

PREPARATION OF SAMAYIK

Before starting your Samayik or Pratikraman, finish all your other worldly chores, so that your mind does not get involved in other thoughts. This includes all the physiological as well as socio-economic matters. Select a quiet place so that you can concentrate. It is preferable that it has good natural ventilation, also it should have enough natural light. Wear simple, freshly washed clothes. Two pieces of white cotton wrap around are advised. Sit on a mat just big enough for one person. Clean the place with a Rajoharan, or something else which is gentle to remove any bugs if present. Take care at all times, that you do not hurt any bug or insect.

PROCEDURE TO START SAMAYIK

After dressing up properly and getting in a proper place, recite first four lessons, and after that sit motionless and meditate on either Lesson 3 and Lesson 1, or Lesson 1 alone for five times. After this, recite Lesson 5. Then, offer three bow downs to the Gurus present, or to Lord Shri Simandhar Swami in the direction of North-East corner. Then, recite Lesson 6 and Lesson 7, and after that, recite Lesson 1 for three times. This completes how you accept the vow of Samayik for 48 minutes.

PROCEDURE TO END SAMAYIK

After the first four lessons, and after that sit motionless, and meditate on either Lesson 3 and Lesson 1, or Lesson 1 alone for five times. After the meditation is over, recite Lesson 5. After this, recite Lesson 8 and Lesson 7, and after that, recite Lesson 1 for three times. This completes the end of the vow of Samayik.

NUMBER OF MISTAKES TO AVOID

During Samayik or Pratikraman, we concentrate our minds. So we keep our thoughts and body steady, without movement. There are thirty-two different kind of mistakes that we should avoid, as listed in our scriptures, for mind, speech, and body.

Mental lapses to avoid are: Doing Samayik without respect to Dev, Guru and Dharma, or for fame and prestige, or out of greed for wealth, or with fear or pride, or for other material reward, or with doubt, anger, or impertinence, or under duress, without the willingness to do it.

Verbal lapses to avoid are: Speaking bad words or speaking without thinking, or talking or singing songs which raise uncontrollable emotions, or indulging in quarrelsome language, gossips, mocking language, irrationality, or in doubtful (mixed) words, or uttering incomplete words or letters, or uttering speedily without clarity.

Physical lapses to avoid are: Sitting uncourteously with crossed legs or with one leg over another, or with unsteady posture, or with unsteady eye-sight, or by leaning against something, or with hand on the head or forehead or in a sorrowful posture, or doing domestic work, or stretching body, hands, or legs lazily, or drowsily, or making sound by cracking knuckles, or touching dirt from body or rubbing itching parts, or sleeping.

By doing Samayik without these mistakes, and doing it with correct procedure, we get immense and incalculable benefits.

SAMAYIK

OBEDIENCE TO FIVE SUPREMES

Namo Arihant,,nam, I bow down to Arihants; Namoh Siddh,,nam, I bow down to Siddhas; Namoh yari,,nam, I bow down to the Gurus; Namoh Uvajz,,y,,nam, I bow down to Up,,dhy,,ys; Namoh Loe savva S,,hunam, I bow down to the universal fraternity of all beings and S,,dhvies.

One hundredfold obeisance destroys all sins, and is the foremost among all the auspicious activities.

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OBEDIENCE TO TEACHERS

Yotsarg, that is, forego all activities by adopting a motionless posture for repenting and achieving further purification, nullifying and destroying my sins and Karmas, by remaining at one place for uplifting of my blemished soul. Let my Yotsarg be unbroken and nonviolated from exceptions such as breathing in or out, coughing, sneezing, yawning, burping, bodily gases, dizziness, vomiting sensation, fainting, subtle bodily movements such as swallowing sputum, or blinking of eyes, or by thieves, King, fire, fierce animals, etc. Until I complete it by mentally reciting Navkar Pad to the Kevali Lords, I will keep my body steady at one place, in complete silence and meditation, and keep away from all sinful activities. (I will stay in Kayotsarg for 25 respirations.)

PRAYER TO 24 TIRTHANKARS AND ALL SIDDHAS

I appreciate, and praise Arihant Lords, and the Kevali Lords, who are the destroyers of Karma enemies, conquerors of all hatred, founders of fourfold Sanghas and who cause luminescence in the entire universe. I bow down to them. The names of these 24 Tirthankars are:

1. Ashubhadev Swami,
2. Ashwininath Swami,
3. Sambhavnath Swami,
4. Ashwininandan Swami,
5. Ashvatinath Swami,
6. Ashvmaprabhu Swami,
7. Ashvparshvanath Swami,
8. Ashvchandraprabhu Swami,
9. Ashvvidhinath Swami,
10. Ashvitalnath Swami,
11. Ashvpreyansanath Swami,
12. Ashvsupujya Swami,
13. Ashvmalnath Swami,
14. Ashvantanath Swami,
15. Ashvarmanath Swami,
16. Ashvantinath Swami,
17. Ashvintunath Swami,
18. Ashvanath Swami,
19. Ashvballinath Swami,
20. Ashvunisuvrat Swami,
21. Ashvaminath Swami,
22. Ashvaminath Swami,
23. Ashvparshvanath Swami, and
24. Ashvabhavir Swami.

These 24 Tirthankars and other Kevali Jinas, who have removed the Karma particles, who have destroyed and ended the cycle of aging and death, be pleased with me.

Oh Lord Siddhas, you are supreme in the Universe, free from Karmas. I have praised you verbally, bowed down to you physically, and worshipped you mentally; hence do bestow upon me the benefit of true faith and deep meditation, and may you confer upon me the supreme position of Siddha.

Oh Lord Siddhas, purer than the moon, brighter than the sun, calmer than oceans, confer upon me the blessed Liberation.

HOW TO PERFORM (ADOPTING) THE VOW OF SAMAYIK

From the mind, body, and speech of the sinful activities, the area being the entire universe, the time limit being forty-eight hours, and above that, until I do not ritually complete the vow, with my pure attitude, by six limitations attentively and conscientiously. Oh Respected Lords, I perform the vow of Samayik.

Oh Reverend Lords, I undertake Samayik and vow to abandon all sinful activities, in two ways, that is, I will not do and I will not let be done, and by three means of mind, speech and body, until my vow lasts. Oh Reverend Lords, I refrain from sins, I abandon my sins, and even more so in the presence of you. I vow to keep my soul away from sins.

Lord Siddhas, you have reached to the state from where re-birth is ruled out and you are liberated, while Oh! Lord
s, you have reached to the state from where re-birth is ruled out and you would be liberated.
utation to those Jineshwaras who have conquered all seven fears.

SAGGAHARAM SOOTRA (OPTIONAL)

anubhai Doshi)

o Lord Parshwanath, who is served by the demi-god Parshwa, who is the remover of all afflictions, free from all sorts of
s, the destroyer of the poison of the poisonous animals, and is the abode of bliss and well being.

regularly wears the charm of Vishadharsfulling (snake charmer) on his neck, planetary animosity, disease, plague and
fevers would be calmed down.

rom that charm, even bowing to you would be highly fruitful (resulting in divine life etc.); all beings would not
y) be in an unhappy or a miserable state.

gains the truth presented by you, which is superior even to the desire yielding tree, the soul can gain ageless and
al state without any obstacles.

raceful Lord, I have adored you this way with devoted heart, therefore Lord Parshwanath, kindly bless me with the true
dge in every (remaining) birth.

VIYARAY SOOTRA (OPTIONAL)

anubhai Doshi)

ed Lord, preceptor of the universe, victory to you. My Lord, by your grace, let me have the following:

sion for embodiment, treading along the true path, attainment of desired fruits, abandonment of activities against the
interests, worship of the worthy, benevolent action, contact of true guides, and lifelong and uninterrupted following of
cepts.

ed Lord, your scriptures forbid and treat it a bondage to ask for any specific reward for the deeds. Still, I pray for
le at your feet birth after birth. By bowing to you, let me get destruction of afflictions and Karmas, equanimous death
n the benefit of true perception.

SANCE TO THE VIRTUOUS

(Sadhus) and Nuns (Sadhvies)

respect to all those monks and nuns, who go around with the permission of their superiors and follow the principles laid
or them by passionless Lord Arihants and Siddhas.

re my religious teachers, perceptors and preachers, conferrers of true faith and knowledge, the ornaments of path of
, and are worthy of many titles.

obesance to them now, and again and again, and let it reach wherever they may be.

PROCEDURE TO COMPLETE SAMAYIK

completed Samayik, subject to the limitations of matter, space, time and attitude. In this vow of Samayik, there were
lts to be avoided. They were:

ntally indulging in a foul way,

ulging in foul language,

ulging in foul acts,

ligence or carelessness, and

