

Jain Puja Book

Ashta Prakari Puja Dreams of Mother Trishala Shanti Kalash



खामेमि सव्वजीवे, सव्वे जीवा खमंतु मे ।
मित्ती मे सव्व भूएसु, वेरम् मज्झ न केणइ ॥

I forgive all living beings
May all living beings grant me forgiveness
My friendship is with all living beings
My enmity is totally nonexistent

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1.0 मंगलाचरण - Mangalächaran

नमस्कार मंगल सूत्र:- Namaskar Mangal Sutra

नमस्कार मंगल सूत्र: Namaskar Mangal Sutra

नमो अरिहंताणं ।	Namo arihantänarm
नमो सिद्धाणं ।	Namo siddhänam
नमो आयरियाणं ।	Namo äyariyänam
नमो उवज्झायाणं ।	Namo uvajjhäyänam
नमो लोए सव्वसाहूणं ।	Namo loe savvasähünam
एसो पंच नमुक्कारो ।	eso pancha namukkäro
सव्वपावप्पणासणो ।	savvapävappanäsano
मंगलाणं च सव्वेसिं	mangalänam cha savvesim
पढमं हवइ मंगलं ॥	padhamam havai mangalam

I bow to Arihantas (Tirthankars), the perfected souls, who have reached enlightenment by overcoming inner weaknesses, who have attained infinite knowledge, perception, bliss, and power and have shown the path, which brings an end to the cycle of birth, life, death and suffering.

I bow to Siddhas, the liberated souls, who have attained the state of perfection and immortality by eradicating all karma.

I bow to Ächäryas, who are the head of Jain congregation, and who preach the principles of religion and show the path of liberation, which is the unity of Right Faith, Right Knowledge, and Right Conduct.

I bow to Upādhyāys who are the ascetic teachers. They explain Jain scriptures and show us the importance of a spiritual life over a material life.

I bow to all Sādhus and Sādhvis who strictly follow the five great vows of conduct and inspire us to live a simple life.

To these five types of great souls I offer my praise.

Such praise will help diminish my negative vibrations and sins.

Offering this praise is most auspicious of all benedictions.

चत्तारि मंगलं - Chattāri Mangalam

चत्तारि मंगलं सूत्रः

chattāri mangalam

चत्तारि मंगलं, अरिहंता मंगलं, सिद्धा मंगलं, साहू मंगलं, केवलिपण्णत्तो धम्मो मंगलं ।	chattāri mangalam, arihantā mangalam, siddhā mangalam, sähü mangalam, kevalipannatto dhammo mangalam
चत्तारि लोगुत्तमा, अरिहंता लोगुत्तमा सिद्धा लोगुत्तमा, साहू लोगुत्तमा, केवलिपण्णत्तो धम्मो लोगुत्तमो ।	chattāri loguttamā, arihantā loguttamā, siddhā loguttamā, sähü loguttamā, kevalipannatto dhammo loguttamo
चत्तारि सरणं पवज्जामि, अरिहंते सरणं पवज्जामि, सिद्धे सरणं पवज्जामि, साहू सरणं पवज्जामि,	chattāri sharanam pavajjāmi, arihante sharanam pavajjāmi, siddhe sharanam pavajjāmi, sähü sharanam pavajjāmi,

केवलि पण्णत्तं धम्मं सरणं पवज्जामि ॥	kevalipannattam dhammam sharanam pavajjāmi ॥
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There are four auspicious entities in the universe.

The Arihantas are auspicious.

The Siddhas are auspicious.

The Sādhus are auspicious.

The religion explained by the omniscient is auspicious.

There are four supreme entities in the universe.

The Arihantas are supreme.

The Siddhas are supreme.

The Sādhus are supreme.

The religion explained by the omniscient is supreme.

I take refuge in the four entities of the universe.

I take refuge in the Arihantas.

I take refuge in the Siddhas.

I take refuge in the Sādhus.

I take refuge in the religion explained by the omniscient.

मैत्री भावनु पवित्र झरणुं - Maitri Bhāvanu Pavitra Jharanu

मैत्री भावनु पवित्र झरणुं मुज हैयामां वहया करे,

शुभ थाओ आ सकळ विश्वनुं एवी भावना नित्य रहे.1.

गुणथी भरेला गुणीजन देखी हैयुं मारुं नृत्य करे,

ए संतोना चरण कमलमां, मुझ जीवननुं अर्घ्य रहे.

दीन क्रूर ने धर्म विहोणा देखी दिलमां दर्द रहे,
करुणा भीनी आंखोमांथी अश्रुनो शुभ स्रोत वहे.....2.
मार्ग भूलेला जीवन पथिकने, मार्ग चींधवा ऊभो रहूं,
करे उपेक्षा ए मारगनी, तो ये समता चित्त धरु.
चंद्रप्रभुनी धर्म भावना, हैये सौ मानव लावे,
वेर झेरना पाप तजीने मंगल गीतो ए गावे.....3.

Maitri Bhāvanu Pavitra Jharanu

Maitri Bhāvanu Pavitra Jharanu, Muj Haiya Mā Vahyā Kare,
Shubha Thāo Ā Sakal Vishava Nu, Evi Bhāvanā Nitya Rahe.
..... 1

Guna Thi Bharelā Gunijana Dekhi, Haiyu Māru Nrutya Kare,
E Santo Nā Charan Kamal Mā, Muj Jivan Nu Ardhya Rahe.
Din Krur Ne Dharma Vihonā, Dekhi Dil Mā Dard Rahe,
Karunā Bhini Ānkho Māthi, Ashruno Shubh Shrot Vahe.....
..... 2

Mārg Bhulela Jivan Pathik Ne, Mārg Chindhavā Ubho Rahu,
Kare Upexā E Marag Ni, To Ye Samatā Chitt Dharu.
Chitrbhānu Ni Dharma Bhāvanā, Haiye Sau Mānav Lāve,
Ver Jher Nā Pāp Tajine, Mangal Geeto E Gäve..... 3

Maitri Bhāvanā - Meaning:

May the sacred stream of friendship flow forever in my heart.
May the universe prosper; such is my cherished desire.
May my heart sing with ecstasy at the sight of the virtuous.
May my life be an offering at their feet.

May my heart bleed at the sight of the wretched, the cruel,
and the irreligious.

May tears of compassion flow from my eyes.

May I always be there to show the path to the wanderers of
life.

Yet if they should not hearken to me, may I bide in patience.

May the spirit of goodwill enter all our hearts.

May we all sing the immortal song of human harmony in
chorus.

Universal Forgiveness Prayer

खामेमि सव्वजीवे, सव्वे जीवा खमंतु मे।

मिक्ती मे सव्व भूएसु, वेरम् वेरं मज्झं न केणइ।।

Khāmemi Savva Jive, Savve Jivā Khamantu Me,

Mitti Me Savva Bhuesu, Veram Majjham Na Kenai.

I forgive all living beings,

May all living beings grant me forgiveness.

My friendship is with all living beings,

I have no enmity with anyone.

Universal Peace Prayers

उपसर्गाः क्षयं यान्ति, छिद्यन्ते विघ्नवल्लयः।

मनः प्रसन्नतामेति, पूज्यमाने जिनेश्वरे।।

Upsargāh kshayam yānti, Chhidhyante vighna vallayah,

Manah prasanna tāmeti, Puja māhne jineshware.

May all physical difficulties diminish,
May all obstacles get removed,
May the mind and heart become full of joy,
By worship of Arihanta.

Reflection on Universal Friendship

शिवमस्तु सर्वजगतः, परहितनिरता भवन्तु भूतगणाः।

दोषाः प्रयांतु नाशं, सर्वत्र सुखी भवतु लोकः॥

Shivmastu Sarva Jagatah,
Par hit niratā bhavantu bhutaganāha,
Doshāha Prayantu Nāsham,
Sarvatra Sukhi bhavatu lokah.

May the entire universe be blessed;
May all beings engage in each other's well-being.
May all weakness, sickness and faults diminish;
May everyone everywhere be healthy, peaceful and happy in
all respects.

Reflection on Self-Realized Soul

दया, शांति, समता, क्षमा, सत्य, त्याग, वैराग्य;

होय मुमुक्षु घट विषे, एह सदाय सुजाग्य.

dayā shānti samatā kshamā, satya, tyāg, vairāgya,
hoya mumukshu ghata vishe, eha sadāya sujāgya.

The true seeker of the Self-possesses the seven cardinal virtues namely; compassion, peace, equanimity, forgiveness, truthfulness, renunciation, and non-attachment to worldly relations and objects. These qualities keep him constantly vigilant.

राग, द्वेष, अज्ञान ए, मुख्य कर्मनी ग्रंथ;

थाय निवृत्ति जेहथी, ते ज मोक्षनो पंथ.

raga, dvesha, ajnāna e, mukhya karma-ni grantha,

thāya nivrutti jeha-thi, te ja mokshano pantha.

Attachment, Hatred, and Ignorance of Self are the three principal reasons for the bondage of karma to the soul. The path that diverts away from karma is the true path of liberation.

Divine Gratitude Prayer

अज्ञानतिमिरान्धानं, ज्ञानाञ्जन शलाकया ।

नेत्रं उन्मीलितं येन, तस्मै श्री गुरवे नमः ॥

योगशास्त्र - आचार्य हेमचंद्रसुरि

ajñānatimirāndhānaṁ, jñānāñjana śalākayā |

netraṁ unmīlitaṁ yena, tasmai śrī gurave namaḥ ||

The darkness of ignorance was blinding my vision.

A healing paste (the medicine of true Knowledge) has been applied.

Now my inner eyes are open.

To the Master who helped me, who removed the layers of ignorance and enabled me to see rightly,

I humbly offer my appreciation and gratitude.

2.0 Ashta-prakäri Pujä (Worship)

Tirthankar Bhagawän's Pujä or worship is done by offering various types of materials, reciting various sutras, and with spiritual reflection. In pujä, we should not offer material to Tirthankars with the desire of getting something in return but its only purpose should be simply to strengthen our internal devotional thought process.

Jain Pujas are classified into following categories:

Dravya-pujä

Tirthankar Bhagawän's Dravya-pujä is done by offering certain material objects and reciting various sutras. There are two sub-categories of Dravya-pujä

Anga-pujä

Anga-pujä is done by anointing the different parts of an idol of Tirthankar with water, sandalwood paste, and a flower along with recitation of appropriate sutra.

Agra-pujä

Agra-pujä is done by placing incense stick (dhoop), a lamp, rice, fruit, and sweets in front of idols along with the recitation of appropriate sutra.

Bhäva-pujä

The reflection on the qualities of Tirthankar constitute Bhäva-pujä. This pujä is done by performing Chaitya-vandan where we reflect upon the qualities of the Tirthankara. The sutras recited while performing Dravya Pujä provide the thoughts for Bhäva Pujä. The associated outside activities are simply to strengthen the internal devotional thought process. The full benefit to enhance the spirituality of soul occurs through Bhäva Pujä.

Pujä Materials

The materials such as flowers, water, lamp, and fruits used in pujä involve some violence to one-sense living beings. Hence, Jain ascetics who live totally nonviolent lives and do

not possess any material items do not perform any types of Dravya pujä. They engage only in spiritual reflection or Bhäva Pujä.

However the Dravya pujä is meant for laypeople. Commonly, laypeople spend most of their time in fulfillment of social obligations, personal enjoyment, accumulation of wealth and power, and gaining better social status. Pujäs and other religious rituals help laypeople to move from their routine social life to a spiritual life.

In the initial stage of spiritual development, a person needs religious symbols such as a Tirthankar idol to pray and offer pujä materials. Hence minimum violence to one-sensed living being is accepted for the laypeople for their spiritual progress. However, one should use proper wisdom to limit the quantity and usage of flowers, water, fire (Deepak, Dhoop), fruits, and sweets in pujä rituals and also in daily life to minimize the violence to one-sensed living beings.

Ashta Prakäri Pujä (Eightfold Worship)

“Ashta” means “eight” and “Prakäri” means “types”. Thus the Ashta-prakäri Pujä is done by offering eight different types of substances during worship. The material offered and used in the pujä is a symbolic representation to acquire virtues to improve our spiritually. One should reflect on such aspects while performing the Pujä rituals.

There are many different types of Pujäs performed for various religious and social ceremonies. However this pujä is performed daily and is also included as a part of all other Pujä.

अष्ट प्रकारी पूजा विधि - Ashta Prakäri Pujä Ritual

1. जल पूजा - Worship with Water

नमोर्हत्-सिद्धा-चार्योपाध्याय-सर्व-साधुभ्यः.....1.

Namorhat-siddhä-cäryopädhyäya-sarva-sädhubhyah. .1.

ज्ञान कलश भरी आतमा - jnäna kalasa bhari ätamä

ज्ञान कलश भरी आतमा, समता रस भरपूर.

श्री जिनने नवरावतां, कर्म होये चकचूर.....1.

Jnäna kalasa bhari ätamä, Samatä rasa bharapura.

Sri jinane navarävätä, Karma hoye cakacura.....1.

जल पूजा जुगते करो - jala pujä jugate karo

जल पूजा जुगते करो, मेल अनादि विनाश.

जल पूजा फल मुज होजो, मागो एम प्रभु पास.....2.

Jala pujä jugate karo, Mela anädi vinäsa.

Jala pujä phala muja hojo, Mägo ema prabhu päsa.....2.

Jal (Water) Pujä (English verse):

My soul, a Kalash made of knowledge,

I fill, with the water of equanimity.

And as I bathe the Arihanta,

My karmas are washed away.

Mantra

ॐ ह्रीं श्रीं, परमपुरुषाय, परमेश्वराय, जन्म-जरा-मृत्यु निवारणाय,
श्रीमते जिनेन्द्राय, जलं यजामहे स्वाहा ॥

Om Hreem Shreem, Paramapurushäya, Parameshvaräya,
Janma-jarä-mrutyu-niväranäya Shreemate Jinendräya, Jalam
Yajämahe Swähä.

Ring Thäli

Do Jal Puja

While doing Jal Puja, please recite the following Duha and Meaning

मेरु शिखर नवरावे - meru sikhara navaräve

मेरु शिखर नवरावे हो सुरपति, मेरु शिखर नवरावे;

जन्म काल जिनवरजी को जाणी, पंच-रूप करी आवे...हो. . 1.

Meru sikhara navaräve ho surapati, Meru sikhara navaräve;

Janma kälä jinavaraji ko jäni, Panca-rupa kari äve. ...ho. 1.

रत्न प्रमुख अड जातिना कलशा, औषधि चूरण मिलावे;

खीर समुद्र तीर्थोदक आणी, स्नात्र करी गुण गावे...हो.....2.

Ratna pramukha ada jätinä kalasä, Ausadhi curana miläve;

Khira samudra tirthodaka äni, Snättra kari guna Gäve. ..ho. 2.

एणी पेरे जिन-प्रतिमा को न्हवण करी, बोधि-बीज मानुं वावे;

अनुक्रमे गुण रत्नाकर फरसी, जिन उत्तम पद पावे. हो. .3.

Eni pere jina-pratimä ko nhavana kari, Bodhi-bija mänu väve;

Anukrame guna ratnäkara pharasi, Jina uttama pada

päve.ho.....3.

Meaning of Jal Puja

My soul is a Kalash (a small pitcher used to bath the idol) of knowledge, which is full of equanimity representing water. As I bathe the idol of Arihanta, I pray that the impurities of my Karma wash away from my soul.

Water also symbolizes the ocean. Every living being continuously travels through the ocean of birth, life, and death. This Pujä reminds us that one should live a life as pure as water with honesty, truthfulness, love, and compassion towards all living beings. This way, one will be able to cross life's ocean and attain liberation.

2. चंदन पूजा - Worship with Sandal-wood paste

नमोर्हत्-सिद्धा-चार्योपाध्याय-सर्व-साधुभ्यः.1.
namorhat-siddhä-cäryopädhyäya-sarva-sädhubhyah...1.

शीतल गुण जेहमां रहयो - Shitala guna jehamä rahyo

शीतल गुण जेहमां रहयो, शीतल प्रभु मुख रंग.

आत्म शीतल करवा भणी, पूजो अरिहा अंग.1.
sitala guna jehamä rahyo, sitala prabhu mukha ranga.
ätma sitala karavä bhani, pujo arihä anga.....1.

Chandan (Sandal-wood paste) Pujä (English verse):

He whose face beams of the tranquility within
The one whose very nature is tranquil
To that Arihanta I worship
To make my soul tranquil.

Mantra

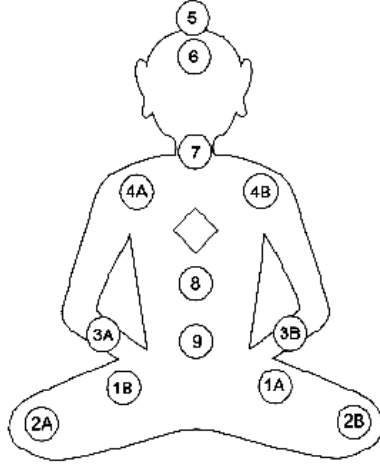
ॐ ह्रीं श्रीं, परमपुरुषाय, परमेश्वराय, जन्म-जरा-मृत्यु निवारणाय,
श्रीमते जिनेन्द्राय, चंदन यजामहे स्वाहा ॥

Om Hreem Shreem, Paramapurushäya, Parameshvaräya,
Janma-jarä-mrutyu-nivāranäya Shreemate Jinendräya,
Chandanam Yajämahe Swähä.

Ring Thali

Do Chandan Puja

Places to apply Chandan paste on the Murti:



Use the ring finger of the right hand for Chandan Pujä.

(Note1 - The finger nail should not touch the murti).

(Note2 - Do not apply Chandan on the palm or any other body parts of the idol)

1. Right toe of the idol, then left toe:
2. Right knee, then left knee:
3. Right center of arm, then left center of arm:
4. Right shoulder, then left shoulder:
5. Center of top of head:
6. Center of forehead:
7. Center of throat:
8. Center of chest:
9. Navel:

Meaning of Chandan Puja

To attain tranquility in our soul we worship the idol of Arihanta with the sandalwood paste because Arihanta is the supreme example of tranquility and his face is also tranquil.

Chandan symbolizes tranquility (calmness) in our soul. Chandan mixed with water is offered to subside the suffering of the world. During this Pujä one should reflect on Samyak Jnän. Samyak Jnän means proper understanding of reality that includes Soul, Karma, and their relationship. Jainism believes that the Path of Knowledge is the main path to attain liberation

Significance of Nav-Anga (nine places) Pujä

1. Toes –

Oh! Arihanta, you traveled great distances by foot to preach to the ignorant souls and to show them the right path of life. I therefore worship your feet. I wish for that kind of strength so that I can also bring righteousness to others and myself.

2. Knees –

With the help of these knees you stood motionless in meditation for days and achieved omniscience. By worshipping your knees I wish to find the strength to meditate.

3. Forearm –

Even though you had all the amenities and riches, you gave away everything with these hands, to realize your true self and to show the right path to mankind. All living beings were safe at your hands, as you promised them safety. By worshipping your forearm, I wish I do not get attached to material wealth, and I promise nonviolence towards all living beings.

4. Shoulders –

Even though you possessed the strength, you never misused it and never had pride. Your strength also carried the burden

of saving others. Likewise, I wish I never become proud and I am able to carry responsibilities.

5. Head –

Bhagawän, you were always absorbed in self-realization and in the betterment of all living beings. I wish to have the ability to think about the wellbeing of others. Siddha-shilä is located on the top of the universe.. By worshipping the head, I wish to reach Siddha-shilä.

6. Forehead –

The Tirthankar radiates unconditional compassion and love to all living beings of the three worlds and hence all the three worlds pray to the Tirthankar. You are the crown jewel of three worlds. You were able to endure pleasure and pain equally. Worshipping your forehead will bring such good qualities to me.

7. Throat –

With your soothing and sweet sermon, you touched so many lives and helped them to realize their own true nature. Let my speech work for the good of others.

8. Heart –

Oh! Vitaräga Bhagawän! Your heart is full of amity, compassion, and mercy. Likewise, I wish my heart be full of these virtues.

9. Navel –

The navel is the center of concentration of the mind during meditation. I wish to attain the highest form of meditation to realize the self, as you did. I wish for that strength by worshipping your navel.

3. पुष्प पूजा - Worship with Flowers

नमोर्हत्-सिद्धा-चार्योपाध्याय-सर्व-साधुभ्यः.....1.

namorhat-siddhä-cäryopädhyäya-sarva-sädhubhyah...1.

सुरभि अखंड कुसुम ग्री - surabhi akhanda kusuma grahi

सुरभि अखंड कुसुम ग्री, पूजा गत संताप.

सुमजंतु भव्य ज परे, करीये समकित छाप.....1.

surabhi akhanda kusuma grahi, pujo gata santäpa.

sumajantu bhavya ja pare, kariye samakita chäpa.1.

Pushpa (Flower) Pujä (English verse):

Perfumed, a flower in full bloom I hold;

For this Pujä, which destroys the misery of birth.

Just as a bee hovers around the flower;

To be around you always, I ask that Samyaktva be imprinted upon me.

Mantra

ॐ ह्रीं श्रीं, परमपुरुषाय, परमेश्वराय, जन्म-जरा-मृत्यु निवारणाय,
श्रीमते जिनेन्द्राय, पुष्पं यजामहे स्वाहा ॥

Om Hreem Shreem, Paramapurushäya, Parameshvaräya,
Janma-jarä-mrutyu-niväranäya Shreemate Jinendräya,
Pushpam Yajämahe Swähä.

Ring Thali

Do Pushpa Puja

Meaning of Pushpa Puja

We should live our life like flowers full of love and compassion towards all living beings. By offering fragrant

and unbroken flowers to Arihanta we reflect upon to live our life like flower.

Pushpa or flower symbolizes conduct. Our conduct should be like a flower, which provides fragrance and beauty to all living beings without discrimination.

4. धूप पूजा - Worship with Dhoop

नमोर्हत्-सिद्धा-चार्योपाध्याय-सर्व-साधुभ्यः.....1.

namorhat-siddhā-cāryopādhyāya-sarva-sādhubhyah...1.

ध्यान घटा प्रगटावीये - dhyāna ghatā pragatāviye

ध्यान घटा प्रगटावीये, वाम नयन जिन धूप.

मिच्छत दुर्गन्ध दूर टले, प्रगटे आत्म स्वरूप.....1.

dhyāna ghatā pragatāviye, vāma nayana jina dhupa.

micchata durgandha dura tale, pragate ātma svarupa. .1.

Dhoop (Incense Stick) Pujā (English verse):

Meditation illuminates the dense darkness,

Just as I offer the Dhoop before the beautiful eyes of the Jin;

Driving away the bad smell of wrong faith,

The innate nature of the soul emerges

Mantra

ॐ ह्रीं श्रीं, परमपुरुषाय, परमेश्वराय, जन्म-जरा-मृत्यु निवारणाय,
श्रीमते जिनेन्द्राय, धूपं यजामहे स्वाहा ॥

Om Hreem Shreem, Paramapurushāya, Parameshvarāya,
Janma-jarā-mrutyu-nivāranāya Shreemate Jinendraya,
Dhoopam Yajāmahe Swāhā.

Ring Thali

Do Dhoop Puja

While doing Dhoop Puja, please recite the following Duha

अमे धूपनी पूजा करीए रे - ame dhupani pujä karie re
अमे धूपनी पूजा करीए रे, ओ मन-मान्या मोहनजी;
अमे धूप-घटा अनुसरीए रे, ओ मन-मान्या मोहनजी
नहीं कोइ तमारी तोले रे, ओ मन-मान्या मोहनजी
प्रभु अंते छे शरण तमारं रे, ओ मन-मान्या मोहनजी.....1.
ame dhupani pujä karie re, o mana-mänyä mohanaji;
ame dhupa-ghatä anusarie re, o mana-mänyä mohanaji;
nahi koi tamäri tole re, o mana-mänyä mohanaji;
prabhu ante che sarana tamäru re, o mana-mänyä mohanaji..
.....1.

Meaning of Dhoopa Puja

By placing Dhoop (Incense Stick) on the left side of the idol, we initiate the upward

meditation to destroy the bad odor of Mithyätva (false faith) and manifest our pure soul.

Just as the fragrant smoke of the Dhoop goes upwards, we should begin our ever progressive spiritual journey leading to the top of the universe, above the Siddha-shilä.

Just as the Dhoop removes the bad odor, we should remove false faith (Mithyätva).

Dhoop also symbolizes an ascetic life. While burning itself, Dhoop provides fragrance to others. Similarly, true monks and nuns spend their entire life selflessly for the benefit of all living beings. This Pujä reminds us to thrive for an ascetic life, which ultimately leads to liberation.

5. दीपक पूजा - Worship with Lamp

नमोर्हत्-सिद्धा-चार्योपाध्याय-सर्व-साधुभ्यः.....1.

namorhat-siddhā-cāryopādhyāya-sarva-sādhubhyah...1.

द्रव्य दीप सु-विवेकथी - dravya dipa su-vivekathi

द्रव्य दीप सु-विवेकथी, करतां दुःख होय फोक.

भाव प्रदीप प्रगट हुए, भासित लोका-लोक.....1.

dravya dipa su-vivekathi, karatā dukkha hoya phoka.

bhāva pradipa pragata hue, bhāsita lokā-loka.....1.

Deepak (Lamp) Pujä (English verse):

Like a lamp, help us distinguish between good and bad

To avoid sorrow in this world and

One day, my internal lamp of knowledge will

Illuminate the entire universe

Mantra

ॐ ह्रीं श्रीं, परमपुरुषाय, परमेश्वराय, जन्म-जरा-मृत्यु निवारणाय,
श्रीमते जिनेन्द्राय, दीपं यजामहे स्वाहा ॥

Om Hreem Shreem, Paramapurushāya, Parameshvarāya,
Janma-jarā-mrutyu-nivāranāya Shreemate Jinendraya,
Deepakam Yajāmahe Swāhā.

Ring Thali

Do Deepak Puja

During Dipak Puja – Recite the following Duha

दीपक पूजाका दोहा - Worship with Lamp

पंच दीवो प्रगट करी जिनवर अंग सोहाय

जिन आरती उतारतां भव संकट मीट जाय

Pancha divo pragata kari jinavara anga sohäy

Jina äрати utäratä bhava sankata mit jäy

दिपकसे जिन पूजतां आतम निर्मळ होय

ज्ञान दिपक प्रगटाववा दिपक तणो रे उद्योत

Dipakase jina pujatä ätam nirmal hoy

Jaga dipak pragatävavä dipak tano re udyota

Meaning of Deepak Puja

The flame of a lamp (Deepak) represents a Pure Consciousness, or a Soul without any bondage, a Liberated Soul. When we light the lamp in the right manner, our miseries get destroyed. As a result, we get the knowledge in the form of Keval-jnän, which illuminates the whole universe.

Deepak symbolizes the light of knowledge. Deepak pujä is offered to destroy the darkness of ignorance and false beliefs. The ultimate goal of every living being is to be liberated from karma. To be liberated from Karma, one needs to be free from all vices such as anger, greed, ego, deceit, attachment, hatred and lust. By doing this Pujä one should strive to follow the five great vows: Non-violence, Truthfulness, Non-stealing, Chastity and Non-possession. Ultimately proper conduct coupled with right faith and knowledge will lead to liberation.

Chamar, and Darpan Ritual

After the completion of Deepak Puja, the Duhas of Chamar, and Darpan rituals are recited. Chamar and Darpan rituals are not offerings like other pujas. We do these rituals because we consider Tirthankars are the spiritual kings. Please recite the following Duhas during the ritual.

चामर वीङ्गने का दोहा - Swinging Chämara

बे बाजु चामर ढाले, एक आगल वज्र उलाले;

जइ मेरु धरी उत्संगे, इंद्र चोसठ मलीआ रंगे.

प्रभुजीनुं मुखडुं जोवा, भवो भवनां पातिक खोवा.....1.

be bäju cämara dhäle, eka ägala vajra uläle;

jai meru dhari utsange, indra cosatha maliä range.

prabhujinu mukhadu jovä, bhavo bhavanä pätika khovä. .1.

दर्पण पूजा का दोहा - Worship with Mirror

प्रभु दर्शन करवा भणी, दर्पण पूजा विशाल.

आत्म दर्पणथी जुए, दर्शन होय ततकाल.....1.

prabhu darsana karavä bhani, darpana pujä visäla.

ätma darpanathi jue, darsana hoyä tatakäla.1.

6. अक्षत पूजा (स्वस्तिक) - Worship with Rice

नमोर्हत्-सिद्धा-चार्योपाध्याय-सर्व-साधुभ्यः.....1.

namorhat-siddhä-cäryopädhyäya-sarva-sädhubhyah...1.

शुद्ध अखंड अक्षत ग्रही - suddha akhanda aksata grahi

शुद्ध अखंड अक्षत ग्रही, नन्दावर्त विशाल.

पूरी प्रभु सन्मुख रहो, टाली सकल जंजाल.....1.

suddha akhanda aksata grahi, nandävarta visäla.

puri prabhu sanmukha raho, täli sakala janjäla.1.

Akshat (Rice) Pujä (English verse):

Pure unbroken Akshat I hold

And draw this large Nandävarta, In the presence of my lord,
I wish all my worldliness, Will destroy indefinitely

Mantra

ॐ ह्रीं श्रीं, परमपुरुषाय, परमेश्वराय, जन्म-जरा-मृत्यु निवारणाय,
श्रीमते जिनेन्द्राय, अक्षतं यजामहे स्वाहा ॥

Om Hreem Shreem, Paramapurushäya, Parameshvaräya,
Janma-jarä-mrutyu-niväranäya Shreemate Jinendräya,
Akshatam Yajämahe Swähä.

Ring Thali

Do Akshat Puja

स्वस्तिक के दोहे - Additional Swastik Dohe

दर्शन जान चारित्रना, आराधनथी सार.

सिद्धशिलानी उपरे, हो मुज वास श्री कार.....1.

darsana jnäna cäritranä, ärädhanathi sära.

siddhasiläni upare, ho muja väsa sri kära.1.

अक्षत पूजा करतां थकां, सफल करूं अवतार.

फल मांगु प्रभु आगले, तार तार मुज तार.....2.

aksata pujä karatä thakä, saphala karu avatära.

phala mägu prabhu ägale, tära tära muja tära.2.

सांसारिक फल मागीने, रडवड्यो बहु संसार.

अष्ट कर्म निवारवा, मागुं मोक्ष फल सार.....3.

sänsärika phala mäGINE, radavadyo bahu sansära.

asta karma nivāravā, māgu moksa phala sāra.....3.

चिहुं गति भ्रमण संसारमां, जन्म मरण जंजाल.

पंचम-गति विण जीव ने, सुख नहीं त्रिहुं काल.....4.

cihu gati bhramana sansāramā, janma marana janjāla.

pancama-gati vina jiva ne, sukha nahi trihu kāla.....4.

Meaning of Akshat Puja

By offering pure and unbroken rice grains in the form of Nandāvarta, we meditate in front of Arihanta, keeping all our worldly attachments away.

The rice grain without the husk, called Akshat, is a kind of grain that does not germinate. One cannot grow rice plants by seeding this type of rice. It symbolizes the last birth. By doing this Pujā one should strive to live life in such a way that at the end of this life one will be liberated and not born again.

7. नैवेद्य पूजा - Worship with Naivedya (Sweet)

नमोर्हत्-सिद्धा-चार्योपाध्याय-सर्व-साधुभ्यः.....1.

namorhat-siddhā-cāryopādhyāya-sarva-sādhubhyah...1.

अणाहारी पद में कर्या - anāhāri pada me karyā

अणाहारी पद में कर्या, विग्गह गइय अनन्त.

दूर करी ते दीजिये, अणाहारी शिव सन्त.....1.

anāhāri pada me karyā, viggaha gaiya ananta.

dura kari te dijiye, anāhāri siva santa.....1.

Naivedya (Sweet) Pujā (English verse):

Many a times I have gone hungry

O Pure One! Without a trace of desire,
Do satiate me eternally.

Mantra

ॐ ह्रीं श्रीं, परमपुरुषाय परमेश्वराय, जन्म-जरा-मृत्यु निवारणाय,
श्रीमते जिनेन्द्राय, नैवेद्यं यजामहे स्वाहा ॥

Om Hreem Shreem, Paramapurushäya, Parameshvaräya,
Janma-jarä-mrutyu-niväranäya Shreemate Jinendräya,
Naivedyam Yajämahe Swähä.

Ring Thali

Do Naivedya Puja

Meaning of Naivedya Puja

In the course of the cycle of birth and death, I have remained hungry many times but that was transitory. O! Arihanta! give me the permanent state where there is no desire of food.

Naivedya symbolizes tasty foods. By doing this Pujä, one should strive to reduce or eliminate the attachment to tasty food. Healthy food is essential for survival; however, one should not live to eat tasty foods. The ultimate aim in one's life is to attain a state where no food is essential for one's existence, and that is the life of a liberated Soul, who resides in Moksha forever in ultimate bliss.

8. फल पूजा - Worship with fruits

नमोर्हत्-सिद्धा-चार्योपाध्याय-सर्व-साधुभ्यः1.

namorhat-siddhā-cāryopādhyāya-sarva-sādhubhyah...1.

इन्द्रादिक पूजा भणी - indrādika pujā bhani

इन्द्रादिक पूजा भणी, फल लावे धरी राग.

पुरुषोत्तम पूजा करी, मागे शिव-फल त्याग.....1.

indrādika pujā bhani, phala läve dhari räga.

purusottama puji kari, mäge siva-phala tyäga.....1.

Fal (Fruit) Pujä (English verse):

Just as Indra and other Devas

Out of their extreme love for you,

I bring along 'fruits' to worship. Upon meeting you, O
Supreme soul,

I renounce worldly aspirations and desire only Moksha, as
the fruit of all my actions.

Mantra

ॐ ह्रीं श्रीं, परमपुरुषाय, परमेश्वराय, जन्म-जरा-मृत्यु निवारणाय,
श्रीमते जिनेन्द्राय, फलानी यजामहे स्वाहा ॥

Om Hreem Shreem, Paramapurushäya, Parameshvaräya,
Janma-jarä-mrutyu-nivāranäya Shreemate Jinendrāya, Falam
Yajāmahe Swähä.

Ring Thali

Do Fal Pujä

Meaning of Fal Puja

For the Pujā of Arihanta, the Supreme Being, heavenly gods bring fruits with devotion and request for their liberation, the ultimate fruit.

Fruit is a symbol of Moksha or Liberation. If we live our life without any attachment to worldly affairs, continue to perform our duty without any expectation of rewards, truly follow an ascetic life, and have love and compassion towards all living beings, we will attain the fruit of Liberation. This last Pujā symbolizes the ultimate achievement of our life.

The main purpose of Pujā is that by reciting the virtues of the Tirthankar we remind ourselves that we also have the same virtues, and that by taking the path of the Tirthankars we can also achieve Nirvana.



“To kill or hurt any living being amounts to killing or hurting one self.

Compassion to others is compassion to one's own self.

Therefore one should avoid violence that cause pains to any living beings.”

Mahāvira (Bhagavati Arādhānā, 797)

“Do all the good you can, By all the means you can, In all the ways you can, In all the places you can, At all the times you can, To all the people you can, As long as you ever can.”

-John Wesley

Mindfulness is waking up and living in harmony with oneself and with the world and appreciating the fullness of each moment of life.

3.0 Dreams of Mother Trishalä

It is a well-established convention that mother of a would-be Tirthankar witnesses 14 or 16 auspicious dreams.

At the appropriate time, Queen Trishalä visualized fourteen beautiful and auspicious, dreams. After witnessing these dreams, she went to her husband and narrated the dreams to him. After hearing about these auspicious dreams, King Siddhārtha gathered several scholars to analyze the significance of these dreams.

01. Lion¹

The first dream Queen Trishala had was of a Magnificent Lion. His claws were beautiful and well poised. The lion had a large well-rounded head and extremely sharp teeth. His lips were perfect and his eyes were sharp and glowing. His tail was impressively long and well-shaped. Queen Trishala saw this lion descending towards her and entering her mouth.

This dream indicated that her son would be as powerful and strong as the lion. He would be fearless, almighty, and capable of ruling over the world.

02. Elephant

The second dream Queen Trishala had was of an Elephant. It was a big, tall and impetuous elephant, with four tusks. It was an auspicious elephant, and was endowed with all the desirable marks of excellence.

This dream indicated that Queen Trishala would give birth to a child with exceptionally good character. The four tusks signified that he would guide the spiritual chariot with its four components: monks, nuns, laymen and laywomen.

¹ In her first dream, Mother Trishala saw Lion, Mother Marudevi saw Bull, and remaining 22 mothers saw Elephant. Since this is Shri Mahavir Janma Kalyanak day, the Lion is shown as first dream and not an Elephant as standard text indicates.

03. Bull

The third dream Queen Trishala had was of a Bull. The bull was noble, grand, and had a majestic hump. It had fine, bright, and soft hair on its body. Its horns were superb and sharply pointed.

This dream indicated that her son would be highly religious and spiritual teacher. He would help cultivate religion.

04. Goddess Lakshmi

The fourth dream Queen Trishala had was of the Goddess Laxami, the goddess of wealth, prosperity and power. She was seated on lotus and wore rows of pearls interlaced with emeralds and a garland of gold. A pair of earrings hung over her shoulders with dazzling beauty.

This dream indicated that her son would enjoy great wealth and splendor. He would be a Tirthankar, the supreme benefactor of all.

05. Garland

The fifth dream Queen Trishala had was of a Beautiful Garland descending from the sky. It smelled of mixed fragrances of different flowers. These flowers bloomed during all different seasons. The whole universe was filled with their fragrance.

This dream indicated that the fragrance of her son's teaching will spread throughout the entire universe and he would be respected by all.

06. Full Moon

The sixth dream Queen Trishala had was of a Full Moon. It was a very auspicious sight. The moon was at its full glory. It awoke the lilies to full bloom. It was as bright as a star.

This dream indicated that the child would lessen the suffering of all living beings. He would bring peace to the world. He would help the spiritual progress of humanity at large.

07. Bright Sun

The seventh dream Queen Trishala had was of the Bright Sun. The sun was shining and destroying darkness. It was as bright as the flames of a forest fire. The sun rose and ended the evil activities of the creatures who thrive at night.

This dream indicated that her son would have supreme knowledge and would dispel the darkness of delusions from the masses.

08. Flag

The eighth dream Queen Trishala had was of a Large Flag flying on a golden stick. The flag fluttered softly and auspiciously in the gentle breeze. It attracted the eyes of all. A radiant lion was pictured on it.

This dream indicated that her son would carry the banner of religion. He would reinstate the religious order throughout the Universe.

09. Golden Vase

The ninth dream Queen Trishala had was of a Golden Vase filled with pure water. It was a magnificent, beautiful, and bright vessel. It was decorated with garland.

This dream indicated that her son would be perfect in all virtues and would be full of compassion for all living beings. He would be a supreme religious personality.

10. Lotus Lake

The tenth dream Queen Trishala had was of a Lotus Lake. Thousands of lotuses were floating on the lake, and they all opened at the touch of the sun's rays. The lotuses had a very sweet fragrance.

This dream indicated that her son would be beyond worldly attachment. He would help liberate human beings who were tangled in the cycle of birth, death, and misery.

11. Ocean

The eleventh dream Queen Trishala had was of an Ocean. Its water rose in all directions to great heights. The wind blew gently and created waves.

This dream indicated that her son would have a serene and pleasant personality. He will escape from life on the ocean of birth, death and misery and will achieve infinite perception and knowledge. This will lead his soul to Moksha (liberation).

12. Celestial Plane

The twelfth dream Queen Trishala had was of a Celestial chariot. The chariot resounded with celestial music. It was saturated with the intoxicating aroma of incense.

This dream indicated that all of the Angels in heaven would respect, honor, and salute her son's spiritual teachings and they would obey him.

13. Heap of Jewels

The thirteenth dream Queen Trishala had was of a Big Heap of Jewels. It was a mixture of all types of gems and precious stones.

This dream indicated that her son would have infinite virtues and wisdom and he would attain supreme spiritualism.

14. Smokeless Fire

The fourteenth dream Queen Trishala had was of a Smokeless Fire. The fire burned with great intensity, but there was no smoke.

This dream indicated that her son would reform and restore religious order. He would remove blind faith and orthodox rituals. Further he would burn or destroy his karmas and attain salvation.

15. Pair of Fish

According to Digamber Tradition, some scriptures say that Queen Trishala had sixteen dreams. The fifteenth dream

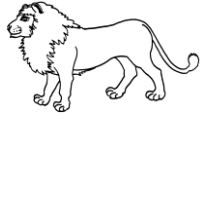
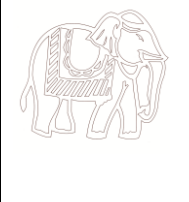
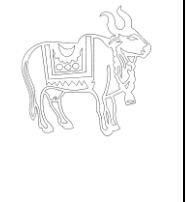


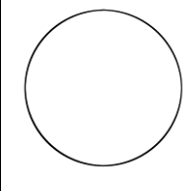
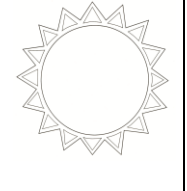
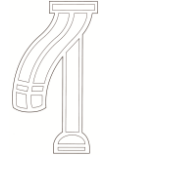




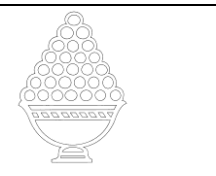
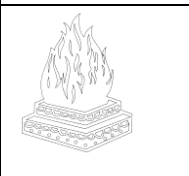

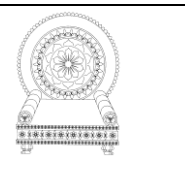
was of a Pair of Fish which indicated that her son would be extremely handsome.

16. Lofty Throne

The sixteenth dream was of a Lofty Throne, which indicated that he would have a very high spiritual status.

Summary

Together, they summarized that the child that will be born will become strong, courageous, and full of virtues. He will be a religious and spiritual leader, will reform the religious order and will guide all creatures on the universe on the path to liberation. This child was Lord Mahāvīr and was born on the thirteenth day of the bright half of the month Chaitra, 599 BC.

4.0 Shānti Kalash

नमस्कार मंगल सूत्र - namaskar mangal sutra

नमस्कार मंगल सूत्रः namaskar mangal sutra

नमो अरिहंताणं ।	Namo arihantānarm
नमो सिद्धाणं ।	Namo siddhānam
नमो आयरियाणं ।	Namo āyariyānam
नमो उवज्झायाणं ।	Namo uvajjhāyānam
नमो लोए सव्वसाहूणं ।	Namo loe savvasāhūnam
एसो पंच नमुक्कारो ।	eso pancha namukkāro
सव्वपावप्पणासणो ।	savvapāvappanāsano
मंगलाणं च सव्वेसिं	mangalānam cha savvesim
पढमं हवइ मंगलं ॥	padhamam havai mangalam

उवसग्ग-हरं स्तोत्र - Uvasagga-haram Stotra

उवसग्ग-हरं पासं, पासं वंदामि कम्म-घण-मुक्कं.

विसहर-विस-निन्नासं, मंगल-कल्लाण-आवासं.....1.

विसहर-फुल्लिं-मंतं, कंठे धारेइ जो सया मणुओ.

तस्स गह-रोग-मारी, दुडु-जरा जंति उवसामं.....2.

चिड्डउ दूरे मंतो, तुज्झ पणामो वि बहु-फलो होइ.

- नर-तिरिएसु वि जीवा, पावंति न दुक्ख-दोगच्चं.....3.
तुह सम्मत्ते लद्धे, चिंतामणि-कप्प-पायव-ब्भहिए.
पावंति अविग्घेणं, जीवा अयरामरं ठाणं.....4.
इय संथुओ महायस! भत्ति-ब्भर-निब्भरेण हिअएण.
ता देव! दिज्ज बोहिं, भवे भवे पास! जिण-चंदा!.....5.

Uvasagga-haram Stotra

uvasagga-haram päsam, päsam vandämi kamma-ghana-mukkam.

- visahara-visa-ninnäsam, mangala-kalläna-äväsam.1.
visahara-phulinga-mantam, kanthe dhärei jo sayä manuo.
tassa gaha-roga-märi, duttha-jarä janti uvasämam.2.
citthau dure manto, tujjha panämo vi bahu-phalo hoi.
nara-tiriesu vi jivä, pävanti na dukkha-dogaccam.3.
tuha sammatte laddhe, cintämani-kappa-päyava-bbhahie.
pävanti avigghenam, jivä ayarämaram thänam.....4.
iya santhuo mahäyasa! bhatti-bbhara-nibbharena hiaena.
tä deva! dijja bohim, bhave bhave päsa! jina-canda!. ...5.

बृहच्छान्ति - Brhacchāntih

भो भो भव्याः !शृणुत वचनं प्रस्तुतं सर्वमेतद्,
ये यात्रायां त्रिभुवन-गुरो-रार्हता !भक्तिभाजः;
तेषां शान्तिर्भवतु भवता-मर्हदादि-प्रभावा-

दारोग्य-श्री-धृति-मति-करी क्लेश-विध्वंस-हेतुः.....1.

भो भो भव्य-लोका !इह हि भरतै-रावत-विदेह-संभवानां,
समस्त-तीर्थकृतां, जन्म न्यासन-प्रकम्पा-नन्तर-मवधिना
विज्ञाय, सौधर्मा-धिपतिः सुघोषा-घण्टा-चालना-नन्तरं, सकल-सुरा-
सुरेन्द्रैः

सह समागत्य, सविनय-मर्हद्-भट्टारकं गृहीत्वा, गत्वा कनकाद्रि-
शृङ्गे,

विहित-जन्माभिषेकः शान्ति-मुद्घोषयति यथा, ततोहं कृतानुकार-
मिति कृत्वा,

महाजनो येन गतः स पन्था, इति भव्यजनैः सह समेत्य,

स्नात्र-पीठे स्नात्रं विधाय, शान्ति-मुद्घोषयामि,

तत् पूजा-यात्रा-स्नात्रादि-महोत्सवा-नन्तरमिति कृत्वा कर्णं दत्वा

निशम्यतां निशम्यतां, स्वाहा.....2

ॐ पुण्याहं पुण्याहं, प्रीयन्तां प्रीयन्तां, भगवन्तोर्हन्तः सर्वज्ञाः

सर्व-दर्शिन-स्त्रिलोक-नाथा-स्त्रिलोक-महिता-स्त्रिलोक-पूज्या-

स्त्रिलोकेश्वरा-स्त्रिलोको-द्द्योत-कराः.....3.

ॐ ऋषभ-अजित-संभव-अभिनन्दन-सुमति-पद्मप्रभ-

सुपार्श्व-चन्द्रप्रभ-सुविधि-शीतल-श्रेयांस-वासुपूज्य-विमल-

अनन्त-धर्म-शान्ति-कुन्थु-अर-मल्लि-मुनिसुव्रत-

नमि-नेमि-पार्श्व-वर्धमानान्ता जिनाः शान्ताः शान्तिकरा भवन्तु,
स्वाहा4.

ॐ मुनयो मुनि-प्रवरा रिपु-विजय-दुर्भिक्ष-कान्तारेषु दुर्ग-
मार्गेषु रक्षन्तु वो नित्यं, स्वाहा5.

ॐ ह्रीं श्रीं धृति-मति-कीर्ति-कान्ति-बुद्धि-लक्ष्मी-मेधा-विद्या-साधन-
प्रवेश-निवेशनेषु सुगृहीत-नामानो जयन्तु ते जिनेन्द्राः6.

ॐ रोहिणी-प्रज्ञप्ति-वज्रशृङ्खला-वज्राङ्कुशी-अप्रतिचक्रा-पुरुषदत्ता-
काली-महाकाली-गौरी-गान्धारी-सर्वास्त्र-महाज्वाला-मानवी-वैरोट्या-
अच्छुप्ता-मानसी-महामानसी-षोडश-विद्या-देव्यो रक्षन्तु वो नित्यं,
स्वाहा7.

ॐ आचार्यो-पाध्याय-प्रभृति-चातुर्वर्णस्य श्रीश्रमण-सङ्घस्य
शान्तिर्भवतु तुष्टिर्भवतु पुष्टिर्भवतु8.

ॐ ग्रहाश्चन्द्र-सूर्याङ्गारक-बुध-बृहस्पति-शुक्र-शनैश्चर-राहु-केतु-
सहिताः,

सलोकपालाः, सोम-यम-वरुण-कुबेर-वासवा-दित्य-स्कन्द-
विनायकोपेता ये

चान्येपि ग्राम-नगर-क्षेत्र-देवता-दयस्ते सर्वे प्रीयन्तां प्रीयन्तां,
अक्षीण-कोश-कोष्ठागारा नर-पतयश्च भवन्तु, स्वाहा.9.

ॐ पुत्र-मित्र-भ्रातृ-कलत्र-सुहृत्-स्वजन-संबन्धि-बन्धु-वर्ग-सहिता
नित्यं चामोद-प्रमोद-कारिणः,

- अस्मिंश्च भूमण्डल आयतन-निवासि-साधु-साध्वी-श्रावक-
श्राविकाणां,
रोगोपसर्ग-व्याधि-दुःख-दुर्भिक्ष-दौर्मनस्योपशमनाय शान्तिर्भवतु.
.....10.
- ॐ तुष्टि-पुष्टि-ऋद्धि-वृद्धि-मांगल्योत्सवाः,
सदा प्रादुर्भूतानि पापानि शाम्यन्तु दुरितानि,
शत्रवः पराङ्मुखा भवन्तु, स्वाहा11.
श्रीमते शान्ति-नाथाय, नमः शान्ति-विधायिने.
त्रैलोक्यस्यामराधीश-मुकुटाभ्यर्चिताङ्घ्रये.....12.
शान्तिः शान्तिकरः श्रीमान्, शान्तिं दिशतु मे गुरुः.
शान्तिरेव सदा तेषां, येषां शान्तिर्गृहे गृहे13.
उन्मृष्ट-रिष्ट-दुष्ट-ग्रहगति-दुःस्वप्न-दुर्निमित्तादि.
संपादित-हित-संपन्नाम-ग्रहणं-जयति शान्तेः14.
श्री-संघ-जगज्जन-पद-राजाधिप-राज-सन्निवेशानाम्.
गोष्ठिक-पुर-मुख्याणां, व्याहरणैर्व्याहरेच्छान्तिम्.....15.
श्री-श्रमण-संघस्य शान्तिर्भवतु.
श्री-जन-पदानां शान्तिर्भवतु.
श्री-राजाधिपानां शान्तिर्भवतु.
श्री-राज-सन्निवेशानां शान्तिर्भवतु.
श्री-गोष्ठिकानां शान्तिर्भवतु.

श्री-पौर-मुख्याणां शान्तिर्भवतु.

श्री-पौर-जनस्य शान्तिर्भवतु.

श्री-ब्रह्म-लोकस्य शान्तिर्भवतु.

ॐ स्वाहा, ॐ स्वाहा, ॐ श्री पार्श्वनाथाय स्वाहा.....16.

एषा शान्तिः प्रतिष्ठा-यात्रा-स्नात्राद्य-वसानेषु शान्ति-कलशं
गृहीत्वा

कुङ्कुम-चन्दन-कर्पूरा-गरु-धूप-वास-कुसुमाञ्जलि -समेतः

स्नात्र-चतुष्पिकायां श्री-संघ-समेतः शुचि-शुचि वपुः,

पुष्प-वस्त्र-चन्दना-भरणा-लङ्कृतः पुष्पमालां कण्ठे कृत्वा,

शान्ति-मुद्घोषयित्वा, शान्ति-पानीयं मस्तके दातव्यमिति..17.

नृत्यन्ति नृत्यं मणि-पुष्प-वर्षं, सृजन्ति गायन्ति च मङ्गलानि.

स्तोत्राणि गोत्राणि पठन्ति मन्त्रान्,

कल्याण-भाजो हि जिनाभिषेके18.

शिवमस्तु सर्व-जगतः, परहित-निरता भवन्तु भूतगणाः.

दोषाः प्रयान्तु नाशं, सर्वत्र सुखी-भवन्तु लोकाः.....19.

अहं तित्थयर-माया, सिवादेवी तुम्ह नयर-निवासिनी.

अम्ह सिवं तुम्ह सिवं, असिवो-वसमं सिवं भवतु .स्वाहा .

.....20.

उपसर्गाः क्षयं यान्ति, चिद्द्यन्ते विघ्न-वल्लयः.

मनः प्रसन्नतामेति, पूज्यमाने जिनेश्वरे.....21.

सर्व-मंगल मांगल्यं, सर्व-कल्याण-कारणम्.

सर्व आत्मानु मोक्षाणी², जैनं जयति शासनम्.....22.

Brhacchāntih

bho bho bhavyāh! srnuta vacanam prastutam sarvametaḍ,
ye yātrāyām tribhuvana-guro-rārhatā! bhaktibhājah;
tesām sāntirbhavatu bhavatā-marhadādi-prabhāvā-
dārogya-sri-dhrti-mati-kari klesa-vidhvamsa-hetuh.1.

bho bho bhavya-lokā! iha hi bharatai-rāvata-videha-
sambhavānām,

samasta-tirthakrtām, janma nyāsana-prakampā-nantara-
mavadhinā

vijnāya, saudharmā-dhipatih sughosā-ghantā-cālanā-
nantaram, sakala-surā-surendraih saha samāgatya,
savinaya-marhad-bhattārakam

grhitvā, gatvā kanakādri-srṅge, vihita-janmābhisekah sānti-
mudghosayati yathā, tatoham krtānukāra-miti krtvā,
mahājano yena gatah sa panthā, iti bhavyajanaih saha
sametya, snātra-pithe snātram vidhāya, sānti-mudghosayāmi,
tat puajā-yātrā-snātrādi-mahotsavā-nantaramiti

krtvā karnam datvā nisamyatām nisamyatām, svāhā. ..2.

OM punyāham punyāham, priyantām priyantām,
bhagavantorhantah

sarvajnāh sarva-darsina-striloka-nāthā-striloka-mahitā-
striloka-pujyā-strilokesvarā-striloko-ddyota-karāh.3.

² This sentence is modified from "Pradhamaṅ Sarva Dharmanam" because it violates the true spirit of one of the fundamental principle of Jainism which is Anekantvaad (pluralism view points).

OM rsabha-ajita-sambhava-abhinandana-sumati-
padmaprabha-

supārsva-candraprabha-suvidhi-sitala-sreyāmsa-vāsupujya-
vimala-ananta-dharma-sānti-kunthu-ara-malli-munisuvrata-
nami-nemi-pārsva-varḍhamānāntā jināḥ sāntāḥ sāntikarā
bhavantu, svāhā.4.

OM munayo muni-pravarā ripu-vijaya-durbhikṣa-kāntāresu
durga-

mārgesu raksantu vo nityam, svāhā.5.

OM hrim srim dhrti-mati-kirti-kānti-buddhi-lakṣmi-medhā-
vidyā-sādhana-pravesa-nivesanesu sugrhita-nāmāno jayantu
te jinendrāḥ.6.

OM rohini-prajñapti-vajrasrṅkhalā-vajrāṅkusi-apraticakrā-
purusadattā-kāli-mahākāli-gauri-gāndhāri-sarvāstra-
mahājvālā-mānavi-vairotyā-acchuptā-mānasi-mahāmānasi-
sodasa-vidyā-devyo raksantu vo nityam, svāhā.7.

OM ācāryo-pādhyāya-prabhrti-cāturvarṇasya srisramana-
sanghasya sāntirbhavatu tustirbhavatu pustirbhavatu.8.

OM grahāscandra-suryāṅgāraka-budha-brhaspati-sukra-
sanaiscara-rāhu-ketu-sahitāḥ, salokapālāḥ, soma-yama-
varuna-kubera-vāsavā-ditya-skanda-vināyakopetā ye cānyepi
grāma-nagara-ksetra-devatā-dayaste sarve priyantām
priyantām, aksina-kosa-kosthāgārā nara-patayasca
bhavantu, svāhā.....9.

OM putra-mitra-bhrātr-kalatra-suhr̥t-svajana-sambandhi-
bandhu-varga-

sahitā nityam cāmōda-pramōda-kārināḥ, asmimsca
bhūmandala āyatana-nivāsi-sādhu-sādhvi-srāvaka-
srāvikanām, rogopasarga-vyādhi-dukhka-durbhikṣa-
daurmanasyopasamanāya sāntirbhavatu.....10.

OM tusti-pusti-rddhi-vrddhi-māṅgalyotsavāḥ, sadā
prādurbhūtāni pāpāni sāmyantu duritāni, satravah
parānmukhā bhavantu, svāhā.11.

- srimate sānti-nāthāya, namah sānti-vidhāyine.
trailokyasyāmarādhisa-mukutābhyarcitānghraye.12.
- sāntih sāntikarah srimān, sāntim disatu me guruh.
sāntireva sadā tesām, yesām sāntirgrhe grhe.13.
- unmrsta-rista-dusta-grahagati-duhsvapna-durnimittādi.
sampādita-hita-sampannāma-grahanam-jayati sānteh. .14.
- sri-sangha-jagajjana-pada-rājādhipa-rāja-sannivesānām.
gosthika-pura-mukhyānām, vyāharanairvyāhrecchāntim.
.....15.
- sri-sramana-sanghasya sāntirbhavatu.
sri-jana-padānām sāntirbhavatu.
sri-rājādhipānām sāntirbhavatu.
sri-rāja-sannivesānām sāntirbhavatu.
sri-gosthikānām sāntirbhavatu.
sri-paura-mukhyānām sāntirbhavatu.
sri-paura-janasya sāntirbhavatu.
sri-brahma-lokasya sāntirbhavatu.
- OM svāhā, OM svāhā, OM sri pārsvanāthāya svāhā....16.
- esā sāntih pratisthā-yātrā-snātrādyā-vasānesu sānti-kalāsam
grhītvā kunkuma-candana-karpurā-garu-dhupa-vāsa-
kusumānjali- sametah snātra-catuskikāyām sri-sangha-
sametah suci-suci vapuh, puspa-vastra-candanā-bharanā-
lankrtah puspamālām kanthe krtvā, sānti-mudghosayitvā,
sānti-pānyam mastake dātavyamiti.....17.
- nrtyanti nrtyam mani-puspa-varsam, srjanti gāyanti ca
mangalāni.
- stotrāni gotrāni pathanti mantrān,
kalyāna-bhājo hi jinābhiseke.18.

sivamastu sarva-jagatah, parahita-niratā bhavantu
bhutaganāh.

dosāh prayāntu nāsam, sarvatra sukhi-bhavantu lokāh. .19.

aham titthayara-māyā, sivādevi tumha nayara-nivāsini.

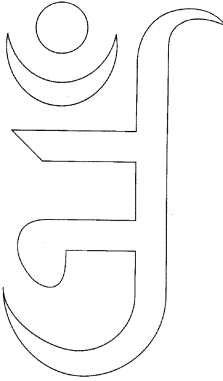
amha sivam tumha sivam, asivo-vasamam sivam
bhavatu...svāhā.20.

upasargāh ksayam yānti, cchidyante vighna-vallayah.

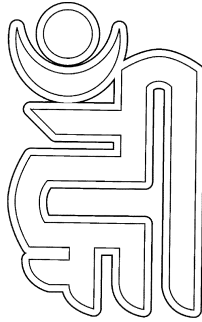
manah prasannatāmeti, pujoyamāne jinesvare.....21.

sarva-mangala māngalyam, sarva-kalyāna-kāranam.

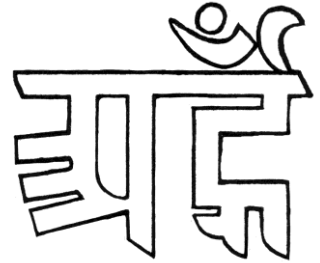
sarva ātmānu mokshāni, jainam jayati sāsanam.....22.



OM



HRIM



ARHUM

5.0 आरती और मंगळ दीवो – Ärati and Mangal Divo

आरती - Ärati

जय जय आरती आदि जिणंदा, नाभिराया मरूदेवी को नंदा जय०
पहेली आरती पूजा किजे, नरभव पामीने लाहो लीजे.....जय०
दूसरी आरती दिन दयाला, धूलेवा नगरमां जग अजवाला .जय०
तीसरी आरती त्रिभुवन देवा, सुरनर इन्द्र करे तोरी सेवा...जय०
चोथी आरती चउगति चूरे, मनवांछित फल शिवसुख पूरे..जय०
पंचमी आरती पुण्य उपाया, मूलचन्दे रिखव गुण गाया....जय०

Jaya jaya arati adi jinanda, Nabhi raya Marudevi ko nanda;
.....Jayajaya

Paheli arati puja kije, Narabhava pamine lavho lije;
.....Jayajaya

Dusari arati din-dayala, Dhuleva nagar mahen jaga ujjiala;
.....Jayajaya

Teesari arati tribhuvana deva, Sura nara Indra kare tori seva;
.....Jayajaya

Chauthi aarti chau gati chure, Mana vanchhit phala shiva
sukha pure;Jayajaya

Panchami arati punya upayo, Mulachanda Rishabha guna
gayo.Jayajaya

Arti Meaning

With this lighted lamp (arati), I pray that Lord Adinath, beloved son of King Nabhi and Queen Marudevi, be victorious;

With this first arati puja, I am participating in this auspicious activity in this human life;

With this second arati, I pray to Lord Adinath, who is merciful to the poor and whose virtues enlighten even poorly lit places;

With this third arati, I pray to Adinath, Lord of the three universes, who is worshipped by heavenly beings, humans and their kings;

With this fourth arati, I pray that Lord Adinath help me eliminate wandering in four life forms and to be able to obtain the eternal happiness of moksha;

With this fifth arati, according to Mulchand (the poet), by praising the virtues of Lord Rushabh Dev, the worshipper generates punya (good karmas).

मंगळ दीवो - Mangal Divo

दीवो रे दीवो प्रभु मंगलिक दीवो, आरती उतारण बहु चीरंजीवो

सोहामणुं घेर पर्व दिवाळी, अंबर खेले अमराबाळी

दीपाळ भणे एणे कुळ अजवाळी, भावे भगते विघन निवारी

दीपाळ भणे एणे ए कळिकाळे, आरती उत्तारी राजा कुमारपाळे

अम घेर मंगलिक तुम घेर मंगलिक,

मंगलिक चतुर्विघ संघने होजो.....दीवो रे दीवो

Divo Re Divo Prabhu Mangalica Divo, Aarti Utari Bhau Chiran Jivo.

Sohamanu Gher Parva Divali, Amar Khele Amaara Bali.

Dipala Bhane Aane Kula Ajavali, Bhave Bhagate Vighana Nivari.

Dipal A Bhane Aane E Kale Kali, Aarti Utari Raaja Kumara Pale.

Ama Gher Mangalica Tuma Gher Mangalica,
Mangalica Chatur Vidha Sanghane Hojo.....Divo Re Divo

Mangal Divo Meaning

O Lord! On this auspicious occasion we worship you with a lamp, Long live the performer of the Ärati.

Performing Ärati is as blissful as the occasion of Diwäli at our house, and as if the heavenly beings are dancing with joy.

Devotees who perform Ärati make their families proud and overcome obstacles.

The poet (Dipäl) says that in Kaliyug, King Kumärpäl performed the Ärati

Let there be auspiciousness in our house, in your house and in the entire community



“One should not injure, subjugate, enslave, torture or kill any living beings including animals, living organism, and sentient beings. This doctrine of Non-Violence (Ahimsa Dharma) is immaculate, immutable and eternal.”

Mahāvira (Achāranga Sutra, Ch. 4)

End