

Shrī Sāmāyika Sūtra

श्री सामायिक सूत्र

Written in

Dēvanāgarī with Transliteration and Translation

Jain Center of Greater Boston

Mahāvira Saṃvat 2529

April-2019

Published by :

The Jain Center of Greater Boston (JCGB)
15 Cedar Street
Norwood, MA (781) 762-9490

Printed at :

Kreate & Print, Norwood, MA
Mahāvira Saṃvat 2529

4th Re-print in April-2019

Request

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Astha Prakāri Pujā



Ashta Dravyas for Dev Shāshtra Guru Pujā

1	2	3	4	Offering Plate and Cup	Ashta Dravyas for Offering	5	6	7	8
Jal / Water	Chandan / Saffron Water	Akshat / Rice	Pushpa / Saffron Rice			Naivadya / Coconut	Deep / Coconut with Saffron	Dhoop/ Incense Powder	Fal / Dry Fruits
					Argha - Mix of all Dravyas				

Alphabets of Ancient Literature of India – Devnagari, Jain, Kharoshthi, Brahmi, and Misc. other Alphabets चार लिपियोंकी वर्णमाला

देव	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ	अं	अः	क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट	ठ	ड	ढ	ण	त	थ	द	ध	न	प	फ	ब	भ	म	य	र	ल	व	श	ष	स	ह					
जैन	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ॡ	ए	ऐ	ओ	औ	अं	अः	क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट	ठ	ड	ढ	ण	त	थ	द	ध	न	प	फ	ब	भ	म	य	र	ल	व	श	ष	स	ह						
खरोशी	𑀀	𑀁	𑀂	𑀃	𑀄	𑀅	𑀆	𑀇	𑀈	𑀉	𑀊	𑀋	𑀌	𑀍	𑀎	𑀏	𑀐	𑀑	𑀒	𑀓	𑀔	𑀕	𑀖	𑀗	𑀘	𑀙	𑀚	𑀛	𑀜	𑀝	𑀞	𑀟	𑀠	𑀡	𑀢	𑀣	𑀤	𑀥	𑀦	𑀧	𑀨	𑀩	𑀪	𑀫	𑀬	𑀭	𑀮	𑀯	𑀰	𑀱	𑀲	𑀳	𑀴	𑀵
ब्राह्मी	𑀀	𑀁	𑀂	𑀃	𑀄	𑀅	𑀆	𑀇	𑀈	𑀉	𑀊	𑀋	𑀌	𑀍	𑀎	𑀏	𑀐	𑀑	𑀒	𑀓	𑀔	𑀕	𑀖	𑀗	𑀘	𑀙	𑀚	𑀛	𑀜	𑀝	𑀞	𑀟	𑀠	𑀡	𑀢	𑀣	𑀤	𑀥	𑀦	𑀧	𑀨	𑀩	𑀪	𑀫	𑀬	𑀭	𑀮	𑀯	𑀰	𑀱	𑀲	𑀳	𑀴	𑀵
𑀀	𑀁	𑀂	𑀃	𑀄	𑀅	𑀆	𑀇	𑀈	𑀉	𑀊	𑀋	𑀌	𑀍	𑀎	𑀏	𑀐	𑀑	𑀒	𑀓	𑀔	𑀕	𑀖	𑀗	𑀘	𑀙	𑀚	𑀛	𑀜	𑀝	𑀞	𑀟	𑀠	𑀡	𑀢	𑀣	𑀤	𑀥	𑀦	𑀧	𑀨	𑀩	𑀪	𑀫	𑀬	𑀭	𑀮	𑀯	𑀰	𑀱	𑀲	𑀳	𑀴	𑀵	

Dedicated to

His Holiness Āchārya Shrimad Vijaya Sūryōdaya Sūrījī and his disciple Pannyāsa Shri Nandighosh Vijayji for their dedication to the pursuit and dissemination of the scientific aspects of Jainism.

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Transliteration Guide

Consonants Guide

क्	ख्	ग्	घ्	ङ्
k	kh	g	gh	ṅ
च्	छ्	ज्	झ्	ञ्
ch	chh	j	jh	ñ
ट्	ठ्	ड्	ढ्	ण्
ṭ	ṭh	ḍ	ḍh	ṇ
त्	थ्	द्	ध्	न्
ṭ	ṭh	ḍ	ḍh	ṇ
प्	फ्	ब्	भ्	म्
p	ph	b	bh	m
य्	र्	ल्	व्	
y	r	l	v(w)	
श्	ष्	स्	ह्	
sh(ś)	ṣ	s	h	
क्ष्	ज्ञ्			
ksh(kś)	jñ			

Anunāsika (Nasal) Sounds

Nāgarī Letter	English Alphabet	Nāgarī Words	English Equal
ङ्	ṅ	पंकज	paṅkaj
ञ्	ñ	कंचन	kañcan
ण्	ṇ	पंडित	paṇḍit
न्	n	वंदन	vandan
म्	m	दिगंबर	digambar
	m̐	under Nasal sound	

Vowel Guide

(with consonant “k”, “क”)

Nāgarī cononants with Vowels	Nāgarī Letter (vowels)	English Vowels	English word	Hindi Word
क	अ	a	ago	अहिंसा
का	आ	ā	far	आत्मा
कि	इ	i	bit if	इतिहास
की	ई	ī	police feel	ईसवर
कु	उ	u	bull	उत्सव
कू	ऊ	ū	rule boost	ऊन
कृ	ऋ	ṛ	crate	कृपाल
के	ए	e	pen	एक
कै	ऐ	ai or aī	fine	जैन
को	ओ	o	boat	ओसड
कौ	औ	au or aū	ounce	औषध
कं	अं	am	mantra	मंदिर
कः	अः	aḥ		

Preface

The first edition of this booklet was published by the Jain Center of Greater Boston (JCGB) on the occasion of the Pratiṣṭhā Mahōtsava in Boston, Massachusetts, in Mahāvīra samvat 2528 (2002 AD), In Jain traditions, Sāmāyika is the first and the most important Āvaśyaka (essential). It is important to teach Sāmāyika in our Pathshalas in the simplest way possible.

This booklet has been prepared with only one objective; to teach the reader how to perform Sāmāyika if he or she does not know all of the necessary Sūtrāsa and ritual procedures. A simplified and step-by-step Sāmāyika procedure and the corresponding Sūtrā are presented in this booklet, both of which are understandable for youth. Detailed discussions have been omitted for simplicity.

In addition to providing the Prākṛta Sūtrā in the original Dēvanāgarī script, we have also presented the corresponding transliterations and translations. We assume that most of the first generation of immigrants are familiar with the Dēvanāgarī script. Therefore, they should be able to read the Sūtrā in Dēvanāgarī, and also should be able to recite these Sūtrā with correct pronunciations to their children. Having listened to these Prākṛta Sūtrā from their teachers and parents, and having a reasonable understanding of English versions written using diacritical marks, children should be able to recite these Sūtrā with correct pronunciations.

We have presented a key to the diacritical marks on the next page. We believe that it is important to maintain the correct pronunciations of the original languages. Without diacritical marks, a word पाँडव can be pronounced in seventeen different ways. However, it is important to study the key to transliteration before attempting to read transliteration. As English sounds do not exactly correspond with the sounds of Indian languages, English characters often have to be modified by special marks to convey the original sounds. We call these special marks “diacritics.” The transliteration tables that we have prepared will make the learning of this system easy. The illustrated guide is used by all academia, except for few minor changes that have recently become more common in every day usage. Both of the tables on the next page are self-explanatory.

We wish to emphasize the importance of preserving the original Sanskrit and Prākṛta texts. The true expression of our religious texts can only be achieved by preserving the original languages in which they were composed. One can easily see how meaning is lost in attempts to translate Sanskrit words such as “dharma,” “karma,” and “Moksha” into English. In this case, the simple English equivalents of “religion,” “action,” and “liberation” do not even come close to expressing the deep spiritual significance of the original Sanskrit or Prākṛta words. Therefore, if we abandon our original vocabulary, we also abandon the ideas that our vocabulary was created to express.

Proper application of diacritical marks remains a difficult issue especially for unclear nasal sounds. We have used the Pratikramana Sūtrā book by Muni Shri Nirvāṇa Sāgara as the reference for our booklet. We have taken care to avoid mistakes in transliteration and spellings in the Dēvanāgarī script. For any mistakes in this booklet, please accept our sincere Micchhāmi Dukkadam. We encourage your comments and suggestions.

Acknowledgement

Premal and Kashmira Vora of Kreate and Print assisted in the printing and graphic design. We want to thank Darshana Shah and Mukesh Doshi of Chicago Jain Center for carefully editing this book and providing valuable suggestions.

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1. Pankaj Shah is Pathshala teacher of the Jain Center of Greater Boston. Achira, Shrenik and Shardule are his Children who have learned how to read and write Hindi and / or Gujarati. For years they have been a constant source of help in the Pathshala program.

SECTION 1 - How to Use This Booklet

The purpose of this Sāmāyikā booklet

This booklet has been prepared with only one objective; to teach the reader how to perform Sāmāyikā if he or she does not know all of the necessary Sūtrā and rituals. A step-by-step procedure is presented in this booklet to facilitate the performance of Sāmāyikā by youths and adults whose native language is English.

How to Use This Booklet

This booklet has been prepared primarily for those youth who may not have knowledge of Hindi or Gujarati. Therefore, some of the Sāmāyikā procedures have been kept simple and detailed explanations of the procedures have not been included. This booklet has been prepared in such a manner that the aspirant simply has to read and follow step-by-step procedures in order to properly perform Sāmāyikā. If you have obtained an audiotape with this book, then simply read this book along with the tape.

It is necessary that the aspirant becomes familiar with the use of English written with diacritical marks for correct pronunciations. A transliteration guide is presented on the first page. Teachers' and parents' help will also facilitate understanding of the diacritical marks.

Teachers and Parents : Please perform one or two Sāmāyikā with you children. It will help to simplify their future attempts.

As shown in the following table, each Sūtrā is presented in three different ways; in the original Dēvanāgarī script, its English transliteration, and its meaning in English.

(Original Dēvanāgarī script)	(English transliteration of the Dēvanāgarī script)
(General meaning of the Sūtrā [in English])	

(All of the necessary plus additional Sūtrā are presented in Section 6)

The Dēvanāgarī script is presented primarily to assist teachers and parents who may be more familiar with Hindi than with English.

While performing Sāmāyikā, the aspirant should read the English transliteration only.

The meanings are presented solely for informational purposes, and should not be recited while performing Sāmāyikā.

SECTION 2 What is Sāmāyikā

The spiritual meaning of “Sāmāyikā” is “Equanimity”, which in turn is interpreted as remaining calm and undisturbed, discarding all sinful activities, engaging in spiritual activities in order to be free of all passions, not having feelings of like or dislike, attachment, desire, or aversion. Sāmāyikā is the process that enhances the quality of equanimity. Sāmāyikā is the process that takes one closer to the soul. A purified soul always remains in the state of Sāmāyikā. It implies evenness of mind and temper.

Spiritually, time spent in equanimity is the only meaningful time. No one has attained Moksha, no one is attaining Moksha, and no one will attain Moksha without the practice of Sāmāyikā. To treat all living beings equally is to be in the state of Sāmāyikā. To abandon spiritually wrongful activities, and to practice the spiritually right activities is Sāmāyikā. Sāmāyikā is true conduct. Sāmāyikā is the essence of the Tirthankar’s teachings. It is the first and foremost of the six Āvaśyaka (essentials).

One has to practice Sāmāyikā to attain right perception, right knowledge, and righty conduct. Jain Sādhus and Sādhvīs (monks and nuns) are assumed be in the state of equanimity (Sāmāyikā) throughout their life. Therefore, they do not need to perform Sāmāyikā. However, all Jain Śrāvikas and Śrāvikās should perform Sāmāyikā everyday. There is a great detail on the subject of Sāmāyikā in the Jain canonical books. If performing Sāmāyikā everyday is not possible, then one should try to perform Sāmāyikā as frequently as possible.

SECTION 3 - Preparation for Sāmāyikā

Necessary Accessories : Charavalo, Kaṭāsanu (a small rug made of wool), muhpatti (a clean white piece of cloth folded in a specific pattern), Sāpadō (a stand for books), Navakāravālī (rosary) and religious books



Charavalo
(woolen broom)



Sāpadō
(stand for books)



Kaṭāsanu
small woolen rug)



Navakāravālī
(rosary)

- Wear clean and simple clothes, preferably white or light colored.
- Keep a muhpatti in front of the mouth during the recitation of Sūtrās.

- Gently sweep the floor using charavalo to make the space free of small living beings, and then put a Kaṭōsanu on that space.
- Avoid using the restroom during Sāmāyika.
- Observe silence during Sāmāyika.
- No eating, drinking, or chewing during Sāmāyika.
- During the 48 minutes of equanimity, one should perform only religious activities such as reading Jain books or meditating on the Navakāra Mantra.

SECTION 4 - Step-by-Step Initiation of Sāmāyika

4.1. Consecration of Sthāpanājī

- The entire Sāmāyika can be performed while sitting down. First, consecrate the Sthāpanājī by placing a Jain book containing Navakāra Mantra and Pañchīndīya Sūtra on a Sāpadō. This is necessary to establish a presence of guruji in his/her absence.
- Recite the following Khamāsamaṇā Sūtra (Sūtra No. 3) while kneeling down; the aspirant pays homage to the preceptor (Gurudev). All Sūtrās with English transliterations and meanings are presented in Section 6. Since the Khamāsamaṇā Sūtra (Sūtra No. 3) is frequently recited during Sāmāyikā, only its English transliteration will be presented every time it is required. This Sūtrā, presented below, should be memorized.

**Ichchhāmi Khamā - Samānō ! Vaṃhiyam
Jāvaṇijjāē Nisihiyāē ? Matthēṇa Vandāmī**

- Keeping the muhapatti in left hand in front of the mouth and extending the right palm towards the Sthāpanājī, the aspirant should recite Sūtrās No. 1 and 2.

4.2. Iriyāvahiyaṃ Pratikramaṇa

The aspirant should then perform (Iriyāvahiyaṃ) Iriyāvahiyaṃ Pratikramaṇa as follows.

- Recite the following Khamāsamaṇā by bowing down in a seated position.

**Ichchhāmi Khamā - Samānō ! Vaṃhiyam
Jāvaṇijjāē Nisihiyāē ? Matthēṇa Vandāmī**

- Recite Sūtrās No. 5,6, and 7. At the end of reciting Sūtrā 7, mentally recite one Logassa Sūtra (Sūtra No. 8) or four Navakāra in Kāyōtsarga position.
- After you have completed the above step, say Namō Arihantāṇaṃ. Then, recite the Logassa Sūtra aloud. Logassa Sūtra is a prayer of 24 Tirthankaras. This completes the Iriyāvahiyaṃ Pratikramaṇa.

4.3. Muhapatti Padilehan Procedure

(Before you start Sāmāyika for the first time, learn the physical process of Muhapatti Padilehan from a more experienced person. We will not go into the details of the significance of this process. One may refer to Reference 3.)

a) Recite the following Khamāsamaṇa while bowing down.

**Ichchhāmi Khamā - Samānō ! Vam̐hiyam
Jāvaṇijjāē Nisihiyāē ? Matthēṇa Vandāmī**

b) Now the aspirant seeks permission for Muhapatti Padilehan by saying the following, and then performs Muhapatti Padilehan.

इच्छाकारेण संदिसह भगवन् ! सामायिक मुहपत्ति पडिलेहुं ? इच्छं.	Ichchhākārēṇa Sandisaha Bhagavan ! Sāmāyika Muhapatti Padilēhum̐ ? Ichchham̐.
Meaning : Oh ! Forgiving Gurudev, May I have your kind permission to perform the Muhapatti Padilehan ? If a Guruji is present, he/she will say, “yes you may”. The aspirant will respond by saying “Ichchham̐ (Ichham)”. That means, “thank you kindly for grating my wish”. This explanation of “Ichham” is not repeated in the rest of the book. In the absence of a guru, we assume that he/she will grant permission and we say “Ichham” after each time we seek permission from the guruji.	

4.4. Taking the Vow of Sāmāyika

a) Recite the Khamāsamaṇa Sūtra while bowing down.

**Ichchhāmi Khamā - Samānō ! Vam̐hiyam
Jāvaṇijjāē Nisihiyāē ? Matthēṇa Vandāmī**

b) Ask permission from the guruji to take a Sāmāyika vow by saying the following.

इच्छाकारेण संदिसह भगवन् ! सामायिक संदिसाहुं ? इच्छं.	Ichchhākārēṇa Sandisaha Bhagavan ! Sāmāyika Sandisāhum̐ ? Ichchham̐.
Meaning : Oh ! Forgiving Gurudev, May I have your kind permission to take the vow of Sāmāyika ? If he/she is present, then he/she will say, “Yes you may”. In the absence of a Guruji, you still may proceed.	

c) Recite the Khamāsamaṇa Sūtra while bowing down.

**Ichchhāmi Khamā - Samānō ! Vam̐hiyam
Jāvaṇijjāē Nisihiyāē ? Matthēṇa Vandāmī**

d) Now, recite the following two lines.

इच्छाकारेण संदिसह भगवन् ! सामायिक ठाउं ? इच्छं.	Ichchhākārēṇa Sandisaha Bhagavan ! Sāmāyika Ṭhāuṃ ? Ichchham.
Oh ! Forgiving Gurudev, May I have your kind permission to begin the Sāmāyika ?	

e) Recite one Navakāra with folded hands.

f) Now request Guruji to give you a vow by saying the following.

इच्छकारी भगवन् ! पसाय करी सामायिक दंडक उच्चरावोजी ।	Ichchhakārī Bhagavan ! Pasāya Karī Sāmāyika Daṇḍaka Uchcharāvōjī .
Meaning : Oh ! Forgiving Gurudev, please kindly give me the oath of Sāmāyika.	

g) In the absence of a Guru, you can take the vow by reciting Sūtra No. 9. If a guruji is present, then he/she will say this Sūtra.

4.5. Preparation for 48 Minutes of Equanimity

a) Recite the following Khamāsamaṇā Sūtra while bowing down.

Ichchhāmi Khamā - Samānō ! Vaṃhiyam
Jāvaṇijjāē Nisihyāē ? Matthēṇa Vandāmī

b) Recite the following requests to the Guruji. If he/she is there, he/she will respond to your request. (Please note that level of respect that should exist between a Guru and a disciple form these dialogues.)

इच्छाकारेण संदिसह भगवन् ! सामायिक संदिसाहुं ? इच्छं.	Ichchhākārēṇa Sandisaha Bhagavan ! Sāmāyika Sandisāhuṃ ? Ichchham.
Meaning : Oh ! Forgiving Gurudev, May I have your permission to sit down ? (NOTE : Generally all of the above procedures should be performed while standing. However, it is also acceptable if you perform the entire procedure of initiating Sāmāyika while sitting down.	

c) Now, by reciting the following, you take permission to sit down for the 48 minutes of Sāmāyika and to perform religious study or meditation.

इच्छाकारेण संदिसह भगवन् ! बेसणे ठाउं ? इच्छं.	Ichchhākārēṇa Sandisaha Bhagavan ! Bēsaṇē Ṭhāuṃ ? Ichchham.
Meaning : Oh ! forgiving Gurudev, May I have your blessing to be able to concentrate in Sāmāyika while sitting ?	

इच्छाकारेण संदिसह भगवन् !
सज्ज्ञाय संदिसाहुं ? इच्छं.

Ichchhākārēṇa Sandisaha Bhagavan !
Sajjhāya Sandisāhuṃ ? Ichchhaṃ.

Meaning : Oh ! Forgiving Gurudev, May I have your ind permission to begin Svādhyāya (study of religious scriptures) ?

इच्छाकारेण संदिसह भगवन् !
सज्ज्ञाय करं ?

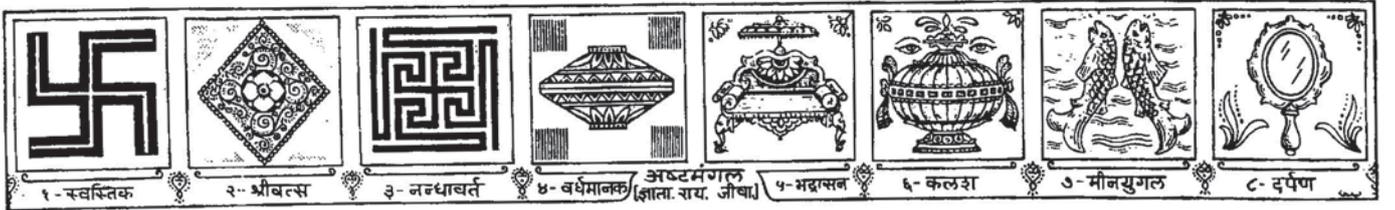
Ichchhākārēṇa Sandisaha Bhagavan !
Sajjhāya Karuṃ ? Ichchhaṃ.

Meaning : Oh ! Forgiving Gurudev, May I have your kind permission to be steady during Svādhyāya ?

d) Recite three Navakāra Mantra.

This completes the initiation of Sāmāyika. Now you can engage in religious activities such as Svādhyāya, Jāpa, meditation of Navakāra Mahāmantra, or Pratikramaṇa for at least 48 minutes.

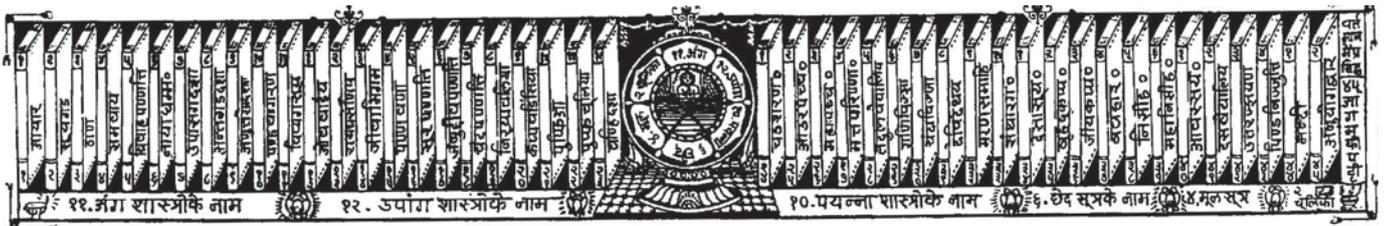
Ashtha Mangal - Eight Auspicious Items



Names of the Twelve Fundamental Agamas (Dwadshangi)



Names of all the 45 Agamas



SECTION 5 - A Step-by-Step Procedure for Ending of Sāmāyika

After completion of 48 minutes of equanimity, the aspirant should end the Sāmāyika in the following way. (It is of if the Sāmāyika is a little longer than 48 minutes, but it should not be less than 48 minutes.)

5.1. Iriyāvahiyaṃ Pratikramaṇa (Iriyāvahiyaṃ)

The aspirant should perrom (Iriyāvahiyaṃ) Iriyāvahiyaṃ Pratikramaṇa as follows.

a) Recite the Khamāsamaṇa (Sūtra No. 3) by kneeling down in a seated position.

**Ichchhāmi Khamā - Samānō ! Vaṃhiyaṃ
Jāvaṇijjāē Nisihiyāē ? Matthēṇa Vandāmi**

b) Recite Sūtras No. 5,6 and 7. After reciting Sūtra No. 7, mentally recite Logassa Sūtra one time (Sūtra No.8) or four Navakāra in Kāyōtsarga potion.

c) Now say “Namo Arihantāṇaṃ”, and then recite Logassa Sūtra aloud.

d) This completes Iriyāvahiyaṃ Pratikramaṇa.

5.2. Muhapatti Padilehan Procedure

a) Recite the Khamāsamaṇa Sūtra while bowing down.

**Ichchhāmi Khamā - Samānō ! Vaṃhiyaṃ
Jāvaṇijjāē Nisihiyāē ? Matthēṇa Vandāmi**

b) Ask permission for, and then perform Muhapatti Padilehan.

**इच्छाकारेण संदिसह भगवन् !
सामायिक मुहपत्ति पडिलेहुं ? इच्छं.**

Ichchhākārēṇa Sandisaha Bhagavan !
Sāmāyika Muhapatti Padilēhuṃ ? Ichchhaṃ.

Meaning : Oh ! Forgiving Gurudev, May I have your kind permission to perform the Muhapatti Padilehan ?

5.3. Asking Permission to End the Vow of Sāmāyika

a) Recite the Khamāsamaṇa Sūtra while bowing down.



जैन धर्मनं नवं
प्रतीक (१४ राजलोक)

**Ichchhāmi Khamā - Samānō ! Vaṃhiyaṃ
Jāvaṇijjāē Nisihiyāē ? Matthēṇa Vandāmi**



जैन लिपिनो ओंकार
पंचपरमेस्वीमय

b) Ask Guruji's permission to end the Sāmāyika vow by saying the following.

इच्छाकारेण संदिसह भगवन् ! सामायिक पारुं ? यथाशक्ति.	Ichchhākārēṇa Sandisaha Bhagavan ! Sāmāyika Pāruṃ ? Yathāśakti.
Meaning : Oh ! Forgiving Gurudev, May I have your kind permission to conclude the Sāmāyikā ? If a guruji is there, then he/she will respond to your request by saying, “Puno vi Kayavama”, meaning, “one should perform Sāmāyika as often as one can”. The aspirant responds by saying “I will definitely do Sāmāyika as per my capacity.”	

इच्छाकारेण संदिसह भगवन् ! सामायिक पार्यु ? तहत्ति.	Ichchhākārēṇa Sandisaha Bhagavan ! Sāmāyika Pāryu ? Tahatti.
Meaning : Oh ! Forgiving Gurudev, May I complete the Sāmāyika ? If a guru is there, then he will respond by saying, Āyārō na Mottavvo, meaning, “you should not forget the spiritual experience of Sāmāyika.” The aspirant responds back by saying, “I will do that”. Notice the mutual respect and honor that exists between a guruji and the aspirant.	

5.4. Ending of Sāmāyika

Now, put the fist of the right hand on the Charavalo or on the Kaṭōsaṇā.

- Recite one Navakāra Mantra.
- Continue keeping the right fist on the Charavalo or on the Kaṭāsaṇā. Recite Sūtra No. 10.
- While continuing to place the right fist on the Charavalo or on the Kaṭāsaṇā. recite the following confession and ask for atonement whether you have knowingly or unknowingly committed any type of fault during the entire Sāmāyika.

Recite this Paragraph : There are 10 faults of mind, 10 faults of speech and 12 faults of body. If I have indulged in any of these 32 faults or lapses by physical, verbal or mental activities, directly or indirectly, then I pray that my faults be dissolved. Tassa Michchhāmi Dukkadam.

(For details of these faults please refer to Reference 3.)

- Recite one Navakāra Mantra while keeping an open right palm in front of your face. This is symbolic of the withdrawal of the attributes that were supposed to have been assumed in the Sthāpanāchārya, which is the guruji's seat.

This concludes the Sāmāyika ritual. Jai Jinendra.

SECTION 6 - Sūtras

Sūtra No. 1 Navakāra Mahāmantra

१. नवकार महामंत्र	1. Navakāra Mahāmantra	1. Navakāra Mahāmantra
<p>नमो अरिहंताणं । नमो सिद्धाणं । नमो आयरियाणं । नमो उवज्झायाणं । नमो लोए सव्व-साहूणं । एसो पंच-नमुक्कारो । सव्व-पाव-प्पणासणो । मंगलाणं च सव्वेसिं । पढमं हवइ मंगलं ।</p>	<p>Namō Arihantāṇaṃ . Namō Siddhāṇaṃ . Namō Āyariyāṇaṃ . Namō Uvajjhāyāṇaṃ . Namō Lōē Savva-Sāhūṇaṃ . Ēsō Pañcha-Namukkārō . Savva-Pāva-Ppaṇāsaṇō . Maṅgalāṇaṃ Cha Savvēsimaṃ . Padhamaṃ Havai Maṅgalaṃ .</p>	<p>I bow to the perfect souls (because Arihantas have achieved absolute truth and devote themselves to the uplifting of life on earth.) I bow to the liberated souls (because Siddhas possess infinite perception, knowledge, and bliss). I bow to the heads of the religious order (because they have mastered the scriptures and principles of religion) I bow to the preceptors of the scriptures (because they devote their life to teaching.) I bow to the all Sādhus and Sādhvīs (because they devote their lives to the selfless pursuit of enlightenment for all). This fivefold reverence destroys all sins. It is the first and foremost amongst all auspiciousness.</p>

Sūtra No. 2 Pañchindiya Sūtra

२. पंचिंदिय सूत्र	2. Pañchindiya Sūtra
<p>पंचिंदिय - संवरणो, तह नव-विह-बंधेच-गुत्तिधरो । चउविह-कसाय-मुक्को, इअ अट्टारस-गुणेहिं संजुत्तो पंच-मह-व्वय-जुत्तो, पंच-विहा-यार-पालण-समत्थो । पंच समिओ ति-गुत्तो, छत्तीस-गुणो गुरु मज्झ</p>	<p>Pañchindiya - Saṃvaraṇō, Taha Nava-Viha-Bambhachēra-Guttidharō . Chauviha-Kasāya-Mukkō, Ia Aṭṭhārasa-Guṇēhiṃ Sañjuttō Pañcha-Maha-Vvaya-Juttō, Pañcha-Vihā-Yāra-Pālaṇa-Samatthō . Pañcha Samiō Ti-Guttō, Chhattisa-Guṇō Guru Majjha</p>

Meaning : The preceptor effectively controls five sense organs and observes nine restrictions of celibacy. He/she is free from the four passions (anger, ego, deceit and greed). He/she thus possesses these eighteen attributes.

He/she practices five great vows (non-violence, truth, non-stealing, celibacy and non-possession); he/she is capable of observing the five-fold codes of knowledge, perception, conduct, austerity, and vigor; he/she observes five kind of carefulness to minimize violence (pertaining to personal movements, speech, movement of items, acceptance of items of necessity, and disposal of waste); he/she effectively controls three aspects (of mind, speech and body) of the self. In all, my preceptor possesses these 36 attributes.

Sūtra No. 3 Khamāsamaṇa Sūtra

<p>३. खमासमण सूत्र इच्छामि खमा-समणो ! वंदिउं जावणिज्जाए निसीहिआए ? मत्थएण वंदामि</p> <p>Meaning : Oh ! Forgiving Gurudev, I am giving up all my wrongful acts to the best of my ability and I bow down to you with my head near your feet.</p>	<p>3. Khamāsamaṇa Sūtra Ichchhāmi Khamā-Samaṇō ! Vandium Jāvaṇijjāē Nisīhiāē ? Matthaēṇa Vandāmi</p>
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Sūtra No. 4 Ichchhakāra Sūtra

<p>४. इच्छकार सूत्र इच्छकार सुह-राइ ? सुह-देवसि ? सुख-तप ? शरीर-निराबाध ? सुख-संजम-यात्रा-निर्वहते हो जी ? स्वामि ! शाता है जी ? आहार - पाणी का लाभ देना जी</p> <p>Meaning : Oh ! Forgiving Gurudev, I very kindly wish to know if you were comfortable during your austerities, and we hope for your well being. We would like to know if there is anything that we could do to make your journey to ascetic life and samyag Caritra more comfortable. Please oblige me by serving your daily needs of food and water.</p>	<p>4. Ichchhakāra Sūtra Ichchhakāra Suha-Rāi ? Suha-Dēvasi ? Sukha-Tapa ? Śarīra-Nirābādha ? Sukha-Sañjama-Yātrā-Nirvahatē Hō Jī ? Svāmi ! Śātā Hai Jī ? Āhāra - Pāṇī Kā Lābha Dēnā Jī</p>
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Sūtra No. 5 Iriyāvahiya Sūtra

<p>५. इरियावहिया सूत्र इच्छाकारेण संदिसह भगवन् ! इरियावहियं पडिक्कमामि ? इच्छं, इच्छामि पडिक्कमिउं । इरियावहियाए, विराहणाए । गमणागमणे । पाण-क्कमणे, बीय-क्कमणे, हरिय-क्कमणे, ओसा-उत्तिंग-पणग-दग- मट्टी-मक्कडा-संताणा-संकमणे । जे मे जीवा विराहिया । एगिंदिया, बेइंदिया, तेइंदिया, चउरिंदिया, पंचिंदिया । अभिहया, वत्तिया, लेसिया, संघाइया, संघट्टिया, परियाविया, किलामिया, उद्विया, ठाणाओ ठाणं संकामिया, जीवियाओ ववरोविया, तस्स मिच्छा मि दुक्कडं ॥</p>	<p>5. Iriyāvahiya Sūtra Ichchhākārēṇa Sandisaha Bhagavan ! Iriyāvahiyaṃ Padikkamāmi ? Ichchhaṃ, Ichchhāmi Padikkamium . Iriyāvahiyaē, Virāhaṇāē . Gamaṇāgamaṇē . Pāṇa-Kkamaṇē, Bīya-Kkamaṇē, Hariya-Kkamaṇē, Ōsā-Uttiṅga-Paṇaga-Daga- Matṭhī-Makkadā-Santāṇā-Saṅkamaṇē . Jē Mē Jīvā Virāhiyā . Ēgindiyā, Bēiṃdiyā, Tēiṃdiyā, Chaurindiyā, Pañchindiyā . Abhihayā, Vattiyā, Lēsiyā, Saṅghāiyā, Saṅghaṭṭiyā, Pariyāviyā, Kilāmiyā, Uddaviyā, Ṭhāṇāō Ṭhāṇaṃ Saṅkāmiyā, Jīviyāō Vavarōviyā, Tassa Michchhā Mi Dukkadaṃ ..</p>
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Meaning of Sūtra No. 5 : Oh, Forgiving Gurudev, with your kind permission, I desire to free myself from all my sins. I may have hurt living beings while walking on the road. While coming or going, I may have crushed insects, seeds, green plants, dew, anthills, spider webs, microscopic beings residing in water, or beings living in the wet earth. All living beings or souls, with one, two, three, four, or five sense(s), that I may have inflicted pain upon, crushed, attacked, covered with dust, rubbed, collided with one another, tormented by turning on one side or completely upside down, moved from one place to another, frightened, bothered, alarmed or separated from life; may all such beings forgive me for my sins and may these sins be dissolved. Tassa Michchhā Mi Dukkadam.

Sūtra No. 6 Tassa Uttari Sūtra

६. तस्स उत्तरी सूत्र	6. Tassa Uttari Sūtra
तस्स उत्तरी - करणेणं, पायच्छित्त - करणेणं, विसोही - करणेणं, विसल्ली - करणेणं, पावाणं कम्माणं निग्घायणद्वाए, ठामि काउस्सगं	Tassa Uttari - Karaṇeṇaṃ, Pāyachchhitta - Karaṇeṇaṃ, Visōhī - Karaṇeṇaṃ, Visallī - Karaṇeṇaṃ, Pāvāṇaṃ Kammaṇaṃ Nigghāyaṇatthāē, Thāmi Kāussaggaṃ

This sutra is recited as a preparation for spiritual meditation.

Meaning : For the sake of sublimation, repentance, and purification of my soul, and to uproot myself from all sinful activities, I undertake spiritual meditation, Kāyōtsarga.

Sūtra No. 7 Annattha Sūtra

७. अन्नत्थ सूत्र	7. Annattha Sūtra
अन्नत्थ-ऊससिएणं, नीससिएणं, खासिएणं, छीएणं, जंभाइएणं, उडुएणं, वाय-निसगणेणं, भमलीए, पित्त-मुच्छाए सुहुमेहिं अंग - संचालेहिं, सुहुमेहिं खेल - संचालेहिं सुहुमेहिं दिट्ठि - संचालेहिं एवमाइएहिं आगारेहिं, अ-भग्गो अविराहिओ, हुज्ज मे काउस्सगो जाव अरिहंताणं भगवंताणं, नमुक्कारेणं न पारेमि ताव कायं ठाणेणं मोणेणं झाणेणं, अप्पाणं वोसिरामि	Annattha-Ūsasiṇeṇaṃ, Nīsasiṇeṇaṃ, Khāsiṇeṇaṃ, Chhīṇeṇaṃ, Jambhāiṇeṇaṃ, Udduṇeṇaṃ, Vāya-Nisaggaṇeṇaṃ, Bhamaḷīē, Pitta-Muchchhāē Suhumēhiṃ Aṅga - Sañchālēhiṃ, Suhumēhiṃ Khēla - Sañchālēhiṃ Suhumēhiṃ Diṭṭhi - Sañchālēhiṃ Ēvamāiṇeṇaṃ Āgārēhiṃ, A-Bhaggō Avirāhiō, Hujja Mē Kāussaggaō Jāva Arihantāṇaṃ Bhagavantāṇaṃ, Namukkāreṇaṃ Na Pārēmi Tāva Kāyaṃ Thāṇeṇaṃ Mōṇeṇaṃ Jhāṇeṇaṃ, Appāṇaṃ Vōsirāmi

This sutra is recited prior to entering into Kāyōtsarga. It summarizes the faults which may occur during Kāyōtsarga. In it, you are asking for forgiveness for these faults.

Meaning : Except for inhaling, exhaling, coughing, sneezing, yawning, belching, passing gas, dizziness, fainting, minute movements of limbs, as well as of eye movement and such other permissible movements (forced by fire, fatal assault, official orders, or snake bite etc.); may my Kāyōtsarga remain uninterrupted and unobstructed till I conclude it with obeisance to the graceful omniscient Bhagvant. Arihanta.

Sūtra No. 8 Logassa Sūtra

८. लोगस्स सूत्र

लोगस्स उज्जोअ-गरे, धम्म-तित्थ-यरे जिणे,
अरिहंते कित्तइस्सं, चउव्वीसं पि केवली ॥ १॥

उसभमजिअं च वंदे, संभव-मभिणंदणं च सुमइं च,
पउम-प्पहं सुपासं, जिणं च चंद-प्पहं वंदे ॥ २॥

सुविहि च पुप्फ-दंतं, सीअल-सिज्जंस-वासु-पुज्जं च,
विमलमणंतं च जिणं, धम्मं संतिं च वंदामि ॥ ३॥

कुंथुं अरं च मल्लि, वंदे मुणि-सुव्वयं नमि-जिणं च,
वंदामि रिट्ठ-नेमिं, पासं तह वड्ढाणं च ॥ ४॥

एवं मए अभिथुआ, विहुय-रय-मला पहीण-जर-मरणा,
चउ-वीसं पि जिणवरा, तित्थ-यरा मे पसीयंतु ॥ ५॥

कित्ति-वंदिय-महिया, जे ए लोगस्स उत्तमा सिद्धा,
आरुग्ग-बोहि-लाभं, समाहि-वरमुत्तमं दिंतु ॥ ६॥

चंदेसु निम्मल-यरा, आइच्चेसु अहियं पयास-यरा,
सागर-वर-गंभीरा, सिद्धा सिद्धिं मम दिसंतु ॥ ७॥

8. Lōgassa Sūtra

Lōgassa Ujjōa-Garē,
Dhamma-Tittha-Yarē Jiṇē,
Arihantē Kittaissaṃ,
Chauvvisaṃ Pi Kēvalī ..1..
Usabhamajjaṃ Cha Vandē,
Sambhava-Mabhiṇandaṇaṃ Cha Sumaiṃ Cha,
Pauma-Ppahaṃ Supāsaṃ,
Jiṇaṃ Cha Chanda-Ppahaṃ Vandē ..2..
Suvihi Cha Puppha-Dantaṃ,
Sīala-Sijjaṃsa-Vāsu-Pujjaṃ Cha,
Vimalamaṇantaṃ Cha Jiṇaṃ,
Dhammaṃ Santim Cha Vandāmi ..3..
Kunthum Araṃ Cha Malli,
Vandē Muṇi-Suvvayaṃ Nami-Jiṇaṃ Cha,
Vandāmi Riṭṭha-Nēmiṃ,
Pāsaṃ Taha Vadmaṇaṃ Cha ..4..
Ēvaṃ Maē Abhithuā,
Vihuya-Raya-Malā Pahīṇa-Jara-Maraṇā,
Chau-Vīsaṃ Pi Jiṇavarā,
Tittha-Yarā Mē Pasiyantu ..5..
Kittiya-Vandiya-Mahiyā,
Jē Ē Lōgassa Uttamā Siddhā,
Ārugga-Bōhi-Lābhaṃ,
Samāhi-Varamuttamaṃ Dintu ..6..
Chandēsu Nimmala-Yarā,
Āichchēsu Ahiyaṃ Payāsa-Yarā,
Sāgara-Vara-Gambhīrā,
Siddhā Siddhiṃ Mama Disantu ..7..

Meaning : Oh, Arihants ! You enlighten the entire universe with divine light. You are the founder of the religious orders of the Jain Sangh and the conqueror of inner enemies. I worship all the twenty-four omniscient Arihantas. (1) I bow to Ādinātha (Rṣabhadēva), Ajītanātha, Sambhavanātha, Abhinandanāsvāmī, Sumatinātha, Padmaprabhu, Supārśvanātha, and Chandraprabhu. (2)

I bow to Suvidhinātha or Pushpadanta, Śīalanātha, Śrēyāṃsanātha, Vāsupūjyasvāmī, Vimalanātha, Anantanātha, Dharmanātha, Śāntinātha. (3)

I bow to Kunthunātha, Arhannātha, Mallinātha, Munisuvratasvāmī, and Namīnātha. I bow to Arisht-Nēmīnātha, Pārśvanātha, and Mahāvīrasvāmī (Vardhamāna). (4)

I am praising these twenty-four Arihants who have destroyed all karma and have ended the cycle of birth and death. These twenty-four Tirthankars, bless upon me. (5)

Oh, Arihants ! You are praised, bowed to, and worshipped. You are the purest souls in the universe. Bless me with health, right knowledge, and the highest state of consciousness. Also, bless me with equanimity at the time of my death. (6)

You are purer than the moon and more luminous than the sun. You are more serene than the oceans. Oh, Arihants, bestow upon me salvation. (7)

Sūtra No. 9 Karemi Bhante

<p>९. करेमि भंते सूत्र</p> <p>करेमि भंते ! सामाइअं सावज्जं जोगं पच्चक्खामि, जावनियमं पज्जुवासामि, दुविहं, ति-विहेणं, मणेणं, वायाए, काएणं, न करेमि, न कारयेमि, तस्स भंते ! पडिक्कमामि, निंदामि, गरिहामि, अप्पाणं वोसिरामि ॥ १॥</p>	<p>9. Karēmi Bhaṅtē Sūtra</p> <p>Karēmi Bhaṅtē ! Sāmāiaṃ Sāvajjaṃ Jōgaṃ Pachchakkhāmi, Jāvaniyamaṃ Pajjuvāsāmi, Duvihaṃ, Ti-Vihēṇaṃ, Maṇēṇaṃ, Vāyāē, Kāēṇaṃ. Na Karēmi, Na Kārayēmi, Tassa Bhaṅtē ! Padikkamāmi, Nindāmi, Garihāmi, Appāṇaṃ Vōsirāmi ..1..</p>
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This Sūtra is recited for taking the vow of Sāmāyika.

Meaning : Oh ! Lord Tirthankara, I am taking the vow of Sāmāyika. During Sāmāyika, I shall refrain from all sinful activities. I shall not physically, verbally, or mentally indulge myself in any from all sinful activities. Also, I will not approve others indulging themselves in such activities. During the Sāmāyika. I will not overlook any spiritually desirable activities. Oh respected Lord !, I criticize myself for my undesirable actions. I express disapproval of my demerits. I am determined to free my soul of these demerits as long as I abide by the vow of Sāmāyika.

10. Sāmāiya - Vaya - Juttō Sūtra

<p>१०. सामाइय - वय - जुत्तो सूत्र</p> <p>सामाइय-वय-जुत्तो, जाव मणे होइ नियम-संजुत्तो, छिन्नइ असुहं कम्मं, सामाइअ जत्तिआ वारा ॥ १॥ सामाइअम्मि उ कए, समणो इव सावओ हवइ जम्हा, एएण कारणेणं, बहुसो सामाइअं कुज्जा ॥ २॥</p>	<p>10. Sāmāiya - Vaya - Juttō Sūtra</p> <p>Sāmāiya-Vaya-Juttō, Jāva Maṇē Hōi Niyama-Sañjuttō, Chhinnai Asuhaṃ Kammaṃ, Sāmāia Jattiā Vārā (1) Sāmāiammi U Kaē, Samaṇō Iva Sāvaō Havai Jamhā, Ēēṇa Kāraṇēṇaṃ, Bahusō Sāmāiaṃ Kujjā (2)</p>
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Meaning : The aspirant who boserves Sāmāyika and keeps his/her mind restrained, destroys inauspicious Karma as long as he/she stays in Sāmāyika.

As long as the aspirant observes Sāmāyika, he/she is as noble as a monk. Threfore, Sāmāyika should be performed frequently.

(The following paragraph is also considered a part of Sūtra 10. It is generally recited in one's native language.)

There are 10 faults of mind, 10 faults of speech and 12 faults of body. If I have physically, verbally, or mentally indulged in any of these 32 faults or lapses, directly or indirectly, I pray that my faults be dissolved. Tasa Michchhā Mi Dukkadam.

For details of the nature of the faults, please refer to Reference 3.

Sūtra No. 11 Sāta Lākha

११. सात लाख सूत्र

(The following Sūtra is in Gujarati)

सात लाख पृथ्वीकाय,
 सात लाख अप्काय,
 सात लाख तेउकाय,
 सात लाख वाउकाय,
 दश लाख प्रत्येक वनस्पतिकाय,
 चौद लाख साधारण वनस्पतिकाय,
 बे लाख बेइंद्रिय,
 बे लाख तेइंद्रिय,
 बे लाख चौरिंद्रिय,
 चार लाख देवता,
 चार लाख नारकी,
 चार लाख तिर्यच पंचेन्द्रिय,
 चौद लाख मनुष्य,
 एवं कारे चोराशी लाख
 जीवयोनिमांहि,
 महारे जीवे जे कोई जीव हण्यो होय,
 हणाव्यो होय, हणतां प्रत्ये अनुमोद्यो होय,
 ते सवि हु मन वचने,
 कायाए करी,
 मिच्छा मि दुक्कडं

11. Sāta Lākha Sūtra

(The following Sūtra is in Gujarati)

Sāta Lākha Pṛthvikāya,
 Sāta Lākha Apkāya,
 Sāta Lākha Tēukāya,
 Sāta Lākha Vāukāya,
 Daśa Lākha Pratyēka Vanaspatikāya,
 Chauda Lākha Sādhāraṇa Vanaspatikāya,
 Bē Lākha Bēiṇdriya,
 Bē Lākha Tēiṇdriya,
 Bē Lākha Chaurindriya,
 Chāra Lākha Dēvatā,
 Chāra Lākha Nārakī,
 Chāra Lākha Tiryañcha Pañchēndriya,
 Chauda Lākha Maṇuṣya,
 Ēvaṃ Kārē Chōrāśī Lākha
 Jīvayōnimāṃhi,
 Mahārē Jīvē Jē Kōī Jīva Haṇyō Hōya,
 Haṇāvyo Hōya, Haṇatāṃ Pratyē Anumōdyō Hōya,
 Tē Savi Hu Mana Vachanē,
 Kāyāē Karī,
 Michchhā Mi Dukkadaṃ

This is a very important Sūtra for asking forgiveness from all forms of lives.

Meaning : According to Jainism.

there are 700,000 living beings of one sense organ with earth as its body,
 there are 700,000 living beings of one sense organ with water as its body,
 there are 700,000 living beings of one sense organ with fire as its body,
 there are 700,000 living beings of one sense organ with air as its body,
 there are 1,000,000 types of vegetation with a single soul in each body,
 there are 1,400,000 types of vegetation with infinite souls in each body,
 there are 200,000 types of species with two senses,
 there are 200,000 types of species with three senses,
 there are 200,000 types of species with four senses,
 there are 400,000 forms of heavenly beings,
 there are 400,000 forms of living beings of the hell,
 there are 400,000 species of animals with five senses
 there are 1,400,000 forms of human beings

In this way there are 8,400,000 forms of lives.

If I have intentionally or unintentionally committed any injury either by thought, speech, or physical manner to any of these living beings, have caused others to commit injury, or have admired injury being committed by others, I ask for forgiveness with my thought, words, and actions.

Sūtra No. 12 Uvassagga Haram

१२. उवसग्ग हरं

उवसग्ग हरं पासं,
 पासं वंदामि कम्म घण मुक्कं
 विस-हर-विस निन्नासं,
 मंगल-कल्लाण-आवासं
 विस-हर फुलिंगं मंतं,
 कंठे धारेइ जो सया मणुओ
 तस्स गह-रोग-मारी,
 दुदु-जरा जंति उवसामं
 चिट्ठु दूरे मंतो,
 तुज्झ पणामो वि बहु फलो होइ
 नर तिरि-एसु वि जीवा
 पावंति न दुक्ख-दोगच्चं
 तुह सम्मत्ते लद्धे,
 चिंता-मणि-कप्प-पायव भ्हिए
 पावंति अविग्घेणं,
 जीवा अयरामरं ठाणं
 इअ संथुओ महा-यस !
 भत्ति-भर-निभरेण हियएण
 ता देव ! दिज्ज बोहिं,
 भवे भये पास जिणचंद !

12. Uvasagga Haram

Uvasagga Haram Pāsaṃ,
 Pāsaṃ Vandāmi Kamma Ghaṇa Mukkaṃ
 Visa-Hara-Visa Ninnāsaṃ,
 Maṅgala-Kallāṇa-Āvāsaṃ
 Visa-Hara Phuliṅga Mantāṃ,
 Kaṅṭhē Dhārēi Jō Sayā Maṇuō
 Tassa Gaha-Rōga-Mārī,
 Duṭṭha-Jarā Janti Uvasāmaṃ
 Chitṭhau Dūrē Mantō,
 Tujjha Paṇāmō Vi Bahu Phalō Hōi
 Nara Tiri-Ēsu Vi Jīvā
 Pāvanti Na Dukkha-Dōgachchaṃ
 Tuha Sammattē Laddhē,
 Chintā-Maṇi-Kappa-Pāyava Bbhahiē
 Pāvanti Avigghēṇaṃ,
 Jīvā Ayarāmaṃ Ṭhāṇaṃ
 Ia Santhuō Mahā-Yasa !
 Bhatti-Bbhara-Nibbharēṇa Hiyaēṇa
 Tā Dēva ! Dijja Bōhiṃ,
 Bhavē Bhayē Pāsa Jiṇachanda !

General Meaning

I bow to Lord Pārśva Nātha, who is attended by Pārśva Yaksha (deity) who eliminates disturbances in the universe and destroys the snake's and cobra's poison. Lord Pārśva Nātha is an abode of auspiciousness and prosperity.

The person, who always remembers the hymn of "visahara Phulinga" (name of a mantra), will be rid of his misfortunes, fatal diseases, epidemics, and deadly fevers.

Even an obeisance offered to you will result in many good things. Because of your prayers, human beings and animals will not suffer from sickness and poverty.

Upon attaining right faith (as preached by you), which is more valuable than the most precious heavenly jewels, the living beings easily attain the place of immortality.

Oh greatly renowned (Lord Pārśvanātha), I have eulogized you with a heart full of devotion. Bestow upon me the seeds of attaining perfect knowledge in all my future births.

Section 7 Pratyākhyāna

The meaning of Pratyākhyānas is to give up something for the purpose of exercising control over our senses. It also means taking a vow for some specific purpose and for a specific time. When a vow is taken with a Pachchakkhāna, it brings firmness and perseverance of mind. We remain determined to follow our vows. Without a vow, we tend to break our determination with minor inconveniences. Pachchakkhānas (Vows) have a significant importance for our spiritual pursuits. They are considered one of the six essential daily activities of Jain householders.

The following few Pratyākhyānas are some of the simplest vows that we all should attempt to observe as frequently as we can. Pratyākhyāna is also called Pachchakkhāna for simplicity.

Pachchakkhāna No.1 Chōvihāra Pachchakkhāna (Evening Pachchakkhāna 1)

दिवस चरिमं पच्चक्खाइ चउव्विहंपि आहारं, असणं, पाणं, खाइमं, साइमं, अन्नत्थणा भोगेणं सहसा गारेणं, महत्तरा गारेणं, सच्च समाहि वत्तिया गारेणं, वोसिरामि	Divasa Charimaṃ Pachchakkhāi Chauvvihampi Āhāraṃ, Asaṇaṃ, Pāṇaṃ, Khāimaṃ, Sāimaṃ, Annatthaṇā Bhōgēṇaṃ Sahasā Gārēṇaṃ, Mahattarā Gārēṇaṃ, Savva Samāhi Vattiyā Gārēṇaṃ, Vōsirāmi
General Meaning	
I undertake the vow to relinquish, for the rest of the day until sunrise the next day, all types of food and water. The last meal should not be taken very late in the evening. It is desirable that it be taken before it is nighttime.	

Pachchakkhāna No. 2 Tivihāra Pachchakkhāna (Evening Pachchakkhāna 2)

दिवस चरिमं पच्चक्खाइ तिविहंपि आहारं, असणं, पाणं, खाइमं, साइमं, अन्नत्थणा भोगेणं, सहसा गारेणं, महत्तरा गारेणं, सच्च समाहि वत्तिया गारेणं, वोसिरामि.	Divasa Charimaṃ Pachchakkhāi Tivihampi Āhāraṃ, Asaṇaṃ, Pāṇaṃ, Khāimaṃ, Sāimaṃ, Annatthaṇā Bhōgēṇaṃ, Sahasā Gārēṇaṃ, Mahattarā Gārēṇaṃ, Sachcha Samāhi Vattiyā Gārēṇaṃ, Vōsirāmi.
General Meaning	
I undertake the vow to relinquish, for the rest of the day until the next day sunrise, all types of foods and permissible drinks except for water. The last meal should not be taken too late in the evening. It is acceptable to drink water within couple of hours after your last meal. Water can be taken after reciting three Navkar Mantra and while sitting down.	

Pachchakkhāṇa No. 3 Namukkārasahiyam Muṭṭhisahiyam
(Morning Pachchakkhāṇas)

उग्गए सूरे नमुक्कार सहिअं, मुट्ठि सहिअं पच्चक्खाइ चउव्विहंपि आहारं, असणं, पाणं, खाइमं, साइमं, अन्नत्थणा भोगेणं, सहसा गारेणं, महत्तरा गारेणं, सव्व समाहि वत्तिया गारेणं, वोसिरामि	Uggāe Sūrē Namukkāra Sahiyam, Muṭṭhi Sahiyam Pachchakkhāi Chauvvihampi Āhāram, Asaṇam, Pāṇam, Khāimam, Sāimam, Annatthaṇā Bhōgēṇam, Sahasā Gārēṇam, Mahattarā Gārēṇam, Savva Samāhi Vattiyā Gārēṇam, Vōsirāmi
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General Meaning :

I give up all types of foods and liquids until 48 minutes after sunrise. I will break this vow by reciting Navakara Mantra and holding my fist closed.

Proper Procedure for Observing This Vow :

The main goal of this Pachchakkhāṇa (vow) is to prevent us from eating at nighttime.

1. The day before you plan to observe this vow, you should not eat at nighttime. If this is impossible, you should not eat anything after your last evening meal.
Also you should not drink water very late in the evening.
2. You should try to wake up in the morning before sunrise (if possible), and recite the above Pachchakkhāṇa in front of a Tirthankara idol or a photo.
3. Anytime after 48 minutes after sunrise, one can break this vow by reciting three Navkars. While reciting Navkars, the right fist should be gently clench and touching the ground.

Pachchakkhāṇa No. 4 Dhāraṇā Abhigrahaṃ
(For taking any vow)

धारणा अभिग्रहं पच्चक्खामि अन्नत्थणा भोगेणं, सहसा गारेणं, महत्तरा गारेणं, सव्व समाहि वत्तिया गारेणं, वोसिरामि	Dhāraṇā Abhigrahaṃ Pachchakkhāmi Annatthaṇā Bhōgēṇam, Sahasā Gārēṇam, Mahattarā Gārēṇam, Savva Samāhi Vattiyā Gārēṇam, Vōsirāmi
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This Pachchakkhāṇa is used for taking any type of vow for performing an austerity. The following are examples of a few suggested simple vows that we should try to observe as frequently as we can. 1) No watching of TV for one day or mor. 2) No meals after sunset 3) No ingestions of underground grown vegetables (or foods containing them) for one day or more. 4) Recitation of three Navkars before you go to bed for a week or more. 5) Make small donation to any charity 6) Not to get angry at any one for a day.

SECTION 8 References and Acknowledgement

We do not claim any originality in this booklet. All we have done is present the procedures for initiating and ending Sāmāyika in an easy-to-understand manner. We have also included a collection of Sūtras that are necessary for performing Sāmāyika. We know that there may be inconsistencies in the meanings and transliterations of the Sūtras in this booklet, and for that we wish to express our sincere apologies and Michchhā Mi Dukkadam.

We have used the transliteration guide adopted in the booklet “Pratikramaṇa Sūtra” by Muni Śrī Nirvāṇa Sāgara, published by The Śrī Arunoday Foundation in Koba, Gujarat. This booklet is an excellent source of Sūtras and Prārthanās that are presented in three different ways; in Dēvanāgarī, with transliterations, and with translations. In our opinion, this booklet is a must-have booklet for all Pāṭhaśālā teachers teaching Jain Darshan in English.

The graphics in this booklet have been directly taken from the monumental work, “Tirthankar Bhagavāna Mahāvīra - Illustrated,” by Āchārya Śrī Yashodev Sūrijī.

Our special thanks to Bhanubhen Trivedi and Jitendra Trivedi for proofreading the manuscript. In addition, we would like to thank Premal and Kashmira Vora of Kreate and Print for assisting with the printing of this booklet and with the graphic design.

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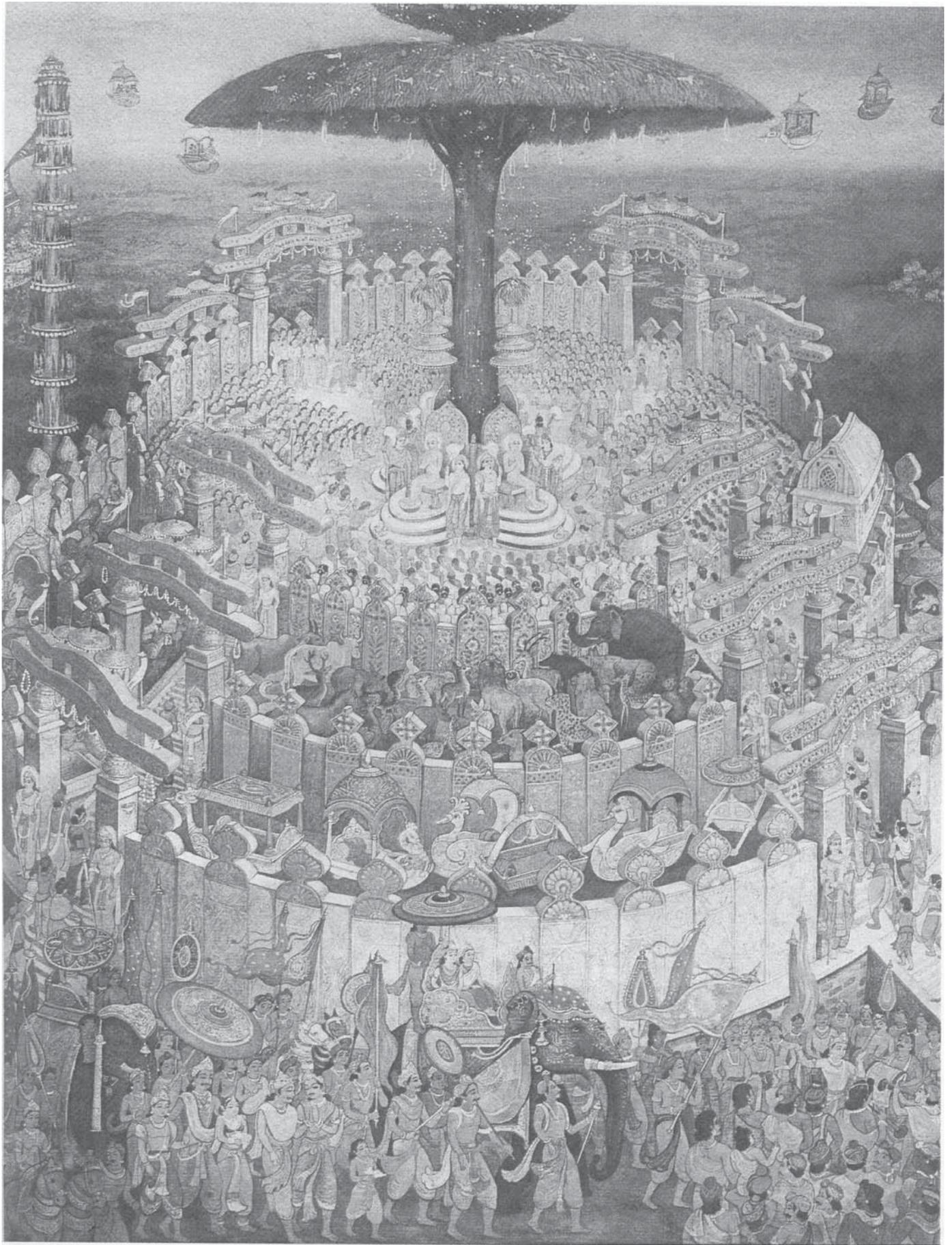
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Story of Lord Mahavira



presence of Animals During the sermons of Tirthankaras





Mahavira delivering the sermon in Samvasarana arranged by gods where souls forget their birth enmity

The Teachings of Bhagawan Mahavir

चत्वारि परमंगाणि, दुल्लहाणीह जन्तुणो ।

माणुसत्तं सुई सद्धा, संजमम्मि य वीरियं ॥ १ ॥ (उ.३.१)

Four things of paramount value are difficult to obtain here (in this world), by a living being : (1) human birth, (2) religious instruction, (3) faith in the (true) religion, and (4) energy to practise self-control.

Exp. These four are regarded as very rare and precious possessions, and so naturally are not easy to obtain by living beings. It is of course universally acknowledged that human birth is a very precious and most valuable thing. Man is called "the crown of creation." but he forgets that he is born a human being as a result of a very great strenuous effort on his part, and he should not waste the precious opportunity, but rather make the most of it. And that is why he is exhorted here to acquire the other three precious possessions if he wants to get the best out of his life in this world.

धम्मो मंगलमुक्किट्ठं अहिंसा संजमो तवो ।

देवा वि तं नमंसंति जस्स धम्मे सया मणो ॥ २ ॥ (दश. १.१)

Religion is the most auspicious thing (in the world) and religion consists of Ahimsa-non-injury to all living beings, Samyana-self-control, and Tapas-austerities. Even the gods bow down to him whose mind is always fixed (engaged) in religion.

Exp. Man always craves for good and auspicious things and happenings in life. But he forgets that there is nothing more auspicious. In the world than religion. It is the most efficacious amulet to ward off all evils in the world. A man who is always devoted to religion is far superior even to gods.

सरीरमाहु नाव त्ति जीवो दुच्चइ नाविओ ।

संसारो अण्णवो वुत्तो जं तरन्ति महेसिणो ॥ ३ ॥ (उ. २३.७३)

The body is said to be the boat and the soul is said to be the sailor. The samsara (worldly existence) is said to be the ocean which is crossed (only) by great sages.

अप्पा खलु सययं रक्खियव्वो सव्विन्दिएहिं सुसमाहिएहिं ।

अरिक्खिओ जाइपहं उवेई सुरक्खिओ सव्वदुहाण मुच्चइ ॥ ४ ॥

(दश. चू. २.१६)

One must always guard oneself - (one's soul) (from all evils), by having all the sense-organs properly controlled. In case the soul is not well-guarded. It takes to the path leading to birth (and death); while if well-controlled, it becomes free from all

(sworidly) sorrows and misery.

अहिंसा सच्चं च अतेणगं तत्तो य बंभं अपरिगहं च ।

पडिवज्जिया पंच महव्वयाणि चरेज्ज धम्मं जिणदेसियं विट्ठ ॥ ५ ॥

(उ. २१.१२)

A wise monk should (always) practise the five great vows, viz. (1) to refrain from all injury to sentient beings, (2) to speak the truth. (3) not to steal (or not to take anything not given to him; (4) to observe celibacy, and (5) to have no possessions whatsoever; and he should (also) always follow the religion as preached by the Jinas.

Exp. For those who cannot undertake the five great vows, there are the five lesser or minor vows called the five Anuvratas, three Gunavratas, and four Siksavratas. This constitutes the twelve-fold code of conduct for a householder. If it is not possible for a householder to undertake all the twelve vows, then he should at least make a modest beginning, and should exert himself gradually, until he is in a position to accept all the vows.

तत्थिमं पढमं ठाणं महावीरेण देसियं ।

अहिंसा निउणा दिट्ठो सव्वभूएसु संजमो ॥ ६ ॥ (दश. ६.३)

The very first principle of religion laid down by Lord Mahavira is Ahimsa-Non-injury to living beings,-which must be observed very scrupulously and thoroughly, and behaving towards all living beings with proper restraint and control.

Exp. The cardinal or the first principle of the Faith as propounded by Lord Mahavira (and the other Tirthankaras also), is Ahimsa. It has got the pride of place or place of honour, among all the vows and all other precepts are subservient to it, or in fact follow from it logically, If a monk observes Ahimsa, both according to the letter and spirit, then he cannot violate any other vows.

सव्वे जीवा वि इच्छंति जीविउं न मरिज्जिउं ।

तम्हा पाणिवहं घोरं निगंथा वज्जयंति णं ॥ ७ ॥

(दश. ६.१०)

All living creatures (that are in this world desire to live. Nobody wishes to die. And hence it is that the Jain monks avoid the terrible (sin of) injury to living beings.

लाभालाभे सुहे दुक्खे जीविए मरणे तहा ।

समा निंदा-पसंसासु तहा माणावमाणओ ॥ ८ ॥

(उ. १९.९१)

He is indifferent to success or failure, happiness, and misery, life and death, as also to censure or praise, and honour or insults.

श्री सरस्वती देवी
Shri Sarasvati Devi
(Goddess of Knowledge)



जय जिनेन्द्र ।
अहिंसा परमो धर्मः ।
परस्परोपग्रहो जीवानाम् ।

Jay Jinendra
Ahiṃsā Paramo Dharmah
Parasparopagraho Jivānaṃ

Victory to Those Who Have Conquered Their Inner Enemies
Non-violence is the supreme religion
The living beings are under obligation to one another

Jain Center of Greater Boston
Mahāvira Saṃvat 2529
April-2019