the fifth line, it is hard to sing it with Aum.

It should, however, be born in mind that Mantras are not meant for singing. They are to be properly pronounced. For making anything worth singing, the composition needs to have more or less equal characters. Characters in Navakārmantra range from 5 to 9. That range itself renders it unsingable. Due to that very fact, no one ever sings Gāyatri Mantra, which is the most well known Mantra in India.

Moreover, the people singing Navkārmantra have to sing two lines together. Since this Namaskār is to be offered to five entities, there are only five lines for the purpose. The remaining part is the versified Chulika that lays down the benefits to be derived from Namaskār. That verse is constituted of two lines. The first line states that the five fold obeisance eradicates all sins and the second line states that it is the foremost among all blissful aspects. The verse thus stands separately by itself and is amenable to singing.

Since most of the people are used to sing Navkārmantra, they split the two lines of the verse in four parts and treat the Mantra as consisting of nine lines. Thus the fifth line of obeisance happens to be joined with the half of the first line of Chulika. Thereafter they

sing the other half of the line with the first half of the second line. In order to sing the remaining half line, they repeat the first half of the line. The first part of that line thus happens to be recited twice.

This is very inappropriate. If one wants to repeat a line, it should be the first obeisance, which is the most significant line and is separately uttered on many occasions. Some people do recite it as such. But splitting a part of one sentence and joining it with a line of obeisance and reciting the other part of the sentence with a part of another sentence results in wantonly tempering with the sanctity of the composition. The combining of the 7th and 8th results in singing it as 'Savva Pāvappanosano Mangalānam Cha Savvesim. That means: 'The destroyers of all sins among all blissful aspects'. Does that make any sense? Does it not amount to mutilation of the sacred Mantra?

People indulge in such mutilation, because they do not know the meaning of what they are uttering. That needs to be scrupulously avoided. Simply because others do it, is not the justification for such indulgence. The right way of reciting this Mantra is to utter the first five lines separately with or without Aum and then to sing the verse composed of the remaining two lines.

(1) (B) MÄNGAL PATH

As stated earlier, the term 'Mangal' is made up of 'Man' meaning sin and 'Gal' meaning drop off. So, Mangal means what helps in dropping off the sin and as such, it is blissful. Of the five supreme entities mentioned in Navakärmantra, Ächärya, Upädhyäya and Sädhu belong to the same category of the renounced group. There are a few Sutras that adopt this approach. The most well known among them are three sets of short Sutras that are common to all Jain traditions. They are collectively known as Mangal Path meaning the blissful path. These Mängliks are usually not given at this place. In Pratikraman texts, for instance, they are given as part of Sutra numbered 49. Since, however, they form part of Mängliks, it is worth giving them below.

The purpose of religion is to confer bliss. Mänglik Sutras are therefore recited during most of the religious rituals. The Sutras, that we are going to consider, are of four lines each addressed to four entities. The importance of these Sutras lies in the fact that they are meant to convey something more than offering obeisance. Before dealing with that aspect, however, it would be helpful to say a few words about the four entities to whom these Sutras are addressed.

Of the five entities specified in Navkärmantra, Ächäryas, Upädhyäyas and Sädhus belong to the cadre of monks or nuns. They can therefore be grouped together as Sädhus. Those five entities can, thereby, be covered within the categories of Arihant, Siddha and Sähoo. These Sutras adopt that pattern and specify those categories in the first three lines of each Sutra. There is, however, one vital aspect that has not been specified in Navkärmantra. That is the religion which lays down the path of the true and lasting happiness.

The concept of religion occupies a vital position in Äryan culture. Therefore the Sutras that we are considering adopt it as an additional entity. That results in four blissful entities. Religion is known as Dharma in Sanskrit and Dhamma in Ardhamägadhi which was the language used by Lord Mahavir. As such, these Sutras are addressed to Arihant, Siddha, Sähoo and Dhamma. But it particularly specifies that Dhamma means the one which is propounded by Kewali or the omniscient.

The question may arise why is it necessary to specify the religion that way? Does it not lend it a sectarian character? Why not simply state 'Dhamma' as it is done in the Buddhist tradition?

But the concept of religion is not the same everywhere. Most of the people think in terms of 'my and your religion'. The religion, however, stands for truth. There is no scope for mine and thine in that area. When one therefore talks of my religion, he really refers to the practices prevailing in his tradition. But every tradition cannot be necessarily true. There are fanatics, who consider even fanaticism as the part of their religion. Such

religions are far from being blissful. It is therefore necessary to specify the religion as the one, which can confer real bliss. In this connection, Dashavaikālik Sutra states as under.

Dhammo Mangalamukkittham Ahinsā Sanjamo Tavo,
Devā Vi Tam Namansanti Jassa Dhamme Sayā Mano

It means: The religion comprising non-violence, restraint and austerities is the most blissful; even gods bow to him, whose mind always stays within religion.

The concept of the term Kewali occurring in these Māngliks needs to be understood. Most of the religions believe in an almighty, who is supposed to create the world and to destroy it, when he thinks it fit. It is considered necessary to worship him for the sake of keeping him pleased. Jainism does not subscribe to that concept. It states that every soul has infinite capabilities that can be manifested by right effort. This can be compared to a bud, which has the capability to blossom into a flower. The full manifestation of soul is comparable to the complete blossoming of flower. That is termed as the state of Kewali, which denotes omniscience. It should be the objective of every one to attain that state.

The religion propounded by such omniscient is based on truth and is necessarily blissful. This statement does not relate to any particular omniscient. It applies to all those, who hold the attribute of omniscience. In order to comprehend this aspect, it would be useful to examine the concept of Kewaljnān. It literally means knowledge only. That indicates the stage, where the entity merges with knowledge and only the act of knowing remains. Even the existence of the entity, who holds the knowledge, is immaterial. It is the pure Māngalik state of Chaitanya or consciousness. That being the state of full enlightenment, there is not even a trace of ignorance. As such, whatever such entity lays down is truth and nothing but the truth.

Religion does not mean the strictures laid down in one or another scripture. What spontaneously flows by virtue of the full enlightenment is true religion. There is an interesting Digambar concept that Lord Mahavir did not actually speak. His message, however, continued to flow out of innate compassion. It was a sort of telepathic transmission meant for those who were receptive. In other words, that was meant for those, who were equipped with the right receiving sets. The message was in the air for those who could have such sets. It could be there even to day and one can avail of that, if he develops the required level of receptivity.

Let us, however, suppose that such entities actually speak. In that case, whatever is laid down by them is Māngalik. The concept of Mangal reaches the super conscious level in their case. As such, whatever they say flows from their hearts. Mangal is evident in every activity of theirs, whether they are sitting, walking, talking, eating or sleeping. When the concept thus penetrates the subconscious level, Amangal or the evil concept cannot enter. These Sutras, therefore, rightly emphasize the religion as propounded by such entities.

Each of these three Sutras bear the title like Chattāri Mangalam, Chattāri Loguttamā etc. Some people consider these titles as part of the Sutras and recite them, as if there are five lines in each of them. That is not correct. While reciting them, the titles should be separately uttered. Now let us describe the Sutras.

1) After giving the title as 'Chattāri Mangalam' which means that there are four blissful entities, the first Sutra lays down the four Māngaliks as under.

- 1) Arihantā Mangalam,
- 2) Siddhā Mangalam,
- 3) Sāhoo Mangalam
- 4) Kevalipannatto Dhammo Mangalam

Meanings: 'Chattāri' means four, 'Kevali' means the omniscient, 'Pannatto' means propounded by and 'Dhammo' means the religion.

The Sutra therefore states: 'The omniscients, liberated entities, saints and the religion propounded by the omniscient are blissful.'

An activity can be successful, only if one applies his mind. But mind is a peculiar phenomenon that hardly stays steady. It is continuously wavering and goes on moving from one subject to another. This happens, because it looks for the object that would give the lasting happiness. When it figures out that one object is not helpful, it turns towards another. This is done so swiftly that we hardly become aware of taking such decisions. Its motivating force lies at the subconscious level, of which we mostly remain ignorant.

Prior to undertaking anything, occurs the idea for that purpose. If such idea is seen as reasonable and useful, it takes the form of concept. The concept gives rise to the tendency to act. It is therefore said that one becomes what he conceives. If he conceives of bliss, he is going to get the bliss. We are, however, so much used to evils that the concept of real bliss does not enter the mind. We may utter that Arihant is blissful, but the concept hardly goes within. It would be a miracle, if we can genuinely think of the blissful Arihants or other entities.

Idea is the seed of every activity and the repetition of an idea functions as sowing of the seed. It is therefore necessary to recite this Sutra repeatedly. Thereby, the idea of bliss would go to the deeper level of mind and the attention would be focused towards it. When the mind is repeatedly told that the four aspects are blissful, it is induced to accept it. Then it starts to aspire for such bliss. We are not required to make any conscious effort for that. Once the mind perceives something as really blissful, it longs for the same.

2) After stating that the four entities are blissful, the next Sutra conveys that those are the highest entities. The term used for the purpose is Loguttam, which means supreme in the universe. Therefore after giving the title of the Sutra as Chattāri Loguttamā the Sutra states as under.

- 1) Arihantā Loguttamā,
- 2) Siddhā Loguttamā,
- 3) Sāhoo Loguttamā,
- 4) Kevalipannatto Dhammo Loguttamo.

The Sutra means: 'The omniscients, liberated entities, saints and the religion propounded by the omniscient are supreme.'

Lord Mahavir has considered the human life as of utmost importance, because soul can attain liberation in that life. No one else has given so much prestige to the soul. For Lord Mahavir, soul is the real deity and its full manifestation has been termed as the supreme deity. As a matter of fact, he considered every soul as the potential Paramātmā meaning the supreme entity. It has infinite potentialities which can be manifested in human life. One can gain the right perception, the right knowledge and undertake the right practice in human life. The Lords attained the state of Arihant during the human life. The purpose of calling Arihant and others as supreme is to inspire and induce ourselves to attain that level.

3) The next Sutra pertains to surrendering to such entities. After realizing that the four entities are blissful and they are supreme, one has the obvious reason to surrender to them. As a matter of fact, one would be spontaneously inclined to make the surrender. Therefore, after giving the title as Chattāri Saranam Pavajjāmi, which means that I am surrendering to the four entities, the third Sutra states as under.

- 1) Arihante Saranam Pavajjāmi
- 2) Siddhe Saranam Pavajjāmi
- 3) Sāhoo Saranam Pavajjāmi
- 4) Kevalipannattam Dhammam Saranam Pavajjāmi.

'Saran' means surrender or refuge and 'Pavajjāmi' means I am adopting.

The Sutra therefore means: 'I am surrendering to or I am adopting refuge of the omniscient, the liberated entities, saints and the religion propounded by the omniscient.'

This Sutra is worth comparing with the similar Buddhist Sutra of 'Buddham Saranam Gachchhāmi, Dhammam Saranam Gachchhāmi and Sangham Saranam Gachchhāmi'. Except for laying down three entities instead of four, that Sutra looks identical to our Sutra. There is, however, a significant difference between Gachchhāmi and Pavajjāmi. Gachchhāmi denotes going towards. When one says Saranam Gachchhāmi, it means that he wants to surrender and is therefore taking the steps in that direction. But before he actually surrenders, there may arise factors which would prevent him from surrendering. But Pavajjāmi denotes the actual surrender. While going for surrendering, one may decide to turn back, but there is no such possibility after actual surrender. It is a step from which

there is no point of return. It is obviously not easy to do that, because the surrender necessitates foregoing one's independence. It amounts to giving up the self.

The surrender thus implies the loss of ego and arrogance, which are the sources of all evils. A little reflection would show that most of the conditions and situations arise on account of the various invisible forces, over which we have little or no control. We are, however, prone to think that we did this thing or that thing. Such vanity arises out of ego, which, if unrestrained, can give rise to arrogance. The arrogance signifies tightness. It causes a swollen head and is the root cause of all the evils and wickedness.

Surprisingly though it may seem, arrogance is invariably associated with fear. The arrogant is afraid of losing his position and has to constantly strive for maintaining it. The higher the arrogance, the greater would be the fear. The condition of the arrogant is actually miserable. He has to fight against every situation; he is continually at war. Arrogance is the antithesis of surrender and always tends to drag downwards.

The act of surrendering reverses that. Surrender symbolizes one's preference for giving up instead of fighting. It imparts humility. One lies prostrate at the feet of the entity to whom he surrenders. Such humility helps in transforming the internal geometry. It changes the Leshyā that governs one's tendency. It causes a transcendence. On this very account it is said that hate, jealousy etc. did not survive within the presence of the Lords.

Though every soul has infinite potentialities, the worldly souls are beset with faults and drawbacks. When one becomes aware of his faults, he strives to be free from that. The best way for the purpose is to surrender to the deserving entities. That helps in removal of the faults and drawbacks. Surrender to the realized entities leads to contemplating about their state. That would activate the spiritual energy lying within. The surrender to the four entities thus helps in realizing one's true nature. As such, there is a sense of pleasure in making the surrender. This Sutra therefore needs to be recited with the utmost sincerity.

(2) PANCHINDIYA SUTRA

We are now commencing the Sutras, which are useful in performing Sāmāyik. Since the presence of a Guru plays vital role in properly performing it, this Sutra lays down the attributes of Guru. Much importance has been given to the concept of Guru in Indian tradition. Guru means one who guides and instructs. Every one who teaches is therefore considered a Guru and is respected as such. In ancient times Gurus were the heads of their monastery-schools. Every child had to go to such school and stay there till the study was over. Gurus used to teach the various arts and crafts without charging anything. For their maintenance as well as for the requirements of the monasteries, they depended upon the society. As such they were held in high esteem. Even after leaving the schools, the students used to maintain regard for their Gurus and retained lifelong reverence for them. They looked to the Gurus for guidance, as and when required.

Conditions have of course radically changed since then. In the spiritual realm, however, there are still monks and nuns who give up everything and stay totally possessionless. They remain exclusively devoted to the spiritual pursuit and do not get involved in worldly affairs. They study scriptures and other spiritual literature and help others in studying the same. They preach and give religious sermons for orienting the laymen towards the spiritual life. They stay dedicated to the realization of soul and for that purpose exercise rigorous self control. Since they have no interest aside from the well being of every one, they happen to be the ideal Gurus.

In Jain tradition there are mainly three classes of monks. The foremost are called Āchāryas who are the heads of their order. They are required to study all the scriptures and gain mastery over the same. They can therefore guide and lead the people towards the path of liberation. As stated in the last Sutra, they are imbued with 36 attributes, which have been defined in this Panchindiya Sutra.

Panchindiya Samvarano
Tah Navaviha
Bambhacher Guttidharo;
Chauviha Kasāymukko,
Ea Atthāras Gunchim Sanjutto. (1)

Meanings: Panch=five, Indiya= sense organs, Samvaran= restraining, Tah=and, Navaviha= nine types, Bambhacher=celibacy, Gutti=stipulations, Dharo=holder, Chauviha=four types, Kasāy= defilements, Mukko= free from, Ea=these, Atthāras=eighteen, Gunchim=attributes, Sanjutto=equipped with.

Translation:

He restrains the five sense organs, he observes the celibacy with its nine stipulations and he is free from the four defilements; he is thus equipped with these 18 attributes.

Of the 36 attributes of Āchārya, this stanza describes first 18. It states that he restrains the sense organs. Skin, tongue, nose, eyes and ears are the five sense organs and touch, taste, odor, sight and sound are respectively the objects of those senses. The skin is required to be restrained from indulging in the sensation of touch, the tongue from the sensation of taste, the nose from the sensation of odor, the eyes from the sensation of sight and ears from the sensation of sound.

Then it states that he observes the celibacy by resorting to nine stipulations that help in protecting the same. When a plant is sown, it is necessary to erect a hedge around it so as to protect it from being trampled over or from being devoured by the animals. If one hedge is not considered enough, it may have to be reinforced by another hedge. The celibacy is a vow that needs very strong protection. Jain precepts therefore lay down the following nine stipulations to serve as hedges in protecting the observance of celibacy.

- 1) One should not stay along with the female, the eunuch or the animal.
- 2) He should not talk about the females.
- 3) He would not occupy, for a while, the seat that was used by a female.
- 4) He should not look at the limbs of females with the sense of attachment.
- 5) He should not occupy a place, behind which a couple might be staying.
- 6) He should not recall the love aspects that he might have earlier availed of.
- 7) He should not consume intoxicants.
- 8) He should not eat more than enough.
- 9) He should not adorn the body.

It would be seen from the list that some of the stipulations are laid down for the males. It is, however, implicit therein that the female observers similarly avoid the male impact, wherever it is applicable.

Thereafter the Sutra states that he should be free from the four defiling instincts that are known as Kashāy. The term means the instinct that leads to the prolongation of worldly life. Basically, craving and aversion or Rāg and Dwesh are the principal factors that are responsible for the worldly existence. In order to make their impact clearer, they are divided into the following four aspects, 1) Krodh meaning anger, animosity etc. 2) Mān meaning ego, arrogance etc. 3) Māyā meaning deception, dishonesty etc. and 4) Lobh meaning greediness, covetousness etc. The Guru or Āchārya is free from these four defilements. This completes the 18 attributes laid down in the first stanza.

Panch Mahavvayjuto,
Panchvihāyār Pālan Samattho;
Panch Samio Tigutto,

Chhattis Guno Guru Majza. (2)

Meanings:

Panch=five, Mahavvay=major restraints, Jutto=equipped, Panchviha=five types, Äyär=code, Pālan=observance, Samatho=able, Samio=meticulosities, Tigutto= three faculties, Chhattis=thirty six, Guno=attributes Guru=preceptor, Majza=mine

Translation:

He is equipped with five major restraints, he is capable to observe five fold spiritual code, he observes five meticulosities and restrains the three faculties. These 36 attributes are possessed by my Guru.

This stanza lays down the remaining 18 attributes of Ächärya. He is equipped with five major restraints. Non-violence, truth, non-acceptance of anything without being offered by its owner, celibacy and non-possession are the five major restraints, which are to be observed by all the monks and the Ächäryya obviously observes the same. The five fold spiritual code pertains to knowledge, perception, conduct, austerities and vigor. Ächärya observes the code laid down for those five aspects.

He also observes five Samities and three Gupties. Samiti means taking meticulous care while undertaking essential activities and can therefore be termed as meticulousity, while Gupti means restraining the faculties of mind, speech and body. The five meticulosities pertain to a) movement, b) speech, c) acceptance of anything, d) moving anything and e) disposal. It is laid down that one should exercise utmost vigilance while undertaking such activities, so as to avoid causing violence to any living being. The restraining of the faculties of mind, speech and body means that one allows those faculties to operate only when necessary and that too to the minimal extent. These Samities and Gupties together are termed as Ashtappravachanmätä, that constitutes the main monastic code.

Let us now recount the above mentioned attributes.

Exercising control over the senses of touch, taste, smell, sight and hearing	5
Taking care of 9 stipulations pertaining to celibacy	9
Avoiding anger, ego, deception and greed	4
Observing non-violence, truth, non-stealing, celibacy and non-possession	5
Observing the code of knowledge, perception, behavior, austerities and vigor	5
Vigilance in movement, utterance, accepting, moving anything and disposing wastes	5
Control over mind, words and body (known as Gupties)	3
Total	36

This Sutra is also recited while setting up the seat of the Guru during his absence. It is therefore also known as Sthāpanā Sutra.

(3) KHAMÄSAMAN SUTRA

This is a small Sutra that is uttered while kneeling at the feet of the Lords or to the Gurus.

Ichchhämi Khamäsamano
Vandiun Jävanijjāe Nisihiāe
Matthaen Vandāmi

Meanings:

Ichchhämi=I wish, Khamäsamano=embodiment of forgiveness, Vandiun=to bow,
Jävanijjāe=to the utmost extent, Nisihiāe= giving up, Matthaen=with forehead,
Vandāmi=I am bowing.

Translation:

Embodiment of forgiveness, being desirous of bowing, I give up the worldly involvement to the utmost possible extent and kneel at your feet with my head down.

The most significant term of this Sutra is Khamäsaman, which is the Prakrit version of Kshamāshraman and denotes the embodiment of forgiveness. The Lords and Gurus are imbibed with many attributes, but by calling them Khamäsaman, this Sutra pinpoints forgiveness as their most important attribute. It would be recalled that of the four defiling instincts, anger is considered the foremost. Most of the worldly evils can be traced to the anger. That can be overcome by forgiveness. This Sutra therefore pinpoints that attribute.

Javanijjāe is another significant term of this Sutra. While bowing, one needs to avoid the defiling instincts. The worldly soul has, however, been living under defilement since the time immemorial. As such, it is not easy to overcome the same. This sutra recognizes that difficulty and asks the aspirant to give up the same to the utmost possible extent.

The importance of bowing to the Lords and the Guru has been explained at length while discussing Navkārmantra. Giving up the worldly involvement is implicit therein. This Sutra makes it explicit by using the term Nisihiāe. Moreover, this Sutra specifically lays down the kneeling. While doing it, both the arms up to the elbows, feet up to the knees and the forehead should touch the floor. Since these five limbs are involved in bowing, it is called Panchāṅg Pranipāt and this Sutra is therefore known as Panchāṅg Pranipāt Sutra.

Instead of this Sutra, the people belonging to Sthanakwāsi sect usually recite Tikhutto that conveys the same meaning.

(4) GURU SUKHASHÄTÄ SUTRA

Ichchhakär? Suharäi (Suhadevasi)? Sukhtap? Sharir Niräbädh? Sukh Sanjamjätrā
Nirvoho Chho Ji? Swämi, Shätä Chhe Ji? ----- Bhät Pänino Lābh Dejo Ji.

Meanings: Ichchhakär=with permission, Suharäi=happy night, Suhadevasi=happy day, Sukhtap= peaceful austerities, Sharir Niräbädh= body having no problem, Sanjamjätrā= code of conduct, Nirvoho Chho Ji=observe, Swämi=Lord, Shätä=peace and tranquillity, Chhe Ji=exists, Bhät Pänino=of food and drinks, Lābh=privilege, Dejo Ji=please give.

Translation: May I ask you with your permission? Did your night pass comfortably? (This is asked during the day, if it is the night, the question would be 'did you pass the day comfortably?'), Is your observance of austerities peaceful? Is your body without any problem? Do you observe the code of conduct quietly? Lord, are you comfortable? (The Guru would say 'Everything is okay by the grace of the Lord and of the preceptor. Then the person would say) Please give me the privilege of offering food and drink to you.

Jain monks do not have any possession worth the name. What they keep with them are a couple of cloth pieces for covering the body, some books for study, two or three wooden bowls for accepting food and water, a whisk, a walking stick and a handy bedding.

They depend upon the laymen for all their needs inclusive of food. Therefore when they come to our place for alms, we should offer them the right food etc. They hardly need anything else. We should however try to find out, if they happen to be in need of other things like medicine etc. There can hardly be a better use of our resources apart from using them for such selfless entities. We should consider ourselves fortunate, if they accept anything from us. We should also give them all possible respect and should go to them for offering our obeisance and service.

(5) IRIYÄVAHIYAM SUTRA

Now we are coming to the stage of undertaking Käusagga. Every spiritual activity is to be undertaken with vigilance so as to avoid violence. One has to stay non-violent to the utmost possible extent. He would, however, realize that he might have inadvertently indulged in some violence or caused distress to other beings during his movement. For atonement of such intentional or unintentional violence, one needs to undertake a short Käusagga at the end of his movement. Here the aspirant undertakes the Käusagga of 25 respirations for mitigating the violence and/or distress, advertently or inadvertently caused to other living beings, while making any movement. This is a mini Pratikraman. For that purpose, he recites the following Iriyävahiyam Sutra, which describes how a person is likely to get involved in violence while making movements.

Ichchhākāren Sandisah Bhagvan, Iriyävahiyam Padikkamāmi?
Ichchham, Ichchhāmi Padikkamīu Iriyävahiyāe Virāhanāe Gamanāgamane

Meanings: Ichchhākāren=with your permission, Sandisah=command, Bhagvan=Graceful Lord, Iriyävahiyam=faults arising from movements, Padikkamāmi=may I atone for, Ichchham=thank you, Ichchhāmi= I want to, Padikkamīu=to atone, Iriyävahiyāe=during movement, Virāhanāe=causing distress, Gamanāgamane=while going and coming.

Translation: Lord, with your permission, may I perform atonement of faults resulting from movements? (The preceptor would say 'yes'. Thereupon the aspirant says)

I abide by your permission and am atoning for the distress that might have been caused by my movements.

Pānakkamane, Biakkamane, Hariakkamane, Osā, Utting, Panag, Dagmatti, Makkadā Santānā, Sankamane Je Me Jivā Virāhiyā Egindiyā, Beindiyā, Teindiyā, Chaurindiyā, Panchindiyā;

Meanings: Pānakkamane=trampled upon live bodies, Biakkamane=trampled upon seeds, Hariakkamane= trampled upon green vegetation, Osā=dew, Utting=ant holes, Panag=moss, Dagmatti=mud, Makkadā Santānā= spider web, Sankamane=trampled, Je=which ever, Me=by me, Jivā=beings, Virāhiyā=distressed, Egindiyā=one sensed, Beindiyā=two sensed, Teindiyā=three sensed, Chaurindiyā=four sensed, Panchindiyā=five sensed;

Translation: If I have trampled upon live bodies, seeds, green vegetation, dew, ant holes, moss, mud and spider webs or have distressed one sensed, two sensed, three sensed, four sensed or five sensed beings;

Abhihayä, Vattiyä, Lesiyä, Sanghäiyä, Sanghattiyä, Pariyäviyä, Kilämiyä, Uddaviyä, Thänäothanam Sankämiyä, Jiviyäo Vavaroviyä, Tassa Michchhä Mi Dukkadam.

Meanings: Abhihayä=kicked, Vattiyä=covered, Lesiyä=scraped, Sanghäiyä=collided, Sanghattiyä=manhandled, Pariyäviyä=distressed, Kilämiyä=afflicted, Uddaviyä=frightened, Thänäothanam=from place to place, Sankämiyä=moved, Jiviyäo=from life, Vavaroviyä=separated, Tassa=its, Michchhä=undone. Mi=my, Dukkadam=wrong action.

Translation: (Thereby) if they were kicked, covered, scraped, collided, manhandled, distressed, afflicted, frightened, displaced or rendered lifeless, my such action may please be deemed as undone.

In order to repent for the same, the aspirant is now ready to undertake the Käusagga and recites the following Tassa Uttari Sutra for that purpose.

(6) TASSA UTTARI SUTRA

Tassa Uttari Karanenam, Päyachchhitta Karanenam, Visohi Karanenam, Visalli Karanenam, Pavānam Kammānam Nigghāyanatthāe Thāmi Käusaggam.

Meaning: Tassa=its, Uttari Karanenam=for atonement, Päyachchhitta Karanenam=for repentance, Visohi Karanenam=for purification, Visalli Karanenam=for removal of hindrance, Pavānam=sinful, Kammānam=karma, Nigghāyanatthāe=for uprooting, Thāmi=undertake, Käusaggam=Käusagga.

Translation: For the sake of atonement, repentance, purification, removal of hindrance and for uprooting the sinful activities, I am undertaking the Käusagga.

In Käusagga one has to stay motionless and observe physical as well as mental silence. Exceptions have, however, to be made for certain involuntary activities that continue to take place. In Jain terminology such exceptions are known as Ägār. Before commencing a Käusagga, one therefore recites the following Sutra, which specifies such exceptions.

(7) ANNATTHA SUTRA

Annattha Oosasionam, Niasasionam, Khäsienam, Chhienam, Jambhäienam, Udduenam, Väynissagenam, Bhamalie, Pittamuchchhäe; Suhoomehim Angsanchälehim, Suhoomehim Khelsanchälehim, Suhoomehim Ditthisanchälehim;

Meanings: Annattha=except, Oosasionam=inhaling,, Niasasionam=exhaling, Khäsienam=coughing, Chhienam=sneezing, Jambhäienam=yawning, Udduenam=belching, Väynissagenam=passing gas, Bhamalie=dizziness, Pittamuchchhäe=fainting, Suhoomehim=minute, Angsanchälehim=movement of limbs, Khelsanchälehim=internal movement of saliva etc., Ditthisanchälehim=movement of eyes;

Translation: Except for inhaling, exhaling, coughing, sneezing, yawning, belching, passing gas, dizziness, faints, minute movement of limbs, minute movement of saliva, cough etc. within the body and minute movement of the eyes;

Evamäiehim Ägärehim Abhaggo Avirähio, Hujja Me Käusaggao; Jäv Arihantānam Bhagavantānam Namukkārenam Na Pāremi, Täv Käyam Thānenam, Monenam, Zānenam, Appānam Vosirāmi

Meanings: Evamäiehim=these and such others, Ägärehim=exceptions, Abhaggo=unimpaired, Avirähio=unobstructed, Hujja=be, Me=my, Käusaggao=Käusagga; Jäv=so long as, Arihantānam=omniscient Lords, Bhagavantānam=graceful Lords, Namukkārenam=with obeisance, Na Pāremi=do not terminate, Täv=till then, Käyam=body, Thānenam=location, Monenam=mind, Zānenam=concentration, Appānam=myself, Vosirāmi=I withdraw.

Translation: Subject to these and such other exceptions (e. g. movements forced by fire, on account of fatal assault, by official orders or by snake bite etc.); let my Käusagga remain unimpaired and unobstructed, till I terminate it with obeisance to the omniscient graceful Lords. Accordingly I withdraw myself from all the physical aspects, by remaining motionless and by observing silence and concentration.

The Sanskrit term for Käusagga is Käyotsarga. It is made up of two words, Käyā meaning body and Utsarga meaning giving up. So the term means giving up the physical activities. By implication, it means suspending all the physical and mental involvement and getting absorbed in spiritual aspects by concentrating and meditating about the Self. Käusagga is thus helpful in averting the physical as well as mental impurities. Moreover, it enables the aspirant to stay equanimous in face of any discomfort.

Käusagga can be for longer or shorter period. Its duration is specified in terms of respirations, because concentration can be easily achieved by observing respiration. The

most common is of 25 respirations. During Käusagga, aspirants are usually instructed to recite 25 lines of Logassa Sutra. The aspirants are expected to mentally recite one line of that Sutra with every respiration.

Unfortunately most of the people are not aware of this stipulation. They are asked to observe Käusagga of certain number of Logassa. They therefore start reciting the same as fast as possible and then terminate the Käusagga. True Käusagga is supposed to have a very wholesome impact on the state of mind. Being, however, unaware of its significance, most of the aspirants remain deprived of its wholesome effects. This situation needs to be changed and people should be made aware of the vital role that Käusagga can play in attaining the tranquillity of mind.

(8) LOGASSA SUTRA

This Sutra is meant to offer obeisance to all the 24 Tirthankars and adore their attributes. Its importance is ranked only next to Navkärmantra. Jainism believes in three levels of universe. The middle one is called Madhyalok. Its central part is known as Jambudweep, which corresponds, in a way, to the earth. To the southern extreme of Jambudweep lies Bharat Kshetra, which is the same as Indian subcontinent. There arose during the current time cycle 24 Arihants, who are called Tirthankars. Lord Rushabhdev, also known as Ädinäth (Ädi means the beginning), was the first and Lord Mahävir was the last. This Sutra is meant to adore all of them. Therefore it is also known as Chaturvinshati Stav or Chauvisattho, which has been laid down as the second Ävashyak or the essential ritual.

Logassa Ujjoagare, Dhamma Titthayare Jine;
Arihante Kittaisam, Chauvisam Pi Kevali (1).

Meanings: Logassa=of universe, Ujjoagare=illuminators, Dhamma=religion, Titthayare=organizers of the order, Jine=Jina, Arihante=omniscient Lords, Kittaisam=shall adore, ChauvisamPi=all twenty four, Kevali=omniscient.

Translation: I shall adore all the 24 Jinas, the omniscient Lords, who are illuminators of the universe and who have set up the religious order.

Usabhamajiam Cha Vande, Sambhavamabhinandanam Cha Sumaim Cha;
Paumappaham Supäsam, Jinam Cha Chandappaham Vande. (2)

Meanings: Usabham=Rushabhdev, Ajiam=Ajitnath, Cha=and, Vande=I bow, Sambhavam=Sambhavnath, Abhinandanam=Abhinandanswami, Sumaim=Sumatinath, Paumappaham=Padmaprabhaswami, Supäsam= Suparshwanath, Jinam=Jina, Chandappaham=Chandraprabhaswami.

Translation: I bow to Lords Rushabhdev, Ajitnath, Sambhavnath, Abhinandanswami, Sumatinath, Padmaprabhaswami, Suparshwanath and Chandraprabhaswami.

It would be noticed that the names of the Lords in this Sutra are mentioned as Rushabh, Abhinandan, Sambhav etc. They have, however, been translated here as Rushabhdev, Abhinandanswami, Sabhavnath etc. for the sake of reverence for them. It would also be seen that the stanza gives the names of the 5th and 8th Tirthankars as Padmaprabha and Chandraprabha. Most of the people take Prabha as Prabhu and treat those names as Padmaprabhu and Chandraprabhu. Prabha, however, means luster. Those names therefore

stand for the luster of lotus and that of moon. As such, they have been translated here as Padmaprabhaswami and Chandraprabhaswami.

Suvihim Cha Pupfadantam, Sial Sijjansa Vāsupujjam Cha,
Vimalamanantam Cha Jinam, Dhammam Santim Cha Vandāmi. (3)

Meanings: Suvihim=Suvidhinath, Cha=or, Pupfadantam=Pushpadanta, Sial=Shitalnath, Sijjansa=Shreyansnath, Vāsupujjam=Vasupujyaswami, Vimalam=Vimalnath, Anantam=Anantnath, Jinam=Jina, Dhammam=Dharmanath, Santim=Shantinath, Vandāmi=I bow.

Translation: I bow to Lords Suvidhinath or Pushpadanta, Shitalnath, Shreyansnath, Vasupujyaswami, Vimalnath, Anantnath, Dharmanath and Shantinath.

The stanza starts with Suvihim Cha Pupfadantam, which literally means Suvidhi and Pushpadant, because Cha stands for 'and'. If we adopt that literal meaning, there would be twenty five Lords in all. It is, however, known that Pushpadant was another name of Suvidhinath. As such Cha needs to be taken in the sense of Vā meaning 'or'.

Kunthum Aram Cha Mallim, Vande Munisuvvayam Namijinam Cha,
Vandāmi Ritthanemi, Pāsam Tah Vaddhamānam Cha. (4)

Meanings: Kunthum=Kunthunath, Aram=Aranath, Cha=and, Mallim=Mallinath, Vande=I bow, Munisuvvayam=Munisuvrat swami, Namijinam=Naminath, Vandāmi=I bow, Ritthanemi=Arishtanemi, Pāsam=Parshwanath, Tah=as well as, Vaddhamānam=Vardhamanswami (Mahavirswami).

Translation: I bow to Lords Kunthunath, Aranath, Mallinath, Munisuvrat swami, Naminath, Neminath, Parshwanath and Vardhamanswami (Mahavirswami).

Vardhamān was the name given to the Lord at the time of his birth. He later on came to be known as Mahavir because of his immense boldness. That name has been so popular that many of the people even do not know that his original name was Vardhaman.

Evam Mae Abhithuā, Vihooyaraymalā Pahinajaramaranā;
Chauvisam Pi Jinavarā, Titthayarā Me Pasiyantu. (5)

Meanings: Evam=thus, Mae=by me, Abhithuā=adored, Vihooya=devoid of, Ray=dirt, Malā=defilement, Pahin=destroyed, Jara=aging, Maran=death, ChauvisamPi=all twenty four, Jinavarā=supreme Jina, Titthayarā=organizers of religious order, Me=unto me, Pasiyantu=be pleased.

Translation: These 24 omniscient Tirthankaras who are thus adored by me, who are free from all impurities and defilement, who have overcome aging as well as mortality, may be pleased unto me.

The Lords are totally detached. They have nothing to be pleased or displeased for. Here their pleasure has been invoked in the sense that praying and adoring them may result in getting inspired to be like them.

Kittiya Vandiya Mahiyā, Je E Logassa Uttamā Siddhā;
Äruggabohi Lābham, Samāhi Varamuttamam Dintu (6).

Meanings: Kittiya=adored, Vandiya=bowed to, Mahiyā=worshipped,, Je=who, E=this, Logassa=of universe, Uttamā=supreme, Siddhā=liberated Lords, Äruggabohi=pure perception, Lābham=benefit, Samāhi= bliss, Varam=boon, Uttamam=highest, Dintu=bestow.

Translation: These supreme liberated souls of the universe, who have been adored, bowed and worshipped, may please bestow upon me the pure right perception and supreme bliss.

As explained in the last stanza, the detached Lords are not expected to give anything. Praying to them would, however, result in internal inspiration to tread on the path laid down by them and that would surely lead to the bliss

Chandesu Nimmalayarā, Äichesu Ahiyam Payāsayarā;
Sāgarvaragambhirā, Siddhā Siddhim Mam Disantu. (7)

Meanings: Chandesu Nimmalayarā=purer than moon, Äichesu Ahiyam Payāsayarā=brighter than sun, Sāgarvaragambhirā=more serene than ocean, Siddhā=liberated Lords, Siddhim=liberation, Mam=me, Disantu=grant..

Translation: Those liberated Lords, who are purer than the moon, brighter than the sun and more serene than the ocean, may grant liberation to me.

The attributes of the Lords are superb. They cannot be compared with any worldly aspect. This stanza tries to find something that can be comparable to Lords' attributes but does not come across anything. For instance, the Lords are immaculately pure. In worldly thinking, the moon is considered the symbol of purity, but its purity is not any way comparable to that of the Lords. The stanza therefore says that the Lords are purer than the moon. Similarly sun is the symbol of brightness and sea of the serenity. This stanza therefore states that the Lords are brighter than the sun and more serene than the ocean.

ARIHANTS OF THE CURRENT AVASARPINI

Time is without beginning or end. There cannot be any point when time might have commenced and beyond which there was no time in the past. Similarly, there cannot be any point when the time would cease to exist and beyond which there would not be the future. So the time is without beginning or end. In other words, it is infinite. For our convenience, however, we can divide time into periods of short or long duration. Jainism divides time into time cycles of very long duration. During the first half of each time cycle, every thing goes on increasing and improving. That is the ascending part, which is known as Utsarpini. During the second half, every thing goes on declining and deteriorating. That is the descending part, which is known as Avasarpini.

Quite a number of souls attain omniscience and liberation from time to time. During every Utsarpini and every Avasarpini, however, there arise 24 Lords, who become outstanding, because they revive and reestablish the religious order during their time. Worldly souls have been undergoing the misery of births and deaths since the time immemorial. Well set religious order is helpful to them in crossing over that sea of recurring birth and death. Such order is therefore known as Tirth, which means 'helpful in crossing over'. Lords, who lay down such religious order are known as Tirthankars. At present, we are passing through a period of Avasarpini during which there have already been 24 Tirthankars. Lord Rushabhdev was the first and Lord Mahāvīr, who lived more than 2500 years ago, was the last.

To correctly comprehend the concept of Tirthankar, it would be helpful to know about certain vital aspects of Jainism.

Jainism has consistently believed in the following truths that science now admits:

- i) Nothing can be produced out of nothing.
- ii) What exists is going to exist forever in one form or another and every so called production happens to be merely a transformation of some thing that was existing earlier.
- iii) The seemingly inanimate bodies like plants have life and they experience the sense of pleasure and pain.

Every living being is a combination of body and soul. Of these, the body is a tangible composition made of several substances and is bound to get decomposed. On the other hand, soul is intangible, shapeless and formless. It is an original substance that cannot be made by any composition and as such is not subject to decomposition. In other words, it stays forever. It has never been created. As such, the question of its creator does not arise.

There are innumerable visible and invisible species, in which the worldly soul has been taking birth after birth. This has been going on since the time immemorial. Presently, we are not able to know what was our previous life. But we can come to know of it by getting enlightened.

Inherently, soul is imbibed with infinite knowledge, perception, bliss and vigor. But being smeared with Karma, these attributes remain latent and are not manifest at present. This is analogous to coolness of water, which is inherent within it, but that cannot be experienced when it is hot.

The worldly soul has been under the influence of some or other types of Karma since the time without beginning. The association of the Karma obscures and/or obstructs the manifestation of its true nature. It therefore reacts to the given situations with the sense of craving or aversion. Its present unhappy state is the result of such association.

By reacting to the situations with craving etc. soul acquires new Karma that results in getting a new life. Our own Karmas are responsible for our obtaining the favorable or unfavorable situations. By reacting to such situations with craving or aversion, the worldly soul acquires new Karma that leads to getting still newer situations. Thus, the cycle of births and deaths continues and would continue so long as the soul does not understand its true nature and stops reacting to any situation. If the soul accepts the given situations with equanimity, it would not acquire new Karma.

The question would arise how soul initially acquired Karma. It has been stated by the enlightened that there was no time when the worldly soul had ever been without the impact of Karma. This may seem a bit puzzling. If, however, we ponder over, we can realize that it is really not possible to visualize any time when we were without such impact. This is more or less similar to the case of gold in a gold mine being found with impurities. It is not possible to say when the gold got mixed with those impurities. We can, however, mine that gold and with the appropriate processing we can purify it and get pure gold. Similarly, we can eradicate the impact of the Karma by observing equanimity and thereby we can realize our true Self.

Soul is inherently capable to know every thing. Its potentialities are however obscured on account of the operation of Karma. If we start shaking off the Karma, the potentialities of soul would be increasingly evident. In that case, we come to know more and more and ultimately we can come to a stage when we know every thing. This is the Karmaless stage known as Kewaljnān or omniscience. After that the soul has not to take new birth.

The names and other relevant particulars of the 24 Tirthankars are given below.

Name	Symbol	Father	Mother	Birth Place
Rushabhdev	Ox	Nābhiraya	Marudevi	Vinitā+
Ajītnāth	Elephant	Jitshatru	Vijayā	Ayodhyā
Sambhavnāth	Horse	Jitāri	Senā	Cravats
Abhinandanswāmi	Monkey	Samvar	Siddharthā	Ayodhyā
Sumatināth	Crane	Megharath	Mangalā	Ayodhyā

Padmaprabhaswāmi	Lotus	Shridhar	Susimā	Kaushāmbi
Suparshwanāth	Swastik	Pratishtha	Pruthwi	Vārānasi
Chandraprabhaswāmi	Moon	Mahāsen	Laxmanā	Chandrapuri
Suvidhināth	Fish	Sugriv	Rāmā	Kākandi
Shitalnāth ++	Shrivatsa	Dradharath	Nandā	Bhaddilpur
Shreyānsnāth	Rhino	Vishnu	Vishnu	Sinhpur
Vāsupujyaswāmi	Buffalo	Vasupujya	Jayā	Champāpuri
Vimalnāth	Boar	Krutavarma Shyāmā	Kampilyapur	
Anantnāth+++	Sinchāno	Sinhasen	Suyashā	Ayodhyā
Dharmanāth *	Vajra	Bhānu	Suvratā	Ratnapur
Shantināth	Deer	Vishwasen	Achirā	Hastināpur
Kunthunāth	Goat	Soor	Shree	Hastināpur
Aranāth **	Nandāvart	Sudarshan	Devi	Hastināpur
Mallināth***	Kumbha	Kumbha	Prabhā	Mithilā
Munisuvratswāmi	Tortoise	Sumitra	Padmā	Rajgrih
Namināth	Blue lotus	Vijay	Vaprā	Mithilā
Nemināth	Conch	Samudravijay Shivā	Shauripuri	
Parshwanāth	Snake	Ashwasen	Vāmā	Vārānasi
Mahāvīrswāmi	Lion	Siddhārth	Trishalā	Vaishālī

+ Ayodhyā was known as Vinitā

++ Lotus-like flower

+++ Hawk

* Name of a legendary impregnable metal

** Name of a legendary mountain

*** Particular type of jug used for auspicious purposes

At this stage, the question may arise about the utility of worshipping the idols or images of Tirthankars. It may particularly arise, because we live in the midst of the Christian society which happens to be non-idolater. It may therefore be useful to consider that aspect before going ahead with the Sutras.

Let us first be clear about the concept of Tirthankars. They are the perfected souls. They have taught that ignorance of Self is the cause of unhappiness and we can gain the lasting happiness by removing that ignorance. They are also called Jina meaning the conquerors of animosity, arrogance, deception, greediness and such other instincts that defile the soul. Lord Tirthankars are totally detached. They have no desire to be worshipped nor have they any reason to be pleased by worship. Devotees, however, worship them so as to gain the inspiration for developing the attributes that the Lords have manifested.

Since the Lords are unembodied intangible entities, the right way would be to worship them as such. It is, however, hard to visualize the intangible. It is our limitation. But that

limitation is not restricted to us. It happens to be almost universal. Even the staunch non-idolaters resort to some or other tangible form. For instance, the Christians maintain the idol of Mary and/or cross in their church. Muslims venerate Kaba stone, tombs and various other relics of their saints. Whether one calls himself an idolater or not, if he attributes sanctity to any lifeless material, he really ceases to be a non-idolater.

On account of the above-said limitation, we need to have some tangible image which can more or less conform to the concept of the Lords, while they were alive. For that purpose we have to resort to lifeless material, even though such material can not come even close to that concept. We do that because of our limitation to visualize. In token of the purity of Lords' souls, we usually prefer idols carved out of marble, because it stays untainted and spotless for a long time. We worship such idols after they are duly sanctified and installed in the temple. It would therefore be clear why we worship the idols.

(9) KAREMI BHANTE SUTRA

Karemi Bhante Sāmāiyam, Sāvajjam Jogam Pachchakkhāmi; Jāv Niyamam Pajjuvāsāmi, Duviham Tivihenam; Manenam, Vayāe, Kāenam; Na Karemi, Na Kāravemi; Tassa Bhante, Padikkamāmi, Nindāmi, Garihāmi, Appānam Vosirāmi

Meanings: Karemi=I perform, Bhante=Oh Lord, Sāmāiyam=Sāmāyik, Sāvajjam=worldly, Jogam=involvement, Pachchakkhāmi=give up, Jāv=as long as, Niyamam=restraint, Pajjuvāsāmi=observe, Duviham=two ways, Tivihenam=three ways; Manenam=by mind, Vayāe=by speech, Kāenam=physically; Na Karemi=will not do, Na Kāravemi=will not prompt others to do; Tassa=its, Padikkamāmi=I turn back, Nindāmi,=I hate, Garihāmi-I abhor, Appānam=self, Vosirāmi=I withdraw

Translation: Graceful Lord, I am performing Sāmāyik and vow to give up the worldly involvement. As long as I stay in Sāmāyik, I will not indulge or prompt others to indulge in any worldly involvement mentally, verbally or physically. My Lord, I hate, abhor, turn away and withdraw my soul from such involvement.

This is a very important Sutra. Every word of it is significant and should be correctly understood. Its importance is rated very high. The equanimity is the essence of Jainism. Since Sāmāyik is performed for gaining and developing equanimity and since this Sutra is meant for administering the oath therefor, it is termed as the essence of all Āgams.

There are following six essential rituals that a Jain house holder is supposed to perform every day.

- 1 Sāmāyik, the practice of equanimity
- 2 Chauvisattho, the prayer to 24 Tirthankaras
- 3 Guru Vandan, the obeisance to preceptor
- 4 Pratikraman, the turning back from transgressions
- 5 Kāusagga, the concentration and meditation
- 6 Pachchakhān, the vow to do something worthwhile

The importance of Karemi Bhante Sutra lies in the fact that all these six essentials are implicit therein. Being the oath for the purpose, Sāmāyik is obviously inherent in it. The term Bhante indicates that the oath is to be taken in the witness of the Lords. Calling them for the purpose amounts to Chauvisattho. Bhante is also addressed to the Guru. As such it covers Guruvandan. Hating, abhorring the self for indulging in worldly involvement and deciding to retreat therefrom is Pratikraman. Staying in Sāmāyik physically, verbally as well as mentally involves staying in Kāusagga and oath itself is Pachchakhān. Thus all the six essentials are implicit in this Sutra,

The Sanskrit term for essential is Āvashyak. In Jain terminology these six essentials are therefore known as Āvashyakas. Of these, Sāmāyik is the first and foremost. Foremost in the sense that no other activity is considered spiritually more significant than that. The term Sāmāyik is made up of the words Sama meaning equanimity and Āya meaning incoming. The termination Ika has been applied to show that what brings forth the equanimity is Sāmāyik. Alternately, the term is derived from Samaya which means soul. As such, the activity that deals with soul is Sāmāyik. In other words, when a person remains soul oriented, he can be said to be staying in Sāmāyik. Shri Hemchandrāchārya defines it as giving up all the worldly involvement and staying in equanimity for 48 minutes. Thus equanimity can be considered a synonym of Sāmāyik.

Sāmāyik is thus an exercise for gaining equanimity. It is a pertinent tool for the ailing human community that at present stands torn on account of worries and afflictions arising from misery, poverty, disease, disputes, etc. At present, people everywhere happen to be living under stress. They resort to various ways and means to gain peace of mind that unfortunately eludes them. Jainism offers for this purpose the tool of Sāmāyik that can guarantee peace of mind. Some people may perhaps consider this as too tall a claim, because they might have noticed many Jains regularly performing Sāmāyik and still staying without peace of mind. This happens because people generally perform it as a lifeless ritual. The results expected from performing Sāmāyik, cannot come forth from such mechanical exercise and the people tend to lose faith in the efficacy of this vital tool.

Peace is a function of mind. Mental apparatus has to be properly exercised, if one wants to experience real peace. Ample evidence is now available to show that one can gain peace of mind by concentration and meditation. Sāmāyik is essentially an exercise of this type that can lead to equanimity and peace of mind. During Sāmāyik, the aspirant learns to stay away from all sorts of craving and aversion and to stay tuned to the nature of soul. This tuning is not easy. One has to repeatedly practice it by meditating about the true nature of soul. If one is not used to meditation, he can initially devote his time in reading books that deal with the soul. But he simultaneously needs to avoid all sorts of instincts that defile the mind. If a person thus properly performs the Sāmāyik, he can surely gain peace of mind that seems to have been lost at present.

No wonder that all possible importance has been attached to regular performance of Sāmāyik in Jain tradition. There is an interesting anecdote in Jain history. Shrenik, the king of Magadha, became a devotee of Lord Mahavir in later part of his life. Once he learnt from the Lord that he had to undergo life in hell on account of the gross violence that he had indulged in during his early age. He was naturally anxious to find out the ways for eradicating that Karma. One way that was suggested to him was to obtain the consequence of one Sāmāyik from a pious man named Punia who used to perform it in true spirit. Shrenik of course could not get it, because the consequences of wholesome as well as unwholesome Karmas are non-transferable. But Jain tradition does emphasize that true Sāmāyik can help in averting the infernal life.

Let us now briefly examine the formalities of Sāmāyik. Those formalities are worthwhile and meaningful for those who understand the meaning and realize the significance of the concerned Sutras. As said above, the main objective of performing Sāmāyik is to attain equanimity. Formalities are laid down for providing the prerequisites of physical cleanliness, pious environments, regard for preceptor, utmost care for not hurting even the minute beings, concentration and sense of withdrawal from the worldly involvement.

One should get physically cleaned, put on clean clothes, hold Muhapatti in hand between the palm and the thumb and sit in front of preceptor's seat, if there be one. Otherwise he should set a religious book on a small stand, place over it the Navakarvāli and assume that apparatus to be the seat of the preceptor. Then holding Muhapatti in the left hand and extending the right palm towards that seat, he should recite the Navakārmantra and Panchindiya Sutra

Thereafter he should kneel down while reciting the Khamāsaman Sutra and then undertake a Kāusagga by reciting Iriyāvahiyam, Tassa Uttari and Annatha Sutras. After terminating the Kāusagga he should recite the Loggassa Sutra aloud.

Every religious activity is to be undertaken with the appropriate permission. Therefore, now the aspirant first seeks permission to inspect Muhapatti. He first bows by reciting Khamasaman Sutra and asks: 'Ichchhakāren Sandisah Bhagvan, Sāmāyik Muhapatti Padilehun? As the permission is granted by the Guru or is assumed in his absence, he would say 'Ichchham'. Then he unfolds the Muhapatti and turns it 3 times to make sure that not even a minutest insect has crept in. If there has been any, he should carefully remove it and put it in a place, where it does not get hurt. The purpose is to remain utmost vigilant in observance of non-violence.

The aspirant is now ready for commencing Sāmāyik. For that purpose he again bows with Khamasaman Sutra and asks: 'Ichchhakāren Sandisah Bhagvan, Sāmāyik Sandisāhu?' As the permission is given, he would say 'Ichchham' Then after bowing he would ask: Ichchhakāren Sandisah Bhagvan, Sāmāyik Thāun? As the permission is given, he would say 'Ichchham'. Then he recites one Navakārmantra with the folded hands and prays for administering the oath of Sāmāyik by uttering: 'Ichchhakāri Bhagvan, Pasāykari Sāmāyik Dandak Uchcharāvo Ji'. Thereupon, the preceptor or some elder administers the oath by reciting the Karemi Bhante Sutra.

Then he seeks the permission to sit by bowing and asking 'Ichchhakāren Sandisah Bhagvan, Besane Sandisāhu? As the permission is given, he would say 'Ichchham' Then after bowing, he would ask: Ichchhakāren Sandisah Bhagvan, Besane Thāun? As the permission is given, he would say 'Ichchham'. and occupies the seat. Then he seeks the permission for starting Self-study. For that purpose he bows and asks: 'Ichchhakāren Sandisah Bhagvan, Sājjāy Sandisāhu? As the permission is given, he would say 'Ichchham' Then after bowing he would ask: Ichchhakāren Sandisah Bhagvan, Sājjāy Karun? As the permission is given, he would say 'Ichchham'. He then recites three

Navkarmantra with folded hands and spends 48 minutes, which is the duration of one Sāmāyik, exercising in equanimity by observing the meditation or Self-contemplation.

During Sāmāyik, one needs to remain tuned to the nature of soul. For this purpose it is necessary to maintain peace and tranquillity of mind. Only in that case one can develop the sense of equanimity, which is the objective of performing this exercise. If, however, one cannot maintain peace within, he can pass the time in reading the books that deal with soul. If that also cannot be done, he should turn Navkarvali and think about the attributes of the five supreme entities.

The reciting the texts in original language is very useful for undertaking Sāmāyik. If, however, those born in America or other western countries finds it hard to recite the Sutras properly, they should first take enough care to fulfill the earlier mentioned prerequisites and perform Sāmāyik with the help of the English versions of the Sutras.

The question may arise why Sāmāyik is to be observed for 48 minutes instead of 45 minutes or so. In ancient times, a day was divided into 60 Ghadies and not 24 hours. So the time was measured in terms of Ghadies of 24 minutes each. The duration of one Sāmāyika was laid down of 2 Ghadies, which are equivalent to 48 minutes.

TERMINATION OF SĀMĀYIK

After observing Sāmāyik for 48 minutes, one would either undertake another Sāmāyik or he would terminate it. For terminating it, he should undergo the following formalities.

As earlier, he should kneel down at the preceptor or his seat. Then he should go ahead with the Iriyāvahiyam Kāusagga as before and repeat the entire formalities up to the turning of Muhapatti. Then he seeks the permission for terminating the Sāmāyik. For that purpose he bows and asks: Ichchhakāren Sandisah Bhagvan, Sāmāyik Pārun? The Guru is supposed to say, 'It should be done again and again'. Since the person does not want to do it now, he would say 'Yathāshakti' meaning I would do as per capability.' Then after bowing he says: 'Ichchhakāren Sandisah Bhagvan, Sāmāyik Pāryun? The Guru would say 'Tahatti' meaning as you like. Then laying down his right palm as a symbol of having satisfactorily performed the Sāmāyik, he recites the following terminating Sutra.

(10) SÄMÄIYA VAYJUTTO SUTRA

Sämäiya Vayajutto, Jäv Mane Hoi Niyamsanjutto
Chhinnai Asuham Kammam, Sämäiya Jattiä Värä (1)

Meanings: Sämäiya=Sämäyik, Vayajutto=observing the vow, Jäv=as long as, Mane=mentally, Hoi=be, Niyamsanjutto=keeping restrained, Chhinnai=uproots, Asuham=unwholesome, Kammam=karma, Jattiä Värä=as long as.

Translation: The person who observes Sämäyik and keeps his mind restrained, destroys the unwholesome Karma as long as he stays in Sämäyik.

Sämäiyammi U Kae, Samano Iva Sävaio Havai Jamhä
Eena Käranenam, Bahuso Sämäiyam Kujzä (2)

Meanings: Sämäiyammi U Kae= staying in Sämäyik, Samano=monk, Iva=like, Sävaio=layman, Havai= becomes, Jamhä=whereby, Eena Käranenam=on that account, Bahuso=frequently, Kujzä=should be performed.

Translation: As long as a layman observes Sämäyik, he is as good as a monk; one should therefore perform Sämäyik frequently.

Then laying down the right palm, one recites the Navkärmantra and recalls the 32 ways a Sämäyik could be faulted and repents for indulging in any of the lapses. 10 of them are mental lapses, 10 verbal ones and 12 physical ones. Though somewhat differently described among different traditions, they are more or less identical. Following are the principal lapses or faults to be avoided.

Indiscretion; desiring wealth, status, progeny etc; arrogance; disrespect; anger; fright; hurried or faulty reciting of Sutras; uttering foul, harmful or exciting words; singing or telling attachment oriented songs and stories; picking up disputes; scratching; idling; sitting leisurely or resorting to unnecessary support; glancing here and there; going to sleep; mentally or physically getting involved in worldly activities etc.

In the end while keeping the right palm against the mouth he recites one Navkärmantra.

QUESTIONS AND ANSWERS

Now let us deal with some questions pertaining to Sämäyik.

Q.1 What is wrong if I observe Sāmāyik for one hour instead of 48 minutes?

A. Apparently there is nothing wrong. But Sāmāyik being the exercise in equanimity, it necessitates the concentration. The seers have repeatedly emphasized that one cannot maintain such concentration for more than two Ghadies at a time. They have also stated that if one can maintain it longer than that, he can maintain it forever. In other words, he would attain the everlasting enlightenment. If you therefore think that you can perform it for more than 48 minutes, good luck to you.

Q.2 Why have I to undergo formalities afresh for undertaking another Sāmāyik?

A. As stated above the concentration would not last for more than 48 minutes. Fresh formality is therefore required as a prerequisite for achieving the concentration again.

Q 3 Why do we need Muhapatti? What is the purpose in turning it over three times?

A. Muhapatti is supposed to be held against the mouth or is tied to the mouth. The basic intention is to restrict talking, because vocal activity involves violence to the minute gaseous beings. But monks and nuns even deliver sermons with the Muhapatti on. That way, Muhapatti might divert the direction of the vocal onslaught but it does not change its impact. Tying the Muhapatti under such situations can satisfy the sentiments of tradition bound people. But it hardly serves the real purpose. This does not mean that monks and nuns should not give religious sermons. The sermons are surely useful; but it would not make much difference, if they are delivered without tying Muhapatti to the mouth.

The purpose of turning over Muhapatti three times is to carefully examine it and protect the lives of insects that might have crept in. In practice however, people simply turn it mechanically. In order to avoid such mechanical turning, the aspirants are required to mentally recite, at that time, 50 phrases indicating 'do's and don'ts. But very few people are aware of those phrases and fewer still recall them while turning Muhapatti. As such, hardly any purpose is actually served by merely turning over.

Q. 4 Of the six essentials, monks are seen performing five of them but they do not seem to be performing Sāmāyik. Why are they not required to perform it?

A. Your observation is right. That however does not mean that monks and nuns do not perform Sāmāyik. At the time of their renouncement, they take the vow to lead spiritual life and to stay in Sāmāyik for life. Thus, monks and nuns are supposed to stay forever in Sāmāyik. In fact, Sāmāyik is the essence of monkhood. Therefore it is stated in Sāmāiya Vayajutto Sutra that when a layman observes Sāmāyik, he becomes as good as a monk.

Q. 5 What should exactly be done during Sāmāyik?

A. During Sāmāyik one should particularly try to understand one's true Self. For that purpose one can devote that time in reading or listening to the spiritual matter or in contemplating and meditating about the soul. The contemplation can consist of the questions like, 'Who am I?' 'What is my true nature?' 'How can I realize that?' 'How can I avoid all other involvements?' Infinite perception, infinite enlightenment, infinite bliss and infinite vigor are the attributes inherent in soul. We do not realize that because we are affected by defilements arising from craving and aversion and by delusion resulting from the ignorance about the true nature of the soul. Anger, arrogance, deception and covetousness are the principal defilements that afflict the soul. During Sāmāyik, one should practice to stay away from them. He should also try to cultivate the sense of detachment towards all the worldly aspects.

CHAITYA VANDAN SUTRAS

Now we are starting the Sutras that are meant for Chaitya Vandan. Chaitya denotes temple and Vandan denotes praying. The Sutras used for such prayer are collectively termed as Chaitya Vandan Sutras.

(11) JAGCHINTĀMANI CHAITYAVANDAN

Jagchintāmani, Jagnāh, Jagguru, Jagrakkhan, Jagbandhav, Jagsatthavāh, Jagbhāvviakkhan, Atthāvaysanthaviaruv, Kamatthavināsan, Chausampi Jinavar Jayantu Appadihay Sāsan. (1)

Meanings: Jagchintāmani=desire yielding jewel of the world, Jagnāh=Lord of the world, Jagguru=world preceptor, Jagrakkhan=protector of the world, Jagbandhav=true relative of the world, Jagsatthavāh=world caravaneer, Jagbhāvviakkhan=expert of world modes, Atthāvaysanthaviaruv=whose images are set up on Ashtāpad mountain, Kamatthavināsan=destroyer of Karmas, Chausampi=all twenty four, Jinavar=great Jinas, Jayantu=be victorious, Appadihay=unhindered, Sāsan=religious order.

Translation: Desire yielding jewel of the world, Lord of the world, preceptor of the world, protector of the world, true relative of the world, caravaneer of the world, expert of the modes of the world, the twenty four Lords, whose images are installed on the Ashtapad mountain, who have destroyed all the eight types of Karma, let your religious order prevail unhindered.

Kammabhumihim Kammabhumihim Padhamasanghayani Ukkoosay Sattarisay Janavarāna Viharant Labbhai, Navkodihim Kewalina, Kodi Sahassa Nav Sāhoo Gammāi, Sampai Jinavar Vis, Muni Bihu Kodihim Varanān, Samanah Kodisahassa Dua Thunijjai Nichcheviahāni. (2)

Meanings: Kammabhumihim=where Karma is acquired, Kammabhumihim=in Karma lands, Padhamasanghayani=having admantine bodies, Ukkoosay=maximum, Sattarisay=one hundred and seventy, Janavarāna=Lord Jinas, Viharant Labbhai=are in existence, Navkodihim=90 million, Kewalina=omniscient, Kodi Sahassa Nav=90 billion, Sāhoo=monks, Gammāi=existing, Sampai=at present, Jinavar Vis=20 omniscient Lords, Muni Bihu Kodihim Varanān=20 million other omniscient beings, Samanah=monks, Kodisahassa Dua=20 billion, Thunijjai=we adore, Nichcheviahāni=every daybreak.

Translation: In Karma lands, where Karma happens to be acquired, there are maximum 170 omniscient Lords having adamant bodies, 90 million other omniscient beings and 90 billion monks; at present there are 20 omniscient Lords, 20 million other omniscient beings and 20 billion monks, whom we adore every daybreak.

It is necessary to understand the concept of Jain geography in order to make out the contents of this stanza. According to that concept, the shape of the universe resembles the figure of a man with hands fixed on the waist and standing with feet apart. The portion of the waist constitutes the middle world, which consists of the islands and oceans alternating each other lying in concentric circles. The central island is known as Jambudweep. The first concentric land thereafter is called Dhatkikhand and the second one is called Pushkardweep.

Jambudweep is divided into 7 continents known as Bharat, Haimvat, Hari, Videh, Ramyak, Hairanyavat and Airvat. Dhatkikhand as well as half of Pushkardweep have two sets of those continents bearing those very names. Of all these, only Bharat, Airvat and Videh are considered Karmabhoomi, meaning the lands where the people have to work for their livelihood. All other areas constitute Akarmabhoomis, where the livelihood is derived from the bounties of nature. Since there are five sets of the continents in all, there are 15 Karmabhoomis. Tirthankars are born only in those Karmabhoomis.

Jainim also believes in time cycles consisting of immeasurably long periods. Each time cycle has an ascending order called Utsarpini and a descending order called Avsarpini. All the Bharat and Airvat continents experience an ever increasing improvement during the ascending order and an ever accelerating deterioration during the descending order. Each of such half cycles is divided in six eras and 24 Tirthankars are born there one after another during the third and fourth eras of every Utsarpini and Avsarpini.

Mahavideh Kshetra is not subject to such periods of improvement and decline. The moderately favorable conditions prevail there forever. Similarly there are always some extant Tirthankars in that continent. It is laid down that there are at least 20 Tirthankars there at the rate of four per Mahavideh Kshetra, as it is at present. But there could be as many as 32 in each of them. For 5 Mahavideh Kshetras together, there could therefore be maximum 160 extant Tirthankars. Since five Bharats and Airvats can have one extant Tirthankar each during the periods mentioned above, there could be maximum 170 extant Tirthankars at a time as laid down in this stanza. That had actually happened in the time of Lord Ajitnāth..

The figures of the omniscient Lords and of the monks mentioned in this stanza may appear astronomical. It should, however, be remembered that those figures do not pertain exclusively to our earth, but to the entire universe. Within the vast universe there are bound to be many lands, where living beings may exist. Taking into consideration the numbers of the living beings in all such lands, the figures may not seem improbable.

Jayau Sāmia, Jayau Sāmia, Risah Sattunji, Ujjint Pahu Nemijina, Jayau Vir Sachchauri
Mandan, Bharuachchhahim Munisuvvay, Muhari Pas Duh Duria Khandan, Avaravidehim
Titthayarā Chihudisi Vidisi Jinkevi, Tiānāgay Sampaia, Vandu Jina Savvevi. (3)

Meanings: Jayau Sāmia=Lord, be victorious, Risah=Rushabhdev, Sattunji=Shatrunjay,
Ujjint=Girnar, Pahu Nemijina=Lord Neminath, Jayau Vir=Victorious Lord Mahavir,
Sachchauri=in Sachor, Mandan=ornamental, Bharuachchhahim=in Bharuch, Munisuvvay
=Munisuratswami, Muhari=Muhari, Pas=Parshwanath, Duh=misery, Duria=sin, Khandan
=remover, Avar=other, Videhim=in Mahavideh, Titthayarā= Tirthankars, Chihudisi=in
four straight directions, Vidisi=in four oblique directions, Jinkevi=whichever, Tiā=past,
Anāgay=future, Sampaia=at present, Vandu=I bow, Jina=Lords, Savvevi=all..

Translation: Be victorious, Lord, be victorious. Rushabhdev on Shatrunjay, Neminath on
Ginar, the ornament of Sachor (in Rajsthan) Lord Mahavir, Munisuvratswami in Bharuch,
remover of misery and sins Lord Parshwanath in Muhari (Tintoi in North Gujarat) and
others in Mahavideh Kshetra; I bow to all the Lords in four straight directions as well as
in four oblique directions that lived in the past, might be living at present and will live in
future.

Sattānvai Sahassā Lakkhā Chhappanna Atthakodio
Battisay Bāsiāi Tia Loe Cheie Vande (4)

Meanings: Sattānvai Sahassā=97000, Lakkhā Chhappanna=5.6 million, Atthakodio=80
million, Battisay Bāsiāi=3282, Tia Loe Cheie=temples in three worlds, Vande=I bow.

Translation: I bow to all the 85, 700, 282 temples in the three worlds.

Panaras Kodi Sayāi Kodi Bāyāl Lakkha Adavannā
Chhatis Sahas Asieim Sāsaiy Bimbāi Panamāmi (5)

Meanings:

Panaras Kodi Sayāi=15 billion, Kodi Bāyāl=420 million, Lakkha Adavannā= 5.8 million,
Chhatis Sahas=36000, Asieim=80, Sāsaiy=eternal, Bimbāi=Images Panamāmi=I bow to.

Translation:

I bow to 15,425,836,080 eternal images.

The distribution of the temples and images mentioned in the last two stanzas is as under.

Place	Temples	Images
Heavenly world	8,497,023	1,529,444,760
Middle world	77,200,000	13,896,000,000

Oblique world	3,259	391, 320
Total	85,700,282	15,425,836,080

(12) JAN KINCHI SUTRA

Jan Kinchi Nām Tittham, Sagge Pāyāli Mānusse Loe;
Jāim Jinbimbāim, Tāyim Savvāim Vandāmi

Meanings: Jan Kinchi=Whichever, Nām Tittham=places of pilgrimage, Sagge=in heavenly world, Pāyāli=in nether world, Mānusse Loe=in human habitation, Jāim= as many, Jinbimbāim= images of Jina, Tāyim Savvāim=to all of them, Vandāmi=I bow.

Translation: I bow to all the places of pilgrimage and to the images of the omniscient in heavenly world, nether world and the world of human habitation.

(13) NAMUTTHUNAM SUTRA

Now we come to Namutthunam Sutra, which also ranks very high. Its importance is considered next to Logassa Sutra. It is believed that Indra, the king of heaven, adores Lord Tirthankars by reciting this Sutra. Since Indra is known as Shakra, this Sutra is also known as Shakrastav

Namutthunam Arihantānam Bhagavantānam,

Namutthunam=obeisance, Arihantānam=Lord Arihants, Bhagavantānam=graceful,

So this line means: Obeisance to the Graceful Omniscient Lords,

After addressing the Lords as graceful, the Sutra enumerates their attributes, which are explained below one by one.

Äigarānam, Titthayarānam, Sayamsambuddhānam;

Meaning : you are the pioneers, organizers of religious order and self enlightened;

Äigarānam: This means pioneers or founders. As a matter of principle, religion is eternal; as such no one is supposed to start it. The religious precepts laid down earlier, however, happen to be misdirected and misinterpreted. Many of them are also forgotten. Every Tirthankar therefore teaches the same afresh. As such they are called pioneers.

Titthayarānam: This means Tirthankars, the organizers of Tirth. The infinitely long drawn worldly life is comparable to a vast ocean. To terminate that worldly wandering amounts to the crossing of a sea. The means with which that sea can be crossed is termed as Tirth. That consists of the religious order made up of monks, nuns, lay males and lay females. That is also called the Sangha. The order set up by earlier Tirthankar gets rotten and tends to decay in course of time. Every Tirthankar therefore sets the same again.

Sayamsambuddhānam: This means self enlightened. Ignorance of the Self is the root cause of the worldly wandering. That wandering is comparable to groping in the dark or in the wilderness. One, who wants to go somewhere, but does not know the way towards his destination, has to seek the guidance. Only a person who knows the way can give him the right directions. Similarly the worldly soul needs directions for getting out of the worldly wood. The right directions for the purpose constitute the enlightenment. Lord Tirthankars had gained such directions in their earlier lives. They do not therefore need

the same afresh; they are capable to go ahead in the spiritual pursuit and get enlightened on their own. As such, they are termed here as self enlightened.

Purisuttamānam, Purisasinhānam, Purisavarpundariyānam, Purisvargandhahatthinam;

Meaning: you are the supreme entities, lion-like supermen, unattached like superb white lotus and the topmost like the fragrance spreading elephants;

Purisuttamānam: Puris means men and Uttam means the best. The term therefore denotes the supreme entities. Soul is inherently imbibed with infinite knowledge, infinite perception, infinite bliss etc. Those qualities are not apparent at present, because the worldly soul is smeared with Karma. The Lords have shaken off the impact of Karma and have thereby manifested the inherent qualities of soul to the fullest extent. In other words, they have attained the highest state. As such they are the supreme entities.

Purasinhānam: Sinh means lion. The term therefore stands for those who are strong like lions. Of all the beings in the world, lion is considered the strongest. The way, the Lords could face the affliction and pain inflicted to them during the period of their spiritual pursuit, indicates that their bodies could withstand any type of hardship and distress. In other words, they had the adamant bodies. Moreover, Karma is the most formidable enemy of soul. As the Lords could overcome that strongest enemy, they must have been strong like supermen. As such, they are termed here lion-like strong.

Purisavarpundariyānam: Var means the best and Pundaria means white lotus. The term therefore stands for those who are like the best lotus. Lotus grows in mud, but stays free from that, It is therefore the symbol of unattachment and purity. Lords are known for their total detachment and are therefore comparable to lotus. Moreover, though soul is inherently pure, in worldly state it happens to be smeared with the particles of Karma. The Lords have freed themselves from all the particles of Karma. In that respect also they are pure like lotus. But all lotuses do not have the same degree of purity. The Lords are therefore compared here with the pure white lotus.

Purisvargandhahatthinam: There is a concept of Gandhahasti. It is believed that fragrance emanating from its saliva is enough to scare away other elephants. By virtue of the total enlightenment, the Lords are the most knowledgeable; no Pundit can stand against them. This was evidenced when Indrabhuti Gautam (who came to be known as Gautamswami) went to Lord Mahavir for showing his knowledge. His vanity, however, disappeared on seeing the Lord. Since all the Lords have such capacity to overpower the adversaries, they are termed here as the topmost Gandhahasti.

Loguttamānam, Lognāhānam, Loghiānam, Logpaivānam, Logpajjoagarānam;

Meaning: you are the uppermost in the universe, Lords of the universe, universal benefactors, shining lamps of the universe and illuminators of the universe;

Loguttamānam: In the previous line it was stated that Lords are the highest or supreme entities. This line now states that they are the uppermost in the universe. The reasons laid down for being supreme entities also apply for being the uppermost in the universe.

Lognāhānam: Nāhānam stands for Nath, which conveys the sense of husbanding or protecting. The term therefore means protector of the universe. In spiritual sense, protection denotes taking care of Yogkshem. Yog denotes gaining something that a person does not possess, while Kshem denotes preserving what one has. *Since the Lords lay down the blissful path, which any one can tread and thereby terminate the worldly wandering, they are the true protectors of the interests of every one in the universe.*

Loghiānam: Hia means the well being. The term therefore denotes those who take care of the well being of the universe. As the path laid down by the Lords is for the well being of every living being, they are the universal benefactors in the true sense of the term.

Logpaivānam: Paivā stands for Pradip, the lamp. As stated earlier, the worldly souls have been groping in the dark. They are in need of a lamp in order to figure out the path. The teaching of the Lords enables them to make out the right path. As such, the Lords are like the shining lamps of the universe.

Logpajjoagarānam: Pajjoagar means illuminator. Lords' teaching serves the purpose of illuminating the minds. Thereby the people learn what is to be given up and what is to be adopted. As such, the Lords are the illuminators of the universe.

Abhaydayānam, Chakkhudayānam, Maggadayānam, Sarandayānam, Bohidayānam;

Meaning: you are the conferors of fearlessness, bestowers of the eyesight, pathfinders, endowers of the refuge and conferors of the right perception;

Abhaydayānam: Abhay means fearlessness and Dayānam denotes the conferors. The worldly soul lives under constant fear, which the scriptures lay down of the following seven types; 1) the fear of coming across calamities in the present life, 2) getting infernal life in future, 3) getting the property stolen, 4) coming across accidents, 5) getting pain and affliction, 6) death, and 7) disgrace. The path laid down by the Lords leads to the realization of soul, which is ageless, immortal and intangible. As such, those who follow that path have nothing to fear from. The Lords are therefore the conferors of fearlessness.

Chakkhudayānam: Chakkhu means eyes. Here it stands for inner eyesight. The ignorance of the worldly soul does not allow it to see the truth. That can therefore be compared to the blindness. The path laid down by the Lords leads to the right perspective. As such, the Lords are the bestowers of inner eyesight.

Maggadayānam: Magga means path. Maggadayānam therefore denotes path finders. The worldly soul has been groping in the dark and does not know where to go. The path laid down by the Lords is the right path that eventually leads to the termination of soul's wandering. As such the Lords are the pathfinders.

Sarandayānam: Saran means refuge. The term therefore stands for endowers of the refuge. During the seemingly unending itinerary from birth to birth, the worldly soul has been mostly experiencing misery and unhappiness. He has not come across any place where he can escape from such misery. The refuge from the continuing misery and unhappiness lies in treading the path laid down by the Lords. As such they are the endowers of the refuge.

Bohidayānam: Bohi means right teaching. The term therefore stands for conferors of the right perception or Samyagdarshan. The teaching of the Lords removes ignorance and the wrong perception. As such, Lords are conferors of the right perception.

Dhammadayānam, Dhammadesayānam, Dhammanāyagānam, Dhammasārahinam, Dhammavarchāurant-Chakkavattinam;

Meaning: you are endowers of religion, instructors of religion, religious leaders, charioteers of religion and bearers of supreme religious wheel that leads to the termination of four states of the worldly existence.

Dhammadayānam denotes that the Lords lay down the religion that prevents the worldly beings from falling in the glen of unhappiness. Dhammadesayānam indicates that their teaching is highly effective. It penetrates the hearts of the listeners. Dhammanāyagānam conveys that they can lead all the deserving beings towards the truth. Dhammasārahinam suggests that innumerable souls reach the ultimate destination under their guidance and protection. Dhammavarchāurant-Chakkavattinam conveys that they bring to the end four states of heavenly, human, animal and infernal existence. In that sense they are compared here with the sovereigns or Chakravartis. The conquest of a Chakravarti is attributed to the sovereign wheel at his command. The Lords also are embedded with the spiritual wheel, with which they overcome those four states and attain the state of liberation.

Appadihayavarnān-dansandharānam, Viyatta-chhaumānam;

Meaning: you are the holders of infallible supreme knowledge and conviction; overcomers of imperfection;

Appadihayavarnān-dansandharānam: Appadihay means infallible or unimpaired, Var means supreme, Nān means knowledge, Dansan means conviction and Dharānam means holders. As such the term stands for those who infallibly hold the supreme knowledge and conviction. Knowledge and conviction are of course the known attributes of the Lords. If,

however, there are possibilities of losing the same, soul would once again dive into the darkness of ignorance. Achievement of such temporary accomplishment would be of no avail. It is therefore specified here that Lords' holding of the knowledge and conviction is infallible, they are not going to lose the same. Here the emphasis is on attainment of such unfailing attributes.

Viyatta-chhaumānam: Viyatta means overcome and Chhaumānam means imperfection. The worldly soul might have gained many achievements and accomplishments from time to time. That has, however, not made him perfect and his wandering has been continuing on account of the imperfection. The perfection arises with Kewaljnān or the omniscience. Once that state arises, it stays forever. So long as that state does not arise, soul remains imperfect. That is called the state of Chhadamastha. The Lords have overcome that state.

Jinānam-Jāvayānam, Tinnānam-Tārayānam, Buddhānam-Bohiyānam, Muttānam-Moagānam;

Meaning: you are the conquerors and lead to the conquest, salvaged and saviors, enlightened and enlightening, liberated and liberators;

The term Jinānam-Jāvayānam conveys that the Lords are not merely the conquerors of the four states. They also help others in making similar conquest. Similarly the term Tinnānam-Tārayānam conveys that having crossed the sea of worldly life, they help others in crossing the same and Buddhānam Bohiyānam conveys that being enlightened, they help others in gaining the enlightenment. Such help comes forth in the form of their teaching.

Muttānam-Moagānam: Mutta is Mukta, which denotes freedom from bondage. By virtue of destroying the defiling Karma, the Lord Arihants have virtually freed themselves from the bondage of Karma. In that state they are capable to help others in securing similar state. That is also done by virtue of their wholesome teaching.

Savvannoonam, Savvadarisinam, Sivamayalamarumanantamakkhayamavvābāham-apunarāviti-Siddhigai-NāmadheyamThānam Sampattānam, Namo Jinānam, Jiabhayānam:

Meanings: Savvannoonam=omniscience, Savvadarisinam=omnipercption, Sivam=blissful, Ayalam=steady, Aruam=disease free, Anantam=unending, Akkhayam=indestructible, Avvābāham=unobstructed, Apunarāviti=unrepetitive, Siddhigai=state of liberation, Nāmadheyam=designated, Thānam=abode, Sampattānam=reached, Namo=bow to, Jinānam=Jinas, Jia=conquered, Bhayānam=fear

Translation: Obeisance to the Lords, who have overcome the fright, who are omniscient, omnipercipient and who have reached the abode of blissful, stable, painless, endless, indestructible, unobstructed and unrepetitive state of liberation,

Every soul is imbibed with infinite knowledge and perception. In the case of the worldly souls, those capabilities remain obscured on account of the impact of the knowledge obscuring and perception obscuring Karma. By virtue of attaining Kewaljnän, Lords are free from those obscuring Karmas. As such, they are capable to know everything and to perceive everything.

Je A Aiyä Siddhä, Je A Bhavissanti Nägae Käle, Sampai A Vattamänä Savve Tivihen Vandämi.

Meanings: Je A=whoever, Aiyä=in the past, Siddhä=liberated, Bhavissanti=will be, Nägae Käle=in future, Sampai=at present, Vattamänä=extant, Savve=to all of them, Tivihen=in three ways, Vandämi=I am bowing.

Translation: I bow mentally, vocally and physically to all those, who have been liberated in the past, are extant at present and will be liberated in future.

It would be seen that this Sutra has laid down very vital attributes. As stated earlier, Indra is believed to be reciting this Sutra while praying to the Lords. Whether Indra actually does that or not, the attributes mentioned here are very pertinent. Some of them like Purisuttamānam and Loguttamānam are a bit similar and may seem repetitive. But in spiritual matters, repetition is a virtue. It serves the purpose of laying the emphasis.

Most of the attributes given in this Sutra would hardly occur to us. The people should therefore deeply contemplate about the Sutra. The true esteem for the Lords would not arise without keeping those attributes in mind. This Sutra should therefore be repeatedly recited. The attributes given therein are worth engraving in the heart.

(14) JÄVANTI CHEIÄIM SUTRA

Jävanti Cheiäim Uddhe A Ahe A Tiriyaloe A,
Savväim Täim Vande, Iha Santo Tattha Santäim

Meanings: Jävanti=all those, Cheiäim=images, Uddhe=in heavenly abode, A=and, Ahe=nether world, Tiriyaloe=human habitation, Savväim=to all, Täim=those, Vande=I am bowing, Iha=here, Santo=residing, Tattha=there, Santäim=exist.

Translation: While being here, I am bowing to all the images of Lords that exist in heavenly, middle and the infernal worlds.

(15) JĀVANT KE VI SĀHOO SUTRA

Javant Ke Vi Sāhoo Bharaheravay-Mahāvidehe A,
Savvesim Tesim Panao Tivihena Tidandviryānam

Meanings: Javant=to all those, Ke Vi=any one, Sāhoo=monk, Bharah=Bharat Kshetra, Eravay=Airvat Kshetra, Mahāvideh=Mahavideh Kshetra. A=and, Savvesim=all, Tesim=them, Panao=bowed, Tivihena=three ways i. e. mentally, vocally and physically, Tidandviryānam=restrained from three faults of indulging, prompting or encouraging.

Translation: I bow to all the sages in Bharat, Airvat and Mahāvideh, who do not unduly exercise, do not prompt others to exercise and do not encourage such exercising of the physical, mental and vocal faculties.

(16) NAMORHAT SUTRA

Now we are coming to a Sanskrit version of Navakärmantra, which is laid down below.

Namorhatsiddhächäryopädhyäyasarvasädhubhyah

Meanings: Namo=obeisance to, Arhat=Arihants, Siddha=liberated ones, Ächärya= heads of religious order, Upädhyäya=masters of scriptures, Sarvasädhubhyah=to all the sages.

It would be clear from the meanings that this is the same as Navkärmantra. Most of the Sutras inclusive of Navkarmantra are in Ardhamagadhi language, which Lord Mahavir had used for his teachings. This Sanskrit version was prepared by the well known Jain scholar Siddhasen Diwakar some time during the second century CE

Originally he was a well versed Brahmin Pundit. He had gained so much expertise that no one could stand in competition with him. It was a time, when the learnedness used to be settled in open debates. He had vanquished all his opponents in such debates. Being puffed up with his knowledge, he had taken a vow that if any one could defeat him in a debate, he would accept him as his Guru. Eventually, he lost against the Jain Ächärya Vrudhivadisuri and therefore became his pupil.

Being highly intelligent and learned, he quickly grasped all the Ägams. Sanskrit was at that time the court language and most of the Pundits used to write in that language. As such, the idea came to his mind to translate Jain Sutras in Sanskrit. Accordingly he prepared this version of Navkärmantra and showed it to his Guru. Vruddhivadisuri was, however, of the opinion that though Sanskrit was the court language, very few laymen knew it. Translating the Sutras in that language would deprive the laymen from access to the sacred literature. He therefore reprimanded Diwakarji for his audacity to translate the Sutra in Sanskrit.

The plan of Sanskritizing the sacred literature thus came to the end. Being very learned, however, Diwakarji has composed several books in Ardhamagadhi as well as Sanskrit. His Sanmati Tarka and Prashamrati Prakaran are widely read even now.

(17) UVASAGGAHARAM STOTRA

This is another significant Mantra of Jain tradition and its importance as a charm is next only to Navkarmantra. This Sutra is addressed to Lord Pārshwanāth. The miraculous impact of Lord Pārshwanāth and Padmāvati, the attendant goddess of his order, is not merely known among Jains, many non-Jains also worship them.

Uvasaggaharam Pāsam, Pāsam Vandāmi Kamma-ghan-mukkam;
Visahar-vis-ninnāsam, Mangal Kallān Ävāsam (1)

Meanings:Uvasaggaharam=remover of affliction, Pāsam=Parshwa deity, Pāsam=Lord Parshwanath, Vandāmi=I bow, Kamma-ghan-mukkam=free from aggregation of Karma, Visahar=poisonous defilements, Vis-ninnāsam=destroyer of poison, Mangal=bliss, Kallān=well being, Ävāsam=abode.

Translation: I bow to Lord Parshwanath, who is attended by the distress removing Parshwa deity, who is free from all types of Karma, who is the destroyer of the poisonous defilements and who is the abode of bliss and well being.

The first line of the stanza has two Pāsam. The first Pāsam stands for Lord Pārshwanāth and the second for the male deity in charge of the Lord's order. Jain tradition believes that there is one male and one female deity earmarked for every Tirthankar. They take care of the well being of the Sangha as well as of Lord's devotees. The male deity of Lord Parshwanath is known as Parshwa.

Some people translate the second 'Pāsam' as 'close to' and interpret the line as bowing near Pārshwanāth. But the word for closeness in Ardhamāgadhi is Pāsah, not Pāsam. Moreover, such preposition is not required in the context of bowing, because we do not bow near; we bow to. As such, that interpretation does not seem to be right.

The Lord has destroyed all sorts of Karma and stays in the liberated state. He has therefore been described here as free from Karma. Such Karmaless state is free from all misery and unhappiness. As such, that state has been specified here as the abode of bliss.

The literal meaning of Visahar occurring in the third line is holder of poison. As such, the term can stand for snakes. But to adore Lord Pārshwanāth as remover of snake's poison would amount to reducing his status to the level of a snake charmer. His overcoming of the defilements is more significant than any other aspect. Since such defilements are as harmful as poison, it is more reasonable to translate Vishar as defilements.

Visahar-fuling Manatam, Kanthe Dharei Jo Sayä Manuo;
Tassa Gah Rog Märi, Duttha-Jarä Janti Uvasämam. (2)

Meanings: Visahar-fuling Manatam=the charm that removes poison, Kanthe=in neck, Dharei=holds, Jo=who, Sayä=always, Manuo=man; Tassa=his, Gah=planetary effects, Rog=disease, Märi=epidemic, Duttha=acute, Jarä=fever, Janti Uvasämam=are pacified.

Translation: If one always holds in his neck the charm of Visaharfulling, his evil planetary effects, disease, epidemics and acute fever are calmed down.

There is an 18 letter Visaharfulling Mantra associated with the name of Pärshwanäth, which is considered effective against all types of pain and affliction. The Mantra is:

Namiuna Päsa Visahara Vasaha Jina Fullinga

This Mantra is considered implicit in stanza 18 of Namiun Sutra, which is also composed in adoration of Lord Parshwanath. Some people add to this Mantra a few symbolic utterances and recite it as under.

Aum Hrim Shrim Arham Namiuna Päsa Visahara Vasah Fulling Hrim Namah.

Aum is the symbol of five supreme entities, Hrim is the symbol of three worlds, Shrim is the symbol of spiritual wealth, Arham stands for being worshipful and the second Hrim stands for truth.

Chitthau Dure Manto, Tujza Panamo Vi Bahu-falo Hoi;
Naratiriesu Vi Jivä, Pävanti Na Dukkha-Dogachcham (3)

Meanings: Chitthau=let, Dure=aside, Manto=charm, Tujza=to you, Panamo=bowing, Vi=also, Bahu-falo=highly fruitful, Hoi=becomes, Nara=humans, Tiriesu=animals, Jivä=beings, Pävanti Na=do not get, Dukkha=misery, Dogachcham=evil state.

Translation: Let aside that charm, obeisance to you also would be highly fruitful; (thereby) humans and animals too would not get misery or evil state.

The darkness disappears with the rise of the sun. But prior to sunrise there is the twilight of the morning, which removes the darkness of the night. Similarly, the above said Mantra would, no doubt, remove the pain and distress, but even the obeisance to the Lord can avert such affliction.

Tuha Sammatte Laddhe, Chintämani Kappa-Päyavabbhahie;
Pävanti Avigghenam, Jivä Ayaramaram Thänam. (4)

Meanings: Tuha=your, Sammatte=right perception, Laddhe=gained, Chintāmani=desire yielding jewel, Kappa-Pāyav=desire yielding tree, Abbhahie=superior, Pāvanti=attain, Avigghenam= without obstruction, Jivā=souls, Ayara=ageless, Amaram=immortal, Thānam=abode.

Translation: By gaining the right perception laid by you, which is superior to the desire yielding jewel and the desire yielding tree, souls easily attain the unaging, immortal state.

The worldly souls have been facing the misery and affliction on account of their ignorance of the Self. That ignorance can be overcome by the right perception which enlightens the Self. Thereby one can recognize the right path leading to liberation. That perception is described here as more important than the desire yielding jewel or a similar tree. Such jewels and trees are supposed to give whatever one desires. The desires, however, lead to the worldly life, which is the source of misery and unhappiness. As such, the desire yielding jewels and trees do not serve the true purpose, while the right perception does. That perception leads to the bliss of liberation, which is indestructible and stays forever.

Ea Santhuo Mahāyas, Bhatti-bbhar-nibbharen Hiyaenam;
Tā Dev Dijza Bohim, Bhavē Bhavē Pās Jinachanda (5)

Meanings: Ea=thus, Santhuo=prayed, Mahāyas=highly esteemable, Bhatti-bbhar=full of devotion. Nibbharen=overflowing, Hiyaenam=by heart, Tā=so, Dev=Lord, Dijza=give Bohim=right wisdom or right perception, Bhavē Bhavē=during every life, Pās Jinachanda=Omniscient Lord Parshwanath.

Translation: Oh. Highly esteemable Lord, I have thus prayed to you with the heart flowing with devotion; hence Omniscient Parshwa Lord, bestow the wisdom to me in every life.

In this concluding stanza the aspirant states that he is praying to the Lord with all the sincerity. Right perception is the prize of true prayer and such perception leads to the liberation. But humble as he is, the aspirant thinks that he may still be required to take some births. If he happens to miss the right perception in any of the births, he may be required to wander in the worldly cycle indefinitely. He therefore entreats the Lord to bless him with the right perception during every birth that he might have to take.

This Sutra is believed to have been composed by Bhadrabāhuswami, who was the 5th and the last Shrutkewali. The Jain tradition states that he had a brother named Varahmihir, the well known astrologer of the ancient India. The latter was first initiated in the Jain order, but being somehow disgusted of that life, he had given it up and had set up as an astronomer. From that time onward, he nursed a grudge against his brother and cultivated hostility towards Jainism.

Once the king of that place got a son. Varahmihir prepared a horoscope of the prince that indicated that the prince would live for hundred years. Every one went to the court to compliment the royal family on that occasion. Bhadrabahuśwami, however, could not go. Varahmihir seized that opportunity and poisoned the ears of the king by pointing out the absence of even that much formal courtesy on the part of Bhadrabahuśwami. Thereupon the king conveyed his displeasure for the apparent discourtesy. Bhadrabahuśwami sent the message that he did not compliment the king, because the newly born prince was not destined to survive long and was going to die on the seventh day by the impact of a cat.

The king was aware of the knowledgeability of the great ascetic and therefore took all precautionary measures to prevent such calamity. In particular, he took care to see that no cat comes within the precincts of the royal palace. On the seventh day, however, while the wet-nurse was suckling the prince with her back at the door, the wooden bolt of the door fell down upon the child and he instantly died. The royal family was thereby plunged in deep sorrow.

The king could now make out that Bhadrabahuśwami was right in predicting the death of the prince. He was, however, curious that there was no impact of cat in the death, as was predicted by the great ascetic. Bhadrabahuśwami therefore called for the bolt and pointed out that there was the picture of a cat on the bolt that struck the prince. The king then realized the accuracy of his knowledge and the futility of Varahmihir's claim. The astronomer was then subjected to insult and died of the distress resulting from the disgrace. His soul however remained wandering and as an evil ghost he caused plague and other epidemics in the city. In order to protect the citizens from that calamity, Bhadrabahuśwami composed this Sutra and advised the people to recite it as a Mantra. As the people started reciting it, they could get free from the troubles.

The details of this story do not fit with the historical data. Bhadrabahuśwami lived during the time of Chandragupta Maurya who came to the throne in 322 BCE. and abdicated around 300 BCE. Varahmihir, on the other hand, lived during late fifth or early sixth century CE. There is thus a gap of about 800 years between the two. Moreover, prior to his migration to Nepal or to South, as the case may be, Bhadrabahuśwami mostly stayed in Magadh. The king of Magadh, before Chandragupta's taking over, was Dhannand , who was the last king of Nand dynasty. No incident about a prince dying of such accident is, however, recorded in the case of Dhannand or Chandragupta.

Bhadrabahuśwami was a great scholar and is known as the author of many compositions. Āvashyak Sutra is one of his well known compositions. Another is Dashāshrutskandha and the well known Kalpasutra is a part of it. On account of his fame, many later authors have ascribed their works to his name. This might have happened in the case of the Uvasaggaharam Sutra as well. Apart from its origin, it is a good Sutra and has been helpful to many in getting relieved of their problems.

This Sutra is mostly prevalent among Shwetambar Murtipujak people. There is, however, nothing therein which would be repugnant to Sthanakwasi or Diagambar beliefs. It is a

pure prayer adoring Lord Pärshwanäth and the request for right perception is the innocent one acceptable to Jainism. It can therefore be safely made use of by all irrespective of their traditions.

(18) JAY VIYARÄY SUTRA

This Sutra is also known as Pranidhän Sutra. Pranidhän denotes a state of ecstasy. In other words, it relates to an act in which the physical, mental and spiritual faculties are to be involved. As such, this Sutra is meant for praying by involving the faculties of body, mind as well as the spirit. It forms a part of Chaitya Vandan and is therefore frequently recited by those who go to the temple. But though it forms the part of temple ritual, it does not even mention the idol, nor does it relate to cladness. As such, it contains nothing that would be repugnant to other traditions. It is a sincere prayer addressed to Lord Tirthankars and can be made use of by every one for praying to the Lords. Let us now consider the Sutra stanza by stanza.

Jay Viyaräy Jagaguru! Hou Mamam Tuh Pabhävao Bhayavam!
Bhavanivveo Maggänusäria Itthafalsiddhi (1)

Meanings: Jay Viyaräy=victory to the detached Lord, Jagaguru=the world preceptor, Hou Mamam=let me have, Tuh Pabhävao=by your grace, Bhayavam=Lord, Bhavanivveo=the disaffection for worldly life, Maggänusäria=treading on the right path, Itthafalsiddhi=achievement of the desirable fruit.

Translation: Victory to the detached Lord, the preceptor of the world! Lord, let me have, by your grace, the disaffection for the cycle of birth and death, treading on the right path and achievement of the desirable fruit.

Viyaräy stands for Viträg, the detached Lords. They have destroyed all Karmas that lead to the worldly life and cause wandering in the cycle of birth and death. Since there is no coming back from that state to the worldly life, that is the ultimate victory. Other victories are short lived. Today's victorious can be a loser tomorrow. What the Lords have gained is the everlasting victory. As such, they are truly victorious. The aspirant therefore starts the prayer by hailing the victory of the Lords.

Thereafter he prays to gain a few things by virtue of their grace. The question may arise, 'Lords are totally detached, why ask for anything from them?' 'How are they expected to give anything?' It would, however, be clear from what follows that the aspirant prays exactly for what one can gain by worshipping the detached Lords. He initially asks for the conditions of Bhavanivveo, Maggänusäria and Itthafalsiddhi. These three factors are very vital in spiritual pursuit. Let us therefore consider them at some length;

1) Bhavanivveo or Bhav-Nirved: It means disaffection for the worldly life. We have been wandering from birth to birth, because we have attachment to the worldly life. We cherish

the happiness pertaining to the sense objects. We like soft, delicate touch; we like to eat tasty food; we like to smell essence, perfumes etc.; we like to see beauty and we like to hear sweet sound. There is nothing wrong, if we like something because of its good attributes. But what we do is to develop attachment for that. Such attachment for the sense objects leads to the worldly life. Āchārya Haribhadrāsuri therefore calls the people having the attachment as Bhavābhinandi, meaning those who cannot give up the worldly pleasures and hence continue to undergo the cycle of birth and death. That state is the antithesis of Bhavanirved. Unless one is disaffected of the infinite wandering, how can he think of getting out of it? And is there any way to develop such disaffection except by contemplating about the detached state of the Lords?

2) Maggānusāria or Mārgānusāripan: It means following the true path. Once an aspirant gets the sense of disaffection, he realizes that what he had been doing was wrong and he now needs to change his course. But if he does not resort to the true path, he may adopt another wrong path and thus continue to wander. He therefore needs to get the right path, which he can follow. And is there any way to get to that path except by contemplating about the state of the Lords? On that very account, Shrimad Rajchandra defines this term as a state, where one devotes himself to the adoration and worship of the realized entities.

3) Itthafalsiddhi or Ishtafalsiddhi: It means achieving the desirable fruit. If one gets disaffected with the worldly life and starts to tread on the right path, where would he reach? Of course to the destination, isn't that? One who moves fast, can reach earlier and one who moves slowly, can reach later. But whoever treads on the right path, does reach the destination sooner or later. That destination is the liberation, which is the desirable fruit. The third thing that the aspirant therefore asks for is the achievement of that fruit. Thus the aspirant asks for the three basic things which are beyond reproach and are the most sensible rewards that can be expected by contemplating about the state of the Lords.

Liberation is, however, not easy. Hardly any one of us is expected to attain that state in foreseeable future. As such, it happens to be a remote objective. One would therefore be interested in the objectives that he can expect to gain during the present life. The aspirant therefore puts forward the claim for five other aspects in the subsequent stanza.

Logviruddhachchāo Gurujanpooā Paratthkaranam Cha
Suhagurujogo Tavvayansevanā Ābhavamakhandā (2)

Meanings: Logviruddha=against the interest of people, Chchāo=abandonment,
Gurujanpooā=worship of elderlies, Paratthkaranam=benevolence, Cha=and,
Suhagurujogo=contact with the true Guide, Tavvayansevanā=acting to his precepts,
Ābhavam=till the end of life, Akhandā=incessantly.

Translation: Let me abandon the activities that go against the interests of people, worship the elders, have benevolence, come in contact with the right preceptor and adopt his precepts. Let these aspects stay with me incessantly till the end of life.

In this stanza the aspirant asks for the following five aspects that are required for spiritual pursuit.

1) Logviruddhachhāo or Lokviruddhatyāg: literally it means giving up what is contrary to popular beliefs. Whatever is popular may not, however, be right. There can be beliefs and traditions that may be popular and still they could be wrong. Untouchability is the classical example. For about 2000 years the people in India used to believe that it is against the religion even to touch the Harijans. The people adhered to that precept and scrupulously observed untouchability. It was Gandhiji, who pointed out the absurdity of that practice. He fought against that wrong tradition and successfully eradicated the same. The term Lokviruddhatyāg should therefore be interpreted as giving up whatever is against the general well being. A spiritually oriented person would not do anything that goes against the interests of the people.

2) Gurujanpooā or Gurujanpujā: It means worshipping and serving the elderly. It should be noted that the term Gurujan does not denote merely those who are older in age. It also means those, who are superior in the area of knowledge, virtue, conduct etc. The people, who are superior in any of these respects, should be held in esteem. They should be considered revered, adorable and worshipful.

3) Paratthakaranam or Parārthakaran: It literally means doing something in the interests of others. We, human beings, are not destined merely to look after our own interests, we should care for others too. That covers undertaking benevolent activities even at the cost of our interests. The term Paropkār conveys that sense accurately.

4) Suhgurujoḡo or Shuddhaguruyog: It means coming in contact with the right preceptor. No one can gain the true path without the guidance of the right preceptor. Therefore, if one wants to proceed on the spiritual path, he needs guidance from the right preceptor. If he comes across the wrong guide, he would surely be led astray. As such, the importance of getting the right guide cannot be overemphasized. All the religious traditions have therefore laid down the necessity of the true guide. Our Āgams also have repeatedly laid emphasis on that requirement.

5) Tavvayansevanā or Tadvachan Āsevanā: It means putting into practice what the preceptor lays down. After coming in contact with the right preceptor, if one does not adopt his words or does not follow his commands, such contact would be of no use. It is therefore absolutely necessary that one should put into practice the precepts laid down by the preceptor.

These are the five aspects that every aspirant should have. The aspirant therefore prays for the same. He, however, wants to be sure that these aspects stay with him till he gains liberation. Therefore the stanza ends with Ābhavamakhandā. That term is a compound of two words, Ābhavam and Akhandā. Ābhavam means till the end of the life and Akhandā

means unbroken. Thereby the aspirant means to convey that these five aspects should remain incessantly with him till the end of the life cycle.

The main part of the prayer ends here; but the aspirant wants to add something. He gives expression to that in the following two stanzas:

Värijjai Jaivi Niyānbandhanam Viyarāy Tuh Samaye
Tah Vi Mam Hujja Sevā Bhavē Bhavē Tumha Chalanānam (3)

Meanings: Värijjai=forbidden, Jaivi=although, Niyānbandhanam=staking for the worldly reward, Viyarāy=detached Lord, Tuh=your, Samaye=books, Tah Vi=even then, Mam=to me, Hujja=be, Sevā=servitude, Bhavē Bhavē=every life, Tumha=your, Chalanānam=feet.

Translation: Detached Lord, although staking the wholesome Karma for the sake of the worldly rewards has been forbidden in your scriptures, yet let me have the servitude at your feet during every birth.

The terms Niyānbandhan and Samaye occurring in this stanza need some explanation.

Every activity, physical as well as mental, has its consequence. The wholesome activities are rewarded by gaining favorable situations and unwholesome activities by unfavorable ones. In other words, all the activities bear appropriate fruits. It is thus obvious that the wholesome activities like austerities and restraints would be rewarded by gaining highly favorable situations. Some people are, however, led by peculiar circumstances to ask for specific worldly reward in return for such activities. In Jain tradition that is known as Niyānun. Calling for such reward amounts to bargaining one's good Karma for gaining some extraneous benefit and is thus comparable to a stake in gambling. As a gambler is prepared to lose his stake, the indulging in Niyānun causes the consummation of one's wholesome Karmas that are virtually put to stake for gaining some worldly aspect.

The most classical example of such indulgence occurred during the 16th life of Lord Mahavir's last 27 lives. In that life he was born as prince Vishwabhuti. He possessed tremendous strength and was very proud of that. But being overcome by the disaffection for the worldly life, he had renounced and had become a monk. On account of the acute austerities that he was observing, he had become very weak and once he happened to fall down by the push of a cow. That time his cousin, who was behaving as his adversary, scoffed at his former pride. That provoked Vishwabhuti to stake his austerities for gaining the capability to kill the latter. Consequently, he was reborn in the 18th life as Triprushta Vāsudev. During that life, he killed his adversary. Being, however, puffed with his prowess and authority, he indulged in so many wrong activities during that life that he had to go to the seventh hell in the subsequent life.

Samay would normally be interpreted as time, but it also means soul. Anything pertaining to soul is also termed as Samay. On that very account the well known book on soul by

Kunkundächärya has been titled as Samaysär. In our present context, the term stands for religious books and has to be interpreted as such. The aspirant therefore states that though Niyanu has been forbidden in Lords' books, he wants to ask for servitude of the Lords. See, what he is asking for. He talks of Niyānu but actually asks for the servitude of the Lords. Obviously that is not the worldly gain and as such is not the Niyanun. But the aspirant does not stop there. He wants to ask for something more and that is laid down in the following stanza.

Dukkhakhao Kammakhao Samāhimaranam Cha Bohilābho A
Samapajjau Mah Eam Tuh Nāh! Panām Karanenam (4)

Meanings: Dukkhakhao=end of unhappiness, Kammakhao=termination of Karma, Samāhimaranam=equanimous death, Cha=and, Bohilābho=gain of right perception, A=too, Samapajjau Mah=let me have, Eam=that, Tuh=your, Nāh=Lord, Panām Karanenam=by obeisance to.

Translation: Lord, by virtue of offering obeisance to you, let me get rid of unhappiness and of Karma, remain equanimous at the time of death and retain the right perception.

Obeisance to the detached Lords is invariably fruitful. Such obeisance leads to the contemplation about the Lords' detached state. That would result in development of detachment within. That gives rise to the right perception. That leads to equanimity which, in turn, leads to the eradication of Karma and that leads to the unending happiness. The aspirant thus calls for the aspects which are inherent in a true prayer.

The prayer, which is composed in the Ardhamāgadhi language, ends here. There, however, happens to be attached to it a verse in Sanskrit hailing the well being of Jain religion. That is obviously a later addition, because if the original author wanted to put it there, he would have composed that in Ardhamāgadhi.

Sarva Mangal Māngalyam Sarva Kalyān Kāranam
Pradhānam Sarva Dharmānām Jainam Jayati Shāsanam (5)

Meanings: Sarva=all, Mangal Māngalyam=bliss of the blissful aspects, Kalyān=well being, Kāranam=cause, Pradhānam=foremost, Dharmānām=of religions, Jainam=Jainism, Jayati=is victorious, Shāsanam=religious order.

Translation: Victorious is the Jain order, which is the bliss of all blessed aspects, which is the cause of all well being and which is the foremost among all the religious orders.

The meaning is clear and does not need any explanation. The question may, however arise, 'Why is the Jain order called the foremost? As a matter of fact, other orders are also laying such claims!' The reply is that when this verse was composed, there were six main viewpoints in the spiritual realm. They were known as Jain, Bauddha, Sākhyā cum

Yoga, Nyāy cum Vaisheshik, Mimāṃsā and Chārvāk. Jainism covers the main points of the latter five and therefore it is termed here the foremost.

It would be seen from the above discussion that this Sutra constitutes a prayer that can be acceptable to every devotee. It has, however, remained only in Shwetambar Murtipujak tradition, and in that tradition it is recited as a part of Chaitya Vandan only. Really, it should be a part of the daily routine for everyone. Why other traditions have not adopted it, can be explained only by the sense of anathema with which we are used to look to anything not belonging to our own tradition.

(19) ARIHANT CHEIYÄNAM SUTRA

Arihant-Cheiyānam, Karemi Käusaggam Vandan-vattiäe, Pooan-vattiäe, Sakkär-vattiäe, Sammān-vattiäe, Bohilābh-vattiäe, Niruvasagga-vattiäe; Saddhāe, Mehāe, Dhiea, Dhāranāe, Anuppehāe, Vaddhamānie Thāmi Käusaggam.

Meanings: Arihant=omniscient Lords, Cheiyānam=images, Karemi=undertake, Käusaggam=käusagga, Vandan=obeisance, Vattiäe=for the sake of, Pooan=worship, Sakkär=reverence, Sammān=veneration, Bohilābh=gain of wisdom, Niruvasagga=removal of distress, Saddhāe=with faith, Mehāe=pure intellect, Dhiea=patience, Dhāranāe=concentration, Anuppehāe=contemplation, Vaddhamānie=accelerating, Thāmi=remain steady..

Translation: I undertake Kausagga in front of the omniscient's image for the sake of obeisance, worship, reverence, veneration, true wisdom and removal of affliction; I remain steady in Kausagga with an ever accelerating level of faith, purity of intellect, patience, contemplation and concentration.

(20) KALLÄNKANDAM STUTI.

Kallänkandam Padhamam Jinindam, Santim Tao Nemijinam Munindam;
Päsam Payäsam Sugunnika-Thānam, Bhattie Vande Sirivaddhamānam. (1)

Meanings: Kallän=well being, Kandam=source, Padham=first, Jinindam=omniscient Lord, Santim=Shantinath, Tao=as well as, Nemijinam=Lord Neminath, Munindam=supreme monk; Päsam=Parshwanath, Payäsam=illumination, SugunnikaThānam=abode of virtues, Bhattie=with devotion, Vande=I bow, Sirivaddhamānam=Lord Vardhaman.

Translation: I devotedly bow to the first Lord, who is the source of well being, to Lord Shāntināth, to the supreme monk Lord Nemināth, to the illuminating Lord Pārshwanāth, who is the abode of all virtues and to Lord Vardhamānswāmi.

Apär Sansär Samuddapāram, Pattā Sivam Dintu Suikkasāram;
Savve Jinindā Survindvandā, Kallän Vallin Visälkandā. (2)

Meanings: Apär=unfathomable, Sansär=worldly life, Samudda=sea, Pāram=end, Pattā=attained, Sivam=bliss, Dintu=endow, Suikka=only one, Sāram=objective, Savve=all, Jinindā=great omniscient Lords, Survind=all heavenly beings, Vandā=worshipped, Kallän Vallin=creeper of well being, Visälkandā=having long roots.

Translation: All the Lords, who have reached the end of unfathomable sea of worldly life, who have attained the bliss, who are worshipped by all the heavenly beings, who are like creepers of well being with long roots, may endow me with liberation, which is the only objective of the sacred books.

Nivvänmagge Varjänkappam, Panasiäses Kuväidappam;
Mayam Jinānam Saranam Buhānam, Namāmi Nichcham Tijagappahānam. (3)

Meanings: Nivvänmagge=on the path of liberation, Varjänkappam=like the best vehicle, Panasiä=defeated, Ses=all other, Kuväidappam=vanity of wrong view points, Mayam=view point, Jinānam=of omniscient, Saranam=refuge, Buhānam=enlightened, Namāmi=I bow, Nichcham=always, Tijagat=three worlds, Pahānam=topmost.

Translation: Let me seek the refuge of the omniscient Lords' view point, which is the supreme vehicle on the path of liberation and which has overcome the vanity of all the wrong view points; I always bow to that view, which is the topmost in the three worlds.

Kundindu Gokkhir Tusär Vannä, Sarojhatthä Kamale Nisannä;
Väesiri Putthayavaggahatthä, Suhäy Sä Amha Sayä Pasatthä. (4)

Meanings: Kund=Machkund flower, Indu=moon, Gokkhir=cow milk, Tusär=white, Vannä=complexion, Saroj=violin, Hatthä=in hands, Kamale=in lotus, Nisannä=seated; Väesiri=goddess of learning, Putthayavagga=collection of books, Suhäy=for happiness, Sä=she, Amha=on us, Sayä=always, Pasatthä=be willing.

Translation: Saraswati, the goddess of learning, who has the white complexion like Machkund flower and the moon, who has violin and collection of books in her hands, who is seated in lotus, may please be willing for our happiness.

This is a popular four stanza prayer, which is usually recited during the daily Pratikraman. But there are also others of that type like 'Sansardava' and 'Snatasya'. Traditionally, the first stanza of such prayers is devoted to the adoration of one or a few Tirthankars, the second is in adoration of all of them, the third is in dedication to the sacred texts and the last is devoted to the adoration of a god or goddess. Accordingly, the first stanza of this prayer adores the five Lords by name, the second adores all the Lords, the third adores the sacred literature and the last adores the goddess of learning.

CHAITYA VANDAN RITUAL

Now let us consider the formalities for Chaitya Vandan. The aspirant stands in the center of the Rangmandap facing the Lord's image and kneels down three times while reciting the Khamasaman Sutra and then he sits down. If he has brought the rice grains, he would take a board and make a Swastik of the rice. The figure resembles a cross with its hands turned towards the right at right angle so as to look like four petals of a flower. This has nothing to do with the Nazi Swastik, which has the hands turned leftward. After making it one would place three lumps of rice above the Swastik and make a crescent at the top.

Some people interpret the four petals of Swastik as representing the heavenly, human, animal and infernal states of existence. But Swastik literally means what brings forth the bliss, while those four states are the places where the worldly soul has been wandering since the infinity. None of them represents bliss.

The four petals of Swastik therefore need to be considered symbolic of any blissful quadruplet. They can be considered as representing the quadruplet of Dān (charity), Shil (virtue), Tap (austerity) and Bhāvanā (adorable mode); or that of Sham (calming down of defilements), Samveg (desire to gain liberation), Nirved (disaffection for embodiment) and Anukampā (compassion). Either of these quadruplets can lead to right perception (Samyag Darshan), right knowledge (Samyag Jñān) and right conduct (Samyak Chāritra). These three are signified by three lumps of rice. By resorting to that trio, one can attain the liberation, which is signified by the crescent at the top; because Siddhashilā, the abode of liberated souls is believed to be crescent shaped.

If rice are not available, one may not make the diagram. If, however, one wants to, he can draw the diagram by using Kunkum or saffron. Thereafter he needs to occupy a posture with the left knee raised and to seek the permission to perform Chaitya Vandan ritual by uttering as under.

Ichchhākāren Sandisah Bhagavan, Chaityavandan Karun?
(May I perform Chaitya Vandan?)

Since the permission is to be assumed, he would say 'Ichchham' meaning 'thank you'
Then he may recite the following prayer.

Sakal Kushal Valli, Pushkāravart Megho; Duritatimir Bhānu, Kalpavrikshopamānah,
Bhavajalanidhipotah, Sarva Sampatti Hetu; Sa Bhavatu Satatam Vah, Shreyase
Shantinathah, Shreyase Parshwanathah

Let Lord Shantinath or Parshwanath, who is the abode of all happiness, who is like rain in Pushkarāvarta, who is like the sun for dispelling the darkness of evils, who is like desire yielding tree, who is like a ship for crossing over the sea of embodiment and who is the source of all prosperity, forever be for our well being.

Then he would recite a Chaitya Vandan Stotra. Jagchintamani Sutra, for instance, is a Chaitya Vandan Stotra. Usually, however, one recites a short prayer in Gujarati or other local language. One of them is given below.

Parmeshwar Paramātmā Jagpāvak Paramishta,
Jay Jay Guru Devādhidev Mere Nayanmen Sthit (1)

Supreme Lord, Superb soul, the world purifier, supremely desirable,
victory be to the Guide, Lord of Lords, you are fixed in my eyes.

Achal Akal Avikār Sār Karunāras Sindhu,
Jagati Jan Ādhār Ek Nishkāran Bandhu (2)

You are steady, unembodied, unpolluted, the gist and the sea of compassion,
you are the only refuge and innate companion of the worldly beings.

Gun Anant Prabhu Tāhrā Keme Kahyā Na Jāy,
Paramprabhu Jin Dhyānathi Chidānand Sukh Thāy (3)

Lord , your innumerable attributes can in no way be described;
the blissful pleasure would prevail by contemplating about the supreme Lord omniscient

Thereafter he would recite Jan Kinchi Sutra, Namutthunam Sutra and Jāvanti Cheiāim Sutra. Then while kneeling down he recites the Khamāsaman Sutra,

Then after reciting Jāvant Ke Vi Sāhoo Sutra, he recites the Namorhat Sutra.

Now is the time to sing a Stavan, which is a well rhymed devotional song in adoration of Lord Tirthankars. Uvasaggaharm Stotra, for instance, is a Stavan, but the people usually sing some thing in the local language. One of them is given below. It is addressed to Vardhamānswami which was the original name of Lord Mahavir.

Japo Vardhamān Jinavarkā Nām, Tere Bigade Hue Sudharenge Kām
Naman Karun Mein Subah Shām.-----Japo

Chant the name of Lord Vardhamān; thereby your misdirected undertaking would be rectified. Therefore bow to him in the morning and the evening.

Siddhārath Trishalāke Nandā, Todo Ham Bhav-Bhavkā Fandā;
Tumbin Koi Na Sharan Hamārā, Darisan Do Jinrāj Āj ----- Japo

Lord, the son of Siddhārtha and Trishalā, please break our shackles of birth and death;
There is no other refuge except yours; therefore please let me have the glimpse of yours.

Jo Hove Ko Charan Pujāri, Nā Hove Jagmen Dukhiyāre;
Bas Jā Tu Ab Charan Thām, Naman Karun Mein Subah Shām-----Japo

If one worships his feet, he would not experience unhappiness in the world;
therefore sit steadily at his feet, and bow to him in the morning and the evening.

Terā Merā Nyātā Aisā, Pāras Aur Lohekā Jaisā;
Samkit Do Jinrāj Āj, Naman Karun Mein Subah Shām -----Japo

The relation of yours and mine is like that of miraculous Pāras jewel and the iron;
Lord, grant me the right perception, I bow to you in the morning and the evening.

Japo Vardhamān Jinavarkā Nām, Tere Bigade Hue Sudharengē Kām
Naman Karun Mein Subah Shām -----Japo

Chant the name of Lord Vardhamān; thereby your misdirected undertaking would be rectified. Therefore bow to him in the morning and the evening.

Then the aspirant recites the Jay Viyarāy Sutra with folded hands holding in front of the middle of the eyebrows. He continues that posture till Ābhavamakhandā and recites the rest of the Sutra by bringing hands down.

When one wants to make a sincere prayer, it is customary to fold the hands and to hold them in front of the tip of the nose. It is, however, stipulated here that while starting the recital of Jay Viyarāy Sutra, one needs to hold the hands up to the forehead and continue that posture till Ābhavamakhnadā. Then he is required to lower the hands and recite the remaining part of the Sutra. The people undertaking the Chaitya Vandan, therefore, mechanically raise their hands while starting this Sutra and bring them down while uttering Ābhavamakhnadā.

But this is not supposed to be a mechanical gesture. There is a specific purpose behind it. The portion from Jay Viyarāy to Ābhavamakhnadā constitutes the main part of the prayer, which is more like a solemn pledge. That part therefore needs to be recited with the hands

raised to the level of forehead, because the energy circle, which is called Äjnä Chakra, lies between the eyebrows. Subsequent parts of the Sutra deal with the auxiliary aspects of the prayer and are therefore recited by lowering the hands.

Then the aspirant stands up for undertaking a Kausagga. For that purpose he first recites Arihant-Cheiyānam Sutra and thereafter Annatha Sutra. Then he stays in Kausagga for the duration of one Navakār Mantra and terminates it by uttering Namō Arihantānam. Then he recites aloud one small Stuti like the first stanza of Kallānkandam and then terminates this ritual by kneeling down once again while reciting Khamāsaman Sutra.

Since going to the temple involves violence relating to movement, this ritual should ideally start with the Iriyāvahiyam Kāusagga. If one wants to follow that practice, he should first kneel three times as indicated for commencing Chaitya Vandan. Then he should recite Iriyāvahiyam, Tassa Uttari and Annatha Sutras and stay in Kausagga for a duration of 25 respirations. After terminating the Kāusagga, he should recite the Logassa Sutra and then sit down for undergoing the formalities as explained above.

JAI JINENDRA.

