

Climate Crisis Focused Non-Traditional Pratikraman for Adults

September 11, 2021

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Introduction

This is a guided meditation that incorporates the reflective and educational aspects of *pratikraman*, while minimizing the devotional aspects. The intention was to re-allocate some of the time that would have been spent on traditional devotional prayer to delve into detail about the climate crisis.¹ It is not meant to replace but rather to complement or supplement other traditional pratikraman rituals.

To acknowledge our immense respect for our teachers and tradition, we will open with a Namokar Mantra² and then a story.

¹ Much of the information is also covered in the Jain Declaration on the Climate Crisis, endorsed by the Executive Committee of the Federation of Jain Association of North America in 2019.

² This and all sutras with credit to [To Light One Candle, Clare Rosenfeld and Pramoda Chitrabhanu](#)

Namaskar Sutra/Navkar Mahamantra

ॐ नमो अरिहंताणं
ॐ नमो सिद्धाणं
ॐ नमो आयरियाणं
ॐ नमो उवज्झायाणं
नमो लोए सव्वसाहूणं
एसो पंच नमुक्कारो
सव्व पाव्व पणासणो
मंगलाणंच सव्वेसिं
पढमं हवई मंगलं

*aum namo arihantāṇam
aum namo siddhāṇam
aum namo āyariyāṇam
aum namo uvajjhāyāṇam
namo lo-e savva sāhūṇam
eso pañcha namukkāro
savva pāvva paṇāsaṇo
maṅgalāṇañ cha savvesiṃ
paḍhamam hava-ī maṅgalam*

I open my heart in reverence to the Arhantāṇam, Enlightened Beings who have brought an end to all forms of greed, anger, deceit, and selfishness, and who, out of deep compassion, have shared with others their insights, awareness, and pathways to freedom.

I bow to the Siddhāṇam, Perfected Ones who have liberated themselves from the cycle of rebirth upon becoming one with the Light.

I revere the Āyariyāṇam, masters whose character and living exemplify their teachings.

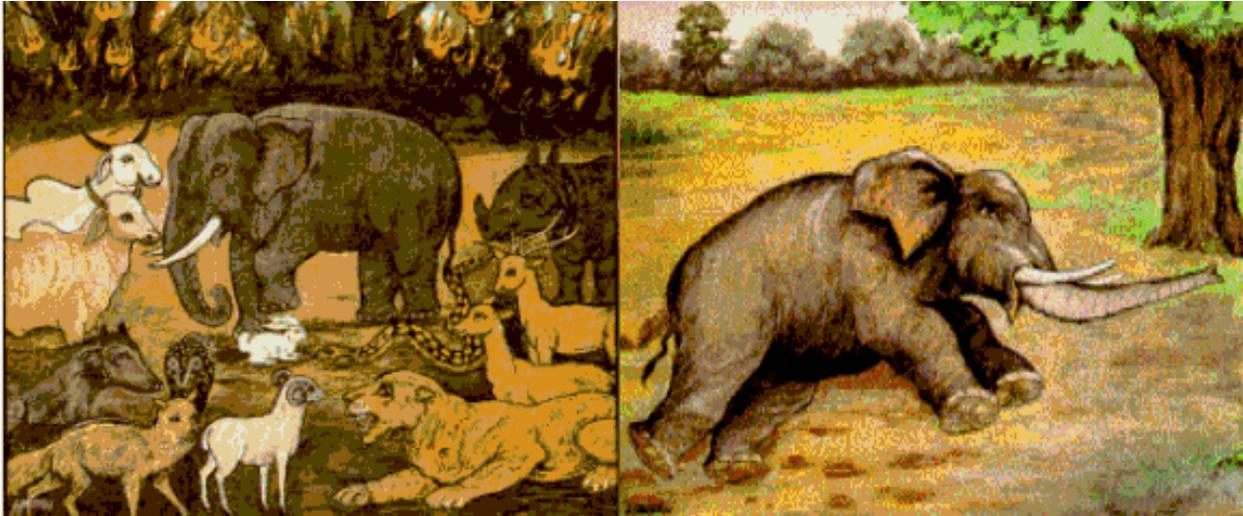
I pay respects to the Uvajjhāyāṇam, true teachers who stay in the heart of scriptural knowledge and teach its essence.

I give honor to the Sāhūṇam, renunciates worldwide who seek to practice the Universal Teachings and live in simplicity, harmlessness, and selfless service.

By opening to these five examples of Universal Consciousness, I allow my unwholesome tendencies to subside and my wholesome qualities to manifest.

Upon offering these reverences with a sincere heart, I am protected from harm and showered with the highest of blessings and benedictions.

The story of Elephant Meruprabha³



Once the monk Meghakumar, a former prince, was experiencing so much discomfort that he confessed to Bhagwan Mahavir that he did not think he could withstand the disciplines of monkhood. Bhagwan Mahavir reminded him of the story of his past life as Meruprabha the king of the elephants. In this story, a forest fire raged around all the animals who were frightened and panicked. They did not know where to go. The animals gathered in the center, and in that crowd, a rabbit sought shelter under the raised leg of Meruprabha. In his compassion for the rabbit, Meruprabha kept his leg raised many days and nights as the fire went on and on, until it subsided. The other animals scampered to safety. Meruprabha, exhausted, collapsed and after several painful days, eventually died. The compassion he felt as an elephant led to precious human birth.

There are many lessons that can be learned from this story. As we open this climate focused pratikraman, two questions to consider are the following:

Are we willing to tolerate discomfort to save others?

Can we help prevent the fire?

³ Please [see JAIN Story Book #202](#) for more details of this story and others.

Jainism, Environmentalism and the Climate Crisis

In 1990, Indian former High Commissioner to the UK and member of parliament, L. M. Singhvi, wrote the Jain Declaration on Nature ⁴ which outlined the fundamental teachings of the Jain religion and their inextricable connection to the preservation of nature. As stated there, “waste and creating pollution are acts of violence”.

Now in 2021, there is an urgent need for action on the climate crisis and we as a community can reflect on how our values can motivate us to act on behalf of all living beings. As we know, Jainism is an ecological religion. Our philosophies and codes of conduct, which we call *vrats*, inherently provide solutions to address our current crisis of global heating and extreme weather events including fires, floods, droughts, hurricanes and other catastrophes. Three of the relevant *anuvrats* are *ahimsa*, *aparigraha* and *asteya*.

Ahimsa is more than not doing violence, it is more than an attitude, it is a whole way of life. Vegetarianism and veganism limit our violence to *panchindriya* (5 sensed beings). Care for the environment can benefit all life down to *ekindriya* (one sensed beings). *Aparigraha* is limiting one’s consumption and material possessions and benefits the earth and all beings. *Asteya* is refraining from stealing from our planet, other beings and future generations.

Other aspects of Jain philosophy are exemplified by the traditional teaching: *Parasparo Pagraho Jivanam* ⁵ meaning all life is bound together by mutual support and interdependence, or as an alternate translation, souls render service to each other. It is not only the human perspective that we must consider, but those of all living beings. Therefore, it is important to live in harmony, and not attempt to dominate nature or other living beings.

While our worldview of interdependence, and our commitments to *ahimsa*, *aparigraha*, *asteya*, and related *vratas* can provide anchors to our ethical behavior, we know we do not practice them perfectly. Sometimes as we think about how we may not have completely followed our beliefs, we may feel negative emotions such as guilt or shame. When we consider the changes that we may have to make in our lives to live in accordance with our values, we may feel an intense discomfort, cognitive dissonance and unconsciously or not, we may want to deny the truth of the climate crisis.

Our traditional practice of *pratikraman* offers us a way to reflect on our actions, considering what we believe and how we have acted. With an equanimous state of mind and pure intentions we can express sincere regret, forgive ourselves for any shortcomings and commit to doing better. And we can ask forgiveness of other living beings and consider what we may be able to collectively. When we collectively perform

⁴https://www.jainelibrary.org/elib_master/article/250000_article_english/jain_declaration_of_nature_269753_data.pdf

⁵ Jain aphorism from the Tattvārtha Sūtra [5.21]

pratikraman together as a community during *pariyushan*, *Das Laxan* or at other times we multiply our goodness.

Let us take silently reflect on our intentions of purifying ourselves and strengthening our community. 1 minute of meditation.

Now for the remainder of our session, we will remember our commitment to ahimsa, discuss the climate crisis in 2021, discuss how actions to address climate change fit with Jain practice and consider specific actions we can take, before closing with forgiveness and healing good wishes for all.

Remembering our commitment to ahimsa

It has been said that ahimsa is the most beautiful word ever written, in any language, anywhere, in any culture. Ahimsa, and particularly unconditional ahimsa, is the life force of Jainism. *Himsa* causes papa karmas and ahimsa cause punya karmas or then complete annihilation of all karmas. Karmas (all caused by *himsa*) are the only cause for our birth, death and rebirth cycle. To help an individual, Jain *Acharyas* developed a set of five *Mahavrats* (for nuns and monks) and *Anuvratas* (for householders).

These 5 vows are an important guide, like a North Star for nuns, monks and lay people. Among the 5 *vratas*, Ahimsa is most overarching and the other four can be considered subsidiaries of ahimsa.⁶

Let us recite these sutras and take 1 minute of silent meditation to reflect on them.

⁶ Credit: Dr. Sulekh Jain for this way of expressing the Jain view of ahimsa.

अहिंसा परमो धर्मस्तथाऽहिंसा परो दमः ।
अहिंसा परमं दानमहिंसा परमो तपः ॥

*ahimsā paramo dharmas tathā
ahimsā paro damaḥ
ahimsā paramaṃ dānam
ahimsā paramo tapaḥ*

Jain Yogaśāstra, Hemchandrāchārya

*Reverence for life
is the supreme religious teaching.*

*Non-injury to life
is the supreme moral guidance.*

*Giving freedom from fear to life
is the supreme act of giving.*

*Non-violence to life
is the supreme renunciation.*

Dharmah becomes dharmas when followed by the dental consonant "t."

णत्थि अणूदो अप्पं आयासादो अणूणयं णत्थि ।
जह तह जाण महल्लं ण वयमहिंसासमं अत्थि ॥

*ṇatthi aṇūdo appam
āyāsādo aṇūṇayam ṇatthi
jaha taha jāṇa mahallaṃ
ṇa vayam ahimsāsamam atthi*

Bhagavati Sār, Book V,

*There is nothing so small and subtle
as the atom
nor any element so vast as space;
in the same way,
there is no quality of soul more subtle
than ahimsa — harmlessness,
and no virtue of spirit greater than
reverence for all life.*

One should not injure, subjugate, enslave, torture, or kill any living being including animals, plants, or insects -- Respect for all living beings is Non-Violence. - Āchārāṅga Sutra - Bhagawān Mahāvira

There are five acts or deeds, which should be known and avoided. They are:

- **Tying animals where it could hurt them, or putting them in cages where there is no freedom**
- **Beating them with sticks or any other means**
- **Piercing their nose, ear, or amputating limbs or any part of the body**
- **Making them carry a heavy load**
- **Depriving them of food and shelter**

-Pratikraman Sutra, Lesson 7 on Non-violence

All Jains must avoid himsa as much possible and observe only necessary and unavoidable himsa and when feasible find alternative to those activities.

It is the duty of every individual to refrain from *himsa* and take daily stock of the *himsa* related activities. That is what *Pratikraman* (done daily, weekly, monthly or yearly) is all about.

In the ritual, we reflect on and repent any himsa done:

- Mentally, verbally or physically
- Directly or indirectly,
- Knowingly or unknowingly,
- Intentionally or unintentionally
- By self, with others, or by acting through others
- By condoning or provide support to others in any way

Now let us turn to the climate crisis.

Climate change in 2021

The burning of massive quantities of fossil fuels to build and run modern society has increased the concentrations of carbon dioxide (CO₂) in the atmosphere from preindustrial levels of 280 parts per million (PPM) to over 417 PPM in 2021. ⁷The CO₂ molecules in the atmosphere trap energy from the sun. Since approximately 1900, the average temperature of the Earth's surface has increased by 1 degree Celsius due to warming by greenhouse gases. There is a an overwhelming (99%) consensus position of climate scientists that human activities are the main cause of global warming, primarily through the burning of fossil fuels and use of animal agriculture. Scientists and many in the global community agree that we must act quickly so as to avert irreversible damage. ⁸

⁷ <https://www.co2.earth/daily-co2>

⁸ <https://www.un.org/press/en/2019/ga12131.doc.htm>

Climate change affects all of us living beings on the planet, causing death, displacement, disease, and other types of suffering with the worst effects falling on the most vulnerable. For example:

- Higher temperatures have wreaked havoc on the ability of plants and animals to survive in environments that are changing faster than individuals and species can adapt. Tens of thousands of plant and animal species are going extinct every year due to habitat loss and changing climate. We are in the 6th major extinction, a grave situation in our planetary history.⁹
- Thousands of humans die every year due to hotter conditions and from extreme heat events. Between 2030 and 2050, climate change is expected to cause approximately 250,000 additional deaths per year, from malnutrition, malaria, diarrhea and heat stress.¹⁰
- Most of the extra CO₂ and heat has been absorbed by the oceans, creating stress and dangerous living conditions for marine life¹¹ With sea levels rising due to melting glaciers and hotter ocean temperatures, low lying areas are flooding. Warmer ocean temperatures are also adding extra energy to hurricanes making them ever more destructive¹². Forests are getting drier and wildfires are becoming increasingly more prevalent and destructive¹³. These climatic changes cause people and animals to be displaced. Mass displacement and migration could challenge societies worldwide.
- Climate change affects social and environmental determinants of health – clean air, safe drinking water, sufficient food and secure shelter. Air pollution, increased allergic and asthma symptoms, decreasing food security and mental distress are health consequences caused or exacerbated by climate change.¹⁴
- In addition, changes in the climate have already changed the geographic distribution of pathogen carrying mosquitoes and increased the risk of diseases such as malaria, West Nile, dengue and Zika viruses¹⁵.

⁹ <https://www.nationalgeographic.com/science/prehistoric-world/mass-extinction/#close>

¹⁰ <https://www.who.int/news-room/fact-sheets/detail/climate-change-and-health>

¹¹ “Ocean warming dominates the increase in energy stored in the climate system, accounting for more than 90% of the energy accumulated between 1971 and 2010 (*high confidence*), with only about 1% stored in the atmosphere.” IPCC, 2014: *Climate Change 2014: Synthesis Report. Contribution of Working Groups I, II and III to the Fifth Assessment Report of the Intergovernmental Panel on Climate Change* [Core Writing Team, R.K. Pachauri and L.A. Meyer (eds.)]. IPCC, Geneva, Switzerland, 151 pp.

¹² <https://scied.ucar.edu/hurricanes-and-climate-change> “There’s evidence that over this century anthropogenic climate change will cause more intense tropical cyclones globally.”

¹³ Figures 2.4 and SPM.4 IPCC, 2014: *Climate Change 2014: Synthesis Report. Contribution of Working Groups I, II and III to the Fifth Assessment Report of the Intergovernmental Panel on Climate Change* [Core Writing Team, R.K. Pachauri and L.A. Meyer (eds.)]. IPCC, Geneva, Switzerland, 151 pp.

¹⁴ <https://www.cdc.gov/climateandhealth/effects/default.htm>

¹⁵ <https://news.stanford.edu/2019/03/15/effect-climate-change-disease/> “Economic development and cooler temperatures have largely kept mosquito-borne diseases out of wealthier Northern Hemisphere countries, but climate change promises to tip the scales in the other direction.”

In addition to the harms to people animals and plants, Jainism incorporates beings with earth, water, fire and air bodies, in the traditional sutras' enumeration of 8.4 million types of living beings. Violence to the earth affects so many. Our Jain teachings are clear about the seriousness of harming living beings and about our responsibility. Let's recite this sutra and spend a minute in silence to reflect.

आत्मवत् सर्वभूतेषु सुखदुःखे प्रियाप्रिये ।
चिंतयन्नात्मनोऽनिष्टां हिंसामन्यस्य नाचरेत् ॥

*ātmavat sarva bhūteṣu
sukhaduḥkhe priyāpriye
chintayannātmano'niṣṭāṃ
himsāmanyasya nācharet*

Jain Yogaśhāstra, Hemchandrāchārya

*All living beings are souls,
alive and conscious, just like me.
As I like to be happy and do not like to be
in pain, in the same way, all beings like to
be happy and do not like to be in pain.
By keeping this insight
at the core of my being,
I will not cause any harm, pain or
loss of life to any living being.*

Actions to address climate change: tradition and beyond

In Jainism, we are responsible for unintentional (*ajanya*) as well as intentional (*janya*) violence and face the karmic consequences. In the *pratikraman* sutra we recognize many forms of violence and name them. We consider our intentions, impact and responsibilities. Climate change, occurring in the context of our modern world with its global economy, offers us the opportunity to recognize other forms of indirect and unintentional violence and to apply our vows in new ways.

Now, governments and business institutions, acting under national and corporate interests, collectively enable hundreds of millions of humans to cooperate with each other to commit unimaginable levels of violence. However, because of the gigantic scale and complexity of such institutions, we individuals may not recognize or feel responsibility for the violence enabled by our own actions, because of our disconnectedness. A person living by principles of Ahimsa would never directly participate in wiping out an entire forest, starving the resident animals, displacing its indigenous people, and poisoning its environment. But the same individuals may not be aware that his/her taxes, consumer spending, and stock market investments may be enabling exactly such violence.

In modern society, we are disconnected from the natural world, from our actions and consequences, and even from each other. Our advanced technology, science, cultural institutions, and specialized economies allow us to distance ourselves almost entirely from the acquisition of the necessities of life. We live in urban and suburban areas, far from nature. Our food is grown far away in massive industrial farms and transported from long distances by people we never meet and environments we never interact with. Similarly, our water, electricity, fuel, clothes, medicines, and other necessities of life are provided through complex processes from which we are largely disconnected except as end-consumers. Even when we do connect with nature, it is often in the form of very limited experiences, venturing into safe spaces in the wilderness, or recreating in curated parks. Whereas our ancestors could navigate by the stars, we hardly know the cycles of the moon, and are dependent on the internet to know the temperature outdoors. ¹⁶

In this state of affairs, we can feel powerless. Yet, our sutras guide us, and give us inspiration on what we can do.

¹⁶[Jainism Says: Climate Crisis Series - What is Climate Crisis?](#)

कहं चरे कहं चिट्ठे कहमासे कहं सए ।
कहं भुंजंतो भासंतो पावं कम्मं न बंधई ॥

*kahaṃ chare kahaṃ chiṭṭhe
kahaṃ āse kahaṃ sa-e
kahaṃ bhujjanto bhāsanto
pāvaṃ kammaṃ na bandha-ī*

Jain Daśhvaikālik Sūtra

*How shall I walk?
In what manner shall I stand?
How ought I to sit?
In what way shall I sleep?
In what attitude shall I speak and eat
so that I stop creating cycles of
karmic bondage for myself?*

जयं चरे जयं चिट्ठे जयमासे जयं सए ।
जयं भुजंतो भासंतो पावं कम्मं न बंधई ॥

*jayam chare jayam chitṭhe
jayam āse jayam sa-e
jayam bhuñjanto bhāsanto
pāvaṃ kammaṃ na bandha-ī*

Jain Daśhvaikālik Sūtra

*When you walk, walk with awareness.
When you stand,
be mindful that you are standing.
When you sit, know what you are doing.
When you sleep, remain aware.
When you speak and eat,
do not commit any harm
to any living being.
In this way, you will stop inviting
painful consequences and will no longer
create cycles of karmic bondage for yourself.*

This beautiful sutra is a metaphor for all of our actions. We can act with awareness so as to minimize our harm. Let's consider further how to apply and extend our teachings in a way that honors our deepest aspirations.

The Jain principle of Ahimsa (non-violence) naturally makes Jainism a religion of environmental protection. One of our fundamental Jain practices, part of our moral baseline, is to practice vegetarianism. Considering the harm that results from dairy farming to cows who are forcibly impregnated, separated from their newborn calves and eventually slaughtered when no longer deemed "productive," Jains are increasingly going beyond vegetarianism to eliminate dairy products and adopt completely vegan diets. While avoiding meat is an important way to decrease our contribution to climate change, dairy farming also has tremendous environmental impacts, via the land and water inputs required, the methane and other pollution produced, as well as the proliferation of baby calves in order to keep the mother cows lactating and producing milk. We recognize that, adopting a vegan or whole foods plant-based diet is increasingly recognized as both health promoting and a key part, perhaps the most effective individual action, to solve the climate crisis. ^{17 18 19 20}

Beyond our individual choices, it is important to recognize the importance of transforming our agricultural system so that we do not raise animals for food. ²¹We can also seek to stop polluting the environment with chemical fertilizers and pesticides and using the by-products of animal exploitation in farming.

In addition to ahimsa, the *anuvrat* of *aparigraha* (non-possessiveness) also naturally makes Jainism a religion of environmental protection because creating all the material goods (stuff) that people own and use requires the mining of raw materials and the expenditure of energy which is usually derived from fossil fuels. Manufacturing also creates vast quantities of waste byproducts which are often toxic. The resources of 3 to 5 planet earths, using current mining and production processes, are required to give everyone the current standard of living of people in industrialized Western countries. ²²We recognize that a pervasive culture of consumerism and greed is driving people to want larger homes and larger cars. Jains realized thousands of years ago that there is no end to material greed and excessive consumption causes harm to other living beings. Therefore, the Jain code of conduct for nuns and monks limits their possessions to sparse clothing and food containers. Jain lay people are taught to minimize their possessions.

¹⁷ Springmann, M., Wiebe, K., Mason-D'Croz, D., Sulser, T. B., Rayner, M., & Scarborough, P. (2018). Health and nutritional aspects of sustainable diet strategies and their association with environmental impacts: a global modelling analysis with country-level detail. *The Lancet Planetary Health*, 2(10), e451-e461.

¹⁸ <https://www.drawdown.org/solutions/food/plant-rich-diet>

¹⁹ "Livestock and Climate Change", Robert Goodland and Jeff Anhang, 2009, www.worldwatch.org/files/pdf/Livestock%20and%20Climate%20Change.pdf

²⁰ The Cowspiracy Climate Change Truth Webinar", Shailesh Rao, <https://www.youtube.com/watch?v=bj6C4ktfyyk>

²¹FAO, S. H. (2006). Livestock's long shadow: Environmental issues and options. *Food and Agriculture Organization of the United Nations, Rome*.

²² <https://www.bbc.com/news/magazine-33133712>

In addition to the *anuvrats*, we can apply our *gunavratas* (merit vows) and *shikshavrats* (learning or training vows) to our situation. When we allow ourselves to be guided by a society in conflict with our values, mindlessly, we violate the *Guna vrata* of *Anartha-danda Vrata* (Vow of Avoidance of Purposeless Sins). However, if we minimize food, water, paper and other material waste in our homes, that is in accordance with the *Gunavrat* of *Bhog-Upabhog Vrata* (Vow of Limited Use of Consumable and Non-consumable items). Our choices of energy sources and transportation are also ways to practice ahimsa. Our ascetic community of *sadhvis* and *sadhus* (nuns and monks) traditionally avoid use of electricity and modes of transportation other than walking. The Jain understanding of karma extends responsibility for an action not only to a person who directly causes harm but also to one that indirectly causes harm. So, anyone who drives a fossil fuel automobile or has frequent air travel bears some responsibility for increased wildfires and hurricanes. Reducing our greenhouse gas emitting road, air and cruise trips follows the *Gunavrat* of *Dig Parimana Vrata* (Vow of Limited Area of Activity) and *Shikshavrat* of *Desāvākāsika-vrata* (Vow of Activity of Limiting Space). Donating time and money to organizations working on ways to mitigate or reverse climate change also follows (*Atithi Samvibhāga Vrata* (Vow of Charity)).²³

We may also follow the example of Mahatma Gandhi in using *satyagraha* for nonviolent social change.

One of his favorite prayers is the following:

²³ To learn more, please see [English Pratikraman, #931 at the JAINA e-library](#).

न त्वहं कामये राज्यं न स्वर्गं नापुनर्भवम् ।
कामये दुःखतप्तानां प्राणिनामार्तिमोचनम् ॥

*na tvahaṃ kāmāye rājyaṃ
na svargaṃ nāpunar bhavam
kāmāye duḥkha taptānāṃ
prāṇināmārtimochanam*

Skandapurāṇa I

*Not for any kingdom do I long,
not for the kingdom of heaven,
not even for freedom from the endless
cycle of birth and death;
for one and only one thing do I long —
to free living beings
from their agony and sorrow
and to wipe away their tears.*

While our actions *may* lead to freedom from the endless cycle of birth and death, our immediate aim is not to escape, but rather to relieve the suffering of our fellow beings.

Let's now turn to some specific actions.

Atichars and Vrats: Reflections on transgressions and commitments

As practicing Jains we have tried to practice our *anuvrats* as best as we can. Given the state of the climate, let's consider our actions as individuals, as part of our Jain community and as global citizens and ask ourselves to what extent we have followed these climate crisis relevant practices.

As an individual, have I done the following? If not, what can I commit to?

- Use a carbon footprint calculator to understand and reduce my negative impact on the environment²⁴
- Abstain from meat, eggs, and dairy products thereby minimizing use of water and avoiding toxic animal waste and methane
- Minimize food, water, paper and other material waste in my home
- Rely less on car ownership e.g. walking, biking, car sharing and maximize use of public transportation
- If I must drive, do so using hybrid or fully electric vehicle, or at least choose a very efficient fossil fuel car and reduce carbon emitting road trips
- Reduce air travel, avoid cruise vacations
- Live in a home that is as small as possible, use energy saving technologies and use renewable energy sources such as solar
- Buy and own fewer material goods, refusing what I don't need, reducing what I use, donating what others can use, recycling what material can be used again, and disposing of the little trash that I generate in a way that minimally hurts other living beings
- Practice right livelihood, ensuring that my work or business can benefit the climate for all living beings
- If I have been fortunate enough to have time and/or money to volunteer, use it to help an organization focused on environmental justice
- If I have been fortunate enough to have money to invest, ensure that the companies I support are helping and not harming the climate, working people and other living beings

Please take a minute to reflect and/or write any commitment you are ready to take. You can recite *Appanam vosirami* to let go of any attachment or habit that no longer aligns with your commitment.

Have I encouraged my Jain sangha/society to do the following? Can I commit to do so?

- Continue to educate ourselves and our children about the climate crisis, both in our temples and communities and in our secular schools and workplaces
- Especially encourage the overall education of girls, which directly increases their ability to make wise choices in the future regarding family planning

²⁴ For example, www.terrapass.org or www.conservation.org

- Serve only vegan food and use only vegan items in rituals such as *aartis* and *pujas*²⁵ in temple
- Minimize food and water waste in our community events
- Locate temples and conventions close to public transportation
- Facilitate the arrangement of carpools for people to get to the temple while minimizing greenhouse gas emissions and ensure availability of nearby electric car chargers
- Eliminate the use of polystyrene and single use plastics in serving of food; use reusable plates and cutlery where possible and otherwise use compostable or biodegradable products only, to minimize waste in our landfills
- Use energy saving technologies and renewable energy such as electricity rather than natural gas for cooking and solar energy to power our temples

Please take a minute to reflect and/or write any commitment you are ready to take. You can recite *Appanam vosirami* to let go of any attachment or habit that no longer aligns with your commitment.

As a global citizen, have I done the following? Can I commit to do so?

- Add my voice to the global environmental movement to promote national and global policies to reduce emission of greenhouse gases and reverse climate change and:
 - Demonstrate in our policies and institutions, that we value peace and health of all living beings rather than allowing some to gain short term material benefit at the expense of others
 - Facilitate the transition to agriculture that supports all living beings, reverses the process of global heating and associated extreme weather events, and supports regeneration
 - Remove subsidies for the meat and dairy industries, eliminate favorable treatment for fertilizer and pesticide companies and incentivize the research and development of agricultural practices that use no chemical pollutants or byproducts of animal cruelty
 - Remove subsidies for fossil fuels in order to facilitate the transition away from them and impose a price on carbon that accounts for the external extraction, transportation and burning costs to society from those fuels
 - Invest in public transportation using renewable technologies, including high speed rail systems, and plan living areas for walkability and bicycle safety
 - Ban non-biodegradable plastic and incentivize green alternatives in business
 - Protect living beings on undeveloped land from deforestation and exploitation
 - Support practices and vetted technologies to actively remove CO2 from the atmosphere, including massive reforestation as well as research and development of new technologies²⁶

²⁵ For example, using almond or coconut oil in place of ghee, and using soya, almond or any other plant milk in place of cow's milk.

²⁶ For other ways to link our vows to commitments to the environment please [see Climate Crisis Series - Part 3 of 3: What can we do about Climate Crisis?](#) and <https://appliedjainism.in/single-cause.html>. Please see the appendix for

Please take a minute to reflect and or write any commitment you are ready to take. You can recite *Appanam vosirami* to let go of any attachment or habit that no longer aligns with your commitment.

If you'd like to commit publicly, you can endorse the Jain Declaration on the Climate Crisis, and enter your specific pledges. This can be an inspiration to others.

Forgiveness

An essential healing part of pratikrman is the seeking of forgiveness, which can be called Kshama²⁷. If there is any guilt, shame or regret that arises in reflecting on our harms to the earth and all living beings, we may consider how to ask forgiveness and align with our spiritual nature so that we may forgive ourselves.

We can recite two of the sutras traditionally included in pratikrman as part of our practice of forgiveness. This longer version of *Khamemi* emphasizes the cause of suffering and how we may bring an end to them.

one example of a list than one can make. You can register your commitment in the comments to your [endorsement](#) of the Jain Declaration on the Climate Crisis.

²⁷ One of the traditional Ayurvedic names for the Earth is actually Kshama.

खामेमि सव्व जीवे सव्वे जीवा खमंतु मे
मितीमे सव्व भूएसु वेरं मज्झ न केणइ ।
सव्वे जीवा कम्म वस चौदह राज भमंत
ते मे सव्व खमाविआ मज्झ वि तेह खमंत ॥

*khāmemi savva jīve savvejīvā khamantu me
mittīme savva bhū-esu veram majjha na keṇa-i
savve jīvā kamma vasa chaudaha rāja bhamanta
te me savva khamāvi-ā majjha vi teha khamanta*

Jain Pratikraman Sūtra (Vanditu)

*I forgive all beings;
may all beings be willing to forgive me.
I am a friend to all life;
I have no ill will toward anyone.
All living beings, including myself,
are suffering and reincarnating
throughout the whole universe
because of clinging to conditions and habits,
the push and pull of karmas;
through mutual forgiveness,
we can bring an end to our suffering.
So again, I declare that I forgive everyone
and may everyone forgive me.*

Irya Vaiyeha, a key part of traditional pratikraman, also enumerates ways that we may harm other beings, and ends with a message of forgiveness.

इरियावहियाए विराहणाए गमणागमणे
 पाणक्कमणे बीअक्कमणे हरियक्कमणे
 ओसा उत्तिंग पणग दग
 मट्टी मक्कडा संताणा संकमणे
 जे मे जीवा विराहिया
 एगिंदिया बेइंदिया तेइंदिया
 चौरिंदिया पंचिंदिया
 अभिहया वत्तिया लेसिया
 संघाइया संघट्टिया परियाविया किलामिया
 उद्विया ठाणाओ ठाणं संकामिया
 जीवियाओ ववरोविया तस्स मिच्छामि दुक्कडं

iriyā vahiyā-e virāhaṇā-e gamaṇāgamaṇe
pāṇakkamaṇe bī-akkamaṇe hariyakkamaṇe
osā uttiṅga paṇaga daga
maṭṭī makkaḍā santāṇā saṅkamaṇe
je me jīvā virāhiyā
egindiyā be-indiyā te-indiyā
chaurindiyā pañchindiyā
abhihayā vattiyā lesiyā
saṅghā-iyā saṅghaṭṭiyā pariyāviyā kilāmiyā
uddaviyā ṭhāṇa-o ṭhāṇaṃ saṅkāmiyā
jīviyā-o vavaroviyā tassa michchāmi dukkaḍam

Jain Pratikraman Sūtra

While walking, I may have pained live beings; while coming and going, I may have crushed living beings, such as live, animate seeds and green grass and plants.

I may have crushed beings living in the dew, in the anthills, in the living moss and in water particles, the live earth, webs of spiders — I may have harassed or crushed all these.

Whoever may have been caused pain, tormented, or hurt by me — beings with only one sense, the sense of touch,¹ beings with only the senses of touch and taste,² beings with only the senses of touch, taste, and smell;³ beings with the four senses of touch, taste, smell, and sight;⁴ beings with all five senses, touch, taste, smell, sight, and hearing;⁵

whomever may have been struck by me while coming or going, or may have gotten covered by dust, rubbed, or bumped;

whomever may have been caused to collide accidentally with one another; whomever may have been tormented by being touched; whomever may have been caused pain;

to whomever I may have given agony and whomever I may have frightened; whomever I may have shifted from one place to another;

whomever I may have separated from life and made lifeless — may all of you who suffered because of me forgive me.

May the ignorance in me which caused pain to other beings cease and be brought to an end.

May all be forgiven and forgotten.

1 such as earth, water, fire, air, and plant life

2 such as worms and shell creatures

3 such as ants

4 such as bees and other insects

5 such as fish, birds, mammals, animals of all kinds and human beings

Final Blessing

We conclude our *pratikraman* with a blessing.

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभाग् भवेत् ॥

*sarve bhavantu sukhinah
sarve santu nirāmayāḥ
sarve bhadraṇi paśyantū
mā kaśchid duḥkhabhāg bhavet*

Ancient Universal Prayer

*May all living beings know real happiness
and the source of happiness within.*

*May all living beings become free
from delusion, disharmony and disease.*

*May all perceive the true,
the good, and the beautiful
with clarity of mind
and purity of perception.*

*May no one, not even the tiniest of creatures,
become a victim or cause of pain,
suffering, torture, or killing.*

May everyone revere the sanctity of life.

With this prayer we end our *pratikraman* and offer our *Michhami Dukkadam*, verbally to the people around us, and mentally to specific living beings we may remember, and then to all in the universe.

Appendix 1: An example of a list of vows, courtesy of Dr. Sulekh Jain

1. I will not use paper and single use plastic products in my shopping and at home for 6 months, preferably a year
2. In my home I will not use paper products while serving food items (plates, spoons, knives, forks, cups for water and hot drinks)
3. I will urge my Jain Centers to do the same (item #2)
4. In temples, I will volunteer to do the cleaning of the dishes rather than use paper items.
5. I will subscribe to electronic versions of daily newspapers (not subscribe to printed version)
6. I will write on both sides of the paper.
7. Till next *samvatsari*, I will not buy any more items of clothing and footwear etc.
8. For two months I will not use dairy products, leather and silk products
9. I will not use/wear silk for any activities at the derasar
10. I will do *pakshals* with water and not with dairy products
11. For *Aarti* and *mangal divo*, I will use oil and not Ghee
12. At the temple instead of saying GHEE (a dairy product) BOLI, I will give it some other ahimsak name
13. I will not sing 'Aaj maare derasar main, Moti (a very himsak product) yee naa varsaa re. I will replace with some other phrase such as "aaj maare derasar main Karuna yee naa varsaa re"

References

1. To Light One Candle, Clare Rosenfeld and Pramoda Chitrabhanu
This is a book with Sutras from Jain, Buddhist and Hindu traditions, in Devanagari and English script and with English translations, organized by themes and beautifully illustrated.
<https://jainelibrary.org/book-detail/?srno=001155>
2. Jain Declaration on the Climate Crisis
https://www.jaina.org/resource/resmgr/jaindeclarationonclimatechange/Update_Jain_Declaration_on_C.pdf
And <https://veganjains.com/jain-declaration-on-the-climate-crisis-oct-2019/>
These are two locations for the same document. You can endorse the document and enter your specific commitments.
3. English Pratikraman, , #931 at the JAINA e-library,
[https://jainelibrary.org/elib_master/jaina_edu/jaina_edu_book/\\$jes931_english_pratikramana_color_000241_data.pdf](https://jainelibrary.org/elib_master/jaina_edu/jaina_edu_book/$jes931_english_pratikramana_color_000241_data.pdf)
Fundamentals of pratikraman are explained thoroughly in this version.
4. Jain Story Book #202 at the JAINA e-library
[https://jainelibrary.org/elib_master/jaina_edu/jaina_edu_book/\\$jes202_story_book_000121_data.pdf](https://jainelibrary.org/elib_master/jaina_edu/jaina_edu_book/$jes202_story_book_000121_data.pdf)
This book contains the story of Meruprabha and many other stories.
5. Climate Crisis Series - What is Climate Crisis?
https://www.jaina.org/resource/resmgr/08152020_newsletter/Janism_Says....pdf

This is a thorough discussion of climate issues from a Jain perspective from the JAINA Education FAQ group.

6. Climate Crisis Series - Part 3 of 3: What can we do about Climate Crisis?

<https://jainism-says.blogspot.com/2020/07/climate-crisis-series-part-3-of-3-what.html>

This is another very detailed and comprehensive posting from the JAINA FAQ group with additional references, the linkage of the *anuvrats* with actions and lists of actions one can undertake as an individual, a community member and as a global citizen.

7. Applied Jainism Let us Celebrate Paryushan Differently Wheel

<https://appliedjainism.in/single-cause.html>

This is an innovative tool developed by the Applied Jainism group in India that brings up different pledges one can undertake during Paryushan to help the climate.