

Jain Activity Book

(JAINA Education Series 101 - Level 1)



***Compiled by
JAINA Education Committee
Pravin K. Shah, Chairperson
Federation of Jain Associations in North America***

JAIN ACTIVITY BOOK

1

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Jain Activity Book

(JAINA Education Series 101 - Level 1)

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Dedicated

to

Young Jains of America (YJA)
(www.yja.org)

Young Jain Professionals (YJP) and
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Jain Pāthashālā Teachers of North America
(www.jaina.org)

for their continued effort and commitment in promoting religious awareness, nonviolence, reverence for all life forms, protection of the environment, and a spirit of compassionate interdependence with nature and all living beings. As importantly, for their commitment to the practice of Jainism, consistent with our principles, including vegetarianism and an alcohol/drug free lifestyle.

Our great appreciation to all the Pāthashālā Teachers for their effort in instilling the basic values of Jainism and promoting the principles of non-violence and compassion to all youth and adults.

Special thanks to all Jain Vegan and alcohol/drug free youth and adults for inspiring us to see the true connection between our beliefs and our choices.

A vegan and alcohol/drug free lifestyle stems from a desire to minimize harm to all animals as well as to our own body, mind, and soul. As a result, one avoids the use of all animal products such as milk, cheese, butter, ghee, ice cream, silk, wool, pearls, leather, meat, fish, chicken, eggs and refrains from all types of addictive substances such as alcohol and drugs.

Acknowledgements

The project of compiling, revising, and editing of the existing JAINA Education series books was accomplished by a dedicated group of Pāthashālā teachers, educators, and individuals of North America, India, and other parts of the world. The devoted contribution of all these supporters is evident on every page of this series, and is gratefully acknowledged. We would like to extend special thanks to the following people who contributed in the revision and publication of these books.

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JES-101	One	5-9	08-15-03	Jain Activity Book (former coloring book and dot-to-dot book combined)
JES-102	One	5-9	Merged	Jain dot-to-dot book merged into JES-101
JES-103	One	5-9	08-31-03	Jain Alphabets
JES-104	One	5-9	09-15-03	Jain Moral Skits
JES-201	Two	10-12	09-30-03	Jain Sutras and Stavans *
JES-202	Two	10-12	10-30-03	Jain Story Book
JES-203	Two	10-12	09-30-03	First Steps to Jainism I
JES-204	Two	10-12	09-30-03	First Steps to Jainism II
JES-301	Three	13-15	12-31-03	First Steps to Jainism III *
JES-302	Three	13-15	03-15-03	Jain Philosophy and Practice I
JES-401	Four	16 up	09-30-03	Jain Philosophy and Practice II
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*Note – JES-201 and JES-301 books are new editions

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The estimated book-printing cost of JAINA education series is about \$60,000. We have received enthusiastic advance payment support from various Jain organizations as well as individual contributions:

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PREFACE

Jai Jinendra

Non-violence is the backbone and focal point of Jain philosophy. Non-violence (Ahimsā), non-absolutistic (Anekāntavād) viewpoint, and non-possession / non-attachment (Aparigraha) are fundamental principles of Jainism. Non-violence strengthens the proper conduct of every individual, non-absolutistic viewpoints strengthens right thinking of every individual, and non-possession strengthens the interdependence of all existence and provides harmony in society. If we observe these three principles in their true spirit, peace and harmony can certainly be attained within us as well as in the world.

Although not fully introduced to the western world, Jainism is India's oldest living religion. The basic principles of Jainism are scientific and the 'truths' presented in our scriptures are universal, however, their interpretations and applications have to be done in the context of time and space in which we find ourselves. In English-speaking countries where many Jains have settled permanently such as the USA, Canada, the UK, and Africa, children do not have access to Jain educational material. In an attempt to make Jain principles known globally, the educational materials must be widely made available in English. It is also necessary to publish Jain literature and educational materials in a variety of media (i.e. books, videos, cassettes, CDs, DVDs, and web deployment) for the English-speaking people interested in Jain philosophy, religion, and scriptures.

The JAINA Education Committee is pleased to present a set of JAINA Education books (revised 3rd edition) for all ages of students interested in learning Jainism. These books are grouped into four age levels: level 1 for elementary, level 2 for middle school, level 3 for high school, and level 4 for college students. The entire list of JAINA Education Series Books is listed in this section.

In 1995 and 1997, the first two editions of these books were published by a committee under the leadership of Dr. Premchand Gada of Lubbock, Texas. It took several years of dedicated hard work to compile and publish this series of books. The Jain community of North America has greatly benefited from this effort.

Under a new JAINA Education committee, this 3rd edition series has gone through major revisions incorporating suggestions received from various Pāthashālā teachers, educators, and students from different centers. The new

committee members are Jain Pāthashālā teachers of various centers and they have spent countless hours in the preparation of this material. Great care has also been taken to present the material in a non-sectarian way and incorporated the uniqueness of every Jain sect. Most of the books have been rewritten with the addition of many new topics. A significant effort has been made to implement spelling consistency of Jain words. Many youths have helped us in improving the English grammar in these books. The names of people who helped us in the preparation of this series are also listed in this section.

Jain scriptures are written using Devanāgarī characters. To correctly pronounce these characters in English, it is necessary to put various diacritical marks on some English vowels and consonants. However, most internet browsers and word processors do not display and print all transliterated characters. The main objective of these books is to teach the principles of Jainism to youth and lay people who do not have the knowledge of this transliteration convention. As a result a simplified diacritical mark scheme has been adopted for this series. The transliteration used here is neither authentic nor totally consistent, however it serves the purpose of learning Jain principles.

The estimated cost of preparation and printing this education series will be \$60,000. We have received great enthusiastic support in terms of advance payment from various Jain organizations and contributions from various individuals. Please generously support JAINA education activity. We distribute the religious books on a cost basis. The names of financial supporters are listed in this section.

The Jain Activity Book (JES 101 - Level 1) for young children was compiled and coordinated by Sudhir and Anita Shah of Woodbridge, Connecticut. Many topics and games are taken from www.anekant.org website dedicated to Jain education. This website also contains a teacher's aid, interactive topics, and fun activities for everyone to enjoy and learn from. The information from 2nd edition children's coloring and dot-to-dot books has been incorporated into this 3rd edition.

New color pictures have been taken from Prakṛt Bālpothi Part I, with gratitude to the author, **Āchārya Shri Vijay Kastursuriji M.S.**, and publisher, Shri Rander Road Jain Sangha, of Surat India. Also the education committee members have used many other sources to compile and revise this education series, and we are grateful to the authors and publishers for being able to use their work liberally.

Please remember that the committee members are Jain Pāthashälä teachers and are not Jain scholars. Hence, you may find some errors in the presentation. Certain items may be applicable to one Jain sect and not applicable to other sects of Jainism. Please pardon us for any mistakes, oversights, understatement, or overstatement in the material. We request you to use and review the material objectively and provide positive suggestions to enable us to easily incorporate them in future revisions.

In line with Jain Philosophy, the JAINA education series books are not copyrighted. However, if you need to copy and distribute any of the materials, please do it respectfully and on a cost basis. Please note that most of these books and other materials are available on JAINA Education CD and on JAINA website - **www.jaina.org**.

A lot of minds and blessings, both directly and indirectly, have touched this noble project. We sincerely appreciate and thank every person and every organization that made this project successful. As always, if you have any comments and suggestions for improvement, please feel free to contact us. If we have mentioned anything against the teachings of the Tirthankars, we ask for forgiveness.

Michchhämi Dukkadam.

Pravin K. Shah, Chairperson
JAINA Education Committee
education@jaina.org
August 1, 2003

Pronunciation Guide and Transliteration Disclaimer

Jain scriptures are written using Devanāgarī characters. To correctly pronounce these characters in English, it is necessary to put various diacritical marks on some English vowels and consonants. Scholars usually follow a standard transliteration scheme adopted by the International Congress of Orientalists at Athens, Greece in 1912.

However, most internet browsers and word processors do not display and print all transliterated characters. The main objective of these books is to teach Jainism concepts to Jain youth and lay people who do not have the knowledge of this transliteration convention. As a result, a following simplified scheme has been adopted for this series.

Only one diacritical mark, two dots over the letter “ä” (aa) or “Ä” (AA) is used to indicate a long vowel sound of letter “ä” associated with certain words.

The transliteration used here is neither authentic nor totally consistent, however it serves the purpose of learning Jain principles.

The pronunciation guide is as listed below. The bold letter in each Sanskrit word should be pronounced similarly to the bold letter in each English word. **Please do not pronounce ä (aa) if the letter “a” but not “ä” appears at the end of word such as Karma or Jina.**

<i>English vowel</i>	<i>English word</i>	<i>Sanskrit or Prakrit word</i>
A	ago	Karma
Ä	fär	Ätmä
I	police	Jina
U	rule	guru
E	red	Deva
O	go	ogho

Note - The Jain Sutra book (JES 201) will have all the correct diacritical marks in the transliteration portion of the original Sutras.

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TEACHER'S GUIDE

Often we have an important principle or value we would like to help our children learn, but do not have the right tools to convey the message. This activity book attempts to help parents and teachers open up the doors of communication to help the child learn difficult concepts through simple games, activities and day-to-day stories that they may encounter.

We use different methods of communicating to children. Some of the methods we have found to be successful are: watching multi-media presentations, games, story-telling, question & answers, hands-on activities, and plays and skits.

We have developed some teaching tools to accompany the Activity book. These are simple games that help young children remember the subject matter from the Activity book with kid-friendly, fun filled activities. To review and order the games please visit www.anekant.org or www.jaina.org.

1. 14/16 Dreams Game

This game has 4 components: pictures, numbers, names, and interpretation of each dream. It also includes the instruction booklet describing the dreams and their interpretations. The children can arrange them in different combinations depending on what they have learned and what is being reviewed. The goal of the game is to ultimately be able to place the dreams in the right order and be able to understand the interpretation of each dream.

2. Tirthankar Game

This game has 7 components to it: pictures of the lanchhans, numbers, names, birth place, place of initiation, nirvana place, parents of each Tirthankar. It also includes the instruction booklet which describes these aspects of a Tirthankar's life.

3. Pujā Posture Game

Here, match up the 8 pujās with their meaning and their interpretation. Learn how to do pujā by placing the right numbers on each spot.

4. Multi-media CD about all 24 Tirthankars

This CD has short stories about each of the Tirthankars. In class, the teacher can show the story to the children and discuss different aspects of the story and expand on it in class. The children can watch the CD and do the activities related to the Tirthankar at home. These multi-media presentation and games will facilitate the teacher to use their creativity and time more effectively in classroom teaching.

The Arhats and Bhagavats (the worthy and venerable ones) of the past, present, and future, all say thus, speak thus, declare thus, explain thus:

All breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away.

***Lord Mahāvīr
Āchārāṅg Sūtra (book 1, lect 4, lesson 1)
Translated by H. Jacobi***

1.0 Jain Prayers

MANGALÄCHARAN

नवकारमंत्र	<i>navakära mantra</i>
नमो अरिहंताणं ।	Namo arihantänarm
नमो सिद्धाणं ।	Namo siddhänam
नमो आयरियाणं ।	Namo äyariyänam
नमो उवज्झायाणं ।	Namo uvajjhäyänam
नमो लोए सव्वसाहूणं ।	Namo loe savvasähünam
एसो पंच नमुक्कारो ।	eso pancha namukkäro
सव्वपावप्पणासणो ।	savvapävappanäsano
मंगलाणं च सव्वेत्तिं	mangalänam cha savvesim
पढमं हवई मंगलं ॥	padhamam havai mangalam

I bow to the Arihantas (Tirthankars), the perfected souls, who have reached enlightenment by overcoming their inner weaknesses, who have attained infinite knowledge, perception, bliss, and power and have shown the path, which brings an end to the cycle of birth, life, death and suffering.

I bow to the Siddhas, the liberated souls, who have attained the state of perfection and immortality by eradicating all karma.

I bow to the Ächäryas, who are the head of Jain congregation, and who preach the principles of religion and show the path of liberation, which is the unity of Right Faith, Right Knowledge, and Right Conduct.

I bow to the Upädhyäys who are the ascetic teachers. They explain Jain scriptures and show us the importance of a spiritual life over a material life.

I bow to all Sädhus and Sädhvis who strictly follow the five great vows of conduct and inspire us to live a simple life.

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

चत्तारि मंगलं

चत्तारि मंगलं, अरिहंता मंगलं,
सिद्धा मंगलं, साहू मंगलं,
केवलिपण्णत्तो धम्मो मंगलं ।

चत्तारि लोगुत्तमा, अरिहंता लोगुत्तमा,
सिद्धा लोगुत्तमा, साहू लोगुत्तमा,
केवलिपण्णत्तो धम्मो लोगुत्तमो ।

चत्तारि शरणं पवज्जामि,
अरिहंते शरणं पवज्जामि,
सिद्धे शरणं पवज्जामि,
साहू शरणं पवज्जामि,
केवलि पण्णत्तं धम्मं शरणं पवज्जामि ॥

chattāri mangalam

chattāri mangalam, arihantā mangalam,
siddhā mangalam, sähü mangalam,
kevalipannatto dhammo mangalam |

chattāri loguttamā, arihantā loguttamā,
siddhā loguttamā, sähü loguttamā,
kevalipannatto dhammo loguttamo |

chattāri sharanam pavajjāmi,
arihante sharanam pavajjāmi,
siddhe sharanam pavajjāmi,
sähü sharanam pavajjāmi,
kevalipannattam dhammam sharanam pavajjāmi ||

There are four auspicious entities in the universe.
The Arihantas are auspicious.
The Siddhas are auspicious.
The Sādhus are auspicious.
The religion explained by the omniscient is auspicious.

There are four supreme entities in the universe.
The Arihantas are supreme.
The Siddhas are supreme.
The Sādhus are supreme.
The religion explained by the omniscient is supreme.

I take refuge in the four entities of the universe.
I take refuge in the Arihantas.
I take refuge in the Siddhas.
I take refuge in the Sādhus.
I take refuge in the religion explained by the omniscient.

दर्शनं देवदेवस्य, दर्शनं पापनाशनम् ।
दर्शनं स्वर्गसोपानं, दर्शनं मोक्षसाधनम् ॥

darshanam devadevasya darshanam päpanäshanam
darshanam svargasopänam darshanam mokshasädhanam ||

The vision and reflection of the Tirthankar's idol is the destroyer of all sins. It is a step towards the heavens, and is a means to the liberation of the soul.

मंगलं भगवान वीरो, मंगलं गौतम प्रभु ।
मंगलं स्थूलिभद्राद्या, जैन धर्मोस्तु मंगलं ॥

mangalam bhagaväna viro, mangalam gautama prabhu |
mangalam sthülibhadrädyä, jaina dharmostu mangalam ||

Bhagawän Mahävira is auspicious, Ganadhar Gautam Swämi is auspicious; Ächärya Sthulibhadra is auspicious; Jain religion is auspicious.

आदिमं पृथिवीनाथ-मादिमं निष्परिग्रहम् ।
आदिमं तीर्थनाथं च ऋषमस्वामिनं स्तुमः ॥

ädimam prthivinätha-mädimam nisparigraham |
ädimam tirthanätham cha rushabhasväminam stumah ||

We adore Lord Rushabhadev who was the first king, who was the first to renounce all his possessions (everything) and who was the first Tirthankar.

मंगलं भगवान वीरो, मंगलं गौतमो गणि ।
मंगलं कुन्दकुन्दार्यो, जैन धर्मोस्तु मंगलं ॥

mangalam bhagaväna viro, mangalam gautamo gani |
mangalam kundakundäryo, jaina dharmostu mangalam ||

Bhagawän Mahävira is auspicious, Ganadhar Gautam Swämi is auspicious; Ächärya Kunda-kunda is auspicious; Jain religion is auspicious.

अर्हन्तो भगवंत इन्द्रमहिताः , सिद्धाष्व सिद्धिस्थिता ।
आचार्या जिनशासनोन्नतिकराः , पूज्या उपाध्यायकाः ।
श्री सिद्धान्तसुपाठका मुनिवरा , रत्नत्रयाराधकाः ।
पंचै ते परमेष्ठिनः प्रतिदिनम्, कुर्वतु वो मंगलम् ॥

arhanto bhagavanta indramahitäh, siddhäshcha siddhisthitä |
ächaryä jinashäsanonnatikaräh, püjyä upädhyäyakäh |
shri siddhäntasupäthakä munivarä, ratnatrayäradhakäh |
panchai te paramesthinah pratidinam kurvantu vo mangalam ||

The Omniscients who have been worshipped by heavenly gods; the liberated souls, who are Siddhas; the heads of the religious order, who reinforce the fourfold order established by the Jinas; the revered Upädhyäys, well versed in the scriptures and the Saints who are the followers of the true path of liberation (three jewels); may all these five auspicious entities bestow blessings everyday.

वीरः सर्वसुरासुरेन्द्र-महितो , वीरं बुधाः संश्रिताः
वीरेणाभिहतः स्वकर्म निचयो , वीराय नित्यं नमः ।
वीरात् तीर्थमिदं प्रवृत्तमतुलं , वीरस्य घोरं तपो
वीरे श्री धृति कीर्ति कांति निचयः श्री वीर भद्रं दिश ॥

virah sarvasuräsurendra-mahito, viram budhäh samshritäh
virenäbhihatah svakarma nichayo, viräya nityam namah |
virat tirthamidam pravrttamatulam, virasya ghoram tapo
vire shri dhruti kirti kanti nichayah shri vira ! bhadram disha ||

Lord Mahävira is worshipped by all heavenly gods as well as demons; the learned take refuge in Lord Mahävira, who has destroyed all his karma; I always bow to Lord Mahävira. This unparalleled Tirtha of Jain religion has been set up by Lord Mahävira; Lord Mahävira's austerities were intense; collections of enlightenment (Shri means wealth, here wealth of knowledge), patience, glory, and grace rest in Vir; Oh Lord Mahävira, show me the path to attain liberation.

तुभ्यं नमस्त्रिभुवनार्तिहराय नाथ, तुभ्यं नमः क्षीतितलामलभूषणाय ।
तुभ्यं नमस्त्रिजगतः परमेश्वराय, तुभ्यं नमो जिन भवोदधिशोषणाय ॥

tubhyam namastribhuvanärtiharäya nätha |
tubhyam namah ksititalämalabhüsanäya |
tubhyam namastrijagatah parameshvaräya |
tubhyam namo jina bhavodadhishosanäya ||

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

उपसर्गाः क्षयं यान्ति, छिद्यन्ते विघ्नवल्लयः ।

मनः प्रसन्नतामेति, पूज्यमाने जिनेश्वरे ॥

upasargäh ksayam yänti, chhidyannte vighnavallayah |
manah prasannatämeti, püjyamäne jineshvare ||

All the troubles disintegrate, the shackles of obstacles break, the mind achieves a blissful state wherever and whenever the Lord Jineshvars are worshipped.

शिवमस्तु सर्वजगतः, परहितनिरता भवन्तु भूतगणाः ।

दोषाः प्रयांतु नाशं, सर्वत्र सुखीभवतु लोकः ॥

shivamastu sarvajagatah, parahitaniratä bhavantu bhütaganäh |
dosäh prayäntu näsham, sarvatra sukhibhavatu lokah ||

May the entire universe attain bliss; may all beings be oriented to the interest of others; let all faults be eliminated; and may people be happy everywhere.

खामेमि सव्वजीवे, सव्वे जीवा खमंतु मे ।

मिती मे सव्व भुएसु, वेरम् मज्झं न केणइ ॥

khämemi savvajive, savve jivä khamantu me |
mitti me savva bhuesu, veram majjha na kenai ||

I forgive all souls; let all souls forgive me. I am on friendly terms with all; I have no animosity towards anyone.

ASATYO MÄHE THI

असत्यो माहेथी प्रभु परम सत्ये तू लई जा,
ऊंडा अंधारेथी प्रभु परम तेजे तू लई जा.
महा मृत्युमांथी अमृत समीपे नाथ लई जा,
तुंहीणो हुं छुं तो, तुज दरशना दान दई जा.

Asatyo Mähe Thi Prabhu Param Satye Tu Laee Jä
Undä Andhäre Thi Prabhu Param Teje Tu Laee Jä
Mahä Mrutyu Mäthi, Amrut Samipe Näth Laee Jä
Tu Heeno Hu Chhu To, Tuj Darshanä Dän Dae Jä

Please guide us towards the path of truth and honesty,
Please help us get through the darkness into the light,
From mortality take me towards immortality,
With your exemplary presence we can eliminate our inner enemies.

MAITRI BHÄVANÄ

मैत्री भावनु पवित्र झरणुं मुज हैयामां वह्या करे,
शुभ थाओ आ सकळ विश्वनुं एवी भावना नित्य रहे.

गुणथी भरेला गुणीजन देखी हैयुं मारुं नृत्य करे,
ए संतोना चरण कमलमां, मुझ जीवननुं अर्ध्य रहे.

दीन क्रूर ने धर्म विहोना देखी दिलमां दर्द रहे,
करुणा भीनी आंखोमांथी अश्रुनो शुभ स्रोत वहे.

मार्ग भूलेला जीवन पथिकने, मार्ग चींधवा ऊभो रहुं,
करे उपेक्षा ए मारगनी, तो ये समता चित्त धरु.

चित्रभानुनी धर्म भावना, हैये सौ मानव लावे,
वेर झोरना पाप तजीने मंगल गीतो ए गावे.

Maitri Bhāvanu Pavitra Jharanu, Muj Haiyā Mā Vahyā Kare,
Shubha Thāo Ā Sakal Vishava Nu, Evi Bhāvanā Nitya Rahe.
Guna Thi Bharelā Gunijana Dekhi, Haiyu Māru Nrutya Kare,
E Santo Nā Charan Kamal Mā, Muj Jivan Nu Ardhya Rahe.
Din Krur Ne Dharma Vihonā, Dekhi Dil Mā Dard Rahe,
Karunā Bhini Ānkho Māthi, Ashruno Shubh Shrot Vahe.
Mārg Bhulela Jivan Pathik Ne, Mārg Chindhavā Ubho Rahu,
Kare Upekshā E Marag Ni, To Ye Samatā Chitt Dharu.
Chitrbhānu Ni Dharma Bhāvanā, Haiye Sau Mānav Lāve,
Ver Jher Nā Pāp Tajine, Mangal Geeto E Gäve.

Maitri Bhāvanā Meaning

Maitri Bhāvanu Pavitra Jharanu, Muj Haiyā Mā Vahyā Kare,
Shubha Thāo Ā Sakal Vishava Nu, Evi Bhāvanā Nitya Rahe.

May the sacred stream of amity flow forever in my heart

May the universe prosper, such is my cherished desire

Guna Thi Bharelā Gunijana Dekhi, Haiyu Māru Nrutya Kare,
E Santo Nā Charan Kamal Mā, Muj Jivan Nu Ardhya Rahe.

May my heart sing in ecstasy at the sight of the virtuous

May my life be an offering at their feet

Din Krur Ne Dharma Vihonā, Dekhi Dil Mā Dard Rahe,
Karunā Bhini Ānkho Māthi, Ashruno Shubh Shrot Vahe.

May my heart bleed at the sight of the wretched, cruel and the poor

May tears of compassion flow from my eyes

Mārg Bhulela Jivan Pathik Ne, Mārg Chindhavā Ubho Rahu,
Kare Upekshā E Marag Ni, To Ye Samatā Chitt Dharu.

May I always be there to show the path to the pathless wanderers of life

But if they should not hearken to me may I bide patiently

Chitrbhānu Ni Dharma Bhāvanā, Haiye Sau Mānav Lāve,
Ver Jher Nā Pāp Tajine, Mangal Geeto E Gäve.

May the spirit of goodwill enter into all our hearts

May we all sing together the immortal song of brotherhood

2.0 Jain Symbols

JAI JINENDRA - GREETING

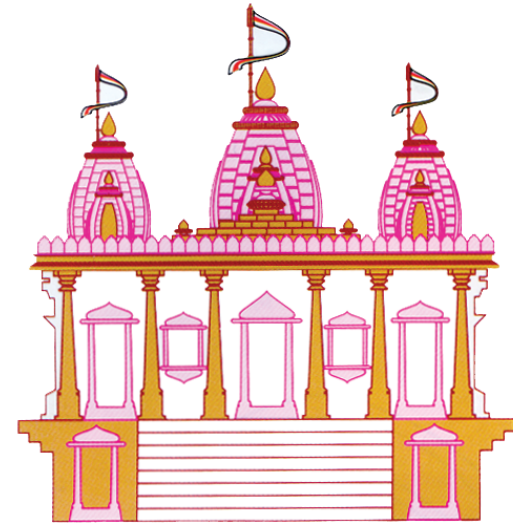
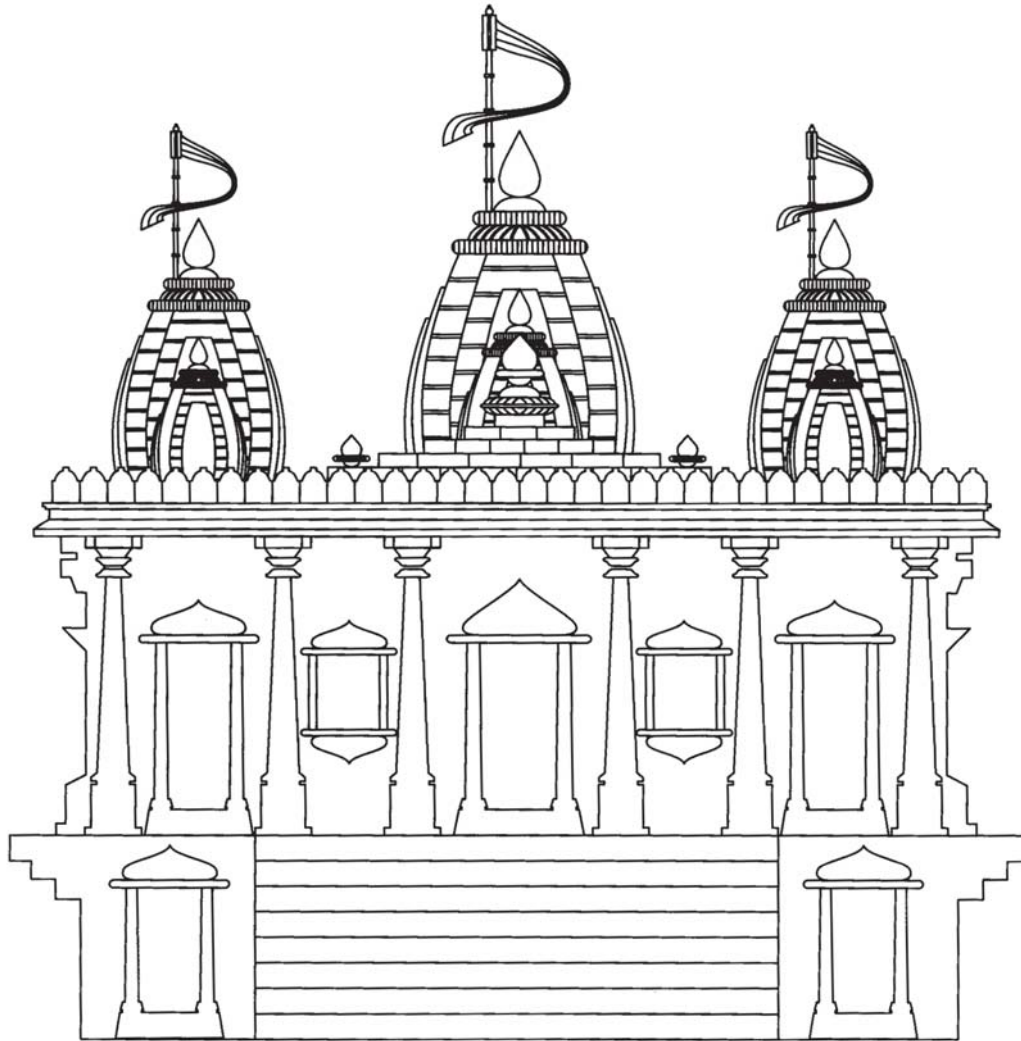


Jai Jinendra literally means, “May the religion established by the Jina prevail in our hearts”. As we greet others we say, “Jai Jinendra” because we see an image of a Jina, destroyer of all inner enemies, in them. Recognizing this, we bow down with respect to their Soul. Every Soul is capable of becoming a Jina, the destroyer of inner enemies; anger, greed, ego, and deceit. Jina is also known as Arihanta or Tirthankar. We consider them as Jain Gods.



JINĀLAYA - JAIN TEMPLE

(Deräsar or Mandir)



A Jinālaya, Deräsar, or Mandir is a place of worship where a person experiences immense peace and serenity.

The images of Tirthankars and the temple's environment promote introspection and bring home the feeling that God resides within one's own heart. Therefore, each person can follow a path of purification of the inner self devoid of anger, greed, ego, deceit, and attachment from their lives.

OM



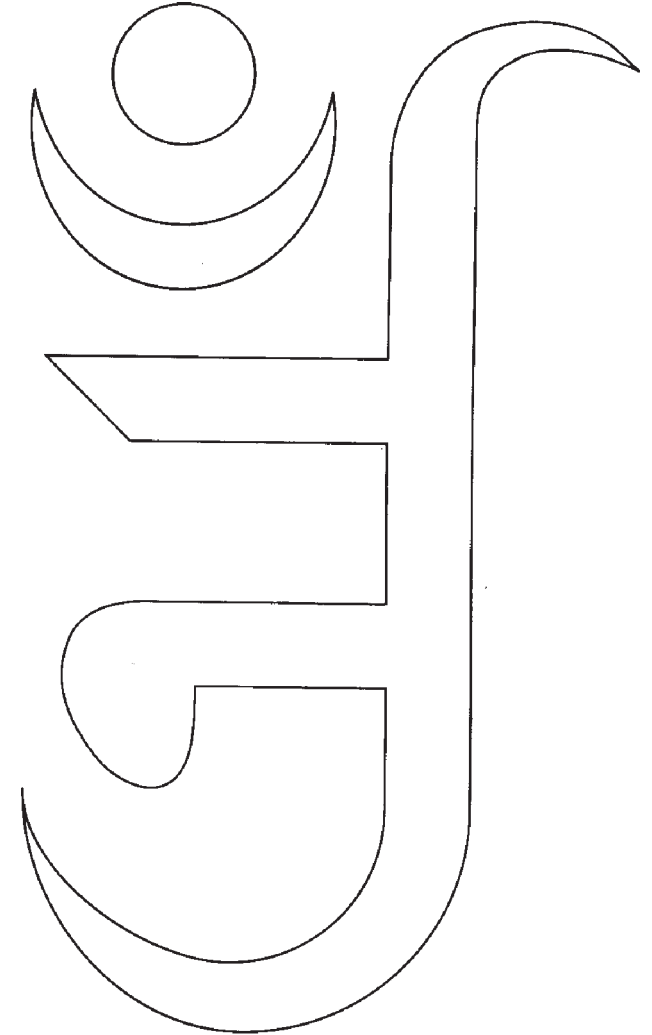
Om means completeness. It is a symbolic word meaning infinite, the perfect, and the eternal. The very sound is complete, representing the wholeness of all things.

Upon attaining absolute knowledge or omniscience, the body of the Arihanta emanates Om (called the Divine Sound - Divya Dhvani). It is an involuntary, spontaneous, and melodious sound that all humans, animals, and heavenly beings can understand as a sermon, in their own language.

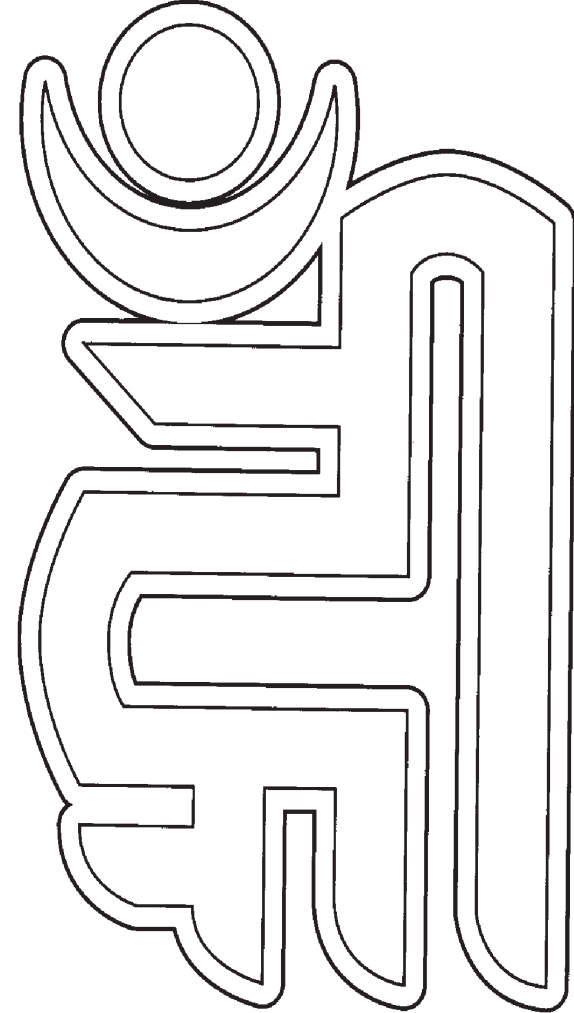
Om sounds like Aum, which is the seat of the five benedictions (salutations of supreme beings) and is made up of five sounds and letters: a, a, ä, u, and m:

- The first letter “a” represents Arihanta (a human being who has realized the true nature of the soul and reality and has conquered passions).
- The second “a” represents Ashariri (Siddha, a liberated soul who does not have a physical body)
- The third letter “ä” represents Ächärya (an ascetic who is head of the Jain congregation).
- The fourth letter “u” represents Upädhyäy (an ascetic teacher).
- The fifth letter “m” represents Muni (Sädhus or Sädhvis who practice Jain principles).

The Om represents a salutation to the five revered personalities in the Jain religion. Om is a shortened form of the Namokär Mantra.



HRIM



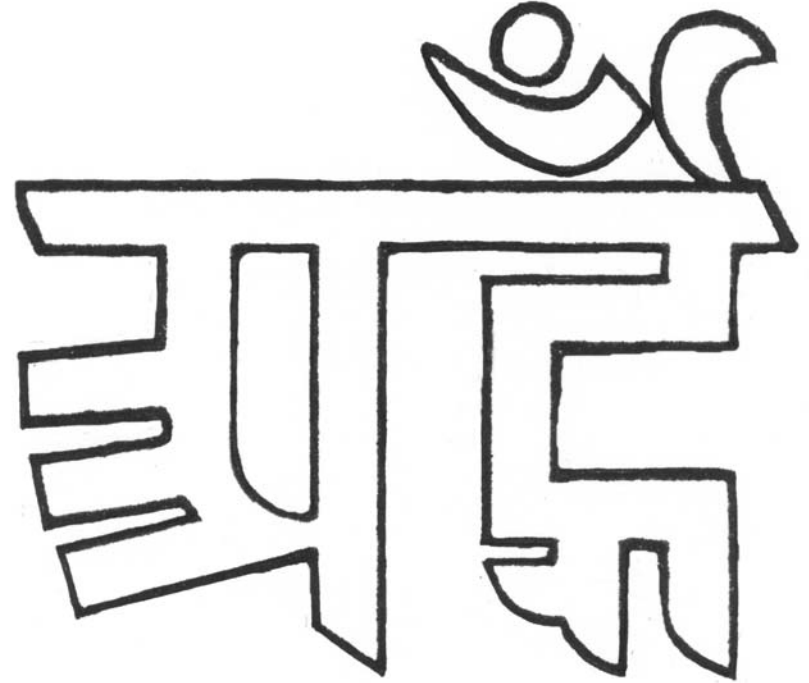
The word Hrim is a seed mantra. It is called Hrimkär mantra.

It is a mystical symbol representing the invisible sound, infinity, and divine energy of the 24 Tirthankars. While meditating on Hrim, one can experience the sublimating energy of Tirthankars.

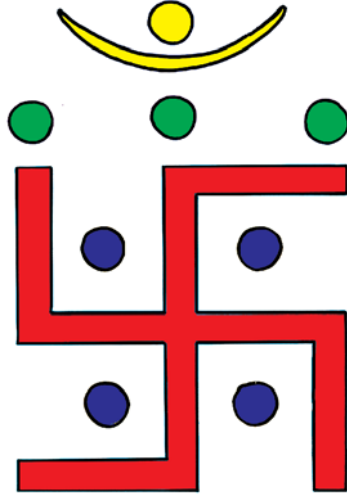
ARHUM



The word ARHUM is a mantra representing all vowel and consonant sounds used in the Sanskrit alphabet. The first vowel in the Sanskrit alphabet is "a" and the last consonant is "h." Therefore, while meditating on this mantra, one focuses on the silent sound of the universe.



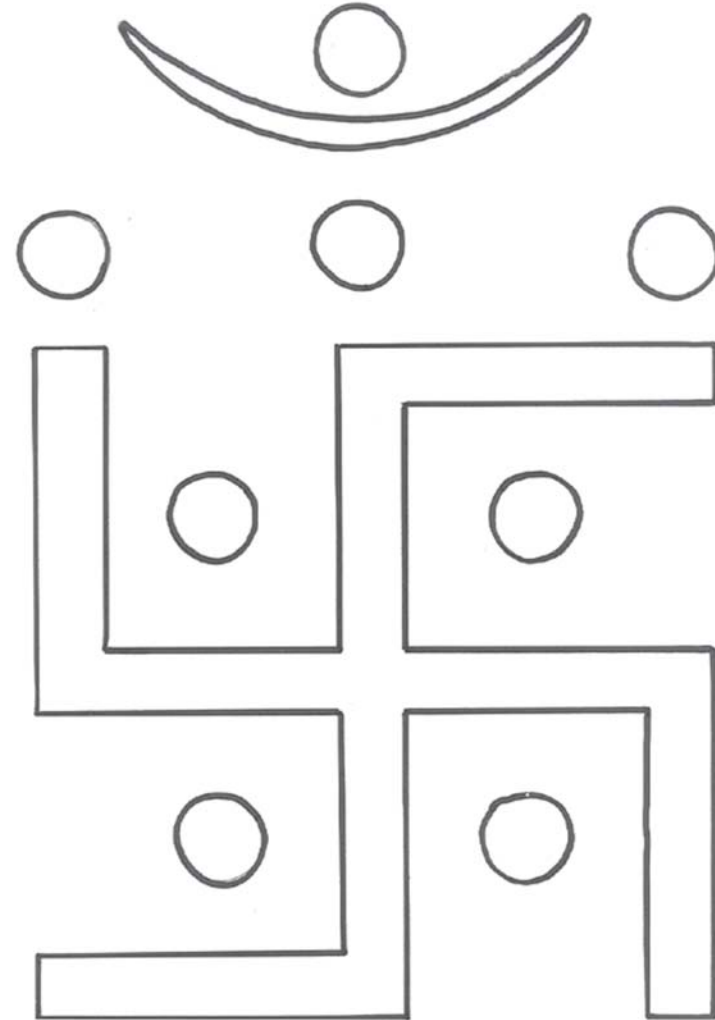
SWASTIKA



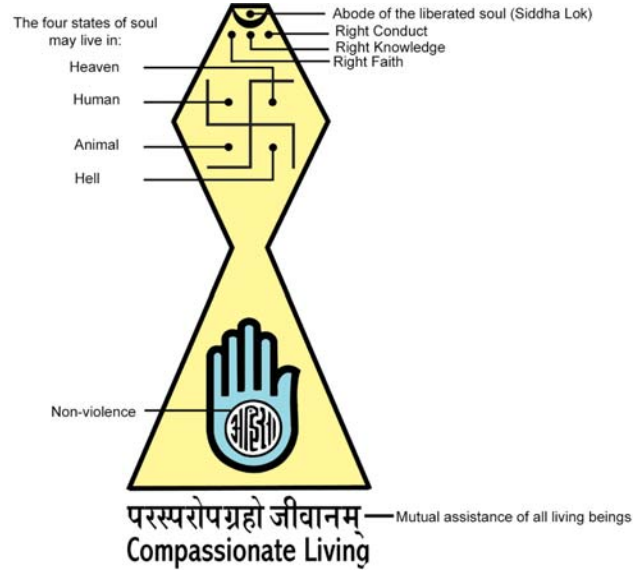
The Swastika is considered an auspicious and a pious symbol. The red arms of the swastika represent the four possible states (gatis) of rebirth: human, heaven, hell, and animal. These four states are represented clockwise starting from the upper left corner on the Swastika. Our aim should be liberation from these four states of rebirth.

The three green dots above the swastika represent the three jewels of Jainism – Samyak Darshan, Samyak Jnän and Samyak Chäritra. This represents the Jain path of liberation.

At the very top there is a small yellow crescent called Siddhashilä, a place for liberated souls. The yellow dot above the crescent represents a Siddha or a liberated soul. In order to achieve this stage, a soul must destroy all attached karmas. Every living being should strive for this state of Liberation or Moksha.



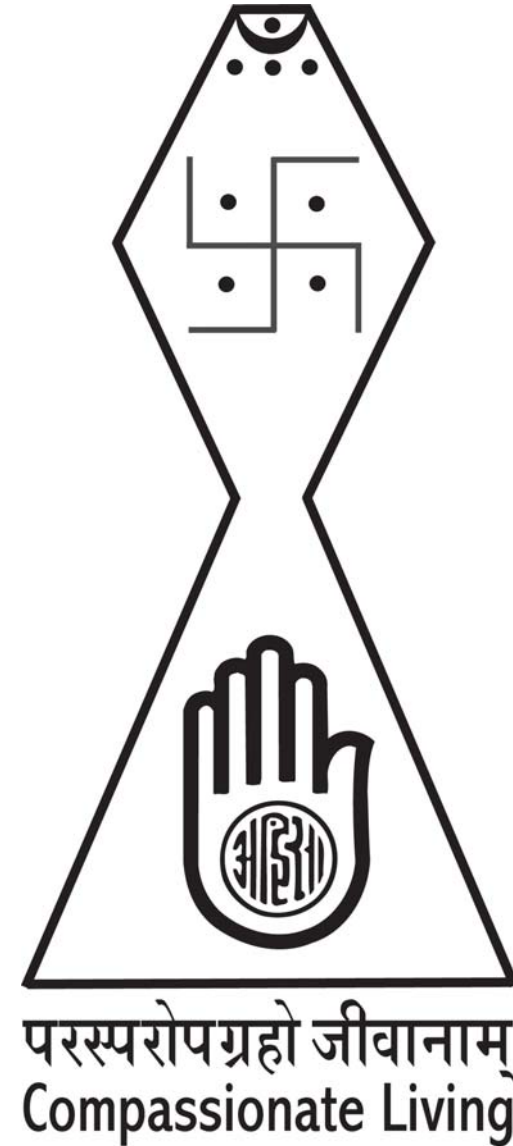
UNIVERSAL JAIN SYMBOL



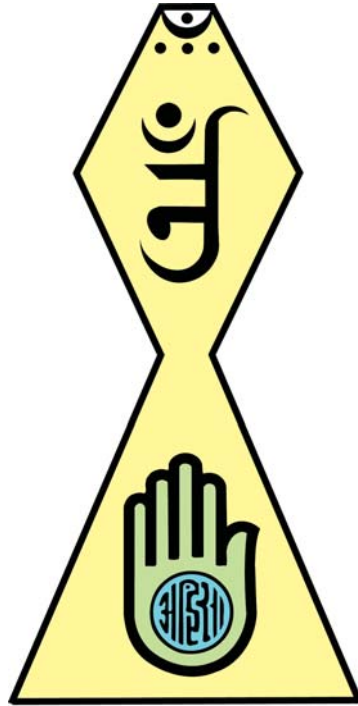
This universal Jain symbol is a combination of various symbols, each having a deeper meaning. It was adopted during the 2500 Nirvana celebration of Lord Mahāvīr.

The outline of the symbol is defined as the Universe or Loka. The Swastika is explained on the previous page. The raised hand means 'stop'. The word in the center of the wheel is "Ahimsā," meaning non-violence. These two symbols remind us to stop for a minute and think twice before starting any activity. This gives us a chance to analyze our activities to be sure that they will not hurt anyone by thoughts, words and deeds.

The wheel in the hand shows that if we are not careful and ignore these warnings, then just as the wheel goes around, we will repeatedly go through the cycle of birth and death. The text underneath the symbol, "Parasparopagraho Jivānām" translates to "Living Beings (souls) Render Service to One Another".

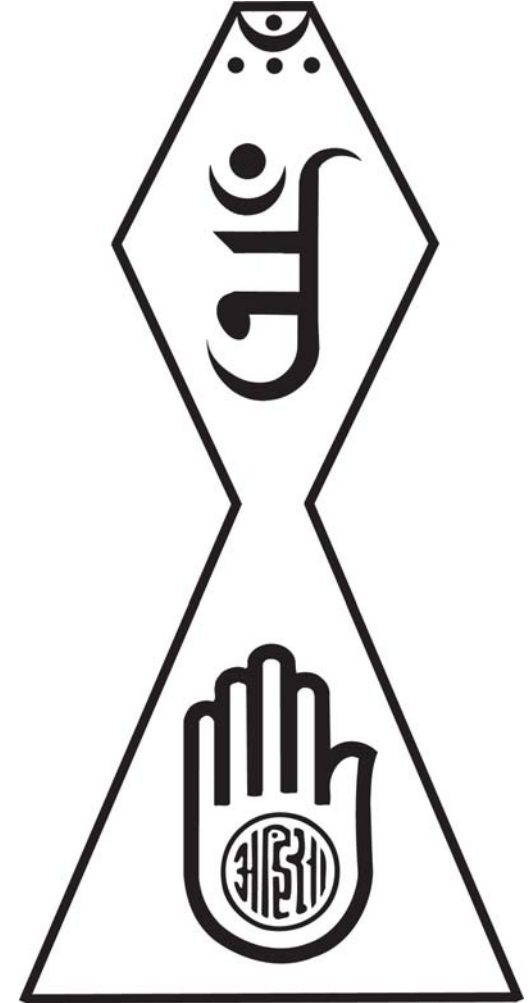


FEDERATION OF JAINA LOGO



परस्परोपग्रहो जीवानाम्
Compassionate Living

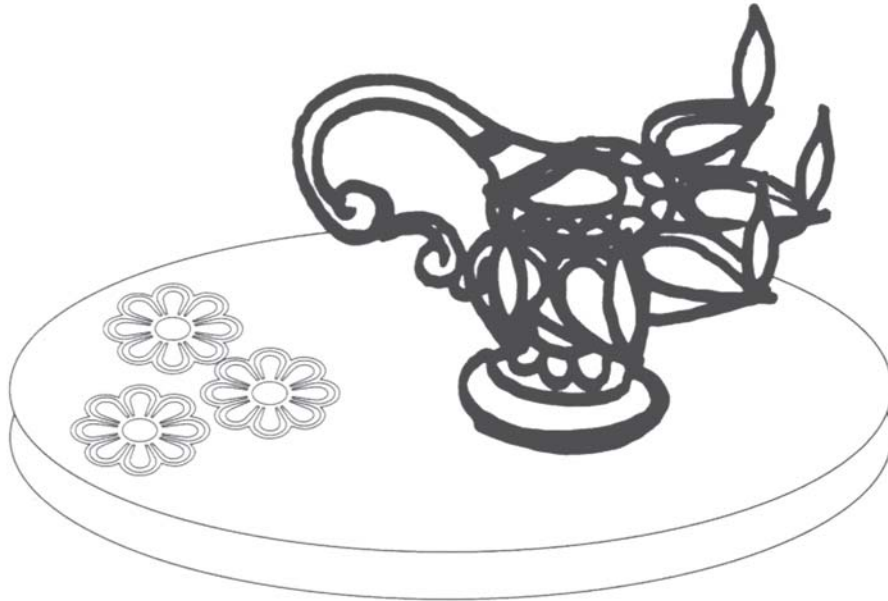
The Federation of Jain Associations in North America (JAINA) has adopted this symbol. The Swastika from the main Jain symbol has been replaced by the Aum or Om symbol. In the western world, the Swastika is not viewed as a pious symbol.



परस्परोपग्रहो जीवानाम्
Compassionate Living

ÄRATI

The Ärati has 5 lamps. The flame is lit on a cotton wick soaked in oil. The Ärati is waved in a circular motion in front of a Tirthankar idol at the end of a ritual ceremony and also at night before the temple closes. The darkness symbolizes negativity, fear, and ignorance, whereas the light symbolizes divinity. The light of the Ärati dispels darkness, signifying the overcoming of negativity through virtue, fear through courage, and ignorance through knowledge.



The 5 lamps symbolize:

- Panch Parmesthi
 - Arihanta, Siddha, Ächärya, Upädhyäy, Sädhü
- Five types of jnäns or knowledge
 - Matijnän, Shrutijnän, Avadhijnän, Manah Paryäyjnän, Kevaljnän
- Five great vows
 - Ahimsä, Non-stealing, Truthfulness, Celibacy, Non-possession

MANGAL DEEVO



Mangal deevo has a single wick lamp that is lit and waved in a circular motion right after the Ārati. The flame is lit on a cotton wick soaked in oil. When the wick is lit, it illuminates the face of the Jina. In this manner, we wish that it would illuminate our hearts with truth and compassion.

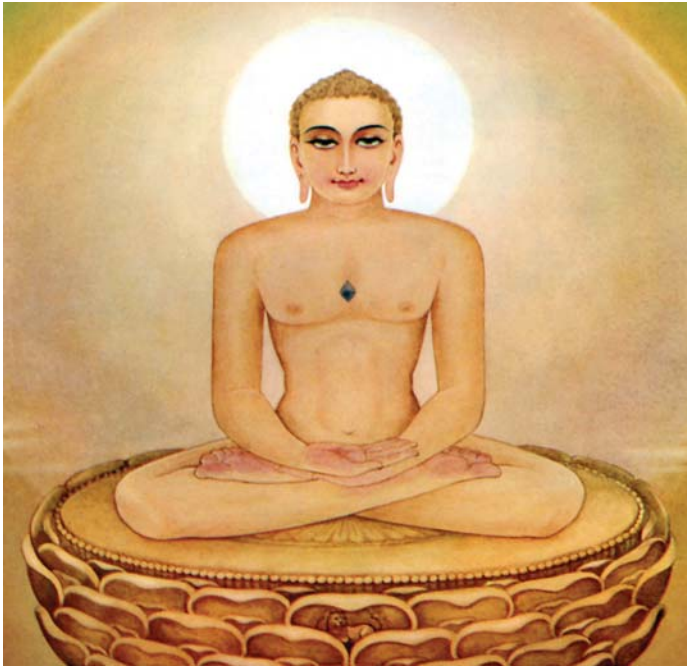
The single lamp is also a symbol of kevaljnän (infinite knowledge) and liberated souls.



3.0 Coloring Section

3.1 LÄNCHHANS (EMBLEMS OR SYMBOLS)

A Tirthankar's idol (murti) represents the qualities and virtues of the Tirthankar and therefore all idols are similar in structure.



Each Tirthankar's idol has his or her own emblem (lānchhan) that distinguishes them from the other Tirthankars. When a Tirthankar is born, he or she has a particular mark on their right thigh. This birthmark is in the form of a speck. This symbol can be found on the base of the idol to identify that Tirthankar. Some differences exist between the symbols of Digambar and Shvetāmbar sects and are defined on the attached table.

Temples of the Digambar sect have the idols of Tirthankars in their natural unadorned form with their eyes semi-closed in meditation. It represents the Tirthankar (Jina) as free from attachment and aversion.

Temples of the Shvetāmbar sect have the idols adorned in a very elegant manner. The eyes vividly communicate peace and loving compassion. Positive vibrations emanate from the adorned energy centers. It represents the Tirthankar as a spiritual king and sovereign victor of all the inner enemies and five senses.

Sometimes the color of the idol is different. This color is associated with the physical body of a Tirthankar (see Tirthankar symbol and color table in this section).

In the picture, the lānchhan of a lion is clearly visible at the base, showing that it is the idol of Mahāvīrswāmi, the twenty-fourth Tirthankar.

TIRTHANKARS, SYMBOLS, AND COLOR

<u>No.</u>	<u>Name</u>	<u>Shvetāmbar Symbol</u>	<u>Digambar Symbol</u>	<u>Color</u>
1	Rushabhadev or Ādināth	Bull	Bull	Gold
2	Ajitnāth	Elephant	Elephant	Gold
3	Sambhavnāth	Horse	Horse	Gold
4	Abhinandan-swāmi	Monkey	Monkey	Gold
5	Sumatināth	Curlew Bird	*Red goose (Chakvā)	Gold
6	Padmaprabha	Red Lotus	Red Lotus	Red
7	Supārshvanāth	Swastika	Swastika	Gold/Green*
8	Chandraprabha	Crescent Moon	Crescent Moon	White
9	Suvidhināth or Pushpadanta	Crocodile	Crocodile	White
10	Shitalnāth	Shrivatsa	*Kalpa-vruksha	Gold
11	Shreyānsnāth	Rhinoceros	Rhinoceros	Gold
12	Vāsupujya-swāmi	Buffalo	Buffalo	Red
13	Vimalnāth	Pig-Boar	Pig-Boar	Gold
14	Anantnāth	Eagle	*Hawk	Gold
15	Dharmnāth	Vajra	Vajra	Gold
16	Shāntināth	Deer	Deer	Gold
17	Kunthunāth	Goat	Goat	Gold
18	Aranāth	Nandāvarta	*Fish	Gold
19	Mallināth	Pot	Kumbha	Blue/Gold*
20	Munisuvrat-swāmi	Tortoise	Tortoise	Black
21	Namināth	Blue Lotus	Blue Lotus	Gold
22	Nemināth	Conch Shell	Conch Shell	Black
23	Pārshvanāth	Snake	Snake	Blue/Green*
24	Mahāvīrswāmi	Lion	Lion	Gold

**Different from Shvetāmbar tradition*

TIRTHANKARS, PARENTS, AND IMPORTANT PLACES

<u>No.</u>	<u>Name</u>	<u>Father</u>	<u>Mother</u>	<u>Birth Place</u>	<u>Dikshä Place</u>	<u>Nirvana Place</u>
1	Rushabhadev or Ädinäth	Näbhi	Maru Devi	Ayodhyä	Ayodhyä	Ashtäpad
2	Ajitnäth	Jitshatru	Vijayä	Ayodhyä	Ayodhyä	Sametshikhar
3	Sambhavnäth	Jitäri	Senä	Shrävasti	Shrävasti	Sametshikhar
4	Abhinandan-swämi	Samvar	Siddhärthä	Ayodhyä	Ayodhyä	Sametshikhar
5	Sumatinäth	Megharath	Mangalä Devi	Ayodhyä	Ayodhyä	Sametshikhar
6	Padmaprabha-swämi	Shridhar	Susimä Devi	Kaushämbi	Kaushämbi	Sametshikhar
7	Supärshvanäth	Pratishtha	Prithvi Devi	Väränasi	Väränasi	Sametshikhar
8	Chandraprabha	Mahäsen	Lakshmanä	Chandrapuri	Chandrapuri	Sametshikhar
9	Suvidhinäth / Pushpadanta	Sugriva	Rämä Räni	Käkandi	Käkandi	Sametshikhar
10	Shitalnäth	Dradharath	Nandä Räni	Bhadriapur	Bhadriapur	Sametshikhar
11	Shreyänsnäth	Vishnu	Vishnu Devi	Simhapuri	Simhapur	Sametshikhar
12	Väsupujya-swämi	Vasupujya	Jayä Devi	Champäpuri	Champäpuri	Champäpuri
13	Vimalnäth	Krutavarma	Shyämä Devi	Kämpilyapur	Kämpilyapur	Sametshikhar
14	Anantnäth	Simhasen	Suyashä	Ayodhyä	Ayodhyä	Sametshikhar
15	Dharmnäth	Bhänu	Suvratä	Ratnapur	Ratnapur	Sametshikhar
16	Shäntinäth	Vishvasen	Achirä	Hastinäpur	Hastinäpur	Sametshikhar
17	Kunthunäth	Surasen	Shree Räni	Hastinäpur	Hastinäpur	Sametshikhar
18	Aranäth	Sudarshan	Devi Räni	Hastinäpur	Hastinäpur	Sametshikhar
19	Mallinäth	Kumbha	Prabhävati	Mithilä	Mithilä	Sametshikhar
20	Munisuvrat-swämi	Sumitra	Padmävati	Räjgruhi	Räjgruhi	Sametshikhar
21	Naminäth	Vijay	Viprä	Mithilä	Mithilä	Sametshikhar
22	Neminäth	Samudravijay	Shivä Devi	Suryapur	Dwärkä	Girnar
23	Pärshvanäth	Ashvasen	Vämä Devi	Väränasi	Väränasi	Sametshikhar
24	Mahävirsvämi	Siddhärtha	Trishalä	Kshatriya-kund	Kshatriya-kund	Päväpuri

IMPORTANT INFORMATION ABOUT TIRTHANKARS

Tirthankar Rushabhadev's mother was Mārudevi Mätä and according to Shvetāmbar tradition, she was the first person to attain liberation in this era.

Tirthankar Rushabhadev had 100 sons. The name of his eldest son was Bharat (first Chakravarti king) after whom our native nation Bhārat (India) is named. One of Bharat's sons, Marichi, ultimately reincarnated as Tirthankar Mahāvīr, the last Tirthankar of this era. Tirthankar Rushabhadev's second son was Bāhubali, and according to Digambar tradition, he was the first person to attain liberation in this era.

Shvetāmbar tradition believes that Tirthankar Mallināth was a female while Digambar tradition believes that Mallināth was a male.

According to Shvetāmbar tradition, Tirthankars Mallināth and Nemināth were the only two Tirthankars who did not get married. According to Digambar tradition, Vāsupujya-swāmi, Pārshvanāth, and Mahāvīr-swāmi also did not get married.

Lord Ram (an incarnation of Lord Vishnu in Hindu Mythology) is believed to be a contemporary of Tirthankar Munisuvrat-swāmi. Tirthankar Nemināth is believed to be a cousin of Lord Krishna, (another incarnation of Lord Vishnu).

Prince Nemi (Tirthankar Nemināth) was engaged to Princess Rājul. On the day of the wedding, upon hearing the cries of the birds and animals that were going to be slaughtered for the wedding feast, Prince Nemi renounced his worldly life and became a monk. Princess Rājul followed him and became a nun.

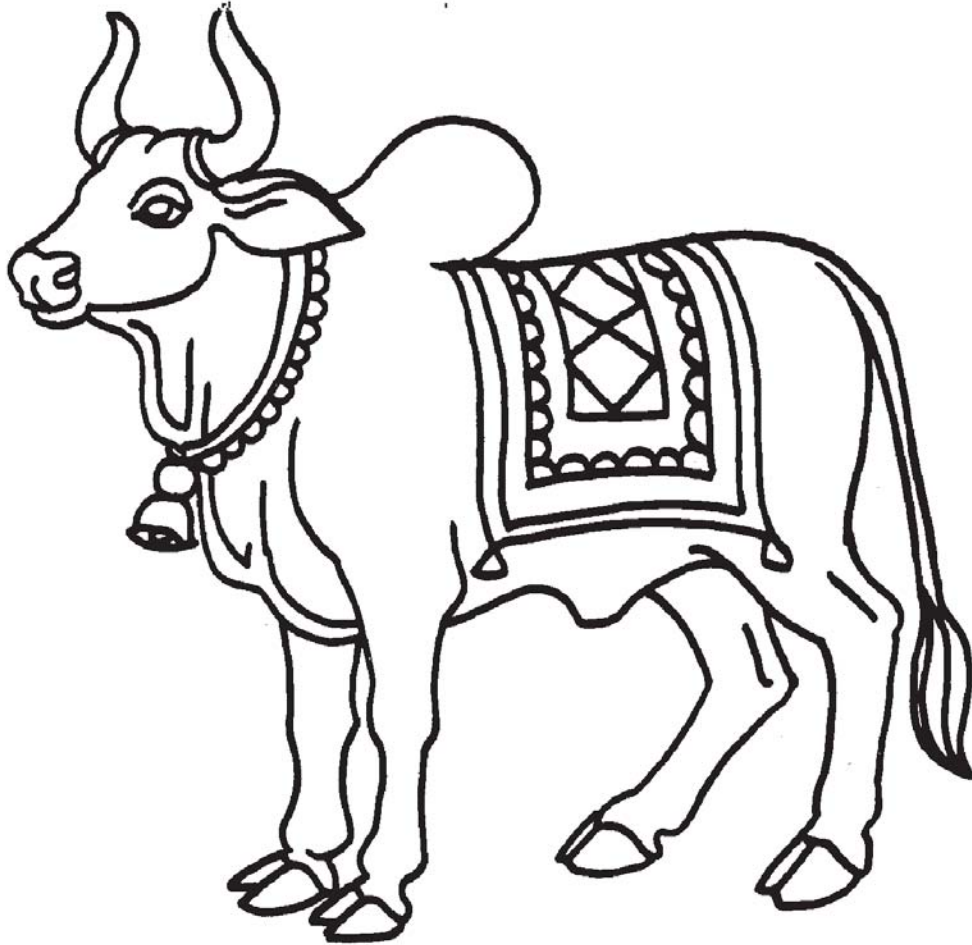
Tirthankar Pārshvanāth was born in 877 BC. He lived for 100 years and attained Nirvāna in 777 BC, 250 years before the Nirvāna of Tirthankar Mahāvīr.

Tirthankar Mahāvīrswāmi was born in 599 BC and attained Nirvāna (Moksha) in 527 BC. He was named Prince Vardhamān at birth. He attained Nirvāna on the day of Diwāli. He is the last of the 24 Tirthankars of this time cycle.

23 Tirthankars (except Nemināth) were born and took Dikshā in the same place.

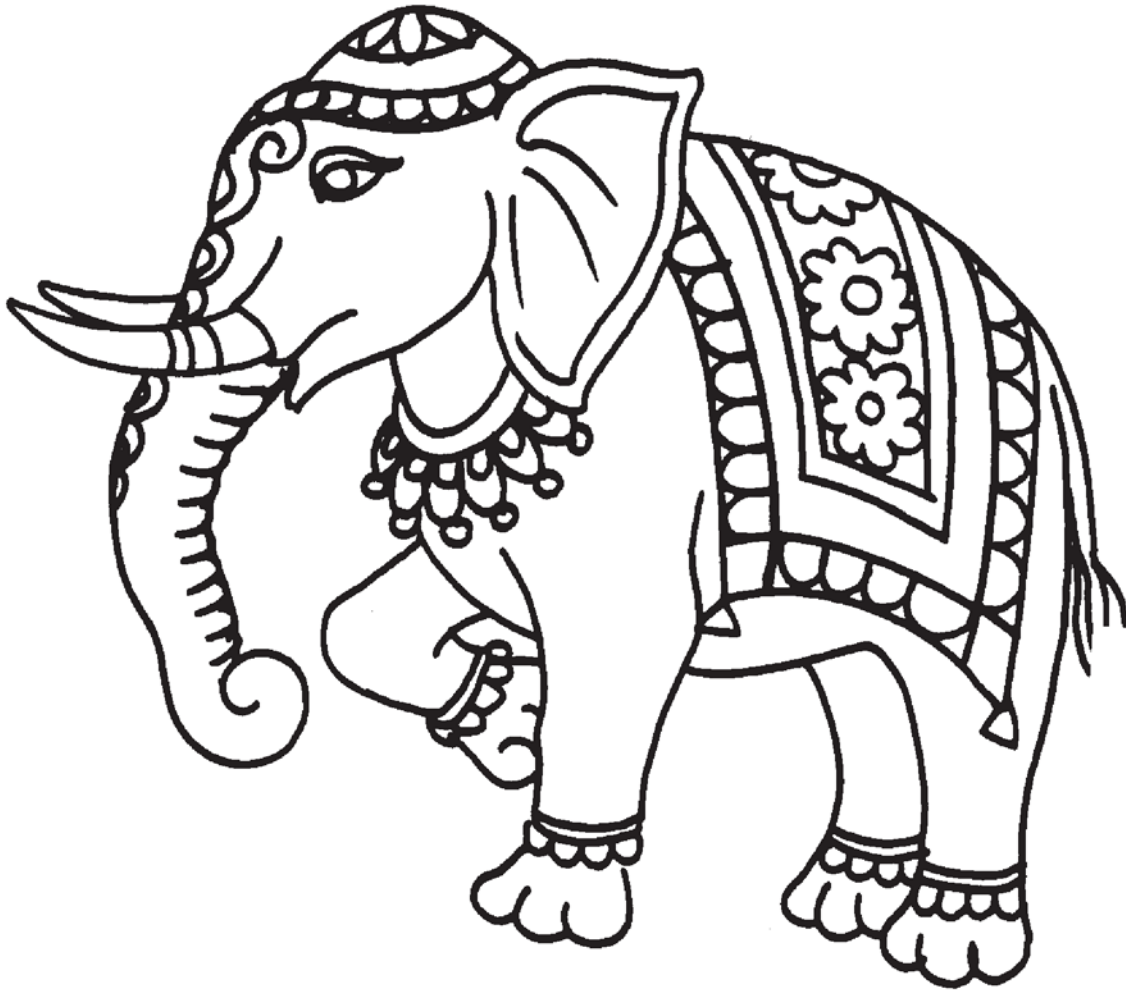
01. BULL (VRUSHABH)

Länchhan for Rushabhadev (Ädinäth)



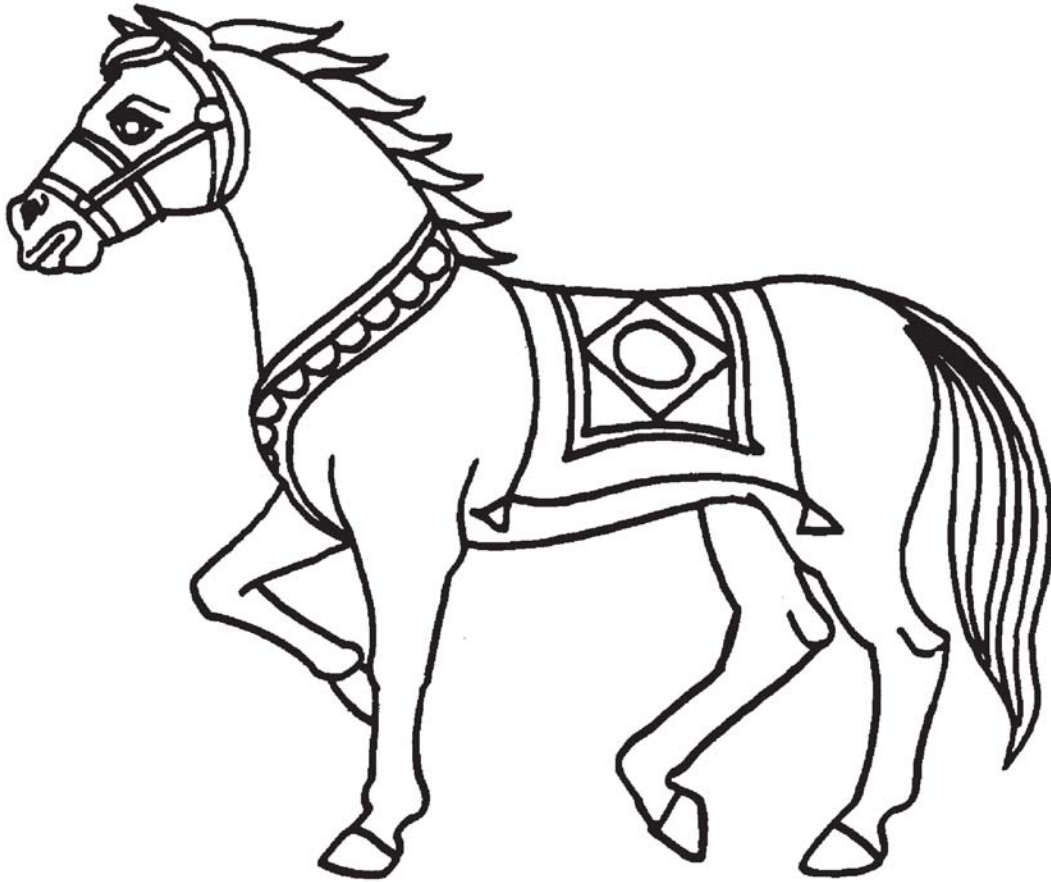
02. ELEPHANT (GAJWAR)

Lanchhan for Ajitnāth



03. HORSE (ASHVA)

Lānchhan for Sambhavnāth



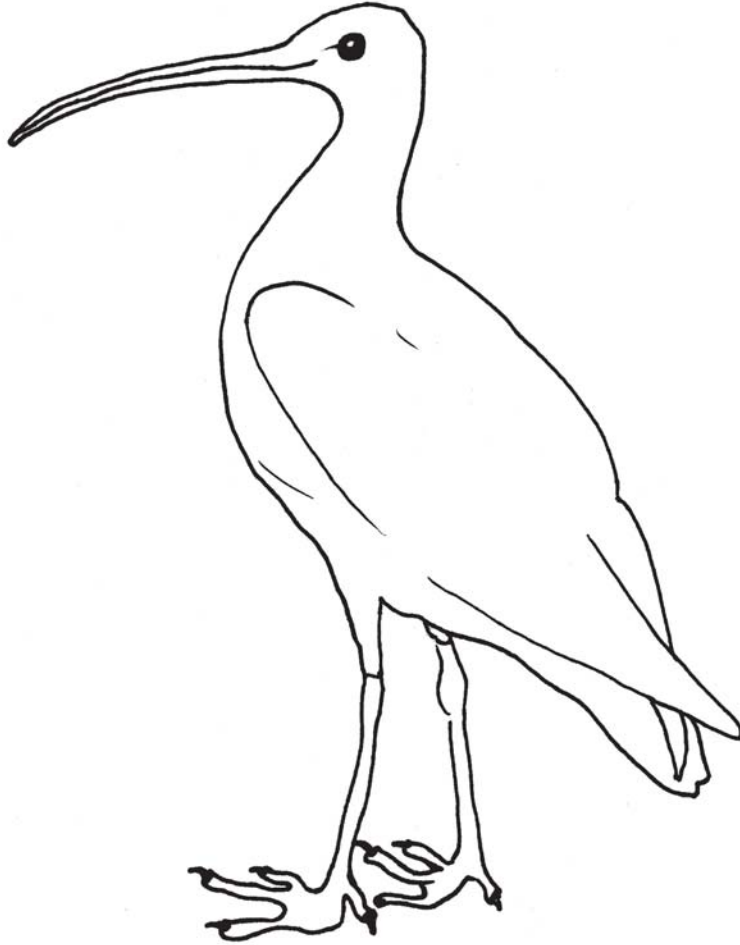
04. MONKEY (VÄNAR)

Länchhan for Abhinandan-swämi



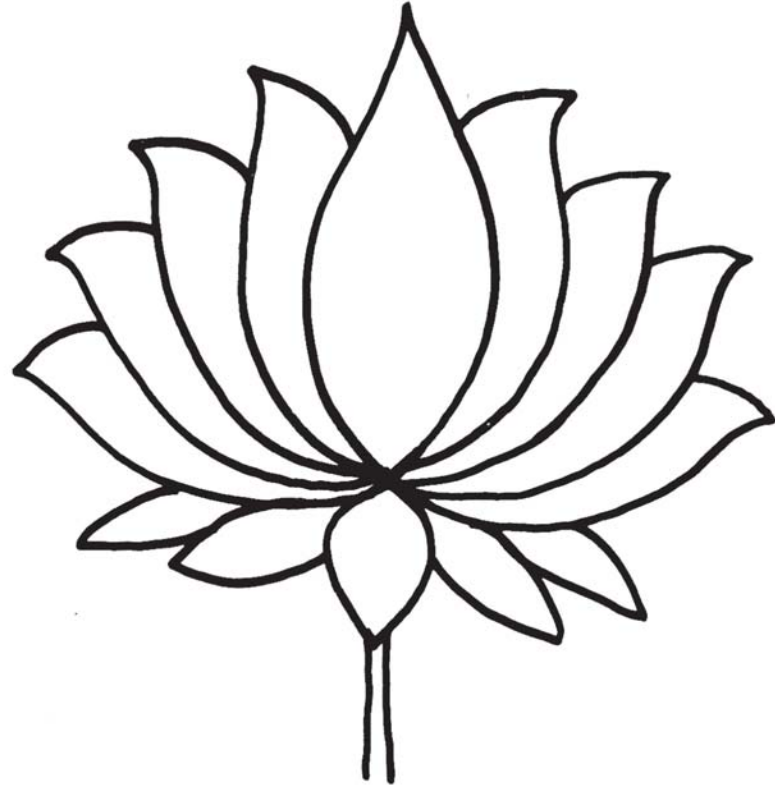
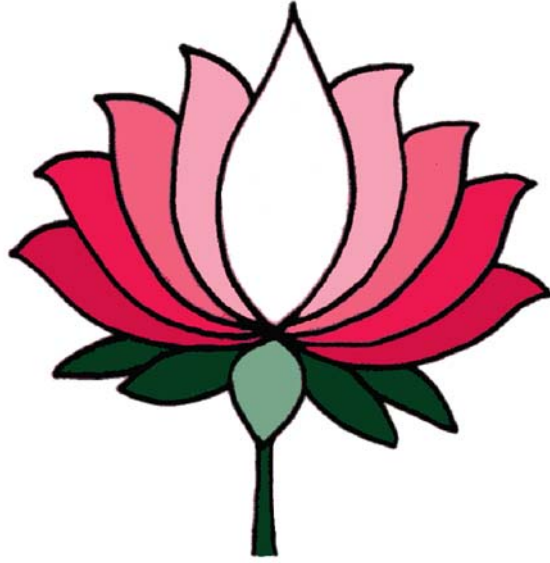
05. CURLEW BIRD (SHORE BIRD)

Länchhan for Sumatinäth



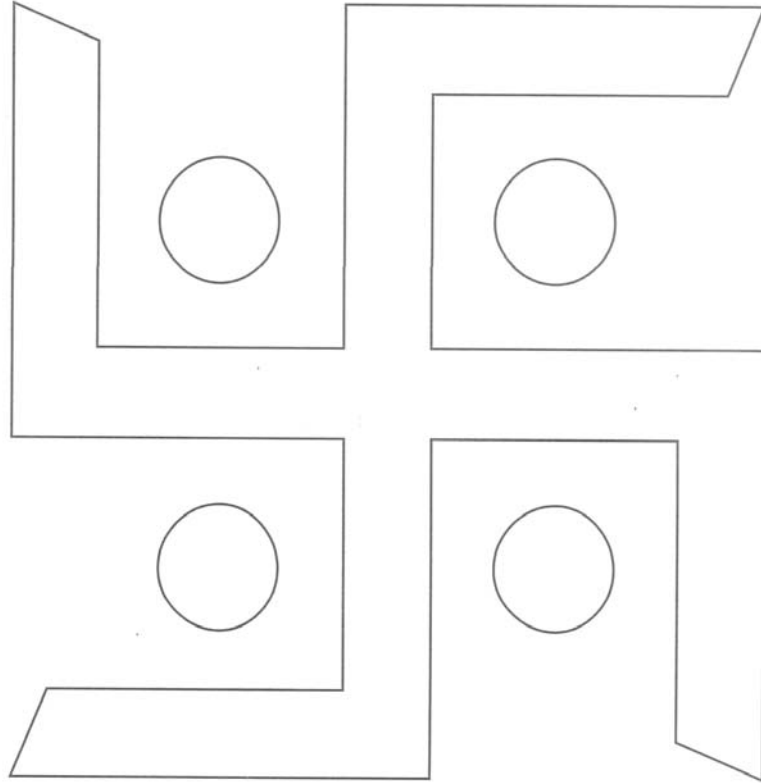
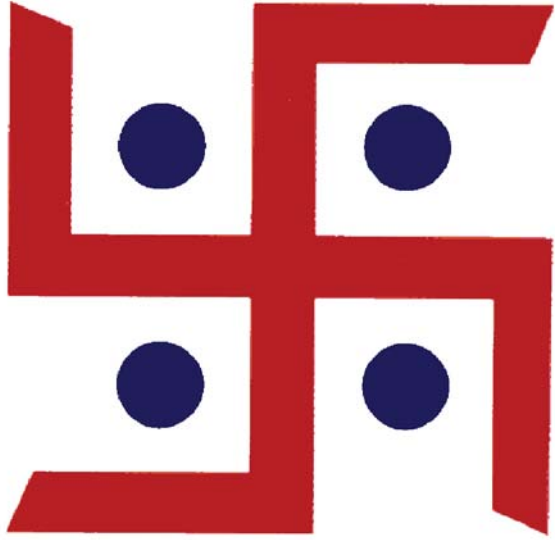
06. RED LOTUS (KAMAL)

Lānchhan for Padmaprabha



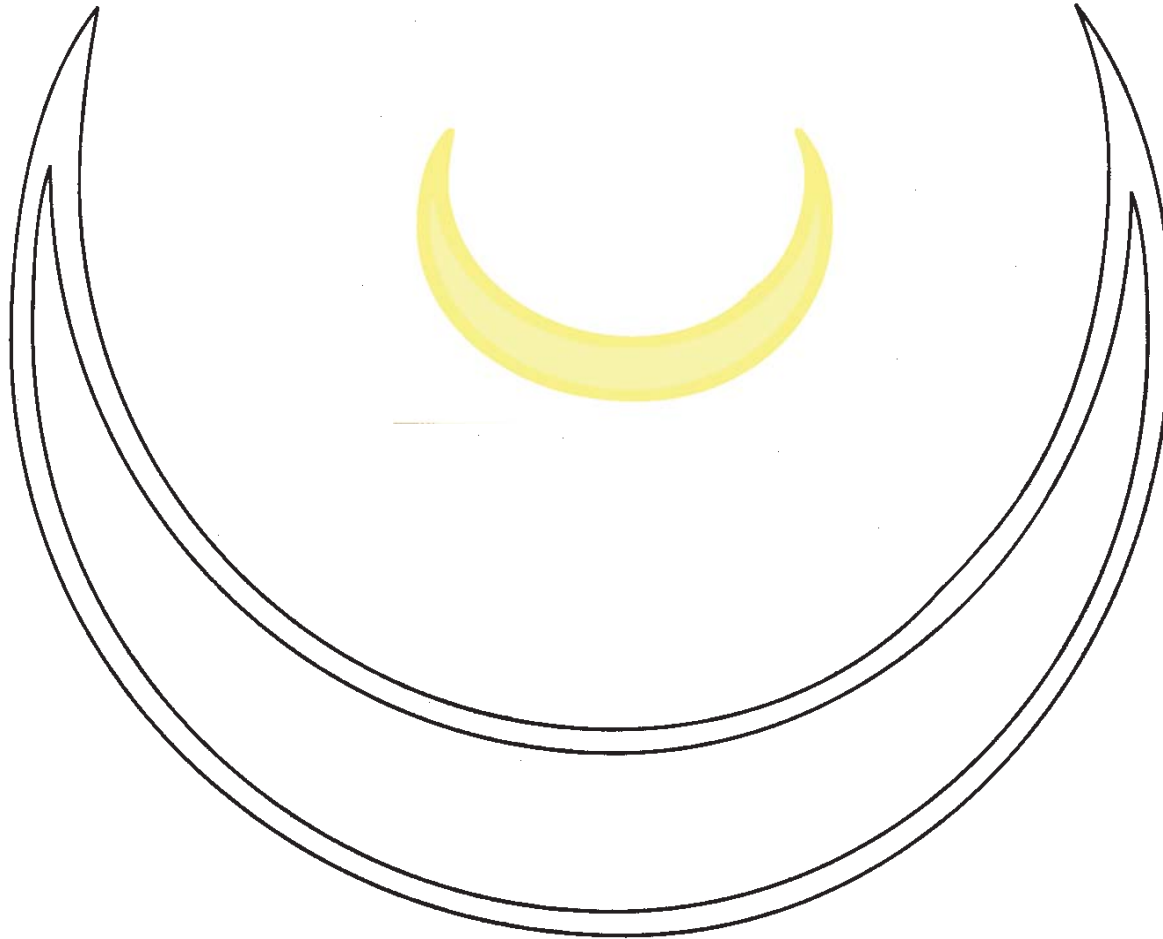
07. SWASTIKA

Länchhan for Supärshvanäth



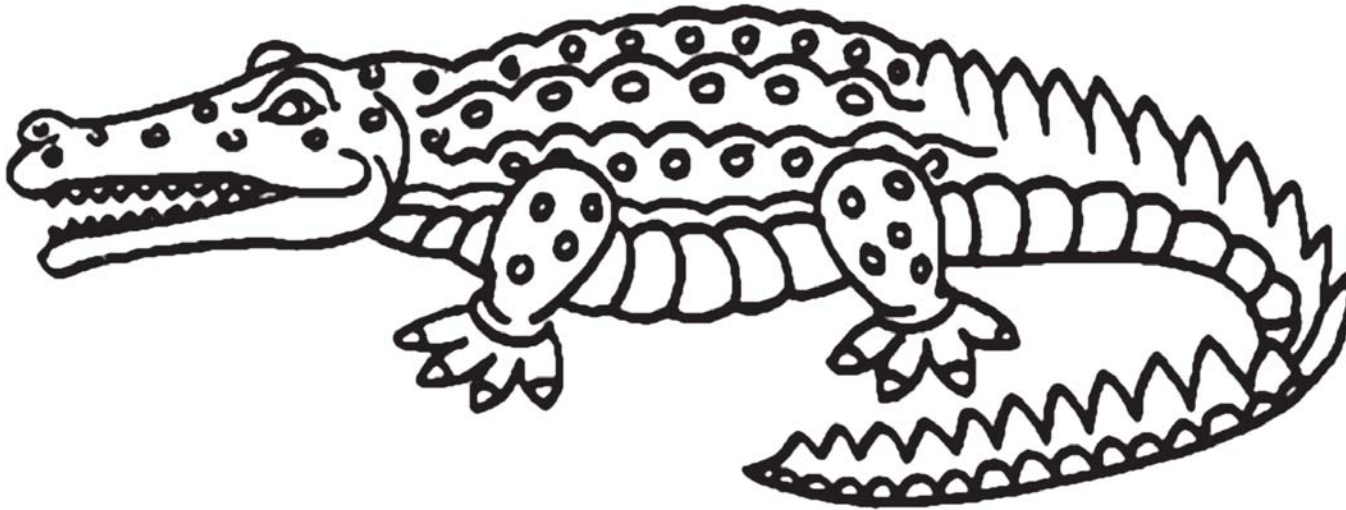
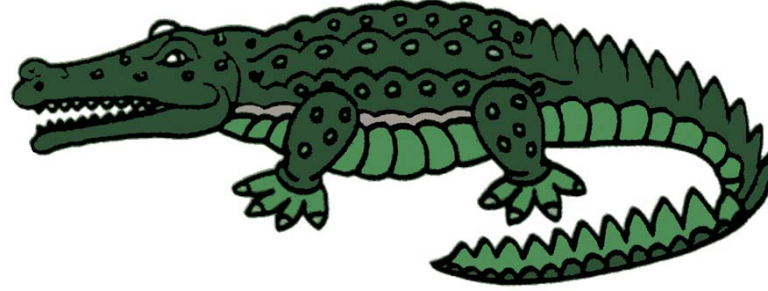
08. CRESCENT MOON (CHANDRA)

Länchhan for Chandraprabha



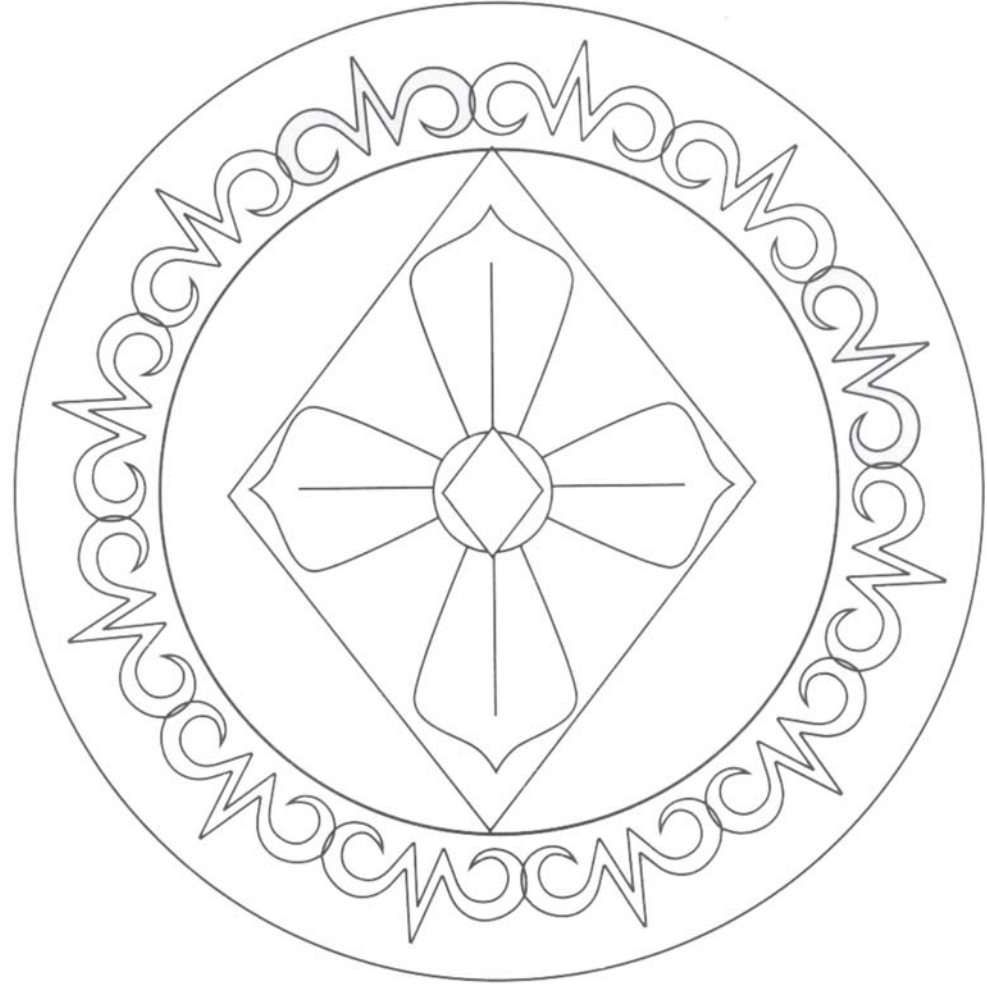
09. CROCODILE (MAKAR)

Länchhan for Suvidhinäth (Pushpadanta)



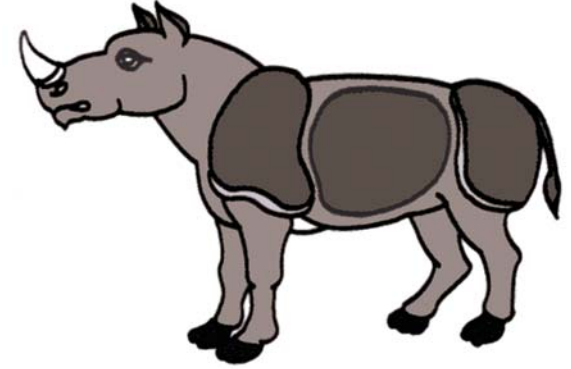
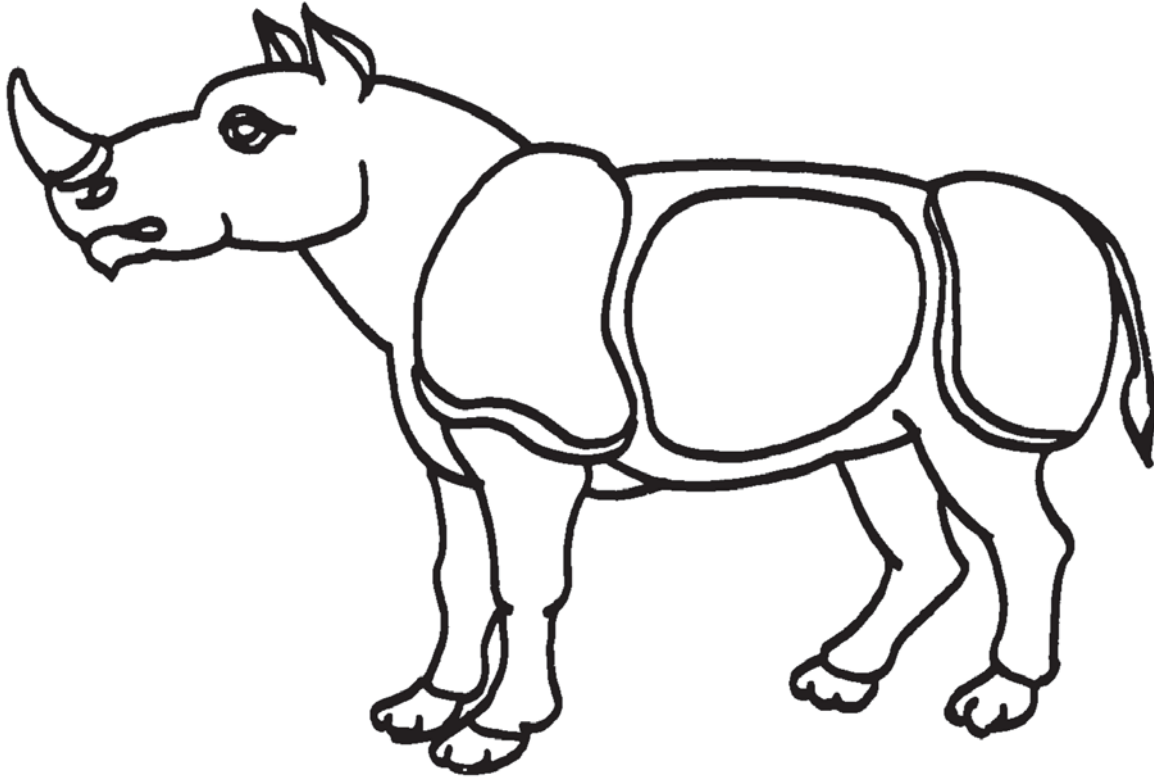
10. SHRIVATSA

Länchhan for Shitalnäth



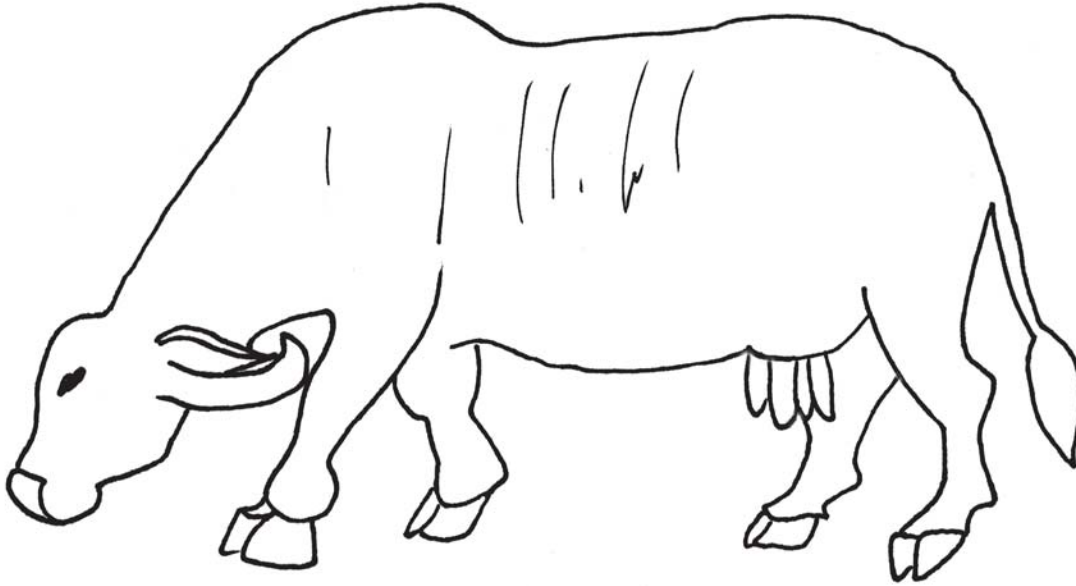
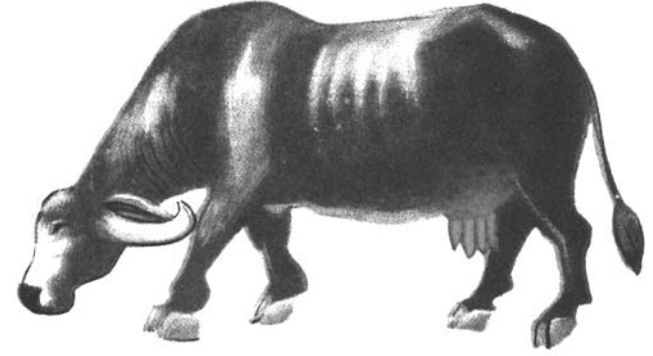
11. RHINOCEROS (KHAGIN)

Länchhan for Shreyänsnäth



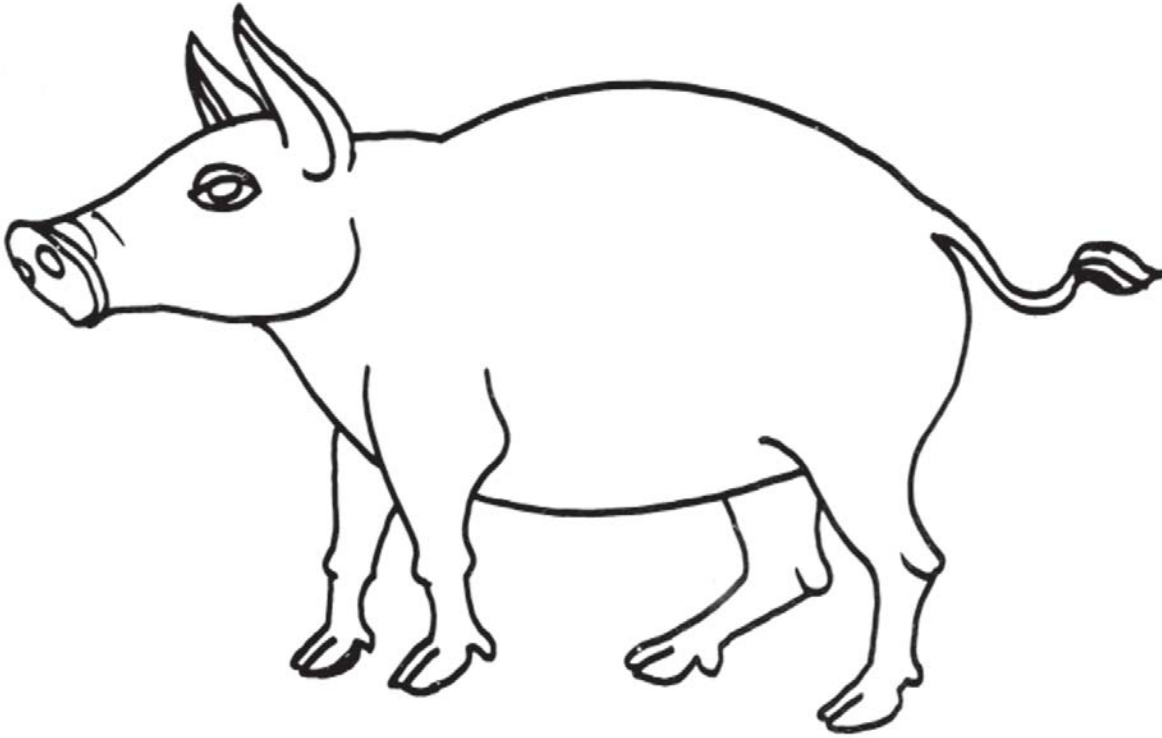
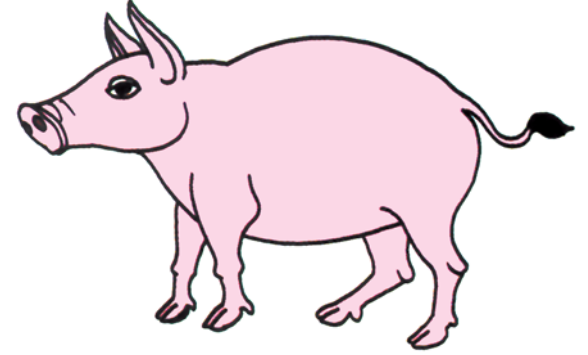
12. BUFFALO (MAHISH)

Länchhan for Väsupuja-swämi



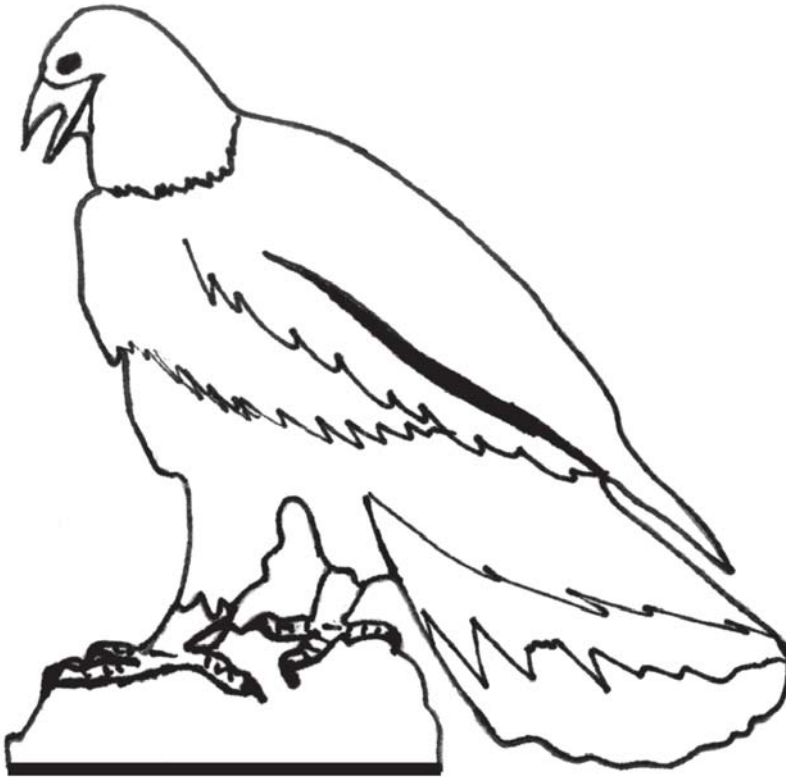
13. PIG-BOAR (VARÄH)

Länchhan for Vimalnäth



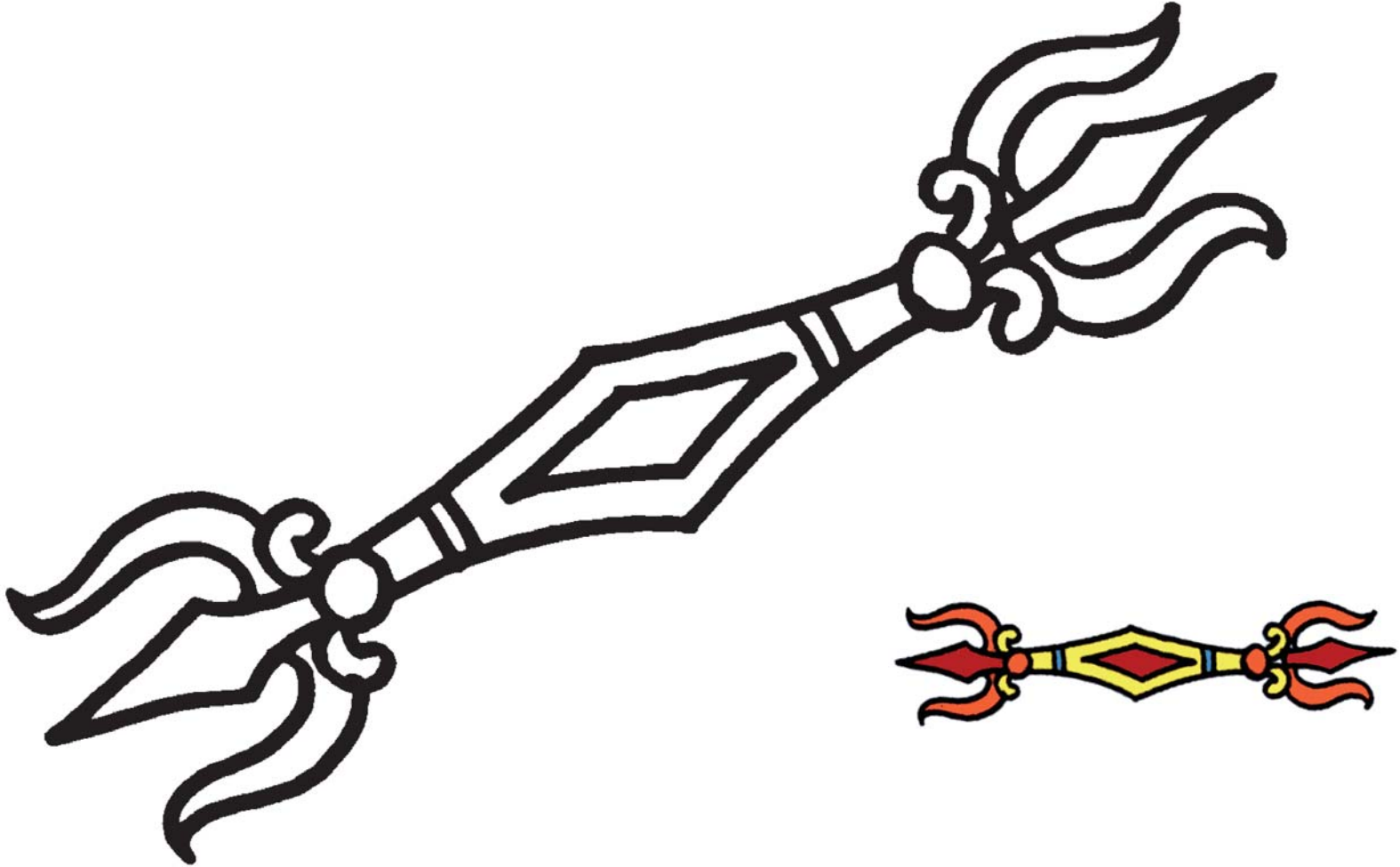
14. EAGLE/HAWK (SHYEN)

Länchhan for Anantnäth



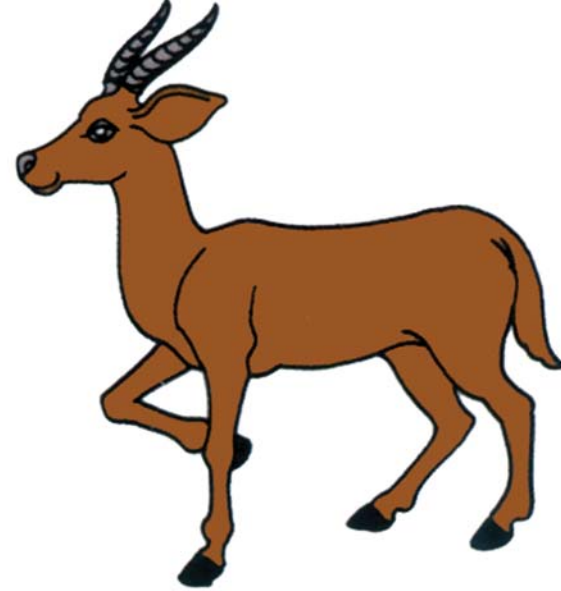
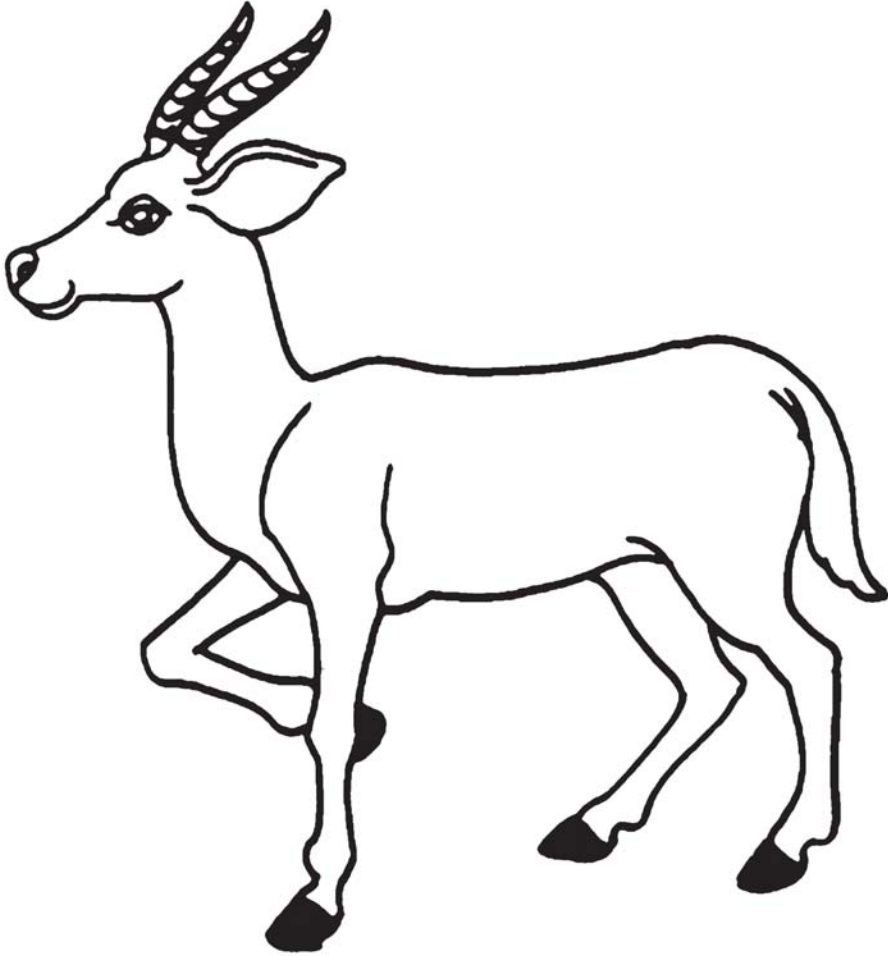
15. THUNDERBOLT (VAJRA)

Länchhan for Dharmanäth



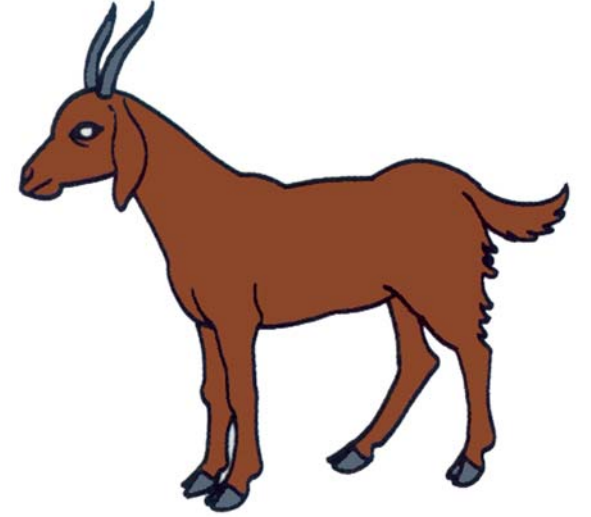
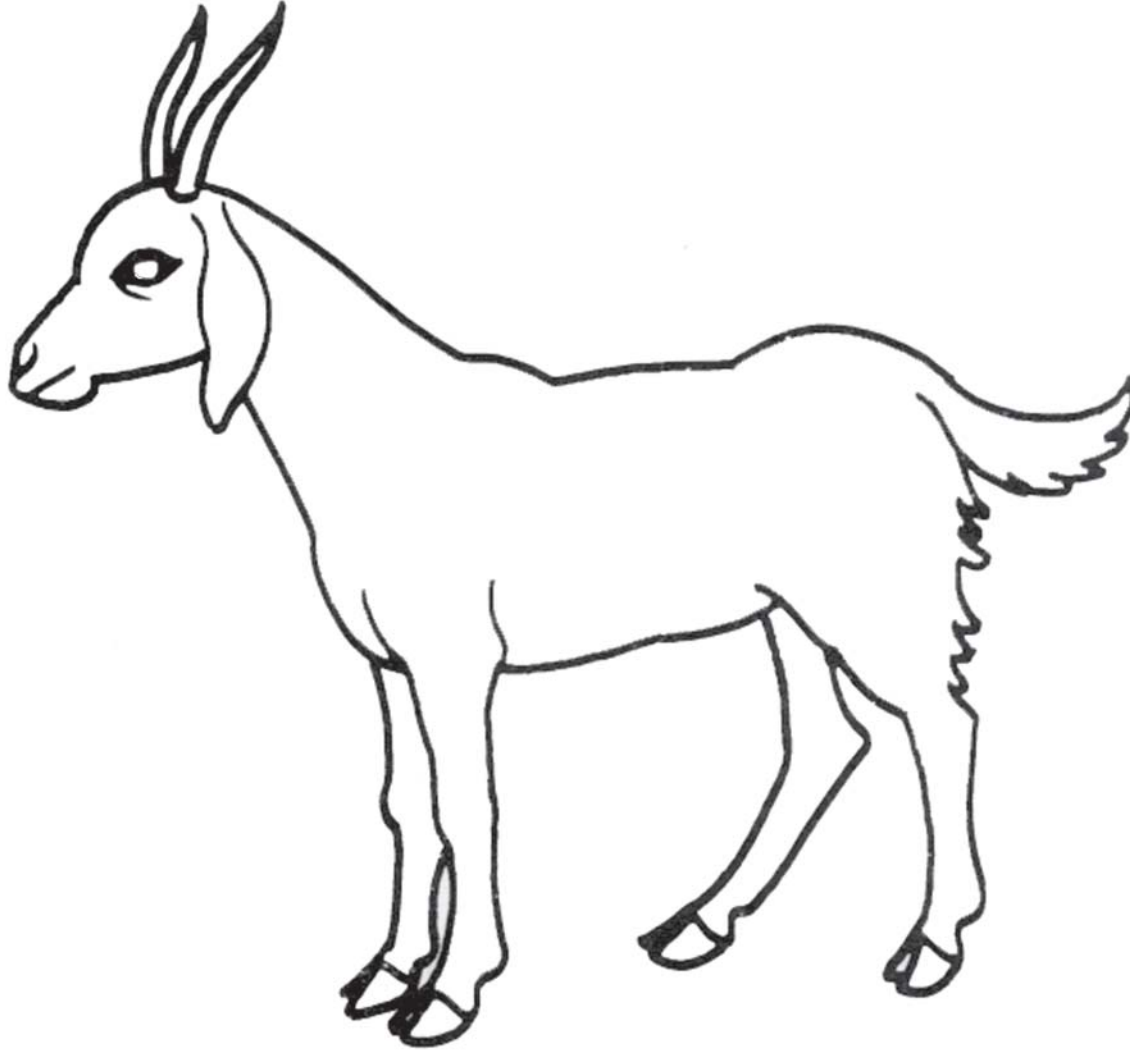
16. DEER (MRUG)

Lānchhan for Shāntināth



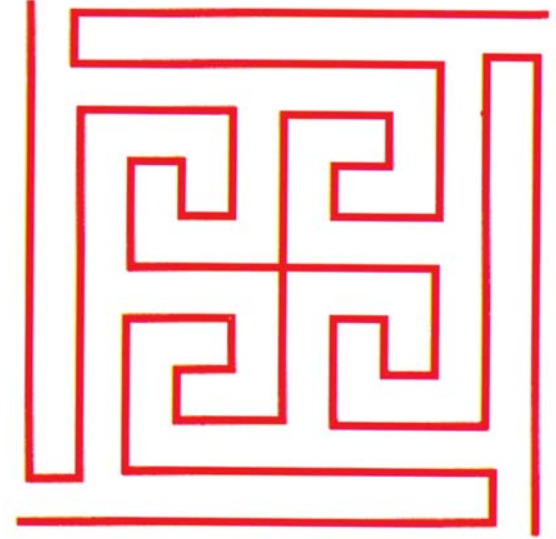
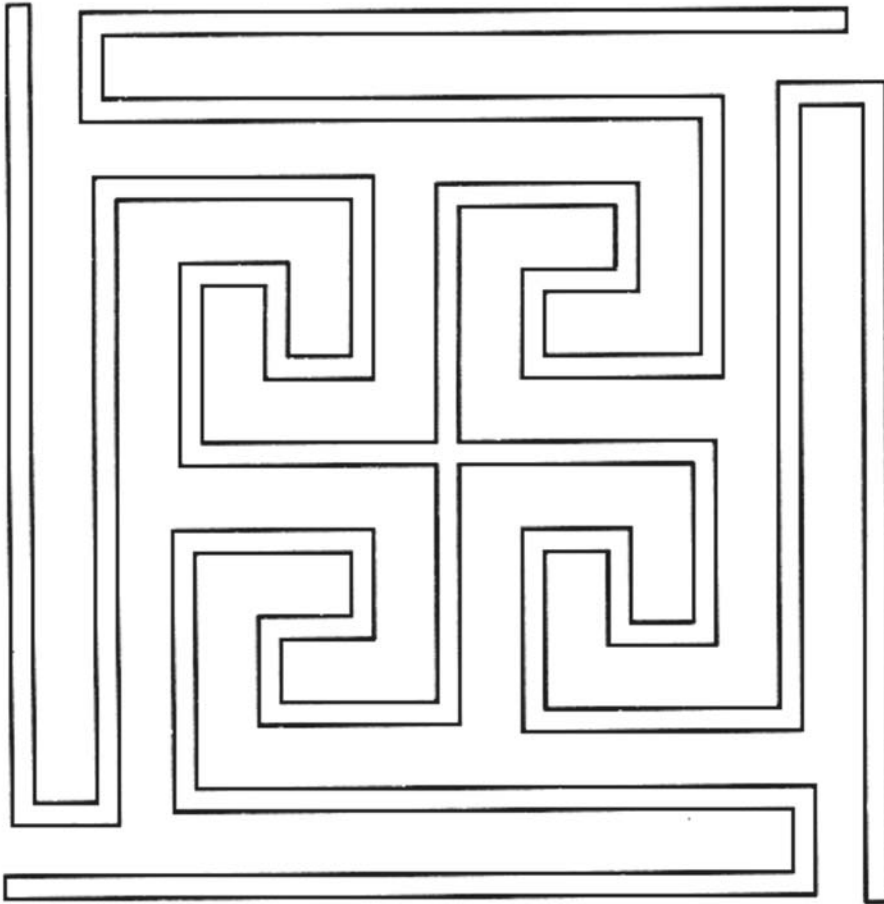
17. GOAT (CHHÄG)

Länchhan for Kunthunäth



18. NANDÄVARTÄ

Länchhan for Aranäth



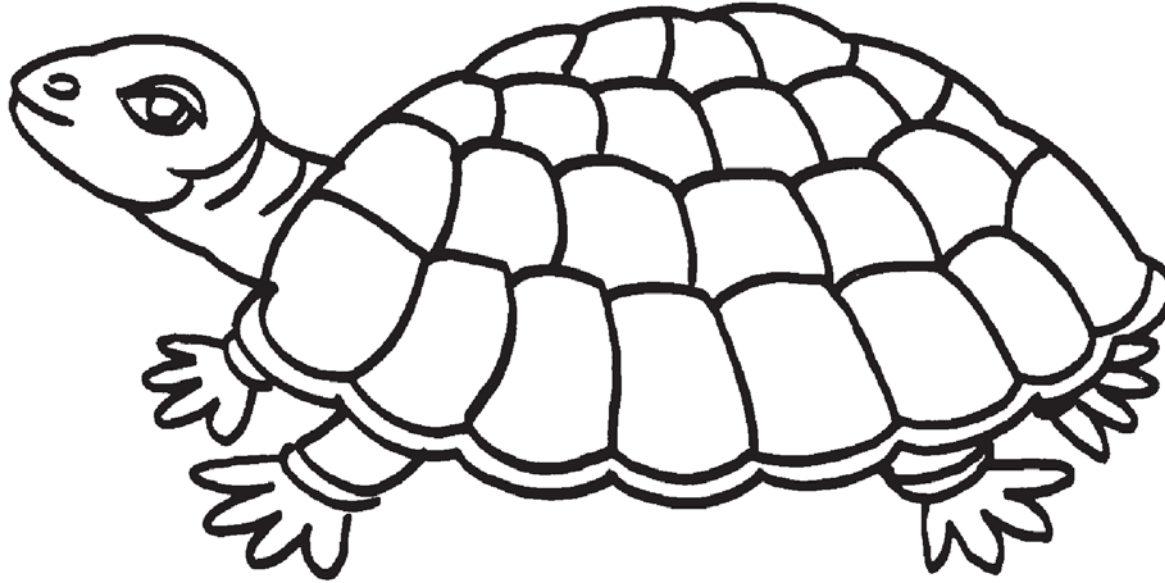
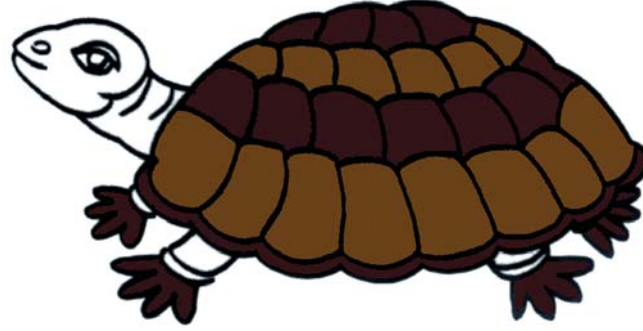
19. POT (KUMBHA)

Lānchhan for Mallināth



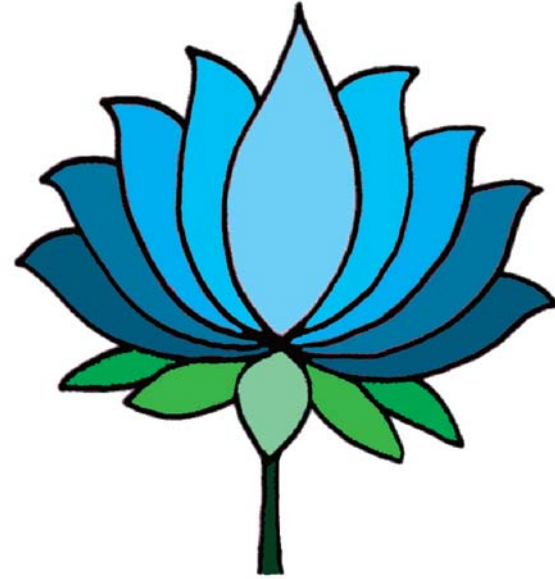
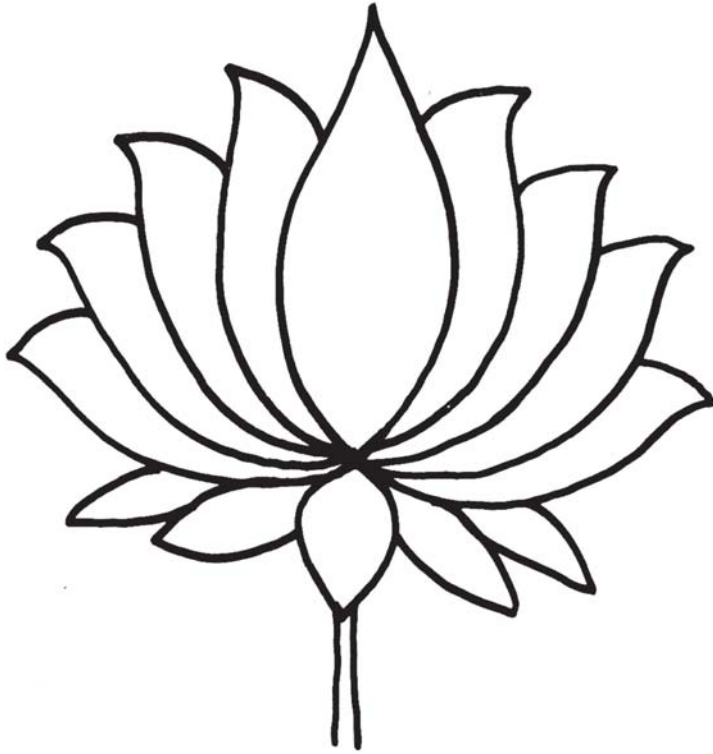
20. TORTOISE (KURMA)

Länchhan for Munisuvrat-swämi



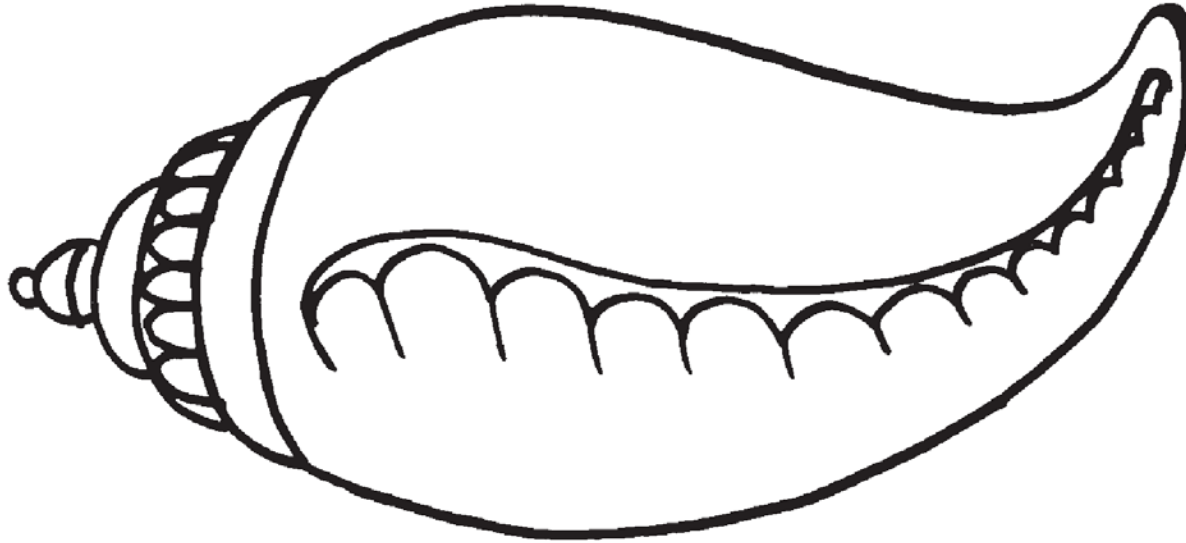
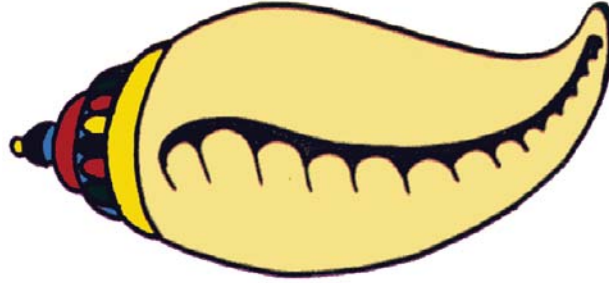
21. BLUE LOTUS (NEEL KAMAL)

Länchhan for Naminäth



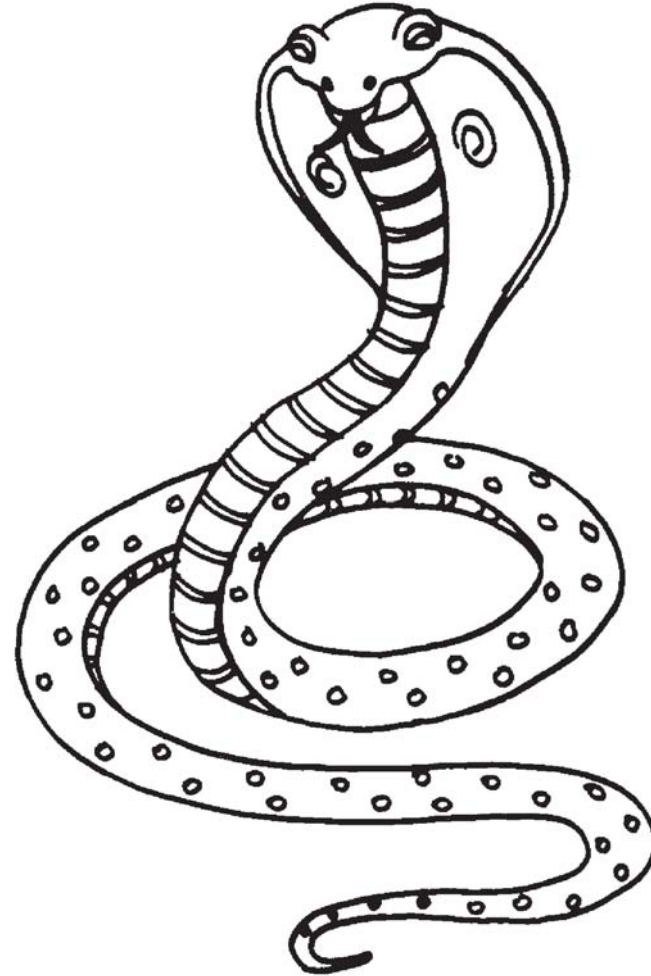
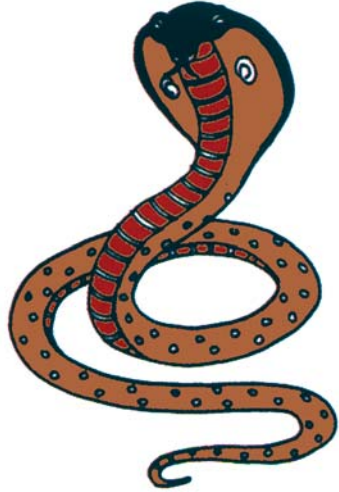
22. CONCH SHELL (SHANKH)

Länchhan for Neminäth



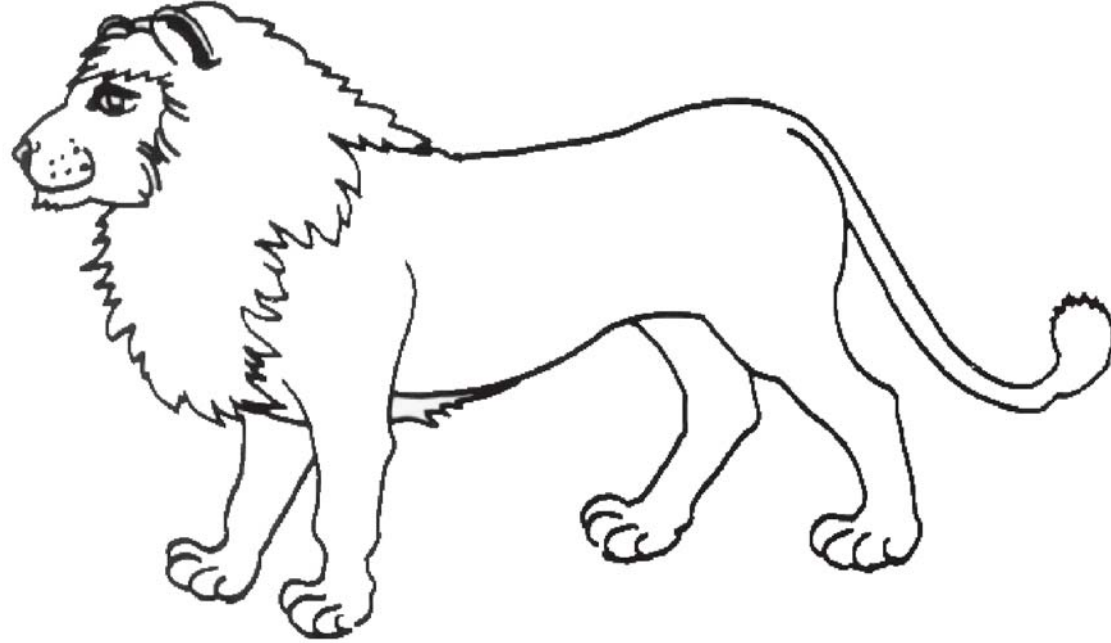
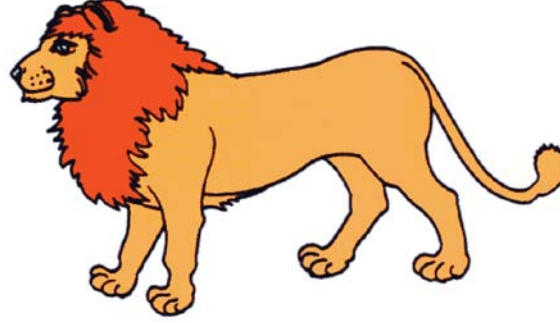
23. SNAKE (SARP)

Länchhan for Pärshvanäth



24. LION (SINH)

Länchhan for Mahävirsvämi



3.2 DREAMS OF A TIRTHANKAR'S MOTHER

At the conception event (Chyavana Kalyānak) each Tirthankar's mother dreams 14 (Shvetāmbar tradition) or 16 (Digambar tradition) dreams.

<u>Dream</u>	<u>Description</u>	<u>Meaning</u>
01* Elephant	The elephant was big, tall, and impetuous with four tusks. It was an auspicious elephant, and was endowed with all the desirable marks of excellence.	This dream indicated that she would give birth to a child with exceptionally high character. The four tusks signified that the child would guide the spiritual chariot with its four components: monks, nuns, laymen, and laywomen.
02* Bull	The bull was noble, grand, and had a majestic hump. It had fine, bright and soft hair on its body. Its horns were superb and sharply pointed.	This dream indicated that her son would be highly religious and be a great spiritual teacher to all. He would help cultivate the religion.
03* Lion	The lion was magnificent and his claws were beautiful and well poised. He had a large well-rounded head and sharp teeth. His lips were perfect and his eyes were sharp and glowing. His tail was impressively long and well shaped. The Queen saw this lion descending towards her and entering her mouth.	This dream indicated that her son would be as powerful and strong as the lion. He would be fearless, almighty, and capable of ruling the world.
04 Goddess Lakshmi	Goddess Lakshmi is the goddess of wealth, prosperity, and power. She was seated on a lotus and wore many rows of pearls interlaced with emeralds and a garland of gold. A pair of earrings hung over her shoulders with dazzling beauty.	This dream indicated that her son would enjoy great wealth and splendor. He would be a Tirthankar, the supreme benefactor of all.

Dream**Description****Meaning**

05	Garland	A pair of beautiful garlands was descending from the sky. They smelled of mixed fragrances of different flowers. The flowers bloomed during different seasons. The whole universe was filled with their fragrance.	This dream indicated that the fragrance of her son's teachings would spread throughout the universe, and all would respect him.
06	Moon	It was a very auspicious sight. The moon was at its full glory. It was as bright as a star. It awoke the lilies to full bloom.	This dream indicated that the child would have a great physical structure and be pleasing to all living beings of the universe. He would help lessen the suffering of all living beings. He would bring peace to the world.
07	Sun	The sun was shining to destroy the darkness. It was as bright as the flames of a forest fire. The sun rose and ended the evil activities of the creatures that thrive during the night.	This dream indicated that her son would have supreme knowledge and would dispel the darkness of delusions. His teachings would destroy anger, greed, ego, lust, and pride from the lives of living beings.
08	Flag	A large flag was flying on a golden pole. The flag fluttered softly and auspiciously in the gentle breeze. It attracted everyone's attention. A radiant lion was pictured on it.	This dream indicated that her son would carry the banner of religion. He would reinstate the religious order throughout the universe.
09	Vase	The vase was filled with clear water. It was a magnificent, beautiful, and bright vase. It was decorated with a garland.	This dream indicated that her son would be perfect in all virtues and would be full of compassion for all living beings. He would be a supreme religious personality.
10	Lotus Lake	Thousands of lotuses were floating in a lake, and they all bloomed and opened at the touch of the sun's rays. The lotuses had a very sweet fragrance.	This dream indicated that her son would be beyond worldly attachments. He would help liberate living beings that were tangled in the cycle of birth and death.

Dream**Description****Meaning**

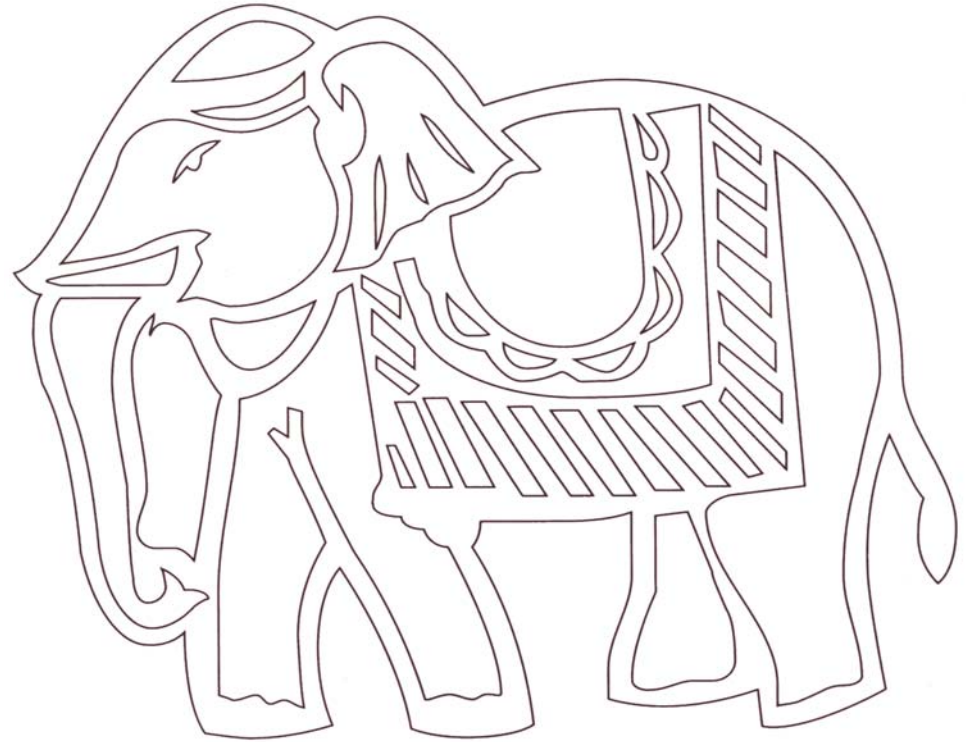
11	Ocean	Its water rose in all directions to great heights. The wind blew and created waves.	This dream indicated that her son would have a serene and pleasant personality. He would achieve infinite perception and knowledge and would escape from a worldly life, which is the ocean of birth and death. This would lead his soul to Moksha (liberation)
12	Celestial Plane	The plane resounded with celestial music. It was saturated with the pleasant and spiritual aroma of incense.	This dream indicated that all the celestial beings in heaven would respect, honor, and salute her son's spiritual teachings.
13	Heap of Jewels	It was a mixture of all types of gems and precious stones. These jewels were heaped over the earth and they illuminated the entire sky.	This dream indicated that her son would have infinite virtues and wisdom and he would attain the supreme spirit.
14	Smokeless Fire	The fire burned with great intensity, but there was no smoke.	This dream indicated that her son would reform and restore the religious order. He would remove blind faith and orthodox rituals. Furthermore, he would burn or destroy his karmas and attain salvation.
15	Pair of Fish	Pair of Fish (Digambar tradition)	This dream indicated that her son would be extremely handsome.
16	Lofty Throne	Lofty Throne (Digambar tradition)	This dream indicated that person would have a very high spiritual status.

* The order of the first three dreams varies with the Tirthankars: 1st Tirthankar - Bull, Elephant, Lion; 2nd to 23rd Tirthankars - Elephant, Bull, Lion; 24th Tirthankar - Lion, Elephant, Bull.

In summary, the indication of all these dreams is that the child to be born would be very strong, courageous, and filled with virtues. He would be very religious and would become a great spiritual leader. He would reform and restore the religious order and guide all the creatures of the universe to attain liberation. He would also be liberated.

01. ELEPHANT (GAJWAR)

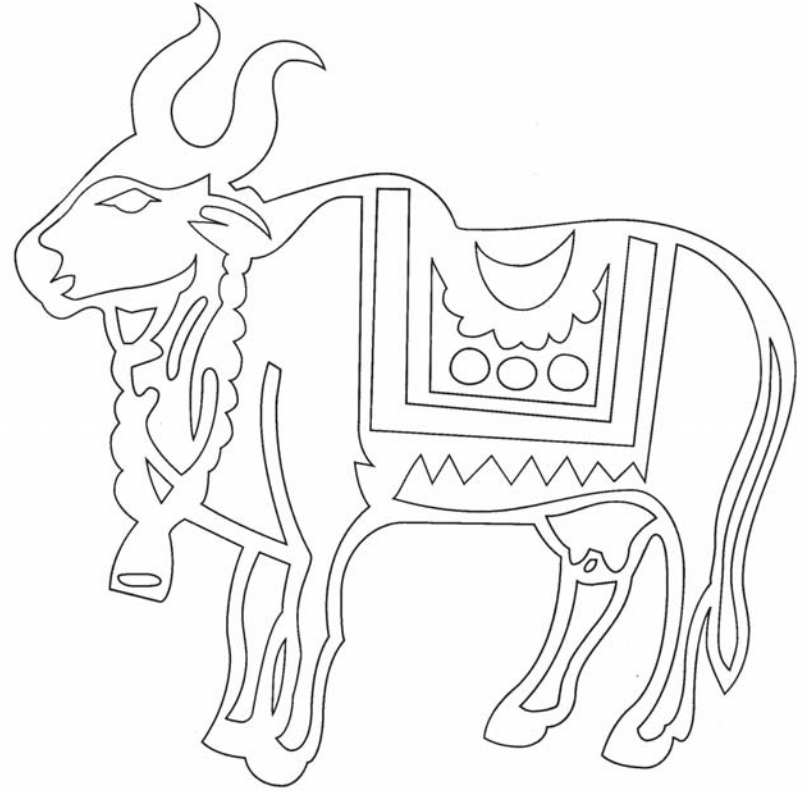
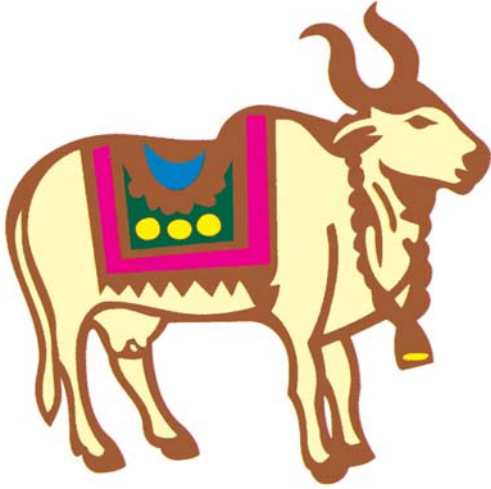
It was big, tall and impetuous with four tusks.
It was an auspicious elephant, and was
endowed with all desirable marks of excellence.



This dream indicated that she would give birth to a child with exceptionally high character. The four tusks signified that he would guide the spiritual chariot with its four components: monks (Sādhus), nuns (Sādhvis), laymen (Shrāvaks), and laywomen (Shrāvikās).

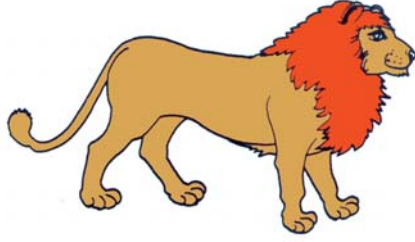
02. BULL (VRUSHABH)

The bull was noble, grand, and had a majestic hump. It had fine, bright and soft hair on its body. Its horns were superb and sharply pointed.

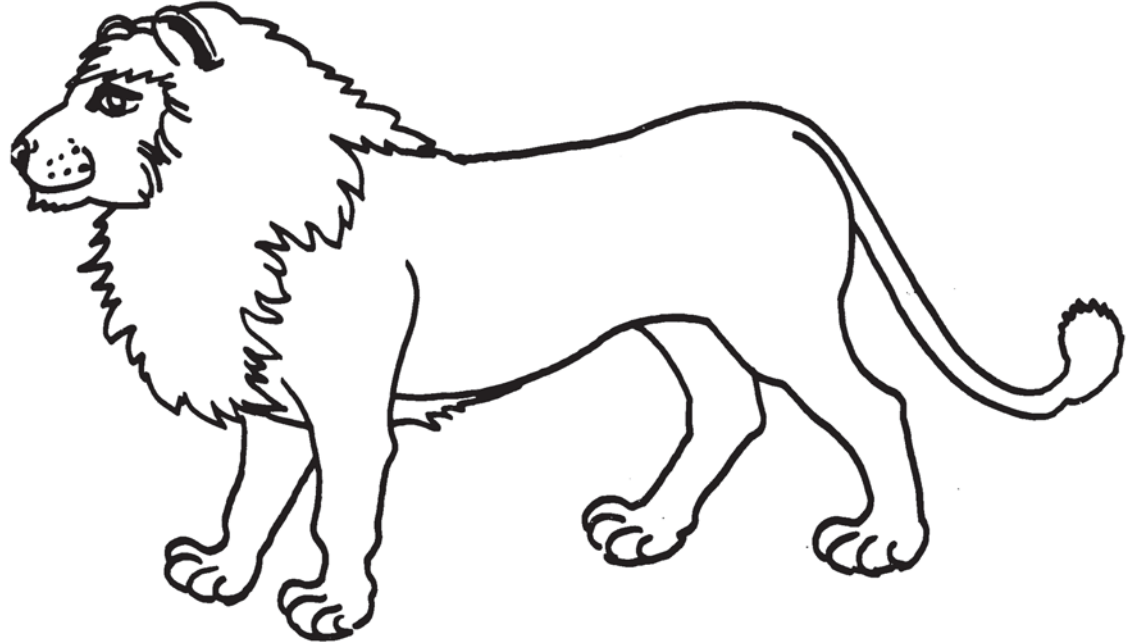


This dream indicated that her son would be highly religious and be a great spiritual teacher to all. He would help cultivate the religion.

03. LION (SINH)



The lion was magnificent and his claws were beautiful and well poised. The lion had a large well-rounded head and sharp teeth. His lips were perfect and his eyes were sharp and glowing. His tail was impressively long and well shaped. The Queen saw this lion descending towards her and entering her mouth.



This dream indicated that her son would be as powerful and strong as the lion. He would be fearless, almighty, and capable of ruling the world.

04. GODDESS OF WEALTH (LAKSHMI DEVI)

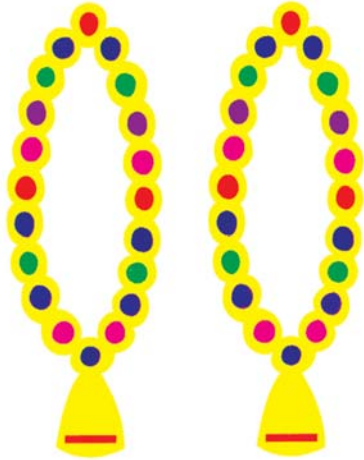
Goddess Lakshmi is the goddess of wealth, prosperity, and power. She was seated on a lotus and wore many rows of pearls interlaced with emeralds and a garland of gold. A pair of earrings hung over her shoulders with dazzling beauty.

This dream indicated that her son would enjoy great wealth and splendor. He would be a Tirthankar, the supreme benefactor of all.

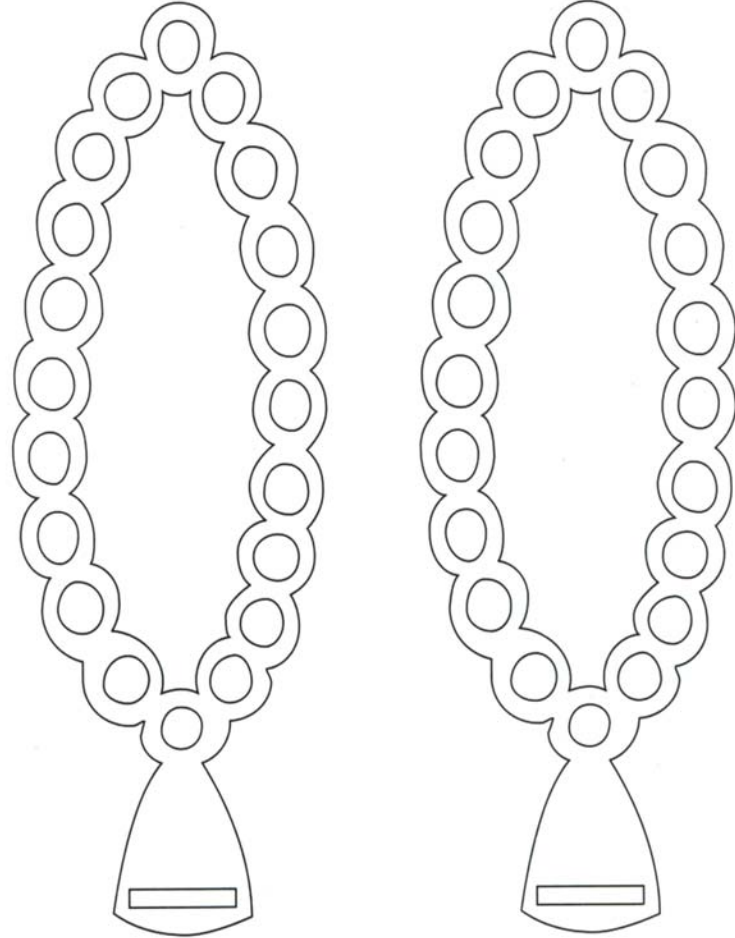


05. GARLAND (PUSHPA MÄLÄ)

A pair of beautiful garlands was descending from the sky. They smelled of mixed fragrances of different flowers. The flowers bloomed during different seasons. The whole universe was filled with their fragrance.



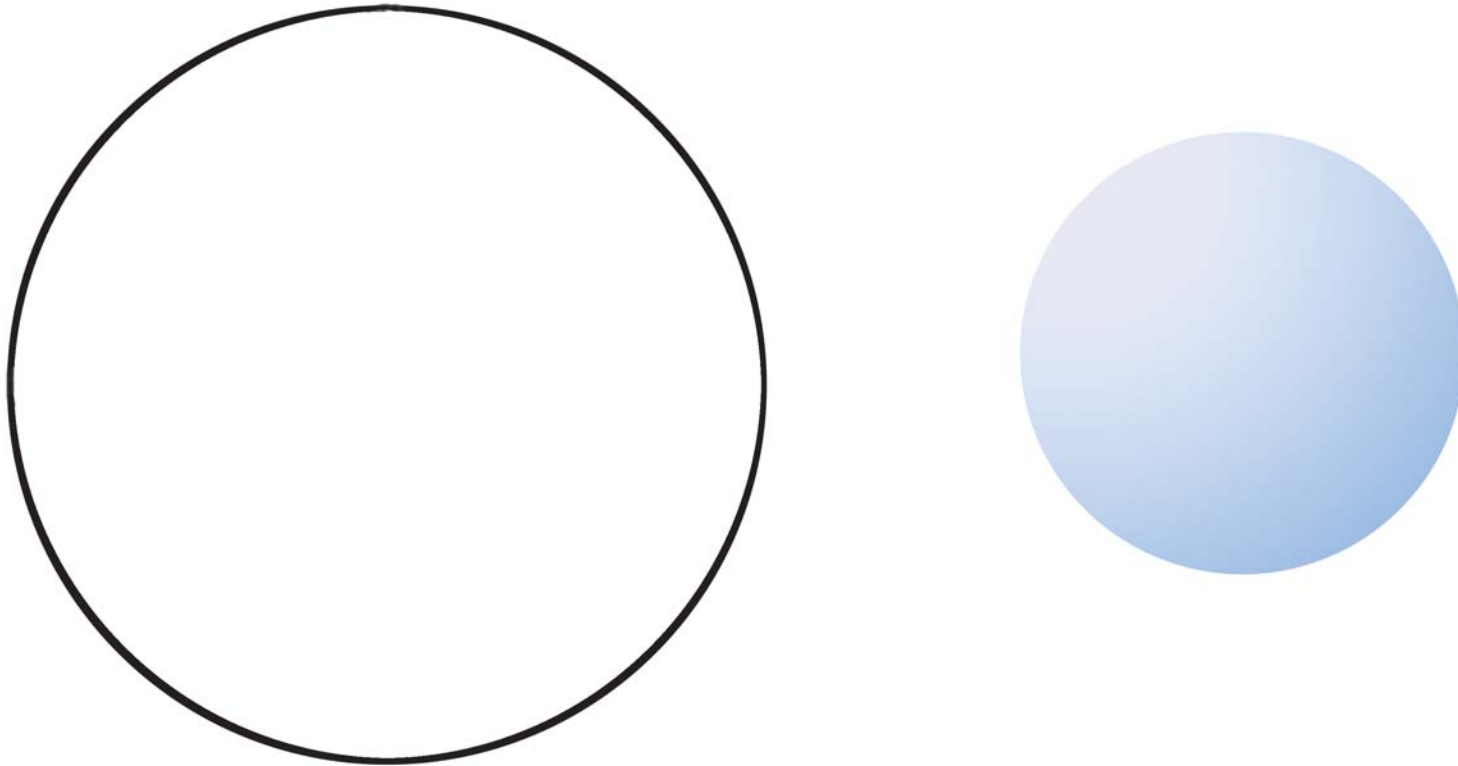
This dream indicated that the fragrance of her son's teachings would spread throughout the universe, and all would respect him.



06. FULL MOON (CHANDRA)

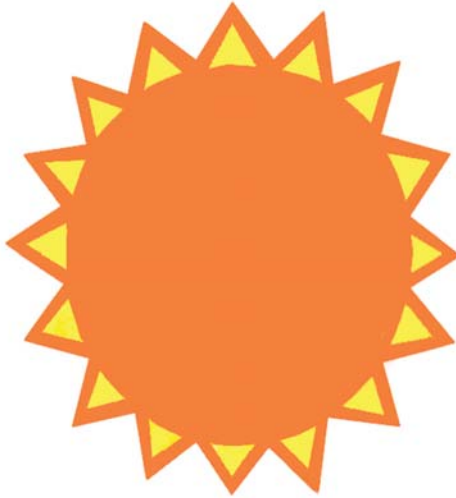
It was a very auspicious sight. The moon was at its full glory. It was as bright as a star. It awoke the lilies to full bloom.

This dream indicated that the child would have a great physical structure and be pleasing to all living beings of the universe. He would help lessen the suffering of all living beings. He would bring peace to the world.

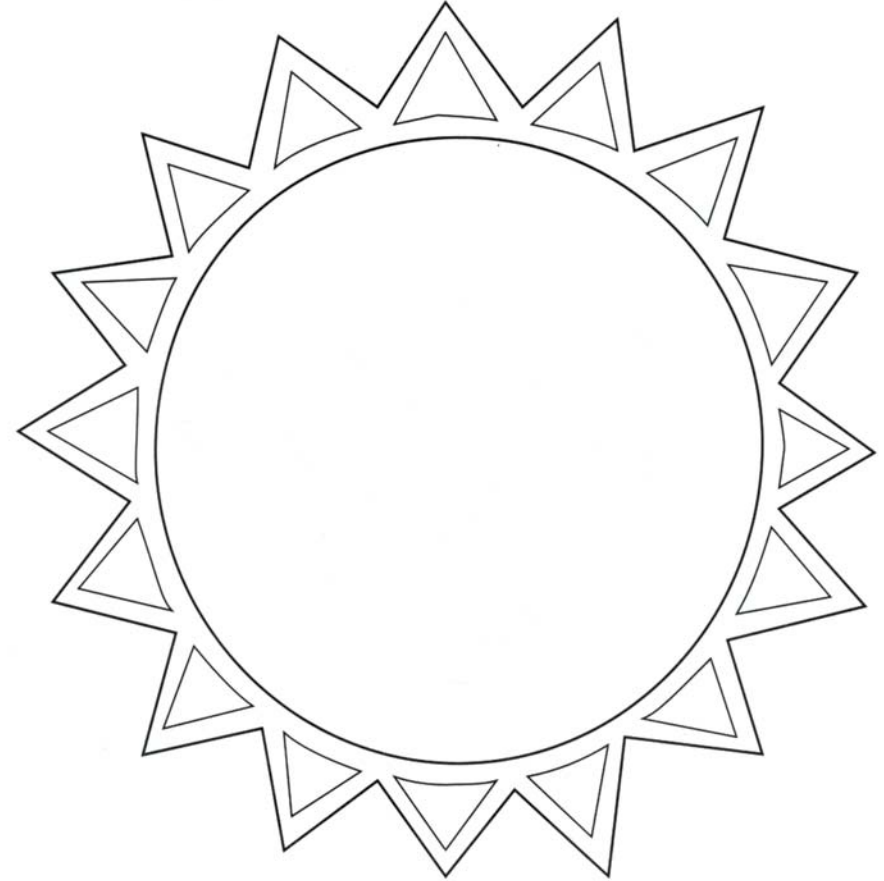


07. SUN (SURYA)

The sun was shining to destroy the darkness. It was as bright as the flames of a forest fire. The sun rose and ended the evil activities of the creatures that thrive during the night.

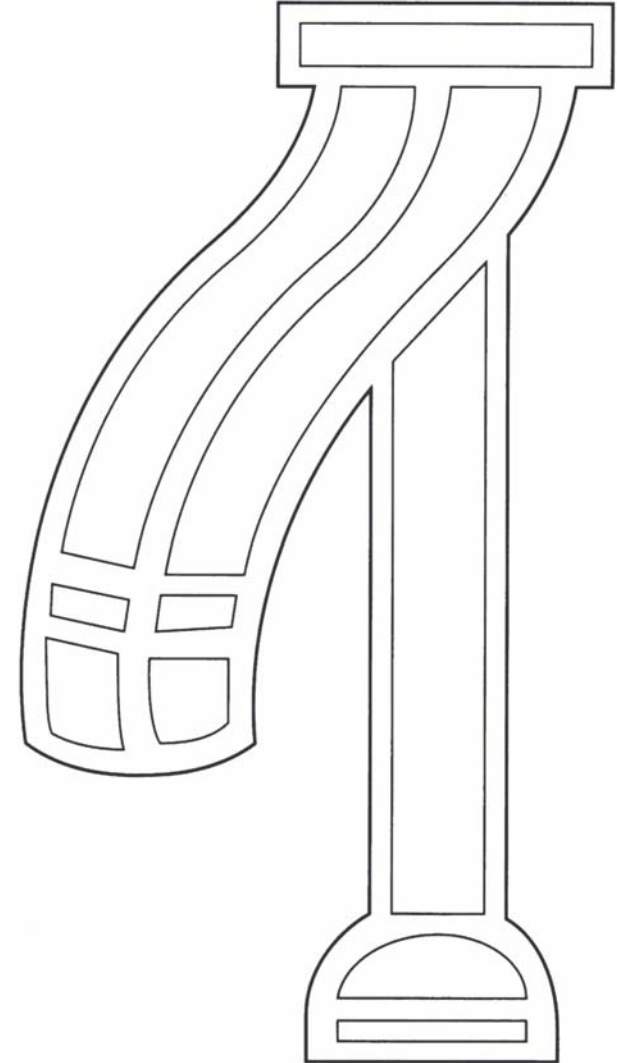
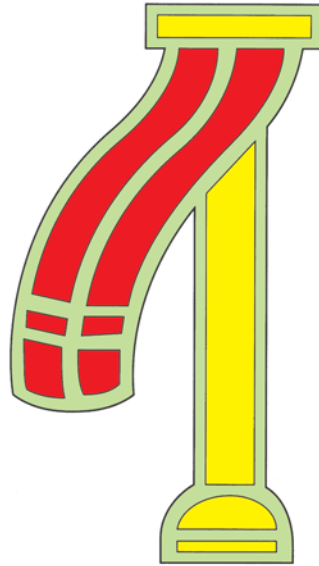


This dream indicated that her son would have supreme knowledge and would dispel the darkness of delusions. The teachings would destroy anger, greed, ego, lust, and pride from the lives of all living beings.



08. FLAG (DHWAJ)

A large flag was flying on a golden pole. The flag fluttered softly and auspiciously in the gentle breeze and attracted everyone's attention.



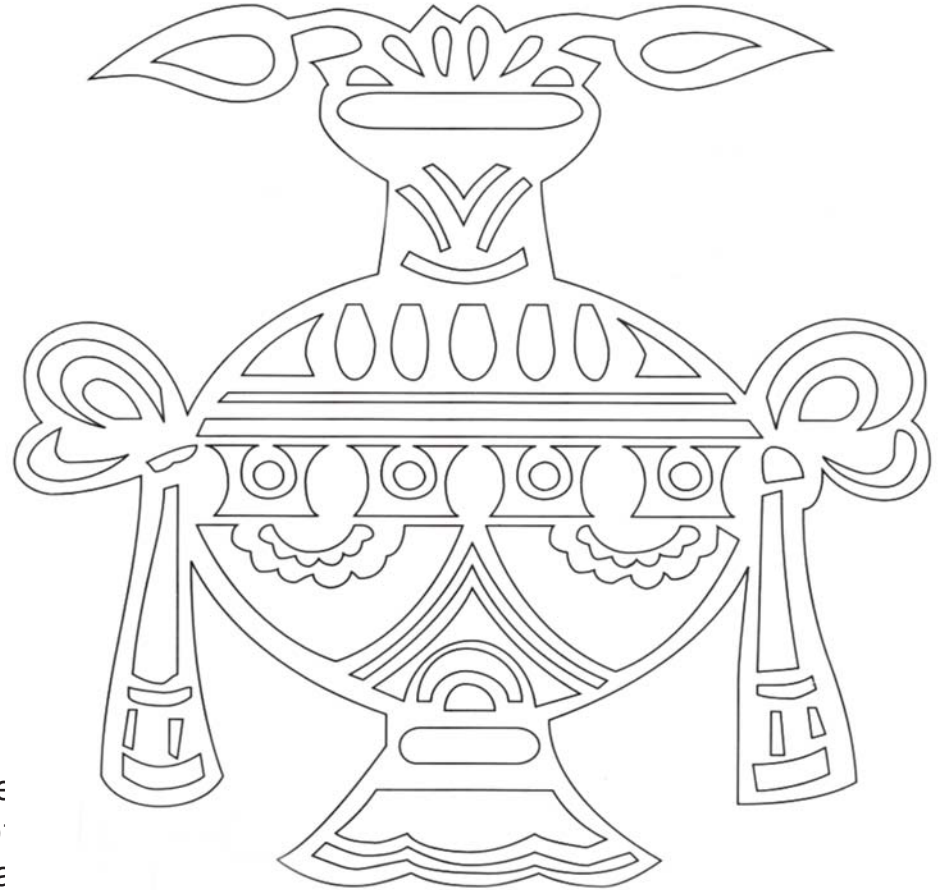
This dream indicated that her son would carry the banner of the religion. He would reinstate the religious order throughout the universe.

09. VASE (KUMBHA)

It was a golden vase filled with clear water. It was a magnificent, beautiful, and bright vase. It was decorated with a garland.

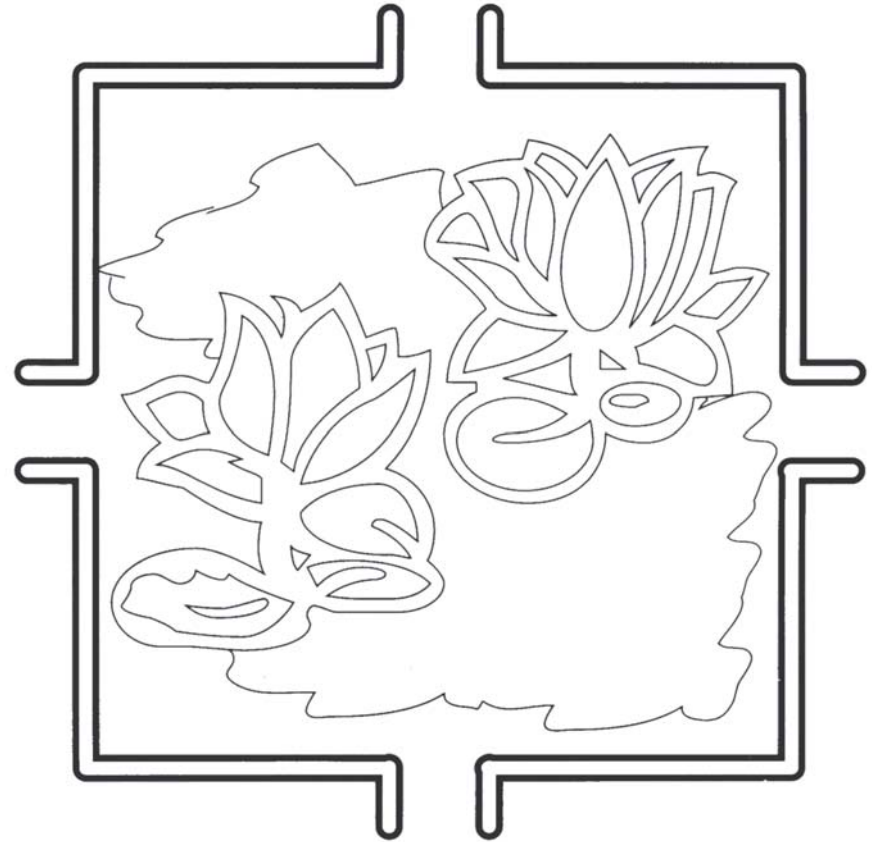
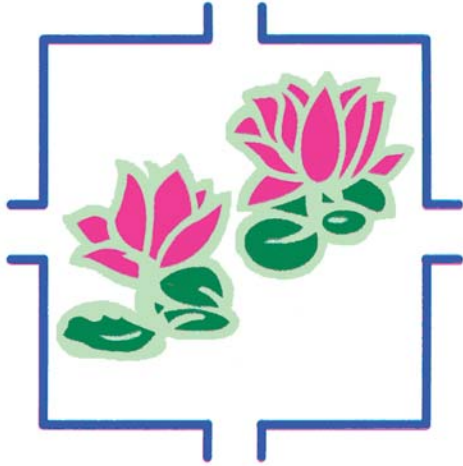


This dream indicated that her son would be perfect in all virtues and would be full of compassion for all living beings. He would be a supreme religious personality.



10. LOTUS LAKE (PADMA SAROVAR)

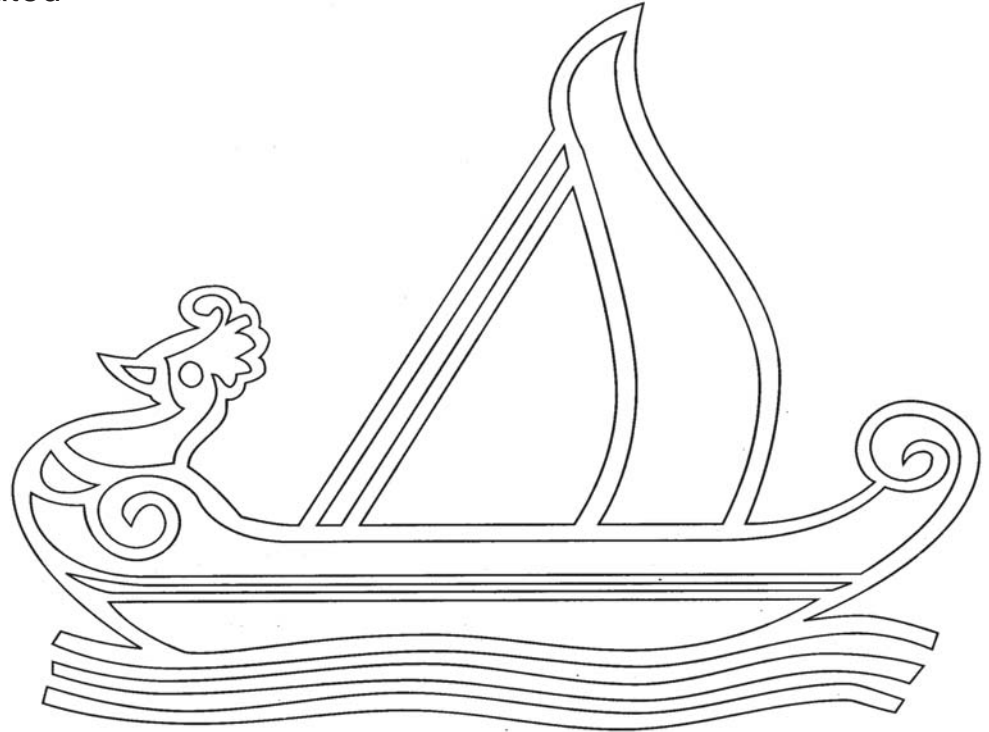
Thousands of lotuses were floating in a lake, and they all bloomed and opened at the touch of the sun's rays. The lotuses had a very sweet fragrance.



This dream indicated that her son would be beyond worldly attachment. He would help liberate living beings, tangled in the cycle of birth and death.

11. OCEAN (SÄGAR)

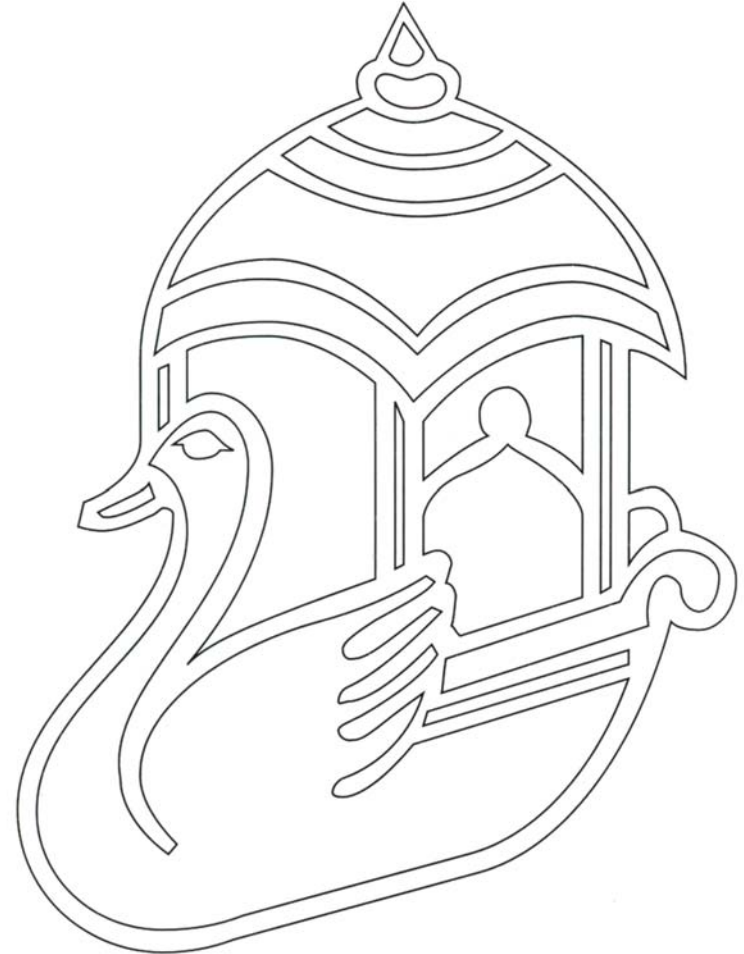
ts water rose in all directions to great heights with turbulent motion. The wind blew and created waves.



This dream indicated that her son would have a serene and pleasant personality. He would achieve infinite perception and knowledge and would escape from a worldly life, which is the ocean of birth and death. This would lead his soul to Moksha (liberation).

12. CELESTIAL PLANE (VIMÄN)

The plane resounded with celestial music. It was saturated with the pleasant and spiritual aroma of incense.



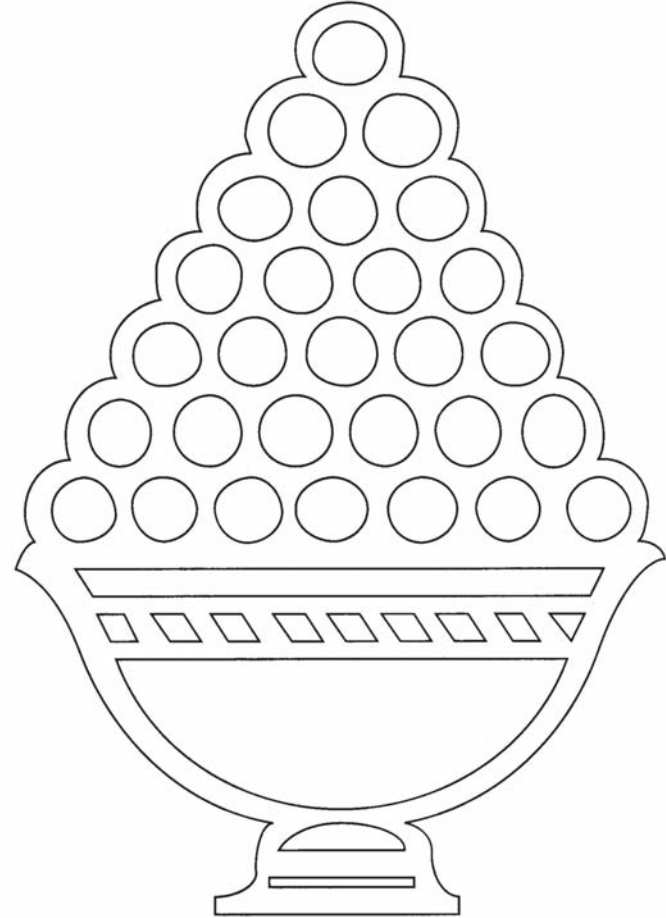
This dream indicated that all the celestial beings in heaven would respect, honor, and salute her son's spiritual teachings.

13. HEAP OF JEWELS (RATNA RÄSHI)

It was a mixture of all types of gems and precious stones. These jewels were heaped over the earth and illuminated the entire sky.



This dream indicated that her son would have infinite virtues and wisdom and he would attain the supreme spirit.



14. SMOKELESS FIRE (NIRDHUMA AGNI)

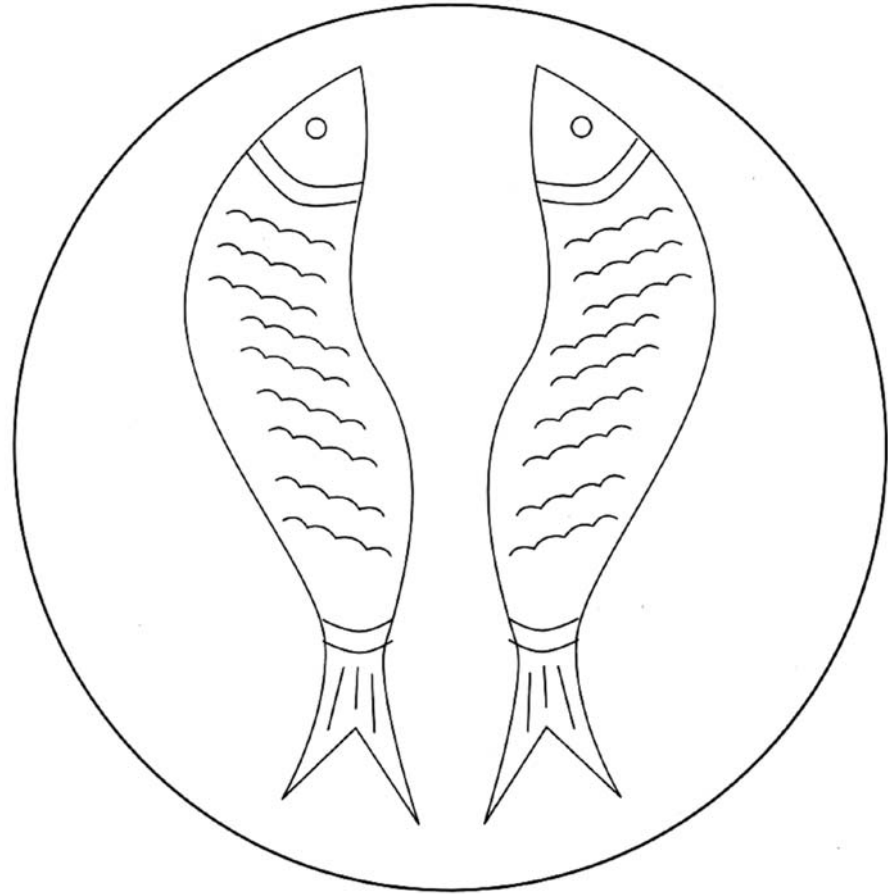
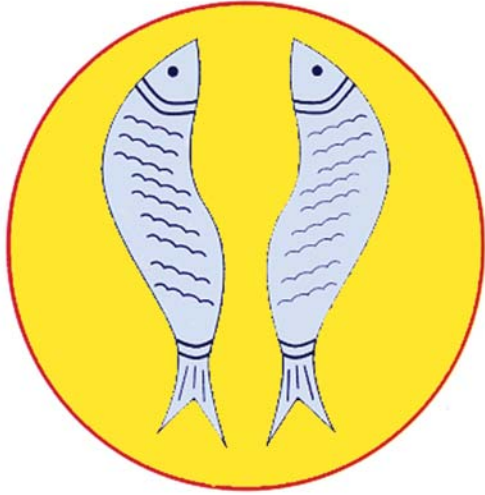


The fire burned with great intensity, but there was no smoke.

This dream indicated that her son would reform and restore the religious order. He would remove blind faith and orthodox rituals. Furthermore, he would burn or destroy his karmas and attain salvation.



15. PAIR OF FISH (MINAYUGAL)

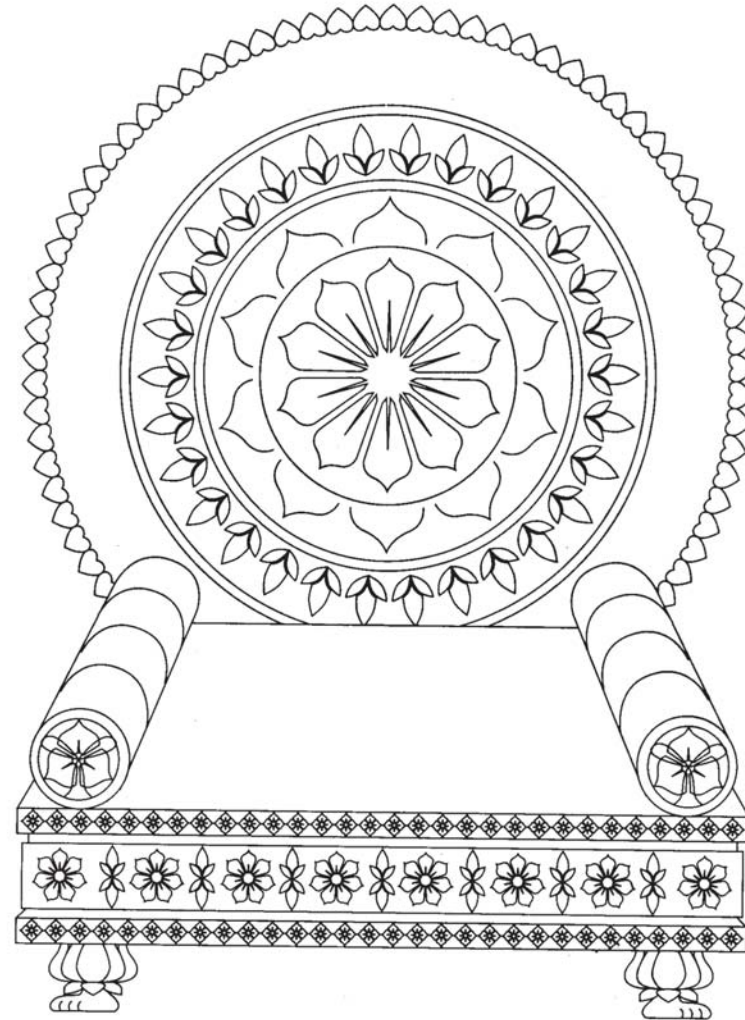


This dream indicated that her son would be extremely handsome.

16. LOFTY THRONE (SIMHĀSAN)

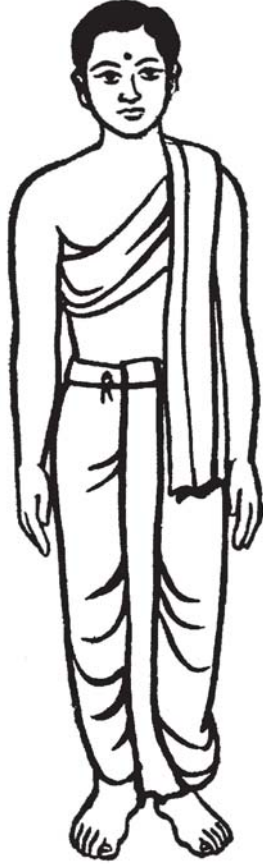


This dream indicated that her son would have a very high spiritual status.



3.3 POSTURES OF SÄMÄYIKA, PRATIKRAMAN AND PUJÄ RITUALS (*Shvetämbar Tradition*)

SÄMÄYIKA

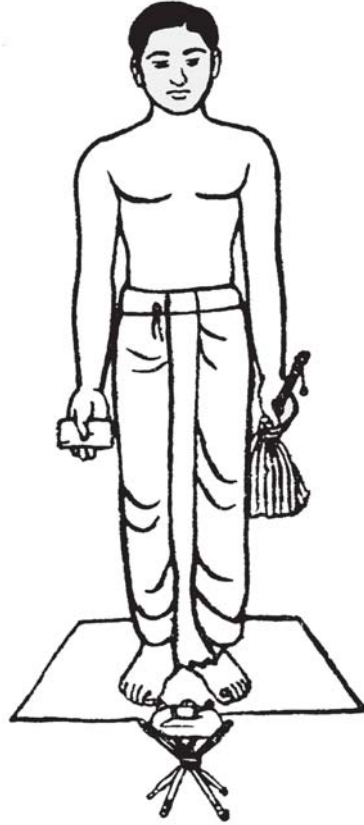


Proper attire or clothing for
religious rituals



Standing Posture for
Sämâyika/Pratikraman

MEDITATION POSTURES OF SÄMÄYIKA ANDPRATIKRAMAN RITUALS



Meditation in Standing Posture



Meditation in Sitting Posture

MÄLÄ (ROSARY) MEDITATION POSTURE

A Rosary has 108 beads for the each of the 108 attributes of the Pancha Parmeshtis:

- 12 attributes of Arihantas
- 08 attributes of Siddhas
- 036 attributes of Ächäryas
- 025 attributes of Upädhyäys
- 027 attributes of Sädhus and Sädhvis
- 108 total attributes



GURU STHÄPANÄ AND UTHÄPANÄ POSTURE OF SÄMÄYIKA RITUAL



Guru Sthäpanä Posture



Guru Uthäpanä Posture

TIRTHANKAR AND GURU VANDANÄ AND GURU VINAY POSTURES



Tirthankar and Guru Vandanä Posture



Guru Vinay Posture

CHAITYA VANDAN AND JAI VIYARÄYA POSTURES



Chaitya Vandan Posture



Jai Viyaräya Posture

3.4 ASHTA PRAKÄRI PUJÄ / ASHTA DRAVYA PUJÄ

Jains perform many types of Pujä for various religious and social ceremonies, with each Pujä symbolizing different aspects of the religion. One should understand the meaning and purpose, and reflect upon the proper aspects while performing the Pujä rituals.

In Jain Pujä, we do not offer material to Tirthankars (God) with the desire of getting something in return. The material used is a symbolic representation to acquire virtues and a reflection to improve ourself spiritually.

Dravya Pujä and Bhäva Pujä

Obeisance, worship, and devotion to God are done with different types of materials and with spiritual reflection. Use of these materials and recitation of religious sutras constitutes Dravya Pujä, whereas reflection on a Tirthankar's qualities constitutes Bhäva Pujä. The sutras sung while performing Dravya pujä provide the seed thoughts for Bhäva Pujä. The full benefit to the soul occurs through Bhäva Pujä.

“Ashta” means “eight,” “Prakäri” means “types,” and “Dravya” means “material.” Eight types of materials are used in various Jain Pujäs. Following is the list of materials used in pujäs:

Jal (Water), Chandan (Sandalwood), Pushpa (Flower), Dhoop (Incense), Deepak (Lamp), Akshat (White Rice), Naivedya (Sweet), and Fal (fruits).

In both sects, pujäs are performed with the same eight materials. It is called Ashta Prakäri Pujä by Shvetämbars and Ashta Dravya Pujä by Digambaras. In some Digambar sub-sects, flowers and fruits are omitted and cloves, pieces of coconut, and colored rice are used in their place.

Simple daily Pujäs or special occasion pujäs involve offering of the same eight materials in both traditions. Examples of special Pujäs are:

Shvetāmbar tradition - Snātra pujä, Pancha Kalyānak Pujä, Siddha-Chakra Pujä, and Antaräya Karma Pujä.

Digambar tradition - Dev-Shāstra-Guru Pujä, Janma or Pancha Kalyānak Pujä, Dash-Lakshana Pujä, Ratna-Traya Pujä, and Nirvāna Pujä.

Ashta Prakāri Pujä of Shvetāmbar Tradition

The first three pujäs are called Anga Pujä. They are done by bathing (Abhisheka) the idol and offering Chandan (sandalwood) paste, and Pushpa (flowers). In these pujäs, the devotee physically touches the idol. Hence the devotee is required to cover the mouth first and then touch the idol for pujä.

The remaining five pujäs are known as Agra Pujä. They are done in front of the idols using Dhoop (incense), Deepak (lamp), Akshat (rice), Naivedya (sweets), and Fal (fruits). The idol is not touched in these pujäs, so there is no need to cover the mouth. Both male and female members can perform these eight pujäs.

Ashta Dravya Pujä of Digambar Tradition

In the Digambar tradition, Jal pujä is done by bathing (Abhisheka) the idol. This is the only pujä in which the idol is physically touched. Only male members perform this pujä. The mouth is not covered, unlike Shvetāmbar tradition.

The remaining seven pujäs are done in front of the idols. Both male and female members of the sect can perform these pujäs. Digambara do these Pujäs in a different order. The attached table explains the order of Shvetāmbar and Digambar Pujä.

Pujä Materials

The materials (i.e., flowers, water, lamp, fruits) used in pujä involve some violence to one-sense living beings. Hence, Jain ascetics (Sädhus and Sädhvis) do not perform any Dravya pujä. They fully practice all five great vows. They live totally nonviolent lives and do not possess any material items that they can use in pujä. They engage in spiritual reflection and only do Bhäva Pujä.

The Dravya pujä is meant for laypeople. Commonly, laypeople spend most of their time in fulfillment of social obligations, personal enjoyment, accumulation of wealth and power, and gaining better social status. Pujäs and other temple related rituals help laypeople to move from their routine social life to a spiritual life.

In the initial stage of spiritual development a person needs religious symbols such as a Tirthankar idol to pray, and offering of pujä materials. Hence minimum violence to one-sensed living being is accepted for the laypeople for their spiritual progress. However, one should use proper wisdom to limit the quantity and usage of flowers, water, fire (Deepak, Dhoop), fruits, and sweets in pujä rituals and also in daily life to minimize the violence to one-sensed living beings.

With regards to offering flowers, it is suggested that a clean sheet be laid under the (flower) plant the night before and only naturally fallen flowers be used in pujä offering. This method minimizes the violence and limits the quantity of flowers used in pujä.

If the production of the pujä materials involves violence to mobile living beings (two to five-sensed living beings), then Jain scriptures prohibit all use of such materials even by Jain laypeople. Jainism is a rational religion. The scriptures provide the fundamental principles of truth. The implementation of such principles varies with respect to time, place, and circumstances. We need to evaluate our past tradition based on the current environment in which we live.

Recommendations:

1. Do not use dairy products (milk, ghee, sweets made from dairy products) in puja. The highest cruelty to cows, calves, and other animals exist on modern dairy farms and associated industries.
2. Use only clean water instead of milk in Jal (Abhisheka) puja. However if one desires to symbolize Kshir Samudra water (white color water), one may grind some almonds to mix with the water.
3. Use vegetable oil instead of ghee for Deevo.
4. Use sweets made from non-dairy products or substitute with dry nuts.
5. Do not wear silk clothes in puja and other religious rituals. Silk is made by killing millions of silk worms. Wear washed cotton clothes.
6. Do not wear ornaments consisting of pearls. Pearl are derived by killing oysters.
7. Do not use silver or gold foil (varakh) for idol decoration. Varakh is produced using cow intestines. There are many other cruelty-free products available in Jain temple supply stores to decorate the idols.

Preparation for puja ceremony:

1. Bathe or shower prior to performing puja.
2. Wear clean (recently washed) clothing and do not eat anything or use restroom after putting on the clean clothes.
3. Keep a large clean handkerchief. Cover your nose and mouth with the handkerchief for Jal, Chandan, and Pushpa puja. The handkerchief should be folded eight times.

ASHTA PRAKÄRI PUJÄ / ASHTA DRAVYA PUJÄ

This chart shows the eight items and their significance for various Shvetämbar and Digambar pujä.

S*	D*	Offering	Alternate Offering	Significance	Benefit
1	1	Jal (Water)	same	Purity	Give up desires, anxieties disappointments, and sorrows
2	2	Chandan (Sandalwood)	same	Knowledge/Tranquility	Give up passion of anger
3	4	Pushpa (Flower)	Yellow Rice	Good Conduct	Give up passion of deceit
4	7	Dhoop (Incense)	same	Life of a monk	Stopping the cycle of birth and death
5	6	Deepak (Lamp)	Yellow coconut	Pure consciousness	Removing the darkness of ignorance from the inner self
6	3	Akshat (White Rice)	same	Pure Soul	Give up passion of pride
7	5	Naivedya (Sweet)	White coconut	Attain supreme Soul (Digambar) Detachment to tasty food (Shvetämbar)	Give up passion of greed
8	8	Fal (Fruits)	Dry Fruits	Moksha (Salvation)	Attain Moksha (Salvation)
	All	Arghya Pujä (Äshikä) (Mixture of all eight substances)		Eternal state of absolute perception, absolute knowledge and absolute bliss	

S*= Shvetämbar pujä order, D*= Digambar pujä order

JAL PUJÄ (WATER)

Water symbolizes the ocean. Every living being continuously travels through the ocean of birth, life and death. This Pujä reminds us that one should live life as pure as water with honesty, truthfulness, love, and compassion towards all living beings. This way, one will be able to cross life's ocean and attain Moksha or liberation.



CHANDAN PUJÄ (SANDALWOOD)

Chandan symbolizes tranquility (calmness) in our soul. Chandan mixed with water is offered to subside the suffering of the world. The very nature of Chandan is to overcome our miseries through knowledge. During this Pujä one should reflect on Samyak Jnän. Samyak Jnän means proper understanding of reality that includes Soul, Karma, and their relationship. Jainism believes that the Path of Knowledge is the main path to attain liberation.

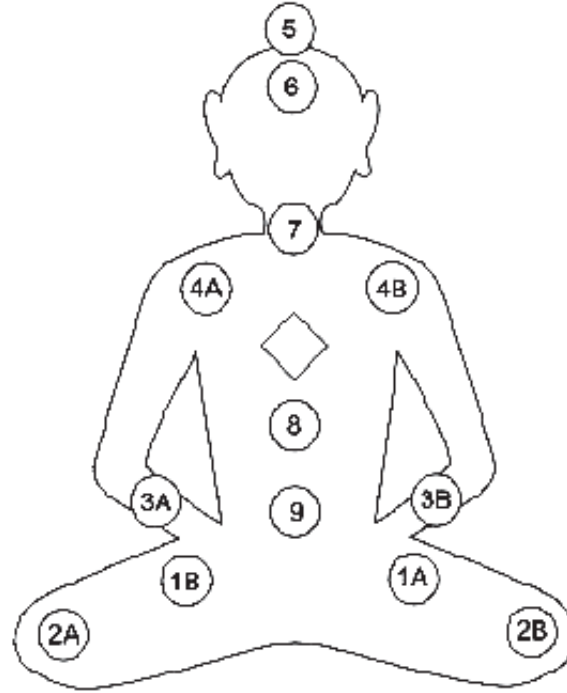


9 PLACES OF CHANDAN PUJÄ

Shvetämber Tradition

Places of Pujä

1. Right Toe, Left Toe*:
2. Right Knee, Left Knee:
3. Right center of Arm, Left Arm:
4. Right Shoulder, Left Shoulder:
5. Top of Head (center):
6. Center of Forehead:
7. Center of Throat:
8. Center of Chest:
9. Navel:



Recitation Mantra

1. Namō Arihantānam
2. Namō Siddhānam
3. Namō Āyariyānam
4. Namō Uvajjhāyānam
5. Namō Loe Savvasāhūnam
6. Eso Pancha Namukkāro
7. Savvapāvappanāsano
8. Mangalā Nam Cha Savve Sim
9. Padhamam Havai Mangalam

- * (A) Right and Left sides mentioned here are of the idol or Murti and not of the person doing puja
(B) Right Toe is on the opposite side the Right Knee, Arm and Shoulder of the idol
(C) Do not put Chandan on the palm or any other body parts of the idol
(D) Use the ring finger of the right hand for chandan puja. The finger nail should not touch the idol.

PUSHPA PUJÄ (FLOWER)



Pushpa symbolizes conduct. Our conduct should be like a flower, which provides fragrance and beauty to all living beings without discrimination. We should live our life like flowers, full of love and compassion towards all living beings. Some sect of Digambar tradition use saffron colored rice in this puja.

DHOOP PUJÄ (INCENSE)

Dhoop symbolizes an ascetic life. By placing Dhoop on the left side of the idol, we initiate the upward meditation to destroy Mithyätva (false faith) and manifest our pure soul. While burning itself, Dhoop provides fragrance to others. Similarly, true monks and nuns spend their entire life selflessly for the benefit of all living beings. This Pujä reminds us to thrive for an ascetic life, which ultimately leads to liberation. In the Digambar tradition, cloves or sandalwood dust, representing Dhoop, is offered to destroy all the eight karmas.



DEEPAK PUJÄ (LAMP)

Deepak symbolizes the light of knowledge. Deepak pujä is offered to destroy the darkness of ignorance and false beliefs. The ultimate goal of every living being is to be liberated from karma. To be liberated from Karma, one needs to be free from all vices such as anger, greed, ego, deceit, and lust. By doing this Pujä one should strive to follow the five great vows: Non-violence, Truthfulness, Non-stealing, Chastity and Non-possession. Ultimately proper conduct coupled with right faith and knowledge will lead to liberation. Some sects of Digambars use saffron colored pieces of coconut to represent the lamp or Deepak.



AKSHAT PUJÄ (WHITE RICE)

The household rice without the husk, called Akshat, is a kind of grain that is non-fertile. One cannot grow rice plants by seeding the household rice. Symbolically it means that rice is the last birth. By doing this Pujä one should strive to put all our efforts in living life in such a way that at the end of this life one will be liberated and will not be reborn.



NAIVEDYA PUJÄ (SWEET)

Naivedya symbolizes tasty foods. By doing this Pujä, one should strive to reduce or eliminate the attachment to tasty food. Healthy food is essential for survival, however one should not live to eat tasty foods. The ultimate aim in one's life is to attain a state where no food is essential for one's existence, and that is the life of a liberated Soul, who lives in Moksha forever in ultimate bliss. Some sects of Digambars use pieces of coconut in this pujä.



FAL PUJÄ (FRUIT)

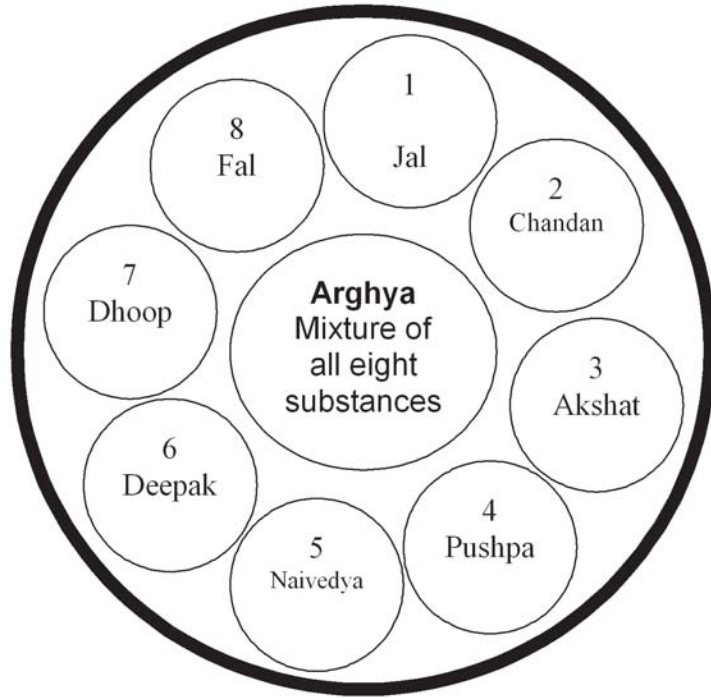
Fal is a symbol of Moksha or Liberation. If we live our life without any attachment to worldly affairs, continue to perform our duty without any expectation of rewards, be witness to all the incidents that occur around and within us, truly follow an ascetic life, and have love and compassion towards all living beings, we will attain the fruit of Moksha or Liberation.

This last Pujä symbolizes the ultimate achievement of our life. By reciting the virtues of Tirthankars we remind ourselves that these same virtues are also possessed by us, and that by taking the path of the Tirthankars we can also achieve Nirvāna. Some sect of Digambaras use dry fruits, such as dry dates, shelled almonds, cloves, and cardamom, in this pujä.

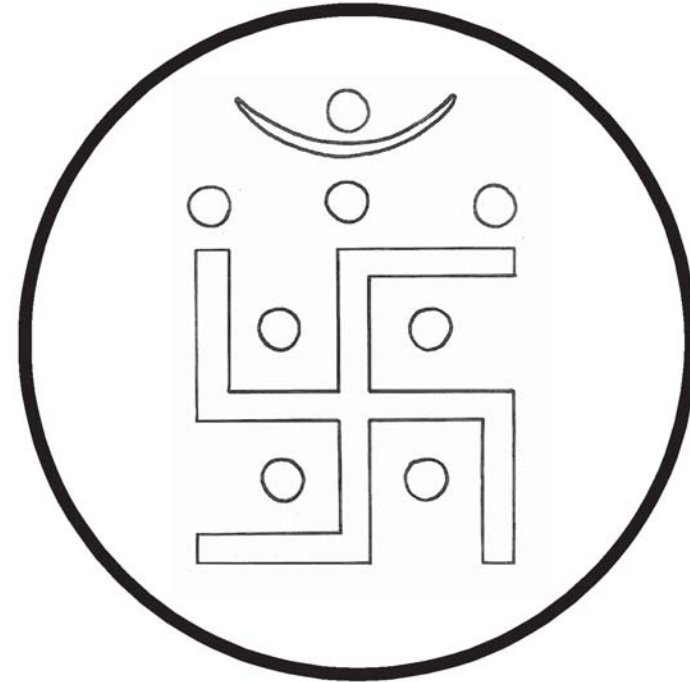


ÄSHIKÄ

Äshikä puja is performed only in the Digambar tradition. The Äshikä is a small plate with a holder that is used to place the cloves or Pushpa (yellow rice) during invocation. Nine full cloves or nine unbroken rice grains are taken in the left palm. Each time the mantras for Sthäpanä, ähwänan, and sandhikaran are chanted, three Pushpa or cloves, with the head pointing forward, are held between the right ring finger and the thumb and are placed on the Äshikä.



The plate in which the eight Dravyas are arranged

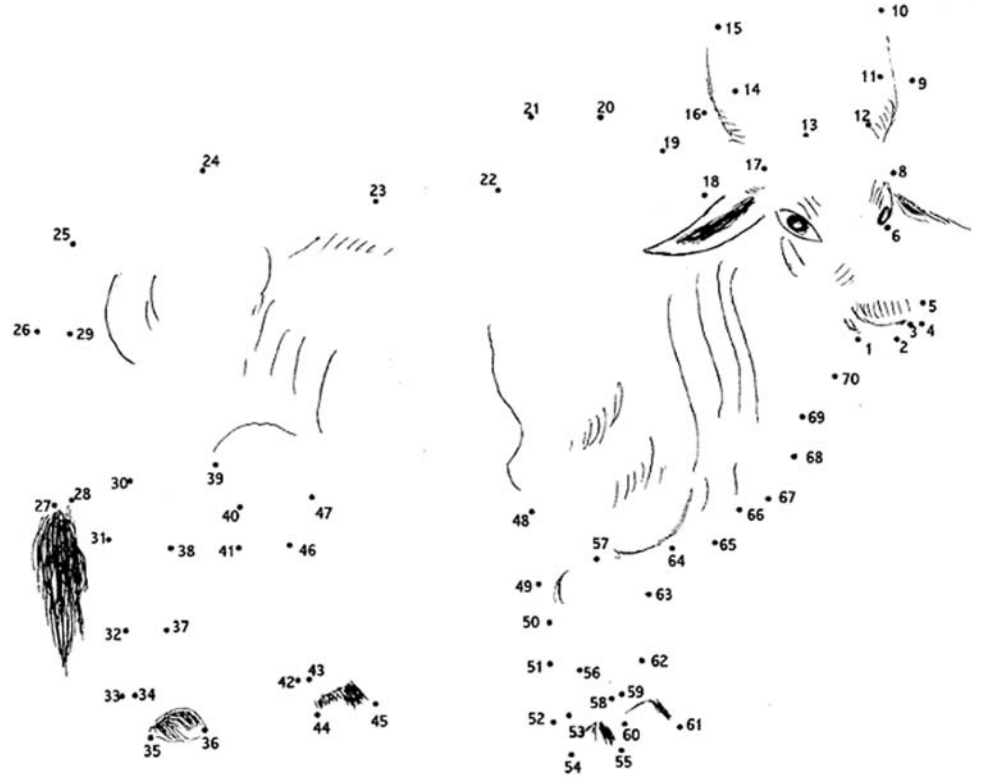


The plate in which the offerings are offered

4.0 Activity Section

Please do the maze, join the dot-to-dots, and color the pictures as needed.
Please answer the questions by looking at the information provided earlier.

01. BULL (VRUSHABH)



Bull is the lanchhan for _____, tirthankar number _____, who was born at _____.

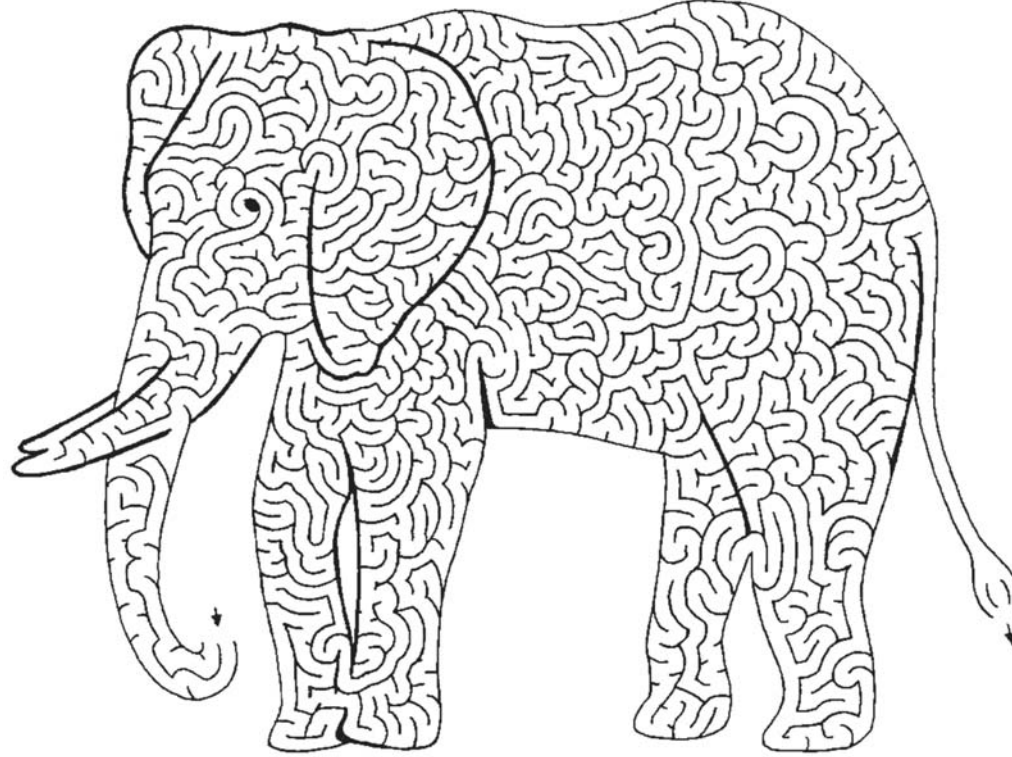
Name the other tirthankars also born here _____.

His mother's name was _____.

His father's name was _____.

He attained nirvana at _____.

02. ELEPHANT (GAJWAR)



Elephant is the lanchhan for _____, Tirthankar number _____, who was born at _____.

Other Tirthankars also born there are _____, _____, _____.

His mother's name was _____. His father's name was _____.

He attained nirvāna at _____.

03. HORSE (ASHVA)



Horse is the lanchhan for _____, Tirthankar number _____, who was born at _____.

His mother's name was _____.

His father's name was _____.

He attained nirvāna at _____.

04. MONKEY (VÄNAR)



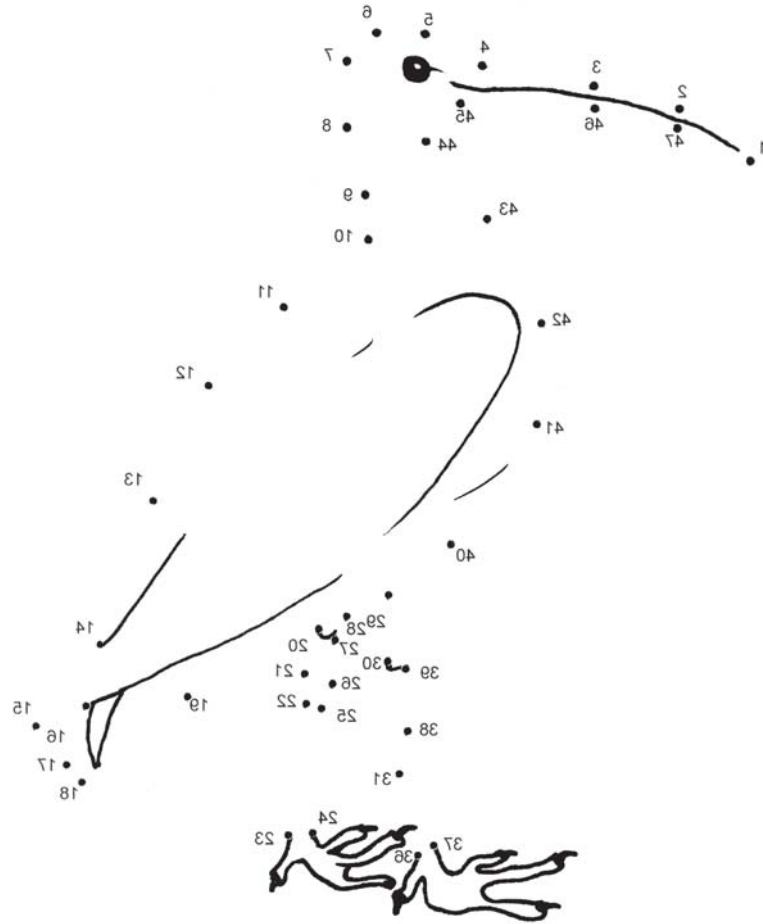
Monkey is the länchhan for _____, Tirthankar number _____, who was born at

_____. Other Tirthankars also born there are _____,
_____, _____, _____.

His mother's name was _____. His father's name was _____.

He attained nirväna at _____.

05. CURLEW BIRD (SHORE BIRD)



Curlew Bird is the lanchhan for _____,
Tirthankar number _____, who was born
at _____.

_____,
_____,
_____,

and _____ were also born
there.

His mother's name was _____.

His father's name was _____.

He attained nirvāna at _____.

06. RED LOTUS (KAMAL)

Red Lotus is the lanchhan for _____,

Tirthankar number _____,

who was born at _____.

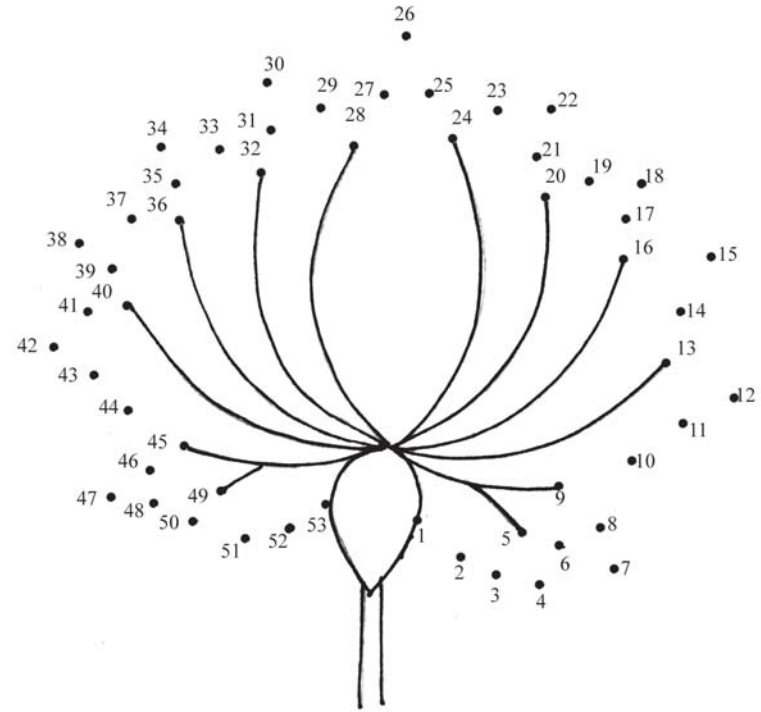
His mother's name was _____.

His father's name was _____.

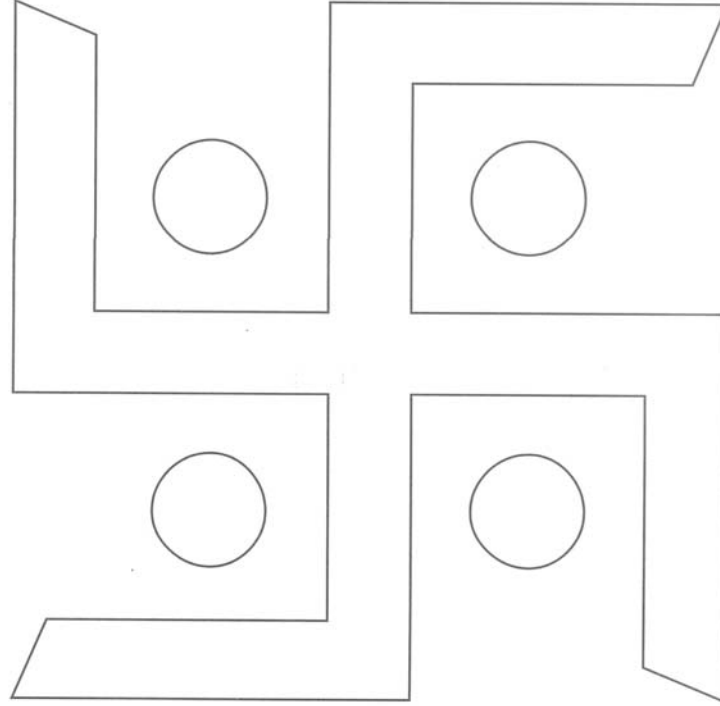
He attained nirvāna at _____.

Please remember to color the lotus RED.

If you color it BLUE, it will be the lanchhan of _____.



07. SWASTIKA



Swastika is the lanchhan for _____ Tirthankar number _____, who was born at _____.

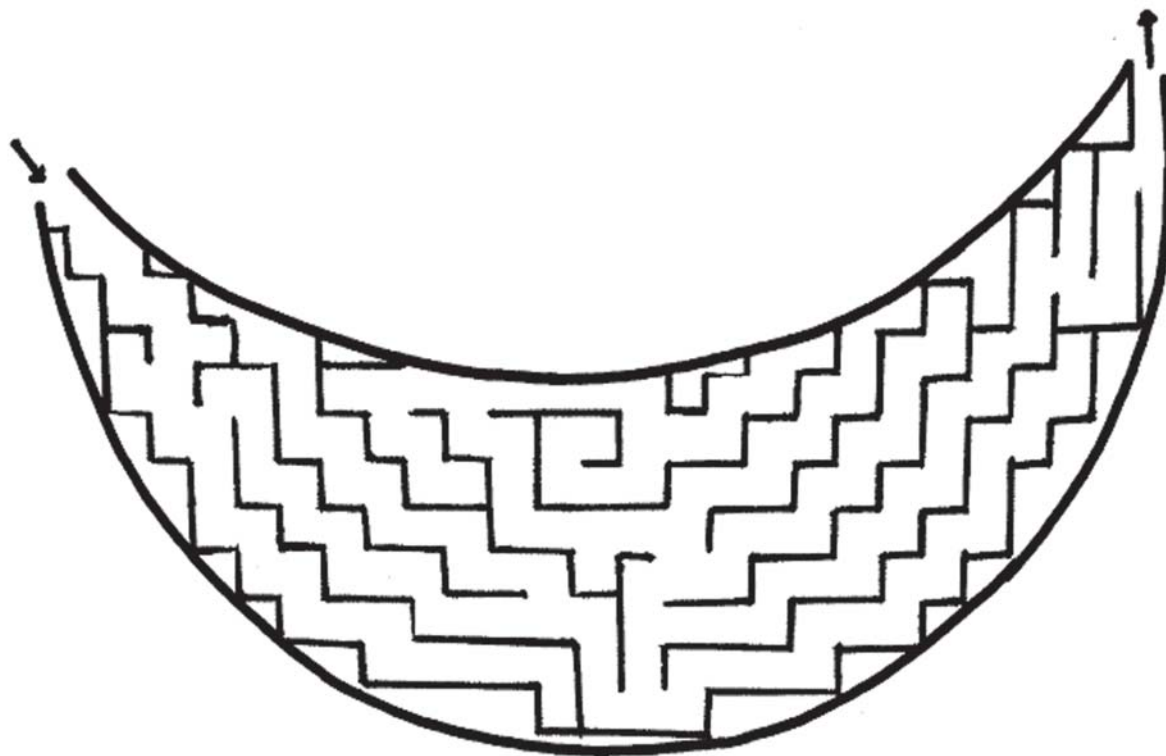
_____ was also born there.

His mother's name was _____.

His father's name was _____.

He attained nirvāna at _____.

08. CRESCENT MOON (CHANDRA)



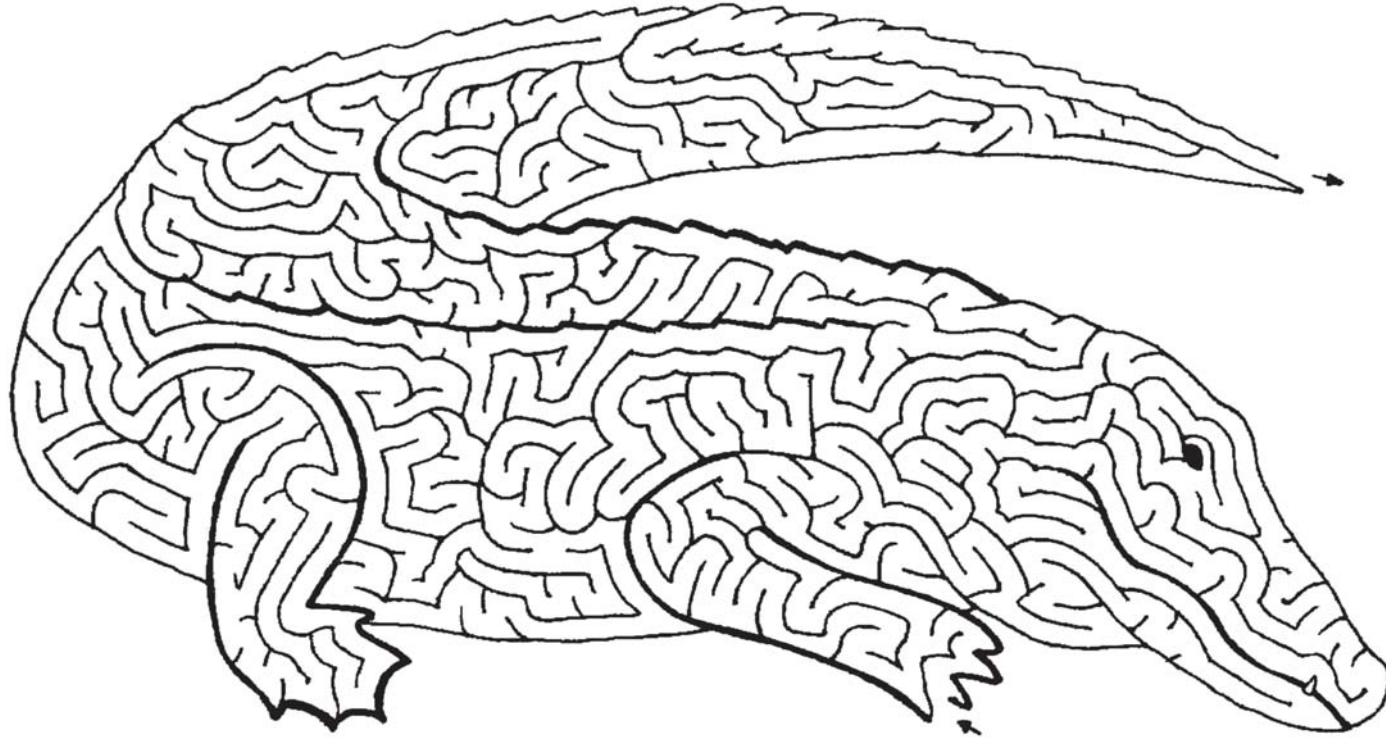
Moon is the lanchhan for _____ Tirthankar number _____, who was born at _____.

His mother's name was _____.

His father's name was _____.

He attained nirvāna at _____.

09. CROCODILE (MAKAR)



Crocodile is the lanchhan for _____ Tirthankar number _____, who was born at _____.

His mother's name was _____.

His father's name was _____.

He attained nirvāna at _____.

10. SHRIVATSA



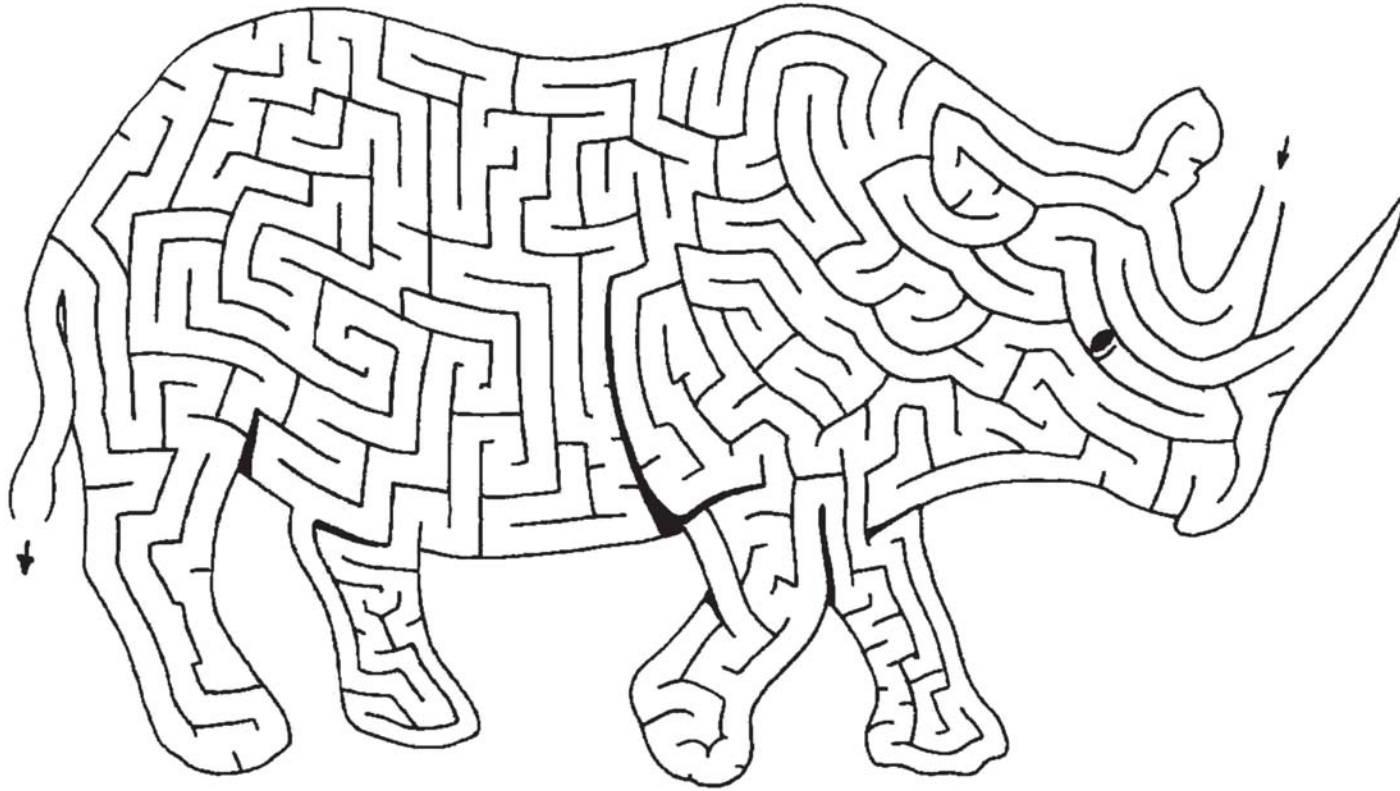
Shrivatsa is the lanchhan for _____,
Tirthankar number _____, who was born at
_____.

His mother's name was _____.

His father's name was _____.

He attained nirvāna at _____.

11. RHINOCEROS (KHAGIN)



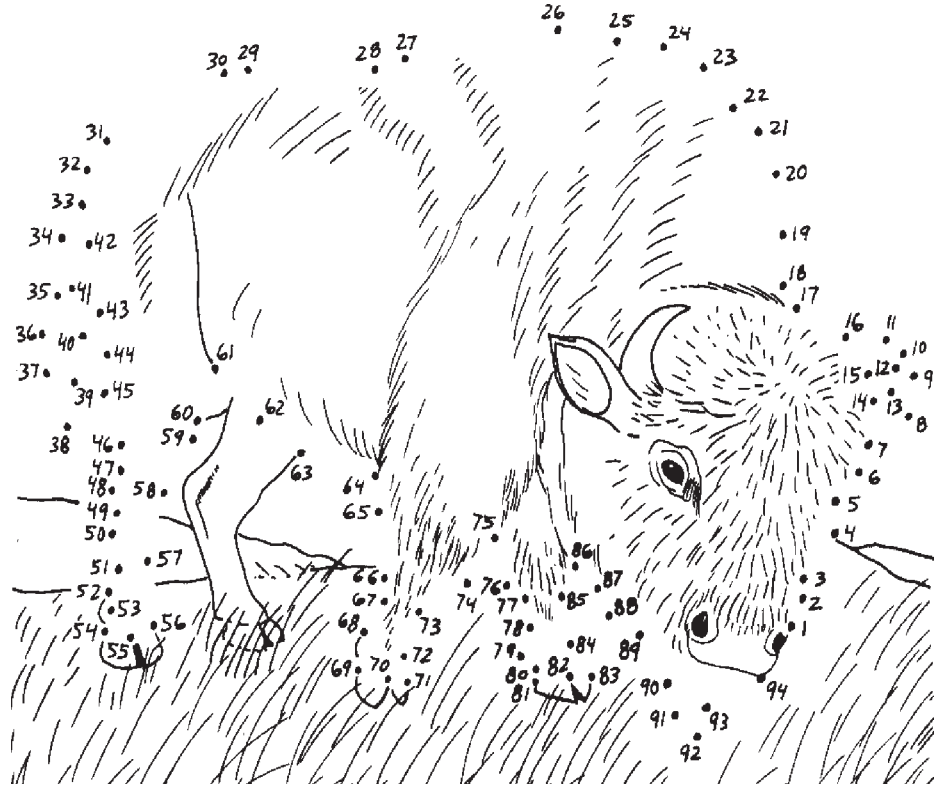
Rhinoceros is the lanchhan for _____ Tirthankar number _____, who was born at _____.

His mother's name was _____.

His father's name was _____.

He attained nirvāna at _____.

12. BUFFALO (MAHISH)



Buffalo is the lanchhan for _____ Tirthankar number _____.

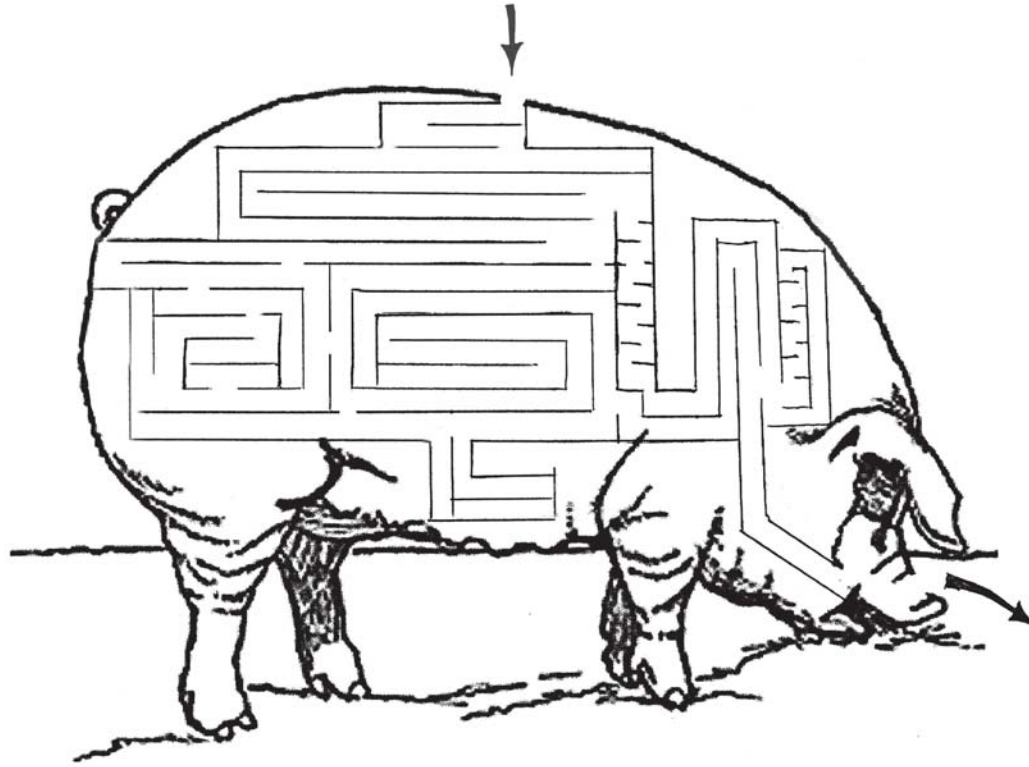
He was born at _____.

His mother's name was _____.

His father's name was _____.

He attained nirvana at _____.

13. PIG-BOAR (VARÄH)



Pig-boar is the lanchhan for _____ Tirthankar number _____.

He was born at _____.

His mother's name was _____.

His father's name was _____.

He attained nirväna at _____.

14. HAWK (SHYEN)

Hawk is the lanchhan for _____

Tirthankar number _____,

who was born at _____.

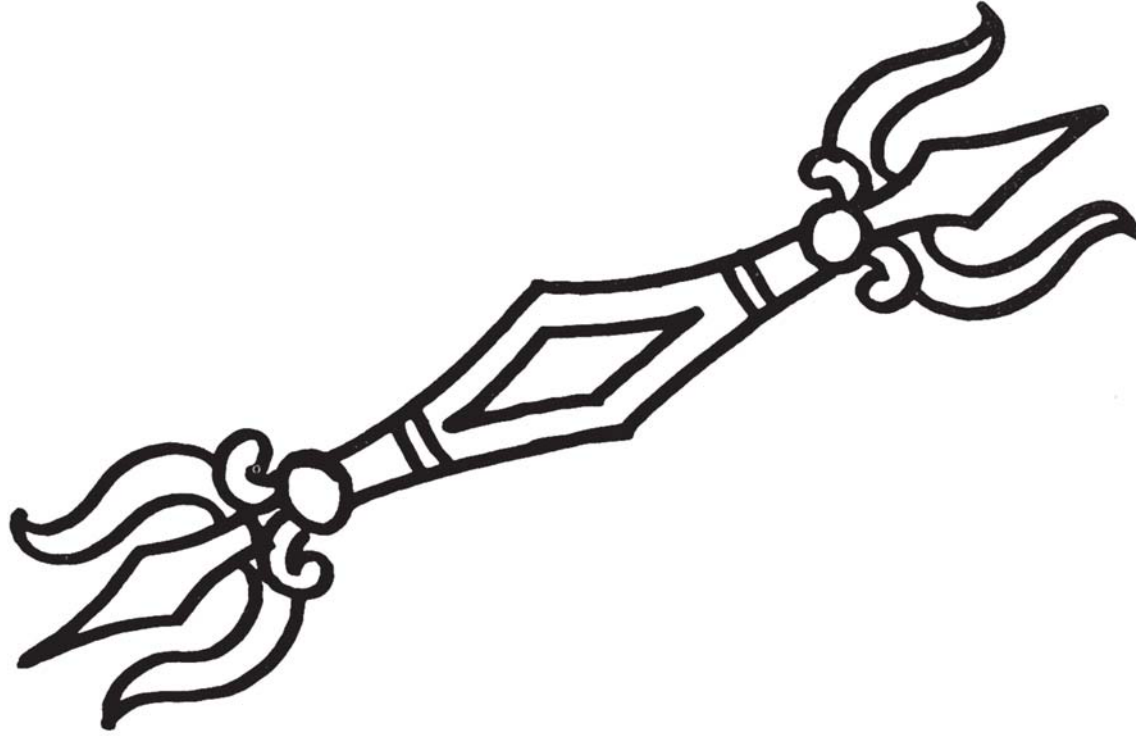
His mother's name was _____.

His father's name was _____.

He attained nirvāna at _____.



15. THUNDERBOLT (VAJRA)



Thunderbolt is the lanchhan for _____ Tirthankar number_____.

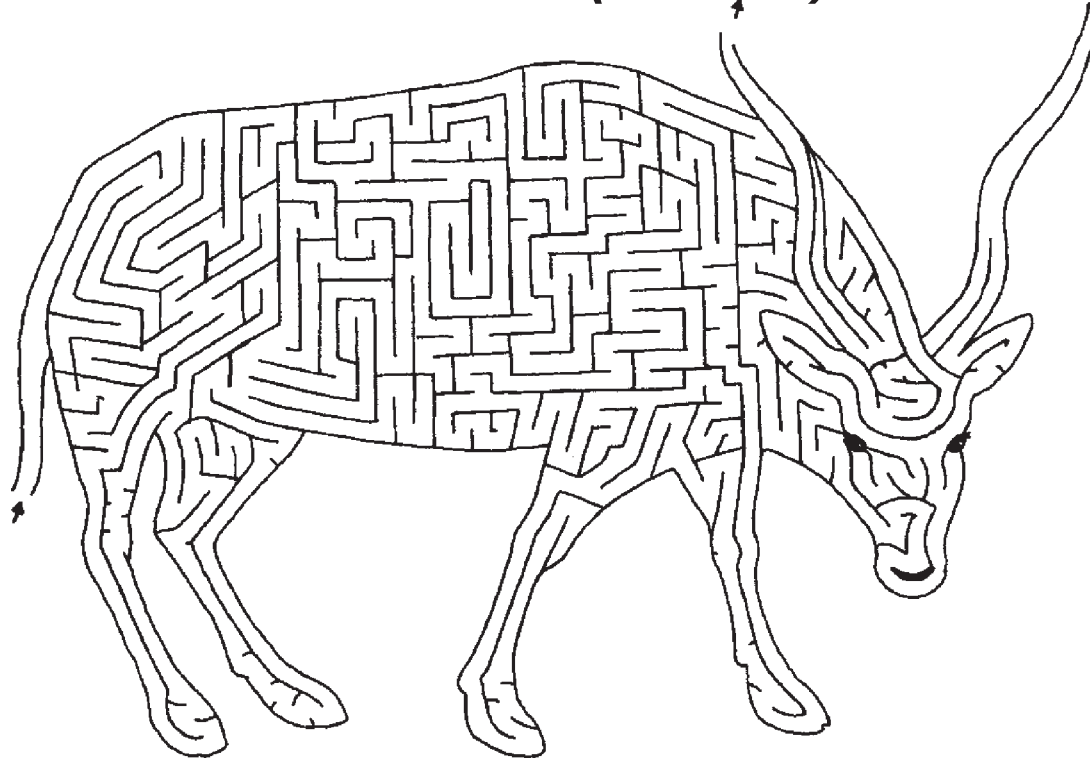
He was born at _____ .

His mother's name was _____.

His father's name was _____.

He attained nirvāna at _____.

16. DEER (MRUG)



Deer is the lanchhan for _____ Tirthankar number _____, who was born at

_____.

_____ and _____ were also born there.

His mother's name was _____.

His father's name was _____.

He attained nirvana at _____.

17. GOAT (CHHÄG)

Goat is the lanchhan for _____

Tirthankar number _____, who was
born at _____.

_____ and _____
were also born there.

His mother's name was _____.

His father's name was _____.

He attained nirväna at _____.



18. NANDÄVARTA

Nandävarta is the länychhan for _____

Tirthankar number _____, who was

born at _____.

_____ and

_____ were also born

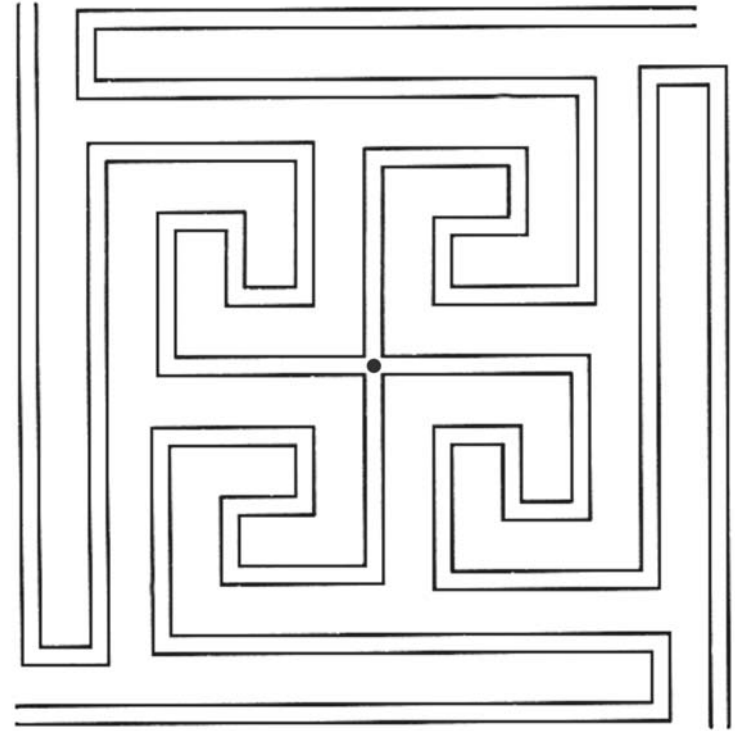
there.

His mother's name was _____.

His father's name was _____.

He attained nirväna at _____.

Go through the 4 corners with
different colors and meet at the
black dot in the center



19. POT (KUMBHA)



Pot is the lanchhan for _____

Tirthankar number _____, who was

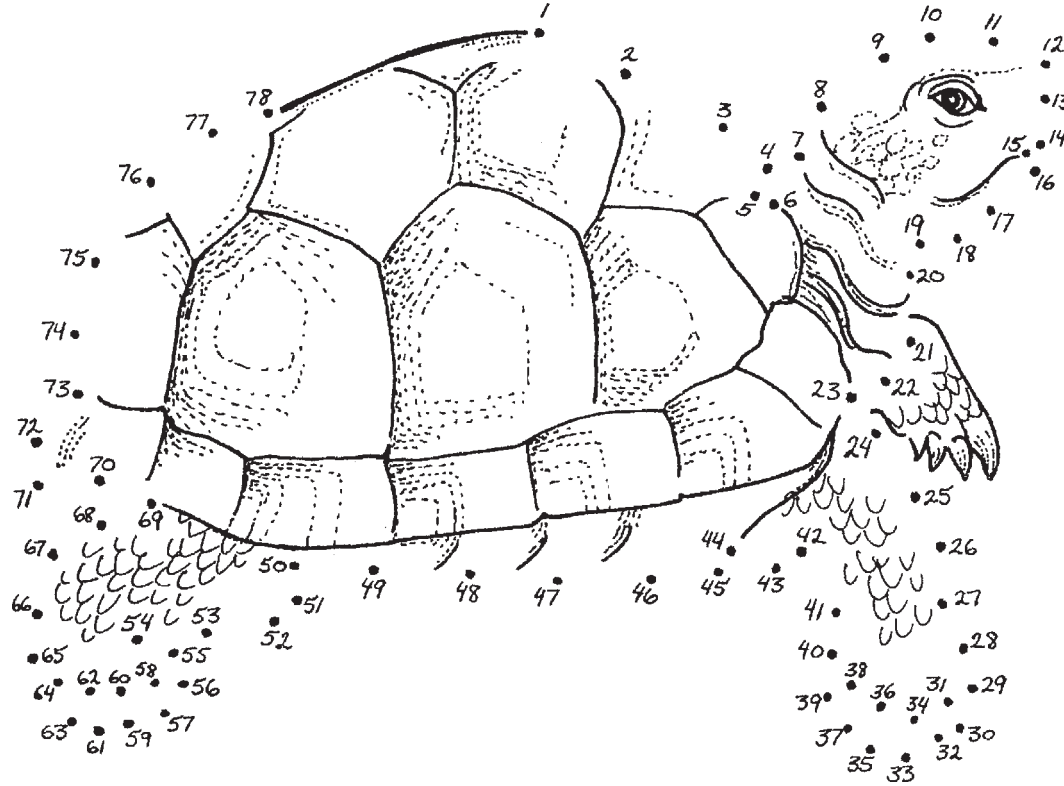
born at _____ .

His mother's name was _____.

His father's name was _____.

He attained nirvāna at _____.

20. TORTOISE (KURMA)



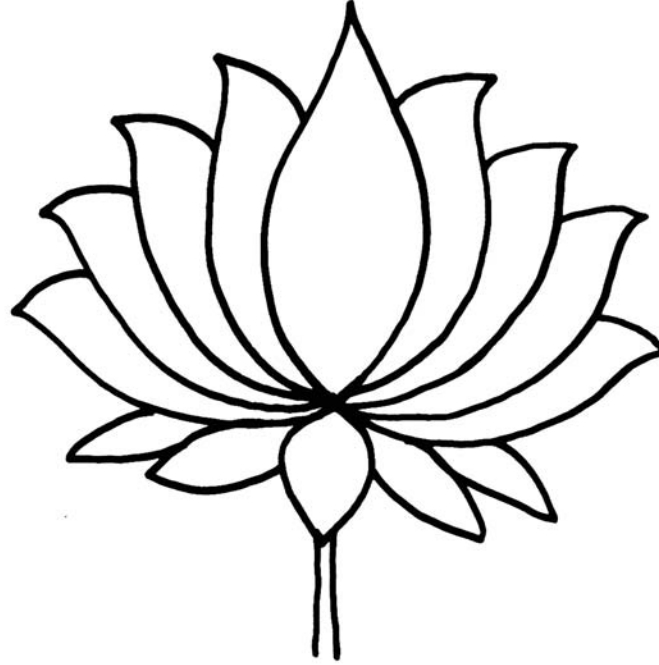
Tortoise is the lanchhan for _____ Tirthankar number _____, who was born at _____.

His mother's name was _____.

His father's name was _____.

He attained nirvāna at _____.

21. BLUE LOTUS (NEEL KAMAL)



Blue Lotus is the lanchhan for _____

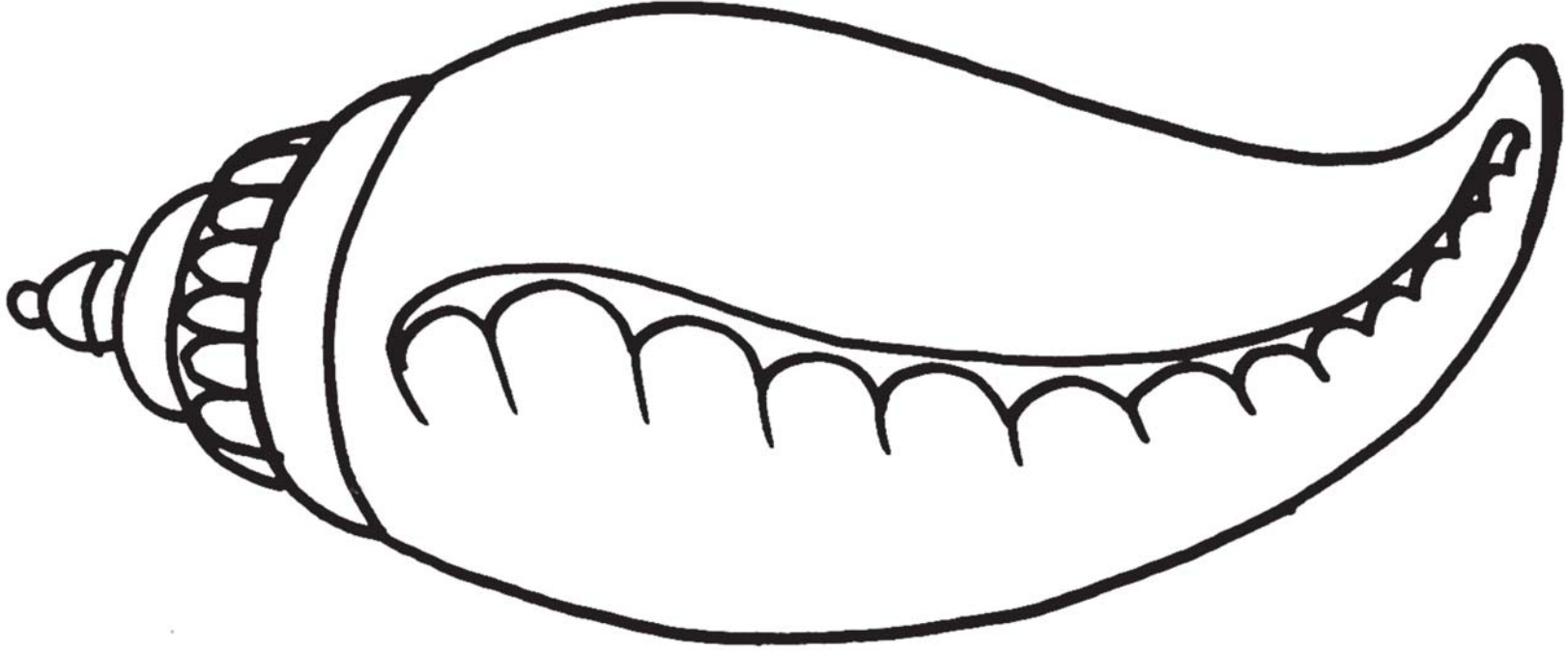
Tirthankar number _____, who was born at _____.

His mother's name was _____.

His father's name was _____.

He attained nirvāna at _____.

22. CONCH SHELL (SHANKH)



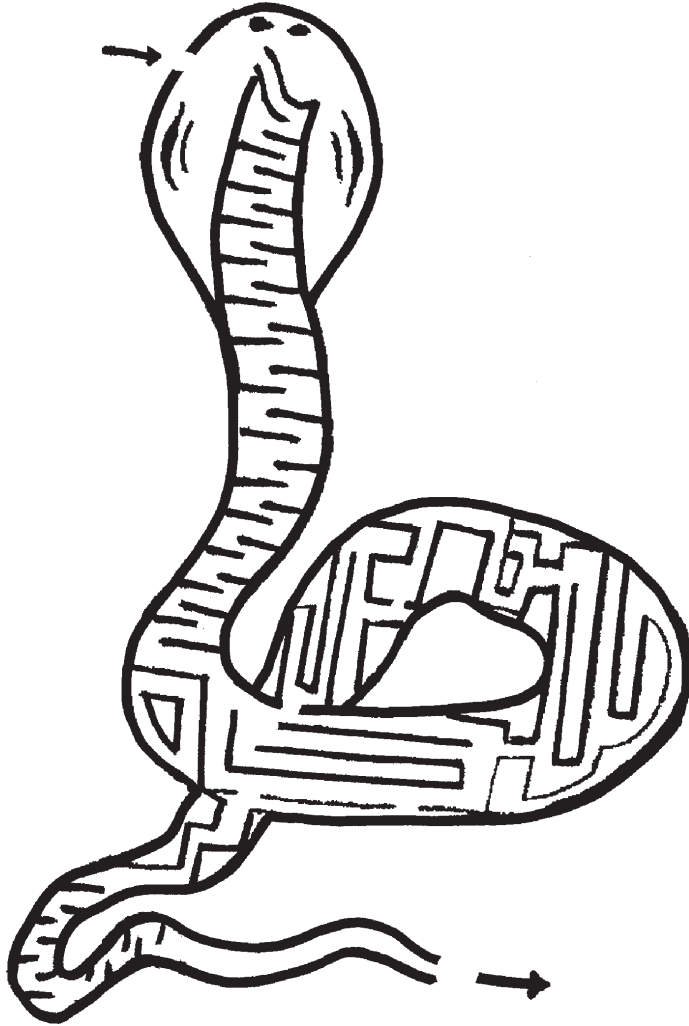
Conch Shell is the lanchhan for _____ Tirthankar number _____, who was born at _____.

His mother's name was _____.

His father's name was _____.

He attained nirvana at _____.

23. SNAKE (SARP)



Snake is the lanchhan for _____
Tirthankar number _____ who was born at

His mother's name was _____.
His father's name was _____.
He attained nirvāna at _____.
_____ Tirthankars attained nirvāna there.

24. LION (SINH)



Lion is the lanchhan for _____,

Tirthankar number _____, who was
born at _____.

His mother's name was _____.

His father's name was _____.

He attained nirvāna at _____.

5.0 Questions

Please answer the questions defined in this section. This will help you to remember and understand the material presented in this book.

Note -

If a child can not read, we request the parents to read the question and help the children to write the answers.

01. LEARN THE PRAYERS

Please memorize the following prayers and understand the general meaning:

*Teachers/parents: please place a sticker in the box as the prayer is successfully learned.

	Memorized	Understood
1. Namokär Mantra	<input type="checkbox"/>	<input type="checkbox"/>
2. Chattäri Mangalam	<input type="checkbox"/>	<input type="checkbox"/>
3. Maitri Bhavanä	<input type="checkbox"/>	<input type="checkbox"/>
4. Asatyo Mahe Thi	<input type="checkbox"/>	<input type="checkbox"/>

02. FILL-IN-THE-BLANKS

Use the words below to fill in the blanks.

anger
compassion
divinity
gatis
ignorance
kevaljnän
peace
truth

animal
completeness
ego
greed
illuminates
liberated
perfect
within

ärati
darshan
energy
hearts
infinite
negativity
respect
worship

attachment
deceit
eternal
heaven
introspection
overcoming
serenity

bow
destroy
fear
hell
Jina
Panch
Siddha

chäritra
destroyer
five
human
jnän
Parmesthi
sound

1. Jai Jinendra literally means, “May the religion established by the Jina prevail in our _____”.
2. As we greet others we say Jai Jinendra because we see an image of _____ in them and we _____ with _____ to their Soul.
3. Every Soul is capable of becoming a Jina, the _____ of inner enemies like anger, greed, ego and deceit.
4. A Jinälaya is a place of _____ where a person experiences immense _____ and _____.
5. The images of Tirthankars and the temple’s environment promote _____ and bring home the feeling that God resides _____ one’s own heart.

6. Each person can follow a path of purification of the inner self devoid of _____, _____, _____ and _____ from their lives.
7. Om, means _____. It is a symbolic word; meaning _____, the _____, and the _____.
8. Hrimkar is a mystical symbol – representing the invisible _____, infinity, and divine energy of the 24 Tirthankars. While meditating on Hrim, one can experience the sublimating _____ of Tirthankars.
9. The Swastika is considered an auspicious and a peious symbol. The arms of the Swastika represent the four _____ of rebirth, which are _____, _____, _____ and _____.
10. The three dots above the Swastika represent the three jewels of Jainism - Samyak _____, Samyak _____ and Samyak _____.
11. At the very top there is a small crescent called Siddhashilä, a place for _____ souls.
12. The dot represents a _____.
- In order to achieve this stage, a soul must _____ all attached karmas.

Every living being should strive for this state of Moksha, Salvation, or Liberation.

13. The Ārati has _____ lamps symbolizing the _____.
14. The flame is lit on a cotton wick, soaked in oil. Since darkness is associated with _____, _____, and _____, the light is a symbol of _____. The ever-burning light of the Ārati as it dispels darkness, signifies the _____ of negativity through virtue, fear through courage and ignorance through knowledge.
15. Deevo, the single wick lamp is lit and waved right after the _____.
16. A cotton wick soaked in oil is placed in the holder before lighting the lamp. When the wick is lit, it _____ the face of the Jina. In this same manner, we wish that it would illuminate our hearts with _____ and _____.
17. The single lamp is also a symbol of _____ or infinite knowledge.

03. NAME THE RITUAL POSTURES

Please name the postures on the line provided.



A rosary has _____ beads for the each of the attributes of the Pancha Parmeshtis.

_____ attributes of Arihantas

_____ attributes of Siddhas

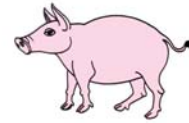
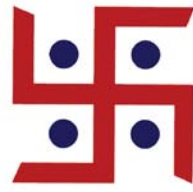
_____ attributes of Ächäryas

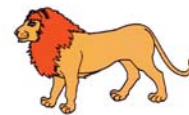
_____ attributes of Upädhyäys

_____ attributes of Sädhus and Sädhvis

04. IDENTIFY THE ORDER OF LÄNCHHANS

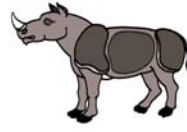
Number the länychhans in the right order and write the name of the Tirthankar on the line provided.





Number the lanchhans in the right order and write the name of the Tirthankar on the line provided.



















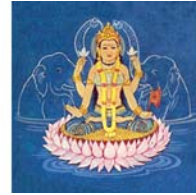
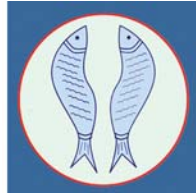
05. IDENTIFY THE ORDER OF DREAMS

Arrange the dreams in the right order by writing its number on the line provided.





Arrange the dreams in the right order by writing its number on the line provided.





06. MATCH THE ASHTA PRAKÄRI PUJÄ WITH THEIR MEANING

What do each of the Ashta Prakäri Pujäs signify? Match Column A to Column B

A

Jal Pujä

Pushpa Pujä

Chandan Pujä

Fal Pujä

Dhoop Pujä

Deepak Pujä

Akshat Pujä

Naivedya Pujä

B

Purity

Knowledge

Good Conduct

Life of a monk

Pure consciousness

Pure Soul

Attain supreme Soul

Moksha (Salvation)

07. MULTIPLE CHOICE AND FILL-IN-THE-BLANKS

Circle one or more of the multiple choices and Fill-in-the-blanks.

1. Every Tirthankar has a _____ on their right _____ at birth. This is known as a _____. This symbol can be found at the _____ of the idol to identify the tirthankar.
2. These symbols are also known as: (länchhans) (tattoos) (emblems) (designs).
3. Idols of Digambar are: (in their natural unadorned state) (elegantly adorned).
4. Eyes of a Digambar idol are: (closed) (semi-closed) (open).
5. Idols of Shvetämbars are: (in their natural unadorned state) (elegantly adorned).
6. Eyes of a Shvetäambar idol are: (closed) (semi-closed) (open).
7. Länchhan of a tirthankar represents their qualities: (Yes) (No)
8. Each tirthankar has different qualities: (Yes) (No)
9. The color of a idol identifies the qualities of a tirthankar: (Yes) (No)
10. Rushabhadev is also known as _____.

11. Rushabhadev had _____ sons.
12. His grandson Marichi ultimately became Tirthankar _____.
13. They believe that Mallinäth was a woman: (Digambar) (Shvetämbar).
14. Every Jain believes that Tirthankars Mallinäth and Neminäth
(got married) (did not get married).
15. Digambara believe that Väsujyā-swāmi, Pārshvanäth, and Mahāvīrswāmi
(got married) (did not get married).
16. Lord Ram is believed to be a contemporary of Tirthankar _____.
17. Tirthankar Neminäth is believed to be a _____ of Lord Krishna, another
incarnation of Lord Vishnu.
18. Prince Nemi was engaged to Princess _____.
On the day of the wedding, upon hearing the cries of birds and animals that were going to be
_____ for the wedding feast, Prince Nemi was saddened.
19. Prince Nemi _____ his worldly life and became a _____.
Princess Rājul followed him and became a _____.

20. Tirthankar Pärshvanäth was born in _____ BC.
He lived for _____ years and attained Nirväna in _____ BC, _____ years before the Nirväna of Tirthankar _____.
21. Tirthankar Mahävirswämi was born in _____ BC and attained Nirväna (Moksha) in _____ BC.
22. Tirthankar Mahävirswämi was named Prince Vardhamän at _____ and he attained _____ on the day of Diwäli.
23. Tirthankar Mahävirswämi is the _____ of the 24 Tirthankars of this time cycle.
24. Except Neminäth, all other 23 Tirthankars were born and took _____ in the same place.

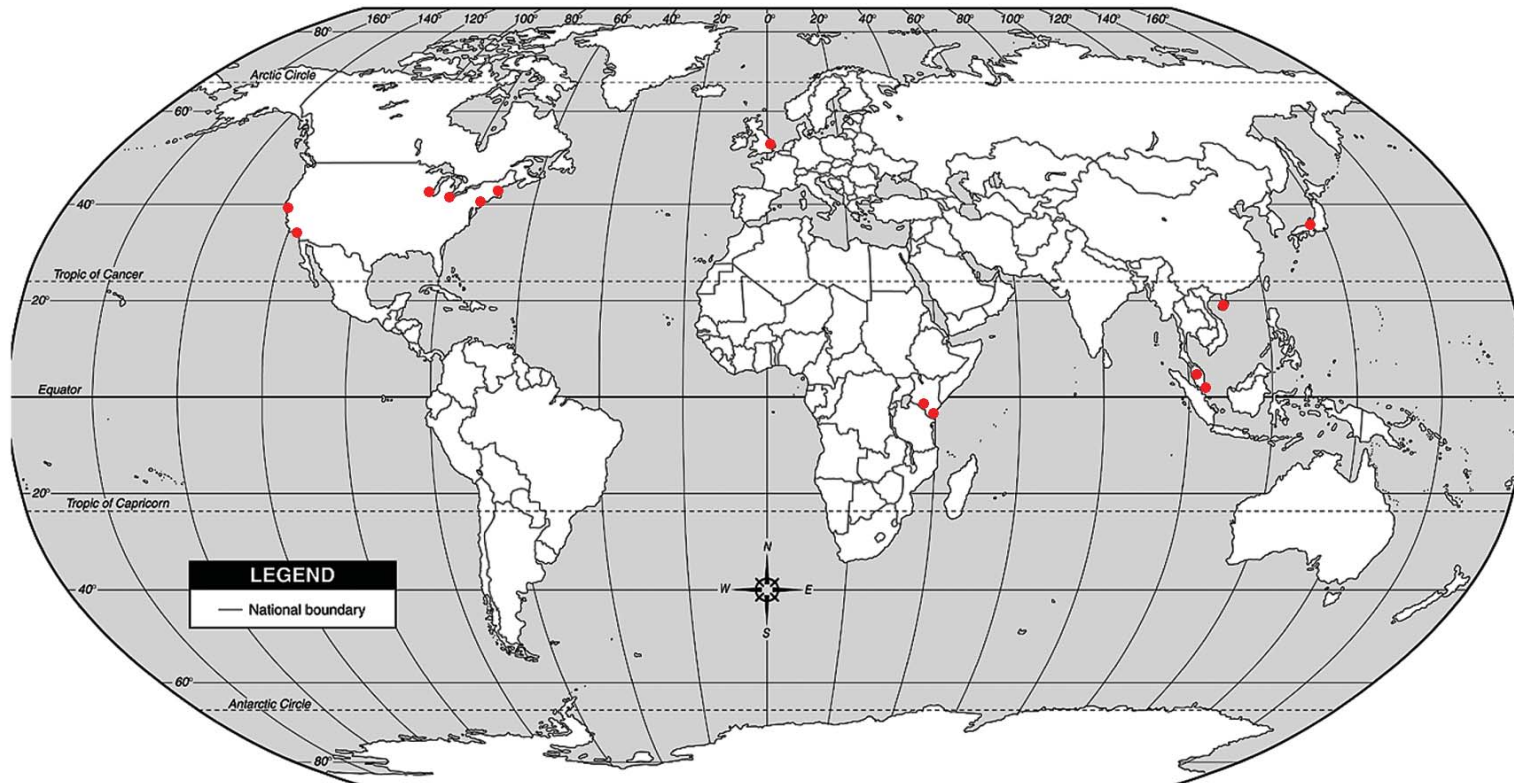
08. Complete the Chart of Lanchhans

Tirthankar	Lanchhan Shvetāmbar Tradition	Lanchhan Digambar Tradition
Rushabhadev (Ädinäth)		
Ajitrnäth		
Sambhavnäth		
Abhinandan-swämi		
Sumatinäth		
Padmaprabha		
Supärshvanäth		
Chandraprabha		
Suvidhinäth (Pushpadanta)		
Shitalnäth		
Shreyänsnäth		
Vasupujya-swämi		
Vimalnäth		
Anantnäth		
Dharmanäth		
Shäntinäth		
Kunthunäth		
Arnäth		
Mallinäth		
Munisuvrat-swämi		
Naminäth		
Neminäth		
Pärshvanäth		
Mahāvīrswämi		

6.0 India

JAIN TEMPLES AROUND THE WORLD

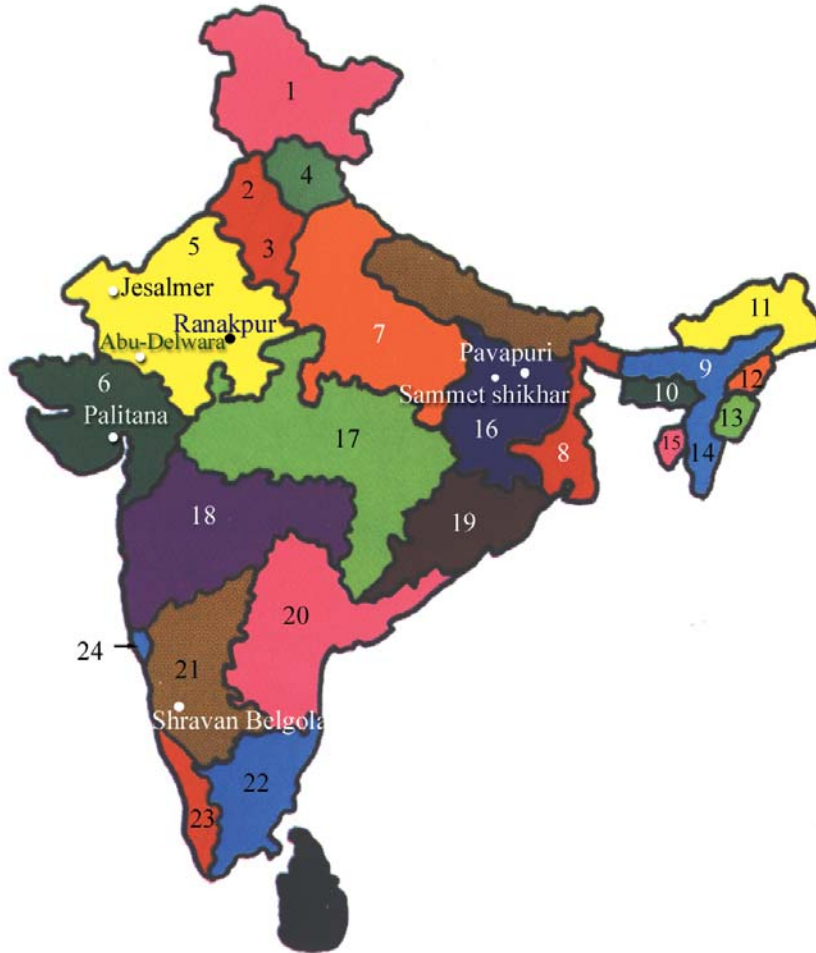
There are several Jain temples outside India. Nairobi in Kenya and Siddhachalam (New Jersey) in the US are considered tirths. Other temples include Boston, Chicago, Detroit, Los Angeles, Houston, New York, New Jersey, San Francisco, and Toronto in the US and Canada; Nairobi and Mombassa in Africa; several temples in London; Hong Kong; Malaysia; Singapore; and Kobe in Japan.



We have marked the temples in red in the map above.

See if you can label them

INDIA MAP



01. Jammu & Kashmir
02. Punjab
03. Haryana
04. Himachal Pradesh
05. Rajasthan
06. Gujarat
07. Uttar Pradesh
08. West Bengal
09. Assam
10. Shillong
11. Arunachal Pradesh
12. Nagaland
13. Manipur
14. Mizoram
15. Tripura
16. Bihar
17. Madhya Pradesh
18. Maharashtra
19. Orissa
20. Andhra Pradesh
21. Karnataka
22. Tamil Nadu
23. Kerala
24. Goa

Please label the different states and the popular Jain pilgrimage places. Can you find any other popular Jain sites? Have you been to any other places? Please mark them on the map.



01. _____
02. _____
03. _____
04. _____
05. _____
06. _____
07. _____
08. _____
09. _____
10. _____
11. _____
12. _____
13. _____
14. _____
15. _____
16. _____
17. _____
18. _____
19. _____
20. _____
21. _____
22. _____
23. _____
24. _____

