Pratikraman is a practice of confession and repentance and can be done in many different ways. It can be performed at any time but is specifically done on the last day of Paryushan Parv celebration. It includes the following six essentials:

**1. Sämäyik (Equanimity)**
- The essence of Tirthankar’s teachings
- To remain calm and undisturbed
- To discard all sinful activities for a minimum of 48 minutes
- To engage in spiritual activities
- To be free of passions
- To treat all living beings equally
- Perfect Sämäyika is ideal conduct.

**Benefits**
- Helps calm our mind and temperament
- Enhances equanimity and Soul experience
- Emulating monks/sädhu’s kriya (practices) for a short period of time

**2. Chauvisattho – Worshipping Tirthankars**

**Benefits**
- Helps control our passions.
- Purify our beliefs and attain Right Perception.

Praying and appreciating the attributes of the 24 Tirthankars. In Logassa Sutra we offer obeisance to the 24 Tirthankars.

**Guru Vandan – Offering Obeisance to Gurus**
Respecting and saluting our true spiritual teachers (Ächäryas, Upādhyäys, and Sädhus).

**Pratikraman – Turning Back from Transgression**

**Benefits**
- Subdue our ego
- Control our passions
- Develop humility (Vinay)
- Advance spiritually

- “Prati” means “back” and “Kraman” means “to go.”
- To go back, review, confess, and repent for bad thoughts and actions in our daily activities.
- Asking forgiveness for our wrongful acts without reservation.
- Vowing to minimize these acts, forgiving others for their faults, and extending friendship.
- To get away from the tendency of finding fault in others,
criticizing others and to develop the habit of self-analysis, self-improvement, and introspection.

- Repentance/atonement.

**Kāyotsarg-Meditation**

<table>
<thead>
<tr>
<th>Benefits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stop the influx of Karma that obscures the true nature of the Soul.</td>
</tr>
<tr>
<td>Detaches us from the external world.</td>
</tr>
<tr>
<td>Helps us to introspect.</td>
</tr>
</tbody>
</table>

- Becoming detached from the body and tuning with oneself.
- Making the body and mind as steady as possible.
- Concentrating on the feeling that our Soul is separate from our body.

**Religious Vows-Pratyākhyaṇa Pachchakhan**

<table>
<thead>
<tr>
<th>Benefits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experience the self and not our body.</td>
</tr>
<tr>
<td>Reduce attachment.</td>
</tr>
</tbody>
</table>

- Renouncing certain activities for a predetermined period of time to discipline ourselves.
- Abandonment of things harmful to the Soul.
- Acceptance of things beneficial to the Soul.
- Taking vows, disengaging from worldly objects according to our capabilities.
- Engaging in the process of purification.

**MICHHAMI DUHKKADAM (I BEG YOUR FORGIVENESS - MAY MY FAULTS BE DISSOLVED)**

At the end of the Pratikraman, we become so soft hearted that we are ready to ask for forgiveness.

The following are the items used in Śāmāyik and Pratikraman and their spiritual significance:

**Charaṅgla**

- Used for observation of Non-Violence and symbolizes the importance of cleansing our Soul.

**Muhapatti (Covering of the mouth)**

- Reminder of restraining our speech, to speak only when necessary, and to be humble and courteous.
- Repetition of sutras several times
- Detailed description of code of conduct-activities have changed, motives have not.
- Effective way to purify oneself.
- Religious principles are weaved into daily life. Religion is not just an abstraction.
- Jain prayers are not for obtaining wealth, power, fame or other worldly things.
- Emphasis on humility, introspection, and forgiveness and other divine qualities.

First is knowledge, then comes conduct.
— Dashavaikalik-sutra, verse 10 Ch. 4

Sources: The Jain Society of Metropolitan Chicago, Jain Pāṭhāśāla Anop Vora – English Pratikraman