

Pratikraman - Observance of Self-Reflection (English Pratikraman)

Jainism believes that from time immemorial, every soul is full of impurities. Mithyätva (Ignorance) and Kashäya (anger, ego, deceit, and greed) which arise from attachment and hatred are the soul's impurities. To reduce and to remove such impurities, Jainism has prescribed certain practices known as Ävashyaka (essential practices) to be performed daily and regularly by all Jains.

These practices free the human mind from negative thoughts of attachment and hatred and enhance the soul's spiritual progress, ultimately leading to liberation. Ancient Jain literature defines six such activities.

Six Ävashyaks or Daily Practices:

1. Sämâyika State of Equanimity for certain duration
2. Chauvisattho or Chaturvimshati-Stava Devotional Prayer to Tirthankars
3. Vandana Respecting Ascetics
4. **Pratikraman** **Repentance and Confession of Sins of minor violations of Vows**
5. Käyotsarga Non-attachment to the Body
6. Pratyäkhyäna or Pachchakhäna Religious Vows

Each Ävashyak ritual includes many original Sutras written in Ardha-Mägadhi and Sanskrit languages. These Sutras consist of many hymns in praise of the Tirthankaras and many verses of repentance, confession, and requests for forgiveness.

Sämâyika - State of Equanimity

To remain in the state of equanimity without attachment and hatred, and to treat all living beings equal to one's self is called Sämâyika. Equanimity is the act of remaining calm and tranquil. It implies neutrality of mind and temper. It is essential for the practice of nonviolence and removal of Mithyätva and Kashäyas, which ultimately removes all Karma.

This ritual is performed to develop equal regard towards all living beings, equanimity towards pleasure and pain, and to be free from attachment and aversion.

- During Sämâyika, a devotee renounces worldly activities, fully controls his or her mind, speech and bodily activities, and lives the life of an ascetic. It is important to remain calm, meditate, read scriptures, or perform pratikramana ritual and request for forgiveness for one's sins.

One should reflect on the following attributes of the soul:

- Equanimity towards all beings
- Self-control with pure aspirations
- Abandonment of all thoughts tainted by desire and aversion.

During Sämâyika, if one thinks about material happiness, family, friends, and relationships, all of which are not true reflections of the soul, one should meditate on the Sutra called:

"NÄ-HAM" - I am not that

To reinforce identification with the soul, which has the qualities of perfect knowledge, vision, bliss, and power, meditate on the Sutra:

"SO-HAM" - I am that

By meditating on the true nature of the soul, bad karmas (sins) are eradicated. Therefore, it is recommended that all Jains perform Sämâyika as often as possible and at any time of the day.

Types of Sämâyika

There are two types of Sämâyika - partial and complete. Complete Sämâyika relates to monks and nuns because they practice equanimity at all times. The partial Sämâyika is for lay people (Shrävaks and

Shrāvīkās) so that they can learn to gradually detach themselves from all external objects. The minimum duration for the partial Sāmāyika is 48 minutes.

Faults to be avoided during Sāmāyika:

Jain scriptures describe 32 faults of Mind, Speech, and Body to be avoided during Sāmāyika.

Ten Faults of Mind

- To perform Sāmāyika without respect to its goals or procedures
- To perform Sāmāyika for prestige
- To perform Sāmāyika out of greed
- To perform Sāmāyika for vanity
- To perform Sāmāyika out of fear
- To perform Sāmāyika for material rewards and power
- To perform Sāmāyika with doubts
- To perform Sāmāyika with anger
- To perform Sāmāyika with impertinence, without respect to Tirthankar (Dev), Teacher (Guru), and Religion (Dharma)
- To perform Sāmāyika under pressure from others or without conviction

Ten Faults of Speech

- To use offensive speech
- To speak without thinking
- To speak or sing such songs that arouse uncontrollable emotions
- To use condensed sutras for convenience or to save time
- To use quarrelsome language
- To gossip
- To use mocking language
- To use hasty speech without clarity
- To use irrational speech
- To use unclear and ambiguous speech

Twelve Faults of the Body

- To sit with one leg over the other
- To sit with unsteady posture
- To sit with wavering eyesight
- To digress or to deviate from Sāmāyika for domestic or other work
- To lean against something
- To stretch the body, hands, and legs without reason
- To stretch the body lazily or to sleep
- To make sounds by stretching fingers of hands and feet (cracking knuckles)
- To remove dirt from the body
- To sit with one's hand on the head or forehead in a sorrowful posture or to walk without carefully sweeping the floor
- To sleep or to remain idle
- To cause oneself to be served by others without a reason

Sutras Recited During 1st Sāmāyika Āvashyak

Jain Prayer to Great Souls	Namaskār Mahāmangal Sutra
Benedictory Verse	Chattāri Mangalam Sutra
Guru Sthāpanā	Panchindiya Sutra
Forgiveness Verse of	Iryā Vahiyaē Sutra

Sāmāyika Introspection and Kāyotsarga Vow of Sāmāyika Concluding Vows of Sāmāyika Guru Utthāpanā	Tassa Uttari and Annattha Sutra Karemi Bhante Sutra Sāmāyika-vaya-jutto Sutra Namaskār Mahāmangal Sutra
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Chaturvimshati Stava - Prayer to Tirthankars

This is the reverential worship of the twenty-four Tirthankars to reflect on their qualities, such as freedom from attachment and aversion (Vitarāgatva).

Types of Devotional Prayer

The devotional prayer is also of two types; external (dravya) and internal (bhāva). To express one's devotion by worshipping Tirthankars' idols with purifying substances like rice and flowers constitutes external praise (dravya stuti), while to devotionally praise their inherent qualities is internal praise (bhāva stuti).

During Pratikraman, this is accomplished through the recitation of the following Sutras

- Namutthunam Sutra praises the qualities and virtues of the Tirthankar
- Logassa Sutra worships all 24 Tirthankars by name
- Jaya Viyarāya Sutra is a devotional prayer to Tirthankar
- Pukkharā-vara-di Sutra salutes the teachings (Āgam scriptures) of the Tirthankaras
- Siddhānam buddhānam sutra bows to all Siddhas along with Lord Mahāvīr and the pilgrimage (Tirtha) places where the Tirthankaras have attained nirvana

These prayers inspire an individual to practice these ideals in his/her own life. In this Pratikraman, we have incorporated Namutthunam, Logassa, and Jaya Viyarāya Sutras.

Sutras Recited During Chaturvimshati Stava Āvashyak

Worshipping of 24 Tirthankars	Logassa Ujjoyagare Sutra
Saluting Qualities of Tirthankars	Namutthunam Sutra
Devotional Prayer to Tirthankars	Jaya Viyarāya Sutra

Vandanā – Respecting Ascetics

Vandanā means paying respect to all ascetics including Āchāryas, Upādhyāyas, and all other Sādhus and Sādhis.

Types of Vandanā:

There are three types of Vandanā defined in Jain literature.

If we meet an ascetic on the road or any other places, we can just bow our head by saying 'Matthaena Vandāmi' or 'Vandāmi Namamsāmi', which means I bow to you.

If we visit ascetics in their Upāshray (temporary residence), then we should inquire about their well-being and request forgiveness for any impoliteness towards them.

Pratikraman ritual should be done in the presence of an ascetic. During the traditional Pratikraman ritual, one recites Suguru Vandanā sutra, which is a complete Vandanā of an ascetic.

For English Pratikraman, we have chosen the second type of Vandanā, because this will be most useful when any English speaking Jain visits an ascetic in an Upāshray. However the complete Vandanā (third type - Suguru Vandanā sutra) is defined in Appendix of this book.

Sutras Recited During 3rd Vandana Āvashyak

Bowing to Ascetics	Ichchhāmi Khamāsamano Sutra
Bowing to Ascetics	Tikhutto Sutra
Wellness of Guru	Ichchakāra sutra

Pratikraman – Repentance and Confession of Sins

"Prati" means "back" and "kraman" means "to go". It means to go back, to reflect and review, to confess and atone, asking for forgiveness from others for one's own faults of mind, body, and speech in one's daily activities, and forgiving faults of others and extending friendship to all.

Therefore, Pratikraman involves repentance and sincere confession for past sinful deeds and thoughts as well as the forgiveness of others' faults. This process of self-discipline provides protection from present sinful acts, and prevents future sinful acts through renunciation.

Types of Pratikraman

Jain monks and nuns must perform this ritual in accordance with tradition. Devoted Jain lay people staunchly observe this ritual while others practice it as often as possible.

It is recommended that Pratikraman be done twice a day, once in the morning known as Rāi Pratikraman and once in the evening known as Devasi Pratikraman. The morning Pratikraman is for the atonement of minor violations of vows incurred during the night and the evening Pratikraman is for the minor violation of vows of the day. There is a special Pratikraman for every fortnight (Pakkhi), every four months (Chamāsī), and yearly (Samvatsari) Pratikraman if not possible to perform the daily Pratikramans.

The annual Pratikraman that all Jains should strive to observe is called Samvatsari Pratikraman. The Samvatsari Pratikraman is performed on the last day of Paryushan and is followed by forgiveness, i.e. asking forgiveness for our wrongdoings to all living beings and forgiving others for their faults.

It generates feelings of friendliness and love towards all. Pratikraman (self-analysis) can make our lives happy and peaceful as well as build a harmonious society.

Dravya and Bhāva Pratikraman

The Jain ethics system outlines 5 great vows to be practiced by monks and nuns who have totally renounced worldly life. However for lay people, it outlines 12 vows (Vratas) of limited nature (see Appendix) that are less intense than those followed by monks and nuns. Jainism defines that everyone should strive to adopt these vows according to one's individual capacity and circumstances. The ultimate goal is to accept them as full vows.

In order to effectively avoid sinful activities, one should abandon wrong belief (Mithyātva), an unrestrained lifestyle (Avirati), unawareness, laziness, or lethargy (Pramāda), passions (Kashāya) and inauspicious activities of body, speech, and mind (Aprashasta Yoga).

To accept right faith or conviction, achieve self-restraint, become spiritually vigilant, cultivate good qualities like compassion and nonviolence, and attain the true nature of soul after giving up worldly activities is the essence of Pratikraman. In other words, it means returning to and reaffirming the path of nonviolence, truthfulness, and non-attachment.

During Pratikraman, a lay person reflects on these vows and repents and requests for forgiveness for minor violations (known as Atichār) that may have been committed knowingly or unknowingly. Contemplation on each of these vows takes place so that we are more aware of such circumstances and can avoid such minor violations of vows in the future.

If Pratikraman is performed only to confess past sinful acts and with an open declaration not to commit them in future, but the individual readily commits sinful activities, then this type of recitation of the ritual is called Dravya or external Pratikraman. Dravya Pratikraman is not useful; on the contrary, it is harmful. It deceives one's own self and is meant simply to deceive others.

If after the performance of Pratikraman ritual, an individual minimizes or eliminates sinful activities in real life, then the Pratikraman is called Bhāva or internal Pratikraman, which is very useful for purification of the soul.

Eligibility to do Pratikraman

Jain literature clearly indicates that the Pratikraman ritual is meant for repenting and requesting forgiveness for **“one’s past minor violations of the vows that may have occurred knowingly or unknowingly”**.

As previously mentioned, monks and nuns are to follow the he the 5 great vows and for lay people, there are 12 vows of limited nature. Hence the Pratikraman ritual is meant for monks, nuns and only those lay people who follow these vows. The logic is that if one does not practice the vows, then the question of repenting and forgiveness of minor violations of the vows does not arise.

Many Jain lay people do not practice the 12 vows. Therefore, after understanding the purpose and meaning of our great ritual, every Jain should strive to adopt the 12 vows of lay people according to their capacity and circumstances. They should review them before Samvatsari Pratikramana and improve their limits every year in such a way that ultimately they will be able to fully practice the vows and live an ascetic life.

Inclusion of Six Āvashyaks in the Ancient Pratikraman Āvashyak

During the last few centuries, review of Jain literature indicates that the word “Pratikraman” is used as a common noun for all six essential acts (six Āvashyakas). This is also meaningful because during the course of time the Pratikraman ritual has been expanded and enhanced to include the sutras of all other Āvashyakas. This way lay people can easily complete all six daily Āvashyak rituals within 48 minutes.

Sutras Recited During the 4th Pratikraman Āvashyak

General repentance of all Sins	Samvatsaria (Devasia) Padikkamane Thāum? Sutra
Repentance of Sins to all Living Beings of the universe	Sāta Lākha Sutra
Atonement of Eighteen Sins	18 Pāpsthānak Sutra
Atichār for minor violations of Lay people’s Vows	Contemporary Text
Universal Forgiveness to All Living Beings	Khāmemi Savve Jiva Sutra

Kāyotsarga – Meditation in a Yoga Posture

Kāyā means body and Utsarga means moving away or rising above. Hence, Kāyotsarga means rising above bodily activities to focus on the inner self, thus developing non-attachment towards our body while in meditation (Kāyotsarga). To perform Kāyotsarga in its true form, it is necessary to give up all passions.

Attachment to one’s body must be renounced in order to attain virtuous meditation (Dharma Dhyāna) and pure meditation (Shukla Dhyāna). During Pratikraman ritual, this is accomplished by meditation upon 12 Namaskār Sutra Kāusagga after repentance and confession of sins.

Sutras Recited During 5th Kāyotsarga Āvashyaka

Introspection and Kāyotsarga	Arihanta-cheiyānam, Annattha, and Namaskār Sutra
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Pratyākhyāna or Pachchakhāna – Taking Religious Vows

Taking religious vows (self control, renunciation of sinful activities, or doing pious activities) is called pratyākhyāna. This declaration is of two types - external (Dravya) and internal (Bhāva).

External or Dravya pratyākhyāna

Renunciation of external things like food, shelter and other possessions is Dravya pratyākhyāna.

Internal or Bhäva Pratyäkhyäna

Renunciation of internal impure states of the soul such as ignorance, anger, greed, ego, deceit, non-restraint, attachment and aversion are known as Bhäva or true Pratyäkhyäna.

One cannot attain true Bhäva Pratyäkhyäna without performing complete Dravya Pratyäkhyäna. For instance, one can begin by renouncing delicious food and other luxuries and live a simple life. The true performance of Bhäva pratyäkhyäna (true renunciation) leads to stoppage of new karma (Samvara), which gives rise to ultimate equanimity (Sambhava), and the attainment of liberation.

Hence the religious vows foster spiritual advancement through self-control.

Reflections on Spirituality

At the conclusion of the Pratikraman, we have added certain sutras to reflect upon the qualities of our true teacher (Sadguru), universal peace, universal friendship, and spirituality of self by reciting certain sutras and text.

Sutras Recited During Reflections

Reflection on True Teacher (Sadguru)	Some sutras from Atmasiddhi Shästra
Reflection on Universal Peace	Upsargäh Kshayam Yänti Sutra
Reflection on Universal Friendship	Shivmastu Sarva Sutra
Reflection on Spirituality and Pure Consciousness	Some sutras from Atmasiddhi Shästra and Simple Text

Pravin K Shah
Jaina Education Committee
jainaedu@gmail.com
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