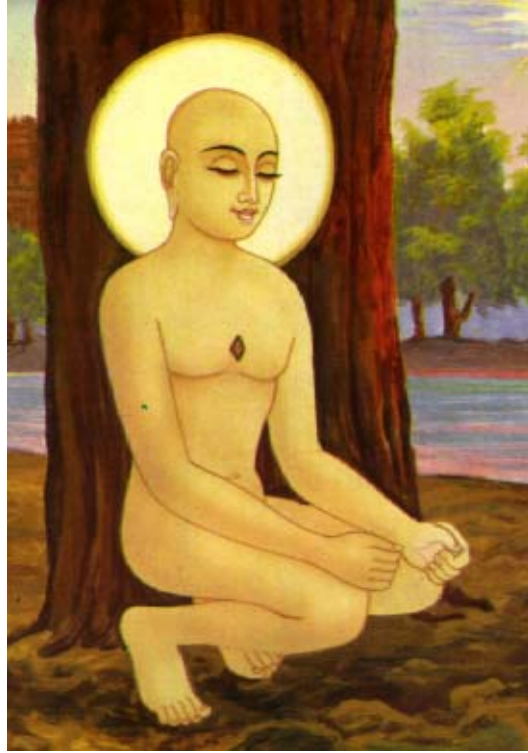

Jainism I - Basics of Jainism

(JAINA Education Series 102 - Level 1)



Lord Mahāvira attains Kevaljñān

JAINA Education Committee
Federation of Jaina Associations of North America

Jainism I - Basics of Jainism (JES 102)
Jaina Education Series 102 - Level 1

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For their continued efforts 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.

We especially appreciate the efforts of all the Pāthashālā Teachers in instilling the basic values of Jainism and promoting 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, fur, down, feathers, meat, fish, chicken, eggs and refrains from all types of addictive substances such as alcohol and drugs.

Table of Contents

Preface	6
Introduction	9
Jain Prayers	12
Lesson 1 - Navakär Mantra	18
Lesson 2 - Our Religion	23
Lesson 3 - My Temple.....	26
Lesson 4 - Rituals at Temple	30
Lesson 5 - Our Spiritual Guru	34
Lesson 6 - My Family	36
Lesson 7 - Brave Prince Vardhamän.....	38
Lesson 8 - Going to Päthashälä	42
Lesson 9 - Living Beings	44
Lesson 10 - Five Senses	46
Lesson 11 - Various Kinds of Living Beings	47
Lesson 12 - Non-Living Things	50
Lesson 13 - Virtues.....	52
Lesson 14 - Vices	54
Lesson 15 - Do's.....	59
Lesson 16 - Don'ts.....	60
Lesson 17 - How Not to Get Mad.....	62

Lesson 18 - Four Bhāvanās (Thoughts).....	64
Lesson 19 - Compassion of the Elephant.....	67
Lesson 20 - Metārya Muni.....	70
Lesson 21 - Vegetarianism.....	74
Lesson 22 - Raj Goes to a Restaurant.....	77
Lesson 23 - Seema Goes Grocery Shopping.....	79
Lesson 24 - Sonia and her School Lunch	81
Lesson 25 - Love for Animals	83
Lesson 26 - My Environment.....	87
Lesson 27 - Three R's of the Environment	89
Lesson 28 - Jain Festivals.....	91

Preface

Jai Jinendra,

Jainism is a modern word to describe the ancient spiritual path of non-violence. The term Jain comes from the word 'Jina' which means 'spiritual victor'. It designates a person who is a conqueror of the inner enemies - anger, ego, deceit, greed, fear, attachment, and hatred.

The total Jain population is about 6 million in the world, which is less than 1% of the Indian population. In North America, there are an estimated 25,000 Jain families practicing the ancient traditions of this religion. At present there are 63 Jain centers and about 3500 Jain youth regularly attend the Pāthashālās.

Despite talks of the demise of Jainism due to the spread and acceptance of the Western culture, Jainism still is a widely practiced way of life by Jains of North America.

The reason Jainism is still followed by today's youth is not only due to their upbringing, but it is mainly a result of Jain Pāthashālās teaching Jain principles and values to our youth throughout North America.

It gives today's young generation a chance to understand Jainism on their terms and incorporate it in their lives to the best of their ability. Without Jain literature available

so readily, Jainism would not be ingrained in the lives of the youth today. People who believe Jainism has reached its peak are underestimating the youth.

In North America the Jain youth and Young Jain Professionals plan conventions for Young Jains of America, are active in their local Jain centers, organize plays, and bring their unique perspectives to the community. The more educated the youth are about Jainism, the more willing they will be to practice it as well as promote it by establishing even more Jain centers and spreading the great message. To make our community even stronger for the youth, education is necessary, especially at an early age.

This book "Jainism I - The Basics of Jainism" is compiled by a very young and energetic Pāthashālā teacher Parinda Shah of the Jain Center of Chicago Illinois. She was also a past Pāthashālā student since she was 13 years of age. She has spent countless hours in compiling this book. Jaina Education Committee sincerely appreciates her contribution, dedication and passion for this book. We would also like to extend special thanks to Dr. Pradip & Darshana Shah, Hemang Srikishan, Shibani Shah, and Alap Shah of Chicago, IL and Rekha Banker of Raleigh NC who contributed in the revising and editing of this book for Parinda Shah.

Since Jaina Education Books are always a work in progress, we welcome your comments and suggestions. Your advice will be considered in future editions.

Any organization or individual may use the information from this book freely for non-profit purposes. No permission is necessary from the Jaina Education Committee. The pdf file of this book is available at <http://www.jaina.org>.

Pravin K. Shah,
Chairperson, JAINA Education Committee,
Federation of Jain Associations In North America
November 13, 2007

Introduction

When I was young, there weren't any Jain books available in English in USA. The JAINA Education Committee has revolutionized this and brought English books to every household so the language barrier is dissolved. However although most of the books are for kids of ages 10 and up, simple books about Jainism are lacking for kids under that age.

I joined Jain Pāthashālā myself when I was 13, so I was extremely excited to see the Level 3 and 4 books (ages 13 and up), and enjoyed the curriculums derived from them in class. The lesson plans worked out extremely well and the revisions of the books kept getting better and better. As soon as I graduated from Pāthashālā and became a teacher myself, I realized the lack of books for elementary level children. I originally started out as a teacher of 7 and 8 year olds, and I realized that none of the books applied to them. For the few months I taught them, I used to devise lesson plans for hours. It involved creating handouts, activities, and practically writing chapters that should have been in a book for the children. The children had no books that applied to them.

The other books were extraordinary, but the wealth of information they contained did not appeal to the younger kids. The kids first need to learn how to be a good person and the basics of Jainism before they delve into the eight

karmas and the six substances. The students' desire to learn, but lack of comprehensible materials, inspired me to compile and create "Basics of Jainism."

Using sources such as "Jain Lessons I and II" by Premchand Uncle as well as an old version of "Basics of Jainism," I started out on my quest to create a book for the kids. I tried to focus more on non-violence and universal virtues such as kindness and honesty rather than laying concepts out in Jain terms such as the principles, karmas, and substances. By exposing kids to Jain virtues at an early age, we are well on the path to keeping Jainism alive in the Western world.

I hope that this book will allow kids to read about our religion on their own without becoming dependent on handouts. Exposure to Jainism at an earlier age is always great because it allows kids to build an excellent foundation and ask questions early on. They don't have to hear how Jainism is a way of life, but they can experience this for themselves.

Several people put their time in making this book and their help is greatly appreciated. Without their help, this project could not have been a success. I would like to extend special thanks to the following people who contributed in the revising and editing of this book

- Pradip & Darshana Shah - Chicago, IL
- Hemang Srikishan - Chicago, IL
- Shibani Shah - Chicago, IL
- Alap Shah - Chicago, IL
- Rekha Banker - Raleigh NC

As I am just a recent Pāthashālā graduate and teacher, there are bound to be some errors in this book. Please feel free to provide suggestions for improvement to the Jaina Education Committee.

If we have mentioned anything against the teachings of the Tirthankars, we ask for forgiveness.

Michchhämi Dukkadam.

Parinda Shah
Pāthashālā Teacher of the Jain Center of Chicago
Shah.Parinda@gmail.com
November 13, 2007

Jain Prayers

Namaskär Mahämangal (Mahämantra)

नमो अरिहंताणं।	namo arihantānam
नमो सिद्धाणं।	namo siddhānam
नमो आयरियाणं।	namo äyariyānam
नमो उवज्जायाणं।	namo uvajjhāyānam
नमो लोए सव्वसाहूणं।	namo loe savvasāhūnam
एसो पंच नमुक्कारो।	eso pancha namukkāro
सव्वपावप्पणासणो।	savvapāvappanāsano
मंगलाणं च सव्वेसिं	Mangalānam cha savvesim
पढमं हवइ मंगलं॥	padhamam havai mangalam

I bow to Arihantas (Tirthankars), the perfected human 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, death and suffering.

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

I bow to Ächäryas, who are the head of the Jain congregation and 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 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 most auspicious of all benedictions. I bow and seek inspiration from perfected human souls, liberated souls, enlightened ascetic leaders, ascetic teachers, and all monks and nuns in the world who practice non-violence (Ahimsā), truthfulness, non-stealing, celibacy, and non-possessiveness in their conduct, non-absolutistic viewpoint (Anekāntavāda) in their thinking.

Chattāri Mangalam

चत्तारि मंगलं अरिहंता मंगलं

सिद्धा मंगलं साहूमंगलं
केवलिपण्णत्तो धम्मो मंगलं ।

चत्तारि लोगुत्तमा, अरिहंता
लोगुत्तमा

सिद्धा लोगुत्तमा, साहू लोगुत्तमा ।
केवलिपण्णत्तो धम्मो लोगुत्तमो ।

chattāri mangalam, arihantā
mangalam,

siddhā mangalam, sāhū mangalam,
kevalipannatto dhammo mangalam ।

chattāri loguttamā, arihantā
loguttamā,

siddhā loguttamā, sāhū loguttamā,
kevalipannatto dhammo loguttamo
।

चत्तारि सरणं पवज्जामि
अरिहंते सरणं पवज्जामि
सिद्धे सरणं पवज्जामि, साहू
सरणंपवज्जामि
केवलि पणत्तं धम्मं
सरणं पवज्जामि ॥

chattāri saranam pavajjāmi,
arihante saranam pavajjāmi,
siddhe saranam pavajjāmi, sāhū
saranam pavajjāmi,
kevali pannattam dhammam
saranam pavajjāmi ॥

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

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

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

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

darshanam devadevasya darshanam pāpanāshanam
darshanam svargasopānam darshanam mokshasādhanam ॥

The sight of the idol of the Lord, the God of all Gods, is the destroyer of all sins. It is a step toward the heavens, and is a means to the liberation of the soul.

मंगलं भगवान् वीरो, मंगलं गौतम प्रभु।
मंगलं स्थूलिभद्राद्या, मंगलं कुन्दुकुन्दार्यो, जैन धर्मोस्तु मंगलं॥

mangalam bhagavāna viro, mangalam gautama prabhu |
mangalam sthūlibhadrādyā, mangalam kundakundāryō, jaina
dharmostu mangalam ||

Bhagawān Mahāvīr is auspicious, Ganadhar Gautam Swāmi is auspicious; Āchārya Sthulibhadra is auspicious; Āchārya Kunda-kunda is auspicious; the Jain religion is auspicious.

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

ādimam prthivinatha-mādimam nisparigraham |
ādimam tirthanātham cha rsabhasvāminam stumah ||

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

उपसर्गाः क्षयं यान्ति, छिद्यन्ते विघ्नवल्लयः।
मनः प्रसन्नतामेति, पूज्यमाने जिनेश्वरे॥

upasargāh ksayam yānti, chhidyanṭe vighnavallayah |
manah prasannatāmeti, pūjyamāne jineshvare ||

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

शिवमस्तु सर्वजगतः, परहितनिरता भवन्तु भूतगणाः।
दोषाः प्रयांतु नाशं, सर्वत्र सुखीभवतु लोकः॥

shivamastu sarvajagatah,
parahitaniratā bhavantu bhūtaganāh |
dosāh prayāntu nāsham,
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 सब्बजीवे, सब्बे जीवा खमंतु मे।
मिती मे सब्ब भूएसु, वेरम् मज्झं न केणइ॥

khāmemi savvajive, savve jivā khamantu me |
mitti me savva bhuesu, veram majjham na kenai ||

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

Prayer of Goddess Saraswati (Knowledge)

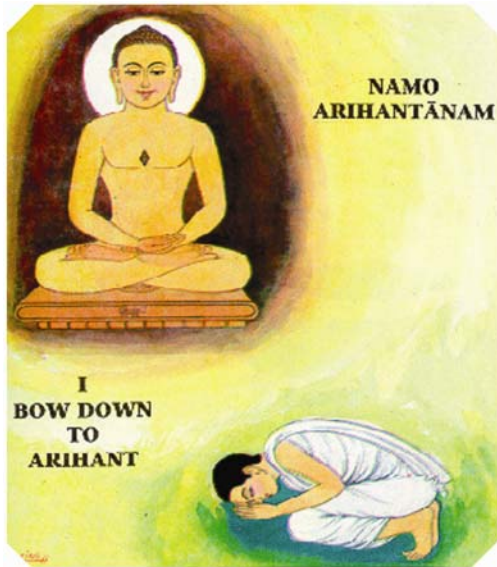


श्री श्रुतदेवी सरस्वती भगवती, हमको वर देना,
जीवनकी बांसुरीमें देवी, श्रद्धा स्वर भर देना.
सम्यग् ज्ञानका दीप जलाकर, मनका तिमिर हटाना,
ना भूले ना भटके माता, ऐसी राह बताना.

*Shri Shrutadevi Saraswati, Bhagawati, Humko Var Denä,
Jivan Ki Bänsuri-Mai Devi, Shraddhä Swara Bhar Denä.
Samyag-Jnän-Kä Dip Jaläkar Manakä Timir Hatänä,
Nä Bhule Nä Bhatake Mätä, Aisi Räha Batänä.*

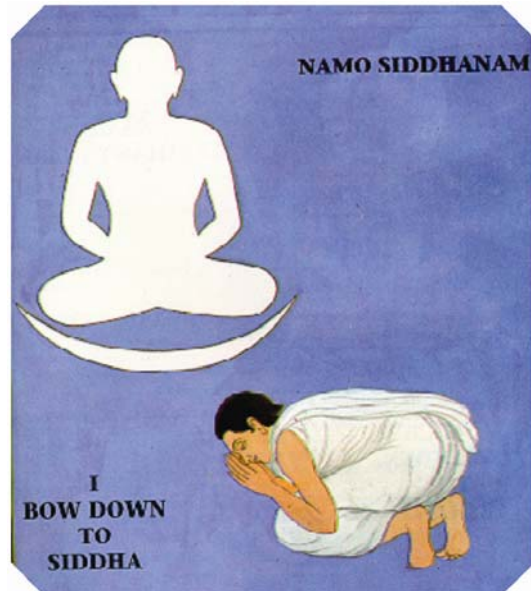
O Goddess Saraswati! Bestow upon us your blessings. May you fill the flute of our life with the song of faith. May you kindle the light of true knowledge and thereby remove ignorance from our minds. O mother! Show us the right path of life, so we may never wander aimlessly; we may never lose sight of our righteous goal.

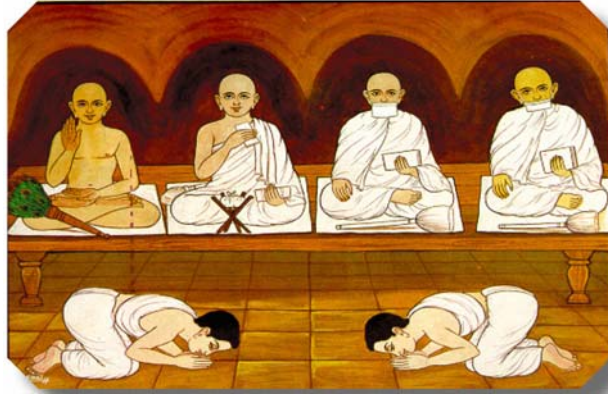
Lesson 1 - Navakär Mantra



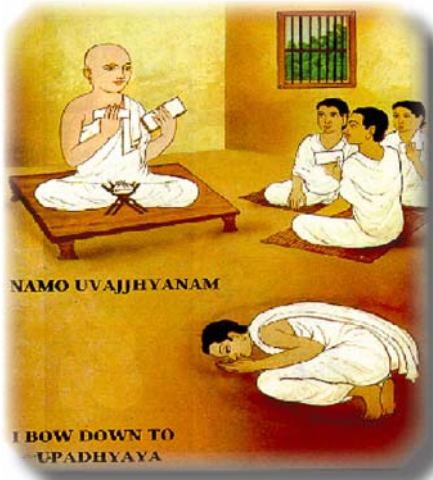
Namo Arihantänam
I bow down to the Arihantas
(To defeat my inner enemies)

Namo Siddhänam
I bow down to the Siddhas
(To attain liberation)

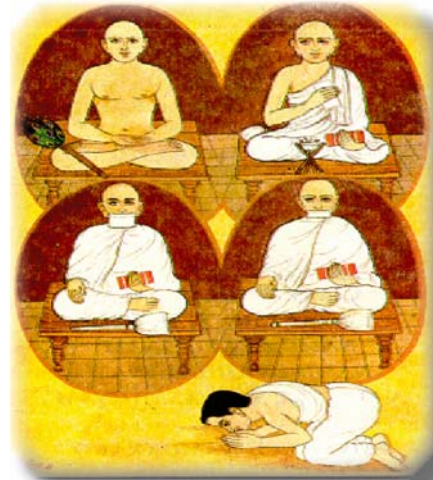




Namo Äyariyänam
I bow down to the Ächäryas
(To control my desires)



Namo Uvajjhäyänam
I bow to the Upädhyäys
(To learn and meditate)



Namo Loe Savvasähunam
I bow down to all Sādhus
and Sādhvis
(To lead a simple life)

Eso Pancha Namukkäro

I bow down to all five supreme beings

Savva Päva Ppanäsano

Which destroy all my sins

Mangalänanacha Savvesim

Amongst all that is holy,

Padhamam Havai Mangalam

Navakär Mantra is the holiest.

By saying the Navakär Mantra, we pay our respects to the Arihantas, Siddhas, Ächäryas, Upädhyäys, and the Sädhus.

Every morning, as soon as I get up, I sit up, close my eyes, and recite Navakär Mantra seven times, to respect and remember the qualities of the five supreme beings (Pancha Paramesthi).

I also think that I am Jain and I follow the teachings of Tirthankar Bhagawän. I have the ability to do all the good things I wish to do. I should love everyone and treat everyone nicely.

Every night before going to bed, I sit up, close my eyes, and recite Navakär Mantra seven times. I also think about my actions for the day. If I was angry today, I decide not to get angry tomorrow. If I was not helpful to someone today, I decide to be helpful tomorrow.



The Navakär Mantra teaches us to show respect.

By saying it, the sins of many lives are washed away.

We should recite this mantra every morning and at night.

We should recite this mantra before study.

We should recite it before starting any good work.

We should recite it as much as we can.

Key Words

Arihanta

Siddha

Achärya

Upädhyäy

Sadhu

Pancha

Paramesthi

Questions:

What is the main prayer in Jainism?

Whom do we bow down to in the Navakär Mantra?

ESSENCE OF JAINISM



Non-violence (Ahimsa)

Respect for the life of all beings
leading to compassionate living and selfless service

Non-absolutism (Anekāntavād)

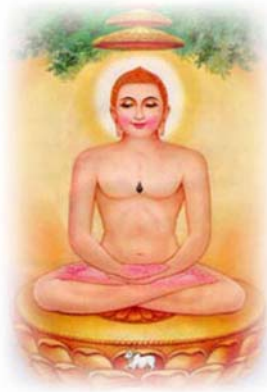
Respect for the views of others
leading to mutual understanding and peaceful co-existence

Non-possessiveness (Aparigraha)

Respect for the environment
leading to voluntary limits on desires and ethical living

Lesson 2 - Our Religion

Jainism is our religion. We are Jains, the followers of Jina. Jina is someone who is full of good thoughts like truth, love, peace, and compassion. Jina does not have any bad thoughts like anger or greed or pride. Jina is also not affected by the material world or evil. Jina is also called Tirthankar, Arihant, or Bhagawän.



The Jain religion is very old. We have twenty four Bhagawän like Ädinäth, Shäntinäth, and Pärshvanäth to name a few. Lord Mahävira is our last Bhagawän. We follow his teachings today. Our Bhagawän said you should treat others as you would wish to be treated. The message of Lord Mahävira is that we should love all living beings and not hurt any living being.

We should help others and make each other happy. To understand the pain and unhappiness that others are feeling is kindness. Jainism is based on kindness to all living beings.





We say the Navakär Mantra when we wake up and before going to bed at night to worship the qualities of the five supreme beings and work hard to become like them.

In the Morning Prayer, we remind ourselves:-

- To be forgiving and understanding
- To be honest and simple
- To be nice to everyone
- To be thankful for everything we have
- To be helpful to all living beings
- To be respectful of the environment

Key Words

Jina
Mahävira
Bhagawän
Kindness

Questions:

Who is a Jina?

What is Lord Mahävira's message?

Why do we say Navakär Mantra when we wake up?

Concept of Jina

JINA as a spiritual victor

over inner enemies

Eyes are open

Awakened soul

Royally adorned



JINA as a symbol of freedom

Free of all attachments

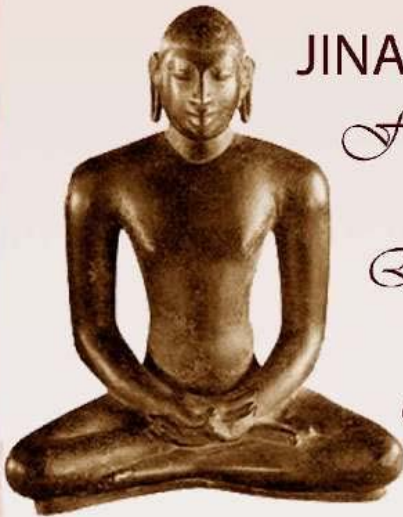
and aversions

Eyes partially closed

in meditation

Enlightened soul

Sky clad



Lesson 3 - My Temple

My temple is called "Deräsar" or "Mandir". It is a beautiful and peaceful place to pray. It helps me think about myself.



Jains go to Deräsar to pray to Tirthankar Bhagawän. Jains also go to an "Upäshray" to pray and pay respect to Sädhus and Sädhvis and to study religion. Upäshray is a place where Sädhus and Sädhvis stay.

Before we go to temple, we bathe, wear clean clothes, and take things for pujä with us.

The first part of Deräsar we see is the Shikhar. When we see the Shikhar, we say "Namo Jinänam." This means that we are bowing down to the Jinas or Tirthankaras. The Shikhar is topped with a Red and White colored flag,



which is called the Dhajä. Red color represents Siddha and White color represents Arihanta or Tirthankara.



Before entering the temple, we must take off our shoes. We do not eat, drink, or chew gum in temple. We also do not talk or run around in temple.

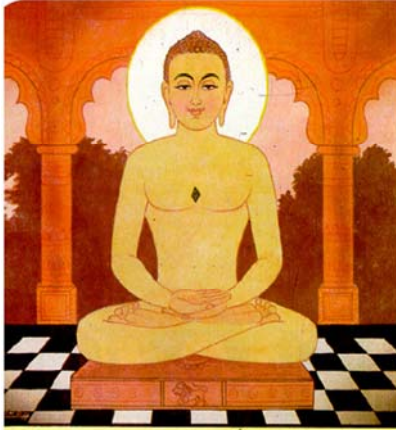
After removing our shoes, we place Chandan Tilak on our forehead. Putting on Tilak means that we are accepting Bhagawän's teachings.



When we enter the temple, we say "Nissih". This means we will leave thoughts of our daily life behind and only think about prayer, pujä, meditation, and Arihanta Bhagawän.

We ring the bell (Ghant) after saying Nissih to express our happiness for Darshan and to spread a joyous and divine sound through the temple and our heart.





Next we see the peaceful idol (Murti) of Tirthankar Bhagawän. An idol is like a mirror, which reflects our ideals. The idol represents Jina, who has reached the highest state of life and tells us that we are capable of adding supreme love and kindness to our lives as well.

When we see the idol we should bow down and recite Stutis. Then we go

around the idol three times and also bow down three times by touching our head on the floor.



Most idols are sitting in the lotus posture. The lotus posture represents purity even in worldly life, just as a lotus grows beautifully in muddy water and shows no effects of the mud.



On special occasions, the idols are decorated with flowers, precious gems, jewelry, and other materials in a process called Ängi. This is one more way to express our love and devotion to Arihanta Bhagawän.



Some idols are in the lotus posture with their eyes closed in meditation and are without any decoration.

Some idols are also in standing meditative posture. Every idol has a symbol (Länchhan) on its base. Each and every Tirthankar has a different symbol. This helps us know which Tirthankar the idol represents.

A donation box or 'Bhandär" in the temple encourages us to donate without expectations of praise or becoming famous. When we give, we develop a good heart.



Key Words

Nissihi
Deräsar
Upäshray
Bhandär
Namo Jinänam
Ängi
Länchhan
Dhajä

Questions:

What do we say when we enter Deräsar?

How can we find out what Tirthankar the idol represents?

Lesson 4 - Rituals at Temple



When we go to temple, first we do Pranäm to the Tirthankar (idol). This is a sign of respect to Bhagawän. We bow to them because they lead us on the right path, so one day we will be just like them. When doing Pranäm, we bow our heads down and say prayers like, Stutis.

One small stuti to Bhagawän.

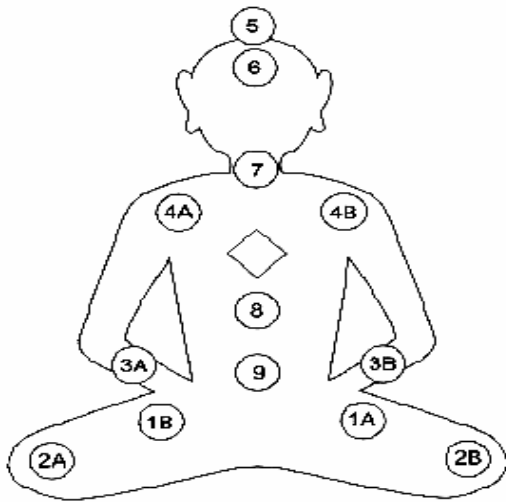
*darshanam devadevasya darshanam päpanäshanam
darshanam svargasopänam darshanam mokshasädhanam //*

The sight of the idol of the Lord, the God of all gods (Devas), is the destroyer of all sins. It is a step toward the heavens, and is a means to the liberation of the soul.

Before doing pujä, we bathe and wear clean clothes. We first do Abhisheka, which is bathing the idol with pure water. We do Abhisheka to make our life simple and pure by cleaning our souls and getting rid of our bad qualities.



Then we go into the puja room and make our own Chandan or sandalwood paste for Pujä. You can ask an adult to help you make Chandan. By applying sandalwood to Bhagawän we wish to make our heart peaceful.



We only do puja on Bhagawän's nine Angas (parts of the body) in the order shown on the picture to the side. The nine Angas are; toes, knees, center of arms, shoulders, top of head, forehead, throat, center of chest, and navel

We can also place beautiful flowers on Bhagawän while doing puja to make our heart soft as a flower. We do not pluck flowers because that will hurt the plant. We should use flowers that have fallen on the ground on their own, on a clean cloth.





We now do Dhoop (incense) puja. Just as the incense removes the bad odor, we should remove false faith.

Deepak (lamp) puja is the next puja that we do and it means that we want to gain right knowledge.



After finishing puja, we can sit with our parents and make a Sathiyä or swastika out of rice grains. Rice grain does not grow again if planted in the ground. Therefore the Sathiyä made with rice grains represents that we do not want to go through the cycles of life and death again. On the Sathiyä, we can place fruits, and money. By putting money we learn not to be attached to our belongings.

Before the temple closes for the day and also after some special puja, Ärati and Mangal Divo are performed. Ärati consists of singing "Jay Jay Ärati" and lighting five divo (lamps with cotton wicks soaked in



oil). The five divo represent the Pancha Paramesthi which are Arihanta, Siddha, Ächärya, Upädhyäyas and All Sädhus and Sädhvis.



Mangal Divo consists of singing "Divo Re Divo" and lighting one divo, which represents knowledge and also liberation. It also expresses blessings for everyone. Doing Ärati and Mangal divo is a

great honor.

Key Words

Stuti
Säthiyä
Chandan
Abhisheka
Pranäm
Dhoop
Deepak
Ärati
Mangal Divo

Questions:

What do we say in front of Bhagawän?

What do we do before the temple closes every night?

Why do we use rice grains to make a Säthiyä?

Lesson 5 - Our Spiritual Guru

Our spiritual Gurus are different from our regular school teachers in many ways. Some people give up all worldly pleasures and become a Sādhu or Sādhvi because they want to follow a higher spiritual or religious life. This means they have given up wearing fashionable clothes, going to movies, watching TV, sleeping on soft beds, and going out to eat ice cream and pizza. They do not even travel in cars or planes. They walk barefoot everywhere. They do not earn money because they live on alms.



They do not have any ties to their family, friends, or money. They go from house to house to collect alms (food) and accept very simple food from people who happily offer them food. They fast a lot. They travel from town to town and teach us religion. During rainy season they stay in a place called Upāshray. They study religious books most of the day and have devoted their lives to religion.

Most monks wear only simple cotton white clothes and have a Muhapatti (white cloth to cover their mouth) in their hands or tied over their mouth. Some monks do not wear any clothes at all. They all live a very simple life.



The lady monks are called "Sādhis" and the male monks are called "Sādhus". When we see Sādhus or Sādhis, we should bow our heads down to show our respect and say, "Matthen Vandāmi," or "Vandāmi Namamswāmi".

Questions:

How are our monks different from us and our school teachers?

What do we say when we see a monk?

Key Words

Guru
Simplicity
Upāshray
Muhapatti
Matthen Vandāmi
Vandāmi
Namamswāmi

Lesson 6 - My Family



I say "Jai Jinendra" to my parents, brothers, and sisters when I first see them in the morning to respect them. I bow down to my parents and grandparents for their blessings and love. I also say "Jai Jinendra" to everyone in the family before I go to sleep.

My parents taught me to pray and meditate. I say my prayers every morning and night remembering the good qualities of the Tirthankars. I want to be just like Mahāvīr Bhagawān and the other Tirthankars.

My parents taught me a lot about Jain religion. They told me to respect all living beings. I am kind to animals and plants because they are full of life just like me. I do not hurt or kill them. I eat only vegetarian foods and do not eat meat, seafood or eggs. I try not to eat dairy products as much as possible too.



My mom and dad cook yummy vegetarian meals every day. My parents make sure

that the clothes and other things they buy do not have any animal products such as silk or wool in them.



My family donates food, clothes, and money to the people who do not have enough food to eat, enough clothes to wear or enough money to buy medicine and other necessary things. We also help out in our community as much as possible.

My grandparents live with me too. I respect them and love talking to them. They tell me stories about when they were little. They also teach me how to read and write Indian languages like Hindi and Gujarati. I learn all about India from my grandparents. They told me that people in India live differently than here. After I am done with my school lessons, I help my parents with some housework.



Key Words
Jai Jinendra
Tirthankar
Meditation
Charity
Community

Questions:

What do we say to each other as a greeting or when we wake up?

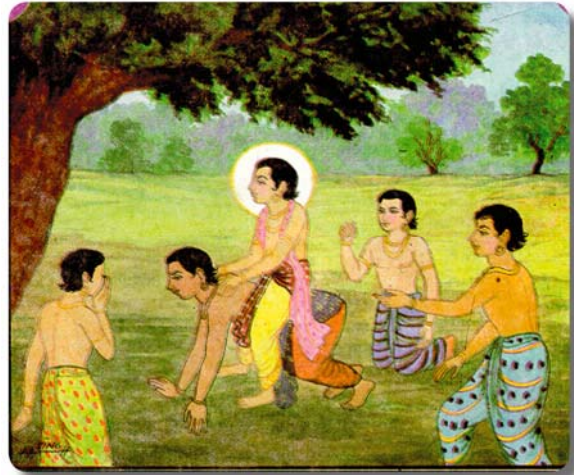
Why do we eat vegetarian food?

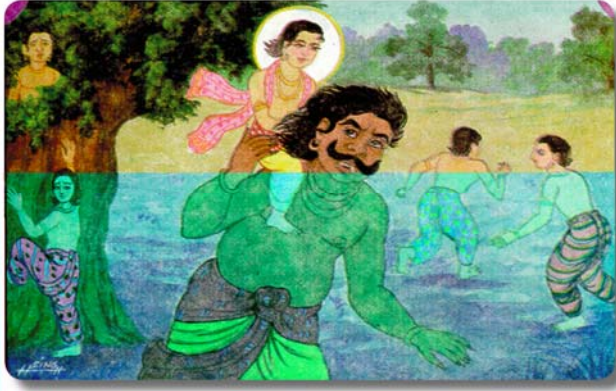
Lesson 7 - Brave Prince Vardhamän



One afternoon, Prince Vardhamän was playing a game of "catch and ride" with his friends. The person who won would get to ride on the back of the loser.

A new kid joined their game. This kid was easy to catch, and he lost every time. Almost every child got to ride on his back. Prince Vardhamän also caught the new child, so he also rode on his back.





(A few minutes later)
While Vardhamän was on his back, the child started to grow bigger and bigger, and taller and taller.

At first, Vardhamän's friends watched this

with curiosity.

Later when the child's face began to turn weird, the children got scared and started to run away.

Some children climbed up a tree, while others ran to tell their parents.

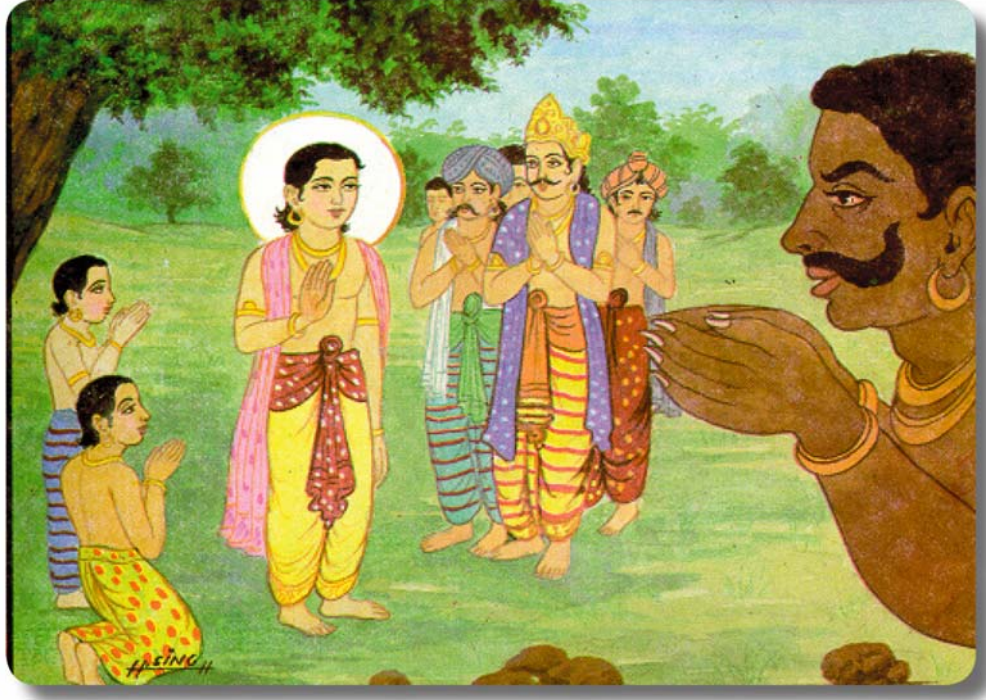
During all this, Vardhamän remained calm and brave.

The monster kept growing taller.

So Vardhamän hit the monster in the head with his fist.



The monster tried to throw Vardhamän off his back to avoid the pain, but he could not.



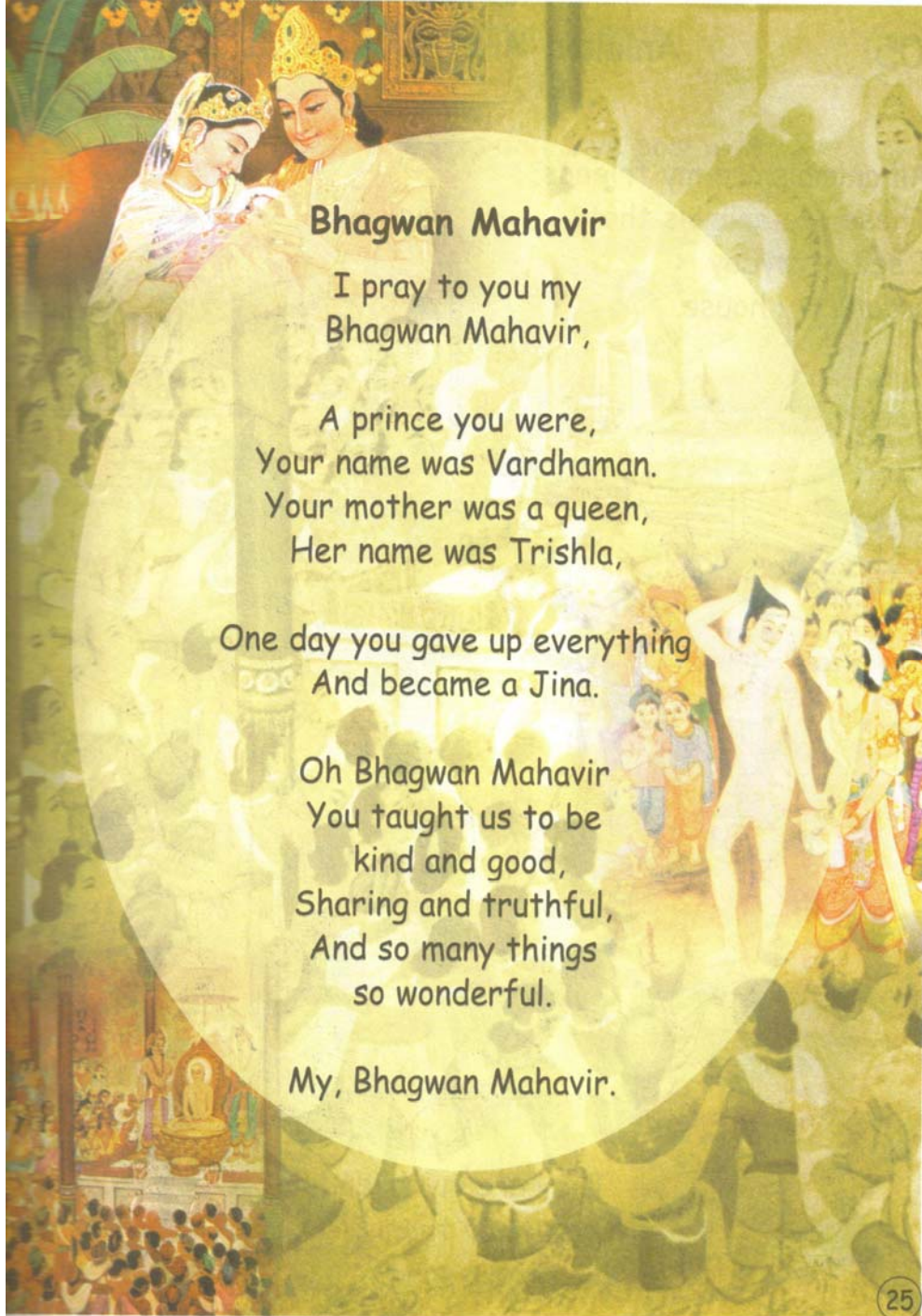
Finally the monster asked for forgiveness.

Vardhamän forgave the monster. In reality the monster was a heavenly god who had come down in disguise to test prince Vardhamän's bravery.

The monster named the child "Mahävira", which means the strong and brave one. Since then, Prince Vardhamän was called Mahävira.

Questions:

Why was 24th Tirthankar was named "Mahävira"?



Lesson 8 - Going to Päthashälä

Päthashälä is my religious class where I learn all about the Jain religion. I love going to Päthashälä. I learn all about the Tirthankars, Deräsar, and play fun games. I also watch videos and sing songs.



Through Päthashälä, I learn how to become a better person. I learn that we should not hurt anyone, not get mad at anyone, steal, or show off in class. I should also always tell the truth and share what I have. I learn to love other living beings including animals, birds, bugs, and plants.

I respect my Päthashälä teachers because they give me so much knowledge about the Jain religion. They help me to become a better person.

I also respect temple property. I keep my desk and floor clean. I pick up everything off my floor when I leave. I do not write on my desk or throw my papers anywhere. I respect the books and handle them carefully. I also am careful not to step on paper or waste paper because paper represents knowledge too.



I come to Päthashälä on time because I am really excited to learn new things about Jain religion. I do not want to come in to class late and disturb everyone. Here, I also make new friends. Everyone should come to Päthashälä class!

Questions:
What do we learn about in Päthashälä class?

Why do we come to Päthashälä?

Key Words
Päthashälä
Deräsar
Knowledge

Lesson 9 - Living Beings

I am a living being. I breathe, I eat, and I drink. I see and I hear. I feel happy and I feel sad. My nature is to know and feel.

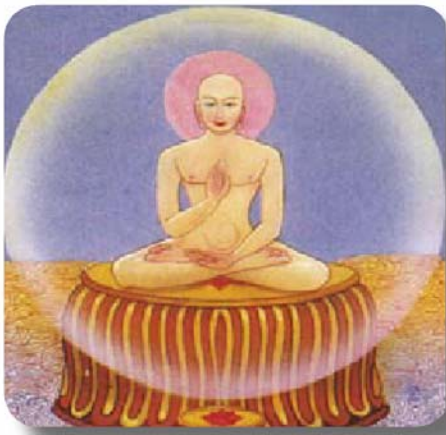


I am capable of attaining Moksha (liberation).

There are two kinds of living beings.

The first kind of living beings is the enlightened beings. Arihantas (Tirthankars or Jinas) and Siddhas are enlightened beings. They are happy or blissful forever. Arihantas are human beings and after their death they will attain Moksha (liberation). Siddhas have attained Moksha. They are pure souls. They do not go through the cycle of birth and death.

Arihantas



Siddhas





The second kind of living beings is the worldly beings such as humans, animals, birds, and plants. They have a body with one to five sense organs. They go through birth and death. They feel happy and sad.

I respect all life forms.

Key Words

Moksha

Arihanta

Siddha

Questions:

What are the two types of living beings?

Who is capable of attaining Moksha (liberation)?

Lesson 10 - Five Senses

There are five sense organs that help living beings know the world. Some living beings have one, while some beings have all five senses. We have five sense organs.



TOUCH

I feel warmth and cold with my skin.

TASTE

I taste sweet, sour, and bitter with my tongue.



SMELL

I smell with my nose.

SIGHT

I see colors and pictures with my eyes.



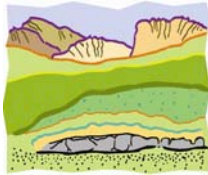
HEAR

I hear sounds with my ears.

Lesson 11 - Various Kinds of Living Beings

ONE SENSED LIVING BEINGS

Some living beings have only one sense. This sense is touch. Beings that are earth-bodied, water-bodied, fire-bodied, air-bodied, and plants have one sense. They also cannot move on their own.



Earth bodied beings

They have bodies made of earth: Soil, sand, gems, gold, silver, and more

Water bodied beings

They have bodies made of water:
Snow flakes, ice, dew, rain and more



Fire bodied beings

They have bodies made of fire:
Candle flame, cooking stove flame, forest fire, lightening and more

Air bodied beings

They have bodies made of air: wind and more



Plant bodied beings

They have bodies made of vegetation: trees, roots, plants, leaves, fruits, grass, flowers and more



Since water, plants, and earth all have life, we should not waste them. We should not walk on grass, use more water than we need, and we should save our earth. We should also not play with fire or pollute the air.

TWO SENSED LIVING BEINGS

They have two senses. These senses are touch and taste. Beings like worms and shells have two senses.



THREE SENSED LIVING BEINGS

They have three senses. These senses are touch, taste, and smell. Ants and snails have three senses.

FOUR SENSED LIVING BEINGS

They have four senses. These senses are touch, taste, smell, and sight. Butterflies and bees have four senses.



FIVE SENSED LIVING BEINGS

They have five senses. These senses are touch, taste, smell, sight, and hearing. Humans, heavenly beings, hellish beings, animals, and birds have five senses.

TEST YOUR KNOWLEDGE

How many senses do the beings below have?



Lesson 12 - Non-Living Things

Non-living things do not have feelings. They do not have sense organs.



I see a box on the table. The box does not have any senses. It does not have the ability to learn. It cannot move by itself. The box is a non-living thing.

I see a teddy bear on my bed. It looks real, but it cannot see, touch, taste hear or smell anything. It cannot learn or move. I love my teddy bear, but the teddy bear is a non-living thing.



I see a sweater hanging in my closet. It is warm and fuzzy. It cannot breathe, see or move. My sweater is a nonliving thing.

I see a car in my driveway. It is shiny, nice, and red. It takes me from place to place, but it cannot move on its own. It cannot see, think, or learn. The car is a non-living thing.



Just because the box, the teddy bear, the sweater, and the car are non-living, that does not mean I should not take care of them. I treat these things with respect and do not harm them in any way purposefully.



Lesson 13 - Virtues

Compassion

I will practice compassion in all my actions. I will love all beings which include humans, animals, bugs, and plants. If I want a pet, I will get a dog, a cat, or a bird from an animal shelter. I will feed my pet only vegetarian food. I will take good care of my pet for its entire life.



Honesty



I will always try to tell the truth, even if I will get into trouble by telling the truth. I will not cheat anyone. If I find something that does not belong to me, I will give it to its rightful owner.

Friendship

I will be friends with everyone. I will love and care for everyone. I will not fight or argue with anyone; instead, I will support everyone.



Humility

I will not be too proud of anything I do. It is okay to be happy for my accomplishments, but I will not put anyone down. I will appreciate what others do and I will not be a "show-off".



Forgiveness

If someone hurts me on purpose or by mistake, I will forgive them because having anger towards someone is not good for me. I will only have feelings of love and compassion towards all.

Contentment

I will be happy with everything I have. I will not bother my parents for more toys and games. Instead I will appreciate that they gave me such great things in life and I will try to give to those who do not have as much as me.

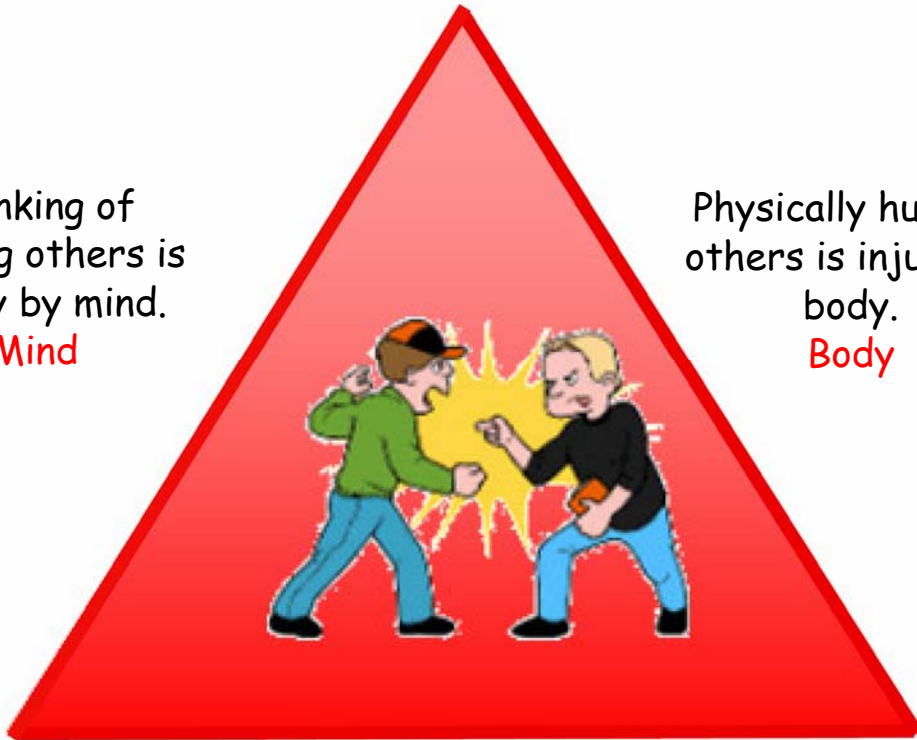


Generosity

I will give food, water, and shelter to all those in need. I will give food to birds and other animals. I will help elderly and disabled people in every way I can. I will share my toys with everyone.

Lesson 14 - Vices

Thinking of
hurting others is
injury by mind.
Mind



Physically hurting
others is injury by
body.
Body

HURTING OTHERS

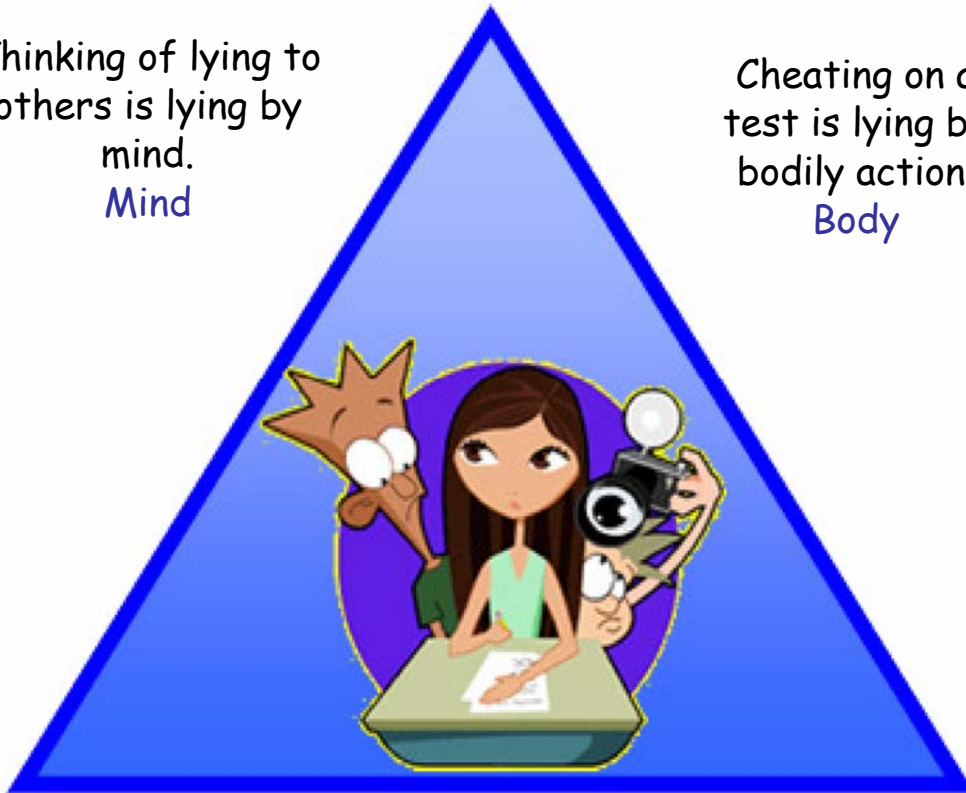
Hurting others by calling them names and using bad words is
injury by speech.
Speech

*We should not hurt others by mind, body, or speech.
Instead we should love and be friends with all.*

LYING

Thinking of lying to others is lying by mind.
Mind

Cheating on a test is lying by bodily action.
Body



Telling a lie is lying by speech.
Speech

*We should not lie or cheat anyone by mind, body, or speech.
Instead we should always speak the truth.*

STEALING

Thinking of stealing another's property is stealing by mind.

Mind

To take something that does not belong to us is stealing by bodily action.

Body



To say something that someone else wrote as your own is stealing by speech.

Speech

We should not take someone else's belongings or ideas without their permission. Instead we should only use that which is ours.

POSSESSIVENESS

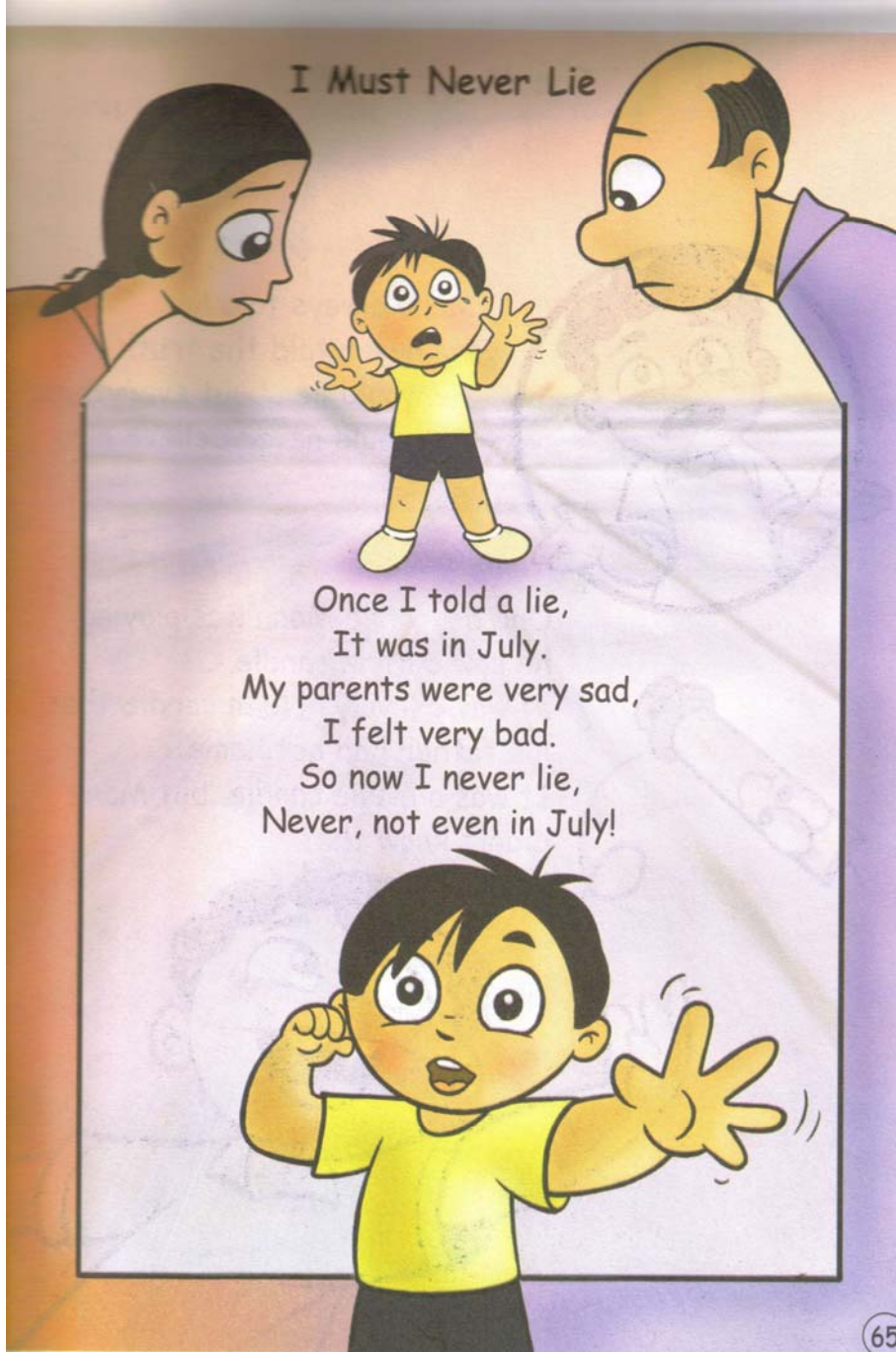
Wanting too much
food, money, or
praise is
possessiveness by
mind.
Mind

Collecting more
things than you
need and deserve
is possessiveness
by body.
Body



Speaking to collect more food, praise, or objects than you
deserve is possessiveness by speech.
Speech

We should not desire or collect more than we need or
deserve. We should share our belongings with all.



Lesson 15 - Do's

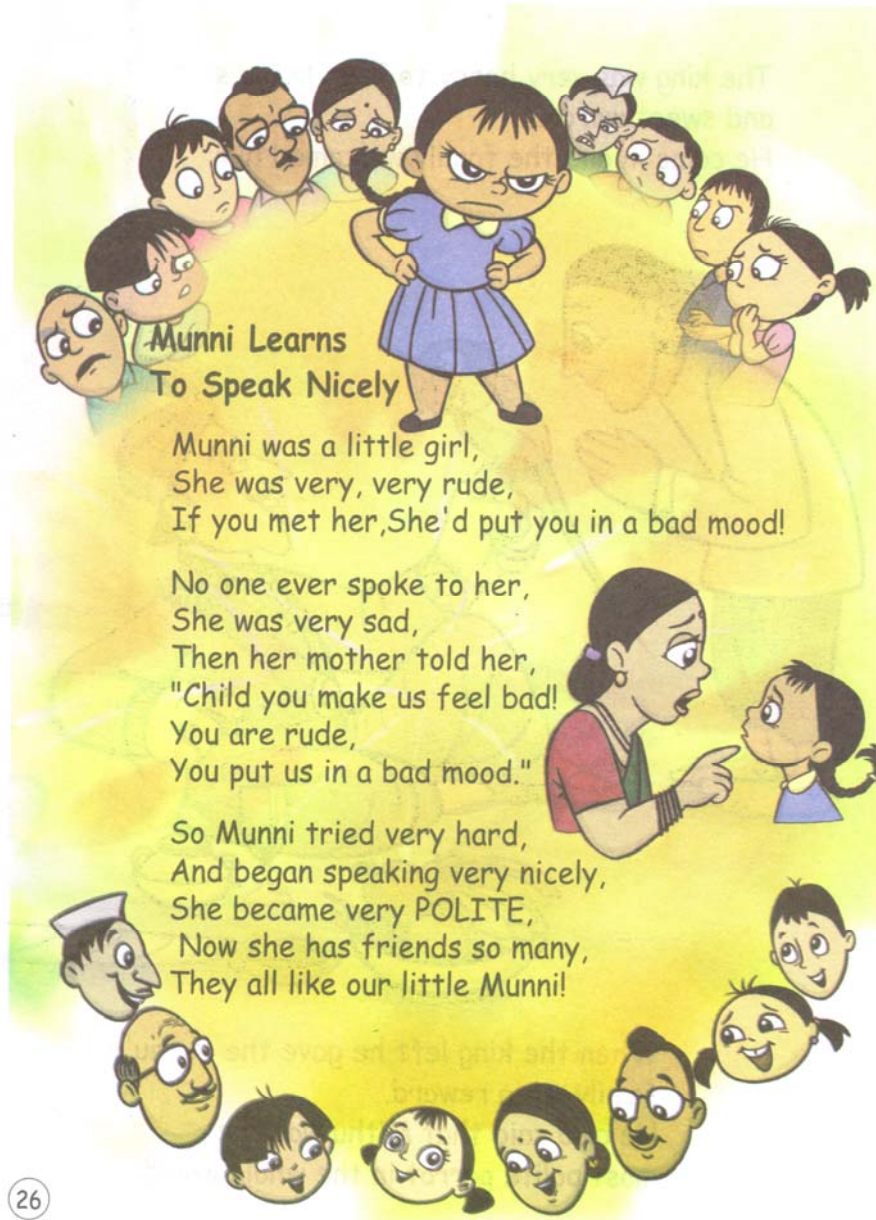
- Say the Navakär Mantra daily.
- Go to Deräsar regularly.
- Respect and bow down to your parents, teachers, and elders.
- Be kind to other people as well as to animals, plants, and insects
- Be honest and truthful with yourself and others.
- Be forgiving towards others.
- Be polite. Always say "Please" and "Thank you".
- Have the courage to accept your own mistakes and say "sorry".
- Share your toys and books with everyone.
- Help others in every way you can.
- Always look for good in others.
- Go to Päthashälä on a regular basis and learn how Jainism can help you become a better person.



Lesson 16 - Don'ts

- Do not hurt anyone.
- Do not hurt or kill animals or insects.
- Do not lie, cheat, or steal.
- Do not use bad words or be disrespectful.
- Do not get angry. Do not shout or scream at anyone.
- Do not fight with anyone.
- Do not spread rumors or talk about people behind their back.
- Do not blame others when things don't go your way.
- Do not be greedy. Be thankful for what you have.
- Do not take anything without permission.
- Do not be afraid to ask questions to your teachers or elders.





26

Lesson 17 - How Not to Get Mad

What makes you angry?

Many things make you angry. You may get angry when something doesn't go your way. Maybe you get mad at yourself when you don't understand your homework or you lose a game. Kids who tease you or call you names can make you angry. Also your parents may make you angry if you think one of their rules is unfair.

What happens when you are angry?

You start to scream at people around you, even people you like or love. You might lose your temper and break something or hurt someone. Anger destroys friendships. It also causes you to get bad karma and bad health too.

What to do if I get angry?

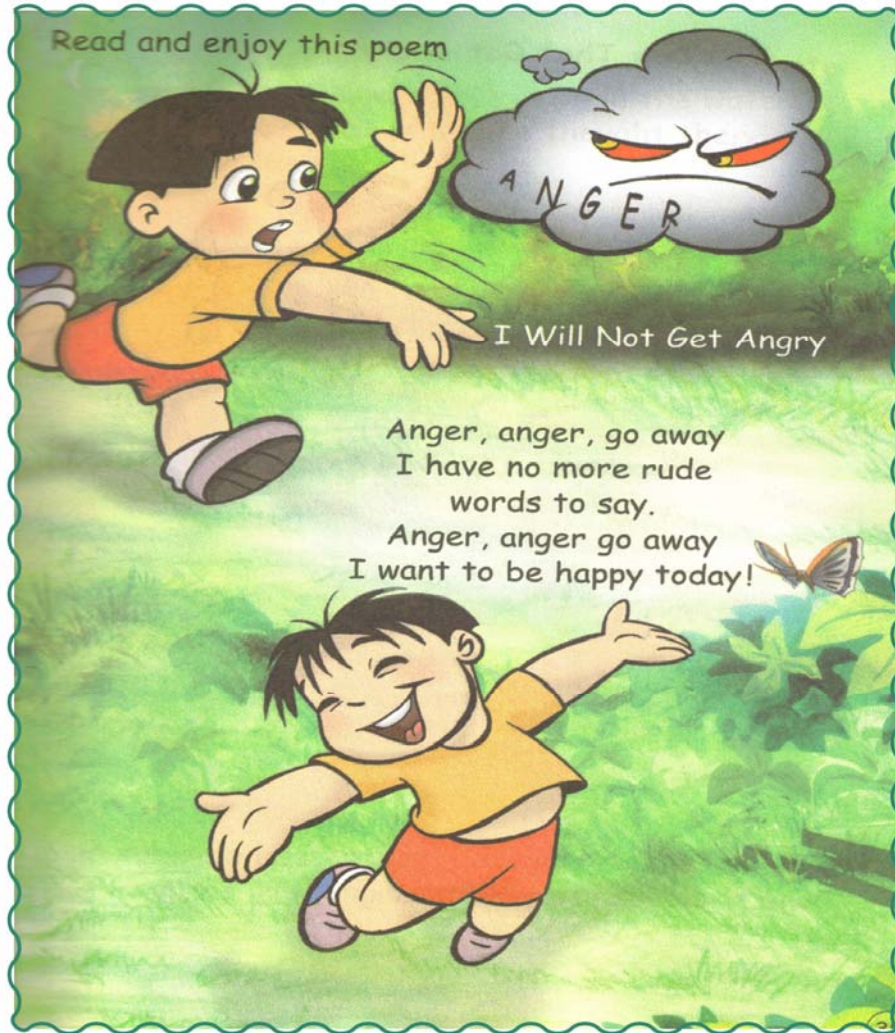
Don't lose control if you get angry. Instead of getting mad when your sister takes your favorite toy, kindly ask her to share it with you.



You can also:

- Say Navakär Mantra
- Take deep breaths
- Count to 10
- Think good thoughts

Getting angry can only make things worse, so control your anger!



Questions:

What are some ways to control your anger?

Why is anger bad for us?

Lesson 18 - Four Bhāvanās (Thoughts)

Maitri Bhāvanā (Friendship)



Maitri Bhāvanā is the thought of friendship. Mahāvīr Bhagawān said, "We must be a friend to all living beings." The feeling of friendship brings love and respect to others. If we think about friendship, our thoughts, words, and actions will be kind, and we will not hurt anybody.

Pramod Bhāvanā (Appreciation)

Pramod Bhāvanā is the thought of appreciating others. We should appreciate the success of our friends. If someone is able to do things better than we do, we should try to learn from them. We should not be jealous of others: instead, we should admire them.



Karunä Bhävanä (Compassion)



Karunä Bhävanä is the thought of compassion. We should be compassionate towards animals and insects and not hurt them. If someone is less fortunate than us, we should not look down upon them; instead we should help as much as we can. We should also be compassionate towards sick and needy people. Being

vegetarian and giving to charity are some of the many ways we can be compassionate.

Mädhyastha Bhävanä (Neutrality)

Mädhyastha Bhävanä is the thought of staying neutral or uninvolved. For instance when you are trying to explain to a classmate why you are vegetarian, but he or she still continues to call you names, you should stay uninvolved. Rather than arguing or fighting with your classmate and getting Pöp (bad karma), just leave him or her alone. There is no need to get upset and get Pöp, so it is better to just walk away.



We should always think of these four Bhāvanās and try to apply them in our lives as much as possible.

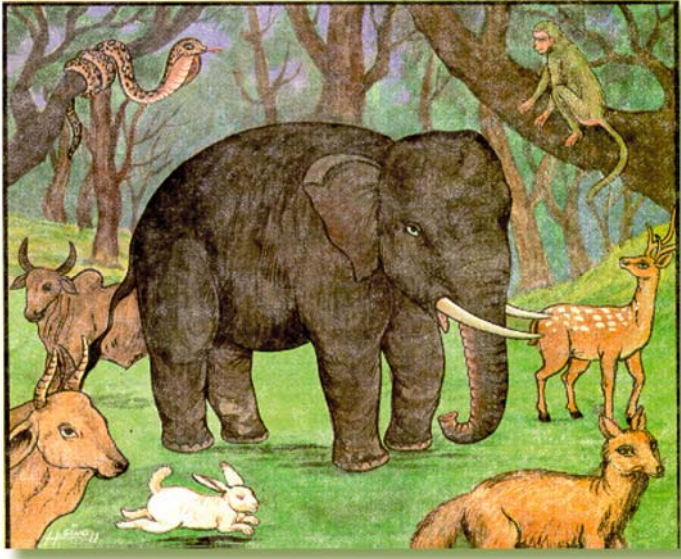


Questions:

If your friend gets an "A" on her test and you received a "B", what should you do?

Why is it important to learn about these Bhāvanās?

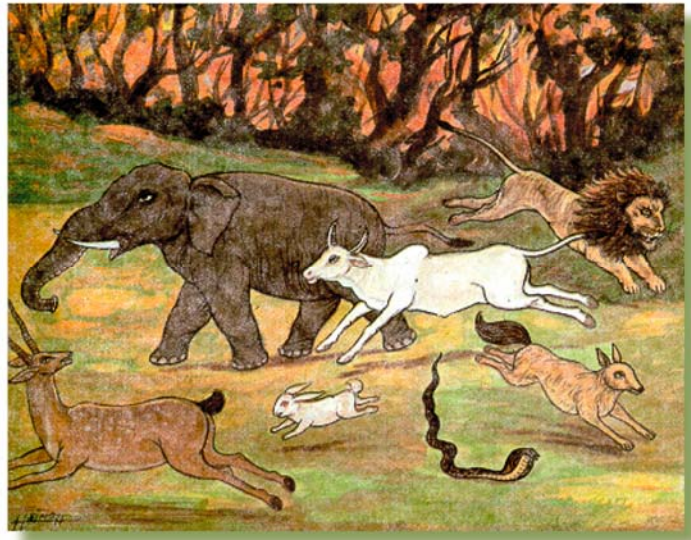
Lesson 19 - Compassion of the Elephant



Once upon a time, there lived an elephant in a forest among many other animals.

Once a big wild fire broke out in the forest.

To save themselves, all the animals including the elephant ran to a safe area. Soon, the area got very crowded with animals.





The elephant raised his leg to scratch his foot. A rabbit quickly jumped into this space.

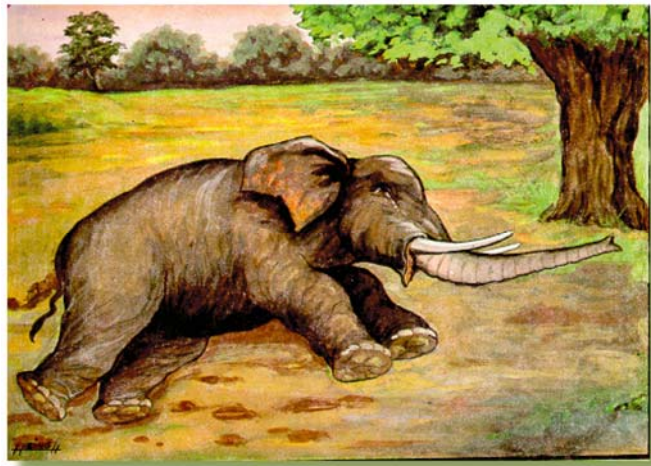
When the elephant went to put his foot down, he felt something. He noticed the rabbit sitting there. To avoid crushing and hurting the rabbit, he held his

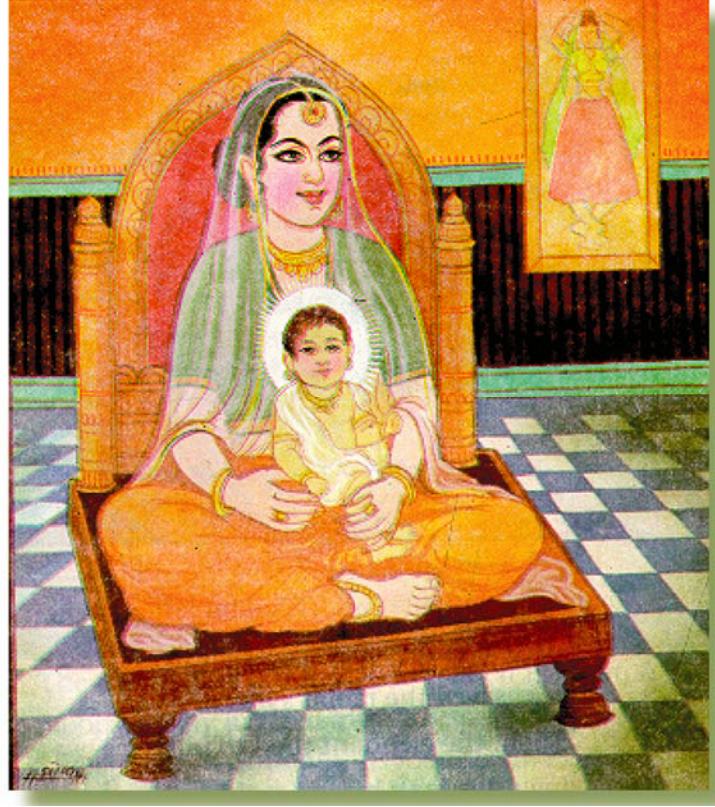
leg up.

The fire lasted for three days. Throughout the three days the elephant kept his leg up.

When the fire stopped, all the animals and the rabbit left. The elephant felt happy that he saved the rabbit's life.

Then the elephant tried to put down his foot, but he could not because his leg had become stiff. Instead, he fell down and died after some time.





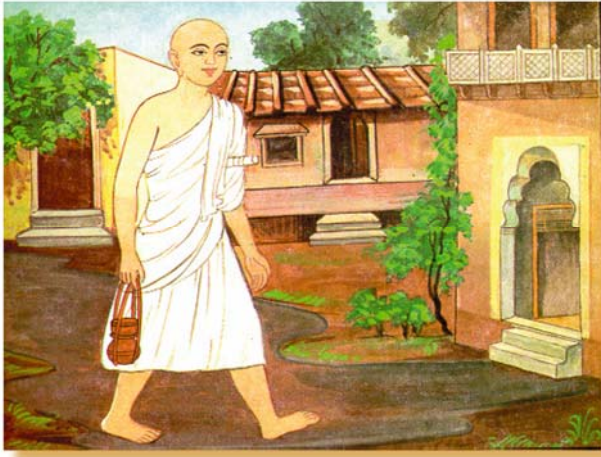
As a result of his compassion and kindness, the elephant was born as Prince Meghakumär in its next life. Meghakumär became a disciple of Lord Mahävir and attained liberation.

Questions:

Whose life did the elephant save?

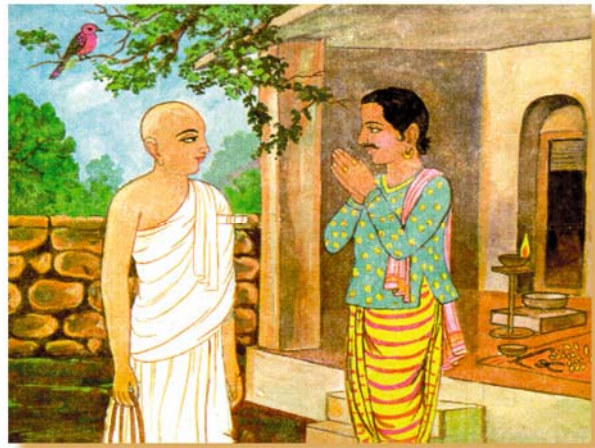
Who did the elephant become in his next life?

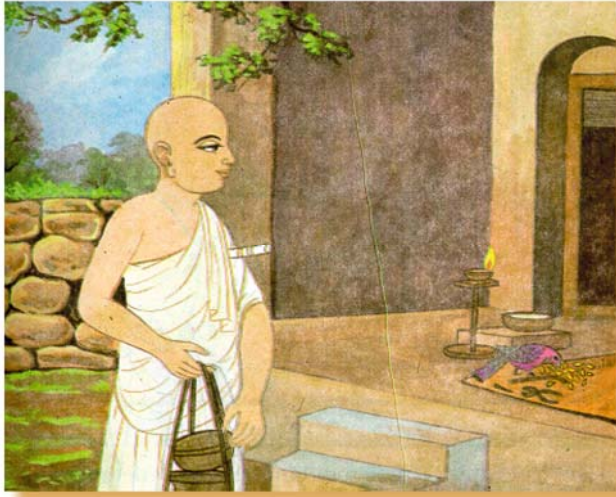
Lesson 20 - Metärya Muni



Metärya Muni was a follower of Lord Mahävir. Once, on a very hot day, Metärya Muni went out for alms from house to house. Like all monks, he was traveling barefoot and with a shaven head.

He came to the house of a goldsmith. The goldsmith was well known in the city for his artwork. When Metärya came to the house, the goldsmith was making barley shaped grains of gold for jewelry. When he saw the monk at his door, he was very happy. He welcomed Metärya for alms.

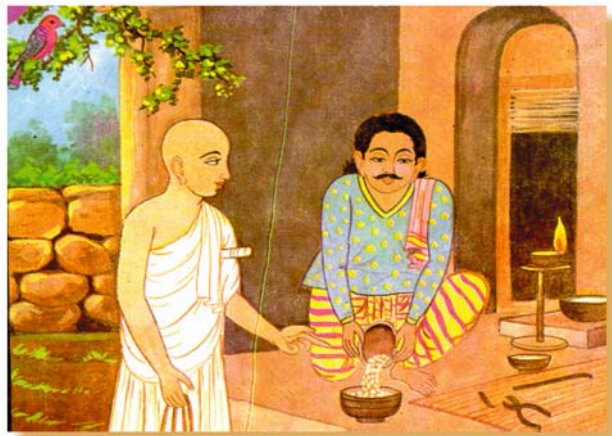




While the goldsmith went to the kitchen to get food, a bird flew in and swallowed the gold grains, thinking that the grains were food. Then Metärya muni saw the bird fly to a tree.

The goldsmith came out and offered the monk food okay for him to eat. After accepting the food, the monk left.

When the goldsmith went back to his work, he saw that the gold grains were missing. He looked everywhere but could not find them.



He thought he might have put them away, so he once again checked everywhere but he still could not find them.

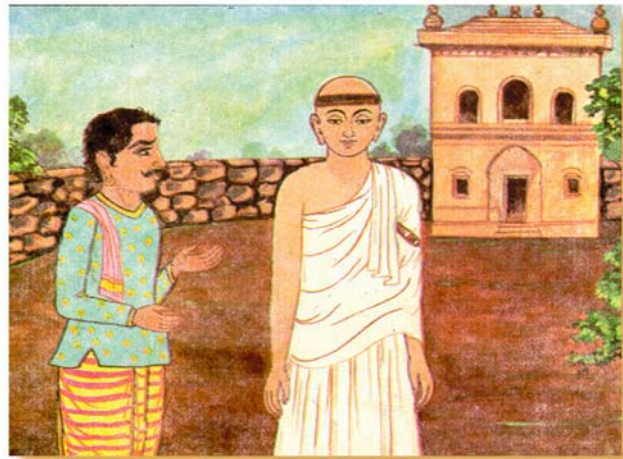
Then he started wondering if the monk might have taken them. He thought the monk might not be a true monk, but actually a thief pretending to be a monk.



He ran after the monk and brought him back to his home. He asked the monk if he had taken the grains of gold. The monk said, "No, I have not taken them." So, the goldsmith asked him, "Who has taken them?"

The monk thought that if he told the goldsmith about the bird, he would kill the bird. So he kept quiet.

The goldsmith thought that since he didn't reply, the monk must have been hiding the gold grains. He got angry and started hitting the monk. The monk still kept quiet. The goldsmith became very angry and decided to teach the monk a lesson. He made him stand under hot sun and tightly tied a wet leather band around his head. As the leather band became dry, it squeezed the monk's head very hard.



The goldsmith thought that the monk would speak, when he could no longer bear the pain. But he did not realize that this monk was a real monk who was willing to give up his life, to save the life of a bird.

The monk suffered severe pain, but did not change his mind about telling the goldsmith what had happened. He didn't get angry with the goldsmith either. He remained calm by thinking, "This body is only temporary, so why should I worry about it?" He was truly happy that the bird's life was saved.



Due to his good thoughts, the monk attained omniscience, Keval-jñän. At the very moment, the pressure of the leather band became so intense that he died. His soul was liberated from the

cycle of birth and death forever.

While the goldsmith was waiting, a woodcutter dropped a bundle of wood. The noise scared the bird and it threw out the grains. The goldsmith could not believe that and felt terrible for doubting the monk. He ran to the monk to let him go, but it was too late.

Lesson 21 - Vegetarianism



Hi! I'm Veggie Vikram and I'm going to tell you all about vegetarianism

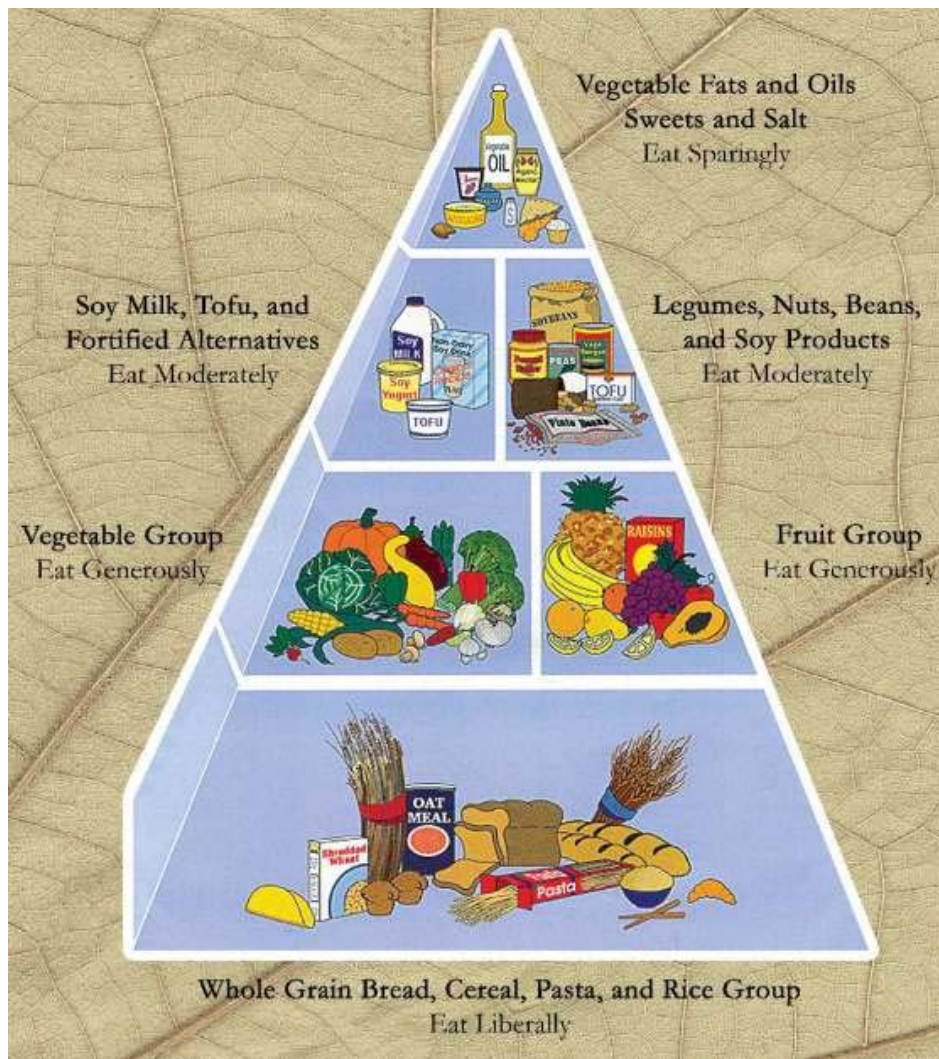
I'm Jain and like all Jains, I am vegetarian because we respect all life forms. There are some people who are not Jain, but are also vegetarian out of their love for animals and the environment. I do not want to eat anything that causes too much pain to other life forms.

We obviously need food to live, so we cannot practice complete nonviolence, but we try to stop as much violence as we can.

I do not eat meat, chicken, fish, eggs and other animal products. I also try to minimize violence to plants by not wasting any food. I plant trees and protect my environment.



Some vegetarian Jains and non-Jains also do not eat dairy products such as milk, cheese, ice cream, and butter because dairy products come from a cow and cause lots of pain to the cows. Also cows' milk is not given to their calves. These very compassionate people are called vegans (strictly vegetarian - do not use any animal products at all).





Some Jains also do not eat root vegetables such as onions, garlic, beets, carrots, potatoes etc. Jainism believes that Root vegetables have more life in them than other one-sensed organisms (other plants).

Your friends ask you: Why are you vegetarian?

You can say: Animals have life too and I do not want to kill them. Animals are my friends and I do not eat my friends. Animals should not be slaughtered for our taste. More over raising animals for meat pollutes the air and water on our earth. It also wastes water and grains.

Your friends ask: Don't you need meat to stay healthy?

You can say: No. I get enough protein and nutrients from vegetarian food. Actually you can stay healthy by eating vegetarian food.

Veggie Vikram says you should invite your friends over for dinner sometime and show them how vegetarian food is so yummy!!

Make sure you invite Veggie Vikram with your friends too.

Questions:

Why are we vegetarian?

Who are vegans?

Why don't some Jains eat underground vegetables?

Lesson 22 - Raj Goes to a Restaurant

Raj: Let's go to that new restaurant down the street from me!

Anil: But they only sell hamburgers. Can we get vegetarian food there?

Raj: I think so.

(They go to the restaurant down the street. Anil and Raj look at the menu. Roger, the waiter, comes to take their order.)

Roger: Hi. Welcome to the Hamburger Place. Would you like something to drink?

Anil: I'll have a glass of water please.

Raj: I'll have a glass of lemonade. Thank you.

Roger: Okay, great! Are you guys ready to order?

Anil: (Pointing to the menu) Is this a veggie burger or a hamburger?



Roger: That burger has meat in it, but we can make a veggie burger if you like one.

Roger: (With surprise) why don't you want a burger with meat in it?

Anil: We are Jains, and Jains do not eat meat.

Raj: As Jains, we respect all life forms. We believe the life of an animal is equal to our own life.

Anil: Just as we don't like to get hurt or killed; animals, birds, and fish don't like to get hurt or killed either.

Roger: Oh! That is interesting. It makes sense. I will get the vegetarian burgers for you. (While getting the veggie burger, Roger admired their love and care for other life-forms. Anil and Ramesh were happy and satisfied.)

Jains are very careful of what they eat. They make sure foods do not contain any meat products, lard, seafood, chicken broth, gelatin, or eggs in it.

Lesson 23 - Seema Goes Grocery Shopping

Mother: Seema, let's go to the grocery store.

Seema: All right mom. I love grocery shopping! (Seema and her mother go to the grocery store. They pick up vegetables, cookies, fruit, and soymilk.)

Seema: Mom, can I get some apple pie?
(Without waiting for an answer, she ran to the bakery and brought the apple pie)



Mother: Seema, did you check the ingredients?

Seema: No, I did not. Should I?

Mother: Remember, we learned the other day that some pies creams have eggs in them. As Jains we don't eat any food that contains eggs, animal fats like lard, animal shortening, rennet, gelatin or glycerin.

Seema: Oh yes, I forgot. Let me check the ingredients. (Checking the ingredients) Sorry, mom, it contains eggs. Let me put it back. Can I get another brand of apple pie?

Mother: Yes, Seema, but always be sure to read the ingredients.

Seema: Yes, mom, I promise I will be more careful. Mom, does this mean that I should check the ingredients of bread, cookies, candies, canned foods and frozen foods also?



Mother: Yes, Seema. We should always check the ingredients of each food item that we buy.
(Seema was happy that she learned something that would help her become a better Jain.)

Lesson 24 - Sonia and her School Lunch

Setting: In the school cafeteria

Megan: Sonia, what did you bring for lunch today?

Sonia: Let me see what my mom packed for me! (Opening her lunch bag) I have a chutney sandwich with lettuce and tomatoes, some pretzels, applesauce, and some juice. What do you have Megan?



Megan: I have a ham sandwich. Why don't you ever have meat sandwiches? Yesterday, you had a peanut butter and jelly sandwich.



Sonia: I am a vegetarian, so I do not ever eat any meat, seafood or eggs.

Megan: Wow! I could never do that! Why are you a vegetarian?

Sonia: I am a Jain and all Jains are vegetarians. We believe that all animals are our friends and they have

feelings too. So we should not eat our friends and hurt them.

Megan: That's really cool! I wish I could be vegetarian too. I don't want to hurt the animals either.

Sonia: Would you like to try my chutney sandwich?

Megan: Okay! (Sonia gives her a piece)

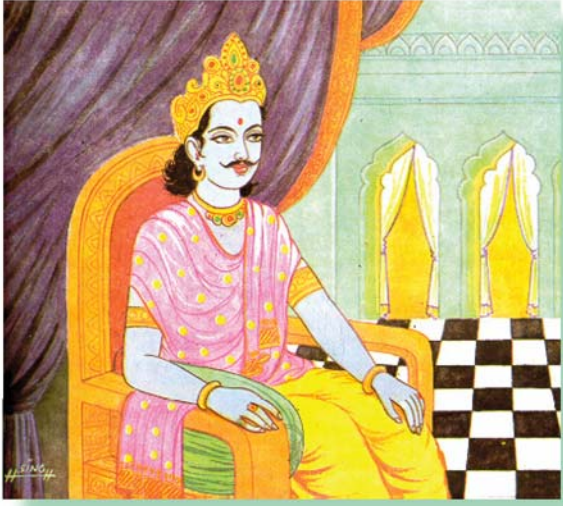
Megan: This is so yummy! I love it! I didn't know vegetarian food tasted so good.

Sonia: You should come over for dinner sometime and have my mom's vegetarian cooking.

Megan: Really? I'd love to! Will she make some chutney for me too?

Sonia: Of course! I'll tell her to!

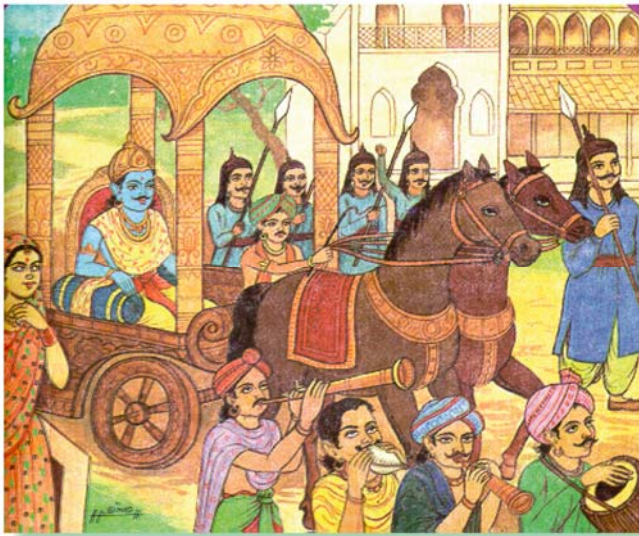
Lesson 25 - Love for Animals



Prince Nemkumär was the son of King Samudra Vijay. He was engaged to princess Räjul.

Princess Räjul was the daughter of King Ugrasen.





On the day of their marriage, Prince Nemkumär traveled to princess Räjul's palace in a decorated chariot. He heard the screaming of many animals and birds. Prince Nemkumär asked his charioteer (driver) about the noise.

The charioteer told the prince that these animals and birds would be killed for his wedding dinner.

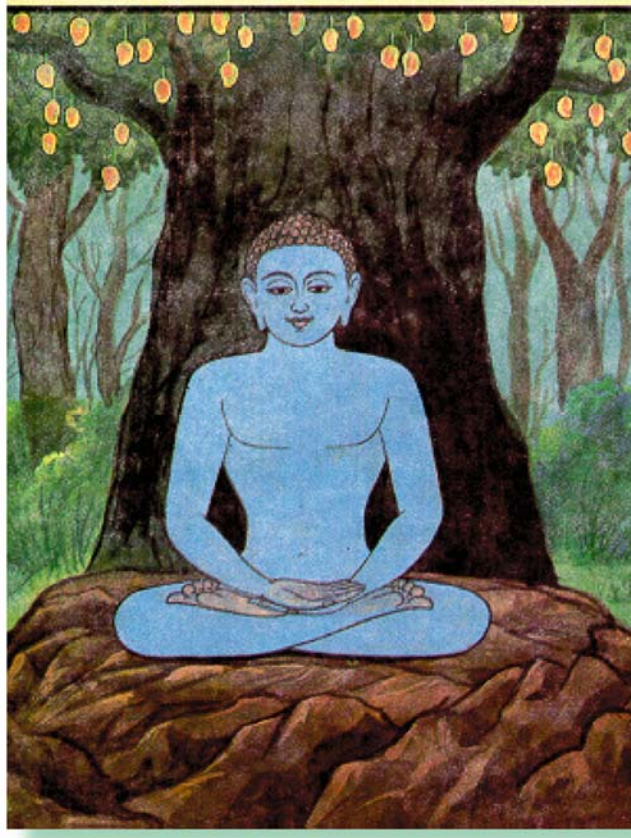




This answer made prince Nemkumär very sad. He said, "The animals and birds are hurt when they are killed. Killing animals and birds for food is not necessary. It is violence."

Prince Nemkumär freed all the animals and birds from the cages. He did not marry princess Räjul and left.





Prince Nemkumär gave up his worldly life and became a monk. He went to the forest for peace and meditation.

Many people at the wedding realized the message of Prince Nemkumär and stopped eating meat.

Questions:

Why didn't Nemkumär marry Räjul?

What did Nemkumär do instead of getting married?

Lesson 26 - My Environment



My environment is the world around me. It includes the houses, the street, the buildings, my favorite park, and even lakes.

I take care of my environment. I plant trees and do not walk on grass.

I save water by turning off the water when I am brushing my teeth and I do not take long showers. I turn the light off when I do not need it.



I recycle paper, boxes, cans, and glass bottles. By recycling, I save my environment. I reuse bags from the grocery store and recycle them when I am done using them.

I give away my clothes that no longer fit me. I also give away my toys and games that I do not play with anymore. I also do not make my parents buy more things for me when I do not need them.



I ride my bike and walk safely as much as I can instead of asking my parents to drive me because cars pollute my environment.

My religion teaches me to use water, paper, and other things only when I need to, which will help protect my environment, and I love my environment.

Questions:

What are some ways you can save your environment?

What can you do instead of asking your parents to drive you to your friend's house down the street?

Lesson 27 - Three R's of the Environment

Reduce - To use fewer things

Reducing the amount of waste you produce is the best way to help the environment.



- Buy products that don't have too much packaging
- Use less paper
- Carpool with friends to reduce pollution or take the bus or ride a bike
- Save energy by turning off lights that you are not using
- Follows the Jain principle of non-possessiveness

Reuse - To fully make use of things

Instead of throwing things away, try to find ways to use them again!

- Take lunch in plastic containers instead of plastic bags
- Use old containers to make art projects
- Donate clothes instead of throwing them away.



Recycle - To make used items useful again



Instead of throwing things away, let them be made into something else!

- Recycle paper, plastic, cans, glass instead of throwing them in trash
- Buy recycled products

Recycling Facts

- Recycling 1 ton of paper saves 17 trees and 7,000 gallons of water
- Recycling one aluminum can saves enough electricity to run a TV for 3 hours
- Recycling one glass bottle or jar saves enough electricity to light a 100-watt bulb for four hours
- Recycling one ton of plastic saves the equivalent of 1,000-2,000 gallons of gasoline
- More than 30 million trees are cut down to produce a year's supply of newspapers



Key Words

Reduce
Reuse
Recycle

Questions:

What are the 3 R's of the environment?

Is it better to reduce or recycle? Why?

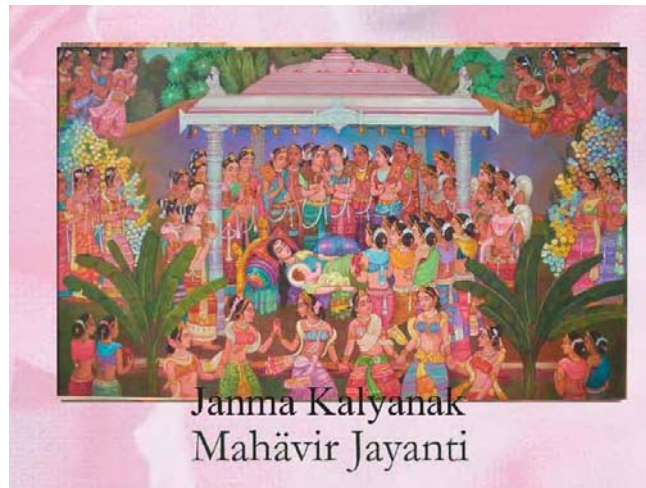
Lesson 28 – Jain Festivals

Mahävira Janma Kalyanak (Mahävira Jayanti)



We all enjoy celebrating our birthday. We can celebrate our Bhagawän's birthday, too. Bhagawän Mahävira swami's birthday comes in March or April. On this day we decorate the temple. We carry Bhagawän's idol in a chariot in a big procession with band music and dancing. We do Pujä in the Deräsar. Some times children participate in the plays acting out the story of life of Bhagawän

Mahävira.

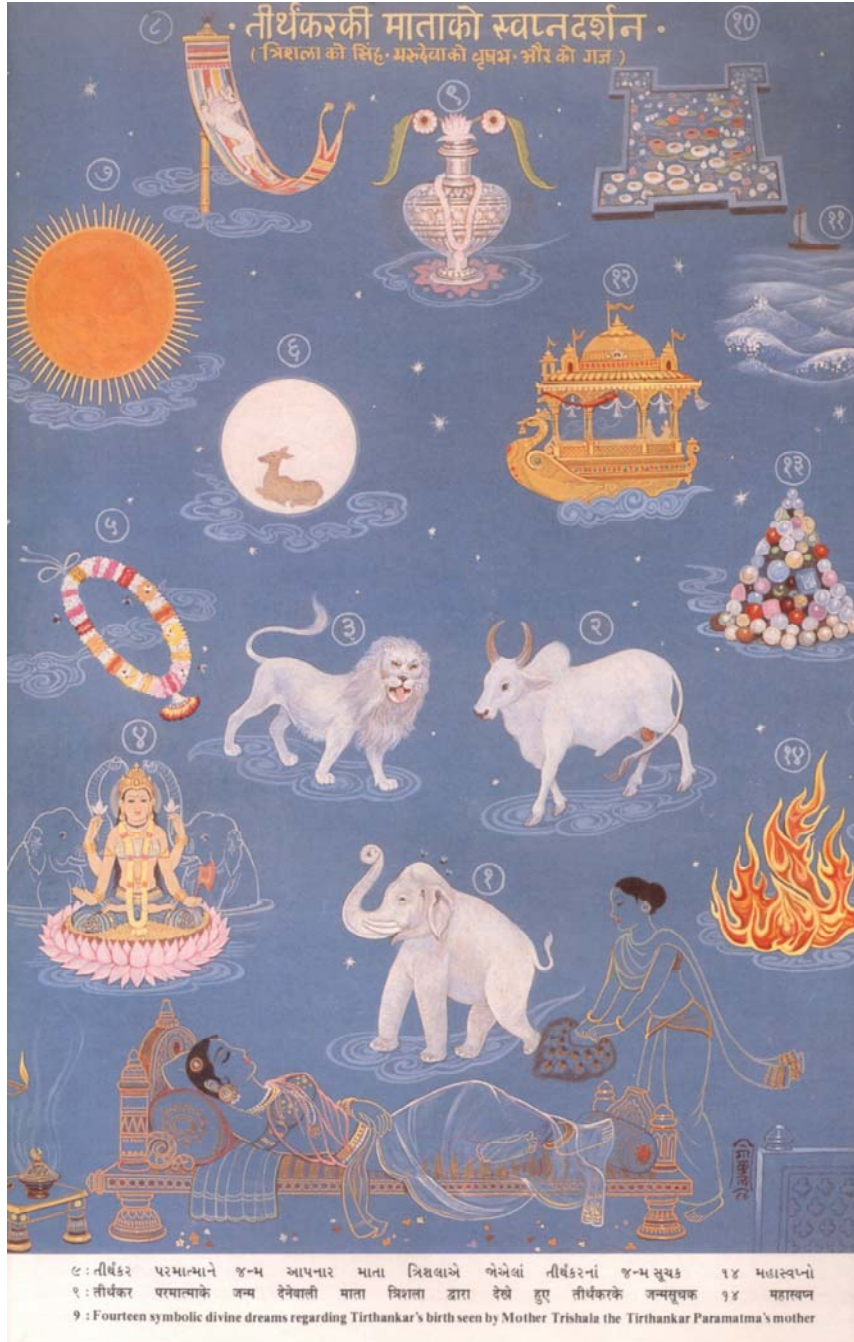


Paryushan

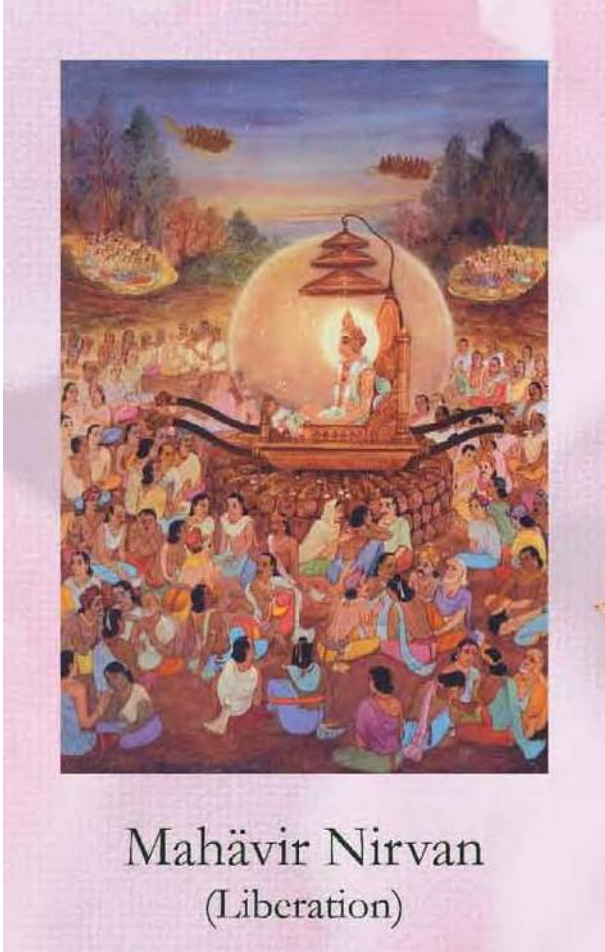
Paryushan is an annual festival of 8 days where we focus on doing lots of religious activities. During Paryushan we try not to hurt any living beings as much as possible. We also practice self-control as much as possible by fasting or giving up something we really like such as watching television, playing video games, eating chocolate. Everyday we go to the temple, pray, and read religious books. On one of the 8 days (or on the fifth day of Paryushan) we view the fourteen beautiful dreams of Mother Trishalä. The last day of Paryushan is all about forgiveness. On the last day, we say "Michchhä mi Dukkadam" to all of our friends and family. Michchhä mi Dukkadam means "I am asking for forgiveness for anything I may have done to hurt you, and I forgive you too." It is very important to say "Michchhä mi Dukkadam" to everyone.

Das Lakshana Parva

Das Lakshana Parva is an annual festival of 10 days that is celebrated after Paryushan. In India some Jain sects celebrate Paryushan while other Jain sects celebrate Das Lakshana Parva. In North America every Jain center celebrates both the festivals. During Das Lakshana Parva festival, we focus on an important virtue everyday. It starts with forgiveness followed by nine other virtues like truth, self-control, not being greedy, and being humble.

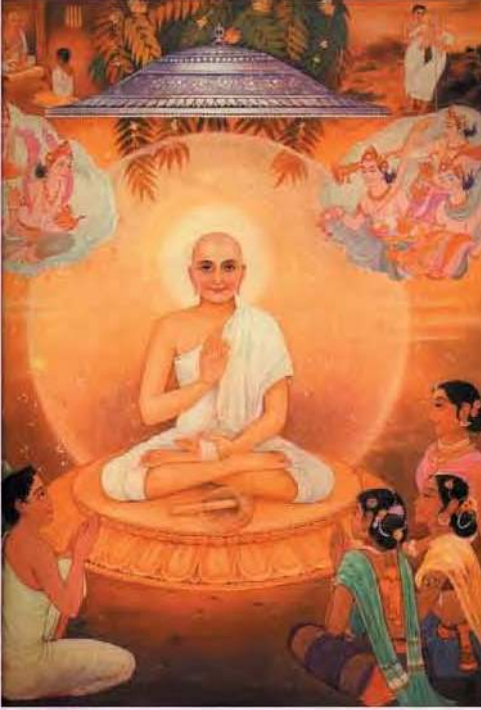


Diwāli



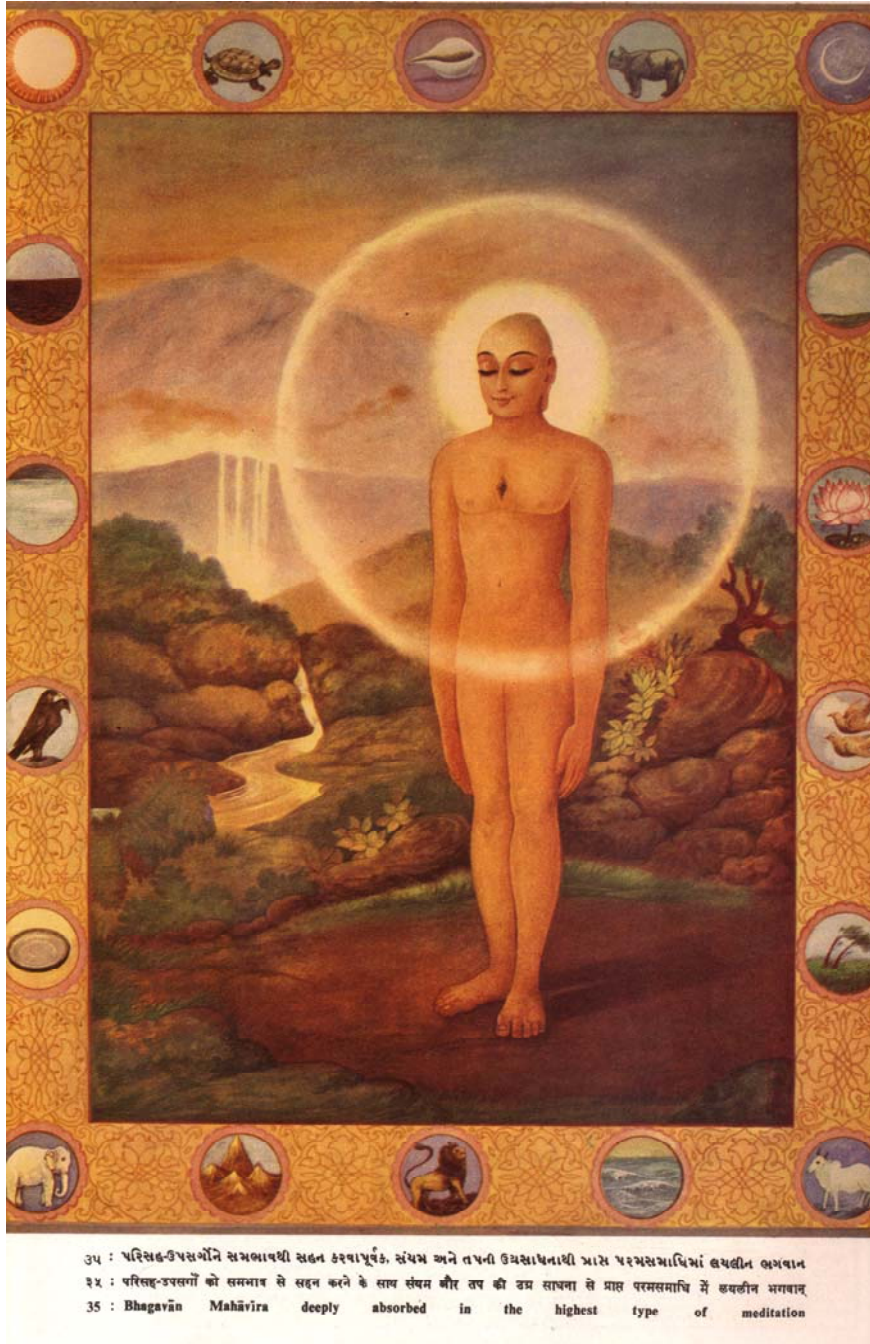
Another festival we celebrate is Diwāli or the 'festival of lights'. We celebrate this festival because this is when Mahāvīr Bhagawān attained liberation. Some people celebrate Diwāli by playing with fireworks, but we, as Jains, do not, because fireworks kill insects and other bugs in the air. On Diwāli we celebrate Mahāvīr Bhagawān's nirvana and participate in puja and other activities at temple.

New Year



Gautamswami's
Kevaljnän
(Absolute Knowledge)

The day following Diwäli is the Jain New Year. On this day, we go to friends and families' house and wish everyone "Happy New Year." On this day, Gautam-swämi, Mahävir Bhagawän's first disciple, attained keval-jnän or omniscience.



३५ : परिसह-उपसर्गोने सभलावधी सहन करवापूर्वक, संयम अने तपनी उच्चसाधनाधी आरे परमसमाधिमां छयलीन भगवान्
३५ : परिसह-उपसर्गों को समभाव से सहन करने के साथ संयम और तप की दम साधना से प्राप्त परमसमाधि में छयलीन भगवान्
35 : Bhagavān Mahāvira deeply absorbed in the highest type of meditation