

SAAMAAYIK SUTRA



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सामायिक सूत्र **SAAMAAYIK SUTRA**



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Saamaayik Sutra

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FOREWORD

We have great pleasure in placing into the hands of the inquisitive Readers the English translation of Saamaayik Sutra with original text in Prakrit along with Hindi translation.

Jain system of life is aimed towards happiness in this world. With this aim in view Jainism preaches the life of Non-violence, Self-control, and Penance. This is systematised under what are called the Three Jewels. i.e. Right Knowledge, Right Faith and Right Conduct, which are considered as the path to liberation, (Samyag Darshan Gyan Charitrani Moksha Marg-(Tatvaartha Sutra).

As a part of Right Conduct Jainism prescribes a disciplined life for the monks, nuns as also the laity. Monks and nuns are required to rigidly follow the vows of Non-Violence. Truthfulness Non-Stealing, Chastity and Non Attachment. For laity the same five vows are prescribed with certain concessions. These are called Anuvrata for the laity and Mahavratas are reinforced by three Gunvratas and four Siksha Vratas.

Amongst the Siksha Vratas the first one is Saamaayik

or observance of Equanimity, or introspection of soul through meditation. This requires refrainment from all evil acts and engagement in meditation, prayer or reading scriptures (Swadhyay) for a limited period of time minimum, which is forty-eight minutes. Samayik or vow of Equanimity is also called the ninth vow of the laity or Shravaks. Its daily observance is considered essential for a Jain Shravak.

For undertaking the vow of Equanimity or Saamaayik, a procedure is prescribed which includes recitation of certain texts viz.

1. Namaskar Mantra - Incantation of Obeisance
2. Guru Vandana Sutra - Veneration of Nirgranthas
3. Aalochana Sutra - Text of Introspection (of Mibile activity)
4. Tassa Uttari Sutra - Text of sanctification (of Soul)
5. Logassa Sutra - Incantation of 24 Tirthankars.
6. Pratigya Sutra - Adoption of vow of equanimity with duration.
7. Namotthunam Sutra - Text of Eulogy (of liberated souls)
8. Samapti Sutra - Text of completion of Equanimity or text of lesson by which vow is completed.

In this compilation an attempt has been made to furnish the original texts in Prakrit with their meaning in Hindi and also the text in Roman English and their meaning for the benefit of English knowing persons. It will help in understanding the meaning of the text of Equanimity and enable observance of this vow properly.

We are very much indebted to Late Shri H. S. Sarooparia & also to Shri Sancheti Asoo Lalji for their valuable & self-less services in rendering us the English Translation of Saamaayik Sutra & Leaser typesetting, proofing by Shri Prahalad Narayan Lakhera & Shri Rakeshji Jain at work on mandal office.

We are also happy in presenting the Third edition of this book. It will help more and more to those, who are interested in English Version of Saamaayik Sutra.

Paraschand Hrawat Pramod Chand Mahnot Vinay Chand Daga
Padam Chand Kohtari
(President) (Officiating President) (Secretary)
Samyag Gyan Pracharak Mandal

नमस्कार मन्त्र

णमो अरिहंताणं

अरिहंत भगवन्तो को नमस्कार हो ।

णमो सिद्धाणं

सिद्ध भगवन्तो को नमस्कार हो ।

णमो आयरियाणं

आचार्यों को नमस्कार हो ।

णमो उवज्झायाणं

उपाध्यायों को नमस्कार हो ।

णमो लोए सव्वसाहूणं

लोक में सब साधुओं को नमस्कार हो ।

एसो पंच णमोक्कारो
सव्व पावप्पणासणो

यह पाँच अर्थात् पाँचों पदों को किया
गया नमस्कार सब पापों का नाश करने
वाला है ।

मंगलाणं च सव्वेसिं
पढमं हवइ मंगलं

और सभी मंगलों में ।
प्रथम (प्रधान-सर्वोत्कृष्ट-सर्वोत्तम)
मंगल है ।

Hymn of Obeisance

Namo Arihantaanam

Obeisance to Arihantas who have Free the Soul from four major Ghati Karmas (enemies.)

Namo Siddhaanam

Obeisance to Siddhas, who have Liberated the Soul from all the Karmas and attained perfect emancipation.

**Namo
Aayariyaanam**

Obeisance to Acharyas Head of Nirgranthas and aspirants for salvation.

**Namo
Uvajjhaayaanam**

Obeisance to Upaddhyaayas (preceptors) who impart knowledge to Nirgranthas and Laity.

**Namo Loye Savva
Saahoonam**

Obeisance to all Nirgranthas who are on the path of Salvation to the Universe.

**Eso Panch Namu
Kkaaro, Sava
Paavappanaasano,
Mangalam Cha
Savvesim, Padhamam
Havai Mangalam.**

The five fold obeisance to the aforesaid is destroyer of all sins and is supreme and amongst all the beneficiaries is the first beneficent.

गुरु वन्दना

| | |
|------------|-----------------------------------|
| तिक्खुत्तो | तीन बार |
| आयाहिणं | दाहिनी ओर से |
| पयाहिणं | प्रदक्षिणा । |
| करेमि | करता हूँ । |
| वंदामि | वन्दना (गुणगान-स्तुति) करता हूँ । |

| | |
|-----------|-----------------------------|
| नमंसामि | नमस्कार करता हूँ । |
| सक्कारेमि | सत्कार करता हूँ । |
| सम्माणेमि | सम्मान देता हूँ । (क्योंकि) |
| कल्लाणं | आप कल्याण रूप हैं । |
| मंगलं | आप मंगल रूप हैं । |

| | |
|-------------|---|
| देवयं | आप धर्ममय देव रूप हैं । |
| चेडयं | ज्ञानवान अर्थात् ज्ञान से शिष्यों के चित्त को |
| | प्रसन्न करने वाले हो । (इसलिए) |
| पज्जुवासामि | (मैं) आपकी उपासना करता हूँ, (व) |

| | |
|--------|-----------------------------|
| मत्थएण | मस्तक झुकाकर । |
| वंदामि | वन्दना (नमस्कार) करता हूँ । |

Veneration of Nirgranthas

**Tikkhutto, Aayaahinam,
Payaahinam, Karemi,
Vanadami**

Three times I circumambulate
from right side, Venerate,
Bow and Welcome thee.

**Namansaami,
Sakkaaremi,
Sammaanemi,
Kallanam, Mangalam**

Honour Thee, Thou are
Beneficient, Thou are
auspicious.

**Devayam,
Cheiyam,**

Thou are divine, Thou are
possessor of right knowledge

Pajjuvaasaami

I Serve thee, and

**Matthaena
Vandaami**

Bowing my head, I venerate
thee.

आलोचना सूत्र

(इरियावहियं सुतं-इरियावहिया का पाठ)

इच्छाकारेणं

संदिसह भगवं !

इरियावहियं

पडिक्कमामि

इच्छं इच्छामि

पडिक्कमिउं

इरियावहियाए

विराहणाए

गमणागमणे

पाणक्कमणे

बीयक्कमणे

हरियक्कमणे

ओसा

उत्तिंग

पणग

दग मट्टी

मक्कडा संताणा

इच्छापूर्वक

हे भगवान ! आज्ञा दीजिए ।

मार्ग में आने-जाने संबंधी क्रिया का
प्रतिक्रमण करूँ ।

आज्ञा मिलने पर साधक बोलता है
कि आपकी आज्ञा स्वीकार चाहता
हूँ ।

निवृत्त होना (प्रतिक्रमण करना) ।

ईर्या (आने-जाने का) पथ सम्बन्धी ।
विराधना से ।

जाने व आने में ।

प्राणी के दबने से ।

बीज के दबने से ।

हरी (वनस्पति) के दबने से ।

ओस का पानी ।

कीड़ियों के बिल ।

पाँच प्रकार की काई (पाँच रंग की
काई) ।

सचित्त पानी, सचित्त मिट्टी ।

मकड़ी के जाले को ।

Text of Introspection of Moble Activity

**Ichchhaakaare-
nam, Sandisah
Bhagawam**

I desire,
If you permit
o Lord

**Iriyaavahiyam,
Padikkamaami**

to instrospect my movement
on the way.

**Ichchham,
Ichchhaami,
Padikkamium**

Be it so,
I desire to introspect

**Iriyaavahiyaaye,
Viraahanaaye
Gamanaagamane**

For injury caused
In movement
while coming and going. (To
and From)

**Paanakkamane,
Beeyakkamane,
Hariyakkamane**

having trampled any being,
trodden upon seeds,
crushed green vegetables

**Osa, Uttinga,
Panaga**

dew, anthill, ants and
their places of growth five
kinds of fungus

**Dag, Mattee,
Makkadaa Santaanaa**

live water, live earth,
spiders web

| | |
|------------------------|--|
| संकमणे | कुचल जाने से । |
| जे मे जीवा विराहिया | जो मेरे द्वारा जीवों की विराधना हुई या जो मैंने जीवों की विराधना की । |
| एगिंदिया | (उन) एक इंद्रिय वाले । |
| बेइंदिया | दो इंद्रियों वाले । |
| तेइंदिया | तीन इंद्रियों वाले । |
| चउरिंदिया | चार इंद्रियों वाले । |
| पंचिंदिया | पाँच इंद्रियों वाले जीवों को । |
| अभिहया | सामने आते हुए को ठेस पहुँचाई हो । |
| वत्तिया | धूल आदि से ढँके हो । |
| लेसिया | भूमि आदि पर रगड़े-मसले हों । |
| संघाइया | इकट्ठे किये हों । |
| संघट्टिया | पीड़ा पहुँचे जैसे गाढ़े छुए हों । |
| परियाविया | परिताप (कष्ट) पहुँचाया हो । |
| किलामिया | खेद उपजाया हो । |
| उद्दविया | हैरान किया हो । |
| ठाणाओ ठाणं संकामिया | एक स्थान से दूसरे स्थान पर रखे हों । |
| जीवियाओ ववरोविया | जीवन (प्राणों) से रहित किया हो । |
| तस्स मिच्छा मि दुक्कडं | वह मेरा पाप मिथ्या हो (निष्फल हो) । |

**Sankamane, Je me,
Jeevaa Viraahiyaa**

If I having crushed
living beings of

**Egindiyaa,
Beindiyaa,
Teindiyaa,
Chaurindiyaa,
Panchindiyaa**

one sense,
two senses,
three senses,
four senses,
five senses.

**Abhihayaa,
Vatthiyaa,**

harmed them while coming in
the way covered them with
dust etc.,
rubbed them

Lesiyaa

**Sanghaaiyaa,
Sanghattiyaa,
Pariyaviyaa,
Kilaamiyaa**

heaped them together,
touched them,
tortured them,
squeezeed them

**Uddaviyaa,
Thaanaao, Thaanam,
Sankaamiyaa**

harressed them,
shifted them from one place
to another shifted with ill will

**Jeeviyao Vavaroviyaa
Tassa, Michchhaami,
Dukkadam**

deprived them of life
may all these evil deeds of
mine be annulled.

तस्स उत्तरी का पाठ

| | |
|-------------------|---------------------------------------|
| तस्स | उस (दूषित आत्मा) को । |
| उत्तरी करणेणं | उत्कृष्ट (शुद्ध) बनाने के लिए । |
| पायच्छित्त-करणेणं | प्रायश्चित्त करने के लिए । |
| विसोहि-करणेणं | विशेष शुद्धि करने के लिए । |
| विसल्ली-करणेणं | शल्य रहित करने के लिए । |
| पावाणं कम्माणं | पाप कर्मों का । |
| निग्घायणट्ठाए | नाश करने के लिए । |
| ठामि काउस्सगं | कायोत्सर्ग करता हूँ । अर्थात् शरीर से |
| अन्नत्थ | ममता हटाता हूँ-इन निम्नोक्त क्रियाओं |
| | को छोड़कर । |
| ऊससिएणं | (ऊँचा) श्वाँस लेने से । |
| नीससिएणं | (नीचा) श्वाँस छोड़ने से । |
| खासिएणं | खाँसी आने से । |
| छीएणं | छींक आने से । |
| जंभाइएणं | उबासी (जम्हाई) आने से । |
| उड्डुएणं | डकार आने से । |
| वाय-निसग्गेणं | अधो-वायु निकलने से । |
| भमलीए | चक्कर आने से । |
| पित्त-मुच्छाए | पित्त के कारण मूर्छित होने से । |

Text of Sanctification of Soul

| | |
|---|--|
| Tassa Uttari Karanenam | For its (soul's) Sanctification |
| Paayachchhitta Karanenam Visohee Karanenam Visalli Karanenam | Repentation, Purification and making it passion free. Sepcial Purification To disown sins |
| Paavaanam Kammaanam Nigghaayanatthaaye | and annihilation of sinful karmas |
| Thaami Kaaussaggam Annattha | I engage myself in meditation renouncing bodily activities, with the exception of |
| Usasiyenam, Neesasiyenam Khaasiyenam Chhiyenam, Jambhaaiyenam Uddu-enam Vaayanisaggenam Bhamliye Pitthamuchchhaaye | inhaling, exhaling, coughing. sneezing, yawning, belching. Breaking wind, (Gas passing) vertigo billious unconciousness. |

| | |
|----------------------------|---|
| सुहुमेहिं अंग-संचालेहिं | सूक्ष्म रूप से अंग हिलने से । |
| सुहुमेहिं खेल-संचालेहिं | सूक्ष्म रूप से कफ का संचार होने से । |
| सुहुमेहिं दिट्ठि-संचालेहिं | सूक्ष्म रूप से दृष्टि का संचार होने से अर्थात् नेत्र फड़कने से । |
| एवमाइएहिं आगारेहिं | इस प्रकार इत्यादि आगारों से । |
| अभग्गो अविराहिओ | अभग्न (अखण्ड) अविराधित । |
| हुज्ज मे काउस्सग्गो | मेरा कायोत्सर्ग हो । |
| जाव अरिहंताणं भगवंताणं | जब तक अरिहंत भगवान को । |
| नमोक्कारेणं | नमस्कार करके (इस कायोत्सर्ग को) |
| न पारेमि | नहीं पालूँ । |
| ताव कायं | तब तक शरीर को । |
| ठाणेणं | स्थिर रख कर । |
| मोणेणं | मौन धरकर (रख कर) । |
| झाणेणं | मन को एकाग्र करने के साथ ही । |
| अप्पाणं वोसिरामि | अपनी आत्मा को पाप कर्मों से अलग करता हूँ अर्थात् पापात्मा को छोड़ता हूँ । |

**Suhumehim
Anga sanchalehim**

Minute body movement

**Suhumehim Khel
Sanchaalehim**

Minute phlegmatic
production

**Suhumehim
Ditthi
Sanchaalehim**

Minute eye movement
(Vibratiion)

**Evamaaiyehim
Aagaarehim**

with these exceptions

**Abhaggo
Aviraahiyo**

my meditation be unbroken

**Hujja Me
Kaussaggo
Jaav Arihantaanam
Bhagawantaanam
Namokkaarenam
Na Paaremi**

Till I do not complete
meditation by obeisance
to Arihants
(destroyer of sins).

**Taav Kaayam,
Thaanenam,
Monenam
Jhaanenam,**

Till then I shall keep my body
steadfast by observing silence
and engaging myself in
auspicious contemplation.

**Appaanam
Vosiraami**

I disassociate myself from
all worldly activities.

कायोत्सर्ग शुद्धि

कायोत्सर्ग में आर्त्तध्यान, रौद्र ध्यान ध्याया हो,
धर्म ध्यान, शुक्ल ध्यान न ध्याया हो।
कायोत्सर्ग में मन, वचन, काया चलायमान हुए हों,
तो तस्स मिच्छा मि दुक्कडं।।

KAAUSSAGGA SHUDDHI

Kaayotsarga mein aarttadhyaan, raudra dhyaan dhyaayaa ho,
dharma, dhyaan, shukla dhyaan na dhyaayaa ho.
Kaayotsarga mein man, vachan, kaayaa chhalaayamaan,
huye hon, to tassa micchaa mi dukkadam.

लोगस्स

लोगस्स उज्जोयगरे
धम्म-तित्थगरे

जिणे
अरिहंते कित्तइस्सं
चउवीसंपि केवली
उसभमजियं च वंदे

संभवमभिणंदणं च
सुमइं च
पउमप्पहं सुपासं
जिणं च
चंदप्पहं वंदे
सुविहिं च पुप्फदंतं

सीयल-सिज्जंस-
वासुपुज्जं च

विमलमणंतं च जिणं

लोक में प्रकाश (उद्योत) करने वाले ।
धर्मतीर्थ की स्थापना करने वाले “धर्म
तीर्थङ्कर” (चतुर्विध संघ के
संस्थापक) ।

राग द्वेष के विजेता जिनेश्वर ।
(ऐसे) अरिहंतों का कीर्तन (स्तुति) ।
सभी चौबीसों तीर्थङ्करों की ।
ऋषभदेवजी व अजितनाथजी को
वन्दना करता हूँ ।

सम्भवनाथजी व अभिनन्दनजी को ।
सुमति नाथ जी को और ।
पद्मप्रभजी, सुपार्श्वनाथजी को ।
और जिनेश्वर ।
चन्द्रप्रभ को वन्दना करता हूँ ।

सुविधिनाथजी जिनका दूसरा नाम
पुष्पदंत जी है उनको तथा
शीतलनाथजी, श्रेयांसनाथजी को ।
और वासुपुज्यजी को व

विमलनाथजी और अनन्तनाथजी
जिनेश्वर को एवं

Text of Worship of Twenty Four

Tirthankars

| | |
|---|--|
| Logassa Ujjoyagare Dhamma Titthayare Jine | O, illuminators of the universe, Foundrs of Dharma Tirtha (Centres of Pilgrimage) & Conquerers of passions |
| Arihante Kittaisam Chauveesampi Kevali | Destroyers of foes mundane soul. I offer praise to all the twenty four Omniscients. |
| Usabhamajiyam Cha Vande Sambhavamabhi- nandanam cha Sumaim cha | I bow to Lord Rishabh and Ajit, Sambhav, Abhinandan and Sumati Nath. |
| Paumappaham Supaasam, Jinam cha Chandappaham vande | Lord Padam Prabh, Suparshva Nath and Chandra Prabh, I bow to |
| Suvihim cha Pupphadantam Seeyala-Sijjansa Vaassupujjam cha | Suvidhi Nath also called as Pushpandant, Shital Nath, Shreyans Nath and Vasupujya, |
| Vimalamanantam cha Jinam | I bow to Vimal Nath & Anant Nath Jina |

| | |
|--|--|
| धम्मं संतिं च वंदामि | धर्मनाथजी और शान्तिनाथजी को वन्दना करता हूँ। |
| कुंथुं अरं च मल्लिं वंदे | कुंथुनाथजी, अरनाथजी और मल्लिनाथजी को वन्दना करता हूँ। |
| मुणिसुव्वयं नमिजिणं च | मुनिसुव्रत स्वामीजी और नमिनाथजी (जिन) को और |
| वंदामि रिट्ठनेमिं | अरिष्टनेमिजी को वन्दना करता हूँ। |
| पासं तह वद्धमाणं च | पार्श्वनाथजी और वर्धमान महावीर स्वामी को (वन्दना करता हूँ)। |
| एवं मए अभित्थुआ विहूय-रयमला पहीण-जरमरणा | इस प्रकार, मेरे द्वारा। स्तुति किये गये। कर्म रूपी रज मैल से रहित। बुढ़ापा और मृत्यु से रहित। |
| चउवीसंपि जिणवरा तित्थयरा मे पसीयंतु कित्तिय वंदिय महिया | चौबीसों ही। जिनवर। तीर्थंकर देव मुझ पर प्रसन्न हों। वचन योग से कीर्तित, मनोयोग से पूजित, काय योग से वंदित। |
| जे ए लोगस्स उत्तमासिद्धा आरुग-बोहिलाभं | जो ये लोक के अन्दर उत्तम सिद्ध हैं। वे मुझे आरोग्यता व बोधि लाभ |

**Dhammam Santim
cha Vandaami**

Dharm Nath and Shanti Nath

**Kunthum Aram
cha Mallim Vande**

also I bow to Kunthu Nath,
Arah Nath and Malli Nath

**Munisuvvayam
Namijinam cha**

I bow to
Muni Suvrat & Nami Jina

**Vandaami
Ritthanemim,**

also
I bow to Arishta Nemi.

**Paasam taha
Vaddhamaanam cha**

Parshvanath and Lord Vardhman

**Evam maye Abhitt-
hua Vihuyarayaa-
malaa Paheena-
jara maranaa**

These pa5ramount souls are
free from the dirt of Karmas
Annihilators of Karmas
senility and death

**Chauveesampi
Jinvaraa
Titthayaraa
me Pasiyantu**

All the twenty four conquerers
founders of centres of
Dharama Tirthas (consisting
Monks, nuns, Shravaks,
Shravikas) be pleased on me.
Worshipped by words, body
and thought.

**Kittiya Vandiya
Mahiyaa**

**Je ye Logassa
Uttamaa Siddhaa
Aaruggabohilaabham**

These highest liberated
souls in the Universe
may grant me

समाहिवरमुत्तमं दिंतु

एवं श्रेष्ठ उत्तम समाधि देवें ।

चंदेसु निम्मलयरा

जो चन्द्रमाओं से भी अधिक निर्मल
हैं ।

आइच्चेसु अहियं पयासयरा

सूर्यो से अधिक प्रकाश करने वाले ।

सागरवर-गंभीरा

श्रेष्ठ महासागर के समान गम्भीर ।

सिद्धा सिद्धिं मम

सिद्ध भगवान मुझे सिद्ध गति प्रदान

दिसंतु

करें ।

**Samaahivar-
muttamam Dintu**

sound health,
Wisdom and equanimity

**Chandesu
Nimmalayaraa**

They are more
resplendant than moon,

**Aaichhesu Ahiyam
Payaasayaraa
Saagaravara
gambhiraa**

brighter than sun
profound like Ocean

**Siddhaa Siddhim
Mama Disantu**

Such Siddhas (Wholly Liberated
souls) may grant me perfect bliss
and salvation

प्रतिज्ञा सूत्र (करेमि भंते)

करेमि भंते ! सामाइयं

हे भगवन् ! मैं सामायिक ग्रहण करता हूँ।

सावज्जं जोगं

सावद्य (पापकारी) योग (व्यापारों)

पच्चक्खामि

का त्याग करता हूँ।

जाव नियमं पज्जुवासामि
दुविहं तिविहेणं

जब तक सामायिक के नियम का
सेवन करूँ तब तक दो करण, तीन
योग से।

न करेमि

(पापकर्म) मैं स्वयं नहीं करूँगा।

न कारवेमि

(व) दूसरों से नहीं करवाऊँगा।

मणसा वयसा कायसा

मन, वचन और काया से (और)

तस्स भंते !

हे भगवन् ! उन पूर्वकृत पापों का।

पडिक्कमामि

प्रतिक्रमण करता हूँ अर्थात् पापों से
पीछे हटता हूँ।

निंदामि गरिहामि

आत्म साक्षी से निंदा करता हूँ। गुरु

अप्पाणं वोसिरामि

साक्षी से गर्हा (निंदा) करता हूँ। पाप
युक्त आत्मा को छोड़ता हूँ, अर्थात्
आत्मा को पाप से अलग करता हूँ।

Text of Adoption of Equanimity

**Karemi Bhante
Saamaaiyam**

O Lord! I undertake (adopt) to
observe Equanimity (Saamaayik)

**Saavajjam Jogam
Pachchakkhaami**

I renounce all sinful,
animate acts

**Javaniyamam
Pajjuvaasaami
Duviham
Tivihenam**

so long as
I adhere to rules of
equanimity by
two methods and three mediums

**Na Karemi
Na Kaarvemi
Manasaa
Vayasaa Kayasaa**

Neither shall I commit sinful acts
nor cause others
to do so by mind,
speech and body

**Tassa Bhante
Padikkamaami**

Of that Oh! Revered one,
I introspect such sinful act, I loathe
and I dissociate my soul with the
witness of my preceptor from
such acts

**Nindaami
Garihaami Appaanam
Vosiraami**

I scorn
I detest direct my soul
keep away from passions

नमोत्थुणं

नमोत्थु णं

नमस्कार हो ।

अरिहंताणं भगवंताणं

अरिहंत भगवन्तों को । (जो)

आइगराणं

धर्म की आदि करने वाले ।

तित्थयराणं

धर्मतीर्थ (चतुर्विध संघ) की स्थापना करने वाले ।

सयंसंबुद्धाणं

अपने आप बोध को प्राप्त ।

पुरिसुत्तमाणं

पुरुषों में उत्तम ।

पुरिससीहाणं

पुरुषों में सिंह के समान (पराक्रमी) ।

पुरिसवरपुंडरीयाणं

पुरुषों में श्रेष्ठ पुंडरीक कमल के समान ।

पुरिसवरगंधहत्थीणं

पुरुषों में श्रेष्ठ गंधहस्ती के समान ।

लोगुत्तमाणं

सम्पूर्ण लोक में उत्तम ।

लोगनाहाणं

सम्पूर्ण लोक के नाथ ।

Eulogy of Perfect Soul

| | |
|---|--|
| Namotthunam | Obeisance to |
| Arihantaanam Bhagavantaanam | the Lords Arihants (Destroyer of Karma foes) |
| Aagaraanam | Who are the first pioneers of religion (originator) |
| Titthayaraanam | are the founders of the tiers of worship |
| Sayan Sambuddhaanam | are self awakened |
| Purisuttamaanam | are the supermost amongst the human beings |
| Purisaseehaanam | are like Lions amongst man kind |
| Purisavara Pundareeyaanam | are like best white lotus amongst man kind |
| Purisavara - gandhahatthinam | are like perfumed elephants amongst the persons who are the most |
| Loguttamaanam | Excellent in this Universe |
| Loga Naahaanam | are protectors of universe |

| | |
|----------------|--|
| लोगहियाणं | सम्पूर्ण लोक का हित करने वाले । |
| लोगपईवाणं | लोक में प्रकाशित दीप के समान । |
| लोगपज्जोअगराणं | लोक में धर्म का प्रद्योत (प्रकाश) करने वाले । |
| अभयदयाणं | सम्पूर्ण जीवों को भय रहित करने वाले अर्थात् अभय-दान देने वाले । |
| चक्खुदयाणं | ज्ञान रूपी चक्षु देने वाले । |
| मग्गदयाणं | मोक्ष-मार्ग बताने वाले, मार्ग प्रदाता । |
| सरणदयाणं | शरण देने वाले अर्थात् शरणदाता । |
| जीवदयाणं | संयम-मय जीवन देने वाले । |
| बोहिदयाणं | सम्यक्त्व रत्न रूपी बोधि के दाता । |
| धम्मदयाणं | धर्म ग्रहण कराने वाले धर्म दाता । |
| धम्मदेसयाणं | धर्मोपदेशक । |
| धम्मनायगाणं | धर्म संघ का नायकत्व करने से धर्म के नेता । |

| | |
|-----------------------------|--|
| Loga Hiyaanam | are Benefactors of universe |
| Loga Paivaanam | are Beacon Lights in the cosmos |
| Loga Pajjoyagaraanam | are its illuminators |
| Abhayadayaanam | are the Bestowers of fearlessness (Almighty) |
| Chakkhudayaanam | are the givers of the eyes of knowledge (Vision) |
| Maggadayaanam | are the guides of the path of salvation |
| Saranadayaanam | are the shelter givers |
| Jeevadayaanam | are the infusers of asceticism of knowledge |
| Bohidayaanam | are the bestowers of Right faith & conduct |
| Dhammadayaanam | are the Benefactors of religion |
| Dhammadesayaanam | are its preceptors |
| Dhammanaayagaanam | are its leaders. |

| | |
|--|--|
| धम्मसारहीणं | धर्म रूप रथ को चलाने वाले धर्म सारथी । |
| धम्मवर-चाउरंत- | चार गति का अन्त करने वाले श्रेष्ठ धर्म । |
| चक्कवट्टीणं | चक्रवर्ती । |
| दीवोत्ताणं | संसार-सागर में द्वीप के समान त्राण (सहारा-रक्षक) आधारभूत । |
| सरणगइपइट्ठाणं | दुःखी प्राणियों को आश्रय देने वाले सुगति में सहायक, पृथ्वी के समान आधारभूत । |
| अप्पडिहय- वरनाणदंसण-धराणं विअट्टछउमाणं | पुनः नष्ट नहीं होने वाला अप्रतिहत । श्रेष्ठ ज्ञान, दर्शन के धारक । छद्मस्थता से रहित । |
| जिणाणं | स्वयं रागद्वेष के विजेता । |
| जावयाणं | दूसरों को जिताने में सहायता देने वाले । |
| तिन्नाणं | स्वयं संसार-सागर से तिरने वाले । |

| | |
|--|---|
| Dhammasaara- heenam | are its charioteers |
| Dhammavarac- haauranta | are the annihilators of the causes of four existences of celestial human, animals & hellish |
| Chakkavateenam | are holder of Dharma Chakra (Doctrines of Dharma) and hence its sovereigns |
| Deevottaanam | are like an island of protection in the ocean of world |
| Saranagaee- paitthaanam | are like an anchor sheet to the sheltered, a refuge to the drowned |
| Appadihayavara- naanadansana- dharaanam | are the possessors of unimpeded and hence complete knowledge & perception (Vision) |
| Viattachhau- maanam | are the annihilators of four karmas interfering the nature of soul (Ghati Karma) |
| Jinaanam | are the conquerors of Attachment & Aversion. |
| Jaavayaanam | are instrumental to others in conquering them. |
| Tinnaanam | are the self swimmers of this ocean (world) |

| | |
|-----------------------|---|
| तारयाणं | दूसरों को तिराने वाले । |
| बुद्धाणं, बोहयाणं | स्वयं बोध पाये हुए दूसरों को बोध कराने वाले । |
| मुत्ताणं | स्वयं कर्मों से मुक्त । |
| मोयगाणं | दूसरों को कर्मों से मुक्त कराने वाले । |
| सव्वण्णूणं | सब कुछ जानने देखने वाले सर्वज्ञ |
| सव्वदरिसीणं | सर्वदर्शी । |
| सिव- | निरुपद्रवी |
| मयल-मरूअ- | अचल, रोग रहित |
| मणंत-मक्खय- | अनंत, अक्षय |
| सव्वाबाह- | अव्याबाध । |
| मपुणरावित्ति- | पुनरागमन रूप वृत्ति से रहित । |
| सिद्धिगइ-नामधेयं ठाणं | सिद्ध गति नामक स्थान को |
| संपत्ताणं | प्राप्त सिद्ध भगवान । |
| नमो जिणाणं | भय विजेता जिनेश्वरों को नमस्कार |
| जिअ-भयाणं | हो । |

नोट- दूसरे 'नमोत्थुणं' में "ठाणंसंपत्ताणं" के स्थान पर "ठाणं संपाविउकामाणं" कहें।

| | |
|--|---|
| Taarayaanam | are instrumental to others in swimming of. |
| Buddhaanam Bohiyaanam | are self awakened and cause self awakening in others. |
| Muttaanam | are self liberated from the shackals of Karmas. |
| Moyagaanam | and relieving others from these bondages. |
| Savvannoonam | who are replete with complete knowledge |
| Savvadariseenam | complete pereefiting. |
| Siva | are auspicious (affiction free) |
| Mayala Maruya | Immobile sound (devoid of transmigration) |
| Mananta Makkhaya Mavvaabaah | Infinite Imperishable Tormant (Intruption) free. |
| Mapunaraavitti | away from rebirths |
| Siddhigainaam dheyam thaanam Sampattaanam | who have attained the above called salvation. Dwell into Moksha |
| Namo Jinaanam Jiabhayaanam | Bow to the conquerers to the vanquishers of consternation |

Note : In the case of Second “Eulogy of Perfect Soul” you have to Say “Thanam Sampaviu Kamanam” in place of “Thanam Sampattanam.”

सामायिक पारने का पाठ

| | |
|------------------------|--------------------------------|
| एयस्स नवमस्स | इस नवमें |
| सामाइय-वयस्स | सामायिक व्रत के |
| पंच-अइयारा | पाँच अतिचार हैं। (जो) |
| जाणियव्वा | जानने योग्य हैं। (किन्तु) |
| न समायरियव्वा | आचरण करने योग्य नहीं हैं। |
| तं जहा | वे इस प्रकार हैं |
| मणदुप्पणिहाणे | मन से अशुभ विचार किये हों। |
| वयदुप्पणिहाणे | अशुभ वचन बोले हों। |
| कायदुप्पणिहाणे | शरीर से अशुभ कार्य किये हों। |
| सामाइयस्स सइअकरणया | सामायिक की स्मृति नहीं रखी हो। |
| सामाइयस्स | सामायिक को अव्यवस्थित रूप से |
| अणवट्ठियस्स करणया | (सुचारू रूप से नहीं) की हो तो। |
| तस्स मिच्छा मि दुक्कडं | वह मेरा पाप निष्फल हो। |

Text of completion of Equanimity

| | |
|---|---|
| Eyassa Navmassa Saamaiya Vayassa | of this ninth vow of Equanimity. |
| Panch Aiyara | Five aberration. |
| Jani Yavva | Are to be apprised of. |
| Na Samaayariyavva | but not to be practised. |
| Tam Jaha | namely. |
| Man Duppanihaane | my mind (by evil thought), |
| Vaya Duppanihaane | By speech (By harsh or sinful words) |
| Kaay Duppanihaane | Has been wrongly engaged. |
| Saamaaiyassa Sai Akarnayaa | If I have not borne in mind the time of performing of samaik. |
| Saamaaiyassa Anavatthiyassa Karanayaa Tassa Michchhaami Dukkadam | or half accomplished or accomplished contrary to rules of Equanimity let these sins be annuled |

सामाङ्ग्यं सम्मं
काणं

सामायिक को सम्यक् प्रकार से
काया द्वारा ।

न फासियं

स्पर्श न की हो

न पालियं

पालन न की हो ।

न तीरियं

पूर्ण न की हो

न किट्टियं

कीर्तन (स्मरण) न की हो ।

न सोहियं

शुद्धि (शोधन) न की हो

न आराहियं

आराधना न की हो ।

आणाए अणुपालियं
न भवइ

आज्ञा के अनुसार पालन न हुई
हो ।

तस्स मिच्छा मि दुक्कडं

वह मेरा दुष्कृत कर्म निष्फल हो ॥

**Saamaaiyam
Sammam
Kaayenam**

If I have not accomplished
the Equanimity properly.
by body

Na Faasiyam

not touch

Na Paaliyam

not observed accordingly.

Na Teeriyam

not completed

Na Kittiyam

not laudated.

Na Sohiyam

not purified it

Na Aaraahiyam

not adored

**Aanaaye
Anupaaliyam
Na Bhavayi**

not abided with the
ordinations of non
attached (Veetrag).

**Tassa Michchhaami
Dukkadam**

All these defects be annulled.

सामायिक में दस मन के, दस वचन के और बारह काया के इन बत्तीस दोषों में से किसी दोष का सेवन किया हो तो, तस्स मिच्छा मि दुक्कडं।।

सामायिक में @ स्त्रीकथा, भक्तकथा, देशकथा, राजकथा इन चार कथाओं में से कोई विकथा की हो तो तस्स मिच्छामि दुक्कडं।।

@ नोट- पुरुष को स्त्रीकथा कहना चाहिए और स्त्री को पुरुष कथा कहना चाहिए।

सामायिक में आहार संज्ञा, भय संज्ञा, मैथुन संज्ञा, परिग्रह संज्ञा इन चार संज्ञाओं में से किसी भी संज्ञा का सेवन किया हो तो तस्स मिच्छा मि दुक्कडं।

सामायिक में अतिक्रम, व्यतिक्रम, अतिचार, अनाचार, जानते अजानते मन, वचन, काया से कोई दोष लगा हो तो तस्स मिच्छा मि दुक्कडं।

सामायिक व्रत विधि से लिया, विधि से पूर्ण किया फिर भी विधि में कोई अविधि हुई तो तस्स मिच्छा मि दुक्कडं।

सामायिक में पाठ बोलते काना, मात्रा, अनुस्वार पद, अक्षर, ह्रस्व, दीर्घ, न्यूनाधिक, आगे पीछे विपरीत पढ़ने में आया हो तो अनन्त सिद्ध केवली भगवान की साक्षी से तस्स मिच्छामि दुक्कडं।

Saamaayika mein Das man ke, Das vachan ke, Baaraha Kaaya ke, in Battisa doshon mein se, Kisi dosh ka seven kiya ho to tassa michchha mi dukkadam.

Saamaayika mein @Stri-kathaa, Bhaatta-katha, Desh-kathaa, Raaj-kathaa in chaar kathaaon mein se Koe vikathaa ki ho to tassa michchha mi dukkadam.

@ Note- If male undertakes Saamaayik he should pronounce female stories and if female undertakes Saamaayik she should pronounce male stories.

Saamaayika mein aahaara sangyaa, bhaya sangyaa, maithuna sangyaa, parigraha sangyaa, in chaar Sangyaaon mein se kisi bhi sangyaa Kaa seven kiya ho to tassa michchha mi dukkadam.

Saamaayika mein Atikram, vyatikram, atichaar, Anaachaar, jaante, aajaante, man, vachan, kaayaa se koe dosh lagaa ho to tassa michchha mi dukkadam.

Saamaayika vrat vidhi se liyaa, vidhi se purna kiya ho, phir bhi vidhi mein koe avidhi hui ho to tassa michchha mi dukkadam.

Saamaayika mein paath aadi ucchaaran karte samaya kaanaa, maatraa, anusvaar, pad akshar, harsva, dirgha, kam jayaadaa padhaa ho to ananta siddha kevali bhagvan kee Saakshi setassa michchha mi dukkadam.

सामायिक लेने की विधि

1. सर्वप्रथम स्थान, आसन, मुँहपत्ति, पूँजनी आदि का प्रतिलेखन करें।
2. यत्नपूर्वक स्थान पूँजकर आसन बिछावें।
3. आसन छोड़कर पूर्व या उत्तर की तरफ मुँहकर दोनों हाथ जोड़कर पंचांग नमाकर तिकखुतो के पाठ से तीन बार वंदना करना।
4. श्री सीमन्धर स्वामी या गुरुमहाराज से आज्ञा लेकर (नमस्कार, इच्छाकारेणं व तस्सउत्तरी के पाठ का उच्चारण करना)।
5. काउस्सग्न करना व उसमें इच्छाकारेणं का पाठ ध्याना और णमो अरिहताणं कहकर पालना।
6. कायोत्सर्ग शुद्धि का पाठ।
7. फिर प्रकट में लोगस्स का पाठ कहना।

Process to Adopt Equanimity

1. Minutely view the accessories to avoid any insect organs.
2. Carefully clean the place to sit and spread the carpet piece.
3. After leaving the seat and keeping the face towards East or North and bending the five parts (knees, hands, chest, Back and Head) and speak thrice the text of Homage to preceptors.
4. After taking permission of the Lord Simander Swami or the preceptor speak the text of Article of Movement and Article of Santification.
5. Enter into meditation and then repeat text of movement and after this recite incantation of obscance.
6. Meditation text.
7. Then loudly speak the Text of Praise of 24 Tirthanakers.

8. फिर करेमि भंते का पाठ बोल कर जाव नियमं के पहिले जितनी सामायिक (1-2-) करना हो उतने मुहूर्त कहकर पञ्जुवासामि आदि कहना।
9. फिर नीचे बैठकर बायाँ घुटना ऊँचा करके दो बार नमोत्थुणं का पाठ बोलना चाहिए एक बार “ठाणं संपत्ताणं” दूसरी बार “ठाणं संपाविउ कामाणं”।
10. फिर सामायिक में नया ज्ञान व धार्मिक साहित्य व धर्मगुरु विराजते हों तो उनका व्याख्यान श्रवण करना।
11. सामायिक व्रत एक मुहूर्त यानि 48 मिनट के लिए दो करण तीन योग से किया जाता है।

सामायिक पारने की विधि

नमस्कार मंत्र, इच्छाकारेणं व तस्स उत्तरी का पाठ बोलकर एक लोगस्स का ध्यान करें व एक लोगस्स प्रकट में फिर बायाँ घुटना खड़ा करके दो बार नमोत्थुणं बोलकर एयस्स नवमस्स का पाठ बोलें और फिर तीन बार नमस्कार मंत्र का ध्यान करके सामायिक पालें।

8. Recite the text to Adopt vow of Equanimity and mention of numbers to be adopted before “so far as”.
9. After raising the left Knee and repeat twice the text of Eulogy of Perfect souls once having attained salvation and next aspire to attain salvation.
10. Then read the scriptures or learn religious matters or attend the religious sermons of the Preceptors.
11. The period of Equanimity is one muhurat consisting of 48 minutes with “two Karna’s and three yogas”.

Procedure of completion of vow of Equanimity

Recite the Text of Incantation of obscance to souls, Article of Movement, Article of sanctification Praise of Tirthankars (in meditation). Praise of Tirthankars (in open) and two Eulogy of Perfect Souls after raising the left Knee and then speak the text of Equanimity three times then speak Incantation of obscance three times and then complete the Equanimity.

अनुसूची सामायिक के 32 दोष

(अ) मन के 10 दोष

अविवेग जसोकित्ति, लाभत्थी गव्व भय नियाणत्थी ।

संसय रोस अविणओ, अबहुमाण ए दस दोसा भणियव्वा ॥

1. अविवेक दोष-विवेक नहीं रखना ।
2. यशोवांछा दोष-यशकीर्ति की इच्छा करना ।
3. लाभ वांछा दोष-धनादि के लाभ की इच्छा करना ।
4. गर्व दोष-गर्व सहित सामायिक करना ।
5. भय दोष-भय से सामायिक करना ।
6. निदान दोष-भविष्य के सुख की कामना करना ।
7. संशय दोष-सामायिक के फल की प्राप्ति में सन्देह करना ।
8. रोष दोष-क्रोध, मान, माया, लोभ करना ।
9. अविनय दोष-देव, गुरु, धर्म की अविनय आशातना करना ।
10. अबहुमान दोष-भक्तिभावपूर्वक सामायिक न करना ।

Schedule

32 ABBERNATIONS OF VOW OF EQUANIMITY

(A) 10 Lapses of Mind

Avivega Jasokitti, Labhatthi Gavva Bhaya Niyaanatthi.

Sansaya Rosa Avinayo, Abahumaana Ei Dasa Dosaa Bhaniyavvaa

1. **Aviveka Dosha**-Not to maintain prudence.
2. **Yashovaanchha Dosha**-A desire for fame and glory.
3. **Labha Vaanchha Dosha**-A desire for gain of money etc.
4. **Garva Dosha**-To have arrogance/pride.
5. **Bhaya Dosha**-To have fear.
6. **Nidaana Dosha**-To have desire for the future comforts of happiness.
7. **Sanshaya Dosha**-To entertain doubt or apprehension about the acquisition of result (gain) of saamayik.
8. **Rosha Dosha**-To indulge in anger, pride, deceit and greed.
9. **Avinaya Dosha**-To be discourteous and disrespectful to dev (Gods), Preachers (Guru) and religion.
10. **Abahumaan Dosha**-Not to perform vow of equanimity with devotional disposition.

(ब) वचन के 10 दोष

कुवयण सहसाकारे सच्छंदं संखेव कलहं च ।
विगहा विहासोऽसुद्धं निरवेक्खो मुणमुणा दोसा दस ॥

1. कुवचन दोष-बुरे वचन बोलना ।
2. सहसाकार दोष-बिना विचारे बोलना ।
3. स्वच्छन्द दोष-राग-रागनियों से सम्बन्धित गाना गाना ।
4. संक्षेप दोष-पाठ और वाक्यों को छोटे करके बोलना ।
5. कलह दोष-क्लेशकारी वचन बोलना ।
6. विकथा दोष-स्त्री कथा, भोजन कथा, देश कथा, राज कथा-
इन चार विकथाओं में से कोई विकथा करना ।
7. हास्य दोष-हँसी ठट्ठा करना ।
8. अशुद्ध दोष-पाठ को अशुद्ध बोलना ।
9. निरपेक्ष दोष-बिना उपयोग बोलना ।
10. मुम्मण दोष-अस्पष्ट-मुणमुण बोलना ।

(B) 10 Flaws of Speech

Kuvayana Sahasaakaare, Sachchhandam Sankheva Kalaham Cha
Vighaa Vihaasosuddham Niravekkho Munamunaa Doshaa Dasa

1. **Kuvachan Dosh-** To speak hurtful/depraved language.
2. **Sahasaakaar Dosh-** To speak without thoughtful consideration.
3. **Swachchhanda Dosh-** To seeing passionate songs about musical tunes with merriment.
4. **Sankshepa Dosh-** To recite lesson or sentences in an abbreviated or bridged from.
5. **Kalaha Dosh-** To speak quarrel some (harsh) language.
6. **Vikathaa Dosh-** Out of the four wrong narrations i.e. narrations about women (Stri Kathaa) food-water (Bhatta Kathaa).
7. **Haasya Dosh-** Indulgence in joking and ridicule or befooling.
8. **Ashuuddha Dosh-** To recite the text incorrectly or with imperfection.
9. **Nirapeksha Dosh-** To Speak imprudently or purposelessly.
10. **Mumana Dosh-** To speak unintelligibly or in a purposeless tone.

(स) काया के 12 दोष

कुआसनं चलासनं चलदिट्टि,
सावज्जकिरियालंबणा कुंचण पसारणं ।
आलस्स मोडण मल विमासनं,
निद्दावेयावच्चत्ति बारस्स कायदोसा ।।

1. कुआसन दोष-अयोग्य-अभिमान आदि के आसन से बैठना ।
2. चलासन दोष-आसन बार-बार बदलना ।
3. चलदृष्टि दोष-इधर-उधर दृष्टि फेरना ।
4. सावद्य क्रिया दोष-सावद्य क्रिया-सीना, पिरोना आदि गृह-कार्य करना ।
5. आलम्बन दोष-भीतादि का सहारा लेना ।
6. आकुंचन प्रसारण दोष-बिना कारण हाथ पैर फैलाना, समेटना ।
7. आलस्य दोष-अंग मोड़ना आदि आलस करना ।।
8. मोडन दोष-हाथ, पैर की अँगुलियों का कड़का निकालना ।
9. मल दोष-मैल उतारना ।
10. विमासन दोष-गले या गाल पर हाथ लगा कर शोकासन से बैठना ।
11. निद्रा दोष-निद्रा लेना ।
12. वैयावृत्य दोष-बिना कारण दूसरों से वैयावृत्य-सेवा कराना ।

(C) 12 Wrong application of Body

Kuaasanam Chalaasanam Chaladitthi,
Saavajakiriyaalambanaakunchanapasaarnam
Aalassa Modana Mala Vimaasanam
Niddaaveyaavachchatti Baarassa Kaayadoshaa

1. **Kuassan Dosha**-To sit in an unsuitable or arrogant posture.
2. **Chalaasan Dosha**-To change the posture frequently.
3. **Chaladrishti Dosha**-To have frequent change of eye sight hither and thither (to and for).
4. **Saavadya Kriya Dosha**-To indulge in or perform worldly activity e.g. stitching or needle-threading/ embroidery etc. and such like domestic works.
5. **Aalambana Dosha**-To take support of wall etc.
6. **Aakunchan Prasaran Dosha**-To stretch or contract arms and legs without any reason.
7. **Aalasya Dosha**-To bend or turn or twist the limbs.
8. **Motana Dosha**-To crack or crank the fingers of palms or feet.
9. **Mala Dosha**-To remove dirt or scum of body.
10. **Vimaasan Dosha**-To sit in position of sorrow or grief by putting the hand on the cheeks or neck.
11. **Nidraa Dosha**-To sleep.
12. **Veiyavrittaya Dosha**-To get or accept service and attendance from others without any reason.

24 तीर्थङ्करों के नाम

1. श्री ऋषभदेवजी
2. श्री अजीतनाथजी
3. श्री संभवनाथजी
4. श्री अभिनन्दनजी
5. श्री सुमतिनाथजी
6. श्री पद्मप्रभुजी
7. श्री सुपार्श्वनाथजी
8. श्री चन्द्राप्रभजी
9. श्री सुविधिनाथजी
10. श्री शीतलनाथजी
11. श्री श्रेयांसनाथजी
12. श्री वासूपूज्यजी
13. श्री विमलनाथजी
14. श्री अनन्तनाथजी
15. श्री धर्मनाथजी
16. श्री शान्तिनाथजी
17. श्री कुन्थुनाथजी

Name of 24 Tirthankars

1. Shri Rishabh Devji
2. Shri Ajit Nathji
3. Shri Samabhavnathji
4. Shri Abhinandanji
5. Shri Sumatinathji
6. Shri Padamprabhji
7. Shri Suparshvanathji
8. Shri Chandraprabhji
9. Shri Suvidhinathji
10. Shri Shitalnathji
11. Shri Shreyansnathji
12. Shri Vasupujya ji
13. Shri Vimalnathji
14. Shri Anantnathji
15. Shri Dharmnathji
16. Shri Shantinathji
17. Shri Kunthunathji

24 तीर्थङ्करों के नाम (क्रमशः)

18. श्री अरनाथजी
19. श्री मल्लिनाथजी
20. श्री मुनिसुब्रतजी
21. श्री नमिनाथजी
22. श्री अरिष्टनेमिजी
23. श्री पार्श्वनाथजी
24. श्री महावीर स्वामीजी

Name of 24 Tirthankars (Cont.)

18. Shri Arnathji
19. Shri Mallinathji
20. Shri Munisuvratji
21. Shri Naminathji
22. Shri Arishta Nemiji
23. Shri Parshvanathji
24. Shri Mahaveer Swamiji

20 विहरमानों के नाम

1. श्री सीमंधरस्वामीजी
2. श्री युगमन्धरस्वामीजी
3. श्री बाहुस्वामीजी
4. श्री सुबाहुस्वामीजी
5. श्री सुजातस्वामीजी
6. श्री स्वयंप्रभस्वामीजी
7. श्री ऋषभाननस्वामीजी
8. श्री अनन्तवीर्यस्वामीजी
9. श्री सूरप्रभस्वामीजी
10. श्री विशालधर स्वामीजी
11. श्री वज्रधरस्वामीजी
12. श्री चन्द्राननस्वामीजी
13. श्री चन्द्रबाहुस्वामीजी
14. श्री भुजङ्गस्वामीजी
15. श्री ईश्वरस्वामीजी
16. श्री नेमीश्वरस्वामीजी
17. श्री वीरसेनस्वामीजी

Name of 20 Viharman

1. Shri Seemandhar Swamiji
2. Shri Yugmandhar Swamiji
3. Shri Baahu Swamiji
4. Shri Subaahu Swamiji
5. Shri Sujaat Swamiji
6. Shri Svayam Prabh Swamiji
7. Shri Rishabhanaan Swamiji
8. Shri Anant Veerya Swamiji
9. Shri Soorprabh Swamiji
10. Shri Vishaldhar Swamiji
11. Shri Vajradhar Swamiji
12. Shri Chandraanan Swamiji
13. Shri Chandrabaahu Swamiji
14. Shri Bhujanga Swamiji
15. Shri Ishwar Swamiji
16. Shri Nemishwar Swamiji
17. Shri Veersen Swamiji

20 विरहमानों के नाम (क्रमशः)

18. श्री महाभद्रस्वामीजी
19. श्री देवयशस्वामीजी
20. श्री अजितवीर्यस्वामीजी

11 गणधरों के नाम

1. श्री इन्द्रभूतिजी
2. श्री अग्निभूतिजी
3. श्री वायुभूतिजी
4. श्री व्यक्तस्वामीजी
5. श्री सुधर्मास्वामीजी
6. श्री मण्डितजी
7. श्री मौर्यपुत्रजी
8. श्री अकंपितजी
9. श्री अचलभ्राताजी
10. श्री मेतार्यस्वामीजी
11. श्री प्रभासस्वामीजी

Name of 20 Virahman (Cont.)

18. Shri Mahabhadra Swamiji
19. Shri Devyash Swamiji
20. Shri Ajeetveerya Swamiji

Name of 11 Gandhars

1. Shri Indra Bhootiji
2. Shri Agni Bhootji
3. Shri Vayu Bootji
4. Shri Vyakta Swamiji
5. Shri Sudharma Swamiji
6. Shri Mandit Putraji
7. Shri Morya Putraji
8. Shri Akampitji
9. Shri Achal Bhataji
10. Shri Metarya Swamiji
11. Shri Prabhas Swamiji

16 सतियों के नाम

1. श्री ब्राह्मीजी
2. श्री सुन्दरीजी
3. श्री कौशल्याजी
4. श्री सीताजी
5. श्री राजीमतीजी
6. श्री कुन्तीजी
7. श्री द्रौपदीजी
8. श्री चन्दनबालाजी
9. श्री मृगावतीजी
10. श्री पुष्पचूलाजी
11. श्री प्रभावतीजी
12. श्री सुभद्राजी
13. श्री दमयन्तीजी
14. श्री सुलसाजी
15. श्री शिवादेवीजी
16. श्री पद्मावतीजी

Name of 16 Satiyan

1. Shri Brahmiji
2. Shri Sundariji
3. Shri Kaushalyaji
4. Shri Sitaji
5. Shri Rajimatiji
6. Shri Kuntiji
7. Shri Draupadiji
8. Shri Chandanbalaji
9. Shri Mrigawatiji
10. Shri Pushpchoolaji
11. Shri Prabhawatiji
12. Shri Subhadraji
13. Shri Damyantiji
14. Shri Sulsaji
15. Shri Shiva Deviji
16. Shri Padmavatiji

ABOUT JAINISM

1. Jainism as the name indicates is the religion preached by the *Jinas*. The word religion means a creed or a set of beliefs. Literally the word *Jina* means a conqueror, but *Jinas* who prescribed the set of beliefs known as Jainism were no ordinary conquerors. In ordinary sense the word conqueror means "victor of territory by force". However, the *Jinas* were conquerors of their own selves. They were victors over their senses, and their passions and desires. *Jinas* achieved Godhood-became perfect beings blessed with complete faith, omniscience and eternal bliss. They became free from worldly miseries and bondage for all times to come.
2. The way of life (and set of beliefs) these *Jinas* prescribed was the same as they had practised - the path of non-violence, self control and penance - and thereby reached the stage of perfection. They preached the same religion for the benefit of tormented beings of the universe for their salvation from miseries - a panacea for which humanity has been and is clamouring and which every religion claims to provide in its own way.
3. Strictly speaking the way of life prescribed by the *Jinas* should be called Jainism which will also distinguish it from Zen branch of Buddhism prevailing in Japan. The *Jinas* were, however, also described as *Jainas* in ancient literature and therefore, the religion may have been called Jainism. Again the followers of *Jinas* are known as the *Jains*. The religion practised by these *Jains* may have been given its name as Jainism.

4. In the present epoch of time (we shall know more about Jain division of time subsequently) there have been numerous Jinas out of which 24 became Tirthankars or prophets as they created institutions for propagating right faith, right knowledge and right conduct for salvation of humanity. The last one of these prophets was Lord Mahaveera who lived about 2500 years ago and who is erroneously considered the originator of Jainism.
5. The institutions set up by the Jain prophets consisted of four groups that is (i) monks (ii) nuns (iii) laity (males) and (iv) laity (females). These institutions known as *Tirtha* or centres of worship, are still continuing and this shows that Jainism is a living religion flourishing throughout India. There are numerous monks and nuns and millions of followers or Jain laity who are continuing the institutions created in hoary past and these are following virtually the same path as prescribed by Jina. Jain monks and nuns still move about on foot from Kashmir to Kerala and from Gujrat to Bengal. They carry minimum of equipment having renounced even the cloths in some cases. Jain laity still practice complete vegetarianism, abstaining from any type of meat or flesh. They practise austerities and penance - fasting for days and in some cases without water. At the same time Jain community is richly endowed educationally. They lead in the field of industry, business, education and politics.
6. The contribution of Jainism to the Indian thought and life has been very significant. Actually vegetarianism as a habit prevailing throughout the Indian continent, practised by a large majority, is an evidence of Jain influence. Indian literature, sculpture, architecture and

painting as also every other aspects of life have been so significantly influenced by Jainism that to do justice to the same will require a separate book. Suffice, is to say that every student of Indian culture or a visitor to the Indian subcontinent has been considerably impressed by the sculpture and art of Jain temples. Jain painting and “inexhaustible stock at Jain literature”.

7. Geographically Jainism has flourished in India and except for Indian Jains working outside India, there are hardly any Jains or Jain institutions in the countries outside India. All the 24 prophets or *Tirthankars* of Jains were born in different parts of India preaching and attaining salvation in this country. There has been a catholicity and lack of dogmatic approach in Jain belief inasmuch as any one, who preached and practised the hallmarks of Jainism i.e. nonviolence, self control and penance coupled with the three jewels i.e. right belief, right knowledge and right action, is considered and worshipped as Jain leader of thought. Similarly, the followers of this path irrespective of caste, colour or creed can rightfully be considered Jain. It is indeed mentioned in Jain scriptures that in other lands, in other galaxies there are *Jinas* at present preaching the principles of Jainism in all their purity and glory.
8. Historically it has been established, as a result of research that Lord Mahaveera was not the founder of Jainism, but the 24th and the last prophet of Jainism in the current epoch at time. Actually there have been 23 prophets earlier to Lord Mahaveera who preached and practised the same religion. The historicity of 22nd and 23rd prophets called Nemi and Parshva respectively has been established by

research. While Lord Nemi was contemporary to Lord Krishna being his cousin. Parshva lived in 700 B.C. in Varanasi. Some of the discoveries in Mohanjodaro and Harappa made recently indicate that Jainism might have been prevalent in India in those days. However, if we again glance at the Jain mythology, which may contain seeds of truth, such prophets are born in every epoch of time and will continue to be born and preach the same holy precepts from time to time. Thus as the Universe is beginningless and endless so are the Jain precepts and practices which have flourished in all ages and will continue to do so in future.

9. We have touched upon the catholicity and broad-mindedness in approach as evident in Jain thought. Similarly, other significant attributes of Jainism are its harmonious and peaceful approach to life and optimistic and healthy outlook about the future of humanity and the principle of non-absolutism.
10. Non-violence is the foundation stone of Jain religion, it teaches the principle of live and let live and believes that life is too sacred to be injured even in the minutest form. It is prohibited to destroy even the grass and trees and there are injunctions against wasteful use of water and other resources. Thus the environment and ecology, of which one hears so much now -a-days, is automatically preserved under the aegis of Jain practices.
11. The principle of non-absolutism tries to find out the unity out of diverse points of view and admits that there is an element of truth in all religions which are but different approaches to the problems of humanity from different points of view. These help to resolve unnecessary controversies so much so that it is

considered the principle of intellectual non-violence.

12. Though Jainism has been called spiritual mathematics there is essential simplicity and naturalness in its basic approach. The golden rule "treat the neighbour as thou would like to be treated", is extended to the entire creation and taken to its logical conclusion in the principle of non-violence. Actually this golden rule is the genesis of the principle of non-violence which in turn requires self control and to practise self-control one has to practise penance. These are the hallmarks of the entire Jain philosophy.
13. Indian sub-continent has been the birth place of number of schools of thought like Jainism, Buddhism, Vedantism, etc. all broadly known as the Indian tradition. These can be divided into two distinct groups known as the Vedic tradition and Shramanic tradition. These traditions have run parallel over ages and naturally so influenced each other that the dividing line has become very fine. The Vedic tradition is still continuing as the religion of the majority of the people in India. This group includes Shaivism. Vedantism etc. In Shramanic tradition, we find Jainism, Buddhism, Ajivikas etc. Somehow out of these latter only Jainism survives in India as a living religion, Buddhism and others having been almost completely obliterated from India though Buddhism flourished in other parts of the world.
14. The Vedic school of thought accept one supreme God as the creator of the world and preaches devotion to it and other lesser gods through rituals like sacrifice etc. as one of the paths of liberation of man. In day to day life Vedic tradition divided the span of life in four parts meant for study, raising of family, religious pursuits and complete renunciation. It has also divided

humanity into four classes i.e. warriors (*kshatriyas*), the religious once (*brahmins*) professionals (*vaishyas*) and the menials (*shudras*), importance being given to Brahmins so much so that the tradition was called the Brahmin tradition.

15. In Jainism and other shramnic schools generally. God was not accepted as creator of the world. Similarly, emphasis was laid on one's action and not devotion for one's liberation from miseries of the world. They also considered the division of life span and distinction between different classes of humanity as artificial. Jainism clearly propounded that man should not be condemned because of his birth in a particular group, but his actions should rightly determine his status in the society. Similarly it was preached that life is too transitory and uncertain and one need not wait for old age to devote oneself to religious pursuits.
16. Like all philosophies Jain philosophy answers the fundamental questions about the universe, its creation, man's origin, his duties and his destiny. It also deals with the question of goodhood at length and shows how an individual soul can achieve Goodhood by practising the three fold path of right faith, right knowledge and right conduct and by practising non-violence, self-control and penance.
17. It must be denied emphatically that Jainism preaches atheism. On the contrary Jainism believes in the potential power of every soul to attain Godhood.
18. Incidentally the same path if followed, leads to happiness of an individual and of the society in this world. Jainism says that there is no essential conflict between man and man, man and society and man and the state. Actually they are inter-dependent, not only is there inter dependence between man and man

but also there is inter-dependence between humanity and the animal world as well as nature.

19. It will be clear that Jain thought proves the world to be a beautiful place to live in and man has a higher aim in life. There is no pessimism, but an optimistic approach that with appropriate efforts human destiny could achieve not only super-natural powers but also Godhood.
20. Before closing this chapter a few words about historical evolution of Jain culture since *Parshva* and *Mahaveera* will be appropriate. While *Parshva* prescribed less rigid path permitting yellow clothes for the monks. *Mahaveera* made the conduct more strict and prescribed nudity for male monks as also white clothes to a limited extent. This with other minor distinctions led to the division of Jain Church into two main branches i.e. sky-clad (Digamber) and white-clad (Swetamber). These two sects were further divided and sub-divided into idol worshipper, non-idol worshipper and so on. However, in essential beliefs Jain church as well as Jain laity remain singularly united even after 2500 more than years since Mahaveera. In metaphysical, ethical and theological details there is complete unanimity amongst all the Jains. There may be minor difference in emphasis on details or in rituals to be followed by one sect and discarded by the others. These only emphasise the essential soundness of the set of beliefs prescribed by the great prophets from time immemorial.

- Sancheti Asoolal

सम्यग्ज्ञान प्रचारक मण्डल के विविध सेवा सोपान

जिनवाणी हिन्दी मासिक पत्रिका का प्रकाशन

जैन इतिहास, आगम एवं अन्य सत्साहित्य का प्रकाशन

आचार्य हस्ती आध्यात्मिक शिक्षण संस्थान

अखिल भारतीय श्री जैन विद्वत् परिषद् का संचालन

वीतराग ध्यान साधना केन्द्र का संचालन

उक्त प्रवृत्तियों में दानी एवं प्रबुद्ध चिन्तकों के
रचनात्मक सक्रिय सहयोग की अपेक्षा है।

सम्पर्क सूत्र

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