**Monday Summary Worksheet**

* Please complete one worksheet for all Monday’s readings, not exceeding 3 on a given Monday.
* Upload each Monday *before your discussion section* as one document
* ***Feel free to copy the below rubric into your own document***
1. Summary 1
	1. Create a Works Cited (WC) entry for the entry, using *The Bedford Handbook* (in syllabus “Resources”; *note the page in the handbook you used as a model for your entry*)
	2. What is the main perspective or assertion expressed in this reading? 1-3 sentences.
	3. Write 2 quotes of support for the perspective you identify in #2, including in-text citations (author, page#).
	4. What is 1 question you have on this perspective?
2. Summary 2
	1. Create a Works Cited (WC) entry for the entry, using *The Bedford Handbook* (in syllabus “Resources”; *note the page in the handbook you used as a model for your entry*)
	2. What is the main perspective or assertion expressed in this reading? 1-3 sentences.
	3. Write 2 quotes of support for the perspective you identify in #2, including in-text citations (author, page#).
	4. What is 1 question you have on this perspective?
3. Summary 3
	1. Create a Works Cited (WC) entry for the entry, using *The Bedford Handbook* (in syllabus “Resources”; *note the page in the handbook you used as a model for your entry*)
	2. What is the main perspective or assertion expressed in this reading? 1-3 sentences.
	3. Write 2 quotes of support for the perspective you identify in #2, including in-text citations (author, page#).
	4. What is 1 question you have on this perspective?

**Example:**

a.

Jaini, Padmanabh S. “Ahiṃsā and ‘Just War’ in Jainism.” *Ahiṃsā, Anekānta and Jainism*, edited by Tara

Sethia, Motilal Banarsidass, 2004, pp. 47-61.

Page # of *The Bedford Handbook* you used as a model for your entry: page 17

b. Ahimsa, or nonviolence, is practiced differently by lay Jains and by mendicant. The former have to apply it in the context of family, work, and social activities; the latter practice it fully in their individual lives, separated from the roles and activities of society.

c. : “The duty of a Jaina mendicant in this case was quite clear: he must not retaliate in any way and must be willing to sacrifice his own life in order to keep his vow of total nonviolence” (Jaini, 52).

“Lay people must refrain from *saḳalpaja hiṃsā* – intentionally planned violence or injury, and uphold vegetarianism. They must also adopt a proper means of livelihood, in order to avoid *ārambhaja-hiṃsā*, or injury done while in occupational violence” (Jaini, 51).

d. Question: What is the role of intention in the Jaina understanding of violence/nonviolence?