



# Being a Jain 24/7

Journey towards  
a Happy and Peaceful Life

JAINA Education Series  
**JES**  
**105**

Right Conduct ... Leads to Liberation  
सम्यग्दर्शन सम्यग्ज्ञान सम्यक्चारित्राणि मोक्षमार्गः  
Right Conviction ... Right Knowledge



परस्परौपशुहो जीवनाम  
Compassionate Living

JAINA Education Committee  
The Federation of Jain Associations in North America

# Being a Jain 24/7

Journey towards a Happy and Peaceful Life



*A Teaching Guide to instill core Jain Values in Young Children*

*Compiled By:*

*Pratiksha Shah*

*Jaina Education Committee*

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# *Being a Jain 24/7 – Draft Copy*

## *Journey towards a Happy and Peaceful Life*

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## Prologue

The purpose of this book and the teaching approach is to instill core Jain Values in young children that will help them to live a happy, peaceful life and enable spiritual growth at an early age. My hope is that as the young ones grow up and encounter various people, situations and events unfolds in their lives, they will have a way to find comfort, inner peace and answers to their questions. They will have an approach to think about people, life events, materialistic things, achievements, success and to live a confident, loving, kind, compassionate and happy life.

Whatever I'm today is because of my parents - Kunja Shah and Pravin Shah. I'm very grateful for their love, understanding, their approach to life and religion, and the lessons I learned from their life events. Our parents taught us Jainism in a way that it developed a great amount of respect and love for the religion. It was always taught as a very internal religion and it was about how it is helping you and making you better. So, when I had my own children, my goal was simple - pass on what I learned and serve as much as I can.

My inspirations are my children - Ariha, Naimik, Riaan and all my pathshala students. I'm very thankful for the opportunity that I got to serve as a pathshala teacher. All the material in this book went through multiple tests - first it was my own logic and experience, second was my daughter Ariha and then all the pathshala students. I couldn't have done this without my family and especially my sister Krupali Shah, who always believed in me and my husband Binoy Shah, who was always there for me.

I have compiled information from many sources and the thoughts in the book are just my perspectives/my understanding. If there is anything incorrect then it is unintentional and I ask for forgiveness – Micchami Dukkadam

This book is a work in progress and if you have any feedback then please do let me know. Also, if there is anything I can help with please feel free to reach out to me at [pratiksha.shah@outlook.com](mailto:pratiksha.shah@outlook.com).



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## *Acknowledgements*

I want to thank Pravin Shah from Raleigh, NC for his guidance, teachings, willingness to answer all my questions, seeing the potential in this book, and spending numerous hours in reviewing the book and providing feedback. I want to thank Anita Parikh from CT who has provided tremendous support, inspiration, and ideas for this book.

I want to thank all the children of pathshala for giving me the opportunity to learn with them and serve as their teacher. I want to thank to Pinal Majmudar for starting the Jain temple in VA and it is because of that I even got the opportunity to teach at pathshala. I want to thank Shruti Doshi and Dhaval Sanghvi for co-teaching pathshala classes and being on this journey with me and thanks to Sonal Nawab, Palak Jasani, Dipti Chhadwa and all the parents of pathshala for their encouragement, support and ideas.

Thanks to Pravin Shah, Anita Parikh, Kalpesh Shah and Prerak Shah for reviewing the content and providing feedback. Thanks to Binoy Shah for suggesting the title for the book. Formatting for the book was a major task and couldn't have done it without Pravin uncle's and Anita ben's help. Thank you!

Thanks to Nipun Mehta and the opportunity to attend one his Awakin Circle that provided inspirations and ideas that, I have been able to incorporate in the pathshala classes and this book.

There are numerous people who have directly and indirectly contributed towards this book in many ways and my heartfelt thanks to all of them.

With deep gratitude

Pratiksha Shah

Jaina Education Committee

August 2018

## *Preface*

Jai Jinendra,

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

The total Jain population is about 6 million in the world, which is less than 1% of the Indian population. In North America, there are an estimated 35,000 Jain families practicing the ancient traditions of this religion. At present there are 67 Jain Centers and about 4000 Jain youth regularly attend the Pathshalas in these centers.

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

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

Pathshala gives today's young generation a chance to understand Jainism on their terms and incorporate it in their lives to the best of their ability. Without Jain Pathashala literature available so readily, Jainism would not be ingrained in the lives of the youth today.

In North America, the Young Jain Association (YJA) and the Young Jain Professionals (YJP) organizations plan Jain conventions for Young Jains at national and in their local Jain centers. They organize lectures, exhibitions, culture programs, and plays and bring their unique perspectives to the community. The more educated the youth are about Jainism, the more willing they will be to practice it as well as promote it by establishing even more Jain centers and spreading the great message of Jainism, which are non-violence (Ahimsa), multiplicity of views (Anekantavada) and non-possession / non-possessiveness (Aparigraha). To make our community even stronger for the youth, education in Jainism is necessary, especially at an early age.

This book “Being a Jain 24/7 - Journey towards a Happy and Peaceful Life” is compiled by a young and energetic Pathshala teacher, Pratiksha Shah, of the Jain Society of Northern Virginia. She has spent many hours in compiling this book. Jaina Education Committee sincerely appreciates her contribution, dedication and passion for this book. Now, Pratiksha is a very active committee member of the JAINA Education committee.

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

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

Pravin K. Shah, Chairperson  
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Federation of Jain Associations in North America  
August 2018

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## *Class Approach*

## *Vision*

- Teach our children Jain Values, Literature, Philosophy, and Principles
- Teach with meaning so children can see application of Jainism in daily life
- Instill Jain values that will enable them to live life in a peaceful, happy and confident way
- Teach Jainism in a way that it doesn't become a negative connotation (don't do this/that, don't eat this/that) religion
- Teach what we can do - Jainism is about peace, love, happiness, compassion, morality, ethics
- Teach Jainism in a way that it enables and provides positive reinforcements towards moral, ethical and compassionate lifestyle
- Provide our children with the tools (Jain values) to do the Right things in their daily life at home, school, work, neighborhood, community etc.

## Class Goals

High-level goals for the class are to teach Jain values, basic sutras, Jain concept and practical application of Jainism in day-to-day life. Additional Book: **My Jain Values Journal**

Jain Values/Principles	Sutra / Prayers	Stutis	Jain Concepts
Ahimsa	Namaskar Sutra	Darshanam Deva	Derasar Rituals
Anekantavad	Kshamavani Sutra	Uvasaggaharam	9 ang puja
Aparigraha	Chattari Mangalam	Aarti/Mangal Divo	24 Bhagwan Names
Five senses	Ichchami Khamashano	Maitri Bhavanu Stuti	Life of Sadhu and Sadhvi
Atma	Panchindya		Tirth Places
Karma	Iriyavahiyam Sutra	<i>Stutis and Jain Concepts are covered in other JAINA Books</i>	
Satya	Tassa Uttari Sutra		
Asteya	Annattha Sutra		
Forgiveness			
Leshya			
Three Jewels of Jainism			
Meditation			



## *Class Agenda*

Recommended topics and schedule that can be primarily carried out in every class

*Jai Jinendra / Greetings*

*Namaskar Sutra*

*Meditation*

*Circle of Sharing*

*Sutra*

*Jain Value of the Day*

*Activity / Story*

*Jain Concept*

*Stuti*

Details about the topics carried out in every class and its value

What and How do we do it?	Value – Why do we do it?	~Time
<b>Jai Jinendra / Greetings</b> - We sit in a circle and the children bow down, say Jai Jinendra and give a hug to the person sitting next to them	Creates Positive attitude & Respect for each other	5
Recite <b>Namaskar Sutra</b> with meaning	Reminds the core messages	5
<b>Meditation</b> - We sit in silence for 5 minutes. We start with 2 and increase minutes as the children progresses	Brings stillness and calmness	5
<b>Circle of Sharing</b> - All the children talk about how they practiced Jain Values. Children come prepared to share their thoughts, examples and how it made them feel. They complete the assigned challenge in the “My Jain Values Journal”.	Helps children internalize and practice/apply the Jain values they learn in their day-to-day life	20
<b>Sutra</b> - Learn sutras with meaning	Instills the importance and value for sutras	15
<b>Jain Value of the Day</b> - We talk about one Jain value per class and how we can practice it in our daily life. Assign a challenge related to that value in the “My Jain Values Journal”.	These values teach the core messages of Jainism that enables us to live life in a peaceful, happy, and confident way	10
<b>Activity / Story</b> - Activity, Game, Story either related to the Jain Value or Jain Concept	Children can do something hand-on. Provides a good break in the agenda	15
<b>Jain Concept</b> - Talk about various Jain concepts, its meaning and the intention behind those activities/rituals	So when children do any rituals then they do with the right intentions/thoughts/mindset	5

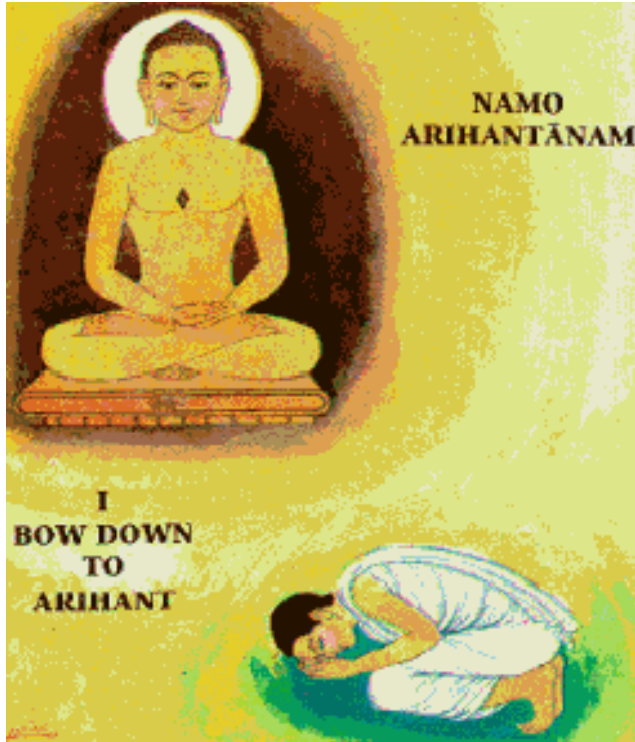


# *Namaskar Sutra with Meaning*

## *Namaskar Sutra*

- Namaskar Sutra is the most fundamental sutra in Jainism
- We can recite it at any time of the day
- When reciting this sutra we do not ask for any favors or material benefits
- We bow to the supreme souls and worship virtues of all the supreme spiritual people
- At the time of recitation, we remember their virtues, seek inspiration and try to emulate them
- Namaskar Sutra is a “Vinay” (Humility) sutra. It is called Namaskar Sutra because we are bowing down to worshipful personalities in the first five sentences (padas). The remaining four padas shows the benefit of bowing down those supreme souls.
- We need to ask ourselves when we recite the sutra – Is my ego reducing? Am I becoming humble? Am I getting inspired by their virtues? And am I emulating those virtues?

## *Namo Arihantanam*

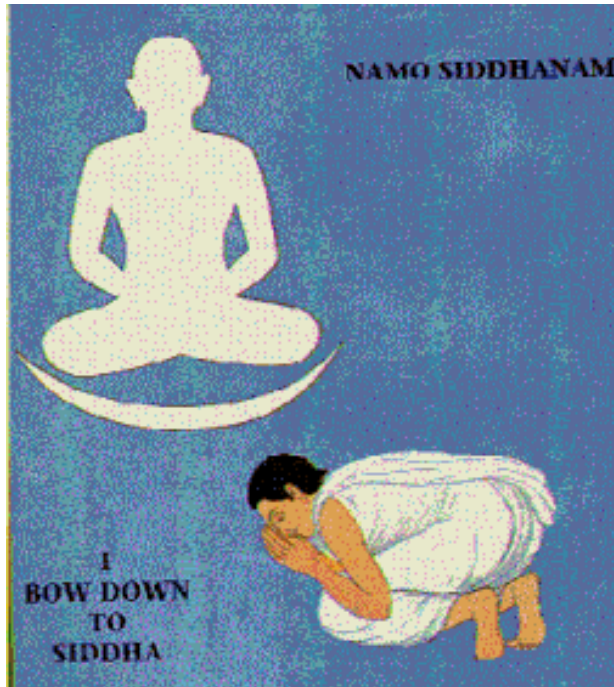


*I bow down to Arihanta to Eliminate My Inner Enemies*

*Inner enemies like anger, ego, greed, deceit... anything that takes away my inner peace and happiness*

- I bow down to Arihantas who are divine souls
- Arihanta means eliminator of all the inner enemies like anger, ego, deception, and greed
- When a person (soul) eliminates all the inner enemies he/she is called Arihanta
- We are bowing down to such qualities/virtues of Arihantas and we seek inspiration

## Namo Siddhanam

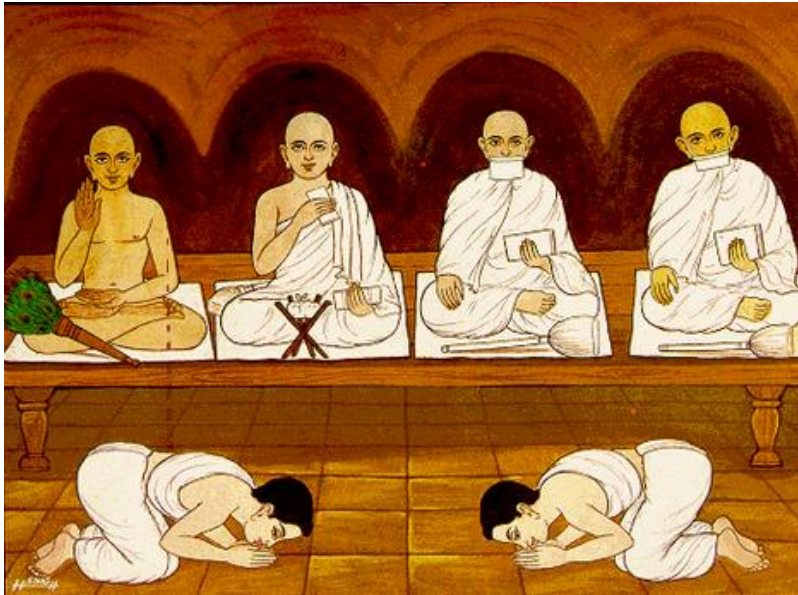


*I bow down to Siddhas **to Attain Liberation***

*What does liberation mean for me here and now - be free, achieve state of complete bliss, happiness and inner peace*

- I bow down to Siddhas who are pure and liberated souls
- They do not have any karmas, and they do not collect any new karmas
- This state of true freedom is called Moksha
- Siddhas are experiencing unobstructed bliss (eternal happiness). They have complete knowledge, infinite power, have no passion and are free from all temptations
- We are bowing down to such qualities/virtues of Siddhas and we seek inspiration

## Namo Ayariyanam



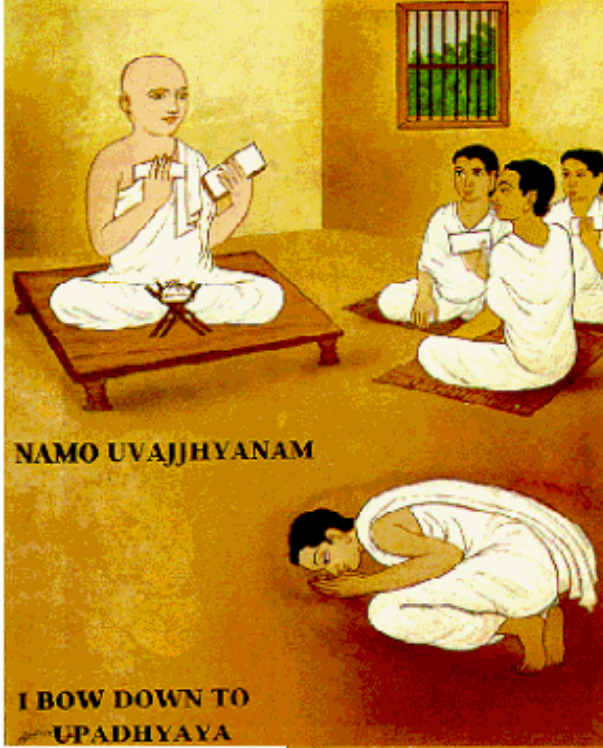
*I bow down to Acharya to Control My Desires*

*To control all kinds of desires - enjoy what I have and  
be content with what I have*

- I bow down to Acharyas
- The message of Lord Mahavira the last Tirthankara, is carried on by the Acharyas
- Before reaching this state, one must do in-depth study and achieve mastery of the Jain scriptures (Agams)
- In addition to acquiring a high level of spiritual excellence, they have the ability to lead the monks and nuns
- We are bowing down to such qualities/virtues of Acharyas and we seek inspiration



## Namo Uvajjhayanam



*I bow down to Upadhyaya to Learn Jain Values, Conduct and Meditate*

To always keep learning about spirituality and monitor my growth

Meditate to practice those learnings and implement in my life

- I bow to Upadhyays
- This title is given to those Sadhus who have acquired a special knowledge of the Agams and philosophical systems
- They teach Jain scriptures to Sadhus and Sadhvis
- We are bowing down to such qualities/virtues of Upadhyays and we seek inspiration



## *Namo Loe Savva-Sahunam*



*I bow down to Sādhu and Sādhvi to Lead a Simple Life*

Be detached from worldly materialistic things.  
I can possess those things which are necessary for survival and peaceful life... but still be detached and not let it affect my inner peace

- I bow down to all Sadhus (monk) and Sadhvis (nun)
- When householders become detached from the worldly aspects of life and get the desire for spiritual uplift, they give up their worldly lives and become Sadhus or Sadhvis
- A male person is called Sadhu, and a female person is called Sadhvi
- Diksha is the initiation ceremony when a householder changes to a Sadhu or a Sadhvi
- They voluntarily accept to obey five great vows for the rest of their lives –Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha
- We are bowing down to such qualities/virtues of Sadhus and Sadhvis and we seek inspiration

The remaining four padas talks about the benefits of reciting Namaskar Sutra:

### *Eso Panch Namukkaro*

- Bowing down to the five supreme souls

### *Savva Pavappanasano*

- Destroys all the sins and obstacles

### *Manglananch Savvesim*

- Amongst all the auspicious, fortunate, good

### *Padhamam Havei Mangalam*

- This Namaskar Sutra is the first and foremost

## *I remind myself*

- I'll do the Right thing
- I won't Hurt Myself or Others with my thoughts, words or actions
- I'll Respect Myself and Others
- I'll Help Others
- I'll be Kind to Others
- I'll Speak Politely
- I'll Speak Truth and in a way others can hear it (message, tone, place)
- I choose to be Happy
- Whatever Happens is Right based on law of Karma
- I'll choose how any situation affects me and my response to that situation
- I am a pure, peaceful, happy, strong and loving being



# *Jain Values / Principles*

## *Teaching Basic Jain Values*

### Purpose

- The purpose of this section is to help young children understand the basic Jain values
- Help them internalize the Jain values so that they can use these values to make decisions in their lives
- Practice/Apply these values in their day-to-day life

### Recommended Approach

- Talk about one Jain Value per class in the “Jain Value of the Day” topic
- There is a pictorial representation for each Jain Value on one page and the next page provide key talking points for the teachers. Teachers can expand on those talking points based the level of students in their class
- Provide an activity for students associated with the Jain value and/or tell them a story that helps them further understand the Jain value
- After the class, assign a challenge for students to help them practice the Jain value in the “My Jain Values Journal” book
- Students talk about how they practiced the Jain Value during the next each class in the “Circle of Sharing” topic
- Students write their thoughts, examples, ideas, experiences and how it made them feel in their “My Jain Values Journal” book and share them with others in the next class

# Ahimsa

*Our thoughts/intentions  
are most important when  
practicing Ahimsa*

*Attitude of well-being for  
ourselves and all others*

## Ahimsa Towards

**ALL LIVING BEINGS**

**HUMANS**

**ANIMALS**

*Compassion for all living  
being*



## Ahimsa Through

**THOUGHTS**

**WORDS**

**ACTIONS**

*Respect and Care for all  
living beings*

*Stop and Think Before We Act!*

## *Ahimsa / Non-Violence*

- Ahimsa teaches us to not hurt ourselves and others with our thoughts, words and actions
- Ahimsa towards all living beings (humans, animals, insects, plants, earth, water etc.)
- Our thoughts/intentions are most important when practicing Ahimsa
- The hand reminds us to stop and be aware of our thoughts, words and actions
- Ahimsa is not just about what not to do but also what we can do... Few examples for positive reinforcement

I forgave someone who hurt me or my feelings

I showed compassion to someone who was sad or in pain

I showed kindness to people I know and also to people I don't know

I had positive and happy thoughts

I helped others and shared with others

I loved those around me

I took care of myself and other living beings

I didn't think any hurtful thoughts

I didn't push anyone

I didn't get mad

I didn't yell

I didn't hurt others

- **No Harm to Self and Others**

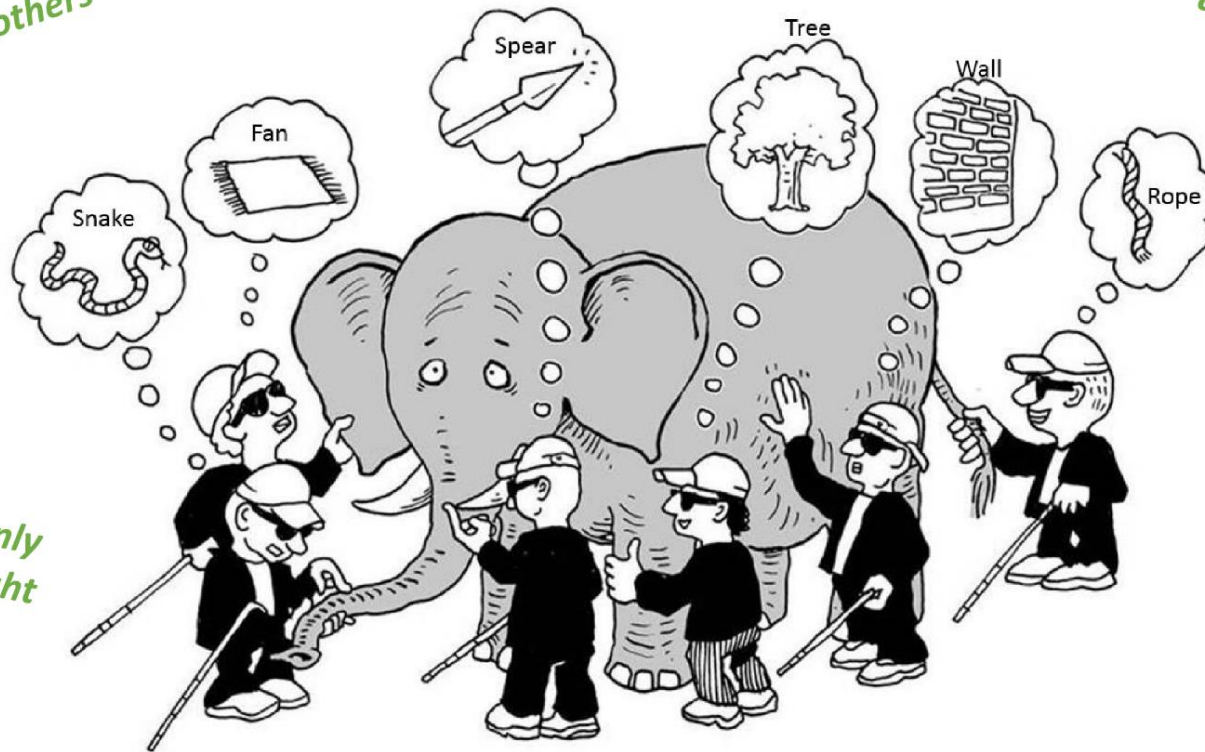
# Anekantavada

*It helps us to understand the view-points of others*

*Live in harmony with the people of different thinking*

*I'm not the only one who is right*

*And Others are not wrong*



*Truth is relative - this principle teaches us how to realize truth in its varied aspects*



## *Anekantavad / Non-Absolutism*

- Anekantavad teaches to understand other's perspective/viewpoint
- Just because I cannot see what others can see – it doesn't mean that they are wrong and I am right
- It teaches us to respect everyone – regardless of how they look, think or act different from us
- It helps us live in harmony with people who are different from us
- **I am not the only one who is right and others are not wrong**
- **Respect Everyone - Self and Others – No Exceptions**

# Aparigraha

*Non-Attachment to Worldly Possessions and Possessiveness*

*Aparigraha Teaches us to*

*Let go of our Belongings*

*Let go of Comparing*

*Let go of Competing*

*Let go of Pain*

*Let go of Fear*

*Let go of Blame*

*Let go of Anger*

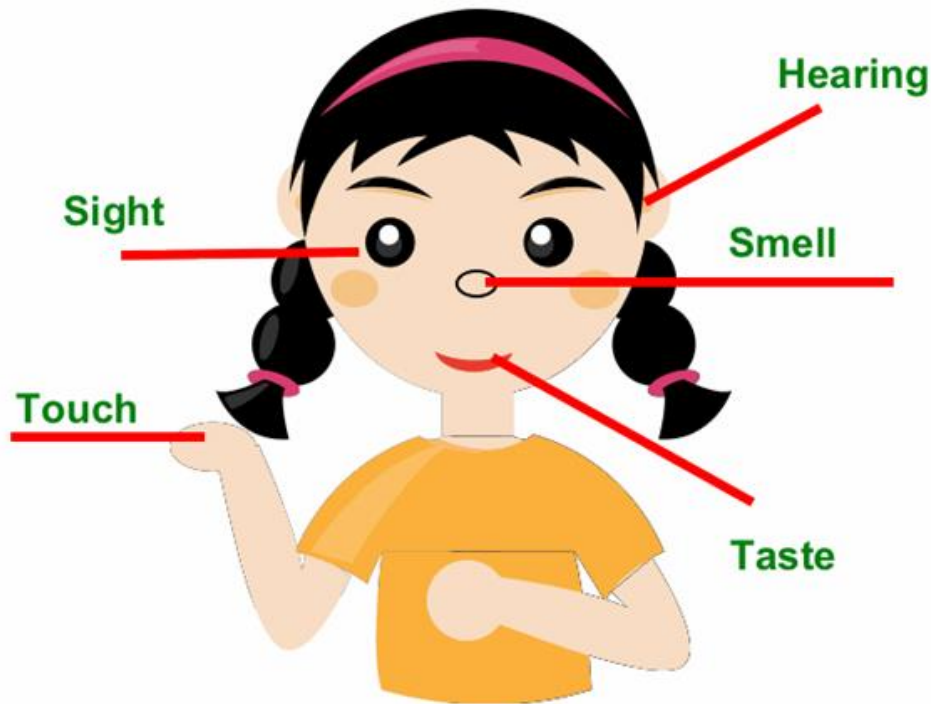
*Let go of Guilt*



## *Aparigraha / Non Possession and Non-Possessiveness*

- Aparigraha teaches us to let it go / non-attachment
- Aparigraha teaches us to donate, share and not hold on to things
- Aparigraha teaches us to let go of our thoughts/feelings that mind has created
- Aparigraha teaches us to not waste anything like food, water, electricity etc.
- **Non-attachment to belongings and thoughts**
- **Be Detached – Let it Go**

# The Five Senses



## Number of Senses

## Examples of living beings with these senses

1 – Touch	Earth, Water, Fire, Air and Plants
2 – Touch and Taste	Worms, Shell
3 – Touch, Taste, Smell	Ants, Black Ants, Lice,
4 – Touch, Taste, Smell, Sight	Flies, Bees, Wasps
5 – Touch, Taste, Smell, Sight, Hearing	Humans, Fishes, Horses, Birds

*Living Beings/Souls can have different number of Senses*

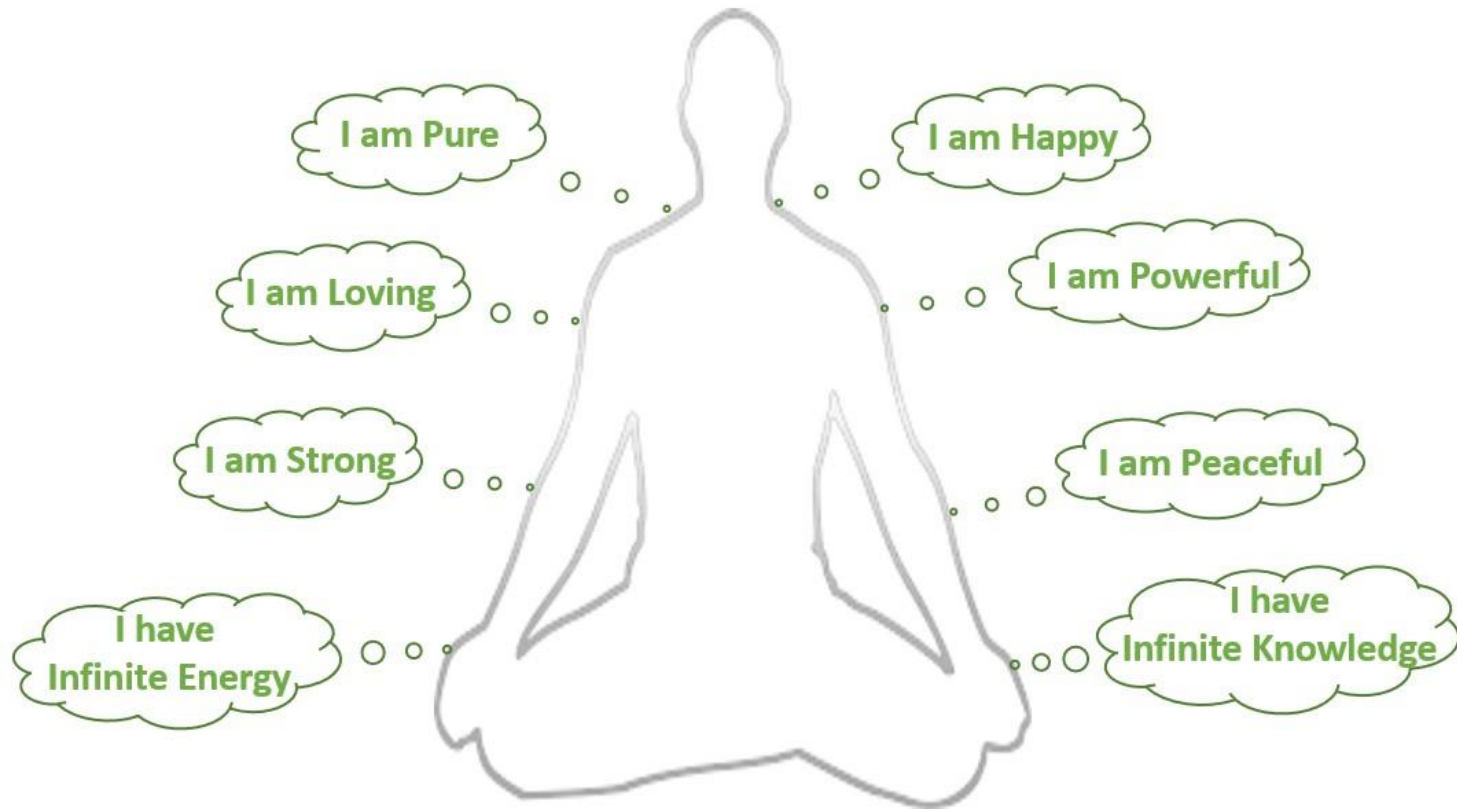
*We want to follow the path of minimum violence*

## *Five Senses / Indriyas*

- There are five different kind of senses
- There are different kind of living beings who have different number of senses
- It is important to know about living beings in all the categories so we can avoid/minimize violence towards all living beings
- Degree of violence is proportional to number of senses a living being possesses
- **Follow Path of Minimum Violence**

# Atma / Soul

*It is My TRUE SELF*



*Any activity that takes me to the true nature of my Soul is Religion*

## *Atma - Soul*

- Atma/Soul – who we really are
- Our body is home for our Soul
- Soul is the energy that allows our mind, eyes, ears, body parts etc. to function
- Soul's natural qualities are pure, peaceful, happy, compassionate, powerful, infinite energy, infinite knowledge
- Soul's natural qualities are not being sad, angry, in guilt or in pain
- Karma attaches to our soul
- Karma obstructs the true nature of our soul
- I am an observer for everything that happens
- **Our goal is to experience and achieve true nature of our Soul**
- **Any activity that takes me to the true nature of my Soul is Religion**

# Karma

We can collect GOOD karmas with our thoughts, words and actions



Practice Jain Values

Good Thoughts

Good Friends

Be Kind

Share

Smile

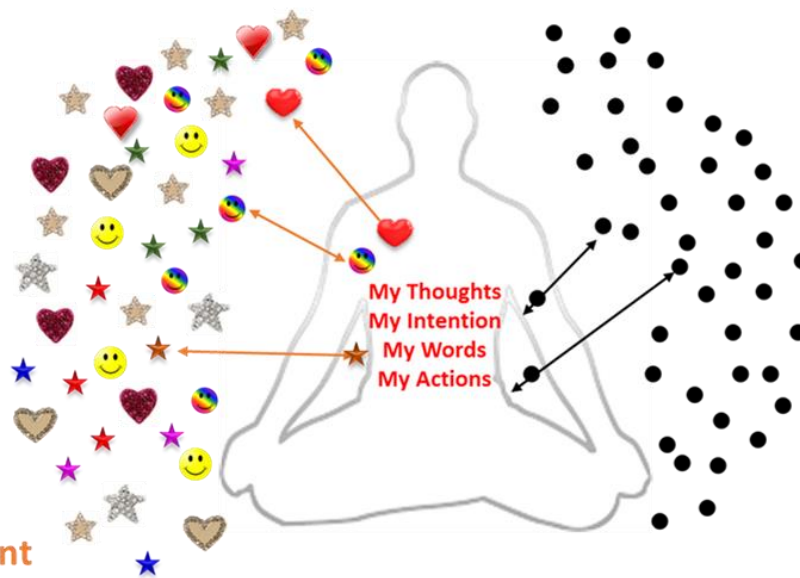
Help Others

Say Thank You

Community Services

Protection of Environment

Karma particles gets attached to our Soul



We can get BAD karmas with our thoughts, words and actions



Use Words that hurts others

Bad thoughts

Any action that hurts others

Get Angry

Shout at Other

Not Share

*We are Masters of Our Own Destiny*

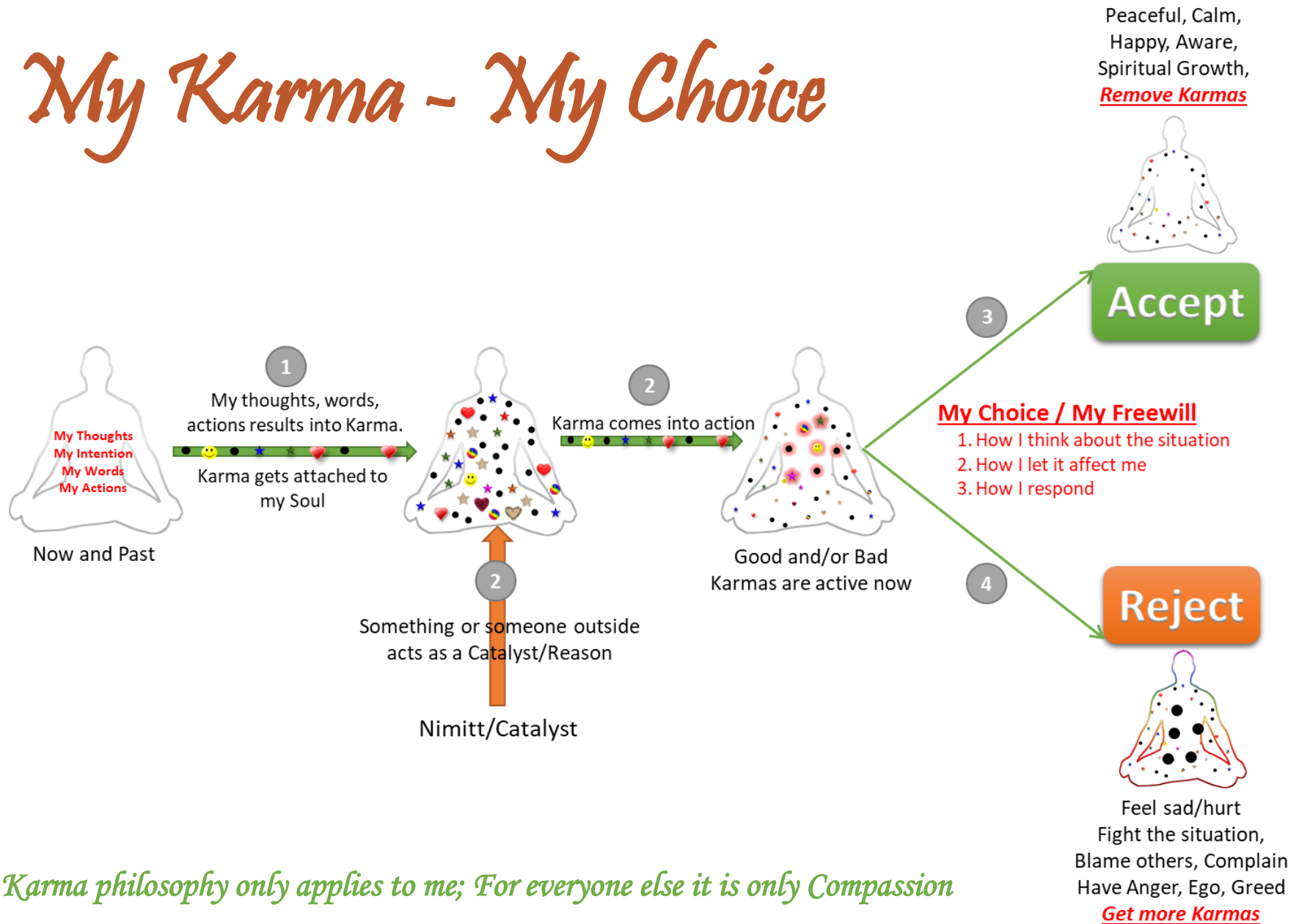
*We should always strive for Good Thoughts, Good Words, and Good Actions*



## *Karma*

- Karmas are fine particulates that exist everywhere in the universe – they are invisible
- We cannot see or touch karma but we experience the effects of our own karma
- Our thoughts, words and actions result into Karma. Karma is just an end result and our focus/emphasis should be on our thoughts, words and actions.
- Karmas are attached to our soul since forever
- Karma has no knowledge of what we are doing or where we are – karmas bind to our soul based on our thoughts/intentions
- **We are Masters of Our Destiny**
- **We should Always strive for Good Thoughts, Words and Actions**

# My Karma - My Choice

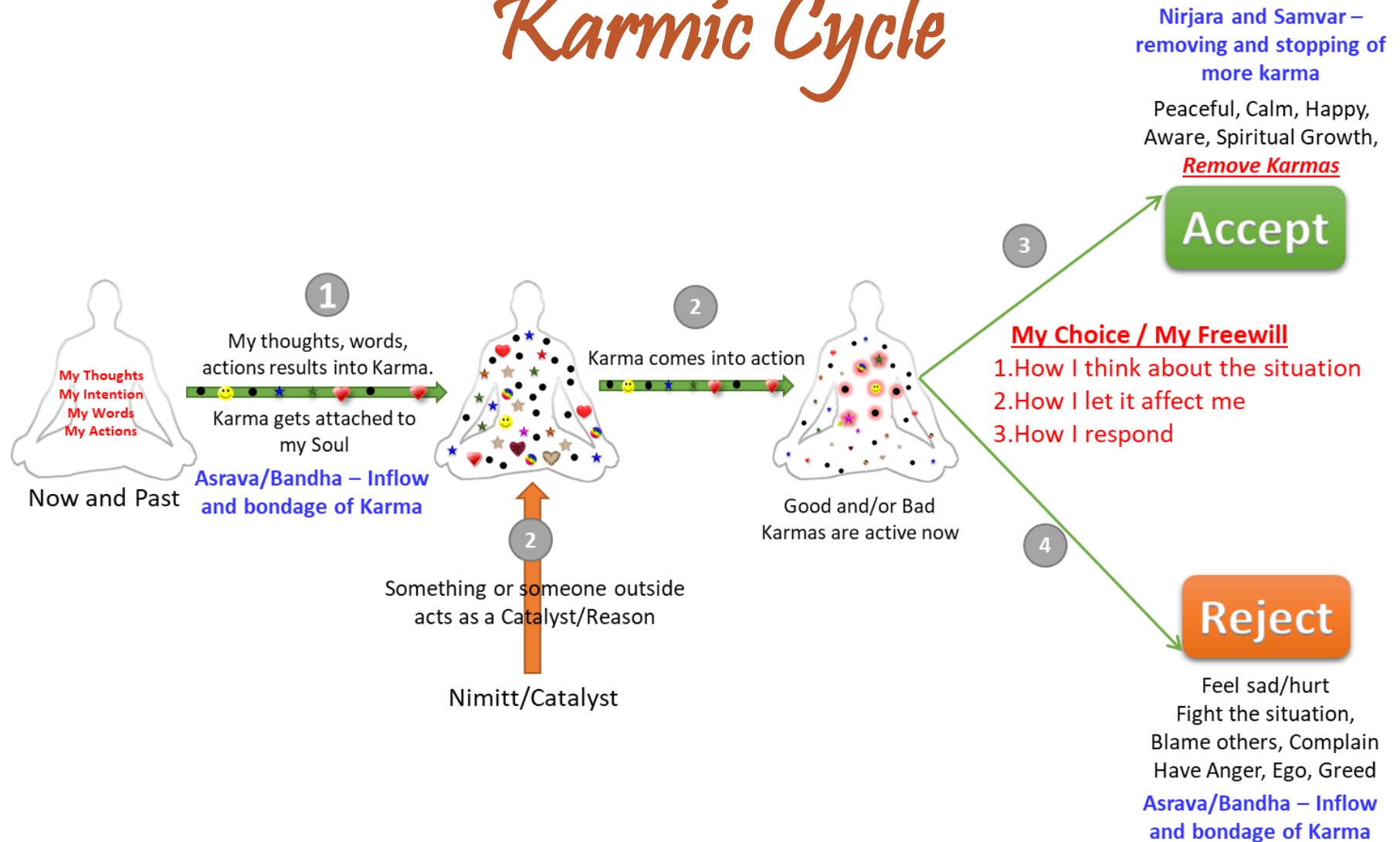


*Karma philosophy only applies to me; For everyone else it is only Compassion*

## *My Karma - My Choice*

- Whatever Happens is RIGHT based on law of Karma
- Karmas are continuously coming into action and there are also nimitt/catalyst/external reasons but our current response is going to determine our future karmas - - and we the power to choose our response
- It is my choice/my freewill on:
  - How I think about the situation
  - How I let the situation affect me
  - How I react to any Karma in action
- My current and past choices determine my Karma
- The most important thing is realizing that we have a choice to decide our response in any unfavorable situations
- We should not blame our karma, nimitta or anything/anyone else in any unfavorable situations and instead focus on true nature of our Soul
- **Karma philosophy only applies to me - For everyone else it is only Compassion**
- **We can use unfavorable situations for our spiritual growth**
- **Acceptance is the key in any unfavorable situations - no blame, hurt, anger or pain**

# Karmic Cycle



*Our Ultimate Goal is Free Ourselves for All Karmas*

## *Karmic Cycle*

- It is important to understand the Karmic Cycle so we can determine the ways to stop and get rid of our karmas
  - Asrava – Inflow/Bonding of Karma
  - Bandha – Characteristics of Karma
  - Samvar – Stopping of acquiring new Karma
  - Nirjara – Shedding/Removing of already acquired Karma
- Once we have the awareness/understanding of Asrava – we can determine the ways to stop new karmas
- Two main reasons for bondage of new karmas are Mithyatva (ignorance/wrong belief) and Kashaya (anger, ego, greed, deceit, like, dislike)
- Once we have the awareness/understanding of Samvar and Nirjara – we can determine the ways to stop and shed karmas
- Spirituality teaches that life is my response to what happens to me. Life is not what happens to me (events, what people do)
- **Our Ultimate Goal is to Free Ourselves of all Karmas**
- **We don't know what karmas we have so the best thing to do is remind ourselves of the true nature of our soul – Pure, Peaceful, Compassionate, Happy, Loving, Strong**

# Satya / Truthfulness



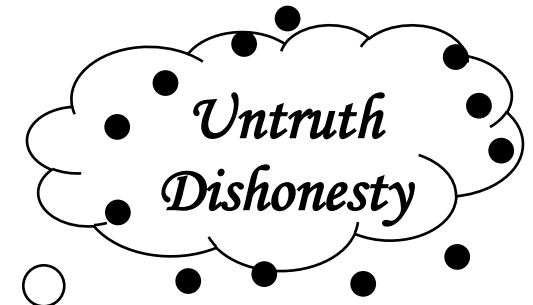
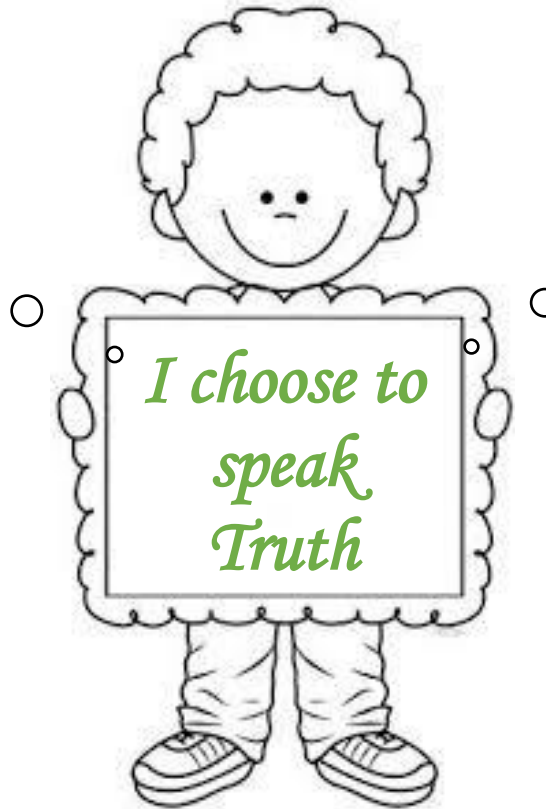
*Confident*

*Calm*

*Free*

*Happy*

*Peaceful*



*Fearful*

*Afraid*

*Worried*

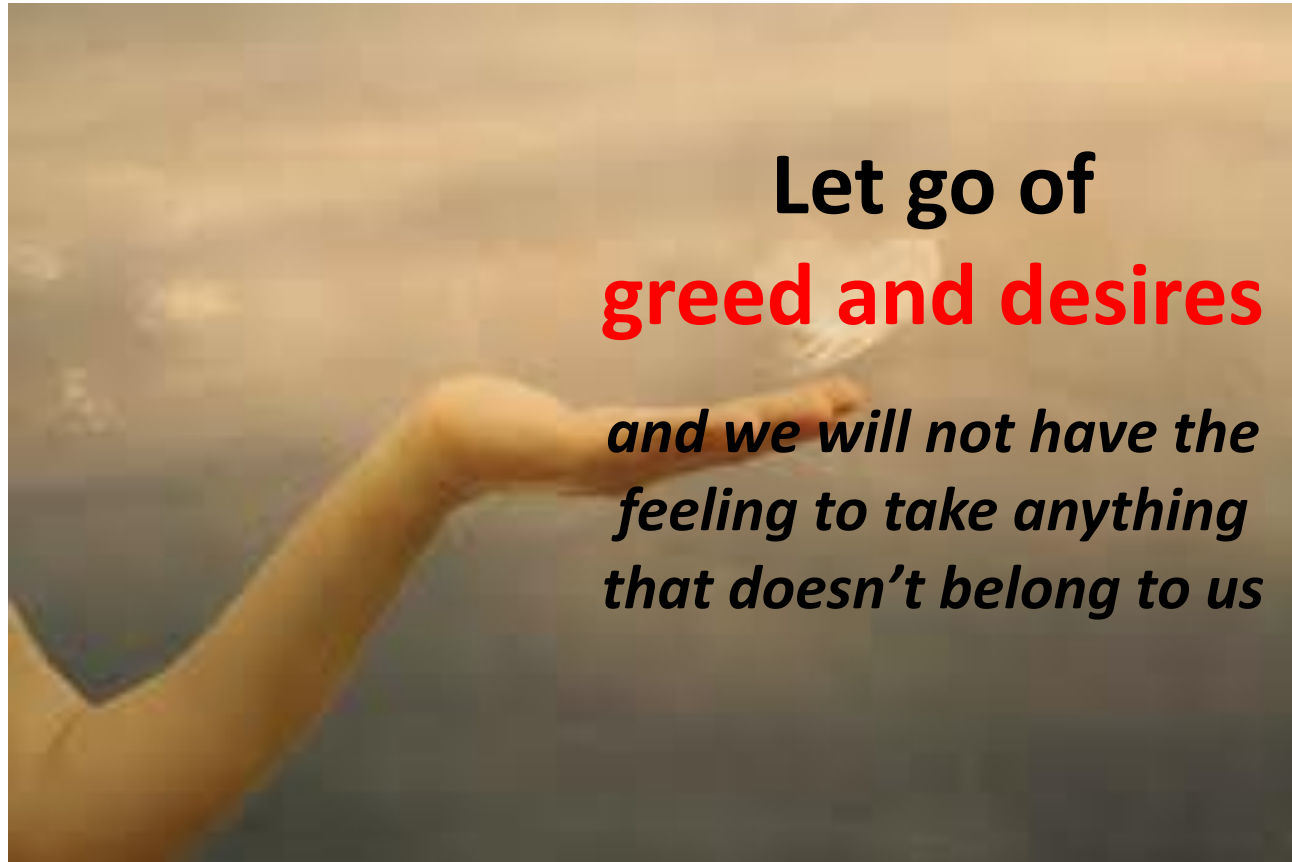
*Sad*

*Always Speak Truth and in a way others can hear it*

## *Satya / Truthfulness*

- We should always speak truth
  - Speak truth in a right way, at a right time and at a right place
- There can be situations, small or big, when we might feel that speaking untruth or lie is easy but it is never the right choice
  - If we choose to speak untruth then people stop trusting us and believing us
  - If we choose to speak untruth then karma gets attached to our soul and we are ones who will have to face the consequences of that karma
- One should remain silent if the truth causes pain, hurt, anger, or death of any living being
  - For example, if there is a person who is going to hurt an animal and you know where that animal is then you should choose to remain silent to save that animal
- When we speak untruth then there is fear and worry all that time
  - What if they find out? What will happen after that? What do I do now to hide it? And we might end up speaking more untruth and doing more bad karmas
  - But once we speak the truth – we are free and we know that we did the right thing
- We should never ask anyone else to speak untruth
- **Speaking truth sets us free, it requires courage and it is the right thing to do**

# *Asteya / Non-Stealing*



**Let go of  
greed and desires**

*and we will not have the  
feeling to take anything  
that doesn't belong to us*

*Be Content, Appreciate and Share what we have*



## *Asteya / Non-Stealing*

- We should never take anything that doesn't belong to us or it is not properly given to us, which includes
  - Materialistic things,
  - Money, Toys
  - Credit, Praise
  - Other people's ideas
- We should never cheat our self either by being someone that we are not
- Greed and desires causes the intention of stealing. Asteya means letting go of desires
  - Desire for latest gadgets,
  - Desire for praise,
  - Desire for things to be other than what they are
- **Be content with what we have and let go of desires**

# Forgiveness



*We should Forgive those who hurts us*

*It is our Past Karma in Action*

*Forgiving helps us get rid of our Karma*

*We should Forgive Ourselves*

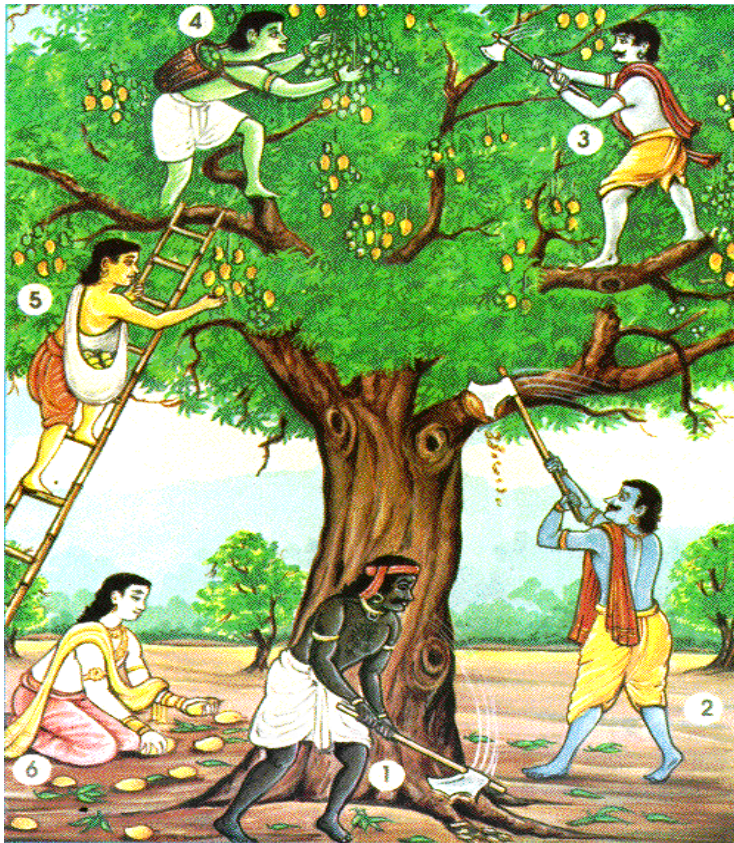
*We should Respond and Take Action but  
without anger, blame, fear, negativity, or hurt*

## Forgiveness

- There are many situations that make us upset, sad, unhappy, hurt, angry or bring tears. It could be because of something someone did or said
- These situations occur due to our own past karma
- Now it is up to us to decide – do we want more bad karma? Or end the karma cycle here?
  - Do we want to stay upset at that person or practice forgiveness?
- Forgiving helps us get rid of our own Karma
- Forgiveness doesn't mean we don't take action. If someone is doing something wrong with us – we should certainly take any action that is required. But while taking that we need to watch/manage our thoughts and mindset.
  - Am I getting angry? Am I blaming others? Am I wasting my energy with too many negative thoughts? Am I creating a lot of hurt within me?
  - If we take any action with these thoughts then we are getting more bad karmas
- We should forgive those who hurt us and show them more love because they are already in pain
- **Respond and Take Action but without anger, blame, fear, negativity, hurt... We can conquer anger by forgiveness**

# Leshya

## *Leshya is State of Mind*



Six men were on a trip. They got hungry and thirsty. They found a fruit tree and they wanted fruits but they had different states of mind:

1. Let's cut the tree down to get the fruit
2. Cut off a big branch
3. Cut off a small branch
4. Get the bunches of fruit
5. Just pick the fruit that we need to eat
6. Let's eat the fruits on the ground



Different states of mind represents six types of Leshya. First leshya is the worst and sixth leshya is the best.

**We should strive for best leshya like friend 6.**

Six types of Leshyas are represented by different colors:

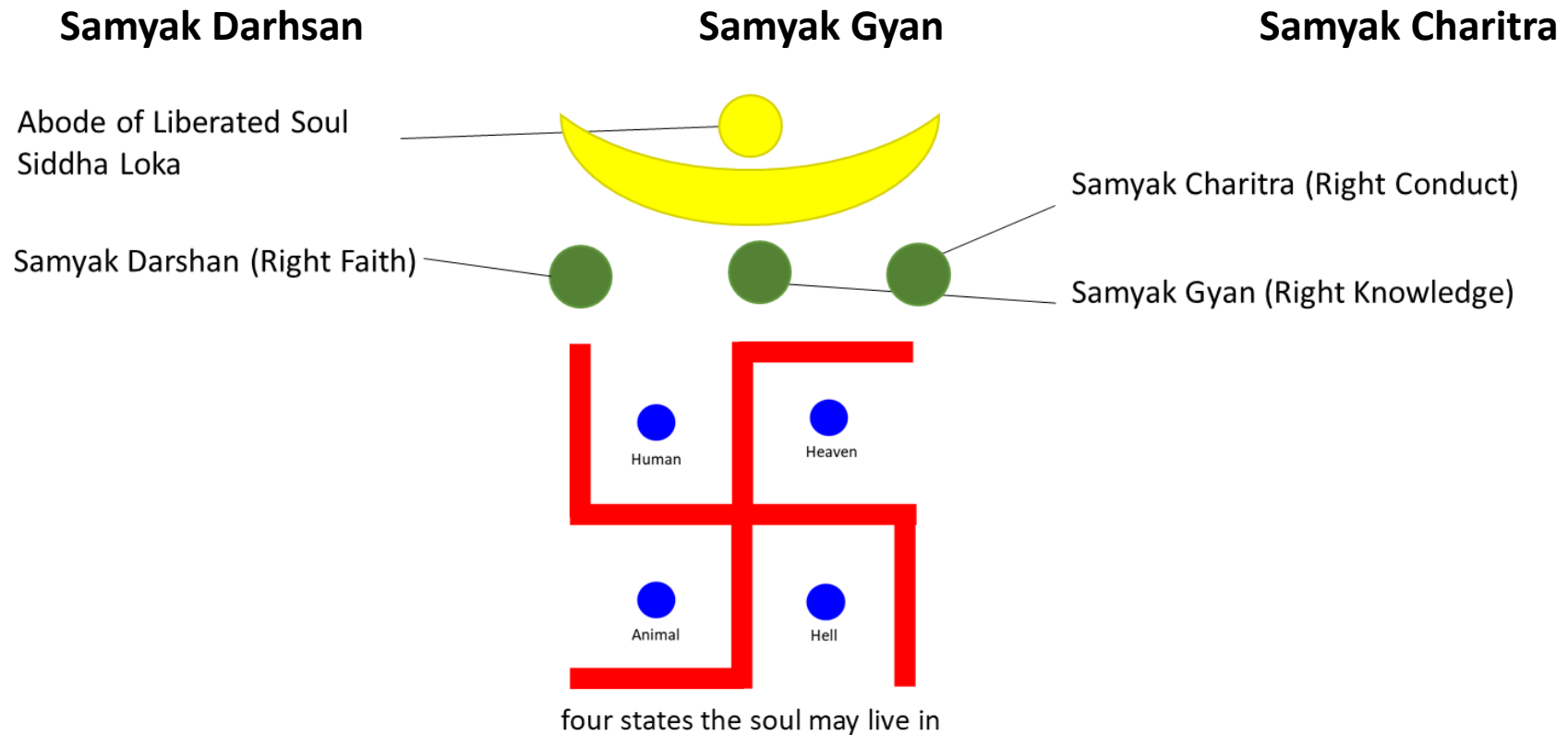
1. **Black** – no compassion or mercy, cruel
2. **Blue** – greedy and cunning
3. **Brown** – always sad and gloomy, depressed
4. **Red** – careful about their action and differentiates between good and bad; right doer
5. **Yellow** – kind, forgiving, loving, morally upright
6. **White** – noble and evolved, treat every soul as if it was their own, compassionate

## *Our state of mind/thoughts binds Karma to our Soul*

## *Leshya*

- Leshya is our state of mind
- We can watch our state of mind/thoughts every moment
- We have the freedom/power to watch it and not cling on to it... and let it pass
- If we see our state of mind in any of the bad Leshyas then we want to guide our thoughts towards good Leshyas
- Our state of mind/thoughts binds Karma to our Soul
- **We should strive for state of mind that is kind, forgiving, loving and treat every soul as if it was our own**

# Three Jewels of Jainism



*Once we have Right / Rational Faith in our Knowledge about Soul then it comes part of our Conduct*

*Right Faith -> Right Knowledge -> Right Conduct*

## *Three Jewels of Jainism*

- Having complete Faith in our knowledge of the Soul is critical. Only if we have complete faith in the Knowledge then it sub-consciously becomes part of conduct
  - That's the reason why we have Right Faith first and then Right Knowledge and Right Conduct
- First, we start with Knowledge and then we develop faith in that knowledge
- Our soul may live in any of the four states based on our actions/karma
- **Right Faith, Right Knowledge and Right Conduct leads us towards path of Liberation**



# Meditation

Meditation helps us feel

*More Energized*

*Quiet*

*Peaceful*

*Happy*

*Focused*

*Joy*

*Love*

*Aware*





## *Meditation*

- Meditation helps understand/internalize the concepts and put them into practice
- Meditation helps us watch and stop the flow of our thoughts
- Meditation is about being in present; no thoughts about past or future
- We can practice meditation by sitting in silence – we can start with 2 minutes and then increase time based on student's feedback
- We can watch our breathing, observe our passing thoughts, or just sit peacefully in silence
- **Brings Stillness and Calmness**



## *Sutras with Meaning*

## *Teaching Sutras with Meaning*

The purpose of this section is to help young students learn following Jain Sutras with meaning:

- Kshamavani Sutra
- Chattari Mangalam
- Panchindiya Sutra
- Ichchami Khamasaman
- Iriyavahiyam Sutra
- Tassa Uttari Sutra
- Annattha

## *Kshamavani Sutra*

Universal Forgiveness Prayer - Michchhami Dukkadam

Khamemi Savve Jiva, Savve Jiva Khamantu me

Mitti me Savva Bhooesu, Veram Majjham Na Kenai



### **Meaning:**

I forgive all living being,

May all living beings grant me forgiveness,

My friendship is with all living beings,

I have no animosity towards any soul

Let there be peace, harmony, and prosperity for all.

## Chattari Mangalam

The four entities, Arihantas, Siddhas, Sadhus and Religion preached by Kevalis are the most auspicious and supreme in the universe and we take refuge in them

Chattari Mangalam

Arihanta Mangalam

Siddha Mangalam

Sahu Mangalam

Kevali Pannato Dhammo Mangalam



Chattari Logutamma  
Arihanta Loguttamma  
Siddha Loguttamma  
Sahu Loguttamma  
Kevali Pannato Dhammo Loguttama

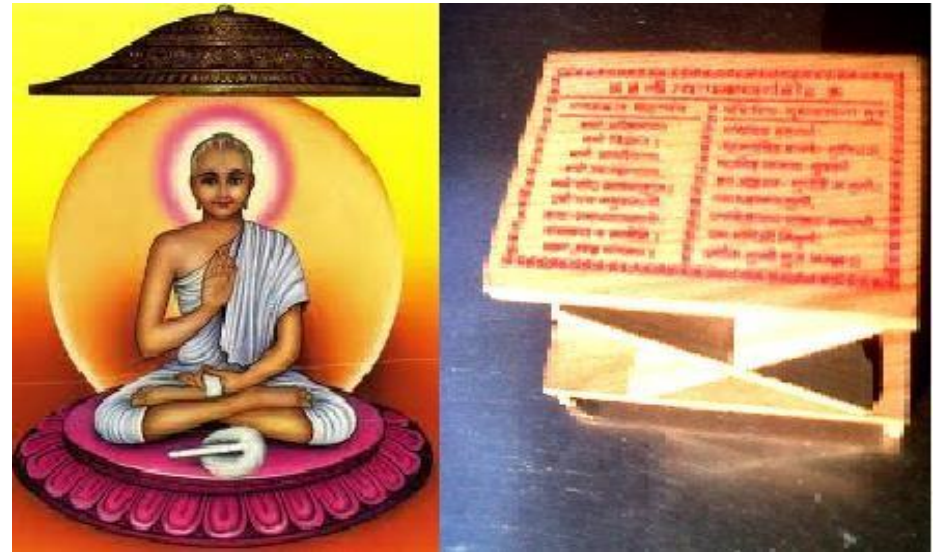


Chattari Saranam Pavvajjami  
Arihanta Saranam Pavvajjami  
Siddha Saranam Pavvajjami  
Sahu Saranam Pavvajjami  
Kevali Pannatum Dhammum Saranam Pavvajjami



## *Panchindiya Sutra*

Panchindiya-Samvarano,  
Taha Nava-Viha-Bambhacera-Guttidharo.  
Cauviha-Kasäya-Mukko,  
Ia Atthärasa-Gunehim Sanjutto.  
Panch-Mahavvaya-Jutto,  
Panch-Vihäyära-Pälana-Samattho.  
Panch-Samio Tigutto,  
Chattisa-guno Guru Majjha.



### **Meaning:**

- Panchidiya Sutra is recitation of 36 attributes of head of Jain congregation (Acharya), the teacher, the Guru.
- Panchidiya Sutra is recited to invoke the spiritual master and therefore it is known as Sthapana (invocation) sutra. When it is not possible to have presence of an Archarya, a holy book, with Namaskar Sutra and Panchidiya sutra can be placed on a wooden stand as a symbolic representation.

- 36 attributes of head of Jain congregation (Acharya), the teacher, the Guru are:
  - Control Over the 5 Senses
    - ✦ Complete control over pleasures of touch, taste, smell, sight and hearing
  - Observance of 9 Stipulations of Celibacy
    - ✦ Observes celibacy by following nine stipulations. These steps provide proper protection to the vow of celibacy and are known as Brahmacharya Vada – for example not consuming intoxicants, eating less than one's hunger, body focused sensual pleasures
  - Avoidance of 4 Passions
    - ✦ Completely avoids four passions – Anger, Ego, Greed, Deception
  - Adherence to the 5 Great Vows
    - ✦ Completely follows the five great vows – Non-Violence, Truthfulness, Non-Stealing, Celibacy and Non-Possessiveness
  - Observance of 5 Spiritual Codes of Conducts
    - ✦ Observes five spiritual code of conduct – Right Faith, Right Knowledge, Right Conduct, Right Austerities, Vigor



## *Ichchami Khamasaman*

Ichchami Khamasamano

Vandium Javanijjae Nisseehiae Mattaena Vandami



### **Meaning:**

I wish to bow down to Great Saints. I wish to keep away from sinful acts with my best efforts. I bow down with the head.

This sutra is recited while offering respect to Tirthankar image at the temple or to the monks/nuns in a specific posture wherein the five body parts, namely two hands, two knees and the forehead, touch the floor together. This sutra is recited three times in front of a Tirthankar image at the temple.

# *Iriyavahiyam Sutra*

## *Atonement – Reparation of wrong doing*

### **In this sutra:**

- We humbly beg forgiveness for whatever sins might have been committed by us, knowingly or unknowingly
- The details of the possible sins help us be aware of those sins and minimize them in future
- And by asking for forgiveness, we become free from the possible Karma Dust

### **Why is this Sutra important?**

- It helps us understand about all living beings (from 1 sense souls to 5 senses souls)
- It helps us understand and know the possible ways we could intentionally or unintentionally hurt living beings
- Once we know – we can avoid and prevent those mistakes
- It helps remove our delusion
- It helps us determine our path of minimum violence

## Iriyavahiyam Sutra

**Ichhchhami** – *I desire to*

**Padikkamium** – *Remove (Free) myself from Sins*



**Iriya Vahiya** – *While walking on the road*

**Virahanae** – *I may have pained the living beings*

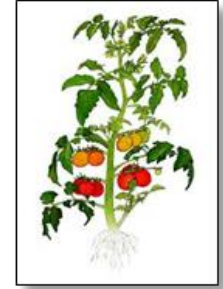
**Gamanagamane** – *While coming and going*



**Panakkamane** – *I may have crushed the living beings*



**Biyakkamane** – *I may have crushed the live (animate) seeds*



**Hariyakkamane** – *I may have crushed the (live) plants*



**Osa** – *The dew*



**Uttinga** – *The anthills*



**Panaga** – *The moss (small flowerless plants) of five colors*





**Daga** – *The live water*



**Matti** – *The live earth; soil*



**Makkada** – *The webs of the spiders*

**Santana** – *The expansion of the spider's webs*

**Sankkamane** – *I may have crushed*



**Je Me Jiva Virahiya** - *Whoever Living Beings may have been crushed, pain or tormented by me*

**Egindiya** – *The souls having one sense namely, the sense of touch (e.g. earth, water, fire, air and plants)*



**Beindiya** – *The souls with two senses namely, the sense of touch and taste (e.g. worms, water worms, the conch, shell, etc.)*



**Teindiya** – The souls with three senses namely, the sense of touch, taste and smell (e.g. ants, black ants, lice, bigger lice, etc.)



**Chaurindiya** – The souls with four senses namely, the sense of touch, taste, smell and vision (e.g. flies, bees, wasps, etc.)





**Panchindiya** – *The souls with all the five senses namely, the sense of touch, taste, smell, vision and hearing, (e.g. humans, fishes, horses, birds etc.)*



**Abhihaya** – *May have beaten or struck while coming*



**Vattiya** – *May have covered or mixed with dust, etc.*



**Lesiya** – *May have rubbed*



**Sanghaiya** – *May have collided with one another*



**Sanghattiya** – *May have caused pain by touching or tilting*



**Pariyaviya** – *May have tormented (by entirely turning upside down)*



**Kilamiya** – *May have inflicted pain to them*



**Udaviya** – *May have frightened them*



**Thanao-Thanam** – *from one place to another*

**Sankamiya** – *May have shifted*



**Jeeviyao** – *from life*

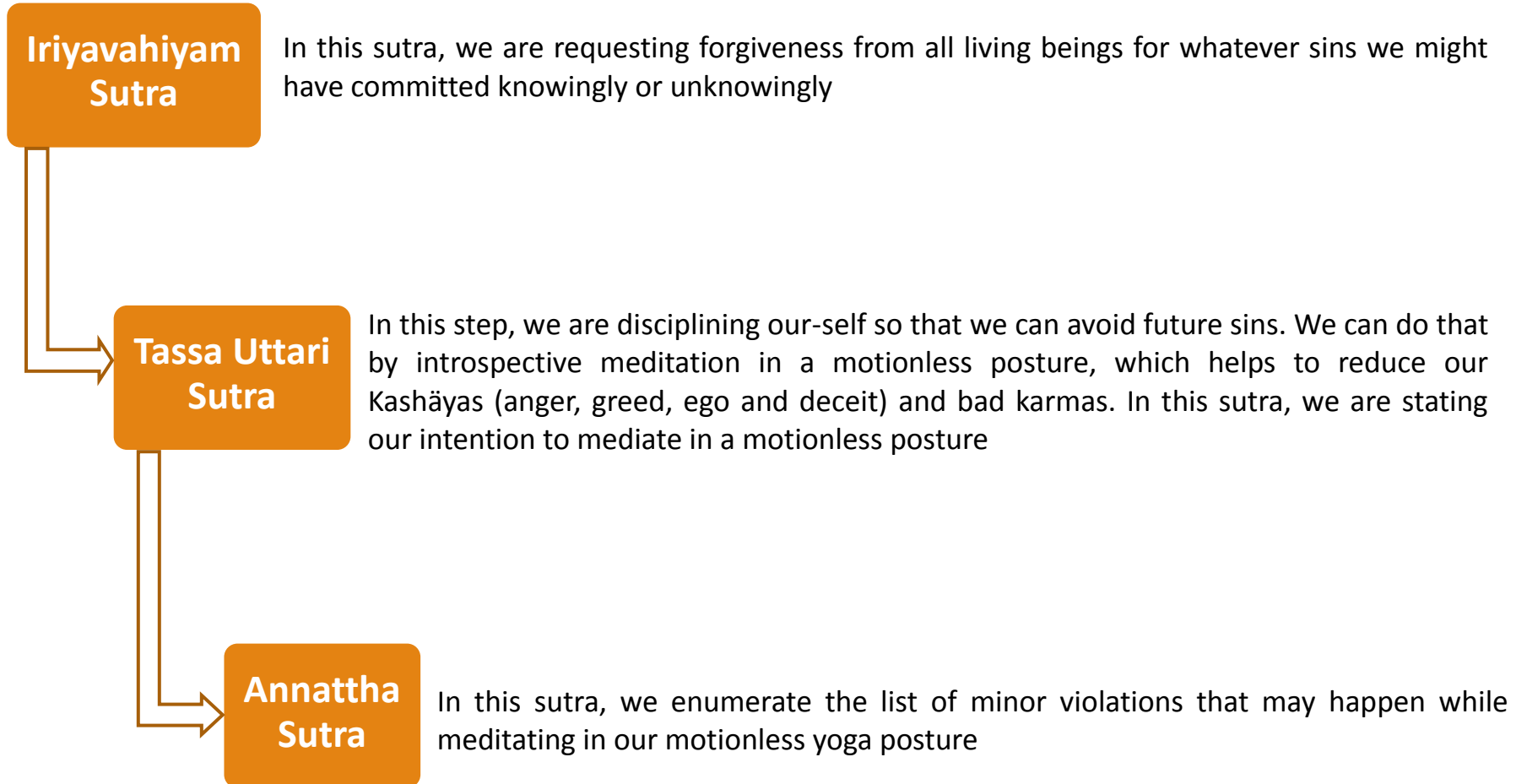
**Vavaroviya** – *May have separated from life or made life-less*



**Tassa Michhchha Mi Dukkadam** – *I ask for forgiveness. May these bad act or sin committed by me knowingly or unknowingly be forgiven.*



## *Tassa Uttari and Annattha Sutras*



# Tassa Uttari Sutra

## Tassa Uttari Sutra:

Tassa uttari-karanenam, Päyacchitta-karanenam,  
Visohi-karanenam, Visalli-karanenam,  
Pävānam kammānam,  
Nigghāyanatthāe, thāmi käussaggam



## Meaning:

I now want to liberate from all my sins committed (as mentioned in the Iriyavahiyam Sutra) by repenting. To purify my soul and to make it free of pain (caused by practicing religion without right faith or practicing for the show and for worldly gains) and to completely destroy all my sins, I shall now perform Kayotsarga (meditation in a motionless posture).

I am introspecting myself in order to avoid future sins. It is very important to perform all religious rituals with pure and clear conscious, this is achieved by performing a form of meditation in which we forget about our body and concentrate only on our soul (Kayotsarga)

# Annattha Sutra

By reciting Annattha Sutra, we enumerate the list of minor violations that may happen in the motionless yoga (Kayotsarg) posture. This sutra contains a description of sixteen such exemptions.

Annattha-usasienam, nisasienam,  
Khäsienam, chhienam, jambhäienam,  
Udduenam, väya-nisaggenam, bhamalie, pitta-muchchhäe. ... 1.

Suhumehim anga-sanchälehim, Suhumehim khel-sanchälehim,  
suhumehim ditthi-sanchälehim. .... 2.

Evamäiehim ägärehim, a-bhaggo a-virähio,  
Hujja me käussaggo. .... 3.

Jäva arihantänam bhagavantänam,  
Namukkärenam na päremi. .... 4.

Täva käyam thänenam monenam jhänenam,  
Appänam vosirämi. .... 5.

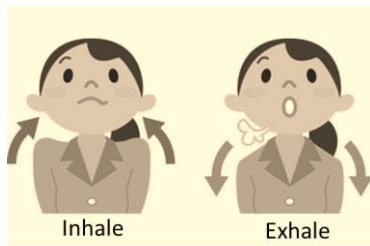




**Annattha Sutra Meaning:** I will meditation in a motionless yoga posture for a specified duration.

Annattha - I will remain motionless except for:

Breathing In and Out



Coughing



Sneezing



Yawning



Belching



Involuntarily losing balance



Vomiting



Fainting



Subtle flickering eye movements



and other involuntary bodily movements.

I shall perform meditation and keep my-self (my soul) away from all sinful activities by keeping my body motionless and by observing complete silence.

At the conclusion of meditation, I will complete the Kayotsarga by offering salutation to Arihanta.



## *Activities/Coloring Papers*

# **Hand of Ahimsa**

---

**Ahimsa Towards**

**ALL LIVING BEINGS**

**HUMANS**

**ANIMALS**

**PLANTS**

**Ahimsa Through**

**THOUGHTS**

**WORDS**

**ACTIONS**

**Stop and Think Before We Act!**

## Instructions for the Hand of Ahimsa Activity

With Parent's help

- Trace your palm in the center on shown in previous slide
- Decorate it, color it, whatever you want to do... have fun
- Bring it back to the next class and after the class you can display it in your home
- For the next class, come prepared to share few examples of how you practiced Ahimsa and you write them on the first page.
- Ahimsa is not just about what not to do but also what we can do... Few examples for positive reinforcement

I forgave someone who hurt me or my feelings

I showed compassion to someone who was sad or in pain

I showed kindness to people I know and also to people I don't know

I had positive and happy thoughts

I helped others and shared with others

I loved those around me

I took care of myself and other living beings

I didn't think any hurtful thoughts

I didn't push anyone

I didn't get mad

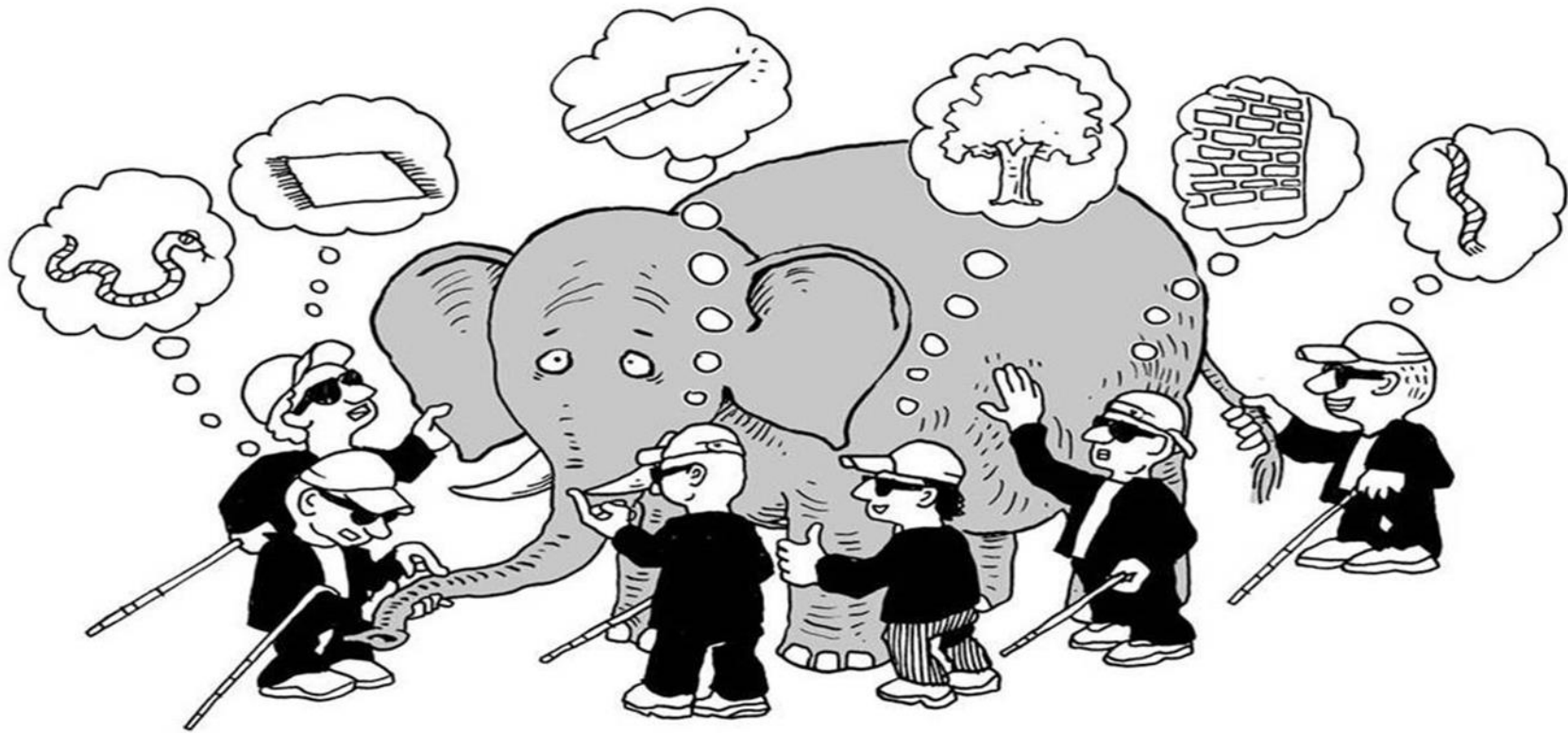
I didn't yell

I didn't hurt others

...

## *Anekantavad - Non-Absolutism*

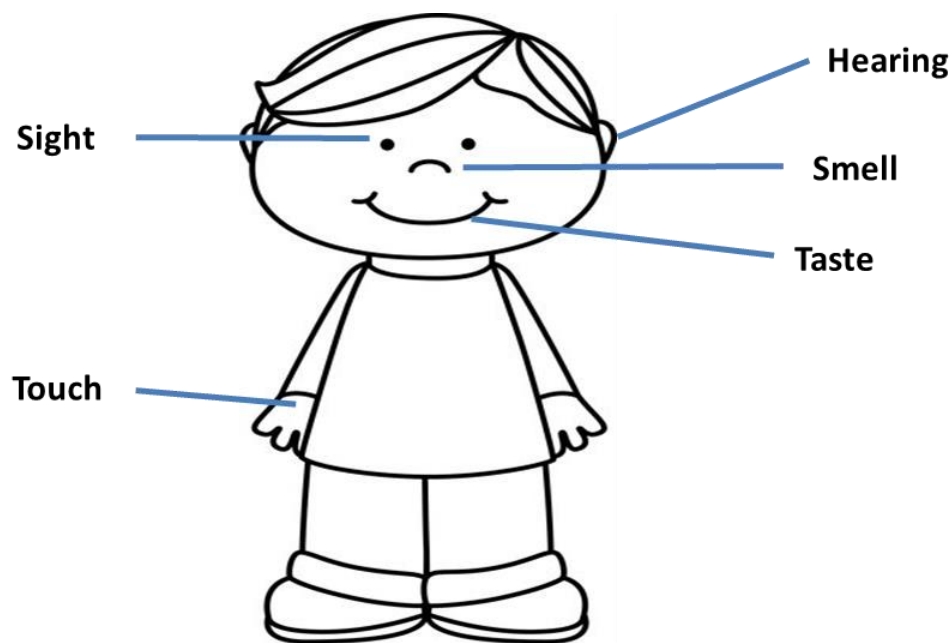
**Activity:** Color and write each person sees. Explain in your words what Anekantavad means to you.



**Truth is relative - this principle teaches us how to realize truth in its varied aspects.**

## The Five Senses (Indriyas)

**Activity:** Learn about different types of Jivas (Souls) possessing one or more of these senses. Fill out the table below with examples of living beings in each category.



Number of senses / Indriya	Examples of living beings with these senses
5 – Touch, Taste, Smell, Sight, Hearing	
4 – Touch, Taste, Smell, Sight	
3 – Touch, Taste, Smell	
2 – Touch and Taste	
1 – Touch	

## Follow the Path of Minimum Violence

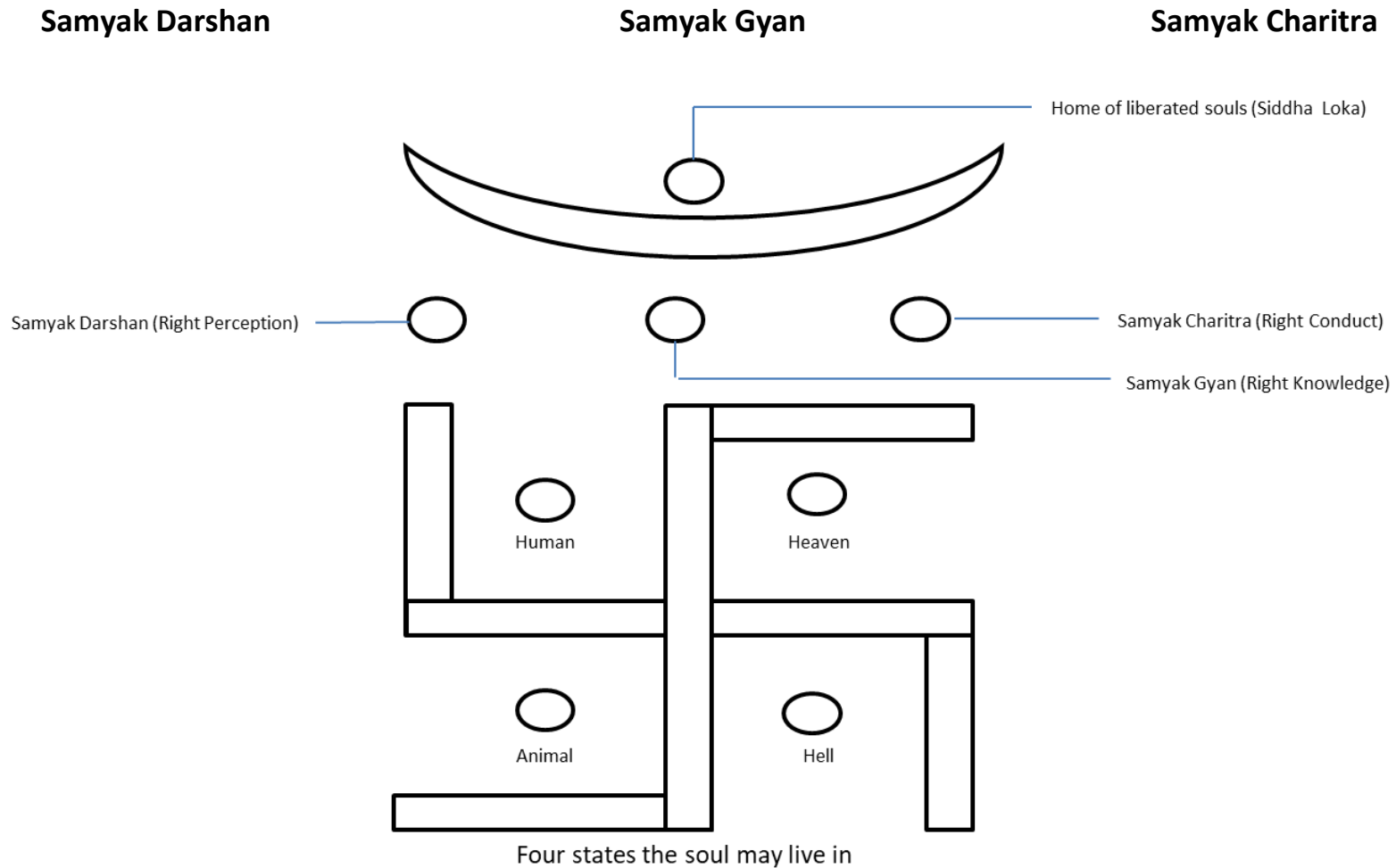
## Truthfulness / Honesty

Decide whether the action is Honest or Dishonest	Write your answer
Admitting to talking in class	
Telling your Mom that you got in trouble at school	
Saying you didn't hit someone when you did	
Taking credit or praise for the work that someone else did	
Returning what you borrowed	
Saying you didn't break something when you did	
Cheating at a game	
Asking before borrowing something	
Blaming your sibling for something that you did	
Keeping a coin, you found	
Telling your friends to lie about something	
You did your homework, instead of someone else, even though it was difficult	
You found a dollar on the floor and you gave it to your teacher or parent or donated it	
You ate a cookie after your Mom says no, but you go back and tell her that you did it	
Taking something that does not belong to you	
Telling your parent that you broke something	



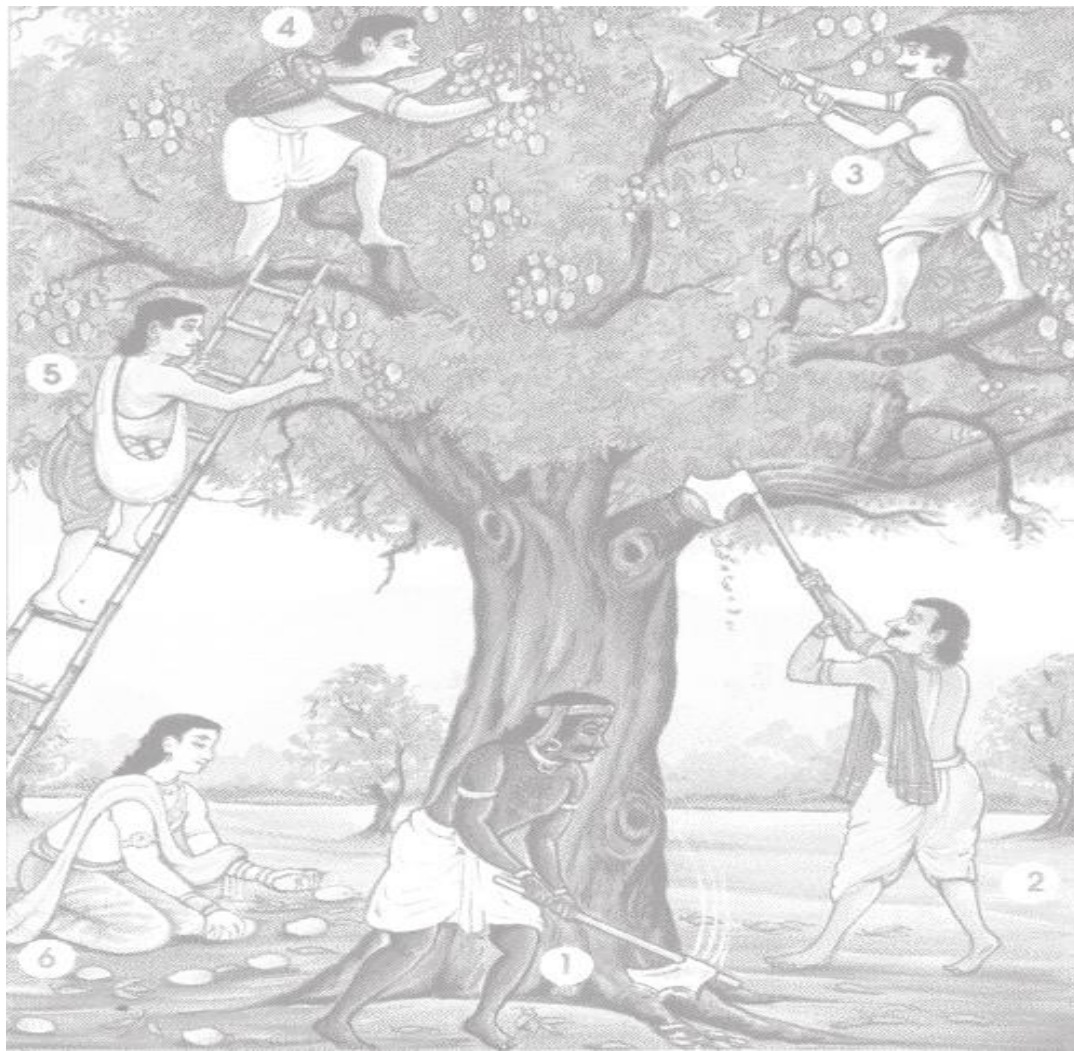
# Three Jewels of Jainism

**Activity:** Color and decorate



# Leshya is State of Mind

**Activity:** Color based on leshya for each person. Write in your words what leshya means to you.



Six men were on a trip. They got hungry and thirsty. They found a fruit tree and they wanted fruits but they had different states of mind:

1. Let's cut the tree down to get the fruit
2. Cut off a big branch
3. Cut off a small branch
4. Get the bunches of fruit
5. Just pick the fruit that we need to eat
6. Let's eat the fruits on the ground

Different states of mind represent six types of Leshyā. First Leshyā is the worst and sixth Leshyā is the best.

**We should strive for best Leshyā like friend #6.**

Six types of Leshyās are represented by different colors.

Use following colors to color each friend:

- 1 - Black
- 2 - Blue
- 3 - Brown
- 4 - red
- 5 - yellow
- 6 - white

# Happy Halloween



Trick or Treat!



**Stop and Think Before We EAT!**

**Ask: Were any moveable Living Beings harmed in making these candies?**

**Follow Path of Minimum Violence**



## *Mini Book of Jain Values*

## *Mini Book of Jain Values*

### Purpose

- The purpose of this document is to help young children understand the basic Jain values
- Help them internalize the Jain values
- Practice/Apply these values in their day-to-day life

### Parents/Teachers:

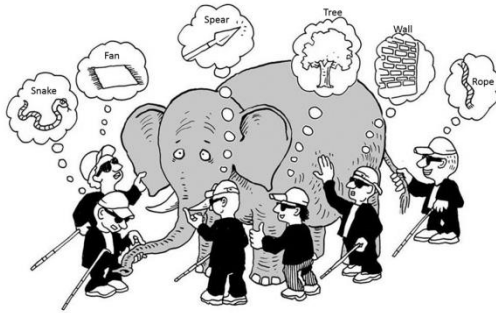
- Please cut the following paper along the dotted line
- Staple it to make a “Mini Book” of Jain Values
- Place your child’s picture on the first page so they feel like it is their book and their own values
- Parents, please read this book frequently with your child and have conversations around these values
- Use the book throughout the year during the pathshala class

## Mini Book Of

Place your  
photograph  
here

## My Jain Values

## Anekantvad / Non-Absolutism



*Truth is Relative*  
*Respect Everyone – Self and Others – No Exceptions*

## Ahimsa / Non-Violence

### Ahimsa Towards

ALL LIVING BEINGS

HUMANS

ANIMALS

PLANTS



### Ahimsa Through

THOUGHTS

WORDS

ACTIONS

*Stop and Think Before We Act!*  
*No Harm to Self and Others*

## Aparigraha / Non-Possessiveness

### Aparigraha Teaches us to

*Let go of our Belongings*

*Let go of Comparing*

*Let go of Competing*

*Let go of Pain*

*Let go of Fear*

*Let go of Blame*

*Let go of Anger*

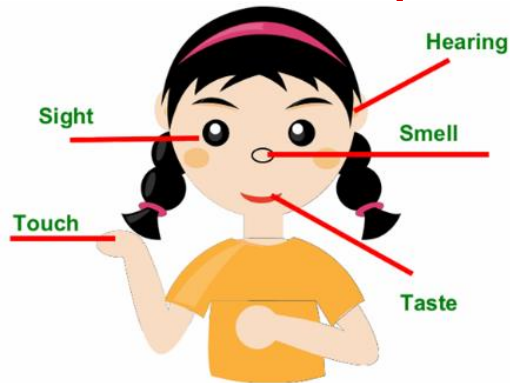
*Let go of Guilt*





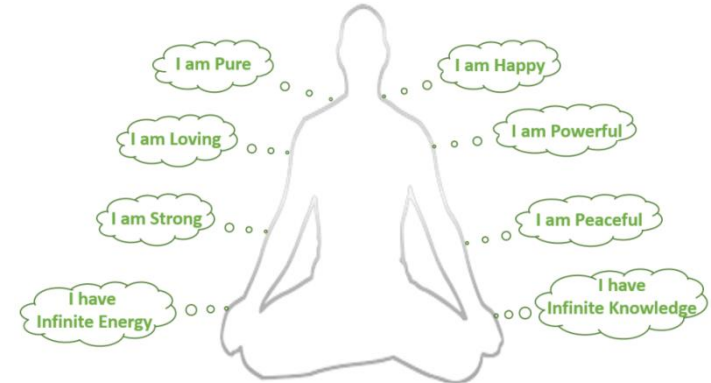


## Five Sense (Indriyas)



*Living Beings/Souls can have different number of Senses.  
We want to follow path of minimum violence.*

## Atma - Soul



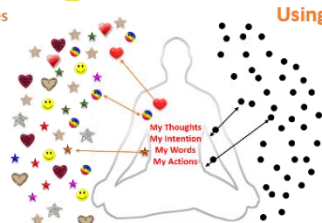
*Any activity that takes me to the true nature of my Soul  
is Religion*

## Karma

We can collect GOOD karmas with our thoughts, words and actions



Practice Jain Values  
Good Thoughts  
Good Friends  
Be Kind  
Share  
Smile  
Help Others  
Say Thank You  
Community Services  
Protection of Environment



We can collect BAD karmas with our thoughts, words and actions



Using Words that hurts others

Bad thoughts

Get Angry

Crying

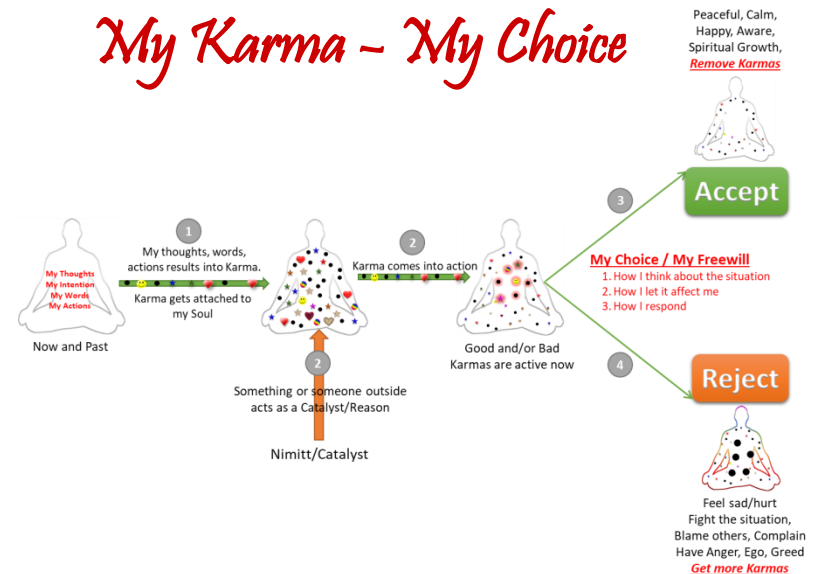
Shouting

Not Sharing

Any action that hurts others

*We are Masters of Our Own Destiny.*

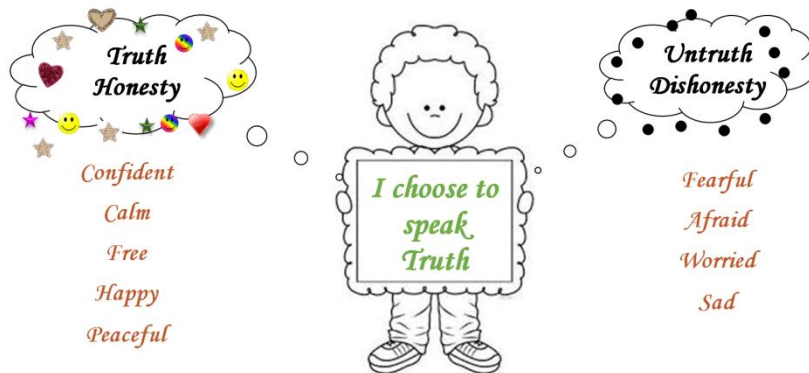
## My Karma - My Choice





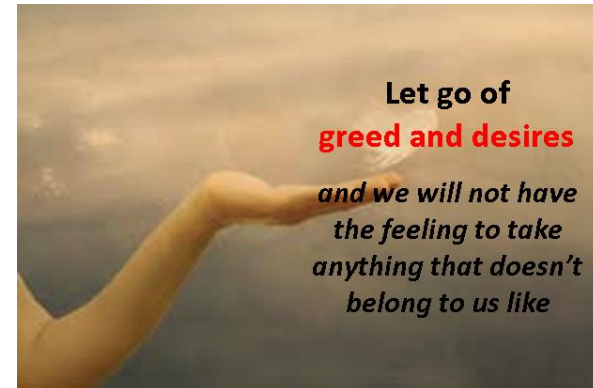


## Satya / Truthfulness



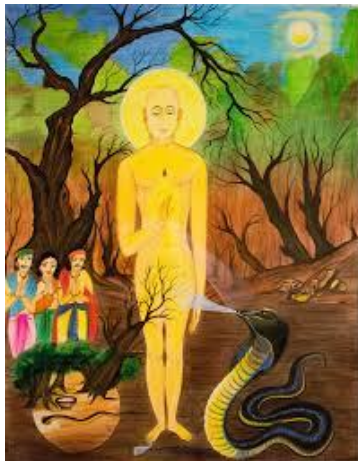
*Always Speak Truth and in a way others can hear it*

## Asteya / Non-Stealing



*Be content, appreciate, and share what we have*

## Forgiveness



*We should forgive those who hurt us*

*It is our Past Karma in Action*

*Forgiving help us get rid of our Karma*

*We should Forgive Ourselves  
Respond and Take Action but  
without anger, blame, fear,  
negativity, hurt...*

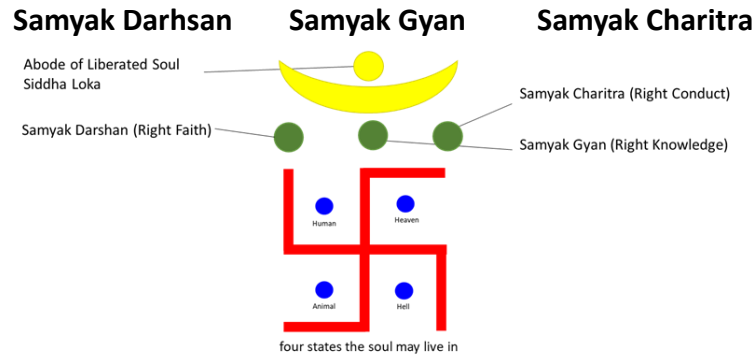
## Leshya / State of Mind



*Our state of mind/thoughts binds Karma to our Soul  
We should strive for best Leshya like friend #6*



## Three Jewels of Jainism



*Once we have right/rational faith in our knowledge about the Soul then it becomes part of our conduct*

## Meditation



## I remind myself

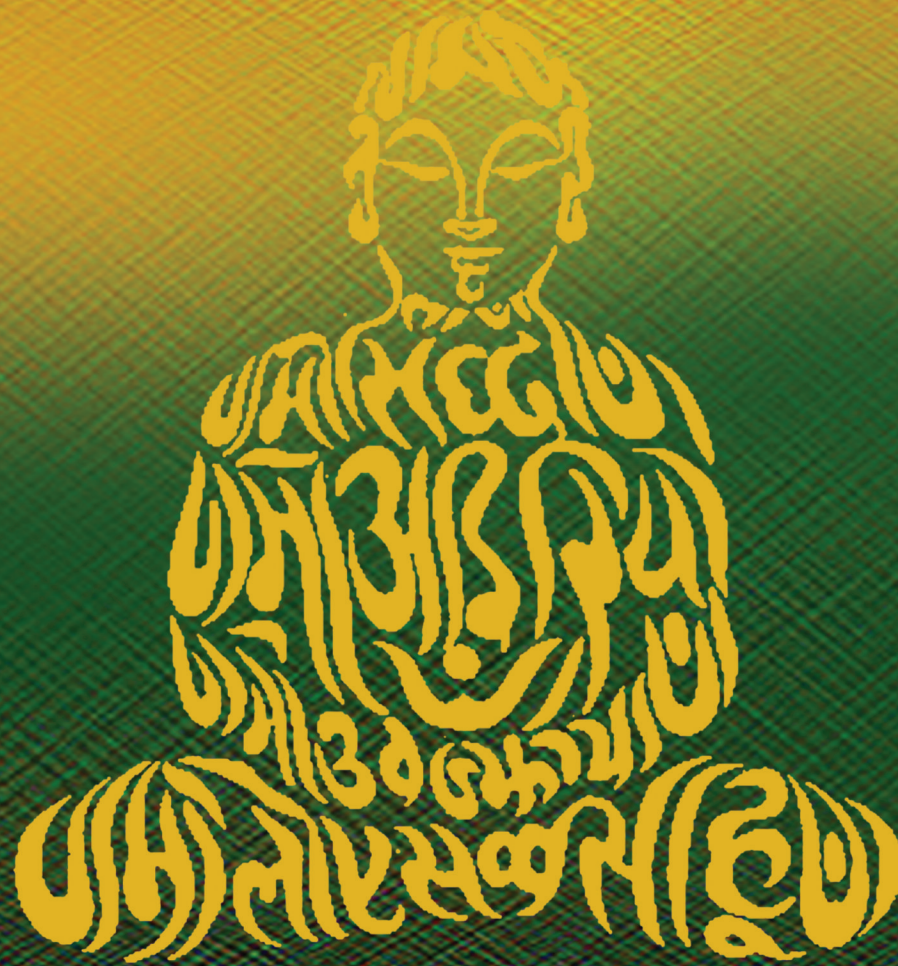
- I'll do the Right thing
- I won't Hurt Myself or Others with my thoughts, words or actions
- I'll Respect Myself and Others
- I'll Help Others
- I'll be Kind to Others
- I'll Speak Politely

## I remind myself

- I'll Speak Truth
- I choose to be Happy
- Whatever Happens is Right based on law of Karma
- I'll choose how any situation affects me and my response to that situation
- I am a pure, peaceful, happy, strong and loving being







PRAYER   DEVOTION   CHARITY  
HONESTY   FORGIVENESS   CONTENTMENT  
NON-VIOLENCE   TRUTH   COMPASSION