

INSIGHT INTO PARYUSHAN FESTIVAL



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Namo Arithantanam

Welcome to the 'Insight Into Paryushan Festival Booklet'.

Paryushan is the most important annual festival of our Jain faith. Sadly, many of us do not understand the rituals and miss out on the significance of the Paryushan Festival. The aim of this booklet is hopefully to raise awareness and generate interest and enthusiasm, especially amongst our youngsters for the Paryushan Festival.

This booklet is my humble attempt to explain the meaning, the significance and the essence of the Paryushan Festival. Please accept our 'Michchami Dukkadam' for any unforeseen errors.

Wishing everyone a very joyous Paryushan. Walk the talk - Live the Jain Way of Life.

"Khamemi Savve Jiva, Savve Jiya Khamantu Me:
Metti Me Savve Bhuyesu, Veram Majham N Kenal
Kshama Viam Bhushanam
Kshamaavani Michhaa Mi Dukkaram"



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PARYUSHAN FESTIVAL

“This special eight day festival is not for outward show, It is time for introspection, it is a time to scrutinize ourselves within”

WHAT IS PARYUSHAN?

Paryushan - the celebration of spiritual awareness - is the most important annual festival of Jain religion.

The original Prakrit(ardha-magadhi) term for Paryushan is ‘Pajjo-savana’. The word “Paryushan” has several different meanings:

- Pari+ushan = all directions + to stay closer = To stay closer to our own soul from all directions. To stay absorbed in our own-self (soul), we do Svadhyaya (self-study), meditation, austerities, etc.
- Another meaning: Pari+ushan=all kinds + to burn = to burn (shed) our all types of karmas. To shed our karma we do twelve different types of austerities including fasting.
- Pari + upshamana + upshamana means to suppress, to suppress our passions (kashayas—anger, ego, deceit and greed) from all directions.

The festival lasts eight days. It is stated in Jain scriptures that the start of Paryushan should not be less than one month and twenty days after the start of the rainy season. Every year Paryushan starts on about the Shravan Vad Baras and ends on Bhadarva sud choth (late August—early September). During these eight days, all Jains - young and old - become spell-bound in an atmosphere of enthusiasm and felicity. It is a period of repentance for the acts of the previous year and austerities to help shed the accumulated karma. All Jains endeavour to exercise self-discipline and do penance to purify their souls to the best of their individual capacities.

THE ORGINS OF PARYUSHAN

The origins of the Paryushan Festival are rooted in the agricultural lifestyles of India of centuries ago, when people lived in small, dispersed villages. After the monsoon rains and harvests, people had a break from the agricultural work. Roads would become difficult to traverse, and the increase in insects would make it difficult to travel



without killing them. Therefore, the people and the Sadhus/Sadhvis tended to stay in their villages, avoiding any travel. This gave them the chance to spend these days of Paryushan to celebrate religion, to focus on purifying themselves, advancing their knowledge and so on. Not much of the history of Paryushan can be ascertained from the Kalpasutra, which is read during the Festival. The Kalpasutra, does however puts forth, specific rules of behaviour for the monks and nuns during the Paryushan.

WHY IS PARYUSHAN CELEBRATED?

Paryushan is a time for self-analysis and soul searching. It is a fact that even if one makes a concerted effort to live within the framework of high moral standards and ideals, one can not avoid mistakes due to the complexities and hardship of life. Paryushan provides a break from routine life and allows us to reflect and contemplate on our past conduct, in the light of the teachings of Jainism and make a determination to lead a spiritually cleaner life in the future. Paryushan also reminds us that life's ultimate and highest aim is not the pursuit of materialism but the attainment of Nirvana.

Paryushan also provides us with an opportunity to practice non-violence (Ahimsa) to a greater extend than during the past year, by engaging in self-discipline (Sanyam) and by performing penance (Tapah) such as study of scriptures (Swaadhyaaya), partial or complete fasting, introspection (Pratikraman) and introspection (Pratikraman) and repentance (Praayaschitta).

Paryushan also has an important social aspect. These holy days brings everybody together, during which we learn to avoid inequality and discrimination. We put aside feelings of superiority or inferiority. We learn that we are all equal regardless of wealth and social status, and meet fellow members of the community without any selfish motives, leaving our worldly affairs behind. We think of Parasparopagraho Jivanam - all life is bound together by mutual support and interdependence. Community spirit grows amongst all, and we should all be united.

HOW IS PARYUSHAN CELEBRATED?



During Paryushan, we as Jains are expected to study the scriptures and religious books, reflect on basic principles of Jainism and purify our conduct. We also try and observe the vows of non-violence,

truth, non-stealing, purity of mind and body and non-possessiveness to a greater extent and resolve for greater effort for spiritual progress in the coming year.

Pratikraman is performed by many Jains during the Paryushan. Pratikraman literally means reflection - looking back over the events and actions of the past.

During the Paryushan Festival we should try and observe the following five essentials: -

1. **SADHARMIK VATSALYA:** (Welfare of fellow Jains). To feel heart felt affection for not only fellow Jains, but also other people and all living creatures. One should also extend help and care to those who are on the same path, and do our utmost to remove the causes of unhappiness for fellow Jains.
2. **AMARI PRAVARTAN:** (Ahimsa or non-violence). To be non-violent in thought, words, and deeds and to bestow fearlessness in every life form.
3. **ATTHAMA TAPA:** (Fasting for three days). The austerity of fasting for three days continuously to purify one's body. It is said that the three days represent the three jewels of Jainism - Right Faith, Right Knowledge and Right Conduct. If one can not fast for three consecutive days, one should fast on three separate days, and if this is not possible, then try and do six Ayambils (one meal only of tasteless food, during the whole day) or 12 ekaashan (eating once a day), or 24 besan (eating twice a day) or 60 rosary mala of Navkar Mantra
4. **CHAITYA PARIPATI:** (Temple Yatra). Pilgrimage to holy places, showing respect and devotion to the Lord through worship, prayers and meditation.
5. **KSHAMAPANA:** (Forgiveness). To ask for forgiveness from all beings who in the past or present life may have suffered because of us. To forgive those who have hurt us and forgive their shortcomings and weaknesses.

During these eight days, many Jains do not eat after sunset, because sunlight is a natural disinfectant and thus bacteria content in the atmosphere is less during the daytime. Some do not eat vegetables grown underground - root vegetables like potatoes/ onions/garlic - because entire plants are destroyed in obtaining them. Many Jains do not eat green vegetables during Paryushan.



WHY DO PEOPLE FAST DURING THE PARYUSHAN FESTIVAL?

Fasting is a good way of developing self control. Health permitting, everyone should fast occasionally. During Paryushan, Some Jains observe eight day fast (Athaai), drinking only boiled water, whilst others fast for a day (Anashan), or a partial fast (Ekaashan - eating once a day or Besan - eating twice a day).

We should bear in mind that these fasts are only meaningful only if one's thoughts and feelings are pure and free from passions such as pride, greed, anger etc.

WHAT IS THE SIGNIFICANCE OF SAMVATSARI

The last day of Paryushan is the Samvatsari, and is the most important of all. On this day, most Jains try to observe a fast and collectively perform the Samvatsari Pratikraman. This is also the day of 'forgive and forget' - Tass Michami Dukkaram. We ask for forgiveness from family and friends for any faults which we have committed towards them in the previous year. It is regarded as a definite stage in the spiritual life not to harbour ill-will beyond the space of one year, so annual occasion of repentance and forgiveness is important.

WHAT DOES MICHCHHAMI DUKKADAM MEAN?

On the final day of the Paryushan Festival - on Samvatsari - we say ' Michchhami Dukkadam', to each other.

Michchhami means to be fruitless (forgiven) and Dukkadam (Dushkrut) means bad deeds. The literal meanings of Michchhami Dukkadam is may my bad deeds (with you) be fruitless. So the reason for saying or writing someone Michchhami Dukkadam is that if I have done any harm to you then those deeds to be forgiven (be fruitless).

During the Samvatsari Pratikraman, 'Tassa Michchhami Dukkadam' is said at the end of many sutras. Here it means, 'If I have committed any violations or transgressions related to those minor vows to be observed by lay persons, then those violations to be forgiven (be fruitless).



RELEVANCE OF THE PARYUSHAN FESTIVAL IN MODERN TIMES

Paryushan Is a Time To:

open your eyes - expand your mind - question your comfort
challenge your conditioning - inspect your habits - examine your beliefs
scrutinize your reasoning - analyze your motives - interrogate your "SELF"

At times, it seems we are so busy, that there are not enough hours in the day. The Paryushan Festival is a timely reminder for all of us to take a break and spend some time to reflect and mediate on our lives to date. It is an opportunity to spend some quality time with oneself, to have a conversation with oneself, undertake an appraisal on oneself and evaluate one's progress in living the Jain Way of Life.

"Paryushan is a time for reflection and introspection. It is a time when we all need to take stock of our lives and carry out a 'spiritual audit'. The eight days of Paryushan provide us with an opportunity not only to cleanse our minds and bodies but also to cleanse our souls and rid ourselves of all the unholy baggage that we may have"

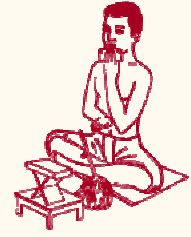
From time to time, each of us needs to allow ourselves to contemplate, reflect and mediate on the purpose of our individual life and the meaning and influence it has on ourselves as well as our fellow-beings. The quality of our life and living is not measured by how long we live, but rather on how well we live; the legends we write and express and the legacy we leave for future generations. A life well lived is indeed a life well examined.

The Paryushan Festival every year gives us an opportunity to step back from our daily lives and go on a personal 'retreat' for eight days. Going on a 'retreat' is not running away from life - the opposite is true. It is a time to turn our attention to focus inwards, become re-acquainted with ourselves. The most effective way to do this is through introspection/self observation. Self knowledge is seeing how we see our self, influence the way we see the world. Going on 'personal retreat' allows us a brief respite, allowing us to return to the reality of our inner peace, our inner joy and inner love. These are the spiritual qualities eternally at the heart of our personality. In our daily lives, we can draw on these qualities which we have strengthened during our journey into inner space.



PRATIKRAMAN

**'Look not at the faults of others,
at what they have done or left undone;
Rather, look at what you have yourself
have done or left undone'**



What is Pratikraman

Pratikraman is for making atonement (praayaschitta), repenting our sinful conduct and bringing back the soul which has lost its way and become outwardly. Pratikraman is the combination of two words - Pra meaning return and atikraman meaning violation. Literally, it means returning from violation, turning back to the self.

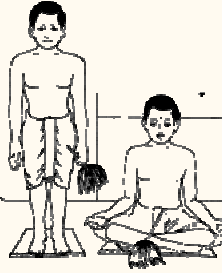
Pratikraman is the process of clearing one's conscience by soliciting pardon from all other living beings for personal actions committed in deeds, words and thoughts. It entails going back to the path of non-violence, truthfulness, non-stealing, self-control and non-attachment. Pratikraman involves self analysis, self improvement, self realisation and introspection, resulting in repentance for transgressions, renunciation of bad thoughts and actions and a resolve to gain strength to prevent such offences in the future. The ultimate aim of pratikraman is to minimise the impact of our mistakes on our lives and to ensure that such mistakes are not repeated. Thus pratikraman is not only a religious ritual but it serves to exercise control over one's mind by prodding it to overcome its weakness and encouraging it to strive for humility, extending friendship, forgiving the faults of others and for asking forgiveness with an open heart.

Pratikraman is a like a mirror. We see ourselves, externally, in the mirror the way it is. During Pratikraman, we see ourselves, internally, the way we really are.

PRATIKRAMAN RITUAL-BRIEF INTRODUCTION

Pratikraman starts with Samayik (equanimity) which means being at peace with self and with other living beings of the universe. It means that we do not get agitated by good or bad things. Next we do Chauvisantho (Worship) during which we say Stuti such as Loggas Sutra which is a prayer to all 24 Tirthankaras. Then comes Vandana, (Reverence), in which we bow down to monks and nuns and express our reverence for them. They are our current religious guides and preceptors. The main Pratikraman follows which means turning away from the paths of sins. We recount our wrong doings with regard to perception (Darshan), Knowledge (Gnan), Conduct (Chaarita), penance (Tapah), supreme personalities (Dev), Guru and religion. Then we

remind ourselves of the 12 vows (Vrats) and the 99 transgressions (Atichaars). All Jains are expected to observe the 12 vows and avoid the 99 transgressions to the extent possible. After that we repent for all the sins committed knowingly or unknowingly. Then prayer to the four supreme, namely Arihants (the supreme human beings), Siddha (the liberated souls) Sadhus and Sadhvis (monks and nuns) and Dharma (Religion) is offered. Finally, forgiveness is sought of all men, women, and of all living beings.



Kaayotsarga (Renunciation of body) comes next, where we stop all activities of body, speech and mind and silently remember Loggas Sutra a number of times. Finally in Pachakhan (Resolution), we take vows to be observed in coming days or weeks or year. This is for our spiritual progress with a determination of not repeating any wrongdoings.

TYPES OF PRATIKRAMAN:

There are five types of Pratikraman as follows: -

- Devsi Pratikraman which is performed in the evening to reflect on the transgression of vows (wrongdoing) done during the day.
- Raishi Pratikraman which is performed in the morning to reflect the mistakes and transgressions of vows done at night.
- Pakkhi Pratikraman is performed on the 14th day of every fortnight whilst Chaumasi Pratikraman is performed once every four months.
- Samvatsari Pratikraman is performed once a year at the end of the Paryushan Festival and is considered a must for every Jain.

We must remember that Samvatsari Pratikraman is not for cleansing all the sins conducted in a year. If it were so, than there would be no reason for all other Pratikramans. Samvatsari Pratikraman exclusively covers certain sins and is for bringing back the soul from the company of anger, pride, deceit, lust, hate. Samvatsari Pratikraman is considered a must for every Jain, because it is believed that if we do not repent for our bad deeds at least once a year, then the bondage of karmas to the soul become severe and even harder to shed off. As an analogy, consider: -

A person who takes a bath twice a day is considered cleaner than a person who bathes once a day, who is cleaner than the one who takes a bath every fortnight, who is cleaner than a person who bathes every four months, who is much cleaner than someone who bathes only once a year.

GUIDE FOR BEGINNERS TO PRATIKRAMAN

Preparations

Clean body, mind and thoughts

Clean and simple clothes, preferably white or light coloured.

Charavalo, Katasanu (asan, white colour and of wool),

Muhapatti (clean white piece of cloth folded in a specific pattern),

a Sapado (stand for books) ,

a Navakarvali (rosary) and religious books

Keep a Muhapatti in front of the mouth

during the recitation of rituals.

Gently clean the floor using the charavalo to make the space free of subtle living beings, and then put katasanu on that space.

Avoid using the toilets during Pratikraman

Observe silence during Pratikraman and recitation

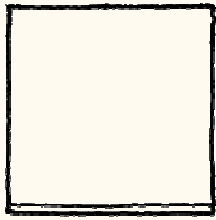
If for any reason you are delayed,

please occupy a space at the rear without

disturbing rest of the congregation.

Absolutely no eating, drinking and chewing

Significance of Some of the Items Used in Samayik & Pratikraman

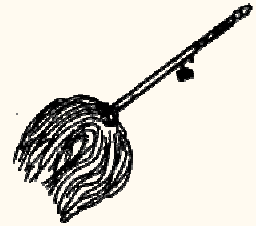


KATASANU

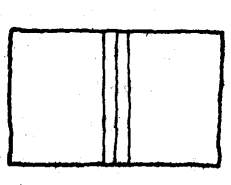
Katananu is also known as Asan, and is used for sitting on during samayik and pratikraman. It should be of white wool, and is usually 45 inches in length and 30 to 37 inches in breadth. White colour promotes peace and enhances the spiritual environment.

CHARAVALO

Charavalo is a soft broom of woollen treads. It is used to clean the floor and to keep away any insects or micro-beings. The Charavalo also allows one to move when it is necessary during the samayik or pratikraman. Its spiritual meaning is to remind us that we need to clean our soul of all karma particles. It reminds us of non-violence.



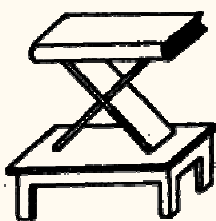
THE MUHAPATI



The Muhapati is about 10 to 12 inches square white cloth piece, folded in half, then folded about one inch from the closed side, and then it is folded laterally. This way it has three open sides and one closed side, and it symbolises that living beings attain Moksha through only one destiny - human beings and not from the other three destinies. The

Muhapati is used to cover the mouth in order to avoid killing any bacteria in the air. Some use the Muhapati during samayik and pratikraman to remind themselves of right knowledge, right perception, right control and self control by touching all four corners.

STHAPANACHARYA



Sthapanacharya is a symbol indicating the symbolic presence of a Guru (Teacher) as one does not gain spirituality without the proper guidance from the right guru. Sthapanacharya is represented in the form of a wooden stand made of sandalwood (sapada) on which a religious book that contains Navakar Mahamantra is placed on it together with a navkarvali—rosary with 108 beads. The sthapanacharya enables one to maintain self discipline and develop the virtue of humility.

A ROSARY

A rosary consists of 108 beads representing 108 qualities of worthy souls: - Arihants (supreme human beings - 12 unique qualities); Siddhas (pure souls - 8 unique qualities); Acharyas (master teachers - 36 unique qualities); Upadhyayas (sages who teach - 25 unique qualities); Sadhus (all sages - 27 unique qualities). They are also called Panch Parmeshthi - meaning the five supreme beings, the best ones among all living beings.

SIX ESSENTIALS

Jainism advocates six essential rituals for lay people to perform as often as possible to free themselves from negative thoughts and enhance their progress spiritually. The Sanskrit term for essential is Avashyak. The six essentials/avashyaks are as follows: -

SAMAYIK - In samayik we stay in equanimity for forty-eight minutes. During samayik not only do we give up all worldly affairs, but we also stay away from attachment and aversion. This activity helps us to purify our passions and desires.

CHAUVISANTHO - Chauvisantho means adoration of the twenty-four Tirthankaras. By reciting it, we show our respect for the twenty four Tirthankaras, while reciting this, we are reminded of how victorious these Jinas, who overcome inner enemies like anger, ego, greed, deceit, etc., were and such activity also encourages us to be like them. It is also called Chaturvinshatistava.

VANDANA - During vandana, we bow down to monks and nuns and express our reverence to them. They are our current religious guides, and preceptors. While bowing down, we become humble, and thus, help ourselves to overcome ego and anger. It also inspires us to become like them. (if there is no monk or nun then we bow down in the North-East direction to Arihantas who are currently living far away from here).

PRATIKRAMAN - Among all six essentials, the Pratikraman ritual is the most important one. It covers the other five essentials during the performance of its rites as follows: -

- One is required to do Samayik before Pratikraman ritual.
- During Pratikraman rituals, by reciting Logass and Namutthunam Sutras one salutes the twenty-four Tirthankaras and their qualities. By reciting Khama-saman Sutra one salutes the ascetics and their qualities. The Pratikraman ritual is done while sitting or standing in the meditating position (Kayotsarg). During the Pratikraman ritual one is required to take pachchhakhan according to one's capacity.

KAYOTSARG - This literally means to give up the physique and to observe physical as well as mental silence. In other words Kayotsarg denotes staying in contemplation of soul. It is the ultimate type of austerity (Tap) and implicitly covers all other types. A normal type of Kayotsarg consists of 25 breaths. It is a mini Pratikraman to atone for the violence that we might have caused by our movement.

PACHCHAKHAN - This means taking a vow. After repenting for the faults and turning back from the same we want to make sure that we do not indulge in such faults again. For that purpose we need to take appropriate vow or vows. That is also known as Pratakhyan.

MEANING OF SOME OF THE SUTRAS RECITED DURING PRATIKRAMAN

NAVAKARA MANTRA	This is the most sacred sutra and the most commonly recited. We pay obeisance to panca parmesthi (five supreme beings)
PANCINDIYA SUTRA	This sutra describes the thirty six qualities of Acharyas. This sutra is recited prior to performing Samayik
KHAMAASANU SUTRA	By this sutra we pay obeisance to Jineshwara Bhagwan and Jains monks. Obesiance is done by bowing the five limbs-two hands, two feet and the head.
IRIYAAVAHIAA SUTRA	This sutra asks for forgiveness for any harm to any living being through our actions while walking and moving i.e moving about without due care.
TASSA UTTARIKARANENEM SUTRA	This sutra asks for penance to annihilate the karmic effects of sins that remain even after asking forgiveness through Iriyaavahiaa Sutra
ANNATTHA SUTRA	By this sutra the vow of Kayotsarga is taken with sixteen exceptions over which we have no control like sneezing, coughing etc.
LOGASSA SUTRA	This sutra is in praise of 24 Tirthankaras
KAREMI BHANTE SUTRA	This is a sutra for taking a vow to practice equanimity or renunciation and to resist harmful sins of mind, speech or body by oneself or through motivating others to sin. We should refrain from speaking ill of others and from gossiping unnecessary.
SAAMAIYA VAYA JUTTO SUTRA	This sutra is recited on conclusion of samayik. It seeks forgiveness for thirty two faults, ten of mind, ten of speech, and twelve of body involved in practising samayik.
JAGACHINTAMANI (CHAITYAVANDAN) SUTRA	This sutra eulogises all the present, past and future tirthankaras, famous places of piligrimage, temples and jina images and offers veneration to ascetics and other omniscients. This sutra was composed by Gautamswami when he went on pilgrimage to Astapada Tirth

MEANING OF SOME OF THE SUTRAS RECITED DURING PRATIKRAMAN

NAMUTTHUNAM SUTRA	In this Sutra there are virtues of Arihant Bhagwan. The Indra Sakrendra recites this sutra at the time of all five auspicious occasions (Panch Kalyanak) of tirthankaras. The other name
JAVANTI CHEIAIM SUTRA	This sutra venerates all the Jina temples existing in the Jain universe
UVASAGGAHARAM STOTRA	This sutra is composed by Acharya Bhadrabahu Swami in praise of Parsvanath, the remover of all calamities, and is prayer to him asking for Right Faith
JAYVIYARAYA SUTRA	Offers prayers before the Jinas for the destruction of karma and worldly miseries and the right faith
KALLAANA KANDAM STUTI SUTRA	This sutra is a eulogy in four parts offering veneration to the tirthankaras Risabhadeva, Shantinath, Neminath, Parsvanath and Mahavira in its first verse; to all the jinas in its second; knowledge in its third; and to the goddess Sarasvati in its
SANSAR DAVA STUTI	This prayer is composed by Haribhadrasuriji Maharaj. It offers veneration to Mahavira and all jinas, knowledge, goddess Sarasvati
PUKKHARVARA DIVADDHE SUTRA	This sutra venerates the tirthankaras as the source of the scriptural knowledge of the Three Jewels and is a prayer to them seeking Right Conduct
SIDDHAANAM BUDDHAANAM SUTRA	This sutra venerates the liberated ones and omniscients, and all the twenty four tirthankara are eulogised and prayers are offered to them
VEYAVACHCHA GARANAM SUTRA	This sutra venerates heavenly guardian deities who care for people with right faith and the followers of the jina's teaching
ICCHAAMI THAAMI SUTRA	This sutra is a vow of meditation with bodily detachment for transgressions of Right Conduct, including the twelve vows of
SAAT LAKH SUTRA	By this sutra one asks for forgiveness from all living beings in the universe for any harm inflicted by oneself, or by someone whom one has motivated to do harm or where one has

MEANING OF SOME OF THE SUTRAS RECITED DURING PRATIKRAMAN

ADHAR PAPA STHAANAKA SUTRA

This Sutra describes how the evil karmas of eighteen types are accumulated and pardon is sought for such accumulated

VANDITU SAVASIDDHE SUTRA

This fifty verse sutra is the essence of the penitential ritual. It expresses repentance for transgressions in observing the Three Jewels, the twelve vows, the three guards and the five carefulnesses during the day or night. The sutra eulogises the panca paramesthis and venerates the jinas, their temples and images, ascetic and scriptures. Finally the devotee beseeches forgiveness from all and forgives all and expresses amity to

ABBHUTTHIOMI SUTRA

This sutra asks forgiveness for any impoliteness shown intentionally or otherwise, towards ascetics

VARA KANAKA SUTRA

This sutra is recited by male devotees who make obeisance to the one hundred and seventy tirthankaras of the Jain Universe

LAGHU SANTI SUTRA

This short recital venerates tirthankara Shatinath and the goddess of peace - Vijaya - for bestowing peace on the entire world. It was composed by Aacharya Manadeva, the 7th century ascetic-scholar. Its recitation is said to have dispelled an epidemic; it is believed that misery is dispelled and peace appears when this sutra is recited or read, or water consecrated by this hymn is sprinkled.

SANTIKARANA STOTRA

This was composed by Munisundarsuri. This is a prayer to Shantinatha, to the sixteen goddesses, to the male and female guardian deities of each of the twenty four tirthankars (saasan devas and devis). It is believed that by reciting this stotra at least three times, with full concentration, calamities and misery can be immediately averted

SUGURU VANDANA

This sutra venerates ascetics and seeks forgiveness for disrespectful conduct towards them, knowingly or unknowingly.



MUDRAS - RITUAL POSTURES



Khamasamana Sutra
Obeisance is done by bowing the five limbs - i.e two hands, two feet and the head



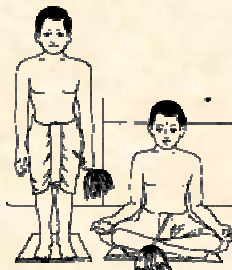
Sthapana - To commence Samayik

Holding *Muhapatti* in the left hand and extending the right palm towards the preceptor's seat, the aspirant should recite the following (*Navakar Mahamantra and Panchindiya Sutra*)



Yathajata Mudra

Iriyavahiyam Sutra
Tassa Uttarikaranenem Sutra
Annattha Usasienam Sutra

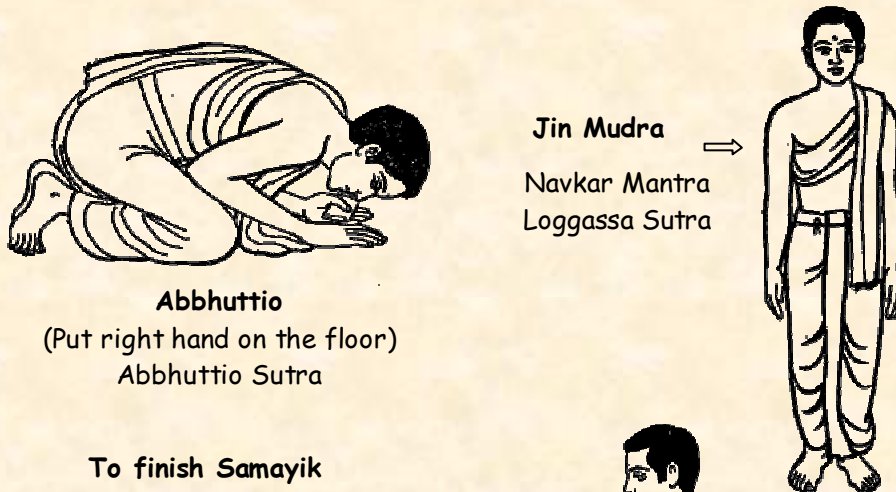


Kausagga Mudra

Standing or sitting
Charvalo on left hand and muhpatti on right hand



MUDRAS - RITUAL POSTURES



To finish Samayik
 Recite *Navakar Mahamantra*
 keeping the open right hand palm
 in front of the face. This is
 symbolic of withdrawing the
 attributes that were supposed to
 have been incorporated in the
 preceptor's seat.



AFTER PARYUSHAN

How to maintain the spiritual momentum gained during the Paryushan Festival:

Allocate some time everyday to your spiritual self:

Such is our addiction to action, we may find ourselves saying that we don't have time for inward reflection or that it is self-indulgent. We feel that we will lose our dignified sense of purpose if we are not constantly doing - helping, building, improving, moving forward. However, these are precisely the circumstances when our real needs become obscured, blurred by our own momentum. Time spent organising our inner self is time gained for clarity and fulfilment.

Finding time in your daily routine may be a challenge. If it is, perhaps it's time to review your values. You can never say you do not have time for anything. What you are saying is you value one thing more than another. So how important is for you to gain spiritual awareness.

Daily Introspection:

Pratikraman is in essence a review of one's life. This type of reflection and repentance should be practised on a regular basis. By spending sometime with ourselves and in getting to know ourselves, we realise who we really are and what we want from our lives. By undertaking this exercise on a regular basis will remind us of our true purpose in life and not lose our way.

Obviously not many of us are well versed in the Pratikraman ritual to perform it on a regular basis on our own. However, we can still undertake a daily introspection as follows: -

Every night prior going to bed , reflect on the full day. Understand how you reacted, what thoughts came to your mind. Simply focus on how you reacted and not the reason why you reacted in that manner. Once you start picturing your reaction in detail, you will also realise the negative emotion within you that manifested that reaction. It is very important to only study your reaction and not the action of other party or surrounding situation that possibly forced you to react in that manner. Soon you will be able to see the emotion that drove your particular reaction; was it anger, greed, deceit, ego, fear, attachment, hatred or dislike, or simply the inability to withstand certain pain. When this introspection is performed regularly, one would start seeing oneself from inside instead of from outside - the way people usually do.

Meditation

Make time for meditation every day. Shree Chitrabhanuji has suggested each day allow yourself 24 minutes of peace, one minute for each hour of the day.

Meditation is the gathering of self knowledge and the dispelling of ignorance; the pathway back to inner peace; the restoration of love for self; the act of creating quality thoughts and feelings; reaching to the highest level of conscious awareness; the best way for busy people to stay cool, calm and focused.

Swadhyaya - Self Education and Study

Swadhyaya is derived from the roots sva, or self, and adhyaya, or inquiry. Swadhyaya is the physical act of reading, studying, and contemplating. Knowledge has been given great importance in Jain Philosophy. Self study helps us to understand different aspects and approaches to purity as suggested in scriptures.

Swadhyaya can mean reading a book on Jainism or joining a study group.

The Service To Others

Give some time to a wider circle in the form of service. A life without some kind of service is a narrow, perhaps selfish, life in which satisfaction and contentment will be difficult and sustained happiness impossible. Finding an appropriate way to use your now growing spiritual power and understanding for the benefit of others is also a method of sustaining your personal growth.

Jain Way of Life

Jain Way of Life is life full of happiness, challenge, discovery and spiritual growth. JWOL is living a life grounded in thoughts, words, and actions of Jain core principles of Non-Violence, Non-Possessiveness and Non-Absolutism. Periodically determine your JWOL state of mind and practice. Walk the Talk, Live the Jain Way of Life.

(Essence of Pratikraman)

Iriya Vahiya Sutra

**With good wishes, O Lord,
I wish to retract from this path
I wish to retract from sins
While going to and fro
Whatever types of lives I might have destroyed
While walking
While attacking
While crushing
On dews
In ant hole
In water
In clay
In cob webs
While cleaning or brushing
Whatever types of lives I might have destroyed
Those with one sense
Those with two senses
Those with three senses
Those with four senses
Those with five senses**

**I might have kicked them, rolled them, touched them, scared them,
displaced them separated them from their own kinds, or killed them**

**In connection with of all of these things
May my sins or faults be forgiven (or destroyed)**

Tassa Michchha Mi Dukkadam