Dedicated

to

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

Young Jain Professionals (YJP) and
(www.yjponline.org)

Jain Päthashälä 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 Päthashälä 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 Pāthashāla 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.

### For Revising and Editing Content:

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<td>Sudhir &amp; Anita Shah*</td>
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<td>Pradip &amp; Darshana Shah</td>
<td>Chicago IL</td>
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</tr>
<tr>
<td>Shweta Shah</td>
<td>Austin TX</td>
</tr>
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### For Guidance:

- Muni Shri Nandighosh-Vijayji M.S.
- Muni Shri Ajayasāgarji M.S.

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- Hemant Parikh – Ahmedabad India
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* Overall Coordinators
# JAINA Education Series

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*Note – JES-201 and JES-301 books are new editions*
Supporters of JAINA Education Activity:

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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For Private & Personal Use Only
**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 Pāṭhāshālā 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 Devanāgari 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 Präkrut Bālpothi Part I, with gratitude to the author, Ächārya 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 Pāthashālā 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, understatements, or overstatements 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.

Michchhāmi Dukkadam.
Pravin K. Shah, Chairperson
JAINA Education Committee
education@jaina.org
August 1, 2003
**Pronunciation Guide and Transliteration Disclaimer**

Jain scriptures are written using Devanāgari 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 Sanskrut 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.**

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<td>ago</td>
<td>Karma</td>
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<td>Ä</td>
<td>fär</td>
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<td>police</td>
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<tr>
<td>E</td>
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<td>O</td>
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**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 lāñchhans, 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. Pujä Posture Game

Here, match up the 8 pujäś with their meaning and their interpretation. Learn how to do pujä 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
Ächārāṅg Sutra (book 1, lect 4, lesson 1)
Translated by H. Jacobi
1.0 Jain Prayers
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 Āchāryas, 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 Upādhyāys 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 Sādhus and Sādhvis 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.

---

**MANGALÄCHARAN**

<table>
<thead>
<tr>
<th>navakāra mantra</th>
<th>navakāra mantra</th>
</tr>
</thead>
<tbody>
<tr>
<td>Namo arihantānarm</td>
<td>Namo arihantānarm</td>
</tr>
<tr>
<td>Namo siddhānām</td>
<td>Namo siddhānām</td>
</tr>
<tr>
<td>Namo āyariyānām</td>
<td>Namo āyariyānām</td>
</tr>
<tr>
<td>Namo uvājihāyānām</td>
<td>Namo uvājihāyānām</td>
</tr>
<tr>
<td>Namo loe savvasāhūnām</td>
<td>Namo loe savvasāhūnām</td>
</tr>
<tr>
<td>eso pancha namukkāro</td>
<td>eso pancha namukkāro</td>
</tr>
<tr>
<td>savvapāvappanāsano</td>
<td>savvapāvappanāsano</td>
</tr>
<tr>
<td>mangalānām cha savvesim</td>
<td>mangalānām cha savvesim</td>
</tr>
<tr>
<td>padhamam havai mangalam</td>
<td></td>
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</tbody>
</table>
There are four auspicious entities in the universe.
The Arihantas are auspicious.
The Siddhas are auspicious.
The Sädhus 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 Sädhus 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 Sädhus.
I take refuge in the religion explained by the omniscient.
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.

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

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.

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

Lord Mahāvīr is worshipped by all heavenly gods as well as demons; the learned take refuge in Lord Mahāvīr, who has destroyed all his karma; I always bow to Lord Mahāvīr. This unparalleled Tirtha of Jain religion has been set up by Lord Mahāvīr; Lord Mahāvīr’s austerities were intense; collections of enlightenment (Shri means wealth, here wealth of knowledge), patience, glory, and grace rest in Vir; Oh Lord Mahāvīr, show me the path to attain liberation.
रुप्यं नमस्त्रिकृत्रुतप्रबुलनार्थिराय नाथं, रुप्यं नमः क्षीलितलामलभूषणाय ।
रुप्यं नमस्त्रिजगतं परमेश्वराय, रुप्यं नमो जिन भवोधिविषोपणाय ॥

तुभ्यं नमस्त्विब्छुवनार्तिहराय नाथं, तुभ्यं नम: क्षीलितलामलभूषणाय ।
तुभ्यं नमस्त्रिजगतं परमेश्वराय, तुभ्यं नमो जिन भवोधिविषोपणाय ॥

tubhyam namastrihubhvanarthiharaya natha |
tubhyam namah ksititalamalabhusanaya |
tubhyam namastrijagatah parameshvaraya |
tubhyam namo jina bhavoddhishosanaya ||

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 क्ष्रेयं यान्ति, छिद्रन्ते चिधन्वल्लुः ।
मनः प्रसन्ततामेति, पूज्यमाने जिनेन्द्रे ॥

upasargah ksayam yanti, chhidyante vighnavallayah |
manah prasannatameti, pujyamane jineshvarere ||

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

शिवमस्तु सर्वजगताः, परस्तितिनिर्ता भवन्तु भूतगणा: ॥
दोषा: प्रयान्तु नाशं, सर्वत्र सुखीमबलुऽलोकः ॥

shivamastu sarvajagatah, parahitanirata bhavantu bhutaganah |
dosah prayantu nasham, 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 सच्चीवे, सच्चे जीवा खमतु मे ।
मिती मे सच्चे भूरसु, वेरम् मज्ञं न कण्ठ ॥

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 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 Daee 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 भावना पवित्र झरणु मुझ हैयामां बढ़ा करे,  
शुभ धारों आ सक्कत विश्वानु एवी भावना नित्य रहे.

गुणधर भरेला गुणीजन देखी हैयु मार्ग नृत्य करे,  
ए संतोषा चरण कमलमां, मुझ जीवनानु अर्ध्य रहे.

दीन कृू हे धर्म विहोना देखी दिलमां दर्द रहे,  
करुणा भीनी अंखोंमांथी अश्रुनो शुभ स्रोत वहे.

मार्ग भूलेला जीवन पथिकने, मार्ग चीध्या ऊभो सर्दूं,  
करे उपेश्य ए मारगनी, तो ये समता चित्त धरु.

विगतभानुनी धर्म भावना, हैये सो मानव लावे,  
वेर झरेना पाप तजीने मंगल गीतो ए गाये.
Maitri Bhävanu Pavitra Jharanu, Muj Haiyä Mä Vahyä Kare,
Shubha Thäo Ä Sakal Vishava Nu, Evi Bhävanä Nitya Rahe.
Guna Thi Bharelä Gunijana Dekhi, Haiyu Märu Nrutya Kare,
E Santo Nä Charan Kamal Mä, Muj Jivan Nu Ardhya Rahe.
Din Krur Ne Dharma Vihonä, Dekhi Dil Mä Dard Rahe,
Karunä Bhini Änkho Mäthi, Ashruño Shubh Shrot Vahe.
Märg Bhulela Jivan Pathik Ne, Märg Chindhavä Ubho Rahu,
Kare Upekshä E Marag Ni, To Ye Samatä Chitt Dharu.
Chitrbhänu Ni Dharma Bhävanä, Haiye Sau Mänav Läve,
Ver Jher Nä Päp Tajine, Mangal Geeto E Gäve.
Maitri Bhāvanā Meaning

Maitri Bhāvanu Pavitra Jharanu, Muj Haiyā Mā Vahyā Kare,
May the sacred stream of amity flow forever in my heart
Shubha Thāo Ā Sakal Vishava Nu, Evi Bhāvanā Nitya Rahe.
May the universe prosper, such is my cherished desire

Guna Thi Bharelā Gunijana Dekhi, Haiyu Māru Nrutya Kare,
May my heart sing in ecstasy at the sight of the virtuous
E Santo Nā Charan Kamal Mā, Muj Jivan Nu Ardhya Rahe.
May my life be an offering at their feet

Din Krur Ne Dharma Vihonā, Dekhi Dil Mā Dard Rahe,
May my heart bleed at the sight of the wretched, cruel and the poor
Karunā Bhini Ānkho Māthi, Ashruno Shubh Shrot Vahe.
May tears of compassion flow from my eyes

Mārg Bhulela Jivan Pathik Ne, Mārg Chindhavā Ubho Rahu,
May I always be there to show the path to the pathless wanderers of life
Kare Upekshā E Marag Ni, To Ye Samatā Chitt Dharu.
But if they should not hearken to me may I bide patiently

Chitrbhānu Ni Dharma Bhāvanā, Haiye Sau Mānav Lāve,
May the spirit of goodwill enter into all our hearts
Ver Jher Nā Pāp Tajine, Mangal Geeto E Gäve.
May we all sing together the immortal song of brotherhood
2.0 Jain Symbols
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.
A Jinālaya, Derāsar, 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 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 Dhwani). 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.
The word Hrim is a seed mantra. It is called Hrimkār 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.
The word ARHUM is a mantra representing all vowel and consonant sounds used in the Sanskrut alphabet. The first vowel in the Sanskrut alphabet is “a” and the last consonant is “h.” Therefore, while meditating on this mantra, one focuses on the silent sound of the universe.
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 Chāritra. 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.
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 Jīvānām” translates to “Living Beings (souls) Render Service to One Another”.

Parasparopagraha Jīvānaṁ
Compassionate Living

Mutual assistance of all living beings

The four states of soul may live in:
Heaven
Human
Animal
Hell

Abode of the liberated soul (Siddha Loka)
Right Conduct
Right Knowledge
Right Faith

Ahimsa
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.
**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, Sädhu
- **Five types of jnäns or knowledge**
  - Matijnän, Shrutijnän, Avadhijnän, Manah Paryäyjnän, Kevaljnän
- **Five great vows**
  - Ahimsä, Non-stealing, Truthfulness, Celibacy, Non-possesion
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 kevaljnān (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 (länchhan) 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 Shvetämbar 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 Shvetämbar 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 länchhan of a lion is clearly visible at the base, showing that it is the idol of Mahāvirswāmi, the twenty-fourth Tirthankar.
# TIRTHANKARS, SYMBOLS, AND COLOR

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Shvetämbar Symbol</th>
<th>Digambar Symbol</th>
<th>Color</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rushabhadev or Ādinäth</td>
<td>Bull</td>
<td>Bull</td>
<td>Gold</td>
</tr>
<tr>
<td>2</td>
<td>Ajitnäth</td>
<td>Elephant</td>
<td>Elephant</td>
<td>Gold</td>
</tr>
<tr>
<td>3</td>
<td>Sambhavnäth</td>
<td>Horse</td>
<td>Horse</td>
<td>Gold</td>
</tr>
<tr>
<td>4</td>
<td>Abhinandan-swämi</td>
<td>Monkey</td>
<td>Monkey</td>
<td>Gold</td>
</tr>
<tr>
<td>5</td>
<td>Sumatinäth</td>
<td>Curlew Bird</td>
<td>*Red goose (Chakvä)</td>
<td>Gold</td>
</tr>
<tr>
<td>6</td>
<td>Padmaprabha</td>
<td>Red Lotus</td>
<td>Red Lotus</td>
<td>Red</td>
</tr>
<tr>
<td>7</td>
<td>Supärshvanäth</td>
<td>Swastika</td>
<td>Swastika</td>
<td>Gold/Green*</td>
</tr>
<tr>
<td>8</td>
<td>Chandraprabha</td>
<td>Crescent Moon</td>
<td>Crescent Moon</td>
<td>White</td>
</tr>
<tr>
<td>9</td>
<td>Suviddhinäth or Pushpadanta</td>
<td>Crocodile</td>
<td>Crocodile</td>
<td>White</td>
</tr>
<tr>
<td>10</td>
<td>Shitalnäth</td>
<td>Shrivatsa</td>
<td>*Kalpa-vruksha</td>
<td>Gold</td>
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<td>11</td>
<td>Shreyänsnäth</td>
<td>Rhinoceros</td>
<td>Rhinoceros</td>
<td>Gold</td>
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<tr>
<td>12</td>
<td>Väsupujya-swämi</td>
<td>Buffalo</td>
<td>Buffalo</td>
<td>Red</td>
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<tr>
<td>13</td>
<td>Vimalnäth</td>
<td>Pig-Boar</td>
<td>Pig-Boar</td>
<td>Gold</td>
</tr>
<tr>
<td>14</td>
<td>Anantnäth</td>
<td>Eagle</td>
<td>*Hawk</td>
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<td>15</td>
<td>Dharmaäth</td>
<td>Vajra</td>
<td>Vajra</td>
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<td>16</td>
<td>Shäntinäth</td>
<td>Deer</td>
<td>Deer</td>
<td>Gold</td>
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<tr>
<td>17</td>
<td>Kunthunäth</td>
<td>Goat</td>
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<td>Gold</td>
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<td>18</td>
<td>Aranäth</td>
<td>Nandävarta</td>
<td>*Fish</td>
<td>Gold</td>
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<tr>
<td>19</td>
<td>Mallinäth</td>
<td>Pot</td>
<td>Kumbha</td>
<td>Blue/Gold*</td>
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<tr>
<td>20</td>
<td>Munisuvrat-swämi</td>
<td>Tortoise</td>
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<td>21</td>
<td>Naminäth</td>
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<td>Conch Shell</td>
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<td>Pärshvanäth</td>
<td>Snake</td>
<td>Snake</td>
<td>Blue/Green*</td>
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<tr>
<td>24</td>
<td>Mahähirswämi</td>
<td>Lion</td>
<td>Lion</td>
<td>Gold</td>
</tr>
</tbody>
</table>

*Different from Shvetämbar tradition
### TIRTHANKARS, PARENTS, AND IMPORTANT PLACES

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Father</th>
<th>Mother</th>
<th>Birth Place</th>
<th>Dikshā Place</th>
<th>Nirvana Place</th>
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<tbody>
<tr>
<td>1</td>
<td>Rushabhadev or Ädinäth</td>
<td>Näbhi</td>
<td>Maru Devi</td>
<td>Ayodhyä</td>
<td>Ayodhyä</td>
<td>Ashtāpad</td>
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<tr>
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<td>Ajitnāth</td>
<td>Jitshatru</td>
<td>Vijayā</td>
<td>Ayodhyä</td>
<td>Ayodhyä</td>
<td>Sametshikhar</td>
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<tr>
<td>3</td>
<td>Sambhavnāth</td>
<td>Jitāri</td>
<td>Senā</td>
<td>Shrāvästi</td>
<td>Shrāvästi</td>
<td>Sametshikhar</td>
</tr>
<tr>
<td>4</td>
<td>Abhinandan-swāmi</td>
<td>Samvar</td>
<td>Siddhārthā</td>
<td>Ayodhyā</td>
<td>Ayodhyā</td>
<td>Sametshikhar</td>
</tr>
<tr>
<td>5</td>
<td>Sumatināth</td>
<td>Megharath</td>
<td>Mangalā Devi</td>
<td>Ayodhyā</td>
<td>Ayodhyā</td>
<td>Sametshikhar</td>
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<tr>
<td>6</td>
<td>Padmaprabha-swāmi</td>
<td>Shridhar</td>
<td>Susimā Devi</td>
<td>Kaushāmbi</td>
<td>Kaushāmbi</td>
<td>Sametshikhar</td>
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<td>7</td>
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<td>Pratishtha</td>
<td>Prithvi Devi</td>
<td>Vārānasi</td>
<td>Vārānasi</td>
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<td>8</td>
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<td>Mahāsen</td>
<td>Lakshmanā</td>
<td>Chandrapuri</td>
<td>Chandrapuri</td>
<td>Sametshikhar</td>
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<tr>
<td>9</td>
<td>Suvīdhināth / Pushpadanta</td>
<td>Sugriva</td>
<td>Rāmā Rāni</td>
<td>Kākandi</td>
<td>Kākandi</td>
<td>Sametshikhar</td>
</tr>
<tr>
<td>10</td>
<td>Shitalnāth</td>
<td>Dradharath</td>
<td>Nandā Rāni</td>
<td>Bhadrilpur</td>
<td>Bhadrilpur</td>
<td>Sametshikhar</td>
</tr>
<tr>
<td>11</td>
<td>Shreyānsnāth</td>
<td>Vishnu</td>
<td>Vishnu Devi</td>
<td>Simhapuri</td>
<td>Simhapuri</td>
<td>Sametshikhar</td>
</tr>
<tr>
<td>12</td>
<td>Vāsūpūjya-swāmi</td>
<td>Vasupujya</td>
<td>Jayā Devi</td>
<td>Champāpuri</td>
<td>Champāpuri</td>
<td>Champāpuri</td>
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<tr>
<td>13</td>
<td>Vimalnāth</td>
<td>Krutavarma</td>
<td>Shyāmā Devi</td>
<td>Kāmpilyapur</td>
<td>Kāmpilyapur</td>
<td>Sametshikhar</td>
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<td>14</td>
<td>Ananātān</td>
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<td>Suyashā</td>
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<td>Bhānu</td>
<td>Suvratā</td>
<td>Ratnapur</td>
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<td>Vishvasen</td>
<td>Achirā</td>
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<td>Sametshikhar</td>
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<td>17</td>
<td>Kunthunāth</td>
<td>Surasen</td>
<td>Shree Rāni</td>
<td>Hastināpuri</td>
<td>Hastināpuri</td>
<td>Sametshikhar</td>
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<tr>
<td>18</td>
<td>Aranāth</td>
<td>Sudarshan</td>
<td>Devi Rāni</td>
<td>Hastināpuri</td>
<td>Hastināpuri</td>
<td>Sametshikhar</td>
</tr>
<tr>
<td>19</td>
<td>Mallināth</td>
<td>Kumbha</td>
<td>Prabhāvati</td>
<td>Mithilā</td>
<td>Mithilā</td>
<td>Sametshikhar</td>
</tr>
<tr>
<td>20</td>
<td>Munisuvrāt-swāmi</td>
<td>Sumitra</td>
<td>Padmāvati</td>
<td>Rājgruhi</td>
<td>Rājgruhi</td>
<td>Sametshikhar</td>
</tr>
<tr>
<td>21</td>
<td>Namināth</td>
<td>Vijayā</td>
<td>Mithilā</td>
<td>Mithilā</td>
<td>Mithilā</td>
<td>Sametshikhar</td>
</tr>
<tr>
<td>22</td>
<td>Nemināth</td>
<td>Samudravijay</td>
<td>Shivā Devi</td>
<td>Suryapur</td>
<td>Dwärkā</td>
<td>Girnar</td>
</tr>
<tr>
<td>23</td>
<td>Pārshvanāth</td>
<td>Ashvasen</td>
<td>Vāmā Devi</td>
<td>Vārānasi</td>
<td>Vārānasi</td>
<td>Sametshikhar</td>
</tr>
<tr>
<td>24</td>
<td>Mahāvīrswāmi</td>
<td>Siddhārtha</td>
<td>Trishalā</td>
<td>Kshatriya-kund</td>
<td>Kshatriya-kund</td>
<td>Pāvāpuri</td>
</tr>
</tbody>
</table>
Tirthankar Rushabhadev's mother was Märudevi Mätä and according to Shvetämbar 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 Bhärat (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 Bähubali, and according to Digambar tradition, he was the first person to attain liberation in this era.

Shvetämbar tradition believes that Tirthankar Mallinäth was a female while Digambar tradition believes that Mallinäth was a male.

According to Shvetämbar tradition, Tirthankars Mallinäth and Neminäth were the only two Tirthankars who did not get married. According to Digambar tradition, Vāsupujya-swämi, Pärshvanäth, and Mahāvīr-swämi also did not get married.

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

Prince Nemi (Tirthankar Neminäth) was engaged to Princess Räjul. 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 Räjul followed him and became a nun.

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

Tirthankar Mahāvīrswämi was born in 599 BC and attained Nirväna (Moksha) in 527 BC. He was named Prince Vardhamän at birth. He attained Nirväna on the day of Diwäli. He is the last of the 24 Tirthankars of this time cycle.

23 Tirthankars (except Neminäth) were born and took Dikshä in the same place.
01. BULL (VRUSHABH)
Lānchhan for Rushabhadev  (Ādināth)
02. ELEPHANT (GAJWAR)

Länchhan for Ajitnäth
03. HORSE (ASHVA)

Länchhan for Sambhavnäth
04. MONKEY (VÄNAR)
Länchhan for Abhinandan-swämi
05. CURLEW BIRD (SHORE BIRD)

Länchhan for Sumatinäth
06. RED LOTUS (KAMAL)

Lāńchhan 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 Väsupujya-swämi
13. PIG-BOAR (VARĀH)

Lāńchhan for Vimalnāth
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. NANDÄVARTA

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)

Lānchhan for Nemināth
23. SNAKE (SARP)

Länchhan for Pärshvanäth
24. LION (SINH)

Länchhan for Mahävirswämi
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.

<table>
<thead>
<tr>
<th>Dream</th>
<th>Description</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>01* Elephant</td>
<td>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.</td>
<td>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.</td>
</tr>
<tr>
<td>02* Bull</td>
<td>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.</td>
<td>This dream indicated that her son would be highly religious and be a great spiritual teacher to all. He would help cultivate the religion.</td>
</tr>
<tr>
<td>03* Lion</td>
<td>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.</td>
<td>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.</td>
</tr>
<tr>
<td>04 Goddess Lakshmi</td>
<td>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.</td>
<td>This dream indicated that her son would enjoy great wealth and splendor. He would be a Tirthankar, the supreme benefactor of all.</td>
</tr>
<tr>
<td>Dream</td>
<td>Description</td>
<td>Meaning</td>
</tr>
<tr>
<td>-------</td>
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</tr>
<tr>
<td>05</td>
<td>Garland</td>
<td>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.</td>
</tr>
<tr>
<td>06</td>
<td>Moon</td>
<td>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.</td>
</tr>
<tr>
<td>07</td>
<td>Sun</td>
<td>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.</td>
</tr>
<tr>
<td>08</td>
<td>Flag</td>
<td>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.</td>
</tr>
<tr>
<td>09</td>
<td>Vase</td>
<td>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.</td>
</tr>
<tr>
<td>10</td>
<td>Lotus Lake</td>
<td>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.</td>
</tr>
<tr>
<td>Dream</td>
<td>Description</td>
<td>Meaning</td>
</tr>
<tr>
<td>-----------</td>
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<td>------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>11 Ocean</td>
<td>Its water rose in all directions to great heights. The wind blew and created waves.</td>
<td>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)</td>
</tr>
<tr>
<td>12 Celestial Plane</td>
<td>The plane resounded with celestial music. It was saturated with the pleasant and spiritual aroma of incense.</td>
<td>This dream indicated that all the celestial beings in heaven would respect, honor, and salute her son’s spiritual teachings.</td>
</tr>
<tr>
<td>13 Heap of Jewels</td>
<td>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.</td>
<td>This dream indicated that her son would have infinite virtues and wisdom and he would attain the supreme spirit.</td>
</tr>
<tr>
<td>14 Smokeless Fire</td>
<td>The fire burned with great intensity, but there was no smoke.</td>
<td>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.</td>
</tr>
<tr>
<td>15 Pair of Fish</td>
<td>Pair of Fish (Digambar tradition)</td>
<td>This dream indicated that her son would be extremely handsome.</td>
</tr>
<tr>
<td>16 Lofty Throne</td>
<td>Lofty Throne (Digambar tradition)</td>
<td>This dream indicated that person would have a very high spiritual status.</td>
</tr>
</tbody>
</table>

* 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 (Sädhus), nuns (Sädhvis), laymen (Shràvaks), and laywomen (Shràvikäs).
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.
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.
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.
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.
This dream indicated that her son would be extremely handsome.
This dream indicated that her son would have a very high spiritual status.
3.3 POSTURES OF SÄMÄYIKA, PRATIKRAMAN AND PUJÄ RITUALS
(Shvetämbar Tradition)
Proper attire or clothing for religious rituals

Standing Posture for Sämäyika/Pratikraman
MEDITATION POSTURES OF SÄMÄYIKA AND PRATIKRAMAN 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 Utthäpanä Posture
TIRTHANKAR AND GURU VANDANĀ AND GURU VINAY POSTURES

Tirthankar and Guru Vandanā Posture

Guru Vinay Posture
CHAITYA VANDAN AND JAI VIYARÄYA POSTURES

Chaitya Vandan Posture

Jai Viyaräya Posture
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 Digambars. 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:

Shvetämbar tradition - Snätra pujä, Pancha Kalyänak Pujä, Siddha-Chakra Pujä, and Antaräya Karma Pujä.

Digambar tradition - Dev-Shästra-Guru Pujä, Janma or Pancha Kalyänak Pujä, Dash-Lakshana Pujä, Ratna-Traya Pujä, and Nirvâna Pujä.

**Ashta Prakäri Pujä of Shvetämbar 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 Shvetämbar tradition.

The remaining seven pujäs are done in front of the idols. Both male and female members of the sect can perform these pujäs. Digambars do these Pujäs in a different order. The attached table explains the order of Shvetämbar 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 pujā. 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) pujā. 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 pujā 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 pujā ceremony:

1. Bathe or shower prior to performing pujā.

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 pujā. The handkerchief should be folded eight times.
### ASHTA PRAKĀRI PUJĀ / ASHTA DRAVYA PUJĀ

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

<table>
<thead>
<tr>
<th>S*</th>
<th>D*</th>
<th>Offering</th>
<th>Alternate Offering</th>
<th>Significance</th>
<th>Benefit</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>Jal (Water)</td>
<td>same</td>
<td>Purity</td>
<td>Give up desires, anxieties, disappointments, and sorrows</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>Chandan (Sandalwood)</td>
<td>same</td>
<td>Knowledge/Tranquility</td>
<td>Give up passion of anger</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
<td>Pushpa (Flower)</td>
<td>Yellow Rice</td>
<td>Good Conduct</td>
<td>Give up passion of deceit</td>
</tr>
<tr>
<td>4</td>
<td>7</td>
<td>Dhoop (Incense)</td>
<td>same</td>
<td>Life of a monk</td>
<td>Stopping the cycle of birth and death</td>
</tr>
<tr>
<td>5</td>
<td>6</td>
<td>Deepak (Lamp)</td>
<td>Yellow coconut</td>
<td>Pure consciousness</td>
<td>Removing the darkness of ignorance from the inner self</td>
</tr>
<tr>
<td>6</td>
<td>3</td>
<td>Akshat (White Rice)</td>
<td>same</td>
<td>Pure Soul</td>
<td>Give up passion of pride</td>
</tr>
<tr>
<td>7</td>
<td>5</td>
<td>Naivedya (Sweet)</td>
<td>White coconut</td>
<td>Attain supreme Soul (Digambar) Detachment to tasty food (Shvetämbar)</td>
<td>Give up passion of greed</td>
</tr>
<tr>
<td>8</td>
<td>8</td>
<td>Fal (Fruits)</td>
<td>Dry Fruits</td>
<td>Moksha (Salvation)</td>
<td>Attain Moksha (Salvation)</td>
</tr>
</tbody>
</table>

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

All Arghya Pujā (Äshikā) (Mixture of all eight substances) Eternal state of absolute perception, absolute knowledge and absolute bliss
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. Namo Arihantänarm
2. Namo Siddhänam
3. Namo Äyariyänam
4. Namo Uvajjhäyänam
5. Namo Loe Savvasähünam
6. Eso Pancha Namukkäro
7. Savvapävappanäsano
8. Mangalä 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 pujä.
**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 Mithyātva (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 Digambaras 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 Digambar Jains 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 Digambars use dry fruits, such as dry dates, shelled almonds, cloves, and cardamom, in this pujā.
ÄSHIKA

Äshikä pujā 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 Sthāpanā, ähwānan, 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 lâncchhan 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 nirvâna at ________________.
02. ELEPHANT (GAJWAR)

Elephant is the lâńchhan 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 nirvâna at ________________________________________.
03. HORSE (ASHVA)

Horse is the lānchhan for ____________________, Tirthankar number ____________, who was born at ___________________.

His mother's name was ____________________________________________.

His father's name was _____________________________________________.

He attained nirvāṇa at _____________________________________________.

________________________________________
Monkey is the lánchezhan 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 nirvāṇa at _________________________________.

04. MONKEY (VĀNAR)
05. CURLEW BIRD (SHORE BIRD)

Curlew Bird is the lâncchhan for _______________.
Tirthankar number ____________, who was born
at ________________________________________.

______________________________
______________________________
______________________________

and___________________________ were also born
there.

His mother’s name was _________________.
His father’s name was _________________.
He attained nirvâna at _________________.

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06. RED LOTUS (KAMAL)

Red Lotus is the lânhhan for __________.,
Tirthankar number ________________,
who was born at ________________.
His mother’s name was ________________.
His father’s name was ________________.
He attained nirvâna at ________________.
Please remember to color the lotus RED.
If you color it BLUE, it will be the lânhhan of ________________.
Swastika is the lânchhan for ________________ Tirthankar number ____________, who was born at ________________.

_______________ was also born there.

His mother’s name was ____________________________________________________.

His father’s name was ____________________________________________________.

He attained nirvāṇa at ________________________________________________________.
Moon is the lârchhan for ______________ Tirthankar number ____________, who was born at
___________________.
His mother’s name was _____________________________.
His father’s name was _____________________________.
He attained nirvâna at _____________________________.

08. CRESCENT MOON (CHANDRA)
Crocodile is the lānchhan 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 lânchhan for _________________.
Tirthankar number ____________, who was born at
_______________________.
His mother’s name was ___________________.
His father’s name was ___________________.
He attained nirvāna at ___________________.

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11. RHINOCEROS (KHAGIN)

Rhinoceros is the lānchhan for ____________________ Tirthankar number ____________, who was born at ___________________.

His mother’s name was ____________________________________________.

His father’s name was _____________________________________________.

He attained nirvāṇa at _____________________________________________.

_________________________
12. BUFFALO (MAHISH)

Buffalo is the länchhan for ____________________ Tirthankar number ____________.

He was born at ___________________.

His mother’s name was ____________________________________________.

His father’s name was _____________________________________________.

He attained nirvāṇa at _____________________________________________.
13. PIG-BOAR (VARÄH)

Pig-boar is the länchhan for ______________ Tirthankar number __________.

He was born at ____________________.

His mother’s name was ____________________________________________.

His father’s name was ____________________________________________.

He attained nirvāṇa at ____________________________________________.
14. HAWK (SHYEN)

Hawk is the länchhan 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 lâchhan for ________________ Tirthankar number____________.
He was born at ___________________.
His mother’s name was ________________________________.
His father’s name was ________________________________.
He attained nirvâna at ________________________________.

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16. DEER (MRUG)

Deer is the länchhan 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 _____________________________________________.

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17. GOAT (CHHÄG)

Goat is the länchhan 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 ________________.
18. NANDÄVARTA

Nandävarta is the länchhan for ________________
Tirthankar number ____________, who was born at ________________.
_________________ and ________________ were also born there.
His mother’s name was_________________.
His father’s name was ________________.
He attained nirvāṇa at ________________.

Go through the 4 corners with different colors and meet at the black dot in the center.
19. POT (KUMBHA)

Pot is the lâñchhan for ________________
Tirthankar number ____________, who was
born at _________________.
His mother’s name was _________________.
His father’s name was _________________.
He attained nirvãna at _________________.

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20. TORTOISE (KURMA)

Tortoise is the lânchhan for ____________________ Tirthankar number ____________, who was born at ___________________.

His mother's name was ____________________________________________.

His father's name was _____________________________________________.

He attained nirvâna at _____________________________________________.
21. BLUE LOTUS (NEEL KAMAL)

Blue Lotus is the lâñchhan for ____________________

Tirthankar number __________, who was born at ____________________.

His mother’s name was ____________________________________________.

His father’s name was ____________________________________________.

He attained nirvāna at ____________________________________________.
Conch Shell is the länchhan for _______________ Tirthankar number ___________, who was
born at ___________________.

His mother’s name was ____________________________.

His father’s name was _____________________________.

He attained nirvāṇa at ________________________________.
23. SNAKE (SARP)

Snake is the lānchhan 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 länchhan for ________________.
Tirthankar number ____________, who was
born at ________________.
His mother’s name was ________________.
His father’s name was ________________.
He attained nirvāṇa 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.

<table>
<thead>
<tr>
<th></th>
<th>Memorized</th>
<th>Understood</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Namokär Mantra</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Chattāri Mangalam</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Maitri Bhavanā</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Asatyo Mahe Thi</td>
<td></td>
</tr>
</tbody>
</table>
02. FILL-IN-THE-BLANKS

Use the words below to fill in the blanks.

anger   animal   ärati   attachment   bow   chāritra
compassion  completeness  darshan  deceit  destroy  destroyer
divinity   ego   energy  eternal  fear  five
gatis   greed   hearts  heaven  hell  human
ignorance  illuminates  infinite  introspection  Jina  jnān
kevaljnān  liberated  negativity  overcoming  Panch  Parmesthi
peace   perfect  respect  serenity  Siddha  sound
truth   within  worship

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 Jinālaya 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 länchhans in the right order and write the name of the Tirthankar on the line provided.
Number the lānchhans 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.

1. 
2. 
3. 
4. 

5. 
6. 
7. 
8. 

9. 
10. 
11. 
12. 

13. 
14. 
15. 
16. 

17. 
18. 
19. 
20. 

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

[Images of various symbols and figures]
### 06. MATCH THE ASHTA PRAKÄRI PUJÄ WITH THEIR MEANING

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

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jal Pujä</td>
<td>Purity</td>
</tr>
<tr>
<td>Pushpa Pujä</td>
<td>Knowledge</td>
</tr>
<tr>
<td>Chandan Pujä</td>
<td>Good Conduct</td>
</tr>
<tr>
<td>Fal Pujä</td>
<td>Life of a monk</td>
</tr>
<tr>
<td>Dhoop Pujä</td>
<td>Pure consciousness</td>
</tr>
<tr>
<td>Deepak Pujä</td>
<td>Pure Soul</td>
</tr>
<tr>
<td>Akshat Pujä</td>
<td>Attain supreme Soul</td>
</tr>
<tr>
<td>Naivedya Pujä</td>
<td>Moksha (Salvation)</td>
</tr>
</tbody>
</table>
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: (läncchans) (tattoos) (emblems) (designs).

3. Idols of Digambers 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 Shvetämbar 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. Digambars believe that Väsupujya-swämi, Pärshvanäth, and Mahävirswämi (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 Räjul followed him and became a _____________.

---
20. Tirthankar Pärshvanäth was born in _____________ BC.
   
   He lived for _________ years and attained Nirvāṇa in _____________BC, _____________
   years before the Nirvāṇa of Tirthankar __________________________.

21. Tirthankar Mahāvirsāmi was born in _____________ BC and attained Nirvāṇa (Moksha) in
   _____________ BC.

22. Tirthankar Mahāvirsāmi was named Prince Vardhamän at ________________ and he
   attained _______________ on the day of Diwāli.

23. Tirthankar Mahāvirsāmi 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

<table>
<thead>
<tr>
<th>Tirthankar</th>
<th>Lanchhan Shvetambar Tradition</th>
<th>Lanchhan Digambar Tradition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rushabhadev (Adinath)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ajitnath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sambhavnath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abhinandan-swami</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sumatinath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Padmaprabha</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Suparshvanath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chandraprabha</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Suvidhinath (Pushpadanta)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shitalnath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shreyansnath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vasupujya-swami</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vimalnath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anantnath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dharmanath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shantinath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kunthunath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arnath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mallinath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Munisuvrat-swami</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Naminath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Neminath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parshvanath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mahavirswnami</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
6.0 India
POPULAR JAIN TIRTHAS AROUND INDIA

There are hundreds of Jain temples in India, and some of the popular Jain tirthas (pilgrimage places) are shown in the map.

Find the states these tirthas are in, who the mulnayak (main idol) Tirthankar is, and what his länchhan is?

How many nirväna places of Tirthankars are marked on the map?

Which nirväna place is missing?

Place a green dot of the missing nirväna place at the correct location on the map.

Which Tirthankar attained nirväna there?
There are several Jain temples outside India. Nairobi in Kenya and Siddhâchalam (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.

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