Exposition
Of
Pratikramana Stotra
Translation and explanation of Pratikramana Stotras in English

By
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DEDICATION

In memory of our beloved mother
Late Shrimati Hiraben Raichandbhai Shah
    Hemendra and Shah Family

In memory of our beloved mother
Late Shrimati Kankuben Hansraj Sumaria Shah
    Veni and Sumaria Family

This book is also dedicated to all the emancipators seeking the right path to ultimate release.
PREFACE

Jaina scriptures have prescribed six necessary duties for a Jaina householder, which are: sāmāyika, chaturvimsashati stava, vandanaka, Pratikramana, kāyotsarga and pratyākhyāna. Pratikramana is the central theme of these necessary duties as all the other five are included in it.

It has been a tradition for Swetamber Jains all over the world to do Pratikramana several times a year. The most important being the Samvantsari Pratikramana on the last day of Paryushana when a lay person confesses and atones for the sins committed knowingly or unknowingly during the past year. However, as the sutras and the prayers which are recited during the Pratikramana are mostly in Sanskrit and Prakrit (Ardhamagdhi), most devotees do not understand the exact meaning behind the sutras and prayers.

Excellent Gujarati and Hindi texts are available on this subject but I am not aware of any works in simple English. I must confess that I am not a scholar of Jain Religion and this is not a literary translation. It is my interpretation of the sutras and prayers after going through various texts on this subject written by scholars and very able writers. My purpose of writing this book is to give a simplified unconventional English translation to make it easy for an average reader to understand the meaning of the Pratikramana stotras.

This book “Exposition of Pratikramana Stotras” includes the original verses in Gujarati, with transliteration in English followed by as accurate as possible meaning and as clear as possible commentary of the verses. This book will be very helpful to the people who are familiar with the Pratikramana stotras but do not understand the original meanings as they are not well versed in Indian dialects.
My profound gratitude to my friend Dr. Vimal Prakash Jain, retired professor of Jaina Literature of University of Jabalpur at Jabalpur, Madhya Pradesh India for editing the manuscript and offering many valuable suggestions and comments.
I am thankful to my niece and nephew Jyotsna and Sudhir Shah for encouragement and support whenever I needed and my friend Pranay Jain for showing lot of patient and help in preparing this manuscript ready for printing.
I am also very thankful to my friend Satish Shah for many valuable suggestions and comments.
The stotras and the prayers of Pratikramana are not easy to translate as many times there are no equivalent words in English. But I have tried my best to keep the translation as true to the context as possible. In view of this if I have unknowingly misinterpreted the meaning I ask for the forgiveness of the readers and if they have right suggestion to let me know which I can include in any future editions (micchami dukkadam).

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Introduction

The pious Jaina householder is expected to perform following six necessary duties every day, these are:

1. **Sāmāyika**: Practice of unbroken meditative equanimity of the soul. The word *sāmāyika* is derived from *sama*, which means well balanced. The one who attains equanimity of mind is free from attachment and aversion. It helps in cleansing and enhancing the conduct attribute (*chāritra guna*) by acquiring right faith and knowledge. The sāmāyika vow is introductory stage to Jaina religious practice of abstinence.

2. **Chaturvimashati Stava**: Eulogy to 24 Tirthankaras. It helps in cleansing; enhancing and purifying the faith attribute (*darshana guna*).

3. **Vandanaka**: Veneration to an ascetic or the congregation of monks. It helps in cleansing and enhancing the knowledge attribute (*jnāna guna*).

4. **Pratikramana**: Practice of confession and expiation (atonement) of the past misdeeds by recitation of sacred hymns. The word pratikramana means to proceed towards purity by gradually freeing oneself from the harmful activities. According to some authority pratikramana is further classified into 5 different kinds: a) freeing from the sin (*āsavadarapadikkamana*), b) getting rid of ignorance (*michchhättapadikamana*), c) getting rid of four passions (*kashāyapadikamana*), d) stepping out of improper thoughts, words and deeds (*yogapadikamane*) and e) stepping out of the states of existence (*bhāvapadikamane*).

There are 8 different steps in pratikramana, which a person goes through, these are:

**A. Pratikramana**: To confess

**B. Praticharana**: To practice restraint
C. **Pratiharana:** To be vigilant to protect the right conduct.

D. **Varana:** To keep control over the senses.

E. **Nivrutti:** To retreat within

F. **Nindä:** To reprehend one-self for any improper actions.

G. **Grahä:** To reprehend in front of a monk or a spiritual teacher.

H. **Shuddhi:** To cleanse by atonement or by performing penances.

5. **Pratyäkhyäna:** Practice of self-denial by recitation of hymns to ward off future faults. It is a gradual process of renunciation. The fulfillment of 5 major vows and lesser vows, practice of spiritual vows of self discipline (*guna vrata*) and self mortification (*shikshä vrata*) all fall within the scope of pratyäkhyäna. It helps in cleansing and enhancing the austerity and inner strength (*tapāchāra and viryāchāra*).  

6. **Käyotsarga:** Rite of abandonment of body for improper deeds (*atichāra*) for a limited time. A person who practices the käyotsarga is required to keep his mind, body and speech under perfect restraint. From time point of view it is concerned with the present. It helps in cleansing and enhancing the inner strength (*viryāchāra*).

“Atitam padikkamämi, paduppannam samvaremi, anägayam pachchkkhämi.” I step out of past (*pratikramana*), I practice self-restraint with regard to the present (*käyotsarga*); I practice abstinence with regards to future (*pratyäkhyäna*).

The purpose of performing the pratikramana is to eradicate the effects of past misdeeds, while the purpose of practicing pratyäkhyäna is to stop possibility of committing sins in future and the purpose of atoning by käyotsarga is to cleanse the sins of present time. All these six essential duties should be carefully studied and systematically practiced with the intention of clearing the path of progress of an aspirant towards the attainment of emancipation.
By practicing these six essential duties one cleanses and enhances the five categories of ethical behavior (ächāra).

**Important points to remember while performing daily Essential duties:**
1. Pronounce each word with clarity and never try to rush.
2. Recite each prayer, hymn and Stotra in a soft melodious voice.

**1. Namukkäro Suttam**

**Object:** Deepest salutations to the five most auspicious beings.

**Sutra and Meaning:**

\[
\text{namo arihantānā, namo siddhānām, namo ëirīyānā, namo uvajjhāyānā, namo lōke saññāsālō, ñēsō pāñc nañjārē, saññāpāññāsañjō, māñjalān a saññāsālō, pêke hūvarī mūgarī.}
\]

\[
\text{namo arihantānam, namo siddhānam, namo ëirīyānam, namo uvajjhāyāna, namo loe savva sāhūnan, eso pancha namokkāro,}
\]

\[
\text{savva pāvappanāsano, mangalā nacha savvesim, padhamam havai mangalam.}
\]

I bow to the perfect embodied souls (Arihanta), I bow to the liberated souls (Siddha), I bow to the heads of congregation (Ächārya), I bow to the ascetic teachers (Upādhyāya), and I bow to all the monks (Sādhu). This five-fold salutation destroys all the sins. Of all the auspicious recitations. It is the first and the foremost.

**Explanation:** Navakara Mantra is also known as Namaskara Mantra and Namokara Mantra. Navakara Mantra is composed of nine sentences (padas). It is the most revered mantra in Jaina religion. In first and second sentences, we pay our respect to perfect souls. In the third, fourth and fifth sentences we pay respect to the monks. The remaining four sentences explain the importance of this prayer. Some Jain traditions do not include the last four
sentences in Navakara Mantra. The first seven *padas* each has a separate meaning while last two *padas* together have one meaning, thus for nine *padas* there are eight meanings (*sampada*). There are 68 whole letters in the original Prakrit version of the Navakara Mantra.

These are the five supreme beings (*parmeshthis*), who are revered in this Mantra.

**Arihanta:** Siddha is the highest stage of bliss even above the state of Arihanta but in the Navakara Mantra, obeisance is offered first to Arihanta because they are perfect worldly souls, builders of the ford of righteousness, establishers of the four fold order of the Jaina community and they devote their lives in preaching and guiding other living beings to the path of liberation. Lord Arihanta has 12 attributes; which are made up of 8 auspicious symbols (*pratihārya*) and 4 extra ordinary powers (*atishaya*).

**Twelve attributes of Arihanta are as follows:**

1. *Jnānātishaya:* Omniscience, the perfect knowledge of past, present and future of the entire Universe at the same time.
2. *Apāyāpagamātishaya:* Lord Arihanta is free from all the faults and where ever he travels there is absence of all natural calamities and diseases within the area of 125 Yojanas (1 Yojana equals 4 miles) surrounding him.
3. *Pujātishaya:* All celestial beings and humans either worship or have desire to worship Lord Arihanta.
4. *Vachanātishaya:* The speech of Lord Arihanta is ‘The Reality’ itself and well understood by celestial beings, humans and animals in their own mode of expression (native tongue) and has 35 special qualities.
5. *Ashoka Vruksha:* Where a divine assembly hall is built, a tree called Ashoka Vruksha, twelve times larger than the body of Lord Arihanta, is created by celestial beings. Lord Arihanta delivers his universal sermon sitting under this tree. Over Ashoka Vruksha, there is another tree called *Chaitya Vruksha.* It is under this
**Exposition of Pratikramana Stotras**

*Chaitya Vruksha* lord Arihanta acquires perfect knowledge (*Kevaljnäna*).


7. *Divya dhvani*: The discourse of Lord Arihanta is accompanied by divine music in the background played by celestial beings.

8. *Chämara*: whisk

9. *Sinhänäsana*: A divine golden throne studded with precious diamonds

10. *Bhämandala*: Halo behind the head of Tirthankara

11. *Devadudumbhi*: The celestial beings play the musical instruments during the *samovsharana*.


Of the above 12, 1 to 4 is extraordinary powers (*atishaya*) and 5 to 12 are symbols (*prätihärya*).

**Siddha**: Siddhas are liberated souls and are absolutely free from the cycles of birth and death forever. The liberated souls live in an abode called Siddha-shilä located at the top of the universe. Lord Siddha has 8 attributes.

**8 attributes of Siddhas are as follows:**

1. *Ananta-jnäna*: Infinite knowledge due to destruction of knowledge obscuring (*jnänävarniya*) karma

2. *Ananta Darshana*: Infinite perception due to destruction of perception obscuring (*darshanävarniya*) karma.

3. *Avyäbädha-sukha*: Eternal bliss due to destruction of feeling producing (*vedniya*) karma.

4. *Ananta-chäritra*: Perfect conduct due to destruction of deluding (*mohaniya*) karma.

5. *Akshaya-sthiti*: Imperishable state due to destruction of age determining (*äyu*) karma.
6. *Arupitva*: Formlessness due to destruction of name determining (*näma*) karma.

7. *Aguru-Laghutva*: Not to heavy, not to light, a balanced immaterial form due to destruction of class determining (*gore*) karma.

8. *Ananta-virya*: Infinite energy due to destruction of energy restrictor (*virya antarāya*) karma.

**Ächārya**: Head of monastic congregation. Ächārya has 36 attributes. For a detailed discussion of Ächārya see the sutra number 2 page 7.

**Upādhyāya**: Ascetic preceptor. Upādhyāya has 25 attributes.

**25 attributes of Upādhyāya are as follows:**
- Mastery of 11 Anga Ägamas, 12 Upanga Agamas, 1 Charanasittari (Text which deals in code of conduct) and 1 karanasittari. (Text, which deals in performing rituals and activities).

**Sādhus and Sādhvis**: Monks and nuns who have taken vows of poverty (*dikshā*). Sādhus have 27 attributes.

**27 attributes of Sādhus and Sādhvis are as follows:**
- Observe strictly five major vows (5)
- Do not eat before sunrise and after sunset (6)
- Give protection to six categories of living beings (*chha kāyā jivas*), i.e. one to five sensed living beings. (7-12)
- Keep control on pleasures derived from any of the five senses (13-17)
- Avoid greed (18)
- Forgive others (19)
- Keep clear conscious (20)
- Honest in dealing with personal clothes (21)
- Practice five-fold vigilance (*samiti*) and three-fold self-control (*gupti*) (22)
- Keep control over mental faculties (23)
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Keep control over speech (24)
Keep control over physical actions (25)
Endure hardships (26)
Endure calamities (27)
In total there are 108 attributes of 5 supreme beings (Paramesthi)

2. Panchindiya Sutra
   Guru Sthāpanā Sutra

Object: Recitation of 36 attributes of head of congregation.

Sutra and Meaning:

panchchindiya samvarano, taha nava viha bambhachera guttidharo; chauviha kasāya mukko, ia atthārasa gunehim sanjutto.

Spiritual master possesses full control over the five senses, he observes total celibacy in nine prescribed ways and he is free from four types of passions. These are the eighteen attributes.

pancha mahavvaya jutto, pancha vihā yāra pālana samattho. 2
pancha samio ti gutto, chhattisa guno guru majjha. 2

He observes, the five major vows, he has ability to practice five categories of ethical behavior; he is endowed with five-folded vigilance and three folded self-control. Such is my spiritual master with these 36 attributes. 2

Explanation: This hymn is recited to invoke spiritual master and therefore it is also known as Sthāpanā (invocation) Sutra; Panchindiya Sutra is the 91st and 92nd stanza of the text “Sambodha Prakarana” authored by Āchārya Haribhadra Suri. Presence of an ascetic teacher is essential while performing the
rituals. Any religious activity, especially Sāmāyika and Pratikramana, are most beneficial when performed in the presence of an ascetic teacher. When it is not possible to have the presence of an ascetic teacher, a holy book, preferably containing Navakara Mantra, Panchindiya Sutra, a religious symbol or a picture of an ascetic teacher can be placed on a wooden stand at a certain height (between the nose and the navel), as a symbolic representation of the ascetic preceptor.

It is very important to keep the image of spiritual master in mind while performing the rituals; otherwise performing religious activities is fruitless and does not produce true beneficial effects.

Ächārya: Ächārya is the spiritual head of the monastic congregation (monastic order, Sangha). Ächārya has following 36 attributes:
Control over pleasures and pains of the five-sense organs. The five sense organs are; skin (touch), tongue (taste), nose (smell), eyes (sight) and ears (hearing).

The categories of each sense are:
1. Eight types of touches: cold, warm, soft, hard, large/heavy, small/light, smooth and rough.
2. Five types of tastes: hot, bitter, rusty, sour and sweet.
3. Two types of odors: pleasant and foul.
4. Five types of colors: black, green, red, yellow and white, and
5. Three types of hearings: live (sachitta), through some media (achitta) and mixed (misra).

Nine ways prescribed to observe total celibacy are:
a. One should not stay where there are women, animals and eunuchs, b. One should not talk to women in a passionate manner, c. a man should occupy seat previously occupied by a woman after a minimum of 48 minutes (2 ghadi) and a woman should wait for 9 hours (3 prahar) before occupying a seat previously occupied by a
man, d. One should not look at woman with insinuating glances, e. One should not sit close to a wall where couples are sleeping or engaged in passionate conversation, f. One should not remember previous passionate encounters, g. One should not eat tasty or intoxicating food, h. One should not overeat and i. One should not adorn the body in any way.

**Free from four passions (Kashāyas):** Kashāya means passion. Kasha means worldly existence, aya means profit. That which promotes the worldly existence is kashāya. The four types of passions are: Anger (krodha), pride (māna), deceit (māyā) and greed (lobha). These four passions are the worst enemies to a person’s spiritual advancement.

**Observe strictly the five greater vows:**
1. **Nonviolence** (*Prānatipāta Viramana Mahāvrata*): Total nonviolence, in thoughts, words, and deeds
2. **Truthfulness** (*Mrushāvāda Viramana Mahāvrata*): Always speak complete truth.
3. **Non-stealing** (*Adattādāna Viramana Mahāvrata*): Take only those things, which are duly given
4. **Celibacy** (*Maithuna Viramana Mahāvrata*): Observe total celibacy.
5. **Non-possessiveness** (*Parigraha Viramana Mahāvrata*): Possess only bare necessities like clothing and vessels to accept alms. (Sādhus of Digambar sects do not wear any clothes because they consider clothes also as possessions).

**Practice of five categories of ethical behaviors** (*panchāchāra*):
1. **Ethical behavior pertaining to right knowledge** (*Jnānāchāra*): To study and teach religious scriptures, to write and encourage others to write and publish religious scriptures and, to take proper and due care of religious books is Jnānāchāra.
2. **Ethical behavior pertaining to right faith** (*Darshanācāra*): To understand the preaching of Jina beyond any doubts. Respect and honor Jina and the path of liberation shown by Jina.

3. **Ethical behavior pertaining to right conduct** (*Charitrācāra*): To observe right conduct, encourage and help other monks to do the same.

4. **Ethical behavior pertaining to austerities** (*Tapācāra*): To observe austerities and encourage and help others observe austerities. There are two types of austerities; external austerities (*Bāhya tapa*), which are related to voluntary endurance of hardships and restrictions of bodily pleasures and internal austerities (*Abhyantara Tapa*), which directly affect the karmas and help, shed karmas.

   External austerities (*Bāhya Tapa*) are: Fasting (*Anashana*), partial fasting (*Unodari*), limiting number of food items for consumption (*Vruti-Sankshepa*), avoiding or limiting consumption of tasty foods (*Rasa-tyāga*), voluntary endurance of physical hardships (*Kāyā klesha*) and controlling and limiting other pleasures (*Pratisāntināta*).

   Internal austerities (*Abhyantara Tapa*) are: Repentance for mental, verbal, and physical wrong deeds (*Prāyashchitta*), humility (*Vinaya*), selfless service to Sādhu, Sādhvi, and elders (*Vaiavachcha*), study of religious scriptures (*Swādhyaya*), meditation (*Dhyāna*) and abandonment of material things and passions (*Vyutsarga*).

5. **Ethical behavior pertaining to mental, verbal, and physical abilities or strength** (*Viryācāra*): To use mental, verbal, and physical abilities properly and constantly engage in spiritual activities without a moment of laziness.

**The path of five-fold vigilance** (*Samiti*): These are carefulness in walking (*Iryā Samiti*), talking (*Bhāshā Samiti*), eating (*Eshanā Samiti*), putting down any objects like clothing, pots and pans etc.
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(Ädäna-Bhanada-Matta- Nikshepanä Samiti) and disposal of bodily discharges (Parshthä Panikä Samiti)

The path of three folds self-control (gupti): These include refraining from all the harmful activities of thoughts (Mano Gupti), speech (Vachana Gupti) and body (Käyä Gupti).

Summary of 36 attributes:
Control over five-sense organs 5
Observance of celibacy in nine ways 9
Free from four passions 4
The above 18 are observed by giving up all harmful activities (tyäga swarup).
Commitment to five major vows
Observation of five categories of ethical behavior 5
Carefulness in five activities 5 and
Restrain of thought, speech, and bodily activities 3
The remaining 18 are observed by taking up restraints (Swikar swarup).

3. Khamäsamana Sutra
Panchänga Pranipäta Sutra

Object: To pay respect to god and the spiritual master.

Sutra and meaning:
ichchhämi khamä-samano! vandium, jävanijjäe nisihäe, matthaena vandämi.
Oh! Holy master! To best of my ability, discarding all sinful activities and with my head bowed down, I want to pay my respect to you.

Explanation: Holy masters have many attributes out of which forgiveness is the foremost; therefore they are also called Kshmäshramana (monks of forgiving nature). As while paying
respect one bows down touching five body parts; the head, both hands and knees on the ground, it is also called *Panchänga Pränipata Sutra*.

**4. Ichchhakära sutra**

**Object:** To enquire about the welfare of the spiritual master during his journey on the path of righteousness.

**Sutra and Meaning:**


Oh! Master! I hope and wish you were comfortable during night and day and while performing austerity, keeping in good health and following the path of righteousness. Oh master are you in peace? Will you please do me favor and accept the alms?

**Explanation:** Spiritual preceptor (*guru*) in Jain religion is defined as one who rejects the mundane existence and follows the path of liberation.

What is importance of spiritual preceptor?

If we look into past every great person had a preceptor (*guru*) for proper guidance. Without his guidance it is not possible to achieve anything. Always respect him, serve him to best of your ability and ask his permission and act according to his instruction to start any religious activity.
5. Abbhuththio Sutra  
Gurukhāmanā Sutra

Object: Asking forgiveness from the spiritual master.

Sutra and Meaning:

Give me permission willingly oh lord! I have come forward to seek forgiveness for the sins I may have committed on this day. (As the master willingly gives permission) As per the permission, I seek forgiveness for the sins I may have committed on this day. I seek forgiveness for whatever unfriendly or excessively unfriendly acts I may have committed this day in regard to eating and drinking, in regard to modesty (vinaya) and respect (vaiyāvṛttya), in regard to speech and conversation, in regard to seating myself at a higher or at the same level as you, or in interrupting you when you are speaking, or created bad feelings, or excessively bad feelings by exaggerating in what you have said. Whatever little or great disrespect I may have shown, which you know but I am not aware, may those wrongful deeds be forgiven and become fruitless.
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**Explanation:** This sutra shows respect and feelings to the spiritual master by a householder who wishes to confess for all the forbidden things he may have done and all the duties that he may have not performed, all the violations of the twelve vows, all the offences against right faith, knowledge and conduct, all evils as a result of possessions, all actions motivated by passions and hate, partiality for false creeds and dissemination of false dogmas, and all wrong done in course of daily business or household duties.

6. Shri Iriyāvahiyam-Airyāpathiki Sutra

**Iriyāvahiyā Sutam**

**Object:** Asking forgiveness for the injuries caused to all living beings while moving around.

**Sutra and Meaning:**

Iriyāvahiyā Sutam

Object: Asking forgiveness for the injuries caused to all living beings while moving around.

**Sutra and Meaning:**

Ichchhäkärena sandisaha bhagavan! Iriyāvahiyam padikkamämi? Ichchham, ichchhämi padikkamium. 1

Iriyāvahiyäe, virähanäe. 2

Oh lord! Grant me your permission willingly. I want to repent for any injury I may have caused on the path of my movement. Permission granted (master says) 1-2

gañanägamane. 3

pañña-kkamane, biya-kkamane, hariya-kkamane, osä-uttinga, panaga-daga, matti-makkadä-santänä-sankamane. 4

In coming and in going, in treading on living beings, in treading on seeds, in treading on green plants, in treading on dew (osä), on beetles (uttinga), on mold (panaga), on moist earth {which
contains water bodies (*apa-kāyas*) and earth bodies (*prithvi-kāyas*), and on cobwebs. 3-4

je me jivā virāhiyā. 5
egindiyā, beindiyā, teindiyā, chaurindiyā, panchindiyā. 6
Whatever living organisms with one or two or three or four or five senses, 5-6

*Explanation:* “Iriyā-patha” means the path of one’s movement from place to place. As the primary violation of this activity is injury or destruction of any form of life, one recites this poem to ask for forgiveness.

**7. Tassa Uttari Sutra**

**Object:** Additional efforts to further purify the impurities.

**Sutra and Meaning:**

*tassa uttari-karanenam, pāyachchhitta-karanenam, visohi-karanenam, visalli-karanenam, pävänam kammānam, nigghāyanatthāe, thāmi käussaggam.*
Making an additional effort, to repent, to cleanse the soul by extracting evil out of myself, I stand in body-abandonment posture (Käyotsarga).

**Explanation:** Reciting the iriyävahiyam sutra will purify the impure soul; but some sins may still persist, which are destroyed by reciting the tassa uttari sutra. Our soul is pierced with sins, to extract the sins out we have to perform the following acts: Make additional efforts, repent and reproach and resort to path of three spiritual jewels. To perform the above-mentioned activities, it is important to perform the body-abandonment posture (Käyotsarga).

*Uttarikarana* means act of additional effort; *präyaschítkarana* means act of confession by repentance and reproach; *vishodhikarana* means act of resorting to the path of right faith, knowledge and conduct (the three spiritual jewels) to prevent any further perverted attitudes and acts by evilness. *Vishalyikarana* means eliminating the sins from the soul forever by performing all the above activities so that they can never return.

It is very important to perform all religious ceremonies with pure and clear conscious, this is achieved by performing a form of meditation in which a person abandons his body and concentrates on the soul (käyotsarga).

If a person performs atonement (pratikramana) with pure intentions, not only he can get rid of all the sins committed during that day but also his karmic bonds of many past births are also destroyed. Laghu Pratikramana means short Pratikramana.
8. Shri Annattha – Ägära Sutra  
Käussaggasutam

Object: Description of the pledges, exceptions, and time limit during body-abandonment posture (käyotsarga).

Sutra and Meaning:
annattha-usasienam, nisasienam, khäsienam, chhienam, jambhäienam, udduenam, väya-nisaggenam, bhamalie, pitta-
muchchhäsé. 1
With the exception of inhaling and exhaling, coughing and sneezing, yawning and hiccupping, passing wind, giddiness, and swooning. 1
suhumehim anga-sanchälehim, suhumehim khela-sanchälehim,
suhumehim ditthisanchälehim. 2
Very slight movement of the body, swallowing of the saliva or phlegm and subtle movement of the eyes. 2
evamäiehim ägärehim, a-bhaggo a-virähio, huija me
käussaggo. 3
During these and other involuntary movements, may my body-abandonment posture be unbroken and unimpaired? 3
jäva arihantänam bhagavantänam, namukkärenam na
päremi. 4
Until I have completed the recitation of the Namokära mantra to the blessed Arhats. 4
täva käyam, thänenam monenam, jhänenam appänam
vosirämi. 5
Till then I shall cast aside my body in the standing position, in silence and in meditation. 5

Explanation: What does expiatory rite (präyaschitta) mean?
That which purifies the mind. (Präyas means that which is in general, chitta means purifies the mind).

The other involuntary movements, which are major exceptions, are: a. When one has to move from one’s place and posture due to natural calamities like fire, lightening, earth quakes and others, b. to save a living creature e.g., mouse from claws of a cat, c. because of unexpected attack by robbers or molestation by wild animals like snake bites and others, or d. forced to move by order of higher authority.

Thus, there are 12 minor exceptions and 4 major interruptions of Kāyotsarga.

**Kāyotsarga**: The word ‘Kāyotsarga’ is the Sanskrit translation of the Prakrit word ‘Kāussagga’. It means the undisturbed abandonment of the body. It is defined as standing in silent in meditation motionless except the involuntary movements of the body such as breathing, for a fixed duration until the Namokāra mantra is recited by loudly saying “Namo Arihantānam.”

Kāyotsarga may be performed either with Pratikramana or for the sake of mastery over oneself, i.e. victory over calamities.

The duration of Kāyotsarga is specified in terms of respiratory cycles. One respiratory cycle equals one deep breath in and one deep breath out. Concentrating on breathing cycles helps achieve deep concentration necessary for meditation. The most common duration of Kāyotsarga is 25 respiratory cycles.

Kāyotsarga should be done without committing any of the following 19 errors:

Standing either on one leg or keeping the leg in a crooked position (ghotakadosha), taking support of a pole or wall while sitting (stambahādosha), touching the ceiling with head (māladosha), keeping feet apart (nigaddosha), sitting with toes or heels touching each other (uddhidosha), keeping hands on the private parts (shabaridosha), holding the whisk in a wrong position (khalinadosha), keeping head bowed down (vadhudosha), covering the navel area and area below the knees with a cloth (lambottaradosha) , covering the chest (for man only)
(stanadosha), counting the time period of Kāyotsarga by fingers or by movements of eyelids (bhamuhangulidosha), moving the eyeballs like a crow (vāyasadosha), moving the head side ways (shira:kampa dosha), making (hun-hun) noise like a dumb person (mukadosha), speaking incoherently like a drunk (madirādosha), making movements like a monkey (prekshyadosha), hiding clothes soiled by perspiration (kapitthadosha), swaying the body (latādosha) and covering the whole body (sayantidosha).

Women are allowed to keep down the head, cover the chest, the legs and the whole body.

9. Logassa Sutra

Nāmastava Sutra

Object: Eulogy of 24 Tirthankaras of Bhārata Kshetra of the present cycle.

Sutra and Meaning:

I praise the twenty-four Jinas, the illuminators of the entire Universe, the conquerors of attachment and aversion, the bearers of perfect knowledge, and builders of ford of righteousness. 1

I bow to Rushabhdeva, Ajitnātha, Sambhavanātha, Abhinandana Swami, Sumatinātha, Padmaprabha, Supārshvanātha Swami, and Chandraprabha Swami. 2

I suvihim cha puppet-dantam, siala-sijjansa-vāsupujjam cha; vimalamanantam cha jinam, dhammam santim cha vandāmi. 3
I bow to Pushpadanta (Suvidhinätha), Shitalnätha, Shreyansnätha, Vasupujya, Vimalnätha, Anantnätha, Dharamnätha and Shäntinätha. 3

kunthum aram cha mallim, vande muni-suvidhinam nami-jinam cha; vandämi rittha-nemim, päsam taha vaddhamänam cha. 4

I bow to Kunthunätha, Aranätha, Mallinätha, Munisuvarata Swami, Naminätha, Neminätha (Arishtanemi), Parshvanätha and Mahävira Swami. 4

chau-visam pi jinavärä, Tittha-yarä me pasiyantu. 5

Thus I have praised the twenty-four Jinas who have shaken off impurities and defilements and eliminated old age and death once for all; may they be gracious to me. 5

kittiya-vandiya-mahiyä, je e logassa uttamä siddhä. ärugga-bohi-läbham, samähi-varamuttamam dintu. 6

May they, the Siddhas, the noblest of all beings, give me enlightenment and tranquility and final release, they who have been praised and worshiped and adored by the Indras and the celestial beings and are the supreme perfect souls (siddhas) in the Universe, for betterment of my soul grant me the right faith and the purest form of meditation. 6

chandesu nimmala yarä, äichchesu ahiyam payäsä-yarä; sägara-vara-gambhirä, siddhä siddhim mama disantu. 7

Purer than the moons, more radiant than the suns, and profound as the oceans, may Perfected ones (siddhas) grant me final release. 7

Explanation: Logassa Sutra is also known as ‘Chaturvimshati Stava’ or ‘Chauvisatthaya.’ By reciting Logassa Sutra, one adores and offers obeisance to the 24 Tirthankaras. There are 6 necessary
duties prescribed in Jaina texts, which a householder traditionally performs in morning and evening everyday. These necessary duties (ävashyaka) are: 1. Sämäyika-practice of meditation. 2. Chaturvimshati Stava-praise of 24 Tirthankaras. 3. Vandana-paying respect to monks. 4. Pratikramana-Atonement by recitation of the set form of prayers for confession of faults committed in the past. 5. Käyotsarga-the rite of abandonment of the body for limited time. And 6. Pratyäkhyäna-Renouncement by recitation of the set form of prayers for fending of future faults, generally expressed in the form of dietetic restrictions like fasting etc.

Rushabdhdeva invented the fire, method of warfare, divided the society into different groups on the basis of their profession and various arts.

10. Karemi Bhante Sutra

Pachchkkhāna Sutra

Object: To achieve natural state of asceticism

Sutra and Meaning:

karemi bhante! sämäiyam, sävajjam jogam pachchakkhāmi; jäva niyamam pajjuvāsāmi, duviham tivihenam, manenam, vāyāe, käenam, na karemi, na kāravemi, tassa bhante! padikkamāmi, nindāmi garihāmi, appānam vosirāmi.

Oh lord! I am now going to perform meditation (sämäyika) and give up all harmful activities (pratyäkhyāna). For as long as I am in meditation, I shall not commit any harmful activities by mind, speech or body or get them done by others; and, I confess, reprehend and repent for the sins committed in past, and I cast
Exposition of Pratikramana Stotras

aside my body for the forgiveness of sins committed by my soul (Kāyotsarga).

**Explanation:** Sāmāyika is an exercise to attain (aya) the equanimity or tranquility of mind (sama). It is a process by which activities of mind, speech and body become one with the soul with cessation of harmful activities and concentration on pious activity. All the six essential duties in a very subtle way are included in this verse (sutra). Performing meditation (sāmāyika) is the first necessary duty, the word “Bhante” in first verse represents adoration of 24 Tirthankaras (second duty), the word “Bhante” in last verse represents respect (vandanā) to the monks (third duty), repentance of past sins is atonement (pratikramana) (fourth duty), to cast aside the sinful soul is Kāyotsarga (fifth duty) and not to commit the sinful activities in future is pratyākhyāna (the sixth duty). While performing sāmāyika a householder is in reality practicing the asceticism for a period of 48 minutes.

Nindā and grahä both mean same thing; but nindā is reproach done by oneself, while grahä is condemnation voiced in presence of a preceptor for redemption from the mistakes committed in past. Recitation of this sutra is the beginning of sāmāyika.

A layperson takes vows of not committing or asking some one else to commit sinful acts, while monks in addition have also to take the vow not to approve any sinful act committed by others.

**11. Sāmāiya Vayjutto Sutra**

**Object:** To ask for forgiveness for any harmful activities committed repeatedly while performing sāmāyika.

**Sutra and Meaning:**

sāmāiya vayjutto, ķeva mane hoi niyamasanjutto.
chhinnai a-suhüm kammam, samāiya jattiä vārā. 1
As long as a person performs sämäyika maintaining full control over all his threefold actions i.e. of mind, speech and body, all the harmful karmas continue to be destroyed. 1

sämäiyammi u kae, samano iva sävao havai jamhā .eena kāranenam, bahuso sämäiyam kujjā. 2

In a sämäyika a layperson becomes like an ascetic and for that reason alone it should be performed often. 2

sämäyika vidhie lidhun, vidhie päryun, vidhi kartān je koi avidhi huo hoi, te savi hun mana, vachana, käyāe kari michchhāmi dukkadam. 3

While taking vow, performing and or completing sämäyika, if I have committed any faults of mind, speech and body and caused any harm to any living being, may those faults be forgiven and become fruitless. 3

dash mananā, dash vachananā, bār käyānā ae batrisha dosomāhi je koi dosha lägyo hoi te savi hun mana, vachana, käyāe kari michchhāmi dukkadam. 4

If I have committed any of the 32 faults, which include, 10 of mind, 10 of speech and 12 of body, may those violations be forgiven and become fruitless. 4

Explanation: Sämāyika is performed for a period of 48 minutes, because generally a layperson can stay in that state without loosing concentration at the most for 48 minutes. If one is capable that person can do three sāmāyikas continuously without break. If one intends to do more than three sāmāyikas one should take a break after three and start afresh the next sāmāyika.

Some classify the violations of sāmāyika vow in following five major categories:
1. Violation of mind (mano-dushpranidhāna): It means a failure to surrender the mind to meditation. The mind gets distracted as a result of anger, greed, deceit, pride and envy.

2. Violation of Speech (vāg-duspranidhāna): Use of harsh, hurtful or indecent words. Mispronounce, misunderstand or recite sutra hesitantly.

3. Violation of body (kāya-dushpranidhāna): Failure to inspect the ground or object used while doing sāmāyika, for presence of living creatures (pratilekhana) and removing such living creatures (pramārjana) by means of a whisk (rajoharana) or with the soft flap of a garment.

4. Forgetfulness of sāmāyika (smṛty-akarana): Inability to remember time when sāmāyika is to be performed or whether or not it has been performed.

5. Instability in Sāmāyika (anavasthita-karana): Failure to observe the proper formalities in carrying out the sāmāyika or to give it up halfway, or to take food immediately after it is finished.

12. Jagachintāmani Chaityavandan Sutra

Object: Veneration to all the Jain temples, Jinas’ images, Tirthankaras (of past, present and future) and their attributes.

Sutra and Meaning:


chauvisampi jīna-vara! jayantu a-ppadihaya-sāsana. 1

O Master! Willingly permit me to worship. (Master if present says yes do). As per your permission I am performing the Chaitya vandana.
You are the wish-fulfilling gem and master of the noble souls (bhavya means living beings who have potential to liberate themselves). The preceptors of entire Universe, protectors of six categories of living beings, brothers of every soul, guides of people seeking liberation, intelligent expounders of six substances of Universe. Whose images have been placed on Mount Ashtäpad, destroyers of eight karmas, whose religious order cannot be destroyed by anyone, such are the 24 triumphant Peaceful liberators (Tirthankaras).

In this land of toil (karmabhumi) where one has to work for livelihood, 170 Noblest (utkrust means excellent) Lord Tirthankaras have taken birth. Ninety million Omniscients and ninety billion monks are found at times. At present time there are 20 Tirthankaras, 20 million Omniscient and 20 billion monks present, I bow respectfully to all of them every morning.

Rushabhdeva on Mount Shatrunjaya, Neminätha on Mount Girnära, be triumphant! Mahävira Swami who graces Sachora Nagar, Munisuvarat Swami in Bharucha and destroyer of unhappiness and sins Lord Pärshvanätha seated in Muhari village, be triumphant! Other 20 Tirthankaras of 5 Videha kshetra and also all the Tirthankaras of all the directions, of past, present and future, I pay my respect. 3

sattä- navai sahassä, lakkhä chhappanna attha-kodio;
battisasa- yaya-bäsiäim, tia-loe cheie vande. 4

I salute to 85,700,282 (eighty-five million seven hundred thousand two hundred and eighty two) Jain temples located in all three worlds. 4

panarasa- kodi- sayäim, kodi båyäla lakkha adavannä, chhattisa- sahasa-asiiim, säsaya- bimbäim panamämi. 5

I salute to permanently present (shäshvata) 15,425,836,080 images of Jina located in all these Jain temples. 5

_Explanation:_ In this sutra we pay veneration to all the Jain temples and images of Jinas within them. Jaina scriptures mention presence of maximum 170 or minimum 20 Tirthankaras at one time. Without going into details of Jaina Geography, the scriptures also mention that the abode of humans and lower form of lives is limited to two and half-islands. In these islands there are fifteen continents, which are five Bhärata Kshetra, five Airavata Kshetra and five Mahä Videha Kshetra. Each Mahä Videha Kshetra is further divided into 32 territories. They are collectively called lands of toil (karmabhumi) because living beings have to work for their survival in these lands. Tirthankaras are only born in these continents and establish four fold Jaina religious order, agriculture (Krushi) law and order (asì) and education (masì) for benefit of people. They are present all the time in 4 territories of each of Mahä Videha, in the rest only at certain times.
Thus maximum of 170 Lord Tirthankaras may exist at the same time, which can be counted as follows: 5 in 5 Bhärata Kshetras, 5 in 5 Airāvata Kshetras and 160 in 5 Mahā Videha Kshetras (5 x 32=160 territories). In the present era 170 Tirthankaras existed at the same time during the time of second Tirthankara Lord Ajitnätha.

A minimum of 20 Tirthankaras are present all the time one in each four territories of 5 Mahā Videha Kshetra (4x5=20).

Jaina scriptures describe two types of souls bhavya (noble), who will attain liberation in due time and abhavya (unfortunate) souls who will never attain liberation.

It is said that Gautam Swami composed the first two verses of this poem when he went on pilgrimage to Mount Ashtäpad.

According to legend the mountain is named Ashtäpad because there are eight steps carved in the mountain to reach the peak. The height of each step is one Yojan (one Yojan equals 4 miles).

There are 1,529,444,760 images of Jinas in Upper World, 13,896,000,000 images in Lower World and 391320 in Middle World in total there are 15,425,836,080.

Chaitya Vandan is a spiritual adoration (bhāva puja) symbolized by hymns of praise (stutis).

13. Shri Jamkinchi Sutra

Object: To pay respect to all the places of pilgrimages located in the Universe and all the images of Jinas in them.

Sutra and Meaning:

From here, I pay respect to all the Jain pilgrimages located in the heavens, nether regions and the abodes of humans and the images of Jinas in those pilgrimages.
Explanation: In this sutra the respect is paid to the places of pilgrimages and the images of the Tirthankaras, which are mobile and not permanent.

14. Namu tthu nam
   Sakra-stava Sutra

Object: Praising Lord Tirthankara through his attributes.
It is also known as the Sakra-stava, because in the legends Indra usually recites it when a Tirthankara is either conceived in the womb or takes birth.

Sutra and Meaning:

namuttunam, arihantänam, bhagavantänam. 1
Praise to the Arhats, the blessed ones. 1

äi-garänam, tittha-yaränam, sayamsambuddhänam. 2
Who are the cause of the sacred doctrine, who show the path across, who have of themselves attained enlightenment. 2

purisuttamänam, purisa-sihänam, purisa-vara-pundariänam, purisa-vara-gandha-haththinam. 3
The best among men, the lions among men, the best (Pundarika) lotus among men, the perfumed elephants (gandha-hastins) among men. 3

loguttamänam, loga-nähänam, loga-hiänam, loga-paivänam, logapajoagaräñnam. 4
The best in the Universe, the lords of the Universe, the benefactors of the Universe, the lights of the Universe, the illuminators of the Universe. 4
abhyadayānam, chakkhu-dayānam, magga-dayānam, sarana-dayānam, bohi-dayānam. 5
Those who give freedom from fear, who give insight (scriptural knowledge), who give the right direction to liberation, who give refuge, who give enlightenment (right faith). 5

abhyadayānam, chakkhu-dayānam, magga-dayānam, sarana-dayānam, bohi-dayānam. 5
dhamma-dayānam, dhamma-desayānam, dhamma-nāyasānam, dhamma-sūraha-nam, dhamma-vara-chāuranta-chakkavattinam. 6
Who give the sacred doctrine, who expound the sacred doctrine, who are the authorities on the sacred doctrine, the guides to the sacred doctrine, and the ecumenical monarchs of the sacred doctrine. 6

appadihaya-varanāna-dansana-dharānam, viyatta chhaumānam. 7
Those who possess the ever-irrefutable (perfect) knowledge and insight, who have thrown off all travesties. 7

appadihaya-varanāna-dansana-dharānam, viyatta chhaumānam. 7
jīnānam, jāvayānam, tinnānam, tārayānam, buddhānam, bohayānam, muttānam, moagānam. 8
The Jinas, who have conquered aversion and attachment, who help others to conquer, who have crossed over, who aid others across, the enlightened and the enlighteners, the liberated and the liberators. 8

savva-nunam, savva-darisinam, siva-mayala-marua-mananta-makkha-yā-mavvābā-ha-mapunarāvitti siddhigai nāmadhyeyam thānam sampattānam, namo jīnānam, jiabhayānam. 9
The omniscient, the all-seeing, full of compassion, immutable, inviolable, endless, imperishable, those who have reached that
state that which is called ultimate release (siddha-gati) from which there is no return, and which is bliss and undisturbed; praise to the Jinas who have overcome fear. 9

je a aiyā siddhä, je a bhavissanti nägae käle; sampai a vattamänä, savve tivihena vandämi. 10

In the threefold way (by mind, speech and body) I worship all the Siddhas, those who have been, and those who are, and those who will be in future. 10

**Explanation:** Arhats are worthy of salutation (vandanä) and worship (pujä). They are the destroyers of inner enemies (attachment and aversion) and in whom seeds of karma no longer grow (ruhati). They are the possessors of knowledge (jnäna), glory (mahätmya), fame (yasha), asceticism (vairägya), final release (moksha), beauty (rupa), courage (virya), energy (prayatna), longing (ichhä), law (dharma), wealth (shri) (here represents the acquisition of inner qualities of the soul), and divinity (ayshwarya). The Tirthankaras are compared to lions because of their courage in combating the enemies which are karmas, to lotuses because they have made flower of holy law (dharma) to blossom in mire of the worldly existence and to the gandha-hastins because all the calamities are driven away by the presence of the Tirthankara just as lesser elephants are driven away by the legendary perfumed elephants (gandha-hastin is familiar creature of legend, regarded as the noblest of the beast). *Pundarika* is a variety of lotus, which is white in color and considered to be the best variety of lotus.
15. Jävanti Cheiäim Sutra

Object: Obeisance to images of Jina of all the three worlds.

Sutra and Meaning:

I, who live here, adore all the temples and images of Jina, which exist there in the upper world, the middle world and the nether world.

Explanation: This Sutra is also known as Chaitya Vandan Sutra. In Jag Chitämani Sutra, we offer obeisance to all the temples and images, which are (permanent) eternal, and in Jamkinchi sutra to mobile ones, while in this sutra respect is paid to both permanent and mobile places of pilgrimages and images of Jinas.

16. Jävant ke vi Sähu Sutra

Object: Pay sincere respect to all the monks.

Sutra and Meaning:

I bow down to all those monks free from evil in word, in thought, and in deeds, found in Bhärata, Airävata, and Mahävideha.

Explanation: This Sutra is also known as Muni Vandana Sutra. The monks are our true preceptors who give us proper guidance to the path of ultimate bliss in absence of Jina. It is not enough to just
worship Jina. We should also pay respect and gratitude to the monks who are our benefactors, ask about their health and serve them as per their needs. According to Jaina philosophy the factors that cause harm and karmic bondage to the soul are called sins (danda). These are of three kinds, of mind, speech and body.

17. Namorhat Sutra

_Pancha Parmesthi Namaskār Sutra_

**Object:** To pay respect to the five supreme beings.

**Sutra and Meaning:**

नमोंरहत-सिद्धा-चार्योपाद्याय-सर्वसाधुम्:
namorhat-siddhā-chāryopādhyāya-sarva-sādhubhyah.

I pay my respect to the five supreme beings, Arihanta, Siddha, Āchārya, Upādhyāya and Sādhu.

**Explanation:** Āchārya Siddhasen Diwākar composed this sutra in Sanskrit. It is usually recited prior to reciting any verses or hymns and before performing many other important religious rituals.

18. Uvasaggaharam Stavana Sutra

**Object:** Hymn in praise to Lord Pārshvanātha to be recited to ward off all the worldly as well as spiritual obstacles while following the path of righteousness.

**Sutra and Meaning:**

उवासागगहरम पासं, पासं वांचसि कमाहसमुख; विसहा विसानिन्नायं, मंगल कल्लाना आवायं.

uvasagga-haram pāsam, pāsam vānchasi kamaghana mukkam; visahara visaninnāsam, mangala kallāna āvasam.
I bow to Lord Pärshvanätha, the conqueror of all calamities, who has a guardian angel (Yaksha) called Pärshva, who is free from all eight Karmas, who destroys the venom of Kämatha the demon (snake) and who is treasure house of all auspiciousness. 1

Exposition of Pratikramana Stotras

vishara phulingamantam, kanthe dhärie jo sayä manuo; tassa gaha roga märi, duttha jarä janti uvasämam. 2

People, who memorize and recite viasdhara sphuling, the powerful incantation (mantra), or make amulet and wear it around the neck, their sufferings due to effects of adverse planetary deities (nava graha), sickness, malignant fever and any other afflictions, are all suppressed. 2

chitthau dure manto, tujjha panâmobi bahuphalo hoi; naratiriesu vi jivä, pävanti na dukkha dogachcham. 3

Leave aside that powerful incantation, even an obeisance offered to you is, so effective that living beings born as humans and animals do not suffer from unhappiness or misfortunes. 3

tuha sammatteladdhe, chintämani kappapäyavabbhahie; pävanti avigghenam, jivä ayaräram thänam. 4

Human beings when they attain the right faith, which is even superior to the wish fulfilling gem (chintämani ratna) and desire-fulfilling tree (kalpa vruksa), will attain liberation without major obstacles. 4

ia santhuo mahäyasa! bhatttibharanibbharena hiaena; tä deva! dijjja bohim, bhave bhave päsä! jinachanda. 5
O most glorious Lord Pärshvanātha, I, full of devotion for you, adore you with all my heart. Hence, O Lord Pärshvanātha, kindly grant me the right faith in all my worldly existences. 5

Explanation: Uvasaggahara Sutra is one of the most revered Sutras in Jain tradition. Āchārya Bhadrabahu composed this Sutra around 2200 years ago. He was the last head of monastic congregation who had knowledge of all 14 Āgamas (shruta kevali, chauda purvadhara) of the current time cycle. It is said that an epidemic of plague caused by an evil forest god (vyantardeva) befell on Jain community; to eradicate the epidemic Āchārya Bhadrabahu composed this Sutra. It is said that continuous recitation of this Sutra by the people eradicated the epidemic of plague.

A Visadhara-sfulling Mantra composed of 18 letters is associated with the name of Lord Pärshvanātha, which is considered effective against all types of pains and afflictions. That Mantra is: “Namiuna Pāsa Visahara Vasaha Jina Fullinga.”

All the five supreme beings are included in this recital. The first two letters of each verse mean each auspicious being. Uvva means Upādhyāya, Visha means monks, chittha means Āchārya, tuha means Arihanta and ia means Siddha.

19. Jaya Viyarāya Sutra
Prārthanā Sutra

Object: Recitation of thirteen prayers in front of Jina.

Sutra and Meaning:
जय वीयराय जागजुरु, हेषै मम तुह शब्दातो! महाव! सविन्यो, महा
पुसर्वर्था ऐतिहाल सिद्धि।
jaya viyaräya! jaga-guru! hou mamam tuha ppabhävao bhayavam! bhava-niveo maggä-nusäriä, ittha phala siddhi. 1
Hail! O Passionless Lord! Preceptor of the world, through your grace, blessed lord, may I wish for, disgust towards the cycle of birth and death, pursuit of the right path and attainment of ultimate bliss. 1

loka-viruddha-chchäö, guru-jana-puä, parattha-karanam cha, suha-guru-jogo tavvayana-sevanä ä-bhavamakhandä. 2
Abandonment of whatever is wrong and impure in the world, respect for the spiritual guide and elders, to be helpful to others, close association with right spiritual guide and full obedience to his words throughout all worldly existences. 2

värjjai jai vi, niyäna-bandhanam, viya-räya tuha samaye; taha vi mama hujja sevä, bhave bhave tumha chalanänam. 3
O Passionless lord! Even though in your doctrine it is prohibited to ask favors from Jinas, still grant me to serve in your feet in all my worldly existences. 3

dukkha-khao kamma-khao, samähi-marana cha, bohiläbho a, sampajjau maha eam, tuha näha! panäma-karanenam. 4
O master! By paying obeisance to you, I gain these four favors, unhappiness is destroyed, karmas are destroyed, and right faith and vow of holy death are acquired. 4

sarva mangala mängalyam, sarva kalyäna kärnam pradhänam sarva dharmänäm, jainam jayati shäsanam. 5
Let the holiest among all, the prosperous among all, supreme among all the religions, the Holy law of Jina be triumphant. 5

**Explanation:** Jaya Viyaräya Sutra is also known as Pranidhäna Sutra or Prärthanä Sutra. In this Sutra one humbly requests the passionless Lord for nine things (1) end of worldly life, (2) pursuit of right path of liberation, (3) attainment of liberation, (4) abandonment of whatever is harmful in the world, (5) respect for the spiritual guide and elders, (6) to be helpful to others, (7) close association with right spiritual guide, (8) full obedience to his words (9) and to have all the above wishes in one’s all worldly existences.

He also expresses his desires for detachment from the materialistic gains and aspirations for (1) destruction of unhappiness, (2) destruction of all the karmas, (3) acquisition of three spiritual jewels (right faith, knowledge and conduct) and (4) holy death leading to ultimate bliss the Moksha.

The nine wishes and the four aspirations makeup thirteen Prayers.

Chief disciple (Ganadhara) composed the first 2 verses; the last 3 verses have been added later on.

20. Arihantacheiyänam Sutra

**Chaityastava Sutra**

**Object:** To stand in body-abandonment posture (Käyotsarga) in front of Jinas to adore and revere them with increasing intensity of faith for beneficial effects.

**Sutra and Meaning:**

arihanta-cheiyänam, karemi käussaggam. 1
vandana-vattiäe, puana-vattiäe, sakkära-vattiäe, sammäna-vattiäe, bohi-läbha-vattiäe, niruvasagga-vattiäe. 2
For the sake of adoring the images of the Arhats, for the sake of worship, for the sake of paying homage, for the sake of honoring, for the sake of acquiring right faith and to obtain state of absolute freedom (moksha) from disasters, I stand in body-abandonment posture (kāyotsarga). 1, 2

saddhāe, mehāe, dhiie, dhāranāe, anuppehāe, vaddhmānie, thāmi, käussaggam. 3

With ever increasing intensity of right faith and right knowledge, steadfastness, mindfulness and contemplation, I stand in body-abandonment posture. 3

Explanation: Chaitya means image of Jina as well as Jain temple. Worship of images of Jina (pujā) is of 3 types: The first two types are Dravya pujā (Material worship) is done by offering material things to Jina’s image.
1. Anga Pujā: Worship of the body parts of Jina’s image by water, sandal wood paste, flowers and so on.
2. Agra Pujā: Worship by offering rice, fruits, sweetmeats, incense, and light and so on in front of the Jina’s image.
3. Bhāva Pujā: Is spiritual adoration or worship by reciting prayers, stutis, meditation and contemplation.

21. Kallāna kandam Sutra

Object: Adoration of foremost Lord Jina, all the Tirthankaras, Holy Writ and Goddess of learning (Sarsavati Devi).

Sutra and Meaning:
kallänakandam padhamam jinindam, santim tao nemijinam munindam; päsam payäsam su-gunikka-thänam, bhattii vande siri-vaddhamänam. 1

With devotion I pay respects to, foremost Lord Rushabhdeva, fountain of all good, peaceful and soothing like a moon Lord Shäntinätha, supreme lord among monks Lord Neminätha, enlightener Lord Parshvanätha and establisher of good virtues revered Vardhamäna Swami. 1

a-pära-sansära-samudda-päram, pattä sivam dintu su-ikka-säram; savve jinindä sura-vinda-vandä, kalläna-vallina visäla-kandä. 2

The ones, who have successfully crossed the ocean of mundane existence, who are adored by the celestial beings and who are like the widely spread roots of happiness, all the Jinas; grant me the ultimate release (moksha). 2

nivväna-magge vara-jäna-kappam, panäsiyä-sesa-kuväi-dappam; mayam jinänam saranam buhänam, namämi nichcham ti-jaga-ppahänam. 3

The supreme vehicle for the path of liberation, the destroyer of ego of all wrong believers, shelter of the wise, the principle doctrines (ägamas) of Jineshwara in three worlds, to which I pay my eternal respect. 3

kundindu-go-kkhiratusara-vannä, saroja-hatthä kamle nisannä; väesiri putthaya-vagga-hatthä, suhäya sä amha sayä pastthä. 4

Fair complexion like jasmine flower, full moon, milk of cow and dew, seated on a lotus, holding lotus in one hand, and a bundle of books in the other hand, beneficent to all, you! Goddess of learning (Sarsavati Devi) always blesses us with happiness. 4
**Exposition of Pratikramana Stotras**

**Explanation:** This poem is composed of four verses. First verse is in praise of five Tirthankaras, second verse is in praise of all the Tirthankaras, third verse is in praise of Holy Writ (āgamas) and fourth verse is in praise of Goddess of Learning Sarsavati Devi.

**22. Sansāradāvä Stuti**

**Object:** Adoration for eternally beneficial Lord Mahāvira, all Tirthankaras and Sarsavati Devi.

**Sutra and Meaning:**

I bow to you, revered Lord Mahāvira you are like water to put out the wildfire of mundane existence, like a gale of wind to blow away the dust of infatuation, like a plough to till away the ground of deceit and steadfast like Mount Meru; I bow in the feet of Lord Jinas, you, who are worshiped by kings of humans, demons and celestial beings, with their heads bowed down, with garlands made of lotus flowers; the lotus flowers which adorn their crowns, and you, who have fulfilled all the desires of people who have paid their obeisance to you.
**Exposition of Pratikramana Stotras**


I bow to, the ocean of words (scripture) of Lord Mahāvira which is full of profound knowledge, whose verses are like a fascinating and flowing pool of water, whose body is vast due to the mutual union of waves of non-violence and simplicity, full of inter-twined lessons of doctrines, full of essence and full of jewels of wisdom. 3


O Goddess Sarsavati! With extremely beautiful complexion, holding a lotus flower in one hand, sparkling necklaces adorning the neck, seated on a lotus flower of such sweet fragrance that the flocks of wasps fly around it; grant me the state of liberation, the ultimate release from mundane existence. 4

**Explanation:** The first two verses are reverent salutation (vandanā) to Lord Mahāvira, the third verse to the Holy Scriptures and the fourth verse to Goddess of Learning Sarsavati Devi.

Revered Shri Haribhadra Suriji created this stuti. He passed away at the moment when he had just finished the first line of 4th verse. His congregation composed the last three lines; therefore all participants recite together the last three lines loudly during pratikramana.
23. Pukkharavaradivaddhe Sutra  
Shruta Stava Sutra

Object: This is a hymn in praise of Jaina doctrine, which drives away the darkness of ignorance.

Sutra and Meaning:

I bow down to those peaceful liberators who have established the sacred doctrine in 5 Bhärata, 5 Airävata, and 5 Mahävideha continents (Kshetras) located in two and half islands made up by Jambudvipa, Dhatakikhandha and half of Pushkaradvipa. 1

I worship the sacred doctrine, which is destroyer of the veil of darkness of ignorance, which is adored by celestial beings and kings, which contains the rules of conduct, and which tears apart the net of delusion. 2

That which ends the sorrows of birth, old age, and death and that which brings the full and ample bliss of final release, worshiped by gods, demons and kings, how can, one who understands its essence, ever become careless? 3
Oh people! Pay reverently salutations to the Holy Writ (shruta dharma), of Lord Tirthankara, which is proven to be the most superior doctrine, most beneficial in the path of right conduct, is faithfully worshiped by empyrean gods (vaimānik deva), mansion dwelling gods (bhavana pati deva), luminous gods (jyotishika deva) and forest gods (vyantara deva). Let this sacred doctrine, which includes detailed description of all the six substances all the three worlds and the living beings in there, be triumphant. May it be victorious and may it prosper the dignity of the other tenets like lesser and major vows. 4

Oh Lord! To worship the Holy Writ, I will practice the body-abandonment posture. 5

Explanation: The first verse is devoted to the infinite number of Jinas who take birth in 15 continents of the Universe; the rest is in praise of the Holy Writ.

Lord Tirthankaras give discourses after they acquire absolute knowledge. The chief disciples after listening to these discourses compose the scriptures, which are called Āgamas. Each word of a Tirthankara is meaningful and auspicious. They have strength of making a soul pure by eradicating all the sins of the faithful.
24. Siddhänam Buddhänam  
Sidddhastava Sutra

Object: The description of homage paid to, all the Siddhas, Lord Mahāvīra, all the auspicious events of Lord Arishthanemi and 4, 8, 10 and 2 totaling to 24 Jinas.

Sutra and Meaning:

I pay homage, always to all the Siddhas, the enlightened ones who have crossed the ocean of mundane existence, who have gone there by climbing the stages of spiritual development in orderly fashion and have reached the summit of the Universe. 1

I pay my respect by bowing down my head to Mahāvīra, who is the god of gods, who is adored by lords of gods, and whom gods worship with their hands clasped. 2

Even one salutation offered to the best among all the Tirthankaras Lord Vardhāmāna will carry a man or a woman across the ocean of mundane existence. 3

Even one salutation offered to the best among all the Tirthankaras Lord Vardhāmāna will carry a man or a woman across the ocean of mundane existence. 3
I worship Arishtanemi that ecumenical holy monarch, who received the initiation on the summit of the Mount Girnära, attained perfect knowledge (kevala-jnäna) and the final release (moksha). 4

chattäri attha daso ya, vandiyä jinavarä chauviisam; paramttha-nitthi atthä, siddhä siddhim mama disantu. 5

May four, eight, ten and two, thus twenty-four venerated Jinas, who have been liberated and attained the Siddha state, show me the final release. 5

Explanation: In the fifth verse the numbers four, eight, ten and two, thus the total number twenty-four; represent images of Tirthankararas placed by Universal Monarch Bhärata in four directions of Mount Ashtäpad.

25. Veyävachchagaränam Sutra

Object: Reverence to all Gods of right faith.

Sutra and Meaning:

veyävachcha-garänam, santi-garänam, samma-ditthi-samähi-garänam, karemi käussaggam… annatth.

I stand in body-abandonment posture (käyotsarga) for those patron gods, who render selfless service and bring tranquility to Jaina religious order (Jaina Shäshana); and bring equanimity to people of right faith.
26. Bhagawänaham Sutra

Object: Veneration to all five supreme beings.

Sutra and Meaning:

bhagawänham, ächäryaham, upädhyäyaham, sarva-sädhuham.

I pray again and again worship myself as perfect embodied and liberated souls, leaders of congregation, holy preceptors and all the monks.

Explanation: This is a very important verse, even though it is made up of four words only. The meaning behind each word is very deep. The literal translation of this verse is: “I am the perfect God, I am the leader of congregation, I am the holy preceptor and I am the monk; I am the divinity of all these.” The verse implies oneness with all the living beings. One is not a separate entity but one is all of these living beings. One is it.

27. Devasia Padikkamane Thäum Sutra

Object: Very important short verse to confess (Älochanä) for all sins committed during the day.

Sutra and Meaning:

ichchhäm, savvassa vi devasia, duchchintia, dubhäsia, duchchhäm dukkadam.

O lord! With your permission, can I atone for all harmful activities committed during the day? (When the preceptor grants the permission) Accepting the permission. For all the sinful thoughts, spiteful words and for evil activities I may have committed during
the day, may those harmful deeds be forgiven and become fruitless.

28. Ichchhāmi thāmi Sutra

Object: Ask forgiveness for any violations committed against 12 vows of householder.

Sutra and Meaning:

ichchhāmi thāmi käussaggam jo me devasio aiyāro kao, kāio, vāio, mānasio;
I stand in body-abandonment posture for whatever faults I may have committed during the day through the actions, speech, or thoughts.

ussutto, ummaggo a-kappo, a-karanijjo dujjhāo, du-vvichintio anāyāro, anichchhiavvo asāvaga pāuggo;
Speaking against the scriptures, following a wrong path, performed unworthy and improper deed, ill meditated, ill conceived, immoral, undesirable and unbecoming acts for a layman.

nāne, dansane charittā-charittte sue, sāmāie tinham guttinam chaunham kasāyānam; panchan-hamanu-vvayānam;
In regard to knowledge and belief and conduct of lay life, the Holy Writ, the equanimity (sāmāyika), and whatever transgression I may have committed in respect of the three-fold self-control (guptis), four passions (kashāyas), and the five lesser vows (anu-vratas).
tinham guna-vvayānam, chaunham sikkha-vvayānam, bārasa-vihassa-sāvaga-dhammassa jam khandiam, jam virāhiam, tassa michchhāmi dukkadam.

Three spiritual vows of self-discipline (guna-vratas), four spiritual vows of self-mortification (shikshā-vratas), the layman’s twelve-fold rule of conduct, I may have broken, or opposed, may those bad deeds of mine be forgiven and become fruitless.

**Explanation:** This is the desire to atone for the violations committed against the 12 fold vows of a layman by recitation of a short prayer of confession.

The twelve vows of a layperson are:

1. Five lesser vows (Anu Vratas): These are; non-violence, truthfulness, non-stealing, celibacy and non-possession.
2. Three spiritual vows of self-discipline (Guna Vratas): These are vow of voluntary confinement (digvrata), vow of simplicity (bhogopabhogha) and vow of piety (anarthadanda). And
3. Four spiritual vows of self-mortification (Shiksha Vratas): These are practice of equanimity (sāmāyika), vow of additional confinement of every day activity (desāvakāshikā Vrata), vow of fasting (posadhopavāsa) and vow of charity (dāna Vrata).

**29. Nānammi Sutra**

_Dansanammi Panchāchāra Sutra_

**Object:** To pray and ask forgiveness for violations of the five ethical codes of conduct.

**Sutra and Meanings:**

_nānammi dansanammi a, charanammi tavammi taha ya viriyammi; āyaranam āyārō, ia eso panchahā bhānio. 1_

nānammi dansanammi a, charanammi tavammi taha ya viriyammi; āyaranam āyārō, ia eso panchahā bhānio. 1
There are five ethical codes of conduct in regard to right knowledge, right faith, right conduct, penance and spiritual strength. 1

kahle vinae bahu-rame, uvahane-taha a-ninhavane; vanjana-attha-tadubhaye, attha viho nānamāyāro. 2

To study scripture at proper time (jnānāchāra), to respect the scholar (vinayāchāra), to greatly respect wise, preceptors and the scriptures (bahumānāchāra), to make efforts to study the scriptures (upadhānāchāra), not to conceal identity of the spiritual preceptor (aninhavanāchāra), to pronounce the verses clearly (vyanjanāchāra), to reflect both on verses and meaning (ubhayāchāra) are the eight fold practice of right knowledge. 2

nissankia nikkankhia, nirvitiyaghchhā a-mudha-ditthia; uvavuha-thirikarane, vachchhalla ppabhāvane attha. 3

Not to have any doubt in the words of Jina (nishankitāchāra), not to put faith in other religions (nikānkshitāchāra), not to loath at monks and nuns for their unclean and untidy appearance (nirvitigichhāchāra), not to get impressed by pompousness, spells and charms of an unfaithful (amudhdrastiāchāra), genuinely praise and support a person with right faith (upabrumhanāchāra), to bring stability in religious practices of the people whose faith is shaken (sthirikaranāchāra), to look after the welfare of the coreligionists (vātsalyāchāra), and to perform pious activities which will bring praise from people of other faiths (prabhāvānāchāra), are the eight fold practices of right faith. 3

panihāna joga jutto, panchahim samihim tihim guttihim; esa charittā yāro atthaviho hoi nāyavvo. 4
To practice the five fold vigilant (samitis) and three fold restraints (guptis) of mind, speech and body, diligently, are eight fold practices of right conduct. 4

bārāsa vihammi vi tave, sabhhintara bāhire kusala ditthe; agilai
anājivi näyavvo so tavā yāro. 5

The six external and six internal austerities prescribed by lord Arihanta, without remorse or without expectation of financial returns for livelihood, is the right way of practice of penance. 5

ana sana munoariyā, vitti sankhevanam rasachchāo; kāya kilesa
sanlinayā ya, bājho tavo hoi. 6

To practice four fold dietetic restrictions {total or partial fast, eating less then required amount, to restrict the number of items to eat, complete or partial abstention of tasty foods (like milk, yogurt, clarified butter, sugar, oil etc.)}, mortification of body by heat, cold, insect bites etc. and to be modest are the six types of external austerities. 6

pāyachchhitam vinao, veyāvachcham taheva sajja hō; jhānam
ussaggo vi a, abbhintarao tavo hoi. 7

Confession (prāyaschitta) in the presence of a spiritual guide (guru), which includes atonement (pratikramana) and confession (ālochanā), reverential behavior in thoughts, words and deeds to the elders and monks (vinaya), and look after their needs, (vaiyāvachcha), studying, asking questions, memorizing, expounding, reading the sacred lore (dharma kathā) that is swādhyāya, abandonment of body (kāyatasarga) and meditation (dhyāna), are the six internal austerities. 7

abhyudāyāvaśāhinā, prājñāpuruṣo devānto, jñātā an jñāthām,
nāyiphe divyāvāpa. 8
aniguhia bala virio, parakkamai jo jahuttamäutto; junjai a jahä thämam, näyavvo viriä yäro. 8
To use the mental, verbal and bodily strength according to one’s ability to promote religious activities and to pursue the path of righteousness are the three ways of utilizing one’s energy the right way. 8

Explanation: This sutra is known also as panchächära ni äth gäthä (The eight verses of five ethical codes of conduct). Any transgressions of these five ethical codes of conduct as well as twelve vows for layperson are called the violations (atichära). Any activities that enhance five attributes (faith, knowledge, conduct, austerity and the spiritual energy) are called ethical codes of conduct (ächära).

30. Suguru Vandana Sutra

Object: To pay utmost respects to the spiritual preceptors and ask for their forgiveness for any transgressions committed while paying respects.

Sutra and Meaning:
ichchhämi khamä-samano! vandium jävanijjäe, nisihiäe. 1
anujänaha, me miuggaham, nisihi. 2
(The disciple says). O forbearing monk! I wish to enquire about your health and pay my respects to you. (The preceptor says do as you wish). (The disciple says) Allow me to enter your restricted space. (The preceptor says) I allow you. 1, 2.

ahä äryä, äry sündäram sülläjäe me! dikhamö, appäätäntäjäe bahuñusëæ! me! dikvasi paräjñäto? 3 jña an! 4. jväälän ä! me! an
oho, käyam-käya samphäsam-khamanijjo bhe!
kilämo appakilantänam bahusubhena bhe! divaso vaikkanto? 3.
jattä bhe! 4. javanijjam cha bhe? 5
Oh revered monk forgive me if I cause any pain while touching your feet with my body, I hope you will have spent your whole day peacefully with little disturbance? (The monk says yes). In your spiritual progress you are unperturbed by your sense organs and passions. (The preceptor says yes and so are you). I beg for pardon, forbearing monk, for my daily transgressions. (The preceptor says I too ask your pardon) 3, 4, 5.

khamemi khamä-samano! devasiam vaikkamam ävassiäe,
padikkamämi, khamäsamanänanam devasiäe äsäyanäe,
tittisannayaräe, jam kinchi michchhäe manadukkadäe
vayadukkadäe käyadukkadäe, kohäe mänäe mäyäe lobhäe. 6
O forbearing monk! For any disrespect and for any of the thirty-three defilements (äshätnäs means unholy acts) while performing day to day essential duties, anything done amiss through mind, speech, or body, through anger, pride, deceit or greed. 6

savva-käliäe savva michchhovayaräe, savva dhammä ikkamanänäe, äsäyanänäe jo me aiyäro kao, tassa khamä-samano! padikkamämi
nindämi garihämi appänam vosirämi. 7
Due to any unbecoming behavior and violation of the sacred doctrine, whatever offence I may have committed, forbearing monk, I confess and reprehend and repent it and cast aside my sinful self. 7
Exposition of Pratikramana Stotras

**Explanation:** This sutra is to be addressed to only high-ranking monks and not to any ordinary monk. Here a layperson confesses and asks for forgiveness for any violations he or she may have committed while paying respect to the spiritual preceptor. There are thirty-three failures (āshātanās) towards expression of reverence, but in short following are the three main divisions of unholy acts:

1. Most conspicuous (utkrusta)-those concerned with actions contrary to the preceptor’s command.
2. Conspicuous (madhyama)-those referring to defilement of any impurities.
3. Least conspicuous (jaghanya)-those concerned with touching the feet or other limbs of the preceptor.

Shri Haribhadra Suri has defined Vandanā as the foundation of the religion (dharma pratimulbhutā vandanā). The advantages of paying respect are: politeness (vinaya), modesty (mān-bhanga), worshiping the spiritual preceptors (guru jana ni pujā), worship the Holy Writ (shruta dharma ni ārādhanā) and the ultimate release (siddhi pada).

**31. Devasiam Āloum Sutra**

**Object:** Any transgressions committed during the day or night brings them to light and ask for forgiveness.

**Sutra and Meaning:**

ichchhākārena sandisaha bhagwan! devasiam aloum? ichchham aloemi, jo me devasio.

Give me your permission willingly! So that I can reflect on any transgressions I have committed. (After the preceptor says yes). I want to confess and ask for their forgiveness.
32. Sāta Lākha Sutra

Object: To ask for forgiveness for any harm done to any living being.

Sutra and Meaning:

sāta läkha pruthvikāya, sāta läkha apkāya,
7 hundred thousand earth bodies (dirt, stones etc.),
7 hundred thousand water bodies (water, dew; ice etc.),
sāta läkha teukāya, sāta läkha vaukāya,
7 hundred thousand fire bodies (light, fire, candle, torch etc.),
7 hundred thousand wind bodies (air, small particles etc.),

dash läkha pratyeka vanaspatikāya, chauda läkha sādharana vanaspatikāya,
10 hundred thousand individual (extra ordinary) plant lives (fruits, flowers, seeds, leaves, roots, etc.), 14 hundred thousand collective (ordinary) plant lives (one entity with many lives e.g. figs and fig like fruits etc.),

be läkha beindriya, be läkha teindriya,
2 hundred thousand lives with 2 senses (sea-shells etc.),
2 hundred thousand lives with 3 senses (ants, termites etc.),
be läkha chaurindriya, chāra läkha devata,
2 hundred thousand lives with 4 senses (mosquitoes, spiders, etc.),
4 hundred thousand celestial lives,

chāra läkha näraki, chāra läkha tiryancha panchendriya, chauda läkha manushya.
4 hundred thousand helicans lives, 4 hundred thousand animal lives with five senses, 14 hundred thousand human lives.

Of these 84 hundred thousand living beings, if I have hurt or killed, promoted or encouraged such acts, mentally, verbally or physically may those sinful deeds be forgiven and become fruitless.

**Explanation:** In this verse why total of only 84 hundred thousand numbers of wombs are (yonis) counted?
There are infinite numbers of wombs present. However the groups of wombs with similar color, odor, taste, touch and shape are considered as one type. Thus the numbers of wombs are counted as 84 hundred thousand.

How is the number of species determined in each type of living being?
In each kind of living beings the type of species are halved in hundred. Each specie will have 5 types of colors (black, green, red, yellow and white), two types of odors (pleasant and foul smelling), five types of tastes (hot, bitter, rusty, sour and sweet), eight types of touches cold, warm, soft, hard, large/heavy, small/light, smooth and rough) and 5 types of shapes (triangle, square, rectangle, round and oval). By multiplying all the factors the final number of specie is determined.

For example earth bodies are 700,000. Halved in hundred of this number is 350. Multiplying this number with all the other factors. 350x5x2x5x8x5=700,000. The exact source of how the numbers 700, 500, 350 200 and 100 are derived is not clear.
33. Adhāra Pāpasthānaka Sutra

Object: To contemplate and ask forgiveness for 18 categories of sins.

Sutra and Meaning:

Object: To contemplate and ask forgiveness for 18 categories of sins.

Sutra and Meaning:

First comes killing (prānātipāta or himsā), second is lying (mrushāvāda),
fīrīrī tihaḍānā, śevē māyān.

triye adattādāna, chaute maithuna,
third is stealing (adattādāna), fourth is unchastity (abrahma or maithuna),
aḥāḥmē pāṛikṛṣṇ, ṣthē bēdā,

pañchame parigraha, chhathe krodha,
fifth is acquisitiveness (parigraha), sixth is anger (krodha),
ṣaṭtāmē māna, āṭhē māyā,

nāvme lobha, dashme rāga,
ninth is greed (lobha) tenth is attachment (rāga),
agāyērāmē dvesha, bārme kalaha,
eleventh is hatred (dvesha), twelfth is disputation (kalaha),
tērēmē abhayākhyāna, chaudemē paishunya,
thirteenth is false accusation (abhyākhyāna), fourteenth is backbiting (paishunya),
parèrēmē rati-arati, solame para-parivāda,
fifteenth is pleasure-displeasure (rati-arati), sixteenth is slander (para-parivāda or nindā),
satērēmē māya-mṛṣāvād, adhārēmē mithyātu śalya;

saterame māyā mrushāvāda, adhārāme mithyātu śalya;
seventeenth is deceitful speech (māyā-mrushāvada) and eighteenth is false belief, belief in wrong god, teacher and religion (mithyātva).

If I have indulged or have promoted or encouraged any such sinful act by others or praised the person who has committed any one of these eighteen categories of sin, either mentally, verbally or physically, may those sinful deeds be forgiven and become fruitless.

**Explanation:** Amongst the faults to be confessed are all forbidden things done and all duties left unattended, all infringements of the twelve vows (bārā vrata), all offences against the three spiritual jewels (ratnātraya), all evil effects of possessions (parigraha) and undertakings (ārāmbha), all actions motivated by passions (kashāya), all partiality for false creeds and dissemination of false dogmas, and all wrongs done in the course of one’s daily business or household duties.

Let us now consider in detail the number of violations one may commit under the influence of the 18 categories of sins. They are 

\[(108 \times 18) = 1944\]

How did we arrive to number 108?

1. Activity (yoga): Activities are of 3 types (i) in thoughts, (ii) by words or (iii) by physical actions.

2. The stage: There are 3 types of stages of activity, (i) in planning (sāmārāmbha), (ii) in the act of preparation (sāmārāmbha) or (iii) the actual commencement (ārāmbha) of the act.
3. The performer: Three ways an activity can be performed (i) by own self (karana), (ii) to get it done by others (karāvana) or (iii) to approve actions of someone else (anumodana).

4. Passions: There are 4 types of passions (i) anger (krodha), (ii) pride (māna), (iii) deceit (māyā) and (iv) greed (lobha).

One hundred and eight (108) kinds of activities are enlisted in the Jaina Scriptures, which are harmful to the soul. This figure is arrived by taking into account the four (4) different passions, the three (3) actors, the three (3) kinds of activities and the three (3) stages of activities. The result of multiplication of these factors (4x3x3x3) is 108.

34. Vandittu Sutra

**Object:** This is the longest principal aphorism of both night (devasika) and day (rāi) Pratikramana. A householder is supposed to observe five ethical codes of conduct (Āchāra) and twelve householder vows (bārā vrata). This aphorism is to ask forgiveness, if any transgressions have occurred while observing these vows.

**Sutra and Meaning:**

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vandittu savva siddhe, dhammāyare a, savva sāhu a;
ichchhāmi padikkamiun, sāvaga dhammāi ārassa. 1
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Bowing to the Omniscient pathfinders (tirthankaras) and liberated souls (siddhas), the leaders of monastic congregation (dharmāchārya), and all the monks (sādhus), I wish to confess for all the transgressions I may have committed while following layman’s vows. 1

```
वंदित्तु सवव सिद्धेः धम्मायाय त सवव साहू त
िच्छधामि पादिक्कायिन्, साववधम्माय आरस्स। १
```

1. Bowing to the Omniscient pathfinders, liberated souls, the leaders of monastic congregation, and all the monks, I wish to confess for all the transgressions I may have committed while following layman’s vows.

2. Bowing to the pathfinders, the leaders of monastic congregation, and all the monks, I wish to confess for all the transgressions I may have committed while following layman’s vows.
jo me vayāiyāro, nāne taha dansane charitte a,
suhumo a bāyaro vā, tam ninde tam cha garihāmi. 2
I wish to confess, scorn and reproach for whatever subtle or gross
transgressions I may have committed, in respect to ethical behavior
related to right knowledge (jnāna), right faith (darshana), right
conduct (chāritra) and the other two, austerity (tapa) and energy
(virya). 2

duvihe pariggahammi, sāvajje bahuvihe a ārambhe;
duvihe pariggahammi, sāvajje bahuvihe a ārambhe;
kārāvane a karane, padikkame desiam savvam. 3
I want to repent for the transgressions I may have committed
in regard to acquiring two types of possessions, external (wealth, live
stock, land etc) and internal (passions etc.) as well as any day-to-
day harmful activities either done by me or approved such
activities done by some one else. 3

jam baddhamindiehim, chauhim kasāehim appasatthehim;
rāgenesis to dosena va, tam ninde tam cha garihāmi. 4
I scorn and reproach all the transgressions I may have committed
as a result of activities by sense organs (indriya), four passions
(kashāya), with despicable intentions or due to attachment and
aversion. 4

ägamane niggamane, thāne chankamane anābhoge;
abhioge a nioge, padikkame desiam savvam. 5
I want to confess for all transgressions I may have committed
during the day while attending frequently religious places of other
faiths, coming, going or strolling to and fro purposelessly and
performed sinful activities due to fear of or pressure from higher
authorities. 5
I want to confess for any transgressions of right faith, I may have committed during the day in regard to having doubts in Holy Writ, desire to follow other religions, uncertainty about the fruits of religion, or shown disgust towards monks and nuns for their untidy appearance or soiled clothes, praised or kept acquaintance of an ignoramus person. 6

I reprehend for the harm I may have caused to six categories of living beings while cooking, making some one else to cook or approve some one else cooking, for myself, for others or for both. (Explanation: cooking is just one example. Reprehension is for any activities where there is desire to kill, or actually harm or kill any living beings). 7

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

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

I want to atone (pratikramana) for whatever violations I may have committed during the day in respect to the five lesser vows (anu vrata), three spiritual vows of self-discipline (guna vrata) and four spiritual vows of self-mortification (shikshā vrata). 8
Exposition of Pratikramana Stotras

padhama vyassa iyäre, padikkame desiam savvam. 10
As regards the first lesser vow of non-violence, I want to atone for whatever violations I may have committed during the day, due to careless (pramäda) or contemtuous behavior to a living being, such as beating, binding (tying), amputating, overloading and starving others. 9, 10

bie anu vvayammi, parithulaga alyavayana viraio;
äyaria mappasatthe, ittha pamäya ppasangenam. 11
sahasä rahassa dare, mosuvaese a kudalehe a;
biya vayassa-iäre, padikkame desiam savvam. 12
As regards the second lesser vow of truthfulness, I want to atone for whatever violations I may have committed during the day, due to careless or contemtuous behavior, such as falsely accusing, disclosing close secrets of trusting person, betraying by divulging spousal secrets, preaching wrong doctrines and forging documents. 11, 12

taie anu vvayammi, thulaga paradavva harana viraio;
äyaria mappasatthe, ittha pamäya ppasangenam. 13
tenä hada ppaoge, tappadiruve viruddha gamane a;
kuda tula kuda mäne, padikkame desiam savvam. 14
As regards the third lesser vow of non-stealing, I want to atone for whatever violations I may have committed during the day, due to careless or contemtuous behavior, such as buying stolen goods, helping a thief in burglary, adultering and selling, smuggling and selling contrabands and falsifying weights and measures. 13, 14
As regards the fourth lesser vow of celibacy, I want to atone for whatever adultery I may have committed during the day, due to careless or contemptuous behavior, such as illicit sexual relations with unmarried girls, other women, widows or prostitutes, flirting with other women, arranging marriage for strangers and have intense sensual desires. 15, 16

As regards the fifth lesser vow of non-possession, I want to atone for whatever violations I may have committed during the day, due to careless or contemptuous behavior, such as excessive accumulation of wealth and grains, farm and real estate property, silver, gold and other precious metals, servants and maids (two legged) and horses and other four legged animals. 17, 18

As regards voluntary confinement of directions (dig vrata) the first spiritual vow of self discipline (guna vrata), I want to reprehend for what ever violations I may have committed like, involving in
activities beyond the specified sphere or direction (up, down, east west, north & south), though keeping well within limit in one direction, but going beyond the specified limits in other direction or crossing the limits by oversight. 19

margaṃma a mṛṣaṃma a, puṣṭaṃ a ṛḍāṃ a ṛṇḍaṃlaṃ a, ṛtvīraṃ parivāreṇa, bhrīgaṃma suṣṭhaṃnāṃ nīde. 20

majjammi a mansammi a, pupphe a phale a gandha malle a;

uvabhoga paribhogha, biyammi gunavvae ninde. 20

As regards simplicity (bhogābhoga vrata) the second spiritual vow of self discipline, I want to reprehend for whatever violations I may have committed like, consuming alcoholic beverages, meat, other forbidden food and fruits, enjoying the fragrance of flowers, camphor, and wearing flower garlands, once or more than once. (Explanation: The foods and drinks are the consumable articles and can be used only once (upbhoga). While the fruits, flowers, and camphor and fragrances are substances, which can be used more than once (paribhoga). 20

sachchitte padibaddhe, apoli duppoliam cha ähäre;
tuchchhosahi bhakkhanayā, padikkame desiam savvam. 21

I want to amend by confessing for whatever violations I may have committed during the day by using sentient things (putting lemon juice in the food by squeezing the lemon), eating uncooked, partially cooked or food of little or no nutritious value (Junk food). 21

ingāli vana sādi, bhādi phodi suvajjae kammam;
vānijjam cheva danta, lakkha rasa kesa visa visayam. 22

A lay person should strictly avoid doing the following five occupations harmful to living beings: Using fire to bake the bricks and earthen vessels (potter), growing or destroying flowers, fruits, vegetables or grains (farming), selling or renting domestic farm animals, carts drawn by livestock, (horses, camels, cattle) digging
or drilling wells. A lay person should also refrain from doing following five types of businesses which deal in selling or buying ivory, pearls, wax, clarified-butter (ghee), oil, jaggery, slaves, bird feathers, animal hairs, narcotics, liquors and weapons. 22 (shakata=cart, angära=fire, sphotic=digging, vânijjya=commerce, varjavun=give up)

वे अम जातिविलिंगम निदुंडविंश य दयकः, ससंदर्कारसोऽसं असह-पोऽसं य वनिज्यम्. २३

evak khu janta pillana kammam, nillanchhanam cha davadänam; sara daha talöya sosam, asaiposam cha vajjijjä. २३

For the same reason one should avoid the following five activities; use flour mills, grinding machines to crush sugarcane and sesame seeds, piercing the nose, ears or amputate body parts, to set fire in forests, houses or fields with vegetation, emptying the lakes and water reservoirs, support profession of prostitution and raise wild animals. 23

सत्तह्गी मुसलंकंतरस-तपस्कंके मंत्रमुखम्रेणे, दिन्ने दयागिरिव वात. पदिक्कि मेडसिंव च्यञ्ज. २४

satthaggi musala jantaga, tana katthe manta mula bhesajje; dinne davävie vä, padikkame desiam savvam. २४

I want to amend by confessing for any transgressions I may have committed during the day by providing weapons, kilns (furnaces) for fire, wooden pestle (dhoko), stone hand mills (ghanti), straw, wood, magical spells or herbs or powders, to make snakes dance or keep them under control, to give or ask someone else to give or approve some one giving things which may harm others. 24

नानुव्वत्तिन्तवम्यं विलिवं चक्क्रयं चक्क्रयं, पदिक्कि मेडसिंव च्यञ्ज. २५

nhänuvvattana vannaga, vilevane sadda ruva rasa gandhe; vatthäsana äbharaña, padikkame desiam savvam. २५

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

उदये फुडुडुए, मोड़ी अधिगृह-भूगोलिणियों,
 इलाम अजलाक्षे, तर्कअन्न गुजल्यो निंदेय. २५

*kandappe kukkuie, mohari ahigarana bhoga airitte;

dandammī anatthāe, taiaammi gunavvae ninde. २६

As regards piety (*anarthadanda vrata*) the third spiritual vow of self discipline, I want to reprehend for what ever violations I may have committed like, telling vulgar stories, crude jokes and making fun of others, keeping arms in house and possessing things in excess. 26

Explanation: The things listed in verses 22 to 26 are violations of vow of piety, the third spiritual vow of self-discipline.

लिवी डुपवलिणियों, अजलाक्षे ता खायियँ दुसः,
 सामैिया विनिदक्षे, पहमे सिद्धायो निंदेय. २७

*tivihe du ppanihāne, anavatthāne tahā sai vihune;

sāmāia vitaha kae, padhame sikkhā vae ninde. २७

As regards the practice of equanimity (*sāmāyika*), the first spiritual vow of self mortification (*shiksā vrata*), I want to reprehend for what ever violations I may have committed like, non-vigilant activities of mind, speech and body (evil thoughts, words or actions), taken wrong postures like extended legs while doing sāmāyika, forgetfulness about time of performing sāmāyika etc. 27

आज्ञप्ये पेसप्ये, सदेयुवः अ पुज्वले दुसः,
 तसायालिणियों, जीवो सिद्धायो निंदेय. २८

*ānavane pesavane, sadde ruve a puggalakkheve;

desāvagāsiammi, bie sikkhā vae ninde. २८

As regards the additional confinement (*deshāvakāshika vrata*) the second spiritual vow of self mortification, I want to reprehend for what ever violations I may have committed like, by getting or sending things for self-consumption or business beyond the set limits, drawing some one’s attention by coughing, clapping, by making sound or by throwing objects. 28

संधारवालिणिद्विभमाय तद येव भोज्यालिणियों,
 पोलविलिविल्यों, तर्को सिद्धायो निंदेय. २८
Exposition of Pratikramana Stotras

santhāruchchāra vihi, pamāya taha cheva bhoyanā bhoe;
posha hvihi vivarie, taie sikkhā vae ninde. 29

As regards fasting (posadhopavāsa vrata) the third spiritual vow of self-mortification, I want to reprehend for what ever violations I may have committed like, not being vigilant while putting things down on the floor, being negligent at the time of urinating and defecating, idling away the time by napping or sleeping and worrying about meals. 29

sachchitte nikkhivane, pihine vavaesa machchhare cheva;
kālā ikkama dāne, chautthe sikkhā vae ninde. 30

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

rāgena va dosena va, tam ninde tam cha garihāmi. 31

I want to reproach and reprehend myself in the presence of a the holy preceptor (guru) for any transgressions I may have committed by showing compassion, out of attachment towards the monks and nuns who may be happy, healthy, learned and of good conduct or with feelings of aversion towards unhappy, sick, lacking in right knowledge and of loose conduct. 31

sāhusu samvibhāgo, na kao tava charana karana juttesu;
sante phāśuadāne, tam ninde tam cha garihāmi. 32

I want to reproach and reprehend myself in the presence of a holy preceptor if I have failed to give alms for reasons beyond my
control to the monks who faithfully observe vows of austerity and self-restraint. 32

Exposition of Pratikramana Stotras

I do not want to commit any of the following five transgressions of vow of auspicious voluntary death (sanlekhanä) till my demise; to use the mystical powers to gain the material happiness in this world or in heavens, desire to live longer if I gain name and fame by austerity, or wish to die if sorrows befalls on me or to entertain intense sensual desires. 33

I want to amend by confessing any transgressions I may have committed in respect to any of the vows and restraints by harmful physical, vocal or mental activities. 34.

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

Exposition of Pratikramana Stotras
A person with right faith acquires only trifling karmic bond even though one may commit sins because one does not act with malice or cruelty. And when he atones and repents as prescribed by a spiritual preceptor he gets rid of them swiftly, same way as a well-trained physician cures the ailments. 36, 37

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

And if the layperson who is lightened has no more aversion or attachment, he has no more karma bond due to aversion or attachment. 41
A layperson, who has accumulated much karmic dust due to sinful activities, will be able to destroy all the sinful sorrows by performing penitential retreat (pratikramana). 41

Exposition of Pratikramana Stotras

I want to reproach and reprehend in front of a spiritual preceptor for any transgressions I may have committed because of not contemplating on any lapses related to principal \{(mula guna) (five lesser vows and three vows of self-discipline)\} and auxiliary vows \{(uttara guna) (spiritual vows of self-mortification)\} at the time of performing penitential retreat. 42

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

I who live here adore all those images of Jinas present in the upper world, lower world and the middle world. And pay my respect to all the monks, who have freed themselves from the mental verbal and bodily sins, residing in five Bhärata, five Airāvata and five Mahāvideha continents (kshetras). 44, 45
I wish to spend all my days in contemplating on the Holy Writ spoken by 24 Pathfinders, which destroys all the sins committed from eternity and brings to an end multitude of rebirths. 46

Lord Arihanta, Lord Siddha, revered monks and Holy Writ is auspicious to me. Enlightened ones bestow equanimity and right faith on me. 47

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

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

Lord Arihanta, Lord Siddha, revered monks and Holy Writ is auspicious to me. Enlightened ones bestow equanimity and right faith on me. 47

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

I forgive all living beings. I seek pardon from all living beings. I am friendly towards all living beings. And seek enmity with none. 49
Exposition of Pratikramana Stotras

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

**Explanation:** As is the custom recitation of this stotra begins with first paying homage to the five supreme beings, followed by asking for forgiveness for any transgressions committed while following the house holder’s vows (shrävaka vratta) which a Jaina layperson will take in preparation for an ascetic life.

35. Äyaria Uvajjhäe Sutra

**Object:** Prayer of forgiveness.

**Sutra and Meaning:**

\[
äyaria uvajjhäe, sise sähammie kula gane a;
je me kei kasäyä, savve tivihena khämemi. 1
\]

With mind, speech and body, I beg for forgiveness for violations, I may have committed due to passions, towards leaders of monastic congregation, ascetic teachers, their disciples and members of their congregation. 1

\[
savvassa samana sanghassa, bhagavao anjalin karia sise;
savvam khamävaitta, khamämi savvassa ahayam pi. 2
\]

I respectfully ask for forgiveness from the entire ascetic community for any wrongs I may have committed to them and forgive them for any wrongs they may have committed onto me. 2

\[
savvassa jiva räsissa, bhävo dhamma nihia nia chitto;
savvam khamävaitta, khamämi savvassa ahayam pi. 3
\]
I respectfully ask for forgiveness from all living beings for any wrongs I may have committed to them and forgive them for any wrongs they may have committed onto me. 3

36. Sua Devayä Stuti

**Shruta Devatä ni Stuti**

**Object:** Hymn of praise to Goddess of Learning Sarasvati Devi

**Sutra and Meaning:**

\[\text{suadevyaä karemi käussaggam annattha. suadevayaä bhagavai, nänävaraniya kammasanghäyam; tesim khaveu sayayam, jesim suasäyare bhatti.}\]

I stand in body-abandonment posture and offer my prayer to Goddess of Learning, Sarasvati Devi. O Goddess of Learning! Destroy the knowledge obscuring Karma (Jnänvarniya) of those men who always worship the Holy Writ, the ocean of right scriptural knowledge.

**Explanation:** Only prayers are offered to heavenly gods and they are not worshiped, because they are unable to observe any vows or restraints.

37. Kshetra Devatä Ni Stuti

**Object:** Hymn of praise to Guardian Deity of Space (Kshetra Devatä)

**Sutra and Meaning:**

\[\text{piträdevayä karemi däwäsägän ānena. jinä jinä sádu, dharmañjanañàndi ajanandamärdhi, saiteit mukhamägän, sa devi khari dävii.}\]
Exposition of Pratikramana Stotras

Khittadevayē karemi kāussaggam annattha. jise khitte sāhu, dansananānehim charanasahiehim; sāhanti mukkhamaggam, sā devi harau duriāim.

I stand in body-abandonment posture and offer my prayer to Guardian Deity of Space. O Guardian Deity of Space! Destroy the sins of those monks with right faith, knowledge and conduct, seeking the path of liberation.

38. Kamala Dala Stuti

Object: Hymn of praise to Goddess of Learning.

Sutra and Meaning:

Goddess (Bhagavati) Sarasvati, whose eyes have wide oval shape like a lotus petal, face like a lotus flower, complexion as fair as the middle part of the lotus flower and sits on the lotus, grant me the ultimate release.

Explanation: In this prayer beauty of Sarasvati Devi who is full of prosperity (Bhagavati) is described. Her eyes are compared to the shape of petal of lotus flower, her face to the shape of lotus flower and her complexion to the middle part of the flower.

39. Namostu Varddhamānāya Sutra

Shri Vira Jina Stuti

Object: Hymn of Praise of Lord Omniscient recited after completing six essential duties in evening penitential retreat (Devasika Pratikramana).

Sutra and Meaning:
I wish for permission from the spiritual preceptor, my obeisance to forbearing monks (kshmäshramana). I pay my respect to the five supreme beings, Arihanta, Siddha, Āchārya, Upādhyāya and Sādhus.

I pay my obeisance to Lord Mahāvira, who, after winning a constant struggle with karmas, achieved liberation, which is beyond the vision of wrong believers.

Let the Peaceful liberators always be our benefactors. They have feet, which are soft like lotus flowers therefore when they walk their feet land on the golden lotuses created by heavenly gods.

Let the words of Lord Jineshwara, which are like first torrential rainfall at the beginning of monsoon season, spoken through the mouth of chief disciple (gandhara); bring peace and tranquility to me.

Explanation: This prayer is recited to show the joy of completing all the six essential duties of evening penitential retreat. In the first verse the disciple is paying homage to Lord Mahāvira who has achieved the ultimate release by his inner strength. In the second
verse to all the Lord Jineshwaras, the benefactors of the entire mankind and in the third verse to the Holy Writ, which brings peace and calmness just like the first rains of monsoon season making the earth cool and rich for the cultivation of crops.

40. Vishāla Lochana Sutra

Object: Hymn of Praise for Lord Omniscient after completing six essential duties in morning penitential retreat (rai Pratikramana).

Sutra and Meaning:

vishāla lochana dalam, prodya dantānsu kesaram; prätarvira jinendrasya, mukha padmam punātu vah. 1

Let Lord Mahāvira be auspicious to all of us, whose face in the morning resembles an open lotus flower, wide oval eyes resembling petal of lotus and the shiny white teeth like the farina. 1

yeshāmabhisheka karma kritvā, mattā harsha bharāt sukham surendrāḥ; trunamapi ganayanti naiva nākam, prātah santu shivāya te jinendrāḥ. 2

Let all the Lord Jineshwaras be auspicious to us in the morning, whose bathing ceremony (ablution) performed by Kings of heavenly Gods bring them incomparable joy than life in heaven. 2

kalanka-nirmukta-mamukta purnatam, kutarka rāhu grasanam sadodayam; apurva chandram jinachandrabhāsītam; dinā game naumi budhair namaskratam. 3

I pay my respect in the morning to the Holy Writ that is untainted, ever perfect, fully manifested like a full moon and whose brightness cannot ever be obscured by any entity. 3

Explanation: This composition is made up of three verses. First verse is in praise of Lord Mahāvira; second verse is in praise of all the Tirthankaras and the third verse in praise of Holy Scriptures.
41. Varakanaka Sutra

Object: Hymn of praise for 170 Pathfinders.

Sutra and Meaning:

\[ \text{varakanaka shankha vidruma, markata ghan sannibham} \]
\[ \text{vigatamoham; saptatishatam jinänäm, sarvämara pujitam vande.} \]

I bow to 170 passionless Pathfinders some of whom have complexions: yellow like a pure gold, white like a conch-shell, red like a coral, green like an emerald or dark black like rain-clouds.

Explanation: There are 5 Bhärata, Airävata and Mahävideha continents. There is one Tirthankara present at the same time in each Bhärata and Airavata continent, thus 10 Tirthankaras are present in these 10 continents. Each continent of Mahävideha has 32 territories, thus there are (5\times32) = 160 territories of 5 Mahävideha continents. There are 160 Tirthankaras in Mahävideha as there is one Tirthankara present in each territory. Thus there are (10+160) 170 Tirthankaras in all. In the present time cycle only during Lord Ajitnath’s, the second Tirthankara of our time all 170 Tirthankaras were present.

42. Shri Bhavana Devatä Stuti

Sutra and Meaning:

\[ \text{bhavanadevayäe karemi kaussaggam, gnänädigunyutänäm,} \]
\[ \text{nityam swädhyäyasamyamaratänäm; viddhätu bhavanadevi,} \]
\[ \text{shivam sadä sarva sädhunäm.} \]

I stand in body-abandonment posture to worship the Mansion Dwelling Goddess (Bhavana Devatä). Bhavana Devi is always benefactor to monks with right knowledge etc., and those who practice restraints (sayama) and give religious discourses.
43. Kshetra Devatä Stuti

**Sutra and Meaning:**

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yasyāh kshetram samāshritya, sādhubhih sādhyate kriä;
sā kshetradevatā nityam, bhuyānnah sukha dāyini.
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When religious ceremonies, are performed by monks under the protection of Guardian Deity of Space (*Kshetra Devi*), will always lead us all to happiness.

**Explanation:** The above two hymns 42 and 43 are recited while performing pratikramana in the rainy season and annual pratikramana (*samvatsari pratikramana*) performed on the last day of great festival of spiritual awareness (*Paryushana Mahāparva*)

44. Addhāijjesu Sutra

**Muni vandana Sutra**

**Sutra and Meaning:**

```
addhäijjesu divasamuddesu, panarasasu kammabhumisu; jawanta ke vi sāhu,
panca maha vvaya dharä, atthärasa sahassa silanga dharä; akkhuyā yāra charittä, te savve sirasā manasā, mattheana vandämi.
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I salute all the monks of fifteen lands of toil (*karmabhumi*) located in two and half islands, who keep a broom made of wool (*rajoharana*), a wooden pot, a piece of cloth made of wool (*guchhā*) to cover the pot; strict observers of 5 major vows, sacred rules and ethical codes of conduct and 18000 types and subtypes of restraints. 1, 2
Exposition of Pratikramana Stotras

Explanation: The number of 18000 restraints is calculated as follows:
10 for ten cardinal virtues, 10 for all the categories of living beings (5 for one sense organs, 3 for 2-4 sense organs, 2 for 5 sense organs with and without knowledge), 5 for each sense organs, 4 for each type of transgression regards to food, fear, sex and possessions and 3 type of activities (mind, speech and body) (10x10x5x4x3)=6000x 3 types of actors it comes to 18000 restraints.

45. Laghu Shānti Stava Sutra

Object: In this short hymn, Lord Shāntinātha is praised by using many different adjectives.

Sutra and Meaning:

shāntim shānti nishātam, sāntam sāntāshivam namaskrutya;
stotuh shāntinimittam, mantrapadaih shāntaye staumi. 1

Lord Shāntinātha, the storehouse of peace, passionless, whose all the calamities have been destroyed and who bestows peace on the worshipers, I pay respect to you by reciting this hymn of praise in the form of couplets. 1

omiti nishchita vachase, namo namo bhagvaterhate pujäm;
shāntijināya jayavate, yashasvine swāmine daminäm. 2

Lord Shāntinātha, like the letter Om your words are the truth. You are divine (aishwarya), worshipful, conqueror of attachments and aversions, victorious, repressor of senses and master of ascetics; I salute you again and again. 2
sakalātisheshaka mahā sampatti, samanvītāya  
shasyāya; trailokyapujitāya cha, namo namah shānti devāya. 3 
Lord Shāntinātha you who possesses 34 special qualities  
(atishaya), praiseworthy and is worshiped by living beings of all  
three worlds, I salute you. 3  
sarvāṃara su samuha śāmika, sampujitāya na jītāya;  
bhuvanajanapālanodyata, tāmāya satatam namastasmai. 4  
I salute you for ever, O Lord Shāntinātha who is ever ready to  
protect living beings of all three worlds, who is worshiped and is  
undefeated by entire assembly of celestial beings and their rulers  
the 64 Indras. 4  
sarvaduritaughanāshana karāya, sarvāśhiv prasamanāya;  
dushtagrahabhutapishācha, śākininām pramathanāya. 5  
My salutations to you forever, Lord Shāntinātha, who destroys all  
the evils and contains all calamities including those, created by evil  
planetary gods (graha), ghosts, evil spirits (pishācha) and witches  
(shākini). 5  
yasyeti nāma mantra pradhāna vākyopayoga krutatoshā;  
vijayā kurute jana hita, miti cha nutā namata tam shāntim. 6  
I salute you Lord Shāntinātha; listening to your spell bound name  
repeatedly has brought immense pleasure to Goddess of Victory  
(Vijayā Devī) who is adored by the people, as she is their  
benefactor. 6  
bhavatu namaste bhagavati! vijaye! sujaye! parāparairajite!  
aparajite! jagatyām, jayatīti jayāvahē bhavati! 7  
I salute you O! Devine (Bhagavati), Vijaya, Sujya, Ajita and  
Aparajita all four Goddesses who are undefeatable, always
victorious (Jayavaha) and helpful (Bhavati Devi), as strength of your mystic formulae/spells (mantra shastra) mysteriously brings triumph on this world. 7
(Bhagavati means Divine, Vijayä means Victorious in a special way, Sujya means victorious in an auspicious way, Anita means Unconquerable, Aparajita means Undefeatable and Bhavati means helpful).
The next eight (8 to 15) verses are in praise of Vijayä Devi (Goddess of Victory).

sarvasyāpi cha sanghasya, bhadrakalyāna mangalapradade!
sādhunām cha sadā shiva, su tushti pushti prade! jiyāh. 8
I salute you! O Goddess! Who is beneficial and auspicious to entire fourfold Jaina congregation, and gives mental peace (sutushti) and brings prosperity (pushti) to revered monks, 8

bhavyānām krutasiddhē! nivrutinirvānajanani! sattvānām;
abhayapradānirate! namostu svastiprade tubhyam. 9
I salute you O Goddess! Who fulfils the goals of suitable emancipators (bhavya jivas) by always looking after their wellbeing, protecting, bringing them eternal peace and ultimate release. 9

bhaktānām jantunām, shubhāvahe! nityamudyate! devi!
samyagdṛśtinām dhṛuti rati, mati buddhi pradānāya. 10
jināśāsanirantarānām, śāntināmā yā jagniti jñatanaṁ,
śrī sāpyatāṁ vascā pārthīṁ! jayēti! vijayavān. 11
Oh Goddess! You bestow love, patience, understanding and knowledge to the people with right faith, benefactor of devoted souls, and the followers of Jain religious order. You who is dedicated to Jaina religious order and pays obeisance to Lord
Shāntinātha, please expand their wealth, increase their glory and accomplishments, may you be triumphant and victorious. 10, 11

Salilānanadvishavahānā, kuru kuru kuru svāpādādibhyah.

Salilānalavishavahānā, dushtagraharājarogarana bhayatah;

Rākṣasarpuganamārī, chaureti svāpādādibhyah. 12

Atha raksha raksha sushivam, kuru kuru shāntim cha kuru kuru sadeti; tushītī kuru kuru pushtīm, kuru kuru svāstīm cha kuru kuru tvam. 13

O Goddess! Protect us from fear of water, fire, poison, snakes, evil planetary gods, kings, wars, monsters (rākṣasha), plagues, robbers, wild hunting animals, ghosts, evil spirits and witches; give us eternal peace, full satisfaction, strength and prosperity. 12, 13

Bhagavati! Gunavati! Shiva Shānti, tushti pushti svastiha kuru kuru janānām; omiti namo namo hrām hrim hrum hrah, yah kshah hrim phat phat svāhā. 14

Evam yannāmākshara purassaram, sanstutā Jayādevi; kurute shantim namatām, namo namah śāntaye tasmāi. 15

Oh divine! Virtuous! Goddess Jaya! Be our benefactor, protector and bestow peace, strength and satisfaction on us. You who is praised with “Om, namo, namo, hram, hrim, hrum, rah yah kshah hrim, phut-phut swāhā”, the mystic-spell made of letters of Lord Shāntinātha’s name. I pay my obeisance to him. 14, 15

Iti purvasuri darshita, mantrapada vidarbhitah stavah shanteh;

Salilādibhayavināśi, śaṁtyādikarashcha bhaktimatām. 16

This way, as shown by masters of the past, the hymn of praise of Lord Shāntinātha, composed with mystical formulae/spells, is destroyer of all fears and brings peace to the devotees. 16
Any person, who recites, listens and contemplates on this hymn everyday as well as the composer of the hymn Ächärya Shri Mänadeva Suri, may very quickly achieve eternal peace.

Worship of Lord Shäntinätha destroys all calamities, creepers of obstacles are exterminated and the mind becomes pure and clear.

The holiest among all, the prosperous among all; the supreme among all the religions, is the holy law of Jina.

Explanation: City of Nadol was suffering from plague created by a witch. Agreeing to the request of the Jain community of the city, Shri Mänadeva Suri composed this hymn to get rid of the plague. Shri Mänadeva Suri was blessed by Padmä, Jaya, Vijayä, and Aparajita, the four goddesses; due to their mystic power the city was saved from the disaster created by the plague.
46. Chaukkasāya Sutra

Object: Hymn in praise of Lord Pärshvanātha.

Sutra and Meaning:

Lord Pärshvanātha, who is the master of all three worlds, who is endowed with golden complexion and walks like an elephant, who is destroyer of all four passions and has cut apart the Cupid’s arrow, may you be ever victorious.

Lord Pärshvanātha, whose graceful body shines with rays emitted by the jewel on the hood of the cobra covering his head and by lightening accompanying the torrential rain, grant me that what I desire.

Explanation: This hymn of praise (chaitya vandana) of Lord Pärshvanātha is recited while performing sämäyika and Pratikramana.

47. Mannaha Jinānam Sajjhāya Sutra

Object: The description of 36 essential duties of a layperson.

Sutra and Meaning:

Mannaha Jinānam Sajjhāya Sutra

Object:

The description of 36 essential duties of a layperson.

Sutra and Meaning:
manna ha jinānamānam, michchham pari hara ra, dharaha sam mattam; chhavviha āvassayammi, ujjutto hoi paidivasam. 1
Obey Lord Jineshwaras’ commands (1), give up perverted beliefs (2), accept right faith (3) and always diligently perform the six essential duties (6), (9 essentials). 1

Pavvesu posahavayam, dānam silam tavo a bhāvo a; sajjhāya namukkāro, parovayāro a jayanā a. 2
Do fasting for 48 hours (paushadhvrata) during religious festivals (10), give charities to suitable persons (11), be celibate (12), observe external austerities (13), contemplate on 12 themes of meditation (bhāvnā) (14), study the scriptures (swādhyāya) (15), pay obeisance to five supreme beings (16), be benevolent and help others to the best of your ability (17), and protect all living beings (18) (18 essentials). 2

Jina puā jina thunanam, guru thua sāhammīāna vachchhallam; vavahārassa ya suddhi, raha jattā tittha jattā ya. 3
Worship Lord Jineshwaras (19), recite the hymns of praise of Lord Jineshwaras (20), recite the hymns of praise of spiritual preceptor (21), be affectionate towards coreligionists (22), be honest in all business transactions (23), organize religious processions (24) and go to pilgrimages (25) (25 essentials). 3

Uvasama vivega samvarā, bhasā samii chha jiva karunā ya; dhammia jana sansaggo, karana damo charana parināmo. 4
Control the passions (26), be courteous (27), refrain from sinful activities (28), keep control over speech (29), show compassion to all living beings (30), keep the company of righteous people (31), keep control over the senses (32) and strive to achieve right conduct (33) (33 essentials). 4
Respect and honor the four fold religious order (sangha) (35), give support for publishing books on religion, and engage in activities that will propagate the religion (36). These are the thirty-six supreme duties of a layperson as prescribed in the discourse of spiritual preceptors. 5

**Explanation:** As described in this hymn all the essential duties are self-explanatory and easy to understand. Since a layperson does not give up the worldly possessions completely, these activities should be performed, as they are beneficial to one-self. They help a person to become righteous and bring equanimity. Other people who are in close contact will also be attracted to join the congregation.

48. **Bharahesara Sajjhāya**

**Object:** This sajjhāya (swādhyāya) is intended to eulogize the extra ordinary great persons who lived in the past. It is recited in the morning hours of (rai) pratikramana.

**Sutra and Meanings:**

Emperor Bharat, Bahubali, Abhayakumar, Dhandhankumar, Shriyak (younger brother of Sthulibhadra), Arnikāputra, Atimuktakumar, and Nagdutt. 1

Emperor Bharat, Bahubali, Abhayakumar, Dhandhankumar, Shriyak (younger brother of Sthulibhadra), Arnikāputra, Atimuktakumar, and Nagdutt. 1

**meajja thulabhaddo, vayararisi nandisena sinhagiri; kayavanno a sukosala, pundario kesi karakandu. 2**
Metaraj Muni, Sthulibhadra, Vajra Swami, Nandishen, Sinha Giri, Krutpunya, Sukoshal Muni, Pundarika Muni, Keshi Kumar and Karkundu Muni. 2

halla vihalla sudansana, sāla mahāśāla sālibhaddo a;
bhaddo dasannabhaddo, pasannachando a jasabhaddo. 3

Hall Kumar, Vihall Kumar, Sudarshan Sheth, Shāl Muni, Mahā Shāl Muni, Shalibhadra, Bhadrabahu Swami, King Dashärnabhadra, Prasannachandra Muni and Yashobhadrasuri. 3

jambupahu vankachulo, gayasukumālo avantisukumālo;
dhanno ilāiputto, chilāiputto a bāhumuni. 4

Jambu Swami, Vankachul, Gajasukumal, Avantisukumal, Dhanā Sheth, Illāichiputra, Chilaitiputra and Yuga Bahu Muni. 4

ajjagiri ajjarakkha, ajasahatthi udāyago manago;
kālayasuri sambo, pajjunno muladevo a. 5

Äryamāhagiri, Äryarakshitsuri, Äryasuhastisuri, Udayan Rājarshi, Manakputra, kālikācharya, Shāmbkumar, Pradyumankumar and King Muldev 5

pabhavo vinhukumāro, addakumāro dadhappahāri a;
sijjansa kuragadu a, sijjambhava mehakumāro a. 6

Prabhav Swami, Vishnukumar, Ārdrakumar, Dadhprahāri, Shreyans kumar, Kurgadu Muni, Shayambhav Ächārya and Meghakumar. 6

emāi mahāsattā, dintu suham guna ganehim sanjuttā;
jesim nämaggahane, pävappabandhā vilayam janti. 7

On reciting the names of these and other such extra ordinary virtuous persons brings us tranquility and destroys our sins. 7
Exposition of Pratikramana Stotras

sulasā chandanbālā, manoramā mayanarehā damayanti;
namayāsundari siyā, nandā bhaddā subhaddā ya. 8
Sulsa, Chandanbālā, Manormā, Madanrekhā, Damayanti, Namadāsundari, Sitā sati, Nandā, Bhadrā Shethani and Subhadra.

rātimā risidattā, paumāvai anjanā siridevi;
jittha sujittha migāvai, pabhāvai chillānā devi. 9
Rājimati, Rushidattā, Padmāvati, Anjanāsundari, Shridevi, Jyesthā, Sujyeshthā, Mrugāvati, Prabhāvati and Chelnā Rani.

bambhi sundari ruppini, revai kunti sivā jayanti ya;
devai dovai dhārani, kalāvai pupphachulā ya. 10
Brāhmi, Sundari, Rukmani, Revati Shrāvikā, Kunti, Shivā, Jayanti, Devki, Draupadi, Dārini, Kalāvati and Puspachulā.

paumāvai ya gori, gandhārī lakkhamanā susimā ya;
jambuvai sachchabhāmā, ruppini kanhattha mahisio. 11
Padmāvati, Gauri, Gāndhāri, Lakṣmanā, Susimā, Jambuvati, Satyabhāmā, Rukmani, all these eight Royal Queens of Lord Krishna.

jakkhā ya jakhadinnā, bhūā taha cheva bhuadinnā ya;
senā venā renā, bhainio thulbhaddassa. 12
Yakshā, Yakshadattā, Bhutā, Bhutduttā, Senā, Venā, Renā, all these seven sisters of Sthitibhādra.

ichchāi mahāsāio, jayanti akalankasilakalīāo;
ajja vi vajjai jāsim, jasa padaho tihuane sayale. 13
All of these above listed chaste women bearer of immaculate disposition and conduct, whose fame is spread over three worlds even today, may they all be triumphant. 13

Explanation: In this hymn there are names of 53 virtuous men and 47 chaste women who in their lives have shown extra ordinary virtues and have tremendously influenced the law of Jina in a positive way. Reciting the names of such great men and women will bring tranquility to our soul.

49. Sakala tirtha Vandana Sutra

Object: To pay obeisance to all the mobile (ashāsvata) and stationary (shāsvata) temples, images of lord Jineswaras, and to prominent heavenly gods and seers.

Sutra and Meanings:

With the hands clasped, I worship all the places of pilgrimage, because millions of beneficial things happen on reciting the name of Lord Jinwara. In the first heaven there are 32 hundred thousand Jina-Temples, I pay my respect daily to all the Jina images sitting in them. 1

In the second heaven there are 28 hundred thousand, in the third 12 hundred thousand, in the fourth 8 hundred thousand and 4 hundred
thousand temples in the fifth heaven. I pay my homage to all the Jina images in them. 2

chhatthe svarge sahasa pachāsha, sätme chalisha sahasa präsāda; äthame svarge chha hajāra, nava dashame vandun shata chāra. 3

In the sixth heaven there are 50 thousand, seventh 40 thousand, eighth 6 thousand, ninth 4 hundred and 4 hundred temples in the tenth heaven, I pay homage to all Jina images in them. 3

aghāra bärame tranashe sāra, nava graiveyake tranashe adhāra pāncha anuttara sarve mali, lākha chorāshi adhikān vali. 4

In the eleventh heaven there are 3 hundred, twelfth 3 hundred, in nine Grayvayakas 318, in five heavens of spiritual conquest (anuttara) 5, in all there are more than 84 hundred thousand Jain temples. 4

Explanation: There are five heavens of Spiritual Conquest on topmost part of the Upper World. These are Vijayā, Vaijayanta, Jayanta, Aparajita and Sarvarthasiddha. In the first four, the gods will take only two more births as humans before attaining liberation. Gods in the Sarvarthasiddha, the highest and most sublime will take only one more birth as humans before attaining the liberation. The Grayvayakas are so named because they are located near the neck of the Jaina cosmos.

sahas sattānu trevisha sāra, jinvara bhavana tano adhikāra; lämbā so jojana vistāra, pachāsa unchā bahontera dhāra. 5

There are 97,023 thousand exquisite temples of Lord Jineshwara. According to the description in scriptures the dimensions of each temple in the upper world are 100 Yojanas in length (1 Yojana is 4
miles), 50 Yojanas wide and 72 Yojanas in height. I pay homage to all of them. 5

ekaso ensi bimba pramāṇa, sabhā sahita eka chaitye jāna;
sō kroda bāvana kroda sambhāla, lākha chorānu sahasa chauāla. 6

It should be remembered that in each Jina Temple with the assembly hall there are 180 images of Jina, the ones without an assembly hall, each have 120 images that makes 152 million 94 hundred thousand and 40 thousand images (1,529,444,760) I bow to all of them. 6

sātse upara sātha vishāla, savi bimba pranamu trana kāla;
sāta krodane bahontera lākha, bhavanapatimā devala bhākha. 7

In abyss (deep part) of the middle world {residence for Bhavanapati, (palace dwelling celestial beings)} there are 7 million 72 thousand huge temples (77,200,000). 7

ekaso ensi bimba pramāṇa, eka eka chaitye sankhyā jāna;
terasen kroda nevyāshi kroda, sātha lākha vandun karajoda. 8

In each temple there are 180 images of Jinas, the total comes to 1389 million and 60 thousand images (13,896,000,000). 8

batrisen ne oganasātha, tirchhālokamān chaityano pātha;
trana lākha ēkānu hajāra, transen visha te bimba juhāra. 9

In the middle world there are 3259 Jain temples, with 3 hundred thousand 91 thousand 3 hundred and 20 (391,320) images in them. 9
In the regions of forest dwelling gods (vyantardeva) and luminous gods (jyotishika deva) there are innumerable temples. I pay my homage to all the images of Jinas in permanently located temples whose names are Rushabh, Chandrānana, Vārishena and Vardhamana. 10

I pay homage and praise all the 20 images on Sametashikhara, 24 images on Ashtaipad Mountain, and all the images on Shatrunjaya (Vimalāchala), Girnāra and Abu. 11

I pay homage to Lord Pārshvanātha at Shankheshwara, Lord Ajitnātha at Kesariyaji and Tārangā, Antriksha and Varkānā Pārshvanātha, Jirāvalā and Stambhana Pārshvanātha. 12

I pay homage to all the images in temples of villages, towns, cities and capitol cities of all the provinces of Bhārata and every day I revere the 20 existing Tirthankaras of Mahāvideha continent and infinite number of perfected souls (Siddhas) who have achieved the ultimate release (siddhapada). 13.
I pay homage every morning to all the sages of two and half islands (adhidwipa) who strictly observe themselves and help others to observe the eighteen thousands restraints, 5 major vows, the path of 5 fold vigilance (samiti) and 5 categories of ethical behavior (ächära), who have mastered 6 types of external and 6 types of internal austerities and who are full of pious attributes like a string of precious stones. “Thus”, says Jiv Vijay maharaj, the composer of this sutra “I will cross the ocean of the mundane existence”. 14, 15.
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