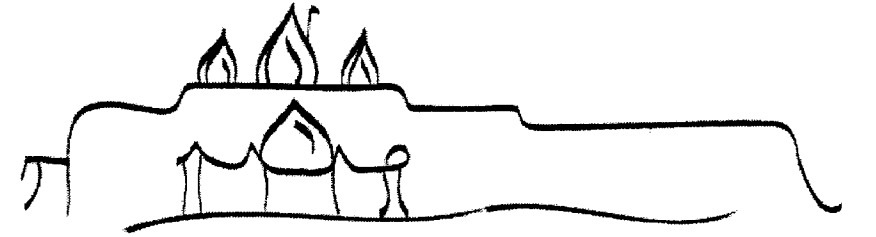


Jain Bhawan  
Pratishthä Mahotsav  
August 4-7, 2000

# *Pujä Book*



Jain Center of Northern California,  
722 South Main Street,  
Milpitas, CA 95035  
408-262-6242  
<http://www.jcnc.org>

## TABLE OF CONTENTS

<b>Introduction and Background</b> .....	4
1.1. What is the importance of <i>Pratimājis</i> with <i>Prān Pratishthā</i> ?	4
1.2. Rites & Rituals in Jainism .....	5
1.3. Why do we need a worshipping place?	6
1.4. Why do we need to do <i>Jinpujā</i> ?	6
1.5. <i>Bhakti &amp; Pujā</i> (Devotion & Worship) .....	6
1.6. Types of <i>Pujā</i> .....	7
1.7. How to be engrossed in <i>Jinpujā</i> ?	7
1.8. Purity to be Observed for performing <i>Pujā</i> .....	8
1.9. <i>Tilak (Āgnāchakra)</i> .....	8
1.10. How to stand in front of the <i>Parmātmā</i> ?	9
1.11. Ten <i>Triks</i> (group of three) to be observed while worshipping .....	9
1.12. <i>Darpan</i> .....	10
1.13. <i>Chowri</i> Dance .....	11
1.14. Performance of Rice <i>Swastik</i> & its Significance .....	11
1.15. <i>Bhāv Pujā</i> .....	11
1.16. Why should we ring the bell and when?	11
1.17. How to come out of the temple?	12
<b>Brief Description of Various Pujās</b> .....	13
1.18. <i>Athār</i> (Eighteen) <i>Abhishek Pujā</i> .....	13
1.19. <i>Pratishthā</i> (Cementing) <i>Vidhi</i> .....	13
1.20. <i>Ashtaparakāri</i> (Eight Fold) <i>Jinpujā</i> of <i>Sweetāmbār Pratimājis</i> .....	13
1.21. <i>Ashtaparakāri</i> (Eight Fold) <i>Jinpujā</i> of <i>Digāmbār Pratimājis</i> .....	15
1.22. <i>Shikhar Kalash Sthāpan</i> & <i>Shikhar Dhvaja Sthāpan</i> .....	17
1.23. <i>Pratishthā</i> of <i>Nanokār Mahā Mantra Shilā</i> .....	18
1.24. Offering ( <i>Par-Vastu Tyāg</i> ) .....	18
1.25. Temple <i>Dwār</i> Opening & First <i>Darshan</i> & <i>Pujā</i> .....	19
1.26. <i>Ashtaparakāri</i> (Eight Fold) <i>Devī-Devitās</i> .....	19
1.27. <i>Pratishthā</i> of <i>Shrimad Rajchandraji's Pratimāji</i> and 3 <i>Chitrapats</i> .....	19
1.28. <i>Kumbh Sthāpanā Pujā</i> .....	20
1.29. <i>Akhand Dipak Sthāpanā Pujā</i> .....	21
1.30. <i>Jevārā Ropan</i> .....	21
1.31. <i>Navgraha Pujā</i> .....	21
1.32. <i>Das Dikpāl Pujā</i> .....	21
1.33. <i>AshtMangal Pujā</i> .....	22
1.34. <i>Ārati</i> .....	22
1.35. <i>Mangal Dīvo</i> .....	22
1.36. <i>Shānti Kalash</i> .....	23
1.37. <i>Shānti Snātra Pujā</i> .....	23

## INTRODUCTION AND BACKGROUND

Before we start, we must emphasize that there are many different ways of doing *Jinpujā*. What you read here and what you may see during the *Pratishthā*, is not the only way, if you keep in mind the Jain doctrine of *Anekāntvād* (multiple viewpoints). We want to make it clear that it is not our intention to offend anyone.

With the blessing of Bhagwān Ādināth, we are celebrating one of the most memorable *Pratishthā Mahotsav* in the Jain<sup>1</sup> history. The temple is the First Jain Temple in the entire North America to have *Pratimājis* with *Prān Pratishthā*, uniting all Jains under one roof – *Shrutiāmbār*, *Digāmbār*, *Sthānakevāsī* and the inspired ones by Shrimad Rajchandraji. Jain Bhawan and associated activities are the best way to extend our rich Jain Heritage and Indian culture to our next generation, and generations to come.

The word *Pratishthā* is a Sanskrit word made of two words. The word *Prā* means *Pratyaksha* or “in person” or “live”, and the word *Tishta* means to install or to establish. The combined meaning of the word *Pratishthā* means to establish live image of *Veetrāg<sup>2</sup> Bhaguvār<sup>3</sup>(s)* in the temple for spiritual grace and fellowship.

### 1.1. WHAT IS THE IMPORTANCE OF PRATIMĀJIS WITH PRĀN PRATISHTHĀ?

The *Pratimājis* are made out of marble. To make them most auspicious and worship-able, *Prān Pratishthā* needs to be performed. The *Prān Pratishthā* ceremony auspiciously installs “living-ness” in the *Pratimājis*. In other words,

<sup>1</sup> Jain word is derived from Jina, which literally means “the Victor” or “the Liberator”. One who has freed himself/herself from the bondage of Karma by conquering *nāga* (attachment - deceit and greed) & *dvesha* (aversion - anger and ego). People who follow the teachings of Jina are called Jains. Jinas are also called *śramanas* (who treat everything with equanimity) or *nāgāntas* (who does not have desires and passions). The teachings of Jina is called Jainism. Bhagwān Mahavira was the last reformer of Jainism. Jainism is the universal religion (*dharma*) because the fundamental principle of Jainism *Ahimsā*, either by thoughts, words or action is extended to all living beings. In other words all living beings are considered equal. The Sanskrit word for the religion is *dharma*. The meaning of *dharma* is very own nature or quality of the thing. For all living beings, soul is the real thing. This makes “to see, to know and to realize” - the true nature of the things. In other words, the laws of nature in truest and purest form are the religion. Laws of nature lead us to the laws of self-initiatives and self-efforts. Without self-efforts and self-initiatives, one cannot see, know and realize his/her own true qualities. That's why Jainism relies a great deal on one's own efforts and initiatives, and laws of nature.

<sup>2</sup> *Veetrāg* means the person who has no attachments what so ever.

<sup>3</sup> There are many meanings of *Bhagwān*. Couple of them are: 1) The person who is not going to be born again, who has freed HIMSELF from the cycle of birth and death. 2) The person who has conquered all kinds of fear.

*Pratimājis* with *Prān Pratishthā* are the next best to a *Tirthankar*<sup>4</sup> in person. As you know we do not have any *Tirthankar* on this planet. Therefore, a *Pratimāji* with *Prān Pratishthā* is like a “*Tirthankar*” residing in our temple. The *Prān Pratishthā* can only be performed by a qualified *Āchārya* in India as it is in our case. *Prān Pratishthā* of *Pratimājis* of Bhagwān Mahavirji, Chandraprabhji and Shantinathji was performed by H.H. Acharyā Vardhaman Sagarji Maharaj Sāheb, this past February in Jaipur, India. The *Pratimājis* are now in the *Gabhāra*. *Anjār-Shalākā* (*Prān Pratishthā*) of *Pratimājis* of our *Mul Nāyak* Bhagwān Ādināth and Bhagwān Pārsvanāth, also now in *Gabhāra*, was performed by H. H. Āchārya Padma Sagar Ji Maharaj Sāheb in Pune, India, in April, 2000.

This also qualifies our temple to become a “*Tirth*” in a due time. At present, no Jain temple in North America has *Pratimājis* with *Prān Pratishthā*. It also require us to perform *Jinpujā* daily. We have planned for a permanent *Pūjāri* and also sign up of several volunteers to perform *Jinpujā* daily of the *Prān Pratishthā* *Pratimājis*. You may want to take spiritual advantage of this auspicious opportunity by signing up as a back-up volunteer to perform *Jinpujā* when needed.

### 1.2. RITES & RITUALS IN JAINISM

The one and only purpose of Jainism is to attain *Moksha*<sup>5</sup> (salvation - freedom from cycle of life and death or eternal happiness). Rites and rituals are small but important first steps towards the path of *Moksha*. The rites and rituals consist of Bhakti and Worship.

Unlike the general concept of rites and rituals, Jains do not perform rites and rituals for worldly happiness, for a certain miracle or to please some divine power. In Jainism, the purpose of rites and rituals is to pay our respect to *Tirthankars* for the salvation they have attained, for showing us the path of

<sup>4</sup> The word *tirth* means ford (passage) and, therefore, *tirthankar* means builders of ford, which leads us across the ocean of suffering and to the bank of everlasting happiness, “*Moksha*”. In this half time cycle we have 24 *tirthankars*, first one being Rushabhdev and the last one Mahāvīr Swāmi. Each time cycle consists of 6 descending (*Avasarpini*) and 6 ascending (*Utsarpini*) phases. Currently we are in the fifth phase of a descending half cycle. The fifth phase started from the time of Bhagwān Mahavira's *Moksha* and it will last for 21,000 years. *Tirthankar* has revealed the truth of the universe to us. One who sheds all of its four defiling (*ghātī*) karma namely *Jñānācāmya* (Knowledge obscuring) *Karma*, *Darśanācāmya* (Perception obscuring) *karma*, *Mohāya* (Deluding) *Karma* and *Aniārāya* (Obstructive) *Karma*, and who has had earned *Tirthankar Nān Karma* in his/her previous life becomes a *Tirthankar*. These *Tirthankars* reinstate the Jain Sangh (four-fold Jain Order) consisting of *Sādhus* (monks), *Sādhis* (nuns), *Shrāvakas* (male householders), and *Shrāvikās* (female householders).

<sup>5</sup> *Moksha* = *moha* + *kshaya*; *moha* means delusion and *kshaya* means eradication. - this makes *Moksha*, a state without delusion and with eradication of all karma. There are three jewels, *samyak-darśan* or right perception (inclination or belief), *samyak-jñāna* or right knowledge (cognition), *samyak-charitra* or right conduct - these three combined are the means to *Moksha*.

purification (*Moksha*), and to get the inspiration to become one like them. The aspirant (*Sādhanak*) attains the inner peace by performing the rites and rituals, and suppresses his/her passions such as anger, ego, deceit and greed. Bhakti and Worship should imprint an everlasting impression of Jain principles in the minds of an aspirant (*Sādhanak*). Rites and Rituals performed with pure thoughts and true Jain principles of *Ahimsā* in mind, should lead the aspirant to believe the path to Moksha can only be attained by acquiring the three jewels, namely, *Samyak Jñāna* (Right Knowledge), *Samyak Darshan* (Right Perception), and *Samyak Chāritra* (Right Conduct). Then slowly but surely, the aspirant sets out on the path of salvation. *Tirthankars* were humans like us before they attained *Moksha*. Similarly, we human beings can attain *Moksha* and become like THEM.

### 1.3. WHY DO WE NEED A PLACE FOR WORSHIP? CAN'T WE DO IT IN OUR HOME?

The worshipping place provides the necessary environment for spiritual practice (*sādhanā*) as a school provides for education. Once the aspirant has advanced spiritual level, he/she can continue the spiritual activity at any place. But for most of *Shrāvaks*<sup>6</sup> (householders), they need to depend upon external sources such as temple to make initial progress in the spiritual direction. It is also acceptable for an aspirant to practice his/her religion from home as long as he/she achieves the similar or better results. For most *Shrāvaks*, combination of both is the best option.

### 1.4. WHY DO WE NEED TO DO JINPUJĀ?

*Jinpujā* is a spiritual ritual designed for *Shrāvaks*. The presence of image of *Tirthankar* provides mental peace and harmony and encourages one to detach his/her self from the worldly desires. The forums that *Pujās* provide help people discipline themselves. It is considered to be a simple, preliminary step towards the path of *Moksha*. We pray and /or worship to pay our respects to the *Tirthankars* because THEY have attained the liberation, THEY explained the path of liberation and to get an inspiration to become like THEM.

### 1.5. BHAKTI & PUJĀ (DEVOTION & WORSHIP)

*Bhakti* (devotion) and *Pujā* are interwoven with the daily life of a Jain and is considered as part of daily conduct (*Vyāchar*). This daily conduct should lead us to the path of (*Nischāy*), the realization of absolute purest form of our own-self, the soul. There are nine types of *Bhakti*: (1) Hearing God's name (*Shravan*), (2)

Devotional singing (*Kirtan*), (3) Remembering (*Smaran*), (4) Worshipping (*Jinpujā*), (5) Bowing down (*Vandanā*), (6) Adorning (*Archanā*), (7) To seek refuge in complete surrender - Servitude (*Sharan*), (8) Friendly sentiment (*Maitri*) and (9) Dedication of self (*Nivedan*). The *Jinpujā* process developed by our great *Āchāryas* include all nine types of *Bhakti*.

### 1.6. TYPES OF PUJĀ

There are two types of *Jinpujā*: *Saguna* & *Nirguna*. The worship of *Jina* in the form or Image is called *Saguna Jinpujā*. The worship of *Jina* as formless (spiritual idea of *Jina*) is called *Nirguna Jinpujā*. The *Saguna* worship of the *Parmātmā* (idol) is of eight-fold (*Ashtaprakāri*). We require the medium of an Idol or image for worship till we reach the 7th *Gumasthān*<sup>7</sup> (Seventh Stage in the spiritual development). *Nirguna* worship consists of devotion and meditation of the formless one. Once the aspirant is spiritually advanced to significantly higher spiritual level (the stage of the 8th *Gumasthān* and beyond), where *Saguna* worship is abandoned. A beginner requires the medium of Idol. After the end of *Draavyapujā* (*Pujā* that includes physical offerings such as Water, Chandan, Rice etc) we should do the *Bhāvpujā* (mental / emotional act of *Pujā* without any physical offerings).

There are various types of *Pujās*: some of the common *Pujās* are (1) Eight-fold *Jinpujā* (*Ashtaprakāri* or *Ashtadraavya Pujā*), (2) *Adhār* (eighteen) *Abhishek Pujā*, (3) *Panch Parmeshthi Pujā* (4) *Snāttra Pujā*. There are five to twenty one types of *Pujās*.

### 1.7. HOW TO BE ENGROSSED IN JINPUJĀ?

To be engrossed completely in *Jinpujā*, the aspirant should have *Tadgat Chitt* (full concentration), *Samay Vidhān* (observance of the proper timing), *Bhāv Vriddhi* (ever-increasing devotion), *Vismay* (admiration - astonishment), *Pulak* (delight) and *Pramod-pradhān* (appreciation of great qualities of the *Tirthankar*).

By performing *Jinpujā* on a regular basis with pure feelings (*bhāv* - mental / psychic aspect), it can remove eight types of karma: knowledge-obscuring karma, perception / awareness obscuring karma, belief and conduct diluting karma, energy obscuring karma, life-span determining karma, body-

<sup>7</sup> There are 14 stages of spiritual development, namely: Wrong belief (*Mithyātva*); Clouded right belief (*Sāsvādan*); Right-wrong belief (*Mishra*); Right belief with vowless conduct (*Avirati Samyak-Darshan*), Right belief with partial vow conduct (*Deshviri Samyak-Darshan*), Right belief with complete vow conduct with minimum carelessness (*Pranat-virat*), Right belief with complete vow conduct with the utmost care (*Apranat-virat*), Stage of new thought activity (*Apiaru Karan*); Stage of advance thought activity (*Anirrita Karan*); Stage of subtle greed (*Sukhāna Sampāya*); Suppressed passions stage (*Upshānti Moha*); Passionless stage (*Kshina Moha*); Active Omniscient (*Sayogi Kevali*); Inactive Omniscient (*Ayogi Kevali*)

determining karma, status determining karma, and pain-pleasure producing karma. Thus, liberate our selves from the bondage of karma forever.

### 1.8. PURITY TO BE OBSERVED FOR PERFORMING PUJĀ:

The purity of the surroundings inevitably affects one's purity of thought. Purity of the *Jinpujā* ceremony is integral to the proper completion of *Jinpujā*.

*Physical purity:* The aspirant should take a bath using the least necessary amount of water to clean his/her body. For **Digambar Pujā:** After wearing *Pujā* clothes, take Kesar (saffron paste) on your right ring finger and place it on various parts of the body to symbolize that you are clean and ready to start the *Pujā*. In this order, you anoint the forehead, left and right earlobe, the neck, and near the belly button. Clean your fingers after this and do not use the same Kesar for *Pujā*.

*Purity of clothes:* We should have a special set of clothes worn only for *pujā*. The clothing should never have been worn while using the rest room and while eating or drinking. Traditionally, garments should be generally white and unstitched. Men are recommended to wear *dhobi* and *kesari*. In contemporary times, women can wear almost anything as long as the clothes are new.

For **Digambar Pujā:** the clothes must be hand-washed clean. One must not have eaten or gone to the bathroom in those clothes

*Purity of mind:* While worshipping avoid stray thoughts. We should utter relevant verses and meditate on the virtues of the Bhagwān.

*Purity of Ground:* We should sweep the floor of the temple, clean and arrange the articles of worship.

*Purity of Upakaran* (items used in worship): We should buy good and clean items for worship.

*Purity of money:* Money to be used in religious purposes must be earned honestly. Ill-gotten wealth should not be used.

*Purity of Ceremony:* We should stop thinking of worldly affairs as soon as we are on our way to the temple. We should not carry out any worldly business in the temple area and should perform the *Pujā* ceremony systematically.

### 1.9. TILAK (ĀGNĀCHAKRA)

We put a *Tilak* (vertical flame like) on the forehead. This means that we are obeying the commands of *Tirthankar* (His teachings) for liberation of our soul.

Round *Tilak* is not recommended. After putting *Tilak*, the aspirant with folded hands should say "*Namo Jinānām*" as if the *Parmātmā* is in the front of him / her.

### 1.10. HOW TO STAND IN FRONT OF THE PARMĀTMĀ?

While worshipping or doing *darshan* of the *Parmātmā*, men should stand on the right side and women should stand on the left side of the *Parmātmā*. This is done to observe the courtesy, and to allow others to see (*darshan*) the *Parmātmā*.

### 1.11. TEN TRIKS (GROUP OF THREE) TO BE OBSERVED WHILE WORSHIPPING

(1) *Nisihī trik*, (2) *Pradakshinā trik*, (3) *Pranām trik*, (4) *Pujā trik*, (5) *Avasthā trik*, (6) *Dishā trik* (7) *Bhūmī trik* (8) *Ālamban trik* (9) *Mudrā trik* (10) *Pranidhan trik*.

(1) *Nisihī Trik:* We should utter words '*Nisihī*' (to give up) thrice first time while entering the main door of the temple. It means that I will restrain myself from engaging in worldly activities, physically, verbally and mentally. The second time '*Nisihī*' is uttered before entering the inner temple (*Gabhānā*). This signifies that I am abandoning the activities relating to the temple matters. The third time '*Nisihī*' is uttered after completion of *Ashṭaprakāri Pujā*. This signifies that I will restrain myself from physical acts of worship (*Dravya Pujā*) before performing '*Chaitya Vandana*' (*Bhāvu Pujā*).

(2) *Pradakshinā Trik:* After doing *Tilak*, we should proceed to perform three *Pradakshinā* (circumambulation) around the *Parmātmā* (in *Bhōmati*, also called *Gomati*), starting from the right going to the left of HIM. It is symbolic for acquiring virtues of right perception, right knowledge and right conduct. While performing *Pradakshinā*, we should recite hymns of an auspicious prayer like some hymns from the *Ratnākar Pachchisi* or from *Bhaktānār Stotra* with full devotion. While performing *Pradakshinā*, we should do "*Namaskār*" with folded hands whenever we see the *Parmātmā*.

(3) *Pranām Trik* a) On seeing the *Parmātmā*, we should utter "*Namo Jinānām*" with our both hands folded together. b) We should bow down bending the upper part of our body half way before the *Parmātmā* and do *Pranām* with folded hands. c) Bow down by bringing the five limbs of the body together (two arms, two knees and the head) on the floor.

(4) *Pujā Trik* a) *Ang Pujā* - We worship the *Parmātmā* by touching it. It consists of *Jal-Pujā*, *Chandan-Pujā* and *Pushpa-pujā*. b) *Agra Pujā* - We worship the *Parmātmā* by standing in front of Him by waving incense, lamp (*Dipak*) and swaying the *Chāmar*. Then we worship the *Parmātmā* by making a rice-sweetik

**1.17. HOW TO COME OUT OF THE TEMPLE ?**

After ringing the bell, you must leave the temple without turning your back towards the *Pamātmā* (Idol). You must retreat walking backwards.

After coming out of the temple, sit for a few minutes outside the temple visualizing the *Pamātmā* with eyes softly closed, steady body and full mental concentration.

**BRIEF DESCRIPTION OF VARIOUS PUJĀS****1.18. ADHĀR (EIGHTEEN) ABHISHEK PUJĀ**

The direct translation of *Abhishekh* is "coronation". *Abhishekh* signifies the cleansing of the mind and body as a way to begin *pujā*. The process involves using of eighteen different substances while reciting the auspicious aphorisms and *Mantras*. This *Abhishekh Pujā* is performed for the purification of altar, *Pratimājis* and participants.

**1.19. PRATISHTHĀ (CEMENTING) VIDHI**

This spiritual process involves cementing of *Pratimājis* on its platform (*Gādi*). There will be the same number of the metal sticks under the *Gādi* as the participating families. Each participating family will remove one strip and cement that particular place from where the metal strip is removed. Then move back to allow other participants to do the same. Before and during this process, the auspicious *Mantras* are recited.

**1.20. ASHTAPRAKĀRI (EIGHT FOLD) JINPUJĀ OF SWETĀMBAR PRATIMĀJIS**

This particular *Jinpujā* is usually performed in the morning. Eight different rituals are performed during the *Pujā*: *jal* (water), *Chandan* (sandalwood paste), *Pushpa* (flowers), *dhoop* (incense), *dīpak* (light), *akshat* (rice), *nāuxhya* (sweets), and *fal* (fruits).

**Jala Pujā: (Water):** Before performing this, everything (like flowers), from the *Pamātmā* should be removed. Then insects (if any) on the *Pamātmā* be removed gently by using a peacock feather-brush. After this, we should sprinkle water (*abhishek*) on the *Pamātmā*. Then remove stale sandal paste by wet cloth (*Potu*), apply the *Vālakunchi* (brush of hair-like *Chandan* sticks) gently on the places where dry paste is stuck.

Water symbolizes life's ocean of birth, death, and misery. This *Jinpujā* reminds that one should live his life with honesty, truthfulness, love, and compassion towards all living beings. This way one will be able to cross life's ocean and attain liberation (*Moksha*).

**Chandan Pujā: (Sandal-wood):** Wipe the *Pamātmā* by three pieces of cloth to remove all water, and make the *Pamātmā* completely dry. This *Pujā* involves *pujā* of nine limbs: (1) two toes of the feet, (2) two knees, (3) two wrists, (4) the shoulders, (5) the head, (6) the forehead, (7) the throat, (8) the chest and (9) the naval

*Chandan* symbolizes knowledge (*jnana*). By doing this *Jinpujā*, one should thrive for right knowledge.

**Pushpa Pujā: (Flower):** The flower symbolizes conduct. Our conduct should be full of love and compassion towards all living beings, like flower provides fragrance and beauty, without any discrimination.

**Dhup Pujā: (Incense):** Dhup symbolizes monkhood<sup>9</sup> life. While burning itself, incense provides fragrance to others. Similarly, true monks and nuns spend their entire life selflessly to benefit all living beings. This *Jinpujā* reminds that one should thrive for an ascetic life.

**Dipak Pujā: (Candle):** The flame of *Dipak* represents a pure consciousness, i.e. a soul without bondage of any karmas or a liberated soul. By doing this *Jinpujā* one should thrive to follow five great vows; non-violence, truthfulness, non-stealing, chastity, and non-possession. Ultimately these vows will lead to liberation.

**Akshat Pujā: (Rice):** Rice is a kind of grain which is non-fertile. One cannot grow rice plants by seeding rice. Symbolically, it represents the last birth. By doing this *Jinpujā* one should thrive to put all efforts in life in such a way that this life becomes the last life, and there will be no more birth after this life. Literally, *Akshat* means unbroken, and it stands for unbroken happiness. The bright white color of rice represents the purity of our soul.

**Naivedya Pujā: (Sweets):** *Naivedya* symbolizes tasty food. By doing this *Jinpujā*, one should thrive to reduce or eliminate attachment to tasty food. Healthy food is essential for survival, however one should not live for tasty food. Ultimate aim in one's life is to attain *Moksha* where no food is essential for survival.

<sup>9</sup> Sādhu (Jain monk) or Sādhvi (Jain nun) is who practices five *mahāvratas* (great vows), five *śamitis* (carefulness) and three *Guptis* (restraints); has taken *Dikshā* (initiation) per either *Digambar* or *Svetāmbar* tradition, 2. who practices *Samatā* (equanimity; treats the favorable and non-favorable situations indifferently), 3. who follows and preaches the major path of liberation expounded by our *Tirthankars*, 4. emphasizes on the self-efforts and self-initiatives, 5. who firmly believes in and practices the *anekāntvād*, and 6. has given up pleasures of five senses, has no worldly attachments like assets, family, bank balance, house, car and similar things and has won over internal enemies like anger, ego, deceit and greed. They travel by bare feet, they do not use any transportation system, they do not take shower, they do not shave, they do not eat after sunset and more. Their only goal is to attain "*Moksha*" The message of Jina, Bhagwān Mahavir, the last *Tirthankar*, is carried by the *Āchāryas*, the spiritual leaders. The responsibility of the spiritual well being of the entire Jain Sangh rests on the shoulders of the *Āchāryas*. Before reaching that state, one has to do an in-depth study and gain mastery over the *Āgams*. In addition to acquiring a high level of spiritual excellence, they also have the ability to lead the monastic communion. They should also know various languages of the country and have a sound knowledge of other philosophies, ideologies, and religions of the region and of the world. The title of *Upādhyāya* is given to those *Sādhus* who have acquired a special knowledge of the *Āgams* (Jain scriptures) and philosophical systems. They teach Jain scriptures to deserving aspirants, including *Sādhus* and *sādhvis*.

**Fal Pujā: (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 and reward, be a witness to all the incidents that occur surrounding us, truly follow monkhood life, and have a love and compassion to all living beings, we will attain the fruit of liberation. This is the last *Jinpujā* symbolizing the ultimate achievement of our life.

### 1.21. ASHTAPRAKĀRI (EIGHT FOLD) JINPUJĀ OF DIGAMBAR PRATIMĀJIS

**Abhishekh:** *Abhishekh* is performed by the *Pujāri* (male); the rest of the members participate in reading the *Jinpujā*. Altar area is cleaned. *Abhishekh* involves cleaning of the altar by sprinkling saffron water in the eight directions and cleaning of the *Pamātmā*, then wiping the *Pamātmā* dry by using dry cloth. Several *kalashes* (pots) of pure water is used in bathing the *Pamātmā* as the bell is rang and the *Abhishekh path* is read or *Namokār Mahā Mantra* is recited. The rest of the participants are reading or chanting the *Abhishekh Path*. Usually, there should be a continuous stream of water until the *Abhishekh Path* is complete. Then the *Pamātmā* is first wiped by wet cloth and then with a dry cloth.

**Sthāpanā:** Take three full cloves and hold one clove at a time between the two ring fingers. While keeping the clove head pointing forward and while chanting the *sthāpanā*, place the cloves in an elevated place. The first clove represents that May *Dev-Shostra-Guru* come into my thoughts, second clove represents that May *Dev-Shostra-Guru* stay in my thoughts, and third clove represents that May *Dev-Shostra-Guru* be near me.

**Invocation:** The rays of the sun of omniscience illuminate whose inner self, That voice of *Jinendra* expounds beautifully the fundamentals of our being, The monks who proceed on the path of right faith, knowledge, and conduct, I bow to thee, oh God, scriptures and monks of the Jain order, a hundred times. *I implore of the trio to settle in my mind, while I am offering this homage.*

Brief Description of AshtPrakāri Pujā:

**Water:** Pleasures of the senses are sweet poison, nevertheless one is attracted towards this handsome human frame, I have failed to comprehend that all this is the manifestation of matter alone, Forgetting my own glories, I have adhered to attachments of the non-self, Now I have come to you to wash off wrong faith with the pure water of right faith. *I offer to you this water for destroying wrong faith as it has not been able to quench my eternal thirst.*

**Sandalwood:** All the sentient and non-sentient entities behave and act in their own limits of existence, Calling them favorable or unfavorable is a false attitude

of the mind, I have only lengthened the circle of life and death by becoming unhappy with unfavorable associations, I have come to you with a grieved heart to get peace of mind, as from sandalwood. *I offer to you this sandalwood to destroy the anger in me as this has not been able to keep me calm and undisturbed.*

*Flower:* This flower is very soft; it has no crookedness or deceitfulness, I accept that there is no straight forwardness in my own self, My thinking, expression and action - all are different from each other, I, therefore, implore you to grant me stability that washes off inner impurities. *I offer to you this flower to achieve supreme straightforwardness in my nature.*

*Incense:* I have entertained the false belief that inanimate karmas are the cause of my wanderings in the four phases of life, As such I indulge in attachment and aversion, when these karmas behave in themselves, Thus, I have been passing through material as well as psychic karmas for centuries, I have come to thee, oh trio, to burn external incense for achieving the sweet spiritual incense of my own-self. *I offer to you this incense to destroy the antagonistic inclinations of my existence.*

*Lamp:* I was under the impression that my life will be illuminated with this inanimate lamp, Which changes into deep darkness just in a heavy tempest of wind, I have, therefore, come to place this mortal light at your feet, And to light my own inner-lamp with your supreme light of omniscience. *I offer to you this lamp in order to destroy the darkness of my inner self.*

*Rice:* I am pure and without any blemish, having no connection with the non-self, Even then I always take pride in favorable associations of this world, This is a homage of the sentient to the non-sentient elements, destroying our modesty, I have come to you, oh supreme trio, for the realization of my supreme bliss. *I offer to you this unbroken rice to achieve the non-destructible treasure of joy.*

*Sweets:* My hunger has remained insatiate even after consuming countless inanimate articles, The pit of greediness has been filled time and again, but it has remained empty, I have been moving in the sea of desires and sinking therein from times immemorial, Renouncing all pleasures of senses and mind, I have come to thee for drinking deep of the intrinsic nectar of the soul. *I offer to you these sweets in order to win victory over my passion of greed.*

*Fruit:* Whatever material entities I call my own, leave me all of a sudden, I, thus, become perturbed and this mental disorderliness leads to others of the same kind, I want to see my delusions dashed to pieces, and that is the purpose of my prayer to thee, *I offer to you this fruit to obtain the fruit of supreme bliss.*

*Mass of all the Eight Substances:* I wash off all imperfections of wrong belief after drinking deep of my own sentient nectar, Thus I destroy all passionate feelings and enjoy that sentient drink of my own-self, Matchless bliss is then born and sun of omniscience rises with all its glory, Sentient Perception and Vitality then appear in their fullness, which is the state of the *Arihants*<sup>10</sup>, Offering you this combination, I collect all the great attributes of my soul, I am confident that I shall now achieve the glories of the supreme omniscient being *I offer to you this mass of eight substances in order to achieve everlasting happiness of the soul.*

*Visharjan: The Closing:* If I, knowingly or unknowingly committed any mistakes, By Grace of God, may they be pardoned. I do not know how to invite you, how to respect you and praise you, Please forgive me. I do not know any mantras; I am poor and have no knowledge. But kindly allow me to continue to worship you. *I have paid my respects the best way I could and I request that you go to your respective places.*

## 1.22. SHIKHAR KALASH STHĀPAN & SHIKHAR DHIVAJA STHĀPAN

*Shikhar* is a pyramid-shaped dome placed on the top of the temple, above the *Mul Nāyak* and other main *Pratimājis*. *Shikhar* signifies the house of *Veetrāg Bhagavān* who has expounded the path of everlasting happiness for the benefit of all living beings. The everlasting happiness, *Moksha*, is attained only through the combination of the right knowledge, the right perception and the right conduct. It signifies that non-violence is the supreme religion. It signifies the religion, which involves self efforts and initiatives. It signifies that every living being is in control of his/her destiny. It signifies the religion, which appeals to our common sense and explains everything with proper reason. It is based on the laws of nature. This is the house of Universal religion. This is the holiest of holly things, the cause of benevolence, the house of the supreme religion, and it is wished that long live the teachings of *Veetrāg Bhagavān* (Jain *Shāsan*) for the benefit of all living beings.

The placement of *Shikhar Kalash* signifies the best *Mangal*. The best *Mangal* is to eradicate karma, to free our selves from the misery of *Samsār* (material world), to remove of the darkness of ignorance, to practice Right Religion and to practice the path that is beneficial to the Self (our soul). This is the holiest of holly places. *Athār Abhishek Pujā* is performed before the *Shikhar Kalash* is placed in the *Shikhar*. Thus, *shikhar Kalash* is like a head of the temple.

<sup>10</sup> The term *Arihant* is made up of *Ari*, meaning enemies, and *hant*, meaning destroyer. Consequently, *Arihant* means destroyer of all internal enemies such as anger, greed, ego, and deceit. Essentially, the meaning of *Arihant*, *Jina* and *Thirthankar* is the same.



Placement of *Shikhar Dhwaja* signifies the kingdom of our *Veeträg Bhagawān* who expounded the path of *Moksha* for the benefit of all living beings. It is a symbol of the Jain *Shāsan* – teachings of our *Tirthankars*. It signifies the kingdom of non-attachment and non-aversion, which has always existed, it exists now and will exist forever. If the teachings of *Veeträg Bhagawān* are followed, the darkness of the ignorance will be permanently removed, the miserable cycle of birth and death will be permanently ended, the association with the foreign dust of karma will be completely terminated, and the true qualities of the souls will forever be realized. It symbolizes the everlasting happiness, *Moksha*. *Athār Abhishhek Pujā* is performed before the *Shikhar Dhwaja* is placed on the *Shikhar*.

By seeing *Shikhar* and / or its *Dhwaja*, one knows it the most auspicious place, Jain Temple. He / she pays his / her respect to *Veeträg Bhagawān* by saying "Namo Jināran" and gets an inspiration to visit the Jain temple.

### 1.23. PRATISHTHĀ OF NAMOKĀR MAHĀ MANTRA SHILĀ

*Namokār Mahā Mantra* is the most auspicious *Mantra* of *Jainism*. It is recited in the morning, evening and for that matter at any time of the day. While reciting *Namokār Mantra*, we pay our utmost respect to five supreme beings (*Panch Parmeshthi*) - all *Arihantas*, *Siddhas*, *Āchāryas*, *Upādhyāyas* and *Sādhus & Sādhrvies*. *Arihantas* and *Siddhas* have liberated themselves. *Āchāryas*, *Upādhyāyas* and *Sādhus & Sādhrvies* are pursuing the path of the liberation by practicing five great vows. This *Mantra* is also called *Namokār Mahā Mantra* or *Namaskār Mahā Mantra*.

The *Pratishthā* process of *Namokār Mahā Mantra Shilā* involves *Pratishthā* (cementing) *Vidhi*, *Bhāv Vidhi* and *Jāp* (recitation). To stand in front of the *Namokār Mahā Mantra Shilā* is like standing in the front of *Panch Parmeshthi*. We should pay our utmost respect to them. It points out that if we want to be truly liberated, we must detach our selves from all aspects of worldly life like them. We are supposed to remember their virtues and remind ourselves that we want to be like them. *Namokār Mahā Mantra* represents the essence of the Jainism.

### 1.24. OFFERING (PAR-VASTU TYĀG)

There are two significant purposes of offering: 1) Now, we are going to have the house of *Veeträg Bhagawān* and we can become like them by detaching our selves from all foreign elements (*Par Vastu*). As a symbol of the faith in HIS teachings, we are offering our valuables at the occasion of *Pratishthā*. 2) These valuables get buried under the *Mul Nāyak Pratimāji*, and can be used for the revival of the temple (*Jimoddhār*) after big disaster or similar event. Also it purifies and also creates positive vibrations from the earth to the temple.

### 1.25. TEMPLE DWĀR OPENING & FIRST DARSHAN & PUJĀ

This is a significant and auspicious event after the *Pratishthā* of *Gabhārā Pratimājis*. After we have *Prān Pratishthit* ("Living") *Veeträg Bhagawān* in our Temple; a) to open the *Dwār* (door) of the temple for the first time, b) to be the first one to do *Darshan* (see) of *Veeträg Bhagawān* and c) to be the first one to do *Pujā* are the most auspicious things to do. This is a rare opportunity to open temple *Dwār* (door) for *Darshan* to the entire *Sangh* for the first time after the *Pratishthā*.

### 1.26. ASHTAPRAKĀRI (EIGHT FOLD) DEVI-DEVTĀS

Essentially, this *Pujā* is very similar to *Ashtaparakāri* (Eight Fold) *Jinpujā* except, these heavenly beings are just like us except they have been the guards of the Jain *Shāshan*. Because of this, we are thankful to them for the duties they have performed and are performing for the Jain *Shāshan*.

### 1.27. PRATISHTHĀ OF SHRIMAD RAJCHANDRAJI'S PRATIMĀJI AND 3 CIHTRAPATS

Shrimad Rajchandra is a *Sadguru* (true self realized Teacher, Master). He was a disciple of Bhagawān Mahavir. He attained *Samyak Darshan* (Right Perception, Self realization) at an early age of 23 and a state of absolute pure consciousness before he was 28. He has said in His own words, in the Letter number 680: "I have attained *Parmātsvarup* meaning the highest form of pure consciousness..". After attaining the pure state of consciousness, Shriamdji composed one of the outstanding spiritual works of the modern times, *Ātmasiddhishāstra*, which means self realization and is consisted of 142 verses.

The first verse of *Ātmasiddhi* truly signifies the significance of *Pratishthā* for each disciple:

Je Svarup Samjyā Vinā, Pāmyo Dukh Ānant;  
Samjāvu Te Pad Namu, Shri Sadguru Bhagavant

As real self I never knew, So suffered I eternal pain;  
I bow to Him my Master True, Who preached and broke eternal chain

By installing the *Pratimāji* of Shrimad Rajchandra, we are paying our humble tribute to our *Sadguru*, to get His divine blessings and to get inspiration to put in necessary self effort to attain self realization. The following verse signifies the purpose of the *Pratishthā* of a *Sadguru*:

*Dhyān Mulam Gururmurti, Pujā Mulam Guru Padam*  
Mantra Muīam Guru Vākyaam, Moksha Mulam Guru Krupā

The image of *Sadguru* is of great importance and it is only next to the image of *Veerāg Bhagavān*. In modern times, it is difficult to find truly self realized *Guru*. *Sadguru's* image is a basis for the meditation, His lotus feet are basis for worship, His divine words are basis of *Mantra* and His divine grace is a basis of salvation.

We are fortunate that **Shri Lagurājswāmi (Prabhushriji)**, who was a true disciple of Shrimadji and had attained self realization. He has graced us with his divine blessing by introducing Shrimad Rajchandra as our *Sadguru Bhagavānt*. Prabhushriji established Agas Ashram and spent his entire life to reinforce in all of us the significance of Shrimadji's *Āgnāmatma* and gave his personal guarantee: "Any one who believes in Shrimadji's teachings based on my testimony and worships Him with His *Āgnāmantra* will attain liberation (*Moksha*)...".

By installing the *Chitrapat* of Lagurājswāmi, we are reminded of his testimony to worship Shrimadji with all our faith and follow His teachings to attain self-realization. In general, one has to take and practice the *Āgnāmantra* as prescribed by Prabhushriji in order to recognize the true power of Shrimadji's teachings.

By installing the *Chitrapat* of **Shri Brahmachāriji**, we are following the *Āgnā* of Prabhushriji to reinforce the *Mulmānāg* of Shrimadji which was handed over to Shri Brahmchāriji by Lagurājswāmi who has given his testimony: "It is my seal of approval that Brahmachāriji has attained self realization". In fact most of the literature we have today about *Shrimadji's* teachings has materialized and blossomed due to enormous efforts and dedication of Shri Brahmchāriji who spent thirty years in Agas Ashram under the direct guidance of Prabhushriji. It is stated without a doubt that one cannot truly understand and receive Shrimadji's divine grace without studying and respecting *Patrasudha* and *Pragnatodh*, the modern *Shrimad Bhāgavat* composed by Shri Brahmachāriji .

### 1.28. KUMBH STHĀPANĀ PUJĀ

According our rich Indian tradition, we put a *Kumbh* in a new place like a new shop or a new house, before we move in there. Putting in a *Kumbh* signifies an auspicious beginning. It is symbolic for "good luck". There is an Indian belief that a couple or a person, who puts the *Kumbh* in a new place before its use, will be blessed with good luck through his/her own self-efforts. Similarly per our scripture to begin our *Pratishthā Mahotsav*, we place the auspicious *Kumbh* with recitation of *Namokār Mahā Mantra*, *Uvasggaharām* and *Moti Shānti* while we have a continuous flow (*akhand dhārā*) from the *Kumbh* by a couple. This is an auspicious ritual and it brings inner as well as eternal peace.

### 1.29. AKHAND DIPAK STHĀPANĀ PUJĀ

According to our scripture, we should install *Akhand Dipak* (continuous light from *Dipak*, *Dipak* has a candle like flame) for the most auspicious *Pratishthā Mahotsav* event. This one is done next to the right of the *Kumbh*. The place where the *Akhand Dipak* is installed, it is believed that the place will be free of any external disturbances (*updrav*). At this place, the heavenly beings with right perception (*Samyak Darshan*) are present to guard. *Dipak* is a symbol of inner peace and awakens our "pure" consciousness. It represents the brightness of right knowledge (*Samyak Jñāna*) and removes the darkness of our ignorance.

### 1.30. JWĀRĀ ROPAN

With the auspicious aspiration, happiness and peace are wished to every living being in the universe. In this auspicious ritual, four or more unmarried girls (*Kumvāri Kanyā*) mix the rich farm clay and grains in a clay utensil, and then gently pour pure water on the mixture. This is like a process of sowing good seeds, which will grow into a very green and healthy plant. Similarly, during this auspicious ritual, it is prayed that our *Sangh* will grow spiritually stronger to represent the teachings of *Bhagavān* Mahavir.

### 1.31. NAVGRAHA PUJĀ

As we're devotees of the *Veerāg Bhagavān*, nine planets among others are also devotees of HIM. They are very powerful. As we invite other *Sanghs* to our *Pratishthā Mahotsav*, we invite these nine planets (*Nav graha*) to our *Pratishthā Mahotsav* by performing certain rituals in accordance with our scripture. *AshtPrakāri Pujā* is performed by reciting appropriate *Mantras* for each planet. We pray for peace, contentment, growth and protection of our entire *Sangh*. Using cotton rosary (*Mālā*) with unique color for each planet, the auspicious *Mantras* are recited. This ritual is believed to at least spiritually benefit the families who are participating with the right aspiration, and affects others positively.

### 1.32. DAS DIKPAĪ PUJĀ

In this auspicious ritual, we invite *Das Dikpāl* (ten heavenly beings who are responsible for guarding ten different directions) as we invited nine planets to our *Pratishthā Mahotsav* by performing certain rituals in accordance with our scripture. We also perform their *AshtPrakāri Pujā*. Because of the presence of powerful heavenly beings, our *Pratishthā Mahotsav* will be auspiciously celebrated without any disturbance. We also pray to these heavenly beings to help in maintaining and enhancing the peace, contentment, growth and protection of our *Sangh*.

### 1.33. ASHTMANGAL PUJĀ

After the birth of a *Tirthankar*, Indra Mahārājā (King of heavenly beings) takes HIM to the *Meru Parvat* (Mount Meru) and performs the *Abhishek Pujā*. Then he (Indra Mahārājā) makes *AshtMangal* (eight auspicious things) using rice made out of gold or silver. After this, Indra Mahārājā brings this *AshtMangal* in a grand procession towards the *Tirthankar*. *Darshan* (viewing) of the *AshtMangal* is auspicious and earns good Karma (*Punya*). In this auspicious ritual of *AshtMangal*, *AshtPrakāri Pujā* is performed.

### 1.34. ĀRATI

There are many meanings of *Ārati*. One meaning is to experience the spiritual joy from all directions (*Ārati* = *Ā* + *Rati*; *Ā* means from all sides and *Rati* means Joy – spiritual joy). When a religious activity is concluded with success, we do *Ārati* to express our spiritual joy. *Ārati* also means to seek the end of “*Ārt*” (misery). This material world (*Samsār*) is full of misery, and the aspirant is performing *Ārati* to free himself / herself from the cycle of the misery of the material world, cycle of birth and death. Third meaning is that to fill our inner selves with spiritual joy, and to end the mental unhappiness.

To free from the miserable cycle of the material world (*Samsār*), one needs to have bright light of five types of knowledge. That’s why we light five *Dipaks* (which has candle like flame). These five *Dipaks* symbolizes five great vows (*Panch Mahā Vrat*) through its practice, one attains the salvation. Five *Dipaks* are also symbolic of practicing five *Samitis* (Restraints), It is also representative of restraining negative activities of five senses and five characteristics of *Samyak Darshan* (Right Perception).

Another way to understand the purpose of performing *Ārati* is that, to free our selves from the miserable cycle of material world, we need to detach our selves from all worldly attachments as five supreme beings (*Panch Parmeshthi*) have done it. To pay our spiritual tribute to these five *Panch Parmeshthi*, we light up five *Dipaks*, and we mentally contemplate that “I want to also give up all worldly attachments, and want to initiate myself (take *Dikshā*) to become a *Sādhu* (or *Sādhvi*) to free my self from four *Sāmsarik* destinies and to attain the fifth destiny, *Moksha*.”

### 1.35. MANGAL DIVO

*Mangal* means to eradicate bad karma (*pāp*), to free our selves from *Samsār* (material world), to remove the darkness of ignorance, to have an auspicious opportunity to practice Right Religion and to practice the path that is beneficial

to the Self (soul). Only path of *Moksha* is beneficial to our Self that is attained by eradicating all karma. By removing the darkness of karma, one enlightens himself / herself with the Absolute Knowledge (*Keval Jñāna*). One *Dipak* is used in *Mangal Divo* to symbolize the one and only Perfect Knowledge, *Keval Jñāna* through which the darkness of the ignorance is permanently removed, the miserable cycle of birth and death is permanently ended, the association with the foreign dust of karma is completely terminated, and the true qualities of the souls are forever realized. In other words, one *Dipak* in *Mangal Divo* symbolizes the one and only path of *Moksha* as expounded by *Tirthankars*. We should mentally contemplate while performing *Mangal Divo* that “I want to enlighten my inner *Dipak* (self) just like this *Mangal Divo* by attaining the perfect knowledge, *Keval Jñāna* by practicing the path of *Moksha* as expounded by *Tirthankars*.”

### 1.36. SHĀNTI KALASH

This is performed for inner and external peace for everyone and everywhere in the universe. In the beginning, *Namokār Mahā Mantra* and *Uvasaggaraham* are recited, and then it is followed by *Bruh-Shānti* while maintaining a continuous flow of the *Panchāmmut* from *Kalash* in to a Pot. In this process, the peace in the universe is prayed for by wishing good physical, verbal, mental and spiritual health to all living beings and absence of misery everywhere. This is done in the manner it was done by the heavenly beings and their king (*Indra*) while performing *Jamnābhishhek* of *Tirthankar* on the Mount Meru. Aspirant pays his / her respect to all twenty four *Tirthankars* and prays for suppression of passions (*Kashāy*) everywhere. Inner and external peace is wished to the four folded community (*Sangh*) and to all living beings, guidance from Jain monks and nuns is sought, *Mantras* are recited, help from heavenly beings is sought, environment, that is free of diseases, wars, droughts, disturbances and unhappiness, is sought. The spiritual progress, contentment and well being for everyone is wished. It is prayed that every living being becomes free of all kind of fears, fear of water, fire, poison, animals, disease, war, enemy, robber, etc. It wished that each living being helps each other, everyone eliminates his/her own faults, and everlasting happiness for everyone is wished.

### 1.37. SHĀNTI SNĀTRA PUJĀ

This *pujan* is performed to conclude the *Pratishthā Mahotsav*. During this *pujan*, *Shri Laghu Shānti*, which is consisted of 27 aphorisms, is recited involving unique ritual process. This *Pujan* is performed for the well being of entire *Sangh*, for its spiritual growth, for its inner happiness and peace, to calm down the outside disturbances and for curing uncontrollable diseases. After the conclusion of this *Pujan*, the temple is sprinkled with the holy water (*Nannari*).