

DETAILED LESSON OF EQUANIMITY

ॐ नमः सिद्धेभ्यः

OMā namah siddhebhyaḥ

ईर्यापथ-भक्तिः

i:rya:patha-bhaktih

ॐ जय, जय, जय, निस्सही, निस्सही, निस्सही

OMā jaya, jaya, jaya, nissahi:, nissahi:, nissahi:

निःसंगोऽहं जिनानां सदन-मनुपमम् त्रिःपरीत्यैत्य भक्त्या।
स्थित्वा गत्वा निषद्योच्चरण- परिणतोऽन्तःशनैर्हस्तयुग्मम्॥
भाले संस्थाप्य बुद्ध्य मम, दुरितहरं कीर्तये शक्रवन्द्यम्।
निन्दादूरं सदाप्तं क्षयरहित- ममुं ज्ञानभानुं जिनेन्द्रम्॥१॥

nihsaṅgōAāham jina:na:m sadana-

manupamam trihpari:tyaitya bhaktya:.

sthitva: gatva: niṣadyōchcharaṇa-

pariṇatōAāntahshanairhastayugmam..

bha:lē samstha:pya buddhya mama,

duritaharam ki:rtayē shakravandyam.

ninda:du:ram sada:ptam kṣayarahita-

mamuṁ jña:nabha:nuṁ jinēndram..1..

Eng. Getting free from possessions and attachments, I go to the Temple (Jinalaya), take three rounds of the altar (Pradakshina:); stand humbly and respectfully utter “Nissahi” three times having pure and positive thoughts within; put folded hands on the forehead; pray to Lord Jinendra who keeps my vices away. He is worshipped by Indra (King of celestial deities). He keeps Himself away from ill-will and criticism. He is ever benevolent, free from destruction. He is the Sun of knowledge.

पडिक्कमामि-भंते! इरियावहियाए विराहणाए अणागुत्ते, अङ्गमणे, णिग्गमणे, ठाणे, गमणे चंक्रमणे पाणुग्गमणे, बीजुग्गमणे, हरिदुग्गमणे, उच्चार- पस्सवण- खेल- सिंघाणय- वियडिय पइट्ठावणियाए, जे जीवा एइंदिया वा, बेइंदिया वा, तेइंदिया वा, चउरिंदिया वा, पंचेंदिया वा, णोल्लिदा वा, पेल्लिदा वा, संघट्टिदा वा, संघादिदा वा, उद्दाविदा वा, परिदाविदा वा, किरिंच्छिदा वा, लेस्सिदा वा, छिंदिदा वा, भिंदिदा वा, ठाणदो वा, ठाणचंक्रमणदो, वा तस्स उत्तरगुणं, तस्स पायच्छित्तकरणं, तस्स विसोहिकरणं, जाव अरहंताणं, भयवंताणं, णमोक्कारं पज्जुवासं करेमि, ताव कालं पावकम्मं दुच्चरियं वोस्सरामि!

paḍikkama:mi-bhantē! iriya:vahiya:ē vira:haṇa:ē aṇa:guttē, aiggamaṇē, ṇiggamaṇē, ṭha:ṇē, gamaṇē chaṅkamaṇē pa:ṇuggamaṇē, bi:juuuggamaṇē, hariduggamaṇē, uchcha:ra- passavaṇa- khēla-

siṅgha:ṇaya- viyaḍiya paiṭṭha:vaṇiya:ē, jē ji:va:
ēiandiyā: va:, bēiandiyā: va:, tēiandiyā: va:,
chaurindiyā: va:, pañchēndiyā: va:, ṇōllida: va:, pēllida:
va:, saṅghaṭṭida: va:, saṅgha:dida: va:, udda:vida: va:,
parida:vida: va:, kiriñchchhida: va:, lēssida: va:,
chhindida: va:, bhindida: va:, ṭha:ṇadō va:,
ṭha:ṇachāṅkamaṇadō, va: tassa uttaraguṇam, tassa
pa:yachchhittakaraṇam, tassa visōhikaraṇam, ja:va
arahanta:ṇam, bhayavanta:ṇam, ṇamōkka:raṇam
pajjuva:sam karēmi, ta:va ka:lam pa:vakammaṇam
duchchariyaṇam vōssara:mi!

Eng. O Lord! I repent and seek forgiveness for my activities of hurting or causing pain directly or indirectly to one sensed beings having form; two sensed beings having form and tongue; three sensed beings having form, tongue and nose; four sensed beings having form, tongue, nose and eyes and five sensed beings having form, tongue, nose, eyes and ears. Utter him of five supreme souls (Namokar mantra) and give up vicious and cruel activities.

While walking I may have trampled upon living beings, seeds, green vegetation, dew, ant burrows, moss, wet soil, spider webs. I may have hurt them by kicking, covering with dirt, trampling, colliding or touching. I may have frightened them, distressed them, displaced them or killed them. I repent and apologise for all the sins I may have

committed.

(Namokar hymn-nine times in 27 respirations)

ईर्यापथे प्रचलताऽद्य मया प्रमादा-
देकेन्द्रिय- प्रमुख-जीवनिकाय-बाधा ।
निर्वर्तिता यदि भवेद - युगान्तरेक्षा,
मिथ्या-तदस्तु दुरितं गुरुभक्ति तो मे॥२॥

i:rya:pathē prachalata:Aādya maya: prama:da:-
dēkēndriya- pramukha-ji:vanika:ya-ba:dha:.
nirvartita: yadi bhavēda - yuga:ntarēkṣa:.,
mithya:-tadastu duritaṇam gurubhakti tō mē..2..

Eng. While walking I might have ever obstructed any of the beings from one sensed to five sensed by carelessness or might have walked without carefully observing the way two hands ahead. I repent for the sins I might have committed during the activity of walking and pray to be freed from such sins by the grace of the spiritual teacher (guru).

करचरणतनुविघातादटतो निहतः प्रमादतः प्राणी ।
ईर्यापथमिति भीत्या मुंचे तद्दोषहान्यर्थम्॥३॥

karacharaṇatanuvigha:ta:daṭatō
nihatah prama:datah pra:ṇi:.
i:rya:pathamiti bhi:tya:
muñchē taddōṣaha:nyartham..3..

Eng. The being gives up walking as to avoid such sins

like hurting the moving beings by hands, legs and body.

इच्छामि भन्ते! आलोचेउं इरियावहियस्स पुव्वुत्तर-दक्खिण-पच्छिम-चउदिसु विदिसासु विहरमाणेण जुगंतर-दिट्ठिणा भव्वेण दड्ढ्वा पमाददोसेण डवडवचरियाए पाणभूद-जीव-सत्ताणं एदेसिं उवघादो कदो वा कारिदो वा कीरंतो वा समणुमण्णिदो वा तस्स मिच्छा मे दुक्कडं॥३॥

ichchha:mi bhantē! a:lōchēuam iriya:vahiyassa puvvuttara-dakkhiṇa- pachchhima-chaudisu vidisa:su viharama:ṇēṇa jugantara-diṭṭhiṇa: bhavvēṇa daṭṭhavva: pama:dadōsēṇa ḍavaḍavachariya:ē pa:ṇabhu:da-ji:va-satta:ṇam ēdēsīm uvagha:dō kadō va: ka:ridō va: ki:rantō va: samaṇumaṇṇidō va: tassa michchha: mē dukkaḍam..3..

Eng. O Lord! I intend to criticize the sins committed during walking (I:rya:path). while walking in the four directions-the East,the West,the North,the South and their sub directions sins regarding the harm done to the existence of any being might have been committed by carelessness by the self or caused by others or by approval,I repent and apologise for such of my sins.

न स्नेहाच्छरणं प्रयान्ति भगवन् पादद्वयंतेप्रजा : ।
हेतुस्तत्र विचित्रदुःखनिचयः संसारघोरार्णवः ।
अत्यंतस्फुरदुग्रश्मिनिकरव्याकीर्णभूमंडलो,

गैष्मः कारयतींदुपादसलिलच्छायानुरागं रविः ॥४॥

na snēha:chchharaṇam praya:nti
bhagavan pa:dadvayantēpraja:h.
hētustatra vichitraduhkhanichayah
saṁsa:raghōra:rṇavah.
atyantasphuradugrarashminikara-
vya:ki:rṇambhu:maṇḍalō,
graiṣmah ka:rayati:ndupa:dasalila-
chchha:ya:nura:gam ravih..4..

Eng. O Lord! Laymen ordinarily do not seek the shelter of your feet affectionately but those who seek your shelter,they so so because of the ocean of the world full of peculiar types of pains and sufferings. This is just like the Sun of the summer releasing its bright rays and scorching heat in all the corners of the universe shows its affection and sympathy to the people,moon rays, water and shadow.(4)

क्रुद्धाशीविषदष्टदुजृयविषज्वालाबलीविक्रमो ।
विद्याभेषजमंत्रतोयहवनैर्याति प्रशांतिं यथा ॥
तद्वत्ते चरणारुणांबुजयुग-स्तोत्रोन्मुखानानृणाम् ।
विघ्नाः कायविनायकश्च सहसा, शाम्यन्त्यहो विस्मयः ॥५॥

kruddha:shi:viṣadaṣṭadujryaviṣa-
jva:la:bali:vikramō.
vidya:bhēṣajamantratōyahavanair-
ya:ti prasha:ntim yatha:..

tadvattē charaṇa:mruṇa:mbujayuga-
stōtrōnmukha:na:nnṛṇa:m.
vighna:h ka:yavina:yakashcha sahasa:;
sha:myantyahō vismayah..5..

Eng. O Lord!It is a great wonder that people who are ready to eulogise your red lotus like feet all their troubles and pains are wiped off just like the uncurable poison of the most poisonous snake, burning fire and great strength all are pacified by medicines,mystical hymns,water and sacrificial rituals.(5)

संतप्तोत्तमकांचनक्षितिधर-श्रीस्पर्द्धिगौरद्युते ,
पुंसाँ त्वच्चरणामकरणात्पीडाः प्रयांति क्षयम्।
उद्यद्भास्करविस्फुरत्करशतव्याघातनिष्कासिता,
नानादेहिविलोचनद्युतिहरा शीघ्रं यथा शर्वरी ॥6 ॥

santaptōttamaka:ñchanakṣitidhara-
shri:sparddhigauradyutē,
puṁsa: tvachcharaṇa:makaraṇa:t-
pi:ḍa:h praya:nti kṣayam.
udyadbha:skaravisphuratkarashata-
vya:gha:taniṣka:sita:;
na:na:dēhivilōchanadyutihara:
shi:ghraṁ yatha: sharvari:..6..

Eng. O Lord!Your resplendence is at par with the mountain of heated gold.As the darkness of the night ends with the hundreds of the rays of the rising

Sun so are the sufferings of the people subsidised by bowing down reverentially to your feet.(6)

त्रैलोक्येश्वर-मङ्गलवधविजया-दत्त्यन्त-रौद्रात्मका-
त्रानाजन्म-शतांतरेषु पुरतो जीवस्य संसारिणः।
को वा प्रस्खलतीह केन विधिना कालोग्र-दावानला-
न्नस्याच्चेत्तव पादपद्मयुगल-स्तुत्यापगा-वारणम् ॥ 7 ॥

trailōkyēshvara-maṅgalavdhavijaya:-
dattyanta-raudra:tmaka:-
nna:na:janma-shata:ntarēṣu puratō
ji:vasya saṁsa:riṇah.
kō va: praskhalati:ha kēna vidhina:
ka:lōgra-da:va:nala:-
nnasya:chchēttava pa:dapadmayugalas-
tutya:paga:-va:raṇam..7..

Eng. O Lord! Had there been no eulogy of your feet the time could have got victory over the lord of all the three worlds like the fire of the forest.The nature of time is very fearful.It always remains ahead to all the worldly beings in their hundreds of birth cycles.What way can free a being from the yoke of time?The idea is that no being is free from the fierce fire of time.(7)

लोकालोकनिरंतरवितत-ज्ञानैकमूर्ते विभो ।
नानारत्न-पिनद्ध-दण्ड-रुचिर-श्वेतातपत्र-त्रयं ॥
त्वत्पाद-द्वय-पूत-गीत-रवतः शीघ्रं द्रवंत्या-मया ।
दर्पाध्मात-मृगेन्द्र-भीम-निनदा-द्वन्या यथा कुञ्जराः ॥8 ॥

lōka:lōkanirantaravitata-

jña:naikami:rtai vibhō.

na:na:ratna-pinaddha-daṇḍa-ruchira-

shvēta:tapatra-trayaṁ..

tvattpa:da-dvaya-pu:ta-gi:ta-ravatah

shi:ghraṁ dravantya:-maya:.

darppa:dhma:ta-mṛgēndra-bhi:ma-ninada:d-

vanya: yatha: kuñjara:h..8..

Eng. O Lord! Your knowledge is spreadin the entire universe and beyond.Yare adorned with the thunderbolt affixed with various kinds of gems and three white parasols.Reverential prayer of your feet cures all the diseases just like the elephants in the forest run away hearing the roaring sound of the lion.(8)

दिव्यस्त्री-नयनाभिराम-विपुल-श्रीमेरू-चूडामणे ।

भास्वद्वाल-दिवाकर-द्युतिहर-प्राणीष्ट-भामंडल ॥

अव्यावाध-मचिन्त्य-सारमतुलं त्यक्तोपम शाश्वतं ।

सोख्यं त्वच्चरणारविंद-युगलस्तुत्यै संप्राप्यते ॥१॥

divyastri:-nayana:bhira:ma-vipula-

shri:mēru:-chi:ḍa:maṇē.

bha:svadva:la-diva:kara-dyutihara-

pra:ṇi:ṣṭa-bha:maṇḍal..

avya:va:dha-machintya-sa:ramatulaṁ

tyaktōpama sha:shvataṁ.

sōkhyam tvachcharaṇa:ravinda-yugala-

stutyai sampra:pyatē..9..

Eng. O Lord! your aura (bhamandal) is splendid and soothing to the divine ladies. It is like the crown of the the mountain of Meru. It is even brighter than the rising sun.The eulogy of your feet provide with painless, free from worries, uncomparable, unique and eternal bliss.(9)

यावन्नोदयते प्रभापरिकरः श्रीभास्करो भासयं,
स्तावद्धारयतीह पङ्कजवनं निद्रातिभारश्रमं ।
यावत्त्वच्चरणद्वयस्य भगवन्न स्यात्प्रसादोदय-
स्तावज्जीव-निकाय एष वहिति प्रायेण पापं महत् ॥ 10 ॥

ya:vannōdayatē prabha:parikarah

shri:bha:skarō bha:sayam,

sta:vaddha:rayati:ha paṅkajavanam

nidra:tibha:rashramam.

ya:vattvachcharaṇadvayasya bhagavan-

na sya:tprasa:dōdaya-

sta:vajji:va-nika:ya ēṣa vahiti

pra:yēṇa pa:paṁ mahat..10..

Eng. O Lord! The lotus flowers can not blossom in the absence of sunlight , similarly the beings suffer great sin inthe absence of the eulogy of your feet and the blessings of yours.(10)

शांतिं शांतिजिनेन्द्र शांत-मनसस्-त्वत्पाद-पद्मा-श्रयात्,
संप्राप्ताः पृथिवीतलेषु बहवः शान्त्यथितः प्राणिनः ।

कारुण्यान्मम भक्तिकस्य च विभोदृष्टिं प्रसन्नां कुरु,
त्वत्पादद्वय-दैवतस्य गदतः शांत्यष्टकं भक्तितः ॥ 11 ॥

sha:ntiṁ sha:ntijinēndra sha:nta-manasas-
tvatpa:dapadma:shraya:t,
sampra:pta:h pṛthivi:talēṣu bahavah
sha:ntyathiṛtah pra:ṇinah.
ka:ruṇya:nmama bhaktikasya cha vibhō-
drṣṭiṁ prasanna:m kuru,
tvatpa:dadvaya-daivatasya gadatah
sha:ntyasṭakam bhaktitah..11..

Eng. O Lord Shanti Jinendra ! Numerous beings on this earth desiring for peace have attained it by devoting themselves to your lotus-feet. Hence, O Lord! I devote myself whole heartedly to your feet and eulogise you with this hymn. Be kind enough towards me.(11)

नमः श्रीवर्द्धमानाय निर्द्धूत-कलिलात्मने ।
सालोकानां त्रिलोकानां यद्विद्या दर्पणायते ॥ 12 ॥

namah shri:varddhama:na:ya nirddhu:takalila:tmanē.
sa:lōka:na:m trilōka:na:m yadvidya: darpaṇa:yatē..12..

Eng.I bow to Lord Vardhman who is free from all worldly attachments and whose omniscience knows all the three worlds and the entire cosmos as clearly as the image of the object reflected in the mirror.

जिनेन्द्रमुन्मूलित-कर्मबन्धं, प्रणम्य सन्मार्ग-कृत-स्वरूपम् ।
अनन्तबोधादि-भवंगुणौघं, क्रिया-कलापं प्रकटं प्रवक्ष्ये ॥ 13 ॥

jinēndramunmu:lita-karmabandham,
praṇamya sanma:rga-kṛta-svaru:pam.
anantabōdha:di-bhavaṅguṇauḡham,
kriya:-kala:pam prakṛtam pravakṣyē..13..

Eng. Having bowed to Lord Jinendra who is capable to root out all the karmic bondages and having all the attributes of attaining salvation, I state apparently the entire ritual of the state of equanimity (samayik) which is possessed with the virtues originating from infinite knowledge.(13)

संकल्प सूत्र

saṅkalpa su:tra

खम्मामि सव्वजीवाणं सव्वे जीवा खमंतु मे ।
मेत्ती मे सव्वभूदेसु, वैरं मज्झं ण केण वि ॥ 1 ॥

khamma:mi savvaji:va:ṇam savvē ji:va: khamantu mē.
mētti: mē savvabhu:dēsu, vairam majjham ṇa kēṇa vi..1..

Eng. I forgive all the beings.I beg pardon from all the beings. Let there be friendship with all the beings and no enimity with any being.(1)

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राग-बन्ध-पदोसं च, हरिसं दीण-भावयं ।
उस्सुगतं भयं सोगं, रदिमंरदिं च वोस्सरे ॥२ ॥

ra:ga-bandha-padōsam cha,
harisam di:ṇa-bha:vayaṃ.
ussugattam bhayaṃ sōgam,
radimamradim cha vōssarē..2..

Eng. I give up from the very core of my heart the faults of the bondage of attachment, pleasure, inferiority, eagerness, fear and sorrow.(2)

पश्चाताप सूत्र

pashcha:ta:pa su:tra

हा दुष्ट-कयं हा दुष्ट-चितियं भासियं च हा दुष्टं ।
अंतो अंतो डज्झामि पच्छत्तावेण वेदंतो ॥३ ॥

ha: duṭṭha-kayaṃ ha: duṭṭha-chintiyam
bha:siyam cha ha: duṭṭham.
antō antō ḍajjha:mi
pachchhatta:vēṇa vēdantō..3..

Eng. I repent for any wrong done or contemplated or said or done secretly and pledge to give it up.(3)

दव्वे खेत्ते काले भावे य कदाऽवराह-सोहणयं ।
णिंदण-गरहण-जुत्तो मण-वय कायेण पडिक्कमणं ॥४ ॥

davvē khēttē ka:lē
bha:vē ya kada:Aṅvara:ha-sōhaṇayaṃ.

ṇindaṇa-garahāṇa-juttō
maṇa-vaya ka:yēṇa paḍikkamaṇam..4..

Eng. I repent and beg forgiveness mentally, verbally and physically for criticising or looking down upon any one with reference to substance, time, space or feeling.

अथ कृत्य प्रतिज्ञा भगवन्नमस्ते एषोऽहं,
देववन्दनां कुर्या इति सामायिकस्वीकारः ॥५ ॥

atha kṛtya pratijñā: bhagavannamastē eṣōAāham,
dēvavandana:ṃ kurya:ṃ iti sa:ma:yikasvi:ka:rah..5..

Eng. Now I pledge to perform the ritual of equanimity (samayik) O Lord! I bow to you. I pray you and thus accept to do the same.

समता सर्वभूतेषु संयमः शुभभावना ।
आर्त्त-रौद्र-परित्यागस्-तद्धि सामायिक व्रतम् ॥६ ॥

samata: sarvabhu:tēṣu saṃyamah shubhabha:vana:.
a:rtta-raudra-paritya:gas-taddhi sa:ma:yik vratam..6..

Eng. The vow of equanimity is to have the feeling of harmony (samta) towards all the beings; to observe restraints; to have auspicious feelings and to renounce painful (artra) and cruel (raudra) meditation.(6)

सिद्धं सम्पूर्णं भव्यार्थं, सिद्धेः कारणमुक्तमम् ।
प्रशस्त-दर्शन-ज्ञान-चारित्र-प्रतिपादनम् ॥७ ॥

सुरेन्द्र-मुकुटाश्लिष्ट-पाद-पद्मांशु-केशरम् ।
प्रणमामि महावीर लोक-त्रितय-मंगलम् ॥८॥

siddham sampu:rṇa bhavya:rtham,
siddhēh ka:raṇamuktamam.
prashasta-darshana-jña:na-
cha:ritra-pratipa:danam..7..
surēndra-mukuṭa:shliṣṭa-
pa:da-padma:mshu-kēsharam.
praṇama:mi maha:vi:ra
lōka-tritaya-maṅgalam..8..

Eng. I bow to Lord Mahavir who has attained salvation.He is perfect in sublime meaning.He is the best cause of salvation.He is supreme, reveals such knowledge, faith and conduct, whose feet are being revered by keshri Indras and who is the embodiment of auspicious.(7-8)

आदौ मध्येऽवसाने च, मंगलं भाषितं बुधैः ।
तज्जिनेन्द्र-गुणस्तोत्रं, तदविघ्न-प्रसिद्धये ॥९॥
a:dau madhyēAāvasa:nē cha,
maṅgalam bha:ṣitam budhaih.
tajjinēndra-guṇastōtram,
tadavighna-prasiddhayē..9..

Eng. The scholars have stated to recite auspicious hymns in the beginning, middle and end. Therefore, for the attainment of smoothness

Lord Jinendra is being eulogised. (9)

विघ्नाः प्रणश्यन्ति भयं न, जातु नक्षुद्र-देवाः परिलंघयन्ति ।
अर्थान् यथेष्टाश्च सदा लभन्ते, जिनोत्तमानां परिकीर्तनेन ॥१०॥
vighna:h praṇashyanti bhayaṁ na,
ja:tu nakṣudradēva:h parilaṅghayantiṁ.
artha:n yathēṣṭa:shcha sada: labhantē,
jinōttama:na:m pariki:rtanēn..10..

Eng. Worshipping the great tirhankaras root out the obstacles; keep away from fear; mean deities do not harm and every thing desired is achieved.(10)

सिद्धेभ्यो निष्ठितार्थेभ्यो, वरिष्ठेभ्यः कृतादरः ।
अभिप्रेयार्थ-सिद्धयर्थ, नमस्कुर्वे पुनः पुनः ॥११॥
siddhēbhyō niṣṭita:rthēbhyō,
variṣṭēbhyah kṛta:darah.
abhiprēya:rtha-siddhyrtham,
namaskurvē punah punah..11..

Eng. I pay homage to such supreme souls having firm faith in the entire meaning of the subject for the attainment of desired meaning.(11)

आईमङ्गलकरणे सिरसा लहु पारया हवन्ति ।
मब्भे अब्बुच्छिती, बिज्जाविज्जाफलं चरमे ॥१२॥
a:īmaṅgalakaraṇē sirasā lahu pa:rayā havantitti.
mabbhē abbuchitī, bijja:vijja:phalam charamē..12..

Eng. The scholars have stated to recite auspicious hymns in the beginning, middle and end. Therefore, for the attainment of smoothness

Eng. Paying obeisance in the beginning helps in smooth completion of the task. Paying obeisance in the middle does not obstruct the task and paying obeisance in the end leads to the fruitful completion of the task.(12)

दुउण्णदं जहा जादं वारसावत्तमेव य ।

चदुस्सिरं तिसद्धिं च, किरियम्मं पउं जदे॥13॥

duuṇṇadam jaha: ja:dam va:rasa:vattamēva y.
chadussiram tisaddhim cha, kiriyammaṃ pauam jadē..13..

Eng. One should perform reverential conduct (kratikarm) with proper religious observance-twelve movements (a:vart), bowing head with folded and joined hands in reverence four times with purity of mind, words and body.(13)

किरियम्मं पिकरंतो णहोदिकिरियम्मणिज्जराभागो ।

बत्ती साणण्णदरं, साहूठाणं विराहंतो ॥ 14 ॥

kiriyammaṃ pikarantō ṇahōdikiriyammaṇijjara:bha:gō.
battī sa:ṇaṇṇadaram, sa:hu:ṭha:ṇam vira:hantō..14..

Eng. The saints who perform reverential conduct with any of the thirty-two faults do not achieve the fruits of it. Observing reverential conduct is meant for shedding of karmas. Therefore, the reverential conduct yields its fruits if performed with purity and getting away from thirtytwo faults.(14)

तिविहंतियरणसुद्धं भयरहियं दुविहगणपुणरूत्तं ।

विणएण कम्मविसुद्धं, किदिकम्मं होदि कायव्वं ॥ 15 ॥

tivihantiyaraṇasuddham

bhayarahiyam duvihagaṇapuṇaru:ttam.

viṇaēṇa kammavisuddham,

kidikammaṃ hōdi ka:yavvam..15..

Eng. Reverential conduct(kratikarm)be observed again and again according to the traditionof the acharyas paying due respect, keeping in mind three ways i.e.with the purity of mind,words and body, the purity of words and their meanings,getting free from pride in sitting or standing meditative posture.(15)