

35. वंदित्तु सूत्र - Vandittu Sutra

35. Vandittu Sutra Introduction.

This is the longest principal aphorism of both night (devasika) and day (rāi) Pratikramana. A householder is supposed to observe five ethical codes of conduct (Ächära) and twelve householder vows (bärä vrata). This aphorism is to ask forgiveness, if any wrong doings have occurred while observing these vows.

35. वंदित्तु सूत्र

वंदित्तु सव्व-सिद्धे, धम्मयारिए अ सव्व-साहू अ.

- इच्छामि पडिक्कमिउं, सावग-धम्माइआरस्स.1.
- जो मे वयाइयारो, नाणे तह दंसणे चरित्ते अ.
सुहुमो व बायरो वा, तं निंदे तं च गरिहामि.2.
- दुविहे परिग्गहम्मि, सावज्जे बहुविहे अ आरंभे.
कारावणे अ करणे, पडिक्कमे देसिअं सव्वं.3.
- जं बद्धमिंदिएहिं, चउहिं कसाएहिं अप्पसत्थेहिं.
रागेण व दोसेण व, तं निंदे तं च गरिहामि.4.
- आगमणे-निग्गमणे, ठाणे चंकमणे अणाभोगे.
अभिओगे अ निओगे, पडिक्कमे देसिअं सव्वं.5.
- संका कंख विगिच्छा, पसंस तह संथवो कुलिंगीसु.
सम्मत्तस्स-इआरे, पडिक्कमे देसिअं सव्वं.6.
- छक्काय-समारंभे, पयणे अ पयावणे अ जे दोसा.
अत्तट्ठा य परट्ठा, उभयट्ठा चेव तं निंदे.7.
- पंचण्हमणु-व्वयाणं, गुण-व्वयाणं च तिण्हमइयारे.
सिक्खाणं च चउण्हं, पडिक्कमे देसिअं सव्वं.8.
- पढमे अणु-व्वयम्मि, थूलग-पाणाइवाय-विरइओ.
आयरिअ-मप्पसत्थे, इत्थ पमाय-प्पसंगेणं.9.
- वह-बंध-छवि-च्छेए, अइभारे भत्त-पाण-वुच्छेए.
पढम-वयस्स-इयारे, पडिक्कमे देसिअं सव्वं.10.
- बीए अणु-व्वयम्मि, परिथूलग-अलिय-वयण-विरइओ.
आयरिअ-मप्पसत्थे, इत्थ पमाय-प्पसंगेणं.11.
- सहसा रहस्स दारे, मोसुवएसे अ कूडलेहे अ.
बीय-वयस्स-इआरे, पडिक्कमे देसिअं सव्वं.12.
- तइए अणु-व्वयम्मि, थूलग-परदव्व-हरण-विरइओ.
आयरिअ-मप्पसत्थे, इत्थ पमाय-प्पसंगेणं.13.
- तेनाहड-प्पओगे, तप्पडिरूवे विरूद्ध-गमणे अ.
कूड-तुल कूड-माणे, पडिक्कमे देसिअं सव्वं.14.
- चउत्थे अणु-व्वयंमि, निच्चं परदार-गमण-विरइओ.

आयरिअ-मप्पसत्थे, इत्थ पमाय-प्पसंगेणं.....	15.
अपरिग्गहिआ-इत्तर, अणंग-विवाह-तित्त्व-अणुरागे.	
चउत्थ-वयस्स-इआरे, पडिक्कमे देसिअं सत्वं.....	16.
इत्तो अणु-व्वए पंचमंमि, आयरिअ-मप्पसत्थम्मि.	
परिमाण-परिच्छेए, इत्थ पमाय-प्पसंगेणं.....	17.
धण-धन्न-खित्त-वत्थू, रूप-सुवन्ने अ कुविअ-परिमाणे.	
दुपए चउप्पयंमि य, पडिक्कमे देसिअं सत्वं.....	18.
गमणस्स उ परिमाणे, दिसासु उड्ढं अहे अ तिरिअं च.	
वुड्ढी सइ-अंतरद्धा, पढमम्मि गुण-व्वए निंदे.....	19.
मज्जम्मि अ मंसम्मि अ, पुप्फे अ फले अ गंध-मल्ले अ.	
उवभोग-परिभोगे, बीअम्मि गुण-व्वए निंदे.....	20.
सचित्ते पडिबद्धे, अपोलि-दुप्पोलिअं च आहारे.	
तुच्छोसहि-भक्खणया, पडिक्कमे देसिअं सत्वं.....	21.
इंगाली-वण-साडी-, भाडी-फोडी सुवज्जए कम्मं.	
वाणिज्जं चैव दंत-लक्ख-रस-केस-विस-विसयं.....	22.
एवं खु जंत-पिल्लण कम्मं, निल्लंछणं च दव-दाणं.	
सर-दह-तलाय-सोसं, असई-पोसं च वज्जिज्जा.....	23.
सत्थग्गि-मुसल-जंतग-तण-कट्ठे मंत-मूल-भेसज्जे.	
दिन्ने दवाविए वा, पडिक्कमे देसिअं सत्वं.....	24.
न्हाणु-व्वट्टण-वन्नग-विलेवणे सद्द-रूव-रस-गंधे.	
वत्थासण-आभरणे, पडिक्कमे देसिअं सत्वं.....	25.
कंदप्पे कुक्कुइए, मोहरि-अहिगरण-भोग-अइरित्ते.	
दंडम्मि अणट्ठाए, तइअम्मि-गुण-व्वए निंदे.....	26.
तिविहे दुप्पणिहाणे, अण-वट्ठाणे तहा सइ-विहूणे.	
सामाइय-वितह-कए, पढमे सिक्खा-वए निंदे.....	27.
आणवणे पेसवणे, सद्दे रूवे अ पुग्गल-क्खेवे.	
देसावगासिअम्मि, बीए सिक्खा-वए निंदे.....	28.
संथारुच्चार-विहि-पमाय तह चैव भोयणा-भोए.	
पोसह-विहि-विवरीए, तइए सिक्खा-वए निंदे.....	29.
सचित्ते निक्खिवणे, पिहिणे ववएस-मच्छरे चैव.	

कालाइक्कम-दाणे, चउत्थे सिक्खा-वए निंदे.....	30.
सुहिएसु अ दुहिएसु अ, जा मे अस्संजएसु अणुकंपा. रागेण व दोसेण व, तं निंदे तं च गरिहामि.....	31.
साहूसु संविभागो, न कओ तव-चरण-करण-जुत्तेसु. संते फासुअ-दाणे, तं निंदे तं च गरिहामि.....	32.
इह-लोए पर-लोए, जीविअ-मरणे अ आसंस-पओगे. पंच-विहो अइआरो, मा मज्झ हुज्ज मरणंते.....	33.
काएण काइअस्स, पडिक्कमे वाइअस्स वायाए. मणसा माणसिअस्स, सव्वस्स वयाइआरस्स.....	34.
वंदण-वय-सिक्खा-गारवेसु, सन्ना-कसाय-दंडेसु. गुत्तीसु अ समिईसु अ, जो अइआरो अ तं निंदे.....	35.
सम्मद्विट्ठी जीवो, जइ वि हु पावं समायरइ किंचि. अप्पो सि होइ बंधो, जेण न निद्धंसं कुणइ.....	36.
तं पि हु सपडिक्कमणं, सप्परिआवं सउत्तर-गुणं च. खिप्पं उवसामेइ, वाहि व्व सुसिक्खिओ विज्जो.....	37.
जहा विसं कुट्ठ-गयं, मंत-मूल-विसारया. विज्जा हणंति मंतेहिं, तो तं हवइ निव्विसं.....	38.
एवं अट्ठ-विहं कम्मं, राग-दोस-समज्जिअं. आलोअंतो अ निंदंतो, खिप्पं हणइ सुसावओ.....	39.
कय-पावो वि मणुस्सो, आलोइअ निदिअ गुरु-सगासे. होइ अइरेग-लहुओ, ओहरिअ-भरुव्व भारवहो.....	40.
आवस्सएण एएण, सावओ जइवि बहुरओ होइ. दुक्खाणमंत-किरिअं, काही अचिरेण कालेण.....	41.
आलोअणा बहुविहा, न य संभरिआ पडिक्कमण-काले. मूल-गुण-उत्तर-गुणे, तं निंदे तं च गरिहामि.....	42.
तस्स धम्मस्स केवलि-पन्नतस्स, अब्भुट्ठिओ मि आराहणाए, विरओ मि विराहणाए. तिविहेण पडिक्कंतो, वंदामि जिणे चउव्वीसं.....	43.
जावंति चेइआइं, उइडे अ अहे अ तिरिअ-लोए अ. सव्वाइं ताइं वंदे, इह संतो तत्थ संताइं.....	44.
जावंत के वि साहू, भरहेरवय-महाविदेहे अ.	

सव्वेसिं तेसिं पणओ, तिविहेण तिदंड-विरयाणं.	45.
चिर-संचिय-पाव-पणासणीइ, भव-सय-सहस्स-महणीए.	
चउवीस-जिण-विणिग्गय-कहाइ, वोलंतु मे दिअहा.	46.
मम मंगल-मरिहंता, सिद्धा साहू सुअं च धम्मो अ.	
सम्म-द्विट्ठी देवा, दित्तु समाहिं च बोहिं च.	47.
पडिसिद्धाणं करणे, किच्चाण-मकरणे पडिक्कमणं.	
असद्धणे अ तथा, विवरीअ-परूवणाए अ.	48.
खामेमि सव्व-जीवे, सव्वे जीवा खमंतु मे.	
मिती मे सव्व-भूएसु, वेरं मज्झ न केणइ.	49.
एवमहं आलोइअ, निंदिअ-गरहिअ-दुगंछिअं सम्मं.	
तिविहेण पडिक्कंतो, वंदामि जिणे चउव्वीसं.	50.

35. Vandittu Sutra

vandittu savva-siddhe, dhammāyarie a savva-sāhu a. icchāmi padikkamiu, sāvaga-dhammāiārassa.	1.
jo me vayāiyāro, nāne taha dansane caritte a. suhumo va bāyaro vā, tam ninde tam ca garihāmi.	2.
duvihe pariggahammi, sāvajje bahuvihe a ārambhe. kārāvane a karane, padikkame desiam savvam.	3.
jam baddhamindiehim, cauhim kasāehim appasatthehim. rāgena va dosenā va, tam ninde tam ca garihāmi.	4.
āgamane-niggamane, thāne cankamane anābhoge. abhioge a nioge, padikkame desiam savvam.	5.
sankā kankha vigicchā, pasansa taha santhavo kulingisu. sammattassa-iāre, padikkame desiam savvam.	6.
chakkāya-samārambhe, payane a payāvane a je dosā. attatthā ya paratthā, ubhayatthā ceva tam ninde.	7.
pancanhamanu-vvayānam, guna-vvayānam ca tinhamaiyāre. sikkhānam ca caunham, padikkame desiam savvam.	8.
padhame anu-vvayammi, thulaga-pānāivāya-viraio. āyaria-mappasatthe, ittha pamāya-ppasangenam.	9.
vaha-bandha-chavi-cchee, aibhāre bhatta-pāna-vucchee. padhama-vayassa-iyāre, padikkame desiam savvam.	10.
bie anu-vvayammi, parithulaga-aliya-vayana-viraio. āyaria-mappasatthe, ittha pamāya-ppasangenam.	11.
sahasā rahassa dāre, mosuvaese a kudalehe a. biya-vayassa-iāre, padikkame desiam savvam.	12.
taie anu-vvayammi, thulaga-paradavva-harana-viraio. āyaria-mappasatthe, ittha pamāya-ppasangenam.	13.

tenähada-ppaoge, tappadiruve viruddha-gamane a. kuda-tula kuda-mäne, padikkame desiam savvam.	14.
cautthe anu-vvayammi, niccam paradära-gamana-virao. äyaria-mappasatthe, ittha pamäya-ppasangenam.	15.
apariggahiä-ittara, ananga-viväha-tivva-anuräge. cauttha-vayassa-iäre, padikkame desiam savvam.	16.
itto anu-vvae pancamammi, äyaria-mappasatthammi. parimäna-paricchee, ittha pamäya-ppasangenam.	17.
dhana-dhanna-khitta-vatthu, ruppa-suvanne a kuvia-parimäne. dupae cauppayammi ya, padikkame desiam savvam.	18.
gamanassa u parimäne, disäsu uddham ahe a tiriam ca. vuddhi sai-antaraddhä, padhamammi guna-vvae ninde.	19.
majjammi a mansammi a, pupphe a phale a gandha-malle a. uvabhoga-paribhoge, biammi guna-vvae ninde.	20.
sacitte padibaddhe, apoli-duppoliäm ca ähäre. tucchosahi-bhakkhanayä, padikkame desiam savvam.	21.
ingäli-vana-sädi-, bhädi-phodi suvajjae kammam. vänijjam ceva danta-lakkha-rasa-kesa-visa-visayam.	22.
evam khu janta-pillana kammam, nillanchanam ca dava-dänam. sara-daha-taläya-sosam, asai-posam ca vajjijjä.	23.
satthaggi-musala-jantaga-tana-katthe manta-mula-bhesajje. dinne davävie vä, padikkame desiam savvam.	24.
nhänu-vvattana-vannaga-vilevane sadda-ruva-rasa-gandhe. vatthäsana-äbharane, padikkame desiam savvam.	25.
kandappe kukkuie, mohari-ahigarana-bhoga-airitte. dandammi anathhäe, taiammi-guna-vvae ninde.	26.
tivihe duppanihäne, ana-vatthäne tahä sai-vihune. sämäiya-vitaha-kae, padhame sikkhä-vae ninde.	27.
änavane pesavane, sadde ruve a puggala-kkheve. desävagäsiammi, bie sikkhä-vae ninde.	28.
santhäruccära-vihi-pamäya taha ceva bhoyanä-bhoe. posaha-vihi-vivarie, taie sikkhä-vae ninde.	29.
sacitte nikkhivane, pihine vavaesa-macchare ceva. käläikkama-däne, cautthe sikkhä-vae ninde.	30.
suhiesu a duhiesu a, jä me assanjaesu anukampä. rägena va dosenä va, tam ninde tam ca garihämi.	31.
sähusu samvibhāgo, na kao tava-carana-karana-juttesu. sante phäsua-däne, tam ninde tam ca garihämi.	32.
iha-loe para-loe, jivia-marane a äsansa-paoge. panca-viho aiäro, mä majjha hujja maranante.	33.
käena käiassa, padikkame väiassa väyäe. manasä mänasiassa, savvassa vayäiarassa.	34.
vandana-vaya-sikkhä-gäravesu, sannä-kasäya-dandesu. guttisu a samiisu a, jo aiäro a tam ninde.	35.

sammadditthi jivo, jai vi hu pävam samāyarai kinci.	
appo si hoi bandho, jena na niddhamdhasam kunai.	36.
tam pi hu sapadikkamanam, sappariävam sauttara-gunam ca.	
khippam uvasāmei, vähi vva susikkhio vijjo.	37.
jahä visam kuttha-gayam, manta-mula-visārayä.	
vijjä hananti mantehim, to tam havai nivvisam.	38.
evam attha-viham kammam, räga-dosa-samajjiam.	
äloanto a nindanto, khippam hanai susävaö.	39.
kaya-pävo vi manusso, äloia nindia guru-sagäse.	
hoi airega-lahuo, oharia-bharuvva bhäravaho.	40.
ävassaena eena, sävaö jaivi bahurao hoi.	
dukkhänamanta-kiriam, kähi acirena kälena.	41.
äloanä bahuvihä, na ya sambhariä padikkamana-käle.	
mula-guna-uttara-gune, tam ninde tam ca garihämi.	42.
tassa dhammassa kevali-pannattassa, abbhutthio mi ärähanäe, virao mi virähanäe.	
tivihena padikkanto, vandämi jine cauvisam.	43.
jävanti ceiäim, uddhe a ahe a tiria-loe a.	
savväim täim vande, iha santo tattha santäim.	44.
jävanta ke vi sähu, bharahevavaya-mahävidehe a.	
savvesim tesim panao, tivihena tidanda-virayänam.	45.
cira-sanciya-päva-panäsanii, bhava-saya-sahassa-mahanie.	
cauvisa-jina-viniggaya-kahäi, volantu me diahä.	46.
mama mangala-marihantä, siddhä sähu suam ca dhammo a.	
samma-dditthi devä, dintu samähim ca bohim ca.	47.
padisiddhänam karane, kiccäna-makarane padikkamanam.	
asaddahane a tahä, vivaria-paruvanäe a.	48.
khämemi savva-jive, savve jivä khamantu me.	
mitti me savva-bhuesu, veram majjha na kenai.	49.
evamaham äloia, nindia-garahia-duganchiam sammam.	
tivihena padikkanto, vandämi jine cauvisam.	50.

35. Stanzaic Meaning :--

Bowing to the Omniscient pathfinders (tirthankaras) and liberated souls (siddhas), the leaders of monastic congregation (dharmächärya), and all the monks (sädhus), I wish to confess for all the wrong doings I may have committed while following layman's vows. .1

I wish to confess, scorn and reproach for whatever slight or major wrong doing I may have committed, in respect to ethical behavior related to right knowledge (jnäna), right faith (darshana), right conduct (chäritra) and the other two, austerity (tapa) and energy (virya)..... .2

I want to repent for the wrong doing I may have committed in regard to acquiring two types of possessiveness, external (wealth, live stock, land etc) and internal (passions,

etc.) as well as any day-to-day harmful activities, either done by me or approved such activities done by others..... 3

I scorn and reproach all the wrong doing I may have committed as a result of activities by sense organs (indriya), or by four kinds of passions (kashāya), and by attachment and aversion..... 4

I want to confess for all wrongdoings I may have committed during the day while coming, going, standing, moving about, and performed sinful activities under pressure from any one and due to bondage..... 5

I want to confess for any wrong doing of right faith that I may have committed during the day, by doubt, desire, dislike, praise and acquaintance with believers in false doctrines.6

I criticize myself for the harm I may have caused to six categories of living beings while cooking, making someone else to cook or approve someone else cooking, for myself, for others or for both. (Explanation: cooking is just one example. Reprehension or fault is for any activity where there is desire to kill, or actually harm or kill any living beings).7

I want to confess (pratikramana) for whatever violations I may have committed during the day in respect to the five minor vows (anu vrata), three spiritual vows of merit (guna vrata) and four spiritual vows of discipline (shikshā vrata).8

As regards to the first vow of non-violence, I want to confess for whatever violations I may have committed during the day, due to my careless (pramāda) or disapproving behavior to a living being, such as beating, binding (tying), mutilating, overloading and starving others.9, 10

As regards to the second vow of truthfulness, I want to atone for whatever violations I may have committed during the day, due to careless or disapproving behavior, such as falsely accusing, disclosing close secrets of trusting person, betraying by divulging spousal secrets, preaching wrong doctrines and forging documents. 11, 12

As regards to the third vow of non-stealing, I want to confess for whatever violations I may have committed during the day, due to careless or disapproving behavior, such as buying stolen goods, helping a thief in burglary, adulterating and selling, smuggling and selling contrabands and falsifying weights and measures... 13, 14

As regards the fourth vow of celibacy, I want to confess for whatever adultery I may have committed during the day, due to careless or disapproving behavior, such as illicit sexual relations with unmarried girls other women, arranging marriage for strangers and have intense sensual desires.15, 16

As regards to the fifth lesser vow of non-possession, I want to confess for whatever violations I may have committed during the day, due to careless or disapproving behavior, such as excessive accumulation of wealth and grains, farm and real estate property, silver, gold and other precious metals, two legged and four legged living beings..... 17, 18

As regards to voluntary confinement of directions (dig vrata) the first spiritual vow of self discipline (guna vrata), I want to criticize myself for whatever violations I may have committed by increasing or forgetting the restrictions in movement in upper, lower, or oblique direction 19

As regards to simplicity (bhogābhoga vrata) the second spiritual vow of self discipline, I want to reprehend for whatever violations I may have committed like, consuming alcoholic beverages, meat, other forbidden food and fruits, enjoying the fragrance of flowers, camphor, and wearing flower garlands..... 20

I want to make it right by confessing for whatever violations I may have committed during the day by using sentient things, eating uncooked, partially cooked or food of little or no nutritious value (Junk food).21

A lay person should strictly avoid doing the following five occupations harmful to living beings:

Using fire to bake the bricks and earthen vessels (potter), growing or destroying flowers, fruits, vegetables or grains (farming), selling or renting domestic farm animals, carts drawn by livestock, (horses, camels, cattle) digging or drilling wells. A lay person should also refrain from doing following five types of businesses which deal in selling or buying ivory, pearls, wax, clarified-butter (ghee), oil, jaggery, slaves, bird feathers, animal hairs, narcotics, liquors and weapons..... 22

For the same reason one should avoid the following five activities; use of flour mills; use of grinding machines to crush sugarcane and sesame seeds; piercing the nose, ears or cut off body parts; to set fire in forests, houses or fields with vegetation; emptying the lakes and water reservoirs; support profession of prostitution; and raise wild animals. .23

I want to amend by confessing for any wrong doing I may have committed during the day by providing weapons, kilns (furnaces) for fire, wooden pestle (dhoko), stone hand mills (ghanti), straw, wood, magical spells or herbs or powders. 24

I want to amend by confessing for any wrong doing I may have committed during the day like using excessive water to bathe, applying turmeric powder to body, applying fragrant powder or sandal wood paste to the body, listening to music and watching television excessively for entertainment, use make-up, flavors, scents, clothes, luxurious seat, jewelry etc..... 25

As regards to piety (anarthadanda vrata) the third spiritual vow of merit, I want to reprehend for whatever violations I may have committed like, telling vulgar stories, crude jokes and making fun of others; keeping arms in house; and possessing things in excess.26

The things listed in verses 22 to 26 are violations of vow of piety, the third spiritual vow of self-discipline.

As regards to the practice of equanimity (sāmāyika), the first Disciplinary vow (shikṣā vrata), I want to criticize myself for whatever violations I may have committed like, non-vigilant activities of mind, speech and body (evil thoughts, words or actions), taking wrong postures, forgetfulness about time of performing sāmāyika etc.27

As regards to the additional confinement (deshāvakāshika vrata) the second Disciplinary vow, I want to reprehend for whatever violations I may have committed such as, by getting or sending things for self-consumption or business beyond the set limits; drawing some one's attention by coughing, clapping, by making sound or by throwing objects. 28
As regards to living an ascetic's life (sadhu) for limited duration (posadhopavāsa vrata), the third Disciplinary vow, I want to reprehend for whatever violations I may have committed such as, not being vigilant while putting things down on the floor; being negligent at the time of urinating and defecating; idling away the time by napping or sleeping and worrying about meals..... 29

As regards to charity (dāna vrata) the fourth Disciplinary vow, I want to reprehend for whatever violations I may have committed like; covering up alms with living things; telling lies about articles offered to the monks or inviting them to take meal after their time has passed; doing charity in a state of anger, pride or jealousy.30

I want to criticize and reprehend myself in the presence of the holy preceptor (guru), for any wrong doing I may have committed by showing compassion, out of attachment towards the monks and nuns who may be happy, healthy, learned and of good conduct or with feelings of aversion towards unhappy, sick, lacking in right knowledge and of loose conduct.....31

I want to criticize and reprehend myself in the presence of the holy preceptor, if I have failed to give alms for reasons beyond my control to the monks who faithfully observe vows of austerity and self-restraint.32

I do not want to commit any one of the following five wrong doing: to the vow of auspicious voluntary death (sanlekhanā) till my demise; to use the mystical powers to gain material happiness in this world or in heavens; desire to live longer if I gain name and fame by austerity; desire to die if sorrows befalls on me; or to entertain intense sensual desires.33

I want to amend by confessing any wrong doing I may have committed in respect to any of the vows and restraints by harmful physical, vocal or mental activities. 34.

I criticize myself for any wrong doing I may have committed in respect to: two types of worships (to God and to spiritual teacher) (vandankärya); 12 vows (vratkärya); two types of teachings {to read the scriptures, to understand them and to put into practice (shikshäkarma)}; three kinds of prides (gärava) (of taste, wealth and physical health); four types of instincts (sangnä) (of food, fear, sex and hoarding), four types of passions (kashäya); three types of evil activities (danda) (mental, verbal and physical); three-fold self-control (gupti); and five-fold vigilance (samiti)..... 35

A person with right faith acquires only minor karmic bond even though one may commit sins because one does not act with malice or cruelty. And when he confesses and repents as prescribed by a spiritual preceptor he gets rid of them swiftly, the same way as a well trained physician cures sickness..... 36, 37

Just as a well-trained physician removes the poison spread in a body and renders it poison free with help of right spells, the same way a layperson that has confessed and repented his sins sincerely in front of a spiritual preceptor, is able to swiftly destroy the bonds of all eight karmas formed due to hatred and attachment. He lightens his burden of sins just as a person feels lightened when he unloads the heavy burden he happens to carry..... 38, 39, 40

A layperson that has accumulated much karmic dust due to sinful activities, will be able to destroy all the sinful sorrows by performing spiritual retreat involving penance. (pratikramana).41

I want to criticize myself and reprehend in front of a spiritual preceptor for any wrong doing I may have committed because of not contemplating on any lapses related to principal vows (mula guna) (five minor vows and three merit vows) and auxiliary vows {(uttara guna) (Disciplinary vow)} at the time of performing penitential retreat. (pratikramana)..... 42

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

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

I wish to spend all my days in contemplating on the Scriptures spoken by 24 Tirthankars, which destroys all the sins committed from eternity and brings an end to multitude of rebirths..... 46

Lord Arihanta, Lord Siddha, respected monks and Scriptures are auspicious to me. O Enlightened one, bestow equanimity (calmness) and right faith on me.47

One should perform penitential retreat for any wrong doing one may commit in respect to the following four reasons: committing forbidden activities listed in the scriptures, failing to do the pious activities, having doubt in, and to speak against the scriptures..... 48

I forgive all living beings. I seek pardon from all living beings. I am friendly towards all living beings. And seek enmity (hatred) with none.49

I bow down to 24 Tirthankars after purifying the mind, speech and body by contemplating, reprehending, repenting and despising my sins in presence of the spiritual preceptor..... 50

35. Explanation:

As is the custom, recitation of this sutra begins with first paying homage to the five supreme beings, followed by asking for forgiveness for any wrong doing committed while following the house holder’s vows (shrāvaka vratta), which a Jaina layperson will take in preparation for a life of a sadhu.