

THE JAINA PUJA

EDITED AND TRANSLATED

BY

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BARRISTER-AT-LAW

LONDON

“ देवेन्द्र चक्रमहिमान ममेयमानं ।
राजेन्द्र चक्रमवनीन्द्रशिरोर्चनीयम् ॥
धर्मेन्द्र चक्रमधरी कृत सर्वं लोकं,
लब्ध्वा शिवंच जिनभक्तिरूपैति भव्यः ॥”

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2

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BHAGWAN SRI MAHAVIRA.

From a Painting by Mr. D. Maniayya Heggode, M.L.C.

FOREWORD

THE WORSHIPPER is presumed to understand, and he should clearly understand, that the Jaina worship is not intended to please or propitiate any real or imaginary gods and goddesses to obtain boons of them. In the iconoclastic Jaina Faith there is no room for idolatry of this or any other type. It is *ideal-atry* which is recommended by Jainism, not idolatry! The Jaina Gods are never unpleased, so as to be influenced by devotion or praise. They have no boons to grant; rather, on the contrary, they enjoin a renunciation of all the good things of the world that can be the subjects of a devotee's prayers. The Gods are never in need of food, or unguents and scents, which the devotees may offer. The true idea underlying the Jaina worship-ritual is that of the adoration, of the attributes of Divinity, which the devotee wishes to express in his own self. He therefore takes Those Holy Ones who have already attained to the high Ideal as Models of Perfection for himself, to copy and imitate and to follow. Hence, while offering different articles in the course of the ritual, he is never, for a moment, under the fatal delusion that he is offering them to the Deity, the Scripture, or the Saint, but believes that he is either mentally renouncing such things as cooling scents, the delicacies that tickle the palate, and the like, or that the offering has a symbolical significance, e.g., the emblematic rice (*akehatān*) that are referable to the indestructible seat (*akshaya pada*). The poetical fervour of devotional compositions has, indeed, been at times characterised by an overmastering enthusiasm that seems to overstep the boundary of precision of expression, but reflection reveals it to consist purely in a delightful weaving of a pattern of thought which retains its native elegance even in the midst of a partly foreign setting.

The Hindi text has been adopted in preference to the Sanskrit one, by reason of its usefulness for a larger number of men. Nevertheless the Sanskrit text will be found embodied in the Appendix for the use of those who are conversant with that language. The English translation of the one is almost that of the other, the difference being slight and negligible.

The *pūjā* selected for this little pamphlet is the one which, with slight modifications, is in vogue generally among the Jains of all sects. It is the one which is actually employed by the Tera-

panthi sect of the Digambara community in their daily worship. The Svetambara sect use ornaments and clothes also in their ritual, for the decoration of the Images of the Tirthamkaras; but this is not the practice of the other sect, the Digambaras. The Bīsa-panthis, among the Digambaras, apply saffron or sandal-wood paste to the toes of the Images, and also decorate them with fresh flowers, but the Tera-panthis regard this as an act of interference with the Divine Form, which is Nirgrantha (Nude) and unadorned. The use of fresh flowers also involves avoidable *himsa* (injury).

The merit of the Jaina *pūjā* is great; it enables each devotee—there are no priests among the Jainas to obtain mercenary merit for their employers—to directly place himself [or herself] in actual contact with the Form Divine, as long as he is engaged in its performance. It fills his heart also with faith in the practical realizability of his Ideal, inasmuch as he has before him the Image of a man who actually realized it in his own Self. Further it enables the mind to be concentrated in holy meditation with the greatest ease, since all the time spent in the worship of the Deity is time actually spent in the contemplation of soul's divinity, and on allied subjects, meditation on which constitutes what is known as the Dharma *Dhyāna* (meritorious or religious meditation). There are several other forms of *pūjā*, but they are not obligatory. Even with the form here given, it is possible for the devotee to perform only the *arghya* portion of it, if he be unable to recite the whole ritual. The "Adoration" again is not compulsory if there be no time for its recitation. But the *prakṣhala* is compulsory, as there can be no *pūjā*, properly so called, without it. There must also be at least the *arghya* to follow the *prakṣhala*, unless the material has been defiled, or rendered unfit for the purposes of the *pūjā* for some other reason. Those who have leisure, spend hours in their morning worship, performing every part of the holy ritual, with great enthusiasm, and thereby earning accumulated merit which is, indeed, not easy to be acquired by the householder outside the precincts of the Temple itself.

It only remains to be said that there are two aspects of the Jaina ritual, namely, (i) the material (*dravya*), and (ii) the mental (*bhāva*). The *dravya pūjā* consists in the ceremonious ritual that is accompanied by the offering of different kinds of things, water scents, and others, to be described in the following pages. The

bhava pūjā is the mental reverence that precedes, accompanies and follows the external ceremonious ritual. It is the second class of *pūjā* that is, in reality, from the point of view of merit, the most valuable. It is more valuable by far of the two. But, as stated before, the great merit of the *dravya pūjā* is that it effectively prevents the mind from wandering away, and furnishes easy occupation to remain engaged in the meritorious *Dharma Dhyāna*, as long as one likes to do so.

HYGEIA HOUSE,
LONDON :
1st June 1926. }

C. R. JAIN,

idyā Vāridhi.

THE JAINA PUJA.

The following articles are used in the Jaina Puja :-

1. Sterilised water (i.e., boiled water),
2. Sandal-wood or saffron paste, or merely dry saffron,
3. Rice,
4. Flowers (coloured rice, dyed with saffron or sandal-wood paste),
5. Sweets (square cocoanut pieces),
6. Camphor for Light,
7. Incense, and
8. Fruits (e.g., almonds).

The combination of all the eight articles is called arghya. Of these, rice and cocoanut bits and almonds are to be washed and then all the articles are to be placed in a plate side by side, excepting water which is to be kept in a small pot separately. There should be provided a bowl for the pouring of water, another for the burning of incense, and a receptacle for lighting camphor.

Now take another plate and draw the mark of a SWASTIKA in its centre, with red powder, and as you recite the first verse of the Puja recitation, place three heaps of rice over the Swastika to represent the three objects of worship, namely, the DEVA, SHASTRA, and the GURU.

At the conclusion of the Mantras offer appropriate articles, placing them at the foot of the Swastika in the plate.

The Arghya is to be offered at the proper time by mixing all the articles, except camphor. At the conclusion of the Puja, offer up whatever is left of the eight articles as a maha-arghya. Then recite the

Shanti and Visarjana Pathas

and conclude the ceremony with the recital of the Namokara Mantram.

ॐ

श्री देव, शास्त्र, गुरु पुजा ।

The Worship of the Deity, the Scripture, and the Saint,

AUM I.

Chhanda Adilla.

प्रथम देव अरहंत सुश्रुत सिद्धान्त जु ।
गुरु निरग्रन्थ महन्त मुक्ति पुर पन्थजु ॥
तीन रतन जग माहि सुये भवि ध्याइये ।
तिनकी भक्ति प्रसाद, परम पद पाइये ॥१॥

Prathama Deva Arhanta. Suśruta Siddhānta jû,
Gurû Nirgrantha, Mahanta, Muktipura Pantha jû :
Tina ratana jaga māhiṇ, su eh bhavi dhyāyiye;
Tinakî bhakti prasāda parama pada payiye ।

Tr.—Firstly, the God Arhanta, (then) the Noble Scripture of Truth,

(Then) the Worshipful Nirgrantha Gurn¹, that points out the Path to the City² of Mukti :

Three Jewels these in the world: which ye should meditate on, ye bhavyas³!

And obtain the highest Status as the endowment of Their Devotion !

Dohā.

पूजुं पद अरहंत के, पूजुं गुरुपद सार ।

पूजुं देवी सरसुती, नित प्रति अष्ट प्रकार ॥२॥

Pûjûṇ pada Arhanta ke, pûjûṇ Guru pada sâra,

Pûjûṇ Devî Sarasutî, nita prati aṣṭa prakāra ।

Tr.—May I worship the Feet of the Arhanta, the Feet of the Gurû Divine,

May I worship the Goddess of Knowledge (Sarasutî⁴, always, daily, in the eight-fold way !

Mantram.

ॐ ह्रीं देवशास्त्र गुरु समूह ! अत्र अवतर अतवर । संवौषद् ।

ॐ ह्रीं देवशास्त्र गुरु समूह ! अत्र तिष्ठ तिष्ठ । ठः ठः ।

ॐ ह्रीं देवशास्त्र गुरु समूह ! अत्र मम सन्निहितो भव भव । बषद् ।

Aum Rhim : Deva, Sāstra, Guru samūh ! atra, avatara
avātara, sanvaṣata⁵ !

Aum Rhim : Deva, Sāstra, Guru samūh atra, tiṣṭha,
tiṣṭha, tṭhā ! tṭhā !

Aum Rhim : Deva, Sāstra, Guru samūh ! atra, mama
sannihito bhava bhava vaṣat⁵ !

Tr.—Aum⁶ Rhim⁵ : the Deity, the Scripture, and the
Saint, all hail ! hail !

Aum Rhim : the Deity, Scripture, and the Saint, all stay !
stay !

Aum Rhim : the Deity, Scripture, and the Saint, all ! come
near me, near me !

[i]

Chhanda.

सुरपति उरगं नरं नाथं तिनकर, वन्दनीकं सुपदं प्रभा ।

अति शोभनीकं सुवरणं उज्जल, देख छवि मोहित सभा ॥

वर नीर क्षीर समुद्र घट भरि, अग्र तसु बहु विधि नचू ।

अरहंतं श्रुत सिद्धांतं गुरु निर्ग्रन्थं, नित पूजा रचू ॥१॥

Surapati,⁷ uraga,⁸ naranātha, tinakara vaṇdanika
supada prabhā :

Ati śobhanika svaraga ujjala dekhi chhavi mohita
sabhā !

Vara nra Kṣhira Samudra ghata bhari, agra tasu
bahu bidhi nachūn ;

Arhanta, Śruta Siddhānta, Guru Nirgrantha nita
pūjā rachūn !

Tr.—The lord of gods, the lord of Asuras, emperors of
men,—by these, worshipable the Grace of Those Auspicious
Feet :

Exceeding lustrous, of gold-bright hue, the entire Assemblage enthralled by their Grace !

Fetching pure water from the Kshīra Samudra,⁹ in pitchers full, I dance in front of Thee in many ways,

Constantly worshipping the Arhanta, the Scripture of Truth, and the Nirgrantha Saint !

Dohā.

मलिन वस्तु हरलेत सब, जल सुभाव मलछीन ।

जासों पूजं परमपद, देव शास्त्र गुरु तीन ॥ १ ॥

Malina vastu hara leta saba, jala svabhāva mala
chhina :

Jāsañ pūjñ parama pada Deva, Sāstra, Guru, tina ;

Tr.—All kinds of filth it taketh away : filth-removing is water by nature :

With it I worship the Supremo Ideal, the Triad of the Deity, the Scripture, and the Saint !

Mantram.

ॐ ह्रीं देवशास्त्रगुरुभ्यो जन्म जरा मृत्यु विनाशनाय जलं निर्वपामि
मिति स्वाहा ।

Aum Rhim : Deva, Sastra, Gūrubhyo, janma jarā
mrityu vināśānāya jalam nirvapāmiti, svāhā !

Tr.—Aum Rhim : In the name of the Deity, the Scripture, and the Saint, for the destruction of birth, old age and death, I offer water :

Accomplished !

INSTRUCTIONS.—The worshipper should place the Image or the sculptured Foot-prints of the Deity on a high seat, and should place in a tray, over the figure of a *swastika*, drawn with saffron or sandalwood paste, cleaned *rice* grains in three heaps, side by side, to represent the three Adorable Objects of his worship. If there be no Images or Foot-prints, but there be available some form of written Scripture, he should place it on a high seat, placing the tray in front of it. The ceremony begins with the performance of what is known as *prakshāla* of the Divine Image or the Foot-prints, as the case may be. In Their absence, water is simply poured into a bowl kept for that purpose, by the side of the tray afore-mentioned. The *prakshāla* consists in the pouring of water over the Image or the Foot-prints, and in the washing thereof with it. The Object is then dried with a piece of clean cloth, and the ceremony proceeds. The subsequent stages of the ritual will be described in connection with the employment of the different articles used in Jaina worship, as the ceremony proceeds.

[ii]

Chhāṇḍa.

जे त्रिजग, उदर मंझार प्राणी, तपत अतिदुद्धर खरे ।
तिन अहित हरन सुवचन जिनके, परम शीतलता भरे ॥
तसु भ्रमर लोभित घ्राण पावन, सरस चन्दन घसि सचूं ।
अरहंत श्रुत सिद्धान्त गुरु निरग्रन्थ नित पूजा रचूं ॥२॥

Je trijaga udara mañjhāra prāṇi, tapata ati duddhara
kharé,

Tina ahita haraṇa suvaṇa jina-ké, parama śītalatā
bharé :

Tasu bhramara lobhita ghrāṇa pāvana, sarasa chaṇ-
dana ghasi sachūṇ ;

Arhaṇta, Śrūta Siddhānta, Guru Nirgrantha nita pūjā
rachūṇ !

Tr.—Ever exceeding sore-afflicted are the living beings
within the belly of the three worlds,

For the removal of their pain, whose sweet words are in
the greatest degree cooling,

With fragrant sandalwood Him I worship, the scent that
allureth the bee :

Thus may I constantly worship the Deity, the Scripture
of Truth, and the Nirgrantha Saint !

Dohā.

चन्दन शीतलता करै, तपत वस्तु परवीन ।

ज्ञासों पूजं परम पद, देव शास्त्र गुरु तीन ॥२॥

Chāṇḍana śītalatā karé tapata vastu paravīna,

Jāsaṇ pūjāṇ parama pada, Déva, Śāstra, Guru, tina !

Tr.—Excellent is sandalwood in cooling heated natures :

With it I worship the Supreme Ideal, the Triad of the
Deity, the Scripture, and the Saint !

Mantram.

ॐ ह्रीं देव शास्त्र गुरुभ्यः संसार तप

विनाशनाय चन्दनं निर्वपामोति स्वाहा ।

Aum Rhim: Deva, Sāstra, Gurūbhyo, samsāra tāpa
vināśnāya chandanan nirvapāṃti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture,
and the Saint, I offer sandalwood :

Accomplished !*

[iii]

Chhanda.

यह भव समुद्र अपार तारण के निमित्त सुविधि ठई ।

अति दृढ़ परम पावन जथारथ, भक्ति वर नौका सही ॥

उज्जल अखंडित सालि तंदुल, पुञ्ज धरि त्रयगुण जचूं ।

अरहंत श्रुत सिद्धांत गुरु निरग्रन्थ नित पूजा रचूं ॥३॥

Iha bhava samudra apāra tārana ke nimitta suvidhi
tṭhayī,

Ati dṛiḍha parama pāvana jathāratha bhakti vara
naukā sahī;

Ujjala akbandita Sāli tandula, puñja dhara triyaguṇa
jachūn,

Arhaṇta, Śruta Siddhānta, Guru Nirgrantha nita pūjā
rachūn !

Tr.—This Ocean of Births and Deaths¹⁰, uncrossable other-
wise, for crossing it, the excellent method is determined :

With the aid of the good boat of deep and appropriate
devotion;

Placing, in three heaps, glistening, unbroken Sāli rice :

Thus may I constantly worship the Deity, the Scripture,
and the Nirgrantha Saint !

*INSTRUCTIONS.—Saffron paste is splashed with the finger-tips of the right hand over the bowl which is used for the purpose of pouring water for prakṣāla when there is no image or Footprint to be prakṣāled. Some people actually besmear the toes of the Image with the paste. But this is objectionable, because of the complete absence of all decorations and embellishments from the Divine Form. The paste is prepared beforehand by rubbing some saffron with water on a stone slab. Saffron is generally substituted for sandalwood, as it is the purer article of the two. It can also be offered without being made into a paste; and after all sandalwood is only indicative of the class

Dohā.

तंदुल सालि सुगंधं अति , परम अखंडितं वीन ।

जासौ पूजूं परम पद , देव शास्त्र गुरु तीन ॥ ३ ॥

Tāṇḍula sali sugandha ati parama akhandita bīna,

Jāssun pūjūṇ parama pada, Deva, Sāstra, Guru, tīna !

Tr.—Exceeding fragrant Sāli grains, selected, unbroken, whole,

Therewith I worship the Supreme Ideal, the triad of the Deity, the Scripture, and the Saint !

Mantram.

ॐ ह्रीं देव शास्त्र गुरुभ्यो : अक्षयपद

प्राप्तये अक्षतान् निर्वपामीति स्वाहा । *

Aum Rhim : Deva, Sāstra, Gurubhyo, akṣhaya pada
prāptayé, akṣhatān nirvapāmiti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture, and the Saint, for the attainment of the akshaya pada (Immutable Status), I offer akshatān (rice) :

Accomplished !

(iv)

Chhanda.

जे विनयवंत सुभव्य उर अंबुज प्रकाशन भान हैं ।

जे एक मुखचारित्र भाषत, त्रिजगमाहिं प्रधान हैं ॥

लहि कुंद कमलादिक पद्म, भव भव कुवेदन सों वचूं ।

अरंहत श्रुत सिद्धान्त गुरु निरग्रन्थ नित पूजा रचूं ॥४॥

Je vinayavaṇṭa subhavya ura ambuja prakāśana bhāna
haiṇ,

Je eka mukha chāritra bhāṣata trijaga māhiṇ pradhāṇa
haiṇ :

* INSTRUCTIONS —Place some rice in a small salver or plate and offer before the three Heaps thereof in the tray, as the *mantram* terminates in the mystic *souta*. This procedure is to be observed with respect to all offerings in the ritual. The quantity of rice should be about half an ounce in weight, which should be gently and reverently dropped from the salver into the tray.

Lahi kuṇḍa kamalādik pahupa, bhava bhava kuvédana
 saṃ bachūṇ,
 Arhaṇta, Śrūta, Siddhāṇta, Guru Nirgrantha nita pūjā
 rachūṇ !

Tr.—What act, like the Sun, to make the hearts of good
 bhavyas endowed to hearts,

And conjointly proclaim the course of excellent conduct,
 and are the foremost in the three Worlds,

Taking blossoms and lotuses and buds and other kinds
 of floral offerings, for Their worship, I escape from the
 undesirable pain of repeated births and deaths,

Constantly worshipping the Deity, the Scripture of Truth,
 and the Nirgrantha Saint !

Dohā.

विविध भांति परिमल सुमन, भ्रमर जासु आधीन ।

जासों पूजूं परम पद, देव शास्त्र गुरु तीन ॥ ४ ॥

Vividha bhānti parimala sumana bhramara jāsū ādhīna,
 Jāsaūṇ pūjūṇ parama pada, Deva, Śāstra, Guru, tina !

Tr.—With many kinds of fragrant flowers, the bee loves
 to hover over which,—

Therewith I worship the Supreme Ideal,¹² the triad of the
 Deity, the Scripture, and the Saint !

Mantram.

ॐ ह्रीं देव शास्त्र गुरुभ्यो काम वाण

विध्वंसनाय पुष्पं निर्वपामीति स्वाहा । *

Aum Rhim : Deva, Śāstra, Gurubhyo, kāma vāṇa
 virhvaṇśanāya puṣpam nirvapāmiti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture,
 and the Saint, for the destruction of Cupid's darts, I offer
 flowers :

Accomplished !

**INSTRUCTIONS.*—Fresh flowers are not actually used in the ritual, as that would mean *himsā* (hurting a living being) needlessly. Coloured rice (dyed yellowish red with saffron) is substituted for fresh flowers. These are dropped into the tray from the salver at the moment when the word *svāhā* is pronounced.

[४]

Chhanda.

अति सबल मंदकंदर्प जाको, क्षुधा उरग अमान है ।
दुस्सह भयानक तासु नाशन को, सु गरुड़ समान है ॥
उत्तम छहों रस युक्त नित नैवेद्य करि घृत में पचूं ।
अरहंत श्रुत सिद्धान्त गुरु निरग्रन्थ नित पूजा रचूं ॥५॥

Ati sabala mada kaṇḍarpa jākō kṣhudâ uraga amāna
hai,

Dussaha bhayānaka tāsū nāśana ko su garuḍa samāna
hai ;

Uttama chhahōṇ rasa yukta nita naivedya kara ghrīta
maiṇ pachūṇ ;

Arhanta, Śrūta, Siddhānta, Guru Nirgrantha nita
pūjā rachūṇ !

Tr.—Terrible is the serpent Hunger, whose sting is over-
powering,

For its destruction that which acts like an eagle, ¹³

Excellent, combined with the six *rasas*, fried in clari-
fied butter, and made into sweetmeats,—therewith,

Constantly may I worship the Deity, the Scripture and the
Nirgrantha Saint !

Dohā.

नाना विधि संयुक्तरस, व्यंजन सरस नवीन ।

जासौ पूजूं परम पद, देव शास्त्र गुरु तीन ॥५॥

Nānā vidhi samyukta rasa vyanjana sarasa nawīn,

Jāsaun pūjūṇ parama pada, Deva, Śāstra, Guru,
tīna.

Tr.—In which are combined, in various ways, the *rasas* ¹⁴—
such toothsome, dainty delicacies.

Therewith I worship the Supreme Ideal, the triad of the
Deity, the Scripture, and the Saint !

Mantram.

ॐ ह्रीं देव शास्त्र गुरुभ्यो क्षुधा रोग विनाशनाय चरुं निर्व-
पामोति स्वाहा *

Aum Rhim : Deva, Śāstra, Gurubhyo, kshudhā roga
vināśanāya, charuṇ nirvapāṃti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture,
and the Saint, for the destruction of the pain of hunger, I
offer sweetmeats :

Accomplished !

(vi)

Chhandu.

जे त्रिजग उद्यम नाश कीने मोहतिमिर महाबली ।

तिहि कर्म घातो ज्ञान दीप प्रकाश जोति प्रभावली ॥

इह भाँति दीप प्रजाल कंचन के सुभाजन में खचूँ ।

अरहंत श्रुत सिद्धान्त गुरु निरग्रन्थ नित पूजा रचूँ ॥६॥

Je trijaga udyama nāśa kīne moha timira mahābali,
Tiha karma ghāti jñāna dīpa prakāśa joti prabhāvali,
Iha bhānti dīpa prajāla kaṇchana ké subhājana main
khachūṇ ;

Arhaṇta, Śruta Siddhānta, Guru Nirgrantha nita pūjā
rachūṇ !

Tr.—That overmastering deluding darkness which has
destroyed the functioning energy of the living beings in the
three Worlds,—

The destroyer of which, inimical karma, is the lustre of the
luminous light of the Lamp of Jñāna :

In this way, lighting a lamp, in a resplendent vessel of
gold I place it,

Constantly worshipping the Deity, the Scripture of Truth,
and the Nirgrantha Saint !

* INSTRUCTIONS.—Usually small coconut squares are substituted for
sweetmeats, for the sake of convenience. The rind should be removed first
with a knife, and the white pulp should be cut into small square bits. About a
dozen or half-a-dozen of these should be offered at a time. The procedure has
been described before

Dohā.

स्वपर प्रकाशक जोति अति, दीपक तमकरि हीन ।
जासौ पूजूं परम पद, देव शास्त्र गुरु तीन ॥६॥

Sva-para-prakāśaka joti ati, dīpaka tama kari hīna,
Jāsaun pūjūn parama pada, Deva, Sāstra, Guru, tina !

Tr—What is transcendently illuminative of itself and others, and devoid of smoke—

With such a Light I worship the Supreme Ideal, the triad of the Deity, the Scripture, and the Saint !

Mantram.

ॐ ह्रीं देव शास्त्र गुरुभ्यो मोहान्धकार विनाशनाय दोषनिर्वपा-
मोति स्वाहा ।

Aum Rhim; Deva, Sāstra, Gurubhyo, mohāndhikāra
vināśanāya dīpam nirvapāmti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture, and the Saint, for the destruction of the darkness of delusion, I offer a light :

Accomplished !

(vii)

Chhanda.

जो कर्म ईधन दहन अग्नि समूह सम उद्धत लसे ।
वर धूप तासु सुगन्धिता करि सकल परिमलता हंसै ॥
इह भांति धूप चढ़ाय नित, भव अनल माहिं नहीं पचूं ॥
अरहंत श्रुत सिद्धान्त गुरु निरग्रंथ नित पूजा रचूं ॥७॥

Jo karma īdhana dahana agni samūha sama uddhata
lasé,

Vara dhūpa tāsū sugandhitā kara sakala parimalatā
haṁsé;

Iha bhānti dhūpa chaṛbhāya nita bhava anala māhiṇ
nahiṇ pachūn ;

* INSTRUCTIONS.—Camphor is lighted in a separate receptacle or simply placed in the tray, for a light, with the utterance of *svāhā*

Arhanta, Sruta Siddhanta, Guru Nirgrantha nita pūjā
rachūṇ.

Tr.—That which consuming the karma-fuel blazes up brilliantly, like a congregation of flames,

Whose fragrance enables all fragrant things to smile with
aroma all round,

Offering such incense, may I not fall into the fire of re-births,
Constantly worshipping the Deity, the Scripture of Truth,
and the Nirgrantha Saint !

Dohā.

अग्नि माहिं परिमल दहन, चंदनादि गुण तीन ।

जासों पूजूं परम पद, देव शास्त्र गुरु तीन ॥७॥

Agni māhiṇ parimala dahana chandanādi guṇa tīna,

Jāsuṇ pūjūṇ parama pada, Deva, Sāstra, Guru, tīna !

Tr.—Throwing into the fire,—incense whose fumes surpass the
excellence of sandalwood and the like,

Thus may I worship the Supreme Ideal, the triad of the
Deity, the Scripture of Truth, and the Nirgrantha
Saint !

Mantram.

ॐ ह्रीं देवशास्त्र गुरुभ्यो अष्ट कर्म विध्वंसनाय धूपं निर्वपामीति
स्वाहा । *

Aum Rhim, Deva, Sāstra, Gurubhyo, aṣṭa karma vidh-
vansanāya dhūpaṁ nirvapāmīti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture,
and the Saint, for the destruction of the eight kinds of
karmas, I offer incense :

Accomplished !

* INSTRUCTIONS.—Incense is burned in an incense burner. If thi be impossible, place it in the tray in the manner described.

(viii)

Chhanda.

लोचन सुरसना घ्रान उर, उत्साह के करतार हैं ।
मोपै न उपमा जाय वरणी, सकल फल गुणसार हैं ॥
सो फल चढ़ावत अर्थ पूरन, परम अमृतरस सच्च ।
अरहंत श्रुत सिद्धान्त गुरु निरग्रन्थ नित पूजा रचें ॥८॥

Lochana surasanā ghrāna ura utasāha ke karatāra
hain,

Mo pe na upamā jāya varṇi sakala phala guṇasāra
hain ;

So phala chaṛāwata artha pūrana, parama, amrita
rasa sachūṇ,

Arhaṇta, Śruta, Siddhāṇta, Guru Nirgrantha nita pūjā
rachūṇ !

Tr.—Which excite the enthusiasm of sight, taste, smell, and of
the heart,—

I am unable to find a parallel, they are the repositories of
all excellences,

Offering such fruit, for the accomplishment of the Great Ideal,
may I enjoy the most excellent of ambrosias,

Constantly worshipping the Deity, the Scripture of Truth,
and the Nirgrantha Saint !

Doha.

जे प्रधान फल फल विषै, पंचकरण रस लीन ।

जासों पूजूं परम पद, देव शास्त्र गुरु तीन ॥८॥

Je pradhāna phala phala viṣaya, panchakarana rasa līna,

Jāsuṇ pūjūṇ parama pada, Deva, Sāstra, Guru, tīna !

Tr.—The fruits that are best of their kind, that are the cause
of delight to the five senses—

Therewith I worship the Supreme Ideal, the triad of the Deity,
the Scripture, and Saint !

Mantram

ॐ ह्रीं देवशास्त्र गुरुभ्यो मोक्षफल प्राप्तये फलं निर्वपामीति स्वाहा ।

Aum Rhim : Deva, Śāstra, Gurubhyo, moksha phala
prāptaye phalam nirvapāmiti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture, and
the Saint, for the attainment of the moksha phala
(fruit), I offer fruit :

Accomplished !

(ARGHYAM).

Chhanda.

जल परम उज्ज्वल गंध अक्षत, पुष्प चरु दीपक धरूं ।

वर धूप निरमल फल विविध, बहुजनम के पातक हरूं ॥

इह भांति अर्थ चढ़ाय नित भवि, करत शिव पंक्ति मन्चूं ।

अरहंतभृत सिद्धान्त गुरु निरग्रन्थं नित पूजा रचूं ॥६॥

Jala parama ujjala, gaṇḍha, akṣhata puṣpa, charu,
dīpaka dharūṇ,

Vara dhūpa nirmala, phala vividha, bahu janama ké
pātaka harūṇ,

Iha bhānti argha charbhāya nita, bhavi, karata shiva
paṅkati machūṇ ;

Arhaṇta, Sruta Siddhāṇṭa, Guru Nirgrantha nita, pūjā
rachūṇ !

Tr.—Water that is supremely lustrous, sandalwood,
rice, flowers, sweetmeats, light, I place—

And incense of pure fragrance, and fruits of various
sorts—thus sins of many a life I eradicate :

In this manner, offering arghyam¹⁵ daily, may I ascend
the steps that lead to the heights of Moksha,

Constantly worshipping the Deity, the Scripture of
Truth, and the Nirgrantha Saint !

INSTRUCTIONS.—Substitute dry fruit, e g., almonds, a whole coconut,
and the like, for fresh fruit, to avoid *kimsā*. Place it reverently in the tray,
meditating on the glory of the Liberated Soul in *moksha*, which is the devotee's
ideal. Appropriate similar thoughts are to be entertained in the mind when
offering other articles.

Dohā.

वसुविधि अर्घ्यं संजोयकै, अति उच्छाह मनकीन् ।
जासौ पूजूं परमपद, देव शास्त्र गुरु तीन ॥६॥

Vasu vidhi arghya sanjoya ke, ati uchhāh mana kīna,
Jāsaun pūjūn parama pada, Deva, Śāstra, Guru, tīna !

Tr.—Combining the arghya in various ways, full of
enthusiasm, unbounded,

Thus I worship the Supreme Ideal, the triad of the
Deity, the Scripture, and the Saint !

Mantram.

ॐ ह्रीं देव शास्त्र गुरुभ्यो अनर्घपद प्राप्तये अर्घ्यनिर्वापामोति
स्वाहा ।

Aum Rhim : Deva, Śāstra, Gurubhyo, anarghya pada
prāptayé, arghyam nirvapāmīti, evāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scrip-
ture, and the Saint, for the attainment of the indestructible
Status, I offer Arghyam :

Accomplished !

THE JAYAMĀLĀ (GARLAND OF VICTORY).

Dohā,

देव शास्त्र गुरु रतन शुभ, तीन रतन करतार ।
भिन्न भिन्न कहुं आरती, अल्प सुगुण विस्तार ॥१॥

Deva, Śāstra, Guru, ratana śubha, tīna ratana
karatāra :

Bhinna bhinna kahūn āratī, alpa suguṇa vistāra !

Tr.—The Deity, the Scripture, and the Saint, Auspic-
ious Gems, the Source of Jewels three¹⁶ :

Separately, shall I chant Their praises briefly ; (for
otherwise) Their Divine attributes are very many !

¹⁶ INSTRUCTIONS —All the eight articles combined constitute an *arghya*. They are to be mixed in the small salver and then offered. Water is used in very very small quantities in mixing *anarghya*, and generally omitted altogether,

Chhanda Paddhati.

चउ कर्म की त्रेसठ प्रकृति नाशि, जीते अष्टादश दोषराशि ।

1. Chau karma ki trēsath prakriti nāśi ; jītē aṣṭādaśa doṣa rāśi !

Tr.—Who has destroyed sixty-three energies of the four¹⁷ karmas :

Who has overcome the class of eighteen defects !

जे परम सुगुण हैं अनन्त धीर, कहवत के छयालिस गुण गम्भीर ॥

2. Je parama suguṇa haiṁ ananta dhira : kahawata kē chhayālisa guṇa gambhira !

Tr.—Who is endowed with what are the most excellent of virtues : whose number is infinite :

Though only forty-six¹⁸ of the Supreme attributes are referred to ordinarily !

शुभ समवशरण शोभा अपार । शत इन्द्र नमत कर सीस धार ।

3. Śubha samavaśaraṇa śobhā apāra : śata Indra namata kara śīsa dhāra :

Tr.—Seated in the auspicious Samavaśaraṇa¹⁹, with glory indescribable :

One hundred Indras²⁰ worshipping, bowing their heads !

देवाधिदेव अरहंत देव, चंदों मन वचन करि सुसेव ॥

4. Devādhi-Deva Arhanta Deva : vandaṁ mana, vacha, tana kara su-seva !

Tr.—The God of gods, the God Arhanta :

Him I worship with purity of the mind, speech, and the body !

जिनकी ध्वनि है ओंकार रूप, निर अक्षर मय महिमा अनूप ।

5. Jinki dhvani hai aumkāra rūpa ; nira-akṣhara-maya mahimā anūpa !

Tr.—Whose Speech is possessed of the form of the aumkāra²¹ ;

Devoid of letters, full of wonder, unparalleled !

दशअष्ट महाभाषा समेत, लघु भाषा सात शतक सुचेत ॥

6.—Daśa-aṣṭa mahā-bhāṣā sameta ; laghu bhāṣa sāta śataka suchetā !

Tr.—Comprising eighteen principal languages ,
Seven hundred smaller tongues embracing ,

सोस्याद्वाद मय सप्त भङ्ग, गणधर गूंथे बारह सुअङ्ग ।

7.—So Syādavāda-maya sapta bhāṅga : Gaṇadhara gūṇthaiṅ bārah so Aṅga !

Tr.—That has the form of the seven-branched Syāda-
vāda,

Which the Gaṇadharas²³ weave into twelve Aṅgas²³ !

रवि शशि न हरै सो तम हराय, सो शास्त्र नमूं बहु प्रीति ल्याय ॥

8.—Ravi Śaśi na haré so tama harāya : so Śāstara namūṁ, bahu prīti lyāya !

Tr.—The Scripture destroys the darkness that the Sun and the Moon are powerless to disperse :

To that Scripture I bow with great veneration !

गुरु आचारज उवभाय साधु, तन नगन रतनत्रयनिधि अगाध ।

9.—Guru, Âchâraja, Uvajhāya, Sādhu ; tana nagana, ratnatraya-nidhi agādha !

Tr.—The Guru, the Âchârya²⁴, the Upādhyāya²⁵, or the Muṇi²⁶—

The body undraped, treasures of triple jewels, immeasurable !

संसार देह वैरागधार, निरवाञ्छि तपै शिवपद निहार ॥

10.—Sanṣāra deha vairāga dhāra ; niravāṇchhi tapaiṅ, Shivapada nihāra !

Tr.—Detached from the world and the (physical) body :

Practising asceticism, expecting no reward, with the eye on the Supreme Status !

गुण छत्तीस पचिस आठ चौंस, भव तारन तरन जिहाज ईस ।
 11.—Guna chhatisa, pachchisa, āṭha-risa ; bhava tārana
 tarana jihāja isa !

Tr.—Endowed with special virtues, numbering thirty-six,
 twenty, and twenty-eight (respectively) :

They are like a ship to enable souls to cross the Sea of
 Re-births !

गुरु की महिमा चरनी न जाय, गुरु नाम जपू मन वचन काय॥
 Guru ki mahimā varāni na jāye : Guru nāma japū
 mana, vacana, kūya !

Tr.—The Glory of the Guru cannot be described !
 I recite the name of the Gurn, with the purity of the
 mind, speech, and the body !

Soratthā.

कीजे शक्ति प्रमान, शक्ति बिना सरथा धरै ।

‘द्यानत, सरथावान, अजर अमर पद भोगवै ॥

Kījē śakti pramāṇa, śakti binā śradhā dharé :

Dyānata ! śradhāvāna ajara amara pada bhogavé !

Tr.—Perform worship to the fullest of your ability : those
 unable to do so, should fill their hearts with Faith !

O Dyanata ! the faithful even enjoy the unaging, death
 less Status !

Mantram.

ॐ ह्रीं देव शास्त्रगुरुभ्यो महाश्र्यं निर्वपामीति स्वाहा ।

Aum Rhim : Deva, Śāstra, Gurubhyo, mahārghyam
 nirvapāmiti, svāhā !

Tr.—Aum Rhim : in the name of the Deity, the Scripture,
 and the Saint, offer the mahā²⁷-arghyam !

Accomplished ²⁸ !

INSTRUCTIONS.—The mahā-arghyam consists of all that is left of the eight
 articles. All this is offered up at once at the end.

Sri Śānti Pāṭha.

Chaupāī.

शान्तिनाथ मुख शशि उनहारी, शील गुणवृत संयम धारी ।
लखन एक सौ आठ बिराजै, निरखत नैन कमल दल लाजै ॥
पंचम चक्रवर्ती पदधारी, सोलम तीर्थकर सुखकारी ।
इन्द्र नरेन्द्र पूजै जिन नायक, नमूं शान्ति हित, शान्ति विधायक ॥
दिव्य विटप पहुपन की वरसा, दुन्दभि आसन वाणी सरसा ।
छत्र चमर भामंडल भारी, एह तव प्रातिहार्य मनहारी ॥
शान्ति जिनेस शान्ति सुखदायी, जगत पूज्य पूजौ सिरनायी ।
परम शान्ति दीजे हम सबको, पढ़ै तिन्है पुनि चार संघ को ॥

Sāntinātha mukha śaśi unahāri, śilaguṇavrata saṇ-
yama dhārī !

Lakhana ek sau āṭha birājaiṇ ; nirakhata naina kamala
dala lājaiṇ !

Pañchama chakravartī padadhārī ; solama Tirtham-
kara sukhakārī !

Indra Naréन्द्रa pujaiṇ Jina-nāyaka ; namaṇ Śānti
hita, Śānti Vidhāyaka !

Divya viṭapa pahupana ki barasā ; dundabhi, āsana,
vāṇī sarasā !

Ohhatara chamara bhāmandala bhārī ; eha tava prati-
hārya manahārī !

Sānti Jineśa, śānti sukhadāyī ; jagata puja, pujaṇ
śīranayī !

Parama śānti dījē hama sabako ; parhaiṇ tinheṇ, puni
chāra saṅgha ko !

Translation.

O ŚāntiNatha ! O Thou with a face radiant like the Moon's.
Thou Support of Virtues, Restraints and Dispassionate-
ness !

Endowed with one hundred and eight auspicious bodily marks !

Lotuses blush on beholding Thine eyes !

Fifth Chakravarti art Thou ; the Source of Joy, Tīrthamākura sixteenth !

Worshipped by Kings of Devas and men ; O foremost of Jinas !

To Śānti's Fountain, Śānti Jinendra, I bow for mine own Śānti ²⁹ !

The Miraculous Tree, the showering of heavenly Flowers, Celestial Drums, the Throne Divine, and Speech that is mellifluent ?

The Chhatars, Chamara, and the precious Halo of Light ?

These insignia of Thine are heart alluring !

O Śānti, King of Jinas, the Bestower of Śānti !

I worship Thee, Worshipped of the World, bowing the head !

Grant Śānti Supreme to us all !

To those who recite this pāṭha, and to the four kinds of the sāṅgha ³⁰ !

Vasanta Tilakā.

पूजें जिन्हें मुकट हार किरिट लाके,
इन्द्रादि देव अरु पूज्य पदाब्ज जाके !
सो शान्तिनाथ वर वंशजगत् प्रदीप,
मेरे लिये करें शान्ति सदा अनूप !

Pūñjain jinheṇ mukata, hāra, kirita lāké—

Indrādi deva aru pūjya padāvaja jākè !

So Śāntināth vara vaṇsajagatpradīpa,

Méré liyē kāre-hiṇ śānti sadā anūpa !

Translation.

With crown, wreath and chaplet, whom Indrae and other devas worship—That Śānti Nātha, of Noble Descent, the Light of the World, may ever grant me Śānti unexcelled !

Indravajrā.

संपूजकों को प्रति पालकों को । यतीन को और यतिनायकों को ॥
राजा प्रजा राष्ट्र सुदेश को ले । कीजै सुखी हे जिन शांति को दे ॥
Sampūjakon ko pratipālakon ko : Yatna ko aūra
Yatināyakon ko :
Rājā prajā rāṣṭra sudeśa ko le : kiṇe sukhi hé Jina !
śānti ko de !

Translation.

Worshippers, protectors, saints, āchāryas,
The king, the kingdom : the populace : the empire and
the land (country) —
On these O Jina ! bestow Thine Śānti !

Sārāgḍharā.

होवै सारी प्रजा को सुख बलयुत हो धर्म धारी नरेशा ।
होवै वर्षा समय पै तिलभर न रहे व्याधियों का अंदेशा ॥
होवै चोरी न जारी सुसमय वर्ते, हो न दुष्काल भारी ।
सारेही देश धारै जिनवर वृष को, जो सदा सौख्यकारी ॥
Howai sārī prajā ko sukha, balayuta ho dharmadhārī
nareśā !
Howe varṣā samaya pé, tila bhara na rahè vyādhiyon
kā aṇdeśā !
Howe chori, na jāri, susamaya varatai, ho na duṣkāla
bhārī !
Sare hi deśa dharaiṇ Jinawara vriṣa ko, jo sadā
saukhyakārī !

Translation.

May the whole of the populace be happy ! Imbued with
Dharma, may the king grow strong !
May rains fall in proper seasons ! May the fear of
disease disappear !
May there be no thefts, nor abductions ! Plentiful
may the harvests be, no droughts calamitous !

May the whole world follow the Jinawara's Faith, the
Eternal Fount of Joy !

Dohā.

घाति कर्म जिन नाश करि, पायो केवल राज ।

शान्ति करो सबे जगत में, ऋषभादिक जिन राज ॥

Ghāti karma jina nāśa kari pāyo kevala rāja,
Sānti karo saba jagat main, Rishabhādika Jinarāja !

Translation.

By destroying Their ghātiya³¹ karmas, who attained to
the Empire (Glory) of Omniscience.

May sach Jina-Kings, Rishabha and others, grant that
there be Peace in the whole world !

Mandakrāntā.

शास्त्रों का हो पठन सुखदा, लाभ सत्संगति का ।

सद्वृत्तों का सुजस कहके, दोष ढाकूं सभी का ॥

बोलों प्यारे वचन हितके, आपका रूप ध्याऊँ ।

तौलों सेऊँ चरण जिनके, मोक्ष जौलों न पाऊँ ।

Sāstron kā ho paṭhana sukhadā, lābha satsangati kā :
Sadvritton kā sujasa kaha ké, doṣa dhākūṅ sabhi
kā !

Bolūṅ pyāre vachana hita ke, āpakā rūpa dhyāyūṅ !

Taulaṅ seyuṅ chraṇa jina ké, mokṣha jaulaṅ na
payūṅ !

Translation.

May I remain engaged in the study, delightful, of
the Sacred Lore ; the Satsanga³² of the virtuous obtain !

May I chant the virtues of saints, not mentioning the
faults of men !

May I utter only helpful speech : contemplate my
real Self !

The Feet of the Jina may I worship, till moksha I do
obtain !

Arjya.

तव पद मेरे हिय में, मम हिय तेरे पुनीत चरणों में ।
 तव लों लीन रहो प्रभू ! जबलों पाया न मुक्ति पद मैंने ॥
 अक्षर पद मात्रा से दूषित जो कुछ कहा गया मुझसे ।
 क्षमा करौ प्रभू ! सो सब करुणा कर पुनि छुड़ावो भव दुःख से ॥
 हे जगत बंधु जिनेश्वर ! पाऊँ तव चरण शरण बलिहारी ।
 मरण समाधि सुदुर्लभ, कर्मों का क्षय, सुबोध सुखकारी ॥

Tava pada méré hiya main, mama hiya téré punṭta
 charaṇaṇ main :

Ṭavalaṭṭ līna raho Prabhū ! jabalaṭṭ pāyā na mukti
 pada main ne !

Akṣhara, pada, mātrā se dūṣita jo kuchha kahā gayā
 mujhsé,

Kṣhamā karau Prabhū ! so saba, karuṇā kara puni
 chhurāyu bhava dukha se !

Hé Jagabāṇḍhu Jineśvara ! pāyṭṭ tava charaṇa śaraṇa
 balihārī !

Marāṇa samādhī, suduralabha, karmaṇ kā kṣhai,
 subodha sukhakā rī !

Translation.

Thine Feet (be engraven) in mine Heart, mine Heart be
 at Thine Holy Feet !

Thus may I remain absorbed, so long 'O Master ! as I
 attain not to Mukti Pada the Moksha Status !

Whatever has been recited by me in a defective manner,
 in regard to a letter, a word, or a syllable,

O Master ! Forgive all that, and grant me release from the
 pain of repeated births and deaths !

O Friend of the World ! O Jineśvara ! may I obtain the
 protection of thine Feet,—I pray Thee—

The Death in the Samādhī form so very difficult to obtain,
 the destruction of karmas, and the joyous Self-realization !

INSTRUCTION —[Here meditate, reciting Namokāra Mantra nine times.]

The Visarjana Patha.

बिन जाने वा जानके रही चूक जो कोइ ।
तव प्रसाद तैं परम गुरु ! सो सब पूरण होइ ॥
पूजन विधि जानौ नहीं, नहिं जानौ आह्वान ।
और विसर्जन हू नहीं, क्षमा करो भगवान् ॥
मंत्रहीन धनहीन हूँ, कियाहीन जिन देव ।
क्षमा करौ राखौ मुझे, देउ चरण की सेव ॥
आए जो जो देवगण, पूजों भक्ति प्रमान ।
सो अब जावहु कृपा कर, अपने अपने थान ॥

Bina jāné wā jānake rahī chūka jo koye :
Tava prasāda tain Parama Guru ! so saba pūraṇa hoye !
Pūjana vidhi jānān nahin, nahin jānān āhvāna,
Aur visarjana hū nahin, kshimā karau Bhagawān !
Mantrahīna, dhanahīna hūn, kriyāhīna Jina Deva !
Kshimā karau-rākhan mujhe, dehu Charana ki seva !
Kyé jo jo Deva gana, pujaan bhakti pramāna :
So aba jawohu kripa kara, apane apane thāna !

Translation.

Consciously or unconsciously, whatever deficiencies have occurred (in Thine worship) !

By thine Grace O Great Master ! may these all be accomplished !

Ignorant am I of the ceremonious ritual, ignorant of invocation, too,

Ignorant I also am of visarjana (proper method of dispersal) : forgive me O Bhagawān Lord) !

O Jinadeva ! I am lacking in the knowledge of Mantras, the worldly self, and also in respect of energy !

Do Thou forgive me, protect me and grant me the privilege of worshipping Thine Feet !

The Devas all that arrived : Ye have I worshipped, according to the measure of my devotion :

May you now retire each to His Place !

Adoration.

(१) तुम तरन तारन भव निवारन, भविक मन आनंदनो ।

श्रीनाभिनन्दन जगत वन्दन, आदिनाथ निरञ्जनो ॥

Tuma tarana tārana bhava nivārana bhavika mana
ānandano ;

Srī Nābhinandana jagata bandana. Âdi Nātha nirañj-
ano !

Tr.—Thou who enablest the souls to cross the Ocean of
Death, art the destroyer of rebirths, and the cause of delight
to the hearts of the bhavyas,

Rājā Nabhirāya's Son, the worshipped of the World ; O,
Âdi Nātha thou art devoid of impurity!

(२) तुम आदिनाथ अनादि सेऊं, सेय पद पूजा करूं ।

कैलास गिरि पर रिषभजिनवर, पद कमल हिरदै धरूं ॥

Tuma Âdi Nātha anādi seyūṇ, seya Paḍa pūja karūṇ ;
Kailāśagiri para Rishabha jinawara, pada kamala hṛi-
daya dharūṇ !

Tr.—I worship Thee, Âdi Nātha, the Beginningless!
worshipping Thee,

I worship the Worshipful Status!

On the top of the Kailāśagiri abided Kīśābaha, the best
of the Jinas—

I instal His Feet in my heart !

(३) तुम अजितनाथ अजीत जीते अष्ट कर्म महाबली ।

यह विरद सुनकर सरन आयो, कृपा कीजे नाथजी ॥

Tuma Ajita Nātha ajita, jite aṣṭa karama mahābali ;
Eha virada sunkara sarana āyo, kripā kīje Nāthajī !

Tr.—Thou Ajita Nātha, unconquerable! Thou hast con-
quered the eight karmas, warriors great :

Hearing thine Fame, I have sought thine Protection, be
Thou gracious unto me!

(४) तुम चन्द्र वदन सुचन्द्र लच्छन, चन्द्रपुरि परमेश्वरो ।

महासेन नन्दन, जगत वन्दन, चन्द्रनाथ जिनेश्वरो ॥

Tuma chandra bādana, suchandra lakshana, Chandra-
puri paramēśvaro ;

Mahā Saina nandana, jagata vaṇḍana, Chandra Nātha,
Jineśvaro !

Tr.—O Thou with body like the Moon, endowed with
Moon-like Excellences, the Lord of Chandrapuri !

O Chandra Nātha, Mahā Saina's Son, the worshipped of
the World !

(५) तुम शांति पांच कल्याण पूजो, सुद्ध मन वचकाय जू ।

दुर्मिह, चोरी पाप नाशन, त्रिवन जाय पलाय जू ॥

Tuma Śānti pāṇcha kalyāṇa pūjaun śuddha, maṇa,
vacha, koya jū :

Durabhiksha, chori, pāpa nāśana, bighna jāye palāye
jū !

Tr.—O Śānti Nātha ! I worship Thine five kalynakas³¹,
with the purity of the mind, speech, and the body ;

Thou art the warder of drought, theft, and evil, and the
remover of trouble !

(६ ७) तुम बालब्रह्म विवेक सागर, भव्य कमल विकाशनो ।

श्री नेमिनाथ पवित्र दिनकर, पाप तिमिर विनाशनो ॥

जिन तजी राजुल राजकन्या, काम सेन्या वश करी ।

चारित्र रथ चढ़ि भए दूलह, जाय शिवरमणी वरी ॥

Tuma bālabrahma viveka-sāgara bhavya kamala
vikāśano :

Śrī Nemi Nātha pawitra dinkara, pāpa timira
vināśano !

Jina tajī Rājula rāja-kanyā, kāma-sainā vaśa karī ;

Chāritra ratha charhi bhaye dūlaha, jāye Shivaramenti
varī !

Tr.—O Thou Child-Celibate, the Ocean of Wisdom, the
Light that opens out the lotus of the Bhavya's heart

O Nemi-Nātha, the Sun Divine, Destroyer of sin !
Who gave up Rājula, Princess Fair, Cupid's hosts
destroyed !

Then, mounting on the chariot of [Right] Action, Shivar-
amanī ³⁴ subjugated !

(८-६) कंदर्प दर्प सुसर्प लक्ष्ण, कमठ शठ निर्मद कियो ।

अश्वसेन नन्दन जगत वन्दन, सकल संघ मंगल कियो ॥

जिन धरी बालकपणे दीक्षा, कमठ मान विदार कै ।

श्री पार्श्वनाथ जिनेन्द्र के पद, मैं नमों सिरधार कै ॥

Kaṇḍarpa darpa susarpa lachchhana, Kamaṭha śaṭha
nirmada kiyo ;

Aśva-Saina-nandana jagata-vandana, sakala, saṅgha
maṅgala kiyo !

Jina dhari bālaka panai dīkshā, Kamaṭha māna vidāra
ke ;

Srī Pārśva Nātha Jinendra ke pada main namaṇ
sira dhāra ke !

Tr.—The Destroyer of failings and pride, distinguished
with the beautiful mark of a serpent, Thou humbledst the
pride of the vile Kamaṭtha ³⁵ !

O Thou, Aśva Saina's Son, the worshipped of the World,
Thou then delightest the hearts of the whole community !

Who in childhood entered sannyāsa, having brought low
the pride of Kamaṭtha !

I worship the Feet of Pārśva Jinendra, touching the
ground with the forehead !

(१०) तुम कर्मघाता मोखदाता, दीन जानि दया करो ।

सिद्धार्थनन्दन जगतवन्दन, महावीर जिनेश्वरो ॥

Tuma karma-ghātā, moksha-dātā, dīna jāna dayā karó :
Siddhārthanandan jagata-vandana, Mahāvīra Jineś-
varo !

Tr.—O Thou, Destroyer of Karmas, Grantor of Moksha!
be gracious unto thy lowly devotee !

O, Siddhārtha's Son, the Worshipped of the World,
Mahāvīra Jinesvara !

(११) त्रय छत्र सोहै सुर नर मोहै, वीनती अब धारिये ।
कर जोड़ सेवक वीनवै प्रभु, आवागमन निवारिये ॥

Traya chhatra sohai, sura nara mohai, vīnati aba
dhāriye !

Karajora sevaka vīnave Prabhu :—avāgamana nivāriye !

Tr.—Triple chhatras revolve gracefully over Thine head,
alluring devas and men ! Do Thou now accept mine prayer !

With folded hands, thy devotee prayeth : Lord ! break
up the chain of re-births !

(१२) अब होउ भव भव स्वामि मेरे, मैं सदा सेवक रहों ।
कर जोड़ यो वरदान मांगों, मोक्षफल जावत लहों ॥

Aba howo bhava bhava swāmi mere, main sadā sevaka
rahaun !

Kara jori Yo baradāna mangūn, moksha phala jāwata
lehaun !

Tr.—Be now mine Master, life after life : may I ever a
worshipper be !

With folded hands, I beseech this boon, till moksha is
attained by me !

(१३) जो एक माहीं एक राजै, एक माहीं अनेकनो ।
इक अनेक की नहीं संख्या, नमो सिद्ध निरंजनो ॥

Jo ek māhiṇ eka rājai, eka māhiṇ anekano :
Ika aneka kī nahīṇ saṅkhyā, namo Siddha niranjano !

Tr.—What is one in one ; many in one ³⁶ as well !

There is no counting of the one or the many : salutation
-freed Siddhas !

मैं तुम चरण कमल गुण गाय । बहु विधि भक्ति करी मन लाय ॥
जनम जनम प्रभु पाऊँ तोहि । यह सेवा फल दीजे मोहि ।

Main tuma charaṇa kamala guṇa gāye ; Bahu vidhi
bhakti karī mana lāye !

Janama janama Prabhu ! pāwūṇ tohi ! eha sevā
phala dīje mohi !

Tr.— I have praised the virtues of Thine Lotus Feet !

With mind concentrated, have I worshipped Thee in
various ways !

May I obtain Thee (i e., be Thy devotee), life after
life !

Grant this reward of worship to me !

कृपा तिहारी ऐसी होय । जामन मरन मिटावो मोय ।

बार बार मैं विनती करूँ । तुम सेवत भवसागर तरूँ ॥

Kripā tehāri aist hoye ! Jāmana marana mitāwo moye !

Bāra bāra main vinitī Karūṇ : Tuma sevata bhava
sāgara tarūṇ !

Tr.— May thus Thine graciousness extend :

Mine cycle of births and deaths cut short !

Again and again I utter the prayer,

Worshipping Thee, I shall reach the other Shore !

नाम लेत सब दुःख मिट जाय । तुम दर्शन देख्यो प्रभु आय ॥

तुम हो प्रभु देवन के देव । मैं तो करूँ चरण तव सेव ॥

Nāma leta saba dukha miṭa jāye : Tuma darśana

dékhyo Prabhu ! āye !

Tuma ho Prabhu ! devana ke deva ! Main tau karāūṇ

charaṇa tava seva !

Tr.—The merest utterance of Thine name, puts an
end to all kinds of pain !

O, Master ! I have beholden Thine Grace this day !

Thou art the God of Gods, O Master !

Thine Feet I worship, therefore !

मैं आये पूजन के काज । मेरो जन्म सफल भयो आज ॥

पूजा करकै नवाजुं शीस । मो अपराध हमहु जगदीश ॥

Main āyó pūjana ke kāja: Mero janama saphala bhayo
āja!

Pūjā karake navāwun śīsa! Mo aparādha ohhamahu
Jagdiśa!

Tr. — That this day I have worshipped Thee,—

Mine life's purpose is thus fulfilled!

I bow mine head, venerating Thee:

Mine sins be cancelled, O, Jagadīśa!

Final Adoration.

सुख देना दुख भेटना, यही तुम्हारी वान ।

मो गरीब की वीनती, सुन लीजे भगवान ॥

जैसी महिमा तुम विषै, और धरै नहिं कोय ॥

सुरज में जो ज्योति है, तारन में नहिं सोय ।

नाथ तिहारे नामतैं, अघ छिन मांहिं पलाय ।

ज्यों दिनकर परकाश तैं, अंधकार मिट जाय ॥

बहुत प्रशंसा क्या करूं, मैं प्रभु बहुत अजान ।

पूजा विधि जानूं नहीं, सरन राखि भगवान ॥

Sukha denā, dukha metanā, ehi tumbhārt bāna:

Mo garība ki vīniti, suna lijē Bhagawān!

Jaist mahimā tuma viṣai, aura dharai nahiṇ koye,

Sūraja main jo joti hai, tāraṇa main nahiṇ soye,

Nātha tihāre nāma tain agha chhina māhiṇ palāya,

Jyon dinkara prakāsha tain andhakāra miṭa jāye!

Bahuta praśaṅsā kyā karūṇ, main Prabhu! bahuta
ajāna;

Pūjā bidhi Jānūṇ nahiṇ, saran rākhi Bhagwān!

Translation.

The conferring of happiness, the taking away of pain—this
(these) is Thine habit!

The prayer of this lowly me; may Thou hear O'Lord!

The Glory that appertains to Thee, none else is endowed
therewith!

[For naturally] the Light that is in the Sun is not to be
found in the stars!

O, Master! troubles are dispersed in a moment, by the mere
mention of Thine Name!

As darkness is dispersed by the Light of the Sun!

What more can I say, for I am very ignorant O Lord!

My prayer only is that not knowing the method of Thine
Worship: let me abide in Thine Protection!

THE END.

Notes

1. GURU.—Literally, the preceptor, here the Saint, inasmuch as the Jaina preceptor is really the Saint.
2. MOKTIPUR.—Literally, the city of Salvation, the Abode of the Liberated Souls.
3. BHAYYAS.—Those that have the realizable potentiality of Divinity, as distinguished from those that have the potentiality of Divinity, but of the unrealizable type.
4. SARASUTI.—The Goddess of Knowledge, metaphorically ; in reality, the Teaching of the Omniscient Arhanta.
5. SAMVAUSAT, VAŠAT RHIM.—Specific terms of the Māntra Sāstra which are untranslatable.
6. AUM.—Also written Om, an abbreviation for the names of five kinds of Holy Saints, including the God Arhanta, and the Liberated Soul, that is, Siddha.
7. SURAPATI.—The King of the Devas (residents of the heaven-worlds).
8. URAGA.—The King of the lower Devas of the nether worlds (Pātāla Loka).
9. KSHIRA SAMUDRA.—An ultra-geographical ocean, whose water is like milk.
10. OCEAN OF BIRTHS AND DEATHS.—The cycle of transmigration
11. JATHARATHA.—Literally, true to nature.
12. PARANA PADA.—Literally the Supreme Status, hence the Supreme Ideal.

13. **GARUDA.**—The devourer of serpents, hence the devourer of the craving of huncd.
14. **RASAS.**—Things which impart relish to food. These are six, namely, milk, curds, ghee (clarified butter), oil, sugar, and salt. The rasas are also used at times in the sense of flavour, pungent, sour, acid, and the like.
15. **ARGHYAM.**—Offering composed of all the eight articles, water, sandal-wood paste, and the like.
16. **JEWELS THREE.**—Right Faith, Right Knowledge, and Right Conduct, are termed triple jewels in the Jaina literature.
17. **THE FOUR KARMAS.**—The reference is to the four inimical kinds of karmas that obstruct and interfere with the soul's natural functions of Knowledge, Perception, and the like.
18. **FORTY-SIX.**—The number of the principal attributes of the God Arhanta, which are described in Jaina Scriptures.
19. **SAMAVASARANA.**—The Divine Pavilion or Assembly Hall where the Arhanta preaches the doctrines of the Faith.
20. **INDRA.**—The King of the Devas (residents of the Celestial regions).
21. **AUMKARA.**—Having the sound resembling the sound of aum.
22. **GANADHARAS.**—The immediate principal immediate or direct disciples of the Arhanta, and therefore the heads of the entire community of Saints.
23. **ANGAS.**—The Jaina Literature comprised twelve principal departments of knowledge which were termed Angas.

1. ACHĀRAJA.—The head of the Community of Saints.
2. UPĀDHYĀYA.—The saintly Teacher of Saints.
3. MUNI.—The ordinary Saint.
4. MAHĀ.—The great, or final.
5. SVĀHĀ.—This word is generally not translated, but the translation here seems to accord with the principle of self-advancement that apparently underlie all forms of ritual, properly so-called.
6. SANTI.—Happiness ; Bliss ; Peace.
7. SANGHA.—Community. The Sangha is fourfold as follows :—
 - (i) Saints
 - (ii) Nuns.
 - (iii) Householders.
 - (iv) Female householders.
1. GHĀTIYA KARMA.—The four kinds of Karmas which obstruct the soul's natural functions in respect of Knowledge, Perception, Proper Beliefs and Freedom of Action, are termed *ghātiya* (obstructive) Karmas.
2. SATSANGA.—Company, Association.
3. KALYĀNAKAS.—The following five incidents in the life of a Tirthamkara are called Kalyānakas :—
 - (i) conception,
 - (ii) birth,
 - (iii) adoption of the saintly life,
 - (iv) acquisition of Omniscience, and
 - (v) Nirvāna.
4. SIVABAMAṆĪ — Moksha (salvation) personified as a lady.

35. **KAMATTHA.**—An old relentless enemy of the 23rd Tirthamkara, who unsuccessfully tried to cause disturbance when the Tirthamkara, while yet only a saint, was engaged in holy self-contemplation. Kamattha was put to flight ultimately by the Nāga Kumārī nymph Padmāvati, and her consort, who hurriedly came to protect the benefactor of their previous life, who really incurred Kamattha's enmity, in trying to save them from destruction at his hands.

36. **ONE AND MANY.**—One in respect of their status and many in that of number. This is the case with Liberated Souls.

APPENDIX:

The Sanskrit Text.

ॐ जय जय जय । नमोऽस्तु नमोऽस्तु नमोऽस्तु ।
एमो अरिहंताणं, एमो सिद्धाणं, एमो आयरियाणं ।
एमो उवज्जायाणं, एमो लोए सव्वसाहणं ॥
ॐ अनादि मूलमंत्रेभ्यो नमः ।

(पुष्पाञ्जलिं क्षपेति ।)

चत्तारि मंगलं—अरिहंत मंगलं, सिद्ध मंगलं, साहू मंगलं, केवलि
पणत्तो धम्मो मंगलं ।

चत्तारि लोगुत्तमा—अरिहंत लोगुत्तमा, सिद्ध लोगुत्तमा, साहू
लोगुत्तमा, केवलिपणत्तो धम्मो लोगुत्तमा ।

चत्तारि सरणंपव्वज्जामि—अरिहंत सरणं पव्वज्जामि, सिद्ध सरणं
पव्वज्जामि, साहू सरणं पव्वज्जामि, केवलिपणत्तो धम्मो सरणं
पव्वज्जामि ।

ॐ नमोऽर्हते स्वाहा । (पुष्पाञ्जलिं क्षपेति ।)

अपवित्रः पवित्रो वा सुस्थितो दुःस्थितोऽपि वा ।

ध्यायेत्पञ्चनमस्कारं सर्वपापैः प्रमुच्यते ॥१॥

अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।

यः स्मरेत्परमात्मानं स बाह्याभ्यन्तरे शुचिः ॥२॥

अपराजितमंत्रोऽयं सर्वविघ्नविनाशनः ।

मङ्गलेषु च सर्वेषु प्रथमं मङ्गलं मतः ॥३॥

एसो पंचणमोयारो सव्वपावप्पणासणो ।

मंगला एं च सव्वेसिं, पढमं होइ मंगलं ॥४॥

अहमित्यक्षरं ब्रह्म वाचकं परमोष्ठिनः ।

सिद्धचक्रस्य सद्बीजं सर्वतः प्रणमाम्यहम् ॥५॥

कर्माष्टकं विनिर्मुक्तं मोक्षलक्ष्मीं निकेतनम् ।

सम्यक्त्वादि गुणोपेतं सिद्धचक्रं नमाम्यहम् ॥६॥

पुष्पाञ्जलिं क्षपेति ॥

उदक चन्दन तन्दुल पुष्पकैश्चरुसुदीप सुधूप फलार्घ्यकैः ।

धवल मङ्गलु गानखाकुले जिनगृहे जिननाथ महं यजे ॥७॥

ॐ श्रीभगवज्जिनसहस्रनामेभ्योऽर्घ्यं निर्वपामीति स्वाहा ।

श्रीमज्जिनेन्द्रमभिन्नय जगत्त्रयेशंस्याद्वाद नायकमनन्त चतुष्टयार्हम् ।

श्रीमूलसंघ सुदृशां सुकृतैकहेतुजैनेन्द्र यज्ञविधिरेषु मयाऽभिधायि ॥८॥

स्वस्ति त्रिलोक गुरुवे जिनपुङ्गवाय, स्वस्ति स्वभाव महिमेदय सुस्थिताय ।

स्वस्ति प्रकाश सहजोर्जितदृङ्मयाय स्वस्ति प्रसन्न ललिताद्भुत-

वैभवाय ॥९॥

स्वस्त्युच्छल द्विमल बोधसुधाल्पवाय, स्वस्ति स्वभाव परभाव-

विभासकाय ।

स्वस्ति त्रिलोक विततैक चिदुद्गमाय, स्वस्ति त्रिकाल सक-

लायत विस्तृताय ॥१०॥

द्रव्यस्य शुद्धि मधिगम्य यथानुरूपं भावस्यशुद्धि मधिका-

मधि गन्तु कामः ।

आलम्बनानि विविधान्यवलम्ब्य वल्गन् भूतार्थयज्ञ पुरुषस्य

करोमि यज्ञम् ॥११॥

अर्हत्पुराण पुरुषोत्तम पावनानि वस्तूनि नूनमखिलान्ययमेक एव ।

अस्मिन् ज्वलद्विमल केवल बोध वन्हौ पुण्यं समग्र महमेक मना

जुहोमि ॥१२॥

(पुष्पांजलिं क्षपेति)

श्रीवृषभो नःस्वस्ति, स्वस्ति श्री अजितः । श्री संभवः स्वस्ति, स्वस्ति
श्री अभिनन्दनः, श्रीसुमतिः स्वस्ति, स्वस्ति श्रीपद्मप्रभः । श्री सुपाश्वः
स्वस्ति, स्वस्ति श्रीचन्द्रप्रभः । श्री पुष्पदन्तः स्वस्ति, स्वस्ति श्री शीतलः ।

श्री श्रेयान्स्वस्ति, स्वस्ति श्री वासुपूज्यः । श्री विमल स्वस्ति, स्वस्ति
श्री अनन्तः । श्रीधर्मः स्वस्ति, स्वस्ति श्रीशान्तिः । श्री कुन्धुः स्वस्ति,
स्वस्ति श्री अरनाथः । श्रीमल्लिः स्वस्थि, स्वस्थि श्रीमुनिसुव्रतः । श्रीनमि
स्वस्ति, स्वस्ति श्रीनेमिनाथः । श्रीपार्श्वः स्वस्ति, स्वस्ति श्रीवर्द्धमानः ।

(पुष्पांजलिं)

नित्याप्रकम्पाद्भुतकेवलौघाः स्फुरन्मनः पर्य्ययशुद्धबोधाः ।
दिव्यावधिज्ञानबलप्रबोधाः स्वस्ति क्रियासुः परमर्षयो नः ॥ १ ॥

(पुष्पांजलि क्षेपण) *

कोष्ठस्थधान्योपममेकबोजं, संभिन्नसंश्रोत्रपदानुसारि ।
चतुर्विधं बुद्धिबलं दधानाः स्वस्ति क्रियासुः परमर्षयो नः ॥ २ ॥
संस्पर्शनं संश्रवणं च दूरादास्वादनघ्राणविलोकनानि ।
दिव्यान्मतिज्ञानबलाद्ब्रह्मन्तः स्वस्ति क्रियासुः परमर्षयो नः ॥ ३ ॥
प्रज्ञाप्रधानाः श्रवणाः समृद्धाः प्रत्येकबुद्धा दशसर्वपूर्वैः ।
प्रवादिनोऽष्टाङ्गनिमित्तविज्ञाः स्वस्ति क्रियासुः परमर्षयो नः ॥ ४ ॥
जङ्घावलिश्रेणिफलाम्बुतन्तुप्रसूनबीजाङ्कुरचारणाह्वाः ।
नभोऽङ्गणस्वैरविहारिणश्च स्वस्ति क्रियासुः परमर्षयो नः ॥ ५ ॥
अग्निमिदक्षाः कुशला महिम्नि लघिम्नि शक्ताः कृतिनो गरिम्नि ।
मनोवपुर्वाङ्गवलिनश्च नित्यं स्वस्ति क्रियासुः परमर्षयो नः ॥ ६ ॥
सकामरूपित्ववशित्वमैश्वर्यं प्रकाम्यमन्तर्द्धिमथासिमाह्वाः ।
तथऽप्रतीघातगुणप्रधानाः स्वस्ति क्रियासुः परमर्षयो नः ॥ ७ ॥
दीप्तं च तप्तं च तथा महोग्रं घोरं तपो घोरपराक्रमस्थाः ।
ब्रह्मापरं घोरगुणाश्चरन्तः स्वस्ति क्रियासुः परमर्षयो नः ॥ ८ ॥
आमर्षसर्वो षडयस्तथाशीविषंविषा दृष्टिविषंविषाश्च ।
सखिल्लविड्जल्लमलौषधीशाः स्वस्ति क्रियासुः परमर्षयो नः ॥ ९ ॥
क्षीरं स्रवन्तोऽन्न घृतं स्रवन्तो मधु स्रवन्तोऽप्यमृतं स्रवन्तः ।
अक्षीणसंवासमहनसाश्च स्वस्ति क्रियासुः परमर्षयो नः ॥ १० ॥

इति स्वस्ति मङ्गलविधानं ।

सार्वः सर्वज्ञनाथः सकलतनुभृतां पापसन्तापहर्ता

१ प्रत्येक श्लोक के अक्षर में पुष्पांजलि क्षेपण करना चाहिये ।

त्रैलोक्याक्रान्तकीर्तिः क्षतमदनरिपुर्घातिकर्मप्रणाशः
 श्रीमन्निर्वाणसम्पदरयुवतिकरालीढकरंढैः सुकंठैः-
 देवेन्द्रैर्वन्द्यपादो जयति जिनपतिः प्राप्तकल्याणपूजाः ॥ १ ॥

जय जय जय श्रीसत्क्रान्तिप्रभो जगतां पते

जय जय भवानेव स्वामी भवाम्भसि मज्जताम् ।

जय जय महामोहध्वान्तप्रभातकृतेऽर्चनं

जय जय जिनेश त्वं नाथ प्रसीद करोम्यहम् ॥ २ ॥

ॐ ह्रीं भगवज्जिनेन्द्र ! अत्र अवतर अवतर । संवौषट् । अत्र तिष्ठ तिष्ठ ।

ठः ठः । अत्र मम सन्निहितो भव भव वषट् ।

देवि श्री श्रुतदेवते भगवति त्वत्पादपङ्केरुह

द्वन्द्वे यामि शिलीमुखत्वमपरं भक्त्या मया प्रार्थ्यते ॥

मातश्चेतसि तिष्ठ मे जिनमुखोद्भूते सदा त्राहि मां

दृग्दानेन मयि प्रसीद भवतीसम्पूजयामोऽधुना ॥ ३ ॥

ॐ ह्रीं जिनमुखोद्भूतद्वादशाङ्गश्रुतज्ञान ! अत्र अवतर अवतर । संवौषट् ।

ॐ ह्रीं जिनमुखोद्भूतद्वादशाङ्गश्रुतज्ञान ! अत्र तिष्ठ तिष्ठ । ठः ठः ।

ॐ ह्रीं जिनमुखोद्भूतद्वादशाङ्गश्रुतज्ञान ! अत्रममसन्निहितोभवभव । वषट् ।

संपूजयामि पूज्यस्य पादपद्मयुगं गुरोः ।

तपः प्राप्तप्रतिष्ठस्य गरिष्ठस्य महात्मनः ॥ ४ ॥

ॐ ह्रीं आचार्योपाध्यायसर्वसाधुसमूह ! अत्र अवतर अवतर । संवौषट् ।

ॐ ह्रीं आचार्योपाध्यायसर्वसाधुसमूह ! अत्र तिष्ठ तिष्ठ । ठः ठः ।

ॐ ह्रीं आचार्योपाध्यायसर्वसाधुसमूह ! अत्र ममसन्निहितोभवभव । वषट् ।

देवेन्द्रनागेन्द्रनरेन्द्रवन्द्यान् शुभतपदान् शोभितसारवर्णान् ।

दुग्धाब्धिसंस्पर्धिगुणैर्जलौघैर्जिनेन्द्रसिद्धान्तयतीत्यजेऽहम् ॥ १ ॥

ॐ ह्रीं परब्रह्मणेऽनन्तानन्तज्ञानशक्तये अष्टादशदोषरहिताय पद्मचत्वारिंशद्-
 गुणसंहिताय अर्हत्परमेष्ठिने जन्ममृत्युविनाशनाय जलं निर्वपामीतिस्वाहा ।

ॐ ह्रीं जिनमुखोद्भूतस्याद्वादशगर्भितद्वादशाङ्गश्रुतज्ञानाय जन्ममृत्युविनाश

नाय जलं निर्वपामीति स्वाहा ।

ॐ ह्रीं सम्यग्दर्शनज्ञानचारित्रादिगुणविराजमानाचार्योपाध्यायसर्वसाधुभ्यो
जन्ममृत्युविनाशनाय जलं निर्वपामीति स्वाहा ।

ताम्यत्रिलोकोदरमध्यवर्तिसमस्तसत्त्वाऽहितहारिवाफ्यान् ।

श्रीचन्दनैर्गन्धविलुग्धभृङ्गैर्जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ २ ॥

ॐ ह्रीं संसारतापविनाशनाय चन्दनं समर्पयामीति स्वाहा ।

अपारसंसारमहासमुद्रप्रोत्तारणे प्राज्यतरीन् सुभवत्या ।

दीर्घाक्षतागैर्धवलक्षतौघैर्जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ ३ ॥

ॐ ह्रीं अक्षयपदप्राप्तये अक्षतान् निर्वपामीति स्वाहा ।

विनीतभग्याब्जविवोधसूर्यान्त्रयान् सुचर्याकथनैकधुर्यान् ।

कुन्दारविन्दप्रमुखैः प्रसूनैर्जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ ४ ॥

ॐ ह्रीं कामवाणबिम्बसनाय पुष्पं निर्वपामीति स्वाहा ।

कुदर्पकन्दर्पविसर्पसर्पत्प्रसह्यनिर्णशिनवैनतेयान् ।

प्राज्याज्यसारैश्चरुभी रसाढ्य जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ ५ ॥

ॐ ह्रीं क्षुधारोगविनाशनाय नैवेद्यं निर्वपामीति स्वाहा ।

ध्वस्तोद्यमान्धीकृतविश्वमोहान्धकारप्रतिघातिदीपान् ।

दीपैः कनत्काञ्चनभाजनस्थैर्जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ ६ ॥

ॐ ह्रीं मोहान्धकारविनाशनाय दीपं निर्वपामीति स्वाहा ।

दुष्टाष्टकर्मैन्धनपुष्टजालसंधूपनेभासुरधूमकेतून् ।

धूपैर्विधूतान्यसुगन्धगन्धैर्जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ ७ ॥

ॐ ह्रीं अष्टकर्मवहनाय धूपं निर्वपामीति स्वाहा ।

क्षुभ्याद्विलुभ्यन्मनसामगम्यान् कुवादिवादा रसखलितप्रभावान् ।

फलैरलं मोक्षफलाभिसारैर्जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ ८ ॥

ॐ ह्रीं मोक्षफलप्राप्तये फलं निर्वपामीति स्वाहा ।

सद्धारिगन्धाक्षतपुष्पजातैर्नैवेद्यदीपामलधूपधूमैः ।

फलैर्विचित्रैर्घनपुण्ययोग्यान् जिनेन्द्रसिद्धान्तयतीन् यजेऽहम् ॥ ९ ॥

ॐ ह्रीं अनर्घ्यपदप्राप्तये अर्घ्यं निर्वपामीति स्वाहा ।

ये पूजां जिननाथशास्त्रयमिनां भक्त्या सदा कुर्वते,

त्रै सन्ध्यं सुविचित्रकाव्यरचनामुच्चारयन्तो नरा ।

पुण्याढ्या मुनिराजकीर्तिसहिता भूत्वा तपोभूषणं-

स्तेः भक्त्या सकलावबोधरुचिरां सिद्धिं लभन्ते पराम् ॥१०॥

इत्याशीर्वादः (पुष्पाँजलि क्षेपण)

वृषभोऽजितनामा च संभवश्चाभिनन्दनः ।

सुमतिः पद्मभासश्च सुपाश्वो जिनसत्तमः ॥ १ ॥

चन्द्राभः पुष्पदन्तश्च शीतलो भगवान्मुनिः ।

श्रेयांश्च वासुपूज्यश्च विमलो विमलद्युतिः ॥ २ ॥

अनन्तो धर्मनामा च शान्तिः कुन्धुर्जिनोत्तमः ।

अरश्च मल्लिनाथश्च सुव्रतो नमितीर्थकृत् ॥ ३ ॥

हरिचंशसमुद्भू तोऽरिष्टनेमिर्जिनेश्वरः ।

ध्वस्तोपसर्गदैत्यारिः पाश्वो नागेन्द्रपूजितः ॥ ४ ॥

कम्पार्कृन्तन्महावीरः सिद्धार्थकुलसम्भवः ।

एते सुरासुरौघेण पूजिता विमलत्विपः ॥ ५ ॥

पूजिता भरताद्यैश्च भूपेन्द्रैर्भूरिभूतिभिः ।

चतुर्विधस्य सङ्घस्य शान्तिं कुर्वन्त शाश्वतीम् ॥ ६ ॥

जिने भक्तिर्जिने भक्तिर्जिने भक्तिः सदाऽस्तु मे ।

सम्यक्त्वमेव संसारवारणं मोक्षकारणम् ॥ ७ ॥

(पुष्पाँजलि क्षेपण करना)

श्रुते भक्तिः श्रुते भक्तिः श्रुते भक्तिः सदास्तु मे ।

सज्ज्ञानमेव संसारवारणं मोक्षकारणम् ॥ ८ ॥

(पुष्पाँजलि क्षेपण करना)

गुरौ भक्तिर्गुरौ भक्तिर्गुरौ भक्तिः सदास्तु मे ।

चारित्र्यमेव संसारवारणं मोक्षकारणम् ॥ ९ ॥

(पुष्पाँजलि क्षेपण करना)

देवजयमाला (प्राकृत)

धृता—वत्ताणुद्वाने जणधणुदाने पइपोसिउ तुहु सत्तधर ।

तुहु चरणबिहाणे केवलणाने तुहु परमप्यउ परमवर ॥ १ ॥

जय रिसह रिसोसर णमियपाय । जय अजिय जियंगमरोसराय ।

जय सं ५ व संभवकयविभौय । जय अहिणंदण णंदियपभौय ॥ २ ॥

जय सुमइ सुमइ सम्मयपयास । जय पउमप्यह पउमाणिवास ।

जय जय हि सुपास सुपासगत । जय चंदप्यह चन्दाइवत्त ॥ ३ ॥

जय पुष्पयंत दंततरंग । जय सीयल सीयलवयणभंग ।

जय सेय सेयकिरणोहसुज । जय वासुपुज पुज्जाण पुज ॥ ४ ॥

जय विमल विमलगुणसेठिठाण । जय जय हि अणंतारणंतणाण ।

जय धम्म धम्मतित्थयर संत । जय सांति सांति बिदियायवत्त ॥ ५ ॥

जय कुन्धु कुन्धुपहुअंगिसदय । जय अर अर माहर बिदियसमय ।

जय मल्लि मल्लिआदामगंध । जय सुणिमुच्चय सुच्चयणिबंध ॥ ६ ॥

जय णमि णमियामरणियरसामि । जय णेमि धम्मरइचक्कणे मे ।

जय पास पाउळिंदणकिवाण । जय वडूढमाण जसबडूढमाण ॥ ७ ॥

धृता—इह जाणिय णामहिं, दुरियविरामहिं, परहिंविणमिय सुरावळहिं ।

अणहणहिं अणाहिं, समियकुवाइहिं, पणमिवि अरइन्तावळहिं ॥

ॐ ह्रीं वृषभादिमहावीरान्तेभ्यो महाह्यं निर्वपामीति स्वाहा ।

शास्त्र जयमाला ।

संपइ सुहकारण, कम्मवियारण, भयससुइतारणतरण ।

जिणवाणि णमस्समि, सत्तपयास्समि, सगामोक्खसंगमकरण ॥ १ ॥

जिणंदमुहाउ विणिगायतार । गणिंदविगुंफियगंधपवार ।

तिलोयहिमंडण धम्महत्ताणि । सया पणमामि जिणिंदह वाणि ॥ २ ॥

अवगाइइहअवायजुपहि । सुधारणमेयहिं तिणिसएहि ।

मई छत्तीस बहुप्पमुहाणि । सया पणमामि जिणिंदह वाणि ॥ ३ ॥
 सुदं पुण दोणि भणेयपयार । सुवारहभेय जगत्तयसार ।
 सुरिन्दणरिन्दसमच्चिय जाणि । सया पणमामि जिणिंदह वाणि ॥ ४ ॥
 जिणिंदगणिंदणरिन्दह रिद्धि । पयासइ पुण्णपुराकिउलद्धि ।
 णिउग्ग पहिल्लउं एहु वियाणि । सया पणमामि जिणिंदह वाणि ॥ ५ ॥
 जु लेयअलोयंह जुत्ति जणेइ । जु तिण्णविकालसरूव भणेय ।
 चउग्गइलक्खण दुज्जउ जाणि । सया पणमामि जिणिन्दह वाणि ॥ ६ ॥
 जिणिन्दचरित्तविचित्त मुणेइ । सुसावयधम्महिं जुत्ति जणेइ ।
 णिउग्गवित्तिजउ इत्थु वियाणि । सया पणमामि जिणिन्दह वाणि ॥ ७ ॥
 सुजीवअजीवंह तच्चह चक्खु । सुपुण्ण विपाव विवंध विमुक्खु ।
 चउत्थणिउग्ग विमासिय णाणि । सया पणमामि जिणिन्दह वाणि ॥ ८ ॥
 तिभेयहिं ओहि विणाण विचित्त । चउत्थ रिजोविउलंमइ उत्त ।
 सुखाइय केवल्लणाण वियाणि । सया पणमामि जिणिन्दह वाणि ॥ ९ ॥
 जिणिन्दह णाणु जगत्तयभाणु । महातमणासिय सुक्खणिहाणु ।
 पयच्चहु भत्तिभरेण वियाणि । सया पणमामि जिणिन्दह वाणि ॥ १० ॥
 पयाणि सुवारहकोडिसयेण । सुलक्खवित्तिरासिय जुत्ति भरेण ।
 सहस्स अठावण पंच वियाणि । सया पणमामि जिणिन्दह वाणि ॥ ११ ॥
 इकावण कोडिव लक्ख अठेव । सहस सुलसी दसया छक्केव ।
 सठाइगवीसह ग्रंथ पयाणि । सया पणमामि जिणिन्दह वाणि ॥ १२ ॥
 इह जिणवरवाणि विसुद्धमई । जो भवियण णियमण धरई ।
 सो सुरणरिन्दसंपय लहइ । केवल्लणाण विउत्तरई ॥ १३ ॥
 ॐ ह्रीं जिनमुखोद्भूतस्याद्वादनयगर्भितद्वाशांग श्रुतज्ञानाय अर्घ्यं
 निर्वपामीति स्वाहा ।

गुरु जयमाला ।

भवियहभवतारण, सेलह कारण, अज्जवित्थियरत्तणहं ।

तव कम्म असंगह दयवग्गंगह पालवि पंच महाव्रयहं ॥ १ ॥

વંદામિ મહારિસિ સીલવંત । પંચિન્દિયસંજમજોગજુત ।
 જે ગ્યારહ અંગહ અણુસરન્તિ । જે ચડદહપુશ્વહ મુણિ થુણન્તિ ॥ ૨ ॥
 પાદાણુસાર વર કુટ્ટહુદિ । ઉપ્પણ્ણજોહ આયાસરિદ્ધિ ।
 જે પાળાહારી તોરણીય । જે રુક્ષમૂલ આતાવણીય ॥ ૩ ॥
 જે મોણિધાય ચન્દાહણીય । જે જત્યત્યવણિ ણિવાસણીય ।
 જે પંચમહશ્વય ધરણધીર । જે સમિદિ ગુપ્તિ પાલણહિ વીર ॥ ૪ ॥
 જે વહ્નહિ દેહવિરત્તચિત્ત । જે રાયરોસ ભમ્મોહચિત્ત ।
 જે કુગહિ સંવરુ વિગયલોહ । જે દુરિયવિનાસણ કામકોહ ॥ ૫ ॥
 જે જલ્લમલ્લ તિણલિત્તગત્ત । આરમ્મ પરિગાહ જે વિરત્ત ।
 જે તિણ્ણિકાલ બાહિર ગમંતિ । છટ્ટમ દસમઝ તઝ ચરન્તિ ॥ ૬ ॥
 જે ફક્કગાસ દુહ્ગાસ લિંતિ । જે ણીરસભોયણ રદ્ધ કરંતિ ।
 તે મુણિવર વન્દિઝ ઠિયમસાણ । જે કમ્મ ઢહદ્ધ વરસુક્કક્કાણ ॥ ૭ ॥
 બારહ વિહ સંજમ જે ધરન્તિ । જે ચારિઝ વિકહા પરિહરન્તિ ।
 બાવીસ પરીસહ જે સહન્તિ । સંસારમહણ્ણવ તે તરન્તિ ॥ ૮ ॥
 જે ધમ્મંબુદ્ધ મહિયલ થુણંતિ । જે કાઝસગ્ગો ણિસ ગમન્તિ ।
 જે સિદ્ધિવિલાસિણિ અદ્ધિલસન્તિ । જે પક્કમાસ આહાર લિંતિ ॥ ૯ ॥
 ગોદૂહણ જે વીરાસણીય । જે ધણુહ સેજ વજ્જાસણીય ।
 જે તવબલેણ આયાસ જન્તિ । જે મિરિગુહકંદર વિવર થન્તિ ॥ ૧૦ ॥
 જે સત્તુમિત્ત સમભાવચિત્ત । તે મુણિવરવંદિઝ દિઢચરિત્ત ।
 ચઠવીસહ ગંથહ જે વિરત્ત । તે મુણિવરવંદિઝ જગપવિત્ત ॥ ૧૧ ॥
 જે સુજ્ઞાણિજ્ઞા પુકચિત્ત । વંદામિ મહારિસિ મોક્ષપત્ત ।
 રયણત્તયરંજિયસુદ્ધમાવ । તે મુણિવર વંદિઝ ઠિવિસદ્ધાવ ॥ ૧૨ ॥
 વત્તા—જે તપસૂરા, સંજમધીરા, સિદ્ધવધૂઅણુરાઈયા ।
 રયણત્તયરંજિય, કમ્મહ ગંજિય, તે રિસિવર મઝ ક્કાઈયા ॥ ૧૩ ॥
 ॐ હ્રીં સમ્યગ્દર્શનજ્ઞાનચારિત્રાદિગુણવિરાજમાનાચાર્યોપાધ્યાયસર્વ-
 સાધુભ્યો મહાત્મ્યં ।

शान्तिपाठः ।

[शान्तिपाठ पढ़ते समय दोनों हाथोंसे पुष्पवृष्टि करते रहना चाहिये ।]

शान्तिजिनं शशिनिर्मलवक्त्रं शीलगुणप्रतसंयमपाप्रम् ।

अष्टशताब्धिर्चतलक्षणगात्रं नौमि जिनोत्तममम्बुजनेत्रम् ॥ १ ॥

पञ्चममीप्सितचक्रधराणां पूजितिमिन्द्रनरेन्द्रगणैश्च ।

शान्तिकरं गणशान्तिममीप्सुः षोडशतीर्थकरं प्रणमामि ॥ २ ॥

दिव्यतरुःसुरपुष्पसुवृष्टिर्दुन्दुभिरासनयोजनघोषौ ।

भातपवारणचामरयुग्मे यस्य विभाति च मण्डलसेजः ॥ ३ ॥

तं जगदर्चितशान्तिजिनेन्द्रं शान्तिकरं शिरसा प्रणमामि ।

सर्वगणाय तु यच्छतु शान्तिं मह्यमरं पठते परमां च ॥ ४ ॥

वसन्तिलका ।

येऽभ्यर्चिता मुकुटकुण्डलहारस्नैः शक्रादिभिः सुरगणैः स्तुतपादपद्मः ।

ते मे जिनाःप्रवरवंशजगध्रदीपास्तीर्थङ्कराः सततशान्तिकरा भवन्तु ॥ ५ ॥

इन्द्रवज्रा ।

संपूजकानां प्रतिपालकानां यतीन्द्र सामान्यतपोधनानाम् ।

देशस्य राष्ट्रस्य पुरस्य राज्ञः करोतु शान्ति भगवान् जिनेन्द्रः ॥ ६ ॥

स्वधरावृतम् ।

क्षेमं सर्वप्रजानां प्रभवतु बलवान् धार्मिको भूमिपालः ।

काले काले च सत्यग्वर्षतु मघवा व्याधयो यान्तु नाशम् ॥

दुर्भिक्षं चौरमारी क्षणमपि जगतां मास्मभूज्जीवलोके ।

जैनेन्द्रं धर्मचक्रं प्रभवतु सततं सर्वसौख्यप्रदायि ॥ ७ ॥

अनुष्टुप—प्रध्वस्तघातिकर्माणः केवलज्ञानभास्कराः ।

कुर्वन्तु जगतः शान्तिं वृषभाद्या जिनेश्वराः ॥ ८ ॥

प्रथमं करणं चरणं द्रव्यं नमः ।

शास्त्राभ्यासो जिनपतिवृत्तिः सङ्गतिः सर्वदायैः
 सद्वृत्तानां गुणगणकथा दोषवादे च मौनम् ॥ ६ ॥
 सर्वस्यापि प्रियहितवचो भावना चात्मतत्त्वे
 सम्पद्यन्तां मम भवभवे यावदेतेऽपघर्गः ॥ १० ॥

आर्यावृतम् ।

तव पादौ मम हृदये मम हृदयं तव पदद्वये लीनम् ।
 तिष्ठतु जिनेन्द्र तावद्यावन्निर्वाणसम्प्राप्तिः ॥ ११ ॥

आर्या ।

अक्खरपयत्थहीणं मत्ताहीणं च जं मण भणियं ।
 तं खमउ णाणदेव थ मज्झवि दुःक्खक्खयं दिन्तु ॥ १२ ॥
 दुक्खक्खओ कम्मक्खओ समाहिमरणं च वोहिलाहोय ।
 मम होउ जगतबंधव तव जिणवर चरणसरणेण ॥ १३ ॥

(परिपुष्पांजलिं क्षिपेत्)

विसर्जन ।

ज्ञानतोऽज्ञानतो वापि शास्त्रोक्तं न कृतं मया ।
 तत्सर्वं पूर्णमेषास्तु त्वत्प्रसादाज्जिनेश्वर ॥ १ ॥
 आह्वानं नैव जानामि नैव जानामि पूजनम् ।
 विसर्जनं न जानामि क्षमस्व परमेश्वर ॥ २ ॥
 मंत्रहीनं क्रियाहीनं द्रव्यहीनं तथैव ख ।
 तत्सर्वं क्षम्यतां देव रक्ष रक्ष जिनेश्वर ॥ ३ ॥
 आह्वता ये पुरा देवा लब्धभागा यथाक्रमम् ।
 ते मयाभ्यर्चिता भक्त्या सर्वे यान्तु यथास्थितिम् ॥ ४ ॥

नित्यपूजाविधानं समाप्तम् ।