Wedding Program

1. Arrival of the Jan (groom's party)
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5. Kanya Agamana (arrival of the bride)
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7. Mangal Tilak
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9. Abhisheka
10. Kanya Daan (giving away of the bride)
11. Chhedabandhan (tying of the knot)
12. Hasta Melap (joining of the hands)
13. Mangalphera
14. Saptapadi (seven sacred steps walked together)
15. Mangalsutra, Rings, and Sindoor (wedding necklace, rings, and holy red powder)
16. Kansar Ceremony (holy food offering)
17. Shanti Mantra (peace chant)
18. Akhand Saubhagyavati Bhava (whispered blessings for the bride)
19. Ashirwad (final blessings)
20. Biddai (farewell to the bride)

Wedding Ceremony

Marriage is the sacred union of two individuals coming together and marks entry into the householder stage of life. The marriage sacrament impresses upon a person that the earthly life should be consciously and fully accepted and elevated to the level of spiritual experience, growth, and conquest of ego and self. It is a fellowship between a man and woman who seek to love unconditionally, live creatively, and grow peacefully in a loving and lasting partnership as they move through the four stages of life. In the presence of auspicious beings, past, present, and future, sacred vows of marriage will be exchanged to signify the harmonious merging of two bodies and two souls. We welcome you to the wedding ceremony of (bride name) and (groom name).
Arrival of the Groom’s Party

Groom and his party arrive at the venue of the marriage in a procession. They are received by bride’s family and groom is led to an archway immediately outside the wedding hall. He is asked to stand on a low platform called a bajoth. The Navkar Mantra (Jain prayer) is recited to mark the beginning of the auspicious occasion. The Navkar Mantra is the most sacred and primary of Jain verses, invoking the pancha (five) Parmeshtis - the Arihant (enlightened, perfect souls), the Siddha (the liberated souls; those free of all karma), the Āchārya (the heads of congregations), the Upādhyāy (the ascetic teachers), and the Sadhus (the ascetic aspirants).


\[
\text{Navakāra Mantra} \\
\text{namo arihantāṇaṁ} \\
\text{namo siddhāṇaṁ} \\
\text{namo āyariyāṇaṁ} \\
\text{namo uvajjhyāṇaṁ} \\
\text{namo loē savva sāhūṇaṁ} \\
\text{ēso paṁcha namukkāro} \\
\text{savva pāvappāṇaśaṇo} \\
\text{maṅgalāṇaṁ cha savvēsiṁ} \\
\text{paḍhamaṁ havaṁ maṅgalāṁ}
\]

2. Ponkhna Ceremony

Assisted by the priest, bride’s mom performs the Ponkhna, or the welcoming ceremony in which bad omens are dispelled before groom’s enters the wedding hall. At the end of this ceremony, the priest asks the groom to step on two earthenware saucers and to crush them. The groom is then led inside the wedding hall to the mandapah by his best men. They take a seat, followed by the bride’s parents.

श्री संश्रयः बिश्वास:, निरंजन, निर्मम
निश्चलक, स खेल समग्रणः,
3. Ganesh Puja and Mangalcharan

The wedding Ceremony begins with a prayer invocating the lord Ganesh, whose divine grace dispels all evil and promotes the successful and peaceful completion of today's occasion. Blessings for the bride, groom, and all present are asked for. Lord Ganesh is a symbol of peace, truth, friendship, and happiness. In addition to asking lord Ganesh for blessings, the Navkar Mantra is recited again before the priest asks the bride to enter the mandapah.

नमो अरिहताः
नमो शिष्याः
नमो आचार्याः
नमो सविचाराः
नमो लोके सत्य साधारे
अते पंच नमुक्कारे
सव्व पावप्वासदो
मंगलाः य सवेसि
पहमं हवर्त मंगलं

namo arihantān
namo siddhān
namo ayariyān
namo uvajjhān
namo loč savva sāhūn
ēso pañcha namukkāro
savva pāvappaṇāsān
maṅgalāṇaḥ cha savvēsīṃ
paḍhamaṁ havaṁ maṅgalam

अहंनते संगवन्त छन्दमहिता: सिद्धिः सिद्धिंहिता
आयार्य जिनशास्त्रोन्मतिकर: पूजया उपाध्यायवः
श्री सिद्धान्त-सुपार्का मुनिवर: रञ्जनयाराधकः
पंचेते परमेशिन्हेन: प्रतिदिनं कुर्वन्तु वो मंगलम्।
arhanto bhagavanta indramahitaḥ siddhāścha siddhisthitā
ācāryā jinasāsanomnatikarāḥ pūjyā upādyāyakāḥ.
śrī siddhānta-supārkaḥ munivarāḥ ratnrayārādhakāḥ
pañchaitē paramēśvināḥ pratidināḥ kurvuntu vo maṅgalam.

ॐ ह्रीम अर्हम श्री गौतमस्वामिने नमः
ॐ ह्रीम अर्हम श्री गौतमस्वामिने नमः
ॐ ह्रीम अर्हम श्री गौतमस्वामिने नमः
OM hriṁ arham śrī gautamasvāminē namaḥ
OM hriṁ arham śrī gautamasvāminē namaḥ
OM hriṁ arham śrī gautamasvāminē namaḥ

4. Antarpata (Curtain between the bride and groom)
Before the bride enters the wedding hall, her brothers raise a white curtain in front of the groom so that the groom can see her enter the mandap. Some say this creates suspense for the groom, but the traditional reason is that the bride and groom are still separate at this point, and when the curtain is removed they begin to join as one.

5. Kanya Agamana (arrival of the bride)
The priest calls for the bride and her attendants to enter the wedding hall and the mandap (stage). The bride is led to the mandap by her maternal uncle who blesses the couple. She is also greeted by the mother of the groom.
Indian brides traditionally wear a red and white sari as the white signifies purity and red signifies abundance and fertility. Upon her arrival, the groom is asked to stand and to face the bride while still behind the curtain separating them.

6. Mangalashtaks (curtain removal & garland exchange)
Separated by the white curtain, the bride and groom are asked to face each other holding garlands. The priest recites Mangalashtaks (special prayers) to invite the divine to witness the marriage and to bless the bride and groom. The white curtain between the bride and groom is removed, symbolically removing all feelings of separateness. This moment marks the joining of two as one. The bride and groom place garlands around each other as this symbolizes their acceptance and love for each other.

ॐ परमेशिन्मक्षे साधने नवपदमः
7. Mangal Tilak

The priest makes a saffron, sandalwood, or kanku mark on the foreheads of the bride, groom, and the bride's parents and on himself. A Rakshapotli (sacred red thread specially prepared and
blessed prior to the wedding day for protection) is tied around the wrists of the bride, groom, and their parents as an offering of peaceful wishes.

8. Rishi Mantra (Prayer to enlightened souls)

The bride and groom make an offering of laving (cloves) each time a verse of this prayer is recited to honor the enlightened souls in the universe. A total of 15 clove offerings are made.

(1) ॐ सत्यज्ञाताय नमः। - the great born
(1) OM satyajñātāya namaḥ.
(2) ॐ अरिहंताय नमः। - Arihantas (enlightened ones)
(2) OM arhajñātāya namaḥ.
(3) ॐ निग्रंथाय नमः। - those without material ties
(3) OM nirgranthāya namaḥ.
(4) ॐ वीतरागाय नमः। - those with no attachments
(4) OM vītarāgāya namaḥ.
(5) ॐ महाव्रताय नमः। - those who have taken vows
(5) OM mahāvratāya namaḥ.
9. Abhisheka (blessing from priest)

The priest takes holy water in the pointed part of a beetle leaf and anoints the heads of the bride and groom. This offering symbolizes peace and happiness. The prayer offered binds the bride and groom together in an eternal bond.

\text{ॐ अहेिम्}

\text{हृदम् आसनम् अध्यासीनो स्वध्यासीनो स्थिति}

\text{सुस्थितिः तदस्तु वा सनातन संगमः।}

\text{ॐ अहेिम्}

\text{ॐ नमो ईष्टिसिद्धायोध्याय सर्व साधुःः}

OM arham:

\text{idam āsanam adhyāśino svadhyāśino sthitau}

\text{susthitaś putastu vā sanātana saṅgamaḥ.}

OM arham

OM namoh siddhācaryopadhyāya sarva sadhubhayaḥ.
10. Kanya Daan (giving away of the bride)

The bride's parents perform the ritual of giving their daughter to the care of the groom through a symbolic gesture of holy water flowing from their hands through the bride's hands and into the groom's hands. The bride's parents ask the groom to treat their daughter as a loving and equal partner and formally give their daughter in marriage to the groom. The groom promises to love and respect the bride throughout their life. The bride's parents place the varmala (hand-woven cord) around the couple, uniting them and protecting them from all evil influences. The priest opens the blessed invitation and scroll and reads the contents:

"Today, on the 20th day of October, 2001, xxxx (bride name), daughter of xxxx and xxxx (bride's parent name), of xxxx (town name), xxxx (state name); and xxxx (groom's name), son of xxxx and xxxx xxxx (groom's parent names), of xxxx (town name), xxxx (state name) are joining in holy matrimony. May xxxx (bride name) and xxxx (groom name) be granted peace, contentment, prosperity, and wisdom throughout their lives together.

Om Arhum"

11. Chheda Bandhan (Tying of the knot)

The bride's sister ties one end of the groom's scarf to one corner of the bride's sari signifying eternal togetherness. The white cloth is a symbol of purity and unity. The threads of the white cloth are believed to bind the couple as eternal partners. While a single thread of raw cotton is easily torn, interwoven strands of cotton form a strong bond. Similarly, the abilities and virtues of the bride and groom are much stronger when combined than separated.

12. Hasta Melap (joining of the hands)

This ceremony is the union of the two palms. Holding each other's right hand, the bride and groom vow to walk hand in hand throughout their life. This signifies that bride and groom are united as one and will live as one in body, mind, and spirit. This is considered the most important part of the wedding ceremony. The couple is reminded to remember the divine, to look upon others with sympathy, love, and compassion, to be strong and to show good will and affection towards others.
નમો અરહંતાણું
નમો સિદ્ધાણું
નમો આયારિયાણું
નમો પંચારિયાણું
નમો લોઈયે સદ્યાજ્યાં
અયસો પંચ નમૂકારો
સદ્યાજ્યાં સદ્યાજ્યાં
પદ્ધામ ખડ્ધ મંગલ

namo arihantanaam
namo siddhanam
namo aayarianam
namo uvajhayanam
namo lo£ savvasahunam
£so pa££a namukkaro
savvapavappanasa£o
mangalanaam cha savvesim
padhamam hava£ ma££alaam

ॐ अह्म!
आत्मासि, छोरोकसि, समकालोकसि,
समविवॉकसि, समश्योकसि, समहेवोकसि, सम
सम प्रमोहोकसि, सम गमोकसि, समविवोकसि,
सम मोहोकसि, तदुहि अकतर्ष छदानीं

ॐ अह्म
ॐ शार्मि: शार्मि: शार्मि:
ॐ कवीं हवीं हंसे: स्वाहा.
ॐे अह्म
13. Mangalphera

This ceremony is a reminder of the four stages of life which are Brahmacharya (from birth to the date of marriage), Gruhastha (married life stage), Vānaprasthya (learning, self-study and preparation for the four stage), and Sanyāsa (renunciation of materialism to serve mankind). Bound by the knot Bride and Groom walk around the agni (fire) holding hands four times to remind themselves of the basic principles that should govern their daily activities and thought processes. Groom leads the first three rounds, signifying his contribution in helping each other attain dharma, artha, and kāma. The last round is led by Bride signifying liberation from this life. Each walk around the Agni (fire) is initiated by the bride’s brother filling the bride’s palms with rice signifying the following blessings; good health, happiness, wealth, and prosperity. The rice is then offered by the bride to the fire.

The four basic principles are:

1. Dharma - trust, sincerity, honesty, and discipline (philosophical or religious pursuits)
2. Artha - earning a livelihood by truthful and honest means (wealth)
3. Kāma - happiness in family life (family and children)
4. Moksha - eternal bliss when one leaves all material thoughts, beliefs, and attachments behind (reincarnation or nirvana)

agnisthāpanāno mantra

ॐ ह्रि́म्नामो अग्नयेः, नामो अनात्तिनायाः, अत्र कुृते आजयः, आजयः, अवतरः, अवतरः, तिष्ठ तिष्ठ स्वाहा.
ॐ अहि मुृ अनात्तिरिस्तरः! अनात्तिरिस्तरः!
ॐ अनात्तिरिस्तरः! अनात्तिरिस्तरः! अनात्तिरिस्तरः! अहि मुृ अहि

13. Mangalphera (continued)

प्रथम मंगल

सज्जते सचु  गुरूर्मलं पारिवार्णं सुरेन्द्रता।
14. Saptapadi (seven sacred steps walked together)

It is said in Indian philosophy that if two people walk seven steps together, then they will be lifelong friends. The bride and groom take seven steps together and with each step they accept the vows
recited by the priest. At the end of each step/walk, the open palms of the bride are filled to overflowing with puffed rice by her brother, signifying abundance of wealth and prosperity.

We shall always remain together in happiness and sorrow.
We shall embrace each other's families as our own.
We shall remain life partners & serve each other with happiness and love.
We shall assist each other in all circumstances.
We shall share our minds, hearts, and spirits.
We strive to grow our love and spiritual and philosophical quests.
We agree to a life of equal rights and will perform our duties with mutual cooperation and respect.

After taking the seven steps, the couple takes the following vows: We have taken the first seven steps as life partners, let us be friends and partners forever. Let us have a joint purpose and determination. Let us love each other and shine together. Let us grow together when possible and to understand the other's growth when separate from our own. Let us not swerve from the path of our love, devotion, commitment, and friendship with each other. Let us be complimentary and peaceful in our thoughts, speech, actions, and feelings.
The couple is now officially married and exchange rings and the wedding necklace.

15. Mangalsutra, Rings, and Sindoor (wedding necklace, rings, and holy red powder)
Groom places sindoor on Bride’s forehead and welcomes her into his life as his eternal partner. He also places a sacred necklace made of black beads around her neck as a symbol of his love, integrity, and devotion towards her. Finally, Bride and Groom exchange wedding bands to show that they are now married. The priest requests the audience to say the following words aloud:

\[\text{ॐ पुंजाहं पुंजाहं, प्रियांतं प्रियांतं} \]

\(\text{OM puñyāhāṃ puñyāhāṃ, priyantam priyantam} \)

(may there be meritorious and good deeds)
At this time, witnesses of the wedding shower rice on the couple to convey their blessings for longevity and prosperity.

16. Kansar Ceremony (holy food offering)
Nourishing the relationship through holy food offerings, the bride's mother brings the couple some Indian sweets. The bride and groom feed each other four mouthfuls of sweets for the nourishment of the bone, the muscle, the skin, and the soul. This signifies that she is his wife and that he is her husband and together they will provide for one another and their families. The sharing of sweets also signifies the rich and sweet life that awaits them.

17. Shanti Mantra (peace prayer)
As the end of the ceremony approaches, the priest recites a peace chant asking for universal peace for all beings. The priest also sprinkles väsaksepa (orange holy powder) on the heads of the couple and gives them further good wishes and blessings.

\[\text{ॐ ह्रीं अर्ह सि आ साय} \]

\(\text{Namaḥ sarvaśāntiḥ kuru kuru svāhāḥ} \)
ॐ सुप्रतिगृहीतास्तु, शान्तिरस्तु, तुषिरस्तु, शुद्धिरस्तु,
कर्मिरस्तु, पुर्विरस्तु, सिवमस्तु, कद्यावमस्तु, कर्मविद्धिरस्तु,
ईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईईई�
ॐ प्रतिगृहीतास्तु, सांतिरस्तु, तुषिरस्तु, पुष्टिरस्तु,
श्रद्धिरस्तु, व्रजस्वितं, कल्याणामस्तु, कर्मसिद्धिरस्तु,
ॐ पुष्यन्ति वर्धतां, धमों वर्धतां, कुलगौरवर्धताम् स्वस्तिः संस स्वतु।

ॐ शान्ति: शान्ति: शान्ति:
ॐ क्षीरं क्षीरं क्षीरं हसं: स्वाहा।

ॐ क्ष्यम् क्ष्यम् हामसहं स्वाह।

सर्व मंगलं मंगलं, सर्व क्षत्रियं कारणं
प्रधानं सर्व धर्मणं, जैनं ज्ञातं शासनम्
sarva maṅgala maṅgalyaṁ, sarva kalyāṇa kāraṇaṁ
pradhānamaṁ sarva dharmāṇaṁ, jainam jayati śāsanam.

नमो अरिहंतां
नमो सिद्धां
नमो आधिरिहां
नमो उवज्ञातां
नमो लोके सव्वसारं
असो पंचं नमकरी
सव्वपवपवशासां
मंगलां य सव्वसिं
पदं कवां मंगलं
namo arihantaṁ
namo siddhaṁ
damo ayariyaṁ
namo uvajjhyaṁ
namo loe savvasahuṁ
ceso pañcha namukkāro
savvapaśavappanaśaṇo
maṅgalanaṁ cha savvēsīṁ
paḍhamaṁ havāī maṅgalaṁ
18. Akhand Saubhagyavati Bhava (whispered blessings for the bride)
A pre-arranged number of female relatives from both sides of the family are invited to the mandap (stage) to give their blessings to the bride and groom. The female relatives whisper secrets into the bride's ear to help her keep herself and her husband happy throughout their life. The women place a red dot and some rice on both the bride and groom's foreheads. This symbolizes their wishes to the couple for a long, happy, prosperous, and peaceful life together.

19. Ashirwad (blessing by the priest and parents)
The priest and family offer their final blessings to the newly married couple and shower them with rice and flowers.

20. Biddai (farewell to the Bride)
Either following the dinner reception or on the next day, there is a touching and emotional farewell between the daughter and her parents and extended family as she leaves her life as a daughter and enters the role of wife to her husband.

Some Popular Mantras

Om bhoor bhuvah svah;
tat savitur varaynyam;
bhargo dayvasya dheemahi;
dhiyo yonah prachoda-yat; Om.  
(Rig Veda 3.62.10 and Yujur Veda 36.3)

Gurur Brahma gurur Vishnuh,
gurur devo Maheshvarah;
gurussakshat param Brahma,
tasmai shri gurave namah.

(Guru Gita)

Akhanda-mandala-karam,
uyaptam yenachara-charam;
tat padam darshitam yena,
tasmai shri gurave namah.

(Guru Gita)

Sarva-dharman paritya-jaya,
maam ekam sharanam vraja.
Aham tvaa sarva-paapebhyo,
moksha-yisyaami maa suchah.

(BG 18.66)

Sarva mangala mangalye,
shive sarva artha sadhike.
Sharanye trayambake gauri,
Narayani namostute.

(Durgasaptasati or Chandi 11.10)

Twameva mata cha pita twameva,
Twameva bandhuscha skha twameva.
Twameva vidya dravinam twameva,
twameva sarvam mama deva-deva.
Om sarve bhavantu sukhinah,
sarve santu nira-maya-ah;
sarve bhadrani pashyantu,
ma-kaschit dukha-bhak bhavet.
Om shantih,
shantih, shantih.

Om poornam-adah poornam-idam,
Poor-nath poornam-udachyate;
Poor-nasya poornam-adiyata,
poornam-eva-vasishyate.  
(Isavasya Upanishad)

Om sahanaav-avatu, sahanaav bhunaktu.
Saha veeryam karavaa-vahai.
Tejaswinaa-vadheetaam-astu,
ma vidvishavahai.
Om shantih, shantih, shantih.  
(Taittiriya Upanishad II.1)

Asato ma sad-gamaya;
tamaso ma jyotir-gamaya;
mrtyor ma amrutam gamaya.
Om.shantih, shantih, shantih.  
(Brihadaranyaka Upanishad 1.3.28)