

EXPOSITION OF PRATIKRAMANA STOTRAS



By
Rati Dodhia

**Exposition
Of
Pratikramana Stotra**

Translation and explanation of Pratikramana Stotras in English

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Rati Dodhia**

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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: *sämâyika*, *chaturvimashati stava*, *vandanaka*, *Pratikramana*, *kâyotsarga* and *pratyäkhyäna*. 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 (*Ardhmaghdhi*), 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.

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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 (*āsavadārapadikkamana*), b) getting rid of ignorance (*michchhāttapadikkamana*), c) getting rid of four passions (*kashāyapadikkamana*), d) stepping out of improper thoughts, words and deeds (*yogapadikkamane*) and e) stepping out of the states of existence (*bhāvapadikkamane*).

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

A. Pratikramana: To confess

B. Praticarana: 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 (*tapächära and viryächära*).

6. Käyotsarga: Rite of abandonment of body for improper deeds (*atichära*) 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 (*viryächära*).

“Atitam padikkamämi, paduppannam samvaremi, anägayam pachchkhämi.” 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 (*ächära*).

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:

નમો અરિહંતાણં, નમો સિદ્ધાણં, નમો આચરિયાણં, નમો ઉપજ્ઞાયાણં, નમો લોએ સવ્વસાહૂણં, એસો પંચ નમુક્કારો, સવ્વપાવપ્પણાસણો, મંગલાણં ચ સવ્વેસિં, પઠમં હવઈ મંગલં.

namo arihantānam, namo siddhānam, namo āiriyānam, namo uvajjhāyāna, namo loe savva sāhunā, eso pancha namokkāro, savva pāvappāṇāsāṇo, 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 (*Ächärya*), I bow to the ascetic teachers (*Upädhyäya*), and I bow to all the monks (*Sädhu*). 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 Jain 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 (*parameshthis*), 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 (*pratiharya*) and 4 extra ordinary powers (*atishaya*).

Twelve attributes of Arihanta are as follows:

1. *Jnänätishaya:* Omniscience, the perfect knowledge of past, present and future of the entire Universe at the same time.
2. *Apäyāpagamätishaya:* 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. *Pujätishaya:* All celestial beings and humans either worship or have desire to worship Lord Arihanta.
4. *Vachanätishaya:* 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

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

6. *Sura-pushpa vrushti*: Shower of fragrant flowers by celestial beings.

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

8. *Chämara*: whisk

9. *Sinhänsana*: 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*.

12. *Chhatra*: Divine three-tiered parasol above Tirthankara's head.

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. *Avyäbädhä-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 too heavy, not too 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 antaräya*) karma.

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

Upädhyäya: Ascetic preceptor. Upädhyäya has 25 attributes.

25 attributes of Upädhyäya are as follows:

Mastery of 11 Anga Ägamas, 12 Upanga Ägamas, 1 Charanasittari (Text which deals in code of conduct) and 1 karanasittari. (Text, which deals in performing rituals and activities).

Sädhus and Sädhvis: Monks and nuns who have taken vows of poverty (*dikshä*). Sädhus have 27 attributes.

27 attributes of Sädhus and Sädhvis 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 käyä 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)

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:

પંચિંદ્રિયસંવરણો, તહ નવવિહબંભચેરગુત્તિધરો, ચઉવિહકસાયમુક્કો, ઈઅ
અદહારસગુણેહિં સંજુત્તો. ૧

*panhchindiya samvarano, taha nava viha bambhachera
guttidharo; chauviha kasäya mukko, ia atthärasa 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.

પંચમહવ્વયજુત્તો, પંચવિહાયારપાલણસમત્થો, પંચસમિઓ તિગુત્તો, છત્તીસગુણો
ગુરુ મજ્ઞ. ૨

*pancha mahavvaya jutto, pancha vihä yära pälana samattho.
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 Ächärya 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.

Ächärya: Ächärya is the spiritual head of the monastic congregation (monastic order, Sangha). Ächärya 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 (*Kashäyas*): Kashäya means passion. *Kasha* means worldly existence, *aya* means profit. That which promotes the worldly existence is kashäya. The four types of passions are: Anger (*krodha*), pride (*mäna*), deceit (*mäyä*) and greed (*lobha*). These four passions are the worst enemies to a person's spiritual advancement.

Observes strictly the five greater vows:

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

Practice of five categories of ethical behaviors (*panchächära*):

1. **Ethical behavior pertaining to right knowledge** (*Jnänächära*): 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 Jnänächära.

2. Ethical behavior pertaining to right faith (*Darshanāchāra*):

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 (*Charitrāchāra*):

To observe right conduct, encourage and help other monks to do the same.

4. Ethical behavior pertaining to austerities (*Tapāchāra*):

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 (*Vrutti-Sankshepa*), avoiding or limiting consumption of tasty foods (*Rasa-tyāga*), voluntary endurance of physical hardships (*Kāyā klesha*) and controlling and limiting other pleasures (*Pratisanlinata*)

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 (*Viryāchāra*): 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.

(*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

Panchānga Pranipāta Sutra

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

Sutra and meaning:

ઈચ્છામિ ખમાસણો! વંદિઉં જવણિજાએ, નિસીહિઆએ, મત્થએણ વંદામિ.

ichchhämi khamä-samano! vandium, jävanijjæ nisthiæ, 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 *Kshmāshramana* (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 *Panchānga Prānipata Sutra*.

4. Ichchhakāra sutra

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

Sutra and Meaning:

ઈચ્છકાર! સુહરાઈ? સુહદેવસિ? સુખતાપ? શરીર નિરાબાધ સુખ સંજમ જાત્રા,
નિર્વહો છોજ? સ્વામી! શાતા છે જ? ભાત પાણીનો લાભ દેજોજ.

ichchhākāra! suha rāi? suha-devasi? sukha tapa? Sharira nirābādha? sukha sanjama jātrā nirvaho chho ji? swāmi! sātā chhe ji? bhāt pāni no lābha dejo ji

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. Abbhutthio Sutra Gurukhāmanā Sutra

Object: Asking forgiveness from the spiritual master.

Sutra and Meaning:

ઈચ્છાકારેણ સંદિસહ ભગવન્! અબ્બુદિઠઓમિ અભિભંતર દેવસિઅં ખામેઉં?
ઈચ્છં, ખામેમિ દેવસિઅં. ૧

*ichchhākārena sandisaha bhagavan! abbhutthiomi,
abbhintara-devasiam khāmeum? ichchham, khāmemi
devasiam. 1*

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. 1

જંકિચિ અપત્તિઅં, પરપત્તિઅં, ભક્તે, પાણે, વિણએ, વેચાવચ્ચે, આલાવે,
સંલાવે, ઉચ્ચાસણે, સમાસણે, અંતરભાસાએ, ઉવરિભાસાએ. ૨

*jamkinchi apattiam, para-pattiam, bhatte, pāne; vinae,
veyāvachche, ālāve, samlāve, uchchāsane, samāsane, antara-
bhāsae, uvaribhāsae. 2*

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 (*vaiyāvrttya*), 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. 2

જંકિચિ મજ્જ વિણય પરિહીણં સુહુમં વા, બાયરં વા, તુબ્બે જણહ અહં ન
જણામિ, તસ્સ મિચ્છામિ દુક્કં. ૩

*jamkinchi majjha vinaya-parihinam, suhumam vā bāyaram vā
tubbhe jānaha, aham na jānāmi, tassa michchhāmi dukkadam. 3*

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. 3

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 Iriyävahiyam-Airyäpathiki Sutra Iriyävahiyä Sutam

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

Sutra and Meaning:

ઈચ્છાકારેણ સંદિસહ ભગવન્! ઈરિયાવહિયં પડિક્કમામિ? ઈચ્છં, ઈચ્છામિ
પડિક્કમિઉં. ૧

ઈરિયાવહિયાએ વિરાહણાએ. ૨

*Ichchhākārena sandisaha bhagavan! Iriyävahiyam
padikkamāmi? ichchham, ichchhāmi padikkamium. 1
iriyävahiyāe, virāhanāe. 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

ગમણાગમણે. ૩

પાણકમણે, બીયકમણે, હરિયકમણે, ઓસા-ઉત્તિંગ, પણગ દગ મટ્ટી-મક્કડા
સંતાણા-સંકમણે. ૪

gamanāgamane. 3

*pāna-kkamane, biya-kkamane, hariya-kkamane, osā-uttinga,
panaga-daga, matti-makkadā-santānā-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 (*osā*), 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

જે મેં જીવા વિરહિયા. ૫

એગિહિયાં, બેઈહિયાં, તેઈહિયાં, ચઉરિહિયાં, પંચિહિયાં. ૬

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

અભિહયા, વત્તિયા, લેસિયા, સંઘાઈયા, સંઘટ્ટિયા, પરિયાવિયા, કિલામિયા, ઉદ્ધવિયા, ઠાણાઓ ઠાણં, સંકામિયા, જીવિયાઓ વવરોવિયા, તસ્સ મિચ્છામિ દુક્કં. ૭

abhihayā, vattiyā, lesiyā, sanghāiyā, sanghattiyā, pariyāviyā, kilāmiyā, uddaviyā, thānāo thānam, sankāmiyā, jiviyāo

vavaroviyā, tassa michchāmi dukkam. 7

Have been injured by me or knocked over or crushed or squashed or touched or mangled or hurt or distressed or moved from one place to another or deprived of life. May all that evil done by me be forgiven and become fruitless. 7

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:

તસ્સ ઉત્તરીકરણેણં, પાયચ્છિત્ત કરણેણં, વિસોઠી કરણેણં, વિસલ્લી કરણેણં, પાવાણં કમ્માણં નિગ્ધાયણદઠાએ ઠામિ કાઉસ્સગ્ગં.

tassa uttari-karanenam, päyachchhitta-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; *präyaschitkarana* 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:

અન્નત્થ ઊસસિએણં, નીસસિએણં, ખાસિએણં, ઈએણં, જંભાઈએણં, ઉડ્ડુએણં
વાચનિસગ્ગેણં, ભમલીએ પિત્તમુચ્છાએ. ૧

*annattha-usasienam, niasasienam, khäsienam, chhienam,
jambhäienam, udduenam, väya-nisaggenam, bhamalie, pitta-
muchchhäe. 1*

With the exception of inhaling and exhaling, coughing and sneezing, yawning and hiccoughing, passing wind, giddiness, and swooning. 1

સુહુમેહિં અંગસંચાલેહિં, સુહુમેહિં ખેલસંચાલેહિં, સુહુમેહિં દિટ્ઠિ સંચાલેહિં, ૨
*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

એવમાઈએહિં, આગારેહિં અભગ્ગો અવિરાહિઓ હુજ્જ મે કાઉસ્સગ્ગો. ૩
*evamäiehim ägärehim, a-bhaggo a-virähio, hujja me
käussaggo. 3*

During these and other involuntary movements, may my body-abandonment posture be unbroken and unimpaired? 3

જવ અરિહંતાણં, ભગવંતાણં, નમુક્કારેણં ન પારેમિ. ૪

*jäva arihantänam bhagavantänam, namukkärenam na
päremi. 4*

Until I have completed the recitation of the Namokära mantra to the blessed Arhats. 4

તાવ કાયં, ઠાણેણં, મોણેણં, આણેણં, અપ્પાણં વોસિરામિ. ૫

*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. (Prāyas 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 Käyotsarga.

Käyotsarga: The word 'Käyotsarga' is the Sanskrit translation of the Prakrit word 'Käussagga'. 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 Namokära mantra is recited by loudly saying "Namo Arihantänam."

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

The duration of Käyotsarga 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 Käyotsarga is 25 respiratory cycles.

Käyotsarga 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 (*stambahadosha*), touching the ceiling with head (*mäladosha*), 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 Käyotsarga by fingers or by movements of eyelids (*bhamuhangulidosha*) , moving the eyeballs like a crow (*väyasadosha*) , moving the head side ways (*shira:kampa dosha*) , making (hun-hun) noise like a dumb person (*mukadosha*), speaking incoherently like a drunk (*madirädosha*), making movements like a monkey (*prekshyadosha*) , hiding clothes soiled by perspiration (*kapitthadosha*), swaying the body (*latädosha*) 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

Nämastava Sutra

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

Sutra and Meaning:

લોગસ્સ ઉજ્જોઅગરે, ધમ્મતિત્થયરે જિણે, અરિહંતે કિત્તઈસ્સં,
ચઉવીસંપિ કેવલી. ૧

logassa ujjogare, dhammatitthayare jine; arihante kittaisam, chauvisampi kevali. 1

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

ઉસભ મજિઅં ચ વંદે, સંભવ મભિણંદણં ચ
સુમઈ ચ, પઉમપ્પહં સુપાસં, જિણં ચ ચંદપ્પહં વંદે. ૨

usabhamajiam cha vande, sambhava-mabhinandanam cha sumaim cha. pauma-ppaham supäsam, jinam cha chanda-ppaham vande. 2

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

સુવિહં ચ પુપ્ફંદંતં, સીઅલ સિજ્જંસ વાસુપુજ્જં ચ, વિમલમણંતં ચ જિણં,
ધમ્મં સંતિ ચ વંદામિ. ૩

suvihim cha puppha-dantam, siala-sijjansa-väsupujjam cha; vimalamanantam cha jinam, dhammam santim cha vandämi. 3

I bow to Pushpadanta (Suvidhinātha), Shitalnātha, Shreyansnātha, Vasupujya, Vimalnātha, Anantnātha, Dharamnātha and Shāntinātha. 3

કુંથું અરં ચ મહિલિં, વંદે મુણિસુવ્વયં નમિજિણં ચ, વંદામિ રિટ્ઠનેમિં, પાસં તઉ વદ્ધમાણં ચ. ૪

kunthum aram cha mallim, vande muni-suvvayam nami-jinam cha; vandāmi rittha-nemim, päsam taha vaddhamānam cha. 4

I bow to Kunthunātha, Aranātha, Mallinātha, Munisuvārata Swami, Naminātha, Neminātha (Arishtanemi), Parshvanātha and Mahāvira Swami. 4

એવં મએ અભિથુઆ, વિહુયરયમલા, પહીણજરમરણા, ચઉવીસંપિ જિણવરા, તિત્થયરા મે પસીયંતુ. ૫

evam mae abhithuā, vihuya-roya-malā pahina-jara-maranā. chau-visam pi jinavarā, Tittha-yarā 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

ઉત્તિય વંદિય મહિયા, જે એ લોગસસ ઉત્તમા સિદ્ધા, આરૂગ્ગ બોહિલાભં, સમાહિવરમુત્તમં હિંતુ. ૬

kittiya-vandiya-mahiyā, je e logassa uttamā siddhā. ārugga-bohi-lābham, samāhi-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

ચંદેસુ નિમ્મલયરા. આઈચ્ચેસુ અહિયં પયાસયરા, સાગરવરગંભીરા, સિદ્ધા સિદ્ધિ મમ હિસંતુ. ૭

chandesu nimmala yarā, āichchesu ahiyam payāsa-yarā; sāgara-vara-gambhirā, siddhā 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. *Vandanä*-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.

Rushabhdeva 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 Pachchkkhäna Sutra

Object: To achieve natural state of asceticism

Sutra and Meaning:

કરેમિ ભંતે! સામાઈયં, સાવજ્જં જેગં પચ્ચક્ખામિ, જવ નિયમં પજ્જુવાસામિ,
દુવિહં તિવિહેણં, મણેણં વાયાએ કાએણં, ન કરેમિ, ન કારવેમિ, તસ્સ ભંતે!
પડિક્કમામિ, નિંદામિ, ગરિહામિ, અપ્પાણં વોસિરામિ.

karemi bhante! sämäiyam, sävajjam jogam pachchakkhämi; jäva niyamam pajjuväsämi, duviham tivihenam, manenam, väyäe, käenam, na karemi, na käravemi, tassa bhante! padikkamämi, nindämi garihämi, appänam vosirämi.

Oh lord! I am now going to perform meditation (*sämäyika*) and give up all harmful activities (*pratyäkhyäna*). 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

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

Explanation: Sämäyika 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 (*sämäyika*) 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 (*vandanä*) to the monks (third duty), repentance of past sins is atonement (*pratikramana*) (fourth duty), to cast aside the sinful soul is Käyotsarga (fifth duty) and not to commit the sinful activities in future is pratyäkhyäna (the sixth duty). While performing sämäyika a householder is in reality practicing the asceticism for a period of 48 minutes.

Nindä and grahä both mean same thing; but nindä 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 sämäyika.

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. Sämäyia Vayjutto Sutra

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

Sutra and Meaning:

સામાઈય વયજુત્તો, જવ મણે હોઈ નિયમ સંજુત્તો,

ઈન્નઈ અસુહં કમ્મં, સામાઈય, જત્તિઆવરા. ૧

sämäyia vayajutto, jäva mane hoi niyamasanjutto.

chhinnai a-suham kammam, samäyia jattia vära. 1

As long as a person performs sāmāyika maintaining full control over all his threefold actions i.e. of mind, speech and body, all the harmful karmas continue to be destroyed. 1

સામાઈઅંમિ ઉ કએ, સમણો ઈવ સાવઓ હવઈ જખ્હા, એએણ કારણેણં,
બહુસો સામાઈઅં કુજ્જા. ૨

*sāmāiyammi u kae, samano iva sāvao havai jamhā .eena
kāranenam, bahuso sāmāiyam kujjā. 2*

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

સામાઈક વિદિએ લીધું, વિદિએ પાર્યું, વિદિ કરતાં જે કોઈ અવિદિ હુઓ
હોય, તે સવિ હું મન વચન કાયાએ કરી મિચ્છામિ દુક્કં. ૩

*sāmāyika vidhie lidhun, vidhie pāryun, vidhi kartān je koi avidhi
huo hoi, te savi hun mana, vachana, kāyāe kari michchhāmi
dukkadam. 3*

While taking vow, performing and or completing sāmāyika, 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

દશ મનના, દશ વચનના, બાર કાયાના એ બત્રીસ દોષોમાંહિ જે કોઈ દોષ
લાગ્યો હોય તે સવિ હું મન વચન કાયાએ કરી મિચ્છામિ દુક્કં. ૪

*dash mananā, dash vachananā, bār kāyānā ae batrisha
dosomāhi je koi dosha lāgyo hoi te savi hun mana, vachana,
kāyāe 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: Sāmāyika is performed for a period of 48 minutes, because generally a layperson can stay in that state without losing concentration at the most for 48 minutes. If one is capable that person can do three sāmāyika 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* (*smrty-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:

ઈચ્છાકારેણ સંહિસહ ભગવન્! ચૈત્યવંદન કુરું? ઈચ્છં. જગચિંતામણિ જગનાહ,
જગગુરુ જગરક્ષણ, જગબંધવ જગસત્યવાહ, જગભાવ વિઅક્રમણ, અટ્ટકાવય
સંકવિચ રૂવ તવ કમ્મટ્ઠ વિણાસણ, ચઉવીસંપિ જિણવર જયંતુ,
અપ્પહિહયસાસણ. ૧

ichchhākārena sandisaha bhagwan! chaityavandana karun?
ichchham. jaga-chintāmani! jaga-nāha! jaga-guru ! jaga-
rakkhana! jaga-bandhava ! jaga-sattha-vāha! jaga-bhava-
viakkhana! atthā-vaya-santhaviya-ruva! kamattha-vināsana!
chauvisampi jina-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 Ashtāpad, destroyers of eight karmas, whose religious order cannot be destroyed by anyone, such are the 24 triumphant Peaceful liberators (*Tirthankaras*). 1

કમ્મભૂમિહિં કમ્મભૂમિહિં, પઠમ સંઘયણિ, ઉક્કોસય સત્તરિસય, જિણવરાણ
વિહરંત લબ્ભઈ, નવકોડિહિં કેવલિણ, કોડિસહસ્સનવ સાહુ ગમ્મઈ, સંપઈ
જિણવર વીસમુણિ બિહુંકોડિહિં વરનાણ, સમણહ કોડીસહસ્સદુઅ, થુણિજ્જઈ
નિચ્ચ વિહાણિ. ૨

kamma-bhumihim kamma-bhuminim, padhama-sanghayani, ukkosaya sattari-saya, jina-varāna viharanta-labbhai, nava-kodihim kevalina, kodi-sahassa nava sāhu gammai, sampai jina-vara visa muni, bihum kodihim vara-nāna, samanaha kodi-sahassa-dua, thunijjai nichcha vihāni. 2

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. 2

જયઉ સામિય જયઉ સામિય, રિસહ સત્તુજિ, ઉજ્જંતિ પહુ નેમિજિણ, જયઉ
વીર સચ્ચ ઉરિ મંડણ, ભરૂઅચ્છહિં મુણિસુવ્વય મુહરિપાસ દુહ દુરિઅખંડણ,
અવર વિદેહિં તિત્થયરા, ચિહુંદિહિં વિદિસિ જિં કેવિ, તિઆણાગય સંપઈઅ, વંદૂ
જિણ સવ્વેવિ. ૩

jayau sāmiya! jayau sāmiya! risaha! santtunji, ujjinti pahu-nemi-jina! jayau vira! sachchauri-mandana! bharu-achchhahim muni-suvvaya! muhari-pāsa! duha-duria-khandana! avara-videhim tīttha-yarā, chihum disi vidisi jim kevi, tiānāgaya sampaiya, vandun jina savve vi. 3

Rushabhdeva on Mount Shatrunjaya, Neminätha on Mount Girnära, be triumphant! Mahävira Swami who graces Sachora Nagar, Munisuvrat 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

સત્તાજવઈ, સહસ્રા લક્ષ્મણ ઇષ્પન્ન અટ્ટકોડિઓ, ભત્તીસસય બાસિઆઈ,
તિઅલોએ ચેઈએ વંદે. (૪)

*sattā-navai sahasä, lakkhä chhappanna attha-kodio;
battisasaya-bäsäim, 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

પનરસ કોડિ સયાઈ કોડિ બાયાલ લક્ષ્મણ અડવન્ના, ઇત્તીસ સહસ અસિઈ,
સાસયબિંબાઈ પજમામિ. ૫

panarasa-kodi-sayäim, kodi bãyäla lakkha adavannü, chhattisa-sahasa-asiim, säsayabimbäim panamämi. 5

I salute to permanently present (*shāshvata*) 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 Bhārata Kshetra, five Airavata Kshetra and five Mahā Videha Kshetra. Each Mahā 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 (*Krushī*) law and order (*asi*) and education (*masi*) for benefit of people. They are present all the time in 4 territories of each of Mahā 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 Bhārata 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 Ajitnātha.

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 Ashtāpad.

According to legend the mountain is named Ashtāpad 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:

જંકિંચિ નામ તિત્થં, સગ્ગે પાયાલિ માણુસે લોએ, જઈ જિણ ઢિંબાઈ, તાઈ સવ્વાઈ વંદામિ.

jam khinchi nāma-tittham, sagge pāyāli mānuse loe; jāim jinabimbāim, tāiim savvāim vandāmi

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:

નમુત્થુણં અરિહંતાણં ભગવંતાણં. ૧

namutthunam, arihantānam, bhagavantānam. 1

Praise to the Arhats, the blessed ones. 1

આઈગરાણં, તિત્થયરાણં, સયંસંબુદ્ધાણં. ૨

äi-garānam, tittha-yarānam, sayamsambuddhānam. 2

Who are the cause of the sacred doctrine, who show the path across, who have of themselves attained enlightenment. 2

પુરિસુત્તમાણં, પુરિસસીહાણં, પુરિસવરપુંડરિઆણં, પુરિસવરગંધહત્થીણં. ૩

purisuttamānam, purisa-sihānam, purisa-vara-pundariānam, purisa-vara-gandha-hatthinam. 3

The best among men, the lions among men, the best (*Pundarika*) lotus among men, the perfumed elephants (*gandha-hastins*) among men. 3

લોગુત્તમાણં, લોગનાહાણં, લોગહિઆણં, લોગપઈવાણં, લોગપજ્જોઅગરાણં. ૪

loguttamānam, loga-nāhānam, loga-hiānam, loga-paivānam, logapajjoagarānam. 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

અભયદયાણં, ચક્ષુદયાણં, મગ્ગદયાણં, સરણદયાણં, બોહિદયાણં. ૫

abhayadayānam, 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

ધમ્મદયાણં, ધમ્મદેસયાણં, ધમ્મનાયગાણં, ધમ્મસારહીણં, ધમ્મવરચાઉરંત ચક્ષવટ્ઠીણં. ૬

dhamma-dayānam, dhamma-desayānam, dhamma-nāyagānam, dhamma-sārahinam, 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

અપ્પહિહયવરનાણં દંસણધરાણં, વિઅટ્ટછઉમાણં. ૭

a-ppadihaya-varanāna-dansana-dharānam, viyatta chhaumānam. 7

Those who possess the ever-irrefutable (perfect) knowledge and insight, who have thrown off all travesties. 7

જિજ્ઞાણં જવયાણં, તિન્નાણં તારયાણં, ભુદ્ધાણં બોહયાણં, મુત્તાણં મોઝગાણં. ૮

jinānam, jāvayānam, tinnānam, tārayānam, buddhānam, bohayānam, muttānam, moagānam. 8

The Jinās, 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

સવ્વન્નૂણં, સવ્વદરિસીણં, સિવ-મયલ-મરુઅ-મણંત-મક્ખય, મવ્વાબાહ

મપુણરાવિત્તિ-સિદ્ધિગઈનામથેયં ઠાણં સંપત્તાણં, નમો જિજ્ઞાણં જિઅભયાણં. ૯

savva-nnūnam, savva-darisinam, siva-mayala-marua-mananta-makkhaya-mavvābāha-mapunarāvitti siddhigai nāmadheyam thānam sampattānam, namo jinānam, jīabhayānam. 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

જે અ અઈઆ સિદ્ધા, જે અ ભવિસ્સંતિજાગએ કાલે, સંપઈ અ વટ્ટમાણા,
સવ્વે તિવિહેણ વંદામિ. ૧૦

je a aiyä 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 Cheiäm Sutra

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

Sutra and Meaning:

જવંતિ ચેઈ આઈમ્ ઉડ્ઢેઅ અહેઅ તિરિઅલોએ અ, સવ્વાઈ, તાઈ વંદે, ઈહ સંતો તત્થ સંતાઈ.

jävanti cheiäm, uddhe a ahe a tirialoe a; savväm täim vande, iha santo tattha santäim.

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 Chitāmani 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:

જવંત કેવિ સાહુ, ભરહેરવય મહાવિદેહે અ, સવ્વેસિં તેસિં પજાઓ, તિવિદેજ તિદંક વિરયાણં.

jävant ke vi sähu, bharahe-ravaya-mahävidehe a; savvesim tesim panao, tivi-hena ti-dand-viryänam.

I bow down to all those monks free from evil in word, in thought, and in deeds, found in Bhārata, Airāvata, 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 Namaskär Sutra

Object: To pay respect to the five supreme beings.

Sutra and Meaning:

नमोऽर्हत्-सिद्धा-चार्योपाध्याय-सर्वसाधुभ्यः

namorhat-siddhä-chäryopädhyäya-sarva-sädhubhyah.

I pay my respect to the five supreme beings, Arihanta, Siddha, Ächärya, Upädhyäya and Sädhü.

Explanation: Ächärya Siddhasen Diwäkar 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 Pärshvanätha to be recited to ward off all the worldly as well as spiritual obstacles while following the path of righteousness.

Sutra and Meaning:

ઉવસગ્ગહરં પાસં, પાસં વંદામિ કમ્મઘણમુક્કં, વિસહર વિસનિન્નાસં, મંગલ કલ્લાણ આવાસં. ૧

*uvasagga-haram päsam, päsam vandämi kamaghana mukkam;
visahara visaninnäsam, mangala kalläna äväsam. 1*

I bow to Lord Pārshvanātha, the conqueror of all calamities, who has a guardian angel (*Yaksha*) called Pārshva, who is free from all eight Karmas, who destroys the venom of Kāmātha the demon (snake) and who is treasure house of all auspiciousness. 1

વિસહર કુલિંગમંતં, કંઠે ધારેઈ જો સયા મણુઓ, તસ્સ ગહ રોગ મારી, દુટ્ઠ
જરા જંતિ ઉવસામં. ૨

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

People, who memorize and recite *viashara 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

ચિટ્ઠઉ દૂરે મંતો, તુજ્જ પણામોવિ બહુફલો હોઈ, નરતિરિએસુ વિ જીવા,
પાવંતિ ન દુક્ખ દોગચ્ચં. ૩

chitthau dure manto, tujjha panämovi 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

તુહ સમ્મત્તે લદ્ધે, ચિંતામણી કપ્પપાયવબ્ભહિએ. પાવંતિ અવિગ્ઘેણં, જીવા
અચરામરં ઠાણં. ૪

tuha sammatteladdhe, chintämani kappapäyavabbhahie; pävanti avigghenam, jivä ayarämaram 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 vruksha*), will attain liberation without major obstacles. 4

ઈએ સંથુઓ મહાયસ! ભત્તિભ્ભર નિભ્ભરેણ હિયએણ. તા દેવ! દિજ્જ બોહિં,
ભવે ભવે પાસ! જિજ્જચંદ! ૫

ia santhuo mahäyasa! bhatttibbharanibbharena hiaena; tä deva! dijja bohim, bhava bhava päsa! jinachanda. 5

O most glorious Lord Pārshvanātha, I, full of devotion for you, adore you with all my heart. Hence, O Lord Pārshvanātha, 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, chanda 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 Pārshvanātha, 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:

જય વીયરાય જગગુરુ, હોઉ મમ તુહ પભાવઓ ભયવં! ભવનિવ્વેઓ, મગ્ગા
ભુસારિઆ ઈદકફલ સિદ્ધિ. ૧

***jaya viyarüya ! jaga-guru! hou mamam tuha ppabhävaö
bhayavam! bhava-nivveo 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

લોગ વિરુદ્ધચ્ચાઓ ગુરુજણપૂઆ પરત્યકરણં ચ, સુહગુરુ જોગો તવ્વચણ
સેવણા આભવમખંડા. ૨

***loga-viruddha-chchäö, guru-jana-puä, parattha-karanam cha,
suha-guru-jogo tавvayana-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

વારિજ્જઈ જઈ વિ નિચાણ બંધણં વીયરાય! તુહ સમએ, તહવિ મમ હુજ્જ
સેવા, ભવે ભવે તુમ્હ ચલણાણં. ૩

***värijjai jai vi, niyäna-bandhanam, viya-räya tuha samaye; taha vi
mama hujja sevä, bhava bhava 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

દુકખખઓ કમ્મખઓ, સમાહિ મરણં ચ બોહિલાભો અ, સંપજ્જઉ મહ એએં,
તુહ નાહ! પણામકરણેણં. ૪

***dukkha-khao kamma-khao, samähi-maranam 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

સર્વ મંગલ માંગલ્યં, સર્વ કલ્યાણ કારણં, પ્રધાનં સર્વ ધર્માણાં, જૈનં જયતિ
શાસનં. ૫

***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 Viyarāya Sutra is also known as Pranidhāna Sutra or Prārthanā 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. Arihantacheiyānam Sutra Chaityastava Sutra

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

Sutra and Meaning:

अरिहंत येथयाणं, करेमि काउस्सग्गं. १

वंदणवत्तिआओ, पूअणवत्तिआओ, सक्कारवत्तिआओ, सम्माणवत्तिआओ,
ओढिलामवत्तिआओ, निरुवसग्गवत्तिआओ. २

arihanta-cheiyānam, karemi kāussaggam. 1

vandana-vattiāe, puana-vattiāe, sakkāra-vattiāe, sammāna-vattiāe, bohi-lābha-vattiāe, niruvasagga-vattiāe. 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 (*käyotsarga*). 1, 2

સદ્ધાએ, મેહાએ, ધીઈએ, ધારણાએ, અણુપ્પેહાએ, વડ્ઢમાણીએ ઠામિ
કાઉરસગ્ગાં. ૩

saddhäe, mehäe, dhüie, dhäranäe, anuppehäe, vaddhmänie, thämi, 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 (*pujä*) is of 3 types:

The first two types are *Dravya pujä* (Material worship) is done by offering material things to Jina's image.

1. *Anga Pujä*: Worship of the body parts of Jina's image by water, sandal wood paste, flowers and so on.

2. *Agra Pujä*: Worship by offering rice, fruits, sweetmeats, incense, and light and so on in front of the Jina's image.

3. *Bhäva Pujä*: Is spiritual adoration or worship by reciting prayers, stutis, meditation and contemplation.

21. Kalläna kandam Sutra

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

Sutra and Meaning:

કલ્લાણ કંઠ પઢમં જિણિંદં, સંતિં તઓ નેમિજિણં મુણિંદં, પાસં પયાસં
સુગુણિક્કઠાણં. ભત્તીઈ વંદે સિરિવદ્ધમાણં (૧)

***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

અપાર સંસાર સમુદ્દ પાર, પત્તા સિવં દિંતુ સુઈક્કસારં, સવ્વે જિણિંદા
સુરવિંદ વંદા, કલ્લાણ વલ્લીણ વિસાલ કંદા. ૨

***a-pära-sansära-samudda-päram, pattü 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

નિવ્વાણ મગ્ગે વરજણકપ્પં, પણસિયાસેસ કુવાઈદપ્પં, મયં જિણાણં સરણં
બુહાણં, નમામિ નિચ્ચં તિજગપ્પહાણં. ૩

***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

કુંદિદુગોક્કખીરતુસારવન્ના, સરોજ હત્થા કમલે નિસન્ના, વાએસિરી
પુત્થયવગ્ગહત્થા, સુહાય સા અમ્હ સયા પસત્થા. ૪

***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

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. Sansāradāvā Stuti

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

Sutra and Meaning:

સંસાર દાવાનલ દાહનીર, સંમોહ ધૂલીહરણે સમીરં, માયા રસા દારણ સાર
સીરં, નમામિ વીરં ગિરિસાર ધીરં. ૧

*sansāra-dāvā-nala-dāha-niram, sammoha dhuliharane samiram;
māyā-rasā-dārana-sāra siram, namāmi viram giri-sāra-dhiram. 1*

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, 1

ભાવાવનામ સુર દાનવ માન વેન ચૂલા વિલોલ કમલા વલિ માલિ તાનિ,
સંપૂરિતાભિનત લોક સમીહિતાનિ કામનમામિ જિનરાજ પદાનિતાનિ. ૨

*bhava-vanāma-sura-dānava-mānavena, chulā vilola kamalā vali
mālitāni;sampuritā-bhinata-loka-samihitāni, kāmam namāmi
jina-rāja-padāni tāni. 2*

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. 2

બોધાગાથં સુપદ પદવી નીરપૂરા ભિરામં, જીવા હિંસા વિરલલહરી સંગમાગાહ
દેહં, ચૂલાવેલ ગુરુ ગમ મણિ સંકુલં દુરપારં, સારં વીરા ગમજલનિધિં, સાદરં
સાધુ સેવે. ૩

bodhägädham su-pada-padavi-nira-purä-bhirämam, jiva-hinsä-virala-laharsangamä-gäha-deham; chula-velam guru-gama-mani-sankulam dura-päram, säram-virä-gama-jala-nidhim sädaram sädhu seve. 3

I bow to, the ocean of words (scripture) of Lord Mahävira 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
 आ मूला लोलधूली अहुल परिमला लीढलोला लीमाला, जंकारा रावसारा
 मलदल कमलागारभूमि निवासं, छाया संभार सारे! वर कमल करे! तार हारा
 भिरामे! वाणी संदोह देहे! भवविरहवरं देहि मे देवि! सारं. ४

ä-mulä-lola-dhuli-bahula-pari-malä-lidhalolä-limälä, jhankärä-räva-särä-mala-dala-kamalä-gära-bhumi-niväse! chhäyä-sambhära-säre! vara-kamala-kare! tära-härä-bhiräme! väni-sandoha-dehe! bhava-viraha-varam dehi me devi! säram. 4

O Goddess Sarsavati! With extremely beautiful complexion, holding a lotus flower in one hand, sparkling necklaces adoring 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 (*vandanä*) to Lord Mahävira, the third verse to the Holy Scriptures and the fourth verse to Goddess of Learning Sarsavati Devi.

Revered Shri Haribhadra Suriiji 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. Pukkaravaradvaddhe Sutra Shruta Stava Sutra

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

Sutra and Meaning:

પુકખરવરદ્દીવદ્દહે ધાયઈસંકે અ જંબૂદ્દીવે અ, ભરહેરવય વિદેહે ધમ્માઈ ગરે
નમંસામિ. ૧

*pukkharavaradvaddhe, dhāyaisande a jambu-dive a;
bharaheravaya-videhe, dhammāi-gare namamsāmi. 1*

I bow down to those peaceful liberators who have established the sacred doctrine in 5 Bhārata, 5 Airāvata, and 5 Mahāvīdeha continents (*Kshetras*) located in two and half islands made up by Jambudvipa, Dhatakikhanda and half of Pushkaradvipa. 1

તમતિમિરપડલવિદ્ધં-સજસસ સુરગજનરિદ્ધ

મહિઅસસ, સીમાધરસસ વંદે પાદ્મીકિઅમોહજલસસ. ૨

*tama-timira-padala-viddham-sanassa, sura-gana-narinda-
mahiassa; simādharassa vande, pappodia-moha-jūlassa. 2*

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

જઈ જરા મરણ સોગ પણાસજસસ, કલ્લાજ પુકખલ વિસાલ સુહાવહસસ, કો

દેવ દાણવનરિદ્ધ ગણચ્ચિઅસસ, ધમ્મસસ સારમુવલભ્ભ કરે પમાયં. ૩

*jāi-jarā-marana-soga-panāsanassa, kallāna-pukka-lavisāla-
suhā-vahassa; ko deva-dānava-narinda-gana-chchiassa,
dhammassa sāra muva labbha kare pamāyam? 3*

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

સિદ્ધેભો! પયઓ જામો જિજામએ, નંદી સયા સંજમે, દેવં નાગસુવન્ન
કિન્નરગણ-સ્સબ્બુઅ ભાવચ્ચિએ: લોગો જત્થ પઈટ્ઠિઓ જગમિણં,
તેલુક્કમચ્ચાસુરં, ધમ્મો વડ્ઢઉ સાસઓ વિજયઓ, ધમ્મુત્તરં વડ્ઢઉ. ૪

*siddhe bho! payao namo jina-mae, nandi sayä sanjame, devam
näga-suvanna-kinnara-gana-ssabbhua-bhävachchie, logo jattha
paitthio jagaminam telukka-machchäsuram, dhammo vaddhau
säsaö vijayao, dhammuttram vaddhau. 4*

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 (*vaimänik 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.

સુઅસ્સ ભગવઓ, કરેમિ કાઉસસગ્ગં, વંદણવત્તિઆએ. ૫

suassa bhagavaö Karemi käasaggam vanda-navattiyäe. 5

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 Ägamas. 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. Siddhānam Buddhānam Siddhastava Sutra

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

Sutra and Meaning:

સિદ્ધાણં બુદ્ધાણં, પારગયાણં, પરંપરગયાણ, લોઅગ્ગમુવગયાણં, નમો સયા
સવ્વસિદ્ધાણં. ૧

*siddhānam buddhānam, pāra-gayānam parampara-gayānam,
loagga muvagayānam, namo sayā savva-siddhānam. 1*

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

જો દેવાણ વિ દેવો, જં દેવા પંજલી નમંસંતિ, તં દેવદેવમહિંસં, સિરસા વંદે
મહાવીરં. ૨

*jo devāna vi devo, jam devā panjali namamsanti; tam deva-deva-
mahiam, sirasā vande mahāvīram. 2*

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

ઈક્કો વિ નમુક્કારો, જિણવર-વસહસ્સ વદ્ધમાણસ્સ, સંસારસાગરાઓ, તારેઈ
નરં વ નારિં વા. ૩

*ikkovi namukkāro, jinavara-vasahassa vaddhmānassa; sansāra-
sāgarāo, tārei naram va nārim va. 3*

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

ઉજ્જિંત સેલસિહરે, દિક્ખા નાણં નિસીહિઆ જસ્સ, તં ધમ્મચક્કવટ્ઠિં,
અરિટ્ઠનેમિં નમંસામિ. ૪

*ujjinta-sela-sihare, dikkhā nānam nishiā jassa, tam dhamma-
chhakka-vattim, arittha-nemim namamsāmi. 4*

I worship Arishtanemi that ecumenical holy monarch, who received the initiation on the summit of the Mount Girnāra, attained perfect knowledge (*kevala-jñāna*) and the final release (*moksha*). 4

ચત્તારિ અટક દસ દોય, વંદિયા જિજ્ઞવરા ચઉવ્વીસં, પરમટક નિદિઠઅટકા,
સિદ્ધા સિદ્ધિં મમ દિસંતુ. ૫

***chattāri attha dasa do ya, vandiya jinarā chauviisam;
paramttha-nitthi atthā, siddhā 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 Tirthankaras placed by Universal Monarch Bhārata in four directions of Mount Ashtāpad.

25. Veyāvachchagarānam Sutra

Object: Reverence to all Gods of right faith.

Sutra and Meaning:

વેયાવચ્ચગરાણં, સંતિગરાણં, સમ્મદિદિઠ સમાહિગરાણં કરેમિ કાઉસ્સગ્ગં,
અન્નથ.

***veyāvachcha-garānam, santi-garānam, samma-ditthi-samāhi-
garānam, karemi kāussaggam... annatth.***

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

26. Bhagawānaham Sutram

Object: Veneration to all five supreme beings.

Sutra and Meaning:

ભગવાનહં, આચાર્યહં, ઉપાધ્યાયહં, સર્વસાધુહં.

bhagawānaham, āchāryaham, upādhyāyaham, sarva-sādhuham.

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. Devsia Padikkamane Thäum Sutra

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

Sutra and Meaning:

ઈચ્છાકારેણ સંદિસહ ભગવન્! દેવસિચ પડિક્કમણે ઠાઉં? ઈચ્છં, સવ્વસ્સ વિ દેવસિચ, દુચ્ચિંતિચ, દુબ્બાસિચ દુચ્ચિદિઠચ મિચ્છામિ દુક્કંડં.

ichchhākārena sandisaha bhagwan! devasia padikkamane thäu?

ichchham, savvassa vi devasia, duchchintia, dubbhāsia,

duchchitthia, michchhämi 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. Ichchhämi thämi Sutra

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

Sutra and Meaning:

ઈચ્છામિ ઠામિ કાઉસ્સગ્ગ, જો મે દેવસિઓ અઈયારો કઓ, કાઈઓ, વાઈઓ, માણસિઓ,

ichchhämi thämi käussaggam jo me devasio aiyäro kao, käio, väio, mänasio;

I stand in body-abandonment posture for whatever faults I may have committed during the day through the actions, speech, or thoughts.

ઉસ્સુત્તો, ઉમ્મગ્ગો, અકપ્પો, અકરણિજ્જે, દુજ્જઓ, દુવ્વિચિંતિઓ, અણાયારો, અણિચ્છિઅવ્વો, અસાવગપાઉગ્ગો,

ussutto, ummaggo a-kappo, a-karanijjo dujjhäo, du-vvichintio anäyäro, anichchhiavvo asävaga päuggo;

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.

નાણે, દંસણે. ચરિત્તાચરિત્તે. સુએ સામાઈએ. તિણ્હં ગુત્તીણં, ચઉણ્હં કસાયાણં, પંચણ્હમણુવ્વયાણં,

näne, dansane charittä-charittie sue, sämäie tinham guttinam chaunham kasäyänam; panchan-hamanu-vvayänam;

In regard to knowledge and belief and conduct of lay life, the Holy Writ, the equanimity (*sämäyika*), and whatever transgression I may have committed in respect of the three-fold self-control (*guptis*), four passions (*kashäyas*), and the five lesser vows (*anu-vratas*).

તિણ્હં ગુણવ્વયાણં, ચઉણ્હં સિક્ખાવયાણં, બારસવિહસ્સ સાવગધમ્મસ્સ જં ખંડિઅં જં વિરાહિઅં, તસ્સ મિચ્છામિ દુક્કંડં.

tinham guna-vvayānam, chaunham sikkhā-vayānam, 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 (*bhogopabhoga*) 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:

નાણમ્મિ દંસણમ્મિ અ, ચરણમ્મિ તવમ્મિ તહય વીરિયમ્મિ, આચરણં આચારો,
ઈઅ એસો પંચહા ભણિયો. ૧

nānammi dansanammi a, charanammi tavammi taha ya viriyammi; āyaranam āyāro, ia eso panchahā bhanio. 1

There are five ethical codes of conduct in regard to right knowledge, right faith, right conduct, penance and spiritual strength. 1

કાલે વિજ્ઞએ બહુમાણે, ઉવહાણે તહ અનિજ્ઞવણે, વંજણઅત્યતદુભએ,
અટઠવિહો નાણમાચારો. ૨

kāle vinae bahu-māne, uvahāne-taha a-ninhavane; vanjana-attha-tadubhae, 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 interpret the verses accurately (*arthāchāra*) to reflect both on verses and meaning (*ubhayāchār*) are the eight fold practice of right knowledge. 2

નિસ્સંકિઅ નિક્કખિઅ, નિવ્વિતિગિચ્છા અમૂઠદિટઠી અ, ઉવવૂહ ચિરિકરણે,
વચ્છલ્લ પ્પભાવણે અટઠ. ૩

nissankia nikkankhia, nivviticichchā a-mudha-ditthia; uvavuha-thirakarane, vachchhalla ppabhāvane attha. 3

Not to have any doubt in the words of Jina (*nishankitāchāra*), not to put faith in other religions (*nikānshitāchāra*), not to loath at monks and nuns for their unclean and untidy appearance (*nirviticichhāchāra*), 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 (*prabhāvnāchāra*), are the eight fold practices of right faith. 3

પણિહાણજોગજુત્તો, પંચહિં સમિઈહિં તીહિં ગુત્તીહિં, એસ ચસ્તિાચારો, અટઠવિહો
હોઈ નાયવ્વો. ૪

panihāna joga jutto, panchahim samihim tihim guttihin; esa charitā 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

બારસવિહંમિ વિ તવે, સબ્ધિંતરબાહિરે કુસલદિટ્ઠે, અગિલાઈ અણાજીવી,
નાયવ્યો સો તવાયાસે. ૫

bārāsa vihammi vi tave, sabbhintara bāhire kusala ditthe; agilāi anājīvi nāyavvo 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

અણસણ મૂણોઅરિયા, વિત્તીસંખેવણ રસચ્યાઓ, કાયકિલેસો સંલીણયાય,
બજ્જો તવો હોઈ. ૬

ana sana munoariyā, vitti sankhevanam rasachchāo; kāya kilesa sanlinayā ya, bajjho 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

પાયચ્છિત્તં વિણઓ, વેયાવચ્ચં તહેવ સજ્જાઓ, આણં ઉસ્સગ્ગો વિ અ,
અબ્ધિંતરઓ તવો હોઈ. ૭

pāyachchhitam vīnao, veyāvachcham taheva sajjhāo; 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 (*kāyotasarga*) and meditation (*dhyāna*), are the six internal austerities. 7

અણિગૂહિઅબલવીરિઓ, પરક્રમઈ જ્ઞે જહુત્તમાઉત્તો, જુંજઈ અ જહાયામં,
નાયવ્યો વીરિઆયાસે. ૮

aniguhia bala virio, parakkamai jo jahuttamäutto; junjai a jahä thämam, näyavvo viriä yäro. 8

To use the mental, verbal and bodily strength according to ones 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:

ઈષ્ટ્યામિ ખમાસણો! વંદિઉં જવણિજ્જાએ, નિસીહિઆએ. ૧
અણુજણહ, મે મિઉગહં, નિસીહિ. ૨

ichchhämi khamä-samano! vandium jävanijjæ, nisihäe. 1
anujänaha, me miuggaham, nisih. 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.

અહો કાયં, કાય સંશાસં ખમણિજ્જે ભે! કિલામો, અપ્પકિલંતાણં બહુસુભેણ! ભે!
હિવસો વઈક્કંતો? ૩ જત્તા ભે! ૪. જવણિજ્જં ય ભે! ૫

aho, käyam-käya samphäsam-khamaniijo bhe!

kilämo appakilantänam bahusubhena bhe! divaso vaikkanto? 3. jattä bhe! 4. javaniijam 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.

ખામેમી ખમાસણો! દેવસિઅં વઈકમં, આવસ્સિઆએ પડિક્કમામિ,
ખમાસમણાણં દેવસિઆએ આસાયણાએ, તિત્તીસન્નયરાએ, જંકિંચિ મિચ્છાએ,
મણદુક્કડાએ, વયદુક્કડાએ કાયદુક્કડાએ, કોહાએ, માણાએ, માયાએ, લોભાએ.
૬

**khämemi khamä-samano! devasiam vaikkamam ävassiiäe,
padikkamämi, khamäsamanänam 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 (*äshätinäe* 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

સવ્વકાલિઆએ સવ્વમિચ્છોવયારાએ, સવ્વધમ્માઈકમણાએ, આસાયણાએ જે
મે અઈઆરો કઓ, તસ્સ ખમાસમણો! પડિક્કમામિ નિંદામિ ગરિહામિ અપ્પાણં
વોસિરામિ. ૭

**savva-käliäe savva michchhovayäräe, savva dhammä ikkamanäe,
äsäyanäe 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

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*), worshipping the spiritual preceptors (*guru jana ni puja*), worship the Holy Writ (*shruta dharma ni ārādhanā*) and the ultimate release (*siddhi pada*).

31. Devasiam Äloum Sutra

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

Sutra and Meaning:

ઈચ્છાકારેણ સંદિસહ ભગવન્! દેવસિઅં આલોઉં? ઈચ્છં, આલોએમિ જે મે દેવસિઓ.

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. Säta Läkha Sutra

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

Sutra and Meaning:

सात लाख पृथ्वीकाय, सात लाख अप्काय,

sāta lākha pruthvikāya, sāta lākha apkāya,

7 hundred thousand earth bodies (dirt, stones etc.),

7 hundred thousand water bodies (water, dew; ice etc.),

सात लाख तेडिकाय, सात लाख पाडिकाय,

sāta lākha teukāya, sāta lākha vaukāya,

7 hundred thousand fire bodies (light, fire, candle, torch etc.),

7 hundred thousand wind bodies (air, small particles etc.),

दश लाख प्रत्येक वनस्पतिकाय, चौद लाख साधारण वनस्पतिकाय,

dash lākha pratyeka vanaspatikāya, chauda lākha 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.),

बे लाख बेईन्द्रिय, बे लाख तेन्द्रिय,

be lākha beindriya, be lākha teindriya,

2 hundred thousand lives with 2 senses (sea-shells etc.),

2 hundred thousand lives with 3 senses (ants, termites etc.),

बे लाख चईरिन्द्रिय, चार लाख देवता,

be lākha chaurindriya, chāra lākha devata,

2 hundred thousand lives with 4 senses (mosquitoes, spiders, etc.),

4 hundred thousand celestial lives,

चार लाख नारकी, चार लाख तिर्यच पंचेन्द्रिय, चौद लाख मनुष्य,

chāra lākha nāraki, chāra lākha tiryancha panchendriya, chauda lākha manushya.

4 hundred thousand helicans lives, 4 hundred thousand animal lives with five senses, 14 hundred thousand human lives.

એવંકારે ચોરાશી લાખ જીવાયોનિમાંહિ, માહરે જીવે જે કોઈ જીવ, હણ્યો હોય, હણાવ્યો હોય, હણતાં પ્રત્યે અનુમોદ્યો હોય, તે સવિ હું મને, વચને, કાયાએ કરી મિચ્છામિ દુક્કડં.

evamkäre chauräshi läkha jiva yoni mähi, mähre jive je koi jiva hanyo hoi, hanävvyo hoi, hantän pratye anumodhyo hoi, te savi hun mane, vachane käyae kari, michchhämi dukkadam.

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. $350 \times 5 \times 2 \times 5 \times 8 \times 5 = 700,000$. The exact source of how the numbers 700, 500, 350 200 and 100 are derived is not clear.

33. Adhāra Pāpasthānaka Sutra

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

Sutra and Meaning:

પહેલે પ્રાણતિપાત, બીજે મૃષાવાદ,

pahēle prāṇātipāta, bije mrushāvāda,

First comes killing (*prāṇātipāta or himsā*), second is lying (*mrushāvāda*),

ત્રીજે અદત્તાદાન, ચોથે મૈથુન,

trije adattādāna, chauthe maithuna,

third is stealing (*adattādāna*), fourth is unchastity (*abrahma or maithuna*),

પાંચમે પરિગ્રહ, છઠ્ઠે ક્રોધ,

pānchame parigraha, chhathe krodha,

fifth is acquisitiveness (*parigraha*), sixth is anger (*krodha*),

સાતમે માન, આઠમે માયા,

sātme māna, āthme māyā,

seventh is pride (*māna*), eighth is deceit (*māyā*),

નવમે લોભ, દશમે રાગ,

navme lobha, dashme rāga,

ninth is greed (*lobha*) tenth is attachment (*rāga*),

અગ્યારમે દ્વેષ, બારમે કલહ,

agyārme dwesha, bārme kalaha,

eleventh is hatred (*dwesha*), twelfth is disputation (*kalaha*),

તેરમે અભ્યાખ્યાન, ચૌદમે પૈશુન્ય,

terame abhyākhyāna, chaudame paishunya,

thirteenth is false accusation (*abhyākhyāna*), fourteenth is backbiting (*paishunya*),

પંદરમે રતિ-અરતિ, સોલમે પરપરિવાદ,

panderame rati-arati, solame para-parivāda,

fifteenth is pleasure-displeasure (*rati-arati*), sixteenth is slander (*para-parivāda or nindā*),

સત્તરમે માયા-મૃષાવાદ, અઠારમે મિથ્યાત્વશલ્ય.

saterame māyā mrushāvāda, adhārame mithyātva shalya;

seventeenth is deceitful speech (*mäyā-mrushävada*) and eighteenth is false belief, belief in wrong god, teacher and religion (*mithyätva*).

એ અઢાર પાપસ્થાનકમાંહે મારે જીવે જે કોઈ પાપ સેવ્યું હોય, સેવરાવ્યું હોય, સેવતાં પ્રત્યે અનુમોદ્યું હોય, તે સવિ હું મને, વચને અને કાયાએ કરી મિચ્છામિ દુઃકલ્પં.

ae adhāra, päpasthānakamahen, mahāre jive, je koi papa sevayun hoi, sevrāvyyun hoi, sevātān pratye anumodhyu hoi, te savi hun mane, vachane kāyae kari, michchhāmi dukkadam.

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 (*ratnatraya*), all evil effects of possessions (*parigraha*) and undertakings (*ārambha*), 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 (*samrambha*), (ii) in the act of preparation (*samārambha*) or (iii) the actual commencement (*ārambha*) 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 (*karavana*) 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 ($4 \times 3 \times 3 \times 3$) 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:

વંદિત્તુ સવ્વસિદ્ધે, ધમ્માચરિએ અ સવ્વસાહુ અ,
ઈચ્છામિ પદિક્કમિઉં, સાવગધમ્માઈ આરસસ. ૧

vandittu savva siddhe, dhammāyare a, savva sāhu a;
ichchhāmi padikkamiun, sāvaga dhammāi ārassa. 1

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

જે મે વચાઈઆરો, નાણે તહ દંસણે ચરિત્તે અ,
સુહુમો અ બાયરો વા, તં નિંદે તં ચ ગરિહામિ. ૨

***jo me vayäiyäro, näne taha dansane charitte a,
suhumo a bäyaro vä, tam ninde tam cha garihämi. 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 (*jnäna*), right faith (*darshana*), right conduct (*chäritra*) and the other two, austerity (*tapa*) and energy (*virya*). 2

દુવિહે પરિગ્ગહંમિ, સાવજ્જે બહુવિહે અ આરંભે,
કારાવણે અ કરણે, પડિક્કમે દેસિઅં સવ્વં. ૩

***duvihe pariggahammi, sävajje bahuvihe a ärambhe;
kärävane 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

જં બદ્ધમિદિએહિં, ચઉહિં કસાએહિં અપ્પસત્થેહિં,
સગેણ વ દોસેણ વ, તં નિંદે તં ચ ગરિહામિ. ૪

***jam baddhamindiehim, chauhim kasäehim appasatthehim;
rägena va dosena va, tam ninde tam cha garihämi. 4***

I scorn and reproach all the transgressions I may have committed as a result of activities by sense organs (*indriya*), four passions (*kashäya*), with despicable intentions or due to attachment and aversion. 4

આગમણે નિગ્ગમણે, ઠાણે ચંકમણે અણાભોગે,
અભિઓગે અ નિઓગે, પડિક્કમે દેસિઅં સવ્વં. ૫

***ägamane niggamane, thäne chankamane anäbhoge;
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

સંકા કંખ વિગિચ્છા, પસંસ તહ સંથવો કુલિંગીસુ,
સમ્મત્તસ્સઈઆરે, પડિક્કમે દેસિઅં સવ્વં. ૬

***sankā kankha vigichchhā, pasansa taha santhavo kulingisu;
sammattassa iāre, padikkame desiam savvam. 6***

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

છક્કાયસમારંભે, પયણે અ પયાવણે અ જે દોસા,
અત્તદઠા ય પરદઠા ઉભયદઠા ચેવ તં નિંદે. ૭

***chhakkāya-samārambhe, payane a payāvane a je dosā;
attatthā ya paratthā, ubhayatthā cheva tam ninde. 7***

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

પંચણ્ઠ મણુવ્વયાણં, ગુણવ્વયાણં ચ તિણ્ઠમઈઆરે,
સિક્ખાણં ચ ચઉણ્ઠં, પડિક્કમે દેસિઅં સવ્વં. ૮

***panchanha manu vvaṇānam, guṇa vvaṇānam cha tinhamaiyāre;
sikkhānam cha chaunham, padikkame desiam savvam. 8***

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

પઠમે અણુવ્વયમ્મિ, થૂલગપાણાઈવાયવિરઈઓ,
આયરિયમપ્પસત્થે, ઈત્થ પમાયપ્પસંગેણં. ૯

વહ બંધં છવિચ્છેઓ, અઈભારે ભત્તપાણુવ્વચ્છેઓ,
પઠમવચસ્સઈઆરે, પડિક્કમે દેસિઅં સવ્વં. ૧૦

***padhame anuvvayammi, thulagapānāvāya-viraio;
āyaria-mappasatthe, ittha pamāyappasangenam. 9***

vaha bandha chhhavi chchhee, aibhāre bhatta pāna vuchchhee;

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 contemptuous behavior to a living being, such as beating, binding (tying), amputating, overloading and starving others. 9, 10

બીએ અણુવ્યયમ્મિ, પરિથૂલગઅલિયવયણવિરઈઓ,

આયરિઅમપ્પસત્થે, ઈત્થ પમાયપ્પસંગેણં. ૧૧.

સહસા-રહસ્સ-દારે, મોસુવએસે અ કૂડલેહે અ,

બીયવયસ્સ ઈઆરે પડિક્કમે દેસિઅં સવ્વં. ૧૨

bie anu vvayammi, parithulaga aliyavayana 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 contemptuous behavior, such as falsely accusing, disclosing close secrets of trusting person, betraying by divulging spousal secrets, preaching wrong doctrines and forging documents. 11, 12

તઈએ અણુવ્યયમ્મિ, થૂલગ-પરદવ્વહરણવિરઈઓ,

આયરિઅમપ્પસત્થે, ઈત્થ પમાયપ્પસંગેણં. ૧૩

તેનાહડપ્પઓગે, તપ્પકિરૂવે વિરુદ્ધગમણે અ,

કૂડતુલકૂડમાણે, પડિક્કમે દેસિઅં સવ્વં. ૧૪

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 contemptuous behavior, such as buying stolen goods, helping a thief in burglary, adulterating and selling, smuggling and selling contrabands and falsifying weights and measures. 13, 14

ચઉત્થે અણુવ્વચમ્મિ, નિચ્ચં પરદારગમણવિરથો,
 આચરિઅમપ્પસત્થે, ઈત્થ પમાયપ્પસંગેણં. ૧૫
 અપરિગ્ગહિઆ ઈત્તર, અણંગવિવાહતિવ્વઅણુરાગે,
 ચઉત્થવચસ્સઈઆરે, પડિક્કમે દેસિઅં સવ્વં. ૧૬

*chauthe anu vvayammi, nichcham paradāra gamana viriao;
 āyaria mappasatthe, ittha pamāya ppasangenam. 15
 apariggahī ittara, ananga vivāha tivva anurāge;
 chautha vayassa-iāre, padikkame desiam savvam. 16*

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

ઈત્તો અણુવ્વએ પંચમમ્મિ, આચરિઅમપ્પસત્થમ્મિ:
 પરિમાણ-પરિચ્છેએ, ઈત્થ પમાયપ્પસંગેણં. ૧૭
 ધણધન્નખિત્તવત્થૂ, રુપ્પસુવન્ને અ કુવિઅ પરિમાણે,
 દુપએ ચઉપ્પચમ્મિ ચ, પડિક્કમે દેસિઅં સવ્વં. ૧૮

*itto anuvvae panchamammi, āyaria mappasatthammi;
 parimāna parichchhee, ittha pamāya ppasangenam. 17
 dhana dhanna khitta vatthu, ruppa suvanne a kuvia parimāne;
 dupae chauppayammi ya, padikkame desiam savvam. 18*

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

ગમણસ્સ ઉ પરિમાણે, દિસાસુ ઉડ્ઠં અહે અ તિરિઅં ચ,
 વુડ્ઠી સઈઅંતરદ્ધા, પઠમમ્મિ ગુણવ્વએ નિંદે. ૧૯

*gamanassa u parimāne, disāsu uddham ahe a tiriam cha;
 vuddhi sai antaraddhā, padhamammi gunavvae ninde. 19*

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

મજ્જમ્મિ અ મંસમ્મિ અ, પુપ્પે અ ફાલે અ ગંધમલ્લે અ,
ઉવભોગ પરિભોગે, બીયમ્મિ ગુણવ્વાએ નિંદે. ૨૦

***majjammi a mansammi a, pupphe a phale a gandha malle a;
uvabhoga paribhoga, biyammi gunavvae ninde. 20***

As regards simplicity (*bhogābhoga vrata*) the second spiritual vow of self discipline, I want to reprehend for what ever 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

સચ્ચિત્તે પડિબદ્ધે, અપોલિ દુપ્પોલિઅં ચ આહારે,
તુચ્છોસહિ-ભક્ષણયા, પડિક્કમે દેસિઅં સવ્વં. ૨૧

***sachchitte padibaddhe, apoli duppoliam cha āhāre;
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

ઈંગાલી-વણ-સાડી-ભાડી-ફોડી સુવજ્જાએ કમ્મં,
વાણિજ્જં ચેવદંત-લક્ખ-રસ-કેસ-વિસવિસયં. ૨૨

***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, *angāra*=fire, *sphotic*=digging, *vānijjya*=commerce, *varjavun*=give up)

એવં ખુ જંતપિલ્લણ-કમ્મં નિલ્લંછણં ચ દવદાણં,
સરદહતલાયસોસં, અસઈ-પોસં ચ વજ્જિજ્જા. ૨૨

evam khu janta pillana kammam, nillanchhanam cha

davadānam; sara dāha talāya sosam, asaiposam cha vajjijjā. 23

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

સત્થગ્ગિમુસલજંતગ-તણકટ્ઠે મંતમૂલભેસજ્જે,
દિન્ને દવાવિએ વા, પડિક્કમે દેસિઅં સવ્વં. ૨૪

***satthaggi musala jantaga, tana katthe manta mula bhesajje;
dinne davāvie vā, padikkame desiam savvam. 24***

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

ણ્ઠાણુવ્વટ્ટણવન્નગ-વિલેવણે સદ્દુવરસગંધે,
વત્થાસણઆભરણે, પડિક્કમે દેસિઅં સવ્વં. ૨૫

***nhānuvvattana vannaga, vilevane sadda ruva rasa gandhe;
vatthāsana ābharane, padikkame desiam savvam. 25***

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

કંદખો કુકુકુઈએ, મોહરિ અહિગરણ-ભોગઅઈરિત્તે,

દંડમ્મિ અણદ્દઠાએ, તઈઅમ્મિ ગુણવ્વએ નિંદે. ૨૬

kandappe kukkuie, mohari ahigarana bhoga airitte;

dandammi anathhäe, taiammi gunavvæe ninde. 26

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.

તિવિહે દુખ્પણિહાણે, અણવદ્દઠાણે તદ્દા સઈવિહૂણે,

સામાઈઅ વિતહકએ, પદ્દમે સિક્ખાવએ નિંદે. ૨૭

tivihe du ppanihäne, anavatthäne tahä sai vihune;

sämäia vitaha kae, padhame sikkhä vae ninde. 27

As regards the practice of equanimity (*sämäyika*), the first spiritual vow of self mortification (*shiksä 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 *sämäyika*, forgetfulness about time of performing *sämäyika* etc. 27

આણવણે પેસવણે, સદ્દે રૂવે અ પુગ્ગલક્કખેવે,

દેસાવગાસિઅમ્મિ, બીએ સિક્ખાવએ નિંદે. ૨૮

änavane pesavane, sadde ruve a puggalakkheve;

desävagäsiammi, bie sikkhä vae ninde. 28

As regards the additional confinement (*deshävakäshika 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

સંથારચ્ચારવિહી-પમાય તહ ચેવ ભોયણાભોએ,

પોસહવિહિ વિવરીએ, તઈએ સિક્ખાવએ નિંદે. ૨૯

***santhäruchchära vihi, pamäya taha cheva bhoyanä bhoë;
posha hvihivarie, taie sikkhä vae ninde. 29***

As regards fasting (*posadhovaväsa 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

સચ્ચિત્તે નિદ્ધિખવણે, પિહિણે વવએસ મચ્છરે ચેવ,

કાલાઈઠ્ઠમદાણે, ચઉત્થે સિક્કખાવએ નિંદે. ૩૦

***sachchitte nikkhivane, pihine vavaesa machchhare cheva;
kälä ikkama däne, chautthe sikkhä vae ninde. 30***

As regards charity (*däna 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

સુહિએસુ અ દુહિએસુ અ, જ મે અસ્સંજએસુ અણુકંપા,

રાગેણ વ દોસેણ વ, તં નિંદે તં ચ ગરિહામિ. ૩૧

***suhiesu a duhiesu a, jä me assanjaesu anukampä;
rägena va dosena va, tam ninde tam cha garihämi. 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

સાહુસુ સંવિભાગો, ન કઓ તવચરણકરણજુત્તેસુ,

સંતે ફાસુઅદાણે, તં નિંદે તં ચ ગરિહામિ. ૩૨

***sähusu samvibhāgo, na kao tava charana karana juttēsu;
sante phäsüadäne, tam ninde tam cha garihämi. 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

ઈહલોએ પરલોએ, જીવિઅ-મરણે અ આસંસ પરઓગે,

પંચવિહો અઈઆરો, મા મજ્જ હુજ્જ મરણંતે. ૩૩

iha loe para loe, jivia marane a äsansa paoge;

panchaviho aiäro, mä majjha hujja maranante. 33

I do not want to commit any one 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

કાએણ કાઈઅસ્સ, પડિક્કમે વાઈઅસ્સ વાયાએ,

મણસા માણસિઅસ્સ, સવ્વસ્સ વયાઈઆરસ્સ. ૩૪

käena käiassa, padikkame väiassa väyë;

manasä mänasiasssa, savvassa vayä iärassa. 34

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.

વદણ-વચ-સિક્ખા-ગા રવેસુ, સન્નાકસાયદંડેસુ,

ગુત્તીસુ અ સમિઈસુ અ, જો અઈઆરો અ તં નિંદે. ૩૫

vandana vaya sikkhä gä ravesu, sannä kasaya dandesu;

guttisu a samüisu a, jo aiäro a tam ninde. 35

I reproach any transgressions I may have committed in respect of two types of worships (to God and to spiritual teacher (*vandankärya*), 12 vows (*vratkärya*), 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

સમ્મદ્દિટ્ઠી જીવો, જઈ વિ હુ પાવં સમાચરે કિંચિ,

અપ્પો સિ હોઈ બંધો, જેણ ન નિ-દ્ધંધસં કુણઈ. ૩૬

તં પિ હુ સપદિક્કમણં, સપ્પરિઆવં સઉત્તરગુણં ચ,
ખિપ્પં ઉવસામેઈ, વાહિવ્વ સુસિદ્ધિખઓ વિજ્ઞો. ૩૭

samma ditthi jivo, jai vi hu pävam samäyare kinchi;

appo si hoi bandho, jena na niddhandhasam kunai. 36

tam pi hu sa padikkamanam, sappariävam sauttaragunam cha;

khippam uvasämei, vähi vva susikkhio vijjo. 37

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

જહા વિસ કુટ્ઠગયં, મંતમૂલવિસારયા,

વિજ્ઞ હણંતિ મંતેહિં, તો તે ઉવઈ નિવ્વિસં. ૩૮

એવં અટ્ઠવિહં કમ્મં, રાગદોસસમજ્જિજ્ઞં,

આલોઅંતો અ નિદંતો, ખિપ્પં હણઈ સુસાવઓ. ૩૯

કયપાવો વિ મણુસ્સો, આલોઈઅ નિદિઅ ગુરુસગાસે,

હોઈ અઈરેગલહુઓ, ઓહરિઅભરુવ્વ ભારવહો. ૪૦

jahä visam kutthagayam, manta mula visärayä;

vijjä hananti mantehim, to tam havai nivvisam. 38

evam atthaviham kammam, räga dosa samajjiam;

äloanto a nindanto, khippam hanai sävao. 39

kaya pävo vi manusso, äloia nindia guru sagäse;

hoi airegalahuo, oharia bharuvva bhäravaho. 40

Just as a well-trained physician removes the poison spread in a body and renders it poison free with help of right spells. 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

આવસ્સએણ એએણ, સાવઓ જઈવિ ભહુરઓ હોઈ,

દુક્ખાણમંતકિરિઅં, કાહી અચિરેણ કાલેણ. ૪૧

ävassaena ena, sävao jaivi bahurao hoi;

dukkhänamanta kiriam, kähi a chirena kälena. 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

આલોઅણ બહુવિહા, ન ય સંભરિઆ પડિક્કમણકાલે,

મૂલગુણઉત્તરગુણે, તં નિંદે તં ચ ગરિહામિ. ૪૨

āloanā bahuvihā, na ya sambhariā paddikkamana kāle;

mulaguna uttaragune, tam ninde tam cha garihāmi. 42

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 {(mūla guṇa) (five lesser vows and three vows of self-discipline)} and auxiliary vows {(uttara guṇa) (spiritual vows of self-mortification)} at the time of performing penitential retreat. 42

તસ્સ ધમ્મસ્સ કેવલિપન્નત્તસ્સ, અબ્હુદ્ધિઓ મિ આરાહણાએ, વિરઓમિ

વિરાહણાએ, તિવિહેણ પડિક્કંતો, વંદામિ જિણે ચઉવ્વીસં. ૪૩

tassa dhammassa kevali pannattassa, abbhutthiomi ārāhanāe;

virao mi virāhanāe, tivihena padikkanto, vandāmi jine

chauvvisam. 43

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

જવંતિ ચેઈઆઈ, ઉડ્ઠે અ અહે અ તિરિઅલોએ અ,

સવ્વાઈ તાઈ વંદે, ઈહ સંતો તત્થ સંતાઈ. ૪૪

જવંત કે વિ સાહુ, ભરહેરવય-મહાવિદેહે અ,

સવ્વેસિં તેસિં પણઓ, તિવિહેણ તિદંડવિરયાણં. ૪૫

jāvanti cheiāim, uddhe a ahe a tirialoe a;

savvāim tāim vande, iha santo tattha samtāim. 44

jāvanta ke vi sāhu, bhara heravaya mahāvidehe a;

savvesim tesim panao, tivihena tidanda virayānam. 45

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

ચિરસંચિયપાવપણાસળીઈ, ભવસયસહસ્સ-મહણીએ,
ચઉવીસજિજવિણિગય-કહાઈ, વોલંતુ મે દિઅહા. ૪૬

***chira sanchiya pāvapanāsanī, bhava sayasahassa mahanie;
chauvisa jina viniggaya kahāi, volantu me diahā. 46***

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

મમ મંગલમરિહંતા, સિદ્ધા સાહુ સુઅં ચ ધમ્મો અ,
સમ્મહિદ્દહી દેવા, દિંતુ સમાહિં ચ બોહિં ચ. ૪૭

***mama mangalamārihantā, siddhā sāhu suam cha dhammo a;
sammadditthi devā, dintu samāhim cha bohim cha. 47***

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

પડિસિદ્ધાણં કરણે, કિચ્ચાણમકરણે પડિક્કમણં,

અસદ્દહણે અ તહા, વિવરીઅ-પરૂવણાએ અ. ૪૮

***padisiddhāṇam karane, kichchāṇamakarane padikkamanam;
asaddahane a tahā, vivaria paruvanāe a. 48***

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

ખામેમિ સવ્વજીવે, સવ્વે જીવા ખમંતુ મે,

મિત્તી મે સવ્વભૂએસુ, વેરં મજ્જ ન કેણઈ. ૪૯

***khāmemi savva jive, savve jivā khamantu me ;
mitti me savvabhuesu, veram majjha na kenai. 49***

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

એવમહં આલોઈઅ, નિંદિઅગરહિઅ દુગંચિઅં સમ્મં,

તિવિહેણ પડિક્કંતો, વંદામિ જિણે ચઉવ્વીસં. ૫૦

***evamaham āloia, nindia garahia duganchchiam sammam;
tivihena padikkanto, vandāmi jine chauvvisam. 50***

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 (*shrāvaka vratta*) which a Jaina layperson will take in preparation for an ascetic life.

35. Äyaria Uvajjhäe Sutra

Object: Prayer of forgiveness.

Sutra and Meaning:

આયરિય-ઉવજ્જાએ, સીસે સાહમ્મિએ કુલગણે અ,

જે મે કેઈ કસાયા, સવ્વે તિવિહેણ ખામેમિ. ૧

*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

સવ્વસ્સ સમણસંઘસ્સ, ભગવઓ અંજલિં કરિઅ સીસે,

સવ્વં ખમાવઈત્તા, ખમામિ સવ્વસ્સ અહયં પિ. ૨

*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

સવ્વસ્સ જીવરાસિસ્સ, ભાવઓ ધમ્મનિહિઅનિયચિત્તો,

સવ્વં ખમાવઈત્તા, ખમામિ સવ્વસ્સ અહયં પિ, ૩

*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:

સુઅદેવયાએ કરેમિ કાઉસગ્ગં અન્નત્થ. સુઅદેવયા ભગવઈ, નાણાવરણીય કમ્મસંઘાયં, તેસિં ખવેઉ સયયં, જેસિં સુઅસાયરે ભત્તી.

suadevyäe karemi käussaggam annattha. suadevayä 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:

ખિત્તદેવયાએ કરેમિ કાઉસગ્ગં અન્નત્થ, જિસે ખિત્તે સાહૂ, દંસણનાણેહિં ચરણસહિએહિં, સાહંતિ મુક્ખમગ્ગં, સા દેવી હરઉ દુરિઆઈ.

*khittadevayäe karemi käussaggam annattha. jise khitte sähu,
dansananänehim charanasahiehim; sähanti mukkhamaggam, sä
devi harau duriäim.*

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:

કમલદલવિપુલનયના, કમલમુખી કમલગર્ભસમગૌરી,
કમલે સ્થિતા ભગવતી, દદાતુ શ્રુતદેવતા સિદ્ધિમ્.

*kamala dala vipula nayanä, kamala mukhi kamala garbha
samagauri; kamale sthitä bhagvati, dadätu srutadevtä siddhim.*

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 Varddhamänäya 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:

ઈચ્છામો અણુસદિઠં, નમો ખમાસમણાણં,

नमोऽर्हत्सिद्धाचार्योपाध्यायसर्वसाधुभ्यः

ichchhāmo anusatthi, namo khamāsanānam;

namorhatsiddhachāryopādhyāyasarvasāadhubyah.

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

नमोस्तु वर्द्धमानाय, स्पर्द्धमानाय कर्मणा, तज्जयावाप्तमोक्षाय, परोक्षाय
कुतीर्थिनाम्. १

namostu varddhamānāya, spardhamānāya karmanā;

tajjayā vāpta moksāya, parokshāya kutirthinām. 1

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. 1

येषां विद्वयारविद्वराज्या, ज्यायः

ङ्मङ्मलावलिं दधत्या, सदशैरिति संगतं

प्रशस्यं, कथितं संतु शिवाय ते जिनन्द्राः. २

yesām vikachā ravinda rājyā, jyāyah krama kamalā valim

dadhatyā; sadashairiti sangatam prashasyam, kathitam santu

shivāya te jinendrah. 2

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. 2

कषायतापार्हितजन्तुनिवृत्ति, करोति यो जैनमुष्णाम्बुदोद्गतः,

स शुक्रमासोद्भववृष्टिसन्निभो, दधातु तुष्टिं मयि विस्तरो गिराम्. ३

kashāya tapā rdita jantunir vritim, karoti yo jaina

mukhāmbudodgatah; sa shukra māsodbhava vrsti sannibho,

dadhātu tustim mayi vistaro girām. 3

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. 3

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. Vishäla Lochana Sutra

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

Sutra and Meaning:

विषाललोचनदलं, प्रोद्यदंतांशुकेशरम्, प्रातर्वीरजिनेन्द्रस्य, मुखपद्मं पुनातु वः १
vishäla lochana dalam, prodyadantänsu kesaram; prätarvira jinendrasya, mukha padmam punätu vah. 1

Let Lord Mahävira 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
 येषामभिषेकं कर्म कृत्वा, मत्ता हर्षभरात् सुखं सुरेन्द्राः,
 तृणमपि गणयन्ति नैव नाकं, प्रातः संतु शिवाय ते जिनेन्द्राः. २
yeshämabhisheka karma kritvä, mattä harsha bharät sukham surendräh; trunamapi ganayanti naiva näkam, prätah santu shiväya te jinendräh. 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
 कलंकनिर्मुक्तममुक्तपूषितं, कुतर्कराहुग्रसनं सदोदयम्,
 अपूर्वचन्द्रं जिनचन्द्रभाषितं, दिनागमे नौमि ब्रुधैर्नमस्कृतम्. ३.
kalanka-nirmukta-mamukta purnatam, kutarka rähu grasanam sadodayam; apurva chandram jinachandrabhäsitam; dinä 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 Mahävira; 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:

वरकनक शंख विद्रुम मरकतघनसन्निभं विगतमोहम्, सप्ततिशतं जिनानां,
सर्वामर पूजितं वहे.

*varkanaka shankha vidruma, markata ghan sannibham
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 (5x32) =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:

भवणदेवयात्रे करेमि काउस्सग्गं, ज्ञानादिगुणयुतानां, नित्यं
स्वाध्यायसंयमरतानाम् विदधातु भवनदेवी, शिवं सदा सर्वसाधूनाम्.

*bhavanadevayäe karemi kaussaggam, gnänädigunayutänäm,
nityam swädhyäyasamyamaratänäm; viddhätu bhavanadevi,
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 Devatā Stuti

Sutra and Meaning:

यस्याः क्षेत्रं समाश्रित्य, साधुभिः साधयते क्रिया,
सा क्षेत्र-देवता नित्यं, भूयान्नः सुख दायिनी.

*yasyāh kshetram samāshritya, sādhubhih sādhyate kriā;
sā kshetradevatā nityam, bhuyānnah sukha dāyini.*

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:

अट्टाईज्जेसु हीवसमुद्देसु, पनरससु कम्मभूमिसु, जवंत के वि साहू,
रयहरणगुच्छपडिग्गहधारा. १,

पंच महव्ययधारा, अट्टारससहस्स सीलंगधारा, अट्टभुयायारचरित्ता, ते सव्वे
सिरसा मणसा, मत्थेण वंदामि. २

*addhāijjesu divasamuddesu, panarasasu kammabhūmisu;
jāvanta ke vi sāhu, raya harana guchchha padiggaha dhārā. 1
pancha maha vvaya dharā, atthārassa sahassa silanga dhārā;
akkhuyā yāra charittā, te savve sirasā manasā, mattheana
vandāmi. 2*

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 (*guchhä*) 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

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)
 $(10 \times 10 \times 5 \times 4 \times 3) = 6000 \times 3$ 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:

शांतिं शांतिं निशांतं, शांतं शांताशिवं नमस्कृत्य,

स्तोतुः शांतिं निमित्तं, मंत्रपदैः शांतये स्तौमि. १

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

ओमिति निश्चित वचसे, नमो नमो भगवतेर्हते पूजम्

शांतिजिनाय जयवते, यशस्विने स्वाभिने दमिनाम्. २

omiti nishchita vachase, namo namo bhagvaterhate pujām; shāntijināya jayavate, yashasvine swāmine daminām. 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

सकला तिशेषक मढा, संपत्ति-समन्विताय शश्याय,

त्रैलोक्यपुजिताय य, नमो नमः शांतिहेवाय. ३

sakalätisheshaka mahä sampatti, samanvitäya

shasyäya;trailokyapujitäya cha, namo namah shänti deväya. 3

Lord Shäntinätha you who possesses 34 special qualities (atishaya), praiseworthy and is worshiped by living beings of all three worlds, I salute you. 3

सर्वाभरसुसमूह, स्वामिक-संपूजिताय न जिताय,
भुवनजनपालनोद्यत, तमाय सततं नमस्तस्मै. ४

sarvämara su samuha swämika, sampujitäya na jitäya;

bhuvanajanapälänodyata, tamäya satatam namastasmai. 4

I salute you for ever, O Lord Shäntinätha 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

सर्वदुरितौघनाशन कराय, सर्वाशिवप्रशमनाय,
दुष्टग्रहभूतपिशाच, शाकिनीनां प्रमथनाय. ५

sarvaduritaughnäshana karäya, sarvāshiv prasamanäya;

dushtagrahabhutapishächa, shäkininäm pramathanäya. 5

My salutations to you forever, Lord Shäntinätha, who destroys all the evils and contains all calamities including those, created by evil planetary gods (graha), ghosts, evil spirits (pishächa) and witches (shäkini). 5

यस्येति नाममंत्र, प्रधानवाक्योपयोगकृततोषा,
विजया कुरुते जनहित, मिति च नुत्ता नमत तं शान्तिम्. ६

yasyeti näma mantra pradhäna väkyopayoga krutatoshä;

vijayä kurute jana hita, miti cha nutä namata tam shäntim. 6

I salute you Lord Shäntinätha; listening to your spell bound name repeatedly has brought immense pleasure to Goddess of Victory (Vijayä Devi) who is adored by the people, as she is their benefactor. 6

भवतु नमस्ते भगवति, विजये सुजये परापरैरजिते!
अपरजिते ! जगत्यां, जयतीति जयावहे भवति! ७

bhavatu namaste bhagavati! vijaye! sujaye! paräparairajite!

aparäjite! jagatyäm, jayati jayävahe! bhavati! 7

I salute you O! Devine (Bhagavati), Vijayä, 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, Vijayā 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 Vijayā Devi (Goddess of Victory).

सर्वस्यापि य संघस्य, भद्रकल्याणमंगलप्रदहे,

साधुनां य सदाशिव, सुतुष्टिपुष्टिप्रदे! जयाः ८

***sarvasyāpi cha sanghasya, bhadrakalyāna mangalaprādade!
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

भव्यानां कृतसिद्धे! निवृत्तिनिर्वाणजननि! सत्त्वानाम्,

अभयप्रदाननिरते! नमोस्तु स्वस्तिप्रदे तुभ्यम्. ९

***bhavyānām krutasiddhe! nivrutinirvājanani! sattvānām;
abhayapradānanirate ! 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

भक्तानां जंतूनां शुभापहे! नित्यमुद्यते! देवी!

सम्यग्द्रष्टिनां धृति, रति मति-बुद्धि-प्रदानाय. १०

जिनशासननिरतानां, शान्तिनतानां य जगति जनतानाम्,

श्री संपत्कीर्ति यशो वर्द्धनि! जयदेवि! विजयस्व ११

***bhaktānām jantunām, shubhāvahe! nityamudyate! devi!
samyagdrshṭinām dhṛuti rati, mati buddhi pradānāya. 10
jinashāsanāniratātānām, shāntinatānām cha jagati janatānām;
shrisampatkīrtiyasho varddhani! jaya devi! vijayasva. 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
सलिलानलविषविषधर, दुष्टग्रहराजशेखरभयतः,

रक्षसरिपुगणमारी, चौरैतिश्चापहाद्विभ्यः. १२

अथ रक्ष रक्ष सुशिवं, कुरु कुरु शान्तिं कुरु कुरु सहेति,

तुष्टिं कुरु कुरु पुष्टिं, कुरु कुरु स्वस्तिं कुरु कुरु त्वम्. १३

*salilānalavishavihadhara, dushtagraharājarogarana bhayatah;
rākshasaripuganamāri, chaureti svāpadādibhyah. 12
atha raksha raksha sushivam, kuru kuru shāntim cha kuru kuru
sadeṭi; tushtim kuru kuru pushtim, kuru kuru svastim cha kuru
kuru tvam. 13*

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

भगवति! गुणवति! शिव-शान्ति, तुष्टि पुष्टि स्वस्तीं कुरु कुरु जनानाम्,

ओमिति नमो नमो ह्रीं ह्रीं ह्रूं ह्रूं यः क्षः ह्रीं ह्रूं ह्रूं स्वाहा १४

अपं यन्नामाक्षर, पुरस्सरं संस्तुता जयादेवी,

कुरुते शान्तिं नमतां, नमो नमः शान्तये तस्मै. १५

*bhagavati! gunavati! shiva shānti, tushti pushti svastiha kuru
kuru janānām; omīti namo namo hrām hrim hrum hrah, yah
kshah hrim phat phat svāhā. 14*

*evam yannāmākshara purassaram, sanstutā jayādevi; kurute
shantim namatām, namo namah shāntaye tasmai. 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

ईति पूर्वसूरिदशित, मंत्रपदविदम्बितः स्तवः शान्तेः,

सलिलाद्विभयविनाशी, शान्त्यादिकरश्च भक्तिमताम्. १६

*iti purvasuridarshita, mantrapadavidarbhitaḥ stavah shanteḥ;
salilādibhayavināshi, shāntyādikarashcha 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

यश्चैनं पठति सदा, शृणोति स्मवयति वा यथायोगं

स हि शान्तिपदं यायात्, सूत्रिः श्रीमानदेवश्च. १७

***yashchainam pathati sadā, shrunoti bhāvayati vā yathāyogam;
sa hi shantipadam yāyāt, surih shrimanadevashcha. 17***

Any person, who recites, listens and contemplates on this hymn everyday as well as the composer of the hymn Āchārya Shri Mānadeva Suri, may very quickly achieve eternal peace. 17

ઉપસર્ગઃ ક્ષયં યાન્તિ, છિદ્યતે વિદનવલ્લયઃ,

મનઃ પ્રસન્નતામેતિ, પૂજ્યમાને જિનેશ્વરે. ૧૮

***upasargāh kshyam yānti, chhidante vighna vallyah;
manah prasannatāmeti, pujoyamāne jineshvare. 18***

Worship of Lord Shāntinātha destroys all calamities, creepers of obstacles are exterminated and the mind becomes pure and clear. 18

સર્વ મંગલ માંગલ્યં, સર્વ કલ્યાણ કારણં,

પ્રધાનં સર્વ ધર્માણાં, જૈનમ જયતિ શાસનમ્. ૧૯

***sarva mangala māngalyam, sarva kalyāna kāranam;
pradhānam sarva dharmānām, jainam jayati shāsanam. 19***

The holiest among all, the prosperous among all; the supreme among all the religions, is the holy law of Jina. 19

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

46. Chaukkasäya Sutra

Object: Hymn in praise of Lord Pärshvanätha.

Sutra and Meaning:

ଧଃକ୍ରମାୟପଦିମଢ୍ଵୁଢ୍ଵୁରଞ୍ଜୁ, ଦୁଞ୍ଜୟମୟଞ୍ଜାଞ୍ଜାମୁସୁମୂରଞ୍ଜୁ,
ସରସପିୟଂଗୁବନ୍ତୁ ଗୟଗାମିଠି, ଜୟଠି ପାସୁ ଭୁବଞ୍ଚତ୍ୟସାମିଠି. ୧

*chaukkasäya padimallulluranu, dujjaya mayana bäna
musumuranu; sarasa piyangu vannu gaya gämiu, jayau päsu
bhuvana ttaya sämiu. 1*

Lord Pärshvanätha, 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. 1

ଜସୁ ତଞ୍ଜୁକାନ୍ତିକଦପ୍ପସିଞ୍ଜିଢ୍ଢଠି, ସୋଢ଼ିଠି ଝଞ୍ଜିମଞ୍ଜିକିରଞ୍ଜା ଲିଢ୍ଢଠି,
ନଂ ନବଜଞ୍ଜହର ତଡିଢ୍ଵୟଢ଼ାଞ୍ଜିଠି, ସୋ ଜିଞ୍ଜୁ ପାସୁ ପୟଞ୍ଚଠି ବଞ୍ଚିଠି. ୨

*jasu tanu kanti kadappa siniddhau, sohai phani mani kiranä
liddhau; nam nava jala hara tadillaya lanchhiu, so jinu päsu
payachchhau vanchhiu. 2*

Lord Pärshvanätha, 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. 2

Explanation: This hymn of praise (*chaitya vandana*) of Lord Pärshvanätha is recited while performing *sämâyika* and Pratikramana.

47. Mannaha Jinänam Sajjhäya Sutra

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

Sutra and Meaning:

ମନ୍ନଢ଼ ଜିଞ୍ଜାଞ୍ଜାମାଞ୍ଜା, ମିଞ୍ଚଂ ପରିଢ଼ରଢ଼ ଘରଢ଼ ସମ୍ମତଂ,
ଞ୍ଚାପିଢ଼ ଆବରସୟମ୍ମି, ଠିଞ୍ଜୁତ୍ତୋ ଢ଼ୋଠି ପଠି ଢ଼ିବସଂ. ୧

mannaha jinānamānam, michchham pariharaha, dharaha sammattam; 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

પવ્વેસુ પોસહવયં, દાણં સીલં તવો અ ભાવો અ,
સજ્જાય નમુક્કારો, પરોવયારો અ જયણા અ. ૨

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

જિણ પૂઆ જિણથુણણં, ગુરુથુઅ સાહમ્મિઆણ વચ્છલ્લં,
વવહારસ્સ ય સુદ્ધિ, રહ જત્તા તિત્થ જત્તા ય. ૩

jina puā jina thunanam, guru thua sāhammiāna vachchhallam; vavahārassa ya suddhi, raha jattā titha 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

ઉવસમ વિવેગ સવર, ભાસા સમઈ છ જીવ કરુણા ય,
ધમ્મિઅ જણ સંસગ્ગો, કરણ દમ્મો ચરણ પરિણામો. ૪

uvasama vivega samvara, 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

સંઘોવરિ બહુમાણો, પુત્થય લિહણં પભાવણા તિત્થે,
સદ્ઠાણ કિચ્ચમેઅં, નિચ્ચં સુગુરુવએસેણં. ૫

sanghovari bahu mänö, putthaya lihanam pabhävanä titthe; saddhäna kichchameam, nichcham su guru vaesenam. 5

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 Sajjhäya

Object: This sajjhaya (*swädhyäya*) 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:

ભરહેસર બાહુબલી, અભયકુમારો અ ઠંડણકુમારો,

સિરિઓ અણિઆઉત્તો, અઈમુત્તો નાગદત્તો અ. ૧

bharahesara bāhubali, abhayakumāro a dhandhanakumāro; sirio annniūutto, aimutto nāgadatto a. 1

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

મેઅજ્જ થૂલભદ્દો, વયરરિસી નંદિસેણ સિંહગિરી,

કયવન્નો અ સુકોસલ, પુંડરિઓ કેસી કરકંડૂ. ૨

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

હલ્લ વિહલ્લ સુદંસણ, સાલ મહાસાલ સાલિભદ્દો અ,
ભદ્દો દસન્નભદ્દો, પસન્નચંદો અ જસભદ્દો, ૩

***halla vihalla sudansana, säla mahäsäla sälibhaddo a;
bhaddo dasannabhaddo, pasannachando a jasabhaddo. 3***

Hall Kumar, Vihall Kumar, Sudarshan Sheth, Shäl Muni, Mahä Shäl Muni, Shalibhadra, Bhadrabahu Swami, King Dashärnabhadrä, Prasannachandra Muni and Yashobhadrasuri. 3

જંભુપહૂ વંકચૂલો, ગયસુકુમાલો અવંતિસુકુમાલો,
ધન્નો ઈલાઈપુત્તો, ચિલાઈપુત્તો અ બાહુમુણી. ૪

***jambupahu vankachulo, gayasukumälo avantisukumälo;
dhanho iläiputto, chiläiputto a bähumuni. 4***

Jambu Swami, Vankachul, Gajasukumal, Avantisukumal, Dhanä Sheth, Illäichiputra, Chilaitiputra and Yuga Bahu Muni. 4,

અજગિરી, અજરકિખઅ, અજસુહૃત્વી ઉદાયગો,
મણગો, કાલચસૂરિ સંબો, પજુન્નો મૂલદેવો અ. ૫

***ajjagiri ajarakkhia, ajjasuhatthi udäyago manago;
kälayasuri sambo, pajjunno muladevo a. 5***

Äryamähagiri, Äryarakshitsuri, Äryasuhastisuri, Udayan Räjärshi, Manakputra, kälikächarya, Shämbkumar, Pradyumankumar and King Muldev 5

પભવો વિણુકુમારો, અદકુમારો દટપ્પહારી અ,
સિજંસ કૂરગડૂ અ, સિજભવ મેહકુમારો અ. ૬

***pabhavo vinhukumäro, addakumäro dadhappahäri a;
sijjansa kuragadu a, sijjambhava mehakumäro a. 6***

Prabhav Swami, Vishnukumar, Ärdrakumar, Dadhprahäri, Shreyans kumar, Kurgadu Muni, Shayambhav Ächärya and Meghakumar. 6

એમાઈ મહાસત્તા, દિંતુ સુંહ ગુણ ગણેહિં સંજુત્તા,
જેસિં નામગ્ગહણે, પાવપ્પબંધા વિલયં જંતિ. ૭

***emäi mahäsattä, dintu suham guna ganehim sanjuttä;
jesim nämaggahane, pävappabandhä vilayam janti. 7***

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

સુલસા ચંદનબાલા, મણોરમા મયણરેહા દમયંતી,
નમયાસુંદરી સીયા, નંદા ભદ્રા સુભદ્રા ય. ૮

***sulasā chandanbälā, manoramā mayanarehä damayanti;
namayäsundari siyā, nandā bhaddā subhaddā ya. 8***

Sulsa, Chandanbälā, Manormā, Madanrekhä, Damayanti,
Narmadäsundari, Sitā sati, Nandā, Bhadrā Shethani and Subhadrā.
8

રાઈમઈ રિસિદત્તા, પઉમાવઈ અંજણા સિરીદેવી,
જિટ્ઠ સુજિટ્ઠ મિગાવઈ, પભાવઈ ચિલ્લાણા દેવી. ૯
***rāimāi risidattā, paumāvai anjanā siridevi;
jittha sujittha migāvai, pabhāvai chillanā devi. 9***

Rājimati, Rushidattā, Padmāvati, Anjanäsundari, Shridevi,
Jyeshthā, Sujyeshthā, Mrugāvati, Prabhāvati and Chelnā Rani. 9
બભી સુંદરી રુષ્ણિણી, રેવઈ કુંતી સિવા જયંતી ય,
દેવઈ દોવઈ ધારણી, કલાવઈ પુષ્કયૂલા ય. ૧૦

***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, Dhārini, Kalāvati and Puspachulā. 10
પઉમાવઈ ય ગોરી, ગંધારી લક્ષ્મણા સુસીમા ય,
જંબુવઈ સચ્ચભામા, રુષ્ણિણી કણ્ઠદઠ મહિસીઓ. ૧૧

***paumāvai ya gori, gandhāri lakkhamanā susimā ya;
jambuvai sachchabhāmā, ruppini kanhattha mahisio. 11***

Padmāvati, Gauri, Gāndhāri, Lakshmanā, Susimā, Jambuvati,
Satyabhāmā, Rukmani, all these eight Royal Queens of Lord
Krishna. 11

જક્ષા ય જક્ષદિન્ના, ભૂઆ તહ ચેવ ભૂઆદિન્ના ય,
સેણા વેણા રેણા, ભઈણીઓ થૂલભદ્દસ. ૧૨

***jakkhä ya jakkhadinnā, bhüā taha cheva bhüadinnā ya;
senā venā renā, bhainio thulbhaddassa. 12***

Yakshā, Yakshdattā, Bhutā, Bhutduttā, Senā, Venā, Renā, all these
seven sisters of Sthulibhadra. 12

ઈચ્ચાઈ મહાસઈઓ, જયંતિ અકલંકસીલકલિઆઓ,
અજ્જ વિ વજ્જઈ જસિં, જસ પડહો તિહુઅણે સયલે. ૧૩

***ichchāi mahāsaio, jayanti akalankasilakaliāo;
ajja vi vajjai jāsīm, jasa padaho tihüane 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 Vandanā Sutra

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

Sutra and Meanings:

સકલ તીર્થ વંદુ કર જોડ, જિનવર નામે મંગલ ક્રોડ,
પહેલે સ્વર્ગે લાખ બત્રીશ, જિનવર ચૈત્ય નમું નિશદીશ. ૧

*sakala tirtha vandun kara joda, jinvara nāme mangala kroda;
pafele svarge lākha batrisha, jinvara chaitya namu nisha disha.*

1

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

બીજે લાખ અટ્ટાવીશ કહ્યાં, ત્રીજે બાર લાખ સદ્દહ્યાં,
ચોથે સ્વર્ગે અડલખ ધાર, પાંચમે વંદું લાખ જ ચાર. ૨

*bije lākha atthāvisha kahyāna, trije bār lākha saddahyā;
chothe svarge adalakra dhāra, pānchame vandun lākha ja chāra. 2*

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

છટ્ઠે સ્વર્ગે સહસ્ર પચાસ, સાતમે ચાલીશ સહસ્ર પ્રાસાદ,
આઠમે સ્વર્ગે છ હજાર, નવ દશમે વંદું શત ચાર. ૩

chhatthe svarge sahasa pachāsha, sātme chalisha sahasa prāsāda; āthame 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

અગ્યાર બારમે ત્રણસો સાર, નવ ત્રૈવેયકે ત્રણસો અઢાર,
પાંચ અનુત્તર સર્વ મલી, લાખ ચોરાશી અધિકાં વલી. ૪

agyāra bārame 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, Vijayanta, 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.

સહસ્ર સત્તાણુ ત્રેવીશ સાર, જિનવર ભવનતણો અધિકાર,
લાંબા સો જ્ઞેજન વિસ્તાર, પચાસ ઊંચા બહોંતેર ધાર. ૫

sahasā sattāṇu trevisha sāra, jinvara bhavana tano adhikāra; lāmbā so jōjana vistāra, pachāsa unchā bahontera dhāra. 5

There are 97,023 thousand exquisite temples of Lord Jineshwaras. 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

એકસો એશી બિંબ પ્રમાણ, સભાસહિત એક ચૈત્ય જણ,
સો ક્રોડ બાવન ક્રોડ સંભાલ, લાખ ચોરાણું સહસ ચૌઆલ. ૬

***ekaso enshi bimba pramāna, sabhā sahita eka chaitye jāna;
so 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

સાતસે ઉપર સાઠ વિશાલ, સવિ બિંબ પ્રણમું ત્રણ કાલ,
સાત ક્રોડને બહોંતેર લાખ, ભવનપતિમાં દેવલ ભાખ. ૭

***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

એકસો એશી બિંબ પ્રમાણ, એક એક ચૈત્યે સંખ્યા જણ,
તેરશે ક્રોડ નૈવ્યાશી ક્રોડ, સાઠ લાખ વંદું કરજોડ. ૮

***ekaso enshi bimba pramāna, 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

બત્રીસે ને ઓગણસાઠ, તિર્ચ્છાલોકમાં ચૈત્યનો પાઠ,
ત્રણ લાખ એકાંણુ હજાર, ત્રણશે વીશ તે બિંબ જુહાર. ૯

***batrisen ne oganasātha, tirchhālokamān chaityano pātha;
trana lākha ekānu 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.

વ્યંતર જ્યોતિષીમાં વળી જેહ, શાશ્વતા જિન વંદું તેહ,
ઋષભ, ચંદ્રાનન, વારિષેણ, વર્ધમાન નામે ગુણસેન. ૧૦

***vyantara jyotisimän vali jeha, shashvatä jina vandun teha;
rushabha, chandränana värisena, vardhamäna näme gunasena.
10***

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, Chandränana, Värishena and Vardhmana. 10

સમેતશિખર વંદું જિન વીશ, અષ્ટાપદ વંદું ચોવીશ,

વિમલાચલને ગઢ ગિરનાર, આબુ ઉપર જિનવર જુહાર. ૧૧

***sammetashikhara vandun jina visha, astapada vandun chovisha!
vimalächalne gadha girnära, äbu upara jinvara juhära. 11***

I pay homage and praise all the 20 images on Sametashikhara, 24 images on Ashtäpad Mountain, and all the images on Shatrunjaya (*Vimalächala*), Girnära and Abu. 11

શંખેશ્વર કેસરિયો સાર, તારંગે શ્રી અજિત જુહાર,

અંતરિક્ષ વરકાણો પાસ, જીરાઉલોને થંભણ પાસ. ૧૨

***shankheshvara kesario sära, tärangē shri ajita juhära;
antarikkha varkäno päsa, jiräulo ne thambhana päsa. 12***

I pay homage to Lord Pärshvanätha at Shankheshwara, Lord Ajitnätha at Kesariyaji and Tärangä, Antriksha and Varkänä Pärshvanätha, Jirävalä and Stambhana Pärshvanätha. 12

ગામ નગર પુર પાટણ જેહ, જિનવરચૈત્ય નમું ગુણગેહ,

વિહરમાન વંદું જિન વીશ, સિદ્ધ અનંત નમું નિશદિશ. ૧૩

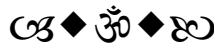
***gäma nagara pura päтана jeha, jinvara chaitya namun guna
geha; viharmäna vandun jina visha, siddha ananta namun
nishdisha. 13***

I pay homage to all the images in temples of villages, towns, cities and capitol cities of all the provinces of Bhärata and every day I revere the 20 existing Tirthankaras of Mahävideha continent and infinite number of perfected souls (*Siddhas*) who have achieved the ultimate release (*siddhapada*). 13.

અદ્વીપમાં જે અણગાર, અઠાર સહસ્ર સીલાંગના ધાર,
 પંચમહાવ્રત સમિતિ સાર, પાળે પળાવે પંચાચાર. ૧૪
 બાહ્ય અભ્યંતર તપ ઉજમાલ, તે મુનિ વંદું ગુણમણિમાલ,
 નિત નિત ઊઠી કીર્તિ કરું, “જીવ” કહે ભવ-સાયર તરું. ૧૫

*adhidvipamän je anagära, adhära sahasa silānganā dhära;
 panchamahāvratā samiti sāra, päle päläve panchāchär. 14
 bähya abhyantara tapa ujamäla, te muni vandun
 gunamanimäla; nita nita uti kirti karun, ‘jiva’ kahe bhava
 säyara tarun. 15*

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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