BOY SCOUT JAIN RELIGION AWARD WORKBOOK

ON MY HONOR, I WILL DO MY BEST TO DO MY DUTY TO GOD AND MY COUNTRY AND TO OBEY THE SCOUT LAW, TO HELP OTHER PEOPLE AT ALL TIMES; TO KEEP MYSELF PHYSICALLY STRONG, MENTALLY AWAKE AND MORALLY STRAIGHT.

-----Boy Scout Promise

STAGE 2
# TABLE OF CONTENTS

1. About the Jain Award: Stage 2  
2. About Yourself  
3. Part I Word  
4. Part II Worship  
5. Part III Witness  
6. Jain Religion Information for Boy Scouts of America  
7. Application Form for the Jain Medal Award
ABOUT THE JAIN AWARD
STAGE 2

WORD:

History of Jainism-Lives of Tirthankars:
  Mahavir
  Adinath
  Parshvanath
Jain Philosophy
Significance of Jain Symbols:
  Ashtamanga
  and others
Four types of defilement (kashāy):
  anger
  ego
  greed
  deceit
The story of four daughters-in-law (four types of spiritual aspirants)
Five vows (ānuvrats) of householders

WORSHIP:

Recite Hymns from books:
  Ārati
  Mangal Deevo
Practices in Daily Life:
  Vegetarian diet
  Exercise
  Stay healthy
  Contribute charity (cash) and volunteer (kind)
  Meditate after waking-up and before bed

WITNESS:

Prayers (Stuties)
  Chattāri mangala
  Darshanam dev devasya
  Shivamastu sarvajagatah
Learn Temple Rituals:
  Nissihi
  Pradakshinā
  Pranām
Watch ceremonial rituals (Poojā) in a temple

PLAN

You will with your parents and spiritual leader meet regularly to complete all the requirements for this award.

RECORD

As you continue through this workbook, record the information as indicated. Once finished your parents and spiritual leader will review and then submit for the award.

Congratulations. You may now begin.
ABOUT YOURSELF

I am _____________________ years old

My favorite activities/hobbies are:

This is my family:

_________________________________________________________________

_________________________________________________________________

_________________________________________________________________

_________________________________________________________________

_________________________________________________________________

My group activities are:

This is my school:

_________________________________________________________________

_________________________________________________________________

_________________________________________________________________

I am in grade ___________________

Check when shown to:

_____ Parent(s)

_____ Spiritual Leader

How much time did you need to finish this part? _____________ hours/minutes. Date:

_____________________________________________
PART I: WORD

History of Jainism—Lives of Tirthankars remain most remarkable and Jains celebrate the five milestones for each of the holy ones. These special milestones include:
1. Conception
2. Birth
3. Enlightenment
4. Omniscence
5. Liberation-Nirvan

Below are three of the 24 Tirthankars uniquely distinguished. Please indicate why and reply to the question.

Mahavir

Jain Story Book Level: 2, pg 17-21
Having read the story of Mahavir, which aspect of his life most resonates with you?
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Adinath

Having read the story of Adinath, which aspect of his life most resonates with you?
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Parshvanath

Jain Story Book Level: 2, pg 32-34
Having read the story of Parshvanath, which aspect of his life most resonates with you?
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Check when shown to:
_____ Parent(s)
_____ Spiritual Leader
Also recognizing the symbols and knowing the meaning of each Tirthankars enhances the appreciation of the Jain Tradition. The below tables are an excercise for further enrichment.

Svetambar Jain Symbols:

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Digambar Jain Symbols:

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<td>Pankha</td>
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<td>Jhari</td>
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</table>
Define the four types of defilement:

**The First Step of Jainism: Level 2**

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<tr>
<th><strong>Kashāy</strong></th>
<th><strong>DEFINITION</strong></th>
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<tbody>
<tr>
<td>Anger</td>
<td>pg 71-78</td>
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<td>Pride</td>
<td>pg 79-83</td>
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<td>Greed</td>
<td>pg 90-95</td>
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<td>Deceit</td>
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Check when shown to:

___ Parent(s)
___ Spiritual Leader

**Story of the Four Daughters-in-Law:**

**The Four Spiritual Aspirants**

**FOUR DAUGHTERS-IN-LAW**

In times of Lord Mahavir there was a well known trader named Dhanyadev in Rajgruhi. He used to import and export variety of articles and his caravans used to go to distant places. Indian term for caravan is Sarthavah. The trader was therefore known as Dhanya Sarthavah. His wife Bhadra used to take care of his manifold household affairs. He had four sons who used to attend to the different aspects of his vast business. All of them were married in well reputed families.

After the loss of his wife, Dhanya was thinking to distribute the work among his daughters-in-law. He wanted to know their inclinations, knowledge and wisdom. He was particularly keen to find the most intelligent and capable of them who could be the caretaker of his entire household.

For this purpose he once called them, one after another, and gave to each of them five grains of paddy. He told them to take the best care of the grains and to return them when he asked for the same.

The eldest was Ujjika. She knew of the large storage of paddy in the house. She was not much concerned for five simple grains handed over by her father-in-law. She thought that the old man must be getting crazy to ask her to take care of five grains. She threw them away thinking that she could give him the five grains from the storage whenever he asked for it.

The second eldest was Bhogavati. She too did not find any significance for the five tiny grains. She had however some regard for the old man. Instead of throwing away the grains given by him, she ate them as Prasad from the father-in-law. Like Ujjika, she also thought that she could give him the five grains from the storage when he asked for it.

The third was Rakshika. She had more regard for the old man and thought that whatever he did must be significant. She was used to obeying his instructions. She decided to keep the grains in perfect safety so that she could give the same back to him whenever he asked for. She therefore carefully placed the five grains in a silk cloth, made a neat knot of the cloth, put the cloth in her jewelry box and kept the box in safe custody.

The youngest was Rohini. She had a high regard for her father-in-law and knew that he would not do anything without purpose. She wanted to find out the purpose of his instructions. She remembered that he had asked her to take best care of the grains. What can be better care of the paddy apart from sowing? she thought. She therefore sent the grains to her father and requested him to sow them in a carefully prepared field.
At the end of the season there came out five neatly grown ears each bearing about 100 grains. Rohini sent the message to grow all of them in a properly hedged section of a field. At the end of another season there came about 500 ears bearing too many paddy seeds. During the next season all of them were sown in a vast field resulting in tons of grains. Rohini instructed her parents to store them properly.

By that time Dhanya once again called all daughters-in-law and asked them to return the five grains that he had given.

Ujjika went into the store, selected five neat grains and handed over to him. Upon inquiring by Dhanya whether they were the same five grains that he had handed over, she confessed that she had thrown them away as useless and that she had brought the grains from the store. Dhanya said, “Is that so?”

Then he called Bhogavati who too brought the grains from the store. Upon inquiring by Dhanya she confessed that she had eaten away the original grains and the grains that she was giving were from the store. Dhanya didn’t say much to her.

Then he called Rakshika and asked for the five grains. Rakshika went to her treasure chest, opened the jewelry box, took out the cloth and untying it she took the carefully preserved grains and handed over to the father-in-law. On inquiry by Dhanya she said that they were the same five grains that she had carefully preserved in her jewelry box. Dhanya complimented her for preserving the grains in safe custody.

Then came the turn of Rohini. When Dhanya asked for those five grains, she replied that she had sent them to her father and needed cart loads for bringing the same back. Dhanya feigned amazement and asked her why she needed that much transportation for bringing back those five grains. Thereupon Rohini told him how they were grown season after season. Dhanya was very pleased. He was sure that the girl would not only maintain the prosperity and reputation of the family but would also extend the same. He said that she had taken true and proper care of the grains. He congratulated her for rightly understanding the purpose of his handing over those grains.

The next day he called all the family members for distributing the household work. The entire management and planning was entrusted to Rohini; custody of the treasury and other valuables was entrusted to Rakshika who had properly preserved the grains; kitchen work and cooking were entrusted to Bhogavati who had eaten away the grains and the work of cleanliness and garbage was handed over to Ujjika who had thrown the grains away.

This story tells us how the discretion and wisdom can lead to growth and prosperity. There is however a special religious significance of this story. Five grains stand for the five Anuvratas and the father-in-law stands for the preceptor who asks every one to carefully and meaningfully observe those Vratas (vows).

Some people are like Ujjika who do not attach any importance to the Vratas and cast the teaching of preceptors to the wind.

Some are like Bhogavati who listen to the preceptors but do not realize the usefulness of the Vratas. Most of the people, who go for the sermons, belong to this category. They carefully listen and like the sermon but do not take home anything.

Some are like Rakshika. They understand the importance of the Vratas and carefully observe the same. But they do not realize that Vratas are meant for the realization of true self.

Very few people are like Rohini who realize the importance of Vratas. For them external observance of Vratas is only a means to the true realization of self. They observe them to an ever increasing extent and try to figure out to what extent they are helpful in getting rid of the inner enemies of craving and aversion. As the grains sown in the ground lose their identity and develop into a plant, so the observance of Vratas too is meant for the growth of the spiritual values.

Sudharmaswami tells Jambuswami at the end of the story that only the souls belonging to the last category proceed on the path of liberation.

http://www.jainbelief.com/JainStories26to41.htm# Toc525620869

In the sixth Anga are to be found a series of narratives or parables spun out to form a more or less lengthy narrative. One of these parables bears some resemblance to the parable of the talents in the Christian gospels. Here however, it is the story of a man who has four daughters-in-law. In order to test them he gives each five grains of rice. One throws them away thinking to herself that there are plenty of grains of rice in the larder and that she can easily replace them with five other grains. The second thinks more or less the same, only she eats her five grains. The third puts them carefully away in her jewel box. But the fourth plants them, harvests and replants again and again for a period of five years when she has accumulated a large store of rice. On the return of the merchant hepunishes the first two by requiring that they perform the most menial tasks about the house. To the third he entrusts the guarding of the entire property, but to the fourth he gives the management of the entire household. These daughters-in-law represent the monks, some of whom do not keep their vows at all, others neglect them, the better ones keep them joyfully, while the best not only keep but propagate them.
In discussion with your parent(s) or Spiritual Leader please answer the following questions:

Who are the four daughter-in-laws?

1. ______________________
2. ______________________
3. ______________________
4. ______________________

What is the significance?
________________________________________
________________________________________
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Discuss the story with your Parent, Teacher and/or Spiritual Leader.

What else did you learn afterwards?
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Maha Vrata:

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<td>Satya</td>
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<td>Asteya</td>
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<td>Brahmacharya</td>
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Anu Vrata:

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Jain Philosophy and Practice-1, pg 19, 50

Check when shown to:
___ Parent(s)
___ Spiritual Leader
Define the following:

The First Step of Jainism: Level 2

1. Ātmā: (pg 38)
   
2. Anekāntvād: (pg 24)
   
3. Ahinsā: (pg 24)
   
4. Aparigrah: (pg 24)
   
5. Karma: (pg 24)
   
6. Pranām: (pg 30)
   
Jainism I-Basics of Jainism

7. Vrat: (pg 15)
   
Jain Philosophy and Practice-1

8. Dhyān: (pg 15)
   
PART II: WORSHIP

As part of worship, learning and understanding the meaning of daily practices deepens one’s faith by affirming the gathered knowledge as well as services rendered.

The tables below are designed to re-enforce, ensure and illustrate basic fundamentals.
- Hymns
- Daily Practices

Recite Hymns:

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Check when shown to:

____ Parent(s)
____ Spiritual Leader

The First Step of Jainism: Level 2

Check when shown to:

____ Parent(s)
____ Spiritual Leader
Practices in Daily Life:

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____ Spiritual Leader

### WEEK #2

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Check when shown to:  
____ Parent(s)  
____ Spiritual Leader
PART III: WITNESS

Observing and witnessing holy words in actions brings another level of understanding the power of the spoken word. By witnessing the affects of such prayer many find a humbling most profound. And by practicing selected temple rituals the quiet mind of thought remembrances articulate the movements.

Prayers (Stuties)

Chattāri mangala

Shivamastu sarvajagatah

Darshanam dev devasya

Check when learnt & shown to:

____ Parent(s)
____ Spiritual Leader
Learn Temple Rituals:

**Nissihis**
*The First Step of Jainism: Level 2, pg 34*

**Pranām**
*Jainism I-Basics of Jainism, pg 30*

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**2.4 Jain Temple**

A Jain temple is a beautiful, quiet and peaceful place to reflect upon our nature and souls. Many Jains view a temple regularly while others visit as ‘Poojās’ or ‘Pradakshina’ for meditation. Pradakshina is also a remembrance of Sthirak and Sthirik.

We should go to a temple in clean, simple clothes. We should not wear ornaments, necklaces, rings, or any jewelry. Before entering the temple, we must take off our shoes.

When we enter the temple we say ‘Nissihi’, meaning ‘to leave behind’. This means that we should leave all our worldly worries outside the temple, which is its true purpose in having our vision of ‘Laxminari’ where are anger, ego, desire and greed.

- We must not eat, drink or chew anything in the temple, nor should we wear shoes, talk to others, or remain in the temple.
- A donation box is in a temple presence—any offerings are welcome.

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**Did you know?**

Temple is any place that provides a clean peaceful place for introspection

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**Glossary**

**Nissihi**
Upshraya

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**Pradakshinā**
*Jainism I-Basics of Jainism, pg 28*

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<th>Poojā</th>
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Check when learnt & shown to:

____ Parent(s)
____ Spiritual Leader
Observing as an option even for these 10 days further underscores the daily practices which we should hold as equally sacred.

This form created by the JCGB Pathshala serves as an illustration of how one may participate in active practice learning.
JAIN RELIGION INFORMATION FOR BOY SCOUTS OF AMERICA

The Boy Scouts of America maintains that no member can grow into the best kind of citizen without recognizing an obligation to God. In the first part of the Scout Oath or Promise the member declares, ‘On my honor I will do my best to do my duty to God and my country and to obey the Scout Law.’ The recognition of God as the ruling and leading power in the universe and the grateful acknowledgment of His favors and blessings are necessary to the best type of citizenship and are wholesome precepts in the education of the growing members. No matter what the religious faith of the members may be, this fundamental need of good citizenship should be kept before them. The Boy Scouts of America, therefore, recognizes the religious element in the training of the member, but it is absolutely non-sectarian in its attitude toward that religious training. Its policy is that the home and the organization or group with which the member is connected shall give definite attention to religious life.

Membership in the Boy Scouts of America is open to all boys and girls who wish to make the promise, regardless of race, color or creed. The purpose of the programs is to assist boys and girls in character development by encouraging them to be responsible citizens of their country. An important part of the program is to assist in the spiritual growth of each boy or girl in their own religious community and to uphold the principle that specific religious instruction is the responsibility of parents and religious authorities.

THE EMBLEM: The Emblem of the Jain religion is the Jain symbol (attached).

REQUIREMENTS: The requirements for the program differ in each faith and denomination. Jain faith information is prepared nationally by the Federation of Jain associations in North America (aka JAINA) to suit the particular needs of Jain boys and girls.

INSTRUCTION: It is the responsibility of the JAIN group/section committee and leadership team to arrange for instruction of candidates with the candidate’s own spiritual leader or appointee.

PRESENTATION: Presentation of the emblem is made by the candidate’s spiritual advisor, and can form an impressive part of a regular Scout or Guide meeting, a religious service, or a special evening for parents and guardians.

STAGES: The RELIGION program is in four progressive stages, color-coded and adapted to the age groups concerned.
Stage 1 — Yellow Border
Stage 2 — Green Border
Stage 3 — Blue Border
Stage 4 — Red Border
Candidates may start at any stage appropriate to their age and capabilities. Only one emblem, the latest stage earned is worn.

WHERE OBTAINABLE: The emblem may be obtained from provincial offices or through regular badge channels.

WHERE WORN: The Boy Scouts of America
STAGE 1 - YELLOW BORDER (AGE GROUP: 8, 9, AND 10)

Word
Brief History of Jainism
Life of Lord Mahavir
Jain Philosophy: Introduction to ‘Living and Non-living’ (Jiv and Ajiv) and Non-violence (Ahinsä)
Story – An elephant and the six blind men

Worship
Names of 24 omniscient Lords (Tirthankars)
Practices in daily life:
   Jain greeting - Jai Jinendra
   Respect the parents, teachers and elderly
   Don’t waste food, water and don’t hurt living beings

Witness
Prayers (Stuties):
Learn behavior in Jain Temple (Derasar)
Learn and recite Namaskar Mantra and Khamemi Sauva Jive
Jain Festivals
Learn the significance - Mahavir Jayanti, Paryushan and Diwáli

STAGE 2 - GREEN BORDER (AGE GROUP: 11, 12, 13 and 14)

Word
History of Jainism:
Lives of Tirthankars - Mahavir, Adinath and Parshvanath
Jain Philosophy
Significance of Jain Symbols: Ashtamangal and others
Four types of defilement (kashäy): anger, greed, ego, deceit
The story of four daughters-in-law (four types of spiritual aspirants)
Five vows (anuvrats) of householders

Worship
Recite Hymns (Ärati and Mangal Deevo) from books
Practices in Daily Life:
   Vegetarian diet, exercise and stay healthy
   Contribute charity (cash) and volunteer (kind)
   Meditate after waking-up and before going to bed

Witness
Prayers (Stuties)
Chattäri mangalam, Darshanam dev devasya, Shivamastu sarvajagatah
Learn Temple Rituals: Nissihi, Pradakshinä, and Pranäm
Watch ceremonial rituals (Poojä) in a temple
STAGE 3 – BLUE BORDER (Ages: 14, 15, 16 and 17)

Word
- History of Jainism: Biographies of the Āchāyas: Kund-kund; Haribhadrasuri, Hemchandra and Shrimad Rajchandra
- Jain Philosophy
- Names and meanings of Nav Tattva (Nine Fundamentals) and Anekāntvād
- Introduction to theory of particles of matter (karma)
- Three Jewels: Right perception, Knowledge and Conduct
- Jain Glossary: Sansăr, Moksha, Karma, Dravya, Jiv, Ajiv, Pudgal, Dharma, Ākash, Kā.

Worship
- Prayers (Stuties): Learn and Recite: Arhanto bhangavanta indramahtah
- Know the meanings of Sutras from Samayik
- Jain Temple (Derasar) Rituals:
- Learn and Practice the significance of Ashta-Prakārī Poojā

Witness
- Jain Festivals
- Learn the significance of Jnān Panchami; Oli and Varsi-tap
- Daily Practices
- Promote Vegetarianism, Yoga and Meditation
- Practice Recycling and Environment Protection

STAGE 4 - RED BORDER (Ages above 17 years)

Word
- History of Jainism
- Jain sects in India and its significances
- Learn the importance of pilgrimages and few different places
- Jain Philosophy;
- Understand Karma Philosophy
- Fourteen Stages of Spiritual Elevation (Gunasthānaks)
- Meditations - different types - Preksha Dhyā.

Worship
- Prayers (Stuties)
- Understand the significance of Navkār Mantra
- Learn about twelve reflections (Bhāvanās)
- Jain temple Rituals;
- Understand the meaning of Chaityavandan

Witness
- Daily Practices;
- Promote conservation;
- Practice meditation;
- Volunteer services.

NOTE: The books relevant for the above program are available from JAINA Education Committee. For information and ordering visit the website: www.jaina.org.
REFERENCE BOOKS ON JAIN RELIGION

1. Jaina Path of Purification by Padmanabh S. Jaini, Motilal Banarasidas, New Delhi, India.
2. Peaceful Liberators, Jain Art from India, Pratipaditya Pal, L.A. County Museum of Art, USA.
3. Jainism Explained by Paul Maret, Jain Samaj Europe, Oxford Street, Leicester, U.K.
4. Jains in the World by John E. Cort, Oxford University Press, New Delhi, India.
6. Essence of Jainism by Manubhai Doshi, Jain Society of Chicago, Bartlett, IL, USA.

FOR MORE INFORMATION, PLEASE CONTACT:
Prakash Mody, Email: 4prakash@gmail.com or Telephone (416) 491 5560
Address: 37 Tuscarora Drive, North York, ON, M2H 2K4, Canada.

PREPARED BY: Prakash Mody with the help from Ramesh Varia, Toronto; Manu Doshi, Chicago and Pravin K. Shah, North Carolina.
AWARD APPLICATION FORM

Student Information:
_________________________________
First Name    Middle Initial    Last Name
(print as you wish the name to appear on the certificate)
__Boy  __Girl    Age:____  Grade:_____

Address  ______________________________________
City __________ State _____ Zip _____
Country if other than USA ___________

Best way to contact ______________________

Scouting Information:
Level/Rank: ______________________
Active: ___ Y ___ N if no when: ______
Den/Pack/Troop/Unit: ______________
Leader Name: _____________________

Best way to contact ______________________

Parent(s) Information:
(please complete even if not receiving an award)
Mr./Ms. _________________________
First Name     M.I.     Last Name
(print as you wish the name to appear on the certificate)

Relationship to Student, if any ________

Address  ______________________________________
City __________ State _____ Zip _____
Country if other than USA ___________

Best way to contact ______________________

Spiritual Leader Information:
Mr./Ms. _________________________
First Name     M.I.     Last Name
(print as you wish the name to appear on the certificate)

Relationship to Student, if any ________

Address  ______________________________________
City __________ State _____ Zip _____
Country if other than USA ___________

Best way to contact ______________________

Please send award and certificate for Spiritual Leader
(I have enclosed the completed JAIN Award Workbook)

Please do not send award and certificate for Spiritual Leader

ADDITIONAL AWARDS AVAILABLE

The Jain Scout Gold Medal
This award recognizes a Jain individual who has given an exceptional service in the use and promotion of local Scouting programs. Three years of service is minimum requirement.

The Jain Scout Samaritan Medal
This award recognizes children, youth, and young adults who serve others through outreach and humanitarian assistance. Recipients must be between the ages of 6 and 30.

The Jain Center Recognition Medal
This medal honor Jain centers or Jain societies that provide outstanding promotion and support to their local communities.

Contacts: email to scouting@jaina.org (please add Scouting to Subject Heading)
or visit SCOUTING at http://www.jaina.org