



Jay jay aarti aadi jinandaa
Naabhiraaya marudevi ko nandaa ...Jay 1

Paheli aarti puja kije
Narbhav paamine laho lije ...Jay 2

Dusri aarti din dayaalaa
Dhulevaa mandapmaa Jag ajavaalaa ...Jay 3

Tisri aarti tribhuvan devaa
Sur nar Indra kare tori sevaa ...Jay 4

Chothi aarti Chaugati Chure
Man vaanchhit phal Shiv such Poore ...Jay 5

Panchami aarti punya upaayaa
Mulchande Rushabh gun gaayaa ...Jay 6

THE MEANING OF THE VERSES OF AARTI ARE AS FOLLOWS:

With this lightened lamp (Aarti), I pray that Lord Adinath, Beloved son of King Nabhi and Queen Marudevi, be victorious.

With the first aarti puja, I am participating in this auspicious activity in this human life.

With this second aarti, I pray to Lord Adinath, who was merciful to all and whose virtues enlightened the entire world.

With this third aarti, I pray to Adinath, Lord of the three universes, who is worshipped by celestial beings, humans, deities and kings.

With this fourth aarti, I pray that Lord Adinath helps me eliminate my wanderings in the four life forms – Human, Animal & plants, Heavenly beings and Hellish being – and to be able to obtain eternal happiness of Moksha.

With this fifth aarti, according to Sheth Mulchand, by praising the virtues of Lord Rushabhadev (Adinath), the worshipper accumulates Punya (good karma)

આરતી



જય જય આરતી આદિ જિણંદા;
નાભિરાયા મરુદેવી કો નંદા . . . જય. (૧)

પહેલી આરતી પૂજા કીજે;
નરભવ પામીને લહાવો લીજે . . . જય. (૨)

દુસરી આરતી દીન દયાળા;
ધુળેવા મંડપમાં જગઅજુવાળા . . . જય. (૩)

તીસરી આરતી ત્રિભુવન દેવા;
સુર નર ઈંદ્ર કરે તોરી સેવા . . . જય. (૪)

ચોથી આરતી ચઉગતિ ચૂરે;
મન વાંછિત ફળ શિવસુખ પૂરે . . . જય. (૫)

પાંચમી આરતી પુણ્ય ઉપાયાં;
મૂળચંદે ઋષભ ગુણ ગાયા . . . જય. (૬)



Aarti is performed as a symbol of veneration to our Jinas and is believed to help to prevent malicious and vindictive thoughts. By doing Aarti and Mangal-divo one gets rid of mental and physical tensions and it gives peace to the soul and mind. Aarti leads to the experience of supreme love and compassion.

Aarti is a word which is composed of the word "A" – meaning "all sides" and "Rati" which means spiritual joy, so Aarti is an expression of spiritual joy. We do Aarti to express our spiritual joy at the conclusion of a successful religious activity.

The Aarti sung and performed celebrates and sings the praises of Adinath Bhagwan. Adinath was the first Tirthankar of our present declining era and is also known as Adishwar and Rushabhadev Bhagwan. He was born in Ayodhya and attained Moksha on Mount Kailasa in Ashtapad. His Lanchhan is a "bull"

The Aarti was written by Sheth Mulchand of Dhudeva – Kesaryaji in Rajasthan, India. Kesaryaji is a auspicious Jain pilgrimage place, where the Mulnayak –the main murti is that of Adishwar Bhagwan in black marble. Sheth Mulchand was a very pious and devoted merchant who performed pooja and aarti daily.

He was greatly devoted to Adishwar Bhagwan, and so when in his old age he had to move to another village to be with relatives who could take care of him, he could not bear to be separated from his Bhagwan. It is believed that at that time, Devas protecting the temple gave him a small piece of the actual murti which he could take with him to pray.

In singing the aarti, we pay respect to the remarkable faith & bhakti of Sheth Mulchand and hope we can emulate the same in our own life.

AARTI

The darkness symbolizes negativity, fear, and ignorance, whereas the light symbolizes divinity. The light of aarti dispels darkness, signifying the overcoming of negativity through virtue, fear through courage and ignorance through knowledge.

The five "divas" which make up the Aarti are thought to symbolize:-

- Panch Parmesthi namely Arihanta, Siddha, Acharya, Upadhyay and Sadhu
- Five types of knowledge namely Matijnana, Shrutjnana, Avadhijnana, Manah Paryayjnana and Kevaljnana
- Five great vows – the "mahavrata" namely Ahimsa, Non-stealing, Truthfulness, Celibacy and Non-possession

Aarti and Mangal Divo should be done in a circular movement, from up left to down right, taking care to avoid taking them above the level of one's nose or below the level of one's navel.

PARYUSHAN FESTIVAL

MANGAL DIVO

Divo re divo prabhu manglik divo
Aarti utaaran bahu chiranjivo
...Divo 1

Sohaamanu gher parva diwaali
Amber khele amraa baali
...Divo 2

Dipaal bhane aene kul ajuvaali
Bhaave bhagte Vighan nivari
...Divo 3

Dipaal bhane aene ae kalikale
Aarti utaari Raja Kumarpale
...Divo 4

Am gher manglik tum gher manglik
Manglik Chaturvidh sanghne hojo
....Divo 5



THE MEANING OF THE VERSES OF MANGAL DIVO ARE AS FOLLOWS:

Oh Lord! This is the auspicious lamp
Long live the performer of aarti

On the occasion of Diwali, the houses are
decorated, Goddesses rejoice in heavens

“Dipal” says by this the family is blessed
and obstacles are overcome by
worship and devotion

“Dipal” says that in our times – Kaliyug –
King Kumarpal performed the aarti

Let there be bliss in our house, your house
and in the entire Chaturvidh Sangh
(the four fold Jain community)



મંગલ દીવો

દીવો રે દીવો મંગલિક દીવો
આરતી ઉતારીને બહુ ચિરંજીવો દીવો. ૧

સોહામણું ઘેર પર્વ દિવાળી;
અંબર ખેલે અમરા બાળી દીવો. ૨

દીપાળ ભણે એણે કુળ અજુવાળી;
ભાવે ભગતે વિઘ્ન નિવારી દીવો. ૩

દીપાળ ભણે એણે એ કલિકાલે;
આરતી ઉતારી રાજા કુમારપાળે દીવો. ૪

અમ ઘેર મંગલિક તુમ ઘેર મંગલિક;
મંગલિક ચતુર્વિધ સંઘને હોજો દીવો. ૫





MANGAL DIVO

The ritual of Aarti and Mangal Divo in the Jain community started around the 12th Century AD, about 900 years ago. It was inspired by Acharya Hemchandraji, who was born in 1088 AD in Gujarat and died at the age of 84 in 1173 AD. The Acharya was very influential in the Kings court due to his religious strength and immense knowledge and political wisdom.

Although a Jain monk, he was sympathetic towards other religions. He said the following as a prayer : “ I am bowing down to that God, who has destroyed the passions like attachment (raag) and hatred (dwesh), which are the cause of worldly life, whether he is a Brahma, Vishnu or Jina”. He thus explained the true meaning of religion.

Acharya Hemchandraji inspired the then King Kumarpal of Gujarat with his teachings of non-violence and explaining the true meaning of religion. King Kumarpal accepted the tenets of the Jain faith and became a Jain shravak. During his reign, he had many Jain temples restored and built, including the Taranga Temple, said to be one of the five main pilgrimage places for Jains. He also made laws in his Kingdom of Gujarat to uphold Ahimsa and is said to have started the practice of aarti and mangal divo.

The mangal divo lyrics mention Raja Kumarpal. Therefore the mangal divo is performed to re-enact the dedication and faith of Raja Kumarpal.

The divo is also a prayer for the welfare of all living beings, wishing bliss for everyone.

The mangal divo has a single wick, which when lit illuminates the face of the Jina. In this manner, we wish that it would illuminate our hearts with truth and compassion.

Mangal divo – a single divo – symbolises Kevaljnan (inifinite knowledge) and liberated souls

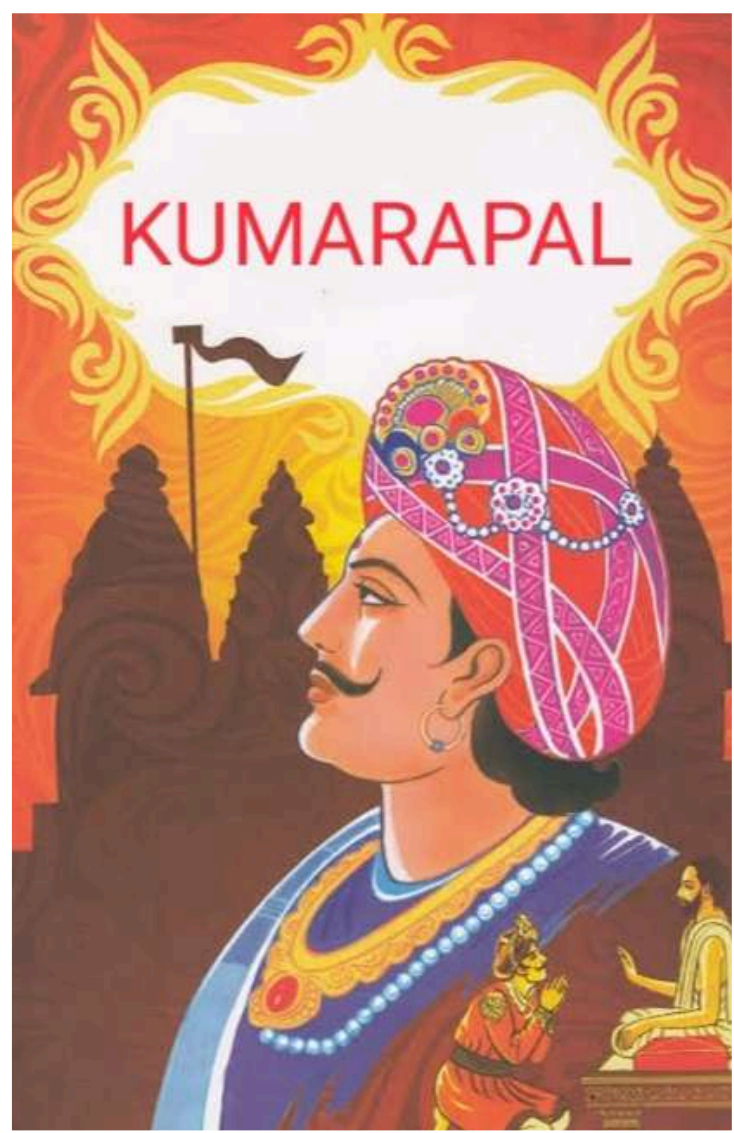
The one dipak in Mangal divo symbolises the one and only path of Moksha, as expounded by Tirthankars. When performing the Mangal divo, we should mentally contemplate that “ I want to enlighten my inner Dipak (self), just like this Mangal divo by attaining perfect knowledge, Kevaljnan, by practicing the path of Moksha as expounded by Tirthankars”

PARYUSHAN FESTIVAL

MANGAL DIVO

Raja Kumarpal become renowned for his very devoted and focussed performance of aarti. He felt that if one divo could be so beautiful, how beautiful would 108 divas be. During Paryushan, a special Raja Kumarpal aarti and mangal divo is performed which keeps alive this story of his devotion and bhakti.

On auspicious days and during major rituals, the mangal divo consist of 108 divas. The 108 divas represent the 108 attributes of Pancha Parmesthis, that is 12 attributes of Arihants ; 8 attributes of Siddhas ; 36 attributes of Acharyas ; 25 attributes of Upadhyays and 27 attributes of Sadhus and Sadhvis. Also the sum of 108 is nine, which is considered auspicious.



JAIN PRAYER FOR PEACE

Peace and Universal Love is the essence
of the Teachings shared by all Enlightened Ones.
The Lord has preached that equanimity is the Dharma.

Forgive do I creatures all,
and let all creatures forgive me.

Unto all have I amity, and unto none enmity.

Know that violence is the root cause of
all miseries in the world.

Violence, in fact, is the knot of bondage.

“Do not injure any living being.”

This is the eternal, perennial, and unalterable
way of spiritual life.

A weapon, howsoever powerful it may be,
can always be superseded by a superior one;

but no weapon can, however,
be superior to non-violence and love



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