

LESSON 13

SIX ESSENTIALS

Samayika:-

He is then in a position to perform Samayika, the most essential portion of which, Karemi bhante, consists in the repetition in Magadhi of a vow which might be thus translated:

‘I vow that I will not sin regard to Dravya for the space for forty-eight minutes anywhere in the whole world. In right earnest I vow not to sin in any of the six ways. O adorable one, I take this vow, and I will keep it in this manner: I promise to keep it in thought, word and deed myself, and not to cause others to break it in thought, word, or deed. Again, O adorable one, I thus free myself from all sinful actions; I condemn them in the presence of my spirit and preceptor, and I vow to keep my spirit free from such actions.’

Chauvisanttho :

The worshipper then praises the twenty-four Tirthankara of the present age in Magadhi verse (Chauvisanttho), which might be rendered:

‘I sing the praise of the twenty-four Tirthaṅkara and other Kevali, who have shed the light of religion on this world, who formed communities and so became Tirthaṅkara. I salute Rushabhdev, Ajitanatha [here follows the list of twenty-four]. I praise these and all others who have shaken off the dust of karma. May these twenty-four Tirthankara show mercy to me. May these Tirthaṅkara, famed in this world, whose praises I have sung, whom I have worshipped in mind, and who are excellent in this world, grant me that religion in which meditation forms the chief part and which protects from all diseases.

Ye are brighter than the moon, more brilliant than the sun, more awe-inspiring than the ocean. Grant to me, O Siddha, to reach Siddha-hood.

Vandana :

Next follows Vandana, i.e. salutation and prayer for forgiveness to the guru, if he is present, or in his absence to the north-east corner of the building, that being the direction in which Mahavideha, the abode of the Tirthankara, is said to lie. All sects, even when they add special Vandana referring to idol worship, seem to use a general form, which could be freely translated as follows:

‘O forgiving Sadhu! I desire to bow to you and to salute you to best of my bodily powers, forsaking all evil actions. Permit me to approach you, to touch your lotus-like feet. I touch them. Pardon me if the touch annoys you. O adorable! The day is passing away. O adorable, holy as a place of pilgrimage! I crave forgiveness from you for all the evil actions I may have done during the course of this day. If I have committed any of the thirty-three errors (*Astana*), if I have done anything wrong through body, speech, or thought, or from anger, pride, deceit, or greed, and if during this day I have in any way or at any time violated any of the duties enjoined by religion, I would be free, O forgiving Sadhu, from all such sins, which I condemn and condemn again in you presence. I will keep my spirit free from such sins.’

Pratikraman:

Pratikraman proper then follows, in which the Twelve Vows are repeated and any breach of them is confessed. This part of the devotions is most lengthy, as sins are confessed in all their subdivisions: for instance, if the worshipper has sinned against knowledge in any of fourteen ways, or against faith in five ways, or has uttered any of the twenty-five kinds of falsehood; the eighteen classes of sin are also enumerated at this time, and the man confesses any sins he may have committed in respect of any of them, or against any of the Panch Paramesvara (or Five Great Ones). Every sect and sub-sect practices Pratikraman, but of course with infinite variation in the forms of confession used. The Sthanakvasi make their confession in a form in which Magadhi and vernacular words are mingled.

Kausagga :

The worshipper then seats himself cross-legged and repeats the salutation to the Five Great Ones (i.e. Navkara mantra), says again the Karemi bhante, and then repeats the very interesting Icchamithami Kausagga, which might be translated as follows:

‘I now wish to arrest all the functions of my body. Before doing so, however, I pray for forgiveness if I have committed any fault (Atichara) in body, speech, or thought during this day, if I have acted contrary to the scriptures, or gone astray from the path of mochas, or done anything against the laws of religion, or unworthy of doing; I ask forgiveness if I have thought evil of others, entertained unworthy thoughts, acted in ways undesirable, longed for undesirable things, or if I have done anything unworthy of a Shrawaka (devout Jaina layman) in respect of the three Jewels, the three Gupti, the four Kashayas, the five Anuvrat, the three Gunavrat, the four Siksavrat, or violated any of the twelve duties of a Shrawaka. May all such faults be forgiven.

The worshipper then performs the fourth part of Kausagga by reciting the Tassottari patha, in which he says:

‘Sitting in one place I will now arrest all my bodily functions in order to purify and sanctify my spirit and to remove all darts (Shalya), and other sins from it. My arresting of bodily functions (Kausagga) must not be regarded as broken, however, by any of the thirteen actions of inhaling, exhaling, coughing, signing, sneezing, yawning, hiccupping, giddiness, sickness, swooning, slight external or internal involuntary movement, or winking. I will also hold my spirit immovable in Kausagga and in meditation and silence, until I recite Namu Arihantanam; until then I will keep free from sin.’

Pachakhana:

The sixth and last part of Pratikraman is called Pachakhana and consists of vowing to abstain from four kinds of food, for an hour if it is said at the morning Pratikraman, or for the coming night when it is repeated in the evening. The promise runs as follows:

‘I take a vow to abstain from the four following kinds of food: food, drink, fruits, spices, in thought, speech and deed. I promise to keep my soul away from those four, provided

that they are not forced on me or given to me whilst I am in a state of unconsciousness or meditation.’

There are at least ten variations of this vow: a man may promise to eat only once a day, or not until three hours after sunrise, or to take only one sort of food, or to fast altogether; but every variation seems to show the stress the Jaina lay on the duty of fasting, an emphasis that is easily understood in a religion whose adherents hope eventually to die fasting, and which teaches that the greatest crimes are those committed for the sake of eating.

Some Digambara Jains instead of taking a vow to fast apparently promise to abstain from their especially tempting sins. At the end of Pratikraman and at the end of Samayika the worshipper performs Namotthunam or general praises.

The different parts of Pratikraman need not be said in any exact order, but it should generally last about forty-eight minutes every morning, and, since it is a daily duty, it is also called Avashyaka.

At the end of it a devout layman would go the Upashraya and if possible hear a guru preach, and on returning to his house would give alms to a Sadhu or to a poor man. He breakfasts about ten or eleven, then goes to business, returning in time to take his last meal about five o’clock in the afternoon, so that he may have his meal over before sunset, since no Jaina may eat after dark.