

JAIN CENTER OF GREATER PHOENIX

PATHSHALA PRAYERS

English

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1 NAMOKAR MANTRA MEANING:

I bow to Arihantas (Tirthankars), the perfected human souls, who have reached enlightenment by overcoming their 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 Acharyas, who are the head of Jain congregation and 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 Upadhyays 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 Sadhus and Sadhvis who strictly follow the five great vows of conduct and inspire us to live a simple life.

To these five types of souls, I offer my praise.
Such praise will help diminish my negative vibrations and sins.
Offering this praise is most auspicious of all benedictions.

In short, I bow and seek inspiration from perfected human souls, liberated souls, enlightened ascetic leaders, ascetic teachers, and all monks and nuns in the world who practice non violence (Ahimsa), truthfulness, non-stealing, celibacy and non possessiveness in their conduct, non-absolutistic viewpoint (Anekantavada) in their thinking.

2 MANGAL PATH MEANING:

There are four auspicious entities in the universe.
The Arihantas are auspicious. The Siddhas are auspicious.
The Sadhus 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 Sadhus 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 Sadhus. I take refuge in the religion explained by the omniscient.

3 NAMOKAR MANTRA

Om Namō Arihantanam

Om Namō Siddhanam

Om Namō Ayariyanam

Om Namō Uvajjhayanam

Om Namō Loe-Savva Sahunam

Eso Panch Namukkaro

Savva-Pava Panasano

Manglanam cha Savvesim

Padhamam Havai Mangalam

4 MANGAL PATH

Chattari Mangalam, Arihanta Mangalam,

Siddha Mangalam, Sahu Mangalam,

Kevali Pannatto Dhammo Mangalam !

Chattari Loguttama, Arihanta Loguttama,

Siddha Loguttama, Sahu Loguttama,

Kevali Pannatto Dhammo Loguttamo !

Chattari Saranam Pavajjami, Arihante Saranam Pavajjami,

Siddhe Saranam Pavajjami, Sahu Saranam Pavajjami,

Kevali Pannattam Dhammam Saranam Pavajjami !!

5 SARASWATI MAHA MANTRA MEANING:

Oh Goddess, you are living in the mouth of the Arihant. You can destroy all sins. Thousands of flames are burning from you and you are distributing divine knowledge. Burn and destroy my sins.

Ksham Ksheem Kshoom Kshoum Kshah. Remove all my negativities. You are white like milk. You took birth from nectar. Grant me wisdom.

Ksham - seed of power for protection and happiness.

Ksheem - seed of psychic power and goodness.

Kshoom - seed of power to remove sadness and depression.

Kshoum - seed of power to purify sushumna and contact Divine

Kshah - seed of calling power and acceptance

6 Meanings of Mantras & Slokas:

- 1) With Bhagwan's darshan one achieves lasting happiness. With Bhagwan's darshan one achieves various virtues. With Bhagwan's darshan one achieves all virtues leading to Moksha.
- 2) Pray the Bhagwan with pure thoughts. Give charity with pure thoughts. One who keeps pure thoughts gets to Omniscient knowledge or becomes Arihanta.
- 3) The darshan of idol of Bhagwan, one sees Gods qualities in one self, this darshan will help destroy of all sins. It is a step toward the heavens, and is the means to the liberation of the soul.
- 4) Light of knowledge removes darkness of ignorance. I bow to that Guru who has opened my eyes of knowledge.
- 5) Ohm consists of five letters A for Arihant. Second A for Ashariri i.e one with liberated soul who does, not have any bodily association, AA means Acharya, U means Upadhyaya, and M means muni maharaj. A A AA U M when recited together sounds like Ohm. This way when one recites ohm that means he is reciting five supreme beings- Panch Parmesthi. Omkar is a divine sound coming from Arihant Bhagwan when HE is giving discourses in the divine assembly-Samosaran. "Bindu Sanyuktam" means with kind permission from one's spiritual teachers. Yogi- is the one who practices spirituality.He/ she is all the time engrossed in the spirituality with recitation of five supreme beings. With continuation of practice of recitation and meditation, one ultimately obtains nirvana. He/she also accumulates auspicious karma)
- 6) Navkar mantra provides happiness to all, and is the reason for attaining Moksha. Navkar mantra is the main prayer of Jain religion.

7 SARASWATI MAHA MANTRA

Om arahana mukha kamal vasini, paptm kshayam kari; Shrut gnana jwala
sahastra jwalate Saraswati, Mata papama hana hana daha daha,
Ksham, Ksheem, Kshoom, Kshoum, Kshah Ksheer dhavale amruta
sambhave, Vum vum hum hum Swaha... Vum vum hum hum Swaha...

8 MANTRA & SHLOKAS

- 1) Prabhu Darshan Sukha Sampada, Prabhu Darshan Navnidhi;
Prabhu Darshan se Pamiye, Sakal Manorath Siddhi !!
- 2) Bhave Jinvar Pujiye, Bhave Dije Daan;
Bhave Bhavana Bhaviye, Bhave Keval Gnan. !!
- 3) Darshanam Deva Devashya, Darshanam Paap Nashanam;
Darshanam Svarga Sopanam, Darshanam Moksha Sadhanam !!.
- 4) Agnan Timir Andhanam, Gnana Anjan Shalakaya;
Chaksursun Militam Yaina, Tashmai Shri Guruve Namaha. !!
- 5) Om Kaar Bindu Sanyuktam, Nityam Dhyayanti Yogin;
Kamdham Moskha Damchaiva, Om karaya Namom Namaha.!!
- 6) Sarva Mangal Mangalyam, Sarva Kalyan Karanam;
Pradhanam Sarva Dharmanam, Jainam Jayanti Shashanam !!

9 LOGASSA SUTRA MEANING:

- 1) I chant appreciate and praise Lord Arihantas, who are destroyer of Karma foes, conquerors of love and hatred, founders of the four (uplifting) Tirthas and who cause luminiscene in the entire universe.

I salute and bow down to the Twenty-four Tirthankars and all other Ominiscient Lord's (kevalis).

- 2) I bow down to Rushabhadev Swami, Ajitnath Swami, Sambhavnath Swami, Abinandan Swami, Sumatinath Swami, Padmaprabhu Swami, Suparshvanath Swami, and Chandraprabhu Swami.
- 3) I worship Suvidhinath Swami or Pushpadanta, Shitalnath Swami, Shreyansnath Swami, Vasupujya Swami, Vimalnath Swami, Anantnath Swami, Dharmanath Swami, and Shantinath Swami.
- 4) I worship Kuntinath Swami, Aranath Swami, Mallinath Swami, Munisuvratha Swami, Naminath Swami, Neminath Swami, Parshvnath Swami, Vardhman Swami, (mahavir Swami).
- 5) Such twenty four Tirthankars and the omniscient Jains, who have removed the Karma dust and dirt, who have destroyed and ended the cycle of birth and rebirth (aging and death), be pleased on me.
- 6) Oh, Lord Siddhas ! you are who are the best in Universe, you who are free from Karma diseases. I have praised you (verbally), bowed down to you (physically) and worshipped you (mentally), hence do bestow upon me the benefit of true faith and deep Meditation, and may you guide me get the supreme position of Siddhas.
- 7) Oh, Lord Siddha ! you are purer than the Moon, brighter than the sun, calm like great ocean, do confer upon me the Blessed Emancipation (liberation).

10 LOGASSA SUTRA

Logassa Ujjoygare, Dhamma Tithayare Jine;

Arihante Kittaissam, Chauvisam pi Kevali.....(1)

USabh Majiyam Cha Vande, Sambhav Mabhinandanam Cha Sumaiyam Cha;

Paumppaham Supasam, Jinam Cha Chandappaham Vande ...(2)

Suvihim Cha Puffandanth, Seeyal Sijjansa Vasupujjam Cha;

Vimal Manantam Cha Jinam, Dhammanm Santim Cha Vandami... (3)

Kunthum Aram Cha Mallim, Vande Munisuvvayam Nami Jinam cha;

Vandami Ritthatanemim, Pasam Taha Vadhmanam Cha..... (4)

Evam Mae Abhithua, Vihuya-Ray Mala, Pahin-Jara Marana;

Chauvisam pi Jinwara, Titthyara Me Pasiyantu..... (5)

Kittiya Vandiya Mahiya, Je Ae Logassa Uttama Siddha;

Aarugga Bohi Labham, Samahi Vara Muttamam Dintum.....(6)

Chandesu Nimmalayara, Aichchesu Ahiyam Payasayra;

Sagarvar Gambhira, Siddha Siddhi Mm Disantu.....(7)

11 UVASAGGHARAM STOTRA MEANING

May my obeisance be to Lord Parsvanath, who removes the troubles of all the people, who as a guard called Parsva, who is free from the group of eight Karmas, who removes the poison in the form of Serpents of Kamatha and who is a repository of all auspiciousness.

Those people who wear on their necks/throats (i.e. who recite regularly, or wear it as an armlet) the spell called Visadhara fullinga – “Naminua Pasavisahara Vasaha Jina fullinga”, which is made up of 18 letters and which is instantly effective in removing the poison of the false doctrine as well as serpents have their evil and tormenting planets, plague as well as severe afflictions such as fever etc. pacified and removed.

Leave aside the powerful spell dedicated to you, even an obeisance offered to you yields manifold fruits. Living beings do not fall prey to misery and misfortune in the Course of their transmigrations through the lives of men as well as animals.

When they attain your right faith which is supreme to the miraculous Chintamani Gem as well as the desire yielding celestial tree called the

Kalpavrksa, these living beings attain to an immortal and everlasting position (liberation) without any hitch or obstacle.

O Lord Parsvanatha, you who are possessed of great glory ! You are thus praised and invoked by me with a heart filled with immense devotion. Hence, O Lord Parsvanatha, the highest Jina, kindly grant me the Spiritual Wisdom (Bodhibija) in the form of serving your feet in life after life.

12 UVASAGGHARAM STOTRA

Uvasagga-haram Pasam,
Pasam Vandami Kamma-ghana-mukkam,

Visahara-visa-ninnasam,

Mangala-kallana Avasam(1)

Visahara-fulinga-mantam,

Kanthe Dharei Jo Saya Manuo;

Tassa Gaha Roga Mari,

Duttha Jara Janti Uvasamam (2)

Chitthau Dure Manto,

Tujjha Panamo Vi Bahuphalo Hoi;

Nara-tiriesu Vi Jiva,

Pavanti Na Dukkhko-dogacham ... (3)

Tuha Sammatte Ladhdhe,

Chintamani-kappapaya-vabahahie;

Pavanti Avigghenam,

Jiva Ayaramaram Thanam. (4)

Ea Santhuo Mahayasa !

Bhatti-bbhara Nibbharena Hiena

Ta Deva Dijjha Bohim,

Bhave Bhave Pasa Jinachanda ! (5)

13 SHRI GURU VANDANA Meaning

- 1) Oh my ultimate teacher, your kindness is limitless. You have done unlimited favor to all.
- 2) I am taking shelter at your feet to purify my impure soul. You have grace; let me follow your path.
- 3) Therefore from today onwards, I take your shelter like a humble devotee.
- 4) You have taught us all six substances and told us that I am different. Though I live in my body I am different from the body just like sword in its case.
- 5) I have been through lot of sufferings, because I did not know my real self. Since you explained to me my real self, I bow to you.
- 6) Arihant is my ultimate teacher and he is with omniscient knowledge and infinite bliss. He is the one who has given us this ultimate knowledge and I will always pray to him.
- 7) You live in your body but always are aware that body is not yours. I bow and pray to such an enlighten teacher.

14 SHRI GURU VANDANA

- 1) Aho! Aho! Shri sadaguru, Karuna sindhu apar;
Aa pamar par prabhoo karyo aho!aho! upakar.
- 2) Shoo prabhu Charan kane dharoo, atma thi sau heen;
Teto prabhu ae apiyo, vartu charna dheen.
- 3) Aa dehadi aajthi, vrtyo prabhu aadhin;
Das das hu das chhu, aap prabhu no deen.
- 4) Shat Sthanaka samajavi ne bhinna bataveo aap;
Myan thaki tarwar vat, ae upakar amaap.
- 5) Je swaroop samjiya vina, pamyo dukh anant;
Samajavyu te pada namoo, shri sadguru bhagavant.
- 6) Param purush prabhu sadguru, param gnan sukh dham
Jene aapyu gnan dith, tene sada pranam.
- 7) Deha chhata jeni dasha, varte dehatit;
Te gnani na charan ma, ho vandana aganit.

15 Universal Forgiveness Meaning:

I forgive all souls, let all souls forgive me.

I am on friendly terms with all. I have no animosity towards anybody.

16 KHAMASANA MEANING:

Three times to the right side I make a circle (with folded hands).

I do worship, bow, respect, and honor you. You are divine.

You are the remover of obstacles. You are like a god.

You are an ocean of knowledge. I serve you.

I bow my head to your feet.

SAY 3 TIMES.....each

Sahaj Atma Swaroop ; Param Guru

Atam Bhavana Bhavata Jiv Lahye Keval Gnana Re

Param Guru Nirgranth Sarvagna Dev

17 UNIVERSAL FORGIVENESS

Khamemi Savvajive, Savve Jiva Khamantu me ;

Mitti Me Savva Bhuesu, Veram Majjiha na Kenai.

18 KHAMASANA

Tikhutto; Ayahinam; Payahinam; Karemi; Vandami; Namasami;

Sakkaremi; Sammanemi; Kalyanam; Mangalam; Deviam; Chaiyam;

Pajjwasami; Mathen Vandami.....(3 times)

Ichhami; Khamasamano; Vandami; Javanijae; Nisiyahe; Mathen Vandami

....(3 times)

19 JAYA JAYA AARTI MEANING:

With this lightened lamp (Aarti), I praise the victorious Lord Adinath, beloved son of King Nabhi and Queen Marudevi.

With the first Aarti, I am participating in an auspicious activity in this human life.

With the second Aarti, I praise Lord Adinath, who was merciful to all and whose virtues enlightened the entire world.

With the third Aarti, I recognize that Lord Adinath, the Lord of the three universes, is worshipped by celestial beings, humans and kings.

With the fourth Aarti, I desire to end my wandering in the four life forms (Human, Animal and Plants, Heavenly being and Hellish Being) and to obtain the desirable eternal happiness of Moksha.

With the fifth Aarti, according to Poet Mulchand, by praising the virtues of Lord Rishbhadev (Adinath), the worshipper accumulates Punya (Good Karma).

20 PANCH PARMESTHI AARTI MEANING:

This aarti is for the five supreme beings i.e. Panch Parmesthi.

First aarti is for the Arihanta Bhagwan who helps us to swim the transmigratory ocean.

Second aarti is for Siddha Bhagwan, remembering there qualities, one ends his four realms of existence.

Third aarti is for Acharya Bhagwan, remembering there qualities, one ends the misery of life and ends the cycle of life and death.

Fourth aarti is for Upadhaya Bhagwan. Looking at him one washes his inauspicious intentions.

Fifth aarti is for Muniraj. When one remembers him, one's bad intentions vanish and one is on the way to Moksha.

Sixth aarti is for Holy Scriptures. Poet Ghannat says that with this one obtains everlasting internal happiness.

21 Jaya Jaya Aarti

Jaya Jaya Aarti Adi Jinanda; Nabhi raya Marudevi ko Nanda.....

Paheli Aarti Puja kije ; Narabhava Pami Ne Lhavo Lije....

Dusari Aarti Dina Dayala ; Dhuleva Mandap Ma Jaga Ajavala...

Tisari Aarti Tribhuvana Deva, Sura Nara Indra Kare Tori Seva.....

Chauthi Aarti Chaugati Chure ; Mana Vanchita Fala Shiva Sukh Pure....

Panchami Arati Punya Upayo ; Mulachande Rushabha Guna Gayo.....Jaya Jaya

22 Panch Parmesthi Aarti

Eh Vidhi Mangal aarti Kije, Panch Parampad Bhaj Sukh Lije.....

Phali aarti Shri Jin raja, Bhava didhi paar utaar jihaja.....

Dusri aarti siddhankeri, Sumran karat meete bhava feri.....

Thiji aarti sur munida, Janam maran dukh duur krimda.....

Chauthi aarti shri Uvajjhaya, Darshan dekhat pap plaaya.....

Panchmi aarti sadhu tihari, Koomti – vinaasn Shiv – Adhikari.....

Chathi aarti Shri Jin vani, “Ghaant” soorg mukti sukh dani.....

Eh vidhi mangal.....

23 MANGAL DIVO MEANING:

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

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

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

The poet (Dipal) says that in Kaliyug, King Kumarpal performed the Aarti.

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

24 MANGAL DIVO

Divo Re Divo Prabhu Mangalik Divo, Aarti Utarana Bahu Chiranjivo.....

SohaamaNu Ghera Parva Diwali, Ambar Khele Amarabali. ...

"Depaal" BhaNe ENe Kul Ajavali, Bhave Bhakte Vighan Nivari.....

"Depaal" BhaNe ENe E Kalikale, Aarti Utari Raja Kumarpale.....

Am Gher Mangalik Tum Gher Mangalik, Mangalik Chaturvidh Sangh Ne Hojo

....Divo Re.....

25 STUTI

Aavyo Sharne Tamara Jinvar ! Karjo, Aash Puri Amari.
Naavyo bhav paar maharo tum vin jagma, saar le kaun mari;

Gaayo Jinraj ! Aaj harak adhik thi,param anand kaari,
Payo tum darshanase bhav bhaybharmna, nath! Sarve amari

Bhavo bhay tum charano ni Seva, hu to magu chhu Deva dhi deva;
Samu Juvo ne Sevak Jani, Avey Uday ratna ni vani

Jine bhakti Jine bhakti, Jine bhakti Deene deene;
Sada Me Stu, Sada Me Stu Sada Me Stu Bhave Bhave.

Upasargah Ksayam yanti, Chhidyante, Vighnavllayah
Manah Prasannatameti, Pujoyamane Jineshvare.

Sarva Mangal Mangalyam, Sarva Kalyan Karanam;
Pradhanam Sarva Dharmanam, Jainam Jayati Shashanam

----- end -----

26 Extra Stutis

Tubhyam Namastri Bhuvanarti Haraya Natha,

Tubhyam Namah Ksiti Talamala Bhusanaya !

Tubhyam Namastri Jagatah Parameshvaraya,

Tubhyam Namō Jina Bhavo Dadhi Shoshanaya. !!

Lord, bow to you, the eradicator of misery of the three worlds, bow to you the adorable ornament on the face of the earth; bow to you, the Lord of the three worlds, omniscient Lord; bow to you, the destroyer of the sea of the life cycle.

Hu Ek Sudhdha Sada Arupi Gnana Darshan Maya Khare;

Kayi anya te maru jari Paramanu Matra Nathi Aare.

I am pure, permanent shapeless with absolute knowledge and perception. I have no attachment with anything outside of me.

Virah Sarva Surasurendra Mahito, Viram Budhah Samshritah;

Vire Nabhihatah Svakarma Nischayo Viraya Nityam Namah !

Virat Tirtha Midam Pravrtta Matulam, Virasya Ghoram Tapo;

Vire Shri Dhrti Kirti Kanti Nischayah, Shri Vira ! Bhadram Disha !!

Lord Mahavir is worshipped by all heavenly gods as well as demons; the learned take refuge in Lord Mahavir; the aggregate of his own karmas has been uprooted by Lord Mahavir. I always bow to Lord Mahavir; this unparalleled Tirtha has been set up by Lord Mahavir. Lord Mahavir's austerities were intense; collections of enlightenment (Shri means wealth, here wealth of knowledge), patience, glory, and grace rest in Vir; Oh Lord Mahavir, show me the path to attain bliss.