

Jai Jinendra

Brief Explanations about Various Pujas we perform at JSKD Temple.

1. Snatra Puja:

This is a common Puja widely performed by most of the Deravasi Jain worshipers. It is also a starting Puja before any other main Puja.

Snatra Puja has been composed by Pandit Shri Veer Vijayji Maharaj in a very poetic style. It illustrates the celebration of two of the auspicious (out of five) events (Kalyanaks) occurring in the last life of Tirthankar Bhagwan's Soul.

This Puja and celebration is for all Tirthankars and not specific to any particular one. Two Kalyanaks narrated in this Puja are Chyavan (conception) and Janma (birth) of Tirthankar's Soul.

At the end of this life the soul of Tirthankar reaches its climax and achieves liberation from life and death cycle (attains Moksha). This Puja recital explains the effect of Bhagwan's birth on the whole universe, narrates how glorious the occasion was and how much joys were shared by all the living souls including all heavenly/hellish souls.

Puja in end includes Ashta Prakari Puja (using eight dravyas) and a prayer recital of Shanti (peace) for all living beings and rejoices the event by performing Aarti, Mangal Divo, Shanti Kalash and Chaitya Vandan.

2. Adeshwar Bhagwan's Panch Kalyanak Puja:

This puja is also known as Shri Adinath Panch Kalyanak Puja – i.e. Rushabhdev Bhagwan.

It is composed by Shri Dharma Dhurandhar Vijayji Maharaj.

Puja narrates all five auspicious events of Adeshwar Bhagwan's life-last life (Chyavan-Conception, Janma-Birth, Diksha-Monkhood, Kevalgyan-achieving Pure and Perfect Knowledge Omniscience and Nirvan-Moksha-Complete Liberation from birth and death cycle).

Puja explains last 13 life cycles (Bhavs) of Adeshwar Bhagwan (last 13th being Rushabhdev-Adeshwar) and how this great soul achieved the seeds of "SAMKIT" in the first "BHAV" of "Dhan Sarthvah Merchant" by looking after the well-being of Sadhu Maharaj(s)' journey (VIHAR) even in the toughest environment.

In 13th Bhav time frame Shri Dhurandhar Vijayji Maharaj explains the time of Yugalik Era i.e. effortless, innocent life style blessed by "Kalpa Vruksha" (Trees with ability to fulfill desires) and changing time when two brothers King Bharat and Bahubali were ready to kill each other and establish full sovereignty.

Puja talks about the great first teacher (Rushabhdev) who taught everything to the mankind (from cooking, arts, science and all the way up to salvation of individual soul).

Puja also describes the Pilgrimage place of "Shatrunjay Giri" (Palitana) which was visited by Rushabhdev for countless times (for 99 Purvas – each Purva means 8.4 X 8.4 million).

The Puja illustrates Bhagwan Rushabhdev's Nirvan on Ashtapad Giri.

3. Navvanu Prakari Puja:

This Puja has been composed by Pandit Shri Veer Vijayji Maharaj. It is a poetic creation by Veer Vijayji Maharaj to worship "Shatrunjay Mahatirth". As we all know this tirth is also

known as “Sidhdhachalam”, “Palitana” and many other historical and auspicious names.

There are eleven sub-pujas in this “Navvanu Prakari Puja”. In each Puja there is a historical count of nine (9) names by which this tirth place is known (totaling 99 names).

As it is noted in Jain scriptures the first Tirthankar Shri Rushabhdev Bhagwan had visited this auspicious pilgrim place for ninety-nine (99) PURVA times (each PURVA = 8.4 x 8.4 million). Panditji has described the visits of countless great liberated souls to this auspicious mountain Tirth.

The narration in this Puja tells us about rebuilding of the tirth place (JIRNODHDHAR) by many great and brave souls of “Shravak-Shravikas”, Merchants and Kings. It also talks about change in size (area) of this tirth place with change in time cycle. But the Tirth has remained the place of ETERNITY (Sasvat State).

4. Sattar-Bhedi Puja

This Puja has been composed by Shri Atmanandji Maharaj.

It seems that this Puja is in reference to seventeen different types of Bhed. Shravak(s) and Shravika(s) in search of ultimate goals of achieving MOKSHA (liberation). We perform this Puja to praise the virtues of Bhagwan. The puja brings us in total celebrative mood.

Guru Maharaj has structured this Puja with 108 Gathas (stanzas) inspiring us to praise Tirthankar Bhagwan.

This Sattar-Bhedi Puja was created and performed for the first time in VS 1919 (144 years back).

5. Baar-Vratni Puja:

This Puja was composed by Pandit Shri Veer Vijayji Maharaj in VS 1887.

It has 13 sub Pujas (one for Samyaktva and other 12 for Twelve Vratas – Vows) that Shravak – Shravika should observe to attain ultimate liberation (Moksha Gati).

In this time period of 5th Aara (in absence of Tirthankar Bhagwan to guide us) Panditji has created this Puja as a guideline (message from Bhagwan) to observe 12 Vratas and diminish our Karmas.

- First Puja explains the meaning of Samyaktva (to recognize TRUE Dev, Guru and Dharma)
- Second Puja explains 1st of the Baar Vratas “Pranatipat” (not to kill any living being).
- Third Puja tells 2nd Vrata of “not to tell a lie” (to tell the Truth)
- Fourth Puja explains the 3rd Vrata of “not to steal”
- Fifth Puja gives us the message of 4th Vrata of “to be a person of good character” (not to cheat morally).
- Sixth Puja illustrates 5th Vrata of “Tyag – Giving Up” (Parigrah Pariman Anuvrata).
- Seventh Puja is about 6th Vrat of “Dishi Pariman” (to travel with a limited distance).
- Eighth Puja talks about 7th Vrata of “limited Upabhog – Paribhog” (to live a simple life with good restrain)
- Ninth Puja is about 8th Vrata called “Anarth Dand” (not to punish anyone without any fault).
- Tenth Puja explains 9th Vrata of “practicing Samayik” and observing “Jiv Daya” like a life style of Sadhu – Sadhvi Maharaj.
- Eleventh Puja is about 10th Vrata called “Shiksha Vrata” (to live a life with some sort of Vow Pachchhakhan).
- Twelfth Puja is for 11th Vrata of “observing Paushadh” (to spend the time like Sadhu

- Sadhvi Maharaj by staying in Upashraya).
- Thirteenth Puja is for 12th Vrata of “Atithi Samvibhag” (to look after the care of Sadhu – Sadhviji Maharaj for Aahar – Gochari and other needs).

During the time of Bhagwan Mahavir Shravak(s) and Shravika(s) took these 12 Vratas. By creating this Puja Panditji has given an invaluable opportunity to all of us to recite, remember and observe these Vratas by praising the virtues of Tirthankar Bhagwan.

Taking into the count of 124 “Atishayas” Panditji has composed this Puja with total 124 Gathas (Stanzas).

6. Shri Navpadjini Puja:

This puja is composed by Shri Padmavijayaji Maharaj. Puja recital illustrates nine most auspicious “Padas” shown in “Sidhdha Chakra Yantra”. They are “Arihant”, “Sidhdha”, “Acharya”, “Upadhyay” and “Sadhu” as first five specific identities to whom we ought to worship and other four are the virtues that we ought to implement in our lives – “Darshan”, “Gyan”, “Charitrya” and “Tap”.

Saying same thing in different way is – first five are “Gunis (virtuous entities)” and last four are most auspicious “Gunas (virtuous)”.

Sincere and systematic worship of these Nine Padas (Nav-Pad) helps our souls in the upliftment. These Navpadas are also associated with Sidhdha Chakra Pujan and Ayambil Oli Tapscharya (penance). The story of King Shripal and Queen Mayanasundari is directly linked to pujan (worship) of these Nav-Padas.

There are nine sub pujas narrating and reciting the glory of nine auspicious padas. First five pujas are to worship “Panch Parmesthi” and last four pujas are for the virtues that we should

implement in our lives to go forward on path of complete liberation (Moksha).

In first five pujas the virtues (attributes) of each entity are explained for our own good to understand, worship, to stay away from misconception (Mithyatva) and to purify our souls.

This Puja's meaning leads us to the heart of basic philosophy of Jain Religion and protects us from "Mithyatva Dasha" (a state of confusion and incorrect understanding).

7. Antaray Karma Nivaran Puja:

This puja was composed by Pandit Shri Veer Vijayji Maharaj.

This Puja is very meaningful for all of us to understand the journeys of our souls in four different "Gatis" (Manushya, Tiryanch, Devlok and Narki). It also explains why and how we go round and round in these four Gatis and what we should do to escape from it to achieve complete liberation.

It is an Ashtaprakari Puja (meaning 8 sub pujas). With our familiarity of four Ghatiya Karmas and four Aghatiya Karmas Panditji explains us the very existence and deep roots of "Antaray Karma" (one of the powerful among four Ghatiya Karmas).

In these eight sub Pujas Panditji has illustrated the causes by which soul gets bonded with each of these Karmas and going thru the miseries from each bondage. Panditji has alerted us to prevent such bondage (Samvar) and has also shown us the path of shedding these Karmas (Nirjara).

Five main groupings of Antaray Karmas described in this Puja are: "Danantaray" (unwillingness to do Daan (charity) – give assistance to others in spite of all available

resources on hand), “Labhantaray” (an act of resolution for own self by depriving others from their comforts – resulting in unhappiness with the bondage), “Bhogantaray” (one cannot experience happiness due to the bondage and even with all available resources on hand), “Upbhogantaray” (leaving a big gap between having it and making a use of it due to Karma Bandh) and last one is “Viryantaray Karma” (in spite of having all physical strength one becomes timid and lazy due to the Karma Bandh).

8. Shri Parshwanath Panch Kalyanak Puja:

Since we know the meaning of Panch - Kalyanak(s) of the Tirthankar let us proceed to talk about these five auspicious events in life of 23rd Tirthankar Shri Parshwanth Bhagwan and the Puja.

This Puja has been composed by Shri Virvijayaji Maharaj in a very poetic way with a deep meaning. This was done about 200 years back.

There are 8 Pujas (Ashtaprakari Pujas). It is important to note that the order of Pujas is not in a traditional way that we know (meaning it is not in order of Jal, Chandan, Pushpa, etc). Here the first Puja is “Pushpa (flower) Puja”.

The reason explained by scholars (like Dhirajbhai Panditji) is: When the soul of the tirthankar is ready to take birth in Manushyagati (as a human being) from Dev Lok – the soul becomes aware of it six months prior to the chyavan & conception – at that time the Devlok soul feels a regret because leaving all the happiness of Devlok behind and going thru conception to birth process will be painful etc. – as a result the face of Devlok soul becomes gloomy and smile fades – to signify this process Shri Veervijayaji Maharaj has chosen first Puja to be flower fades away.

➤ **1st Puja – Pushpa Puja (Flower) Chyavan Kalyanak Conception**

It explains how Ashadhi Shrivak (living in last Chauvisi) was educated by 9th tirthankar of the time “Shri Damodar Swami” that he (the shravak) will be the first “Gandhar” of 23rd tirthankar of future chauvisi (meaning current Chauvisi) Shri Parshwanath and he will be uplifted by Parshwanath. Out of joy and gratitude Ashadhi Shrivak made three Murtis of Shri Parshwanath (one being in Shankheshwar Tirth) based on the description given by Damodar Tirthankar.

This signifies the historical age (prachinta) of the Murti. Puja also explains the kingdom of Shri Ashwasen Raja and Vamamata as queen of the town called “Varanasi” at the bank of ‘Varan & Ashi” rivers. It also narrates the true faith of the couple in Jain religion. Please remember this is only 2800 year back from today’s date. The difference between the Nirvans of Parshwanath and Mahavir swami is only 250 years.

➤ **2nd Puja – Fal Puja (Fruits) Chyavan Kalyanak Conception**

It explains the conception of Shri Parshwanath’s soul in the worm of Vamamata and beautiful 14 dreams of the mother queen. It also explains the meaning explained by Indra Maharaj to King and Queen. A joyous event.

➤ **3rd Puja – Akshat Puja (Rice) Janma Kalyanak Birth**

It narrates the birth of Bhagwan’s soul when all the stars – (Naksharats) – were in best possible position to signify the birth of the great soul. It also narrates the celebration performed by 56 Dig-Kumarikas (angel Devi girls). It also talks about how joyful environment it was with the news of Parshwakumar’s birth.

➤ **4th Puja – Jal Puja (Water) Janma Kalyanak Birth**

With the wonderful news of Tirthankar’s birth the throne of Indra Maharaj vibrates signaling the good news. It explains how Indra Maharaj comes to mother Vamamata’s palace and with great and solemn respect takes young Bhagwan (newly born) to Meru Paravat for

Abhishek (leaving the doll image of Bhagwan with mother and putting her into calm sleep). The whole kingdom celebrates the birth of Parshwakumar.

➤ **5th Puja – Chandan Puja (Sandalwood – Kesar) Janma Kalyanak Birth**

With the symbol (Lanchchan) of a snake on the body Bhagwan gets the name of Parshwakumar. In this Puja Veervijayaji Maharaj explains the growing up of Parshwakumar – his wedding with Prabhavati (daughter of King Prasenjit). In this Puja also the encounter of – meeting of Yogi Kamath and Shri Parshwakumar is narrated. It is important to refresh the memories that Kamath (a great Tapaswi) was the elder brother of Parshwakumar nine lives back – due to a shameless act of Kamath a severe punishment was rendered to him and since then Kamath became an enemy of Parshwakumar's soul till the last life and ultimately was uplifted by Parshwanath Bhagwan. (two sons of Vishwabhuti Brahmin – Kamath and Marubhuti (soul of Parshwanath)). In this Puja Parshwakumar explains the incorrect way of doing Panch Agni Tapascharya because innocent souls of two snakes were burnt alive in the woods. Here also Kamath could not tolerate the advice of Parshwakumar and took it as a big insult in-front of many spectators.

➤ **6th Puja – Dhoop Puja (Incense) Diksha Kalyanak**

In this puja Bhagwan's Diksha celebration is described – the participation by Indra and other Devs along with family members. Parshwakumar at the age of 30 years took Diksha.

➤ **7th Puja – Deepak Puja (Divo – Lamp) Kevalgyan Kalyanak**

Bhagwan attained kevalgyan after 84 days from the Diksha celebration. He remained in this status for 70 more years preaching the basic principles. It is important to note that during Parshwanath time 4 Mahavrats were part of Sangh doctrine. During Bhagwan Mahavir's time Guru Gautam and chief disciple of Parswanath (Ganadhar Keshi) came together and fifth Mahavrat was added to the doctrine.

➤ **8th Puja – Naivedya Puja (Sweet) Moksha / Nivaran Kalyanak**

In this Puja the narration explains how Bhagwan Parshvanath did final Anasan (Tapscharya) on Sametshikhar Parvat and attained Moksha (Shravan Vadi Atham). This was at the age of 100 years. Devs and Indras come together to perform the last ritual of Bhagwan and celebrated the life of 23rd Tirthankar Shri Parshwanath. In this Chauvisi even amongst the first Tirthankar Shri Adinath and most recent one last Tirthankar Shri Mahavir Swami – Shri Parshwanath stands alone with his strong and powerful “Naam Karema”.

His popularity is un-parallel in spite of same virtues among all Tirthankars. He is known by more than 1001 names at different Tirth Places with different adjective added names. More Tapascharyas (Attham) are done to celebrate Shri Parshwanath’s life.

9. Shri Panch Gnan-ni Puja:

This Puja has been composed by Pandit Shri Roopvijayji Maharaj.

The word that will be used frequently in following explanation is “Gnan” or “Gyan” or Knowledge. Title is Puja of Five Gnan(s). It tells us that there are five types of “GYAN”. Before we go into to the details of five types let us understand the basic definition of “Gnan”.

Gnan is an integral and most valuable auspicious characteristic of each soul (Atma). Just like a lamp brightens – illuminates the darkest space, Gnan enlightens many dark spots – Mithyatva Dasha of our souls. Five types of Gnans:

- Mati Gnan: It gets acquired with the help of our five senses and mind.
- Shrut Gnan: It comes with the help of scriptures and literature (by reading or listening).
- Avadhi Gnan: With this Gnan soul becomes aware of other worldly matters even from a distance.
- Manah Paryav Gnan: It is the Gnan which recognizes the thoughts of other minds.

- Keval Gnan: This is the ultimate and eternal Gnan – Knowledge that helps Kevali soul to know everything in all three worlds (entire universe) and in all three eras (past, present and future).

Important Characteristics of Five Gnans:

- a) First three Gnans (i.e. Mati, Shruti and Avadhi Gnan) can be attained (achieved) in all four Gatis (Manushya, Tiryanch, Dev and Narak).
- b) Manah Paryav Gnan and Keval Gnan can be attained only in Manushya Bhav (in life of Human being).
- c) Keval Gnan is ETERNAL - means Kevali soul never loses this Gnan. But other four Gnans are destructible - it can be lost.

➤ First Puja: Mati Gnan-ni Puja

The learned Panditji Shri Roopvijayji narrates this puja in a poetic way by a respectful worship of our 23rd tirthankar Shri Sankheswar Parshwanath.

Gnan is like a rising SUN that eradicates (removes) the darkness of our soul. Gnan is like a root of the tree of FAITH (Shradhdha).

There are five types of Gnans (as explained earlier).

Among all the five Gnans Keval Gnan is eternal. Only one Gnan – Shrut Gnan – can be explained by speech.

The one who attains all five Gnans reaches at the 13th Gun-Sthanak – achieves Arihant Pad.

Let us all together make good efforts to reach there.

Let us worship and perform Jal, Chandan and Pushpa Pujas of our most respectful 23rd tirthankar Shri Parshwanath.

Please bless us with Mati Gnan that has 28 sub types. We are in search of it.

Mantrakshar:

I (we) perform Ashta Prakari Puja of all five Gnans that enlighten the whole universe (all 14 Raj Lok)

➤ **Second Puja: Shrut Gnan-ni Puja**

By listening carefully and digesting each word of Tirthankar Bhagwan's Deshna we can uplift ourselves and cross the ocean called 'Bhavsagar' that has nothing but miseries tied with life and death cycles.

Let us all pray – worship and perform the Puja of Tirthankar Bhagwan to attain Shrut Gnan. First let us establish our eligibility.

There are 14 sub types in Shrut Gnan. It has been identified by Tirthankar(s) and well explained to us by Gandhar Bhagwant(s) – disciples of Tirthankars. Let us worship Shrut Gnan.

Shrut Gnan will lead us to VIRATI (a state of Tyag - sanyam soul renouncing all the violent activities). It further leads us to Samyak Gnan (true Knowledge).

Shrut Gnan reaffirms our faith (Shradhdha) and ultimately leads us to Moksha Gati (ultimate freedom – liberated soul).

Our activities without Shrut Gnan will lock us in worldly matters full of life and death cycles.

Roopvijayji Maharaj tells us to worship “Agam-Granth” which has documented teachings of Tirthankar Bhagwan.

In 45 Agams there are 11 volumes (Granth – Ang) of Shrut Gnan. Let us perform this Puja joyfully.

➤ **Third Puja: Avadhi Gnan-ni Puja**

While praying for Avadhi Gnan all three actions (i.e. doing, getting it done and to encourage others to do) are helpful in removal of Karmic dirt from our souls.

Pandit Shri Roopvijayji preaches us and encourages us to perform Jineshwar Puja, to destroy and suppress four Kashay(s) – Anger (Kraudh), Honor (Maan) , Maya and Greed (Lobh).

In this 3rd Puja Panditji also describes the Janma Kalyanak of Tirthankar Bhagwan (celebration by Devs and Indras on Meru Mountain).

By performing the humble and joyous Puja we can destroy our Mithyatva Dasha (wrong beliefs) and open the door of true Avadhi Gnan.

Panditji advises us (preaches) to get involved in true puja(Dhyan) of Bhagwan to purify our minds, speeches and bodies (Kaya) and free ourselves from worldly attachments.

As explained earlier Keval Gnani – Bhagwant has described six types of Avadhi Gnan (6 sub types).

➤ **Fourth Puja: Manah Paryav Gnan-ni Puja**

Manah Paryav Gnan (to see thru the minds of others) can be achieved by Sadhus and

Sadhvijijs with their immense – continuous – untiring – efforts as they climb the ladder of 'Gun Sthanaks'.

Tirthankar Bhagwan's soul attains this 4th Gnan (Manah Paryav Gnan) soon after the emancipation (Diksha).

There are two sub types (divisions) of this Gnan.

The soul of Tirthankar Bhagwan with Manah Paryav Gnan visualizes the thought process of other five sensed souls.

Let us worship and adore the virtues of Guru Maharaj(s) who are in search of this Gnan and with their blessings we could follow their path.

By praising the relentless efforts of Sadhus and Sadhvis (during their upliftment process) we should worship these souls who are moving ahead in their journey from 4th to 7th Gun Sthanak.

This puja is fully rejoicing the state of Acharya Bhagwant and their efforts of upliftment.

➤ **Fifth Puja: Keval Gnan Puja**

As we all know the soul eradicates four Ghati Karmas (Gnanavarniya, Darshnavarniya, Mohaniya and Antaray Karma) to reach the state of Kevali Bhagwant.

We are here to adore – worship and perform the Puja of 5th Gnan.

This 5th Keval Gnan provides the enlightenment to all previously narrated four Gnans.

This Puja also describes the virtues of Kevali Bhagwant and how they work thru their journey from 10th to 12th Gun Sthanak.

This Puja also joyously praises the Kevali Bhagwant Shri Sankheshwar Parshwanath and eagerly wishes the upliftment of the devotees.

By performing Shri Panch Gnan Puja and understanding the intricacy of five Gnans we all pray for the blessings of Guru Bhagwant and Tirthankar Bhagwan.

10. **Shri Ashtapad-Tirth-ni Puja**

Puja composer: Shri Deepvijayji Maharaj

(in disciple series of Pujya Shri Vijayanandsuriji Maharaj/Shri Atmanandji Maharaj)

This puja was created in city of Rander (near Surat) In Vikram Samvat 1892

Highlights of this Puja:

It is an Ashtaprakari Puja using all eight dravyas.

➤ **First Puja - Jal Puja:**

It illustrates various types of 'Jin Pujas' and its composers. It gives us the joy to read the names and makes us think about countless blessings upon us. This puja gives us the preliminary description about 'Ashtapad Tirth and the place of 24 Tirthankars' Pratimas along with this tirth's geographical location.

➤ **Second Puja-Chandan Puja:**

It illustrates the 'Kal Chakra' - close to end of third 'Aara' – Bhagwan Rushabhdev's Janma Kalyanak timing – Indras and heavenly Gods performing newly born Tirthankar's puja on 'Meru Nountain'– initiation of 'Ishvaku Vansh' etc.

➤ **Third Puja – Pushpa Puja:**

It narrates the marriage of Nabhikumar/Rushabhdev with 'Sumangala & Sunanda' –

establishment of Vinita-nagari/Ayodhya of that time – brief summary of Rushabhdev i.e ‘growing as a young adult, taking care of the kingdom, diksha/monkhood, Kevalgnan and preaching as Arihant/Tirthankar.

➤ **Fourth Puja – Dhoop Puja:**

It has detailed description of Kevalgnan – Bhagwan’s Samavsaran – Arrival of son Bharat Chakravarti and Bhagwan’s resp. mother Marudevamata – Marudeva’s Shubh-dhayan state and achieving Kevalgnan while sitting on Elephant and going to ‘Moksha’ soon after. It also narrates ‘Tirth Sthapna/establishment’ by Bhagwan Rushabhdev and ultimate ‘Nirvan’ on top of the auspicious mountain now known as “ASHTAPAD PARVAT”.

➤ **Fifth Puja – Deepak Puja:**

It has a very poetic narration of grief-stricken son Bharat Chakravarti who arrives on the mountain after Bhagwan’s Nirvan – worships the place of his cremation by Dev-Indras. It gives the description of a unique Jinalay (Jin Prasad) known as ‘Sinh Nishadha/Nishadhya’ like lion faced Phoenix – its Pratimajis of 24 Tirthankars spread out in four directions of this Temple. To protect it from future downward time eight wide tall steps were constructed.

Now this is known as ‘Shri Ashtapad Tirth’ a lost place in current geographical map.

➤ **Sixth Puja – Akshat Puja:**

As explained in previous puja Bhagwan’s life span was of 84 lakh Purav years – his Janma and Nirvan were in 3rd Aara – about 3 years and few months prior (89 fortnights) to 4th Aara. After a long long time (1/2 koda Koda Sagaropam years time) second tirthankar Shri Ajitnath’s Shasan came into existence.

➤ **Seventh Puja – Fal Puja:**

Ajitnath’s step-brother Sagar Chakravarti had 60,000 sons who wanted to explore the tirth-place Shri Ashtapad Tirth since it was built as a pilgrim place by their forefather Bharat Chakravarti. These brave sons thought of safeguarding this sacred place further by digging

a deep valley and filling it with water to make it unconquerable – in this process they annoyed the deep earth living 'Nag Devlok's Kings' and fell a victim to their curse – burnt to death.

➤ **Eight Puja – Naivedya Puja:**

This puja explains the existence of this tirth place in time period of Bhagwan Mahavir – yatras by many gnani/labdhidhar souls including Guru Gautam – his sermons on mountain top – his creation of auspicious sutras – his uplifting of 1503 'Tapas Souls' etc.

In the end there is an explanation of 'Guru Parampara – Guru Pattavali' in which this puja composer Kavi Shri Deepvijayji was a Muni Maharaj and was blessed to create this Puja.

11. **Shri Girnar Mahatirth Navvanu-prakari Puja**

General information:

Girnar Parvat (Mountain) is located in Saurashtra-Gujarat about 3 miles away from Junagadh and about 3,675 feet high from sea level.

History tells us that this Tirth place is ages old mountainous place and it was part of vastly spread out mountain "Siddhachal – Shatrunjay Mountain Tirth".

It has been worshiped by Dev(s), Indras and many..many..many Mahatmas (saints), Kings and ordinary people for many years in past.

The most recent connection (reference) is with 22nd Tirthankar (of this Chauvisi) Shri Neminath Bhagwan's Diksha, Keval Gnan and Nirvan Kalyanks on Girnar. A well-known story Of Nemkumar and Rajul (the King and Queen to be) is associated with this Tirth place.

As explained by Kevali Bhagwants in our scripture – during next ‘Utsarpini-Kal Chauvisi’ all the 24 tirthankars to be will have their Nirvan Kalyanak on Girnar (similar to Samet Sikhar where 20 Tirthankars of current Chauvisi attained their Nirvan-Moksha).

On this Nirvan Bhoomi Girnar from 1st tirthankar ‘Shri Padmanabh’ to 24th Tirthankar Shri Bhandrakar’ will have their final Kalyanaks on Girnar Tirth.

Puja Composer:

Maha Tapasvi Acharya Bhagwant Shri Hem Vallabh Vijayji Maharaj has created this puja with his utmost devotion to Girnar and has generated great devotional inspiration in ordinary people like us during its recital.

Girnar Tirth is mentioned in our old Jain scripture including ‘Aagam Sutra’ and is worshiped with various names connecting with its glory – virtues and specific historic events such as ‘Tirthoddhar – Sangh yatra etc.’

Here during the composition of this puja Acharya Bhagwant has selected total 99 different names for Girnar and they are mentioned in each puja as set of nine names with total eleven sub pujas making it 99 prakari puja.

Just like ‘shatrunjay Tirth the physical size of Girnar Mountain has changed (going to smaller end) from years going back to thousands of years. It is considered as 5th peak of Shatrunjay Parvat Mala (series of peaks).

Each puja is performed with total nine ‘Dravyas’ – known eight dravyas plus ‘Shrifal’ as 9th one.

➤ **1st Puja**

This puja illustrates Girnar as a Tirth place where three Kalyanaks of Shri Neminath Bhagwan occurred (i.e. Diksha, Keval-Gnan and Nirvan).

➤ **2nd Puja**

In this puja seven various peaks (Tunks) of this mountainous are given such as 1st being 'Gaj-Pad' created by heavenly Gods (Indra Maharaja).

➤ **3rd Puja**

This puja talks about various Tirthoddhars (rebuilding – renovation) of not just one temple but of the Tirth complex – Tirth campus that occurred during 4th Aara that was the time period of Ajitnath Bhagwan to Mahavir Bhagwan.

First such Tirthoddhar was done by Chakravarti Bharat Raja and the last one in this 4th Aara was by 'Ratna Shrivak'. Current Pratimaji of Shri Neminath Bhagwan was installed (Pratistha) by Ratna Shrivak.

➤ **4th Puja**

There has been numerous Tirthoddhar in current 5th Aara time period of past 2500-2600 years.

Very recently (32 years back) a new temple "Sahasavan" was built to mark auspicious Kalyanak of Shri Neminath i.e. Keval Gnan Kalyanak and Samavsaran.

➤ **5th Puja**

This puja explains the historical origin of Shri Neminath Pratima going back to last Chauvisi and 3rd Tirthankar "Sagar" Bhagwan's time period and worshiped by Indra Maharaja.

With passing of time this Pratima was given to Ratna Shrivak by Ambika Devi to avoid deep sorrow of Shrivak during his Sangh Yatra.

➤ **6th Puja**

There are number of illustrations of past when many ill minded and sinful people came to this Tirth place asking for the forgiveness.

Pilgrimages by well reputed Shrivak Shresthi - Shrivaks with good status in business, religious activities and political fields have been documented in this puja.

➤ **7th Puja**

This puja shows deep devotion of Acharya Bhagwant Shri Hem Vallabh Vijayji and recital full of praises and celebrations.

➤ **8th Puja**

It explains the uplifting of Ambika Devi, Gomedh Yaksha, and poor Ashokchandra's stories.

This puja encompasses the four auspicious events of Bhagwan Shri Neminath's life i.e. Diksha, Sadhana, Keval Gnan and Nirvan.

In this puja there is a narration about Eight Tirthankars of last Chauvisi who attained Three Kalyanaks (Diksha-Keval and Nirvan). It also explains two other Tirthankars of same last Chauvisi who attained Nirvan- Moksha on Girnar.

As it has been said by Kevali Bhagwants – all 24 Tirthankars of next Chauvisi will attain Nirvan on Girnar. Also many other great SOULS will have their 'Aradhana – Sadhana' on this Tirth Girnar.

In this last Puja it is explained that in well know 108 names of 'Shri Shatrunjay Tirth' 5th peak of Girnar is known as "Raivat Giri".

Pujya Acharya Bhagwant Shri Hem Vallabh Vijayji Maharaj has composed this puja with great devotion and his great poetic style.

12. Shri Shantinath Bhagwan's Panch Kalyanak Puja

General Information:

Referring to the word "KALCHAKRA" (a sequence of downward and upward trend of times) – that has two cycles – Avasarpini and Utsarpini (each has six koda kodi sagaropam incalculable – immense times in years)....

In "Bharat Kshetra" the current Avasarpini Kal – in 24 Tirthankar's time – as we know the first Tirthankar being Adinath Bhagwan (Rushabhdev) and the last one was Bhagwan Mahavirswami.

In this sequence of 24 Tirthankars – 16th Tirthankar was Bhagwan Shantinath. The outstanding facts about Shantinath Bhagwan were that he earned two distinct honors – one being the CHAKRAVARTI (the conqueror of six continents) and being TIRTHANKAR in same life span.

The word 'SHANTI' means PEACE and that is a desire of all the living beings We (JANIS) also give an importance to this word and perform Snatra Puja with Shantinath Bhagwan's Pratima (as much as possible) and also perform the ritual of Shanti Kalash reciting Bruhad Shanti Stotra for the same reason (peace for all living beings).

This puja of Shri Shantinath Bhagwan is to celebrate the FIVE Auspicious Events (called Kalyanaks) occurred in his last life span i.e. 'Chyavan Kalyanak' (conception of soul in mother's womb), 'Janma Kalyanak'(birth of the Tirthankar's soul), 'Diksha Kalyanak' (renouncing Samsari life – accepting Monkhood), 'Kevalgyan Kalyanak' (extreme purification of the soul-achieving perfect knowledge-being Omniscient) and the fifth Kalyanak is 'Nirvan Kalyanak' (end of birth and death cycle, achieving Moksha, freedom from four Gati-Bhraman, moving to Siddha Kshetra for eternity).

Puja Composition:

This puja is composed (created) by Muni Maharaj Shri Nityanandji in Vikram Samvat 2029 (about 43 years back).

This Puja consists of eight sub-pujas using eight dravyas in each puja.

- a) First Three pujas (1st to 3rd) are to celebrate Chyavan Kalyanak.
- b) Puja # 4 & 5 are to celebrate Janma Kalyanak.
- c) Puja # 6 is in celebration of Diksha Kalyanak.
- d) Puja # 7 is to celebrate the Kevalgyan Kalyanak.
- e) Puja # 8 is the recital celebrating the last phase of Shri Shantinath Bhagwan's last phase of worldly life – establishing TIRTH – preaching his vision and completing his Ayushya – i.e. Nirvan Kalyanak.

➤ **1st Puja:**

This puja explains us the first nine lives (bhav) of Bhagwan's soul after achieving "SAMYAKTVA"- pure unquestionable understanding and faith in "DHARMA".

➤ **2nd Puja:**

It explains 10th and 11th Bhav of this soul.

➤ **Puja # 3, 4 and 5th:**

In these three sub pujas 12 Bhav (final birth) is narrated explaining the arrival (Chyavan) of this great soul from 'Sarvarth-siddha Devlok' (Anuttar Devlok) to Queen Achiramata's womb (family of King Vishvasen and Queen Achira) in Hastinapur.

The narration of 14 auspicious dreams that Achiramata envisioned in her sleep – its explanation by King and the learned Scholars is in this puja.

Also the birth of Shantinath's soul and the puja celebration by Indras and Devs on 'Meru

Mountain' – parents naming the newly born Kumar as Shantinath (the one who brought the peace to the kingdom) are the events described in this puja.

➤ **Puja # 6:**

This puja illustrates the success-filled events in Shantinath's (Shantikumar's) life including the enthronement as The Chakravarti (conqueror of six continents).

Turning events in the life of this GREAT SOUL encouraged him to go on the path of ultimate victory. He renounces the worldly riches and happiness of kingdom and accepts the Monkhhood (becomes Sadhu Mahatma). Soon, he acquires the 4th Gnan 'Manah Paryav Gnan'.

➤ **Puja # 7:**

At the end of his 'Sadhana Kal' – this great soul achieves 'Vitaragta – Omniscience – Sarvagnata – Kevalgnan'.

Puja narrates the creation of 'Samavsaran' (deshna assembly) by Devs-Indras. Bhagwan Shantinath delivers the SERMANS to guide all the living beings on path of their own freedom (Mukti).

➤ **Puja # 8:**

Shantinath Bhagwan with the congregation of 900 other Muni Bhagwants goes to 'Samet Sikhar' for his final Sadhana – completes his Ayushya Karma Bandh and achieves ultimate state of NIRVAN.

13. **Baar Bhavna ni Puja**

About 350 years back in times (VS 1723) Mahopadhyay Shri Vinayvijayji Maharaj (in series

of disciples of Shri Heervijaysuriji) composed a Granth called “SHANT SUDHARAS” – derived from ‘AAGAM GANTH(s)’ in RANDER (a town near SURAT). This Puja is composed from it.

The message from Mahopadhyayji is..Oh, Atman (SOUL) if you are tired of this ‘Bhav Bhraman’ i.e. wandering in the birth and death cycles for countless time then try to understand these 16 Bhavnas (12 + 4) which will explain the real reason of your aim-less life cycles and how you can escape from it forever to enjoy ever-lasting freedom (Mukti – Moksha).

First twelve Bhavnas (Anitya, Asharan, Sansar, Ekatva, Anyatva, Asuchi, Ashrav, Sanvar, Nirjara, Dharma Bhavna, Lok Swarup and Bodhi Durlabh Bhavna) help us to understand attachment – affinity with all materialistic matters in the universe and its consequences.

The last four Bhavnas (Maitri, Pramod, Karunya and Madhyastha) tell us how we should behave with all living beings in this universe. These Bhavnas are also known as ‘Para Bhavnas’

➤ **First Puja: Anitya Bhavna**

Simple meaning is – everything in this universe is destructible (not ever lasting – not eternal) except our SOULS. Our lives are FRAGILE - its existence is unpredictable just like a small droplet sitting on a straw or a leaf and one swing or flow of wind will make it disappear. Question from Mahopadhyayji to all of us is.. in spite of knowing this unchallengeable fact Why are you so much involved in it generating more and more Karmas?

➤ **Second Puja: Asharan Bhavna**

Oh, Atman...Don't you know that YOU are totally helpless in this world? – no one can save you from the JAWS of ‘Karmasatta’ – there is no place in this universe where you can hide to escape from DEATH –no matter how healthy you are – no matter how much wealth you have accumulated – no matter how many battles you have won – believe it..YOU ARE AND WILL BE HELPLESS TILL YOU HAVE THE TRUE KNOWLEDGE OF DHARMA AND ITS

BLESSINGS.

➤ **Third Puja: Sansar Bhavna**

Mahoapdhyayaji tells us that you are not aware of the strange occurrence in this universe – strange happenings in ‘after life’ arrangements – relationships among us the living beings change in all possible ways – a soul can move from being father to son, husband to wife, guardian to enemy and in all possible combinations due to our own Karma behaviors. This connection can carry over for innumerable lives and you still do not have any clue about it..what a strange and poor – unfortunate situation you are living in!!!!

➤ **Fourth Puja: Ekatva Bhavna**

Here the message is.. Oh Atman, let me remind you of one eternal truth – it is that you are THE LONELY TRAVELER in this journey of life cycles – you belong to nobody and no one belongs to you.

You have forgotten the real YOU meaning what a treasure of GNAN – DARSHAN YOU have within yourself – you do not have the understanding of your own unbeatable power – you are lost in worldly matters that is living beings and non-living materials – you are trapping your SOUL in a complicated WEB and you even do not know about it.. what an irony and pitiable situation it is !!!

➤ **Fifth Puja: Anyatva Bhavna**

Here the narration is about us - the living beings – not knowing the separation between ATMA AND BODY (DEH) – our misunderstood dilemma is we feel them to be ONE.

Nurturing all four KASHAY(S) – undesirable elements i.e. Krodh (anger), Maan (incorrect pride), Maya (attachment) and Lobh (greediness) we have clouded our thought process and revolved in the aim-less life cycles by our own doing!!!

It is time for us to understand the eternal state of our SOUL (being Shaswat) and destructible state of BODY (Nashwant). They do not travel together from one life to other life – one turns

to ashes and other goes looking for other home – body to rent (lease).

➤ **Sixth Puja: Ashuchi Bhavna**

Two familiar words that can complicate or clear our life journey are ASHUCHI (Impurity) and SUCHI (Purity). As it is seen in our daily routine we pay more attention to outward purity/cleanliness and ignoring our impurity of within.

By surrendering to our five senses we seek all the means to look good from outside but the fact is this decorated body is full of many undesirable flash and other matters – also well decorated body ends up into Ashes and real Jewel - Soul flies away to suffer the consequences of our ignorance.

Message is... to WIN OVER and control five senses and find the path of freedom.

➤ **Seventh Puja: Ashrav Bhavna**

The word Ashrav (Ashrav) means 'Welcoming with Open Arms – here it is in undesirable way we accept the Karma Bandh due to our weakness i.e. Mithyatva (incorrect belief/faith), Avirati (uncontrolled life style), Kashay (four types of destructive signs Krodh, Maan, Maya and Lobh) and Yog (activities related to thinking, speaking and doing – Mun-Vachan-Kaya).

Just like we protect ourselves using proper means such as an umbrella in rainy season to stay dry – similarly we need to protect ourselves from undesirable elements (mentioned above) using our inner strength and EQUANIMITY (Samta). Proper control over five senses can lead us on path of freedom or can throw us in deep valley of darkness and Bhav Bhraman.

➤ **Eighth Puja: Samvar Bhavna**

Samvar means to stop (opposite to Ashrav) the incoming – unwanted – harmful Karma Bandh.

It explains how to do that – there are 57 various ways – like 5 Samiti(s) + 3 Gupti(s) + 22 Parisaho + 10 Yati-dharm(s) + 12 Bhavna(s) + 5 Charitro –the word SANYAM (constraints) is very essential to achieve the goal – it also explains five characteristics of SAMYAKTVA – the ill effect of DURDHYAN. It is very important to understand the meanings of these terms to nurture Samvar Bhavna.

➤ **Ninth Puja: Nirjara Bhavna**

Nirjara means to shake it off..meaning to shred, to remove, to get rid off the Karma Bandh. How to shred the Karma Pudgals (particles) that has covered our Soul?

It can be done by TAP or Penance – there are two types of Tap (Bahya Tap which has six types Anasan, Unodari, Vruti Sankshep, Ras-Tyag and Kay-Klesh and six types of Abhayantar Tap i.e. Prayashit, Vinay, Vaiyavacch, Swadhyay, Dhyan and Kayotsarg).

Further study of these words is beneficial to achieve our goal.

➤ **Tenth Puja is: Dharma Bhavna**

As it is explained in 9th Nirjara Bhavna – to eradicate Bhav Rog – Karma Rog – the disease of life and death, JINAGAM - the message from Tirthankars is an important medicine.

Here the message is for us to understand 10 types of 'Yati Dharma' i.e. Satya (truthfulness), Kshma (forgiveness – anger less behavior), Mardav (free from Ego filled behaviors), Sauch (purity of mind – thoughts), Akinchanya (freedom from worldly desires), Arjav (free from manipulations), Bhramacharya (Celibacy in many ways), Nirlobhata (free from greediness), Tap (penance) and Sanyam (detachment from worldly affairs).

There are four types of Dharma – Daan (to be helpful) Sheel (to protect own character), Tap (12 types of penance) and Bhav (feelings) – with such principles of Dharma many great souls have achieved freedom from life-death cycles.

Message for all of us is...Oh Punyashali Soul (fortunate Soul) take the shelter of such Dharma of Veetrag and win over the worldly temptations. This is Dharma Bhavna.

➤ **Eleventh Puja: Lok Swarup Bhavna**

Here Mahopadhyayji explains Geographically how the 14 RAJ LOK looks like – how from bottom of the Raj Lok i.e Hellish world to Manyushya Lok and going up thru Dev Lok upto Siddha Kshetra.

It gives in details how Kevali Bhagwant has seen this world and explained us the complicated journey we have gone thru from spot to spot enduring miseries of life and death – how we have touched every corner of 14 Raj Lok universe and how we have missed out to escape from it due to our own lack of faith – false understanding – becoming a slave of KarmaSatta etc.

Message is..Oh Atman...though it is complicated and may be discouraging but still with right knowledge – right conduct and unwavering efforts you can reach the destination of Siddhakshetra.

➤ **Twelveth Puja: Bodhi Durlabh Bhavna**

In this Puja Mahopadhyayji has explained to us so strongly with a series of thoughts (philosophical statements) that Oh Atman..just look back and see how far you have traveled from Nigod - all four Gatis - now you have earned an invaluable Manushya Gati. It is high time to capture this opportunity, to saw the seed of “Bodhi” i.e. ‘SAMYAKTVA’.

If you ignore it in Pramad – laziness then it will be your loss. Being born in Jain family, having all healthy five senses, earning the blessings and True Jain Tatva Gnan ...this will be an unforgiving loss. Stay in constant search of true Dharma, real Guruvani, and untiring efforts to learn-digest-think-analyze and put it in action.

➤ **Sarvopari Geet.....Part of 12th Puja**

Here Mahopadhyayji has combined last four bhavnas (as we call Para Bhavnas) giving us the message of how to deal with other living beings in this universe.

They are Maitri (unselfish friendship), Pramod (being appreciative for the virtues in other living being), Karunya-Compassion (to be thoughtful about all less fortunate ones who could use our help) and Madhyastha (to develop equanimity) meaning do not get upset with anyone if he or she did not listen and/or follow your advice – guidance or may have the disagreements.

To develop – nurture and grow these four virtues we have to make immense efforts and it can be done only in this life cycle of Manushya Gati.

KALASH...

the composer Guru Bhagwant adds this poetic section as a fulfilling thought for the blessings of the Vadil Gurus, their guidance and expresses pure JOY for this opportunity. Message for all of us (involved in puja-vidhi – the one who recite and the one who listens and moves further) is: Oh Atman YOU ARE BLESSED...DRINK THIS ELIXIR OF SHANT SUDHARAS AND ATTAIN YOUR ULTIMATE GOAL OF FREEDOM FROM FOUR GATI CYCLE – STAY IN CONSTANT SEARCH FOR FIFTH GATI.

14. **SHRI KALPA SUTRA PUJA**

Brief introduction:

As we know Maha Gnani (knowledgeable) Ganadhar Bhagwant(s) composed Bhagwan Mahavir's message as AAGAMS. This message was conveyed orally for almost 1,000 years after Mahavir's Nirvan (Moksha).

About 1,500 years back in times (from today) these AAGAMS were written in the script form following the 5th memorable VACHANA (collective discussion) organized by Devardhi Gani Kshama Shraman bringing together 500 most learned Acharyas in Vallabhipur.

There were total twelve (12) Aagams but to our lack of good fortune the 12th Aagam

“DRASTIVAD” did not survive during tough times of history (famines and other natural plus man-made disasters). At present we have eleven (11) Aagams. From these many Gnani Mahatmas (Acharyas – Scholars) have composed various books (GRANTHS). Now we have 45 such Aagams.

In 12th lost Aagam there were five sub parts – one of these five is known as “PURVAGAT” → this Purvagat consists of 14 Purvas → 9th Purva is “PRATYAKHYANVAD” → “DASHA SHRUT SKANDH” Granth was derived from it → it was composed by Shrut Kevali Bhadrabahuwami (Shrut Kevali – last 14 Purvadhar). Eight Chapter (Adhyayan) of Dasa Shrut Granth is Kalpa Sutra.

Kalpa Sutra is also known as Paryushan Kalpa. Its proper study – reading – adhyayan was limited to qualified Sadhu Bhagwants. Kalpa Sutra’s first public reading (Vachana) was done by Acharya Shri Dhaneshwarsuriji in VS 523 at Vadnagar (Aanandpur) to help the king and his kingdom from sorrows due to the loss of the prince.

Kalpa Sutra consists of 1200 Shlokas written in ‘Ardha Magdhi language. It is also known as BARSA SUTRA – it is read by Guru Bhagwant(s) on the last day of Paryushan (Samvatsari Day).

There are three main sections in Kalpa Sutra.

1. Description related to ‘code of conduct’ for Muni Bhagwants during 12 months of the year – especially in four months of ‘Chartumas’ – explaining “Do’s and Don’ts”.
2. Illustration of ‘Sthaviravali’(family tree of Mahavir’s disciples) i.e. Guru Gautamswmi, Sudharmaswami, Prabhavswami, Jambuswami, Sayyambhavsuri.. and others.
3. Life histories (Charitras) of Bhagwan Manavir in details plus Prashwanath, Neminath, Adinath and other tirthankars of current Chauvisi.

German Scholar Herman Jacobi has translated Kalpa Sutra in English language.

About Kalpa Sutra Puja.....

This puja was composed by Acharya Shri Amrutsuriji M S (the disciple of Acharya Shri Karpursuriji M S). There are total nine sub pujas and all eight dravyas are used in each puja.

➤ **First Puja:**

It illustrates Ten (10) types of ACHARAS (Kalpas) – code of conduct – Kalpa Sutra is also considered in high regards as Kalpa Vruksha. It talks about the mind set (natural behavior) of the human beings during the time period of Bhagwan Rishabhdev and last tirthankar Bhagwan Mahavir's time period (Shasan Kaal). It also compares the Shasan Kaal between 2nd and 23rd tirthankars – meaning the human behaviors of that time period.

➤ **Second Puja:**

It narrates the story of Mahavir's soul as MARICHI (son of Chakravarti Bharat i.e. grandson of Bhagwan Rishabhdev) – it shows the weakness in understanding true message of Rishabhdev and personal Ego about the heritage – resulting in bonding with 'Lower Karma' (Neech Gotra Karma) that resulted in extending his life cycle and even in his last life of Mahavir it begins by staying in Brahmani Devananda's womb for 82 days. This puja also explains ten astonishing events (Achcheras) of the Avarspini Kaal. It also talks about 4 of the 14 dreams that Trishlamata saw during Bhagwan Mahavir's Chyavan.

➤ **Third Puja:**

In this puja we see the description of other 10 dreams (from 5th to 14th) – also it illustrates the celebration of 'Chyavan Kalyanak' in the whole Kingdom of Raja Siddharth.

➤ **Fourth Puja:**

In this puja we hear about the colorful explanation of 14 dreams given by renowned astrologers of King Siddharth predicting the arrival of THE GREAT SOUL in King's family. This puja also covers the birth of the boy and given the name VARDHAMAN.

➤ **Fifth Puja:**

This puja covers a series of auspicious events such as – Indras and Dev-Devis taking child

Bhagwan to MERU PARVAT for Abhishek and Puja. It narates three names given to Bhagwan Vardhaman, Mahavir and Shraman. It talks about four ATISHAYAS (extra ordinary qualities of this soul).

At the age of 28 Vardhaman loses his parents and he desires to leave the worldly attachments and become a Monk but due to perseverance of elder brother Nandivardhan he waits for two more years living his life as a SHRAMAN. At the age of 30 years Vardhaman – Mahavir’s Diksha Kalyanak is celebrated (3rd Kalyanak out of total five Kalyanaks in Bhagwan’s life).

➤ **Sixth Puja:**

Thirty years old Vardhaman leaves the kingdom as a Monk to march forward on the path of Sadhna in forests and lonely places for soul searching and shed his past Karmas. In this process he endures many man created difficulties and naturals disasters. At times ill minded Devas - Devis harassed Vardhaman Mahavir but could not shake his determination. This Puja also touches the episodes like words of wisdom to Chandakaushik, Parnu at the doors of Chandanbala, tears of compassion for Sangam Dev etc. After the Sadhna of 12-1/2 yeasers (at the age of 42-1/2 years) Mahavir attains Kevalgnan – Omniscience (4th Kalyanak) establishes ‘Chaturvidh Sangh’ – moves from place to place preaching the mankind about the value of human life and how others can also benefit from his knowledge. At the age of 72 years (after his time as the last Tirthankar of this Chauvisi) – completing his ‘Ayushyakarma Bond’ he attains NIRVAN (5th Kalyanak) in Pavapuri. The preaching (Deshnas) of Mahavir was learned and digested by his closest disciples (Ganadhars) and passed on to us as AAGAMS. Kalpa Sutra is derived from these Aagams.

➤ **Seventh Puja:**

This puja briefly elaborates on lives of Parshwanath, Neminath, Adinath and other Tirthankars.

➤ **Eighth Puja:**

This Puja covers the ‘Pattavali’ – ‘Sthaviravali’ (history or Mahavir’s disciples) starting from

Guru Gautamswami – going up to Vajraswami and beyond. It is enlightening to learn about Maha Gnani Acharya Bhagwants who have made tremendous efforts to preserve and pass Bhagwan Mahavir's message to us.

➤ **Ninth Puja:**

It explains different VACHANAS (collective discussion among very learned and devoted Acharyas to recall and orderly arrange – preserve and publish Mahavir's Aagam Vani. About 1,550 years back the 5th Vachana held in Vallabhipur resulted in a written script of Aagams.

Puja also explains the calendaring eight auspicious days of PARYUSHAN with its ending on Bhadarva Sudi Choth (4th day of the month).

It explains the importance of KSHAMAPANA, TEN YATI DHARMA etc.

15. **Shri Vastuk Puja**

There are three words that we need to understand:

Vastu = the place to build a residential home.

Vastu Poojan = the ceremonial ritual (Shanti Path) to perform prior to building the home at the spot – plot.

Vastu Vidya (Art) = the design – Artichecture to build the home.

Our SOUL is wandering in the Universe (in 14 Raj Lok) passing thru various Yonis (84 lakh various species for Anadi Kal (for uncountable time). In Adhyatmik terms –like moving from one place to another place, renting-leasing place to place.

We earn the life SPAN (Ayushya) – Gati (one of the four GATIS) and keep wandering from one form (body) of life to another one – w/o any ultimate goal.

If so, why we do this VASTUK POOJA?

Guru Bhagwant(s) and Learned Scholars tell us that keeping our goal in mind i.e. to get freedom from Life and Death cycle we should avoid worldly temptations. Do not WASTE a single precious moment.

Who Composed (created) this Vastuk Puja?

About 145 years back one very bright – scholarly – tapsvi – sadhak Acharya Shri Buddhisagarsuriji (who was in heritage of Achary Shri Heervijaysuriji) composed this Puja at the request of Shravak Sangh.

He was born in Vikram Samvat (VS) 1930 in a town VIJAPUR near MAHUDI in a Patel (non-Jain) family and was given the name Becharbhai. Coming in contact with a Jain Monk (Sadhu) and got interested in Jain Dharma and its basic principles he accepted Monkhood (Diksha) in city of PALANPUR from Acharya Shri Ravisagarji at the age of 27 years (in VS 1957).

Being a bright person, he studied various Aagam scriptures and from different scholarly people (from Pandit Gurus of Kashi). He earned well deserved appreciations-praises from people of many walks of life including political leaders, scholars and statesman like Sayajirao Gayakvad of BARODA. He composed 108 plus Jain Granths (books) on various subjects.

This was the time period when many misconceptions were wide spread in society – misguidance by phony gurus and taking advantage of uneducated folks of the society was powerful. Hinsa (violence) was being carried out in form of sacrifice to please heavenly Gods. This was the norm in religious rituals.

Acharya Shri Buddhisagarji with his sharp meditation and succeeding in getting heavenly vision (Dev Krupa) established a tirth - temple of 'Shri Ghantakarn Mahavir' at MAHUDI in VS 1980.

Prior to this in VS 1970 he was honored with the prestigious PADVI (status) of Acharya Shri Buddhisagarji.

His passing away (KAL DHARMA) was at the age of 51 years (VS 1981) in VIJAPUR). To fulfill the request of Shrivak sangh – to abolish the violent rituals and to educate the samaj (people) with correct knowledge he composed this VASTUK PUJA about 125 years back (from current date).

As illustrated above, the primary goal of this puja is to perform meaningful ceremonial prayers – PUJA PATH – to remove misunderstanding – create the feelings of simplicity and do good not just for ourselves but for the people around us – to create Punya and going further 'PUNYANU BANDHI PUNYA' to reach our ultimate goal of freedom.

➤ **First Puja**

This Vastuk Puja has five sub-pujas and in each puja EIGHT types of DRAVYAS (Jal, Chandan, Pushpa, Dhoop, Dipak, Akshat, Navedya and Fal) are used and each one has a specific meaning (known as Ashta Prakari Puja).

In first puja Acharyasri has shown his bhakti (respect) for the 23rd tirthankar Shri Parshwanath and has described (in poetic lyrics) the birth place VARANASI – parents King Ashwasen and Queen Vamarani. It explains the celebration of Parwhanath's birth – the celebration by heavenly Gods (Indras and Dev-Devis) on MERU MOUNTAIN etc. (just like in recital of Snatra Puja).

At the end of each puja the recital 'Mantra' explains the prayer asking for the freedom from birth-old age and death meaning ultimate freedom (Siddha Swaroop). May I be blessed with such a prayer...

➤ **Second Puja**

In this second Puja Acharyashri explains us to worship Prabhu Pratimaji with the top qualities of dravyas and celebrate the puja with joy.

By doing so we have to create the feeling of being blessed – remove our ignorance – cultivate deep faith in Prabhu Agna (doctrine – message).

Acharyashri tells us that in different religions pujas are performed in various ways. There are two basic types of pujas – i.e. Shubh (that can be helpful to us) and Ashubh (here the results are harmful rather than being positive in feelings).

In simple terms ASHUBH pujas have many misconceptions to please God/Dev and in such cases violent (hinsa) is involved like sacrificing living beings in fire etc. It is prudent to stay away from such pujas to uplift our souls.

➤ **Third Puja**

In this third puja Acharyashri explains Shubh Puja – to be performed with pure Ahinshak (non-violent) dravyas to achieve our ultimate goal.

Here three jewels of Jain religion are explained i.e. DEV – GURU AND DHARMA.

Dev is one who is VEETARAGI means who has no RAAG or DWESH (ATTACHMENTS OR ANGER). So, one has to be careful in worshipping DEV i.e. SUDEV (with no attachment or dislike) or KUDEV (who is portrayed with weapons and angry faces).

Guru – also of two kinds Su-Guru who will guide us on correct path of freedom using the doctrine of Tirthankar Bhagwan (JINAGNA) or KUGURU who will have self-interest of making himself/herself rich with wealth – fame and worldly gains. We should be aware of it.

Dharma is something explained to us by Kevali Bhagwants thru Shrut Gnan (Tripadi–Gandhar created Aagams – Guru composed scriptures etc.). Dharma that removes the darkness of our ignorance – shows us the right path of ultimate freedom. We the Jains are blessed to have it – now it is time for us to digest it and follow it with our best efforts.

Dharma also teaches us that there is no creator of the universe and no one is a destroyer – it is a false myth. Jain Dharma teaches us ‘Shad Dravyas, Nav Tatvas and Ashtha

Karmas Concept'

➤ **Fourth Puja**

In this Puja Acharya Shri explains us the separation of Body (Deh) and Soul (Atma). Because of false understanding that we have developed and nurtured for Anadi Kal (innumerable lives) we think opposite fact – we believe taking care of body and our desires will uplift our SOUL.

Acharyashri in this puja reminds us not to underestimate the power of our individual SOUL. Each of our soul is as pure and capable like that of the Tirthankar Bhagwan. The difference is our souls are covered with the dirt of Karmas and we need to uncover the strength of the soul by shedding the Karmas (Karma Nirjara). We should have full awareness in each of our activities and make this human-life worthy to get freedom. This is an invaluable life (called MANAVBHAV).

➤ **Fifth Puja**

In this puja Acharyashri takes us deeper to understand the meaning of Jain Dharma. It talks about surrendering to Sadguru to learn more about the Dharma and Karma. It talks about the destructive nature (VINASHI) OF Body (Pudgal) and eternal existence (AVINASHI) of each SOUL. The message is to engage ourselves with our own inner Soul and not get involved into other matters (PARBHAV). We need to learn Baar Bhavana – to adopt four 'Parabhavna – i.e. Maitri/Freindship, Pramod/Gunaragita, Karuna/Compassion and Madhyastha/Neutrality). This will help us to cross the OCEAN called BHAVSANSAR.

In conclusion Acharyashri prays Parshwanath Bhagwan seeking the blessings and narrates the Guru Parampara (sequence) who have blessed him.

Let us make this as a SUBH PUJA FOR ALL MOF US THE PARTICIPANTS.
