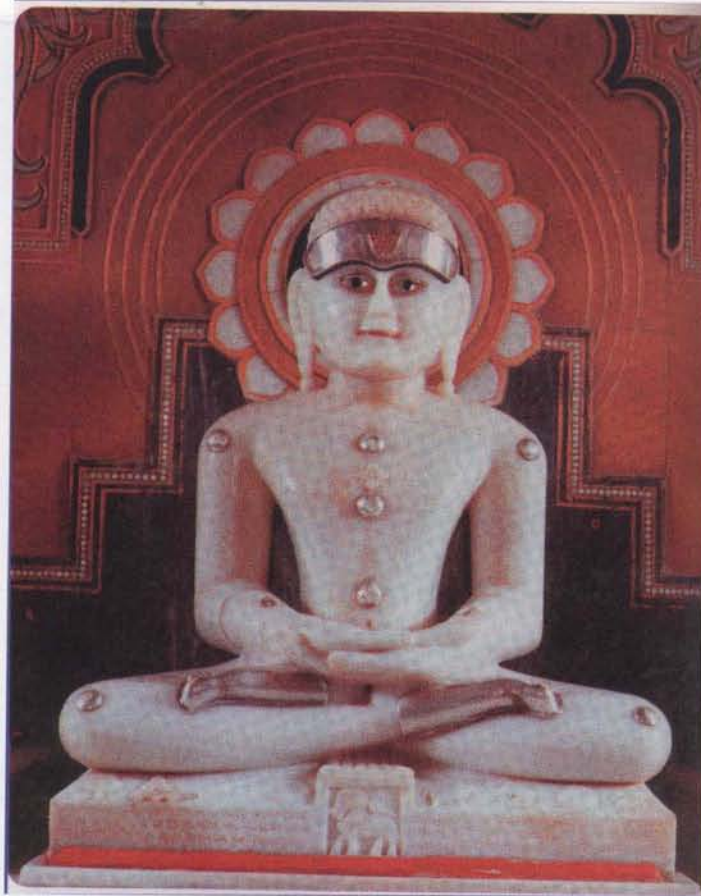




*Jain Society*  
**OF  
GREATER  
DETROIT**  
*Priyadarshi Mahotsav*  
**JUNE 27-JULY 6**





Lord Mahavir



Lord Parshvnath



Lord Rushabhdev



Shri Laxmi Devi



Shree Sarasvati Devi



Shree Padmavati Devi



Shree Chakreshvari Devi



Shree Guru Gautamswami



Shree Ghantakarna Vir



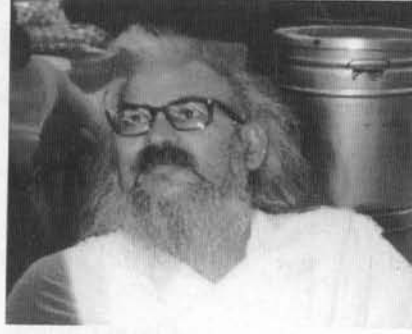
Shee Nakoda Bhairavji



The quilt of 'Jin Chauvisi & Dharma Chakra

This quilt of 24 tirthankar and the wheel of religion has been created by the decoration committee. The unique piece of art is made up of 24 separate pieces of tirthankar, made from 'mutka' silk (silk produced from empty cocoons after the butterflies leave)

# Spiritual Leaders



Late Acharya Shree Sushilkumarji Maharaj

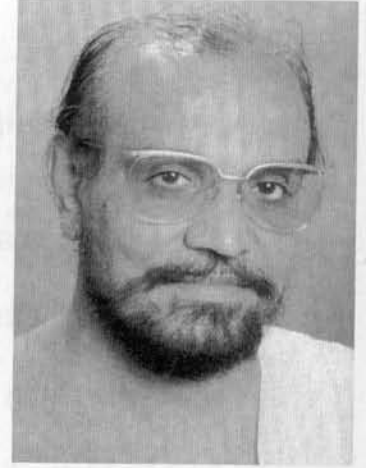


Guardev Shree  
Chitrabhanuji

Gurudev Shree Chitrabhanuji



Shree Kirtichandraji Maharaj

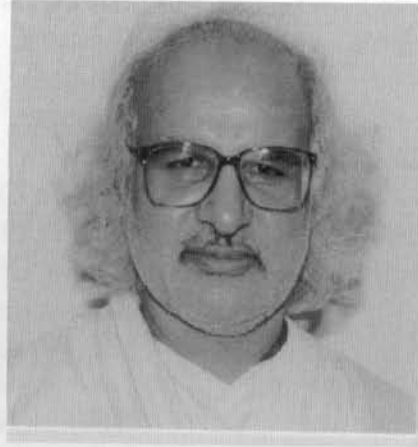


Shree Jinachandraji Maharaj



Bhattarak Shree  
Devandrakirtiji

Bhattarak Shree Devandrakirtiji



Shree Amrender Muniji



Acharya Shree Chandanashriji



Samani Malli



Samani Pratibha Pragya



# Jain Society of Greater Detroit

**PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998**

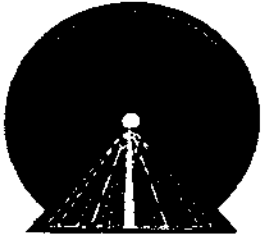
<b>Editor</b>	:	Anuj Choksi
<b>Book Co-ordinator</b>	:	Kunal Choksi
<b>Layout</b>	:	Dave Lacina Amit Shah Dakshesh Shah Niranjan Shah Rupal Shah
<b>Advertising</b>	:	Kunal Choksi Niranjan Shah
<b>Photography</b>	:	Ajit Mehta
<b>Cover Design</b>	:	Asha Jindas Shah
<b>Proofing</b>	:	Ashok Choksi Komal Choksi
<b>54 Story Pictures</b>	:	Shree 108 Jain Tirth Darshan Bhavan Trust Shree Samovsaran Mahamandar Palitana, Gujrat - India Trustee: Shree Anilbhai Ghandhi <b>Painter: Shree Ashok Saha 'Padmaputra'</b>
<b>Translating</b> (Blessing of Gurudev Shree Chitrabhanu)	:	Ashok Choksi Leena Choksi Vishal Choksi Roma Kapadia Saurin Kapadia
<b>Printed By</b>	:	Shantibhai Patel Flash Printing (248)-544-3229

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We apologize for any printing errors in spelling and omissions.

*Jain Society of Greater Detroit, Jai Janendra!*



## JAIN MEDITATION INTERNATIONAL CENTER

A non-profit educational organization

Founded by Poojya Gurudev Shree Chitrabhanuji

401 EAST 86TH STREET # 20A, NEW YORK NEW YORK 10028 212 534-6090



July 4, 1998

My dear Members of Jain Society of Greater Detroit,

Jai Jinendra!

I am very pleased to bless this auspicious occasion of Pratishtha Mahotsav which will be a blessing to Jains as well as to all living beings. I bless and congratulate the members of Jaina Sangha of Detroit who created this monumental Temple-Complex of Peaceful Liberator Bhagwan Mahavin for mankind's peace and progress.

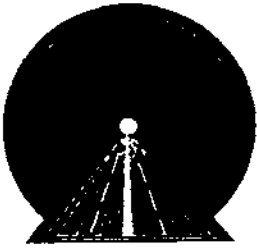
Greed and ego, parochialism and fanaticism have led people to war and violence. War and violence are dehumanizing and because of this, billions of people are suffering agonizing pain and torture.

In this war-torn world, we are blessed to have this rich heritage of nonviolence and peaceful co-existence. Mahavin lighted the lamps of ahimsa, anekantavada, aparigraha, law of karma and self-realization. Now it is our privilege to go on pouring oil in these lamps to keep illuminating the path of love, peace, understanding and simplicity.

Through practice and expression, we bring this heritage and teaching into living life and influence our young ones and our surroundings. They in turn will influence others and that generation will influence their coming generation. In this way the teaching and heritage of Peaceful Liberator will go on and grow forever. We are what we are as vegetarians and believers in Reverence for Life because of our ancestors' and parents' influence. So, in the same way, by being models, we will be able to influence the future generation.

For this rich heritage, we need an environment and an inspiring place where like-minded people and the aspirants can come together, and such a place is a temple. I am sure this Temple will facilitate seekers to experience its uplifting serene vibrations. Here, people from all walks of life can come for study, meditation, introspection and purification which leads to enlightenment and liberation from the cycle of birth and death.

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*Jain Society of Greater Detroit  
Page Two*

*July 4, 1998*

*I feel happy to see the dream which I envisioned in the 60's has become a reality in America with the help of the Jain Sanghas.*

*Again, I want to send my best wishes to all of you on this auspicious occasion, and may my blessings be in the hearts of all who enter this Temple and in the hearts of all who can make a difference in the world by spreading peace through practice.*

*Love and Blessings,*

*Chitrabhanu*



Bandhu Triputi

SHANTINIKETAN SADHNA KENDRA  
TITHAL : 396 006. DIST : VALSAD  
GUJARAT (INDIA)  
PHONE : (02632) 48074

## શુભેચ્છા-સંદેશ

**જિનધર્માનુરાગી શ્રી ડેટ્રોઈટ જૈન સંઘના  
ધર્મપ્રેમી કમિટી મેમ્બરો તથા સંઘના સહુ સભ્યો જોગ,  
તીથલથી બંધુત્રિપુટીના સપ્રેમ ધર્મલાભ...**

ડેટ્રોઈટ જૈન સંઘ, જૈન સેન્ટરનું નિર્માણ કરી નૂતન જિનાલયની પ્રતિષ્ઠાનો મહોત્સવ ઉજવવા તૈયાર થયો છે તે જાણીને અમે ઊંડી પ્રસન્નતા અનુભવીએ છીએ અને અંતઃકરણની શુભેચ્છાઓ પાઠવીએ છીએ.

જૈન મંદિરો અને જૈન તીર્થો એ જૈન સંસ્કૃતિના જીવંત કેન્દ્રો છે. જૈન મંદિરોનું શાંત પવિત્ર વાતાવરણ અને તેમાં બિરાજીત થયેલી જિનેશ્વર પ્રભુની પ્રશાંત મુખમુદ્રાવાળી વીતરાગ પ્રતિમાઓ માનવમનને અંતર્મુખ બનાવી આત્મશાંતિનો અનુભવ મેળવવા માટે પ્રબળ આલંબનરૂપ બને છે. અમેરિકાની ધરતી ઉપર આવા ઉત્તમ આલંબનોની ખૂબ જરૂર છે.

ડેટ્રોઈટ જૈન સંઘના ઉપક્રમે આવું ઉત્તમ આલંબનરૂપ ભવ્ય જિનમંદિર નિર્માણ પામ્યું છે અને તેનો ભવ્ય પ્રતિષ્ઠા મહોત્સવ તમે ઉજવી રહ્યા છો. ત્યારે અંતરના ઉમળકા સાથે તમારી ધર્મભાવનાની અમે અનુમોદના કરીએ છીએ. અને પ્રતિષ્ઠા મહોત્સવ સર્વાંગ સુંદર રીતે પાર પડે તેવી પ્રભુને પ્રાર્થના કરીએ છીએ.

તમારા શ્રી સંઘમાં સદાય સંપ, સરળતા અને એકતા જળવાઈ રહે અને તમે સહુ જિનેશ્વર પ્રભુના ધર્મની આરાધના અને પ્રભાવનાના કાર્યોમાં આગળ વધતા રહો તેવી શુભેચ્છા સાથે.

*જિનચન્દ્રવિજયના*

**જિનચન્દ્રવિજયના  
ધર્મલાભ.**



## SHREE SHUKAL FOUNDATION

CHAIRMAN-MUNI AMRENDER KUMAR JEE MAHARAJ



सुश्रावक पैयरमैन निरंजनभाई शाह एवं वात्सुभाई शाह, सम्माननीय प्रेसिडेंट एवं समस्त अधिकारीगण एवं समस्त कार्यकर्ताओं को सत्नेह धर्म ध्यान ।

हमें यह जानकर अपार आनन्द हो रहा है कि जैन सोसायटी ऑफ ग्रेटर डिस्ट्रिक्ट द्वारा मन्दिर प्रतिष्ठा का महान आयोजन किया जा रहा है। 27 जून से प्रारम्भ होकर 6 जुलाई तक चलने वाला यह 10 दिवसीय कार्यक्रम धर्मनाद की विलकारियों को चारों ओर गुंजायमान करेगा तथा तारे वातावरण को आध्यात्म की सुगन्ध से भर देगा। आज की अपराध वृत्तियों से निराश एवं कुंठित क्रन्दन करते हुए मन के लिए यह शुभ आयोजन संजीवनी का काम करेगा।

हमारे शुद्ध परम श्रेष्ठ अष्ट तथ आचार्य भानु भ्रा सुशाल कुमार जा महाराज चाहते थे कि अमेरिका के हर शहर में मन्दिर बनें और जिन भक्ति का प्रचार एवं प्रसार तारे विश्व में हो उस श्रृंखला में आपका यह मन्दिर विशेष महत्त्व रखता है। आपका श्री संघ अहिंसा, शाकाहार, पर्यावरण एवं शिक्षा के कार्यों में हमेशा आगे रहा है। इस पवित्र कार्य से नई पीढ़ी के मन में नया उत्साह एवं धर्म की भावना जागेगी क्योंकि अब विदेशों में 11 से 14 वर्ष तक की उम्र के बच्चे या तो आत्महत्या या हत्याएं कर रहे हैं। अब इस धर्म ज्योति के कार्य से ऐसे बच्चों के लिए प्रेरणा एवं जीवन में नई दिशा का आधार बनेगा।

इस अवसर पर मुनिवरों के प्रवचन मनोरंजन के साथ-साथ अंजन का काम कर मुमुक्षु जीवों की दृष्टि को शुद्ध एवं सुश्रमगाही बनाएंगे। महावीर की ध्वजा वातावरण में आध्यात्मिकता जगायेगी। मुझे विश्वास है कि यह तमायोजन ऐतिहासिक एवं स्मरणीय रहेगा। इस शुभ एवं मंगलमय उत्सव के शुभ अवसर पर कोटिशः शुभकामनाएं और आशीर्वाद।

आपका

मुनि अमरेन्द्र कुमार

37-38, G-22, SECTOR-7, ROHINI, DELHI-110 085, INDIA. PHONE : 7052030  
BP-61, SHALIMAR BAGH, DELHI-110 052, INDIA. PHONE : 7245213

પ્રતિષ્ઠા મહોત્સવ સમિતિ, શુભેચ્છા.

અને ૧૯૮૮ના જુલાઈ માસમાં તમારે આંગણે પ્રતિષ્ઠા મહોત્સવનો શુભ અવસર ઉજવાઈ રહ્યો છે તે આનંદકારી છે. જિન પ્રતિષ્ઠા જિન સારીખી કહી છે. તેની સ્થાપના માટે દરેકસરનું નવનિર્માણ કરવાના તમારા પરિશ્રમે અભિવાદન કરું છું. ધર્મક્ષેત્રે શુભકાર્યો સંઘબાજી થાય છે. જેમાં સૌની ભાવના બેડે પ્રતિમાજીના પ્રતિષ્ઠા થાય છે. જેથી ભાવિકો ભક્તિ બેડે જીવનને ઉજ્જવળ બનાવે છે.

પરિશ્રમના દેશોમાં ભૌતિક વિજ્ઞાને મુખ સામગ્રીની વિપુલતા બેડે સગવડો આપી. પરંતુ તે આત્મિક મુખ અને શાંતિ આપી નાદ રાકે.

ધર્મવિજ્ઞાન એવું ક્ષેત્ર છે કે આધીન સંપત્તિના વૃદ્ધિ ન કરે, હોય તો પણ ત્યાગ કરે પરંતુ આંતરિક મુખ અને શાંતિનું પ્રદાન કરે. માટે પરિશ્રમના દેશોમાં ધર્મવિજ્ઞાનના વિકાસની ઘણી આવશ્યકતા છે.

ભારતવાસીઓમાં આવી અભાવતા છે. તેમાં પણ અભ્યસંબંધબાજીના જેન સમારે વિવિધસ્થાને ધર્મસ્થાનોનું નિર્માણ કરી સંસ્કૃતિને જાગવ્યા ઘણો મોટો પ્રયાસ કર્યો છે. વર્તમાન અને ભાવિયોઈના દિનનું આ કાર્ય સર્વત્ર પ્રશંસાનીય છે.

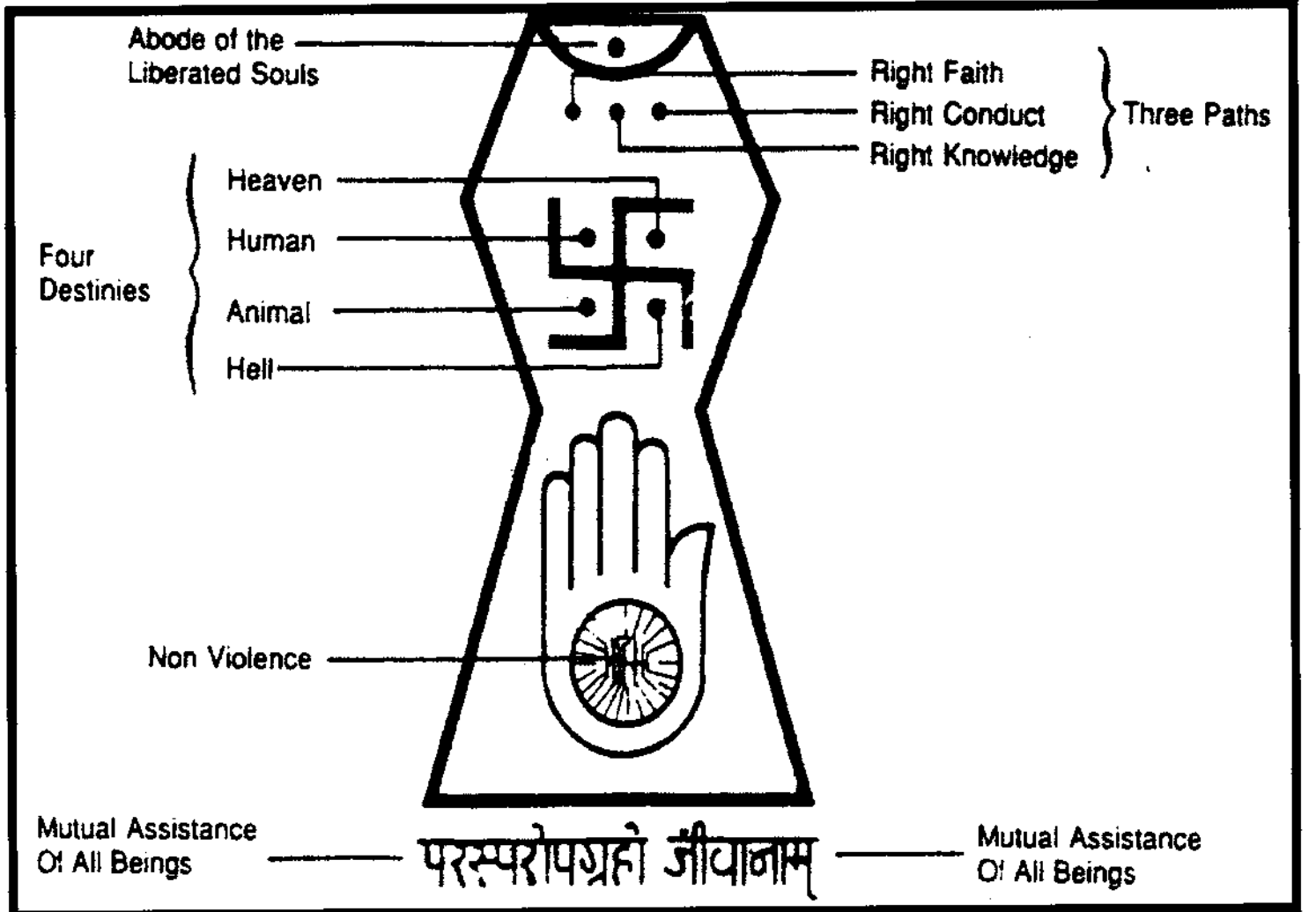
આવા સંસ્કારનીયની સ્થાપનાના તમારી સૌની ભાવનાને અભિનંદન આપું છું. ખૂબ હાર્દિક શુભેચ્છા પાઠવું છું. આ શુભકાર્યમાં સ્નાય સમ્પન્ન સંઘના આમેજીભાઈ સ્થાપક કરી સમયસર હાજર રહેતા ભાવના છે. આભાર અમદાવાદ ભારત.

મુનંદાભટ્ટેન વોહીરા  
હાર્દિક શુભેચ્છા.

ૐ ઋષભાચ નમઃ

મંદિર નો પ્રતિષ્ઠા મહોત્સવ એ માનવ હેયામાં પરમાત્માની ઊજ્જવળ પ્રતિષ્ઠાનો સ્થાપવાનો પરમ પ્રસંગ છે.  
માનવી જગતના સર્વ જીવો પ્રત્યે શ્રી અર્હટ વાત્સલ્યને વિકસાવે તથા પોતાનું અને સર્વ નું હિત હેયામાં  
ધારણ કરે એ પ્રાપ્તિ માનવજીવનની સાર્થકતા છે.  
ડીટ્રેક્ટ ના જૈન દેરાસરનો આ પ્રતિષ્ઠા મહોત્સવ સર્વનું પરમહિત કરનારો બની રહો એ અંતરની  
શુભેચ્છાઓ !

કિરણભાઈ પારેખ





THE WHITE HOUSE  
WASHINGTON

June 4, 1998

Warm greetings to everyone gathered to celebrate the dedication of the temple of the Jain Society of Greater Detroit.

Your beautiful new temple stands as evidence of the faith and vision of your community. That enduring faith binds members of a congregation together in fellowship and prayer, and will help to lead all of you through the struggles and joys of life.

Our country was founded on a great tradition of religious liberty, which helps to unite our nation of diverse faiths and creeds and gives us common ground for tolerance, healing, and understanding. This celebration is a reminder of the ways that God's blessings can be used to fulfill our obligation to help others.

Best wishes for a memorable ceremony.

*Bill Clinton*

STATE OF MICHIGAN  
OFFICE OF THE GOVERNOR  
LANSING

JOHN ENGLER  
GOVERNOR

July 3, 1998

Dear Friends:

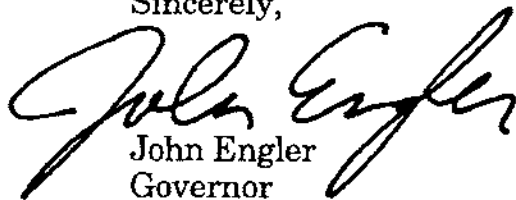
As Governor of the State of Michigan, it gives me great pleasure to congratulate the members of the Jain Society of Greater Detroit as you gather together to celebrate the opening of your new temple in the City of Farmington Hills. I would especially like to extend a warm welcome to each of the distinguished guests who have travelled from afar to join in this celebration. Welcome to Michigan!

This is indeed a special occasion for your organization and for the citizens of Farmington Hills, as today you dedicate a new religious facility. This celebration certainly marks a tremendous achievement for the Jain Society and for the population of Jains worldwide!

I would like to commend everyone in attendance this weekend for your dedication to your faith and to the betterment of your community. Throughout the years, your commitment to providing moral guidance, as well as spiritual and physical assistance, has made a significant impact on the residents of your community and has played an integral role in the strengthening of our state's ethical and family values. I am certain your efforts have helped countless numbers of people lead happier, more fulfilling lives, and that your new temple will ensure the continuation of this extraordinary tradition.

Once again, congratulations. May the excitement and enthusiasm surrounding your opening ceremony also serve to renew and inspire the joy you find in your faith, and in your family, friends and community members.

Sincerely,



John Engler  
Governor






नरेश चन्द्र  
NARESH CHANDRA

भारत का राजदूत  
वाशिंगटन, डी. सी.  
AMBASSADOR OF INDIA  
2107 MASSACHUSETTS AVE. N.W.  
WASHINGTON, D.C. 20008

MESSAGE

Through the centuries since the birth of Jainism, the Jains have been the mainstay of India's trade and commerce and the bedrock of our philosophy of nonviolence, so ably expounded in our own century by Mahatma Gandhi. In today's world as India opens up to globalisation and a closer relationship with the US, our largest trading partner, the enviable reputation of the Indian American community is embellished by the achievements of the Jains. Their regard for every form of life and their consummate skill in fair trade and commerce have won them universal respect.

The opening of a new temple in this great country is always a joy. I send my greetings to the Jain Society of Greater Detroit on the inauguration of the temple in Farmington Hills, Michigan, during the weekend of July 4, 1998.

  
(Naresh Chandra)  
May 27, 1998

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Telephone No. (202) 939-7009/7011/7018 • Fax (202) 483-3972

CARL LEVIN  
MICHIGAN

## United States Senate

WASHINGTON, DC 20510

May 20, 1998

Jain Society of Greater Detroit  
29278 W. 12 Mile Road  
Farmington Hills, MI 48334

Dear Friends:

Congratulations on the opening of your new temple. What a joyous occasion for the Society.

I know that it is with a great deal of pride that you dedicate your new house of worship. It stands as a symbol of your commitment to high ideals, hard work and service. I am sure this has been a labor of love; one that you can now share with generations to come.

With the honor of so many special guests and visitors, I know that you will enjoy this special celebration. Best wishes for continuing success and prosperity.

Sincerely,



Carl Levin



भारत का प्रधान कौंसलावास  
CONSULATE GENERAL OF INDIA  
455 NORTH CITYFRONT PLAZA DRIVE, #850  
CHICAGO, ILLINOIS 60611  
PHONES: (312) 595-0405  
FAX: (312) 595-0416/17/18

J.C. Sharma  
Consul General

May 29, 1998

Dear Mr. Shah,

I am delighted to learn that the Jain Society of Greater Detroit will celebrate the opening ceremony of its new temple on July 3, 1998.


Jainism is one of the oldest religions of the world and the first religion to propagate the concept of non-violence. It has made a significant contribution to the development of Indian ethos and civilisation. Jain philosophy of showing respect for all forms of life is particularly relevant in the present times. The emphasis on simple living preached by Jainism can contribute a great deal in saving the world from environmental degradation.

Jain community has extraordinary achievements to its credit in several fields. Dilwara and many other temples bear silent testimony to the highest standards of craftsmanship achieved under Jain patronage. Bhama Shah who stood by Maharana Pratap in the most difficult times will always serve as an ideal example of patriotism.

I am sure that the Jain community of Greater Detroit through its achievements will do India proud by the contribution they are making to the American society and to the development of Indo-US friendship.

I wish the ceremony every success.

Yours sincerely,

  
(J.C. Sharma)

Mr. Vastupal B. Shah  
Co-Chairman  
Jain Society of Greater Detroit  
29278 W. 12 Mile Road  
Farmington Hills, MI 48334



*Congress of the United States  
House of Representatives  
Washington, D. C. 20515*

*Joe Knollenberg  
Eleventh District  
Michigan*

May 28, 1998

Jain Society Of Greater Detroit  
29250 W. 12 Mile Road  
Farmington Hills, Michigan 48334

Dear Jain Society Of Greater Detroit:

I would like to take this opportunity to congratulate you in celebrating the opening ceremony of your new temple located in Farmington Hills.

Your society hosts individuals who are not only revered in the community for their engagements in commerce, but their high standards of education as well. Their contributions should be an example to all of what progress can be made in society when a motivated community works together.

I take special pride in the fact that the Jain Society resides and works in my Congressional District. The very best to all of you on this joyous occasion.

Sincerely,

Joe Knollenberg  
Member of Congress

2187 RAYBURN HOUSE OFFICE BUILDING  
WASHINGTON, DC 20515-2209  
(202) 225-3611  
TDD: (202) 225-0572  
e-mail: dkildee@hr.house.gov

DISTRICT OFFICES:  
432 NORTH SAGINAW, SUITE 410  
FLINT, MI 48602  
(810) 239-1437  
TOLL FREE TO FLINT OFFICE  
1-800-862-2685  
1829 N. PERRY STREET  
PONTIAC, MI 48340  
(810) 373-9337

July 3, 1998

Jain Society of Greater Detroit  
29250 W. 12 Mile Road  
Farmington Hills, MI 48334

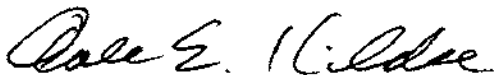
Dear Jain Society:

*I would like to take this opportunity to congratulate you on the opening of your new temple in Farmington Hills. It is through your hard work and dedication that this joyous event has been made possible. As a former seminarian, I know the personal gratification that one can derive from serving his or her own faith.*

I commend those of you who have taken the time and effort to make this commemoration possible, because without your selfless work, this dream would not have become a reality. As a member of the United States House of Representatives, I do understand the sanctity and value that our great nation places on religious freedom. This opening ceremony exemplifies our diversity and understanding of one another.

Once again, it is with great pleasure and pride that I congratulate the Jain Society of Greater Detroit on the grand opening of your temple. Please do not hesitate to contact me whenever I may be of service to you.

Sincerely,



Dale E. Kildee, M.C.

DALE E. KILDEE  
9TH DISTRICT, MICHIGAN

**Congress of the United States**  
**House of Representatives**  
**Washington, DC 20515-2209**

COMMITTEES:

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CONGRESSIONAL AUTOMOTIVE CAUCUS

Office of Mayor & City Council



(248) 473-9500  
FAX (248) 474-9993

## *City of Farmington Hills*

31555 ELEVEN MILE ROAD, FARMINGTON HILLS, MICHIGAN 48336-1165

May 28, 1998

Jain Society of Greater Detroit  
29278 W. 12 Mile Road  
Farmington Hills, MI 48334

To the Members of the Jain Society of Greater Detroit:

It is with a great deal of respect that I, as Mayor, members of the Farmington Hills City Council and our City staff welcome the opening of the Jain Temple to our community. The addition of such a prestigious religious organization to our community is in keeping with the long tradition of our founders, who built our community on the strength of strong beliefs.

We join in welcoming your religious leaders from India and the United States. Your guests are our guests during this important dedication period of the Jain Temple. We look forward to attending some of the ceremonies during the dedication period.

We wish you the best of success as you join the other religious institutions in our community of Farmington Hills.

Sincerely,

Aldo Vagnozzi  
Mayor

DENNIS W. ARCHER, MAYOR  
CITY OF DETROIT  
EXECUTIVE OFFICE

1126 CITY-COUNTY BUILDING  
DETROIT, MICHIGAN 48226  
PHONE 313•224•3400  
FAX 313•224•4128

---

July 3, 1998

Dear Friends:

On behalf of the City of Detroit, I extend my congratulations upon the grand occasion of the opening ceremony of the new temple of the Jain Society of Greater Detroit.

The opening of a new temple is a joyous time to come together in prayer and thanksgiving to God. It is a time to be uplifted with brothers and sisters in celebration of experiencing the fruits of the perseverance and hard work that so many people contributed to make the new temple a reality.

May the auspicious occasion of the opening of the new Jain Temple serve to renew commitment and devotion to God.

Sincerely,



Dennis W. Archer  
Mayor

DWA/CJK



37TH DISTRICT  
POST OFFICE BOX 30014  
LANSING, MICHIGAN 48909-7514

HOUSE OF REPRESENTATIVES  
STATE OF MICHIGAN

PHONE: (517) 373-1793  
HOME: (810) 476-3525

ANDREW RACZKOWSKI

June 27, 1998

**Dear Friends**

**Jai Jinendra!**

It is with great honor that I join you in your celebration of the installation ceremony of eleven idols in the newly constructed Jain Society Temple in Farmington Hills, Michigan. This auspicious occasion allows us to reflect on the great ethnic diversity of our community and nation.

The approximate seven million Jains throughout the world have always stressed a tenet of non-violence and utmost reverence to all forms of human life. This definitely is a society that is a role model for all other societies to follow. In the United States the Jains can be proud of their historic contributions to the arts, sciences and medicine. Your highly educated and prosperous community is one that I am honored to be considered a friend and brother of.

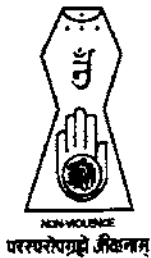
Therefore, it is with great joy that as the Representative of the community that houses your Temple I join you on this commemorative occasion and pledge to you my deepest admiration, service, and support to you, this Temple and our community.

Again, I thank you and look forward to our long and prosperous relationship. If I can ever be of any assistance, please, never hesitate to call upon me.

Respectfully,

Andrew Raczkowski  
STATE REPRESENTATIVE  
37<sup>th</sup> District





# FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA

Founded 1981

A Non-Profit Tax Exempt Religious Organization. IRS Code Section 501 (c) (3) EI # 54-1280028

JAINA Headquarters: 135 Morningside Dr., Grand Island, NY 14072 USA • Phone & Fax (716) 775-0268

## President

Dhiraj H. Shah  
Grand Island, NY  
Phone (716) 775-0268  
Fax (716) 775-0268

May 14, 1998

## First Vice President

Mahendra K. Pandya  
New York, NY  
Phone (718) 816-0083  
Fax (212) 319-4341

## Vice Presidents

Sobhagya Khamesra  
Toronto, Canada  
Phone (905) 274-6464  
Fax (416) 368-0007

Jashvant C. Shah  
Freemont, CA  
Phone (510) 475-7882  
Fax (408) 577-3594

Prabodh Mehta  
Houston, TX  
Phone (281) 820-9325  
Fax (713) 780-1013

Pravin C. Mehta  
Clarksville, TN  
Phone (615) 648-9535  
Fax (615) 648-5901

Dilip T. Shah  
Chicago, IL  
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Fax (630) 837-1099

Anop R. Vora  
Rochester, NY  
Phone (716) 473-9290  
Fax (716) 473-9430

## Secretary

Dilip V. Shah  
Philadelphia, PA  
Phone (215) 561-0581  
Fax (215) 567-3146

## Treasurer

Jit Turakhia  
Syracuse, NY  
Phone (315) 622-3287  
Fax (315) 622-2998

## Past President

Manibhai Mehta  
Los Angeles CA  
Phone (714) 898-3156  
Fax (714) 893-0055

Dear Members of The Jain Society of Greater Detroit,

On behalf of myself and all Jains across North America, it is a pleasure to extend warm greetings to everyone participating in the Pratishtha Mahotsav of your temple.

This is a very auspicious occasion in the history of Jain Society of Greater Detroit.

It is indeed a pleasure and a matter of pride for me to congratulate all those who so generously donated their time, talent and treasure to make this vision a reality.

Please accept my sincere best wishes for an enjoyable and memorable event.

Dhiraj Shah, M.D.  
President, Federation of Jain  
Associations in North America

## MEMBER ORGANIZATIONS: Jain Societies / Centers

USA: Albany (NY) • Allentown (PA) • Atlanta • Augusta • Boston • Buffalo • Charlotte (NC) • Cherry Hill (NJ) • Chicago • Cincinnati / Dayton • Cleveland • Columbus (OH) • Dallas • Detroit • Elmira (NY) • Essex Falls (NJ) • Ft. Myers (FL) • Harrisburg (PA) • Hartford (CT) • Houston • Jacksonville (FL) • Kansas City • Los Angeles • Lubbock (TX) • Memphis (TN) • Miami • Middle Tennessee • Milwaukee • Minneapolis / St. Paul • Morgantown (WV) • New Orleans • New York • Orange (CT) • Orlando • Philadelphia • Phoenix • Pittsburgh (PA) • Portland (OR) • Raleigh (NC) • Rochester (NY) • Royal Palm Beach (FL) • Sacramento • San Diego • San Francisco • St. Louis • Syracuse (NY) • Tampa • Tulsa • Washington D.C.

CANADA: Edmonton • Montreal • Ottawa • Toronto • Vancouver

AFFILIATES: Bramhi Jain Society (USA & Canada) • International Mahavir Jain Mission (USA & Canada) • International Akumri Association of Mahavir Jain Vidyalaya (Rochester) • JAFNA (Lubbock) • Jain Meditation International Center (USA & Canada) • Shri S. S. Jain Foundation (Toronto) • Jain Social Group (Los Angeles & Toronto) • Kutchni Gurjar Samaj • Kutchni Oswal Jain Association in North America (KOJAN) • Shri Mahavir Jain Charitable Foundation (Santa Ana)

શેઠશ્રી મહેન્દ્રભાઈ ત્રિકમલાલ શાહ પરિવાર



# તપોવન-સંસ્કારપીઠ

ગામ : અમીયાપુર, પોસ્ટ મુઘડ, વાયા ચાંદખેડા, તા. જી. ગાંધીનગર પીન : ૩૮૨૪૨૪ ફોન : (૮૨) ૭૬૨૭૩

મોકિસ : જી. પ્ર. સંસ્કૃતિ ભવન, ૨૭૭૭ નિશાપોળ, ગવેરીબાડ, રિસીફ રોડ, અમદાવાદ-૩૮૦૦૦૧.

માનનીય પ્રમુખશ્રી !

૨૩/૫/૯૮

જેને જાણીઆયટી આજે ગૌરવ કીર્તીદંડ.

( યુ. એમ. એ. )

'તપોવન-સંસ્કારપીઠ' પરિવારનાં નમોનમઃ

દિ. જાણાવવાનું છે; તપોવનના પ્રવણાદાતા પૂજ્યપાદ ગુરુદેવશ્રી પંચાસ શ્રી વ્યંજીશીખરયજ્ઞયજ્ઞ મ. સાહેબના અંતરનાં આશિષથી ગત વર્ષે આપના સંઘના હાર્દિક નિમંત્રણનો સ્વીકાર કરી અમે પર્યુષણ મહાપર્વની આરાધના કરાવવા માટે આવેલ હતા.

પર્યુષણના દિવસો દરમ્યાન જિનેન્દ્રભક્તિ સ્વરૂપ આરાધનાનો એક અપૂર્વ યજ્ઞ મંડાયા હતો. પ્રવચનો-પ્રભુભક્તિ - હુમારપાળ મહારાજાની આરતિ જેવા અદ્ભુત પ્રસંગો આજે પણ યાદ આવતા હોયું ભીંજાઈ જાય છે.

આપના શ્રી સંઘમાં પરમાત્માની પ્રતિષ્ઠાનો જાલજેલો અવસર આપ્યો છે. આ પ્રસંગે સદુ જિનેન્દ્રભક્તિમાં મમ્ત અને ભુક્તિની વરમાળાને બીધ વરો એવા અંતરની શુભેચ્છા અમે આપને પાઠવી રહ્યા છીએ. આંગણે આપેલો આ અદકેરો અવસર નિર્વિઘ્નપણે પરિપૂર્ણ થાઓ એવી અંતરની પ્રમુખાસી પ્રાર્થના કરીએ છીએ.

તપોવન સંસ્કારપીઠ  
લાલિતભાઈ જે. ધામ

કૃતપતિ



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054

## First Times for Jain Society



First Puja



3rd JAINA convention



Chitrabhanuji's first visit



First camp



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## BRIEF HISTORY OF JAIN SOCIETY OF GREATER DETROIT

The Jain Society of Greater Detroit was founded in 1975 as a religious organization to provide a forum for Jains in metropolitan Detroit area to observe and perform various activities related to Jainism, to preserve our culture for future generations and to promote fellowship among all Jains. Starting with 50 families in 1975, the total membership in 1998 has reached over 325 families including over 230 life members. Significant milestones have been established along the way including,

- 1981: Incorporated as a non-profit religious organization  
Celebration of Mahavir Janma Din, Paryushana and Diwali  
Religious lectures by well known scholars  
Bhavana and Snatra Puja.
- 1982: Society was granted non-profit tax exempt status by IRS  
First summer camp for Adults and Children  
First society picnic
- 1983: First study class for children
- 1985: First study class for Adults  
Hosted 3<sup>rd</sup> annual JAINA convention
- 1986: Performed first Siddhachakra Pujan  
Samovsaran was donated to the society  
Established "Clothes Donations" program for needy families in India
- 1988: Newsletter was named "Jain Vani"  
"Parna" for sakal sangh after Paryushana
- 1989: Bought the land, for temple project, in the City of Farmington Hills, Michigan  
First "Atthai ( 8 fasts ) by a youth
- 1991: "BHUMI POOJAN" for the temple
- 1992: "SHILPA ROPAN" for the temple  
First "Mass Khaman ( 30 fasts )" by a member of the society

# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## BRIEF HISTORY OF JAIN SOCIETY OF GREATER DETROIT

1993: Temple construction started

Established Board of Trustees and Executive Committee as governing bodies

Purchased the property adjacent to the temple site

Established a temporary temple

Formed Jain Organization of Youth( JOY ) for Children and young adults

1998: Completion of the first phase of the temple

Pratishtha Celebration

Some of the typical activities supported by the volunteer members of our society include:

- Swadhyay meetings during Wednesday and Sunday
- Study class for children, youth and adults once a month
- Various puja during the year
- Full programs during eight days of Paryushana
- "Swamivatsalya Parna" for sakal sangh after Paryushana
- Lectures by religious scholars
- Youth programs and activities
- Summer picnic and camp
- All Swamivatsalya dinners are prepared by volunteer members in the true tradition of our religion

Since its inception in 1975, the society has made steady progress in establishing the practice of Jainism as a way of life for our members and their families. With the completion of the temple and celebration of the Pratishtha Mahotsav, we are ensuring that this will continue for the future generation.

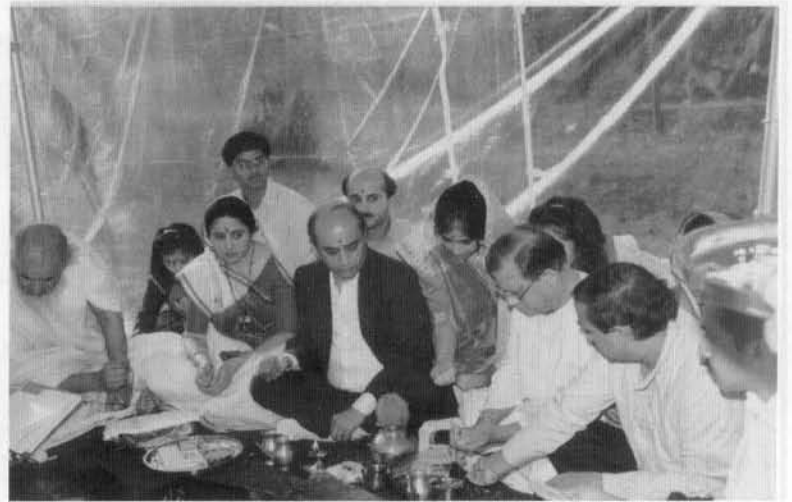


# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## BHOOMI POOJAN

*" Bhoomi Poojan " was celebrated during the Thanksgiving weekend of Nov. 28 - 30, 1991 with the blessings and guidance of Late Acharya Shree Sushil Kumarji and Muni Shree Jinchandravijayji. Bhoomi Poojan became a memorable event for all of us with a miracle that happened - " Falling of water drops during digging of the land for the Poojan and spring like weather during the ceremony gave us the feeling that "Angles were present with us during the event." Families of Anantbhai & Jayaben Koradia and Ashokbhai & Kalpanaben Choksi did Bhoomi Pravesha and Family of Natwarbhai & Manjuben Shah performed Bhoomi Poojan. With overwhelming support from the members, net amount of \$ 51,000 approx. was raised for the Temple project.*



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## BHOOMI POOJAN



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

Dear Friends,

It is our great privilege and distinct honor to welcome you on this blessed and auspicious occasion to celebrate the Pratishtha Mahotsav ( installation ceremony ) of eleven idols in the newly constructed Temple.

This holy, joyful, and historic event is of great significance to us. It is a culmination of a dream that began with the formation of a Temple committee in 1982 and the purchase of land for the Temple in 1989. All along the path leading to completion of the Temple, Late Acharya Shree Sushil Kumarji, Gurudev Shree Chitrabhanuji and Muni Shree Kirtichandravijayji, Jinchandravijayji of " Bandhutripiti " were always at hand to bless, encourage, inspire and assist us making our dream into reality.

Our Vision of building the Temple in a central location, designing a Temple to serve the needs of growing membership & be able to pray together and purchase of next door land with house for the future expansion will serve the membership well in to the next millennium. What you see today is the achievement made possible with the long time commitment and hard work by volunteers of the Temple committee, Fund Raising committee, Construction committee, Executive committee, Board of Trustees and above all unwavering & continuous financial and moral support from the society members. We all are very fortunate to have a chance to support the Temple project and it is self-gratifying to be a part of it and work for it.

Let's follow the message of Gurudev Shree Chitrabhanuji to the followers of non-violence and anekantavada:

**"The devotee must remember the sanctity of the Temple and enter with music of love, peace and reverence. As people discard their shoes before entering a Temple, in the same way let everyone discard one's ego and sectarian fanaticism, particularly in the Temple and generally in everyday life".**

Let this Temple be a place where we all will visit to help us break away from the bondage of materialistic life and achieve inner peace within ourselves. Also, let this place serve to teach Jain religion to generations to come along with strong social values and give them a sense of belonging to a community.

Bhupendra Shah,  
Chairman, Board of Trustees  
Jain Society of Greater Detroit



Top Row: (left to right)  
Niranjan Shah, Ashok  
Choksi, Mahendra  
Shah, Nalin Shah

Bottom Row:  
Mahendra Bapna,  
Bhupendra Shah,  
Praful Shah

# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## Board of Trustees Thanks Corner

Our sincere thanks to:

Jain Society of Greater Detroit is grateful to many individuals and organizations that have helped us achieve our dream. Special acknowledgements are due the following,

- Sheth Jivandas Godidas Shree sankheshvar Parshvanath Jain Derasar Trust, and the chairman of the trust Shree Arvindbhai Panalal Sheth of Ahmedabad, India, for donating the marble for the entire Shikhar. Specifically to Shree Arvindbhai who took keen interest in the design of the Shikhar for the temple and procedural matter for the material donation.
- Shree Anandji Kalyanji Pedhi and its Chairman Sheth Shree Shrenikbhai K. Lalbhai for donating marble material for the temple niches.
- Shree Rajendrabhai L. Sutaria and his son Shree Devang R. Sutaria of Ahmedabad, India for coordinating all phases of the marble work. Specifically the Design of Shikhsar and Niches, Carving work in Makrana, Rajasthan, setting up a trust in India to accept donations, exporting marble from India, and supervising marble installation work in the temple.
- Shree Vinodbhai R. Shah (Brother of Arvind and Sharad R. Shah), Mumbai and Navinbhai, Jaipur for coordinating carving and shipping of Murtis, Kalash for the Shikhar, and Bhagvan's Abhushan from India. Vinibhai travelled many times with Muni Shree Jinchandravijayji to Jaipur for Murti work.
- Shree Jitendrabhai Salot of Mumbai for donating temple related items, such as; Bhandars, Samovsaran.
- Shree 108 Jain Tirth Bhavan Trust, Shree Samovsaran Mahamandir, and Trustee Shree Anilbhai Gandhi, Ahmedabad, for donating 108 beautiful pictures depicting shining stars of the Jain Shasan - 27 Sadhus, Sadhvis, Shravaks and Shravikas each.
- Jain Associations of North America (JAINA) organization and current President Dr. Dhirubhai Shah, Mrs. Lataben Champsee, Mr. Kamlesh Amin, and Nirmal Jain for helping publicize our Pratishtha Event, and for mailing the invitation cards for all its members.
- Jain Society of Metroploitan Chicago for providing a \$100,000 loan.
- Jain Society of Tulsa, Oklahoma for providing a \$10,000 loan.
- Shree Lalitbhai Dharni of Tapovan Sanskarpith for obtaining donation of 14 Swapanas and Parnu from K. P. Sanghvi Charitable Trust, Surat.



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## TEMPLE & CONSTRUCTION COMMITTEE

A dream of Jain Society of Greater Detroit's Temple has become a reality with the vision and participation of many members who served for the Temple and construction committee. The Temple design with an area of 7000 sq. ft. grew in to an area of 25000-sq. ft. with countless input from members of the society and feedback from Jain Societies of Chicago, Toronto and Los Angeles. Every effort was made in planning the Detroit Temple and to incorporate Jain Temple archeology in the design - Marble Shikhar, Marble Niches, Bhumti and Dome that will give future generations a glimpse of beautiful Jain Temples in India. The Detroit Temple with a spacious prayer hall will allow us to pray together, inspire and support our journey to self-realization. The lower level social hall will allow us to gather socially and give future generations a sense of belonging to the Jain community.

The Society would like to convey special thanks to the following people who gave their time, talent and above all commitment and devotion to build "Our Temple".

**Pravin Sheth:** Architect of the Temple, spent countless hours to develop a conceptual design of the Temple based on Jain archeology. His untiring and patient efforts are specifically recognized in developing various phases of the temple project, from initial temple floor plan of 7,000sq.ft. to 25,000sq.ft. His very thoughtful adoption of "Bhagwan Mahavir" stain glass mural will also serve to teach basic principals of Jainism for centuries. He has made himself available through out the project for consultation and provided valuable suggestions during the construction.

**Nalin Shah:** Temple Project Co-ordinator has devoted countless hours, day and night, over the past several years, participating in every aspect of the Temple project. His untiring support during the planning and construction of the temple as well as in all the fund raising activities for last ten years are truly appreciated by the entire society.

**Bharat Tolia and Kirit Shah:** Both as chairman of the fund raising committee guided the fund raising activities over last ten years. We thank them for their efforts whole heartedly.

**Jayant Shah:** the long time Temple Committee Chair and BOT chair who has guided the Temple project over several years. We thank him wholeheartedly.

# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## TEMPLE & CONSTRUCTION COMMITTEE

**Chuni Gala:** Team leader- Construction team, for taking the charge over wholeheartedly to coordinate all the construction activities, specifically after some difficulties in the construction phase, and for completing the temple. Also, we greatly appreciate the technical and coordination support of **Mr. Hussein Elhage, Mr. Charles Potts, Mr. Jitendra Sanghvi, Mr. Walid Ghalawanji, Mr. Paul Behrend** and office support from **Ms. Paula Millman, Ms. Tracey Colton, Ms. Cheryl Colton at Gala & Associates.**

**Prakash Jain:** design & review of the electrical and video system and construction follow-up, **Jayprakash Shah:** coordinating site work, **Arvind R. Shah:** preparing displays, taking construction pictures and resolving construction issues, **Shashi Shah & Shashi Dani:** reviewing mechanical drawings, **Bansi Shah, Jayesh Mehta & Jagdish Shah:** approval of the site plan and reviewing utilities drawings, **Chetan Koradia:** coordinating delivery of the marble work from India, Doshi & Assoc. and Manyam & Assoc. - Architectural services.

**Mr. Domimic J. Maltese, Mr. Mark Corey and Mr. Alex Parker** of D. J. Maltese Co. for taking on the project in the midstream and completing the Temple with quality workmanship.

The late **Mr. Natubhai Sheth,** Chicago: for reviewing Temple drawings and helping with the space planning of the Temple.

Many members of various temple related committees devoted their time to bring this temple into existence are listed in no particular order:

**Jayant Shah, Bharat Sheth, Arvind V. Shah, Ramesh Shah, Arvind R. Shah, Rajendra Modi, Sharad R. Shah, Kantibhai Shah, Bharat Tolia, Chandrakant Ravani, Praful Shah, Bhupendra Shah, Narendra Shah, Girish Shah, Kirit Shah, Ashok Choksi, Leena Choksi, Shashi Shah, Vinay Shah, Bipin Shah, Raj Jain, Mahesh Vora, Anantbhai Koradia, Ashok Jain, Jitu Jain, Niranjana Shah, Prakash Jain, Mahendra Doshi, Mahendra J. Shah, Pankaj Shah, Kulin Shah, Pradip K. Shah, Kartik Shah, Mahendra Mehta, Nalin Shah, Natubhai Shah, Lalit R. Shah, the late Mrs. Rita Desai, Laxmichand Gogri, Jayesh Mehta.**

## Board of Trustees Subcommittees:

### Fund Raising Committee



Jayant Shah, Arvind Shah, Niranjana Shah, Bharat Sheth

Not Present:

Bharat Tolia (Chairman)

Ashok Choksi

Jayesh Mehta

Mahendra H. Shah,

Nalin Shah

Jasvant Sheth

Bharati J. Shah.

# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## Board of Trustees Subcommittees:

### JAINA Directors



Bipin Shah



Asha Sheth

### *Pictures Not Available*

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Ashok B. Jain  
Arvind R. Shah  
Kanti M. Shah



# Jain Society of Greater Detroit

**PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998**

## **Jai Jinendra!**

It is our great pleasure to welcome all of you on this auspicious Pratishtha ceremony. The temple is a place where your mind is at peace, your spirit is lifted, and your soul feels unknown energy. You are in constant bliss with a tender smile in your heart.

The Jain Society of Detroit was founded in 1975 as a small group of friends with a similar link. Since then, the Society has grown to be strong, united and passionate. Through the years, we conducted various activities, celebrated auspicious occasions and most importantly taught Jainism to our children and adults through our monthly Jain Study Class.

Preserving our religion meant learning, understanding, and practicing Jainism. It was evident that our goal could be most successfully achieved only with a temple.

Like other societies, we faced many difficulties to build our temple, Despite the struggles over the years, the society has finally come through.. The society admires and appreciates the members who contributed in the noble task of making a magnificent temple with devotion and commitment. Our temple will be a monument of unity, peace and harmony. We, including the next generation, will have a pure and peaceful place to participate and experience the purpose of life.

**On Sunday July 5<sup>th</sup> 1998 at 12:39 PM. installation of the murtis in our temple is with Mantras during the Pratishtha Ceremony, the spirit of these perfected souls will inspire all of us to worship and to help travel our own path to moksha.**

Praful L. Shah, President.

Executive Committee

Jain Society of Greater Detroit, Inc.



Top Row: (left to right)

Rohit Shah,  
Harsha Shah,  
Vinay Shah

Bottom Row:

Praful Shah,  
Bharat Shah

# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## Executive Board subcommittees

### Satsang Committee

A group of people meet every Wednesday and Sunday for Swadhyay to learn and discuss Jainism, its principles, and read Jain Darshan, 18 Paap-Sthaanaks, Tatvarth Sutra and other various books. We invite at least 6 Scholars, Munis and/or Samanjis every year for a week at a time to stay with bus and teach us in various subjects.

Top Row: (left to right)

Ashok Choksi,

Shashi Shah,

Amas Shah

Bottom Row:

Leena Choksi,

Geeta Shah



Not in picture:

Mahesh Vora,

Jindas Shah,

Bharat Tolia

### PUJA COMMITTEE

Religious committee headed by Shard R. Shah has been doing a great work of performing various Pujas at Temple House as well as at private residence. The group also goes out of town to perform Pujas. These Pujas include Snatra, Anantray Karma, Navanu Prakari, Panch Kalyanak, Vasu, Nav Padji and many more. For last 3 years, Ashok Choksi explains the meaning of each Puja in detail which gives participants an idea why we perform these Pujas.



Top Row: Mahendra J. Shah, Jayesh Mehta, Ashok Choksi, Sharad Shah.

Front Row: Punita Shah, Indira Doshi, Leena Choksi, Pratima Shah, Bhavna Mehta, Nalini Shah.



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## Pratishtha Coordination Committee

### Jai Jinendra!

It is with great joy and pride that the Pratishtha Committee welcomes everyone to this Pratishtha Mahotsav. This joyous celebration marks a milestone in the history of the Jain Society of Greater Detroit and is the Culmination of tireless efforts of over 200 volunteers in 20 different committees who have worked countless hours over the last twelve months to plan, prepare and execute a myriad of details that has brought us to this most significant event in our lifetime. Unity has been a hallmark of our society's strength. Together we have overcome many challenges and realized our dream of building the temple which we cherish for years to come. Our thanks go to all of the volunteers who have given generously of their time and money to ensure this successful and memorable celebration.

The Pratishtha Celebration of our temple represents a beginning of a new age when we will dedicate this unique place of worship for our future generations. Indeed, it is our good fortune that we are given this opportunity to maintain and continue the practice of the Jain philosophy in this country.

We take this opportunity to give special thanks to the City of Farmington Hills and to our State Representative, the Hon. Andrew Raczkowski, for their genuine support and assistance in ensuring a safe, secure, and dignified observance of this momentous event.

Last, but not the least, we want to offer "Michchami Dukkadam" - asking heartfelt forgiveness to everyone who might have been hurt, knowingly or unknowingly, during the planning and execution of this event.

Pratishtha Coordination Committee.

Top Row: (left to right)

Shreyas Shah,  
Ashok Choksi,  
Amar Shah,  
Rajendra Modi

Bottom Row:

Kanti Shah,  
Niranjan Shah,  
Vastupal Shah,  
Ramesh Shah,  
Sharad Shah



# Jain Society of Greater Detroit

## PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## Pratishtha Committee Thanks Corner

On behalf of Jain Society of Greater Detroit, the Pratishtha Committee is grateful to all committee volunteers and the following individuals who have helped us in assisting various functions related to Pratishtha;

- State Representative Hon. Andrew Raczowski, for providing guidance in planning the Pratishtha celebrations.
- Mr. Narendrabhai Ramji Nandu, and his team of musicians, of Mumbai, India for accepting the invitation in performing the Pratishtha religious ceremonie, including, all the Puja, and Bhavana.
- Shree Vijay H. Shah, of Ahmedabad, India -brother of Niranjan H. Shah, for coordinating the design, set up and printing of invitation cards for the Pratishtha.
- Jaya Travel and Mr. Arvind V. Shah of our society, for coordinating travel arrangements for visiting scholars and dignitories and for assisting in shipping society material from India.
- Transphere Inc. and Mr. Chetan Koradia for shipping material from India and assisting in custom clearance.
- Shree Ajitbhai C. Mehta of our Society, for generously spending his valuable time for taking and processing needed photographs and video coverage on various occasions.
- The Souvenir team members, for their countless hours in organizing and preparing the extra ordinary souvenir book in timely manner. Specifically, Anuj Choksi, Kunal Choksi, Amit J. Shah, Dave Lacina, Rupal K. Shah, Dakshash Shah, Ashok and Leena Choksi, Niranjan H. Shah, and Komal Choksi, Vishal Choksi, Saurin and Roma Kapadia of Ahmedabad, India.
- Swaminarayan Satsang Mandal-Detroit for accepting the responsibility of preparing food for the entire program.
- Oakland Community College and the Mercy High School management for allowing their parking facilities use during the Pratishtha celebrations.
- Following local radio programs and their hosts for their continuos assistance with public service announcements in keeping our society members informed about temple events;
  - Narendra Sheth of "Geetmala" program
  - Subhash Kelkar of "Geetanjali" program
  - Rajiv Sanghvi of "Swarbahar" program
- Special thanks to Shantibhai Patel of Flash Printing for his help in getting this book printed under severe time constrains. His patience, hard work and understanding of our circumstances allowed us to enhance the publication of this souvenir book.



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

Jain Society of Greater Detroit would like to thank the following families for providing generous donation to support our Pratishtha Mahotsav:

## GRAND BENEFACTOR ( \$2501 )

---

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Sterling Heights, Michigan

*Jayprakash & Bharti Shah*

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*Virsingh & Pratap Singh Jain & Family*

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West Bloomfield, Michigan

# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## PATRON ( \$501 ) (Cont.)

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# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

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*Pravin & Jyoti Shah*  
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# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## DONOR'S CORNER

*The JAIN Society appreciates all well-wishers who are making the JAIN TEMPLE a reality. They have contributed their valuable time, talent and financial support on various occasions. With great pleasure, we list below the names of our Donors.*

**THIS LIST ONLY SHOWS THE AMOUNT RECEIVED TO-DATE FROM DONORS AND NOT THE FULL PLEDGED AMOUNT.**

**TOTAL: \$1,062,429**

**As of MAY 1998**

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# Jain Society of Greater Detroit

**PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998**

## **\$5,000 TO \$6,999**

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Shah, Dinesh & Pina - Paresh & Rita  
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Sheth, Narendra & Suhas

# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## \$1,501 TO \$1,999

Badani, Kishore & Kalpana  
Desai, Avinash & Hemangini  
Jain, Prakash & Amarti  
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Jain, Manish & Ritu  
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Mehta, Manish & Varsha  
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Shah, Pradip & Rekha  
Shah, Pravin & Jyoti  
Shah, Ramesh & Ranjan  
Shah, Rashmikant & Vinodbala  
Shah, Rohit & Jyoti  
Shah, Satish & Pratibha  
Shah, Vinod & Arvinda  
Sheth, Bharat & Vina  
Sheth, Bhupat & Aruna  
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Shah, Bimal & Rupal  
Shah, Hemant & Veena  
Shah, Kirtikant & Sudha  
Shah, Naren & Nayana  
Shah, Nilesh & Hina  
Shah, Nimesh & Rinku  
Sheth, Kirit & Parindu  
Trivedi, Manoj



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## \$300 TO \$499

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Mehta, Ajit & Rita  
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Palrecha, Hasti & Sheela  
Ravani, Naresh & Kalpana  
Shah, Bipin & Vijaya  
Shah, Hemant & Tarulata  
Shah, Jayanti & Pankaj  
Shah, Kartik & Deval  
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Jain, Tarachand & Rajni

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Mehta, Veerendra & Bhavana  
Mody, Chandrakant/Manjula-Tusar/Mamta  
Morabia, Chandulal & Ranjan  
Parekh, Suresh & Snehlata  
Parikh, Sumatilal & Vinodini  
Popat, Kanu & Krishna  
Shah, Kamlesh & Ushma  
Shah, Madhukar & Divya  
Shah, Mayank & Jayshri  
Shah, Nilesh  
Shah, Nitin & Purnima  
Shah, Pradip & Kala  
Shah, Satish & Harsha  
Shah, Saurebh & Sonal  
Shah, Sharad & Pushpa  
Shah, Vijay & Falguni  
Sheth, Kirtikant & Kokila  
Sheth, Rajen & Neeta  
Sheth, Sharad & Naina  
Sheth, Sidhdharth & Lipsa

# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## LOAN REPORT

COMMITTED INTEREST-FREE LOAN FROM MEMBERS & NON-MEMBERS

GOAL: \$750,000 MAY 1998

RECEIVED: \$761,838

LAST	NAME	LOAN RECEIVED
Sheth	Bharat/Usha-Manu/Sudha	60,000
Desai	Bharat & Neerja Sethi	50,000
Gala	Chuni & Madhu	31,000
Shah	Jayant & Heena	30,000
Shah	Kirit & Nina	30,000
Tolia	Bharat & Geeta	30,000
Mehta	Shrikant & Neena	25,000
Shah	Ashwin & Anupama	25,000
Shah	Kanti & Debbie	25,000
Bohra	Bahadur & Leela	20,000
Modi	Rajendra & Pratibha	15,001
Shah*	Mahendra & Saroj	12,501
Shah	Jagdish N. & Geeta	12,002
Mehta	Rajni & Jyoti	10,001
Shah	Arvind & Jaya	10,001
Choksi	Ashok & Kalpana	10,000
Choksi	Nixit & Surya	10,000
Jain	Raj & Shakuntala	10,000
Mehta	Jayesh & Bhavna	10,000
Sangh	Tulsa(Okla.-Sharad R.Shah)	10,000
Shah	Bharat & Dipti	10,000
Shah*	Kanti & Jyotsna	10,000
Tolia	Kirit & Vasu	10,000
Parekh	Jayant & Aruna	7,500
Shah	Arvind-Ramila	7,000
Shah	Bhupendra & Neena	7,000
Shah	Nalin & Gita	7,000
Shah	Vinay & Sneha	7,000
Shah	Sharad & Nalini	6,000
Shah	Niranjan & Vibha	5,501
Shah	Kalpesh & Tarang	5,002
Patrawala	Atul & Jagruti	5,001
Shah	Anil & Bharati (Chicago)	5,001
Shah	Manesh & Meena	5,001



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

<i>LAST</i>	<i>NAME</i>	<i>LOAN RECEIVED</i>
Dagli*	Dinesh & Sunita	5,000
Dedhia*	Ramesh & Maya	5,000
Jain	Ashok & Namita	5,000
Jain	Prakash & Sudha	5,000
Mehta	Vimlaben(mother of Jayesh Mehta)	5,000
Shah	Dharam & Rashmi	5,000
Shah	Dinesh & Pina - Paresh & Rita	5,000
Shah	Jay & Bharati	5,000
Shah	Mayank & Jayshri	5,000
Shah	Mukesh & Varsha	5,000
Shah	Praful/Pratima	5,000
Shah	Ramesh & Sheela	5,000
Shah	Shashikant & Smruti	5,000
Shah	Vastupal & Varsha	5,000
Shah*	Kirti & Barbara	5,000
Shah*	Shirish & Vidya	5,000
Sheth	Pravin & Jyotika	5,000
Trivedi	Shailesh & Swapna	5,000
Shah*	Girish & Asha	3,500
Anonymous*	Anonymous	3,001
Shah	Minoo & Harsha	3,001
Bapna*	Girish & Shashi	3,000
Modi	Pradeep & Madhu	3,000
Parakh	Vijay & Ranjana	3,000
Parikh	Jitendra & Nayana	3,000
Sata	Jim & Kundan	3,000
Shah	Bharat & Falguni	3,000
Shah	Bipin & Sohini	3,000
Shah	Dinesh & Sudha	3,000
Shah	Pravin M & Jyoti	3,000
Shah	Shashi & Shital	3,000
Shah	Shreyas & Purvi	3,000
Shah*	Lalit & Shobha	3,000
Shah*	Pradip & Hemlata	3,000
Vora	Mahesh & Kirti	3,000
Shah*	Atul & Purna	2,501
Shah*	Vikas & Veena	2,501
Shah	Jitu-Dimple	2,500
Shah	Manoj & Minaxi	2,500

# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



<i>LAST</i>	<i>NAME</i>	<i>LOAN RECEIVED</i>
Chokshi	Pravin & Kalpana	2,001
Maru	Dhiraj & Niru	2,001
Shah	Gunvant & Anila	2,001
Shah	Lalit & Bharati	2,001
Shah	Rohit & Devyani	2,001
Sheth	Kirtikant & Kokila	2,001
Dani	Shashikant & Devyani	2,000
Doshi	Mahendra & Indira	2,000
Doshi	Satish & Aarti	2,000
Ravani	Chandrakant & Ramila	2,000
Shah	Bharat & Bhavna	2,000
Shah	Bharat & Nayana	2,000
Shah	Jagdish & Bhanu	2,000
Shah	Kirti & Bhavna	2,000
Shah	Kulin & Ranjan	2,000
Shah	Navin & Daksha	2,000
Shah	Rohit & Punita	2,000
Shah*	Mahendra & Meera	2,000
Sheth	Jaswant & Saroj	2,000
Kapadia	Mahendra & Linda	1,501
Shah	Chandrakant & Neela	1,501
Shah	Hemant & Tarulata	1,501
Kapadia	Arvind & Hansa	1,500
Shah	Kumar C. Shah (New York)	1,500
Shah	Vijay C. Shah (New York)	1,500
Vasani	Vijay & Usha	1,500
Chinoy	Ranjit & Usha	1,001
Koradia*	Anant & Jaya/Chetan & Smita	1,001
Mehta*	Manish & Varsha	1,001
Raisoni	Jayprakash & Saroj	1,001
Shah	Navin & Mina	1,001
Shah	Nutan & Alka	1,001
Shah	Parag S/O Sharad & Nalini	1,001
Shah	Sandeep & Manjari	1,001
Shah*	Sudhir & Kashmira	1,001
Sheth	Rajen & Neeta	1,001
Surti	Jitendra & Nirjala	1,001
Surti	Praful & Nalini	1,001



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

<i>LAST</i>	<i>NAME</i>	<i>LOAN RECEIVED</i>
Varma	Murali & Varsha Shah	1,001
Bora	Sunil & Varsha	1,000
Morabia	Chandulal & Ranjan	1,000
Nahata	Babulal & Mala	1,000
Parekh	Ashok & Anjani	1,000
Patel	Suresh & Ila	1,000
Shah	Amar & Jyoti	1,000
Shah	Jagdish & Shaila	1,000
Shah	Jaswant & Mita	1,000
Shah	Late Maniben I. & Pecnal K.	1,000
Shah	Narendra & Damini	1,000
Shah	Nimesh	1,000
Shah	Pradip & Kala	1,000
Sheth	Kirit & Parindu	1,000
Sheth	Narendra & Asha	1,000
Doshi	Vikram & Minal	500
Humbad	Niranjan & Sunetra	500
Shah	Indrajit(N.Y.-Bipin Shah)	500
Sheth	Bhupat & Aruna	500
Seth	Ramesh & Reba	300

\* Note: These members have converted part or full amount of their loan to pledges.

# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



We appreciate the support and generous donations from the "YOUTH and CHILDREN", the pride and joy of the Society who have become an integral part of the Temple project.

1	Aatish Satish Doshi	53	Niraj Jagdish Shah
2	Akshat Pujara	54	Nirav Bhupendra Shah
3	Akshay Arvind Shah	55	Nirav Narendra Shah
4	Alpa Bharat Tolia	56	Nitesh Shailesh Trivedi
5	Ami Pravin Shah	57	Palak Bharat Sheth
6	Amish Bharat Tolia	58	Parag Dilip Bordia
7	Amit Jindas Shah	59	Parag Sharad Shah
8	Amit Rajnikant Mehta	60	Pareen Vastupal Shah
9	Aniket Kirit Shah	61	Parijit Gandhi
10	Anishee Kirit Shah	62	Payal Kirti Patel
11	Amit Kirit Sheth	63	Poorvi Pravin Shah
12	Anjali Bhupendra Shah	64	Priti P. Shah
13	Ankit Rajnikant Mehta	65	Priya Arvind Shah
14	Anuj Ashok Choksi	66	Priya Dilip Bordia
15	Anuja Bharat Tolia	67	Punita Shashikant Dani
16	Anupa Praful Shah	68	Purvi Bharat Ravani
17	Apurva Kamlesh Tolia	69	Rahul Bipin Shah
18	Archana Manoj Shah	70	Rahul Niranjan Shah
19	Arjav Kamlesh Tolia	71	Rajesh Arvind Shah
20	Arpita Jayant Shah	72	Rajul Rajnikant Mehta
21	Asha Jindas Shah	73	Rajul Vikram Doshi
22	Ashal Jagdish Shah	74	Reena Hermant Shah
23	Ashish Girish Shah	75	Reshma Niranjan Modi
24	Avani Mahendra Doshi	76	Richard Ramesh Seth
25	Binisa Bipin Shah	77	Ricken Rohit Shah
26	Bobby Rohit Shah	78	Rohen Vijay Vasani
27	Daxesh Manoj Doshi	79	Roopal Pujara
28	Deepak Girish Bapna	80	Rupal Kulin Shah
29	Hershel Vijay Vasani	81	Rupal Nalin Shah
30	Jain Organization of Youth (JOY)	82	Rushabh Nalin Shah
31	Jayesh Arvind Shah	83	Sachin Jayant Shah
32	Kandy Ramesh Seth	84	Sagar Shreyas Shah
33	Karishma Dharam Shah	85	Samir Dhiraj Maru
34	Kavita Kirit Sheth	86	Sandeep Rajiv Shah
35	Kristina Ramesh Seth	87	Sapna Shreyas Shah
36	Manjit Kirti Shah	88	Sapna Ashvin Parekh
37	Mansi Ajay Shah	89	Sarti Satish Doshi
38	Mehul Kamlesh Tolia	90	Seema Bipin Shah
39	Mehul Manesh Shah	91	Shalin A. Shah
40	Milan Chinoy	92	Shilpa Piyush Kothary
41	Milan Jim Sata	93	Shipa Dhiraj Maru
42	Milan Mahendra Bapna	94	Sneha Jagdish Shah
43	Minjel Manesh Shah	95	Sohini Chinoy
44	Monica Praful Shah	96	Sonal Kulin Shah
45	Neel N. Sheth	97	Sonal Shah
46	Neerali Kirit Shah	98	Soni Shashikant Dani
47	Neha N. Sheth	99	Subir Bipin Shah
48	Neha Shailesh Trivedi	100	Sweta Jagdish Shah
49	Neil Vastupal Shah	101	Tejash Manoj Shah
50	Neil Vinay Shah	102	Trupti Pankaj Shah
51	Niketa Shahshikant Dani	103	Vecral Vinay Shah
52	Nimish Jain		



# Jain Society of Greater Detroit

**PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998**

JAIN SOCIETY OF GREATER DETROIT appreciates the generous donations from the "FRIENDS AND FAMILIES" of the Society.

No.	Name	No.	Name
1	Arun & Malti Patel	42	Hansraj & Dhaniben Shah
2	Arvind & Dharmista Patel	43	Haren & Yellow Gandhi
3	Arvind & Manjula Patel	44	Hari & Karen Chopra
4	Aseem Saklecha	45	Hari & Urmil Bhargava
5	Bharat & Heena Patel	46	Harry & Etta Wilson
6	Dhiru & Rama Patel	47	Harsh & Pratima Dave
7	Hari & Sharda Agrawal	48	Harshad R. Patel
8	Alan Louis	49	Harshadbhai & Jashodaben Patel
9	Amit & Nirali Lathia	50	Hasmukh & Kanchan Tailor
10	Amit & Usha Singhi	51	Hemant & Minoti Rajput
11	Amit Sanghi	52	Henry Ford Hospital
12	Anil & Meena Walambe	53	Himansu & Hema Ghadiali
13	Arvind & Prabha Patel	54	Hindu Temple of Detroit
14	Ashok & Rekha Thakkar	55	J.J. & Chandan Patel
15	Asvinbhai & Hemlata Amin	56	Jagdish & Hasu Patel
16	Avani Patel	57	Jagdish & Sushila Patel
17	Bharat & Pamela Mehta	58	Jagdish Bhagat
18	Bhupendra & Bhanu Hajratwala	59	Janardhan & Reena Shah
19	Bhuvankumar B. & Jitan Shah	60	Jay B. Patel
20	Bhuvankumar Bapulal Shah	61	Jayesh & Anjana Patel
21	Biren Desai	62	Jaykumar & Nita Shah
22	Bloomfield Hills school	63	Jaylaxmi Mehta
23	Bodzin Dr. & Mrs. Jason	64	Jchangir & Zerin Rao
24	Castle Jewelers, Inc.	65	Jeram & Sharda Patel
25	Chandrakant & Chandraksha Pujara	66	Jiten & Niranjana Shah
26	Charity Motors	67	Jitendra & Nirjalaben Surti
27	Chetan & Nita Lathia	68	Jitendra & Purnima Desai
28	Chitranjan Das Gupta	69	Jyoti Shukla
29	Chunilal & Bachuben Shah	70	Jyotindra & Ramilaben Parikh
30	Desai Dhimat & Rekha	71	K. C. & Mariamma Johnson
31	Design Craft Jewelers	72	K. C. & Sumi Mehta
32	Dhimat & Rekha Desai	73	Kailash & Sarla Jain
33	Dhirajben Desai	74	Kamlaben Shah
34	Dr. & Mrs Jason Bozdin	75	Kamleshkumari Lobo
35	EHLM ( Mindy Fink )	76	Kantilal N. Tolia
36	Energy Emmetts	77	Kanu & Krishna Popat
37	Gagan & Uma Bhalla	78	Kapil & Daksha Patel
38	Gauresh & Suman Kashyap	79	Kapil & Daksha Patel
39	Ghanshyam Patel	80	Kelwala Sunder
40	Girish & Geeta Divecha	81	Kirit & Manjari Patel
41	Gujarati Samaj of Detroit Inc.	82	Krishna Catering

# Jain Society of Greater Detroit

**PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054**



83	L.V. & V.B. Patel	126	Pravin & Tara Patel
84	Lalita & Lucille Doke	127	Purushottam Patel
85	Lorraine C. Baron	128	Pushpaben & Jaswantlal Shah
86	Madhu & Pallavi Jhaveri	129	Pushpaben Lathia
87	Madoyan Brothers Jewelers	130	Raj & Lata Gupta
88	Mahasukhbhai & Hansaben Shah	131	Raj & Padma Vatikuti
89	Mahesh & Daya Patel	132	Rajay & Jayanthi Jain
90	Mahesh & Kunji Bhatt	133	Rajesh & Alka Doshi
91	Mahesh Bhandari	134	Rajesh & Geeta Bhagat
92	Mahesh Patel	135	Rajnikant & Pushpa Patel
93	Manglaben Shah	136	Ralph Manuel
94	Manhar & Sarla Nandani	137	Ram & Pushpa Goswami
95	Manhar Tejura	138	Ram Khurana - Ford Mercury
96	Manish & Monica Shah	139	Ramanbhai & Muktaben Patel
97	Manjula Sheth Foundation	140	Ramesh & Bharti Patel
98	Marshall Calvin	141	Ramesh & Jaya Shah
99	Marshall O.	142	Ramesh & Manju Jain
100	Miles Saputo	143	Ravi & Rhea Shah
101	Mohan & Suvarna Deora	144	Ravindra & Tejal Shah
102	Motichand & Hansaben Shah	145	Renna & Kandarp Trivedi
103	Mukesh & Saroj Shah	146	Rose Billy
104	Mune & Satya Gawda	147	Rosen Bruce & Rosalie
105	Nagaraju	148	S.R. Kaura
106	Nalin K. Vaidya	149	S.Sabharwal
107	Namesh & Sanju Patel	150	Sailesh & Rekha Doshi
108	Narendra & Harsha Patel	151	Sajan & Reebea Patel
109	Narendra & Lopa Patel	152	Sajan and Reebea Philip
110	Narendra & Lopa Patel	153	Sanstha Bochasawanasi
111	Narendra & Shashi Tyagi	154	Satish & Harsha Shah
112	Narendra & Vasu Patel	155	Satish & Kusum Vyas
113	Natwar & Ranjana Solanki	156	Satish & Kusum Vyas
114	Navin & Daksha Chedda	157	Satish & Suhasini Mistry
115	Navnit Taylor	158	Savitaben Doshi
116	Nihar & Sejal Patel	159	Shailesh & Monika Patel
117	Nilesh Sheth	160	Shamsuddoha Abul H.M.
118	Nitin & Kalyani Shah	161	Shantaben Patel
119	Paresh & Chetana Shah	162	Sharad & Priya Patel
120	Paresh & Meera Kothari	163	Shardaben P. Shah
121	Peter Percy N.	164	Shri Harinam Sankirtan Mandal, Detroit
122	Piyush & Vasu Patel	165	Siddharth Sanghvi
123	Pradyuman & Kunjana Patel	166	Sidharth Sheth
124	Prakash & Manda Gandhi	167	Sri & Usha Ram
125	Prakash Krishnamurthy	168	Sterbenz John & Karen



# Jain Society of Greater Detroit

**PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998**

- 169 Subhash Kapur
- 170 Sunil & Neelima Muthiyar
- 171 Surajben (Kakiba) Doshi
- 172 Surendra & Gayatri Garg
- 173 Suresh & Ila Patel
- 174 Suresh & Jaimini Vaidya
- 175 Suresh & Iopa Patel
- 176 Suresh & Usha Khariwala
- 177 Suryakant L. & Varsha Mehta
- 178 Suzanne Knauss
- 179 Tansukh & Bharati Salgia
- 180 The Doshi Players
- 181 Thomas Bedia
- 182 Tushar & Meeta Parikh
- 183 Tushar & Meeta Parikh
- 184 Umesh & Rashmi Rohragi
- 185 Uttam Jain
- 186 V. D & Prafulla Patel
- 187 Velji & Shanta Kansara
- 188 Vinay Malvia
- 189 Virendra & Harsha Parekh
- 190 Virginia Crawford
- 191 Virji & Usha Hingrajia
- 192 Vishal & Rupa Gala
- 193 Yash & Chander Lakra

# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



JAIN SOCIETY OF GREATER DETROIT appreciates the generous donations from the "OUT-OF-TOWN JAINS AND FRIENDS OF THE SOCIETY", for the Temple Project.

No.	Last Name	First Name	City, State, Country
1	Ajmera	Prakash & Rita	Sylvania, Ohio
2	Chhadia	Tansukh/Sandhya	Scaumborg Ill
3	Chokshi	Lalit B.	Ahmedabad, India
4	Choksi	Amit & Suvarna	Columbus, TN
5	Dedhia	Champak & Bharati	Pennsalvania
6	Delhiwala	Radheshyam P.	Ahmedabad, India
7	Desai	Ashok & Bharati	Akron, Ohio
8	Desai	Ramesh & Anupama	Desplaines, Ill.
9	Doshi	Digesh Mahendra	Chicago, Illinois
10	Doshi	Jitendra & Kashmira	Charlottesville, VA
11	Doshi	Prashant & Sweta	Charlottesville, VA
12	Ghadiali	Kiran & Pratima	Newyork, NY.
13	Ghadiali	Nautambhai & Kokilaben	New York, NY
14	Gosalia	Lilawanti J.	Strongsville, Ohio
15	Gujar	Rasiklal & Sarojben	Pune, India
16	Gundrania	Jayanti V.	Tinley Park, Ill.
17	Jain	Roop & Anita	San Diego, California
18	Kakacs	Patricia M.	Lyndhurst, Ohio
19	Khandor	Keerti & Kshemlata	Mississauga, ONT.
20	Khoja	Alladin & Harsha	Corona, CA
21	Kothari	Suresh & Kusum	Maumee, Ohio
22	Kothari, Vala	Sudha & Rekha	Wingdale, NY.
23	Maniar	Haresh	Birmingham, Al.
24	Matani	Surendra & Aruna	Toledo, Ohio
25	Mehta	Babulal & Naina	Edmonton Canada
26	Mehta	Bharat & Pallavi	Bombay, India
27	Mehta	Harshad & Meena	Tucker, GA
28	Mehta	Ila G.	Maumee, Ohio
29	Mehta	Jasvant & Asmita	Edmonton Canada
30	Mehta	Ketan C.	Santa Rosa, CA
31	Mehta	Mahesh & Pratima	Valprasio IN
32	Mehta	Shashikant P.	Leicester, U.K.
33	Mehta	Tushar & Traya	El Toro, Cali.
34	Mehta	Praful & Manjula	Bombay, India
35	Mehta, Desai	Tushar & Ami	Medford, MA.
36	Nayak	Satish & Premlata	Manchester, MO
37	Padukone	Pradeep & Kanchan	San Jose, Cali.
38	Pandya	Mahendra	Staten Island, NY.
39	Parekh	Jayantibhai & Muktaben	Pune, India
40	Parekh	Kanta & Sons (Implex co.)	New York
41	Parikh	Girish D. & Kokila	Renoldburg, Ohio
42	Patel	Chandra & Pallavi	Sylvania, Ohio
43	Patel	Dilip & Daksha	Lima, Ohio
44	Patel	Dr. & Mrs. Vitthalbhai	Cypress, Cal.
45	Pathak	Nalini & Anil	Sugarland, TX.
46	Prakash	S.N. & Lalitha	Sylvania, Ohio
47	Shah	Arun & Jaya	Addison, Ill.



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

48	Shah	Arun & Kali	Georgia
49	Shah	Arun & Vibha	New Madrid
50	Shah	Arvind & Rekha	Columbia, MO.
51	Shah	Ashok N. & Bharati	Chicago, Illinois
52	Shah	Atul & Vasu	Chicago, Illinois
53	Shah	Bharat H. & Purnima	Toronto, ONT.
54	Shah	Bihari	Bakersfield, Cal.
55	Shah	Bipin N.	India
56	Shah	Champak & Chandraben	Atlanta, Georgia
57	Shah	Chunilal & Bachuben	Bombay, India
58	Shah	Dhiren N.	Cincinnati, Ohio
59	Shah	Dhruvlata R.	Vile Parle, Bombay
60	Shah	Dinesh & Jyoti	Chicago, Illinois
61	Shah	Dinesh & Nirmala	Clarksville, Tennessee
62	Shah	Divyakant & Shila	New York
63	Shah	Divyesh & Jaya	Edison, NJ
64	Shah	Fakirchand & Shobhana	Woodside, New York
65	Shah	Gunvantrai & Gunvanti	Birmingham, AL.
66	Shah	Harendra & Dipti	Northboro, MA.
67	Shah	Haresh & Nutan	India
68	Shah	Hasmukh & Sudha	Virginia
69	Shah	Hemu & Sulochana	Eufaula, Alabama
70	Shah	Himanshu	Indianapolis IN
71	Shah	Indrajit M. & Kailash	New York
72	Shah	Jashvant K.	Toronto, Ontario
73	Shah	Jaswant & Prafula	Toronto, ONT.
74	Shah	Jay K. & Marie	Sylvania, Ohio
75	Shah	Jayant & Minal	Schaumburg IL
76	Shah	Jayant & Minal	Hoffman Est. Illinois
77	Shah	Jinmatiben	Bombay, India
78	Shah	Jiten & Niranjana	Georgia
79	Shah	Jitendra & Nayna	Scottsboro AL
80	Shah	Jitendra & Nayna	Scottsboro AL
81	Shah	Jitendra & Usha	Rhode Island NY
82	Shah	Jitendra & Usha	Rhode Island
83	Shah	Kamlesh	Bombay, India
84	Shah	Kirit & Smita	Nairobi Kenya
85	Shah	Kumarpal C.	Jersey City, NJ.
86	Shah	Mahendra & Kusum	Maple Grove, MN.
87	Shah	Manoj & Dina	Houston, TX.
88	Shah	Manubhai M.	Bombay, India
89	Shah	Mayank & Smita	Tallahassee, Florida
90	Shah	Milan Mahendra	Seattle, WA
91	Shah	Monika	Toledo, OH
92	Shah	Mr. & Mrs. Anil	Burr Ridge, Illinois
93	Shah	Narendra & Jyoti	Chicago, Illinois
94	Shah	Naresh & Indira	Nitro, WV.
95	Shah	Navin & Sushila	Chicago, Illinois
96	Shah	Nikhil & Ragini	Pasadena, California
97	Shah	Panalal & Hiraben	Valsad, India
98	Shah	Peter & Jasmine	New York, NY
99	Shah	Pradeep & Jyoti	Mission Viejo, Cali.
100	Shah	Pradip & Vaishali	Cedar Falls, IA.

# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



101	Shah	Pravin & Bipin	Panama city, Florida
102	Shah	Pravin J. & Harsha	Canton, Ohio
103	Shah	Priyaman R.	Goregaon, India
104	Shah	Rajesh & Shilpa	Toledo, Ohio
105	Shah	Raju & Rama	Maumee, Ohio
106	Shah	Ramesh & Snehlata	Glen Oaks, NY.
107	Shah	Rekha S.	Toledo, Ohio
108	Shah	Sanjay & Parul	Nutley, NJ.
109	Shah	Santosh & Bhakti	Harvey, Louisiana
110	Shah	Shantilal & Urmila	Harrisburg, Penn.
111	Shah	Shailesh & Priti	Fort Wayne, Indiana
112	Shah	Shirish & Rekha	Toledo, Ohio
113	Shah	Shobag & Kanchan	Hufaula, Georgia
114	Shah	Sunil & Monica	Chicago, Illinois
115	Shah	Veena	Cincinnati, Ohio
116	Shah	Vijay H. & Ranjan	Mc Donough, Georgia
117	Shah	Viresh & Pina	DeMoine, Iowa
118	Sheth	Atul & Smita	Peru, Ill.
119	Sheth	Dayabhai H.	Baroda, India
120	Sheth	Dhirajben	India
121	Sheth	Harshad & Nayna	Diamond, Cali.
122	Sheth	Pankaj / Avani	Oklahoma City OK
123	Shukla	Girija & Beenu	Toledo, Ohio
124	Thakore	P.J. & Minaxi	Clarksville, Tennessee
125	Tolia	Jayaben	India
126	Trivedi	Dilip & Jayashri	New York, NY
127	Varia	Kishor & Nita	Princeton, NJ
128	Vora	Ajit & Usha	Brooklyn, NY.



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## JAIN STUDY CLASS

The Jain Society of Greater Detroit has been conducting study class for the last 15 years. We have made a tremendous progress year after year. The Study Class started with about 15 to 20 students under the leadership of Mahendrabhai J. Shah and as of today, he still is our leader. We all know him as GURUJI. He has dedicated an enormous amount of time and effort through the years. Today, we have almost 140 students, age group from 3 years to 17 years and also an adult study group. Recently we have started a Crash Course group in which new students of various ages come and go through curriculum in short time and then, join the appropriate age group.

The adult group, originally started by Anantbhai Koradia, is now led by Leenaben Choksi. Usually, 30-35 adults attend this class and learn about Jainism, Karmas, Tatvas, Paap-Sthanaks, Daily vows, and more.

Currently, study class activities are self supported with the help of the dedicated sponsors. Every year during Paryushana, we have a Children's Day program in which students perform activities such as reciting Navkar Mantra and stutis, singing religious songs, Raas-Garba, Skits, Drama, Debate, etc. Also we have an annual essay competition where students write on various subjects related to Jainism and receive prizes. Also, last year (1997) we had a special program - a drama in English titled "SHRIPAL MAYANA" performed mostly by our students. Almost 50 students from various age groups participated to make this drama memorable.

The purpose of study class has been, and will be, to give our children some general information about basic religious teachings, and to expose them to various subject matters such as Temple, Puja, Sadhu-Sadhvi and their role, Paap-Punya, Karma, Tatva, Stories about our Tirthankars and Munies, Jain Principles and Philosophy etc. Following are some highlights the study class:

- 9 groups of children and youth and one group of Adults
- Over 140 registered students
- 24 teachers and volunteers
- Guest speakers
- Introduced "JAIN BUCK" program
- Trip to other Jain societies to exchange ideas

# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## JAIN STUDY CLASS

The study class is usually held on the second Sunday of the month from 2 to 4:30 p.m. From now on the classes will be held in our new Temple.

Following are the groups and their respective teachers without whose help and dedication, this would have been impossible:

Mahendra J. Shah – Coordinator

Teachers for Age 3-7:

Surabhi M. Modi  
Pravina B. Ravani  
Meena M. Shah

Teachers for Age 7-8:

Jagruti A. Patrawala  
Rashmi D. Shah  
Sneha V. Shah

Teachers for Age 8-9:

Purvi S. Shah  
Vina B. Shah

Teachers for Age 10-12:

Falguni B. Shah  
Punita R. Shah

Teachers for Age 13-14:

Geeta J. Shah  
Heena J. Shah

Teachers for Age 14-16:

Mahendra A. Kapadia  
Linda M. Kapadia  
Vinay C. Shah

Adults:

Leena A. Choksi

Snacks:

Bipin Shah  
Sohini B. Shah

Hall Mgmt:

Shashi Shah

Attendance:

Pravin M. Shah

Top Row: Shashi Shah,  
Mahendra Kapadia, Mahendra  
H. Shah, Mahendra Shah,  
Ashok Choksi  
Second Row: Bipin Shah,  
Kalpesh Shah, Vinay Shah,  
Kunal Choksi, Varsha Shah  
Third Row: Geeta Shah, Purvi  
Shah, Rashmi Shah, Bhavana  
Mehta, Sohini Shah, Falguni  
Shah  
Bottom Row: Sneha Shah,  
Leena A. Choksi, Meena Shah,  
Jagruti Patrawala, Punita Shah,  
Veena Sheth





# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## Loggassa: My Contemplations

by Ashok Choksi  
edited by Komal Choksi

Also known as “Nama Stava” (“nama” meaning “name” and “stava” meaning “poem of praise”), this sutra is believed to have been created by the Ganadhara, the first disciples of Mahavirswami. In this sutra they have recited the names of the twenty-four tirthankar of the present time cycle, humbly bowed to them and praised them for their unparalleled virtues. For centuries ascetics and all Jain lay people have been reciting this sutra regularly, especially during *pratikraman*. This Nama Stava is recited as a forerunner to deep meditation, along with other powerful sutras such as, “Namokar”, “Namuththunam”, “Sidhdhanam Budhdhanam”.

When meditated upon, every word and phrase of this sutra brings indescribable joy within the self, utmost humility, and ultimate reverence for these Arihant (or Arhats, literally meaning “worthy of praise”) by recognizing them and their virtues. Although the name of the sutra is Nama Stava, there are four stanzas out of the seven that go beyond just naming the Arihant. In these four stanzas the Arihant are defined and their characteristics delineated, they are described and praised using superlatives, and are requested to bestow their blessings for certain non-material goals. When these are meditated upon regularly, one experiences profound joy. Each individual practitioner will undoubtedly see new meaning in each word and phrase while meditating. I would like to share some of the rapture and happiness that I experience by briefly submitting some of my thoughts.

***Loggassa ujjogare dhammathithayare jine arihante kittaisam chauvisampi kevali*** literally means, “Oh Arihant, especially the twenty-four, I sing praises of you, for you are the illuminators (*ujjogare*) of the universe (*loggassa*), the formakers, the ones who establish the way

of life for salvation and the conquerors of all inner enemies, you are worthy of praise and omniscient.”

Upon contemplation, one can see how each word and phrase mean a lot more. The deeper the understanding of the meaning within, the more humble is the devotion to the Arihant. In our contemplation we wonder what the Arihant have propounded, such as, what is this *Loka*, or Universe? What does this universe consist of? We see how the Arihant have illuminated the Beginning-less and Eternal universe by defining the *dravya*, the six permanent substances, and their attributes and modifications. They have propounded the nature of the universe *as it is*. They have defined it, illuminating it forever, so that every embodied soul has the opportunity to achieve everlasting happiness. In their description and articulation, there is no attachment or aversion but rather endless benevolence toward all embodied or suffering souls. They have detailed what *dharma* is. They have defined the tasks of the embodied souls so that they may also achieve the same state of liberation that they have. *Dharma* is that the soul exists with the other five non-living substances of which one, matter, specifically karmic matter, when bonded with the soul, is responsible for the beginning-less sufferings of the soul. They have defined the *tatva*, the truths or the realities, explained the interaction of soul and matter, and shown how the pure soul is complete knowledge and full of eternal happiness. They have shown us how souls may achieve that state of complete happiness. They instituted the congregation and religious order for us so that we undertake *dharma* in order to uplift the soul from its sufferings (*tirth*).

The Arihant, who are worthy of praise, have unique attributes that make them the illuminators of the

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## Loggassa: My Contemplations

universe, by virtue of their own enlightenment from within. They are the *Jin*, the ones who have conquered their inner enemies, having annihilated the deluding (*mohaniya*) karma. They are *kevali* or omniscient. They have destroyed all destructive (*ghatiya*) karma, achieving boundless vision, pure knowledge, ocean of amity, total equanimity, infinite power, etc. The Arihant, worthy of praise, possess thirty-four miraculous attributes (*atishaya*) and thirty-five miraculous attributes of speech that no other souls possess. They are the Bhagvant, possessing the highest level of certain six attributes that make them worthy of praise by all humans and angels, and the lords of the angels. These Arihant first become Jin, then kevali, and then bring into existence the congregation and religious order to bring perpetual happiness for all living beings.

I bow down and sing the praises of these Arihant, especially the twenty-four of this time cycle.

In the next three stanzas the names of the twenty-four tirthankar are recited. *Usabham ajiyam cha vande, sambhavamabhihianandanancha sumuhinch, paupmappaham supasam, jinanch chandapaham vande; suvihinch puffadantam, siyal sijjansa vasupujyancha, vimalmanantanch jinam dhammam santiancha vandami; kunthum aranch mallim, vande munisuvvayam, nami jinanch vandami rishtnemi, pasam taha vadhdhmananch.* Here the first tirthankar, Rushabhdev, to the twenty-fourth tirthankar Mahavirswami, are remembered. These names are in sequence, and it is worthy to note that the ninth tirthankar is mentioned in two ways, as Suvidhinath and as Pushpadantam. Also, the twenty-second tirthankar Nemianath is referred to as Rishtanemi (or Arishtanemi). Probably for poetic reasons, the “*cha*” word is used to mean “and” nine times and “or” once. “*Vande*” or “*vandami*” is used obeisantly five times. While meditating, I visualize all twenty-four tirthankar in the third eye center, the *agna chakra*, with the utmost veneration and devotion.

*Evam maye abhithua, vihu yar mala pahin jarmarana, chauvisampi jinavara, tiththayarama pasiyantu.* This stanza literally means, “The best of Jin, thus praised by me, who possess no trace of the dust of sensory attachment or aversion and who possess no trace of the grime of passions, those who have destroyed their cycles of old age and death, and those who are the ones who have established the religious order, bless me”.

In contemplation, we experience great devotion by further seeing other virtues of the tirthankar. One sees that they are superior to the other Jin because they have not only annihilated the deluding karma, but have also illuminated the path for liberation, through compassion and amity for all souls (having gone beyond the tenth level of *gunasthanak* or soul evolution to the thirteenth level). This special virtue of unlimited compassion for the other souls has been acquired in the third life prior to the present life. We humbly bow to the tirthankar for giving us the Law of Nature which forces one to think upon who one is and what is right for one.

*Kittiya vandiya mahiya, je e loggassa uttama sidhdha, arugga bohi labham, samahi varam uttamam dintu.* The literal meaning is, “I praise you, I bow to you, I offer you all that I have, to those who are the best souls of the Universe and who have become *sidhdha* (liberated souls). Grant me the best of health, vision of the Right Path, and the most blissful state of the soul”.

One wonders, why do we ask for anything from anyone? Do the tirthankar give and actually fulfill requests? Do we not have the power to ourselves achieve the state of our souls of which we are desirous, that we need ask another soul for its help? In my introspection I have observed that not a single day passes without my asking



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## Loggassa: My Contemplations

someone for something. Thinking absolutely, it is true that my soul has the same potential as that of the Bhagvan. But in reality I am at a much lower level due of karma that my soul carries, which is the result of attachments and aversions. Therefore, I ask and demand. And when I ask, I want to ask from someone who is capable of giving. But let us look at what I am asking for. I am asking for the best of health, acquisition of the Right Path and a state of bliss for my soul. My request is not for any sensory or sensual pleasures but an optimal physical state that will allow following the Right Path established by the tirthankar and endeavoring toward the state of complete happiness. I wish to achieve the same equanimity that the tirthankar have.

I ask from the one who has what I want and the one who is able to give. The tirthankar do give – they give the Right Path that has been established by them, which I can receive through my prayers and devotion to them. I know that if I commit to the tirthankar and pray to them, I am going to see, realize and follow their path. I feel proud that I ask with great reverence and humility by which my faith in them and their illuminated path will be enriched. With this strength, I feel invigorated to visualize the Path and take appropriate steps. If I must ask for something from someone, I ask for non-material things and I ask from the most revered souls, in whom I have complete faith. They will “bestow” upon me for sure!

*Chandesu nimmalayara, aichchesu ahiyam*

*payasara, sagar var gambhira, sidhdha sidhdhim mum disantu.* In this final stanza, the one who is meditating says, “Oh Arihant, you are purer than any moon in this universe, you are brighter than the brightest suns of the universe, you are more serene than the largest ocean of the universe (*svyambhuraman samudra*). Oh Sidhdha (liberated souls), grant me *sidhhi*, liberation.”

If I am asking, why not ask for the best? I am asking from the one who is the best! I am asking from someone who can grant my wish! One could question, how is it that I expect my wishes to be granted by those who have no attachment or aversion for any individual soul? I ask however from them because they are the ones who have illuminated the universe and the path for any and all to recognize and follow, and my asking is a commitment to follow the same. My requests reflect a commitment to accept, abide by and undertake that which I wish to be bestowed upon me, requests that are composed of the deepest devotion, faith, and humility. I am asking for them to give that which they have already given, given to all, ready to be taken for those who have the faith.

This repeated reminder takes me closer to the Path and someday I will see clear enough to gallop on that Illuminated Path!

Oh Arihant or tirthankar, I ask for the vision of the Right Path, and I ask for the best of health to pursue this Path. I ask for Liberation, the Blissful State.

## પરમાત્માની અચિંત્યશક્તિ અને તેનો પ્રભાવ

મુનિશ્રી કીર્તિચન્દ્રજી (બંધુત્રિપુટી)



આત્મા, પરમાત્મા, ધર્મ અને કર્મ એ ચારેય તત્વોની ચર્ચા ધાર્મિક જગતમાં થતી જતી હોય છે. પરંતુ આ ચારેય તત્વનું સાચું રહસ્ય વિરલ જ જાણતા હોય છે. જૈન સમાજમાં આ ચારેય તત્વો અંગે હાલમાં સામાન્યથી જે સમજ પ્રવર્તે છે તે ખૂબ જ અધૂરી અને ઉપરછલ્લી છે. એટલું જ નહિ પરંતુ ક્યારેક તો ઊંઘી સમજ અને એરસમજ પણ ફેલાયેલી જોવા મળે છે. અને જ્યાં સમજ જ અધૂરી હોય... ઊંઘી હોય કે ખોટી હોય ત્યાં પછી આચરણ પણ વિપરીત હોય એમાં નવાઈ શું ? જૈનસમાજમાં આજે આવી ઘણું જોવા મળે છે.

ભગવાન વીતરાગ હોવા છતાં એ આપણું કલ્યાણ કેવી રીતે કરે છે ? એ વાતને... અરિહંત પરમાત્માની અનંત અને અચિંત્યશક્તિને સમજાવતો આ તાત્ત્વિક વાર્તાલાપ સહુએ ધ્યાનથી વાંચવા જેવો છે.

અરિહંત પરમાત્માનું સ્વરૂપ જ્યારે વર્ણવવું હોય ત્યારે આપણે ત્યાં મુખ્યત્વે બે વિશેષણ વધારે વાપરવામાં આવે છે. (૧) 'વીતરાગ' અને (૨) 'સર્વજ્ઞ'. પણ એ સિવાયની જે બે મહત્વની વાત છે તે લગભગ આપણા ધ્યાન બહાર જતી રહી છે. ભગવાનમાં જેમ અનંત જ્ઞાન છે, જેમ વીતરાગતા છે, તેમ એમનામાં અનંત કરૂણા છે અને અનંત શક્તિ પણ છે.

(૧) ભગવાન વીતરાગ છે. (૨) ભગવાન સર્વજ્ઞ છે.

(૩) ભગવાન કરૂણામૂર્તિ છે. (૪) ભગવાન અનંત શક્તિના પુંજ છે.

આ ચાર મુખ્ય વિશેષણો છે. પણ આપણે તો ભગવાનનું એક જ પાસું 'વીતરાગતા' જ પકડ્યું છે. ભગવાન વીતરાગ છે.... એ વાતને આપણે ખૂબ રટી છે. પણ ભગવાન વીતરાગ છે એનો અર્થ એવો નહીં કે એ શક્તિ વિનાના છે. આપણે વીતરાગ પ્રભુની શક્તિને સમજ્યા છીએ ખરા !

આપણે કહીએ છીએ કે ભગવાન તો વીતરાગ છે એમને રાગ પણ નહિ, એમને દ્વેષ પણ નહિ. આપણે એમની ભક્તિ કરીએ તો એ કાંઈ રીઝવાના નથી ને એમની અવગણના કરીએ તો એ કાંઈ ખીજવાના નથી. એ તો વીતરાગ ! એ બિચારા શું કરે ? અરે આપણે તો ભગવાનને ય બિચારા કહેતા થઈ ગયા ! આ તે કેવું અજ્ઞાન !

આપણે પરમાત્માને સાચી રીતે ઓળખી શક્યા જ નથી. એમની અચિંત્ય શક્તિનો આપણને કોઈ ખ્યાલ જ નથી. પરમાત્મા મોશ્વે ગયા છતાં અત્યારે પણ એમનું શુદ્ધ ચૈતન્ય વિશ્વ ઉપર અચિંત્ય પ્રભાવ પાથરી જ રહ્યું છે. તીર્થંકર નામ-કર્મ પૂર્ણ થયા પછીની અવસ્થા, સિદ્ધસ્વરૂપી, ચૈતન્યમય અવસ્થા એ અરિહંત પરમાત્માનો

‘દ્રવ્યનિક્ષેપો’ કહેવાય. એ દ્રવ્યનિક્ષેપે પરમાત્મા વીતરાગ હોવા છતાં વિશ્વને પાવન કરી જ રહ્યા છે. પણ કેવી રીતે ? એ સમજી લેવું બહુ જરૂરી છે.

ભગવાન વીતરાગ છે એનો અર્થ એવો નથી કે ભગવાન જડ છે. વીતરાગતા જુદી વસ્તુ છે ને જડતા જુદી વસ્તુ છે. ટેબલ કે ખુરશી જડ છે. એનામાં કોઈ રાગ નથી, દ્વેષ નથી, સંવેદના નથી, કર્તૃત્વભાવ નથી. તેમ એનો કોઈ વિશિષ્ટ પ્રભાવ પણ નથી. પણ આ જડમાં અને પરમાત્માની વીતરાગતામાં ઘણો ફરક છે.

પરમાત્મા વીતરાગ છે એટલે એમને કોઈ તત્ત્વ પ્રત્યે રાગ કે દ્વેષ નથી... ગમા-અણગમાની કોઈ વૃત્તિ નથી. ક્યાંય કર્તૃત્વભાવ નથી. પણ જેનામાં કર્તૃત્વભાવ ન હોય એનો કોઈ પ્રભાવ ન હોય એવું કોણે કહ્યું ? ભાવ જુદી વસ્તુ છે અને પ્રભાવ જુદી વસ્તુ છે. વીતરાગ થયા એટલે “હું આમ કરું.... તેમ કરું....” વિગેરે કોઈ ભાવ ભલે ન હોય પણ એમના પરમ ચૈતન્યનો પ્રભાવ તો હોય જ. રાગ અને દ્વેષ વિના, ઈચ્છા કે કર્તૃત્વબુદ્ધિ વિના પણ માત્ર વસ્તુના સહજ સ્વભાવને કારણે.... એના સહજ પ્રભાવને કારણે ઘણાં ઘણાં કાર્યો થતા હોય છે. એ વાત બરોબર સમજી લેવી જરૂરી છે. આપણે બે-ચાર દૃષ્ટાંતો જોઈએ.

### હરડેનું દૃષ્ટાંત

પેટમાં મળ બહુ જમા થઈ ગયો હોય, ક્યારો ભરાઈ ગયો હોય તો તે વખતે કોઈ અનુભવી વૈદ્ય તમને હરડેની ફાકી આપે એ હરડે જડ કે ચેતન ? જડ ! એનામાં કોઈ રાગ-દ્વેષ ખરા ? “મારે આના પેટમાંથી મળ કાઢી નાખવો છે.” વગેરે કોઈ કર્તૃત્વભાવ એનામાં ખરો ? નહિ, છતાં હરડે પેટમાં જાય તો એ મળ-શુદ્ધિ કરે કે નહિ ? તેનો એ પ્રભાવ ખરો કે નહિ ? ખરો જ....

### સૂર્યનું દૃષ્ટાંત

આકાશમાં સૂર્ય ઊગે છે ને જગતને પ્રકાશ આપે છે. એ સૂર્યમાં કોઈ રાગ-દ્વેષ નથી. કોઈ પક્ષપાત નથી, કોઈ કર્તૃત્વભાવ નથી. પણ છતાં એ સૂર્યનો કોઈ પ્રભાવ ખરો કે નહિ ? આકાશમાં સૂર્યનું જો અસ્તિત્વ જ ન હોય કે સૂર્ય ઊગવાનું બંધ કરી દે તો આપણો જીવન વ્યવહાર ચાલે ? આપણા શરીરમાં જે નોર્મલ ટેમ્પરેચર (જરૂરી ઉષ્ણતામાન) છે તે આ સૂર્યના કારણે છે. વિશ્વને જે પ્રકાશ અને ગરમી મળે છે, વનસ્પતિ સારી ઊગે છે, શુદ્ધ પ્રાણવાયુ સહુને મળી રહે છે તે બધું આ સૂર્યને આભારી છે. સૂર્યમાં કોઈ ઈચ્છા નથી, એ કાંઈ કરતો નથી. પણ માત્ર એનું અસ્તિત્વ જ જગત માટે ઘણું ઉપકારક બની જાય છે. સૂર્યમાં કર્તૃત્વભાવ નથી પણ આ તેનો પ્રભાવ તો છે જ.

### પારાનું દૃષ્ટાંત

અનાજ સડી ન જાય તે માટે લોકો અનાજની કોઠીમાં પારો રાખતા હોય છે. એ પારામાં કોઈ રાગ-દ્વેષ ખરા ? નહિ, પણ તે છતાં એ પારો અનાજમાં પડ્યો હોય તો એને સડવા ન દે.... એમાં જીવાત પડવા ન દે. એવો એનો પ્રભાવ તો ખરો જ.

# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



આપણી કમનશીબી તો જુઓ કે આપણે હરડે, સૂર્ય અને પારાનો પ્રભાવ માનવા તૈયાર, પણ આ વિશ્વનું જે શ્રેષ્ઠ તત્ત્વ.... શુદ્ધ ચૈતન્ય તત્ત્વ.... પરમાત્મ તત્ત્વ તેનો પ્રભાવ માનવા તૈયાર નહિ.

‘ભગવાન તો વીતરાગ છે, ભગવાન બિચારા શું કરે ?’ આ છે આપણી ઊંઘી સમજણ ! કારણ કે પરમાત્માની દરેક વિશેષતાઓને આપણે વિચારી જ નથી !

જે જ્ઞાની પુરુષોએ કહ્યું છે કે પ્રભુ વીતરાગ છે, તેમણે જ કહ્યું છે કે ‘એ સર્વજ છે, કૃષ્ણમૂર્તિ છે, અને અચિંત્ય શક્તિસંપન્ન છે.

અચિંત સત્તિ જુતા હિ તે ભગવંતો વીયરાયા ।

સવ્વનુ પરમ કલ્લાણા પરમ કલ્લાણ હેઠ સત્તાણં ॥

ચિરંતનાચાર્ય કૃત પંચસૂત્રનું પ્રથમ

સુત્ર

પણ આપણે તો વીતરાગતાને જેટલું મહત્ત્વ આપ્યું તેટલું એમની અનંત કૃષ્ણાને અને અચિંત્યશક્તિ-સંપન્નતાને મહત્ત્વ જ નથી આપ્યું ! ‘પરમાત્માનો પ્રભાવ આ વિશ્વમાં વિસ્તરેલો છે. ભગવાન આપણને તારે છે, આપણા પરમ કલ્યાણનો હેતુ જો કોઈ હોય તો તે પરમાત્મા છે.’ મહાપુરુષોની આ વાતને પહેલાં સ્વીકારવી પડશે.

વીતરાગ પ્રભુની અચિંત્યશક્તિ અને તેનો પ્રભાવ વર્ણવતાં તત્ત્વાનુશાસન ગ્રંથના રચયિતા મહાપુરુષે તો સ્પષ્ટ શબ્દોમાં કહી દીધું છે કે

વીતરાગો પ્યયં દેવો, ધ્યાયમાનો મુમુક્ષુભિઃ ।

સ્વર્ગાપવર્ગ-સુખદઃ, શક્તિસ્તસ્ય હિ તાદરશી ॥

ભાવાર્થ : “ આ દેવાધિદેવ અરિહંત પરમાત્મા વીતરાગ હોવા છતાં પણ જે મુમુક્ષુ આત્માઓ તેમનું ધ્યાન કરે છે, આંતરિક ભૂમિકાએ તેમની સાથે તાદાત્મ્ય સાધે છે તેમને સ્વર્ગ અને અપવર્ગ-એટલે મોક્ષના સુખોને એ આપનારાં છે. કારણ કે એવી એમની શક્તિ છે.... એમનો સ્વભાવ છે.”

ભગવાન સ્વર્ગ-અપવર્ગના સુખોને કેવી રીતે આપે ? એવા સવાલ જ ન કરાય. કોઈ દિવસ એવી શંકા જાગી કે પાણી તરસ કેમ છીપાવે છે ? ના કારણ કે તરસ છીપાવવી, ઠંડક આપવી એ પાણીનો સ્વભાવ છે, એની શક્તિ છે. મળ-શુદ્ધિ કરવી એ હરડેનો સ્વભાવ છે, તેમ પરમાત્માના શુદ્ધ ચૈતન્યનો એ સ્વભાવ છે કે એ જગતના જીવોને તાર્યા વિના રહે જ નહિ. સહુના સુખમાં, સહુના કલ્યાણમાં નિમિત્ત બનવું એ એનો સ્વભાવ છે, એ એની શક્તિ છે.

મહાયોગી આનંદધનજી અને પરમજ્ઞાની યશોવિજયજી જેવા મહાપુરુષોએ પણ સાધનાની ઊંડી રૂબકીઓ લગાવ્યા પછી અનુભૂતિના જે મોતી પ્રાપ્ત કર્યા છે તેનું દર્શન કરાવતાં આ જ સત્ય મક્કમતાથી ઉચ્ચાર્યું છે. એમની એ અનુભૂતિઓ ખરેખર અદ્ભૂત છે ને આપણને પ્રેરણા આપી જાય તેવી છે.

સાધનાના ક્ષેત્રમાં ક્યારેક કાળની, ક્યારેક ભવિતવ્યતાની, ક્યારેક નિયતિની તો ક્યારેક જીવદ્રવ્યની યોગ્યતા-ઉપાદાનની વાતોમાં સાધક મૂંઝવણ અનુભવે છે ને અટવાય છે. ત્યારે એક નવી જ દૃષ્ટિ અને ઉત્સાહ જગાડતા એ મહાપુરુષો કહે છે કે

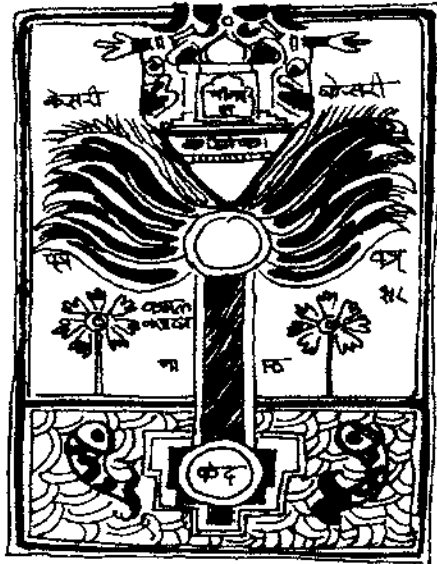
“કાળ સ્વભાવ ભવિતવ્યતા રે, એ સઘળાં તુજ દાસો રે;  
પ્રબળ હેતુ તું મોક્ષનો એ મુજ સબળ વિશ્વાસો રે...”

- મહોપાધ્યાય યશોવિજયજી કૃત શ્રી ચિંતામણી પાર્શ્વનાથનું સ્તવન.

“હે પ્રભુ ! કાળ, સ્વભાવ, ભવિતવ્યતા વિગેરે બધા તો તારા દાસ છે. તારા ચરણે અને તારા શરણે જે આત્મા આવે છે તેને બધા તત્ત્વો અનુકૂળ થયા વિના રહેતા નથી. આજ સુધી એ બધાય અનુકૂળ એટલા માટે નથી થયા કે હું તને સમર્પિત નથી થયો, બાકી મારી મુક્તિનો પ્રબળ હેતુ-મુખ્ય હેતુ જો કોઈ હોય તો તે તું જ છે. એવો મને પૂર્ણ વિશ્વાસ છે.”

સાધનામાર્ગની ઉચ્ચ અનુભૂતિઓ પછી આ પ્રતીતિ-જન્ય અચલ શ્રદ્ધાનો જન્મ થયો છે. જેને હવે કોઈ હચમચાવી શકે નહિ.

યશોવિજયજીની આવી શ્રદ્ધા આપણે પ્રાપ્ત કરવી પડશે. અને એ માટે પરમાત્માના દિવ્ય સ્વરૂપને એ રીતે સમજવું પડશે. સ્વીકારવું પડશે. આજે તો આપણી શ્રદ્ધા ઘણી અધૂરી અને છીંછરી છે. ‘ભગવાન વીતરાગ છે’ એ વાતને સમજેલા આપણે ‘ભગવાન અચિંત્ય શક્તિસંપન્ન છે’ એ વાતને લગભગ ભૂલી ગયા છીએ. પરમાત્માની અચિંત્ય શક્તિને બરોબર સમજીને અંતરથી જો એનો સ્વીકાર કરશું તો જ આપણી ભક્તિ જીવંત બનશે... પ્રાણવાન બનશે... આપણા અંતરને અજવાળશે. આવી સાચી ભક્તિ આપણા અંતરમાં પ્રગટે એજ મંગલકામના !





*Jai Jinendra!*

**Best Wishes from  
Executive Committee Families  
on This Auspicious Occasion of**

## **PRATISHTHA MAHOTSAV**

### **Purify Yourself**

Maybe you are fed up with your environment which disturbs your peace. Instead of trying to change the environment - the chances are you may fail - change yourself for the better. Purify yourself. As you do this, even the environment, which has remained bad for you, maybe for years, will mysteriously begin to dance and change for the better. The more you grow in purity, the more congenial and harmonious the environment will become. Do not ask, "How?" Try and experience. Try and experience, my friend.

*Pratima and Praful Shah*

*Monica and Anupa*

*Punita and Rohit Shah*

*Swati and Sonali*

*Harsha and Minoo Shah*

*Himani and Nishi*

*Sneha and Vinay Shah*

*Veeral and Neil*

*Falguni and Bharat Shah*

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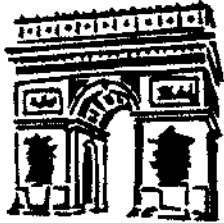
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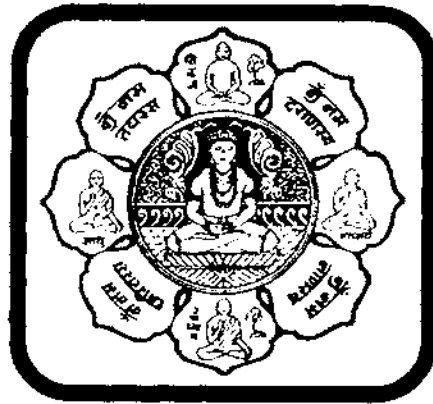
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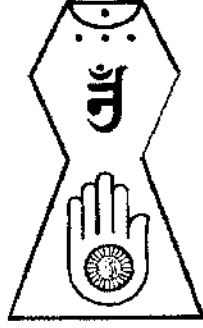


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# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



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## TIME CAPSULE





# Jain Society of Greater Detroit

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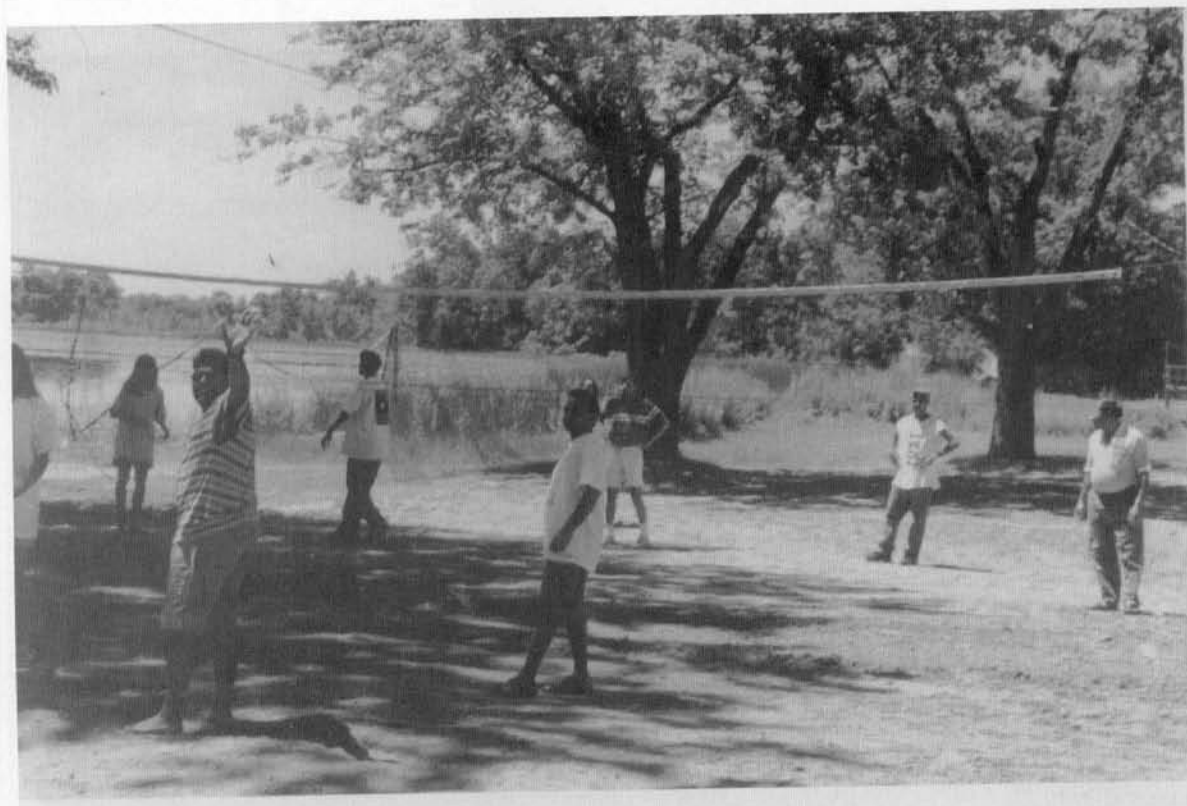


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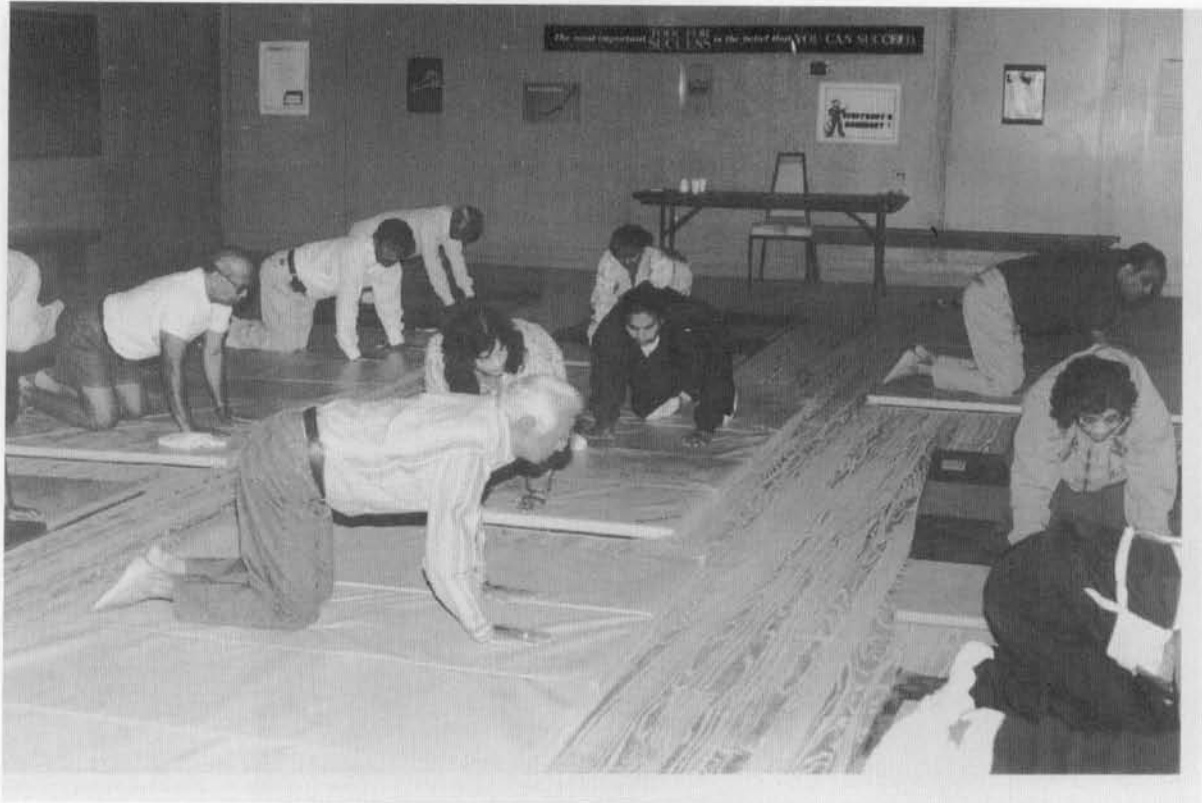




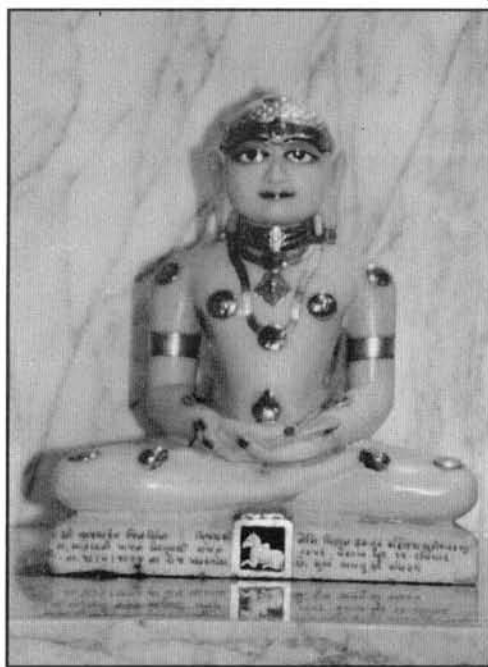
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## ANAATHI MUNI (era of Mahavirswami)

One morning King Shrenik was out on horseback when he came across a sadhu, deep in meditation. He bowed to the sadhu and asked: "Oh mahatma, you are so young, handsome, and intelligent, why have you chosen to be an ascetic?" The sadhu replied, "I am an orphan (anaathi)." The king said, "I will become your protector (naath). I will give you a post, riches, and all worldly comforts and you will have every happiness in my kingdom." The sadhu said, "Oh king, even though you have all these, you are more of an orphan than I ever was. If even the smallest of these comforts that you are offering were missing, you would be left craving for it. At one time I also had all these but when I developed an eye disease I realized that I alone had to bear the pain. When death draws near, no material thing will provide you succor or help and those same material things will remain here when you go. In indulgence and gratification of the senses there is only weakness and it is only in renunciation that there is true strength. It is for this reason that all who renounce this world consider Bhagavan Mahavir their protector." Inspired by what he heard from Anaathi Muni, King Shrenik surrendered himself to the grace of the Arihants.



Stories Of The Sadhu



# Jain Society of Greater Detroit

## PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

### PRASANNACHANDRARAJARSHI (era of Mahavirswami)

At a samovsaran of Bhagavan Mahavir King Shrenik asked, "Lord, on my way here, I saw mahatama Prasannachandra standing on one foot and deep in meditation. If he were to die at this moment, where would he go?" Bhagvan replied, "To the seventh hell." "Even after such meditation - hell?" wondered King Shrenik. But at that moment, the sky erupted with music as bugles began to

blow in celebration. Bhagavan announced to the assembled: "Prasannachandra has achieved omniscience (kevalgnyaan)." Shrenik was confused by this announcement. "A few moments ago en route to hell and now on the path to moksha?" questioned the king. Bhagvan explained how this could be so. "Having heard that political trouble may befall his son, he became immersed in a vivid daydream. In this delusion, he saw that his kingdom of Potan was besieged by enemy forces and



he was forced to surrender his kingdom to the invaders. The thought of losing his kingdom so angered him that he imagined throwing his crown and hitting the opponents' king. It was at that time you asked your question, and at this moment Prasannachandra's soul was on its way to hell. However as Prasannachandra put his hand to his head to reach for his crown, he realized that it was all his imagination. He came to the realization that his meditation was meaningless with mere outward abandonment and renunciation and without inner control. It was with this revelation, intense repentance, and solemn peace that his soul shattered its last bondage and achieved emancipation."

Stories Of The Sadhu



## CHANDARUDRACHARYA (before the era of Mahavirswami)

One evening some youths set out to get the blessings of Chandarudracharya. There, one of them pointed to his friend, a newlywed, who was bowing to the guru for his blessings and said, "Gurudev, grant him diksha." The guru promptly did so, and as part of the ritual, ceremoniously plucked out the new

sadhu's hair. Upon seeing this his friends ran off. But the new disciple said, "Gurudev, you have liberated me from the material world and I am indebted to you. But we cannot remain here. Since you are elderly and you will not be able to undertake such a long journey at night, I will carry you upon my shoulders." Thus they set out with the guru on the disciple's shoulders. The guru, finding it uncomfortable on the bumpy road and being an ill-tempered man, went on hitting his disciple on the



forehead with his stick. Blood started flowing from his forehead. Nevertheless, with his complete faith in his guru, the disciple thought, "Can't I do even this much for my guru? I wish that I could steer the road better so that I would stop hitting the bumps and give a comfortable ride to my guru." With this pure belief, he attained omniscience but continued walking along his way, but without lurching. When the guru came to know of the fact of his disciple's omniscience however, he climbed down from his disciple's shoulders and asked for his forgiveness. In his moment of repentance he also attained omniscience.

Stories Of The Sadhu



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## KOORGADUKSWAMI (before the era of Mahavirswami)

**Prince** Koorgaduk, upon taking diksha, vowed to eat only rice and renounced all other food. Once, in the middle of a terrible monsoon his fellow sadhus undertook severe penances but Koorgadukswami continued to consume food every day. Samvatsari came and as was the custom in such times, the sadhus had undertaken month-long fasts. However,



Koorgaduk continued to bring back bhiksha from the local community. As was the practice, he offered to share the rice with his fellow sadhus who began asking of him, "What are the strength of your convictions, Koorgaduk, that you can't even fast for one day? Today is Samvatsari, the greatest of religious days." Koorgaduk sat down with his meal, lost in thought. "I don't

know what sort of sins I must have committed in my past life that in this life I cannot do without my staple of rice," the young sadhu mused. "I can't even think of fasting like my fellow sadhus." It was with this level of pure and unobstructed thinking, that Koorgaduk attained omniscience. Hearing the sweet sound of the angels' trumpets from the sky, the other sadhus paid homage to Koorgaduk. Penances through physical action alone do not yield the same results that do true and pure thinking.

Stories Of The Sadhu



## KAPIL MUNI (era of Mahavirswami)

**Every** morning the king gave a gift in charity to the first commoner he saw upon waking. Knowing of this, the pauper Kapil roamed near the palace at twilight. One morning at dawn, upon seeing his tattered clothes, the palace sentries thought Kapil to be a thief. The sentries promptly captured the commoner, imprisoning him in the dungeon. The following morning, the sentries dragged him before the king. Upon hearing of Kapil's poverty, the king exclaimed that Kapil could have whatever he asked of him. Thinking that he must consider carefully before asking for his gift,

Kapil became very pensive. Lost in thought the pauper reasoned, "The happiness I will get from a few gold coins will be short-lived. And since the king is granting me whatever I desire, should I not aim for that which will give me happiness for a lifetime. First, I will request the kingdom, then the palace, then the jewels." The greed Kapil felt at that moment began to swell. Realizing this, he started to feel an aversion toward material things and felt the urge to renounce all. He was granted diksha by the deity Indra. He said to the king and said: "Oh king, there is no end to the desires and yearnings of humans, keeping



them in the cycle of death and birth. This is why I have renounced all needs and desires." It was in the process of thinking so purely and without distortions that he attained omniscience. In a nearby jungle there were some souls destined for moksha that were subsisting on a life of thievery. Kapil Muni inspired them to liberation and they also were given diksha by Lord Indra.

Stories Of The Sadhu



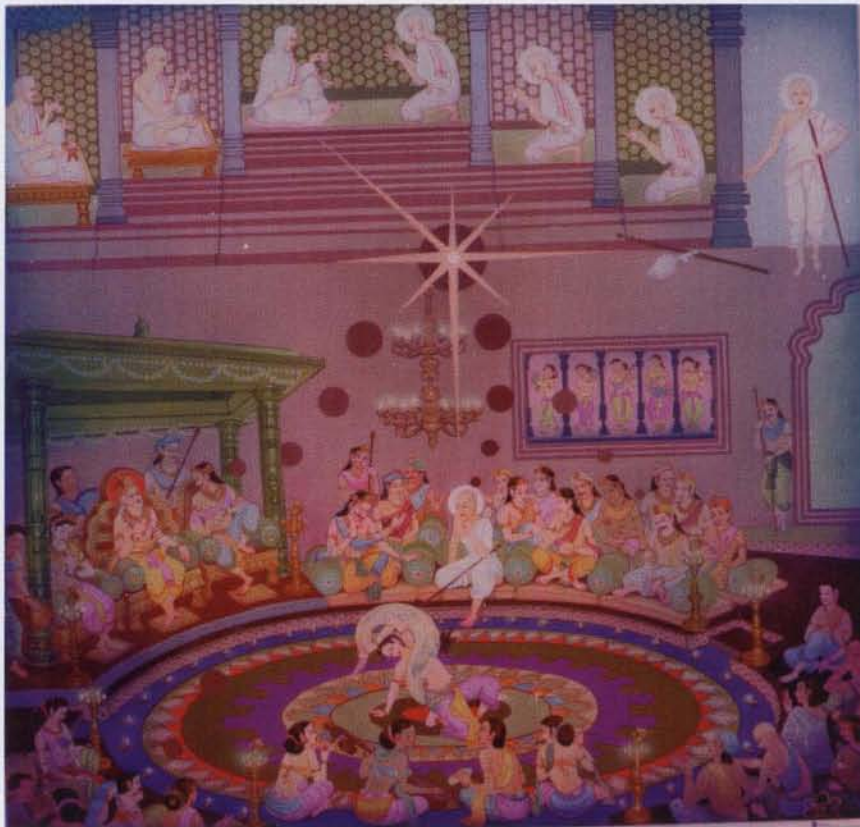
# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## Stories Of The Sadhu

### KSHULLAK MUNI (before the era of Mahavirswami)

“My uncle killed my father and claimed the throne of the kingdom” was the burning thought that gave rise to desires of revenge even throughout Kshullak Muni’s monkhood. He requested his mother who was a sadhvi, to release him from monkhood. For 12 years his mother restrained him but in this long duration, he could not remain true to his diksha vows. Even then his guru,



upadhyaya, and acharya held on to him for another 12 years each. However, even after 60 years of diksha, the desire to seek revenge burnt on. At last he bid goodbye to monkhood and set off for the palace. In the palace hall, courtesans were dancing for the royal retinue. In the early hours of the morning, the dancer’s energy ran out and she wished to stop dancing. She conveyed this to the tabla player through the lyrics of

the song. He said to her, “You have danced all night and dawn is nearing close, so then why do you wish to stop?” Hearing this Kshullak realized his mistake, that for sixty years he had been a monk yet near the end of his life he was throwing away his monkhood. He presented his mother’s royal seal to the dancer and renounced the world anew.



## SHAYYAMBHAVSURI (death, Vir Samvat 17)

**Acharya** Prabhavswami felt that Shayyambhav, of Rajagruhi, was fit to succeed him as acharya. He instructed two of his disciples to teach Shyyambhav about the Jain religion and its scriptures. Shayyambhav was deeply interested in the search of the essence of religion and true reality. The two munis found Shayyambhav involved in a yagna and said, “*Dharmalabb*” - a unique greeting of Jain sadhus conveying the offering of religion, upon seeing him. The munis admonished Shayyambhav that he must seek the real knowledge about the *tatvas*, the truths. Shayyambhav, in his search, became a disciple of Prabhavacharya. With the knowledge of the 14 purvas, he became a *shrutakevali*

acharya. At the time of his diksha, his wife had been pregnant. She gave birth to Manakkumar. When he was eight years old, he asked his mother about



his father who told him of his diksha. Manak found his way to Champanagri in search of his father. Upon reaching the town, he asked some sadhus about his father. These sadhus happened to be Shayyambhavsuri's disciples. Shayyambhavsuri gave Manak diksha. With his knowledge, he came to know that Manak was to live only 6 months longer. He created the “*Dashvaikalik*”\* sutra to teach him. After Manakmuni went to devlok, he installed the sutra as part of the first studies of monkhood at the request of his disciples. This sutra is now accepted by all branches of Jainism and is integral to all Jain studies.

*\*a compilation of select Aagam verses*

Stories Of The Sadhu

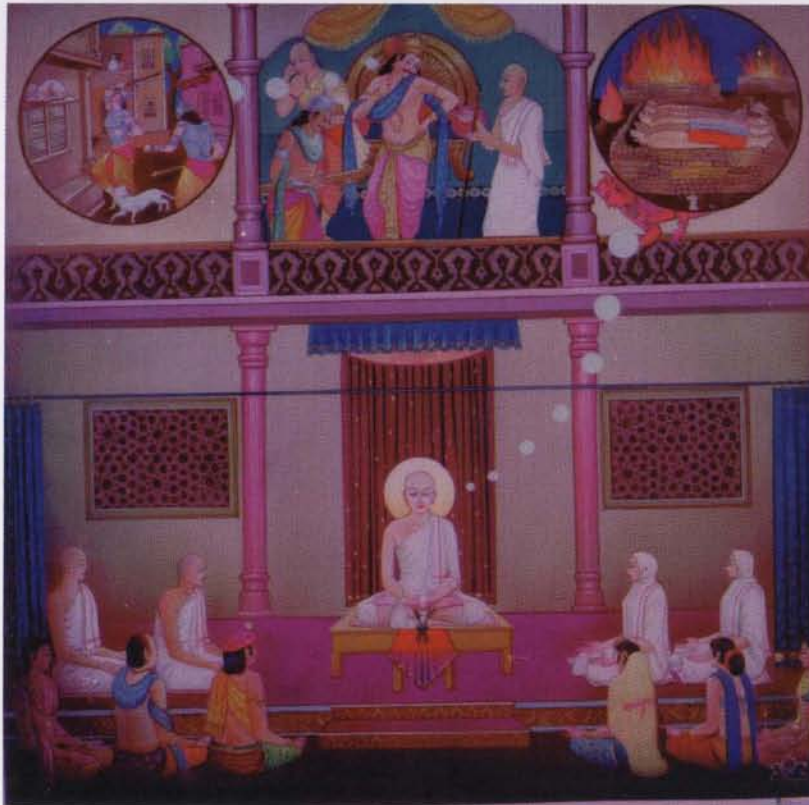


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## BHADRABAHUSWAMI (death, Vir Samvat 170)

The two brothers, Bhadrabahu and Varah, of Pratishtanpur were extremely knowledgeable about Sanskrit but also destitute. With the encouragement of Yashobhadrasuri they both took diksha. Bhadrabahu learnt the 14 purvas and became an acharya but the guru refused Varah acharyaship. In anger, Varah left the fold of monks and became a royal



astrologer. Upon the prince's birth Varah predicted that he would live for a hundred years. But Bhadrabahusuriji said that he would die at the hands of a cat on the seventh day. The king then ordered that all cats be banished from the kingdom and had the baby prince kept in the safety of the basement of the palace. But on the seventh day, the haldrop of the door which was in the form cat's face fell on the prince, killing him. With this incident, Varah became

infuriated with the suriji and in that fury, died and became a vyantar. As a vyantar, Varah created havoc in the congregation of the suriji who wrote the "Uvasagaharam" sutra to counter it. Water that had been blessed with the mantra was sprinkled upon the community and with that the vyantar's annoyance was appeased. Bhadrabahuswami was the last shrutakevali. He wrote the books "Uttradhyan", "Brahatkalpasutra", "Suryapragyapthi", "Pindniryukti Adi" and other granthas.

Stories Of The Sadhu



## KALKACHARYA (death, Vir S. 466 death)

**The** Prince Kalka and his sister Sarasvati loved each other dearly. One day while they were out on horseback, they stopped to hear the sermon of a Jain acharya and felt urged toward renunciation and took diksha. Kalka later became a muni acharya and on one journey he and his disciples

reached the city of Ujjain where the king, Gardhabhill, kidnapped the beautiful sadhviji Sarasvati. The muni tried to talk to the lust-driven king, but to no avail. The suriji then influenced the Shak people to become his devotees and had them attack Ujjain. Gardhabhill had a special gift of which he was very proud and which made him confident, the ability to change himself into a donkey and by braying, putting the enemy to sleep. But the suriji knew of this gift and so when the king was on the roof of the palace trying it out, the suriji gestured to



the archers who shot arrows in to his mouth, filling it up and rendering his ability useless. The suriji rescued the sadhviji and taught the king a lesson. Then with the help of his disciples he led the Shak people away and thus prevented a battle. Muni Kalkacharya is responsible for having Samvatsari day changed from maha sud pancham to maha sud chauth which is when it is observed till date.

Stories Of The Sadhu



# Jain Society of Greater Detroit

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## Stories Of The Sadhu

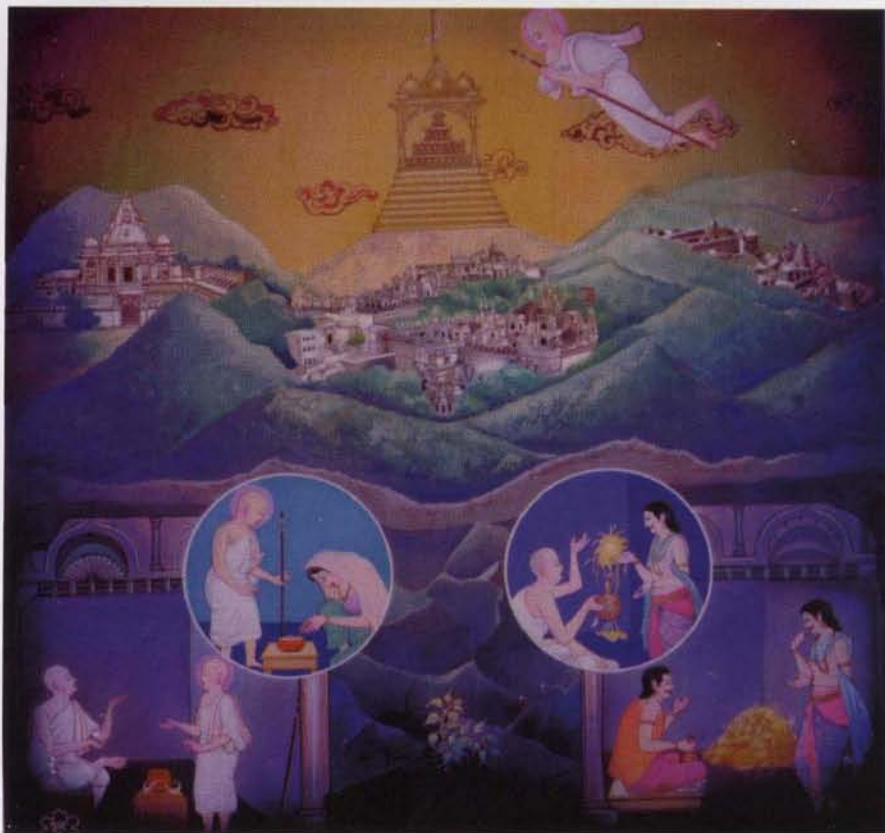
### PADLIPTASURI

**Nagendra**, the son of Kullashrushti and Pratima of Ayodhya, was begot with the help of angels. When he was still a child, he was given up to the shelter of Nagahastasuriji. At the age of eight years old, Nagendra took diksha. One day the child muni brought kaanji (a rice dish) for the suriji as bhiksha and described in exquisite detail the woman who had given it to him. The guru said

to him "pallithosa (you are an observer)" and the child then tried to live up to the name of "Pallitho". From then on he was called "Padlipta". Because of his superior intelligence he became an acharya at 10 years of age. With the help of his ability to transport himself through air by applying a substance to his feet, he did darshan every morning at the holy places of Shatrunjay, Girnar, Ashtapad, Sammet Shikhar, and only after doing so would he eat.

Impressed with his bril-

liance, the warrior Nagarjun adopted Jainism. In the memory of Suriji he established Padliptur, now known as Palitana. Murandraj, Krishnaraj, Bhimraj were devotees of Suriji. Suriji made peace between Jains and Brahmins and wrote the granths of 'Nirvankulika', "Kalgyan", "Prasnnaprakash". He wrote the everlasting "Tarang Lola" story which established the style of metaphorical story-writing in Jainism.





## VAJRASWAMI (Vir Samvat 415)

**Soon** after her husband took diksha, Sunanda delivered a very bright baby boy. The baby at birth itself attained memory of his past life and started crying. Fed up with her crying son, Sunanda offered him instead of food to Dhangirimuni, when he came to her house for bhiksha. In the upashraya, the child, who was very heavy, was named "Vajra" by the shravikas. Growing up with the sadhvis, Vajra grew to be knowledgeable. Seeing his brightness, Sunanda asked that her son be returned to her. However in the royal court where the issue was taken up, Vajra, who was eight years old, proclaimed his desire to live with the monks and took the vows of a monk. Angels tried to test his conviction with food but Vajra with his vast knowledge was able to recognize the tests and deny the food.



The pleased angels bestowed him with special powers such as the abilities to fly and to transform his physical being. Vajramuni attained knowledge of the ten purvas and became the foremost acharya of his time. During one drought he seated the entire sangh on a piece of cloth and flew them to Subhikshpur. He also brought flowers for the sangh from Lakshmidēvi herself during one Paryushan. He also renovated Shatrunj tirth. It was during a second drought that he took up extreme abstinence and died and went to devlok.

Stories Of The Sadhu



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## SIDDHASEN DEEVAKARSURI (Vikram Shatak 1)

The great pandit Siddhasen, having lost in a debate to the elderly Vadidevsuri, became the latter's disciple and soon became an acharya. The suriji was granted the gifts of turning any object into gold and the use of "Sainyasarshan" mantra. Using these gifts he helped the king Devpal defeat his oppo-

nents, and was therefore given the title of "Deevakar". For daring to suggest that Jain scriptures should be written in Sanskrit instead of Prakrit which was what was in use, his guru asked him to spend twelve years in cognito as penance. The suriji, in disguise, spent the night sleeping in a Shiv mandir. Unable to wake him in the morning, the pujari, complained to King Vikram. Soldiers were sent to flog him but as the lashes fell on him there was not a single mark on the suri but miraculously they appeared instead on the queen. Amazed, the king went to



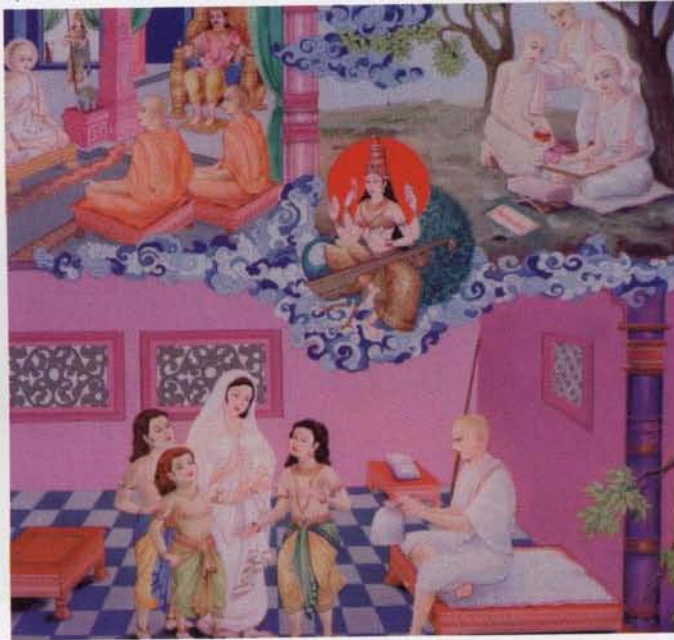
meet the suriji who then wrote "Kalyan Mandir". It was with the effect of this that from the *shivling* there emerged a statue of Parshvanathji. The sangh asked the suriji for forgiveness and the king gave him his royal palanquin as gift. Upon hearing that the suriji had started using a palanquin, forbidden to sahdus, Vadidevsuri, his guru lifted the palanquin on his own shoulders and admonished him to become a virtuous sadhu. The suriji asked for forgiveness from the guru. "Kalyan Mandir" stotra and Avanti Parshvanath tirth are still in existence today.

Stories Of The Sadhu



## MANDEVSVURI (death, Vir Samvat 761)

**Dhaneshwar**, the son of Dharni of Nadola, became a sadhu after hearing a preaching of Pradyotansuriji. Because of his knowledge and capability with the scriptures, he was made an acharya. In the ceremony in which he was made an acharya, the guruji saw Lakshmidēvi and Sarasvati on each of Mandevsuri's shoulders. With his penances and deep knowledge, the goddesses Jaya, Vijaya, Aparajita, and Jayata often came to venerate him. There was once an epidemic in Takshashila in which the citizens prayed to the *shaasan* goddess. The goddess explained that a vyantar's annoyance was the cause of the epidemics. She said to them that the solution was miraculous water from Mandevsuri, which would get rid of the vyantar. Once a shravak of the sangh, Virchand came to the suriji but was not respectful and sat near some women, leering at them. The goddesses turned him into a statue in punishment for his disrespectful behavior but let him at the suriji's request. The suriji formed the miraculous "Shantistavan" ("Nani Shanti") and water blessed with it had the power to appease the vyantar. Suriji also wrote 'Tijaypahutt' stotra to subside the vyantar's annoyance and spread Jainism. The above creations are considered miraculous even today.



Stories Of The Sadhu



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## MALLVADISURI (death V.S. 884)

### Durlabhdevi

of Vallabhipur took diksha with her three sons under her brother Jain acharya Jinandsuriji. The youngest Mallamuni was very intelligent. He was extremely disappointed upon hearing that his guruji Jinanadsuriji had lost against a group of Buddhists in debates over "shastra" in Bharuch. Sarasvatidevi was pleased with his extreme penances and with her blessings, Mallamuni wrote "New Dwadsharanaychakra" of ten thousand verses. Shri



Sangh bestowed him the title of acharya. It was after this that the Suriiji went to Bharuch where the Buddhist monk ignored him, saying "What could this child possibly debate with me on the shastra?" But Mallasuriji defeated the Buddhist saint after continuously discussing "Naychakrashastr" for six months. The king then bestowed him with the title of "Vadi", the great debator. Mallvadisuriji wrote "Padamcharita" of 24,000 verses and also wrote a critique of Sanmati Tark. Today these granthas are not available but there is a mention of them in the literature. Thus we can see the influence of Sarasvatidevi's blessings on the whole life of Mallvadisuriji.

Stories Of The Sadhu



## DEVARDHIGANI KSHAMASHRAMAN (V.S. 1000)



In a samovsaran in the city of Rajgrihi, Bhagvan Mahavir informed Saudharma Indra, “The angel with the title Harinagamaishi who helped transform me in utero will be called Devardhigani 1000 years after my death. He will be the last person to know the twelve ang of Drastivad.” In Veraval Patan Kamardhi’s wife Kalavati gave birth to Devardhi. Devardhi grew to be very fond of hunting and continued to be so in spite of having been discouraged by angel twice. Once when he was out hunting an angel resorted to giving him severe hardships and finally Devardhi submitted and told the angel that he would do whatever he asked of him but wanted to be saved. The angel asked him to take vows from Lohityasuri. Devardhi eventually studied a great deal and achieved Ganipad and Kshamashramanpad and thereby pleased the Kapardi, Gomukh, and Chakreshvari devis. Devardhi oversaw the fifth conference of Agam readings in front of 500 acharyas, helped write 48 Agam books, and also wrote “Nandisutra”.

Stories Of The Sadhu



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## MANTUNGSURI (V.S. 6)



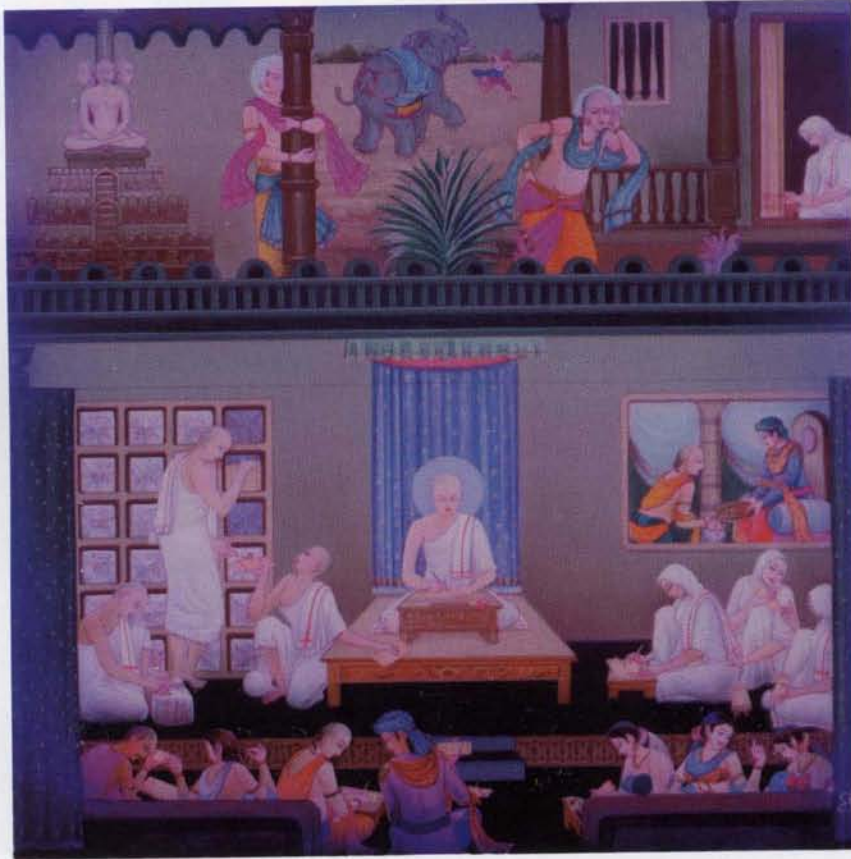
**Mantungsuri** was the most influential person of his era and was therefore invited by King Bhoj to his kingdom of Dhara Nagri. The pandits of Dhara came to welcome him with a pot filled to the brim with ghee, suggesting that there was no room for yet another scholar. The Suriiji put a stick in the pot, conveying to them that he would be making a place for himself amongst the pandits of the dharmasabha. The king was most impressed with the pandits Ban and Mayur and he challenged Mantungsuri to show some special powers. Suriiji was locked in a jail cell with 44 shackles. Through his worship of Aadeshvarji, he created the “Bhaktamar Sutra” and as he wrote, a shackle broke for each stanza he created. Upon finishing the 44th stanza of the sutra, and with the help of Chakreshvaridevi, he was free, impressing the king, the pandits and all the subjects of the kingdom. This everlasting “Bhaktamar Sutra” is one of the most frequently recited, even today.



## HARIBHADRASURI (V.S. 785: death)

“If I come across anything in Sanskrit that I am not able to understand, I will become the disciple of whosoever can explain it to me” was the vow that Haribhadra the renowned Brahmin scholar had taken out of his pride in his knowledge of Sanskrit. He used to wear a gold belt that signified his authority and was against Jainism, having said, “It is better to die under the foot of an elephant than to take the path of Jainism”. However he once had to take shelter in a Jain temple to protect himself from a mad elephant and there looking at the tirthankar’s physique he said, “A healthy body shows that one eats good food.” And then the time came where he had to act upon his vow. Once he overheard a stanza that sadhvi Yakini was reciting while she was studying,

but he failed to understand its meaning. He got its explanation from a Jain acharya, upon which he became a monk and then an acharya. He however once decided to take revenge when some Buddhists killed two of his disciples. His guru came to know of this and asked him to write 1444 books as penance. Haribhadrasuri spent days and nights writing and used the light of a jewel to write by. Haribhadrasuriji mentions Mahattara Yakini, his “religious mother”, at the end of each of the sutras he authored.



Stories Of The Sadhu



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## BAPPABHATTISURI (V.S. 815)

**Acharyashri** saw a dream of Balkesari, a strong child, climbing a mountain in one leap. On the same day he came across the child Surpalak. The suriji requested his parents to offer their son to serve for the sangh. In memory of his father Bapp and his mother Bhatti the young muni was



named Bappbhatti. After seeing the powers of his vow of celibacy, Sarasvatiji bestowed him with blessings of success. Within eleven years he was made an acharya. He made peace between the feuding Aamraja and Dharmaraja. The suriji was a well-known poet and also wrote on the subject of the sensual passions. Suspecting him to be of a loose character, one day Aamraja sent a beautiful courtesan to the upashraya in the disguise of a

male. The woman started massaging his feet. The suriji, knowing of the plan, compared that touch to that of a mother's and foiled the plan. Seeing the strength of his vow of celibacy of the suriji, the king Aamraja bestowed him with the title of "Balbrahmchari Gajavar" (the one who is celibate from birth onwards). Suriji was also an art lover. He supported the work of one painter by installing his paintings of tirthankars in Kanoj, Mathura Anhipur and Satarpur and praising his work. The suriji also inspired many people to build temples and protected Girnar. His contribution to Jain literature is also noteworthy.



## SURACHARYA (S. 1078-1920)

**King Bhoj** of Mandav Gadh sent a stanza to the assembly of King Bhim of Anhilpur who then sought a learned person to send a stanza in reply. The chief minister of Bhim's assembly invited Suracharya to create some good poetry. Before he took diksha, Suracharya, used to attend temple dances and make impromptu poems in rhythm with the music whenever the dancer would stop to catch her breath. As

his poetry skills were well-known he was invited by King Bhim to write a stanza with which the king was very pleased. So proud was he of his intelligence, that the suriji would often punish his disciples with his ogho. In wielding it, the wooden stick would break and so the idea of inserting a steel rod in the ogho occurred to him. His guru, upon finding out about this said to him, "That steel is the weapon of Yamraja (the dev of death), and if you really want to serve religion go and be a



winner in the assembly of King Bhoj. King Bhoj's pandits were so afraid of being defeated by Surachryaji that they asked a child pandit to debate with him on their behalf. The child made a mistake and said "That is all that I have on my slate", indicating that there was nothing more he or the other pandits had to debate with. Thus, winning the Bhoj assembly, the suriji returned to the upashraya. He was welcomed back in Anhilpur by everyone, including his guru, King Bhim, and the people of Anhilpur.

Stories Of The Sadhu



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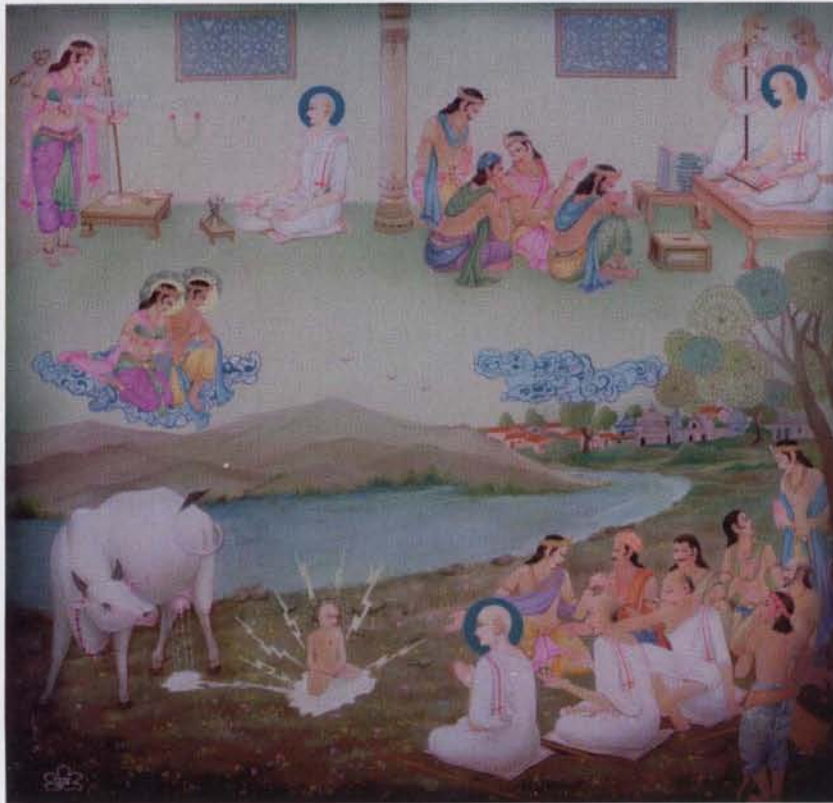
## NAVANGI ABHAYDEV Suri (Vir S. 1134-39)

**Mahidhr** Sheth and Dhaandevi of Dhaara Nagar had a son Abhaykumar who was very intelligent. He took diksha at a young age and became an acharya. As a result of severe penances he developed a disfiguring skin disease. However his integrity was doubted and aspersions were cast on his character by the people of the sangh, with it being said that he was a heretic and that his

preachings were against Jainism. He was unhappy about this and meditated and prayed to the dev Dharanendra who advised him to go to Khambhatt and meditate at a place where a farmer's cow, on its own, would be giving milk. With his meditation he pleased another dev and a statue of Parshvanathji came up out of the ground. He got cured by water that had been used to bathe the idol (a b h i s h e k).

Abhaydevsuri wrote

Navangsutraabhay after he was inspired by the shaasan deity. He got the garb of angels and gave it to King Bhimdev who gave three lakhs of rupees which went toward the printing of "Navangsutra". He is famous because of the "Navangisutra" and "Navangi Abhaydev". The statue of Parshvanath still exists in Khambhatt.





## HEMCHANDRACHARYA (V.S. 1145-1229)

### scripture of Jain history

**While** Pahini was in the temple worshipping, 4-year old Changdev went to the upashraya next door and sat on the acharya's seat. The guru said, "This child is going to become an acharya" and reminded the mother about seeing "ratnachintamani" (a jewel that gives one whatever one wants) in a dream. At 5 years of age

Changdev became Somachandrasadhu. He prayed to Sarasvati Devi who blessed him to become "Sidha Saarasvat" (you have won over Sarasvati) who was then there whenever he need her. He once went to a poor man's house for bhiksha with his guru. He saw a heap of garbage as being a heap of gold and knowing this the sheth made him sit on the heap, which turned into gold. And so the guru named him Hemchandaracharya. Suriiji wrote "Siddha-Hem grammar", a Sanskrit grammar book at the request of King Sidhraj. The



book was placed on a palanquin on the back of an elephant in a procession led by the king. The suriji wrote innumerable books. He once hid Kumarpal in the basement from King Sidharaj. When Kumarpal became the king he was inspired to make the "no killing proclamation" by the suriji. The suriji's name is written in gold in the history of Gujarat.

Stories Of The Sadhu



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## DADAGURU JINDATTSURI (V.S. 1132-1211) scripture yugpradhan jindatt suri

### Stories Of The Sadhu



“Your pious son with his extraordinary religious qualities will help in the prosperity of Jainism and so let him be dedicated to Jainism.” Hearing the sadhviji’s solemn words, Dholka’s Bahaddevi consented to do so. After diksha the child became Somchandra Muni and later on became famous as the “world leader Jinduttsuri.” The suriji’s intelligence, personality, fearlessness, sacredness, and generosity shines over Jainism like the sun. He

enforced stricter norms of ascetic life for the sake of those sadhus who were not following them. In Vikrampur, 500 men and 700 women accepted diksha and hundreds of thousands accepted Jainism as their religion, influenced by his teachings. Several angels were constantly in the suriji’s attendance. Ambika devi, overjoyed with Nagdev’s penances had written a name on his hands telling him that the one who would decipher these letters would be the “man of the era”, the “yugpradhan” The suriji deciphered the letters with the help of his vaskhep. In Ajmer, once when lightning fell during pratikraman, the suriji grounded it in his wooden bowl. He possessed the ability to enter another’s body. Jainism will forever be grateful to suriji.



## DHARMAGHOSHURI (S. 1357)

**Vir Dhaval** who was soon to get married, was inspired by Devendrasuriji to take diksha and he did so in his wedding clothes. Bhimdev, his brother also took diksha along with him. When the degrees of *panyas* and *upadbaya* were awarded to him there was sprinkling of saffron from the sky and so he was called Dharmaghoshuri after he was made an acharya. Being inspired by the Jain community he wrote "Samudrasutra" near the sea-shore of Patan in Saurashtra, which brought in the tide of the ocean and a sprinkling of precious jewels over his feet. Once suriji's meditation was so intense that a Kapardiaksha appeared and at suriji's admonition, acquired the vision of the right path. Pethadshravak took the twelve vows from him. The suriji made some women who were interfering with his lectures into statues but let them go after they asked for forgiveness. He saved the Jains of Ujjain from the disturbance of a yogi. He also froze Shakinis, some devis, who were disturbing the sahbus of Godhra. Once when the Suriji had a snakebite he told his disciples that at dawn there would be a man with a wood stack in which there would be an antidote bush. When this was rubbed on him along with ginger, it worked. The suriji also wrote several books and sutras and opened some libraries.



Stories Of The Sadhu



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## JAGATGURU SHRI HIRSURI (V.S. 1652-death) Updesh Prasad 5

### Stories Of The Sadhu



Several religious scholars were discussing various topics in King Akbar's royal assembly when one scholar praised Hirsuri. The king sent two messengers to suriji with an invitation. When the suriji reached Ahmedabad the king's subordinate offered him costly jewels but the Suriji returned them all stating that he was a true ascetic having no possessions. In Fatehpur he had religious discussions with the king's Muslim priest and enlightened about Jainism. The king wel-

comed him in the drawing room but the suriji refused to walk on the carpet laid in the hall. He explained, "It is against my religion to walk without seeing where I am stepping. There may be lives underneath this carpet." The king was amazed upon seeing the number of lives in the form of insects when the carpet was lifted. The king insisted that the suriji take some donation. The suriji accepted a donation in form of non-killing of birds and non-killing during Paryushan. The king gave up charging entry fees at Shatrunjay and stopped killing. The king proclaimed him "jagatguru", the universal teacher.



## UPADHYAY YASHOVIJAYJI (V.S. 1743- death) Shanti Saurabh Visheshank

**Narayan** shravak's wife Saubhagyadevi of Kanoda had taken the vow of not putting anything in the mouth, not even water, every day, without having heard the "Bhaktamar Sutra". Once, because of storms and heavy rain, she was unable to go to the upashraya and had to fast for 3 days.

Her son Jasvant went to the upashraya, heard the Bhaktamar just once, and went home and recited Bhaktamar for her so that she could break her fast. Acting on mother's wishes, he did *pratikraman* with an acharyaguru and memorized it after hearing it once. Since he had a sharp memory, the guru asked him to take diksha which he took from Vijaydevsuriji and became the disciple of Nayvijayji. He was given many titles and became Nyaayvisharad, \ Shat Darshanveta Mahavaiyakarni, Tarkikshiromani



Mahapodhyay Yashovijayji. Deity Sarasvati was pleased with him and blessed him that in debates and in writing of scriptures and poetry no one, could defeat him. He created "Nyaykhandkhadya", "Pratimashatak", etc. and made Varanasi available to Jains after defeating Kashi Pandits. He did eighteen *avdhaan* in Mohabhatkhan's darbar in Ahmedabad. His personality led him to be known as "Sarasvati with a mustache and beard".

Stories Of The Sadhu



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## Stories Of The Sadhu

### UDAYRATNA UPADHYAY (V.S. 17)

Upadhyay Shri Udayratnaji, who was the son of Manbai and Vardhman, arrived at Kheda. Inspired by him one shravak took on a pilgrimage to Shankeshvar. At that time



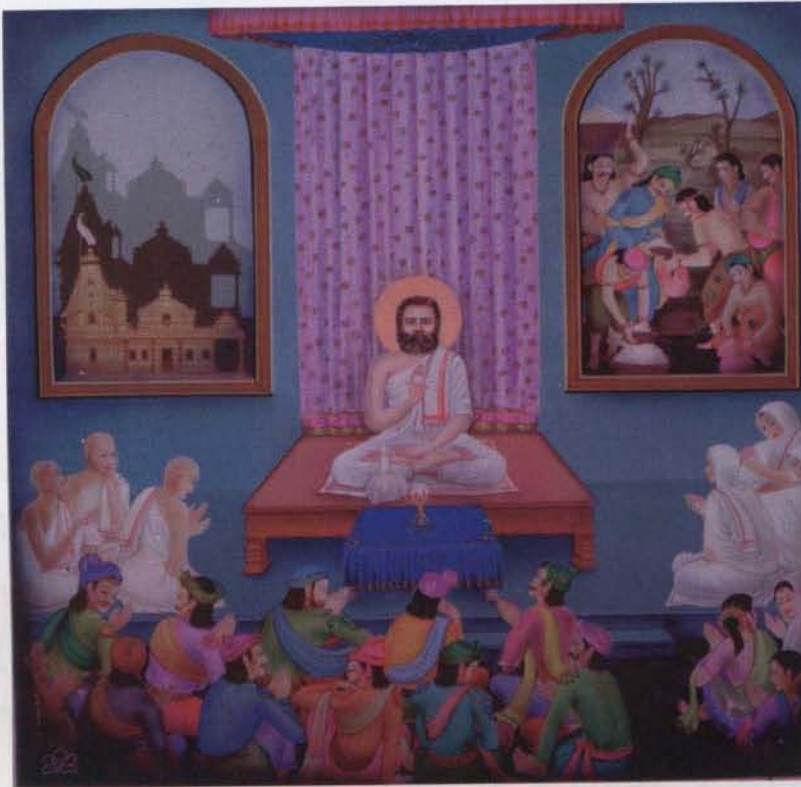
Parshvanathjis statue was with greedy ruler who charged money for *darshan*. The Kheda sangh reached there late and the pujari refused to open the temple. Everyone, including the Upadhyayji had decided not to eat or drink until they had done *darshan*. Everyone stood in front of the door, waiting to go in. Upadhyayji created a stavan for Parshvanathji. Adhishtayk deity was pleased and the doors opened up. A

joyous atmosphere filled the temple and everyone was able to *darshan*. With this miracle the Thakur, the ruler of the area, realized his mistake of charging fees to Jains to do *darshan* and forfeited his rights over the temple, returning it to the Jain community (sangh). He adopted Jainism as his religion. Udayratnaji and was an accomplished poet and several of his creations are famous even today. It is said that the Upadhyaji was capable of magically creating a *samovsaran* of Tirthankars.



# SHAASAN SAMRAT NEMISURI (V.S. 1929-2006) Nemi Saurabh

Lakshmichand and Divalibai of Madhumati (Mahuva) had a son whose horoscope revealed that he was going to be either a king or a saint. But because of his father's attachment to him, Nemchandji was not allowed to renounce the world in his youth. But his heart was so set on religion that he ran away from home with his friend Durlabhdas to Bhavnagar. His guru refused to give him diksha till his parents gave him permission. Afterwards he took Oghe from Ratnavijaymuni and Nemchandji gave himself diksha. The oghe that he was given was actually that of Gachchadhipati Mulchandjisuri. Due to his fearlessness, skillfulness, captivating speech, intelligence, capable leadership and limitless wisdom he became the foremost acharya of his time. His eight disciples also became acharyas. During the famine he encouraged the wealthy to donate grain. He also renovated and protected many Jain tirths. In that time many kings and officials were impressed by him and became his followers. Not only that but fishermen, taking his advice, took on the path of ahimsa.



Stories Of The Sadhu

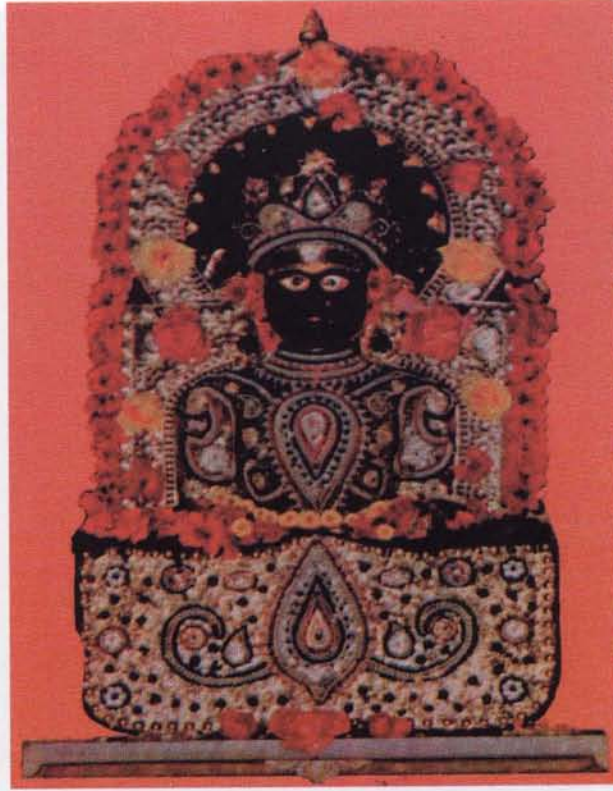


श्रीमते वीरनाथाय, सनाथायाद्भुतश्रिया ।  
महानन्दसरोराज.-मरालायार्हते नमः ॥२४॥

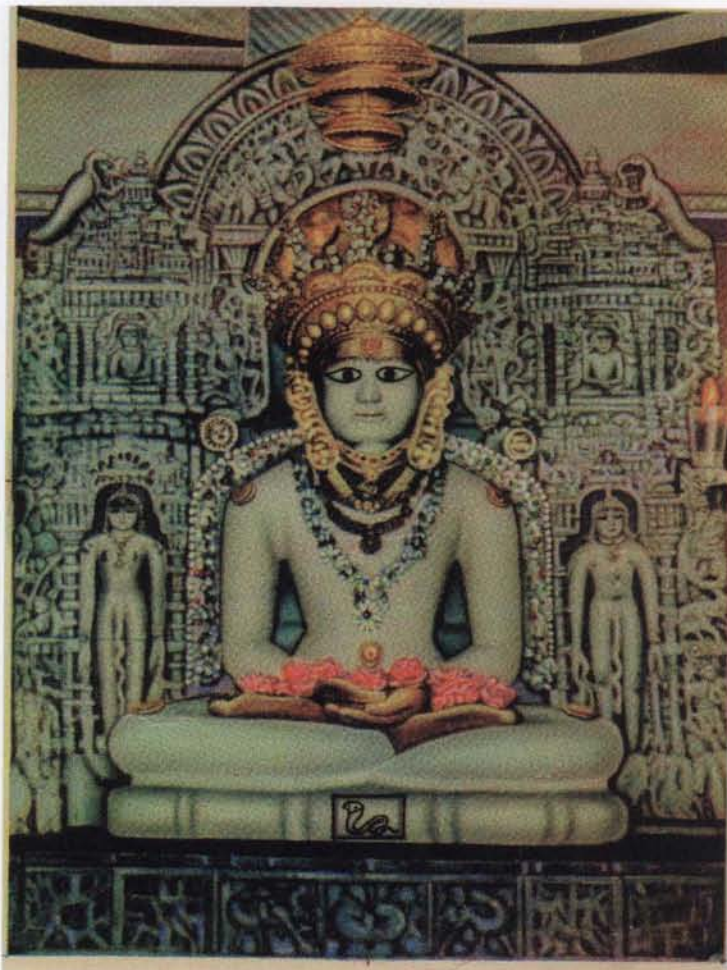
**May this temple bring us great Joy**

**Jai Jinendra**

Smt. Shantaben A. Nawab  
Ashok & Kalpana (Leena) Choksi  
Kunal & Anuj Choksi



Congratulations On The  
Successful Building Of The Jain  
Temple And May It Bring Your Families Much  
Joy And Success  
From  
Chandrakant & Ramila Ravani & Nilay  
Anu Gandhi & Parijat  
Kirit & Alice Ravani & Jena, Maya, & Jay  
Bharat & Vina Sheth & Neha & Nisha  
Bharat & Pravina Ravani & Purvi, Payal & Priti  
Nilesh & Kapila Ravani & Jay  
Kaushik & Sonal Patel



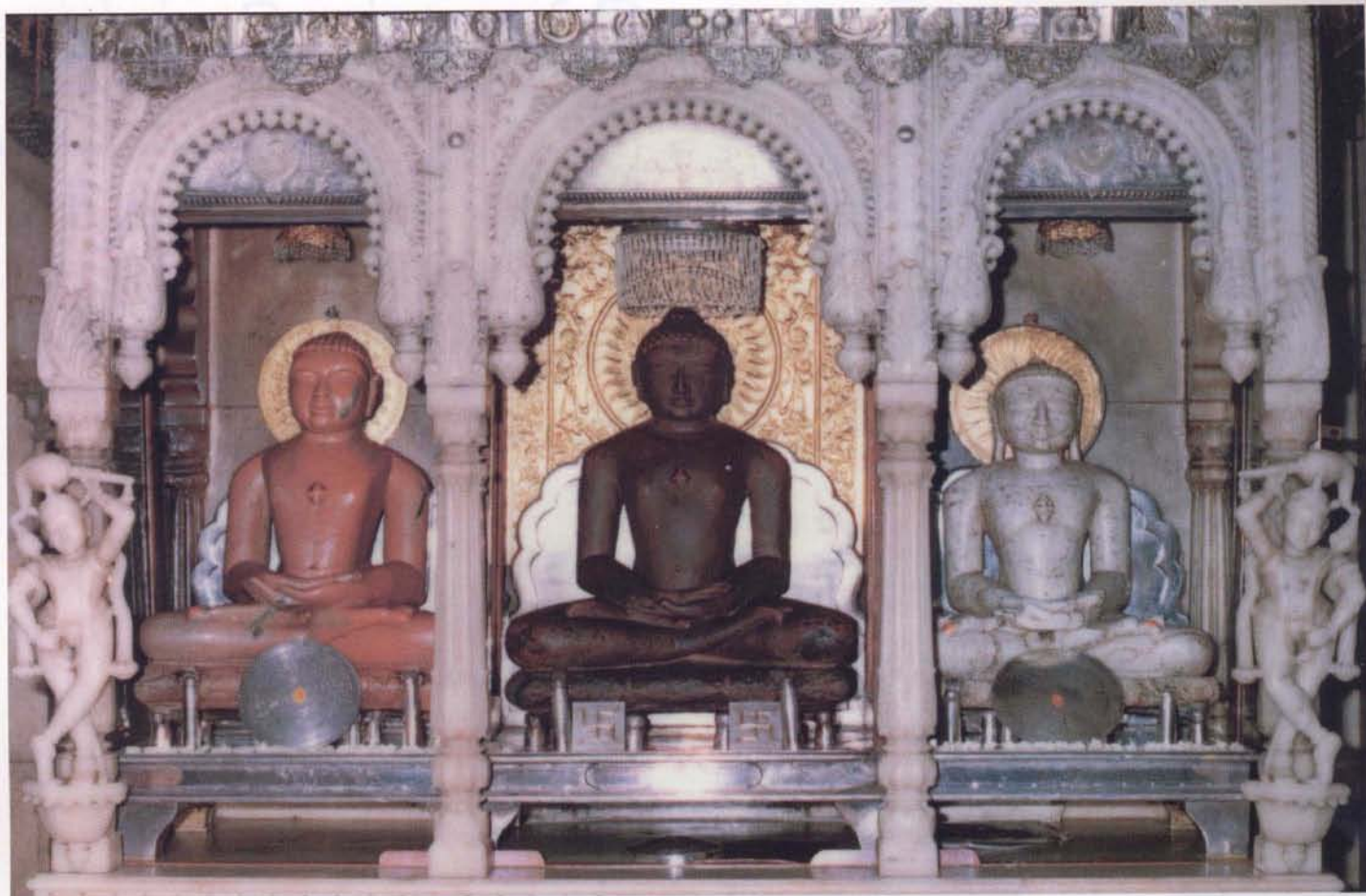
In Loving Memory of Our  
Mothers

Savitaben D. Sheth

Jasudben C. Shah

With Best Wishes

Sonal, Purvi, Jyotika & Pravin  
Sheth



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Bharat, Padmaja,  
Anish & Sejal Doshi



## PRAVARTINI CHANDANBALA (era of Mahavirswami)



**Having** undertaken certain vows, Bhagvan Mahavir fasted for six months. His fast was finally broken when a beautiful girl, her legs bound by chains, one foot on the threshold and the other outside of the house, with her head shaven, and tears in her eyes, offered him boiled urad dal (a lentil). Indradev in heaven celebrated this by showering gold coins and jewels upon the surrounding lands. This girl was Chandanbala, the princess Vasumati. Her father lost a war and was killed in it, so her mother fled with Vasumati. But when a soldier tried to rape her, she killed herself. The soldier sold Vasumati to Dhanavasheth who accepted her as his daughter. Once when Vasumati was washing the sheth's feet, her long hair fell into the water and the sheth lifted them out. This was seen by Dhanavasheth's wife, Mula, who was so jealous of Vasumati's beauty that when the sheth went out of town, she shaved Vasumati's head, put chains around her feet and imprisoned her in a room. Three days later when the sheth found her, he gave her the boiled urad and set out to find an ironsmith. Chandanbala Sadhvi became the head of 3600 female ascetics and having reached the state of absolute enlightenment, attained moksha in that very life.

Stories Of The Sadhviji



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## Stories Of The Sadhviji

### DEVANANDA (era of Mahavirswami)



**Brahmani** Devananda was with her husband at Bhagvan Mahavir's samovsaran. While gazing at the Bhagvan with love and affection, milk started flowing from her breasts. Guru Gautamswami (Bhagvan Mahavir's first disciple) asked Lord Mahavir the reason for this. The Bhagvan explained, "In a previous life Trishladevi and Devananda were sisters-in-law. Devananda liked some of Trishla's jewelry so much that she took it and hid it from Trishla for some time before returning it. Because of this, in this life, Deva Haranigameshi on the order of Indradev, removed her fetus and transplanted it in Trishla's womb. That fetus was me and thus Devananda is my first mother. This is the reason of her breast milk flowing, out of love and affection. Having heard this story, Devananda and her husband Rushabhadatt took diksha and eventually attained moksha.



## MRIGAVATI SADHVI

An artist had been blessed by Yaksha (deva) with the gift of being able to draw the entire portrait of a person after seeing just a part of the person's body. Having seen Queen Mrigavati's big toe, he was able to draw her entire portrait, including the birthmark on her thigh. Her husband Shatanik, the king of Kaushambee, however became suspicious of his queen's character and became angry with the artist. The artist tried explaining the situation but the king still ordered that his thumb be severed. The artist however was granted another thumb from Yaksha, and he drew another picture of Queen Mrigavati and sold it to the king of Ujjain, Chandapradayotan, who became infatuated with her and fought with King Shatanik. King Shatanik died in the war. The queen made a condition to consider to King Chandapradayotan's demand to marry her, and later decided to reject his demand and closed the fort gates. King Chandapradayotan surrounded the palace. Lord Mahavir came and his teaching of non-possession and celibacy inspired Chandapradayotan to accept the right dharma. The king forgave the queen and adopted her son. Queen Mrigavati then took diksha. One night Mrigavati was listening to Lord Mahavir's lecture and returned to the upashraya late and so was cautioned by her guru Arya Chandana. Mrigavati repented her mistake so much that she achieved omniscience.



Stories Of The Sadhviji



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## Stories Of The Sadhviji

### BHADRAMATA (era of Mahavirswami)



**After** his death, Gobhadra Sheth became a dev and used to send 32 boxes of clothes and jewelry everyday to his son Shalibhadra and wife Bhadra. Shalibhadra's 32 wives used to cleaned their feet with shawls studded with diamonds and then throw them in the trash, such was the wealth of the family. Shalibhadra, having grown up with endless riches, was shocked when he realized that he was under the rule of the king and was not his own master. He took diksha along with his brother-in-law Dhanna and both of them observed hard penances including undertaking long fasts. Shalibhadra was told that he would break his fast at the hands of his mother and so they went there. But because of their atrophied bodies, Bhadrama didn't recognize them and left the house and to go attend the sermon of Lord Mahavir. It was here that she came to know that it was Shalibhadra who had come to her home and the reason for it. She felt so regretful that she took diksha as did all her daughter-in-laws.



## KALAVATI SADHVI (era of Mahavirswami)



**Jaisingh** gave bangles of gold to his sister Kalavati as a gift. The other queens didn't know that the bangles were from Jaisingh and thought that the king had been partial to Kalavati. The king was also not aware of who had given the bangles and doubted Kalavati's character. Kalavati was pregnant but the king was so angry that he ordered that her hands cut off. The soldiers followed the command and gave the bangles to the king. Later when the king found out where the bangles had come from, he regretted his awful act and felt enormous guilt. Kalavati however with her piety, got her hands back and gave birth to a beautiful son. When she met Lord Mahavir she asked the reason for the sorrows of her life. The lord told her that in a previous life when she had been a princess she had cut off a bird's wings with an arrow. That bird had been reborn as the king. Kalavati repented her actions, handed her son to the king and took diksha.

Stories Of The Sadhviji



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## Stories Of The Sadhviji

### SADHVI MADANREKHA



#### Queen

Madanrekha was a woman of incredible beauty. So incredible was her beauty in fact, that her husband's older brother, wanting to marry her, killed his own brother. Madanrekha was pregnant but being very religious, asked her husband to forgive his brother and die peacefully. To protect herself from her brother-in-law after her husband's death she hid in the jungle and there gave birth to a son.

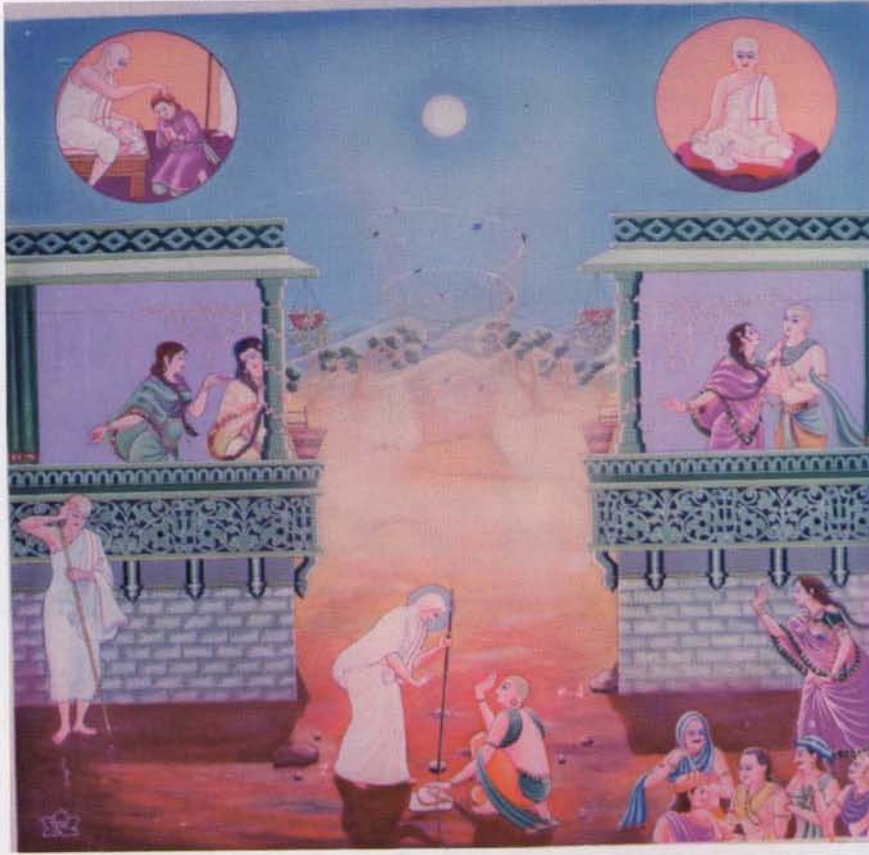
Once when an elephant tossed her in the sky a vidhyadhar dev (a type of angel) saved her but he was also smitten by her incredible beauty and wanted to marry her. The helpless Madanrekha made the condition to the vidhyadhar dev that he must take her to Nandishwardweep to pray in the eternal temples. Vidyadhar dev took her there and after listening to a chaaran muni (a sadhu who has the power to fly through the universe), he became religious-minded and lust-free. Another dev who had also come to pray was Madanrekha's husband, reborn as a dev after a peaceful death with her assistance. He came and bowed to her and brought her back to earth. Madanrekha took diksha and observed it well.



## SADHVI BHADRAMA (ARNAK MATA) (era of Mahavirswami)

**“Oh Arnak!**

Oh Arnak !” Hearing these voices, a storm suddenly arose in Arnak’s mind. He began to think, “In which dark ocean of lower-life forms have I fallen into? I took the vows of asceticism in my childhood with my parents. Under the protective hand of my father I did not face any difficulties, but after his death I have had to go asking for bhiksha alone. In order to save myself from the blazing sun above and the burning hot sand below my



feet, I took refuge in the shade of a palace. I let my weak mind get entangled in a web of seduction laid down by a beautiful lady of the palace who was deprived of sensual pleasures, her husband being abroad. And I enjoyed the offerings of her beautiful body, becoming decadent.” “Where is my Arnak?” Hearing these pain-filled words again, he shuddered. He looked outside the palace. There his wandering sadhvi ma stood, crying. Arnak’s rambling mind began looking for a proper direction. Ignoring the one behind him and breaking the chains of love in one move, he fell at his mother’s feet. Now under the scorching sun and on burning boulders, undertaking fast unto death, he started to renounce and find release from this pleasure-seeking body. Now at last, his mind had become stable. “Oh Bhadrma! You are great for bringing your son ashore from that dark ocean.”

Stories Of The Sadhviji



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## Stories Of The Sadhviji

### RUSHIDATTA



**King** Kanakrath's eyes rested on the shores of the ocean and then met those of the attractive Rushidatta. A bolt of lightning went through both of their minds. A man doing penance at the shore introduced the king to Rushidatta, and the two were soon married. But in the mind of Rukmini, the king's betrothed, the snake of envy showed its fangs. Through Yogini, a demi-god, Rukmini had the sleeping Rushidatta's lips smeared with meat. That very day the king got news of a man-eater, and thinking Rushidatta to be the cannibal, banished her to the jungle. Using an herbal potion, Rushidatta changed her form to that of a man doing penance and became friends with the king. The king eventually wed Rukmini who years later, told the king of the game of deceit played on Rushidatta. The king felt deep remorse and decided to immolate himself. At that time the disguised Rushidatta entered the pyre to save him and showed her true self. "In a previous life you had falsely accused a sadhvi of eating meat." Bhadrashuriji informed Rushidatta of her past karma and she renounced the world. She eventually destroyed all her karmas and attained liberation.

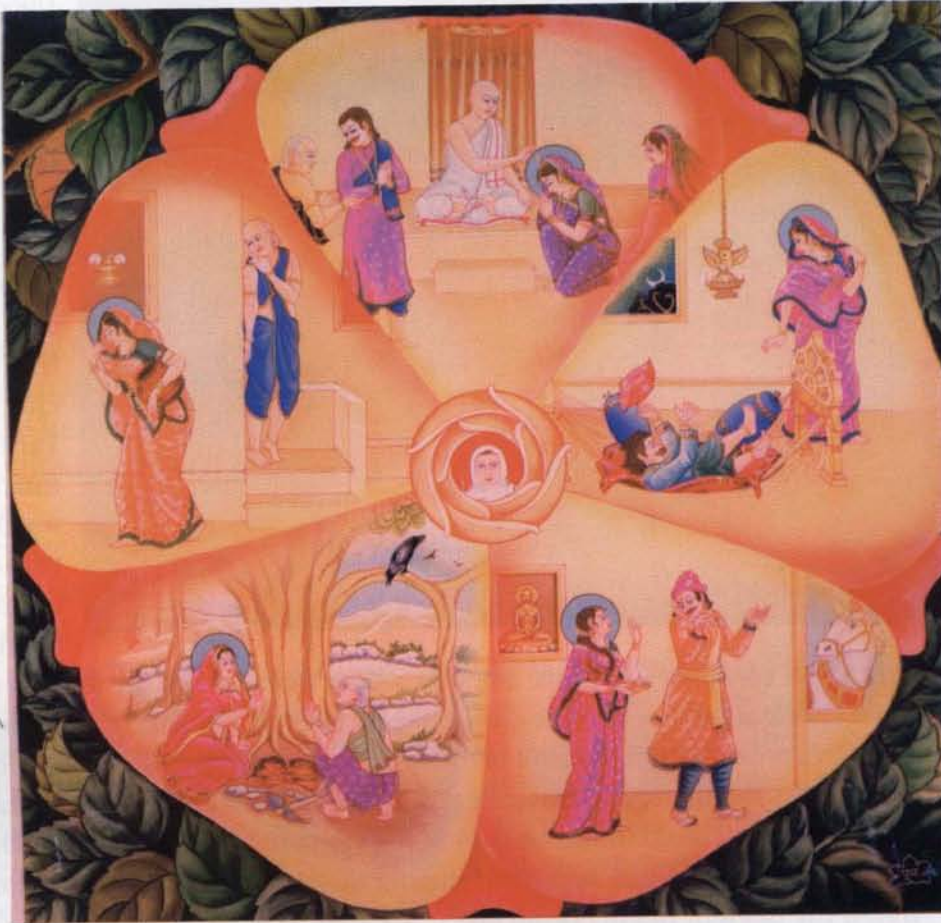


## SADHVI SHIYALVATI

**“For** as long as the flowers in this garland remain fresh you will know that my character is intact,” Shiyal said to her husband who was going abroad. Shiyalvati was beautiful, courteous and intelligent. She also had the ability to understand the language of animals and birds. Once upon hearing the words of a bird, she set off at midnight toward a cemetery with a pot in her hand. Her father-in-law saw this and suspecting her character, decided to send her back to her parents’ home. He was surprised the next day, seeing her talking to a crow on the road. Shiyal, following the orders of the

crow, started digging under a tree and there found four pots of gold. Her father-in-law forgave her and she returned to their house. Eventually, word of Shiyalvati’s deeds spread to the king. The king sent an envoy to her house to test her character. Shiyalvati made a bed and dug a pit underneath it. She invited the king’s envoy as a guest. The disguised guest, thinking that he was successful,

laid down on the bed, and fell at once into the pit. The king was pleased and made Shiyalvati his sister. Later on, under the influence of a Jain acharya, she renounced the world. Truly a person’s character is like a flower: it has a pure essence. If it is soiled, it is spoiled. To keep our character pure and safe forever is our duty and religion.



Stories Of The Sadhviji



## SADHVI TARANGVATI (Roopak)



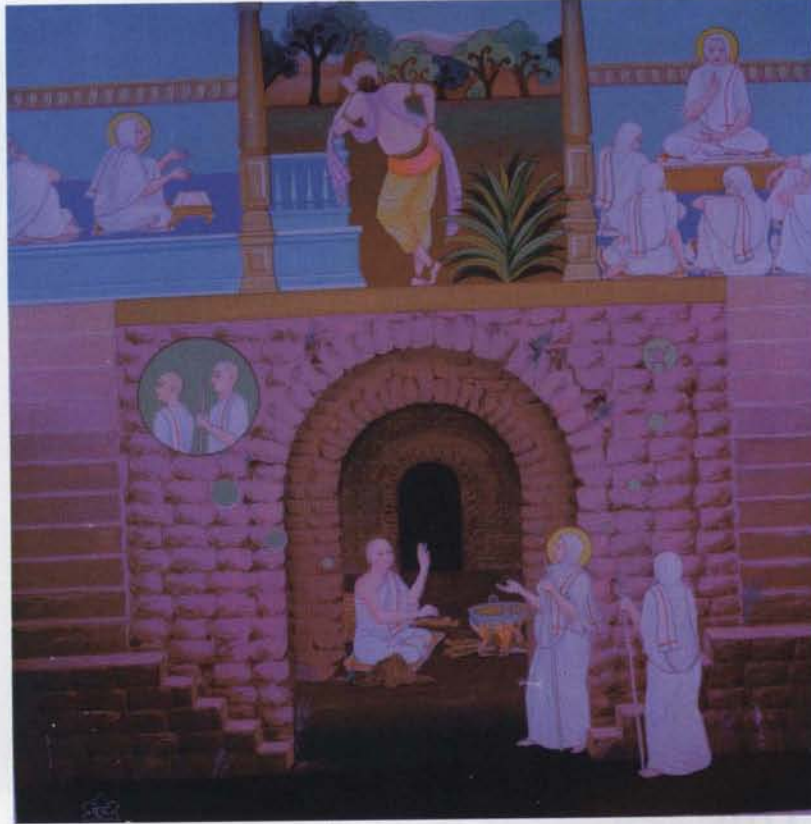
**Once** there existed a couple whose love for each remained unfulfilled for many lifetimes. Upon meeting in this lifetime, they fell in love, stealing away one night in a boat across the river Ganga. But in the morning they woke up, found themselves imprisoned by dacoits (bandits) who were preparing them as human sacrifices to a deity. Tarangavati wept so much that the dacoit watching over them felt remorse and allowed them to leave. After returning home

Tarangvati completed her love story by getting married but the journey of her life was destined to take another turn. One evening, years later on the bank of the Ganga Tarangvati met a saint. In a previous birth the saint had been a hunter who had killed a male love bird. In anguish upon losing her mate, the female bird also died by immolation. In repentance of his mistake the hunter also killed himself on the same fire. In this birth before taking Diksha, he had been the dacoit who had freed Tarangvati and her husband. In doing this, the former dacoit eliminated the deed of his previous birth. After hearing this, Tarangvati also renounced the world.



## MAHATTRA YAKINI (Vikram Shatak 8)

There once existed an arrogant and prideful Brahmin scholar named Haribhadra. So arrogant was this man, and so sure was he in his knowledge of all things Sanskrit, that he made a vow: "If I ever come across any Sanskrit matter that I can not comprehend, I will become the disciple of the person who can explain it to me." One night the scholar was passing by a sadhviji's upashraya when he heard a shloka being recited by sadhvi Yakini. To Haribhadra's surprise, he was unable to understand its meaning. He got its



explanation from a Jain acharya on the instruction of sadhvi Yakini and this once arrogant man became the disciple of a Jain acharya as per his vow. In this way the sadhvi was responsible for bringing a renowned scholar onto the path of Jainism. Once two of Haribhadrasuri's disciples, Hans and Paramhans were killed by Buddhist monks. Haribhadrasuri decided to kill 1444 Buddhist monks in revenge. The sadhvi asked him, "When one small animal is killed by mistake you get forgiveness only after you have done three fasts. Then what punishment will you get for this planned deed of killing 1444 monks?" Hearing this humble question from the sadhviji, the acharya's sinking life boat reached the shore and he got a new meaning in life. He wrote 1444 books as a penance for his thought for revenge. By that time the sadhvi had become a Mahattra gurudevi. Haribhadrasuri has saluted his religious mother "Mahattra Yakini Sut" at the end of each of the 1444 sutras he wrote.

Stories Of The Sadhviji



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## Stories Of The Sadhviji

### SUNANDA (Roopsen)



**This** story begins with, "You were my dear Roopsen." With these words Panchmahavrata Dhari (one who has renounced) Sadhvi Sunanda recounted the previous births of an elephant. Upon hearing her, the agitated elephant calmed down and the sadhviji started telling him that "We were both sexually obsessed with each other at one time, but our attachment to each was ill-fated due to bad karma. In the pursuit of sex you died and were reborn in my womb. Abortion-inducing medicine caused your second death. After that, at the hands of my husband, you, in the forms of a snake, crow, swan, and deer were hunted. We were enjoying consuming the flesh of your deer-body when we heard your life circle from Muniraj. At this time I renounced the world, taking diksha. Though you did not gratify your desires you are still roaming in this material world. Roopsen, now forget this craving of yours and submit yourself to Jineshwar and their teachings of renouncing worldly pleasures." There were tears in the eyes of the elephant having found freedom through Sunanda sadhvi's story.



## SADHVI PADMAVATI (Chitrasen)

In their previous lives, the male swan had flown away to bring water for his wife. Thinking that he had abandoned her, the female swan threw herself in burning jungle and burnt herself to death and was reborn as the male-hating Princess Padmavati. Upon returning with water, the male swan saw her burnt body and also threw himself in burning jungle and was re-



born as the Prince Chitrasen. Strong emotional bonds can not be broken by death and so upon seeing a painting of Chitrasen, Padmavati acquired memory of her previous life and chose Chitrasen to be her husband. Chitrasen was returning to his kingdom with Padmavati when Chitrasen's best friend Ratnasarne overheard a conversation between Yaksh and Yakshini about four difficulties that were in store for Chitrasen. On the insistence of Chitrasen, he however revealed what he knew but became a statue because of a curse. Chitrasen was upset after seeing what happened to his friend and prayed to Yaksh and Yakshini and thereby learnt how to save Ratnasarne. Ratnasarne came back to life after a touch from Sati Padmavati. With the blessing of Yaksh and Yakshini all the three went to Ashtapad and found the way to moksha.

Stories Of The Sadhviji



# Jain Society of Greater Detroit

**PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998**

## Program Guide

### **JUNE 27, SATURDAY**

8:00am - 11:00am	KUMBHA STHAPAN, AKHAND DEEPAK STHAPAN, PATLA PUJAN
11:00am - 1:00pm	SWAMIVATSALYA LUNCH
12:30pm - 5:00pm	AGHU SHANTIPUJAN, GHEE BOLI, AARTI & MANGAL DIVO
6:00pm - 7:30pm	SWAMIVATSALYA DINNER
8:00pm - 11:00pm	CULTURAL PROGRAM

### **JUNE 28, SUNDAY**

12:30pm - 5:00pm	BHAKTAMAR PUJAN, GHEE BOLI, AARTI & MANGAL DIVO
6:00pm - 7:30pm	SWAMIVATSALYA DINNER

### **JUNE 29, MONDAY**

8:00am - 9:30am	SNATRA PUJA
10:00am - Noon	LECTURES BY SPIRITUAL LEADERS
12:00pm - 1:30pm	SWAMIVATSALYA LUNCH
8:00pm - 9:30pm	AARTI & MANGAL DIVO, GHEE BOLI/BHAVANA

### **JUNE 30, TUESDAY**

8:00am - 9:30am	SNATRA PUJA
10:00am - Noon	LECTURES BY SPIRITUAL LEADERS
12:00pm - 1:30pm	SWAMIVATSALYA LUNCH
8:00pm - 9:30pm	GHEE BOLI, BHAVNA, AARTI & MANGAL DIVO

### **JULY 1, WEDNESDAY**

8:00am - 9:30am	SNATRA PUJA
10:00am - Noon	LECTURES BY SPIRITUAL LEADERS
12:00pm - 1:30pm	SWAMIVATSALYA LUNCH
8:00pm - 9:30pm	GHEE BOLI, BHAVNA, AARTI & MANGAL DIVO

### **JULY 2, THURSDAY**

8:00am - 9:30am	SNATRA PUJA
10:00am - Noon	LECTURES BY SPIRITUAL LEADERS
12:00pm - 1:30pm	SWAMIVATSALYA LUNCH
1:30pm - 4:00pm	PANCHKALYANAK PUJA, GHEE BOLI, AARTI & MANGAL DIVO
6:00pm - 7:30pm	SWAMIVATSALYA DINNER
8:00pm - 10:00pm	GHEE BOLI, BHAVNA, AARTI & DIVO

# Jain Society of Greater Detroit

## PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



# Program Guide

## JULY 3, FRIDAY

6:30am - 7:30am	YOG/MEDITATION
6:30am - 8:00am	SWAMIVATSALYA BREAKFAST
8:00am - 9:00am	REGISTRATION
9:30am - 11:00am	OPENING CEREMONY
11:30am - 1:00pm	SWAMIVATSALYA LUNCH
12:30pm - 6:30pm	SIDDHACHAKRA PUJAN, GHEE BOLI
6:00pm - 7:30pm	SWAMIVATSALYA DINNER
7:30pm - 8:00pm	AARTI & MANGAL DIVO
8:00pm - 11:00pm	CULTURAL PROGRAM

## JULY 4, SATURDAY

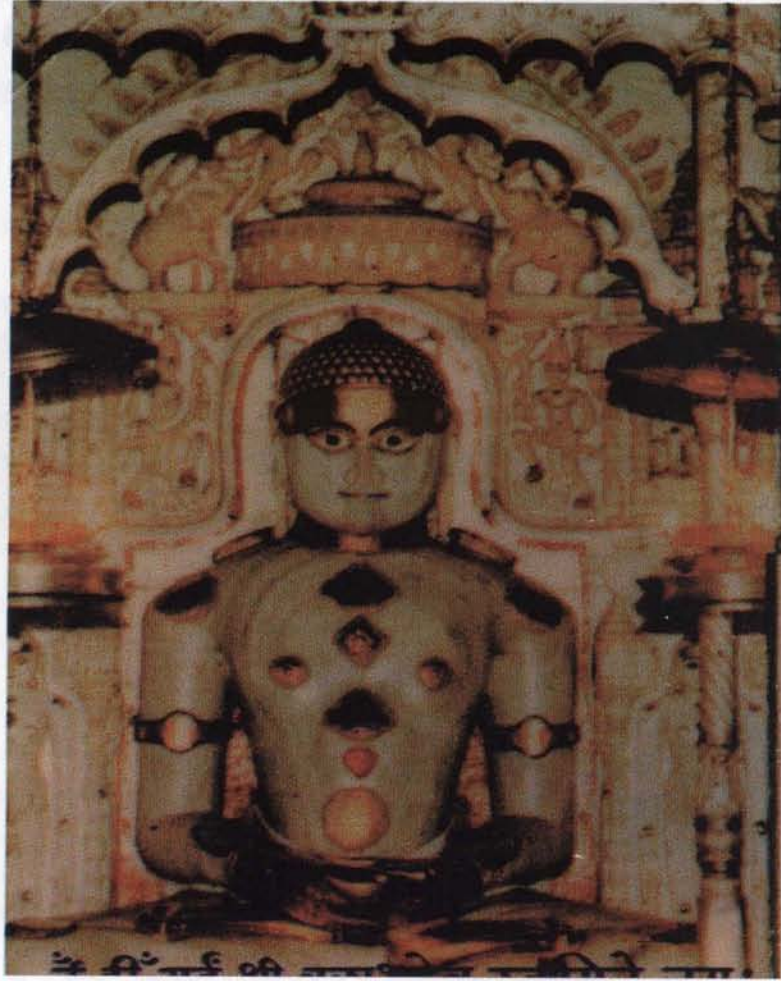
6:30am - 7:30am	YOGI/MEDITATION
6:30am - 8:00am	SWAMIVATSALYA BREAKFAST
9:00am - 10:00am	LECTURES BY SPIRITUAL LEADERS
11:00am-11:30am	KALASH SHTAPNA
11:30am - 1:00pm	SWAMIVATSALYA LUNCH
1:00pm - 5:00pm	INDRA/SNATRA MAHOTSAV, GHEE BOLI
5:00pm - 6:00pm	JEWELRY, GOLD & SILVER COIN DONATION UNDER DUTIES IN GHABHARA
6:00pm - 7:30pm	SWAMIVATSALYA DINNER
7:00pm - 8:00pm	KUMARPAL RAJA'S AARTI & MANGAL DIVO
8:00pm-11:00pm	RAAS/GARBA

## JULY 5, SUNDAY

6:30am - 7:30am	SWAMIVATSALYA BREAKFAST
6:30am - 8:30am	EIGHTEEN ABHISHEK PUJA
9:30am - 11:15am	PRATISHTA PROCESSION
11:30am - Noon	RECOGNITION & VOTE OF THANKS CEREMONY
12:30pm - 1:00pm	PRATISHTA CEREMONY
1:00pm - 2:00pm	SWAMIVATSALYA LUNCH

## JULY 6, MONDAY

7:00am - 8:00am	DWAR OPENING CEREMONY
8:00am - 9:00am	SWAMIVATSALYA BREAKFAST



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## MAHAMANTRI ABHAYKUMAR (era of Mahavirswami)

**King** Shrenik, wanting to determine who would be his next chief minister, decided to test his would-be candidates. Throwing a ring into a dry well, he challenged his candidates to remove it without entering the well. Abhaykumar threw cow dung on top of the ring and let the dung dry up. He then filled the well with water and the ring came out with the dung. The



king, impressed with Abhaykumar who happened to be his son, appointed him as the chief minister. Once the king's executioner stole mangoes from the garden of Queen Chelna, using magic, but the minister Abhay caught him. King Shrenik expressed the desire to learn this magic. Abhaykumar seated the executioner on the throne and asked King Shrenik to sit on the ground, communicating the need to have humility in front of one's guru, in this case, the executioner. Once when a poor beggar decided to take diksha, people ridiculed him. Abhaykumar, knowing the true meaning of diksha, offered five precious jewels to those who would take the five great vows, but even in spite of the greed, not a single person could take even one vow. Thus, Abhaykumar showed that diksha involves more than simply asking for bhiksha. Even today, during Diwali we pray to be blessed with intellect like Abhaykumar's. Abhaykumar took diksha and became a higher level dev.

Shravak Inspirations



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## PUNIA SHRAVAK (era of Mahavirswami)



### Shravak Inspirations

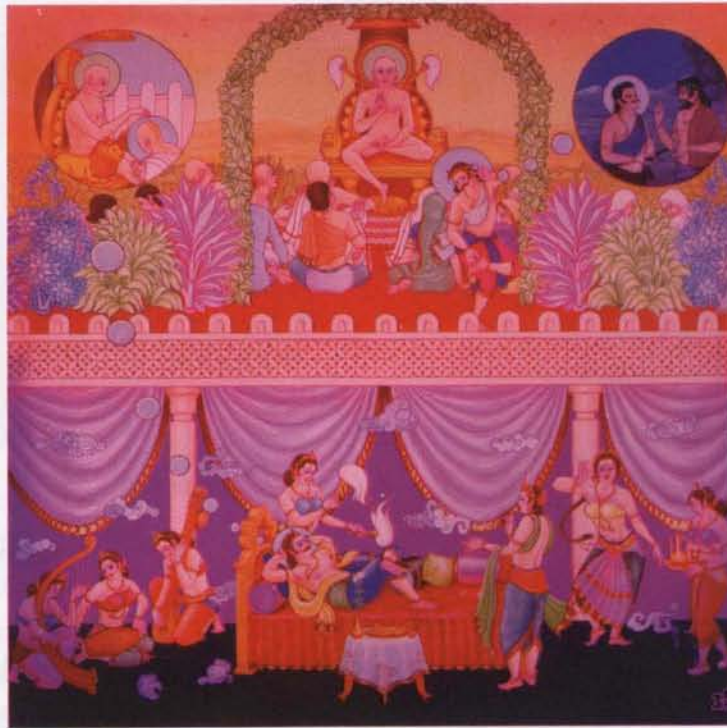
**Punia** Mahashravak of Rajrahi was a staunch follower of Bhagvan Mahavir. He was so devout that he took the vow to feed one fellow shravak daily. He donated all his ancestral property and subsisted on his meager daily earnings that came from spinning cotton. The income of the both the husband and wife was so small that to feed even one fellow religious person either one had to fast. He had accepted the twelve lesser vows of a shravak and was doing *samayak* every morning and evening. Once upon finding out from Bhagvan Mahavir that his soul was on the path to hell, King Shrenik asked him how it could be avoided. Bhagvan Mahavir told him to go to Punia Shravak and get the *punya* (merit) of one *samayak*. King Shrenik wanted to buy the *punya* of Punia Shravak's *samayak* and asked the cost of one. Punia Shravak told him that he ought to ask Bhagvan Mahavir what the cost of one *samayak* should be. Bhagvan told him that the cost of Punia's *samayak* was priceless.



## ROHINIYO CHOR (era of Mahavirswami)

### Shravak Inspirations

**When** Bhagvan Mahavir was in the samovsaran, Rohiniyo Chor (thief) was passing by and suddenly remembered his fathers words when he was being taught by him how to steal: "There is a powerful religious ascetic named Mahavir. Don't ever listen to his words." He put his fingers in his ears and he ran from there, but while he was running a thorn got stuck in his foot. He had to remove his finger from one ears to pull out the thorn. At that point he heard Bhagvan Mahavir explaining the four qualities of *dev*. It made him sad that he had disobeyed his father. Rohiniyo was caught later by the king's army which however did not find any no stolen goods on him. Minister Abhay thought of a clever plan to make him confess his crimes. He made Rohiniyo unconscious, laid him on a beautiful bed and created an atmosphere that simulated that of *devlok*. When Rohiniyo gained consciousness the *devi* asked him what his good deeds were. He thought, "What good deeds? All I have done is steal and yet I have reached heaven?" And then he remembered the qualities of *dev* that he had heard from the Bhagvan and he realized that they were not *dev* but rather ordinary women. He therefore came to know of the minister Abhay's plan to make him confess. He thought, "If the four lines that I had learnt without intending to saved me from Abhay minister, then being with the Bhagvan with full faith will save me from my previous sins." So thinking, he took diksha from Bhagvan.





# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## SAMPRATI MAHARAJA (vir nirvan shatak 2)

**When** Samprati Maharaja returned to Avanti after a victory he did not see enthusiasm on his mother's face. When he asked what is the reason she replied, "Being greedy for the sake of the kingdom you have committed only sins. I would be more proud of you if you would build Jain temples or help in renovating them," Hearing



this king built 125,000 new Jain temples in marble, renovated innumerable Jain temples and had about 12,500,000 Jain idols made. Once in a procession when he saw Acharya Suhastisuri, Samprati felt that he had seen him somewhere before, wherein the acharya told him about his previous life. "Once in Kaushambi there was a terrible famine but even then the shravak continued to take care of sadhus. You were a beggar and were not getting enough food, so you went and begged

from some Jain sadhus. Those sadhus who were my disciples, brought you to me, where I told that if you accept diksha then we can give you food. In anticipation of food you accepted diksha. Being hungry from so many days you ate more food than was in your capacity resulting in a severe stomachache. Praising the religion and the life of sadhus, that night you died and were reborn as King Kunal's son and Emperor Ashok's grandson." King Samprati did a lot to spread Jainism. Amongst kings, he is considered to be the foremost in terms of contribution to Jainism.

Shravak Inspirations



## SHETH JAAVADSHAH (Vikram Shatak 2)

**Sheth** Jaavdshah of Mahuva was the chief of twelve villages. It was said of his bravery that he fought with a tiger in the forest and wounded it so that the tiger fled. However, foreign invaders were able to defeat this brave Jaavadshah using deceitful tactics and took him and his wife as prisoners to their homeland. In that country, neighboring powerful enemies attacked and to save themselves, from too many casualties, the foreigners proposed a wrestling duel. Jaavad



wrestled for the king and defeated the enemies. For this he was gifted half of the kingdom. But the young foreign queen set her eyes on the robust Jaavadshah instead of her old king and made efforts to seduce him. Having taken a vow to be faithful to one woman Jaavadshah preached to her and made her his sister in religion. On his way back to Mahuva, Jaavad went to Takshashila and brought a statue of Aadeshvar Bhagvan to Mahuva. At that time, the great Acharya Vajraswami, was preparing to renovate the Shatrunjay temple. During this renovation, one kapardhi asur was creating havoc. But with the help of his previous *punya* karma and with the help of Kapardhi yaksha, Jaavadshah was able to defeat Kapardhi asur. Jaavadshah was able to complete the thirteenth great renovation. And after their death he and his wife achieved *devgati*.

Shravak Inspirations



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## BHIMJI SANGHPATI (Vikram Shatak 14)



**Bhimji** was a rich merchant of Khambhatt. One day, so that he may get on the path of self-evolution, he asked acharya Devendrasuri, "Gurudev, give me a vow so that I may break the cycle of birth, death and rebirth." Gurudev made Bhimji take a vow to speak only the truth and nothing but the truth. One day, some robbers caught Bhimji and asked him how much money he had at his home. Bhimji told the robbers the truth that he had 4000 gold coins in his house. He was kept imprisoned and a ransom demand was sent to his son for 4000 gold coins in return for Bhimji's freedom. His wily son made counterfeit coins and sent them to the robbers. The robber asked Bhimji to identify them and say whether they were original or counterfeit. Bhimji, speaking the truth once again, said that the coins were counterfeit ones. The robbers thought that Bhimji could have easily told a lie and could have escaped. But this great person, without fearing death, told the truth. The robbers released him and began to venerate Bhimji.



## PETHADSHAH (Vikram Shatak 19)

**After** his father Dedashah died, Pethadshah was a pauper. He went to Acharya Dharmaghosh Suriji to take a vow to limit the amount of wealth he could possess. Seeing his extremely bright and successful future, the Guruji gave him a vow for a limit of five hundred thousand gold coins. Later on, doing a business of ghee (clarified butter) he found Chitraveli and became very wealthy. He built 84 temples, dharamshalas, and libraries of scriptures and upashryas. The king appointed him as a minister and showed his gratitude. Bhimji, the head of the Sangh of Khambhatt, donated clothes to those worthy souls who had taken the vow of celibacy. One pair of clothes was sent to Pethadshah, and along with his wife he took the vow of celibacy and worshipped the Tirthankars. It is said that by his vow of celibacy, his inner strength increased manifold. Once the queen fell ill with a deadly fever but with the help of these clothes of Pethadshah, the fever went away. Also when the same



clothes were thrown on the king's mad elephant, the effect was the elephant was calm and pacified. At the minister's behest, the king declared non-violence throughout the state. Pethadshah organized a pilgrimage for several hundred thousand people, for the whole sangh. He got made golden ornamental top for the main temple at Shatrunjay. Later, that same sangh went to Girnar. There, winning one auction of Indramala, he had Girnar declared a Shwetambar Jain tirth.



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## DHARNASHAH (Vikram Shatak 15)

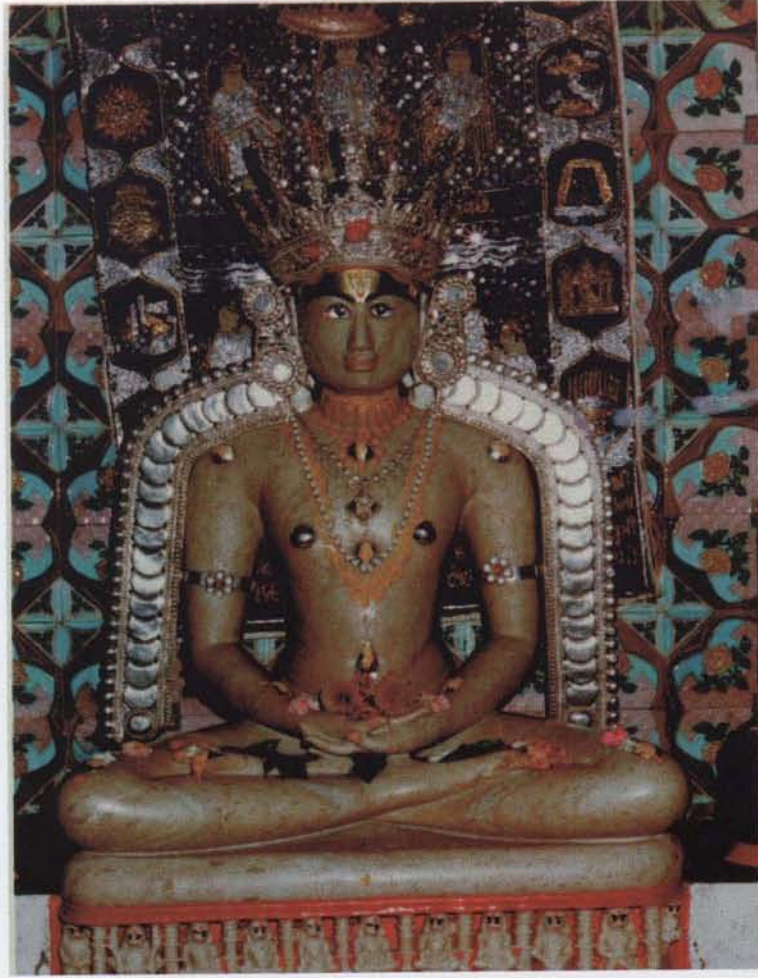


### Dharnashah

of Nandia(Sirohi) was the son of the respected sheth Kurpal and his wife Kamladevi. He was always of virtuous conduct, and truthful speech, was good-hearted as well as generous, was helpful and religious. He used his wealth to do religious work and make donations. He built various temples at Ajaahra, Saaler, and Pindarvatak. He sponsored a pilgrimage to the tirth Shatrunjay, and in the height of their youth he and his wife took a vow of celibacy from Acharya Somsundarsuriji and put on the Indra mala.

One night he had a dream of a celestial craft called Nalinigulm and because of that dream he decided to build a temple of the same form. He consulted many temple architects from far and wide. Depak, a temple architect of Mandara village also had a similar dream. As per his drafts, a beautiful temple was built at Ranakpur. This four-sided temple of 1444 pillars and 72 deris is such that from any entrance, a view of the main idol of Aadeshwar Bhagvan is possible. Not a single pillar or a door will come in between and obstruct the view, that is the uniqueness of this famous temple. This temple so an unparalleled, world famous example of the architecture of Jain temples.

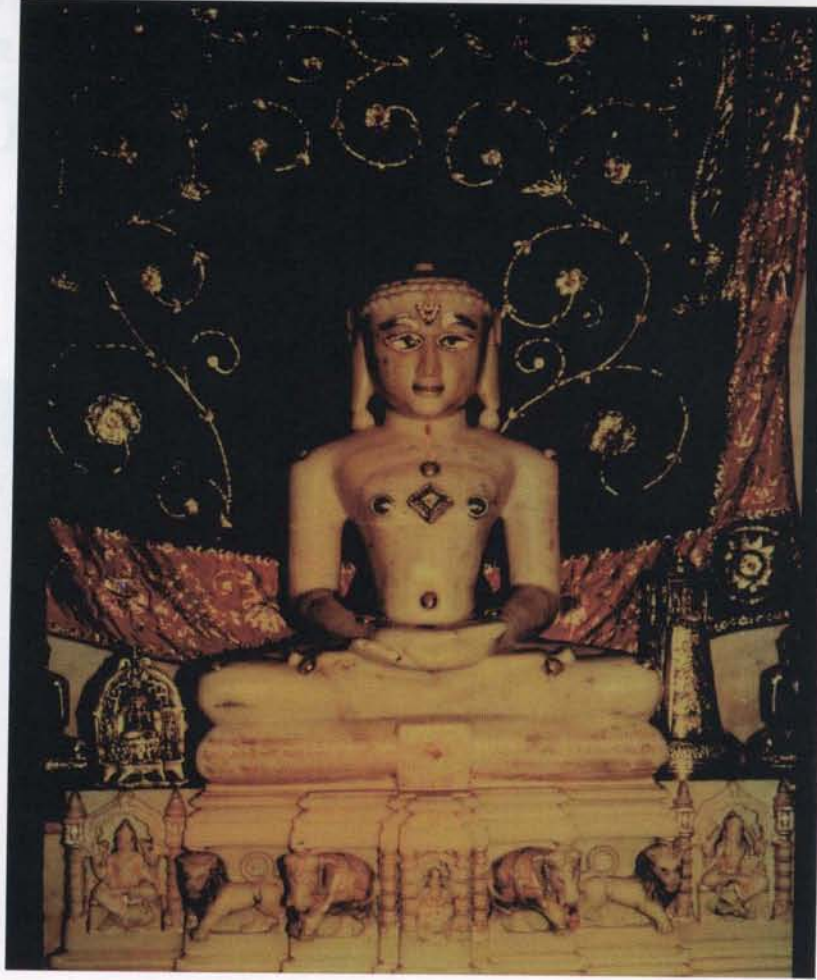
Shravak Inspirations



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## Shravika: Trishaladevi

**Lord** Saudharmendra Indra ordered the angel Haranaigameshi to transfer the heavenly fetus from Devananda's womb to Trishalarani's, the wife of King Siddharth of Kshatryikund. That night, as she slept, she dreamt fourteen important dreams. Over time she gave birth to a powerful boy, and at the time of his birth, the entire kingdom became filled with happiness. Everywhere, everyone suddenly became content and blissful. Fifty-six young female angels filled the atmosphere with melodious music and a pleasant scent by carrying around kalash, dhoop, lamps, fans, mirrors and musical instruments. All in the kingdom celebrated the birth of the prince with joy and happiness. In this era the same prince became the twenty-fourth and the last tirthankar Bhagvan Mahavir. He spread the Jain religion, helped the world through the message of nonviolence. So blessed was Mother Trishala who gave birth to the greatest Jain teacher, Mahavir. She is truly the greatest mother of the time.



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## Shravika: Sati Revati

### Bhagwan

Mahavir's well-known disciple Goshalak was very knowledgeable about astrology and possessed the power to throw fire. With his strong belief in fate only, he started believing that he was omniscient. Once when Bhagvan was visit-



ing Shravastinagari, someone asked about Goshalak but Bhagwan Mahavir who spoke of his limited knowledge. When Goshalak found out about this, he became very angry and came to a samovsaran to show his power. When two munis tried to stop him, he burned them with his fire-throwing power. The lord tried to appease Goshalak who refused to listen and tried to use his

deadly power on Bhagvan too. However, the flames circled around him and then proceeded toward Goshalak consuming him and killing him, seven days later. Bhagvan Mahavir sustained internal damage due to the burns which did not heal for six months. Sinhamuni, a disciple of Bhagvan, upon hearing of this, he expressed deep sorrow and asked Bhagvan what the remedy could be. Bhagvan told him to get "bijora pak" (a bitter medicine-filled food) from Revati, wife of Gathapati of the village Mendhik. Revati was a devout follower of Bhagvan. With medicine from Revati, Bhagvan was cured. With this ultimate form of devotion and worship by offering this food, Revati in turn created the highest kind of name (naam) karma of becoming one of the twenty-four tirthankar of the next time cycle.



## Shravika: Kosha Veshha

(Vir Nirvaan Shatak 8)

**Eager** for sensual pleasures, Rathik tried to impress Kosha, a courtesan, with his skill in archery, but Kosha outshone Rathik with her dancing skills. She danced on top of a flower, which was stuck on a needle, which in turn was on top of a heap of mustard seeds. She then proceeded to admonish Rathik, "Your exhibition of your abilities do not impress me for they do not at all compare to what Stulbhadra was able to do. Stulbhadra, the sadhu, for four months lived here with me in a place filled with the atmosphere of sensuality, in which I this beautiful, desirable woman was willing to do whatever his bidding may be. However the sadhu not only abstained completely but also was able to show me the correct path of life. Another sadhu, believing that he also would be able to adhere to his vows of celibacy, as did Stulbhadra, came to me and within a day of fine food, exotic entertainment and my inviting eyes, he was hoping to share sensual pleasures with me. I then requested the sadhu to bring a shawl studded with diamonds, and though he fulfilled it, I tore up the shawl. I admonished him that your vows of asceticism are more precious than this piece of cloth and jewels. When he realized his mistake, I was able to save him." Hearing this Rathik also was inspired and took diksha. The name of Kosha will be remembered along with Acharya Stulibhadra for 84 half time cycles (chauvisi).





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## Shravika: Anupamadevi (Vikram Shatak 13)



**A bowl** fell at the hands of a sadhu and ghee (clarified butter) spilt on Anupamadevi's clothes. Chief minister Tejpal became angry, but Anupama appropriately commented, "If I had been born to a dealer of cooking oil, what would be the plight of my clothes? But I am fortunate that butter fell instead from a guruji's bowl." Upon hearing this, Tejpal was impressed and said, "It is rare to see combi-

nation of the ability to speak sweet words, be compassionate, knowledgeable, forgiving, sacrificing and wealth without any pride." Once after getting married the couple was having a pit dug to hide money but instead they found money that had already been interred in the ground. Anupama advised, "If Lakshmidēvi wishes to surface from the earth, than let us raise her to the top of the mountain." That money was used to build the Lavanyavasahi temple on Mount Abu. It is said that she offered pearls, silver, and gold to worship in lieu of sand dug to make temple. A contemporary poet once said that the goddess of wealth is unsteady, Parvati is angry, Indrani is sorrowful, Ganga is flowing, and Sarasvati has good speech, but Anupama is greater than all.

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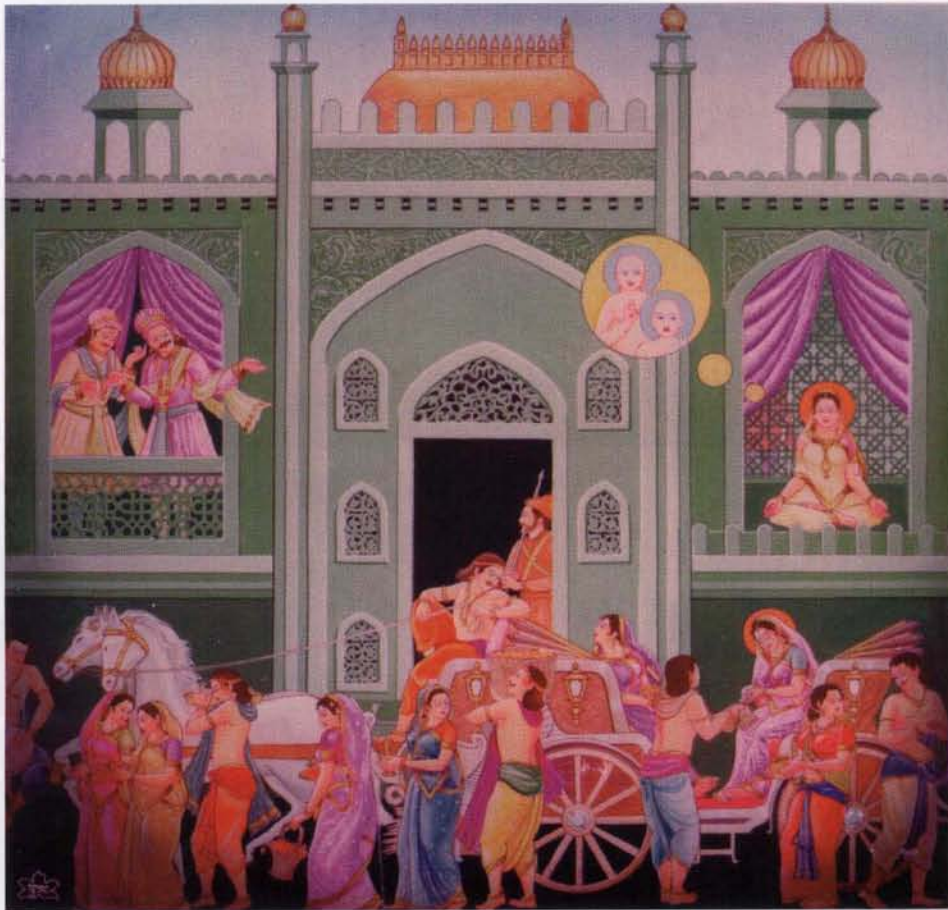
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**After** Virprabhu, Champa Shravika fasted for six months. During her fast, she would go to the temple everyday in a horse buggy with a band of musicians and donate along her way. Once the Mughal emperor, Akbar, saw all this and inquired about it. He came to know that she intended to fast for six months. Then emperor thought, "It is difficult to keep roja (Muslim fasting) for one day even though there is the freedom to eat at night. How is it possible to fast continuously for so long without eating or drinking at all?" As the emperor was respectful of other religions he sought an answer, and so he called upon Champa shravika for an explanation.

Champa told him that "This is possible only because of Hirsuriji Maharaj's blessings." The disbelieving emperor wished to test the veracity of this and so he kept her imprisoned in which Champa completed a fast very successfully. This

was possible because of Champa's belief in true religion and the blessings of gurudev. The emperor was moved by this turn of events, and invited Acharya Hirsusiji to his palace. This was the beginning of a cordial relationship between Jains and Muslims.



Shravika: Champa

(Vikram Shatak 14)



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**Once** Veerprabhu was sitting in the garden of Kaushambi. Upon hearing the sermon being given by God Mahavir, some questions in Jayanati's mind suddenly arose. In response to her questions, bhagwan Mahavir replied "some living being are idle, which is good and some living being are skilled, which is good; for instance if wicked people are idle and virtuous people are intelligent, then there will be less cruelty in this world and ordinary life will become free of problems."

"In the same way religious people should remain strong and non-religious people should remain weak. Similarly a parasitic man (non-benevolent) is better off sleeping and a benevolent man awake. In this way there is less and less of sins and the light of virtues spreads more and more. The layer of 18 sins makes our soul loaded and with the shedding of sins from our soul it becomes more natural and lighter. For instance a clay vessel will sink in water it has a layer of sand but when the vessel is free of sand, the vessel naturally starts to float."

Shravika: Jayanti

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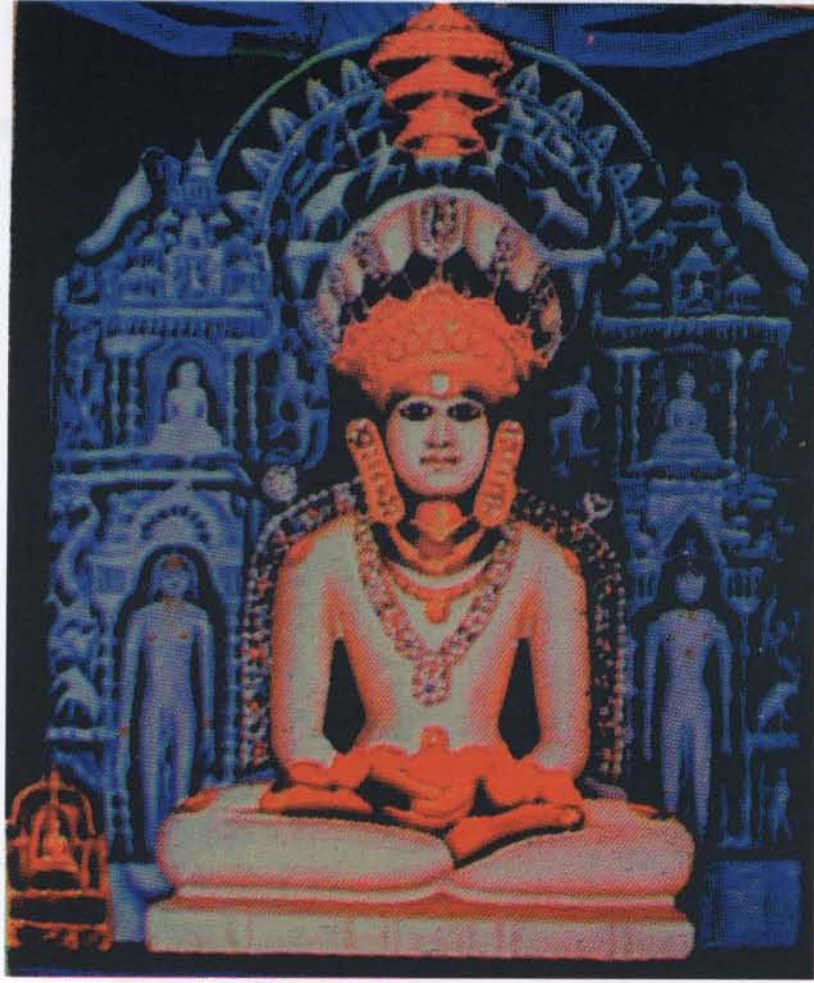
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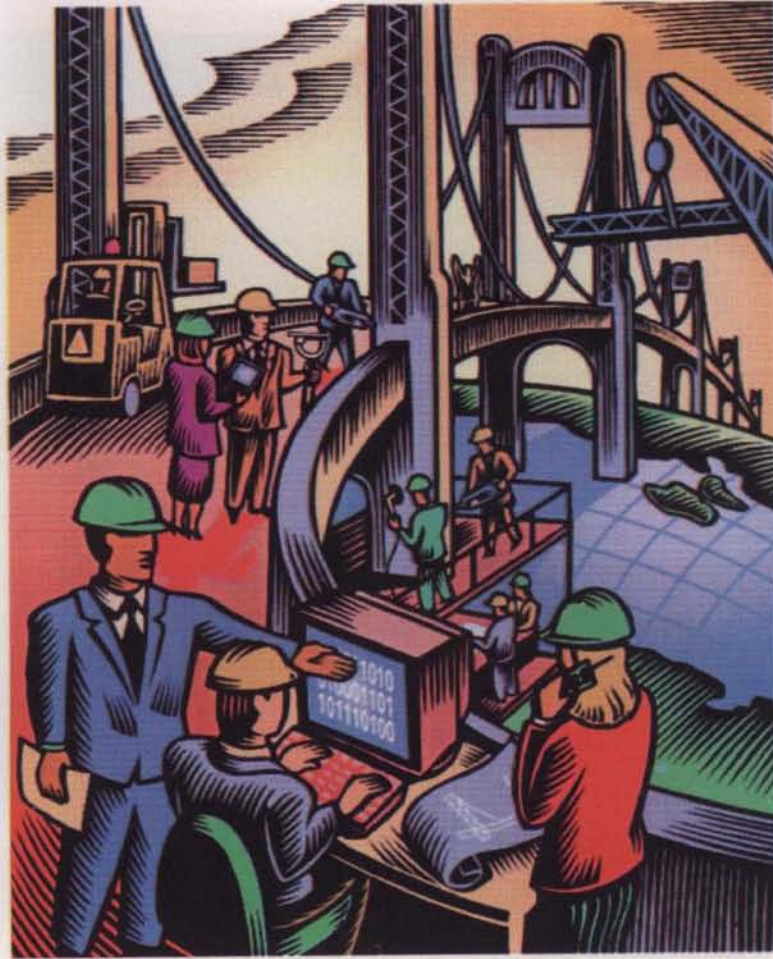
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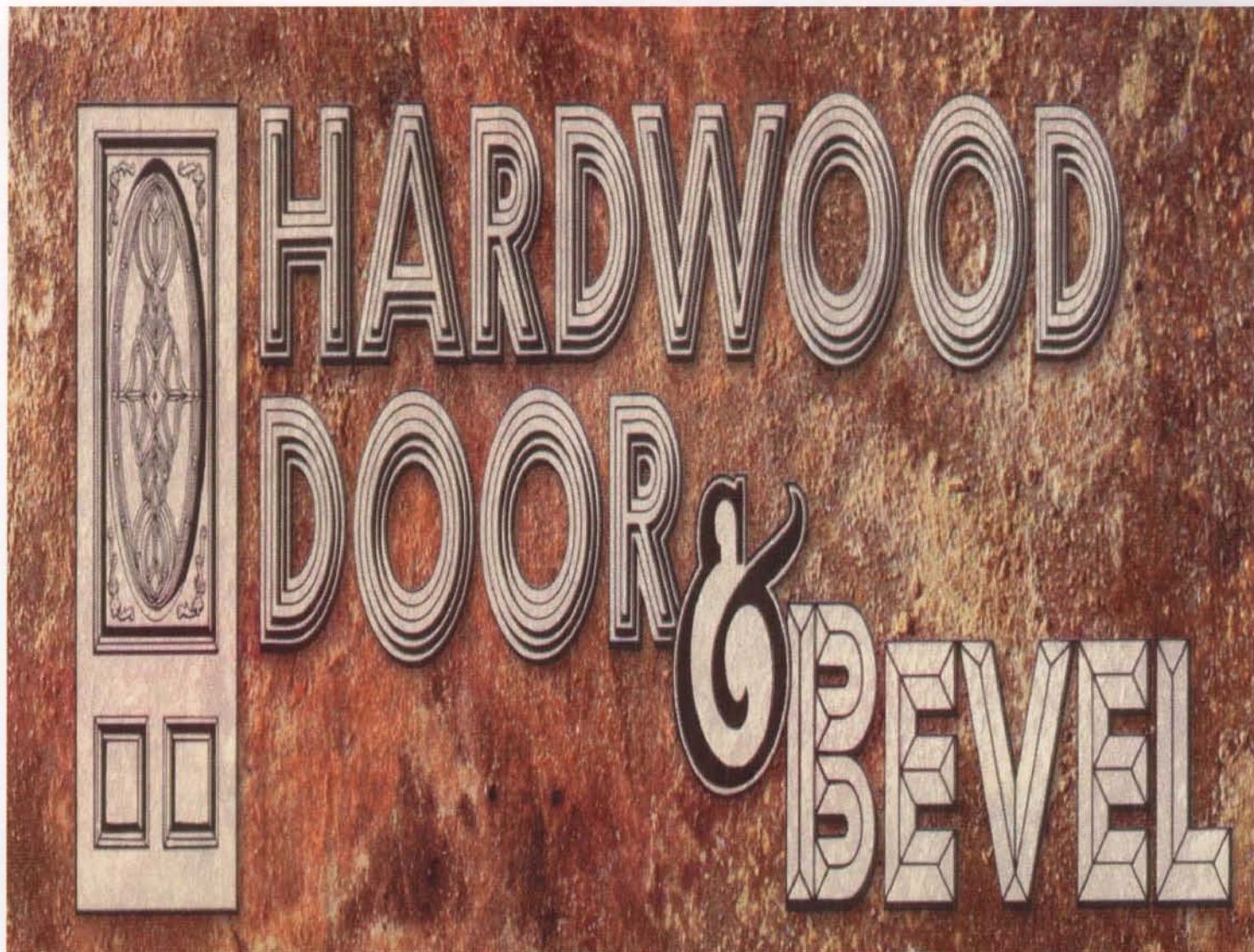
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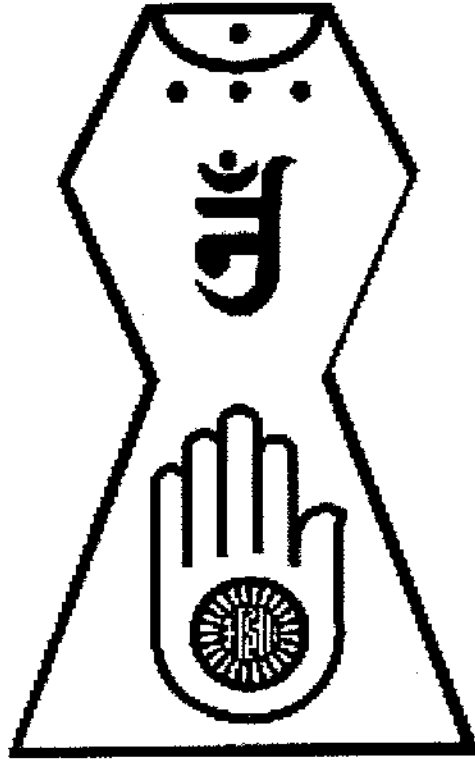


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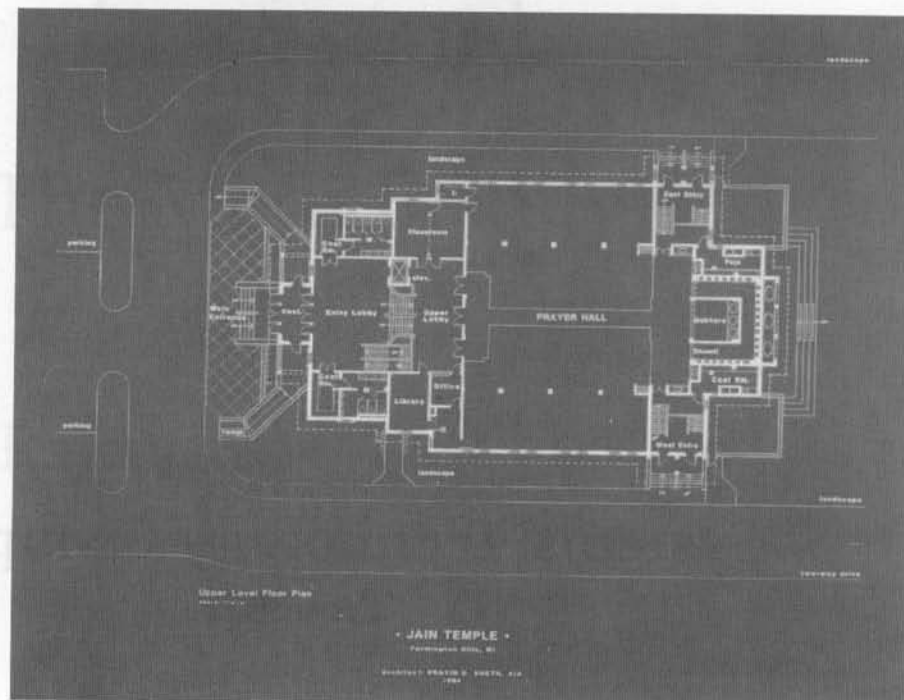
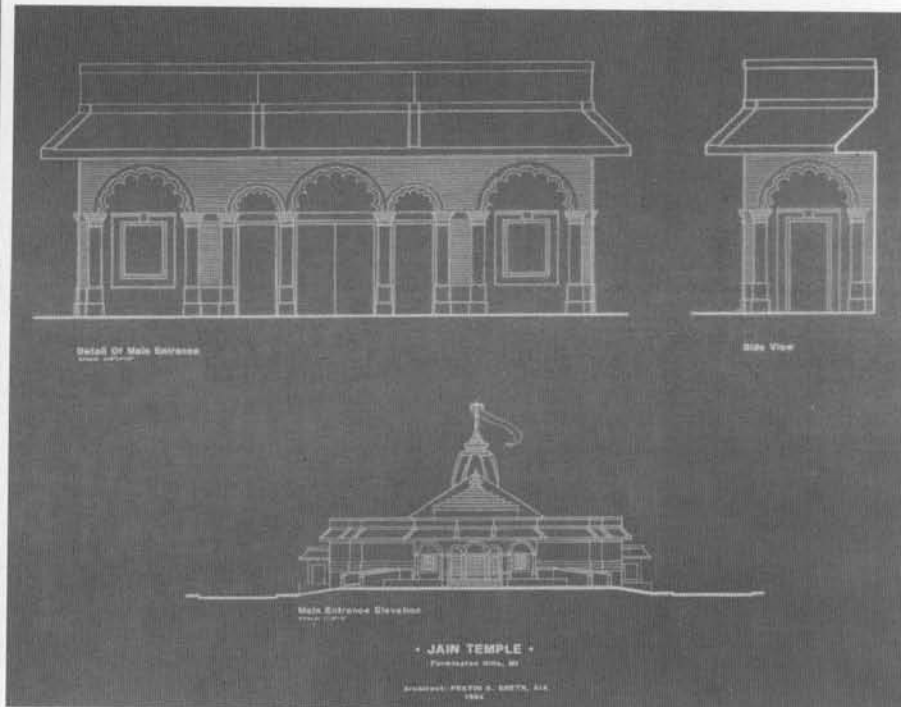
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PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## Temple Layouts by Pravin Sheth



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## REALIZING THE SACRED BEAUTY OF AHIMSA THROUGH BACK TO BASICS

by Pujyashri Gurudev Chitrabhanuji

*What I envisage is an Era of Scientific Discovery, Ecological Consciousness, and Reverence for Life. In this era, the growing generation will not be the generation of believing in dogma without questioning, performing rituals superstitiously, and following leaders blindly. This young generation will be in many ways different from the previous generation. Science and technology, satellite communication and computer systems, jet planes and space ships, atomic bombs and nuclear research have been changing old beliefs and ways of living.*

*The strong influence of these modern inventions is not only on our conscious mind but has also penetrated our subconscious mind. So, we must present the fundamental principles in a fresh perspective and new language.*

*In spite of all modern comforts, convenience, abundance and affluence, life is plagued with senseless violence, with inhumane torture, with atomic bombs, with bloody wars and mutilating killings. In this time of turmoil and crimes, the answer is **ahimsa, nonviolence**. Of the four basic principles of Jaina, **ahimsa is king**; the subordinates are **anekantavada, aparigraha** and **samayika darshan**. Practicing ahimsa embraces the subordinates as assistants.*

### **The Basis of Violence**

*Violence starts with oneself. Being harmful, we first harm ourselves because the negative vibrations of hate, anger and resentment poison our sensitivities and our well-being. In this state, negative vibrations directly go deep into the psychic mind. Once the mind is permeated with these negativities, the mind is not capable of minding its business. Without discerning senses, these vibrations automatically enter our being. Here even our consciousness is also tainted with violent, poisoning vibrations. So now the person has lost perspective perception. He has no connection with one's self. He becomes possessed either with hate or greed, rage or anger; and a possessed person is not able to listen even to his or her own voice. This process of vibration- movement from the brain to consciousness shows how life is conditioned and colored with negative thoughts and harmful habits. Violence is harmful.*



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*If the negative conditions are not changed, then they can persist and when unchecked, a lifetime can pass. After many years of unchecked, non-vigilant life, one becomes chronically A-G-E-D with Anger, Greed, Ego, and Deceit. These are all different forms of violence. This visible and invisible violence fossilizes us and makes us incapable of development.*

*The person who is willing to change the habits of the mind and negative attitudes has to start practicing ahimsa as practiced by Bhagvan Mahavir. The process of photography explains ahimsa.*

*As a photograph has a two-way process, a negative and a positive, nonviolence also is expressed in two aspects: to do and not to do, commission and omission. The first is **karuna**, a commitment to loving compassion, a feeling of equality with all life. And the second is ahimsa: not to harm, not to kill. There is no room for violence, **himsa**, when we are filled with love. Love is understanding life and as we love our life, we love the life in others.*

## **Negatives in Comparisons**

*In knowing the depth of nonviolence, ahimsa, we will not compare everything and everyone. And thus we will see the deeper meaning of life in everyone. For many, the old habit of comparison is natural because the mind is trained and conditioned to compare, but with this additional insight of ahimsa, we stop to think and a deeper truth may dawn upon us that each individual is different and unique. Even in twins, each is unique.*

*Why do even religious groups fight? Because they also compare. By comparing, they concentrate on a superficial level and not on the essence. Relativity of thinking shows that the learning from a teacher can be true in its times if each generation interprets the words in the context of the time, space and culture that is present for the generation.*

*Those who impose their belief on others, expecting others to accept their truth are nurturing a subtle seed of violence which in time will grow into a tree of even more similar seeds, and then more trees in turn, becoming a vicious cycle of violence.*

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*When - with the vision of relativity of thinking, anekantavada - the wells of other-ness are dropped, we then see the sacred beauty of life in others. We do not see that person as a man or woman from a certain sect or religion. All these obstructions are removed. We see life beyond the barriers and we see life in others. We see them with eyes of amity and do not speak violently. Some say, "My religion is the best. And if you don't start practicing my religion, you will go to hell." Such dogmatism and bigotry of violence will not persist when we practice anekantavada or ahimsa. This practice opens our heart to understand what others are saying, what they are conveying, what they are feeling, and what their conditioning is. We listen beyond their words. We may not agree but we respect their right to say.*

*So, one thing must be clear: all the spiritual and religious practices and vision of ahimsa, academic knowledge, and the means of living must be for the soul's realization and evolution. Things are for the soul. Soul is not for things. Soul knows matter; matter does not know what is soul. Just as the sun illuminates the earth but the earth does not illumine the sun. In this heightened self-awareness, we have a deeper realization of our inherent qualities. Self-knowledge is a frame of reference to know one and all. So, we have to know that practice and knowledge are for the soul's evolution and liberation from bondage.*

*Vardbman Mahavir set a living example of practicing ahimsa, and anekantavada, aparigraha and samayika darshan. Removing shackles of bondage in the dynamics of meditation and practice, he illumined this soul with enlightenment.*

## **Ahimsa in Introspection**

*To many people, ahimsa tends to be understood only as "Don't do" this or that to animals and living beings. This is one meaning but it is secondary. **The first meaning is: "Don't hurt yourself" with jealous, hate, and resentment.***

*Ahimsa is a subtle thing. It cannot be grasped unless we go deep into ourselves and get in touch with our self. To achieve this, we meditate. There, we discover the sacred beauty of life. Until we have this experience, we may use the word "ahimsa", but it will only be lip service, not from experience. Through the practice of ahimsa, the veil of ignorance about oneself is removed. This deep experience of life opens a new dimension of our inner world. When ahimsa is practiced in vision of inner perspective, we perceive the relevancy of al life in meaningful inter-relationships among all living beings, leading to understanding even the nature of supreme soul: Parmatma.*



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*Ahimsa is another name for a fully integrated human being. Just as in the sunlight, darkness cannot remain, so also anger, greed, ego and deceit cannot linger in the dawn of ahimsa. Once we have the experience of this vision, we are committed to practice Reverence for Life in the unity of the trinity of **mind, word and action**. In this new vigilance, we become aware of our purpose in life, and every night before we rest, we review our day and ask:*

*"Did I harm myself?"*

*"Did I, in judging, put anyone down?"*

*"Have I contributed to human divisions: cultural, racial, intellectual, religious, physical or others?"*

*"Did I place one person above another?"*

*"Did I allow my reticence to contribute to violence?"*

## **Beauty of Ahimsa**

*Once we start practicing those basic principles of ahimsa, our life compassion: our feelings vibrate with care; our word flow with love: and our actions "speak" Reverence for All Life". People will be changed, not by our words but by what they are, hear and feel in our presence.*

*When we experience the sacred beauty of life in ahimsa, we experience peace. We inspire peace. Then there will be peace. Peace within and peace without.*

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PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## Ghee boli

### MAIN PRATISHTHA GHEE BOLI LIST :

1	MAHAVIR SWAMI BHAGWAN PRATISHTHA	GHEE BOLI
2	PARSHVANATH BHAGWAN PRATISHTHA	GHEE BOLI
3	ADESHVAR BHAGWAN PRATISHTHA	GHEE BOLI
4	SHREE GURU GAUTAM SWAMI PRATISHTHA	GHEE BOLI
5	SHREE PADMAVATI DEVI PRATISHTHA	GHEE BOLI
6	SHREE CHAKRESHVARI DEVI PRATISHTHA	GHEE BOLI
7	SHREE LAXMI DEVI PRATISHTHA	GHEE BOLI
8	SHREE SARASWATI DEVI PRATISHTHA	GHEE BOLI
9	SHREE GHANTAKARNA VEER PRATISHTHA	GHEE BOLI
10	SHREE NAKODA BHAIKAVJI PRATISHTHA	GHEE BOLI
11	SHREE MANIBHADRA VEER PRATISHTHA	GHEE BOLI
12	KALASHI STHAPNA ON SHIKHAR	GHEE BOLI
13	DHIWAJA ON SHIKHAR (GHEE BOLI EVERY YEAR)	GHEE BOLI
14	MULNAYAK - PANCHAMRUT KALASH, JAL ABHISHEK KESHAR AND PUSHPA PUJA	GHEE BOLI
15	PARSHVANATH - PANCHAMRUT KALASH, JAL ABHISHEK, KESHAR AND PUSHPA PUJA	GHEE BOLI
16	ADESHVAR - PANCHAMRUT KALASH	GHEE BOLI
17	MUGAT & ABHUSHAN MAHAVIR SWAMI BHAGWAN	GHEE BOLI
18	MUGAT AND ABHUSHAN PARSHVANATH BHAGWAN	GHEE BOLI
19	CHANDARVO - MAHAVIR SWAMI BHAGWAN	GHEE BOLI
20	CHANDARVO - PARSHVANATH BHAGWAN	GHEE BOLI
21	CHANDARVO - ADESHVAR BHAGWAN	GHEE BOLI
22	PUSHPAVRUSHTHI FROM HELICOPTER	GHEE BOLI
23	PUSHPAVRUSHTHI FROM HELICOPTER	DONATION
24	PUSHPAVRUSHTHI FROM HELICOPTER	DONATION

### 1ST DAY : SAT.-JUNE 27-KUMBHA & DEEPAK STHAPNA & PATLA P.

	SHREE KUMBHA STHAPNA	
25	(ONE COUPLE IN PUJA DRESS PLUS FOUR ADDITIONAL PERSON)	GHEE BOLI
	SHREE AKHAND DEEPAK PUJA	
26	(ONE COUPLE OR ONE MARRIED WOMAN OR ONE UNMARRIED GIRL)	GHEE BOLI
	SHREE JAVA ROPAN (FIVE UNMARRIED GIRLS)	
27	* SHREEMI THAL #1	FIX AMOUNT
	* RICE / SOPARI / KESHAR THAL #2	FIX AMOUNT
	* NANDAVRAT SATHIA THAL #3	FIX AMOUNT
	* MANEK DIVO THAL #4	FIX AMOUNT
	* ASHTA MANGAL THAL #5	FIX AMOUNT
28	SHREE NAV-GRAH PATLA PUJA (ONE COUPLE PLUS FAMILY MEMBERS)	GHEE BOLI
29	SHREE DASH DIGPAL PATLA PUJA (ONE COUPLE PLUS FAMILY MEMBERS)	GHEE BOLI



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## Ghee boli

30	SHREE ASHTA-MANGAL PATLA PUJAN (ONE COUPLE PLUS FAMILY MEMBERS)	GHEE BOLI
1ST DAY: SAT. - JUNE 27- LAGHU SHANTI PUJAN GHEE BOLI		
31	LAGHU SHANTI PUJAN #01	GHEE BOLI
32	LAGHU SHANTI PUJAN #02 TO PUJAN #26 (2 FAMILIES PER PUJAN AND \$151 PER FAMILY)	FIX AMOUNT
33	LAGHU SHANTI PUJAN #27	GHEE BOLI
34	AARTI (TWO FAMILIES)	GHEE BOLI
35	MANGAL DIVO (TWO FAMILIES)	GHEE BOLI
36	SHANTI KALASH	GHEE BOLI
2ND DAY: SUN. - JUNE 28 - SHREE BHAKTAMAR PUJAN GHEE BOLI		
37	BHAKTAMAR GATHA #01 PUJAN	GHEE BOLI
38	BHAKTAMAR GATHA #02- #11 PUJAN	FIX AMOUNT
39	BHAKTAMAR GATHA #12 PUJAN	GHEE BOLI
40	BHAKTAMAR GATHA #13- #31 PUJAN	FIX AMOUNT
41	BHAKTAMAR GATHA #32 PUJAN	GHEE BOLI
42	BHAKTAMAR GATHA #33- #43 PUJAN	FIX AMOUNT
43	BHAKTAMAR GATHA #44 PUJAN	GHEE BOLI
44	AARTI (TWO FAMILIES)	GHEE BOLI
45	MANGAL DIVO (TWO FAMILIES)	GHEE BOLI
46	SHANTI KALASH	GHEE BOLI
3RD DAY: MON. - JUNE 29 SNATRA PUJA GHEE BOLI:		
47	SNATRA PUJA	FIX AMOUNT
48	AARTI (TWO FAMILIES)	GHEE BOLI
49	MANGAL DIVO (TWO FAMILIES)	GHEE BOLI
50	SHANTI KALASH	GHEE BOLI
3RD DAY: MON. - JUNE 29 BHAVNA GHEE BOLI LIST:		
51	AARTI (TWO FAMILIES)	GHEE BOLI
52	MANGAL DIVO (TWO FAMILIES)	GHEE BOLI
4TH DAY: TUES. - JUNE 30 SNATRA PUJA GHEE BOLI:		
53	SNATRA PUJA	FIX AMOUNT
54	AARTI (TWO FAMILIES)	GHEE BOLI
55	MANGAL DIVO (TWO FAMILIES)	GHEE BOLI
56	SHANTI KALASH	GHEE BOLI
4TH DAY: TUE. - JUNE 30 BHAVNA GHEE BOLI:		
57	AARTI (TWO FAMILIES)	GHEE BOLI
58	MANGAL DIVO (TWO FAMILIES)	GHEE BOLI
5TH DAY: WED. - JULY 01 SNATRA PUJA GHEE BOLI:		
59	SNATRA PUJA	FIX AMOUNT
60	AARTI (TWO FAMILIES)	GHEE BOLI
61	MANGAL DIVO (TWO FAMILIES)	GHEE BOLI
62	SHANTI KALASH	GHEE BOLI

# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## Ghee boli

5TH DAY: WED. - JULY 01 BHAVNA GHEE BOLI:

63	AARTI (TWO FAMILIES)	GHEE BOLI
64	MANGAL DIVO (TWO FAMILIES)	GHEE BOLI

6TH DAY: THUR. - JULY 02 SNATRA PUJA GHEE BOLI: (MORNING)

65	SNATRA PUJA	FIX AMOUNT
66	AARTI (TWO FAMILIES)	GHEE BOLI
67	MANGAL DIVO (TWO FAMILIES)	GHEE BOLI
68	SHANTI KALASH	GHEE BOLI

6TH DAY: THUR.-JULY 02 PANCH KALYANAK PUJA BOLI (NOON)

69	PANCH KALYANAK PUJA	FIX AMOUNT
70	AARTI (TWO FAMILIES)	GHEE BOLI
71	MANGAL DIVO (TWO FAMILIES)	GHEE BOLI
72	SHANTI KALASH	GHEE BOLI

6TH DAY: THUR.- JULY 02 BHAVNA GHEE BOLI (EVENING)

73	AARTI (TWO FAMILIES)	GHEE BOLI
74	MANGAL DIVO (TWO FAMILIES)	GHEE BOLI

"7TH DAY: FRI.- JULY 03, SIDDHACHAKRA PUJAN GHEE BOLI LIST"

75	SHREE ARIHANT PAD PUJAN (ONE MALE PERSON)	GHEE BOLI
76	SHREE SIDDHA PAD PUJAN (ONE MALE PERSON)	GHEE BOLI
78	SHREE UPADHIYAY PAD PUJAN (ONE MALE PERSON)	GHEE BOLI
79	SHREE SADHU PAD PUJAN (ONE MALE PERSON)	GHEE BOLI
80	SHREE DARSHAN PAD PUJAN (ONE FEMALE PERSON)	GHEE BOLI
81	SHREE GHYAN PAD PUJAN (ONE FEMALE PERSON)	GHEE BOLI
82	SHREE CHARITRA PAD PUJAN (ONE FEMALE PERSON)	GHEE BOLI
83	SHREE TAP PAD PUJAN (ONE FEMALE PERSON)	GHEE BOLI
84	SHREE SWAR-VARG PUJAN (ANY FOUR PERSON)	FIX AMOUNT
85	SHREE ANAHART PUJAN (ANY FOUR PERSON)	FIX AMOUNT
86	(48) - LABDHI PAD PUJAN (ANY FIVE PERSON)	FIX AMOUNT
87	EIGHT GURU PADUKA PUJAN (ANY FOUR PERSON)	FIX AMOUNT
88	EIGHTEEN ADHISTAYAK PUJAN (TWO COUPLES)	FIX AMOUNT
89	EIGHT JAYA DEVI PUJAN (FOUR MARRIED LADIES)	FIX AMOUNT
90	(16) - VIDHYADEVI PUJAN (FOUR UNMARRIED LADIES)	FIX AMOUNT
91	TWENTY FIVE YAKSHA PUJAN (FOUR MALE PERSON)	FIX AMOUNT
92	(24) - YAKSHINI PUJAN (FOUR FEMALE PERSON)	FIX AMOUNT
93	FOUR DWAR-PAL PUJAN (TWO MALE PERSON)	FIX AMOUNT
94	FOUR VEER PUJAN (TWO MALE PERSON)	FIX AMOUNT
95	TEN DIG-PAL PUJAN (TWO MALE PERSON)	FIX AMOUNT
96	NAV-GRAH PUJAN (TWO MALE PERSON)	FIX AMOUNT
97	NINE NIDHI PUJAN (ANY FOUR PERSON)	FIX AMOUNT
98	* MANEK DIVO THAL # 4	FIX AMOUNT
99	ASHTA-PRAKARI PUJAN (TWO MALE PERSON)	FIX AMOUNT
100	AARTI - 108 DEEPAK (TWO FAMILIES)	GHEE BOLI
101	MANGAL DIVO (TWO FAMILIES)	GHEE BOLI
102	SHANTI KALASH	GHEE BOLI



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## Ghee boli

### 8TH DAY-SAT.- JULY 04 INDRA MAHOTSAV GHEE BOLI LIST

103	KING & QUEEN (ONE COUPLE)	GHEE BOLI
104	INDRA & INDRANI (ONE COUPLE)	GHEE BOLI
105	CHHADI-DAR (TWO MALE PERSON)	GHEE BOLI
106	MANTRI-SWAR (ONE MALE PERSON)	GHEE BOLI
107	NAGAR-SHETH (ONE MALE PERSON)	GHEE BOLI
108	TREASURER (ONE MALE PERSON)	GHEE BOLI
109	SENAPATI (ONE MALE PERSON)	GHEE BOLI
110	RAJ JYOTISH (ONE MALE PERSON)	GHEE BOLI
111	PRIYAVANDANA DASI (ONE FEMALE PERSON)	GHEE BOLI
112	FAIBA (ONE FEMALE PERSON)	GHEE BOLI
113	MAMA-MAM (ONE COUPLE)	GHEE BOLI
114	(14) SWAPNA DARSHAN (14- MARRIED FEMALE \$151 EACH)	FIX AMOUNT
115	56 DIG - KUMARIKA (56 UNMARRIED GIRLS, \$101 EACH)	FIX AMOUNT

### 8TH DAY-SAT.- JULY 04 KUMARPAL RAJA AARTI & MANGAL DIVO).

116	KUMARPAL RAJA - AARTI / MANGAL DIVO (ONE COUPLE)	GHEE BOLI
117	108 AARTI IN BACKGROUND (w/ KUMARPAL RAJA) (108 PERSON, \$51 EACH)	FIX AMOUNT FIX AMOUNT

### 9TH DAY - SUN.- JULY 05 EIGHTEEN ABHISHEK GHEE BOLI LIST

	#1 TO #3 ABHISHEKS (MURTI CARVING AND EMBLEM GHEE BOLI FAMILY)	
118	# 4 TO # 15 ABHISHEKS - FOR MAHAVIR SWAMI BHAGWAN	GHEE BOLI
119	PARSHVANATH BHAGWAN	
120	ADISHVAR BHAGWAN	
121	SHREE GURU GAUTAM SWAMI	
122	SHREE PADMAVATI DEVI	
123	CHAKRESHVARI DEVI	
124	SHREE LAXMI DEVI	
125	SHREE SARASWATI DEVI	
126	SHREE GHANTAKARNA VEER	
127	SHREE NAKODA BHAIKAVJI	
128	SHREE MANIBHADRA VEER (ONE FAMILY ONLY)	
129	SURYA DARSHAN (ALL 11 MURTIS)(ONE FAMILY ONLY)	GHEE BOLI
130	CHANDRA DARSHAN (ALL 11 MURTIS) (ONE FAMILY ONLY)	GHEE BOLI
	# 16 TO # 18 ABHISHEKS (PRATISHTHA GHEE BOLI FAMILY)	
131	AARTI (JULY 5 - AFTER PRATISHTHA) (TWO FAMILIES)	GHEE BOLI
132	MANGAL DIVO (JULY 5 - AFTER PRATISHTHA) (TWO FAMILIES)	GHEE BOLI
133	SHANTI KALASH (JULY 5 - AFTER PRATISHTHA)	GHEE BOLI
134	HAND PRINTING ON GHABHARA WALLS (7-5-98) (ONE FAMILY ONLY)	GHEE BOLI

### 10TH DAY - MON.- JULY 06 DWAR OPENING GHEE BOLI LIST

135	TEMPLE DWAR OPENING AND FIRST ASHTA PRAKARI PUJA (TWO FAMILIES)	GHEE BOLI
136	AARTI (TWO FAMILIES)	GHEE BOLI
137	MANGAL DIVO (TWO FAMILIES)	GHEE BOLI

# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## Cultural Committee

*Pratishtha is the time to start a new phase in your life; it's the time to celebrate a new beginning. The cultural committee has been working hard for the last year preparing wonderful and exciting programs, which will be presented during the Pratishtha Mahotsav. Our enthusiastic group of dancers will perform various dances, from traditional classical to religious studies along with many turns, jumps and excitement. Everyone is getting involved from young children to adults. In addition, we have been fortunate to have the five professional dance teachers of the Detroit area to represent their groups and honor this occasion with us. We hope you will unwind with us and enjoy the dances that have been prepared for you. So what are you waiting for, get your dancing shoes ready, join us during raas-garba and sit tight during the cultural programs.*

*Thank You and Jai Jinendra on behalf of the Cultural Committee!*

**Core Committee Representative**  
Pratima P. Shah

**Committee Chairperson**  
Monica P. Shah

<b>June 27<sup>th</sup> Sat 8 - 10 pm</b>	Cultural Dance Program (1) - 13 and Under
<b>Coordinators:</b>	Falguni B. Shah & Meena M. Shah
<b>July 3<sup>rd</sup> Fri 8 - 11 pm</b>	Cultural Dance Program (2) - 13 and Over
<b>Coordinators:</b>	Megha J. Sata, Monica P. Shah, & Palak B. Sheth
<b>July 4<sup>th</sup> Sat Evening</b>	Raas & Garba
<b>Coordinators:</b>	Gita J. Shah, Manjari S. Shah, Asha N. Sheth, Nita J. Sheth

**TROPHY DONORS:** Mahesh & Sarla Desai      Manesh & Meena Shah  
Mahendra & Saroj Shah      Dr. Natubhai & Manju Shah  
**Trophy Coordinator:** Meena M. Shah  
**Committee Members:** Kundan B. Sata, Anishee K. Shah



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## Cultural Committee: Cultural Program I

### 1. Gamme Te Sarupe Gamme Tya Virajo

Choreographer: Seema B. Shah

Manager: Parul M. Shah

*Age (3-6)*

Anokhi Y. Shah, Monica A. Shah, Monisha H. Shah, Shirani S. Shah, Khusali Y. Shah, Monica S. Shah, Nirali P. Shah, Alisha M. Vora, Kinari M. Shah

### 2. Aame Gyata Dere

Choreographer: Sapna S. Shah

*Age (5-10)*

Parth M. Modi, Neal M. Shah, Vijal J. Shah, Samit B. Sheth, Anuj A. Shah, Neal R. Shah, Vishwas J. Shah, Arjar K. Tolia

### 3. Aaj Mara Derasar Ma

Choreographer: Geeta J. Shah

*Age (5-10)*

Ameeta Bhatt, Harsha B. Nahata, Freyal P. Shah, Shradhdha Shah, Disha S. Bora, Priti B. Ravani, Sapna Shah

### 4. Pushpanjali

Choreographer: Roopa Shyamasundara

*Nrityollasa Dance Group*

Ahimsa J. Gorendar, Anushya Mani, Chandana Reddy, Neerali K. Shah, Nisha Kocchar, Samhita Muralidhar, Neha Sachdev, Priya J. Shah, Pranali Koradia, Meera Patel, Kuhu Saha, Ruchi Shah, Pranadhi Koradia

### 5. Choonari

Choreographer: Chaula Thacker

Manager: Renuka Bhatt

*Nadanta Dance Group*

Arpi Bhatt, Poonam Desai, Forum Shah, Nikita Vardya, Nisha Desai, Khushboo Rami, Tasha Vardya

### 6. Dada Adeshvarji

Choreographer: Sudha Chandra Sekhar

*Vidyaanjali Dance Group*

Nina Bihani, Anjali Modi, Tiasha Nandi, Tara Pisharodi, Riaa Dulta, Poorvi Modi, Vidya Nair, Knithika Rajkumar, Lakshmi Gowda, Ranjani Murthy, Maya Pisharodi, Maltika Sarma, Trisha Jain

### 7. Parshva Tari Murti Jovu Ne Gammi Jai

Choreographer: Meena M. Shah

Manager: Asha G. Shah

*Age (7-10)*

Priti Kothari, Naomi Shah, Priya R. Shah, Nisha Sheth, Meera Mehta, Nishi M. Shah, Sonali Shah, Reema Sheth, Minjel M. Shah, Ruchi A. Shah, Neha R. Sheth

### 8. Kesariya Re Kesariya

Choreographer: Falguni B. Shah

Manager: Usha D. Shah

*Age (10-13)*

Sona Parikh, Aneri Shah, Mona S. Shah, Sagar Shah, Samit Patrawala, Khusboo Shah, Nidhi Shah, Samir Shah, Payal B. Ravani, Meelap V. Shah, Raj L. Shah, Vikash Shah

### 9. Jai Ambe

Choreographers: Anishee K. Shah & Anuja B. Tolia

*Age (11-14)*

Miraj D. Dave, Jeet K. Patel, Jay H. Shah, Sachin J. Shah, Vishal M. Desai, Aalap C. Shah, Neil N. Shah, Vishal M. Shah, Rishi T. Modi, Aditya S. Shah, Ricken D. Shah, Amish B. Tolia, Amit A. Parkeh, Aniket K. Shah, Rushabh N. Shah, Mehul K. Tolia

# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## Cultural Committee: Cultural Program II

### 1. Invocation Prarthana

Choreographer: Sudha Chandra Sekhar

#### *Vidyaanjali Dance Group*

Vinaya Menon, Tara Reddy, Purvi Sheth  
Sandhya Soorya, Malini Patel, Maitri Shah  
Aarti Soorya, Naalti Vats, Neelam Patel

### 2. Variation Dance

Choreographer: Anu J. Sheth  
Manager: Nisha V. Mehta

Nisha V. Mehta, Roshni Shah, Anu Sheth  
Puja Sheth, Puja Mehta, Saloni A. Shah  
Heeral Sheth, Soni Sheth, Heeral A. Patel  
Sapna S. Shah

### 3. Ame Gyata Dere

Choreographer: Asha G. Shah  
Manager: Meena M. Shah

Smita Kothari, Asha Shah, Jyoti Shah  
Shaila Shah, Hetal Modi, Devyani R. Shah  
Meena Shah, Usha Shah, Kala M. Modi  
Falguni Shah, Pratima Shah, Kirti M. Vora  
Surbhi Modi, Gita Shah, Punita Shah  
Sunita Zaveri

### 4. Indian Borders

Choreographer: Group  
Manager: Dimple Shah

Mamta Modi, Dimple Shah, Sheila Shah  
Smita Sheth, Jagruti Patrawala, Rashmi Shah  
Neeta R. Sheth, Usha B. Sheth

### 5. Kathak Dance

Choreographer: Ashoka Rao

#### *Nrityanjali Dance Group*

Sonal Arora, Ruchi Rai, Anisha Sud  
Anjali Sud, Krishna Kerai, Sudnya Shewale

### 6. Mahavir Swami Helo

Choreographers: Anupa P. Shah  
Managers: Neil V. Shah

Sneha Shah, Sanjay Shah, Mukul Bafana  
Aashish Shah, Asha Shah, Sanjay L. Shah  
Ruchita Doshi, Alpesh Shah, Binisa Shah  
Sneha Shah, Kari Kapadia, Ami L. Shah  
Mehul Shah, Suchita Shah, Chirag Patel  
Anupa Shah, Neil Shah, Rohen V. Vasani

### 7. Tara Mandir Ma Guntarav Baje

Choreographer: Manjari S. Shah  
Manager: Amita Shah

Ritu Jain, Amita Shah, Pauravi Shah, Reepal  
Shah, Rachna Parakh, Manjari Shah, Reenal Shah,  
Yatri Shah

### 8. Parshva Tari Murti Jou Ne Gami Jay

Choreographer: Juhie S. Shah  
Manager: Sapna S. Shah

Rinku Kapadia, Arpita Shah, Payal Shah, Sapna  
Shah, Purvi Ravani, Juhie Shah, Priti Shah,  
Shamita Shah, Janki Patel, Karishma Shah, Reena  
Shah, Geetika Upadhyay

### 9. Reverence For Life

Choreographers: Megha J. Sata,  
Monica P. Shah, & Palak B. Sheth

Trupti Mehta, Megha Sata, Sabina Shah, Amrita  
Singh, Padma Guthikonda, Monica Shah, Palak Sheth

### 10. Mahavir Avatar

Choreographer: Parul A. Shah  
Manager: Niranjana G. Humbad

Asha Sheth, Sunetra Humbad, Ashok Choksi,  
Sunetra Humbad, Bhanu Shah, Shashi Shah,  
Leena Choksi, Jayanthi Jain, Bipin S. Shah,  
Shital Shah, Mikhila Humbad, Rajat S. Jain,  
Manesh Shah, Sohini Shah, Niranjana Humbad,  
Ashok Shah, Parul A. Shah, Asha N. Sheth



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## Cultural Committee: Cultural Program II

### 11. Tillana

Choreographer: Roopa Shyamasundara

*Nrityollasa Dance Group*

Shubha Chakravarty, Meghana Mehta,  
Rachana Naik, Jayanti Reddy, Preeti Gupta,  
Manasa Muralidhar, Abhaya Pandit,  
Shreya Sengupta, Ramya Honasoge

### 12. Raas

Choreographer: Sonali S. Dani,  
Bejal J. Shah, Manali N. Shah

Neel P. Chokshi, Parijat Gandhi, Amit Shah,  
Manali N. Shah, Punita S. Dani, Shilpa Maru,  
Bejal J. Shah, Rupal J. Shah, Sonalee S. Dani,  
Rupal Patel, Darshan Shah, Tushar J. Sheth,  
Shashin Doshi, Vinay Patel, Deval Shah,  
Sandeep Solanki

### 13. Tahuka Karato Murelo

Choreographer: Ashish G. Shah  
Manager: Asha G. Shah

Ashish G. Shah, Maitri V. Shah, Seema Shah,  
Swati R. Shah, Neel Shah, Niraj Shah,  
Subir B. Shah, Hemali M. Vora

### 14. Triveni

Choreographer: Chaula Thacker  
Manager: Avlokita Badhwar

*Nadanta Dance Group*

Jaya Badhwar, Nayna Gulati, Suruchi Lall  
Ami Mehta, Komal Bhandari, Reena Jadia  
Cynthia Massenberg, Avni Patel,  
Rutvee Desai

### 15. Ha Mungat Ha Chadke Chhe

Choreographer: Geeta Patel  
Manager: Nalini S. Shah

Indira M. Doshi, Alka Shah, Manjula Shah,  
Smita Shah, Minal V. Doshi, Asha A. Shah,  
Nalini S. Shah, Sneha V. Shah, Geeta Patel,  
Harsha Shah, Ramila Shah, Varsha Shah,  
Manjula Shah, Jyoti Shah, Rashmi A. Shah,  
Jaimini S. Vaidya

### 16. Bhangda

Choreographer: Raksha Dave

*Nartan Dance Group*

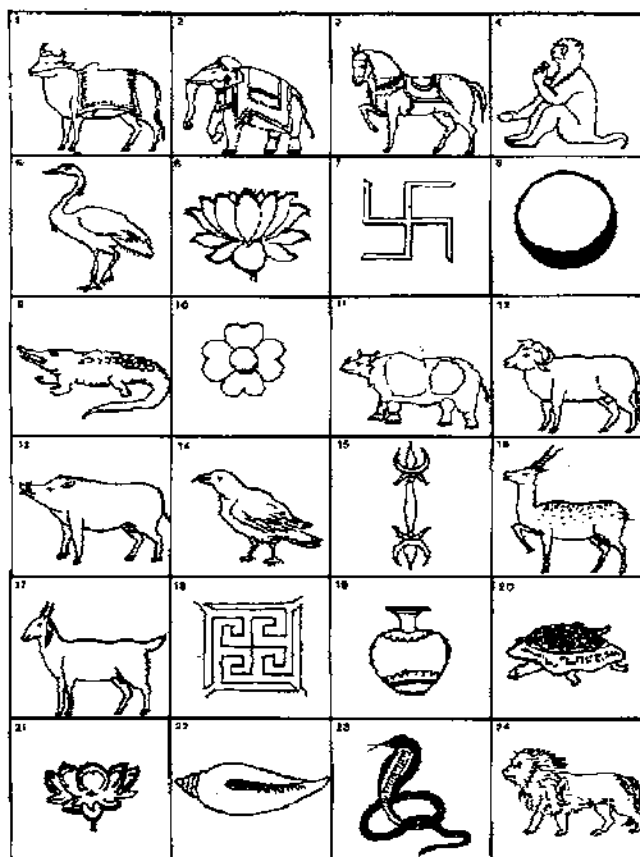
Anu Bhatt, Priti Gupta, Heemani Shah, Rupal  
Shah, Neha Chedda, Meghna Mehta, Prachi  
Shah, Sheila Sheth, Jill Chokshi, Anishee Shah,  
Priya Shah, Anuja Tolia, Seema Desai, Gina  
Shah

### 17. Ih Vidhi Mangal Aarti

Choreographer: Varsha Mehta

Nirali C. Lathia, Varsha M. Mehta,  
Maya A. Shah, Tarang K. Shah,  
Nita C. Lathia, Preeti S. Patel,  
Sarala L. Shah

# With Best Wishes and Compliments to Jain Society of Greater Detroit on Pratishtha Mahotsav



Dr. Babulal, Mala, Harsha  
Nahata

શુદ્ધ દર્શન, શુદ્ધ જ્ઞાન, શુદ્ધ ચારિત્રિકા પાલન કર માનવ પુનઃ સમ્યક્તા ઝોર ધર્મકો પાતા છે। યદિ સ્વસ્થતા, સુખ ઝોર શાન્તિકા માર્ગ છે। યદિ મોક્ષકી વાસ્તવિક સાધનાકા આધાર છે।

શુદ્ધ દર્શન, શુદ્ધ જ્ઞાન અને શુદ્ધ ચારિત્રનું પાલન કરીને માનવી રી સમ્યક્તા અને ધર્મ મેળવે છે. એજ સ્વાસ્થતા સુખ અને શાંતિની મળી છે. એજ મોક્ષની વાસ્તવિક સાધનાનો આધાર છે.

A man can achieve civility and religion when he acquires pure vision, pure knowledge and pure conduct. This is the way of health , happiness and peaceful life. It lays foundation for his endeavor towards salvation.

*Congratulations to Jain Society  
of Greater Detroit for  
successful completion of temple  
and Pratishtha Mahotsav*

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New York, NY 10018  
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**CONGRATULATIONS TO THE JAIN SOCIETY OF GREATER DETROIT**

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દાર્શનિક કાર્યાલય મહત્વ.

અનાદિ કાળથી આત્માને કર્મોનો સંયોગ થયેલો છે. તે કર્મોને દૂર કરી આત્માને શુદ્ધ સ્વરૂપે જોવી બનાવવા માટે અનંત રૂપકારી તીર્થંકર ભગવાનોએ આ જૈનધર્મ પ્રસિદ્ધ કર્યો છે. જ્ઞાન-દર્શન અને ચારિત્રાદિ ગુણોની આરાધના એ જ જૈનધર્મ છે. ગુણોની આરાધનાથી જ આત્માના ગુણો પ્રગટ થાય છે. તીર્થંકર ભગવાનોએ આ માર્ગ બતાવેલો હોવાથી તેઓની અનુપસ્થિતિમાં તેઓની મૂર્તિ દ્વારા "દર્શન" ગુણોની આરાધના કરાય છે. આ મૂર્તિ એ સ્થાપનાનિષેધો છે. મૂર્તિ દ્વારા તે તે વ્યક્તિની સ્મૃતિ થાય છે અને તેના દ્વારા તેમના ગુણોનું સ્મરણ થાય છે. એમ દર્શનગુણોની નિર્મળતા થાય છે "મૂર્તિના" સંરક્ષણ માટે મંદિર બનાવવામાં આવે છે.

ઘણા લોકો એવી દલ્લત કરે છે કે મંદિર બનાવવામાં હિંસા થાય છે મૂર્તિની પૂજામાં હિંસા થાય છે મૂર્તિ તો પ્રત્યેકની બનેલી છે. તે મોક્ષ કેવી રીતે આપે ? ઇત્યાદિ કહે છે. પરંતુ તે ઉચિત નથી. કારણ કે મંદિર બનાવવામાં અને મૂર્તિને પૂજવામાં જરૂર એકેન્દ્રિય જીવોની હિંસા છે. પરંતુ તેના દર્શનથી બોધ પામી મોક્ષે જ નારા જીવો સદા માટે હિંસા વિનાના બને છે. મોક્ષે ન જાય ત્યાં સુધી પણ અણુપ્રાણ અને મહાપ્રાણધારી ઘણા ઘણી ઘણી હિંસાને છોડનારા બને છે. વીતરાગની મૂર્તિ જોવાથી રાગ-દ્વેષ-અને કષાઓ બંધ થાય છે આ ભાવ અહિંસા છે. જે રાગાદિ દોષોનો નાશ થવા રૂપ ભાવ અહિંસા (અનુબંધ અહિંસા) આવતી હોય તે દેવ્યહિંસા (હેતુહિંસા અને સ્વરૂપહિંસા) ગૌણ છે. વિહાર કરતા સાધુને બધી ઉત્તરમાં અપ્રસાદની હિંસા થાય જ છે છતાં રાગાદિ ન થાય માટે બધી ઉત્તરને પણ વિહાર કરવો એ ઉચિત છે તેમ આ મૂર્તિ માટે બધાનું પ્રત્યેકની બનેલી ગાય ભલે દુધ ન આપે. પરંતુ "ગાય ગ્રાહી કેવું હોય" તેવું જ્ઞાન આવશ્યક આપે જ છે. તેમ મૂર્તિ પ્રત્યેકની

હોવાથી મોક્ષ ભલે ન આપે પરંતુ વીનરાગ પરમાત્મા કેવા હોય ? તેનું જ્ઞાન અવશ્ય આપે જ છે. તે જ્ઞાન દ્વારા મોક્ષ પણ અવશ્ય થાય જ છે. સેકસનાં ચલચિત્રો જોઈને જો સેકસનાં વિચારો આવે છે.

શૂરાતનનાં ચલચિત્રો જોઈને જો શૂરાતન આવે છે. દુઃખી દરિદ્રી અને રોગી લોકોનાં ચલચિત્રો જોઈને જો કઢણા આવે છે. વાદ-સિંદ સર્પાદિનાં ચલચિત્રો જોઈને જો ભય આવે છે. તો શાનરસથી ભરેલા મૂર્તિ જોઈને સમતા-નિર્વિકારિતા અને વૈરાગ્યાદિ ગુણો કેમ ન આવે!

માતા-પિતા આદિના ફોટા જડ હોવા છતાં તેને કોઈ ફાડે, તેના ઉપર કોઈ ખગાણુકે, ખાંચ દશ દબરનું દાન કરી મુકાયેલા ફોટા ને કોઈ ઉતારે તો દુઃખ થાય છે તેનું કારણ શું ? આ ફોટા એ તો જડ છે, એ ફોટા ક્યાં મા બાપ છે ? છતાં માતા-પિતા પણાની પ્રુદ્ધિ કરાવે છે, તેમ મૂર્તિ પણ જડ હોવા છતાં વીનરાગની સ્મૃતિનું કારણ છે માટે પૂજનાય દર્શનાય અને વંદનાય છે.

દબરો અને સાખો વર્ષો પહેલાં ભરત મહારાજાએ શત્રુંજયનું મંદિર બનાવ્યું. તેવા જ રીતે કુમારપાલ મહારાજા, વસુપાલ તેજપાલ, સંપ્રતિ મહારાજા આદિ અનેક મહાપુરુષોએ તારંગા-આબુ-રાણપુર-શંખેશ્વર-સમ્મેશ્વરિયાર અને ગિરનાર આદિ પર્વતો ઉપર અને ભૂમિ ઉપર ભવ્ય ક્ષાત્રુતિમય મંદિરો બનાવ્યાં છે. જો પૂજનાય ન હોય તો સાખો કરોડોની સંપત્તિ આ મંદિરોના નિર્માણમાં કેમ ખર્ચા ?

તેનો ભાવનિક્ષેપો પૂજનાય છે તેના ચારે નિકોષા પૂજનાય છે. નામ-સ્થાપના-દ્રવ્ય અને ભાવ આ ચાર નિકોષોથી વસુભૂતાવ છે. સત્પુરુષોનાં અને સતી સ્ત્રીઓનાં નામો લઈએ, માતા ગાણીએ તે નામનિક્ષેપો છે. મૂર્તિ બનાવી પૂજાએ તે સ્થાપનાનિક્ષેપો છે, તેઓની નિર્વાણ પ્રાપ્તિ પદ્ધતિ દેશપરિત્યાગ આદિના કોષાસાગર પ્રાપ્તિ પદ્ધતિની પૂર્વાપરિત્યાગ એ દ્રવ્યનિક્ષેપો છે. અને તીર્થંકર તરીકે પૂજાની રીતપરિત્યાગ તે ભાવનિક્ષેપો છે. માટે દ્રવ્ય અને ભાવનિક્ષેપાના વિરહમાં

આ સ્થાપના નિસેપે મૂર્તિ-મંદિરની સ્થાપના અનિશ્ચય આવશ્યક છે  
 "અમેરિકા" જેવા દેશમાં કે જ્યાં સુદૌઝ સાધુ-સાદવાનો  
 વિચાર નથી ત્યાં ધર્મની પ્રાપ્તિ માટે આ જ પ્રધાન આલેખન છે  
 આ મૂર્તિ-મંદિરના નિમિત્તે જ સમાજ સાથે મળે છે. સામાજિક જાંઘ  
 વ્યવસ્થાઓ રકે છે. પરસ્પર જેનોના પરિચયો-સંબોધો અને  
 ભ્રાતૃભાવ વધે છે. મૈત્રી આદિ ભાવનાઓ પોષાય છે. ભૂતકાળના  
 મળેલા સંસ્કારો સિંચાય છે. આ રીતે આ મૂર્તિ-મંદિરની સ્થાપના  
 સંઘને ઘણી ઉપકારક છે, અને આવશ્યક કરવા જેવા છે.

ડાક્ટોરેટ નો જૈન સંઘ આ વર્ષે સુંદર મંદિર બનાવી આ  
 પ્રતિષ્ઠા કરાવી રહ્યો છે તે જાણીને ઘણો જ આનંદ થાય છે.  
 આવી ભવ્ય લીમરાગ પરમાત્માની મૂર્તિથી સંઘના ભાઈ-બહેનો  
 તે મૂર્તિના દર્શન-વંદન અને પૂજન દ્વારા લીમરાગ અવસ્થા  
 પામી આત્મ-કલ્યાણ સાધે. અને મુક્તિગમિગામી બને એજ આશા  
 લિ.

દારજલાલ ડાહ્યાલાલ મહેતા

૧૦૨, રામસા ટાવર્સ, અડાબા પાસે

સુરત. પીન્કોડ ૩૯૫૦૦૬, ભારત.

ટેલિફોન નં ૬૮૮ ૯૪૩.

### જૈનધર્મમાં ભક્તિયોગ

મુનિશ્રી કીર્તિચન્દ્રજી (બંધુત્રિપુટી)



જૈનધર્મમાં ભક્તિયોગ નથી કે જૈનદર્શન ઈશ્વરતત્ત્વને-પરમાત્મતત્ત્વને માન્ય રાખતું નથી, એવું કહેનારા અને સમજનારાઓ જો જરા જિજ્ઞાસુ બનીને તટસ્થદષ્ટિએ વિચાર કરશે, અને સત્યને સમજવાનો પ્રયત્ન કરશે તો એમને જરૂર સમજાઈ જશે કે જૈનધર્મની સાધનામાં ભક્તિયોગને પણ યોગ્ય સ્થાન આપવામાં આવ્યું છે; અને જૈનદર્શન નિરીશ્વરવાદી નથી, પરંતુ તીર્થંકરસ્વરૂપે સાકાર પરમાત્મ તત્ત્વને અને સિદ્ધસ્વરૂપે નિરાકાર પરમાત્મ તત્ત્વને યુક્તિસંગત રીતે સ્વીકારે છે, શ્રદ્ધાથી માને છે, અને ભક્તિપૂર્વક એની આરાધના, ઉપાસના પણ કરે છે.

ભારતભરમાં ખૂણે ખૂણે પથરાયેલા પ્રાચીન તેમ જ અર્વાચીન અનેક જૈનતીર્થધામો અને રમણીય જિનમંદિરો, એ જૈનસંઘના અંતરમાં ઉછળતી પરમાત્મ-ભક્તિનો પ્રત્યક્ષ પુરાવો છે.

#### જૈનદષ્ટિએ ઈશ્વર

હા, જૈનદર્શનની ઈશ્વરના સ્વરૂપ વિષેની અને પરમાત્મપદની પ્રાપ્તિ વિષેની માન્યતા, એ એની પોતાની એક આગવી વિશેષતા છે.

જૈનદર્શન કોઈ જગતકર્તા અનાદિ ઈશ્વરને કે મુક્તદશામાંથી પાછા આવીને સંસારમાં અવતાર ધારણ કરનાર ઈશ્વરતત્ત્વને માનતું નથી. કારણ કે જૈનદર્શન એમ માને છે કે આ વિશ્વ કોઈએ બનાવ્યું નથી કે કોઈ એનો સર્વથા નાશ કરી શકતું નથી. આ વિશ્વનું અસ્તિત્વ અનાદિકાળથી છે અને તે અનંતકાળ સુધી રહેવાનું છે. અર્થાત્ એનો કોઈ આદિ કે અંત નથી, હા, એમાં સતત પરિવર્તન ચાલુ જ રહે છે અને કેટલાક કુદરતી નિયમોને આધીન પણ તે વ્યવસ્થિત રીતે ચાલતું જ હોય છે.

જૈનદર્શન એમ માને છે કે, પરમાત્મપદને પામેલા પરમ આત્માઓ આ વિશ્વનું સર્જન કે સંચાલન કરતા નથી. પરંતુ તેઓ પોતે, જે પરમ ધન્ય અવસ્થાને પામ્યા છે, તે આત્માની સચ્ચિદાનંદમય શુદ્ધ અવસ્થાને શી રીતે પામી શકાય તેનો સચોટ અને અનુભવસિદ્ધ માર્ગ તેઓ જગતને બતાવે છે.

સર્વ દુઃખોથી મુક્ત થવાનો અને સાચા સુખને પ્રાપ્ત કરવાનો માર્ગ બતાવનાર સર્વજ્ઞ અને વીતરાગ પરમપુરુષોને જૈનપરંપરા ઈશ્વર તરીકે સ્વીકારે છે. જૈન પરિભાષામાં એમને તીર્થંકર, જિનેશ્વર, અરિહંત કે અર્હંત કહેવામાં આવે છે.

સંસાર સાગરથી તરવા માટે ધર્મરૂપી તીર્થની સ્થાપના કરનારા આવા મોક્ષ માર્ગદર્શક તીર્થંકરો એજ જૈનધર્મમાં પરમાત્મા કે આરાધ્ય દેવ તરીકે પૂજાય છે. આવું

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# પ્રદેશ

તીર્થંકરપણું એ કાંઈ એકાએક પ્રાપ્ત થઈ જતું નથી. એની પાછળ તો એ તીર્થંકર બનનાર મહાન આત્માઓની, આત્મકલ્યાણ માટેની અને વિશ્વના ઉદ્ધાર માટેની અનેક જન્મોની ભવ્ય સાધનાનો ઇતિહાસ છુપાયેલો હોય છે.

જે કોઈ ભવ્ય આત્મા આવો ઉચ્ચ પુરુષાર્થ કરે તે બધા તીર્થંકર બની શકે છે એમ જૈનદર્શન કહે છે. જૈનદર્શનની આ વિશાળતા અને સમભાવશીલતા એની આગવી વિશેષતા બની રહે તેવી છે.

તીર્થંકર બનનાર કોઈ પણ મહાન આત્મા પોતે જે જન્મમાં તીર્થંકર બને છે તેની પૂર્વેના ત્રણ ભવોથી તો તેમના અંતરની કડ્ડણા ઉત્તરોત્તર વધુને વધુ તીવ્ર અને વ્યાપક બનતી જાય છે. આ જગતનાં વિવિધ દુઃખોને જોઈને એમનું હૃદય દ્રવી ઊઠે છે. આત્મ શુદ્ધિના પ્રયંડ પુરુષાર્થ સાથે તેઓ વિશ્વોદ્ધારની ભાવના ભાવે છે. આ જગતના સર્વજીવો શારીરિક, માનસિક અને આધ્યાત્મિક સર્વ પ્રકારના દુઃખોમાંથી સદાને માટે મુક્ત બનીને શી રીતે સાચા સુખના અધિકારી બને એ માટે એ દિવ્યાત્માનું મનોમંથન રાત-દિવસ ચાલ્યા કરે છે.

સહુનાં દુઃખ દૂર કરવાની અને સહુને સુખી બનાવવાની આવી ઉચ્ચ અને ઉત્કટ કડ્ડણાને પરિણામે જ એ મહાન આત્માઓ તીર્થંકરપદને પામે છે અને જગતનું મહાન કલ્યાણ કરી શકે છે.

તીર્થંકર બનનાર એ મહાન આત્માઓ કડ્ડણાના સાગર, સર્વોચ્ચ પુણ્યના સ્વામી અને આત્માની અનંતશક્તિઓના ભંડાર સમા હોય છે. એમના અચિંત્ય પ્રભાવથી આ વિશ્વનું... વિશ્વના સર્વ જીવોનું કલ્યાણ અને મંગલ થઈ શકે છે. અંતિમ જન્મમાં માનવદેહે જન્મ્યા હોવા છતાં એ તીર્થંકર ભગવંતો દેવ-દેવેન્દ્રોથી પણ પૂજાય છે એટલે જ દેવાધિદેવ કહેવાય છે.

એ દિવ્યાત્માના ચ્યવન, જન્મ, દીક્ષા, કેવલજ્ઞાન અને નિર્વાણરૂપ પાંચ મુખ્ય જીવનપ્રસંગો વખતે ત્રણે લોકમાં પ્રકાશ અને આનંદ ફેલાય છે. માટે જ તો એ પાંચ પ્રસંગોને પાંચ કલ્યાણક કહેવામાં આવે છે.

જૈન મંદિરોમાં આવા વીતરાગ, સર્વજ્ઞ, કડ્ડણામૂર્તિ અને અચિંત્યશક્તિયુક્ત તીર્થંકર ભગવંતોની ભાવવાહી મૂર્તિઓની સ્થાપના-પ્રતિષ્ઠા શાસ્ત્રીય વિધિપૂર્વક અને અંતરના ઉછળતા ભક્તિભાવ સાથે કરવામાં આવે છે. પ્રતિષ્ઠા કરતાં પહેલાં અંજનશલાકા મહોત્સવમાં એ તીર્થંકર ભગવંતોના જીવનની વિશ્વ કલ્યાણકર પાંચ ઘટનાઓ (પાંચ કલ્યાણક)ની ઉજવણી પણ ભારે ઉમંગથી કરવામાં આવે છે.

ભક્ત હૃદયની વાત જ ન્યારી છે. જેને ભગવાન ગમે એને ભગવાનનું નામ પણ ગમે, ભગવાનની છબી પણ ગમે, ભગવાનની મૂર્તિ પણ ગમે, ભગવાનનું મંદિર પણ ગમે છે. ભગવાનની ભક્તિ પણ ગમે અને એ ભક્તિ કરનારા ભક્તો પણ ગમે. ભક્તિનો માર્ગ એ ભાવનો માર્ગ છે. ભક્તિનો માર્ગ એ શુદ્ધ પ્રેમનો માર્ગ છે.





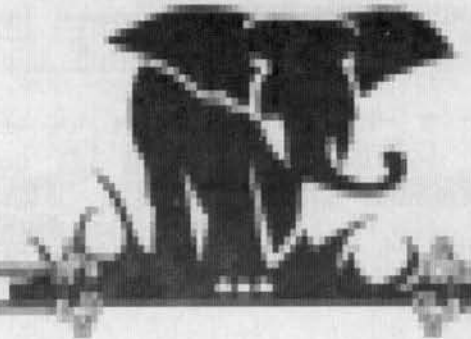
BEST WISHES TO

THE JAIN SOCIETY OF GREATER DETROIT  
FOR A SUCCESSFUL PRATISHTHA MAHOTSAV

*FROM*

NEENA, SHRIKANT AND SHAN MEHTA  
&

BELA AND ADHIR SHROFF



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## SUNANDA AND ROOPSEN

adapted from Muni Shri Arunodhaysagarji and  
Muni Shri Vinaysagarji's "Jain Kathasagar,  
Part 1"

translated and compiled by -  
Leena Choksi  
Komal Choksi  
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***Thought alone, even unaccompanied by word or deed, has the capacity and power to bring pain and karma to the soul. Even simple harboring in the mind of undesirable thoughts, though this may not be translated into action, nevertheless leads to contamination of the soul and perpetuation in the cycle of birth, death and re-birth and sufferings therein.***

In a kingdom called Pruthvibhushen, there was once a 12-year old princess named Sunanda. She was once on the roof of the palace, taking in the sights of the city with her friends when her gaze fell upon a disturbing domestic scene: a man was relentlessly physically abusing his wife who begged him to cease. She proclaimed her innocence, but to no avail. The innocent and somewhat naïve Sunanda, stunned, lamented the destiny of women whose fate it seemed to be ill-treated at the hands of their husbands and in-laws. She then proclaimed that she would never marry and that this should be conveyed to her parents and it was dutifully done so by her friends.

The years passed and when she was sixteen Sunanda witnessed yet another scene from the rooftop. This time she saw a beautiful home in which there was a couple that was blissfully happy, entwined in their love for each other and she thought to herself that she would never be lucky enough to have such happiness herself. Her friends reassured her, saying that she was a princess and so of course she would,

and took her downstairs where they sat at a window overlooking the marketplace.

There Sunanda saw Roopsen, the son of a merchant, standing at the paanwala's shop. Sunanda became aroused at the sight of him and was overwhelmed by his handsomeness. Her friends reminded her that he was one of the male species that she so despised. Sunanda however sent him a cryptic note to assess his intelligence and when Roopsen responded appropriately he passed the test. Thereafter the two would meet daily to exchange gazes and letters and soon they were perpetually on each others' minds.

A few months later there were festival celebrations on the outskirts of the city and the entire kingdom was to congregate there. Sunanda feigned a severe headache and thereby excused herself from the festivities and remained at the palace with her friends. Sunanda heaved a sigh of relief when her mother left and they were alone, for outside her window was hanging a rope ladder that Roopsen had been given instructions to shake and be let up, thereby giving the couple the time together that they had so longed for.

Under the darkness of the evening Mahalav the gambler had just lost a game that rendered him penniless with debts yet to clear and was wandering the roads of the deserted city for a home or shop to rob. He came across the dangling rope ladder at the

*BEST WISHES*  
*TO THE JAIN SOCIETY OF GREATER DETROIT*  
*ON THIS AUSPICIOUS OCCASION*  
*OF*  
*PRATISHTHA MAHOTSAV*



*FROM*  
**CHUNI, MADHU, VISHAL AND RUPA**  
**GALA**

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palace window which he shook. Sunanda's friends, saying "Welcome, Roopsen", beckoned him up.

In the meantime, the queen's ladies-in-waiting were hurrying toward the palace to check on Sunanda's health and fetch some puja paraphernalia. Sunanda caught sight of them entering the palace and panicked about her spoilt evening. However she used her wits and had the oil lamps around her wing of the palace blown out. The ladies-in-waiting, having been explained that Sunanda's headache could not tolerate the light of the lamps and she was sleepy. They must therefore not try to talk to her and hence were dismissed.

As Mahalav stepped through the window, one friend took his hand and took him to Sunanda's bed, warning him not to speak and so he remained silent. The gambler had sex with Sunanda, palmed her jewelry and was asked to leave quickly by Sunanda's friends who came running toward him. Sunanda, lamenting their bad luck at not being able to spend enough time with each other or even speak to one another, promised that they would meet again. Mahalav praised his good luck that he had got both a princess as well as some loot, descended the ladder, and started walking.

The queen's ladies-in waiting were told by Sunanda in a whisper that they should tell the queen that her headache had decreased and that she should not worry.

Meanwhile, Roopsen, also having used the excuse of ill-health had remained home. As dusk engulfed the city and thinking that now that no one would be left in the city, Roopsen set out for his meeting with Sunanda, armed with gifts of perfumes and flowers for her. Walking on his way, Roopsen thought of how

they would finally be able to satisfy their desires to be each in others arms and experience every sensual pleasure. He was lost in his daydreams and visions of his meeting with Sunanda, completely entranced in his fantasies of sharing an evening with Sunanda filled with passion and sensuality when an old, disintegrating wall fell on him, burying and killing him. The consequences of these passions for Sunanda that were in his mind at the time of his death was that his soul was reincarnated in Sunanda's womb, the conception that was the result of her sexual union with Mahalav, the gambler.

It is because of this that scholars have had to say that there is a great difference between poison and gratification of sensual pleasure. Poison, upon consumption, is fatal for one life but sensual pleasure, even though not indulged in, is fatal many times over, causing not one death but several.

After the queen's ladies-in-waiting left Sunanda found some of her jewelry missing but reasoned that Roopsen must have taken them to have repaired.

Roopsen was searched for high and low but could not be found. Sunanda assumed that Roopsen must have been murdered on the way from the palace by thieves as he was carrying her jewels.

One month later Sunanda discovered that she was pregnant. Her friends gave her a tonic that induced an abortion and thereby Sunanda's honor was preserved. Roopsen's soul went from being the embryo in Sunanda's womb to a snake.

**BEST WISHES AND  
CONGRATULATIONS**

**THE JAIN SOCIETY OF  
GREATER DETROIT**



**FOR THE BUILDING OF THEIR GRAND TEMPLE**

**FROM**

**ARVIND, JAYA AND PRIYA SHAH**

**AKSHAY AND SWETA SHAH**

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Upon getting Sunanda's approval, her father arranged her marriage to the prince of Kshitipratishthi and Sunanda moved there taking with her a hefty dowry.

Roopsen the snake after much wandering finally reached this kingdom and seeing Sunanda began rocking back and forth in joy. Sunanda screamed and ran but the snake followed her until finally her husband killed it.

It was the summer season and Sunanda and her husband were enjoying a night of music when Roopsen's soul, as a crow, began to caw. The servants tried to shoo it away but it kept returning to perch itself in front of Sunanda and cawing. The king got angry at the ruckus that was spoiling the show and killed the crow.

Once the couple was sitting under a willow tree at a lake. There, a swan, looking at Sunanda began to sing beautifully in happiness. The king and queen were entranced when a crow's droppings fell on the king. The king in anger tried to shoot the crow but he missed and the bullet ended up killing the swan Roopsen. His soul then found life as a deer in the jungle.

Deep in the jungle some musicians were performing for Sunanda and the king. The beauty of the music drew all the animals of the jungle. The animals fled as soon as the music stopped, that is, all except one young deer who did not move. The deer appealed to the king who killed it and had it sent to the palace. The deer was cooked for the king and queen's dinner, who exclaimed that though they had eaten deer before, never had they enjoyed deer meat as exquisite as they were having now.

"Without having consumed, without having indulged or gratified what unimaginable sufferings do lives undergo in this world. This deer, Roopsen's soul, did not enjoy sensual pleasures and yet look at the unhappiness it has been experiencing over the past five lives. The woman for whom he harbors so many passions is happily enjoying his flesh right now." Such was one learned muni telling another muni, shaking his head, while passing by the palace.

The king and queen became suspicious at the exchange between the two munis and the king rose and asked, "Maharaj, what makes you shake your head so in front of us?"

"Nothing, it is just the oddities of the deeds of the society" the muni told them in a somber tone.

"Is it the smell of the meat that we are dining upon that you were shaking your head at?" the king asked directly.

"Rajan, I shook my head at the thought of how souls, enslaved to sensual pleasures and passions though they may only think about indulging them, are creating such sins that like the lowest forms of life, for lives together, suffer again and again.

"What about that struck you here?" the king asked with immense curiosity.

"Rajan! The lives wandering in this world, just by thinking, without partaking, collect limitless sins, that is what I have seen."

"Maharaj, whatever you have seen here, please let us know so that we may be enlightened" said Sunanda, imploringly.

## SUNANDA AND ROOPSEN

*"I may let you know but then won't it bring you unhappiness?"*

*"Certainly not," said Sunanda in an emphatic manner.*

*Seeing something to be gained, the muni said, "Then listen."*

*Then in a grave tone, the muni began with when she was 12 years old and the first scene that Sunanda had seen from the rooftop and ended with revealing the identity of her lover from the night of the festival. Sunanda affirmed the veracity of the various events of her life that the muni had narrated.*

*Aghast at her sins, Sunanda asked what had happened to Roopsen and the muni recounted how he died and told of his five reincarnations starting from the embryo in her womb to the deer that she was consuming.*

*Sunanda, unable to bear it, put her hands to her ears and screamed, "Oh man of god, what a sinner I am. If Roopsen, who had not sinned, is undergoing such suffering then what is in store for me? Is there any hope for salvation for me?"*

*"Even great sinners can be reformed through the process of renunciation. As long as our lives are in our own hands there will always be ways to save ourselves."*

*"Oh man of god, where has Roopsen's soul gone now and is there any way to save him?"*  
*"In a town called Sugram in Vindhyachal, he is in the form of an elephant. When he hears from your mouth of his seven reincarnations, he will gain memory of his previous lives, he will adopt religion and upon his death go to heaven.*

*Sunanda turned to face the king. "My*

*lord, you have heard of my immoral character. I am the cause of Roopsen's needless suffering. If you give me your permission I will take diksha and try to mend the damage I have done in the course of harming seven lives."*

*The king said, "Angel, life is a slave of karma. We will both take diksha and the path of salvation. The muni asked them not to delay and went to his guru.*

*The king, queen and some of their courtiers all took diksha together.*

*The king through deep and intense meditation and renunciation found liberation in the same life.*

*Undertaking extreme renunciations and rigors, Sunanda, the sadhviji, under the excellent tutelage of her guruni, acquired the power of clairvoyance.*

*Finally one day Sunanda asked her guruni, "Oh maharaj, if you grant me permission I wish to go in search of that reincarnation of Roopsen, the elephant, who suffered through the pain of seven lives because of me."*

*"You are knowledgeable and if you feel that there is gain in that, you certainly have my permission. Our desire is that wherever possible a soul should be uplifted."*

*Humbly taking her guruni's blessings and taking four other sadhvis with her, Sunanda left in the direction of Sugram. After having sought permission there she spent the monsoon season in Sugram.*

*"Maharaj, where are you going past the town limits? There is an elephant that uproots trees and destroys whosoever comes in his*

# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## SUNANDA AND ROOPSEN

*path, that lives in the jungle just beyond the town. Turn around and return to the upashraya." A crowd gathered outside the town limits saying so to Sunanda who refused to listen and walked onward without fear.*

*The crowd again yelled to her, "Maharaj, do not go further. The mad elephant attacks whoever he sees. Run, run!"*

*With dirt flying around him and breaking branches, killing all that he saw, the elephant struck fear in everyone and people scrambled onto rooftops, shaking with fear.*

*Then the elephant came toward the sadhvi. People started screaming but seeing the sadhvi, the elephant started walking around her in circles, in infatuation.*

*In a grave tone the sadhvi said, "Roopsen! Wake up! Why are you not letting go of this infatuation of yours with me? You were Roopsen and then you were in my womb. Then snake, crow, swan, deer and in this seventh life you have become an elephant. Why are you suffering needlessly? Break this bondage and free yourself of this pain."*

*The elephant became repentant and then gained memory of his previous lives. His eyes welled with tears. His seven lives flashed before his eyes. Full of remorse, he became pensive.*

*"Oh how misguided I am! Seven lives were swallowed up by my delirious passions. You had also drowned in your passions but you were born anew and you are giving me a new birth. The elephant raised his trunk and began saluting her and bowing to her. "I am yours, oh*

*guruni," he said, penitent and growing serious and somber.*

*The townspeople began singing praises of the sadhviji and surrounded her. The prince of the city also arrived. The elephant went straight to the city palace stables.*

*The sadhvi informed the prince of the elephant's seven lives and their bond to each other. "His destiny is of a life of devotion and ultimate moksha. This elephant will fast for two days, break for a day and then again fast for two days, continuously, until he goes to heaven."*

*The sadhvi Sunanda endeavored to have others understand the importance of mental sins that lead to meaningless suffering, and in this effort she attained moksha.*

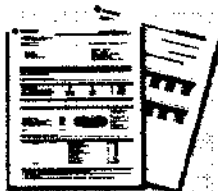
**"From modern historical research we come to know that long before, Brahminism developed into Hindu Dharma, Jainism was prevalent in this country."**

**Justice Rangnekar  
Bombay High Court**

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VFM-96-02

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**TO THE JAIN SOCIETY OF GREATER**  
**DETROIT**  
**FOR A SUCCESSFUL PRATISHTHA**



**FROM**  
**KANTI, DEBRA, JULIE AND JASON**  
**SHAH**  
**ASHWIN, PURNIMA, SANJAY AND**  
**SEJAL SHAH**

# Vaishnava Jana To Tene Kahiye Re...



One of the foremost Vaishnavas of this century was **Mahatma Gandhi**. He truly lived the message of Narsi Mehta's famous song, *Vaishnava Jana To Tene Kahiye Re, Je Peeda Parayi Jaane Re*, or "one who knows the suffering of others is called a **Vaishnava**."

"Vaishnava" literally means the followers of the Supreme Lord "Vishnu." The Vaishnava tradition has been nurtured by many saints and seers who have inspired others by their own lives. The **Vaishnava Center for Enlightenment** follows Sri Ramanuja's teachings. He shows us the way as to how we can relate in a very personal way to the Supreme Lord Vishnu.

## Sri Ramanuja's Three Goals

- Live a life of dedication to the Lord and do His Will as a servant of the Lord.
- Promote harmony among different faiths.
- Serve the poor and see God in the poor.

## Vaishnava Center Started In 1989

To promote this Vaishnava Way of Life, a Global Center was established in the Lansing Area in 1989. For this purpose, we started *The India Heritage School* in 1990 for imparting religious education to children.

Then, *The Dharma School* for the education of the whole family was begun in 1996. Vedic and Gita classes meet Sundays in Lansing and Wednesdays in the Detroit area. For character building of youth, summer camps are held in California, Michigan, and Pennsylvania under the guidance of Dr. S.N. Subba Rao of *National Youth Project*, New Delhi and Sri Madhusudan Das of Abhiyan, Orissa.

Regular spiritual discourses are arranged with learned Acharyas like Swami Tyagananda Puri of Paramhans Sanyas Ashram and Acharya Meenakshi Devi of Manohardham Ashram.

## Interfaith Services

Gita and Vedic Scriptural classes are offered to members of other faiths. *Fellowship for Today*, *Metaphysical Church of Christ* in the Lansing area, and *Theosophical*

*Lodge* in Detroit frequently arrange such programs. In 1997 we organized an interfaith memorial service to pay homage to the memory of **Mother Theresa** at the Cristo Rey Community Chapel in the Lansing area.

## Humanitarian Services

We offer free counseling services to families in crisis. Through our humanitarian service arm *International Service Society*, we respond to disasters globally, such as the Midwest Floods, the Latur Earthquake, and the Andhra and Bangladesh Cyclones. Our volunteers rushed in emergency aid to families in the coastal areas of Orissa and W. Bengal recently hit by Tornado.

## Other Programs And Activities

Excellent artists such as Pandit Mukesh Desai for Classical Indian Music, Mythili Kumar for the Dance Drama *From Annamacharya to Gandhi*, and Sudha Chandrasekhar for Bharatanatyam Dances have regularly performed to appreciative audiences.

In 1997 we staged a play *Lahu Ka Rang Ek Hai* for promoting communal harmony and we jointly celebrated the Golden Anniversary of Freedom of India and Pakistan with a play *Victory to The World*.

We promote Gandhian Trusteeship Principles for Business and Non-Violent Agriculture, that is why we serve only Organic Food at all of our programs.

For more information, please phone 517-337-7888.

Best Wishes from  
**Vaishnava Center for  
Enlightenment**

**TO THE JAIN SOCIETY OF  
GREATER DETROIT**

**FOR THEIR GRAND OPENING  
OF THE TEMPLE**

ૐ  
શ્રાવકાચાર્ય :  
સિદ્ધાલયમાં સ્થાન પ્રાપ્તિની પદ્ધતિ

- કુ. તરલા. એ. દોશી.

વીતરાગ પરમાત્માના ચિત્ર શાશનમાં મનુષ્યે તીર્થરૂપ આધુસાધવી, શ્રાવક અને શ્રાવિકા સ્થાન ગૌરવપૂર્ણ અને આદરીય છે. ગુણ સ્થાનકની અપેક્ષાએ ન્યૂનાધિકતા છતાં, લક્ષ્યની અપેક્ષાએ અત્યેય તીર્થનું સંધાન "મોક્ષ" જ છે.

આભવરૂપના પૂર્ણ પ્રાગવ્યરૂપ મોક્ષ પ્રત્યેક આત્મા માટે પ્રાપ્ત્ય હોવાથી શ્રાવક ચાર અને આદવા ચાર સાધક માટે ઉપાસનાની શીલ્પ બની જાય છે. આવા આત્માઓએ ઉત્તરાધ્યાયન સૂત્ર કથિત દુર્લભ મનુષ્ય નો સ્વીકાર વિદેયાત્મક રીતે કર્યો હોય છે.

અતારિ પરમંગલિ દુલ્ખણિય જંતુણા | માણુસતં શુદ્ધ સદ્ધા અંજમમિય લીચિયં ||  
આ વાલની પ્રતિભિ દેવાં જ આત્મા મનુષ્યત્વ, શ્રુતિ, શ્રદ્ધા બાદ ચોથા દુર્લભ અંજની પ્રાપ્તિ માટે ઉચિત થાય છે. લક્ષ્યમાં સાધવાચાર પરંતુ નિર્જલતા, કાયરતા અને પુરુષાર્થની મંદતા ને કારણે શ્રાવકાચાર્યનો આરાધક બને છે.

બીજરૂપ ભાવ પાંગરી વિગરવૃદ્ધિ બરે ત્યારે સાધકજીવમાં સાધવાચારની વસંત મેળેશી ઉડે છે. પરંતુ હજુ અંકુરિત થયેલ ભાવમાં પૂર્ણતા પ્રગટી નથી. અંતર આત્મા ભાવના ભાવી રહેલ છે કે "અપૂર્ણ અવસર એવો ક્યારે આવશે, ક્યારે ધર્મશુભા હોય તર નિર્ગય ને ----" પરંતુ સ્વાન સાકાર થઈ નથી ત્યાં સુધી સાધક પ્રત્યાભ્યાસ વરાલી મનુષ્યના સદ્ભાવમાં વિરતિ - અવિરતિ ભાવના દૃઢ વચ્ચે શ્રાવકાચાર્ય સ્વીકારે છે.

જુનેશ્વર પરમાત્માએ જીવને પૂર્ણતા પામવાના પ્રયત્નનું સમીકરણ આતિ સરળ કૃત્રી આપ્યું છે. જવતત્વના ચથાર્થ આરુપેન પામ્યા બાદ દો દ્રવ્યના પારસ્પરિક સંલંબને સ્વાધ્યાસશૈલીથી સમજી, ઉર્મ સંયોગે અન્યાદિથી આત્મા સાથે વળગેલા મન વચન, કાયાના યોગે જેનું અર્જન થયું છે એ સંસારને વિનષ્ટ કરવા એજ ત્રિયોગ - ત્રિકાલનું સંકુચન એટલે શ્રાવકાચાર્ય અને અન્યો નિષેધ એટલે સાધવાચાર્ય.

આ - શ્રાવક દાર્મને આપણે પરંપરાગત અને વ્યવસ્થિતજન્ય બંને અર્થમાં સ્વીકારી ચાલીએ તો શ્રાવકાચાર્ય એટલે જીવન વ્યવહારની માનવોચિત સમાજની શ્રેષ્ઠ પ્રણાલિકા. આચાર્ય મહાપ્રભુજીના શબ્દોમાં કહીએ તો "મહાવીરે એક સમાજની કલ્પા, ત્રી જીવી તે સમાજનું જામ છે જાતિ સમાજ, જેના માટે તેમણે એક આચાર્ય અંકિત આપી --- જાતિ સમાજની જે ઉત્પન્ના છે તેના પર કિલોસોડીની દ્રષ્ટિએ વિચાર કરીએ તો તે નથી ભૌતિકવાદ કે નથી કોઈ અજ્યવાદ તે સમન્વિતવાદ છે, જેમાં ભૌતિકવાદ અને અધ્યાત્મવાદ બંને નો સમન્વય છે. મહાવીર ચથાર્થવાદી હતાં. શ્રાવકાચાર્યમાં એમણે નિયંત્રિત સમાજની ઉત્પન્ના સાકાર કરી છે. શ્રાવક જીવનની એક લક્ષ્મણ રેખા એટલે આહિંસા, શત્ય, અમૌર્ય, બ્રહ્મચર્ય અને અપરિગ્રહની ભાવનાનો ક્રમિક વિકાસ. યોગની પારિવાશમાં જે "યમ" હોવાય છે, બૌદ્ધો જેને 'શીલ' કહે છે તેના ચથાર્થ રૂપને સર્વજ્ઞ સમકુચમ - અયંમ કહે છે. કોગમ સમા અંત - એવી અનંત વૃંદણનો વિલેક - પૂર્વકનો અંચમ એટલે વીતરાગ કથિત શ્રાવકાચાર્ય.

અષ્ટક આત્મા અહીં વિચારે છે. હિંસા, આક્રમણ, ક્રૂરતા એ આત્માનો સ્વભાવ નથી, વિભાવને વશ પડેલ આત્મા અમર્શદ હિંસામાંથી મર્યાદામાં આવવાનો ઉપક્રમ કરે ત્યારે તે સ્થૂલ પ્રાણુભિપાત વિરમણરૂપ પ્રથમ ક્ષણ નો ઉપાસક બને છે. અતલત સ્થૂલ શબ્દની સાથે અનૈક મુદ્દમ ભાવો સર્વજ્ઞ દ્વારા દર્શવાયેલ છે એજ રીતે સુધાવાદ એ અજ્ઞાની આત્માની ઓળખ છે, મટ્ટ્ય એ મજાવ.

ॐ ॐ ॐ ॐ ॐ ॐ

WITH  
**BEST WISHES !!!**

FROM

**ASHOK S. JAIN**

**JAMANA A. JAIN**

**RAVI & RICKY**

*So sooner I try to go ahead, I fall back, I have chosen the wrong  
path, please help me to find the right path.*

જગવાન જગવાની પ્રથમ કારત એટલે સત્યનો સ્વીકાર. આત્મા અહીં વિશાળ આચાર્ય દર્શવતા સ્થૂળ મુખાવાદ વિચારો જાતનો આરાધક બને છે. પરદેશ્યનું એક કુદાલ પણ જેને સ્વીકાર્ય નથી એવા સુધ્ધાત્માને કર્મકાંક્ષા અને અજ્ઞાન દ્વારા સૌંદર્યવૃત્તિનો શિકાર બનાવી દીધો છે, તેના પાશમાંથી મુક્તિ કરવા જીવેશ્વરભગવાન સ્થૂળ અદેશ્યાદાન વિરમણું વ્રતનો વિરમણક્રમ દર્શાવે છે. "જુહુ" જ જેનું સ્વરૂપ છે, તેમાં જ જેનું વિચરણ છે એવો આત્મા અભિજ્ઞાનથી ભાવમાં રંગાયે સ્વરૂપ બોધે લેણી છે તેને પુનઃ જુહુમાં સ્થિત કરવા ઈન્દ્રિય વિચરણનો માર્ગ બતાવતા પરમ પિતા આત્માને માટે તવેશુભા ઉત્તમ બંધનશ્રમ ઉદી સ્થૂળ મૈથુન વિરમણમ નો માર્ગ દર્શાવે છે, અને ચોમેર નેને ગ્રહણ લાગ્યું છે, દશે દિશાથી જે દોઝાઈ ગમ્મલો છે એવા પરિગ્રહનો ભાવોથી વિરમવા માટે સ્થૂળ પરિગ્રહ પરિમાણનું વ્રત દર્શાવે છે. મૂઢા પશ્ચિમો લુપ્તો દ્વારા દેવ-ભાવ પરિગ્રહની સમજણ આપી નિયંત્રિત સમાજજીવન વ્યવસાયની સમાજને ભેટ આપે છે.

જગવાન ધર્મચાર્ય હોવાં દરેક ગૃહસ્થાશ્રમમાં અનિવાર્ય એવી કોઈ જરૂરિયાતનો નિષેધ કરી અવ્યવહારુ ભૂમિકા સ્વીકારી નથી. અને છતાં મોદસા-લોકના પ્રદેશો પ્રદેશો અનંત જન્મમરણ કરી ચૂકેલા આત્માને આશ્રય અને આશાકિલ્બ આતુર બંધનોથી એકજ કાટકે છોડવાનો પ્રયત્ન એટલે આવકાર્યાર. જીવેશ્વરે જેને જગતને આપેલ જાણ થોડા મંત્રોમાંનો એક ગાડુડી મંત્ર એટલે "આમાલું-લોમિરામિ" આ શબ્દના ઉચ્ચાર સાથે અનાદિના આસવનાં વિષ વિરમી મય. ઉતરી મય. સર્વ ત્યાગનો આત્મચિત્ત માર્ગ ન સંપાદે ત્યાં મુઠી આવક જીવનમાં વૈરાગ્યને દિવસો જગમગતો રોજવા **સૂતના ભાવો**ને વધુ ને વધુ નિરતિમાર કરતો મય. આવા આવકાર્યારવાળો આવક સતત અશ્રુત હોય. તેને એકજ કીંબંધા હોય કે સ્થૂળના હોય "હું પરમાત્મા હું કયારે આરંભ પરિગ્રહ દેજું! કયારે સર્વવિરતિ બનું! કયારે પંડિત-મથો મરું!" આવકભાવથી તેને સંતોષ ન હોય, તે અટકી ન ઉત્તરો હોય, તેને કાયરુ ખરતકી હોય, અવહાર જીવનમાં એક દુષ્ટાંત જાણીતું છે. એક વાંચત એક વ્યકિત - સંત કબીરને મળવા મય છે. શીઘ્રતાં સૌંદરતાં તેનું દાર તો મળ્યું. પણ કબીરજી દીરે જોવા કોઈએ કહ્યું એ તો અમશાને ગયા છે, પેલી વ્યકિત કહે અમશાને અનેક અપંગો હશે, મારે તેમને જોનામવા કેમ? જવાબ મળ્યો; માયા પર દીવો જતો હશે, પેલી વ્યકિત ગઈ. મૃત હોઈ સાથે આવેલા બંધન માથે દિતોજલતો હોય, મૂંઝાઈ, તે વ્યકિત કૂચી પાછી આવી પૂછે "બંધા માથે દિતો છે શું કરવું?" જવાબ મળ્યો "ના રૂ, ના, હજુ શાંતિથી બે." અમશાનેથી પાછા કુરતા લોકોમાં એક જ વ્યકિતાના માથે દિતો હતો. આમન્યતઃ અમશાને જઈ તો બંધાને વૈરાગ્ય આવે, સંસાર અસાર છે! બંધાને આમ જ જવાનું છે! વગેરે..... વગેરે, પણ પાછા કુરતા? બીકનેસની વાત! પરિવારની વાત! સંસારની વાત. બધું જ એનું એ! કબીર તો દિવાદા બોળાયાં. એ છે સંતજીવનનું પ્રથમ બોધાન. સંસારમા હોવા છતાં જ્ઞાનનો વૈરાગ્યનો દીવો જેનો સતત જલણી રહ્યો છે. એ આવક માત્ર સ્વાદયાયમાં, ઉપાકાયમાં, પરમાત્માની પ્રતિમા સમારે જ વૈરાગ્યવાન ન હોય. પ્રત્યેક પણ તેની અશ્રુતની હોય. જીવન તો સંસારમા અન્ય જીવો જેવું જ હોય પણ અભિગમ બદલાઈ ગયો હોય. વર્તમાન વિશ્વની તમામ સભ્યતા સમસ્યાનો હલ આવકાર્યારમાં દેવ્ય અને ભાવથી દર્શાવેલ છે અને સિદ્ધાલયમાં સ્થાનપ્રાપ્તિ-પદ્માદ્ભુ પણ આવકાર્યારમાં સમાયેલી છે આવા આવકાર્યારને આમરતો આત્મ અનુવિધ લીધેમાં સ્થાન પામી અંતે સિદ્ધ બની આત્મસ્વરૂપ પ્રગટી શકે છે.

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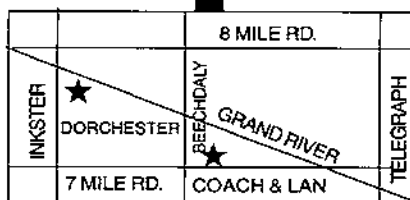
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*In order to commemorate this historical event and to honor this great Jain leader and philosopher, JAINA has instituted a scholarship fund entitled Shri Virchand Raghavaji Gandhi Scholarship Fund. Money received in this fund will be used for the purpose of promoting and encouraging studies in Jainism in India through a reputable institute.*

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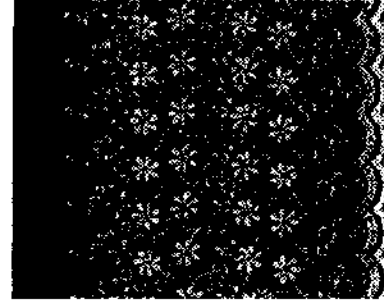
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# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## Youth Article: Animal Cruelty

by Alap Shah

*...The baby pig had no way of crying out as its stunned mother was led on the belt toward the slaughter knife, the knife that would extract the soul, for once and forever...*

Humans have always exploited animals. They have hunted them for food and sport and harnessed them for power and transportation. We humans have always crushed animal rights, whether we accept it or not. All organisms of the world enjoy equality of right to exist. All the beings are possessed of soul and aspire for happiness as we do.

In a fiction book, the poor animal escapes the slaughterhouse and finds its way back home. In real life, it wouldn't even stand a chance!

Animals are tyrannized in many ways. They are mostly killed for meat, game, furs, and experimentation.

**1. Animals for food:** It is the most common type of cruelty. Thousands of animals are killed each day just for their meat.

**Assembly-Line Chicken?** — About 98% of the eating chickens are raised in factories owned by large corporations. They are debeked, fed by machines, and crowded in cages in windowless buildings. They are then hung by their feet from a mechanical conveyer belt that moves them slowly to the butcher's knife.

**Raising a Sausage Machine** — Pigs are raised mainly for pork and sausage. They are confined in indoor pens, with the floors made

of cement. Pigs suffer deformed and damaged feet from these floors. Pigs become bored and unhappy, with no room to turn around. To this day, hog farmers cut off the pig's tail to prevent biting. And, like any other raised animal, they are shot and slaughtered. When the babies are born, they too are taken away, and the whole cycle starts again. What a wicked act of cruelty to slaughter mercilessly the innocent creature!

**Life-and-Death Of a Steer** — Cattle are raised for their beef. They go under many painful operations that are unnecessary. Because castration makes animal fatter, most of the qualified beef comes from males that have had their testicles cut off early in life. Their horns are also removed to prevent hurting each other when they are rounded up. On the way to feedlots and slaughterhouses, the steers are crowded for days, without food or water, in overheated or unheated trucks. Of course, some will die on the way. Cattle are killed with a sharp and swift cut to the throat. Sometimes they are stunned first, then hoisted on the conveyer belt upside down by one leg. They twist in agony, and sometimes their pelvic bone breaks, or a leg is torn from the socket on their way to death.

**2. Gaming and Bloodsports:** Every year there are games that play with the lives of thousands of innocent animals. Gaming has always been a popular sport in almost every country of the world.



# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

## Youth Article: Animal Cruelty

by Alap Shah

**"I'm Colorblind"** — Bullfighting has always been a popular bloodsport in South America, and the countries of Spain and Portugal. In some countries, the statement is not only for fun, but for cultural purposes. Thousands of bulls and steers lose their lives in the bullrings from crashing into walls, maiming, or just from the stress of being colorblind. Bullfighting is estimated to be a \$100,000,000 industry in the countries of South America, Spain, and Portugal. But does this justify the continued and persistent infliction of pain on an animal for the pleasure of the spectators?

**BAM! BAM! YEOWW!** — If you go to any gaming organization, you would see the dead faces of the animals that were killed for their weight or popularity, all hung on plaques on the walls. You would know that many more hundreds of animals were killed and would be killed by getting hit by the shotgun or falling into traps or leg-breaking snares. When you bring back a dead deer, all you would get out of that is fame, fortune, and money. What a grave injustice!

**3. Fashion With Compassion:** If you want to understand how deeply animal cruelty is embedded in our society and lifestyles, just peek behind the average bedroom closet door. The fur coat once grazed the backs of dozens of wild foxes. The leather shoes were once the living skin of a cow. That wool sweater once kept a sheep warm in winter. To put it simply, thousands

of generations after emerging from caves, most of us still dress in animal skins!

The very presence of animal products in your closets puts the power to *protect* animal squarely in your individual hands. What you choose to put on in the morning is also a life-and-death situation for many creatures in the animal kingdom.

### Trapping and Facts About Fur:

An estimated 17 million raccoons, beavers, bobcats, lynx, coyotes, muskrats, nutria, and other animals are trapped each year in the United States for fur.

Animals that are caught in spring-loaded steel leg-hold traps (which are banned in many countries) suffer an average of 15 hours of pain before their lives are ended with a trapper's club.

Steel-jawed traps are so painful that many animals chew through their own limbs to escape. These crippled animals often die from infection, loss of blood, or starvation.

For every "target" fur-bearing animal trapped, two non-target animals are caught and killed. Trappers call these animals — such as dogs, cats, deer, and birds of prey — "trash animals."

It takes many more animals to make a fur coat than you may realize. To make a 40-inch coat, depending on the type, it takes 16 coyotes or 18 lynx or 60 mink, 45 opossums, 20 otters, 42 foxes, 40 raccoons, 50 sables, 8 seals, 50 muskrats, or 15 beavers. Add the number of "trash animals" caught, and the toll per count becomes truly appalling.

# Jain Society of Greater Detroit

PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



## Youth Article: Animal Cruelty

by Alap Shah

Animals on fur farms suffer from stress, fear, disease, and parasites caused by dirty and crowded conditions. In 1987, U.S. mink farmers reported that 450,000 animals died of heat and stress in their farms.

Caged mink are so deprived of normal activity that they often are driven to self-mutilation and pathological repetition of behavior.

Animals raised on fur farms, mostly mink and foxes which ordinarily roam widely in their natural habitat, are confined inside tiny wire-mesh cages for their whole lives.

**4. Experimental Tools?** — Millions of animals are used for research into heart disease, cancer, and transplant techniques. In the United States alone, an estimated 65 million animals are used for testing new products each year. These tests may also include blinding, poisoning, and killing.

Most experiments are performed on rats and mice. Research with larger animals such as dogs and monkeys are more controversial. It is now accepted that these animals can suffer distress. The animals that are used in product testing, often without anesthetics or analgesics, suffer every bit as much as would your companion animal at home. You wouldn't force your dog to drink shampoo to find out how toxic it is. So why do we let companies perform these kind of tests on dogs, rabbits, mice, and other animals?

Many new products are tested just on animals. Lipsticks, toothpaste, shampoos, and weed killers go under extensive testing to assess their side effects on humans. Many tests

are criticized these days. An example is the LD50 test. LD stands for lethal dose and in the experiment a chemical is injected in increasing amounts until 50% of the animals die. The Draize Eye Irritancy Test is used to test household products on mostly rabbits for eye irritation. The damage is measured according to the swelling, redness and injury. After the tests, the rabbits are killed.

### Alternatives to Animal Tests:

Computer programs have been developed to simulate the LD50 test; information from humans is used to predict the toxicity of new products.

Cell culture tests are replacing the Draize test at many companies. These tests are faster, more accurate, and much more cost-efficient.

Human skin patch tests, or tests using egg membranes and tissue cultures, can replace the Draize and skin irritancy tests.

Organic ingredients are used by many companies instead of toxic chemicals. Numerous ingredients known to be safe can be used in products without ever having to be tested.

The attitude that allows animals to be used for human purposes is a form of discrimination just as wrong as racism and sexism. Animals are just as capable



# Jain Society of Greater Detroit

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## Youth Article: Animal Cruelty

by Alap Shah

of feeling pain as humans are. Shouldn't we have identical laws to protect the helpless animals from the tyranny and cruelty of human beings? To defenders of animal rights, the fact that animals can't speak for themselves is all the reason why we should act in their best interests.

After so many years, we have begun to take action to preserve the remaining wildlife. There are now organization groups that are against the use of experimental tools. Laboratories have banned the use of testing products. People are now listening to the viewpoints of the vegetarians. There are now wildlife preserves all over the world. We are discouraging fur trade with other countries, but not fully. Now, we are hoping to end extinction of species and hope for the growth of all animals.

Remember, what your acts are toward animals can spell the difference between SURVIVAL and EXTINCTION.

"IF WE CANNOT END NOW  
OUR DIFFERENCES, AT  
LEAST WE CAN MAKE  
THE WORLD SAFE FOR  
DIVERSITY"<sup>1</sup>

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1— Quote by John F. Kennedy; Address at American University, Washington D.C., June 10, 1963

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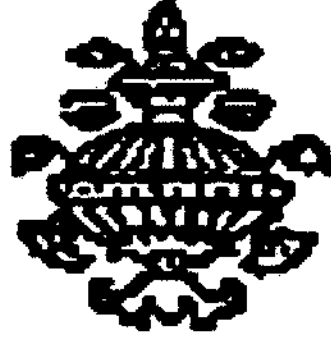


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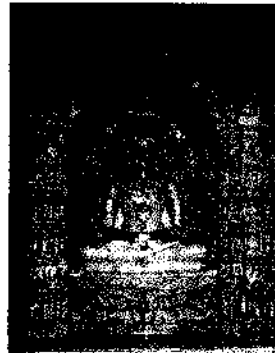
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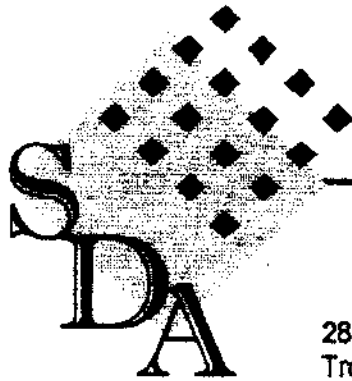
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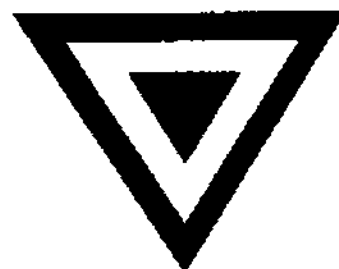
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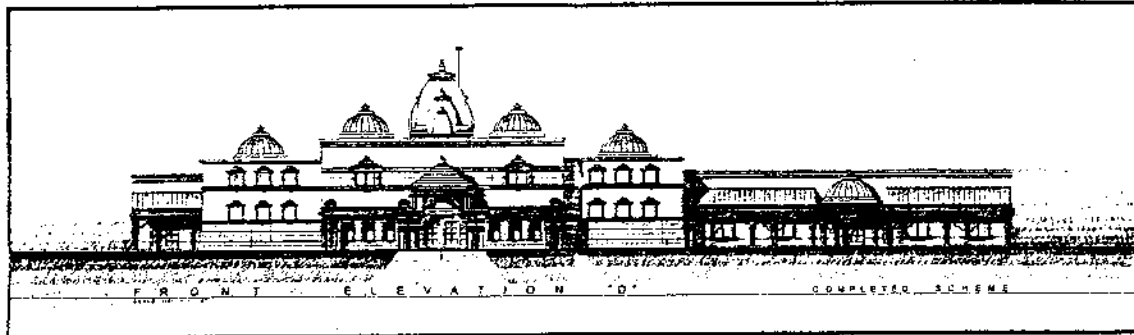
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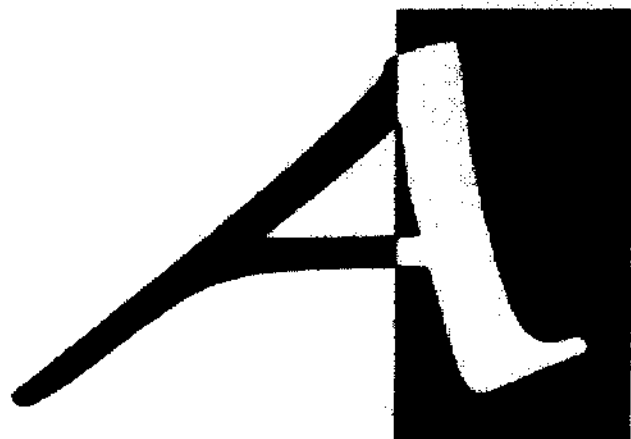
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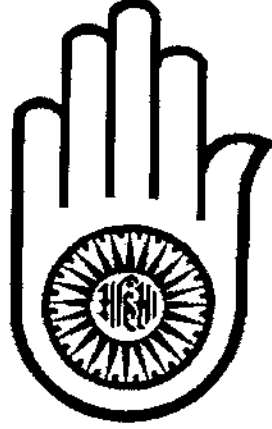
*Navin and Mina Shah*

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BEST WISHES FOR  
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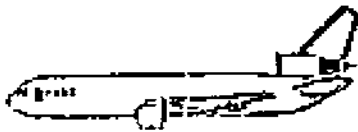
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# Jain Society of Greater Detroit

## PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



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PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

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PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



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PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



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PRATISHTHA MAHOTSAV ASHADH 4-12 V.S. 2054



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PRATISHTHA MAHOTSAV JUNE 27-JULY 6 1998

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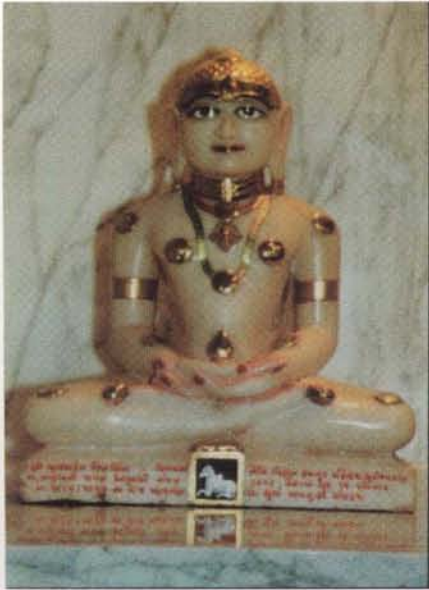
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