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 3
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ABOUT THE JAIN AWARD
STAGE 3

WORD:

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   Haribhadrasuri
   Hemchandra
   Shrimad Rajchandra

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   Vegetarianism
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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

This is my family:

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_________________________________
_________________________________
_________________________________
_________________________________
_________________________________

This is my school:

_________________________________

I am in grade _____________________

My favorite activities/hobbies are:

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My group activities are:

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

Date: ____________________________

Check when shown to:
_____ Parent(s)
_____ Spiritual Leader
_____ Register on-line @ JAINA.org
History of Jainism—Biographies of the Āchāyas:

The teachings of Lord Mahavir, the last Tirthankar, is carried on by the Acharyas. They are our spiritual leaders. The responsibility of the spiritual (not social or economical) welfare of the entire Jain community rests upon these individuals who have mastered the Jain Scriptures, share multi-faith knowledge and adept with multiple languages. Four of the Acharyas are noted below:

_Kund-kund_
*(Jain Story Book, Level 2: pgs 52-53)*

*Significant Life Milestones:*

*Important Contributions:*

_Haribhadrasuri_
*(Jain Story Book, Level 2: pgs 54-57)*

*Significant Life Milestones:*

*Important Contributions:*
Hemchandra
(Jain Story Book, Level 2: pgs 58-60)

Significant Life Milestones:

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Important Contributions:

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Shrimad Rajchandra
(Jain Story Book, Level 2: pgs 137-144)

Significant Life Milestones:

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Important Contributions:

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Jain Philosophy Names and meanings of:

The nine tattvas or fundementals are the single most important subjects of Jain philosophy, dealing with the theory of karma. With such knowledge of this basis for the path of liberation, a person can then more easily advance spiritually.

**Nav Tattva**

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<thead>
<tr>
<th>Number</th>
<th>Tattva</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>1.</td>
<td>Jiv</td>
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<td>2.</td>
<td>Ajiv</td>
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<td>3.</td>
<td>Asarava</td>
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<td>4.</td>
<td>Banha</td>
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<td>5.</td>
<td>Punya</td>
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<td>6.</td>
<td>Pap</td>
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<tr>
<td>7.</td>
<td>Samvar</td>
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<tr>
<td>8.</td>
<td>Nirjarä</td>
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<tr>
<td>9.</td>
<td>Moksha</td>
<td>___________________</td>
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The philosophy of Nav Tattva is very practical. Omniscients have explained to us the existence of the living beings, and their relationship with Karmas through these nine aspects. One stops the influx of Karmas through Samvar, and eradicates the Karmas through Nirjarä; and by these two processes, Samvar and Nirjarä, one liberates himself from the karmic bondage, and attains the ultimate goal, the liberation (Moksha). One should therefore pursue the path of Samvar and Nirjarä to be successful in discovering the truth about one’s own self.

*(Jain Philosophy and Practice, Level 3: pgs 80-87)*

**Anekäntväd**

An Elephant and The Blind Men

Once upon a time, there lived six blind men in a village. One day the villagers told them, “Hey, there is an elephant in the village today.”

They had no idea what an elephant was. They decided, “Even though we cannot see the elephant, let us go and feel it anyway.” All of them went where the elephant was. Each of them touched the elephant.

“Hey, the elephant is like a pillar,” said the first man who touched his leg.

“Oh, no! It is like a rope,” said the second man who touched the tail.

“Oh, no! It is like a thick branch of a tree,” said the third man who touched the trunk of the elephant.

“It is like a big manual fan” said the fourth man who touched the ear of the elephant.

“It is like a huge wall,” said the fifth man who touched the belly of the elephant.

“It is like a solid pipe,” Said the sixth man who touched the tusk of the elephant.

They began to argue about the elephant and every one of them insisted that he was right. They were getting agitated. A wise man was passing by saw this. He stopped and asked them, “What is the matter?” They said, “We cannot agree on what the elephant is like.” Each one of them told what he thought the elephant was like. The wise man calmly explained to them, “All of you are right. The reason every one of you is telling it differently is because each one of you touched a different part of the elephant. So, actually the elephant has all those features that you all said.”

“Oh!” everyone said. There was no more fighting. They felt happy and content that they were all right.

The moral of the story is that there may be some truth to what someone says. Sometimes we can see that truth and sometimes we cannot because they may have a different perspective that we may not
agree to. So, rather than arguing like the blind men, we should say, “Maybe you have your reasons.” In Jainism, it is explained that truth can be stated in **seven** different ways. One should know the complete truth, and then analyze the truth from all different angles. So, you can see how broad our religion is. It teaches us to be tolerant towards others to their viewpoints. This allows us to live in harmony with people of different thinking. This is known as the **Syādvāda, Anekāntavāda** or multiplicity of viewpoints.

According to Jain metaphysics, innumerable material and spiritual substances, each of which is the locus of innumerable qualities, constitute reality. Not only are there innumerable substances, each with innumerable quality, but each quality is susceptible to an infinite number of modifications. Clearly ordinary knowledge (non-omniscient) cannot comprehend this complex reality, for ordinary knowledge is limited not only by the limited power of the senses and reason, but also by the perspectives adopted by the knower as well as by the conditions of space, time, light, and so on. Emphasizing the limits of ordinary knowledge, Jainism developed the theory that truth is relative to the perspective (Naya) from, which it is known. Furthermore, because reality is many sided and knowledge true only from a limited perspective, all knowledge claims are only tentative (Syāti) having the form, “X may be Y,” rather than “X is Y.”

Like the blind men, each person perceives things from their own perspective. These perspectives are determined by many factors, including socio cultural conditioning, particular place, time, light, hopes, fears and, of course, subject to the limitation of our sensory receptors and reasoning power. A person seeking profit sees everything in terms of gains and losses; insecure people sees threats everywhere and a person devoted to God sees everything as God’s blessed creation.

When it is understood that knowledge is limited by the particular perspective from which side it is achieved, it becomes easy to see that knowledge claims are conditioned by the limitation of the perspective that it assumes and should always be expressed as only tentatively true. Just as the blind men should have been more circumspect, saying for example, “Standing here, feeling the object with my hands, it feels like a winnowing fan. It may be a winnowing fan.” So should everyone understand that their knowledge claims should be asserted only conditionally.

*(Jain Philosophy & Practice, Level 3:pgs 126-127)*

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**What did you learn from reading the story: Elephant and Six Blind Men?**

(please attach additional sheets for explanation)

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**Does the story illustrate any basic Jain Principles?**  
___Yes___ No

**Explain: SEVENFOLD PREDICATIONS**

<table>
<thead>
<tr>
<th>PREDICATION</th>
<th>EXAMPLE</th>
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<td>1. EXISTENCE</td>
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<td>2. NON-EXISTENCE</td>
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<td>4. EXISTENCE &amp; NON-EXISTENCE</td>
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<td>6. NON-EXISTENCE &amp; INEXPRESSIBLE</td>
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<td>7. EXISTENCE &amp; NON-EXISTENCE</td>
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**Draw a picture:**

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**Check when shown to:**

___Parent(s)___ Spiritual Leader

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

Date: ___________________________
Introduction to Karma Theory
We have seen that our comfortable or uncomfortable situations lie in the activities undertaken by us during this life or earlier lives. Thus, this assumes a theory of rebirth. It is the law of nature that we reap what we sow. However, this reaping does not necessarily occur in the same life. The law, moreover, is not restricted to physical activities. It applies to our persisting tendencies and instincts as well, even though they may not be translated into action. Whatever thoughts we may relish, whether in the midst of mountains or within a remote cave, they will have their consequences. No one can escape these consequences. It is not possible to deceive nature. The consequences have to be borne sooner or later, and no one is immune. This law of Karma as a spiritual science is not different from the law of cause and effect, or that of action and reaction, as from physical sciences. In the spiritual field, the scope of this Karma law is extended to the realm of emotions and feelings as well.

This law of Karma and theory of rebirth should not be brushed aside as a fancy of spiritual thinkers. In fact, recent psychological research bears testimony to their validity. Modern psychologists have been increasingly moving to accept it. Dr. Alexander Cannon, during his experiments of age regression observed that the causes of his patients' phobias lay in earlier lives. The reasons for such ailments in many cases could be traced back, to the Roman period. After surveying the results of 1382 reincarnation sittings, as he calls them, he compiled a book entitled ‘The Power Within’. The following is a quote from the book.

- “For years the theory of reincarnation was a nightmare to me and I did my best to disprove it but I have to admit that there is such a thing as reincarnation. It is therefore only right and proper that I should include this study as a branch of psychology, as my text bears witness to the great benefit many have received psychologically from discovering hidden complexes and fears, which undoubtedly have been brought over from past lives.
- This study explains the scales of justice in a very broad way showing how a person appears to suffer in this life as a result of something he has done in a past life through this law of action and reaction known in the East as Karma. A person cannot see why he suffers one disaster after another in this life, yet reincarnation may reveal atrocities committed by him in lives gone by.”

We can consider ourselves fortunate that we can obtain, as part of our heritage, what science has only now been revealing. Most of us have in the background of our minds the consequences of what we are now doing. That helps us in restraining our emotions and tolerating adversity. We should not react violently even when hurt physically or otherwise. It is worthwhile to examine the impact of this theory of Karma for the broad spectrum of society.

If everyone knew that one day, he is surely going to bear the consequences of whatever he does or thinks, no one would dare to indulge in any activity that would hurt others. All conflicts and wars, disputes and violence, enmity and vengeance, parochialism and selfishness, would come to an end. If one ponders rightly, he can realize that hatred and jealousy may or may not hurt the person against whom they are aimed at, but they surely will hurt him; since his sense of discretion and equanimity would be obscured by such defilements. In that case, no one would harbor any evil and everyone would abide by the code of conduct that is beneficial to society. Even if someone gets hurt by others, he would be inclined to consider it as a consequence of his own past evil Karma and nothing else. Instead of adversely reacting, he would therefore bear it with a sense of equanimity and tranquility. The world would turn into a paradise.

Unfortunately, not everybody is going to realize this, and living beings have to bear the brunt of evils generated from passions and different types of evil instincts. The seers have brought out the truth that every being is governed by the inviolable law of Karma. Realizing that meritorious deeds would be ultimately helpful in pursuit of happiness, one can try to ensure one's own future well-being by making use of his ability and resources for the benefit of all. Nature has left to us whether to abide by that law and stay happy by extending happiness to others or to learn the lesson the hard way by undergoing the miseries and pains arising from evil Karmas.

(Jain Philosophy and Practice, Level 3: pgs 96-97)

In your own words please summarize the understanding:

(please attach additional sheets for explanation)

__________________________________

__________________________________

__________________________________

Check when shown to:
____Parent(s)
____Spiritual Leader

How much time did you need to finish this part? ________ hours/minutes.
Date: _______________
Three Jewels:

- Right Perception
- Right Knowledge
- Right Conduct

The ultimate goal of all life and conduct in Jainism is to realize the free and blissful state of our true being. True philosophy should result in removing all bondage (karma) in the process of purifying the soul.

The central theme of Jainism considers religion as a science of ethical practice. The conduct of the present life should be aimed to attain liberation (Moksha), the state of eternal bliss from which there is no return to the cycle of life and death. Every soul can attain liberation and a supreme spiritual state by realizing its intrinsic purity and perfection.

Jainism lays down a definitive course of practical moral discipline, contemplation of the highest truth, and reorientation of life for attaining ultimate reality or truth. Lord Mahāvir and the other Tirthankars have shown the effectiveness of spiritual progress by putting it into the practice in their own lives. The prominent Monk, Umāsvāti, around the 1st or 2nd century A.D., reminded us of it again in the very first verse of his Tattvārtha Sutra. It reads:

“Samyag-darshan-jñān-chāritrāni Mokshamārgah”.

This prescribes a path to liberation (Moksha), which consists of the following trinity (Ratna-Traya):

- Right perception
- Right knowledge
- Right conduct

Samyag Darshan Samyag Jnān Samyag Chāritra

Right perception or faith makes us realize the reality of life, and the seriousness of our purpose in life.

Right knowledge is the true, correct, proper, and relevant knowledge of the reality. To understand reality, one should know the fundamental elements of the universe and their relationships.

From the practical point of view, right knowledge means the proper knowledge of the six universal substances and nine principles or Nine Tattvas. Which defines the relationship between Soul and Karma.

Six Universal Substances are: Soul, Matter, Medium of Motion, Medium of Rest, Space, and Time

Nine Tattvas are: Soul, Non-living elements, Āsrava, Bandha, Punya, Pāp, Samvar, Nirjarā, and Moksha

Right perception is essential in recognizing right knowledge from wrong knowledge (Mithyā Jñān). Both are mental processes. Right knowledge must be free from three main defects: doubt, delusion, and indefiniteness.

Right Conduct (Samyag Chāritra)

Soul’s ultimate destiny is Moksha. Right conduct must ultimately lead to liberation.

The main goal of a human life is to free one from attachment (Rāga) and aversion (Dvesha). That is to be free from all impure activities of thought, word, and deed. This will attain the state of perfect equanimity.

For practical purpose, right conduct comprises ethical codes, rules, and discipline which a human being is required to pursue for ultimate freedom. This resolves into taking the five great vows of an ascetic or twelve limited vows of householder.

Non-violence Truth Non-stealing Chastity Non-possession/Non-attachment

Ahinsā Satya Asteya Brahmacarya Aparigraha

Right faith and right knowledge are required for right conduct, and all are interdependent. Jains dedicate themselves to proper conduct through vows and sub vows. Vows are at the heart of Jain morality and are undertaken with a full knowledge of their nature and a determination to carry them through.

Understanding of Samyag Darshan, Samyag Jnān, and Samyag Chāritra itself is not good enough to take us anywhere but we would have to apply them in real practice to their fullest to get the actual results. It should also be remembered that we would have to follow all three, Samyag-darshan, Samyagnīnān and Samyag-chāritra, at the same time because if we follow only one or two of them, they will not take us too far on the road of spiritual pursuit.

The trinity is necessary for a successful life. This threefold discipline helps us realize our own
intrinsic purity. The trinity must be cultivated collectively to ensure liberation. Individually, they are incomplete and insufficient because they are mutually dependent. Collectively, the three jewels produce harmony, contentment, and bliss with the progressive march of the soul to higher planes.

*(Jain Philosophy and Practice, Level 3: pgs 53-55)*

**Jain Glossary:**
1. Sansār..............................Worldly
2. Moksha..............Liberation from Karma
3. Karma.........................Particles of Matter
4. Dravya..............................Substances
5. Jīv...Soul/Consciousness...Living Being
6. Ajīv...Unconsciousness.......Non-Living
7. Pudgal..............................Matter
8. Dharm.....................Medium of Motion
9. Akash.........................Space
10. Kāl.................................Time

*(Jain Philosophy and Practice, Level 3: pgs 67-79)*

**WORSHIP:**

**Prayers (Stutis)-Learn and Recite:**

*Arhanto bhagavanta indramahtah*

*(Jain Prarthanas, JCBG Mahavir Samvat 2529 March 2003: 5)*

What is the meaning for you?

*(please attach additional sheets for explanation)*

How do you feel after reciting the prayer?

*(please attach additional sheets for explanation)*

Know the meanings of *Samayik Sutra:*

*(Jain Philosophy and Practice, Level 3: pgs 67-79)*
Every idol-worshipping religion attaches great significance to Puja of the idol and corresponding rituals. A person feels gratified and experiences great joy upon catching a glimpse of the idol, which he/she adores the most.

The Six Daily Essentials Prescribed for a Jain Householders are:
- Dev Puja
- Guru Upasti
- Swadhyaya
- Saiyam
- Tap or penance
- Dana or charity

Dev Puja is the foremost of the essentials for Jains. Puja is usually done in the presence of an idol and with some offerings (Dravya Puja), but it can also be done in the absence of an idol and with no material offerings (Bhav Puja). Puja is usually performed in the temple before an idol of an Arihanta, but it can also be performed at home with or without an idol.

Before visiting the temple, a person must take a bath and put on washed clothes, which are usually kept in the temple for this purpose. While going to temple, utmost care should be observed that no living beings are harmed due to one's carelessness.

Before entering the temple one must wash his hands and feet. As he enters the temple hall, he should ring the bells slowly so the Devas and people around acknowledge his presence.

As one enters into the temple, one should chant:
- Nissihi, Nissihi, Nissihi
- Om Jai Jai Jai
- Namostu, Namostu, Namostu

One then recites the Namokar Mantra three times and bows before the idol. He then walks around the vedi or altar in a clockwise direction three times. He then enters the Gabhara for Puja.

Puja Consists of the following Rituals:
- Abhisheka or Prakshal (i.e. Bathing the Idol)
- Puja – Prarambh: recite the Swasti Mangal Stotra
- Main Puja: done with 8 substances (Asta-dravya)
- Jayamala: recite the virtues of the Tirthankar
- Shanti Path: reciting peace prayer (Shanti Path)
- Visarjan: forgiveness for mistakes during Puja.
- Arti: Pancharmestri/Tirthankar to end the pujaya.

The whole purpose of pujaya is that by reciting the virtues of the Tirthankar, we also remind ourselves that these same virtues are also possessed by us and that by taking the path of the Tirthankars, we can also achieve the liberation.
Ashta Prakāri Pujā (eightfold worship)

The Ashta-prakāri Pujā is done by offering eight different types of substances during worship. Internal devotional worship is reflected within. Jain Pujā symbolizes various aspects of our religion. One should reflect on such aspects while performing the Pujā rituals. There are different types of Pujā being performed for various religious and social ceremonies. The following eight materials are used in performing Pujā.

1. Jal (Water) Pujā:
   By bathing the idol in the right manner we ask; may the impurities of our Karmas wash away from our soul. Let us bathe the idol of Arihanta with water in the form of equanimity from the Kalash in the form of knowledge; so that our karmas get destroyed.

   My soul, a Kalash made of knowledge, I fill, with the water of equanimity. And as I bathe the Arihanta, My karmas are washed away.

2. Chandan (Sandal-wood) Pujā:
   To achieve the tranquility (coolness) in our soul we worship the idol of Arihanta with the sandalwood paste because tranquility resides in Arihanta and his face is also tranquil.

   He whose face beams of the tranquility within The one whose very nature is tranquil To that Arihanta I worship To make my soul tranquil.

3. Pushpa (Flower) Pujā:
   We should live our life like flowers full of love and compassion towards all living beings. By offering fragrant and unbroken flowers to Arihanta we reflect upon to live our life like flower.

   Perfumed, a flower in full bloom I hold; For this Pujā, which destroys the misery of birth. Just as a bee hovers around the flower; To be around you always, I ask that Samyakta be imprinted upon me.

4. Dhoop (Incense) Pujā:
   By placing incense (Dhoop) on the left side of the idol, we initiate the upward meditation to destroy the bad odor of Mithyātva (false faith) and manifest our pure soul.

   Meditation illuminates the dense darkness. Just as I offer the incense before the beautiful eyes of the Jin; Driving away the bad smell of wrong faith, The innate nature of the soul emerges

5. Deepak (Lamp) Pujā:
   The flame of a lamp (Deepak) represents a Pure Consciousness, or a Soul without any bondage, or a Liberated Soul. When we light the lamp in the right manner, our miseries get destroyed. As a result, we get the knowledge in the form of Kevaljnān, which illuminates the whole universe.

   Like a lamp, help us distinguish between good and bad To avoid sorrow in this world and one day, my internal lamp of knowledge will illuminate the entire universe

6. Akshat (Rice) Pujā:
   Household rice is the kind of grain seeds which are non-fertile. One cannot grow rice plants by seeding household rice. Symbolically it means that rice is the last birth. By doing this Pujā, one should thrive to put all the efforts in life in such a way that this life becomes one’s last life and after the end of this life one will be liberated and not born again. By offering pure and unbroken rice grains in the form of Nandāvarta, we meditate in front of Arihanta, keeping all our worldly attachments away.

   Pure unbroken Akshat I hold And draw this large Nandāvarta In the presence of my lord, I wish all my worldliness Will postpone indefinitely

7. Naivedya (Sweet) Pujā:
   In the course of the cycle of birth and death, I have remained hungry many times but that was transitory. O! Arihanta! give me the permanent state where there is no desire of food. The ultimate aim in one’s life is to attain a life where no food is essential for our existence. That is the life of a liberated Soul who lives in Moksha forever in ultimate bliss.

   Many a times I have gone hungry O Pure One! Without a trace of desire, Do satiate me eternally.

8. Fal (Fruit) Pujā:
   For the Pujā of Arihanta, the Supreme Being, heavenly gods bring fruits with devotion and ask for the Moksha, the ultimate fruit. Fruit symbolizes Moksha or Liberation.

   Just as Indra and other Devas Out of their extreme love for you, I bring along ‘fruits’ to worship. Upon meeting you, O Supreme soul, I renounce worldly aspirations and desire only Moksha as the fruit of all my actions.
The main purpose of Pujā is that by reciting the virtues of the Tirthankar we also remind ourselves that these same virtues are also possessed by us, and that by taking the path of the Tirthankars we can also achieve Nirvān.

As you embraced these prayers and rituals what meaning do you personally derive?

__________________________________
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How do you feel after reciting the prayer?

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Check when shown to and discussed with:
____Parent(s)
____Spiritual Leader

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

Date: ___________________________

WITNESS:

Jain Festivals

Learn the significance of:

Jnān Panchami: The holy day for worshipping knowledge is given the name Jnān Panchami, to the celebration that takes place on the 5th day of the first month of the Indian calendar year. This day is designated for the worship of pure knowledge. On this day, the scriptures, which impart knowledge to the people, are worshipped with religious devotion by offering Vāskhep (sandalwood powder). Swādhya, meditation, and Pratikraman are also carried out on this day. Moreover, the books preserved in the religious libraries are cleaned and refurbished as may be necessary. To pay respect to educational material, notebooks, pens, pencils etc. are offered during Pujā.

Oli: Twice a year, falling in March/April (Chaitra) and September/October (Ashwin), the nine-day Oli period of semi-fasting called Āyambil is observed by taking only one meal a day of very plain food (without any spices, salt, milk, oil, butter, fruits or vegetables). It is observed to meditate upon Pancha Parameshthi, Jñān, Darshan, Chāritra, and Tapa, which are collectively known as Navapad. The importance of Navapad is preached by the sermons given during these days.

Vārsi-tap: This yearlong austerity (Tapa) consists of fasting every other day followed by only one or two meal on the next day. This yearlong austerity signifies the event in the life of our first Tirthankar who did not get Gohari (alms) for one year after his initiation (Dikshā).

(Jain Philosophy and Practice, Level 3: pg 137)

Check when discussed with:
____Parent(s)
____Spiritual Leader

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

Date: ___________________________
Daily Practices

Choices. Through life many opportunities come and guided by discerning intellect we are able to cleanse the impressions left on the soul called sanskaras of the past by choosing an illuminated path and creating a new mindset which then evokes certain sentiments within us which we favor and practice. By incorporating knowledge (the teachings), yoga (the meditation), dharna (the congruence of thoughts, words, & action), and service (the sharing with others) the Jain Way of Life embraces Non-Violence, Non-Possessiveness and Non-One-Sidedness by bringing harmony, balance and peace for one and all. At this Stage III level we find ways to manifest:

- **Non-Violence:** Practice Meditation
- **Non-Possession:** Promote Conservation
- **Non-One-sidedness:** Volunteer Services

By engaging the activities below to:

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<th>Promote</th>
<th>Practice</th>
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<tr>
<td>1. Vegetarianism</td>
<td>1. Recycling</td>
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<tr>
<td>2. Yoga</td>
<td>2. Environmental Protection</td>
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<tr>
<td>3. Meditation</td>
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With the assistances of the appendices and explanations which follow, the hope to crystallize daily routines into a profoundly meaningful reverent way, embodies the spirit of:

**FAITH**
**KNOWLEDGE**
**CONDUCT**

<table>
<thead>
<tr>
<th>ACTIVITY NAME</th>
<th>JAIN WAY OF LIFE</th>
<th>IMPLEMENTATION</th>
<th>FREQUENCY</th>
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<td>Mon Tues Wed Thu Fri Sat Sun</td>
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<tr>
<td>Vegetarianism</td>
<td>NON-VIOLENCE</td>
<td>Choosing Foods</td>
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<td>Yoga</td>
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<td>Practicing Daily</td>
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<td>Meditation</td>
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<td>Recycling</td>
<td>NON-POSSESSION</td>
<td>Conserving Resources</td>
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<td>Environmental Protection</td>
<td>NON-VIOLENCE</td>
<td>Volunteering Services</td>
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Once completed discuss with your:

_____ Parent(s)

_____ Spiritual Leader

Date Completed: _____________________
Jain Way of Life is a life full of happiness, challenge, discovery, and spiritual growth. JWOL is living a life grounded in thoughts, words, and actions of core Jain principles of:

**Non-Violence:** in our diet, speech, and thoughts.

**Non-Possessiveness:** where we balance our possessions and desire for them.

**Non-Absolutism:** where we strive to keep our mind open and understand other views.

This workshop will help you measure your JWOL progress. By taking this simple self-evaluation test you can determine your JWOL state of mind and practice. This exercise will expand your awareness and stimulate your mind in thinking about ways to live and promote a Jain Way of Life.

This is how the self-evaluation works:

1. The evaluation is divided into 5 main categories namely: My Mind/My Body, My Things, My Consumption, My Life/World and My Spirituality. Each category is further divided into sub-categories.
2. During the workshop each category will be demonstrated with live skits and multi-media presentations.
3. As each category/sub-category is presented, mark the appropriate level (1 – 5) on this card.
4. At the end of the workshop you can examine your progress in each category and think about ways of achieving a higher level in each category daily.

**Project Members:** Students of JCGB Level 5B/6 Tarang Gosalia, Amit Jain, Monica Jain, Priyanka Jain, Nimit Mehta, Nirav Shah and support from other members; Coordinators: Prakash Teli, Vijay Savla, Yogendra Jain.

For more information please contact: prakash@esolvetech.com or yokjain@yahoo.com.

Visit [www.jcgb.org](http://www.jcgb.org) to get a copy of evaluation and scorecard.

For additional practice implementation ideas, another approach you might consider is using the following “Score Card” developed by the JCGB Pathshala Level 5B/6 in 2005, which translates the *Three Jewels* in Jainism into Five Jain Way of Life (JWOL) Categories as follows:

**Non-Violence:** Practice Meditation

**Non-Possessiveness:** Promote Conservation

**Non-One-Sidedness:** Volunteer Services

*Each JWOL Category expands into a much more detailed table (see attached Appendices 1-3)*
## My Mind/ My Body

### Forgiveness
1. Think cruel thoughts towards people, objects, and situations.
2. Express ill thoughts and keep grudge for years.
3. Mentally forgive a person you despised or had fight or disagreement with. Ask for forgiveness.
4. Ask for forgiveness from a person you despise or had strong disagreement.
5. Forgive people and ask for forgiveness from all living beings every moment.

### Anger
1. Think angry thoughts. Display extreme anger. Quick temper.
2. Strong temper but the duration is shorter – 5 min. Aware that temper is unhealthy. No tolerance for others’ mistakes.
3. 3 times / week angry. Lose control 3 times / month.
4. 1 times / week angry. Lose control 5 times / year. Only get deliberately and consciously angry.
5. No external or internal anger. If an anger thought comes quickly forgives and forgets.

### Passions/Sensuality
2. Sexual / violent movies. 3 times / month exposure to sexual content.
3. Healthy–active and balanced marital sexual life. 1 time/month exposure to sexual content only.
4. Partial celibacy with partner consent. Reduced mental sensual thoughts. 1 time/year exposure to sexual content.
5. Mostly celibate with partner consent – minimal mental sensual thoughts. No exposure to sexual content.

### Active Mind
1. No desire to learn new skills. Sedentary lifestyle.
2. Desire to learn new skills but making minimal effort. No time for hobby, reading.
3. Learning 1 new skill/year. Reading 3 books/year.
5. Learning 2 new skills/year. Reading 10 books/year. Extensive writing. Teaching and lecturing to mass audience.

### Death / Preparation
2. Understand and think about death sometimes. Thinking about donating organs.
3. Loose ends tied on a monthly basis. Legal document in place for reasonable life sustaining through medical intervention. Will in place.
4. Registered organ donor. At ease with death and dying of self and others.
5. Embracing death with no sorrow. Preparation for sallakha/death.

### Pride
1. Arrogant about personal success, wealth, education, appearance, family.
2. Know that pride is wrong and must be balanced. Occasional external pride implied in conversations.
3. No external pride but occasional internal pride.
4. Minimal internal pride.
5. No internal or external pride.

### Relaxation/Meditation
2. Do yoga or other mind relaxation exercise 2–3 times/week.
3. Do yoga/meditation for 15 minutes 5 times/week. Do 10 times deep conscious breathing each day.
4. Do yoga/meditation 30 minutes daily. Do 20 times deep conscious breathing each day. Silence 1 hour per day. Encourage family members to practice meditation.
5. Do 30 minutes of yoga and 60 minutes of deep meditation daily. Do 60 times deep conscious breathing each day. Silence 2 hour per day. Encourage and teach family members and others.

### Body Care
1. No interest in physical exercise. Doing dangerous activities which can harm the body.
2. Walking 3 times/ week or sports 2 times per week. Respect for the body.
3. Cardio exercise/muscle toning 3 times per week/ or sports. Regular medical checkup.
4. Cardio exercise/muscle toning 4 times per week or sports.
5. Cardio exercise/muscle toning 4 times per week.

### Vibrations / Karma
1. Unaware of vibrations to self others of ones action.
2. Passively aware of the vibrations. Active use of words, actions, which cause negative vibrations.
3. Proactively aware of this. Constant mindful of vibration’s multiplier effort.
4. Awareness of ripple effects of vibration impacting self and others.
5. Strong awareness of ripple effects of vibration impacting self, others, and environment.
**My Consumption**

### Food
1. Mostly vegetarian. Being vegetarian only for health reason. Unaware of source of meat products and production process.
2. Vegetarian. Eat eggs, honey, etc. Careless about checking ingredients.
3. Strict vegetarian. Always checks ingredients of food and drinks. No eggs or honey.
4. 50% reduction in root. 50% vegan.
5. Balanced vegan diet. 3 times /week eat in day time, non-roots. Eating out in mostly vegetarian restaurants.

### Drinks
2. Soda – caffeine 5 times /day. Social drinking 5 times /year.
3. Some soda, caffeine 3 times /day. Complete abstinence from alcohol.
5. Drink bottled water or filtered water outside. Fresh juices and soy milk.

### Personal /Care Products
1. Ignorance on use of leather, silk, animal tested products.
2. Aware and prefer a non-animal based solution but will not go out of the way to get it.
3. Purchase and some non-cruelty based products. No leather car.
4. Home filled and body covered with only non-cruelty based products. Actively promote to friends/family.
5. Vow not to purchase animal based products. Actively campaign world wide against animal testing.

### Nutrition
1. Eat excessive oily, fatty, heavy sugar diet. Minimal consumption of fruits.
2. Awareness of eating nutritious/balanced food but not following through.
3. Minimize oily, fatty foods. Have one salad per day. Drinking 4 glasses /day water.
4. Eat sweets 2 times /week. Not adding salt while eating.
5. Follow vegetarian food pyramid. Take sweets 1 time /week.

### Eating
2. Overeating by 10%. Eating fast. Highly finicky and picky about the type/style of food. Excessive focus on taste, spices.
3. Not overeating. Eating for sustenance of body nourishment and taste. Not finicky. Full day fasting 1 times /year. 1x eating per day – 3 times /year.
4. 3 full day fasting/year. 1x eating per day – 5 times /year. Attempt to eat during daytime.
5. 12 full day fasting/year. 1x eating per day – 24 times /year. Eat at day time except at home.
# My Life / My World

## Family/Friends
1. Friends with bad behavior, habits, disrespectful.
2. Criticizing friends and family behind their back. Celebration of birthday, anniversary, etc. with no spiritual context.
3. Focus is one’s own family. Life event celebrations with spiritual context.
5. Balancing spiritual growth with family and social obligations.

## Entertainment (Media/Radio/TV/Music/Internet)
1. 20+ hrs/week of TV, violence, movies, video games.
2. 15+ hrs of media mostly for entertainment. Some educational/self-development.
3. Less than 10 hrs/week of educational media only. Listen/watch 1 hr. devotional music/week.
4. Less than 5 hrs/week of PG–13 entertainment. 4 hr/week educational/spiritual media.
5. Less than 3 hrs/week of entertainment. 5–6 hrs of educational/spiritual media.

## Animals Compassion and Care
1. Unaware of the many types of animal cruelty caused by humans.
2. Aware of the animal cruelty problem but take no action to prevent it.
3. Donate .1% income towards animal protection. Volunteer 1 day/year. Make people aware of the problem.
4. Donate .3% income. Volunteer 2 day/year. actively support animal rights, write-in campaign.
5. Actively working with organization 5 days/year. Donate .5% income. Leave 5% for assets.

## Profession/Work
1. Criticizing, cheating and lackluster performance at work.
3. Work with strong spirit of collaborate/team work.
5. Strong balanced work-home. Work in non-profit organization.

## Social Service
1. No awareness of social problem locally or globally.
2. Sponsor a child in 3rd world country. Donate old clothes, food.
4. Volunteer 2 hrs/week.
5. Volunteer 10 hrs/week.

## Other Living Things
1. Swat an insect or flush it down or kill it. Put poison food or inhumane traps for rats, etc.
2. Express disgust at the insect and removing it carelessly with (broom–vacuum cleaner). Recklessly uprooting plants/flowers.
3. Respecting insect as a living being and carefully removing it. Asking for forgiveness when traveling in car, plane, train, etc.
4. Gently shoo or remove the insect away with extreme care. Proactive measures to minimize insect harm.
5. Looking down while walking. Avoiding walking on grass.

## Environment
1. Not–recycling, wasting water, food, electricity. Not mindful about dangers to Earth.
5. Maximum use of public transportation.
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 Diwāli

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 (kashāy): anger, greed, ego, deceit  
The story of four daughters-in-law (four types of spiritual aspirants)  
Five vows (anuvrats) of householders  

Worship
Recite Hymns (Ārati 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)  
Chattāri mangalam, Darshanam dev devasya, Shivamastu sarvajagatah  
Learn Temple Rituals: Nissihi, Pradakshinā, and Pranām  
Watch ceremonial rituals (Poojā) 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: *Sansār, 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 (*Derāsar*) Rituals:
- Learn and Practice the significance of *Ashta-Prakāri 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](http://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 Marett, 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 ________________  
__Please send award and certificate to parent(s)
__Please do not send award and certificate to parent(s)

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