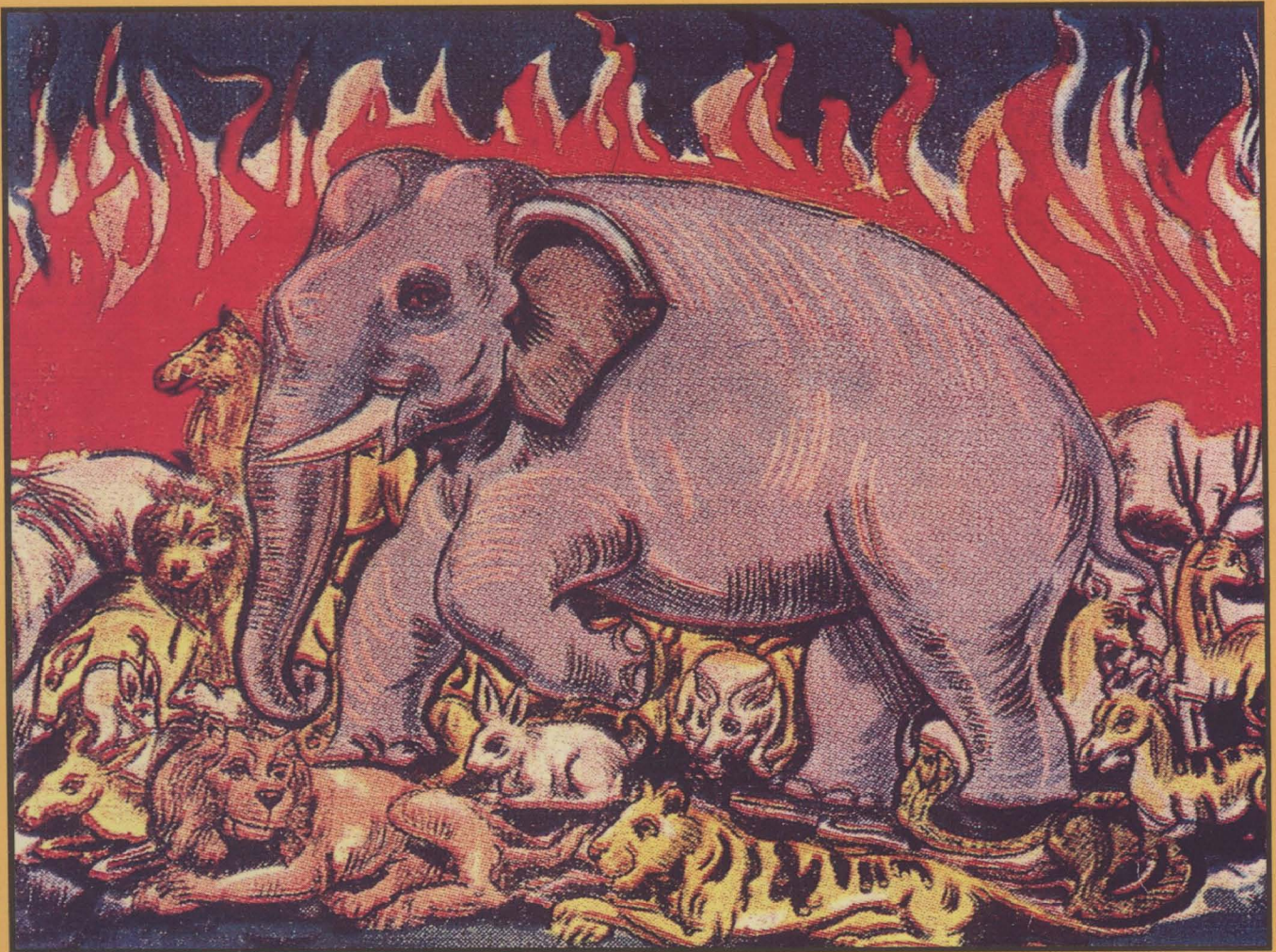


TEXT BOOK OF JAINISM

LEVEL 1



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INSTITUTE OF JAINOLOGY

TEXT BOOK OF JAINISM LEVEL 1

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PREFACE

THE TASK of preparing a text book for young children has never been an easy one. It becomes particularly difficult when the authors have to consider a wide age range for the children and when the subject is religion.

This book has been prepared to give some basic teaching in the Jain religion. The book attempts to teach the fundamental moral principles together with Jain philosophy in a manner which is easy to follow and grasp.

This book has been primarily written for use by Jain children, their parents and teachers in the community-run weekly language classes. However, we believe that this book will be useful for all those who are interested in teaching Jainism to young children.

The material in this book is most suitable for children from the ages of seven to eleven. We hope that Jain and non-Jain children will find the book useful and that it will prepare them to read more on Jainism. Teachers may find it useful to introduce more stories to explain the principles outlined in the book. Various books of Jain stories are available from the Jain Education Board on request.

The teachers' notes are meant to be a guide. They are based on personal experience of the authors. The glossary is merely a list of some difficult words with their definitions. We have also added some words for the children to define. Most of these words listed in the glossary can be understood from the text.

The next book, Level 2 in this series, will be compiled by March 1995. This book will provide a more advanced course in Jainism. We would appreciate suggestions from teachers and parents so that we can incorporate them in future editions and publications.

The Institute of Jainology has established a body called the Jain Education Board for the purpose of educating and informing Jains and non-Jains alike on various aspects of Jainism. The Jain Education Board has also undertaken to produce other study aids like audio-visuals, graphics, charts and pictures.

Many people have helped in the compilation of this book. Particular thanks are due to the Committee Members of the Jain Education Board, Co-ordinators, Trustees and the Secretary of the Institute of Jainology who all helped to make this publication possible. We are particularly indebted to Anne Hegerty who has thoroughly edited this book, and we gratefully thank her. Thanks are also due to Bharatiben Shah and Ashok Patel for their assistance.

Thanks are due to members of our families for their continued support and patience while this work was being done.

We owe an apology to all the teachers and children who have waited so long for this book. We have learnt a lot from our mistakes, and hope that the level 2 book, will be published in time. A Gujarati and, if possible, a Hindi version of this text book of Jainism will be available in the near future.

Jay Jinendra.

Vinod Kapashi
Ajit Shah

THE ELEPHANT AND THE RABBIT

In a deep and dense jungle, there lived an elephant. He was the leader of all the elephants in that jungle. Frequently fire used to break out because of the hot weather. One day the leader of the elephants had an idea which could save himself and other animals from a big fire. He chose a sizeable area of land, removed all the trees and shrubs from there and cleared the land completely. He thought that when the fire broke out, it would not reach the central point of this flat and barren land and so it was safe.

Now it so happened that a fire did break out in that forest. The leader of the elephants hurriedly came to this cleared land and stood there to save himself from the fire. Other animals also came and stood around him. Soon the whole place was full of all different types of animals.

The intensity of the fire was severe and the whole forest started burning. There was a little rabbit in the forest. The rabbit tried to save his own life by running around the piece of land. He could see that all the animals were keeping away from the fire by standing in this place. The rabbit also tried to find a spot to stand on but there was none.

Meanwhile the leader of the elephants raised one of his legs because it was itching. When he did so, the little rabbit realised that this was a place where he could stand and so he stood there.

The leader of the elephants, on seeing this could not put his foot down, if he did so the little rabbit would have been crushed to death. So he had to keep one leg up all the time, as the elephant did not want the rabbit to die under his foot. He was a kind elephant. He wanted the little rabbit to live so he kept his foot raised all the time and protected the little rabbit.

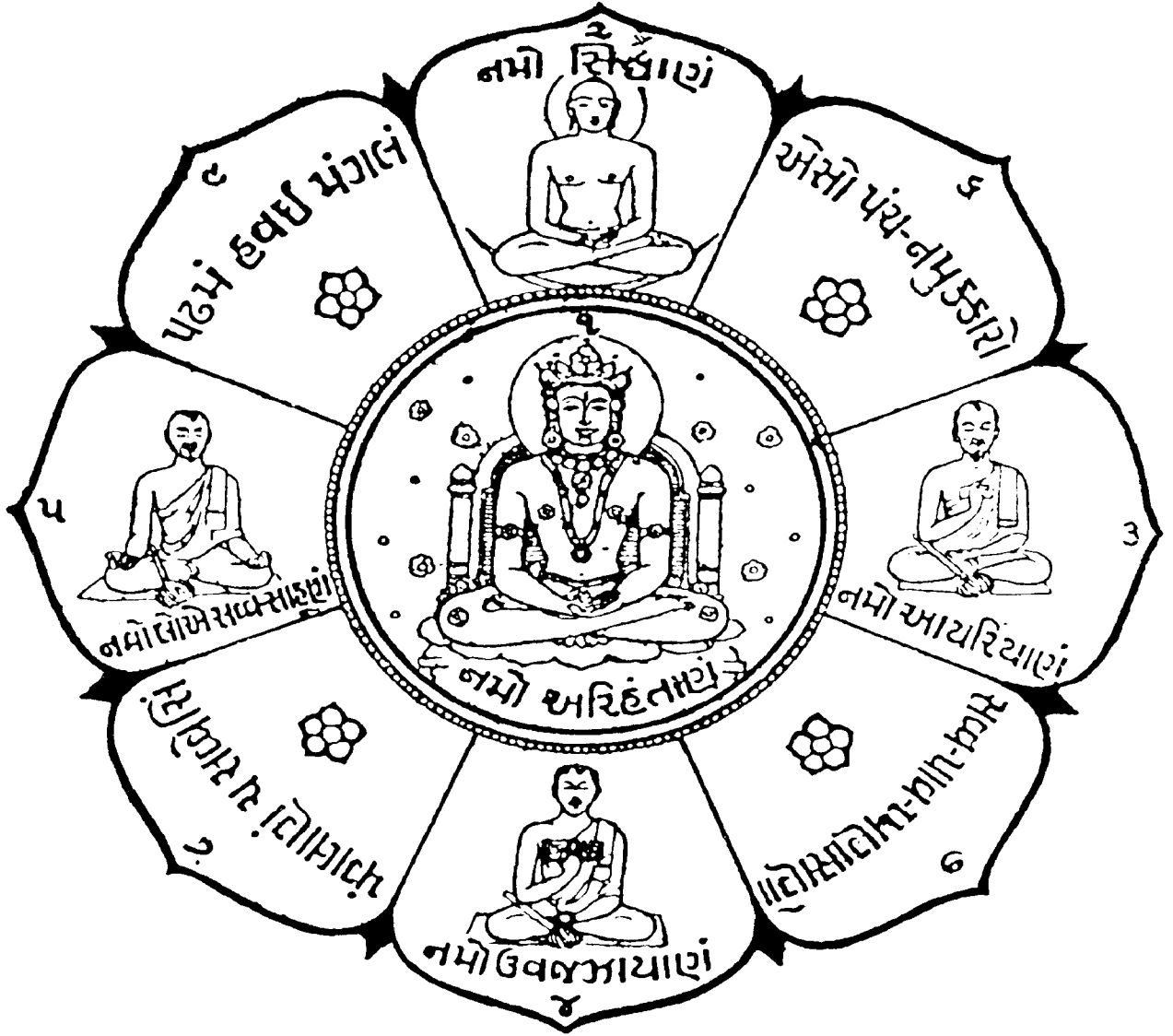
The fire raged for almost three days and during this time, all the animals stayed on this flat land. The elephant continued to keep his foot high in the air, saving the little rabbit.

When the fire was over, all the animals went away. The rabbit saw that the elephant was in great pain. The elephant's foot was completely stiff and when he tried to put his foot on the ground, he could not do so. He just fell to the ground and died in pain. However, he had no bad feelings towards this little rabbit. The elephant really knew what ahimsa (non-violence) was.

From 'Stories from Jainism' by Dr Kumarpal Desai

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Chapter 1

SHRI NAMASKAR MANTRA

IT was early in the morning. Ajay woke up and sat up in his bed. He began reciting the Namaskar Mantra.

Namo Arihantanam
Namo Siddhanam
Namo Ayariyanam
Namo Uvajjhayanam
Namo loe savva sahunam
Eso Panch namukkaro
Savva pava panasano
Mangalancha savvesim
Padhamam havai mangalam

By reciting the Namaskar Mantra, Ajay bowed and paid his respects to the Arihants, the Siddhas, the Acharyas, the Upadhyays and to all Sadhus.

Those who are humble are liked by all.
The Namaskar Mantra teaches us to be humble.
It teaches us to show respect.
It makes us virtuous.
It makes us happy by removing the causes of unhappiness.
By reciting the Namaskar Mantra, sins of many lives are washed away.
We should recite this mantra in the morning and at night.
We should recite this mantra at the beginning of any good work.
We should recite this mantra all the time.
Let us recite Namaskar Mantra all together.

Teachers' Notes

The Namaskar Mantra is something that all Jain children are likely to be familiar with. Ensure that every child recites it correctly and the pronunciation of each letter is perfect. Try to explain the meaning briefly.

Give a picture of the Panch Parmesthi, for the children to colour using the correct "Varna"- colour. These colours are:

Arihant	-	white
Siddha	-	red
Acharya	-	yellow
Upadhyay	-	green
Sadhu	-	black

Explore the word "happiness" with the children. Lead them to the concept of happiness without material wealth.

Explain "sin" in simple terms, e.g. bad deeds

Glossary

Mangal	-	good or auspicious
Namaskar	-	bowing down to
humble	-	without pride
sin	-	bad deeds, words or thoughts
virtuous	-	good

Exercises

- 1) Make each child recite the mantra aloud with the right pronunciation.
- 2) Sing it together.
- 3) Ask the children to write it down in English.

Chapter 2

JAY JINENDRA

WHEN Ajay sees his mummy and daddy each morning he greets them with joined, folded hands and says, "Jay Jinendra."

One morning Neela had woken up early.

She heard Ajay say, "Jay Jinendra" to their mummy.

Their mummy, Karunaben, replied, "Jay Jinendra."

She looked at Neela, joined her hands and smilingly said "Jay Jinendra, Neela."

Neela found this very strange. She asked, "Mummy, why don't you and Ajay say good-morning like everyone else?"

Karunaben explained, "We are Jains, therefore we greet each other by saying Jay Jinendra. We remember the god Jineshvar by this greeting."

"Whenever we remember the Jinas we remember their good deeds, their lives and what they did for all of us. This will help us to be as good as them.

"By saying good-morning we are only wishing a good morning to that person."

Neela said, "So by saying Jay Jinendra, we are actually doing more than just wishing for a good morning."

Just then, their daddy, Abhaybhai walked into the room. Ajay and Neela both joined their hands and said, "Jay Jinendra, mummy and daddy."

Then they went to get ready for school.

Teachers' Notes

It will be useful to start the school lessons by saying Jay Jinendra to all children. Talk about respect and how one shows respect. Talk about namaste as well. Explain that namaste means "I bow down to you." It is a sign of respect for the other person. Children learn by example. Show them how to join hands and bow slightly.

You may mention that the words Jinas, Jineshvars, Jinendra and Arihants are all nearly synonymous.

Glossary

Jay - victory
Jinendra - the one who has gained victory over inner passions

Exercises

1. Why does Ajay say Jay Jinendra and not good-morning?
2. Give two other names for Jinas.
3. What do we gain by saying Jay Jinendra?



Chapter 3

RESPECT I

AJAY joins his hands and bows down to his mummy Karunaben and his daddy Abhaybhai every day. Ajay listens to his parents and obeys them. He loves and respects them. He knows that they have sacrificed a lot for him. They work very hard to do the best for him. Abhaybhai and Karunaben send Ajay to a good school. They encourage him in his studies. They play with him when they can. They both tell him nice stories. They sometimes take him to visit interesting places.



When Ajay goes to school his parents tell him to respect his teachers, and listen to them with concentration. Ajay's father once told him, "True knowledge only comes to those who have good manners, and who respect their teachers."

Ajay has also found that he and his friends enjoy learning and learn more when they behave well in class.

When Ajay meets older family friends and relatives, he greets them respectfully. He joins his hands and says, "Namaste" to them or "Jay Jinendra", if they are Jains.

Ajay has also noticed how respectfully his parents behave towards his grandparents. He thinks that the older you are the more respect you get. That is why Ajay says that he wants to grow up quickly.

Ajay learns a lot from his teachers. He gets love and encouragement from his daddy, and from his mummy. Ajay is sure that with their blessings he will be happy and do well in life.

Teachers' Notes

Expand on the concept of "respect" (Vinay). Talk about the great sacrifices that parents make for their children. Tell them the story about how Shravan looked after his blind parents.

Also tell them the story of Ram and his respect and obedience to his parents. Talk about good manners. Ask the children what they think are good manners.

Glossary

namaste	-	I bow down to you
sacrifice	-	giving up something you like in order to please someone
concentration	-	thinking hard about what is happening

Exercises

1. How did Ajay behave with his parents ?
2. Make a list of things that your parents do for you.
3. Why should you respect your teachers?
4. How do you show respect to your parents and teachers?
5. Write about good manners at home and school.



Chapter 4

RESPECT II

AJAY has two sisters called Neela and Rekha. Abhaybhai and Karunaben treat them all equally. They all love and respect each other. Sometimes, Ajay and Neela fight with each other.

One day their father Abhaybhai saw them fighting. He stopped them gently and said, "Members of the same family should not fight with each other. They should love and respect each other and live peacefully together. In fact, all human beings should respect each other."

He then told them two stories. The first story went as follows:

1. Bharat and Bahubali were two brothers. They were sons of Bhagvan Rushabhdev, the first Tirthankar. They were both great kings.

Bharat had just come back from conquering the world. He was now emperor of the world. All the kings in the world were under him except one. His younger brother, Bahubali, refused to accept him as his emperor!



Bharat's ministers advised him to fight with Bahubali and make Bahubali obey him. Bharat agreed reluctantly. Since the conflict was between the two brothers, they decided not to use their

armies in the battle. This prevented the death of many, many soldiers.

The two brothers fought five different types of duels. Even though Bharat was very strong, Bahubali was stronger. Bahubali

won all five duels. When Bahubali won the fifth duel - Bharat lost his temper and threw his chakra (wheel) to destroy Bahubali. The chakra however did not harm Bahubali, because he was a member of Bharat's family. It returned back to Bharat.

Now Bahubali got extremely angry and raised a fist to hit his brother. But as he was rushing towards his brother his thoughts changed.



Bahubali thought, "What use is this kingdom and this wealth, if it makes us brothers fight? How can I fight my elder brother, who is like my father?"

Looking at his raised fist he thought, "I cannot put this hand down without doing something worthwhile with it." He decided to follow in his father's footsteps and become a monk. With his raised fist he pulled his hair out to become bald, as was the custom among Jain monks.

He left his kingdom to Bharat. Bharat came and bowed to his younger brother, now the monk Bahubali, asking his forgiveness for fighting with him.

Ajay's father finished the story. He then told them another story:

2. When Bhagvan Mahavir was 28 years old, his parents died. He wanted to leave the kingdom, and go into the forest, to meditate and seek enlightenment.

Mahavir therefore went to his elder brother Nandivardhan, to seek his permission to become a monk.



Nandivardhan said sadly, "The shock of our parents' death is still fresh in our minds. It will be better if you stay for two more years, before you go and become a monk". Mahavir agreed to this, as he did not want to hurt his elder brother's

feelings. He obeyed his brother, even though he was destined to be Lord Mahavir - the 24th Tirthankar.

Throughout this two-year period, he concentrated on religious matters. He generously gave alms every day for the last year before becoming a monk.

Finishing these two stories Abhaybhai asked Ajay and Neela, "What can you learn from these stories?"

Teachers' Notes

Almost all children fight with their brothers, sisters, friends. Explore the issue with some children in depth. How and why do they fight?

Lead them to decide whether it is worthwhile to fight.

For older children you could elaborate on the term chakravarti, and its particular meaning in Jainism: i.e. emperor of the six continents; his strength and power, the 14 "Gems", the size of his armies etc. Interesting and useful information in the right context - so take care!

You could talk about the chakra. Show them a picture. Almost all children will have seen Krishna with his chakra in the TV serial *Mahabharata*. In the story of Bharat and Bahubali - discuss the virtue of not involving the armies, thus sparing innocent lives. Be prepared for "Why did they fight in the first place anyway?"!

Glossary

alms	-	money that you give to poor people
custom	-	a thing that people have done for a long time
destiny	-	what you are going to be or to do (what you are <u>destined</u> to do)
monk	-	a holy man who has given up his possessions and lives alone or with other monks after going through a Jain ritual
wealth	-	a lot of money or things that belong to you

What do these words mean?

chakra
Tirthankar
conflict
enlighten
meditate

Exercises

1. Act out Bharat and Bahubali's story.
2. Write out the reasons why you fight with your brother or sister.
3. Write out reasons why you should not fight with your brothers and sisters.
4. Colour a picture of Bharat and Bahubali.

Chapter 5

VEGETARIANISM

AJAY's family often sat down together, after dinner, to talk.

Ajay's mother would begin the meeting by reciting the Namaskar Mantra. She would then sing a beautiful prayer.

The children would then talk about their school, their friends, their games, books and toys.

Ajay's mother would tell them about her day at work and at home. Their father would talk about his work.

In one of these meetings Ajay's elder sister Rekha said, "I went out for lunch with my friend Margaret today."

Her mother asked, "What did you eat, Rekha?"

Rekha said, "I did not have much choice, as this wasn't a vegetarian restaurant. I finally decided on vegetarian pizza. Margaret was quite curious about what we eat. I talked to her about our vegetarian diet." Rekha continued, "I have invited Margaret for dinner this Friday. I hope that is all right, mummy!"

Karunaben said, "Of course, Rekha, Margaret is very welcome."

Ajay asked, "Daddy, can you tell me what we can and cannot eat?"

Abhaybhai said, "We do not eat meat, fish, sea-food or eggs. Most vegetarians do not eat meat, fish or sea-food. The Jain diet is more strict. I will tell you about that later. We do not drink alcohol. We do not waste food, and finish all that we have taken on our plate."

Ajay asked, "Daddy, can I come with you, when you and mummy go shopping next?"

Neela said, "I want to come too."

Karunaben said, "We will all go to the supermarket this Saturday."

The meeting ended with Karunaben reciting the Namaskar Mantra.

The children said good-night to their parents and went to bed.

Teachers' Notes

Explore the children's views on killing animals for food. Lead them to the argument that since we all must eat something we should do so by causing as little harm as possible. For the teacher's understanding, and possibly for discussion with older children, the story of Mahatma Ardrakumar, Bhagvan Mahavir's disciple, may be useful. Ardrakumar's discussions with the 500 ascetics on vegetarianism and the 500 ascetics' particular brand of vegetarianism are dramatic. Younger children grasp the fundamental message from this story more easily than older children.

Be prepared for questions on use of leather and milk. Traditionally (in India) leather was only obtained from animals who had died naturally. Milk was produced on small scale farms. The animals were very well looked after and the process did not involve violence, discomfort or pain in any form. Direct questions regarding use of leather and milk will have to be answered by parents individually.

The Jain diet is discussed in the chapter on penance (tapa).

Teach the children to read food labels, showing the ingredients, and explaining what is suitable for vegetarians and what is not.

Discuss why wasting food is harmful.

What do these words mean?

vegetarian
sea-food
strict

Exercises

1. Make a list of your favourite foods. Find out what each is made of.
2. As vegetarians, what are the foods you should not eat?
3. Why do you think we should not eat meat?

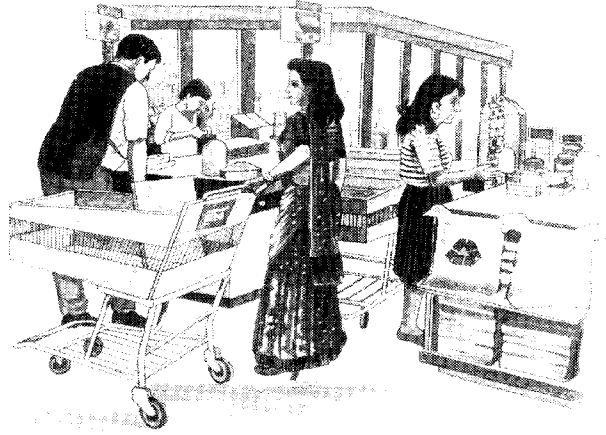
Chapter 6

VISIT TO A SUPERMARKET

AS PROMISED, Karunaben took Neela and Ajay to the supermarket on Saturday.

Abhaybhai went along too.

When they arrived at the supermarket, Ajay took a shopping trolley and helped Neela sit in the trolley seat for a ride.



Ajay read the shopping list as he pushed the trolley carefully.

The first item on the list was biscuits. Ajay loved biscuits. As soon as they reached the biscuit shelves, Ajay grabbed a few packets which looked nice, and put them in the trolley. Karunaben said, "Wait, Ajay, let me read the labels and see if we can eat them."

She carefully read the labels, and put some packets back on the shelves. She picked up some other packets she knew well, and gave them to Ajay to put in the trolley. She then explained to Ajay, "These biscuits that I have put back contain animal fat, and some contain eggs. Because we are vegetarians we do not eat these biscuits." Ajay didn't mind. He crossed off biscuits from the list.

They went along and bought some bread and chocolates. Ajay wanted some cakes as well but Karunaben said she would get some "egg-less" cakes from another shop.

Neela wanted to get up from the trolley seat to select her own cheese, but Abhaybahai gave her a packet to hold and put in the trolley. Ajay read the label which said "vegetarian cheese".

"Mummy, what does this mean?" asked Ajay.

Karunaben said, "Cheese has a thing called rennet in it to make it go hard. Most rennet comes from the stomachs of dead cows. We do not believe in killing animals, so we buy 'vegetarian cheese', which has rennet made from vegetables."

Karunaben quickly bought a few other items. The trolley was now getting heavy for Ajay so Abhaybahai began to push it.

The last item on the list was "drinks". Abhaybahai picked up a few cartons of fruit juice, and some bottled water. Ajay saw a nice looking green bottle and asked if they could buy this. Abhaybahai said, "That is wine, Ajay. We do not drink any wine, spirits or beer. But we can drink this." He picked up a green bottle of apple juice, and gave it to Ajay to put in the trolley.

Then they arrived at the checkout counter. Abhaybahai paid money to the lady for the shopping. They soon reached home.

Ajay was very happy and asked, "Mummy, can I go shopping alone next time? I promise I'll only buy pure vegetarian food and drinks."

Karunaben said, "All in good time, Ajay".

Teachers' Notes

Some children may ask about potatoes, onions, and the Jain diet. Be prepared.

Talk about food packaging, paper waste, and environmental issues.

Discuss droughts, starvation, and poverty. Show pictures of these. Ask children what they think of them. Explore with them what they can do about it.

Discuss the environmental impact of felling trees. (Older children will have heard of the greenhouse effect.)

What do these words mean?

beer
spirits
trolley
wine

Exercises

1. Make a list of things your mummy bought when she last visited the supermarket.
2. What are the things that we can recycle?
3. Write down how you can help the people in Somalia, Sudan and Bosnia and some other countries where people are starving.
4. List five things that you would not buy, as a vegetarian, when you go to the supermarket.

Chapter 7

STORY OF NEM-RAJUL

ONE evening after dinner Abhaybhai told Ajay and Neela a story.

Many years ago there was a handsome young prince called Nemikumar. He was to be married to a beautiful princess called Rajul.

On his wedding day Nemikumar led the procession of his family and friends, and his princely retinue, towards Princess Rajul's palace.

Everybody was in a festive mood. There was music in the air. The Prince was sitting calmly in his chariot, which his charioteer was driving.

Suddenly Prince Nemikumar heard animal noises which got louder as they got nearer. They soon saw where the noises were coming from.

Prince Nemikumar asked the procession to stop and listen. Hundreds of animals and birds were packed tightly in cages. There were fishes in large tanks. The animals seemed frightened and restless. Their eyes were pleading.

The Prince asked his friends why these animals and birds were captured. He was told they were for his wedding feast.

The Prince, who was very kind and sensitive, was saddened by this. The frightened sheep seemed to say, "We will be slaughtered for this prince's feast." A beautiful deer had his eyes full of tears, as if he were pleading "I don't want to be killed, I want to go back to the forest and roam free."

Beautiful green parrots were flying here and there in their cages trying to find a way out. A wise bull seemed to be saying, "These men are cruel. They cry when their children die, but how can they kill *our* children? Why can't they eat only plants and fruits, as we do? How can they claim to be superior to us when they kill us all the time?"

The kind Prince could bear it no longer. His heart was crying at the pain and fear the poor animals were suffering. He climbed down from his chariot and walked towards the cages.

The animals quietened down, seeing such a stately but kind and loving figure walking towards them. They knew that they need no longer be frightened.

The Prince opened the cages, and let all the animals and birds out. He told his men to return the fish to the sea without harming them. The birds flew out happy and free. The animals ran into the forest. They all seemed to be thanking the Prince for saving them.

Just then King Ugrasen, the Princess's father, came to meet the Prince. He saw the Prince releasing the animals and asked, "Why have you released these animals, O Prince?" The Prince replied, "How can we rejoice, when so many animals are suffering? How can we humans feast on these innocent animals and birds we are meant to protect? What use is happiness if it is built on the suffering of so many?"

With this the Prince turned his chariot and went back.

The wedding was called off.

After some time, the Prince became a monk. Princess Rajul followed in his footsteps and became a nun. The Prince Nemikumar was none other than the 22nd Tirthankar Bhagvan Neminath.

Abhaybhai finished the story. Ajay said, "Now I can understand how the animals must feel, when they are captured and killed."



Teachers' Notes

The story is self explanatory. Tell it with pictures if possible. Emphasise the fact that animals have feelings, that they protect their loved ones, they feel pain when being hurt, and they have souls like us.

Act this story out.

Show the video of the play "Nem-Rajul".

Animals are capable of protecting those weaker than them (e.g. the story of Meru Prabh, the elephant), so why can't human beings do the same? Discuss this with the children.

What do these words mean?

captured
chariot
charioteer
innocent
pleading
procession
rejoice
stately

Exercises

1. Why were the animals in cages?
2. What was the name of the Princess that Prince Nemikumar was going to marry?
3. What did the Prince do to the animals?
4. What did the Prince say to King Ugrasen?
5. What are the names of the last three Tirthankars?

Chapter 8

JAINISM AND GOD

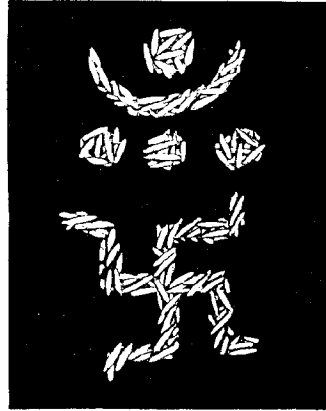
AJAY's family went to the Jain temple one Sunday morning. When they reached the temple, they all removed their shoes before going in. They all made a "tilak" on their forehead, with the yellow sandalwood paste that was kept outside.

As they entered the temple they said, "Nisihi" three times. Abhaybhai told the children not to talk or run about in the temple.

In front of them in the temple, there were three murtis seated in the lotus position. The whole family joined their hands and said, "Namo Jinanam" bowing down at the same time. They all went round the central enclosure three times, bowing to the murtis as they saw them.

They burnt some incense and lit the deepak. Abhaybhai then helped Ajay and Neela ring the bell gently.

Next they sat down, and made the following symbols with rice grains on a small wooden table.



The Chaityavandan was next, and during this part Karunaben sang a lovely "stavan".

Ajay and Neela did not understand the ceremony fully, but they copied their parents and did everything quietly.

When they finished they all went outside and put their shoes on. They sat on a bench for a while. Ajay said, "Daddy, can you tell us more about the murtis?"

Abhaybhai replied, "The murtis we bow to are the 'Arihants'. They are also known as the 'Tirthankars'. They are the Gods whom Jains worship.

"There have been many, many 'Tirthankars'. The 24 'Tirthankars' in this cycle of time are the ones we know the most about.

The last of these 24 'Tirthankars' was Bhagvan Mahavir. His murti was in the middle. Next to it on your right was the murti of Lord Neminath.

"Do you remember the story of Nem-Rajul?" Ajay and Neela replied, "Of course, daddy. Lord Neminath was Prince Nemikumar."

Abhaybhai continued, "The third murti on your left was that of the first 'Tirthankar', Bhagvan Rushabhdev. I have told you a story about his sons, Bharat and Bahubali."

Neela said, "I remember that story, daddy."

Ajay asked, "Daddy, how do you know whose murti it is? All the murtis in the temple looked alike."

Abhaybhai said, "If you look carefully there is a small figure on the base of each murti. This is the symbol of that particular 'Tirthankar'.

"Each Tirthankar has a separate symbol. Lord Mahavir's symbol is a lion, Lord Neminath's symbol is a conch shell, Lord Rushabhdev's symbol is a bull." Ajay and Neela thought about all this as they walked towards the car. On their way back home Ajay asked, "Daddy, can you tell us more about Bhagvan Mahavir?" Abhaybhai said, "of course I will, but you must remember to ask me when we have more time."

Teachers' Notes

There are many new words in this chapter; some of them are difficult to translate into English. A demonstration of the Darshan and Chaityavandan, in class, will clarify the words for the children. Introduce the words "Dehrasar (Derasar)" or "Mandir" for temple' "Upashraya" for place of meditation. Though they are not synonymous they are often used interchangeably. However, for clarity and correctness, "murti" is probably the best word for idol or statue, and therefore has been used here.

At some stage, a visit to a Jain temple should be organised. A knowledgeable person should conduct the Darshan and Chaityavandan, for the children to see. Explain to the children the need to remember the Arihants in some way by "Darshan", or "Svadyaya" or "Satsanga". We all want to become like the Arihants and Siddhas, therefore we must remember their qualities. The tilak on the forehead signifies one's acceptance of the Tirthankars' teachings.

The details of the eight types of pooja (Asta-Prakari Pooja) have been deliberately omitted, to keep this simple at this stage.

In answer to the question "Why do we use the rice for making the symbols?" the answer is "Because rice or 'akshat' symbolises eternity - something which cannot be destroyed. By using rice we are asking for the eternal happiness of 'Moksha' from the Tirthankars.

Chaityavandan means worship of the temple/God.
(Chaitya - temple, vandan - to bow down to.)

Emphasise the need for quietness in the temple. The Nisihi is uttered three times to remind us to leave our worldly worries and possessions outside the temple and enter it with a free mind.

Explain Namō Jinanam which means, "I bow down to the Jineshvars."

The significance of the symbols in rice, is explained in the chapter on Symbols. Questions of cycles of time are best discussed when the children are older.

What do these words mean?

Chaityavandan
deepak
murti
stavan
tilak
incense
lotus position
symbol

Exercises

1. What did Ajay and his family do before they entered the temple?
2. Why did they say "Nisihi"?
3. What does "Namo Jinanam" mean?
4. How does one recognise whose murti is in the temple?



The chaityavandan position

Chapter 9

TIRTHANKAR BHAGVAN MAHAVIR

ONE evening at bed time Abhaybhai told Ajay and Neela the story of Bhagvan Mahavir.

More than 2500 years ago, there was a place called Kshatriyakund, which was part of the ancient kingdom of Vaishali in North India. King Siddhartha ruled Kshatriyakund. His queen was Trishala.

One day queen Trishala saw 14 auspicious objects in her dreams. Some time later a wonderful baby boy was born to her. The new-born prince was named Vardhman. Soon after his birth, reports of increased crops, increased wealth, happiness and health kept coming to the palace. Prince Vardhman had an elder brother called Nandivardhan.



One day, when Prince Vardhman was seven years old, he was playing with his friends in the fields. The children were jumping up and down. Some children were up in a peepul tree. Suddenly, they heard a hissing noise. Alarmed, the children looked to see where the noise was coming from. They saw a huge frightening snake, under the peepul tree. All the boys, except Prince Vardhman, were frightened.

They all ran as fast as they could, away from the snake. Those who were on the tree held tightly to the branches, frightened of falling near the snake.

Vardhman was not frightened. He jumped down from the tree. The snake rushed towards him, but Vardhman calmly and deftly picked up the snake and placed him far away.

He then called his friends back and said, "Why are you frightened? It is only fear that you should be afraid of!"

All his friends were very relieved and very proud of Vardhman's bravery.

When he was eight years old, Prince Vardhman was playing a game with his friends. In this game, whoever lost would have to give a piggy-back ride to the one who had won.

Suddenly a celestial being (Deva) came down in the form of a boy, and started playing with the children. He intended to frighten Prince Vardhman. This Deva lost deliberately, and asked Vardhman to get up on his back for his ride.

As soon as Vardhman got up on the Deva's back, the boy (Deva) began to grow and soon became a big ugly giant who tried to frighten Vardhman. The other children were terrified and ran away.

The eight-year-old Vardhman was sitting on the giant's back without fear. Vardhman hit the giant so hard with his fists, that the Deva turned back into his original form. Vardhman remained seated on the Deva's back and went back to the city.

Everybody was angry at the Deva and wanted to punish him, for frightening Vardhman and the other children.



Prince Vardhman said, "Forgive him; forgiveness is a virtue of the brave and strong."

The Deva was allowed to go. As he was returning to his home, the Deva said, "You are really courageous and brave."

From that time onwards Vardhman became known as Mahavir, which means "the great warrior."

At the age of thirty, Mahavir left his home to become a monk.

For twelve and a half years, he endured hardships and performed penances to achieve enlightenment. He travelled the land on foot. He remained barefoot and without clothes. During these twelve and a half years Mahavir took food on 349 days only. Even in those 349 days he ate only once a day. At the end of these twelve and a half years Mahavir obtained Kevalagnan, or total enlightenment.

For nearly thirty years after that, Bhagvan Mahavir travelled all over the country. He taught that man must have reverence for all life, and do as little harm as possible during his life on earth. He taught the three-fold path of non-violence, restraint and penance (Ahimsa, Sanyam and Tapa) to achieve happiness. His chief disciples, or Gandharas, compiled the Jain scriptures from his teachings.

At the age of 72 his life on earth ended, and he went to "moksha".

Abhaybhai finished the story. Ajay wanted to know more about Bhagvan Mahavir's life. Abhaybhai promised to tell them more stories later on.

Teachers' Notes

The story may be familiar to many children. The story of Prince Vardhman's bravery as a child can be used to explore the children's fears. Maybe you could lead them to discover that fear only exists where there is violence, and to be totally fearless one needs to be totally non-violent. Talk about the 14 auspicious dreams of Queen Trishala at the time of Vardhman's conception. They could draw pictures or colour the pictures of these 14 dreams.

The details of Bhagvan Mahavir's twelve and half years of penance would make a whole book on their own. It would help the teachers if they became familiar with some of the other incidents of Bhagvan Mahavir's life.

We have deliberately introduced words like Kevalagnan (kevalgyan) and moksha here. Though it may be difficult for children to understand these concepts at this stage, introducing these words could form the basis for introducing the subject of the nature of the soul, its properties and the concept of eternal happiness, or moksha, later. Some children grasp this much faster than some adults!

Bhagvan Mahavir was born in 599 B.C. He attained nirvana in 527 B.C. Discuss these historical dates in relation to the dates relating to other religious leaders around this time to give the children a clear historical perspective of the time. A map of India with the location of the places of relevance should be shown.

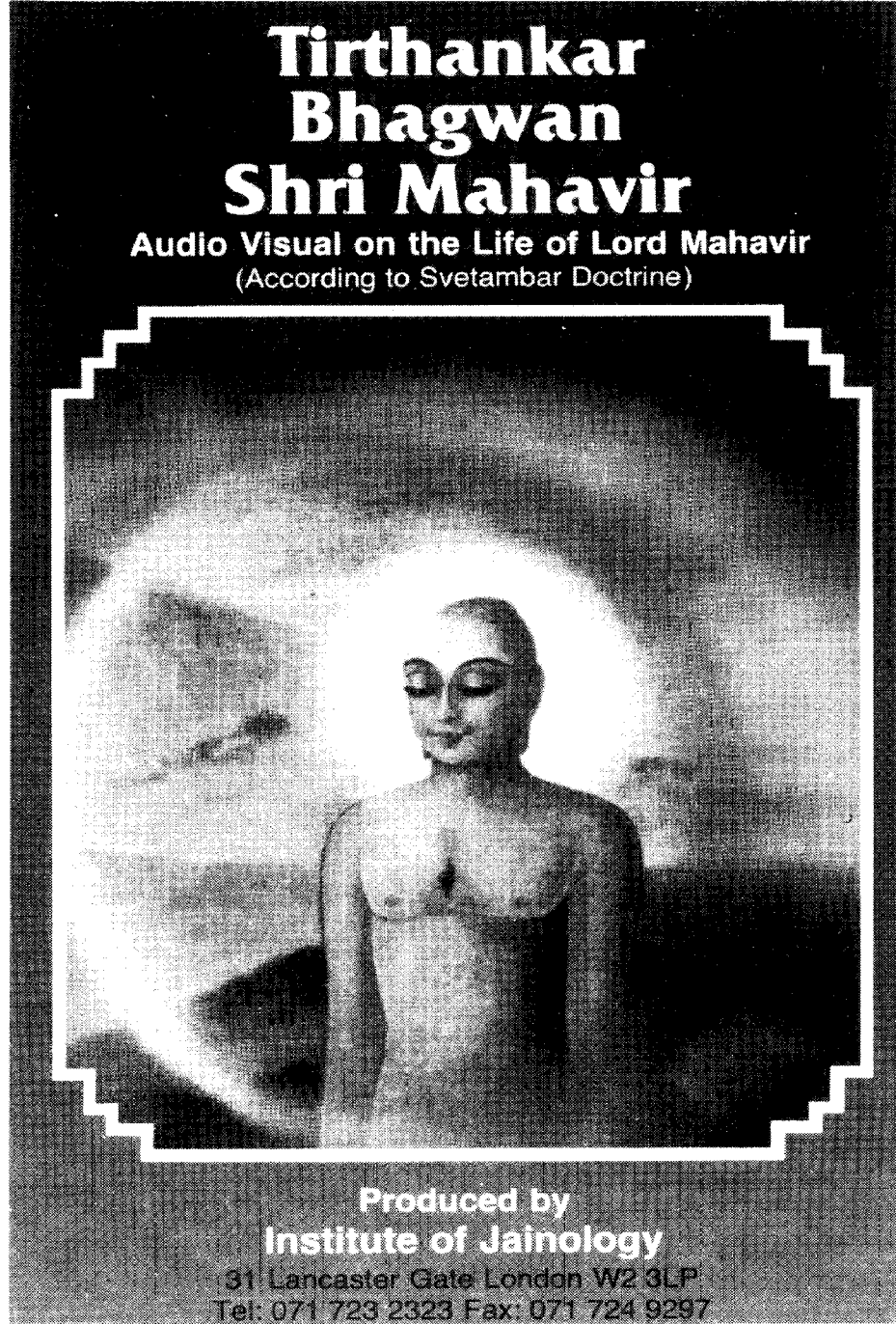
What do these words mean?

kevalagnan
moksha
nirvana
penance

Exercises

1. What name was given to Mahavir when he was born?
2. At what age did Bhagvan Mahavir become a monk?
3. Write down the names of the 14 dreams, under the pictures.
4. Write down the names of Bhagvan Mahavir's parents, and his brother.
5. Where was Mahavir born?
6. In which year was Bhagvan Mahavir born and in which year did he achieve Nirvana?

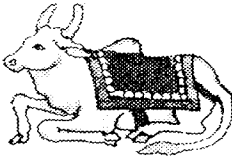
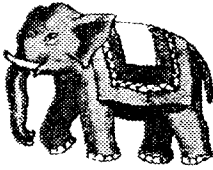
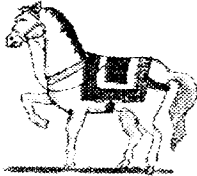

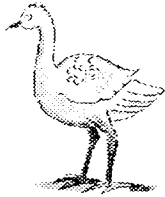
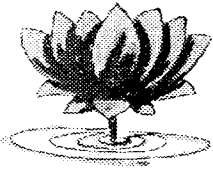
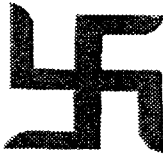



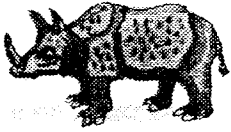

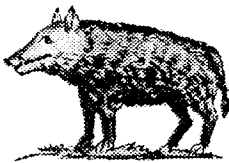
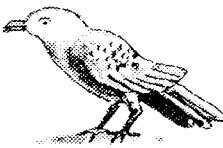



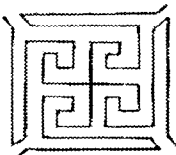


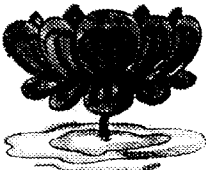



7. Show the video of Bhagvan Mahavir's life.



Chapter 10

THE 24 TIRTHANKARS AND THEIR SYMBOLS

1	Rushabhdev	bull
2	Ajitnath	elephant
3	Sambhavnath	horse
4	Abhinandan Swami	ape
5	Sumatinath	heron
6	Padmaprabhu	lotus flower
7	Suparsvanath	swastika
8	Chandraprabhu	moon
9	Suvidhinath	crocodile
10	Shitalnath	shrivatsa
11	Shreyansnath	rhinoceros
12	Vasupujyaswami	buffalo
13	Vimalnath	pig
14	Anantanath	falcon
15	Dharmanath	thunderbolt
16	Shantinath	antelope
17	Kunthunath	goat
18	Aranath	nandyavarta
19	Mallinath	jar
20	Munisuvrata Swami	tortoise
21	Naminath	blue lotus
22	Neminath	conch shell
23	Parshvanath	snake
24	Mahavir Swami	lion

<p>SHREE RISHABHADEV</p>  <p>BULL</p>	<p>SHREE AJITANATH</p>  <p>ELEPHANT</p>	<p>SHREE SAMBHAVNATH</p>  <p>HORSE</p>	<p>SHREE ABHINANDAN SWAMI</p>  <p>APE</p>
<p>SHREE SUMATINATH</p>  <p>CURLEW</p>	<p>SHREE PADMAPRABHA SWAMI</p>  <p>LOTUS</p>	<p>SHREE SUPARSHVANATH</p>  <p>SWASTIKA</p>	<p>SHREE CHANDRAPRABHA SWAMI</p>  <p>MOON</p>
<p>SHREE SUVIDHINATH</p>  <p>CROCODILE</p>	<p>SHREE SHITALNATH</p>  <p>FOUR-PETALLED EMBLEM</p>	<p>SHREE SHREYANSANATH</p>  <p>RHINOCEROS</p>	<p>SHREE VASUPUJYA SWAMI</p>  <p>BUFFALO</p>
<p>SHREE VIMALNATH</p>  <p>PIG</p>	<p>SHREE ANANTANATH</p>  <p>HAWK</p>	<p>SHREE DHARMANATH</p>  <p>THUNDERBOLT</p>	<p>SHREE SHANTINATH</p>  <p>DEER</p>
<p>SHREE KUNTHUNATH</p>  <p>GOAT</p>	<p>SHREE ARANATH</p>  <p>(Nandyavarta) ELABORATED SWASTIKA</p>	<p>SHREE MALLINATH</p>  <p>WATER JAR</p>	<p>SHREE MUNISUVRATA SWAMI</p>  <p>TORTOISE</p>
<p>SHREE NAMINATH</p>  <p>LOTUS</p>	<p>SHREE NEMINATH</p>  <p>CONCH SHELL</p>	<p>SHREE PARSHVANATH</p>  <p>SNAKE</p>	<p>SHREE MAHAVIRSWAMI</p>  <p>LION</p>

Teachers' Notes

Show various pictures of these symbols to children.

Arrange a slide presentation of temples showing images with their symbols.

What does this word mean?

Tirthankar

Exercises

1. Make cards of various symbols.
2. Fill in the blanks:
Suparsvanath is and Parshvanath is the Tirthankar.
3. Who comes after Naminath?
4. Who are the 16th, 23rd and 24th Tirthankars?

Chapter 11

JAIN SCRIPTURES

JAINISM is an ancient religion.

The Jain sacred literature was preserved by word of mouth from Lord Mahavir's time, and later written down in Ardha Magadhi or Prakrit - a language of ancient India.

Jain teachings are written in books called Agams and other scriptures. Agams are ancient, sacred books, which describe the Jain philosophy, principles, codes of conduct, Jain geography, astronomy, logic, and mathematics. Many good stories are also told in these ancient books.

Thousands of manuscripts of such books have been preserved in India and in libraries around the world.

There are two texts which are better known. The first one is the Kalpasutra. The Kalpasutra describes the lives of the first 23 Tirthankars briefly and the life of Bhagvan Mahavir in detail. It is usually read during the eight-day festival of Paryushan. The second well-known text is the Tattvarthasutra. This book explains the philosophy of the soul and matter. English translations of these books are available.



Teachers' Notes

This is a difficult subject. Unlike Christianity, Islam and Hinduism, Jainism does not have a concept of "the holy book".

Jains have many texts describing various aspects of rules of conduct etc.

Explain why most Jain scriptures are written in Prakrit (Ardha Magadhi)

What do these words mean?

Agam

Paryushan

Prakrit or Ardha Magadhi
manuscripts

Exercises

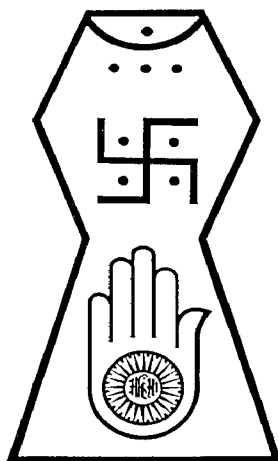
1. What language are the Jain scriptures written in?
2. Name two well-known Jain scriptures.
3. What does the Kalpasutra describe?

Chapter 12

SYMBOLS

JAINS have some common symbols which are widely used. The official Jain symbol adopted in 1973 on the 2500th anniversary of Bhagvan Mahavir's nirvana looks like this.

JAIN SYMBOL

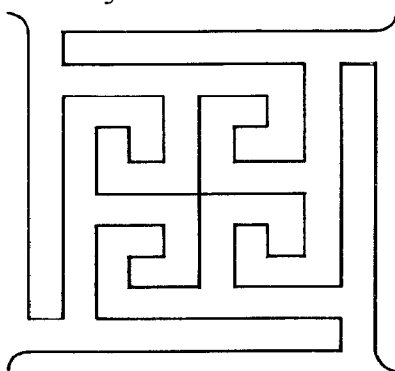


(1) Swastika and the symbol of three dots plus crescent:

This pattern is usually made with grains of rice in a temple while worshipping. The four arms of the swastika remind us how our soul goes through four types of destinies. The dots on the top of the Swastika represent right knowledge, right faith and right conduct. The crescent shape with small dot symbolises the liberation of the soul from four types of destinies and attaining the nirvana-state.

Swasti means welfare and happiness. It also means anything which is auspicious.

There are two different ways of drawing the swastika. The second figure is often known as Nandyavarta.



Some bad people who are not Jains also use the swastika. These people hate anyone who does not look like them, or talk like them, or do what they do. They think that if you use the swastika, it means you agree with them. But this is a wrong way to use the swastika. The swastika does not mean hating anyone.

(2) Hand - Symbol of fearlessness

The hand with the wheel of religion is a symbol of fearlessness. It signifies friendly reassurance. It reminds us of our responsibility to every living being, to protect and to avoid causing harm to any being. The hand is raised to say, "Please do not kill or harm anybody." The wheel in the middle of the palm contains the word "Ahimsa" which means non-violence.



(3) Aum or Om

Aum is an ancient sign, which represents divine existence. You will see this sign in places like temples, assembly halls, on sign boards or even on letterheads.

Teachers' Notes

At this stage, the aim of this chapter is to introduce these symbols to the children.

Encourage the children to make these symbols in various colours.

Try to dispel any misconceptions about the swastika.

Discuss right knowledge, faith and conduct.

What do these words mean?

Nandyavarta

Nirvana

Destiny

Exercises

1. Draw the swastika. What does it represent ?
2. Where do you commonly see the swastika ?
3. What does Aum mean ?
4. Draw the sign "Aum."

Chapter 13

THE ENVIRONMENT

ONE day Ajay asked Abhaybhai, "Daddy, how should we care for the environment?" Abhaybhai replied, "Jainism teaches us to avoid waste, to limit our needs, and to avoid harm to all life - as much as possible. There is a nice story about this. Would you like to hear it?" Ajay said, "Oh! Yes daddy - I like stories."

Abhaybhai then told him this story:

There were six friends called Mahesh, Naresh, Mayuri, Kamala, Nayana and Raman. One day they were walking in the woods. They had walked a long way, and were getting very hungry. They were looking for something that they could eat. They were overjoyed to see a big jamun tree. The tree was full of juicy purple-black jamuns. Mahesh, who was the most impatient, said, "Maybe I could run to that cottage and get an axe to cut the tree down, so we can eat the jamuns to our satisfaction." Naresh said, "Wait, we do not need to cut the tree, we could cut some of the larger branches, and we need a saw for that. I will go and get one." Mayuri said, "Why should we cut the large branches? All we need to do is snap some of the smaller branches with the jamuns on them, and you do not need anything for that."

Kamala was listening to all this. She laughed and said, "My friends, you are not really thinking. We all want to eat jamuns, so why should we not cut only the bunches of the jamuns from the tree? We do not need to cut the tree, the large or small branches." Nayana said, "Think carefully; all we need to do is to climb the tree and pick the ripe jamuns to eat. That way we will not destroy the tree or its branches."

Raman, who was the wisest and kindest of all, said, "Listen to me, friends, trees are so important that they are called life-givers. Trees give us shade, they attract rain, they produce oxygen, and they give us fruit and food like this jamun tree. More importantly, trees support various forms of life. They give us medicines. We owe so much to trees. Therefore, if we need fruit, we do not need to cut the tree or its

branches, or even pick the fruit from the tree. Look down and you will see that the tree has already shed the ripe fruit, and there are perfectly good jamuns on the ground. We can pick and eat them after washing them." All the friends looked down and found more good jamuns than they could eat. They all had enough to satisfy their hunger, and some to take back home.

On their way back home Raman said, "Man cannot do without preserving the environment. All life is precious and we are all dependent on each other for our survival. Man has wantonly destroyed nature, and so many species of animals and plants are now no longer found. We should all be very careful how we use natural resources."

Abhaybhai finished the story. Ajay said, "Now I understand that we should live our lives by doing as little harm to other living beings as possible." Abhaybhai said, "That is exactly the main message of the principle of Ahimsa or non-violence."



Teachers' Notes

This story illustrates the six auras or lesyas. The most intense and harmful is the first "black" lesya (aura). The act of cutting down the tree for the jamuns represents this. The intensity of the lesyas decreases, to the sixth and the most benign.

Children may not be familiar with the jamun tree. A picture and eating the fruit would help! This chapter explains how thoughtlessness leads to violence. Expand on this. Violence is often not deliberate. Introduce the word Jayna, i.e. to be careful, to think and learn, and to balance the good and the harmful.

Talk about environmental concerns again, the destruction of species, the preservation of rain forests etc. The WWF and the FOE produce excellent teaching materials.

What do these words mean?

attract
destroy
jamun tree
precious
recycling
shed
survival
wantonly

Exercises

1. What do you think was the most sensible way of obtaining the jamuns to eat?
2. Act out the story of the six friends.
3. Write down why trees are important.
4. Write down the ways in which you can help the environment.
5. Look at the booklet entitled the Jain Declaration on Nature.
6. Draw a picture illustrating the story.

Chapter 14

YOGA AND SIMPLE BREATHING

WHENEVER possible, keep your windows open and let the fresh air come in the house.

Always take deep breaths. This way you will feel livelier. Deep breathing also helps to make you calm and relaxed.

Sit on a floor, in a quiet place, and take some deep breaths. You can hold your breath for a few seconds before you breathe out.

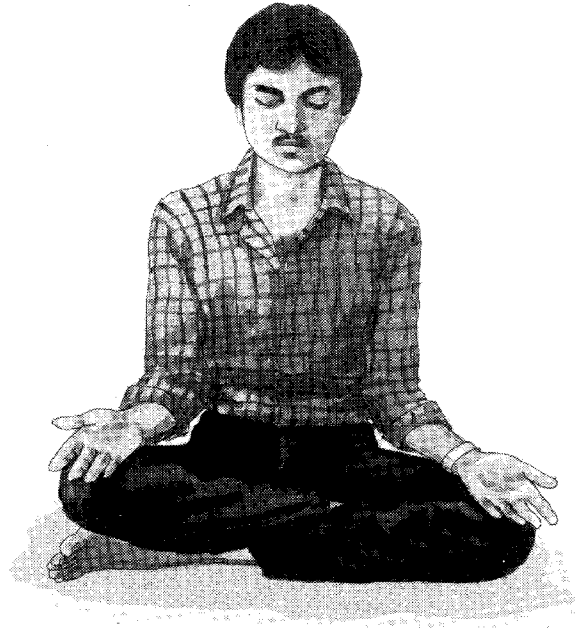
Repeat this ten times.

You will feel fresh. Your mind will be calm.

See it for yourself. It takes only a few minutes.

Try this for one week and talk about this in the classroom, to see what difference it has made.

After taking deep breaths, say the Namaskar Mantra while you keep sitting.



Teachers' Notes

Ask the children to seat in a proper posture and observe silence for a minute.

Teach them how to take deep breaths.

Teach the meaning of yoga.

What do these words mean?

meditation

oxygen

yoga

Exercises

1. What does deep breathing mean ?
2. What is the best way to recite Namaskar Mantra?

Chapter 15

TRIP TO INDIA 1

CHRISTMAS holidays were about to begin. Abhaybhai asked Ajay, "Where would you like to go during these holidays?"

Ajay said, "Daddy, this year Rekha and I would like to go to India. The weather will be nice and warm there. Besides, I want to go and see some of our holy places. I also want to see Delhi and Agra, where I can see the Taj Mahal."

Abhaybhai said, "I am surprised that you want to go to India, instead of celebrating Christmas here with your friends." Ajay said, "I want to see the land of my grandparents; I have also come to know that great saints were born in India. It is the land of Mahavir and Buddha. It is the land of Gandhiji."



Abhaybhai and the whole family went to India. Ajay made quite a few new friends. They went to New Delhi and Agra in Northern India. New Delhi is the capital city of India. It has some magnificent buildings. They all went to see the memorials of Mahatma Gandhi and Jawaharlal Nehru.

In Agra they saw the Taj Mahal. The Taj Mahal is built of beautiful white marble. Ajay and Neela liked the Taj Mahal.

After seeing Delhi and Agra, they all went to the state of Rajasthan. There they saw many places of pilgrimage like Ranakpur, Jaisalmer and Mount Abu.

Mount Abu is a town on top of a mountain. Ajay and all the family members went up there by bus. Their bus went through winding hilly roads. They enjoyed the bus journey as they could see a wide view of the natural beauty.

The greatest surprise was still to come. In Mount Abu they went to see the Jain temples of Dilwara. Ajay and Neela were amazed to see these temples. The tiny and beautiful carvings or drawings in marble were beyond their imagination. It took millions of rupees and thousands of men to build these temples. These temples were built eight hundred years ago and at that time there were no proper roads leading up to the mountain. The workers had to carry the huge slabs of marble up by themselves!

The whole family performed pooja and they marked their foreheads with an orange-coloured holy tilak. This is a mark of Jain Shravak and Shravika or Jain laymen and laywomen. Laymen and laywomen are people who are not monks or nuns.



Teachers' Notes

Show a map and identify Delhi, Agra, Abu and other places.

Show slides of the Dilwara temples.

What do these words mean?

pooja
shravak
shravika
tilak

Exercises

1. What did they see in Agra?
2. Name three great persons or saints born in India.
3. Where is Mount Abu?
4. Why did Ajay want to go to India?

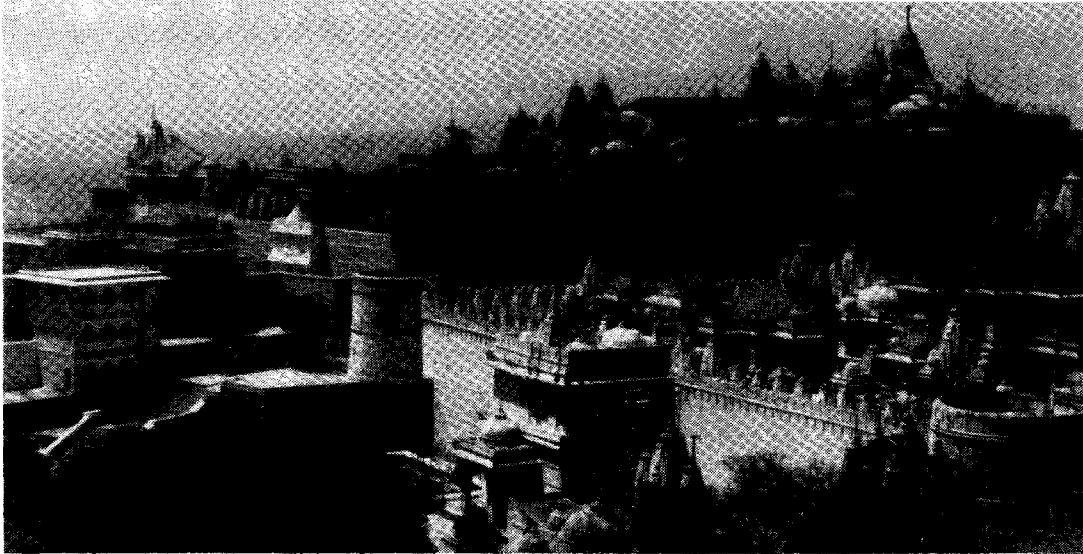


Chapter 16

TRIP TO INDIA 2

ABHAYBHAI and his family then went to the state of Gujarat. There they saw more interesting places. They visited Ahmedabad, Rajkot, Jamnagar and other towns and villages.

They also went to see Palitana. There is a hill near this town. The hill is called Shatrunjaya. Ajay asked the guide how many temples there were on the top of the mountain. The guide said, "There are around 900 temples on top of the mountain, and you will have to climb over 3000 steps."



Temples at Palitana

Rekha asked the guide, "How long is the road from the foothills to the top?" The guide said, "It is two and a quarter miles long." Ajay and Neela started climbing. They were so enthusiastic that they did not feel tired.

Whilst climbing they saw some monks and nuns who were also going up the mountain.

Neela said, "Look, mummy, these monks and nuns don't even wear shoes. They look so simple, yet so dignified."

Karunaben explained, "Jain monks and nuns lead very strict lives. They do not keep money, they do not use motor cars or any mechanical transport for travelling and they do not wear shoes."

"What do they eat, mummy?" Rekha asked.

Karunaben replied, "They eat only what is offered to them and they do not eat or drink after sunset. Often they do not eat at all - this is called fasting. They spend their time in religious meditation."

They all climbed more steps. The view from halfway to the top was so beautiful that Neela was amazed. She said, "Oh, I will never forget this. I have never seen anything like this. I will talk about this to my school friends when I go back to my school."

The entire family saw most of the temples and did Chaityavandan in the main temple. They all experienced feelings of holiness and peace around them. Their joy was overwhelming.

Teachers' Notes

Show a video cassette of Palitana to children

Show a map of India and identify some of the important places.

Teach and sing one song about Palitana.

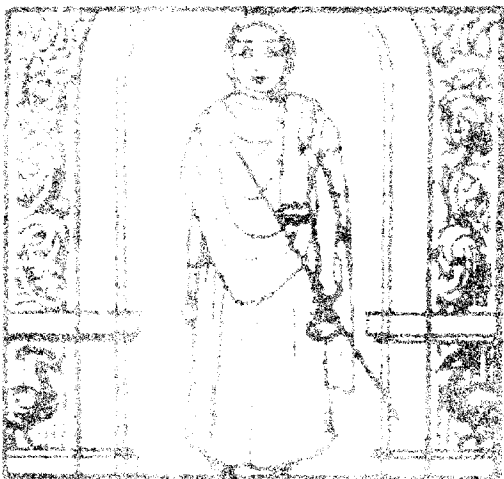
Show small statues of a Jain monk and a nun and describe their appearance.

What do these words mean?

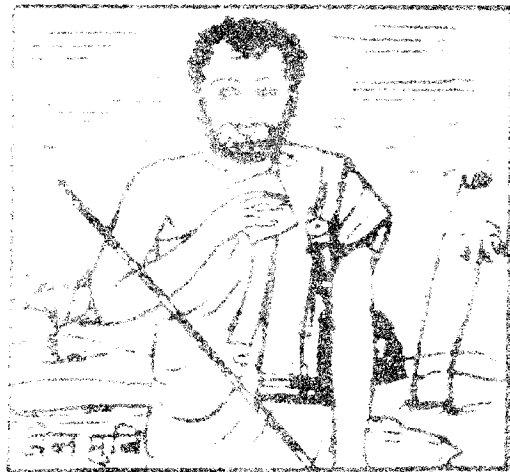
Chaityavandan
meditation
divinity

Exercises

1. What did the guide say about the Shatrunjaya hills ?
2. How many temples are there on top of the Shatrunjaya hills?
3. How many steps do you have to climb to get to the top of Shatrunjaya ?
4. Name other places of pilgrimage mentioned in the chapter.
5. Do Jain monks and nuns eat or drink after sunset?



Jain nun



Jain monk



Map of India showing pilgrimage place described in this book

Chapter 17

PILGRIMAGE IN INDIA

IN EASTERN India there is a state called Bihar.

Abhaybhai, Karunaben and the family went to the state of Bihar where there is a famous Jain place of pilgrimage called Sammetshikhar. Ajay asked, "Why is this place considered important for Jains?"

Abhaybhai replied, "We have 24 Tirthankars. You know their names now. Twenty out of these 24 Tirthankars have attained nirvana on top of this hill. That is why this is a very sacred place."

The next day, early in the morning, they started climbing the steps of the hill. They had to walk six miles while climbing, six miles within the mountain range and six miles while going down. In all they walked 18 miles whilst climbing some difficult steps.

However, the whole family was happy. First they went to Gautam Swami's temple, then to Jal-Mandir (a temple in the middle of a small lake) and then they went to Parshvanath temple.

Abhaybhai said, "Lord Parshvanath, our 23rd Tirthankar, attained nirvana on this place. Therefore this mountain is also called Parasnath Hill."

Ajay was very pleased to see the beautiful scenery on the mountain. Neela and Rekha enjoyed the glorious view from the mountain. Their hearts were full of devotion and joy; they wished that they could go there again in the near future.

Teachers' Notes

Show a video of Sammetshikhar. Show Bihar state on the map of India.

Talk about the 23rd Tirthankar, Lord Parshvanath.

What do these words mean?

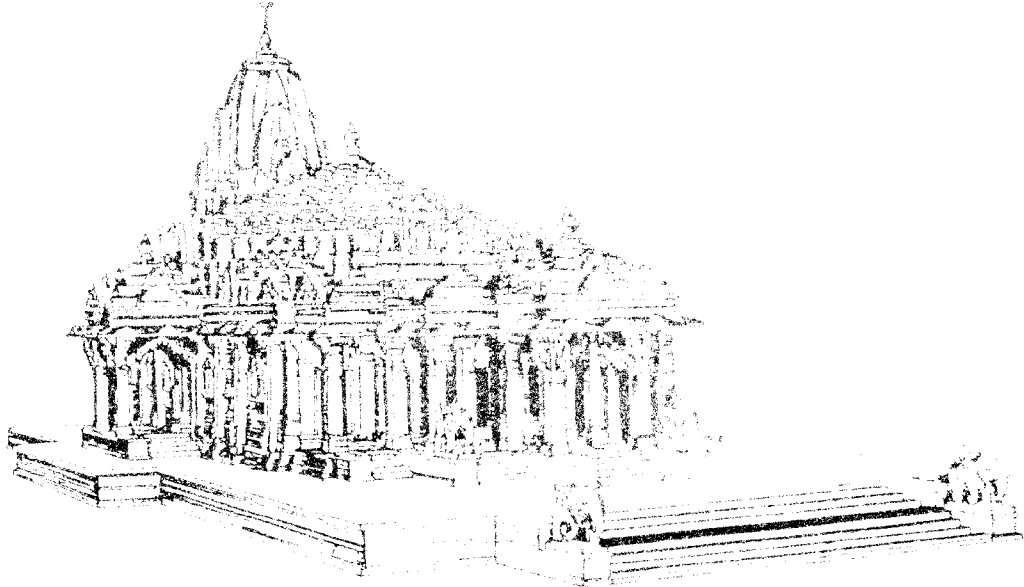
Gautam swami

Jal-mandir

Parasnath Hills

Exercises

1. Where is Sammetshikhar?
2. Why is one place called Parasnath Hill?
3. How far do you have to walk to see all the main temples?



JAIN TEMPLE AT NAIROBI

Chapter 18

AJAY'S VISIT TO AN EYE-CAMP

WHILE they were going from Palitana to a small village nearby, Ajay's father took the whole family to an eye-camp. Ajay did not know what an eye-camp meant. He saw the camp and realised that poor people went there to show their eyes to the doctors. Doctors examined their eyesight and gave them some medicines to help them. Some people had very bad eyesight and the doctors performed operations to help them see again.

Ajay's father explained, "The people coming here are poor. Their treatment here is absolutely free. The operations are also done without any charge. Sometimes they are given food and a home free of charge, for a little while. Such-eye camps are held in different villages at different times. Doctors come from cities and help the needy and poor people."

Ajay was very impressed with this and thought, "We must donate some money for organising such eye-camps." Ajay's father Abhaybhai said, "There are other types of free health care in India too. Some camps help people who have heart or lung diseases. In such camps medicines are given, and sometimes operations are performed for the benefit of poor people."

Ajay and Neela thought, "It is not only good to help poor people, but it is our duty to help them."

Teachers' Notes

Show photographs of eye-camps. Talk about the importance of good eye-sight.

Discuss the problem of poverty.

What do these words mean?

charities
eye-camps
operations

Exercises

1. Write a small paragraph about the work in an eye-camp.
2. Collect some drawings or pictures of poor people in India.

Chapter 19

JAIN FESTIVALS

- (1) THE BIRTHDAY of Bhagvan Mahavir is celebrated with great interest and devotion. This generally falls in late March or early April (the 13th day of the month of Chaitra in the Indian calendar).
- (2) Diwali is celebrated by Hindus as well as Jains. However, Jains light lamps for a different reason. Bhagvan Mahavir attained moksha (died) on that day and the lamps or diwas represent true knowledge, dispelling the darkness of ignorance.



- (3) Another important festival is that of Paryushan. Jains celebrate the Paryushan festival around the month of August/September.

Paryushan is the time of religious activities. The festival lasts for eight or ten days.

During these days Jains observe fasts or take some vows. They voluntarily impose some regulations and hardships on themselves to keep their minds firmly fixed on religion.

People go to temples, worship Tirthankars, hear the religious discourses and do Samayika or Pratikraman.

Teachers' Notes

Describe why Mahavir Jayanti is important.

Show photographs of people doing Samayika or Pratikraman.

Explain the concepts of nirvana and moksha.

What do these words mean?

Mahavir Jayanti

Moksha

Pratikraman

Samayika

Exercises

1. Name at least three Jain festivals.
2. In which month was Lord Mahavir born?
3. Why do people light lamps in Diwali?
4. What do people say to each other after an annual Pratikraman?



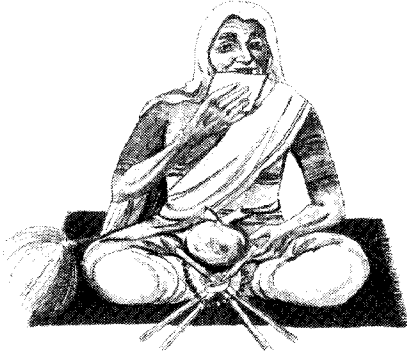
Chapter 20

RITUALS

AJAY noticed that during the holy days of Paryushan quite a few people were going to big halls and community centres to do Pratikraman. One day Ajay asked his teacher about the meaning of Pratikraman.

The teacher told Ajay, "Pratikraman is like removing all the bad things out of the house. We have to remove all the bad thoughts out of our minds. We have to review our past deeds and ask for forgiveness for anything harmful we might have done. During a Pratikraman one sits for long periods reviewing, confessing and repenting past and present sinful actions and thoughts."

"People say, "Michchhami Dukkadam" to each other after the annual Pratikraman. This way they ask for forgiveness for any faults or misdeeds."



Ajay's Grandmother doing
Samayika

Ajay also noticed that his grandmother was sitting in a room and doing some religious activity. Karunaben said, "It is called Samayika. During a Samayika one sits for 48 minutes in a quiet place, meditates and reads holy books."

In Samayika, one gains a feeling of equanimity towards everybody.

Attachment, anger, worry and all kinds of fear are driven out. The mind is purified and the one who performs Samayika becomes more humble and friendly.

Teachers' Notes

Explain what equanimity is.

Show the things being used while doing Samayika or Pratikraman.

Talk about anger and worry.

What do these words mean?

attachment

repentance

Exercises

1. Why do people do Pratikraman?
2. What do they say to each other after annual Pratikraman?
3. Write six lines about being angry.

Chapter 21

TAPA OR PENANCE

DURING the festival of Paryushan, Ajay's grandmother stayed with them. She undertook the fasts regularly, and performed the Pratikraman and Samayika regularly.

One day, she explained to Ajay the importance of fasting and the different kinds of penance.

She said, "Ajay, penance is important to discipline our mind and body, to get rid of the bad karmas we accumulate, and to practise non-violence. When we perform upvas or total fast, we do not eat for a whole day.

"The fast starts after sunset on the previous day, and ends after sunrise the following day.

"The 'ekasana' is done when we eat normal food once a day. During ekasana, we would not eat things like root vegetables, and not eat anything after sunset.

"In the 'biasana' one eats twice in the day, after sunrise of course, and before sunset.

"The 'ayambil' is done by eating only once a day, and eating only a few restricted items of food.

"During all these penances or tapas we only drink water that has already been boiled."

Ajay listened to all this carefully, and said, "Grandmother, I think I will start by doing the 'biasana' tomorrow." Grandmother said, "Then you must hurry up and eat your dinner before sunset and brush your teeth."

Teachers' Notes

This chapter introduces a lot of new words. Pratikraman and Samayika are described briefly in chapter 20.

The whole subject of penance is vast. Here, only a very brief introduction has been given. More is included in the subsequent texts.

Discussion of the Jain diet has been kept to a minimum. As the children get older and more exposed to this subject, one can go into the reasons for these special restrictions. (the main reason of course is non-violence.)

What do these words mean?

Ayambil

Biasana

Ekasana

Tapa

Upvas

penance

Exercises

1. Write down the names of all the different tapas
2. Describe why it is important to do penance.
3. When does one commonly do the tapas?

Chapter 22

AARTI AND MANGAL DIVO

WHEN a person worships the Lord he forgets his worries, his problems, even his whole existence. He starts praising and singing. He admires and does all sorts of adorations. Sometimes a layman gets more peace and joy by some sort of ritual worship than by reading scriptures which he may not even understand.

Jain Gods or Tirthankars are Vitrag Gods (those who have no attachment or aversion). During the evening and after some rituals, Aarti and Mangal Divo are performed. This is a simple ceremony of waving a lamp or lamps in front of the idol of the Tirthankar.

Teachers' Notes

Show pictures of people performing Aarti and Mangal Divo.

Show how to hold the plate containing Divo and how to wave it.

Explain the meaning of this ritual.

What do these words mean?

Aarti
Mangal Divo
Vitrag



Exercises

1. Draw a Divo.
2. Why are Tirthankars called Vitrag?
3. Sing Aarti-song and Mangal Divo-song.

OM NAMO ARIHANTANAM Stavan

Om namo Arihantanamno mantra sada samarto ja
Aavyo chhe tun aa sansare safal janma tun karto ja

Man vani kaya rash rakhi, mamtano bojo door nakhi
Dhan didhu aa dhanie tujne, pet bhukhyana bharto ja Aavyochhe

Jagman tun mahan kahevayo, Aash kari koi aangne aave
Din dukhiyana dukhda tara, karnapat par dharto jaAavyochhe

Hun padni granthine todi, maya kera gadhne bhedi
Prakashmay aa Prabhune panthe harve harve chadto ja.... Aavyo..... chhe

Vir Mahavirnun sharnun grahile, dukh pade to dukhda sahile
Maan sarovarna mongha moti, hans banine charto ja Aavyo..... chhe.....

Sada	=	always	Sansar	=	worldly life
Man	=	mind	Kaya	=	body
Vash	=	in control	Dhan	=	wealth
Jag	=	world	Aangane	=	at the door
Karna pat	=	in the ear	Maya	=	illusion
Gadh	=	castle	Prabhu	=	God
Maan sarovar	=	name of a lake	Hans	=	Swan

Samar	=	remember
Vani	=	speech
Mamta	=	attachment
Aash	=	hope
Granthi	=	knot, bondage
Prakash:	=	light
Mongha	=	costly
Moti	=	beads

MAITRI BHAVNU PAVITRA ZARNUN Stavan

Maitribhavnu pavitra zarnu muj haiyaman vahya kare
Shubh thao aa sakal vishvanun evi bhavna nitya rahe

Gunthi bharela gunijan dekhi haiyu maru nritya kare
E santona charan kamalman muj jivannun arghya rahe

Din krur ne dharma vihona dekhi dilman dard rahe
Karuna bhini aankhomanthi ashruno shubh stotra vahe

Margbhulela jivan pathikne marg chindhvan ubho rahu
Kare upeksha e maragni toye samta chitta dharu

Virprabhuni dharma bhavna haiye sau manav lave
Ver zerna pap tyajine Mangal gito sau gave

Maitri	=	friendship	Din	=	poor
Zarnu	=	spring	Krur	=	cruel
Haiya	=	heart	Dharma	=	religion
Shubh	=	good	Karuna	=	compassion
Bhavna	=	desire, wish	Stroat	=	flow
Marg	=	way	Pathik	=	traveller
Upeksha	=	to ignore	Ver	=	feelings of revenge
Zer	=	feelings of hatred	Bhav	=	feelings

Mangal	=	auspicious
Guni-jan	=	virtuous
Charan kamal	=	lotus-like feet
Arghya	=	offering
Dard	=	pain, feelings of sorrow
Vishva	=	world
Ashru	=	tears
Jivan	=	life
Samta	=	equanimity

The Alphabet

A	AHIMSA, ARIHANT
B	BHARAT, BHAVNA
C	CHAITYA
D	DIVO, DHARMA
E	ERAVAT
F	FATHER
G	GURU
H	HEMCHANDRACHARYA
I	INDIA
J	JINESHVARA
K	KARMA
L	LESYA
M	MAHAVIRA, MOTHER
N	NAMASKAR MANTRA, NIRVANA
O	OM
P	PARYUSHAN
Q	QUALITY
R	RELIGION
S	SHANTINATH
T	TIRTHA
U	UPASHRAYA
V	VINAY
W	WORSHIP
X	XAMA (Kshma)
Y	YOGA
Z	ZALAR

Test your knowledge

EXERCISE I

Find the correct word to fill in the blanks, in the following sentences, from the words in the box.

1. _____ Mantra is the prayer we recite regularly.
2. Jains greet each other by saying Jay_____.
3. _____ was the other name of Lord Mahavir.
4. _____ and _____ were sons of the First Tirthankar
Bhagvan_____
5. Prince _____ was Lord Mahavir's brother.
6. Prince _____ released the animals captured for his wedding feast.
7. _____ is a form of Tapa in which you eat only once a day.
8. Jains say _____ three times before entering the temple.
9. Lord _____ was the 23rd Jain Tirthankar.
10. Jain teachings are written in books called_____.

Bharat	Nisihi
Ekasna	Vardhman
Namaskar	Nemikumar
Parshvanath	Bahubali
Nandivardhan	Agams
Rushabhdev	Jinendra

EXERCISE II

Match the words in the two columns:

Agam	Dilwara
Tirthankar	Shatrunjaya
Abu	Kalpasutra
Palitana	Respect
Vinay	Shantinath

EXERCISE III

Write down the symbols of the Tirthankars against their names.

Shantinath_____

Rushabhdev_____

Neminath_____

Mahavir Swami_____

Munisuvrata Swami_____

Ajitnath_____

Vimalnath_____

Parshvanath_____

EXERCISE IV

1. The five beings we bow to when reciting the Namaskar Mantra are:-
 - a.
 - b.
 - c.
 - d.
 - e.
2. What do we say on entering a Jain Temple?
3. Draw the symbols Jains make in the temple with rice.
4. Name three places of pilgrimage for Jains.
 - a.
 - b.
 - c.
5. What do Jains say to everybody during the festival of Paryushan?

EXERCISE V

Re-arrange the letters in the words below to make the correct words.

AISMHA

BUA

PATA

DAUSH

YAMSAN

AKRATRHTIN

TUIMR

TRKAPLASUA

KOHA SM

WLIADI

The Last Page

Dear children,

We hope that you have learnt a lot from this book and enjoyed reading it.

Do let us know what you think about this book so that we can improve it in the future.

Jay Jinendra.

Vinod Kapashi
Ajit Shah

