

જૈન લગ્ન વિધિ

## ***Jain Wedding Ceremony***

### **Wedding Program**

1. Arrival of the Jan (groom's party)
2. Ponkhna Ceremony
3. Ganesh Puja and Mangalcharan
4. Antarpata (curtain between the bride and groom)
5. Kanya Agamana (arrival of the bride)
6. Manglastak (message of goodness as curtain is removed and garlands exchanged)
7. Mangal Tilak
8. Rishi Mantra
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).

નવકાર મંત્ર

નમો અરિહંતાણં

નમો સિદ્ધાણં

નમો આચરિયાણં

નમો ઉવજ્જાયાણં

નમો લોએ સવ્વ સાહૂણં

એસો પંચ નમુક્કારો

સવ્વ પાવપ્પણાસણો

મંગલાણં ચ સવ્વેસિં

પઢમં હવઈ મંગલં

navakāra mantra

namo arihantāṇaṃ

namo siddhāṇaṃ

namo āyariyāṇaṃ

namo uvajjhāyāṇaṃ

namo loē savva sāhūṇaṃ

ēso pañcha namukkāro

savva pāvappaṇāsaṇo

maṅgalāṇaṃ cha savvēsiṃ

paḍhamam havai maṅgalaṃ

## 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.

શ્રી સંશ્રયઃ વિશ્વાસ્રઃ, નિરંજન, નિર્મમ

નિષ્કલંક, સ એવ ભગવાન,

શાંતિમ્ કરોતુ, તૃષ્ટિમ્ કરોતુ, પુષ્ટિમ્ કરોતુ  
ઋદ્ધિમ્ કરોતુ, વૃદ્ધિમ્ કરોતુ,  
સુખમ્ કરોતુ, સૌખ્યમ્ કરોતુ,  
શ્રિયમ્ કરોતુ, લક્ષ્મીમ્ કરોતુ  
ઓમ્ અર્હમ્

śrī saṃśrayaḥ viśvāstraḥ, nirañjana, nirmama  
niṣkalaṅka, sa ēva bhagavāna,  
śāntim karotu, tṛṣṭim karotu, puṣṭim karotu  
ṛddhim karotu, vṛddhim karotu,  
sukham karotu, saukhyam karotu,  
śriyam karotu, lakṣmīm karotu  
om arhama

### 3. Ganesh Puja and Mangalcharan

The wedding Ceremony begins with a prayer invoking 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.

નમો અરિહંતાણં

નમો સિદ્ધાણં

નમો આચરિયાણં

નમો ઉવજ્જાયાણં

નમો લોએ સવ્વ સાહુણં

એસો પંચ નમુક્કારો

સવ્વ પાવપ્પણાસણો

મંગલાણં ચ સવ્વેસિં

પઢમં હવઈ મંગલં

namo arihantāṇaṃ

namo siddhāṇaṃ

namo āyariyāṇaṃ

namo uvajjhāyāṇaṃ

namo loē savva sāhūṇaṃ

ēso pañcha namukkāro

savva pāvappaṇāsaṇo

maṅgalāṇaṃ cha savvēsiṃ

paḍhamam havai maṅgalam

અર્હન્તો ભગવન્ત ઇન્દ્રમહિતાઃ સિદ્ધાશ્ચ સિદ્ધિસ્થિતા

આચાર્યા જિનશાસનોન્નતિકરાઃ પૂજ્યા ઉપાધ્યાયકાઃ।

શ્રી સિદ્ધાન્ત-સુપાઠકા મુનિવરાઃ રત્નત્રયારાધકાઃ

પંચૈતે પરમેષ્ઠિનઃ પ્રતિદિનં કુર્વન્તુ વો મંગલમ્।

arhanto bhagavanta indramahitāḥ siddhāścha siddhisthitā

ācāryā jinaśāsanonnatikarāḥ pūjyā upādhyāyakāḥ.

śrī siddhānta-supāṭhakā munivarāḥ ratnatrayārādhakāḥ

pañchaitē paramēṣṭhināḥ pratidinam kurvuntu vo maṅgalam.

ૐ હીં અર્હમ્ શ્રી ગૌતમસ્વામિને નમઃ

ૐ હીં અર્હમ્ શ્રી ગૌતમસ્વામિને નમઃ

ૐ હીં અર્હમ્ શ્રી ગૌતમસ્વામિને નમઃ

OM hrīṃ arham śrī gautamasvāminē namaḥ

OM hrīṃ arham śrī gautamasvāminē namaḥ

OM hrīṃ 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.

ૐ પરમેષ્ઠિનમસ્કારં સાદરં નવપદાત્મકં।

આત્મરક્ષાકરં વજ્ર-પંજરાભં સ્મરામ્યહં ॥૧॥

OM paramēṣṭhinamaskāraṃ sādaraṃ navapadātmakam.  
ātmarakṣākaraṃ vajra-pañjarābham smarāmyaham ..1..

ૐ નમો અરિહંતાણં શિરસ્કં શિરસિ સ્થિતં।

ૐ નમો સિદ્ધાણં, મુખે મુખપટં વરં ॥૨॥

OM namo arihantāṇaṃ śiraskam śirasi sthitam.

OM namo siddhāṇaṃ, mukhē mukhapaṭam varam ..2..

ૐ નમો આયરિયાણં, અંગરક્ષાતિશાયિની।

ૐ નમો ઉવજ્ઞાયાણં, આયુધં હસ્તયોદૃઢં ॥૩॥

OM namo āyariyāṇaṃ, aṅgarakṣātīśāyini.

OM namo uvajjhāyāṇaṃ, āyudham hastaryordṛḍham ..3..

ૐ નમો લોએ સવ્વસાહુણં, મોચકે પાદયોઃ શુભે।

એસો પંચ નમુક્કારો, શિલા વજ્રમયી તલે ॥૪॥

OM namo loē savvasāhūṇaṃ, mochakē pādayoḥ śubhē.

ēso pañcha namukkāro, śilā vajramayī talē ..4..

સવ્વપાવપ્પણાસણો, વપ્પો વજ્રમયો બહિઃ।

મંગલાણં ચ સવ્વેસિં, ખાદિરાંગાર ખાતિકા ॥૫॥

savvapāvappaṇāsaṇo, vapro vajramayo bahiḥ.

maṅgalāṇaṃ cha savvēsim, khādirāṅgāra khātikā ..5..

સ્વાહાંતં ચ પદં જ્ઞેયં, પઢમં હવઈ મંગલં।

વપ્પોપરિ વજ્રમયં, પિધાનં દેહરક્ષણે ॥૬॥

svāhāntam cha padam jñēyam, paḍhamam havaī maṅgalam.

vapropari vajramayaṃ, pidhānaṃ dēharakṣaṇē ..6..

મહાપ્રભાવા રક્ષેયં, શ્રુદ્રોપદ્રવનાશિની।

પરમેષ્ઠિપદોદ્ભૂતા, કથિતાપૂર્વસૂરિભિઃ ॥૭॥

mahāprabhāvā rakṣēyam, śrudropadravanāśini.

paramēṣṭhipadodbhūtā, kathitāpūrvasūribhiḥ ..7..

યથેવં કરુતે રક્ષાં પરમેષ્ઠિપદૈઃ સદા।

તસ્ય ન સ્યાદ્ ભયં વ્યાધિ-રાધિ ધ્યાપિ કદાચન ॥૮॥

yaśvēvam karutē rakṣāṃ paramēṣṭhipadaiḥ sadā.

tasya na syād bhayaṃ vyādhi-rādhi śvāpi kadāchana ..8..

## 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.

મંગલ ભગવાન વીરો, મંગલ ગૌતમ પ્રભુ;

મંગલ સ્થૂલભદ્રાદ્યા, જૈન ધર્મોસ્તુ મંગલં.

maṅgala bhagavāna vīro, maṅgalaṃ gautama prabhu;  
maṅgalaṃ sthūlabhadrādyā, jaina dharmostu maṅgalaṃ.

નાલે આદ્યા જિનાઃ સર્વે, ભરતાદ્યાશ્ચ ચક્રિણઃ।

કર્વન્તુ મંગલં સર્વે, વિષ્ણુવઃ પ્રતિવિષ્ણુવઃ ॥

nābhē ādyā jināḥ sarvē, bharatādyāścha chakriṇaḥ.  
karvantu maṅgalaṃ sarvē, viṣṇuvaḥ prativīṣṇavaḥ ..

મરૂદેવી ત્રિશલાદ્યા વિખ્યાત જિનમાતરા।

ત્રિજગત્ જનિતા નંદા, મંગલાય ભવંતુ મે ॥

marūdēvī trīśalādyā vikhyāta jinamātarā.  
trijagat janitā nandā, maṅgalāya bhavantu mē ..

ચક્રેશ્વરી સિદ્ધાચિકા, મુખ્યાઃ શાસનદેવતા।

સમ્યદર્શી વિઘ્નહરાઃ રચયંતુ જયશ્રિયમ્ ॥

chakrēśvarī siddhāyikā, mukhyāḥ śāsanadēvatā.  
samyadarśā vighnaharāḥ rachayantu jayaśriyam ..

બ્રાહ્મીચંદનબાલાદ્યાઃ મહાસત્યો મહત્તરાઃ।

અખંડશીલ-લીલાયા યચ્છન્તુ મમ મંગલમ્ ॥

brāhmīchandanabālādyāḥ mahāsatyo mahattarāḥ.  
akhaṇḍaśīla-līlāyā yacchantu mama maṅgalam ..

## 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 સત્યજાતાય નમઃ। - the great born

(1) OM satyajātāya namaḥ.

(2) ॐ અર્હજાતાય નમઃ। - Arihantas (enlightened ones)

(2) OM arhajjātāya namaḥ.

(3) ॐ નિર્ગ્રંથાય નમઃ। - those without material ties

(3) OM nirgranthāya namaḥ.

(4) ॐ વીતરાગાય નમઃ। - those with no attachments

(4) OM vītarāgāya namaḥ.

(5) ॐ મહાવ્રતાય નમઃ। - those who have taken vows

(5) OM mahāvratāya namaḥ.

- (6) ॐ त्रिगुप्ताय नमः। - those with control of body, mind and speech  
 (6) OM triguptāya namaḥ.
- (7) ॐ महायोगाय नमः। - those who are yogis  
 (7) OM mahāyogāya namaḥ.
- (8) ॐ विविधयोगाय नमः। - those who meditate  
 (8) OM vividhayogāya namaḥ.
- (9) ॐ विविधर्क्षये नमः। - those who make offerings  
 (9) OM vividharddhayē namaḥ.
- (10) ॐ अंगधराय नमः। - those possessing knowledge of anga scriptures  
 (10) OM aṅgadharāya namaḥ.
- (11) ॐ पूर्वधराय नमः। - those possessing knowledge of purva scriptures  
 (11) OM pūrvadharāya namaḥ.
- (12) ॐ गणधराय नमः। - disciples of Arihantas  
 (12) OM gaṇadharāya namaḥ.
- (13) ॐ परमर्षिभ्यो नमोनमः। - sages  
 (13) OM paramarṣibhyo namonamaḥ.
- (14) ॐ अनुपम जाताय नमोनमः। - those born in a virtuous family  
 (14) OM anupama jātāya namonamaḥ.
- (15) ॐ सम्यग्दृष्टे सम्यग् दृष्टे भूपते भूपते - those who have been enlightened by the faith.  
 (15) OM samyagadr̥ṣṭē samyag dr̥ṣṭē bhūpatē bhūpatē

## 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.

ॐ अर्हम्

ॐ एतम् आसनम् अध्यासीनो स्वध्यासीनो स्थितौ

सुस्थितौ तदस्तु वा सनातन संगमः।

ॐ अर्हम्

ॐ नमोर्हत् सिद्धाचार्योपाध्याय सर्व साधुभ्यः।

OM arham :

idam āsanam adhyāsīno svadhyāsīno sthitau  
 susthitau tadastu vā sanātana saṅgamaḥ.

OM arham

OM namorhat siddhācāryopādhyāya sarva sādhubhyaḥ.

## 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.

અસ્મિન્ જન્મયેષ બંધોદ્ધ્યોર્વે

કામે ધર્મે વા ગૃહસ્થત્વ ભાજિ ।

યોગો જાતઃ પંચ દેવાગ્નિ સાક્ષી

જાયા પત્યોરંચલ ગ્રંથિ બંધાતા

asmin janmayēṣa bandhoddhyorvē

kāmē dharmē vā gṛhasthatva bhāji.

yogo jātaḥ pañcha dēvāgni sākṣī

jāyā patyorañchala granthi bandhāt.

## 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.

હારિદ્ર પંકમવલિપ્ય સુવાસિનીભિઃ।

દત્તં દ્વયો જનકયોઃ ખલુ તૌ ગૃહીત્વા ॥

દક્ષિકરં નિજસુતાં ભવમગ્રપાણિમ્।

ભિમ્પેદ વરસ્ય ચ કરદ્વય યોજનાર્થ ॥

તદેવ લઙ્ગં સુદિનં તદેવ, તારા બલંચન્દ્ર બલં દતેવ,



વિદ્યાબલં દેવબલં તદેવ, તીર્થકરાનાં સ્મરણં શુભંતુ।

hāridra paṅkamavalipya suvāsinībhiḥ.

dattaṃ dvayo janakayoḥ khalu tau gr̥hītṵvā ..

dakṣikaraṃ nijasutāṃ bhavamagrapāṇim.

limpēd varasya cha karadvaya yojanārtha ..

tadēva lagnaṃ sudinaṃ tadēva, tārā balañchandra balaṃ datēva,

vidyābalaṃ dēvabalaṃ tadēva, tīrthan̄karānāṃ smaraṇaṃ śubhantu.

નમો અરિહંતાણં

નમો સિદ્ધાણં

નમો આયરિયાણં

નમો ઉવજ્જાયાણં

નમો લોએ સવ્વસાહૂણમ્

એસો પંચ નમુક્કારો

સવ્વપાવપ્પણાસણો

મંગલાણં ચ સવ્વેસિં

પઢમં હવઈ મંગલં

namo arihantāṇaṃ

namo siddhāṇaṃ

namo āyariyāṇaṃ

namo uvajjhāyāṇaṃ

namo loē savvasāhūṇaṃ

ēso pañcha namukkāro

savvapāvappaṇāsaṇo

maṅgalāṇaṃ cha savvēsiṃ

paḍhamāṃ havaī maṅgalaṃ

ૐ અર્હમ્!

આત્માસિ, જીવોડસિ, સમકાલોડસિ,

સમચિત્તોડસિ, સમશ્રેયોડસિ, સમદેહોડસિ, સમસ્નેહોડસિ, સમ

સમ પ્રમોદોડસિ, સમ ગમોડસિ, સમવિહરોડસિ,

સમ મોક્ષોડસિ, તદેહિ એકત્વં ઇદાનીયં

અર્હમ્ ૐ

ૐ શાન્તિઃ શાન્તિઃ શાન્તિઃ

ૐ ક્વીં ક્વીં હંસઃ સ્વાહા.

ઓમ્ અર્હમ્

OM arham! ātmāsi, jīvo'si, samakālo'si,  
samacitto'si, samaśrēyo'si, samadēho'si, samasnēho'si, sama  
sama pramodo'si, sama gamo'si, samaviharo'si,  
sama mokṣo'si, tadēhi ēkatvaṃ idānīyaṃ. arham OM  
OM śāntiḥ śāntiḥ śāntiḥ  
OM kṣvīm kṣvīm haṃsaḥ svāhā.  
om arham

### 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 (renouncement 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)

અગ્નિસ્થાપનાનો મંત્ર

ૐ હ્રીં નમો અગ્નયે, નમો અનન્ત તેજસે, નમો હવ્યાશનાય, અત્ર કુંડે આગચ્છ, આગચ્છ, અવતર,  
અવતર, તિષ્ઠ તિષ્ઠ સ્વાહા.

ૐ અર્હમ્! અનાદિ વિશ્વં! અનાદિરાત્મા!

અનાદિ કાલઃ! અનાદિ કર્મ! અનાદિ સંબંધઃ! અર્હમ્ ૐ

agnisthāpanāno mantra

OM hrīm namo agnayē, namo ananta tējasē, namo havyāśanāya, atra kuṇḍē āgaccha, āgaccha,  
avatara, avatara, tiṣṭha tiṣṭha svāhā.

OM arham! anādi viśvaṃ! anādirātmā!

anādi kālāḥ! anādi karma! anādi sambandhaḥ! arham OM

### 13. Mangalphera (continued)

પ્રથમ મંગલ

સજ્જાતિઃ સદ્ ગૃહસ્થત્વં પારિવ્રાજ્યં સુરેન્દ્રતા।

સામ્રાજ્યં પરમાર્હન્ટ્યં નિર્વાણં ચેતિ સપ્તકમ્ ॥

prathama maṅgala

sajjātiḥ sad gr̥hasthatvaṃ pārivrājyaṃ surēndratā.  
sām̐rājyaṃ paramār̐hantyaṃ nirvāṇaṃ cēti saptakam ..

બીજું મંગલ

સજ્જાતિ સદ્ગૃહસ્થત્વં પારિવ્રાજ્યં સુરેન્દ્રતા॥

સામ્રાજ્ય પરમાર્હન્ટ્યં નિર્વાણં ચેતિ સપ્તકમ્ ॥

bījumaṅgala

sajjāti sadgr̥hasthatvaṃ pārivrājyaṃ surēndratā.  
sām̐rājya paramār̐hantyaṃ nirvāṇaṃ cēti saptakam ..

ત્રીજું મંગલ

સજ્જાતિ સદ્ગૃહસ્થત્વં પારિવ્રાજ્યં સુરેન્દ્રતા॥

સામ્રાજ્ય પરમાર્હન્ટ્યં નિર્વાણં ચેતિ સપ્તકમ્ ॥

ૐ અર્હમ્। સહજોઽસ્તિ સ્વભાવોઽસ્તિ, સંબંધોઽસ્તિ,  
પ્રતિબદ્ધોઽસ્તિ, તદસ્તિ સાંસરિક સંબંધઃ। અર્હમ્ ૐ

સજ્જાતિઃ સદ્ગૃહસ્થત્વં પારિવ્રાજ્યં સુરેન્દ્રતા ॥

સામ્રાજ્ય પરમાર્હન્ટ્યં નિર્વાણં ચેતિ સપ્તકમ્ ॥

trījumaṅgala

sajjāti sadgr̥hasthatvaṃ pārivrājyaṃ surēndratā.  
sām̐rājya paramār̐hantyaṃ nirvāṇaṃ cēti saptakam ..  
OM arham. sahajo'sti svabhāvo'sti, sambandho'sti,  
pratibaddho'sti, tadasti sām̐sarika sambandhaḥ. arham OM  
sajjātiḥ sadgr̥hasthatvaṃ pārivrājyaṃ surēndratā ..  
sām̐rājya paramār̐hantyaṃ nirvāṇaṃ cēti saptakam ..

ચોથું મંગલ

નિર્વાણ પરમસ્થાનં જિનભાષિતમુત્તમમ્।

પૂજ્યતે સપ્તવર્ગાણિ સ્વર્ગમોક્ષસુખાકરમ્ ॥

ૐ હ્રીં નિર્વાણ પરમ સ્થાનાય નમઃ સ્વાહા

cothumaṅgala

nirvāṇa paramasthānaṃ jinabhāṣitamuttamam.  
pūjyatē saptavargāṇi svargamokṣasukhākaram ..  
OM hrīm̐ nirvāṇa parama sthānāya namaḥ svāhā

#### 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 :

ॐ पुण्याहं पुण्याहं, प्रियंतं प्रियंतम्

OM puṇyāhaṃ puṇyāhaṃ, priyantaṃ priyantaṃ

(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 vāsaksepa (orange holy powder) on the heads of the couple and gives them further good wishes and blessings.

ॐ ह्रीं अर्ह असि आ साय

नमः सर्वशान्तिं कुरु कुरु स्वाहाः

OM hrīṃ arhaṃ asi ā sāya

namaḥ sarvaśāntiṃ kuru kuru svāhāḥ

ॐ સુપ્રતિગૃહીતાસ્તુ, શાન્તિરસ્તુ, તુષ્ટિરસ્તુ, પુષ્ટિરસ્તુ,  
ઋદ્ધિરસ્તુ, વૃદ્ધિરસ્તુ, શિવમસ્તુ, કલ્યાણમસ્તુ, કર્મસિદ્ધિરસ્તુ,  
દીર્ઘાયુરસ્તુ, પુણ્યં વર્ધતાં, ધર્મો વર્ધતાં, કુલગૌત્રવર્ધતામ્ સ્વસ્તિ ભદ્રં અસ્તુ।

OM supratigṛhītāstu, śāntirastu, tuṣṭirastu, puṣṭirastu,  
ṛddhirastu, vṛddhirastu, śivamastu, kalyāṇamastu, karmasiddhirastu,  
dīrdhāyurastu, puṇyaṃ vardhatām, dharmoṃ vardhatām, kulagautravardhatām svastiṃ bhadraṃ  
astu.

ॐ શાન્તિઃ શાન્તિઃ શાન્તિઃ

ॐ ક્વીં ક્વીં હંસઃ સ્વાહાઃ।

OM śāntiḥ śāntiḥ śāntiḥ  
OM kṣvīm kṣvīm haṃsaḥ svāhāḥ.

સર્વ મંગલ માંગલ્યં, સર્વ કલ્યાણ કારણં

પ્રધાનં સર્વ ધર્માણાં, જૈનં જયતિ શાસનમ્।

sarva maṅgala māṅgalyaṃ, sarva kalyāṇa kāraṇaṃ  
pradhānaṃ sarva dharmāṇāṃ, jainaṃ jayati śāsanam.

નમો અરિહંતાણં

નમો સિદ્ધાણં

નમો આચરિયાણં

નમો ઉવજ્જાયાણં

નમો લોએ સવ્વસાહૂણં

એસો પંચ નમુક્કારો

સવ્વપાવપ્પણાસણો

મંગલાણં ચ સવ્વેસિં

પઢમં હવઈ મંગલં

namo arihantāṇaṃ  
namo siddhāṇaṃ  
namo āyariyāṇaṃ  
namo uvajjhāyāṇaṃ  
namo loē savvasāhūṇaṃ  
ēso pañcha namukkāro  
savvapāvappaṇāsaṇo  
maṅgalāṇaṃ cha savvēsiṃ  
paḍhamam havai maṅgalaṃ

### **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-adaya,  
poornam-eva-vasishyate.

(Isavasya Upanishad)

Om sahanaav-avatu, sahanaav bhunaktu.  
Saha veeryam karavaa-vahai.  
Tejaswinaa-vadheetam-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 )