

Jain Prārthanās

Written in

Dēvanāgarī with Transliteration and Translation

Jain Center of Greater Boston

Mahāvīra Saṃvat 2529

March-2019

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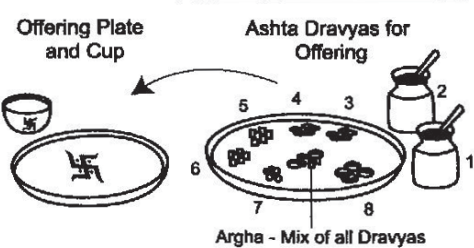
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Request

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Ashta Dravyas for Dev Shāshtra Guru Pujā									
1	2	3	4	Offering Plate and Cup		5	6	7	8
Jal / Water	Chandan / Saffron Water	Akshat / Rice	Pushpa / Saffron Rice			Naivadya / Coconut	Deep / Coconut with Saffron	Dhoop/ Incense Powder	Fal / Dry Fruits
									
				Ashta Dravyas for Offering					
				Argha - Mix of all Dravyas					

Astha Prakāri Pujā



Dedicated to

His Holiness Āchārya Shrimad Vijaya Sūryōdaya Sūrijī and his disciple Pannyāsa Shri Nandighosh Vijayji for their dedication to the pursuit and dissemination of the scientific aspects of Jainism.

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Transliteration Guide

Consonants Guide

क्	ख्	ग्	घ्	ङ्
k	kh	g	gh	ṅ
च्	छ्	ज्	झ्	ञ्
ch	chh	j	jh	ñ
ट्	ठ्	ड्	ढ्	ण्
ṭ	ṭh	ḍ	ḍh	ṇ
त्	थ्	द्	ध्	न्
t	th	d	dh	n
प्	फ्	ब्	भ्	म्
p	ph	b	bh	m
य्	र्	ल्	व्	
y	r	l	v(w)	
श्	ष्	स्	ह्	
sh(ś)	ṣ	s	h	
क्ष्	ज्ञ्			
ksh(kś)	jñ			

Anunāsika (Nasal) Sounds

Nāgarī Letter	English Alphabet	Nāgarī Words	English Equal
ङ्	ṅ	पंकज	paṅkaj
ञ	ñ	कंचन	kañchan
ण्	ṇ	पंडित	paṇḍit
न्	n	वंदन	vandan
म्	m	दिगंबर	digambar
	m̐	under Nasal sound	

Vowel Guide

(with consonant “k”, “क”)

Nāgarī cononants with Vowels	Nāgarī Letter (vowels)	English Vowels	English word	Hindi Word
क	अ	a	ago	अहिंसा
का	आ	ā	far	आत्मा
कि	इ	i	bit if	इतिहास
की	ई	ī	police feel	ईसवर
कु	उ	u	bull	उत्सव
कू	ऊ	ū	rule boost	ऊन
कृ	ऋ	ṛ	crate	कृपाल
के	ए	e	pen	एक
कै	ऐ	ai or ai	fine	जैन
को	ओ	o	boat	ओसड
कौ	औ	au or au	ounce	औषध
कं	अं	am	mantra	मंदिर
कः	अः	aḥ		

Preface

On the occasion of the Pratishta Mahotsava in Boston, Massachusetts, in Vira Samvata 2528 (2002 AD), the Jain Center of Greater Boston (JCGB) Pāṭhaśālā published the first edition of this booklet of popular Jain Pāṭhaśālāsa. JCGB Pāṭhaśālā students sing many of these Pāṭhaśālāsa before each session of Pāṭhaśālā. These Pāṭhaśālāsa, when sung in unison by youth and adults together, generate a unique feeling of spirituality. we have also produced an audiotape accompanying this booklet.

In addition to providing the Sanskrit, Prākṛta, and Hindi Pāṭhaśālāsa in the original Dēvanāgarī script, we have also presented the corresponding transliterations and translations. We assume that most of the first generation of immigrants are familiar with the Dēvanāgarī script. Therefore, they should be able to read the Pāṭhaśālāsa in Dēvanāgarī, and should also be able to recite these prayers with correct pronunciations to their children. Having listened to these prayers from their teachers and parents, and having a reasonable understanding of the English versions written using diacritical marks, children should be able to recite these Prārthanāsa with correct pronunciations.

We have presented a guide to the diacritical marks on the previous page. We believe that it is important to maintain the correct pronunciations of the original languages. Without diacritical marks, a word Pāṇḍava can be pronounced in seventeen different ways. However, it is important to study the transliteration code before attempting to read transliteration. As English sounds do not exactly correspond with the sounds of Indian languages, English characters often have to be modified by special marks to convey the original sounds. we call these special marks "diacritics." The transliteration tables that we have prepared will make the learning of this system easy. The illustrated guide is used by all academia, except for few minor changes that recently have become more common in every day usage. The transliteration tables on the previous page are self-explanatory.

we wish to emphasize the importance of preserving the original Sanskrit and Prākṛta texts. The true expression of our religious texts can only be achieved by preserving the original languages in which they were composed. One can easily see how meaning is lost in attempts to translate Sanskrit words such as "dharma," "karma," and "Moksha" into English. In this case, the simple English equivalents of "religion," "action," and "liberation" do not even come close to expressing the deep spiritual significance of the original Sanskrit or Prākṛta words. Therefore, if we abandon our original vocabulary, we also abandon the ideas that our vocabulary was created to express.

Proper application of diacritical marks remains a difficult issue especially for unclear nasal sounds. We have used the Pratikramaṇa Sūtāra book by Muni Shri Nirvāṇa Sāgara as the reference for our booklet. We have taken care to avoid mistakes in transliteration and spellings in the Dēvanāgarī script. For any mistakes in this booklet, please accept our sincere Michchhāmi Dukkaḍam, we encourage your comments and suggestions.

Acknowledgement

We want to thank Darshana Shah and Mukesh Doshi for editing this book and providing valuable suggestions. Our special thanks to Premal and Kashmira Vora of Kreate & Print for their assistance in printing and graphic design.

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१. नवकार महामंल

नमो अरिहंताणं ।
नमो सिद्धाणं ।
नमो आयरियाणं ।
नमो उवज्झयाणं ।
नमो लोए सव्व-साहूणं ।
एसो पंच-नमुक्कारो ।
सव्व-पाव-प्पणासणो ।
मंगलाणं च सव्वेसिं ।
पढमं हवइ मंगलं ॥

1. Navakāra Mahāmantra

Namō Arihantāṇaṃ
Namō Siddhāṇaṃ
Namō Āyariyāṇaṃ
Namō Uvajjhāyāṇaṃ
Namō Lōē Savva-Sāhūṇaṃ
Ēsō Pañcha-Namukkārō
Savva-Pāva-Ppaṇāsaṇō
Maṅgalāṇaṃ Cha Savvēsiṃ
Paḍhamam Havai Maṅgalaṃ

1. Navakāra Mahāmantra

I bow to the perfect souls (because Arihantas have achieved absolute truth and devote themselves to the uplifting of life on earth).
I bow to the liberated souls (because Siddhas possess infinite perception, knowledge, and bliss).
I bow to the heads of the religious order (because they have mastered the scriptures and principles of religion).
I bow to the preceptors of the scriptures (because they devote their life to teaching).
I bow to the all Sādhus and Sādhvīs (because they devote their lives to the selfless pursuit of enlightenment for all).
This fivefold reverence destroys all sins. It is the first and foremost amongst all auspiciousness.

२. मंगलोत्तम शरण पाठ

चत्तारि मंगलं
अरिहंता मंगलं
सिद्धा मंगलं
साहू मंगलं
केवलि पणत्तो-धम्मो मंगलं ।
चत्तारि लोगुत्तमा
अरिहंता लोगुत्तमा
सिद्धा लोगुत्तमा
साहू लोगुत्तमा
केवलि पणत्तो-धम्मो लोगुत्तमो ।
चत्तारि सरणं पवज्जामि
अरिहंते सरणं पवज्जामि
सिद्धे सरणं पवज्जामि
साहू सरणं पवज्जामि
केवलि पणत्तं-धम्मं
सरणं पवज्जामि ।

2. Maṅgalōttama Śaraṇa Pāṭha

Chattāri Maṅgalam
Arihantā Maṅgalam
Siddhā Maṅgalam
Sāhū Maṅgalam
Kēvali Paṇṇattō-Dhammō Maṅgalam .
Chattāri Lōguttamā
Arihantā Lōguttamā
Siddhā Lōguttamā
Sāhū Lōguttamā
Kēvali Paṇṇattō-Dhammō Lōguttamō .
Chattāri Saraṇam Pavajjāmi
Arihantē Saraṇam Pavajjāmi
Siddhē Saraṇam Pavajjāmi
Sāhū Saraṇam Pavajjāmi
Kēvali Paṇṇattam-Dhammam
Saraṇam Pavajjāmi .

2. Maṅgalōttama Śaraṇa Pāṭha

There are four auspicious entities in the universe.
Arihantas are auspicious.
Siddhās are auspicious.
Sādhus and Sādhvīs are auspicious.
The religion explained by the omniscients is auspicious.
There are four supreme entities in the universe.
Arihantas are supreme.
Siddhās are supreme.
Sādhus and Sādhvīs are supreme.
The religion preached by the omniscients is supreme.
I take refuge in the four supreme entities.
I take refuge in Arihantas.
I take refuge in Siddhās.
I take refuge in Sādhus.
I take refuge in the religion explained by the omniscients.

३. अर्हन्तो

अर्हन्तो भगवन्त इन्द्रमहिताः
सिद्धाश्च सिद्धिस्थिता,
आचार्या जिन शासनो-न्नतिकराः
पूज्या उपाध्यायका ॥
श्री सिद्धान्तसुपाठका मुनिवरा
रत्नलयाराधकाः
पंचै ते परमेष्ठिनः प्रतिदिनम्
कुर्वन्तु वो मंगलम् ॥

४. दर्शनं

दर्शनं देवदेवस्य
दर्शनं पापनाशनम् ।
दर्शनं स्वर्गसोपानम्
दर्शनं मोक्षसाधनम् ॥

५. मंगलं

मंगलं भगवान वीरो,
मंगलं गीतमप्रभुः ।
मंगलं स्थूलिभद्राद्या,
मंगलं कुंदकुंदाद्या,
जैनधर्माऽस्तु मंगलम् ॥

3. Arhantō

Arhantō Bhagavanta Indramahitāḥ
Siddhāścha Siddhisthitā,
Āchārya Jina Śāsanō-Nnatikarāḥ
Pūjyā Upādhyāyaka ..
Śrī Siddhāntasupāṭhakā Munivarā
Ratnatrayārādhakāḥ
Pañchai Tē Paramēṣṭhināḥ Pratidin-
nam
Kurvantu Vō Maṅgalam ..

4. Darśanam

Darśanam Dēvadēvasya
Darśanam Pāpanāśanam .
Darśanam Svargasōpanam
Darśanam Mōkṣasāadhanam ..

5. Maṅgalam

Maṅgalam Bhagavāna Vīrō,
Maṅgalam Gautamaprabhuḥ .
Maṅgalam Sthūlibhadrādyā,
Maṅgalam Kundakundādyā,
Jainadharmā'stu Maṅgalam ..

3. Arhantō

The omniscients (arihantas) who are wor-
shipped by heavenly gods; the liberated
souls (siddha); the heads of the religious
order (Āchārya) who reinforce the fourfold
order established by the Jinas; the revered
Upādhyāyas, and the Sādhus, well versed
in the scriptures and who are the followers
of the three jewels (Samyak darshan, Jñāna,
and Charitra); may all these five auspicious
entities bestow blessings on us everyday.

4. Darśanam

The sight of the Pratimāji (idol) of the
Lord, the god of all heavenly devas, is the
destroyer of all sins. It is a step towards the
heavens and is a means of liberating of the
soul.

5. Maṅgalam

Bhagavāna Mahāvīra is auspicious;
Guru Gautama Svāmī is auspicious;
Sthūlibhadra and Kundakunda Svāmī
and other Sādhus are auspicious;
Jain Dharma is auspicious.

६. वीरः सर्व

वीरः सर्व-सुरासुरेन्द्र-महितो,
वीरं बुधाः संश्रिताः
वीरेणाभिहतः स्वकर्म-निचयो,
वीराय नित्यं नमः ।

वीरात्तीर्थमिदं प्रवृत्तमतुलं
वीरस्य घोरं तपो;
वीरे श्री-धृति-कीर्ति-कान्ति-निचयः
श्री वीर ! भद्रं दिश ॥

७. तुभ्यं नमस्त्रि

तुभ्यं नमस्त्रिभुवनार्तिहराय नाथ !
तुभ्यं नमः क्षितितलामलभूषणाय !
तुभ्यं नमस्त्रिजगतः परमेश्वराय !
तुभ्यं नमो जिन ! भवोदधिषोषणाय !

6. Vīraḥ Sarva

Vīraḥ Sarva-Surāsurēndra-Mahitō,
Vīraṃ Budhāḥ Saṃśritāḥ
Vīrēṇābhihataḥ Svakarma-Nichayō,
Vīrāya Nityaṃ Namaḥ .

Vīrāttīrthamidaṃ Pravṛttamatulam
Vīrasya Ghōraṃ Tapō;
Vīrē Śrī-Dhṛti-Kīrti-Kānti-Nichayaḥ
Śrī Vīra ! Bhadraṃ Diśa ..

7. Tubhyaṃ Namastri

Tubhyaṃ Namastrībhuvanārtīharāya Nātha !
Tubhyaṃ Namaḥ Kṣīṭitalāmalabhūṣaṇāya !
Tubhyaṃ Namastrījagataḥ Paramēśvarāya !
Tubhyaṃ Namō Jina ! Bhavōdadhīṣōṣaṇāya !

6. Vīraḥ Sarva

Lord Mahāvīra is worshipped
by all heavenly gods as well as
by demons; the learned take
refuge in Mahāvīra; he has
destroyed all his karmas. I always bow
to Mahāvīra.

He has established this unparalleled
Tīrtha; Mahāvīra's austerities were in-
tense; enlightenment, patience, glory,
and grace are embodied in Mahāvīra;
Oh, Vira, show me the path to attain
bliss.

7. Tubhyaṃ Namastri

Lord, I bow to you, the eradicator of mis-
ery of the three words, bow to you, the
adorable ornament on the face of the
earth, bow to you, the Lord of the worlds,
omniscient Lord; I bow to you, who dries
up the ocean of wordly life cycles.

८. श्री श्रमण संघस्य

श्री श्रमण संघस्य शांतिर्भवतु !
श्री जनपदानाम् शांतिर्भवतु !
श्री राजाधिपानाम् शांतिर्भवतु !
श्री राजसन्निवेशानाम् शांतिर्भवतु !
श्री गौष्ठिकानाम् शांतिर्भवतु !
श्री पौरमुख्याणाम् शांतिर्भवतु !
श्री पौरजनस्य शांतिर्भवतु !
श्री ब्रह्मलोकस्य शांतिर्भवतु !

९. शिवमस्तु

शिवमस्तु सर्व-जगतः,
परहित-निरता भवन्तु भूतगणाः ।
दोषाः प्रयान्तु नाशं,
सर्वत्र सुखी-भवन्तु लोकाः ॥

१०. उपसर्गाः

उपसर्गाः क्षय यान्ति
छिद्यन्ते विघ्नवल्लयः ।
मनः प्रसन्नतामेति
पूज्यमाने जिनेश्वरे ॥

११. सर्वमंगल

सर्व मंगल मांगल्यम्
सर्व कल्याण कारणम् ।
प्रधानं सर्व धर्माणाम्
जैनं जयति शासनम् ॥

8. Śrī Śramaṇa Saṅghasya

Śrī Śramaṇa Saṅghasya Śāntirbhavatu !
Śrī Janapadānām Śāntirbhavatu !
Śrī Rājādhipānām Śāntirbhavatu !
Śrī Rājasannivēśānām Śāntirbhavatu !
Śrī Gōṣṭhikānām Śāntirbhavatu !
Śrī Pauramukhyāṇām Śāntirbhavatu !
Śrī Paurajanasya Śāntirbhavatu !
Śrī Brahmaḷōkasya Śāntirbhavatu !

9. Śivamastu

Śivamastu Sarva-Jagataḥ,
Parahita-Niratā Bhavantu Bhūtagaṇāḥ .
Dōṣāḥ Prayāntu Nāśam,
Sarvatra Sukhī-Bhavantu Lōkāḥ ..

10. Upasargāḥ

Upasargāḥ Kṣaya Yānti
Chhidyantē Vighnavallayaḥ .
Manāḥ Prasannatāmēti
Pūjyamānē Jinēśvarē ..

11. Sarvamaṅgala

Sarva Maṅgala Māṅgalyam
Sarva Kalyāṇa Kāraṇam .
Pradhānaṁ Sarva Dharmāṇām
Jainaṁ Jayati Śāsanam ..

8. Śrī Śramaṇa Saṅghasya

Let there be peace in the Jain Sangh.
Let there be peace amongst all nations.
Let there be peace amongst all rulers.
Let there be peace where all rulers live.
Let there be peace amongst leaders of religions.
Let there be peace amongst leaders of citizens.
Let there be peace amongst all citizens.
Let there be peace throughout the universe.

9. Śivamastu

May the entire universe attain bliss.
May all beings be oriented towards the well
being of others.
Let all faults be eliminated, and may people
everywhere be happy.

10. Upasargāḥ

May all troubles disintegrate,
May the shackles of obstacles break.
The mind achieves a blissful state whenever
and wherever the Lord Jineshvars are wor-
shipped.

11. Sarvamaṅgala

The holiest of all holy things,
The cause of all bliss.
The foremost of all religious.
The path shown by Tirthankaras is supreme.

१२. आव्यो शरणे

आव्यो शरणे तमारा !
जिनवर करजो आश पूरी अमारी,
नाव्यो भवपार मारो तुम विण जगमां
सार ले कोण मारी ?
गायो जिनराज ! आजे हरख अधिकथी
परम आनंदकारी,
पायो तुम दर्श नासे भव-भय-भ्रमणा
नाथ ! सर्वे अमारी ।

१३. खामेमि

खामेमि सव्वजीवे
सव्वे जीवा खमंतु मे
मिती मे सव्व भूएसु
वेरं मज्झ न केणइ ॥

१४. श्री सरस्वती मंत्र

ॐ अर्हन् मुखकमल वासिनि
पापात्म क्षयं करि
श्रुतज्ञान ज्वाला सहस्र प्रज्वलिते
सरस्वति मत्पापं हन हन दह दह-
क्षौ क्षौ क्षौ क्षौ क्षः
क्षीर वर धवले अमृत संभवे
वं वं वं वं स्वाहा ।

12. Āvyō Śaraṇē

Āvyō Śaraṇē Tamārā !
Jinavara Karajō Āśa Pūrī Amāri,
Nāvyō Bhavapāra Mārō Tuma Viṇa Jagamām
Sāra Lē Kōṇa Māri ?
Gāyō Jinārāja ! Ājē Harakha Adhikathī
Parama Ānandakārī,
Pāyō Tuma Darśa Nāsē Bhava-Bhaya-Bhramanā
Nātha ! Sarvē Amārī .

13. Khāmēmi

Khāmēmi Savvajivē
Savvē Jīvā Khamantu Mē
Mitti Mē Savva Bhūesu
Vēraṃ Majjha Na Kēṇai ..

14. Śrī Sarasvatī Mantra

OM Arhan Mukhakamala Vāsini
Pāpātma Kṣayaṃ Kari
Śrutajñāna Jvalā Sahastra Prajvalitē
Sarasvatī Matpāpaṃ Hana Hana Daha Daha-
Kṣaṃ Kṣiṃ Kṣiṃ Kṣiṃ Kṣaṃ Kṣaḥ
Kṣīra Vara Dhavalē Amṛta Sambhavē
Vaṃ Vaṃ Hūṃ Hūṃ Svāhā .

12. Āvyō Śaraṇē

Oh Lord, I have taken refuge in you !
Fulfill my desire (of right faith, right
knowledge, and right conduct).
In this world of misery, who else can I
depend on for my salvation ?
Singing your songs of infinite virtues
gives me bliss.
Worshipping your path eliminates my
infinite cycles of birth and death.

13. Khāmēmi Savvajivā

I forgive all souls,
May all souls forgive me.
I am on friendly terms with all,
I have no animosity towards any other soul.

14. Sarasvatī Mantra

General Meaning : (This is a prayer to the goddess
of knowledge; Sarasvatī.) Oh Goddess Sarasvatī, the
speech of Arihants is your abode. Your face is illumi-
nated by thousands of flames of Shruta-Jñāna. If your
prayer is recited by faith, the devotee will be blessed
with divine knowledge, power, happiness, eloquence,
wisdom, and fame as explained in the following mantras.
Kṣaṃ - seed of power for protection and happiness
Kṣiṃ - seed of psychic power and goodness.
Kṣiṃ - seed of power to remove sadness and depression.
Kṣaṃ - seed of power to achieve purity and divine contact
Kṣaḥ - seed of will power and acceptance.

१५. दर्शनपाठ

प्रभु पतितपावन मैं अपावन,
चरण आयो शरण जी ।
यों विरद आप निहार स्वामी,
भेट जामन मरन जी ।
तुम ना पिछान्या आन मान्या,
देव विविध प्रकार जी ।
या बुद्धिसेती निज न जान्यो,
भ्रम गिन्यो हितकार जी ॥ १ ॥

भव विकट वन में करम बैरी,
ज्ञानधन मेरी हरयो ।
तब इष्ट भूख्यो भ्रष्ट होय,
अनिष्ट गति धरतो फिरयो ।
धन घड़ी यो धन विवस यो ही,
धन्य जनम मेरो भयो ।
अब भाग मेरो उदय आयो,
दरश प्रभुको लख लयो ॥ २ ॥

छबि वीतरागी नगन मुद्रा,
दृष्टि नासापै धरे ।
वसु प्रातिहार्य अनन्त गुण जुत,
कोटि रवि छबि को हरे ।
मिट गयो लिमिर मिथ्यात्व मेरो,
उखय रवि आतम भयो ।
मो उरप हरष ऐसो भयो,
मनु रंक चिंतामणि लयो ॥ ३ ॥

में हाथ जोड़ नवाँ मस्तक,
बिनऊँ तम चरन जी ।
सर्वोत्कृष्ट लिलोकपति जिन,
सुनहु तारन तरन जी ।
जाचूँ नही सुरवास पुनि,
नरराज परिजन साथ जी ।
'बुध' जाचूँ तुव भक्ति भव भव,
दीजीये शिवनाथजी ॥ ४ ॥

15. Darśanapāṭha

Prabhu Patitapāvana Maim Apāvana,
Charaṇa Āyō Śaraṇa Jī .
Yōm Virada Āpa Nihāra Svāmī,
Bhēṭa Jāmana Marana Jī .
Tuma Nā Pichhānyā Āna Mānyā,
Dēva Vividha Prakāra Jī .
Yā Buddhiseṭī Nija Na Jānyō,
Bhrama Ginyō Hitakāra Jī (1)
Bhava Vikāṭa Vana Mēm Karama Bairī,
Jñānadhana Mēri Harayō .
Taba Iṣṭa Bhūlyō Bhraṣṭa Hōya,
Aniṣṭa Gati Dharatō Phirayō .
Dhana Ghaḍī Yō Dhana Vivasa Yō Hī,
Dhanya Janama Mērō Bhayō .
Aba Bhāga Mērō Udaya Āyō,
Daraśa Prabhukō Lakha Layō (2)
Chhabī Vītarāgi Nagana Mudrā,
Dṛṣṭi Nāsāpai Dharē .
Vasu Prātihārya Ananta Guṇa Juta,
Kōṭi Ravi Chhabī Kō Harē .
Miṭa Gayō Timira Mithyātva Mērō,
Uvaya Ravi Ātama Bhayō .
Mō Urapa Haraṣa Aisō Bhayō,
Manu Raṅka Chintāmaṇi Layō (3)
Mēm Hātha Jōḍa Navāuṁ Mastaka,
Binauṁ Tuma Charana Jī .
Sarvōtkṛṣṭa Trilōkapati Jina,
Sunahu Tārana Tarana Jī .
Jāchūṁ Nahi Suravāsa Puni,
Nararāja Parijana Sātha Jī .
'Budha' Jāchūṁ Tuva Bhakti Bhava Bhava,
Dijiyē Śivanāthaji (4)

15. Darśanapāṭha

Darshan Path is usually sung while performing the darshan of Bhagavāna. In general a person looks back on all the false beliefs he/she was following blindly and on all of his/her accumulating karmas. Now having realized the right path, the person prays for forgiveness and guidance from Bhagavāna. The following is the meaning of the prayer.

O Lord ! I pray to you to gather the strength, the knowledge, and the energy to shed my karmas and help me get rid of this cycle of birth and death.

O Lord ! all this time, I have been ignorant by not recognizing your virtues and I worshipped other gods. Ignorantly, I always thought what little knowledge I had was sufficient. (1)

This sensual and materialistic world has put a veil over my true perceptions. Because of this lack of knowledge, I have forgotten my true self, and I am wandering in this painful cycle of many births and deaths.

This moment is blissful this day is blissful and so is my birth, because I feel fortunate enough to be one with you. (2)

O Lord ! You have rid yourself of all worldly attachments; your eyes are focused in meditative posture; your body is in its purest form, where it is covered by nothing but the four directions; you are adorned by eight Prātihāryas. You have an infinite amount of good qualities contained within you. Even the brightness of millions of sun is not comparable to your radiant face.

O Lord ! just by your mere glimpse, my dark cloud of frisehood has vanished and the brightness of right knowledge has appeared. I have never felt so blissful before; I am but a beggar that has acquired an invaluable jewel. (3)

O Lord ! I bow to you because you are the greatest. I bow to you as the supreme lord of the three worlds. You have stopped the cycle of the birth and death forever, and you are the one who has given me the right knowledge to do the same.

O Lord ! I do not ask for heavenly abode, kingdom or family, nor do I ask for any worldly pleasures. The poet 'Budhjan' and I pray to become your devotee in all future lives until I get liberated. (4)

१६. पंचपरमेष्ठी की आरती

इह विधि मंगल आरती कीजे,
पंच परम पद भज सुख लीजे ॥ टेक ॥

पहली आरती श्री जिनराजा,
भवदधि-पार-उतार-जिहाजा ॥ इह. ॥

दूसरी आरती सिद्धन केरी,
सुमरन करत मिटे भव-फेरी ॥ इह. ॥

तीजी आरती सूर मुनिदा,
जन्म-मरन-दुख दूर करिवा ॥ इह. ॥

चौथी आरती श्री उवझाया,
दर्शन देखत पाप पलाया ॥ इह. ॥

पांचवि आरती साधु तिहारी
कुमति विनाशन शिव-अधिकारी ॥ इह. ॥

छट्टी ग्यारह प्रतिमाधारी,
श्रावक बंदो आनंद कारी ॥ इह. ॥

सातमि आरती श्री जिनवानी,
'द्यानत' सुरग-मुक्ति-सुखदानी ॥ इह. ॥

16. Pañchaparamēṣṭhī Kī Āratī

Iha Vidhi Maṅgala Āratī Kījē,
Pañcha Parama Pada Bhaja Sukha Lījē .. Tekā .

Pahālī Āratī Śrī Jinarājā,
Bhavadadhi-Pāra-Utāra-Jihājā (Ih.līje)

Dūsari Āratī Siddhana Kērī,
Sumarana Karata Miṭē Bhava-Phērī (Ih.līje)

Tījī Āratī Sūra Munindā,
Janma-Marana-Dukha Dūra Karimvā (Ih.līje)

Chauthī Āratī Śrī Uvajhāyā,
Darśana Dēkhata Pāpa Palāyā (Ih.līje)

Pāñchavi Āratī Sādhu Tihārī
Kumati Vināśana Śiva-Adhikārī (Ih.līje)

Chhatṭhī Gyāraha Pratimādhārī,
Śrāvaka Bandō Ānanda Kārī (Ih.līje)

Sātami Āratī Śrī Jinavānī,
'Dyānata' Suraga-Mukati-Sukhadānī (Ih.līje)

16. Pañchaparamēṣṭhī Kī Āratī

Eh-Vidhi Maṅgal Āratī is the Āratī of the Pañch-Paramēṣṭhī the Arihanta, the Siddha, the Āchāryā, the Upādhyāyā, and the Sādhu. It also eulogizes the eleven Pratimā Dhārīs and the Jinavānī. The Pratimā Dhārīs are those who have taken eleven special vows on the path to become a Sādhu. The Jinavānī are the Jain Scriptures.

This Maṅgal Āratī explains that when we bow down to these five Paramēṣṭhis, we gain ultimate happiness. (1)

In the first Āratī, we pay our respects to the Arihantas, who will help us cross the ocean of life cycles.

In the second Āratī, we pay our respects to the Siddhas; simply thinking about them will help us to break the cycle of wordly life and death. (3)

In the third Āratī we pay our respects to the Āchāryās, the leaders of Jain Sangh, who will help us remove all the pains related to life cycles. (4)

In the fourth Āratī we pay our respects to the Upādhyāyas; seeing their faith and knowledge will help remove bad Karmās. (5)

In the fifth Āratī, we pay our respects to Sādhus and Sādhuīs, who help us to destroy false knowledge and show us the path to moksha. (6)

In the sixth Āratī, we pay our respects to those Śrāvaka who follow the eleven Pratimās; when we bow to them, we experience happiness. (7)

In the seventh Āratī, we pay our respects to Jinavānī, the Scriptures, which lead us to the right path of the ultimate goal of liberation. (8)

१७. श्री आदिजिन आरती जय जय आरती आदि जिणंदा, नाभिराया मरुदेवीको नंदा... जय. १ पहेली आरती पूजा कीजे, नरभव पामीने लहावो लीजे... जय. २ दूसरी आरती दीन दयाला, धूलेवा मंडपमां जग अजवाला... जय. ३ तीसरी आरती लिभुवन देवा, सुरनर इन्द्र करे तोरी सेवा... जय. ४ चौथी आरती चौगती चूरे, मनवांछित फल शिवसुख पूरे... जय. ५ पंचमी आरती पुन्य उपाया, मूलचंदे ऋषभ गुण गाया... जय. ६	17. Śrī Ādijina Āratī Jaya Jaya Āratī Ādi Jīṇandā, Nābhirāyā Marudēvikō Nandā... Jaya. 1 Pahēlī Āratī Pūjā Kījē, Narabhava Pāminē Lahāvō Lijē... Jaya. 2 Dūsarī Āratī Dīna Dayālā, Dhūlēvā Maṇḍapamāṃ Jaga Ajavālā... Jaya. 3 Tīsarī Āratī Tribhuvana Dēvā, Suranara Indra Karē Tōrī Sēvā... Jaya. 4 Chauthī Āratī Chaugatī Chūrē, Manavāñchhita Phala Śivasukha Pūrē... Jaya. 5 Pañchamī Āratī Punya Upāyā, Mūlachandē Ṛṣabha Guṇa Gāyā... Jaya. 6	17. Āratī With this Āratī, I pray to Lord Ādinātha, beloved son of king Nābhirāyā and queen Marudevi, who is supreme. With this first Āratī puja, I am participating in this auspicious activity in this human life. With this second Āratī puja, I pray to Lord Ādinātha, who is merciful to all and whose virtues enlighten the entire universe. This third Āratī puja is for Lord Ādinātha, Lord of the universe, who is worshipped by deities, humans, Indra, and demons alike. With this fourth Āratī, I pray to Lord Ādinātha to help me eliminate wanderings in the four life forms, and to help me attain eternal happiness in Moksha. With this fifth Āratī puja, according to Mulchand (the poet), by praising the virtues of Lord Ādinātha, the worshipper accumulates good karmas (punya).
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૧૮. મંગલદીવો

દીવો રે દીવો પ્રભુ માંગલિક દીવો;
આરતી ઉતારીન બહુ ચિરંજીવો... દી. ૧

સોહામણુ ઘેર પર્વ દિવાલી;
અંબર ખેલે અમરા બાલી... દી. ૨

દીપાલ ભણે એણે કુલ અજવાલી;
ભાવે ભગતે વિઘન નિવારી... દી. ૩

દીપાલ ભણે એણે એ કલિકાલે,
આરતી ઉતારી રાજા કુમારપાલે... દી. ૪

અમ ઘેર મંગલિક તુમ ઘેર મંગલિક;
મંગલિક ચતુર્વિધ સંઘ ને હોજો... દી. ૫

18. Maṅgaladīvō

Dīvō Rē Dīvō Prabhu Māṅgalika Dīvō;
Āratī Utārīna Bahu Chirañjīvō... Dī. 1

Sōhāmaṇu Ghēra Parva Divālī;
Aṃbara Khēlē Amarā Bālī... Dī. 2

Dīpāla Bhaṇē Ēṇē Kula Ajavālī;
Bhāvē Bhagatē Vighana Nivārī... Dī. 3

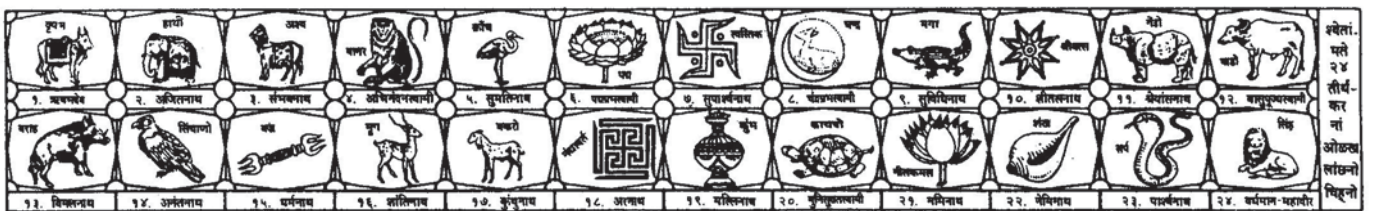
Dīpāla Bhaṇē Ēṇē Ē Kalikālē,
Āratī Utārī Rājā Kumārapālē... Dī. 4

Ama Ghēra Maṅgalika Tuma Ghēra Maṅgalika;
Maṅgalika Chaturvidha Saṅgha Nē Hōjō... Dī. 5

Meaning of Maṅgala Dīvō

Oh Lord, on this auspicious occasion, we worship you with a lamp; may the performer of the Āratī be blessed. Performing Āratī is as blissful as the occasion of Diwali at our houses, and as if heavenly nymphs are dancing around with joy. Devotees who perform Āratī make their families proud and overcome obstacles. In this fifth Ārā, King Kumārapāla performed the Āratī with deep devotion. Let there be bliss in our houses and in the entire community. (Oh Lord, on this auspicious occasion, we worship you with a lamp; may the performer of the Āratī be blessed.)

Symbol of 24 Thirthankaras-Svetamber Traditions



Symbol of 24 Thirthankaras-Digamber Traditions



१९. अर्हद्वक्त्र-प्रसूतं

अर्हद्वक्त्र-प्रसूतं गणधर-रचितं
द्वादशाङ्गं विशालं;
चित्तं बहुवर्थ-युक्तं
मुनिगण वृषमैर्धारितं बुद्धिमद्भिः

मोक्षाग्र-द्वारभूतं व्रतचरण-फलं
ज्ञेयभाव प्रदीपं;
भक्त्या नित्यं प्रपद्ये-
श्रुत मह मखिलं
सर्व लोकैक सारम्

19. Arhadvaktra-Prasūtaṃ

Arhadvaktra-Prasūtaṃ Gaṇadhara-Rachitaṃ
Dvādaśāṅgaṃ Viśālaṃ;
Chitraṃ Bahvarthaṃ-Yuktaṃ
Munigaṇa Vṛṣamairdhāritaṃ Buddhimadbhiḥ

Mōkṣāgra-Dvārabhūtaṃ Vratacha-
raṇa-Phalaṃ
Jñēyabhāva Pradīpaṃ;
Bhaktyā Nityaṃ Prapadyē-
Śruta Maha Makhilaṃ
Sarva Lōkaika Sāram

General Meaning : This is a prayer of the Dvādaśāṅgī (Āgama Sūtras) which were compiled by the first 11 Gaṇadharas (prime disciples) of Lord Mahāvīra.

Emerged from the Dēśanā (sermons) of the Arihants

Composed by the Gaṇadharas,

The Dvādaśāṅgī (Āgama Sūtras) is magnificent !

Such is this Dvādaśāṅgī, awe-inspiring and profound in meaning

Those Āchāryas with infinite mental capacity

Carried it in their powerful memory.

This is the ultimate gateway to Moksha.

Its fruits are the austerity and perfected conduct,

Like a lamp it illuminates all that is worth knowing,
(spiritual knowledge).

With Bhakti (devotion), everyday I revere

This Dvādaśāṅgī, that is incomparable,

As it holds, the essence of all principles,

In the entire universe.

The Eight Divine Accompaniments of a Tirthankara



Names and Symbol of 24 Tirthankaras

२४ तीर्थंकर			24 Tīrthan̄kara	
नाम	लांछन		Name	Symbol
१ ऋषभदेव	बैल		1 Ṛṣabhadēva	Baila
२ अजितनाथ	हाथी		2 Ajitanātha	Hāthī
३ संभवनाथ	घोडो		3 Sambhavanātha	Ghōḍō
४ अभिनंदन स्वामी	बंदर		4 Abhinandana Svāmī	Bandara
५ सुमतिनाथ	कौञ्चपक्षी		5 Sumatinātha	Kauñchapakṣī
६ पद्मप्रभस्वामी	कमल		6 Padmaprabhasvāmī	Kamala
७ सुपार्श्वनाथ	स्वस्तिक		7 Supārśvanātha	Svastika
८ चंद्रप्रभस्वामी	चंद्र		8 Chandraprabhasvāmī	Chandra
९ सुविधिनाथ/पुष्पदंतनाथ	मगरमच्छ		9 Suvidhinātha/Puṣpadantanātha	Magaramachchha
१० शीतलनाथ	श्रीवत्स/कल्पवृक्ष		10 Śīṭalanātha	Śrīvatsa/Kalpavṛkṣa
११ श्रेयांसनाथ	गेडा		11 Śrēyāṃsanātha	Gēḍā
१२ वासुपूज्यस्वामी	पाड़ा		12 Vāsupūjyasvāmī	Pādā
१३ विमलनाथ	वराह		13 Vimalanātha	Varāha
१४ अनंतनाथ	बाज/सेही		14 Anantanātha	Bāja/Sēhī
१५ धर्मनाथ	वज्र		15 Dharmanātha	Vajra
१६ शांतिनाथ	हिरण		16 Śāntinātha	Hiraṇa
१७ कुन्थुनाथ	बकरा		17 Kunthunātha	Bakarā
१८ अरनाथ	नंदावर्त/मछली		18 Aranātha	Nandāvarta/Machhālī
१९ मल्लिनाथ	कुम्भ		19 Mallinātha	Kumbha
२० मुनिसुव्रतस्वामी	कछुआ		20 Munisuvratasvāmī	Kachhuā
२१ नमिनाथ	शंख		21 Naminātha	Śaṅkha
२३ पार्श्वनाथ	सर्प		23 Pārśvanātha	Sarpa
२४ महावीरस्वामी	सिंह		24 Mahāvīrasvāmī	Siṃha

Sūtra No. 1 Khamāsamaṇa Sūtra

१. खमासमण सूत्र इच्छामि खमा-समणो ! वंदिउं जावणिज्जाए निसीहिआए ? मत्थएण वंदामि	1. Khamāsamaṇa Sūtra Ichchhāmi Khamā-Samaṇō ! Vandium Jāvaṇijjāe Nisīhiāe ? Matthaēṇa Vandāmi
This sutra should be recited in front of a tirthankar idol or in front of a Jain guruji while kneeling down. This is the most frequently recited sutra in all rituals. If you are in a temple or in a upashraya, you should kneel down such that your knees and head touch the ground. If you are paying respect to a guru outside of the upashraya, you may simply bow your forehead. Meaning : Oh ! Forgiving Gurudev, I bow down to you, renouncing all my sinful activities according to the best of my ability.	

Sūtra No. 2 Pañchindiya Sūtra

२. पंचिंदिय सूत्र पंचिंदिय - संवरणो, तह नव-विह-बंधेचर-गुत्तिधरो । चउविह-कसाय-मुक्को, इअ अट्ठारस-गुणेहिं संजुत्तो पंच-मह-व्वय-जुत्तो, पंच-विहा-यार-पालण-समत्थो । पंच समिओ ति-गुत्तो, छत्तीस-गुणो गुरु मज्झ	2. Pañchindiya Sūtra Pañchindiya - Saṃvaraṇō, Taha Nava-Viha-Bambhachēra-Guttidharō . Chauviha-Kasāya-Mukkō, Ia Aṭṭhārasa-Guṇēhiṃ Sañjuttō Pañcha-Maha-Vvaya-Juttō, Pañcha-Vihā-Yāra-Pālaṇa-Samatthō . Pañcha Samiō Ti-Guttō, Chhattisa-Guṇō Guru Majjha
Meaning : The preceptor effectively controls five sense organs and observes nine restrictions of celibacy. He/she is free from the four passions (anger, ego, deceit and greed). He/she thus possesses these eighteen attributes. He/she practices five great vows (non-violence, truth, non-stealing, celibacy and non-possession); he/she is capable of observing the five-fold codes of knowledge, perception, conduct, austerity, and vigor; he/she observes five kind of carefulness to minimize violence (pertaining to personal movements, speech, movement of items, acceptance of items of necessity, and disposal of waste); he/she effectively controls three aspects (of mind, speech and body) of the self. In all, my preceptor possesses these 36 attributes.	

Sūtra No. 8 Logassa Sūtra

८. लोगस्स सूत्र

लोगस्स उज्जोअ-गरे, धम्म-तित्थ-यरे जिणे,
अरिहंते कित्तइस्सं, चउव्वीसं पि केवली ॥ १॥

उसभमजिअं च वंदे, संभव-मभिणंदणं च सुमइं च,
पउम-प्पहं सुपासं, जिणं च चंद-प्पहं वंदे ॥ २॥

सुविहि च पुप्फ-दंतं, सीअल-सिज्जंस-वासु-पुज्जं च,
विमलमणंतं च जिणं, धम्मं संतिं च वंदामि ॥ ३॥

कुंथुं अरं च मल्लि, वंदे मुणि-सुव्वयं नमि-जिणं च,
वंदामि रिट्ठ-नेमिं, पासं तह वद्धानं च ॥ ४॥

एवं मए अभिथुआ, विहुय-रय-मला पहीण-जर-मरणा,
चउ-वीसं पि जिणवरा, तित्थ-यरा मे पसीयंतु ॥ ५॥

कित्ति-वंदिय-महिया, जे ए लोगस्स उत्तमा सिद्धा,
आरुग्ग-बोहि-लाभं, समाहि-वरमुत्तमं दिंतु ॥ ६॥

चंदेसु निम्मल-यरा, आइच्चेसु अहियं पयास-यरा,
सागर-वर-गंभीरा, सिद्धा सिद्धिं मम दिसंतु ॥ ७॥

8. Lōgassa Sūtra

Lōgassa Ujjōa-Garē,
Dhamma-Tittha-Yarē Jiṇē,
Arihantē Kittaiṣṣaṃ,
Chauvviṣaṃ Pi Kēvalī ..1..
Usabhamajjaṃ Cha Vandē,
Sambhava-Mabhiṇandaṇaṃ Cha Sumaiṃ Cha,
Pauma-Ppahaṃ Supāsaṃ,
Jiṇaṃ Cha Chanda-Ppahaṃ Vandē ..2..
Suvihi Cha Puppha-Dantaṃ,
Sīala-Sijjaṃsa-Vāsu-Pujjaṃ Cha,
Vimalamaṇantaṃ Cha Jiṇaṃ,
Dhammaṃ Santaṃ Cha Vandāmi ..3..
Kunthū Araṃ Cha Malli,
Vandē Muṇi-Suvvayaṃ Nami-Jiṇaṃ Cha,
Vandāmi Riṭṭha-Nēmiṃ,
Pāsaṃ Taha Vadmāṇaṃ Cha ..4..
Ēvaṃ Maē Abhithuā,
Vihuya-Raya-Malā Pahīṇa-Jara-Maraṇā,
Chau-Viṣaṃ Pi Jiṇavarā,
Tittha-Yarā Mē Paṣiyanu ..5..
Kittiya-Vandiya-Mahiyā,
Jē Ē Lōgassa Uttamā Siddhā,
Ārugga-Bōhi-Lābhaṃ,
Samāhi-Varamuttamaṃ Dintu ..6..
Chandēsu Nimmala-Yarā,
Āichchēsu Ahiyaṃ Payāsa-Yarā,
Sāgara-Vara-Gambhīrā,
Siddhā Siddhiṃ Mama Disantu ..7..

Meaning : Oh, Arihants ! You enlighten the entire universe with divine light. You are the founder of the religious orders of the Jain Sangh and the conqueror of inner enemies. I worship all the twenty-four omniscient Arihantas. (1) I bow to Ādinātha (R̥ṣabhadēva), Ajītanātha, Sambhavanātha, Abhinandanasvāmī, Sumatinātha, Padmaprabhu, Supārśvanātha, and Chandraprabhu. (2)

I bow to Suvidhinātha or Pushpadanta, Śītanātha, Śrēyāṃsanātha, Vāsupūjyasvāmī, Vimalanātha, Anantanātha, Dharmanātha, Śāntinātha. (3)

I bow to Kunthunātha, Arhannātha, Mallinātha, Munisuvratasvāmī, and Namīnātha. I bow to Arisht-Nēmīnātha, Pārśvanātha, and Mahāvīrasvāmī (Vardhamāna). (4)

I am praising these twenty-four Arihants who have destroyed all karma and have ended the cycle of birth and death. These twenty-four Tirthankars, bless upon me. (5)

Oh, Arihants ! You are praised, bowed to, and worshipped. You are the purest souls in the universe. Bless me with health, right knowledge, and the highest state of consciousness. Also, bless me with equanimity at the time of my death. (6)

You are purer than the moon and more luminous than the sun. You are more serene than the oceans. Oh, Arihants, bestow upon me salvation. (7)

Sūtra No. 13 Guru Vandana Sūtra

4. गुरु वंदन सूत्र तिक्खुतो आयाहिणं, पयाहिणं वंदामि नमंsamि सक्कारेमि, सम्माणेमि कल्लाणं मंगलं देवयं, चेइयं पज्जुसामि, मत्थएण वंदामि	4. Guru Vandana Sūtra Tikkhutō Āyāhiṇaṃ, Payāhiṇaṃ Vandāmi Namaṃsāmi Sakkārēmi, Sammāṇēmi Kallāṇaṃ Maṅgalaṃ Dēvayaṃ, Chēiyaṃ Pajjusāmi, Matthaēṇa Vandāmi
Meaning : (Oh, Forgiving Gurudev) With folded hands I bow down to you. I pay my salutations and respect. I honor you. You are holy and benevolent. You are divine. You are the embodiment of knowledge. I bow to you.	

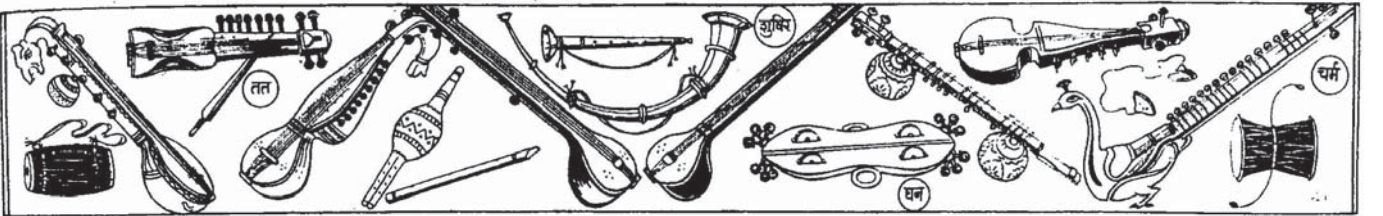
Sūtra No. 5 Ichchhakāra Sūtra

5. इच्छकार सूत्र इच्छकार सुह-राइ ? सुह-देवसि ? सुख-तप ? शरीर-निराबाध ? सुख-संजम-यात्रा-निर्वहते हो जी ? स्वामि ! शाता है जी ? आहार - पाणी का लाभ देना जी	5. Ichchhakāra Sūtra Ichchhakāra Suha-Rāi ? Suha-Dēvasi ? Sukha-Tapa ? Śarīra-Nirābādha ? Sukha-Sañjama-Yātrā-Nirvahatē Hō Jī ? Svāmi ! Śātā Hai Jī ? Āhāra - Pāṇī Kā Lābha Dēnā Jī
Meaning : Oh ! Forgiving Gurudev, I very kindly wish to know if you were comfortable during your austerities, and we hope for your well being. We would like to know if there is anything that we could do to make your journey to ascetic life and samyag Charitra more comfortable. Please oblige me by serving your daily needs of food and water.	

Procession in Honor of Sūtra (scriptures) and Āchārya



Instruments of Indian Classical Music



Seven Notes of Indian Classical Music



Sūtra No. 12 Uvassagga Haram

१२. उवसग्ग हरं	12. Uvasagga Haram
उवसग्ग हरं पासं, पासं वंदामि कम्म घण मुक्कं विस-हर-विस निन्नासं, मंगल-कल्लाण-आवासं विस-हर फुलिंग मंतं, कंठे धारेइ जो सया मणुओ तस्स गह-रोग-मारी, दुट्ठ-जरा जंति उवसामं चिट्ठउ दूरे मंतो, तुज्झ पणामो वि बहु फलो होइ नर तिरि-एसु वि जीवा पावंति न दुक्ख-दोगच्चं तुह सम्मत्ते लद्धे, चिंता-मणि-कप्प-पायव भहिए पावंति अविग्घेणं, जीवा अयरामरं ठाणं इअ संथुओ महा-यस ! भत्ति-भर-निभरेण हियएण ता देव ! दिज्ज बोहिं, भवे भये पास जिणचंद !	Uvasagga Haram Pāsam, Pāsam Vandāmi Kamma Ghaṇa Mukkam Visa-Hara-Visa Ninnāsam, Maṅgala-Kallāṇa-Āvāsam Visa-Hara Phuliṅga Mantam, Kaṇṭhē Dhārēi Jō Sayā Maṇuō Tassa Gaha-Rōga-Mārī, Duṭṭha-Jarā Janti Uvasāmam Cittṭhau Dūrē Mantō, Tujjha Paṇāmō Vi Bahu Phalō Hōi Nara Tiri-Ēsu Vi Jīvā Pāvanti Na Dukkha-Dōgachcham Tuha Sammattē Laddhē, Chintā-Maṇi-Kappa-Pāyava Bbhahiē Pāvanti Avigghēṇam, Jīvā Ayarāmaram Thāṇam Ia Santhuō Mahā-Yasa ! Bhatti-Bbhara-Nibbharēṇa Hiyaēṇa Tā Dēva ! Dijja Bōhim, Bhavē Bhayē Pāsa Jiṇachanda !

General Meaning

I bow to Lord Pārśva Nātha, who is attended by Pārśva Yaksha (deity) who eliminates disturbances in the universe and destroys the snake's and cobra's poison. Lord Pārśva Nātha is an abode of auspiciousness and prosperity.

The person, who always remembers the hymn of “visahara Phulinga” (name of a mantra), will be rid of his misfortunes, fatal diseases, epidemics, and deadly fevers.

Even an obeisance offered to you will result in many good things. Because of your prayers, human beings and animals will not suffer from sickness and poverty.

Upon attaining right faith (as preached by you), which is more valuable than the most precious heavenly jewels, the living beings easily attain the place of immortality.

Oh greatly renowned (Lord Pārśvanātha), I have eulogized you with a heart full of devotion. Bestow upon me the seeds of attaining perfect knowledge in all my future births.

References and Acknowledgement

We do not claim any originality in this booklet. All we have done is compile a collection of prarathanas and sutras that are easy for the youth to read and understand. We know that there may be many inconsistencies in the meaning and transliterations of the prarathanas and sutras in this booklet, and for that we wish to express our sincere apologies and Michchha Mi Dukkadam.

We have used the transliteration guide adopted in the booklet "Pratikramana Sutra" by Muni Shri Nirvan Sagar, published by the Shri Arunoday Foundation in Koba, Gujarat. This book is an excellent source of Sutras and Prarathanas that are presented in three different ways, in Devanagari, with transliterations, and with translations, In our opinion, this book is a must-have book for all pathashala teachers Jain Darshan in English.

The graphics presented in this booklet have been directly taken from the monumental work, "Tirthankar Bhagwan Mahavira - Illustrated" by Acharya Shri Yashodev Suri.

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1. "Pratikramana Sutra" by Muni Shri Nirvan Sagar, published by the Shri Arunoday Foundation in Koba, Gujarat.
2. "Shri Panch Pratikramana Sarth", Published by Shri Jain Shreyaskar Mandal Mehasana, Gujarat.
3. "Pratikramana in English", compiled by Harendra Shah, Jain Center of Northern California.
4. "Tirthankar Bhagwan Mahavira - Illustrated", by Acharya Shri Yashodev Suri.

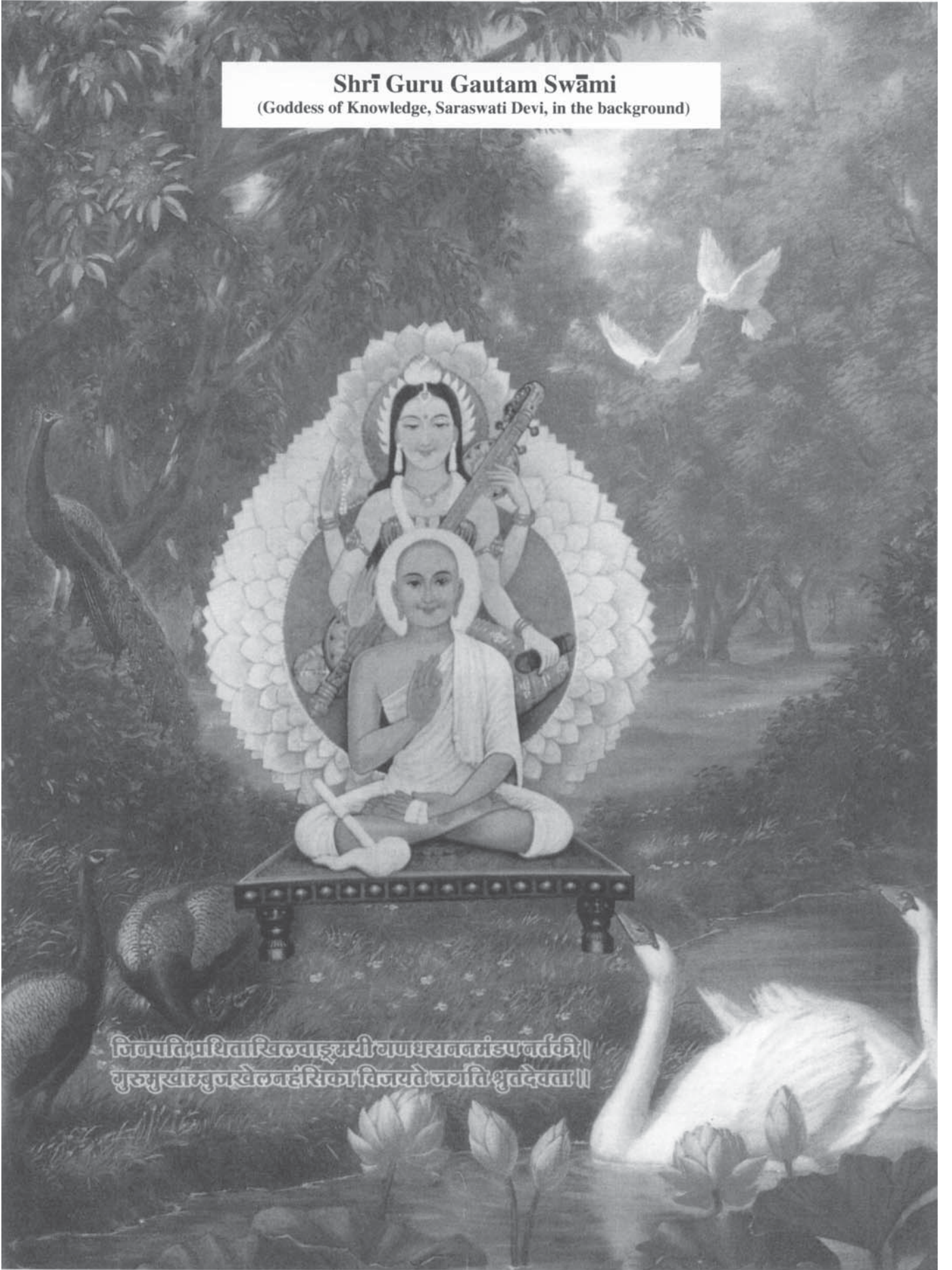
Different Forms of Life



Eight Types of Obisance



Shrī Guru Gautam Swāmi
(Goddess of Knowledge, Saraswati Devi, in the background)



जिनपतिप्रथिताखिलवाङ्मयीगणधसननमंडपनर्तकी।
गुरुमुखामुजखेलनहंसिकाविजयतेजगतिश्रुतदेवता॥

जय जिनेन्द्र ।
अहिंसा परमो धर्मः ।
परस्परोपग्रहो जीवानाम् ।

Jay Jinendra
Ahiṃsā Paramo Dharmah
Parasparopagraho Jivānaṃ

Victory to Those Who Have Conquered Their Inner Enemies
Non-violence is the supreme religion
The living beings are under obligation to one another

Jain Center of Greater Boston
Mahāvīra Saṃvat 2529
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