Jain Puja Book

Ashta Prakari Puja
Dreams of Mother Trishala
Shanti Kalash

I forgive all living beings
May all living beings grant me forgiveness
My friendship is with all living beings
My enmity is totally nonexistent
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I bow to Arihantas (Tirthankars), the perfected souls, who have reached enlightenment by overcoming inner weaknesses, who have attained infinite knowledge, perception, bliss, and power and have shown the path, which brings an end to the cycle of birth, life, death and suffering.

I bow to Siddhas, the liberated souls, who have attained the state of perfection and immortality by eradicating all karma.

I bow to Āchāryas, who are the head of Jain congregation, and who preach the principles of religion and show the path of liberation, which is the unity of Right Faith, Right Knowledge, and Right Conduct.
I bow to Upādhyāys who are the ascetic teachers. They explain Jain scriptures and show us the importance of a spiritual life over a material life.

I bow to all Sādhus and Sādhvis who strictly follow the five great vows of conduct and inspire us to live a simple life.

To these five types of great souls I offer my praise.

Such praise will help diminish my negative vibrations and sins.

Offering this praise is most auspicious of all benedictions.

चत्तारी मंगलं - Chattāri Mangalam

| Chattāri Mangalam, Aarihanta Mangalam, Siddha Mangalam, Sahu Mangalam, Kevalipannatto Dhammo Mangalam | Chattāri mangalam, arihantā mangalam, siddhā mangalam, sāhū mangalam, kevalipannatto dhammo mangalam |
| Chattāri Loguttamā, Aarihanta Loguttamā Siddha Loguttamā, Sahu Loguttamā, Kevalipannatto Dhammo Loguttamō | Chattāri loguttamā, arihantā loguttamā, siddhā loguttamā, sāhū loguttamā, kevalipannatto dhammo loguttamo |
| Chattāri Saranam Pavajjāmi, Aarihante Saranam Pavajjāmi, Siddhe Saranam Pavajjāmi, Sahu Saranam Pavajjāmi | Chattāri sharanam pavajjāmi, arihante sharanam pavajjāmi, siddhe sharanam pavajjāmi, sāhū sharanam pavajjāmi |
There are four auspicious entities in the universe.

- The Arihantas are auspicious.
- The Siddhas are auspicious.
- The Sädhus are auspicious.
- The religion explained by the omniscient is auspicious.

There are four supreme entities in the universe.

- The Arihantas are supreme.
- The Siddhas are supreme.
- The Sädhus are supreme.
- The religion explained by the omniscient is supreme.

I take refuge in the four entities of the universe.

- I take refuge in the Arihantas.
- I take refuge in the Siddhas.
- I take refuge in the Sädhus.
- I take refuge in the religion explained by the omniscient.

मैत्री भावनु पवित्र झरणुं - Maitri Bhävanu Pavitra Jharanu

मैत्री भावनु पवित्र झरणुं मुझ हैयां वहया करे, शुभ थाओ आ सकठ विश्वनुं एवी भावना नित्य रहे. .............1.
गुणथी भरेला गुणीजन देखी हैयुं मारं नृत्य करे, ए संतोना चरण कमलमां, मुझ जीवननुं अधर्म रहे.
Mangalāchāran

Dear friends, the sacred stream of friendship flows forever in my heart.
May the universe prosper; such is my cherished desire.
May my heart sing with ecstasy at the sight of the virtuous.
May my life be an offering at their feet.

Maitri Bhāvanā - Meaning:

May the sacred stream of friendship flow forever in my heart.
May the universe prosper; such is my cherished desire.
May my heart sing with ecstasy at the sight of the virtuous.
May my life be an offering at their feet.
May my heart bleed at the sight of the wretched, the cruel, and the irreligious.

May tears of compassion flow from my eyes.

May I always be there to show the path to the wanderers of life.

Yet if they should not hearken to me, may I bide in patience.

May the spirit of goodwill enter all our hearts.

May we all sing the immortal song of human harmony in chorus.

**Universal Forgiveness Prayer**

खामेमि सव्वजीवे, सव्वे जीवा खमंतु मे।
मित्ती मे सव्व भूएसु, वेरम् वेरें मज्झं न केणढ़॥

Khāmemi Savva Jive, Savve Jivā Khamantu Me, Mitti Me Savva Bhuesu, Veram Majjham Na Kenai.

I forgive all living beings,

May all living beings grant me forgiveness.

My friendship is with all living beings,

I have no enmity with anyone.

**Universal Peace Prayers**

उपसगाः क्षयं यान्ति, छिद्यन्ते विध्वनवल्लयः॥

मनः प्रसन्नतामेति, पूज्यमाने जिनेशवरे॥

Upsargāḥ kshayam yānti, Chhidhyante vighna vallayah, Manah prasanna tāmeti, Pujya māhne jineshware.
May all physical difficulties diminish,
May all obstacles get removed,
May the mind and heart become full of joy,
By worship of Arihanta.

**Reflection on Universal Friendship**

शिवमस्तु सर्वजगतः, परहितनिरता भवन्तु भूतगणः।
दोषा: प्रयांतु नाशं, सर्वत्र सुखी भवतु लोकः॥

Shivmastu Sarva Jagatah,
Par hit niratä bhavantu bhutaganäha,
Doshäha Prayantu Näsham,
Sarvatra Sukhi bhavatu lokah.

May the entire universe be blessed;
May all beings engage in each other’s well-being.
May all weakness, sickness and faults diminish;
May everyone everywhere be healthy, peaceful and happy in all respects.

**Reflection on Self-Realized Soul**

दया, शांति, समता, क्षमा, सत्य, त्याग, वैराग्य;
होय मुमुक्षु घट विषे, एह सदाय सुजाग्य।

dayä shänti samatä kshamä, satya, tyäg, vairägya,
hoya mumukshu ghata vishe, eha sadäya sujägya.
The true seeker of the Self possesses the seven cardinal virtues namely; compassion, peace, equanimity, forgiveness, truthfulness, renunciation, and non-attachment to worldly relations and objects. These qualities keep him constantly vigilant.

राग, द्वेष, अज्ञान ए, मुख्य कर्मनी ग्रंथ;

थाय निवृत्ति जेहथी, ते ज मोक्षनो पंथ.

raga, dvesha, ajnāna e, mukhya karma-ni grantha,
thāya nivrutti jeha-thi, te ja mokshano pantha.

Attachment, Hatred, and Ignorance of Self are the three principal reasons for the bondage of karma to the soul. The path that diverts away from karma is the true path of liberation.

**Divine Gratitude Prayer**

अज्ञानतिमिरांधनम्, ज्ञानाज्जन शलाकयाः

नेत्रं उन्मीलितं येन, तस्मै श्री गुरवे नमः

The darkness of ignorance was blinding my vision.
A healing paste (the medicine of true Knowledge) has been applied.
Now my inner eyes are open.
To the Master who helped me, who removed the layers of ignorance and enabled me to see rightly,
I humbly offer my appreciation and gratitude.
2.0 Ashta-prakāri Pujā (Worship)

Tirthankar Bhagawān’s Pujā or worship is done by offering various types of materials, reciting various sutras, and with spiritual reflection. In pujā, we should not offer material to Tirthankars with the desire of getting something in return but its only purpose should be simply to strengthen our internal devotional thought process.

Jain Pujas are classified into following categories:

Dravya-pujā

Tirthankar Bhagawān’s Dravya-pujā is done by offering certain material objects and reciting various sutras. There are two sub-categories of Dravya-pujā

Anga-pujā

Anga-pujā is done by anointing the different parts of an idol of Tirthankar with water, sandalwood paste, and a flower along with recitation of appropriate sutra.

Agra-pujā

Agra-pujā is done by placing incense stick (dhoop), a lamp, rice, fruit, and sweets in front of idols along with the recitation of appropriate sutra.

Bhäva-pujā

The reflection on the qualities of Tirthankar constitute Bhāva-pujā. This pujā is done by performing Chaitya-vandan where we reflect upon the qualities of the Tirthankara. The sutras recited while performing Dravya Pujā provide the thoughts for Bhāva Pujā. The associated outside activities are simply to strengthen the internal devotional thought process. The full benefit to enhance the spirituality of soul occurs through Bhāva Pujā.

Pujā Materials

The materials such as flowers, water, lamp, and fruits used in pujā involve some violence to one-sense living beings. Hence, Jain ascetics who live totally nonviolent lives and do
not possess any material items do not perform any types of Dravya pujā. They engage only in spiritual reflection or Bhāva Pujā.

However the Dravya pujā is meant for laypeople. Commonly, laypeople spend most of their time in fulfillment of social obligations, personal enjoyment, accumulation of wealth and power, and gaining better social status. Pujās and other religious rituals help laypeople to move from their routine social life to a spiritual life.

In the initial stage of spiritual development, a person needs religious symbols such as a Tirthankar idol to pray and offer pujā materials. Hence minimum violence to one-sensed living being is accepted for the laypeople for their spiritual progress. However, one should use proper wisdom to limit the quantity and usage of flowers, water, fire (Deepak, Dhoop), fruits, and sweets in pujā rituals and also in daily life to minimize the violence to one-sensed living beings.

**Ashta Prakāri Pujā (Eightfold Worship)**

“Ashta” means “eight” and “Prakāri” means “types”. Thus the Ashta-prakāri Pujā is done by offering eight different types of substances during worship. The material offered and used in the pujā is a symbolic representation to acquire virtues to improve our spiritually. One should reflect on such aspects while performing the Pujā rituals.

There are many different types of Pujās performed for various religious and social ceremonies. However this pujā is performed daily and is also included as a part of all other Pujā.

अष्ट प्रकारी पूजा विधि - Ashta Prakāri Pujā Ritual

1. **जल पूजा - Worship with Water**

नमोहयत्-सिद्धा-चार्योपाख्याय-सर्व-साधुभ्यः. .........................1.

Namorhat-siddhā-cāryopādhyāya-sarva-sādhubhyah. .1.
जन्नत कलश भरी आतमाः - jnäna kalasa bhari ätamä
जन्नत कलश भरी आतमाः, समता रस भरपूर।
श्री जिनने नवरावता, कर्म होये चकचूर..................1.
Jnäna kalasa bhari ätamä, Samatä rasa bharapura.
Sri jinane navarävatä, Karma hoye cakacura...............1.

जल पूजा जुगते करो - jala pujä jugate karo
जल पूजा जुगते करो, मेल अनादि विनाश।
जल पूजा फल मुज होजो, मागो एम प्रभु पास...............2.
Jala pujä jugate karo, Mela anädi vinäsa.
Jala pujä phala muja hojo, Mägo ema prabhu päsa......2.

Jal (Water) Puja (English verse):
My soul, a Kalash made of knowledge,
I fill, with the water of equanimity.
And as I bathe the Arihanta,
My karmas are washed away.

Mantra
ॐ ह्रीम श्रीम, परमपुरुषाय, परमेश्वराय, जन्म-जरा-मृत्यु निवारणाय,
श्रीमते जिनेन्द्राय, जलं यजामहे स्वाहा ॥
Om Hreem Shreem, Paramapurushäya, Parameshvaräya,
Janma-jarä-mrutyu-niväranäya Shreemate Jinendräya, Jalam
Yajämahe Swähä.

Ring Thäli
Do Jal Puja
While doing Jal Puja, please recite the following Duha and Meaning

मेरु शिखर नवरावे - meru sikhara navarāve

मेरु शिखर नवरावे हो सुरपति, मेरु शिखर नवरावे;

जन्म काल जिनवरजी को जाणी, पंच-रूप करी आवे….ho…1.

Meru sikhara navarāve ho surapati, Meru sikhara navarāve;
Janma kāla jinavaraji ko jāni, Panca-rupa kari āve. …ho. 1.

रत्न प्रमुख अड जातिना कलशा, औषधि चूरण मिलावे;

खीर समुद्र तीर्थोदक आणी, स्नात्र करी गुण गावे….ho……2.

Ratna pramukha ada jātinā kalasā, Ausadhi curana milāve;
Khira samudra tirthodaka āni, Snātra kari guna gāve. ..ho. 2.

एणी पेरे जिन-प्रतिमा को न्हवण करी, बोधि-बीज मानुं वावे;

अनुक्रमे गुण रत्नाकर फरसी, जिन उल्लम पद पावे. हो. ..3.

Eni pere jina-pratimā ko nhavana kari, Bodhi-bija mānu väve;
Anukrame guna ratnākara pharasi, Jina uttama pada päve.ho..........................................................3.

Meaning of Jal Puja

My soul is a Kalash (a small pitcher used to bath the idol) of knowledge, which is full of equanimity representing water. As I bathe the idol of Arihanta, I pray that the impurities of my Karma wash away from my soul.

Water also symbolizes the ocean. Every living being continuously travels through the ocean of birth, life, and death. This Pujā reminds us that one should live a life as pure as water with honesty, truthfulness, love, and compassion towards all living beings. This way, one will be able to cross life’s ocean and attain liberation.
2. चंदन पूजा - Worship with Sandal-wood paste

नमोहयत्-सिद्ध-चार्योपाध्याय-सर्व-साधुभ्य:। ..........................1.

Chandan (Sandal-wood paste) Pujä (English verse):
He whose face beams of the tranquility within
The one whose very nature is tranquil
To that Arihanta I worship
To make my soul tranquil.

Mantra
ॐ ह्री० श्री०, परमपुरुषाय, परमेश्वराय, जन्म-जरा-मृत्यु निवारणाय,
श्रीमते जिनेन्द्राय, चंदन यजामहे स्वाहा ॥

Om Hreem Shreem, Paramapurushāya, Parameswarāya, Janma-jarā-mrutyu-nivāranāya Shreemate Jinendrāya, Chandanam Yajāmahe Swāhā.

Ring Thali
Do Chandan Puja
Places to apply Chandan paste on the Murti:

Use the ring finger of the right hand for Chandan Pujā.

(Note1 - The finger nail should not touch the murti).

(Note2 - Do not apply Chandan on the palm or any other body parts of the idol)

1. Right toe of the idol, then left toe:
2. Right knee, then left knee:
3. Right center of arm, then left center of arm:
4. Right shoulder, then left shoulder:
5. Center of top of head:
6. Center of forehead:
7. Center of throat:
8. Center of chest:
9. Navel:
Meaning of Chandan Puja

To attain tranquility in our soul we worship the idol of Arihanta with the sandalwood paste because Arihanta is the supreme example of tranquility and his face is also tranquil.

Chandan symbolizes tranquility (calmness) in our soul. Chandan mixed with water is offered to subside the suffering of the world. During this Pujä one should reflect on Samyak Jnän. Samyak Jnän means proper understanding of reality that includes Soul, Karma, and their relationship. Jainism believes that the Path of Knowledge is the main path to attain liberation

Significance of Nav-Anga (nine places) Pujä

1. Toes –
Oh! Arihanta, you traveled great distances by foot to preach to the ignorant souls and to show them the right path of life. I therefore worship your feet. I wish for that kind of strength so that I can also bring righteousness to others and myself.

2. Knees –
With the help of these knees you stood motionless in meditation for days and achieved omniscience. By worshipping your knees I wish to find the strength to meditate.

3. Forearm –
Even though you had all the amenities and riches, you gave away everything with these hands, to realize your true self and to show the right path to mankind. All living beings were safe at your hands, as you promised them safety. By worshipping your forearm, I wish I do not get attached to material wealth, and I promise nonviolence towards all living beings.

4. Shoulders –
Even though you possessed the strength, you never misused it and never had pride. Your strength also carried the burden
of saving others. Likewise, I wish I never become proud and I am able to carry responsibilities.

5. Head –
Bhagawän, you were always absorbed in self-realization and in the betterment of all living beings. I wish to have the ability to think about the wellbeing of others. Siddha-shilā is located on the top of the universe. By worshipping the head, I wish to reach Siddha-shilā.

6. Forehead –
The Tirthankar radiates unconditional compassion and love to all living beings of the three worlds and hence all the three worlds pray to the Tirthankar. You are the crown jewel of three worlds. You were able to endure pleasure and pain equally. Worshipping your forehead will bring such good qualities to me.

7. Throat –
With your soothing and sweet sermon, you touched so many lives and helped them to realize their own true nature. Let my speech work for the good of others.

8. Heart –
Oh! Vitarāga Bhagawän! Your heart is full of amity, compassion, and mercy. Likewise, I wish my heart be full of these virtues.

9. Navel –
The navel is the center of concentration of the mind during meditation. I wish to attain the highest form of meditation to realize the self, as you did. I wish for that strength by worshipping your navel.
3. पुष्प पूजा - Worship with Flowers

नमोहत्-सिद्धा-चार्योपाध्याय-सर्व-साधुभ्यः ........................1.
namorhat-siddhā-cāryopādhīyā-sarva-sādhubhyah...1.

सुरभि अखंड कुसुम ग्रही - surabhi akhanda kusuma grahi
सुरभि अखंड कुसुम ग्रही, पूजो गत संताप.
surabhi akhanda kusuma grahi, pujo gata santāpa.

सुमजंतु भव्य ज परे, करीये समकित छाप. ....................1.
sumajantu bhavya ja pare, kariye samakita chāpa. ......1.

Pushpa (Flower) Pujā (English verse):
Perfumed, a flower in full bloom I hold;
For this Pujā, which destroys the misery of birth.
Just as a bee hovers around the flower;
To be around you always, I ask that Samyaktva be imprinted upon me.

Mantra
ॐ ह्ीीँ श्रीीँ, परमपुरषाय, परमेश्वराय, जन्म-जरा-मृत्यु निवारणाय,
श्रीमते जिनेन्द्राय, पुष्पं यजामहे स्वाहा ॥

Om Hreem Shreem, Paramapurushāya, Parameshvarāya, Janma-jarā-mrutyu-nivāranāya Shreemate Jinendrāya, Pushpam Yajāmahe Swāhā.

Ring Thali
Do Pushpa Puja

Meaning of Pushpa Puja
We should live our life like flowers full of love and compassion towards all living beings. By offering fragrant
and unbroken flowers to Arihanta we reflect upon to live our life like flower.

Pushpa or flower symbolizes conduct. Our conduct should be like a flower, which provides fragrance and beauty to all living beings without discrimination.

4. धूप पूजा - Worship with Dhoop

नमोहैत्-सिद्धा-चार्योपाध्याय-सर्व-साधुभ्यः: .........................1.
namorhat-siddha-caryopadhya-sarva-sadhubhya...1.

ध्यान घटा प्रगटावीये - dhyāna ghatā pragatāviye
dhyān ghatā pragatāviye, vama nayana jinā dhup.

ध्यान घटा प्रगटावीये, vāma nayana jina dhupa.
michchā durgandha dura tale, pragate ātma svārupa...1.

Dhoop (Incense Stick) Pujā (English verse):
Meditation illuminates the dense darkness,
Just as I offer the Dhoop before the beautiful eyes of the Jin;
Driving away the bad smell of wrong faith,
The innate nature of the soul emerges

Mantra
ॐ हे श्रीं, परमपुरुषाय, परमेश्वराय, जन्म-जरा-मृत्यु निवारणाय,
Shriṁ jīnendrāya, dhūpāh śvāhā ।

Om Hreem Shreem, Paramapuruśa, Parameswara, Janma-jara-mrutyu-nivaranā Shreemate Jinendra,
Dhoopam Yajāmahe Swāhā.

Ring Thali
Do Dhoop Puja

JAIN PUJA BOOK  21
While doing Dhoop Puja, please recite the following Duha

अमे धूपनी पूजा करिए रे - ame dhupani pujä karie re
अमे धूपनी पूजा करिए रे, ओ मन-मान्या मोहनजी;
अमे धूप-घटा अनुसरीए रे, ओ मन-मान्या मोहनजी
नहीं कोइ तमारी तोले रे, ओ मन-मान्या मोहनजी
प्रभु अंते छे शरण तमारुं रे, ओ मन-मान्या मोहनजी.......1.
ame dhupani pujä karie re, o mana-mänyä mohanaji;
amo dhupa-ghatä anusarie re, o mana-mänyä mohanaji;
nahi koi tamäri tole re, o mana-mänyä mohanaji;
prabhu ante che sarana tamäru re, o mana-mänyä mohanaji..

Meaning of Dhoopā Puja

By placing Dhoop (Incense Stick) on the left side of the idol, we initiate the upward
meditation to destroy the bad odor of Mithyātva (false faith) and manifest our pure soul.

Just as the fragrant smoke of the Dhoop goes upwards, we should begin our ever progressive spiritual journey leading to the top of the universe, above the Siddha-shilä.

Just as the Dhoop removes the bad odor, we should remove false faith (Mithyātva).

Dhoop also symbolizes an ascetic life. While burning itself, Dhoop provides fragrance to others. Similarly, true monks and nuns spend their entire life selflessly for the benefit of all living beings. This Pujä reminds us to thrive for an ascetic life, which ultimately leads to liberation.
5. दीपक पूजा - Worship with Lamp

Deepak (Lamp) Pujä (English verse):

Like a lamp, help us distinguish between good and bad
To avoid sorrow in this world and
One day, my internal lamp of knowledge will
Illuminate the entire universe

Mantra

ॐ ह्रीम श्रीम, परमपुरुषाय, परमेश्वराय, जन्म-जरा-मृत्यु निवारणाय,
श्रीमते जिनेन्द्राय, दीपं यजामहे स्वाहा ।।

Om Hreem Shreem, Paramapurushäya, Parameshvaräya,
Janma-jarä-mrutyu-niväranäya Shreemate Jinendräya,
Deepakam Yajämahe Swähä.

Ring Thali

Do Deepak Puja

During Dipak Puja – Recite the following Duha

दीपक पूजका दोहा - Worship with Lamp

JAIN PUJA BOOK 23
Meaning of Deepak Puja
The flame of a lamp (Deepak) represents a Pure Consciousness, or a Soul without any bondage, a Liberated Soul. When we light the lamp in the right manner, our miseries get destroyed. As a result, we get the knowledge in the form of Keval-jnān, which illuminates the whole universe.

Deepak symbolizes the light of knowledge. Deepak pujā is offered to destroy the darkness of ignorance and false beliefs. The ultimate goal of every living being is to be liberated from karma. To be liberated from Karma, one needs to be free from all vices such as anger, greed, ego, deceit, attachment, hatred and lust. By doing this Pujā one should strive to follow the five great vows: Non-violence, Truthfulness, Non-stealing, Chastity and Non-possession. Ultimately proper conduct coupled with right faith and knowledge will lead to liberation.

Chamar, and Darpan Ritual
After the completion of Deepak Puja, the Duhas of Chamar, and Darpan rituals are recited. Chamar and Darpan rituals are not offerings like other pujas. We do these rituals because we consider Tirthankars are the spiritual kings. Please recite the following Duhas during the ritual.
चामर वीङ्गने का दोहा - Swinging Chámara

बे बाजु चामर ढाले, एक आगल वज्र उलाले;
जड़ मेरु धरी उत्संगे, इंद्र चोसठ मलीआ रंगे.
प्रभुजीनु मुखूं जोवा, भवो भवनां पातिक खोवा. .......1.

दर्पण पूजा का दोहा - Worship with Mirror

प्रभु दर्शन करवा भणी, दर्पण पूजा विशाल.
आत्म दर्पणथी जुए, दर्शन होय ततकाल. .............1.

प्रभुजीनु मुखूं जोवा, भवो भवनां पातिक खोवा. .......1.

दर्पण पूजा का दोहा - Worship with Mirror

प्रभु दर्शन करवा भणी, दर्पण पूजा विशाल.
आत्म दर्पणथी जुए, दर्शन होय ततकाल. .............1.

प्रभुजीनु मुखूं जोवा, भवो भवनां पातिक खोवा. .......1.

दर्पण पूजा का दोहा - Worship with Mirror

प्रभु दर्शन करवा भणी, दर्पण पूजा विशाल.
आत्म दर्पणथी जुए, दर्शन होय ततकाल. .............1.

प्रभुजीनु मुखूं जोवा, भवो भवनां पातिक खोवा. .......1.

6. अक्षत पूजा (स्वस्तिक) - Worship with Rice

नमोहयत्-सिद्धा-चार्योपाध्याय-सर्व-साधुभ्य-.. ................1.

नम्रोहत-सिद्धा-चार्योपाध्याय-सर्व-साधुभ्य-..1.

शुद्ध अखंड अक्षत ग्रही - suddha akhanda aksata grahi

शुद्ध अखंड अक्षत ग्रही, नन्दावर्त विशाल.

पूरी प्रभु सन्मुख रहो, टाली सकल जंजाल. ................1.

suddha akhanda aksata grahi, nandavarta visala.

puri prabhu sanmukha raho, talli sakala janjala. .......1.
Akshat (Rice) Pujā (English verse):
Pure unbroken Akshat I hold
And draw this large Nandāvarta, In the presence of my lord,
I wish all my worldliness, Will destroy indefinitely

Mantra
ॐ हृ, परमपूर्व, परमेश्वर, जन्म-जरा-मृत्यु निवारण, श्रीमते जीनद्र, अक्षतं यजामहे स्वाहा ॥
Om Hreem Shreem, Paramapurushāya, Parameshvarāya, Janma-jarā-mrutyu-nivāranāya Shreemate Jinendrāya, Akshatam Yajāmahe Swāhā.

Ring Thali
Do Akshat Puja

स्वस्तिक के दोहे - Additional Swastik Dohe
दर्शन ज्ञान चारित्रना, आराधनाथी सार.
सिद्धशिलानी उपरे, हो मुज वास श्री कार..........................1.
darsana jnāna cāritranā, ārādhanaathī sār.
siddhasilāni upare, ho muja vāsa sri kāra. ..........................1.
अक्षत पूजा करतां थकां, सफल करूं अवतार.
फल मांगु प्रभु आगले, तार तार मुज तार.........................2.
aksata pujā karatā thakā, saphala karu avatāra.
phala māgu prabhu āgale, tāra tāra muja tāra. ...............2.
सांसारिक फल मागीने, रडवड्यो बहु संसार.
अष्ट कर्म निवारवा, मांगु मोक्ष फल सार.........................3.
sānsārika phala māgine, radavadyo bahu sansāra.

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A meaning of Akshat Puja

By offering pure and unbroken rice grains in the form of Nandavarta, we meditate in front of Arihanta, keeping all our worldly attachments away. The rice grain without the husk, called Akshat, is a kind of grain that does not germinate. One cannot grow rice plants by seeding this type of rice. It symbolizes the last birth. By doing this Puja one should strive to live life in such a way that at the end of this life one will be liberated and not born again.

7. नैवेद्य पूजा - Worship with Naivedya (Sweet)

नमोहयत्-मसद्धा-चायोपाध्याय-सर्व-साधुभ्यः. .........................1.

namaorhat-siddha-caryaopadhyaya-sarva-sadhubhyaah...1.

अणाहारी पद में कर्या - anahari pada me karya
अणाहारी पद में कर्या, विग्गह गड़य अनन्त.
दूर करी ते दीजिये, अणाहारी शिव सन्त. .........................1.

anahari pada me karya, viggaha gaiya ananta.
dura kari te dijiye, anahari siva santa. .........................1.

Naivedya (Sweet) Puja (English verse):
Many a times I have gone hungry
O Pure One! Without a trace of desire,
Do satiate me eternally.

**Mantra**

ॐ ह्रीं श्रीं परमपुरुषाय परमेश्वराय, जन्म-जरा-मृत्यु निवारणाय, 
श्रीमते जिनेन्द्राय, नैवेद्यं यजामहे स्वाहा ॥

Om Hreem Shreem, Paramapurushāya, Parameshvarāya, 
Janma-jarā-mrutyu-nivāranāya Shreemate Jinendrāya, 
Naivedyam Yajāmahe Swāhā.

Ring Thali

Do Naivedya Puja

**Meaning of Naivedya Puja**

In the course of the cycle of birth and death, I have remained 
hungry many times but that was transitory. O! Arihanta! give 
me the permanent state where there is no desire of food.

Naivedya symbolizes tasty foods. By doing this Pujā, one 
should strive to reduce or eliminate the attachment to tasty 
food. Healthy food is essential for survival; however, one 
should not live to eat tasty foods. The ultimate aim in one’s 
life is to attain a state where no food is essential for one's 
existence, and that is the life of a liberated Soul, who resides 
in Moksha forever in ultimate bliss.
8. फल पूजा - Worship with fruits

नमोहैत्-सिद्धा-चार्योपाध्याय-सर्व-साधुभ्यः. ...................1.
namorhat-siddhä-cäryopädhyäya-sarva-sädhubhyah...1.

इन्द्रादिक पूजा भणी - indrädika pujä bhani
इन्द्रादिक पूजा भणी, फल लावे धरी राग.
पुरुषोत्तम पूजी करी, मागे शिव-फल त्याग.........................1.
indрадика пujä bhani, phala läve dhari räga.
purusottama puji kari, mäge siva-phala tyäga..................1.

Fal (Fruit) Pujä (English verse):
Just as Indra and other Devas
Out of their extreme love for you,
I bring along ‘fruits’ to worship. Upon meeting you, O Supreme soul,
I renounce worldly aspirations and desire only Moksha, as
the fruit of all my actions.

Mantra
ॐ ह्ीीँ श्रीीँ, परमपुरुषाय, परमेश्वराय, जन्म-जरा-मृत्यु निवारणाय,
श्रीमते जिनेन्द्राय, फलानी यजामहे स्वाहा ।।
Om Hreem Shreem, Paramapurushäya, Parameshvaräya, Janma-jarä-mrutyu-niväränäya Shreemate Jinendräya, Falam Yajämahe Swähä.
Ring Thali
Do Fal Puja
Meaning of Fal Puja

For the Puja of Arihanta, the Supreme Being, heavenly gods bring fruits with devotion and request for their liberation, the ultimate fruit.

Fruit is a symbol of Moksha or Liberation. If we live our life without any attachment to worldly affairs, continue to perform our duty without any expectation of rewards, truly follow an ascetic life, and have love and compassion towards all living beings, we will attain the fruit of Liberation. This last Puja symbolizes the ultimate achievement of our life.

The main purpose of Puja is that by reciting the virtues of the Tirthankar we remind ourselves that we also have the same virtues, and that by taking the path of the Tirthankars we can also achieve Nirvana.

“To kill or hurt any living being amounts to killing or hurting one self. Compassion to others is compassion to one's own self. Therefore one should avoid violence that cause pains to any living beings.”

Mahāvira (Bhagavati Arādhana, 797)

“Do all the good you can, By all the means you can, In all the ways you can, In all the places you can, At all the times you can, To all the people you can, As long as you ever can.”

- John Wesley

Mindfulness is waking up and living in harmony with oneself and with the world and appreciating the fullness of each moment of life.
3.0 Dreams of Mother Trishalä

It is a well-established convention that mother of a would-be Tirthankar witnesses 14 or 16 auspicious dreams.

At the appropriate time, Queen Trishalä visualized fourteen beautiful and auspicious, dreams. After witnessing these dreams, she went to her husband and narrated the dreams to him. After hearing about these auspicious dreams, King Siddhärtha gathered several scholars to analyze the significance of these dreams.

01. Lion¹
The first dream Queen Trishala had was of a Magnificent Lion. His claws were beautiful and well poised. The lion had a large well-rounded head and extremely sharp teeth. His lips were perfect and his eyes were sharp and glowing. His tail was impressively long and well-shaped. Queen Trishala saw this lion descending towards her and entering her mouth.

This dream indicated that her son would be as powerful and strong as the lion. He would be fearless, almighty, and capable of ruling over the world.

02. Elephant
The second dream Queen Trishala had was of an Elephant. It was a big, tall and impetuous elephant, with four tusks. It was an auspicious elephant, and was endowed with all the desirable marks of excellence.

This dream indicated that Queen Trishala would give birth to a child with exceptionally good character. The four tusks signified that he would guide the spiritual chariot with its four components: monks, nuns, laymen and laywomen.

¹ In her first dream, Mother Trishala saw Lion, Mother Marudevi saw Bull, and remaining 22 mothers saw Elephant. Since this is Shri Mahavir Janma Kalyanak day, the Lion is shown as first dream and not an Elephant as standard text indicates.
03. Bull
The third dream Queen Trishala had was of a Bull. The bull was noble, grand, and had a majestic hump. It had fine, bright, and soft hair on its body. Its horns were superb and sharply pointed.

This dream indicated that her son would be highly religious and spiritual teacher. He would help cultivate religion.

04. Goddess Lakshmi
The fourth dream Queen Trishala had was of the Goddess Laxami, the goddess of wealth, prosperity and power. She was seated on lotus and wore rows of pearls interlaced with emeralds and a garland of gold. A pair of earrings hung over her shoulders with dazzling beauty.

This dream indicated that her son would enjoy great wealth and splendor. He would be a Tirthankar, the supreme benefactor of all.

05. Garland
The fifth dream Queen Trishala had was of a Beautiful Garland descending from the sky. It smelled of mixed fragrances of different flowers. These flowers bloomed during all different seasons. The whole universe was filled with their fragrance.

This dream indicated that the fragrance of her son's teaching will spread throughout the entire universe and he would be respected by all.

06. Full Moon
The sixth dream Queen Trishala had was of a Full Moon. It was a very auspicious sight. The moon was at its full glory. It awoke the lilies to full bloom. It was as bright as a star.

This dream indicated that the child would lessen the suffering of all living beings. He would bring peace to the world. He would help the spiritual progress of humanity at large.
07. Bright Sun
The seventh dream Queen Trishala had was of the Bright Sun. The sun was shining and destroying darkness. It was as bright as the flames of a forest fire. The sun rose and ended the evil activities of the creatures who thrive at night.

This dream indicated that her son would have supreme knowledge and would dispel the darkness of delusions from the masses.

08. Flag
The eighth dream Queen Trishala had was of a Large Flag flying on a golden stick. The flag fluttered softly and auspiciously in the gentle breeze. It attracted the eyes of all. A radiant lion was pictured on it.

This dream indicated that her son would carry the banner of religion. He would reinstate the religious order throughout the Universe.

09. Golden Vase
The ninth dream Queen Trishala had was of a Golden Vase filled with pure water. It was a magnificent, beautiful, and bright vessel. It was decorated with garland.

This dream indicated that her son would be perfect in all virtues and would be full of compassion for all living beings. He would be a supreme religious personality.

10. Lotus Lake
The tenth dream Queen Trishala had was of a Lotus Lake. Thousands of lotuses were floating on the lake, and they all opened at the touch of the sun's rays. The lotuses had a very sweet fragrance.

This dream indicated that her son would be beyond worldly attachment. He would help liberate human beings who were tangled in the cycle of birth, death, and misery.
11. Ocean
The eleventh dream Queen Trishala had was of an Ocean. Its water rose in all directions to great heights. The wind blew gently and created waves.

This dream indicated that her son would have a serene and pleasant personality. He will escape from life on the ocean of birth, death and misery and will achieve infinite perception and knowledge. This will lead his soul to Moksha (liberation).

12. Celestial Plane
The twelfth dream Queen Trishala had was of a Celestial chariot. The chariot resounded with celestial music. It was saturated with the intoxicating aroma of incense.

This dream indicated that all of the Angels in heaven would respect, honor, and salute her son's spiritual teachings and they would obey him.

13. Heap of Jewels
The thirteenth dream Queen Trishala had was of a Big Heap of Jewels. It was a mixture of all types of gems and precious stones.

This dream indicated that her son would have infinite virtues and wisdom and he would attain supreme spiritualism.

14. Smokeless Fire
The fourteenth dream Queen Trishala had was of a Smokeless Fire. The fired burned with great intensity, but there was no smoke.

This dream indicated that her son would reform and restore religious order. He would remove blind faith and orthodox rituals. Further he would burn or destroy his karmas and attain salvation.

15. Pair of Fish
According to Digamber Tradition, some scriptures say that Queen Trishala had sixteen dreams. The fifteenth dream
was of a Pair of Fish which indicated that her son would be extremely handsome.

16. Lofty Throne
The sixteenth dream was of a Lofty Throne, which indicated that he would have a very high spiritual status.

Summary
Together, they summarized that the child that will be born will become strong, courageous, and full of virtues. He will be a religious and spiritual leader, will reform the religious order and will guide all creatures on the universe on the path to liberation. This child was Lord Mahāvīr and was born on the thirteenth day of the bright half of the month Chaitra, 599 BC.
### 4.0 Shänti Kalash

#### नमस्कार मंगल सूत्र - namaskar mangal sutra

| Namo अरिहतानां । | Namo arihantänām । |
| Namo सिद्धानां । | Namo siddhānām । |
| Namo आयरियाणां । | Namo āyariyānām । |
| Namo उवज्झायाणां । | Namo uvajjhàyānām । |
| Namo लोए सव्वसा०णां । | Namo loe savvasāḥūnām । |
| एसो पंच नमुक्कारो । | eso pancha namukkāro । |
| सव्वपावप्पणासणो । | savvapāvappanāsano । |
| मंगलाणं च सव्वेमसं मंगलाणं च सव्वेमसं । | mangalānām cha savvesim padhamam havai mangalam ।|

#### उवसग्ग-हरं स्तोत्र - Uvasagga-haram Stotra

उवसग्ग-हरं पासं, पासं वंदामि कूम्भ-घणं-मुक्कं।

विशहर-विस-निन्नाां, मंगल-कल्लाण-आवासं।.............1.

विशहर-फुलिंग-मंतं, कंधे धारेइ जो सया मणुओ।

तस्स गह-रोग-मारी, दुढ़-जरा जंति उवसामं।.............2.

चिंड़उ दूरे मंतो, तुज्जा पणामो वि बहु-फलो होइ।
नर-तिरिएसु वि जीवा, पावंति न दुःख-दोगच्छं .................3.
तुह सम्मते लद्दे, चिंतामणि-कण्ण-पायव-भभिए.
पावंति अविग्धेण, जीवा अयरामर ठाणं .........................4.
इय संघुओ महायस! भव्ति-भर-निबभरेण हिअएण.
ता देव! दिज्ज बोहिं, बभे भवे पास! जिन-चंद! ..............5.

Uvasagga-haram Stotra

uvasagga-haram pāsam, pāsam vandāmi kamma-ghanamukkam.
visahara-phulinga-mantam, kanthe dhārei jo sayā manuo.
tassa gaha-roga-māri, duttha-jāra janti uvasābam......2.
citthau dure manto, tujjha panāmo vi bahu-phalo hoi.
nara-tiriesu vi jivā, pāvanti na dukkha-dogaccam. ........3.
tuha sammatte laddhe, cintāmani-kappa-pāyava-bbhahie.
pāvanti avigghenam, jivā ayarāmaram thānam...............4.
iya santhuo mahāyasa! bhatti-bbhara-nibbharena hiaena.
tā deva! dijja bohim, bhave bhave pāsa! jina-canda! ...5.

बृहच्छान्ति - Brhacchāntih

भो भो भव्याः !श्रृणूत वचनं प्रस्तुतं सर्वमेतद्,
ये यात्रायां त्रिभुवन-गुरो-राहिता !भक्तिभाजः;
तेषां शान्तिभेवतु भवता-महेंदादि-प्रभावा-
दारोग्य-श्री-धृति-मलित-करी कलेश-विध्वंस-हेतुः.................1.
भो भो भट्य-लोका !इह हि भरते-रावत-विदेर-संभवानां,
समस्त-तीर्थकर्ता, जन्म न्यासन-प्रकाश-नन्दर-मयथिना
विज्ञाय, सौधमा-धिपति: सुघोषा-घण्टा-चालना-नन्दरं, सकल-सुरा-
सुरेण्द्रः

सह समागत्य, सविनय-महद्द-भद्रारं गृहीतवा, गतवा कनकाध्रि-
शृङ्गे,
विहित-जन्माभिषेकः शान्ति-मुद्घोषयति यथा, ततोहं कृतानुकार-
मिति कृतवा,
महाजने येन गतः स पन्था, इति भव्यजनेः सह समेत्य,
स्नात्र-पीठे स्नात्रं विधाय, शान्ति-मुद्घोषयामि,
तत् पूजा-यात्रा-स्नात्रादि-महोत्सव-नन्दरमिति कृतवा कर्ण दत्वा
निश्चयताः निश्चयताः, स्वाहा..................................2

ॐ पुण्याः पुण्याः, प्रीयन्द्तां प्रीयन्द्तां, भगवन्तोहन्तः सर्वजः
सर्व-दर्शिन्य-स्त्रिलोक-नाथा-स्त्रिलोक-महिता-स्त्रिलोक-पूज्या-
स्त्रिलोकेश्वरा-स्त्रिलोको-दृयोत-करा:.........................3.

ॐ ऋषभ-अस्जत-संभव-अभिनदन-सुमलि-पदप्रभ-
सुपाश्व-चन्द्रप्रभ-सुविथि-शीतल-श्रेयांस-वासुपूज्य-विमल-
अनन्त-धर्म-शान्ति-कुन्दु-अर-मलित-मुनिसुङ्गत-
नमः-नेमः-पार्वत्य-वर्धमानान्तम् जिनाः सन्नवतेः शान्तिकराः भवर्तु, स्वाहा ................................................................. 4.

ॐ मुनयो मुनि-प्रवरा रिपु-विजय-दुर्भिक्ष-कान्तारेषु दुर्ग-मार्ग्युः रक्षन्तु वो नित्यं, स्वाहा ........................................ 5.

ॐ हीं श्रीं धृति-मति-कीर्ति-कालिन्ति-बुद्ध-लक्ष्मी-मेधा-विद्या-साधन-प्रवेश-निवेशनेषु सुगृहीत-नामानो जयन्तु ते जिनेन्द्रा:  .... 6.

ॐ रोहिणी-प्रज्ञन्ति-वज्जशृङ्खला-वज्जाङ्कुशी-अप्रतिचक्का-पुरुषदल्त-काली-महाकाली-गौरी-गौरव्य-सर्वस्वर-महाज्वाला-मानबी-वैरोट्या-अच्छुप्ता-मानसी-महामानसी-षोडश-विद्या-देव्यो रक्षन्तु वो नित्यं, स्वाहा ................................................................. 7.

ॐ आचार्यो-पाध्याय-प्रभृति-चातुर्वर्णस्य श्रीश्रावण-सहस्त्रय शान्तिभवतु तुष्टिभवतु पुष्टिभवतु ........................................ 8.

ॐ ग्रहाश्चन्द्र-सूया-कर्कक-बुध-बृहस्पति-शुक्र-शनैचर-राहु-केतु-सदहतााः, सनोक्तालाः, सोम-यम-वरुण-कुबेर-वासवादित्य-स्कन्द-विनायकोपेता ये चान्येष्वपि ग्राम-नगर-क्षेत्र-देवता-देवस्ते सर्वे प्रीयन्तां प्रीयन्तां, अक्षीण-कोश-कोषागारा नर-पत्यश्र भवन्तु, स्वाहा. ........ 9.

ॐ पुत्र-मित्र-आतृ-कल्र-सुहस्त-स्वजन-संबन्धि-बन्धु-वर्ग-सहिता नित्यं चामोद-प्रमोद-कारिणः,
अस्मिन्तं भूमण्डल आयतनः-निवासः-साधु-साध्वी-श्रावकः
श्राविकाणाः,
रोगोपर्याणः-व्याधिः-दुःखीतः-दौर्मनस्योपशमनाय शान्तिभैवतुः
........................................................................................................10.
ॐ तुष्टं-पुष्टं-ऋढिः-बृद्धं-मांगल्योत्सवः,
सदा प्रादुर्भेतानि पादानि शाम्यन्तु दुरितानि,
शत्रः पराइमुखः भवन्तु, स्वाहा ...............................11.
श्रीमाते शान्ति-नाथाय, नमः शान्ति-विधायिने.
तैलोक्यस्यारः-राधीश्-मुकुटाभ्यंचिताङ्गः......................12.
शान्ति: शान्तिकरः श्रीमान्, शान्ति दिशतु मे गुरुः.
शान्तिरेव सदा तेषां, येषां शान्तिः गृहे ..............................13.
उन्मृष्टः-रिष्टः-दुष्टः-ग्रहगति-दुःस्वप्नः-दुर्मितादि
श्री-संघ-जगज्जनं-पद-राजाधिप-राज-सन्निवेशानामः
गोष्ठिकं-पृष्ठः-मुख्याणां, द्याहरणंपथ्यारे-चान्तिम्................15.
श्री-श्रमण-संघस्य शान्तिभैवतुः.
श्री-जन-पदानां शान्तिभैवतुः.
श्री-राजाधिपानां शान्तिभैवतुः.
श्री-राज-सन्निवेशानां शान्तिभैवतुः.
श्री-गोष्ठिकानां शान्तिभैवतुः.
श्री-पौर-मुख्याणां शान्तिभेवतु।
श्री-पौर-जनस्य शान्तिभेवतु।
श्री-ब्रह्म-लोकस्य शान्तिभेवतु।
ॐ स्वाहा, ॐ स्वाहा, ॐ श्री पार्श्वनाथाय स्वाहा。.........16।
एषा शान्ति: प्रतिष्ठा-यात्रा-स्नात्राद्य-वसानेषु शान्ति-कलशं
गृहीत्वा
कुड़कुम-चन्दन-कर्पः-गरु-धूप-वास-कुसुमाङ्जलिः -समेतः
स्नात्र-चतुष्किनियां श्री-संघ-समेतः शुचि-शुचि वपुः,
पुष्प-वस्त्र-चन्दना-भरणा-लंकृतः पुष्पमालां कण्ठे कृतवा,
शान्ति-मुद्धोषितं किरदा, शान्ति-पानीयं मस्तके दातव्यमिति。।17।
नृत्यन्ति नृत्यं मण्ण-पुष्प-वषां, सृजन्ति गायत्रि च मुद्गलानि।
स्तोत्राणौ गोत्राणौ श्री-समेताः कल्याणाएँ भुजायो हि जिनाभिषेके
कल्याण-भाजोस्मेत भूलगतमत्तु भावनु भूतविः।18।
शिवमस्तु सवयं जगत्, परहित-ननरता भवनु भूतगणः।
दोषा: प्रयान्तः नाशां, सवंत्र सुखी-भवन्तु लोकाः。…………19।
अहं तिथ्ययारावाह, सिवादेवी तुम्ह नयर-निवासिनी।
अम्ह सिवं तुम्ह सिवं, असिवो-वसमं सिवं भवतु ।स्वाहा ।
.................................................................20।
उपसर्गाः क्षयं यान्ति, द्विदृष्टंन्ते विध्यनं वल्लयः।
मनं: प्रसन्ननमात्मेति, पूज्यमाने जिनेश्वरे。………………21।
**Brhacchántih**

bho bho bhavyāh! srnuta vacanam prastutam sarvametad,
ye yātrāyām tribhuva-na-guro-rāhratā! bhaktibhājah;
tesāṃ sāntirbhatvatu bhavatā-marhadādi-prabhāvā-
bho bho bhavya-lokā! iha hi bharatai-rāvata-videha-
sambhavānām,
samasta-tirthakrtām, janma nyāsana-prakampā-nantara-
mavadhinā
vijnāya, saudharmā-dhipatiḥ sughosā-ghantā-cālanā-
nantaram, sakala-surā-surendraiḥ saha samāgya,
savinaya-marhad-bhattārakam
grhitvā, gatvā kanakādhri-srnte, vihita-janmābhisekah sānti-
mudghosayati yathā, tatoham kṛtānukāra-miti kṛtvā,
mahājano yena gataḥ sa panthā, iti bhavyajanaiah saha
sametya, snātra-pithe snātram viḍhāya, sāntī-mudghosayāmi,
tat pujā-yātrā-snātrādi-mahotsavā-nantaramiti
kṛtvā karnam datvā nisamyatām nisamyatām, svāhā. ..2.
OM punyāham punyāham, priyantām priyantām,
bhagavantorhantah
sarvajñāh sarva-darsina-striloka-nāthā-striloka-mahitā-

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2 This sentence is modified from “Pradhaman Sarva Dharmanam” because it violates the true spirit of one of the fundamental principle of Jainism which is Anekantvaad (pluralralism view points).
OM rsabha-ajita-sambhava-abhinandana-sumati-padmaprabha-
supārśva-candraprabha-suvidhi-sitala-sreyāmsa-vāsūpujya-
vimala-ananta-dharma-sānti-kunthu-ara-mallī-munisuvrata-
nami-nemi-pārśva-vardhamānāntā jināḥ sāntāḥ sāntikarā
bharvantu, svāhā. ......................................................... 4.

OM munayo muni-pravarā ripu-vijaya-durbhikṣa-kāntāresu
durga-
mārgesu raksantu vo nityam, svāhā. ......................... 5.

OM hrim srim dhrti-mati-kīrti-buddhi-lakṣmi-medhā-
vidyā-sādhana-pravesa-nivesanesu sughrīta-nāmāno jayantu
te jinendrāḥ. ............................................................... 6.

OM rohini-prajnapti-vajrasrnkhalā-vajrānkusi-apracticakrā-
prurasadattā-kālī-mahākālī-gaurī-gāndhārī-sarvāstra-
mahājvalā-mānavi-vairotyā-acchuptā-mānasi-mahāmānasi-
sodasa-vidyā-devyo raksantu vo nityam, svāhā. ........ 7.

OM ācāryo-pādhīyāya-prabhṛti-cāturvarnasya srisrama-
sanghasya sāntirbhavatu tustirbhavatu pustirbhavatu. 8.

OM grahāscandra-suryāngāraka-budha-brhaspati-sukra-
sanaiscara-rāhu-ketu-sahitāḥ, salokapālāḥ, soma-yama-
varuna-kubera-vāsavā-ditya-skanda-vināyakopetā ye cānyepi
grāma-nagara-ksetra-devatā-dayaste sarve priyantām
priyantām, aksina-kosa-kosthāgārā nara-patayasca
bharvantu, svāhā.......................................................... 9.

OM putra-mitra-bhrātr-kalatra-suhrt-svajana-sambandhi-
bandhu-varga-
sahitā nityam cāmoda-pramoda-kārinah, asmimsca
bhumandala āyatana-nivāsī-sādhu-sādhvi-srāvaka-
srāvikānām, rogopasarga-vyādhi-duhkha-durbhikṣa-
daurnmanasyopasamanāya sāntirbhavatu.......................... 10.

OM tusti-pusti-rddhi-vrddhi-māngalyotsavāḥ, sādā
prādurbhutāni pāpāni sāmyantu dūritāni, satravah
parānmukhā bharvantu, svāhā. ..................................... 11.
srimate śānti-nāthāya, namah śānti-vidhāyine.
sāntih sāntikaraḥ srimān, sāntim disatu me guruh.
sāntireva sadā tesām, yesām sāntirgrhe grhe. ...........13.
unmrsta-rista-dusta-grahagati-duhsvapna-duhnimittādi.
sri-sangha-jagajjana-pada-rājādhipa-rāja-sannivesānām.
gosthika-pura-mukhyānām, vyāharanairvyāharechāntim.
......................................................................................15.
sri-sramana-sanghasya sāntirbhavatu.
sri-jana-padānām sāntirbhavatu.
sri-rājādhipānām sāntirbhavatu.
sri-rāja-sannivesānām sāntirbhavatu.
sri-gosthikānām sāntirbhavatu.
sri-paura-mukhyānām sāntirbhavatu.
sri-paura-janasya sāntirbhavatu.
sri-brahma-lokasya sāntirbhavatu.
OM svāhā, OM svāhā, OM sri pārsvanāthāya svāhā....16.
esā sāntiḥ pratisthā-yātrā-snātrādyā-vasānēsū sānti-kalasam
grhitvā kunkuma-candana-karpurā-garu-dhupa-vāsa-
kusmānjalī- sametah snātra-catuskikāyām sri-sangha-
sametah suci-suci vapuh, puspa-vastra-candana-bharanā-
lankrtāh puspāmālām kanthe krtvā, sānti-mudghosayitvā,
sānti-pāniyam mastake dātavyamiti...............................17.
nrtyanti nrtyam mani-puspa-varsam, srjanti gāyanti ca
mangalāni.
stotrānī gotrānī pathanti mantrān,
kalyāṇa-bhājo hi jinābhiseke. ......................................18.
sivamastu sarva-jagatah, parahita-niratā bhavantu bhutaganāh.
dosāḥ prayāntu nāsam, sarvatra sukhi-bhavantu lokāh. .19.
aham titthayara-māyā, sivādevi tumha nayara-nivāsini.
amha sivam tumha sivam, asivo-vasamam sivam bhavatu…svāhā. ..................................................20.
upasargāḥ ksayam yānti, cchidyante vighna-vallayah.
manah prasannatāmeti, pujaṁēne jinesvare............21.
sarva-mangala mānagalyam, sarva-kalyāna-kāranam.
sarva ātmānu mokshāni, jainam jayati sāsanam..........22.
5.0 आरती और मंगळ दीवो – Ärati and Mangal Divo

आरती - Ärati

जय जय आरती आदि जिणंदा, नाभिराया मरुदेवी को नोदा जयवि
पहेली आरती पूजा किए, नरभव पामीने लाहो लीजे………..जयवि
दूसरी आरती दिन दयाला, धूलेवा नगरमां जग अजवाला ..जयवि
तीसरी आरती त्रिभुवन देवा, सुरनर इन्द्र के तोरी सेवा ..जयवि
चौथी आरती चउगति चूरे, मनवांछित फल शिवसुख पूरे ..जयवि
पंचमी आरती पुण्य उपाया, मूलचन्दे रिखव गुण गाया ..जयवि

Jaya jaya arati adi jinanda, Nabhi raya Marudevi ko nanda;
---------Jayajaya

Paheli arati puja kije, Narabhava pamine lavho lije;
---------Jayajaya

Dusari arati din-dayala, Dhuleva nagar mahen jaga ujiyala;
---------Jayajaya

Teesari arati tribhuvana deva, Sura nara Indra kare tori seva;
---------Jayajaya

Chauthi aarti chau gati chure, Mana vanchhit phala shiva
sukha pure; ---------Jayajaya

Panchami arati punya upayo, Mulachanda Rishabha guna
gayo. ..................Jayajaya
Arti Meaning
With this lighted lamp (arati), I pray that Lord Adinath, beloved son of King Nabhi and Queen Marudevi, be victorious;

With this first arati puja, I am participating in this auspicious activity in this human life;

With this second arati, I pray to Lord Adinath, who is merciful to the poor and whose virtues enlighten even poorly lit places;

With this third arati, I pray to Adinath, Lord of the three universes, who is worshipped by heavenly beings, humans and their kings;

With this fourth arati, I pray that Lord Adinath help me eliminate wandering in four life forms and to be able to obtain the eternal happiness of moksha;

With this fifth arati, according to Mulchand (the poet), by praising the virtues of Lord Rushabh Dev, the worshipper generates punya (good karmas).

मंगळ दीवो - Mangal Divo
दीवो रे दीवो प्रभु मंगलिक दीवो, आरती उतारण बहु चीरंजीवो सोहामणुं घेर पर्व दिवाळी, अंबर खेले अमराबाळी
दीपाळ भणे एणे कुळ अजवाळी, भावे भगते विधन निवारी
दीपाळ भणे एणे ए कक्षिकांवे, आरती उतारी राजा कुमारपाळे
अम घेर मंगलिक तुम घेर मंगलिक,
मंगलिक चतुर्विंघ संधने होजो.......................दीवो रे दीवो

Divo Re Divo Prabhu Mangalica Divo, Aarti Utari Bhau Chiran Jivo.
Sohamanu Gher Parva Divali, Amar Khele Amaara Bali.
Dipala Bhane Aane Kula Ajavali, Bhave Bhagate Vighana Nivari.
Dipal A Bhane Aane E Kale Kali, Aarti Utari Raaja Kumara Pale.
Ama Gher Mangalica Tuma Gher Mangalica, Mangalica Chatur Vidha Sanghane Hojo.........Divo Re Divo

**Mangal Divo Meaning**

O Lord! On this auspicious occasion we worship you with a lamp, Long live the performer of the Ärati.

Performing Ärati is as blissful as the occasion of Diwáli at our house, and as if the heavenly beings are dancing with joy.

Devotees who perform Ärati make their families proud and overcome obstacles.

The poet (Dipäl) says that in Kaliyug, King Kumārpāl performed the Ärati.

Let there be auspiciousness in our house, in your house and in the entire community

"One should not injure, subjugate, enslave, torture or kill any living beings including animals, living organism, and sentient beings. This doctrine of Non-Violence (Ahimsa Dharma) is immaculate, immutable and eternal."

Mahāvira (Achāranga Sutra, Ch. 4)

End