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Jain Marriage Ceremony

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Dipti



Janak

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Turf Club, Mahalaxmi, Mumbai

॥ Om Shri Trishalānandāy Namaḥ ॥

Benediction

Namaskār and welcome to you all. At the very beginning, we bow down to the highly gracious Shri Arihant God, Ganadharas and the Deities of the Jain Shāsan (Religious order) whose endless grace has blessed us with the auspicious occasion of the wedding of Dipti (Dimple) with Janak. Today, on the 8th April, 1997, i.e. The Gudipadavo day of the Vikram year 2053, let us begin with the sacred ceremony of the wedding of Dipti, the daughter of Shri Dilipbhai Ramniklal Mehta & Smt. Pallaviben, the residents of Pālanpur; with Janak Kumār, the son of Shri Pankajbhāi Mansukhlal Doshi and Smt. Deepikāben, the residents of Amarāpur. We whole-heartedly welcome all of you on behalf of the bride's as well as the groom's side. We request you to bless the matrimonial life of Dipti and Janak, as they, with joy in their hearts, are entering grihasthāshram (The householder's life).

Om Jay Jay Jay, Om Namostu, Namostu, Namostu.



Namo Arihantānam
 Namo Siddhānam
 Namo Āyariyānam
 Namo Uvajjāyānam
 Namo Leo Savva Sāhuṇam
 Eso Panch Namukkāro
 Savva Pāvappaṇāsaṇo
 Mangalānam cha savvesim
 Padhamam havai Mangalam

(meaning - Salutations to Arihantas, the establishers of The Shāsan.
 Salutations to the Siddhās (liberated souls) who have attained Moksha.
 Salutations to the Ācharyās (Spiritual masters) who are experts in the
 tenets expounded by The Arhats.
 Salutations to the Upādhyāyās (The Scholars) who enlighten the masses.
 Salutations to all the Sādhus of the world who have dedicated their
 lives to the fulfilment of the noble mission.
 'Prostrations to the (above) five' is the destroyer of all sins -
 and is the first and most auspicious of all auspicious things).

Arhanto bhagawant Indramahitāhā Siddhāscha Siddhisthitā
 Achāryā jinashāsanonnatikarāhā poojyā Upādhyāyakāhā
 Shri Siddhānta Supāthaka munivarāhā ratnatrayārādhakā
 Panchaite Parmesthinah Pratidinam Kurvantu vo mangalam



(meaning - Lord Arihant, who is honoured by the gods inclusive of Indra as well as human beings; The Siddhās who are seated on Siddhasheelā; the Āchāryas who are responsible for the growth of Jainism; the respected teachers who learn and teach scriptures and the honourable monks who are always eager to follow the Ratnatrayee, the three jewels of life - may these five supreme gods protect us, always).

Om hrīmī arham Shri Gautamsvāmine Namaḥ!

Om hrīmī arham Shri Gautamsvāmine Namaḥ!

Om hrīmī arham Shri Gautamsvāmine Namaḥ!

Now the bride and the groom will light the auspicious lamp (i.e. Mangal Deep). We pray for God's grace so that the light of the lamp shall brighten the life of both the bride and the groom. Now, there will be chanting of the Ātmarakshā mantra, the creator of the unsurmountable armour of protection.

Ātmarakshā Mantra

Om paramesthinamaskāram saram navapadātmaḥam
Ātmaraksākaram vajra-panjarābham smarāmyaham || 1 ||

Om namo arihamtānam siraskam sirasi sthitam

Om namo siddhānam mukhe mukhapatāmbaram || 2 ||

Om namo āyariyānam angaraksā tisāyini

Om namo uvajāyānam ayudham hastayor dradhām || 3 ||



Om namo loe savvasāhunam mochake padayoho shubhe
 Eso pancha namukhāro shilā vajramayi tale || 4 ||
 Savvappāvapanāsaṇo vapro vajramayo bahihi
 Mangalānam cha sarvesim khadirāṅgāra khātikā || 5 ||
 Svāhāntam cha padam jneyam padhamam havai mangalam
 Vapropari vajramayam pidhānam deharakshane || 6 ||
 Mahaprabhavā raksheyam kshudropadravanāshini
 Parameshthipadādbhutā kathitā purvasuribhikhi || 7 ||
 Yaschainam kurute rakshām parameshthipadaihi sadā
 Tasya na syād bhayam vyādhir ādhischāpi kadāchana || 8 ||

(Summary - Bowing down to the five divine presences who are the essence of the nine units of the Navakār mantra, I evoke Vajra panjar stotra (1) Placing my hand on the head, I bow down to the Arihant Bhagawān to protect my head. I place my hands on my face and bow down to the siddhas whose divine vibrations may protect my face. (2) I bow down to the teachers and seek their blessings to protect my chest and body parts from the shoulders downwards. I bow down to the Upadhyāys (preceptors) to make my arms solid like armour. (3) I bow down to all the saints in the universe and pray to them to bless my legs & feet. These are the five benedictions. Visualizing their protection, I sit on an unbreakable rock. (4) With this power, I create a vajra (castle) around me with my two hands which will protect me from all evil influences. (5) Visualizing that I am blessed by the supreme benedictions, I protect and cover the castle with a heavy lid to protect myself from evil influences. (6) This protection or armour is highly powerful and the destroyer of evil influences. This protection has originated from the five divinities and is related by the great saints from the past. (7) Whoever recites this with purity, is eternally protected from all evils (8)



Now Dipti's mother Pallavibēri and Janak's mother Deepikābēri will put an auspicious Tilak on the forehead of the bride and the groom. Pāyalbāhēri will tie the Mindhal on the right hand of the bride and the groom. Bhaktibāhēri will tie the holy Rakshāpotali on the right arms of both the parents. Now, the recital of the Mangal Tilak verses will follow.

Mangaltilak

Mangalam bhagavān viro, mangalam Gautamaprabhuḥ
Mangalam Sthulibhadrādyā, Jain dharmostu mangalam

Nābhē ādyā jināhā sarve, Bharatādyāscha chakriṇah
Kurvantu mangalam sarve, Viṣṇavaḥ Prati Viṣṇavaḥ

Marudevi Trishalādyā Vikhyātā Jinamātarah
Trijagat janitā nandā, mangalāy bhavantu me

Chakreshwari Siddhāyikā, mukhyāhā Shāsandevatā
Samyagdarśhā Vighnahrāhā, rachayantu jayshreeyam

(meaning - May Bhagavān Mahāvīr, Gautam Swāmi, Sthulibhābra and other sages and the Jainism, be auspicious to us.

May all the Tirthankars right from Rushabhdev to Mahāvīr, the sovereign rulers like Bharat and others, as well as, Vāsudevas and Prativāsudevas (anti vāsudevas), be good to us.

May the mothers right from Shri Marudevi to Trishalāmātā, the mothers of the Tirthankaras, the delighters to three worlds, be for my good.

May, the principal gods and goddesses of Jainism, like Chakreshwari and Siddhāyikā, remove my obstacles and bestow victory and wealth on me.)



Tubhyam namastribhuvanārtiharāy nāth!
 Tubhyam namaḥ Kṣititalāmālabhushaṇāy
 Tubhyam namastrijagataḥ Parameshwarāy
 Tubhyam namo Jin! bhavadadhishoshanāy

(meaning - O Lord, bow down to you, who are the destroyer of the sufferings of the three worlds. Bow to you, the chaste and pure ornament of the face of the earth; bow to you, the paramount Lord of the three worlds. O Jina! bow down to you, the absorber of the ocean in the form of the worldly existence).
 And now follows Māngalik, the bestower of goodness.

Māngalik

Chattāri Mangalam
 Arihantā Mangalam
 Siddhā Mangalam
 Sāhu Mangalam

Kevali paṇṇatto dhammo mangalam

Chattāri loguttamā
 Arihantā loguttamā
 Siddhā loguttamā
 Sāhu loguttamā

Kevali paṇṇatto dhammo loguttamo

Chattāri saraṇam pavvajjāmi
 Arihante saraṇam pavvajjāmi
 Siddhe Saraṇam pavvajjāmi
 Sahu Saraṇam pavvajjāmi

Kevali paṇṇattam dhammam saraṇam pavvajjāmi



(meaning - Four elements are auspicious to us -

Lord Arhat is auspicious

The siddhas are auspicious

The monks are auspicious.

The Jain religion propounded by Lord Kevali is auspicious.

These four are the best in the world -

Arihant is the best of all.

Siddhas are the best.

The monks are the best amidst all.

The Jain religion propounded by Lord Kevali, is the best.

I seek the refuge of (these) four -

I seek the shelter of Arihant

I seek the shelter of the Siddhas

I seek the shelter of the monks.

I seek the shelter of the religion propounded by Lord Kevali.)

We have just listened to the auspicious Māngalik. Now we request the bride and the groom, and also their parents to offer the sacred rice (Akshat) at the lotus like feet of Lord Jineshwar.

And now we begin with Arhat Poojā i.e. the worship of all the twentyfour Tirthankaras who are worshipped by all and at all the times. Dipti and Janak are requested to offer Vāsakshepa (the sacred powder) to each Tirthankara Lord when His name is being recited. Pāyalbahen will offer holy rice or Akshata on the recital of the last shloka (verse), after sprinkling holy water on the bride and the groom, the articles for performing the poojā, the party etc.



Arhat Poojā

Om Namo Arhate Swāhā

Om Shri Rushabhāḥ naḥ swasti, swasti shri Ajitaḥ
Shri Saṃbhavaḥ Swasti, swasti Shri Abhinandanāḥ
Shri Sumatiḥ swasti, swasti Shri Padmaprabhāḥ
Shri Supārshwaḥ swasti, swasti Shri Chandraprabhāḥ
Shri Suvidhiḥ swasti, swasti Shri Sheetalāḥ
Shri Shreyānsaḥ swasti, swasti Shri Vāsūpoojyaḥ
Shri Vimalāḥ swasti, swasti Shri Anantaḥ
Shri Dharmāḥ Swasti, Swasti Shri Shāntināthaḥ
Shri Kunthūḥ Swasti, Swasti Shri Aranāthaḥ
Shri Malliḥ Swasti, swasti Shri Munisuvrataḥ
Shri Namiḥ Swasti, swasti Shri Nemināthaḥ
Shri Parshwaḥ swasti, swasti Shri Vardhamānaḥ
Om hriṃ Shri Simandharādi Viharamān Viṃshati Tīrthankarebhyo
Namah.

On namo Arhate swāhā

Om hram, hriṃ, huṃ, hrauṃ, hrah

Om Namo Arhate Bhagavate Shrimate
Pavitra jalen Shuddhim Karomi Swāhā.



(Summary - May Shri Rushabhñāth, Shri Ajitñāth, Shri Sambhavnāth and Shri Abhinandanswāmi, be auspicious to us.

May Shri Sumatināth, Shri Padmaprabhu, Shri Supārshwanāth and Shri Chandraprabh Swāmi, be gracious to us.

May Shri Suvidhiprabhu, Shri Sheetalñāth, Shri Shreyans jina Prabhu and Shri Vāsupoojya, be auspicious to us.

May Shri Vimalñāth, Shri Anantñāth, Shri Dharma jina and Shri Shāntināth, be gracious to us.

May Shri Kunihunāth, Shri Aranāth, Shri Mallināth and Shri Muni Suvrata, be auspicious to us.

May Shri Namināth, Shri Nemināth, Shri Pārshwanāth and Shri Vardhamān Prabhu, be gracious to us).

Now, we begin with Ghyānapoojā i.e. the worship of the sacred scriptures and the books of learning. The bride and the groom will perform the ceremony by offering Vākshepa (i.e. the sacred yellow coloured sandalwood powder). Both the parents will recite the following Mantras with utmost attention and devotion, having folded their hands in prayer. Thereafter, they will worship the scriptures by offering the sacred unbroken rice, i.e. Akshat, at the time of the recital of Shāntimantra.

The parents of the bride and the groom, are requested to recite Shāntimantra thrice, having folded their hands in prayer.



Shāshtrapoojā (The worship of the scriptures)

Om hriṃ namo naṇassa

Om hriṃ namo naṇassa

Om hriṃ namo naṇassa

Om hriṃ namo naṇassa

Oh hriṃ namo naṇassa

(meaning - Om hriṃ. Salutations to the god of learning (knowledge).

Shāntimantra (spell for peace)

Om hriṃ, Arham, A, si, ā, u, sā namaḥ. Sarvaṃ shāntiṃ kuru kuru swāhā

Om, hriṃ, Arham, A, si, ā, u, sā namaḥ, Sarvaṃ Shāntiṃ kuru kuru swāhā

Om, hriṃ, Arham, A si, ā, u, sā namaḥ, Sarvaṃ Shāntiṃ kuru kuru swāhā.

And now we begin with the most important sacrament of this Wedding Ceremony, the sacrament of the tying of wedding knots, known as Chhedābandhan. Pallavibahen is requested to tie one end of the saree of Dipti with the other end of the loose cloth hung over the right shoulder of Janakbhāi. This end of Khes (i.e. the loose garment) has betel nut and silver coins tied to it.

Pāyalbahen will place joyfully a Varmālā - the garland symbolising the union-around the neck of Dipti and Janak. The verse (shloka) bringing out the importance of the ceremony will be sung at this time.



Chhedābandhan (Tying of the sacred knot)

Asmin janmanyesh bandho dvayorve
Kāme dharme vā gṛhsthatvabhāji
Yogo jātaḥ panchdevāgni sākshi
Jāyā patyoranchal granthibandhāt

(Summary - This is symbolic of your partnership in the performance of duties. This union has been formed in the presence of the five gods and the light).

And now follows Hastamelāp, the joining of the palms of the bride and the groom, symbolising their union. This is the core of the sacrament of the wedding. Dipti's father Dilipbhāi is requested to form the holy swastik on the palm of Dipti and Janak, and then enjoy the fortune of causing Hastamelāp after placing the right palm of Dipti on the right palm of Janak, at this moment, keeping Lord Jineshwara as witness. Dipti and Janak will silently recite Navkāra Mantra thrice, in their mind, with full concentration, having resorted to Kumbhāka dhyan (meditation), taking deep breaths. The parents of the bride will pour holy water on the united palms of the bridal couple, at the time of the recital of Om Arham at the end of the last quarter of the shloka. The shloka of Hasta Melāp will be sung now.

Hastamelāp (The union of two palms)

Hāridra Pankamavalipya Suvāsiniḥkiḥi
Dattam dwayo janakayoho khalu tau gṛhitvā
Dakshin karam nijasutam bhavamagrapanim
Limped varasya cha karadway yojanārtham

(Summary - The bride's father puts the right hand of the daughter who has been annointed by turmeric by the ladies whose husbands are alive, in the hand of the groom).



Now we will chant Mangalāshtak, a group of eight verses, with the wish that may Dipti-Janak who have now become a couple, keeping Lord Jineshwar as witness, have harmony, love, peace and happiness at every moment in their life.

Mangalāshtak (The Auspicious Eights)

1. Having bowed down to all the saints, we worship them with devotion. May that great Lord Mahāvīr, who has liberated the souls in bondage, having let flow the Ganges of love, be beneficial to the couple.
2. May all the (twenty-four) Tirthankaras, who have unfurled the flag of religion, who are the true companions of the soul and who are a giver of the nectar in the form of peace, do good to our Dipti & Janak, joyfully.
3. May the uninterrupted streams of love flowing from the hearts of grandmother, Sushilā, and grand father, Ramanikbhāi, who have nourished her with love having taken her to their lap, who did never utter bitter words and who took care day and night to grow the seeds of culture in Dipti, be auspicious to the couple.



4. May the matchless maternal love of Pallavi do good to both Dipti & Janak; the love whose fragrance has always spread in the air and who is the incarnate of God on the earth.
5. May the love of father Dilipbhāi, who has imparted the lessons of life with love, for whom Dipti has remained an apple of his eye, and who has become an affectionate father, life long friend and a companion on the path of righteousness. bestow auspiciousness on Dimple.
6. The sweet moments of childhood fled away fast while playing with them and whose arrival has brightened the canopy of the heart - such sweet uncles and aunts Arun-Rajnikā and Nainā-Harshad, do good to Dipti & Janak, forever.
7. These Dipu-Pāyal alongwith Āshanā, and Russel-Monā with whom there is the companionship mingled with affectionate quarrels, pray that may all the supreme gods, do good to the couple.
8. May you have forever the soothing shadow of affection in love, Ganges in the form of maternal love flowing from the heart of Pushpā mummy, may you always let bloom Pankajbhāi having become Bhakti of Deepikā. With these wishes the 'Rājamāni' family solicits the blessings of The Almighty on the couple.



Now follows the recital of Navakārmantra and Om Arham.

Navakārmantra

Om namo Arihantāṇaṃ

Om namo Siddhāṇaṃ

Om namo Āyariyāṇaṃ

Om namo Uvajjāyāṇaṃ

Namo loe sarva sāhunaṃ

Eso panch namukkāro

Sava pāvppanāsaṇo

Mangalāṇaṃ cha savvesiṃ

Padhamam havai mangalaṃ

Om Arham! Ātmāsi, Jivosi, Samakālosi, Samachittosi,
Samakarmosi, samashreyosi, Samadehosi, Samasnehosi,
Samaṇapramodosi, Sama gamosi, Sama Viharosi,
Sama mokshosi, Tadehi Ekatvam idāniyaṃ.

Om Arham, Om Shāntiḥi, Shāntiḥi, Shāntiḥi!

Om kshviṃ, kshviṃ, ham saḥ swāhā.

The newlywedded couple is requested to offer unbroken sacred rice, with devotion, at the lotus-like feet of Jineshwar.



Dipti-Janak, from this day onwards, you are companions of each other, at every stage of your life. Now may you be the companions of each other, taking six holy rounds or mangalpherās, around the lamp, in the presence of the Shāsan devatās, holding each other's hand. May you cherish the sacred wish in your hearts that - Let us be co-enjoyers in love, long life and also in our mental as well as physical actions.

The bride will lead and the groom will follow her, while performing this Mangalpherā ceremony. A sacred verse will be chanted with each sacred round and the couple will offer Akshat at the feet, of the Lord uttering the words, "Om Arham", when the word, 'Swāhā', is being spoken at the end of each Pherā.

Mangalpherā

Sajjāti Sadgrihasthatvaṃ, pārivrajyaṃ surendratā
Sāmrajaṃ Paramārhanṭyaṃ, nirvāṇaṃ cheti saptakam.

Om hriṃ Shri Sajjāti paramsthānāy namaḥ swāhā
Om hriṃ Shri Sadgrihastha paramsthānāy namaḥ swāhā
Om hriṃ Shri Parivrajya paramsthānāy namaḥ swāhā
Om hriṃ Shri Surendratā paramsthānāy namaḥ swāhā
Om hriṃ Shri Sāmrajaṃ paramsthānāy namaḥ swāhā
Om hriṃ Shri Paramārhanṭya paramsthānāy namaḥ swāhā



(Summary.- Salutations to the supreme place in the form of noble origin.
Salutations to the monkhood.

Salutations to the supreme place in the form of glory.

Salutations to the supreme place in the form of sovereignty.

Salutations to the supreme place in the form of highest Lord Aṛiḥant)

Now follows the *saptapadi* ceremony, the very foundation of the wedding sacrament. Dipti and Janak are urged to take the seven vows with love and fullest understanding, bearing in their heart the sanctity, and holiness of The Wedding Sacrament. Let us all listen peacefully, to these seven vows.

Saptapadi (The seven vows)

In the witness of Shri Jineshwar Bhagawān, Shri Gaṇadhār Bhagawānt, Shri Siddhachakra, Shri Shrutishākhra and the lamp, we take vows that -

(1) Upholding with enthusiasm each other's feelings, we will discharge our house-holder's duties with dignity.

(2) We will always be a complement and supplement to each other.

(3) We will observe just behaviour in odd or even times and will always be companions to each other.

(4) We will remain completely faithful to each other in our thoughts, words and deeds.

(5) We will enjoy equal status and authority in our worldly dealings and shall devotionally perform the householder's functions with love and co-operation.

(6) We will live happily having become a part and parcel of each other's families.

(7) We shall bring glory to Gṛihsthāshram by striving to attain the three noble goals viz, Dharma (Duty), Artha (acquiring wealth) and Kāma (the fulfilment of desires) with pure intention.



After taking these seven vows, the bride will change her place and sit on the left side of the groom. Dipti has now acquired the status of The Kulvadhū of The Doshi Family, having completed her maidenhood. Now, let us hail the couple with saffron coloured rice, in the air filled with the blowing of conches, ringing of bells and melodious music.

And now, the couple will perform the ceremony of the seventh phera. At this time, the bride will follow the groom. Both the parents will offer sacred rice at the feet of the god, when the words "namaḥ swāhā" are being uttered in the last quarter of the shlokas which will be sung at this time. At last, they will recite the mantra, "Om Puṇyāhaṃ, puṇyāhaṃ, priyāntāṃ, priyāntāṃ", thrice with us.

Sajjāti sadgrihasthatvaṃ pārivrajyaṃ surendratā
Sāmrajyaṃ paramārhiṇtyaṃ, nirvaṇaṃ cheti saptakam

Nirvāṇ paramasthānam, jinabhāṣitamuttamaṃ
pujyet saptavargāṇi swarga mokshasukhā karam

Om hriṃ Shri Nirvāṇ Paramsthānāy namaḥ swāhā

Now, the parents will recite -

Om puṇyāhaṃ, puṇyāhaṃ, priyāntāṃ, priyāntāṃ

Om puṇyāhaṃ, puṇyāhaṃ, priyāntāṃ, priyāntāṃ

Om puṇyāhaṃ, puṇyāhaṃ, priyāntāṃ, priyāntāṃ



(Summary - Noble birth, good householding, divinity, sovereignty, the qualities of Arihant and salvation - the group of these seven is always the bestower of good.)

Now Janak will place the Mangalsutra, symbol of the good fortune, around the neck of Dipti. The priest will now utter the blessings for the couple.

Blessings

Om supratigriheetāstu, shāntirastu, Tushtirastu,
Pushtirastu, Riddhirastu, Vridhdhirastu, Shivamastu,
Kalyāṇamastu, Karmasiddhirastu, deerghāyurastu,
punyam vardhatām, dharmo vardhatām
kulgotravardhatām, swasti bhadram astu.

Om Shāntiḥ Shāntiḥ Shāntiḥ!

Om Kshviṃ Kshviṃ ham saḥ swāhā!

(meaning - May both of you be well accepted, let there be peace, contentment, nourishment, prosperity and growth. May goodness occur to you. May you have success in your actions. May you have long life. May the power of virtuous deeds go on increasing. May the religious tendencies prosper. May your family line increase. May you be blessed by the good.)



Dear friends and relations, here comes to an end the ceremony. Your participation has added auspiciousness to the ceremony. We thank you all on behalf of the Rājamani Parivar and the Doshi Parivār. Let us pray, The Almighty, to bestow every kind of happiness on Dipti and Janak. May both of them be true companions.

We have performed this ceremony with accuracy and devotion. Yet, we ask for forgiveness before the god for any possible fault.

Vandanā (The Salutation)

Ichchhami Khamāsaṇo, Vandium, javanijjae
Nisihiae matthaena Vandāmi

Om Āghyāhinam, kriyāhinam, mantrahinam cha yatkrutam!
Tatsarvam Kripayā devāhā Kshamayantu parmashwarāhā
Āvāhanam na jānāmi, na jānāmi visarjanam
Poojā vidhim na jānāmi, praseed parameshwar!

(Meaning - O revered sir! With all my might and pure body, I intend to ask for forgiveness with my head lowered at your feet.

O supreme Lords! May you kindly pardon all my such actions which might be devoid of permission (of the scriptures), rites and mantras.

O supreme Lord! I know neither the ceremony of calling you, nor the ceremony of bidding farewell. I know not even the rites of worship, (still) may you be pleased with me.



Now, we request everybody, including the persons seated on the stage, to recite Navakār Mantra with feelings.

Namo Arihantānam
Namo Siddhānam
Namo Āyariyānam
Namo Uvajzāyānam
Namo Loe Savva Sāhuṇam
Eso panch namukkāro
Savva Pāvappaṇāsaṇo
Mangalānam cha savvesim
Padhamam havai mangalam

Sarva māṅgal māṅgalyam, sarva kalyāṇakāraṇam
Pradhānam sarvadharmānam, Jainam jayati shāsanam

~ Victory to Shri Jineshwar Bhagawān ~



मिथुनद्वारा मन्त्र - लाङ्कायासीताको लोकरूपमा प्रवृत्त मन्त्राचार्य
[गणेश] मासे दोनाउ कर्मानुष्ठाना विष्णु पञ्चमरणाक्षामपुत्र
[स्वामी] धियाभाई यय - दायपात्रा गणेशप्रदायापुत्रिता नवा नावि
मन्त्रनिष्कर्षिका = शिवमन्त्रेश भक्ति योगि अतिद्यानदे - दुर्वलश्रद्धास
- रा पिशाचाभिमतारुद्र वज्रनाथ दामोदराभावाभयः सुधुश्चरणायुध आठ
मन्त्राविज्ञ - एतेन ज्ञेयं तस्मात्समाधिरुद्रायै उक्तं दधानकालांत

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* BOON ARTS *

[illegible]

ॐ नमो भगवते वासुदेवाय ॥
 श्रीमद्भगवद्गीता ॥
 अर्जुनस्य उवाच ॥
 द्रुपद उवाच ॥
 अर्जुन उवाच ॥
 धर्मक्षेत्रे कुरुक्षेत्रे
 समवेता युयुत्सवः
 मामकाः पाण्डवाश्चैव
 किमकुर्वत सज्जनाः ॥
 १ ॥
 ॐ नमो भगवते वासुदेवाय ॥
 श्रीमद्भगवद्गीता ॥
 अर्जुनस्य उवाच ॥
 द्रुपद उवाच ॥
 अर्जुन उवाच ॥
 धर्मक्षेत्रे कुरुक्षेत्रे
 समवेता युयुत्सवः
 मामकाः पाण्डवाश्चैव
 किमकुर्वत सज्जनाः ॥
 १ ॥