



**राष्ट्रीयसंस्कृतविश्वविद्यालयः**

**National Sanskrit University :: Tirupati**  
**(Central University)**

**A Central University established under an Act of Parliament**

**Online Certificate Programme in**  
**Temple Culture and Temple Administration**

**Topic**

**M30 - Prastistha and Jirnoddhara**

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# Introduction

- **Consecration in Different Temples:**
  - Shiva and Shakti Temples Vishnu Temples
- **Jirnoddhara** : Renovation and Restoration of broken idols and worn out temples

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# Definition and other Details of the word 'Pratistha'

- The word **"Pratistha"** is derived from the verbal root **"Stha"** prefixed by **"Prati"**.
- It is the act of installing the idol as the simulacrum in toto of the god meant to be adored with all attributes and deeds.
- It can be known from this that the Supreme Self is all pervasive like the Ether and He is free from any and all attributes.

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## **Definition and other Details of the word 'Pratistha'**

- But it is because of the devotion of the devotee He is viewed to have various attributes.
- Such God with attributes is installed in the idol while the chant of the Mantras follows.
- The worship of Lord Vishnu in the idol relies up on such sacred installation in order to attain Vaishnava, the Place Highest.

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# Definition and other Details of the word 'Pratistha'

- Hence installation is necessary. It is of two types as co-installation and separate installation.
- The sacrificial rites need not separately be performed if the installation is done along with the two spouses (two Goddesses), **Kutuka**, **Snapanana** and **Utsava** forms of the God.



# Definition and other Details of the word 'Pratistha'

- But in such instance the installation is fivefold.
  - Laying down the Bricks,
  - Projection of the inner chamber,
  - Laying the Crest-Brick,
  - Placing the Dhrva (the Chief-idol) form and

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# Definition and other Details of the word 'Pratistha'

- The Final Installation. In all these fivefold installations Five respective Fires should be worshipped.

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# **Pratistha in Siva and Shakti Temples**

## ■ **Prasada Preparatory Steps**

- The Pratistha of either Siva or Shakti or both has similar methods. Accordingly the following steps are to be observed.
- Bhupariksha
- Pravesha Bali (Propitiation of of spirits before enteing)

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# **Pratistha in Siva and Shakti Temples**

- Bhuparigraha
- Bhu Karshana
- Sanku Sthapana
- Pada vinyasa
- Prasada Vastu (Preparation of Temple Plan)

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# **Pratistha in Siva and Shakti Temples**

- Vastu Homa (Oblations to the deities of the plan)
- Prathameshtika vidhi
- Upapitha vidhi
- Adhithana Vidhi (Construction of Sanctum in the centre of the cite)
- Architectural details of outlets, measurements and storeys of the Temple

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# **Pratistha in Siva and Shakti Temples**

- Sakala or Pratima sthapana (installation of icon in the sanctum)
- Vimana sthapana (completion of the temple)



# **Pratistha in Siva and Shakti Temples**

- **Here the special rituals of Pratistha are enlisted:**
  - Mrt-Sangrahana – Collection of Soil and Examination
  - Ankuraropana- Sowing the seeds
  - Bimbasuddhi – Puriication of Idols
  - Kautuka bandhana – ceremonial rite of tying sacred thread to the wrist

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# **Pratistha in Siva and Shakti Temples**

- Nayanonmilana – Opening the eyes of the God or Goddess
- Bimba suddhi – The second purification of the idol
- Sayanaropana – Allowing the idol to lay down on the Bed
- Bimbasthapana- Installation process
- Matha Pratistha- Consecration of the shrine

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# **Pratistha in Siva and Shakti Temples**

- All these steps are almost equal in all Agamas of Siva or Shakti and Vaishnava traditions with some situational differences.
- All these steps shall be explained in detail here after from the Vaikhanas agama point of view.

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## **Pratistha In Vishnu Temples According to Vaikhanasa Agama**

- **The Difference between the form and effect of the Dhruva and Kautuka idols**
- While **Dhruva** is immovable **Kautuka** is movable. This phenomenon represents the two movable and immovable aspects of the God.
- The omnipresent aspect of the God which is all pervasive like the ether and beyond the purview of even Brahma and other gods is the immovable aspect of the God.

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## **Pratistha In Vishnu Temples According to Vaikhanasa Agama**

- Hence worshipping it also is with out any substratum for it. Dhruvabera is the representative of that aspect.
- The aspect which is different from the immovable one and manifested in the forms of Matsya, Kurma etc., is with attributes and movable by nature. Kautukabera is the representative of that aspect.
- Even if there are any defects in the Dhruvabera those can be rectified in the Kautukabera by virtue of the merits of the latter.

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## **Pratistha In Vishnu Temples According to Vaikhanasa Agama**

- Therefore the worship of Dhruvabera can be confined to offering flowers. But the Kautuka requires the entire process of worship.
- The worship of Dhruva is without any substratum. Hence the services like bathing, anointing sandal paste etc., are not possible.



## **Pratistha In Vishnu Temples According to Vaikhanasa Agama**

- Still in the process of Dhruvabera worship the God is meditated upon as the wielder of Sankha (Conch) and Chakra (Disc) in two hands and of the other two keeping the right one in Abhaya mudra and the left one resting at the waist.



# **The Time of Dhruvabera Installation**

- It is the best time to install *Dhruvabera* during *Phalguna*, *Chaitra*, *Vaisakha*, *Pushya* and *Jyestha* months of *Uttarayana* of a year.
- It is mediocre to install during *Dakshinayana* in the months of *Sravana*, *Asvayuja* and *Kartika*.
- Installing during the months *Bhadrapada* and *Ashadha* is the lowest. The two months *Margasirhsa* and *Magha* are to be avoided.
- *Uttara*, *Rohini*, *Sravana*, *Pushya*, *Punarvasu*, *Svathi*, *Hasta*, *Chitra*, *Anuradha* and *Asvini* are the most favourable constellations.

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# **The Time of Dhrvabera Installation**

- The Riktatithi days (The days devoid of any *tithis*) during the bright fortnight are to be ignored. The First, Second and Fifth *tithis* of the black fortnight are acceptable.
- Monday, Thursday and Wednesday are acceptable. Among the fixed and movable Karanas the eightfold *Visti* should be shunned. The Variable signs (Chara Rasis) of the Zodiac should be avoided.
- The constellations Ardra, Aslesha and Mula, Astami of black fortnight, the constellations with natural calamities like the fall of meteoroids, thunderbolts, untimely red sky, shower of dust, pebbles or stones, Vyatipata yoga, earthquake, stormy wind, the death of the king and the solar and lunar eclipses and the night time should strictly be prohibited.

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# **The Time of Dhrvabera Installation**

- It is the best time to install the Dhrvaberas of Matsya and other forms during Sravana and Asvayuja months.
- For installing Durga the month of Kartika, Krttika constellation and Navami tithi are the best ones.
- The Sun in Leo is the most favourable time for installing Surya. Uttaraphalguni constellation of Phalgun month is good for installing goddess Sridevi.
- The Ardra constellation of Magha Masa is the most suitable one for installing Rudra.

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## **Pratistha in Vishnu Temples according to Vaikhanasa Agama**

- For the purpose of installation the *yajamana* should choose preceptors, installation-experts and other sacrificial priests.
- If the *yajamana* is a twice-born (a brahmin or a kshatriya or a vaisya) he can choose the preceptor by himself.
- In case he is a sudra or of any other inferior class he should choose his preceptor through the king as the *yajamana*.
- While directing the other priests he should appoint them through selecting a suitable person as *yajamana* just as choosing the king for choosing the preceptor.

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## **Pratistha in Vishnu Temples according to Vaikhanasa Agama**

- The preceptor should have under gone all the samskaras such as Nisheka as specified in the Vaikhanasa Agama scriptures.
- He should have the thorough knowledge of all related Mantras besides possessing good knowledge of the Vedas, of all worshipping methods and Vaikhanasa Agama Texts.
- He should be regular worshipper of sacrificial fire and good mannered with ideal character. He should be a theist, pure by mind and a staunch devotee of Lord Narayana.



## **Pratistha in Vishnu Temples according to Vaikhanasa Agama**

- A man who is without wife and children, who is an atheist, who is a dwarf or humped, who has any bodily deformity or leprosy, who has hatred for the Vedas, who is interested in other activities and who is a worshipper of other inferior gods is not eligible for the position of Preceptor.
- A man who is too old or too young, who is greedy of wealth and who sleeps at the time of Sun rise and Sun set is not eligible for the position of Preceptor.
- Sixteen persons with similar qualities of a preceptor should be chosen as rtviks (sacrificial priests).

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## **Pratistha in Vishnu Temples according to Vaikhanasa Agama**

- One for opening of the eyes of the Idol, one for Vastu Homa, five for Five kinds of Fire, one for Abja Homa, two for Brahma Veda and Samaveda, one as Hota, One for holy bath of the Idol, two for worshipping all the gods, and two for installation – in this manner the sixteen rtviks should be appointed for various activities.
- The preceptor considers the yajamana as his disciple and reciting the hymns “Anoraniyaan ...etc.” (in case *yajamana* is a *twice-born*) sprinkles holy water on his head.



## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- **The Process of Ankurarpana**
- Ankurarpana or the initial ritual of sowing seeds falls on ninth or seventh or fifth or third day before the beginning day of the installation process.
- It can be performed either at the beginning of the day or in the night. If the ascending zodiac sign is favourable with more virtues this ritual can be performed even during day time.
- A hall or a room or a well-like structure either in the North-East or in the North to the temple should be built in accordance with the sacred texts for this purpose of Ankurarpana.



## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- **Principles to be followed by the Preceptor and others at the time of installing Dhruvabera**
- After the Ankuraropana rite the Preceptor has to observe the deeds such as holy bathing, Brahma Yajna, fasting, Kushmanda Homa, Trishavana Snana, Havishyanna Bhojana, brushing teeth and cleaning the nails with full control over his mind.
- The other sacrificial priests also follow the same process. Every day they should do Savitri Japa for thousands of times.
- They should not see women or others. They should not accept the food served by women or others. They should have self-control.

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## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- They should practise Pranayama for thousands of times. Yajamana also live up on Havishyanna with self-control.

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## Pratistha in Vishnu Temples According to Vaikhanasa Agama

- Collection of material for installing Dhrvabera
- The preceptor has to collect the necessary material for the installation of Dhrvabera having taken his bath and having performed the daily rituals.
- The sacrificial instruments such as *srk* and *sruva* can be made of *palasa*, *bilva*, *khadira*, *asvattha* and such trees' wood. A *praadesa* is the span of the thumb and forefinger.
- The length of a *sruva* is recommended to be of two *praadesa*-s. *Upabhrta* should of three *praadesas*' length. *Agnihotravarni* should be of twenty six *angula*-s' length.



## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- In the same manner *Arani*, *dharbha*, *malaatorana*, *vastra*, *sruva* and other sacrificial instruments should be made in accordance with the instructions found in *Vaikhanasasutras*
- **The procedure of constructing Sacrificial Hall in installing Dhruvabera**
- The Sacrificial Hall can be erected in the *south* or *south-east* or *north-west* or *north* in front of the temple. It should have sixteen pillars.
- The distance between every two pillars must be of four *hasta*-s length. The roof should have the height of a *taala* of five *hasta*-s height.

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## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- That central Yagasaala should be square-shaped with four entrances and should be pleasing to see. Or it can be a well-like structure.
- On all its four sides the sacrificial hall should be decorated with portals made of Asvattha on east, Audumbura on south, Bilva on west and Vata on north.
- On either sides of the entrances or in the middle the shapes of Sankhu or Chakra should be installed. In the middle Pundra, Kumbha and Trident should be kept.



## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- **The Process of Opening the Eyes of the Dhruvabera and others**
- On the second or third or fifth or seventh or ninth day before the installation day the sculptor should open the eyes of the chief idol without any chanting of mantras. Of these seventh day is the best. Fifth day is mediocre. Third is the lowest.
- He should open the eyes of the idol to the extent of the size of a louse in the circle of the vision of the idol following the scriptural procedure of Gautamiya tradition.
- On the next day the preceptor should open the eyes with proper chanting of mantras.

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## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- This celebration of opening the eyes can be performed on any day except on the days of the rise of the Sun or Rahu or Saturn or except on the days with blind stars.
- **Dhruvaberaadhivasa**
- Before the installation of Dhruvabera and other beras adhivasa should be arranged for them.
- If the idols are directly installed without adhivasa the Yajamana, the village and the installing priests will immediately meet with destruction.

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## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- This adhivasa is necessary for the purification of the idol and also for inviting the divine power of the deity into the idol.
- Adhivasa is to be performed immediately after the act of opening the eyes of the idol.
- This act is of two types. According to one order adhivasa is to be arranged first in pancagavya-s (the five products of the cow – milk, curds, clarified butter, urine and cow dung), then in the milk and finally in water.
- Following the second order it is to be arranged first in water, then in the pancagavya-s and then in the kusa-water in order.

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## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- In the next morning the god from the adhivasa is to be brought out. He should again be bathed.
- The Pot should be filled with cow milk. Atharvan, the presiding deity of it, is to be worshipped. Flowers are to be laid in it.
- There the God is to be laid down. In the same procedure of previous kind homa and bali processes are to be performed to all the other deities.

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## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- The process of Khira-adhivasa is found differently in different agama texts.
- A pot of 32 prastha-s' measure is to be taken. Its mouth is to be covered with a thread.
- That pot should be laid down on the grains and be filled with gold, gems, water and kusa brushes.
- The face of it is to be covered with a cloth. All the holy water-sources (Tirthas) are to be invited into it. Punyahavacana act is to be performed. With that water the Bera is to be sprinkled upon .

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## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- Then the Bera should be allowed for *adhivasa* for three days or two days or one day.
- **Vastuhoma**
- In the northern side of the temple the Sramanaka Altar should be arranged Either churned or household fire can be brought and laid down in the altar for Vastuhoma.



## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- This homa should be performed during night. Having collected Fire with a flaming spark by the side of the chief idol, in the Sanctum Sanctorum, in the projected hall, in the bathing place, in the principal gate, around the compound walls and every where else in the premises of the temple the fire should be shown and dropped.
- Pancagavya should be sprinkled. Punyaha act should be performed. Sacrificial offerings to Varuna and Vaisvadevas should be done and *parisheka* should be performed.



## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- **Aghara Homa**
- Either churned or the fire of the Vastu Homa can be brought and laid down in the altar of Garhapatya Fire.
- It should be increased with blazes in order to distribute it to Anvaharya, Ahavaniya, Avasathya, Sabhya and Paundarika Altars.
- *Aghara Homa* should be performed having invited Atcyuta, Satya, Purusha, Aniruddha, Vishnu, Vasudeva and Narayana respectively in the Garhapatya, Anvaharya, Ahavaniya, Avasathya, Sabhya, Paundarika and Sramanaka Fires.



## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- At the end of the Aghara Homa and before the Pakva Homa one should not move in between those fires.
- If the same Adhvaryu is to perform after the Prvahana again one has to perform the homa. As a rectification Vaishnava Rite is to be performed.
- **Kumbha Puja**
- A golden or silver or copper or clay pot of 32 *Prastha*-s quantity should be placed in the north-west corner of the sacrificial hall having covered its face with threads. Water from holy rivers and tirthas is to be brought for filling the pot. Kusa-s, elachis, sandal paste etc., should be merged in the water.

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## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- Then the pot should be covered with a plate of same metal or material. It should then be covered with a new cloth over it and kept in the north-west corner.
- Having meditated upon him with such description He should be invited into the waters of the Kumbha.
- There the form of the Narayana Vasudeva in golden hue should be contemplated upon.



## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- **Bathing of the idols (Beras) with the waters of Kalasa**
- After the Kumbhpuja the Dhruva Bera and the Kumbha should be kept in the sacrificial place.
- In front of them seven pots (kalasas) with milk, ghee, honey, white-mustard water, *akshata* water, Kusa water and Sandal paste-mixed water should respectively be filled in them.
- Then there should be some sub pots (Upasnana kalasas) kept by the side of them.

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## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- The respective presiding deities of the pots should be worshipped either with the eleven usual services or with water and flowers.
- Then the God should be bathed with milk, ghee etc., arranged there and then with the pure water also.
- He should be cleaned dry with a fresh and dry cloth, decorated with new garments and ornaments and be placed on a seat along with His two spouses. The idols of Snapana (Bathing), Utsava (Festival) and Bali (Daily worship) should be separately bathed and worshipped.

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## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- **Sayana Adhivasa**
- A bed should be decorated with pearls and flowery garlands. The God along with his two spouses should be laid down on the bed reciting Sakuna Sukta.
- Then the upper cover should be spread over keeping the Kumbha on the right side of the God.
- For the idols of **Snapana (Bathing)**, **Utsava (Festival)** and **Bali (Daily worship)** also separate sankalpa should be performed and they should be arranged to sleep separately on a single platform.



## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- Abundant offerings should be made for them all. Around the Sacrificial Hall Vedic recitations, recitations of Sutras, Puranas, Stotras, Prayers, Dance and Musical performances and playing on the auspicious musical instruments should be arranged as per the sacred orders.
- The four Vedas –Rgveda, Yajurveda, Samaveda and Atharvaveda should be recited on East, South, West and North directions respectively.



## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- **Pratistha Homa**
- Homa should not be performed during day time. Installation should not be performed during night.
- So having performed the Homa during night the idol installation should be done during day time.
- Homa with Vishnve etc, for ten times, Narayanaya etc., for eleven times, Punyanarayanaya etc., for ten times, Balaya etc., for two times, Satyaya etc., for ten times, Purushaya etc., for ten times, Vishnukridatmane etc., for seventeen times and Punyaya etc., for eighteen times should be performed.

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## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- This order of eighty eight number should be performed with curd, milk, fry corns and ghee of tawny cow reciting the Suktas of Vaishnava, Vishnu and Purusha offering Homa in the Paundarika fire.
- On the day of Installation another Mahasanti Homa should be performed. It also should be in the Paundarika fire only.
- Parivarahoma (the Homa for the retinue of the God) is of three types. One is for the Sridevi and Bhu Devi, for Brahma and Ishana, for Bhrugu and Markandeya or for Garuda and Sesha. This Homa is lowest.
- The Homa for the attendants of Vimana, for the eight quarterly deities Indra etc., and for Aditya and Sesha is of mediocre type.

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## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- The Homa for the door attendants and for the Disc, Flag, Conch, Mahabhutapaka and Arjuna is of the best kind.

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## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- **The Installation Process (Pratisthavidhana)**
  - **Ratnadinyasa (Laying the gems etc.,)** Early in the morning the Yajamana along with the Preceptor should enter the Sanctum Sanctorum.
  - There a square shaped pedestal of a tala height with a lotus like circle in it should be erected for the purpose of worship.
  - In the middle of it a hole should be made. The pedestals of Utsava bera (Festive Idol) and other idols can be laid even without any gems.
  - Fastening the pedestals and the idols



## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- The **Lord Hari** sleeping on the bed should be awakened with the recital of Pranava.
- The Idol should be lifted up. The earlier cloth and ornaments should be removed. It should be ornamented with new ones.
- In an auspicious moment having worshipped the astrologer, the preceptor should collect a pot full of water and flowers and bearing it on his head should move forward while the sounds of different auspicious instruments and sakuna sukta recital follow him.
- The bearers of the idols should follow him. After going around the temple once the idol should be laid down on the pedestal.

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## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- **Nyasa of Vyahrtis in the idols**
  - Uttering Suvar..Bhuvar...etc., gradually on the head and naval part of the idol *nyasa* is to be performed..
- **Avaahanam**
  - With the help of the brush of kusas reciting the mantra “Idam Vishnu etc.,” the God along with power should be extracted from the Kumbha and saying “Ayaatu Bhagavaan etc.,” the water from the Kumbha should be poured on the head of the idol.



## Pratistha in Vishnu Temples According to Vaikhanasa Agama

- Around the pedestal *avaahana* should be performed to the goddesses and gods like Sri, Bhru, Brahma, Sankara and others in the three enclosures of Purusha and others.
- Just as a lamp is lit from another lamp the power from the *Dhruva bera* should be extracted for making the *pranidhi jala* powerful and thence *Kautuka Bera* also should be made powerful with it.
- In the similar manner the idols of Snapana, Utsava and Bali also should be made powerful.



## **Pratistha in Vishnu Temples According to Vaikhanasa Agama**

- With the water of the Kumbha the Gods of the Subhadhra and other three enclosures should be invited around the *Kautuka Bera*. Then all other attendant deities should be invited.



# Jirnoddhara

- Jirnoddhara is the process of Temple renovation and the Idols' reinstallation when the idol is damaged.
- This also needs the same process of pratistha with slight variations. A Balaalaya should be constructed.
- Kumbha sthapana should be done.
- The Prana from the existing IDOL should be shifted into the Kumbha.

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# Jirnodddhara

- The necessary repairs should be made in the main place sanctum. The old idol should be replaced by a new idol.
- After that with a sutra linking the **Kumbha** and the main idol the **Prana** should again be transformed to the main idol.
- Till this time all Nityarchana rituals should be offered to the God in the Kumbha and not to the idol in the sanctum After all sacred rites and Alaya suddhi and Punyahavacanam the Alayam can be made ready for the Darsana of the Devotees.

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# Jirnoddhara

- **Balalaya** after **Santi homa** will be dismantled.
- This process is called **Jirnoddhara**. This is usually performed once in six years or 12 years in all popular temples.

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