

50:50



Welcome to

Who Wants to Go to Moksha

- 15 ● Moksha
- 14 ● Ayogi Kevali
- 13 ● Sayogi Kevali
- 12 ● Ksheen Moha
- 11 ● Upshānt Moha
- 10 ● Shukshma Samprāya
- 9 ● Anivruti Bādar
- 8 ● Nivruti Bādar
- 7 ● Apramat Samyata
- 6 ● Pramat Samyata
- 5 ● Desvirati
- 4 ● Avirat Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva



Moksha means?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

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A: No delusion (*Moha*)

B: All karmas are eradicated

C: Right faith, right knowledge & right conduct

D: All of the above

Moksha = Moha + Kshaya
= Delusion + Eradication



When we see the flag
of temple or *Shikhar*,
we supposed to

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



**A: think that we have
the right direction**

**B: We're approaching
the temple**

**C: concentrate on
driving**

**D: say *Namo Jinānam
Jibhyānam***

Shrāvaka/Shrāvikā is who..

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



A: Has faith in the teachings of *Tirthankars*

B: is practicing partial vows

C: listens to the teachings of *Tirthankars*

D: All of the above

Shrāvaka is the person who is living in a house and practices the partial vows (*anuvrata*).

The *shrāvaka* word is derived from the word “shru” meaning to listen. *Shrāvaka* listens to the preaching of the *tirthankar* or the right *guru* or reads the Jain canonical books.

Shrāvaka has faith in the path of liberation expounded by the *tirthankars*, who avoids the non-essential activities of sins, who has the right belief, and who has suppressed *anantänubandhi* (life-long-lasting) *kashäyas* (passions).

He/she feels that this material world (*samsär*) is a prison and wants to be freed from it.

The word *Shrāvaka* is used for a male and *Shrāvikä* is used for a female.



How many times do way say
Nisihi when we are in a Jain
temple ?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● **Samyaktva**
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



A: 1

B: 2

C: 4

D: 3

We should utter words '*Nisihi*' (to give up) thrice first time while entering the main door of the temple. It means that I will restrain myself from engaging in worldly activities, physically, verbally and mentally.

Say '*Namo Jinānam Jiabhyānam*' with folded hands while bowing the head as soon as we see *Jin Murti* in the temple.

Then proceed to do the *Jin Darshan* of the *Mul-Nāyak*.

The second time '*Nisihi*' is uttered before entering the inner temple (*Gabhārā*). This signifies that I am abandoning the activities relating to the temple matters.

The third time '*Nisihi*' is uttered after completion of *Jin Pujā*. This signifies that I will restrain myself from physical acts of worship (*Dravya Pujā*) before performing '*Chaitya Vandan*' (*Bhāv Pujā*).



How many *Pradakshinā*
(circumambulation) are we
supposed to do around
Bhomati?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



A: 1

B: 4

C: 4

D: 3

After the *Jin Darshan* of *Mul-Näyak*, we should proceed to perform three *Pradakshinä* (circumambulation) the *Parmätmä* (in *Bhomati*, also called *Gomati*), starting from the right of HIM.

It is symbolic for acquiring virtues of right perception, right knowledge and right conduct.



Congratulations!

**You've Reached
the Des Virati
Milestone!**



As we get closer to the
Ghabhārā, we ring the bell....

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



A: One time

B: Four times

C: Two times

D: Three times

As we get closer to the *Ghabhärä*, we ring the bell three times to symbolize that I will stay away from the activities of the material world and will become engrossed in *Jin Pujä* by my body, speech and mind.



The bell is rang second time when ‘*Abhishek Pujä*’ is about to start. Third time we ring the bell after the completion of *Jin Pujä*. How many times should we ring the bell at this time?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Sampräya
- 9 ● A.Bädar
- 8 ● N.Bädar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Säsädän
- 1 ● Mithyätva

50:50



A: One time

B: Two times

C: Three times

D: 27 times

Third time we ring the bell after the completion of *Jin Pujä* and before we start the *Bhäv Pujä (Chatya-vandan)*.

This time we ring the bell twenty seven times to symbolize twenty seven special characteristics of a Jain monk.

Because, the ownership of *Bhäv pujä (Chaitya-vandan)* belongs to Jain monks.

Now, we are going to become a Jain monk while performing *Chaitya-vandan*.

Therefore, to respect and praise the special twenty seven characteristics of Jain monk, we ring the bell twenty seven times



Forth time we ring the bell
while leaving the temple.
How many times?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



A: One time

B: Two times

C: Three times

D: Seven times

Forth time we ring the bell while leaving the temple. This time we ring the bell seven times symbolizing the seven types of fear that we want to get rid of in order to be freed from the miseries of the material world.

Seven types of fear (*bhaya*) :

- (i) fear of this world (*iha-loka*);
- (ii) fear of the next world (*para-loka*);
- (iii) fear of sickness (*vyādhi*);
- (iv) fear of death (*marana*);
- (v) fear of being without protection (*agupti*);
- (vi) fear of being without defense (*atrāna*);
- (vii) fear of something unexpected (*ākasmika*).



How many colors are there
in the Jain Flag?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50

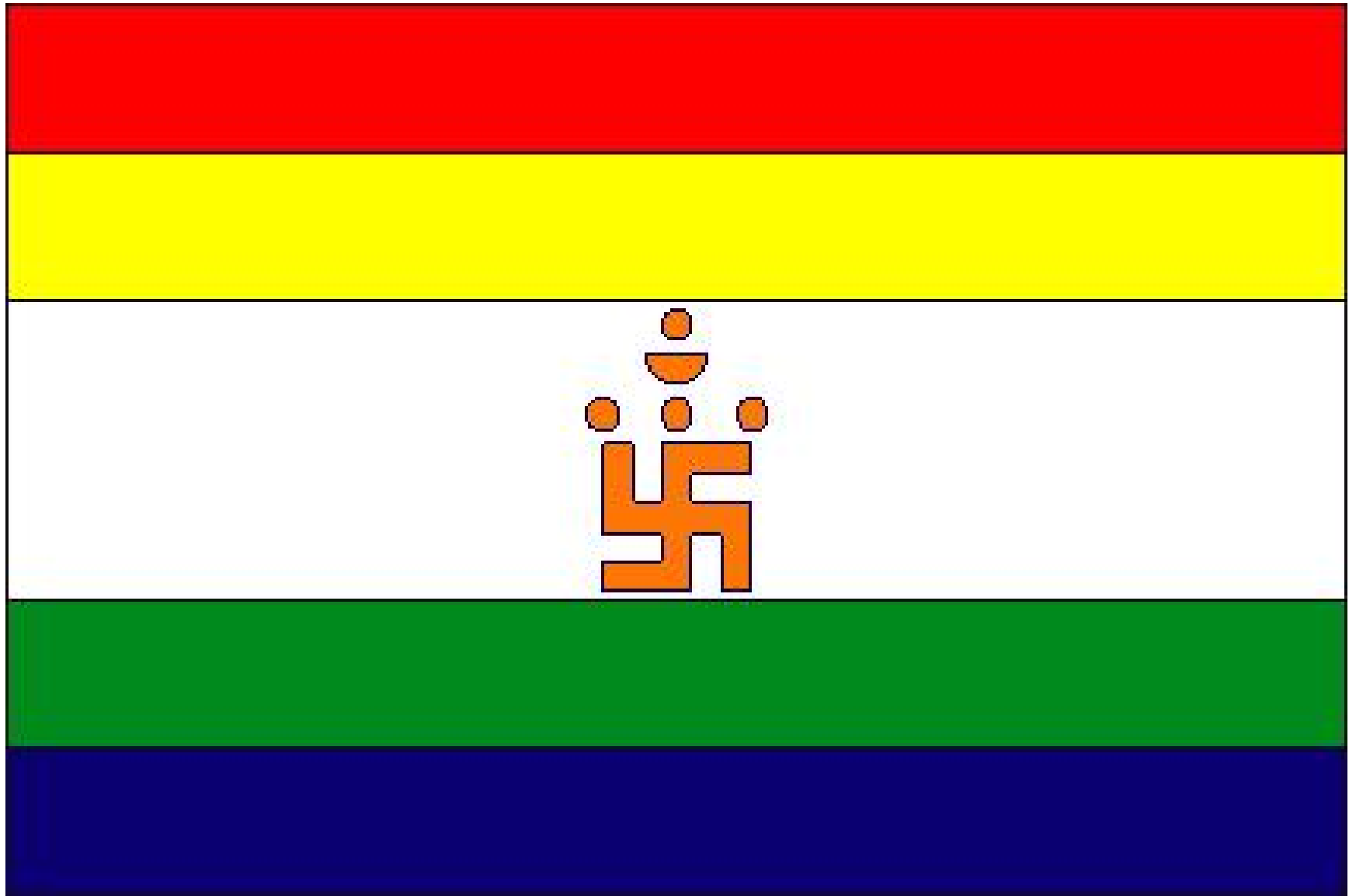


A: One

B: Three

C: Four

D: Five



March 2, 2002

JCNC/Adult Swaadhyaya/Harendra
Shah

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How many types of ego per Jainism?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



A: 7

B: 5

C: 8

D: 2

Eight types of egos (*mada*):

one's knowledge(*jnāna*);

one's worship (*pujā*);

family (*kula*);

caste (*jati*);

one's strength (*bala*);

one's wealth (*ridhdhi*);

one's ascetic practices (*tapas*); and

one's beauty (*vapus*).



Congratulations!

**You've Reached
Shukshma Samprāya
Milestone!**



What is the meaning of
Dharma-*Chakra* (Wheel of
Religion)?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



A: Time Cycle

B: Cycle of birth & death

**C: Misery of material
world**

D: Wheel of fortune



The wheel in the center represents one time cycle, which is divided in two half cycles. In each half cycle of the time, there are 24 Tirthankars who expound the path of purification. So continuously goes on the time wheel of religion.

It also shows vegetation, animals, Jain monk and Jain nun.

This represents that all souls are equal and they should be treated with equanimity.



Obstacles (*Shalya* – internal darts) in the path of liberation or *Moksha*

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



A: Deceit

B: Desire for material rewards as fruits of spiritual activities

C: Perversity

D: All of the above

Obstacles (*Shalya* – internal darts) can be removed by..

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



A: A Tirthankar

B: A Right Guru

C: Listening to lectures on Jainism

D: confession or aloyanā

Also known as *ālochanā*, one type of *Prāyaschhit* (repentance for the breach of vows) .

In *prāyaschhit*, one asks for forgiveness for the various errors of commission and omission, the faults and the sins committed knowingly or unknowingly. This austerity may be performed in the presence of a Jain ascetic or can be done alone. *Prāyaschhit* helps us to reflect upon ourselves in a way that leads to self correction. Even for a small fault we should say " *Michchha Mi Dukkadam.*" There are nine subtypes of *prāyaschhit*.

- (1) To confess one's mistake in the presence of the preceptor and with a pure heart - that is called *ālochanā*.
- (2) To repent for the mistake that has been committed and to refrain from it, as also to remain alert that no new mistakes are committed - that is called *pratikramana*.



- (3) When these *älochana* and *pratikramana* are performed together - that is called a combination of *älochana* and *pratikramana*.
- (4) When prohibited food and drink happen to have been received and the fact comes to light later on, then to discard these food and drink - that is called *viveka*.
- (5) To regret the mistake committed, one adopts an attitude of concentration to give up the operations of body and speech - that is called *vyutsharga*.
- (6) To regret the mistake committed, one performs external penances like *anashana* etc. - that is called *tapas*.
- (7) Corresponding to the gravity of the offense committed, the reckoned period of monkshood is reduced by a day, a fortnight, a month or a year - that is called *chheda*.



- (8) To keep an offender at a distance from oneself and not to have with him engaged any dealings of any sort for a fortnight, a month or the like as might suit the gravity of his offense - that is called *parihāra*.
- (9) When on account of a violation of the earlier accepted *mahāvratas* (major vows) - non-violence, truthfulness, continence etc. - they are forfeited - that is called *upasthāpanā*.



Swādhyāya ..?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



A: one of internal austerities

B: one of daily essentials

C: has five elements

D: all of the above

Svādhyāya is consisted of five elements.

- (i) *vāchanā*- reading of the Jain canonical books;
- (ii) *pruchhanā*- asking the guru questions about them;
- (iii) *parivartanā*- repetition of what was learned previously so one does not forget;
- (iv) *anuprekshā*- deep contemplation of what was learned (with the meaning);
- (v) *dharmā-kathā*- inspiring others about Jainism and listening to the exposition of religious parables.



Great *Āchārya* Amitgati says, one cannot get rid off the darkness of his/her ignorance without the brightness of *svādhyāya*.

Another great *Āchārya* Vamadeva says, *svādhyāya* is one of the four *anuyogas* propounded by the Jina.

Āchārya Asadhara recommends the construction of *svādhyāya-shālās* (schools) where there is no frequent visits by Jain monks and scholars.



Sadguru (Right Guru) is who has taken *Dikshā*, has given up pleasures of five senses & mind, has no worldly attachments and..

15 ● Moksha

- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



A: practices *Samatā* & *anekāntvād*

B: emphasizes on self-efforts and self-initiatives

C: follows & preaches major path expounded by *Jinas*

D: All of the above

