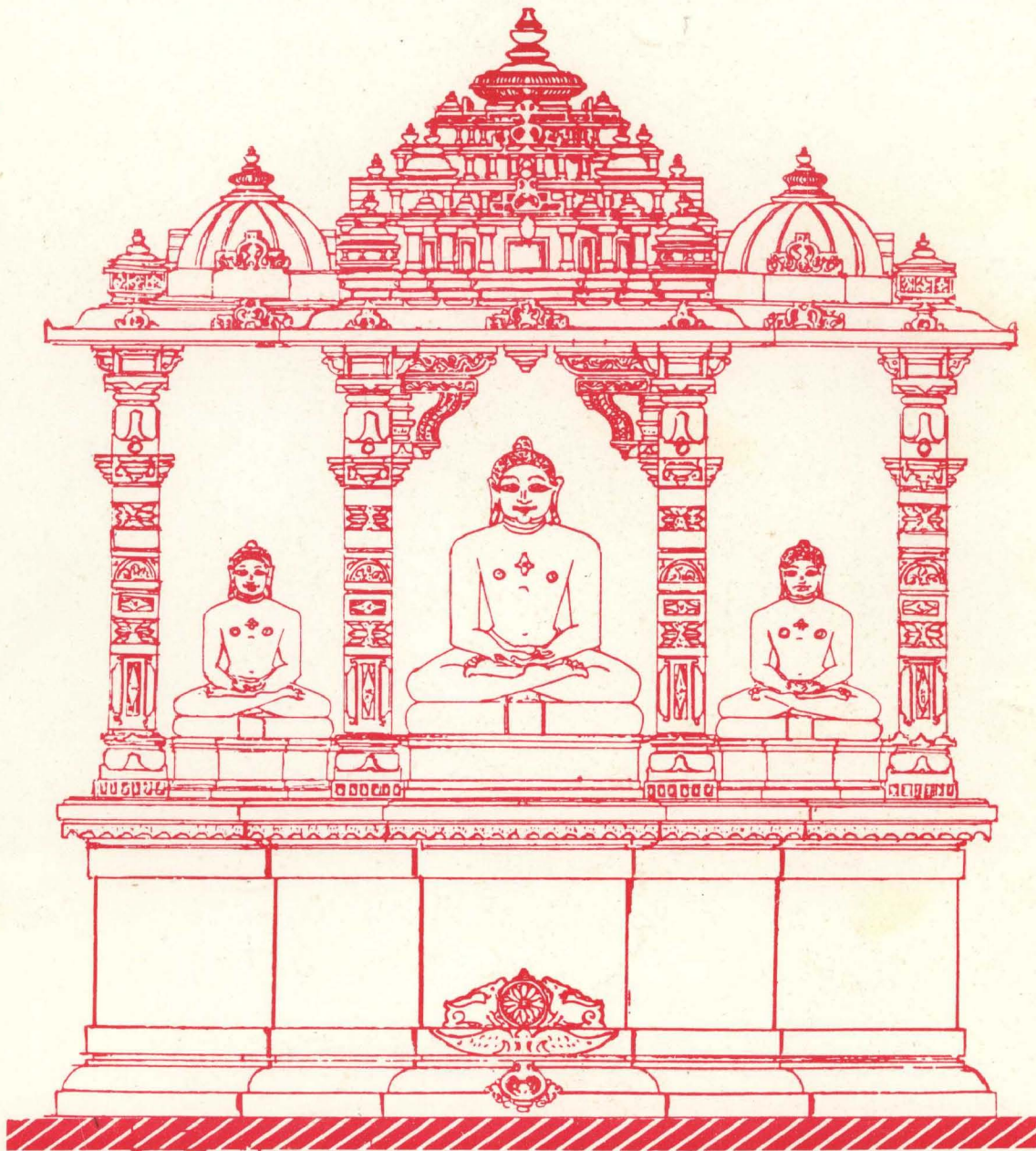


# JAIN CENTER OF SOUTHERN CALIFORNIA



## JAIN BHAVAN INAUGURATION

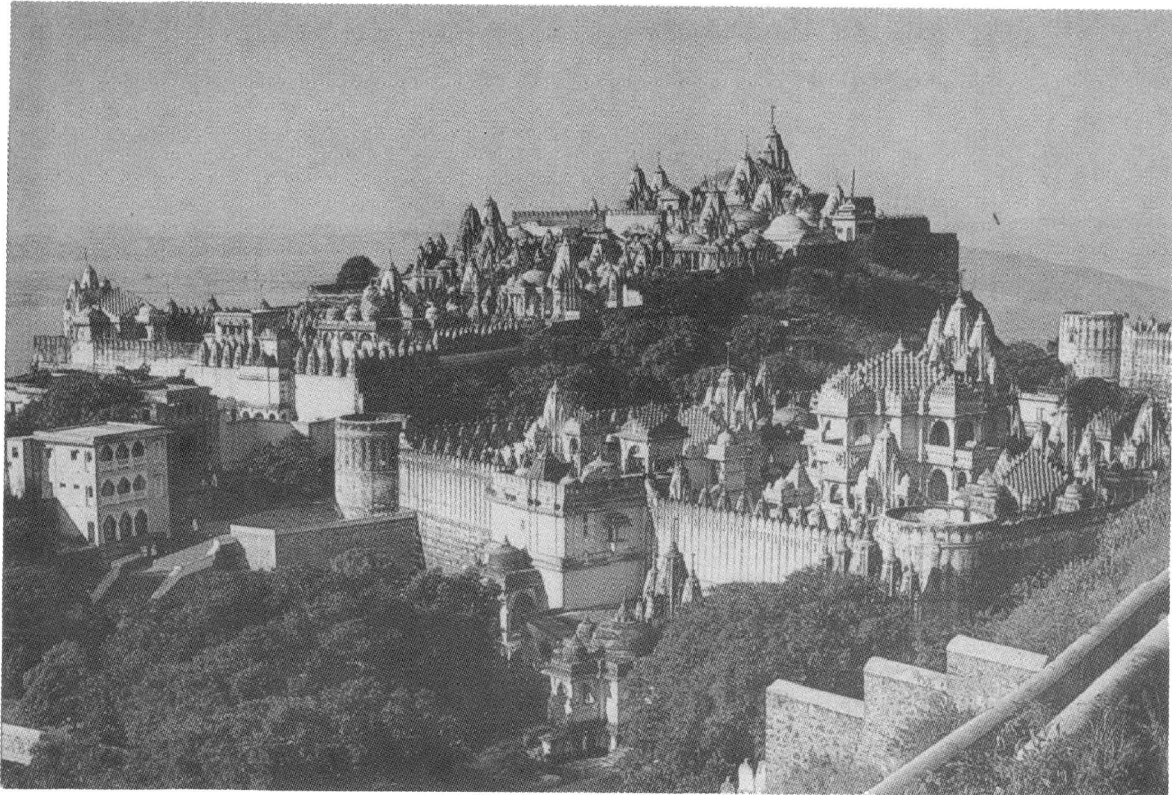
July 1 - 4, 1988





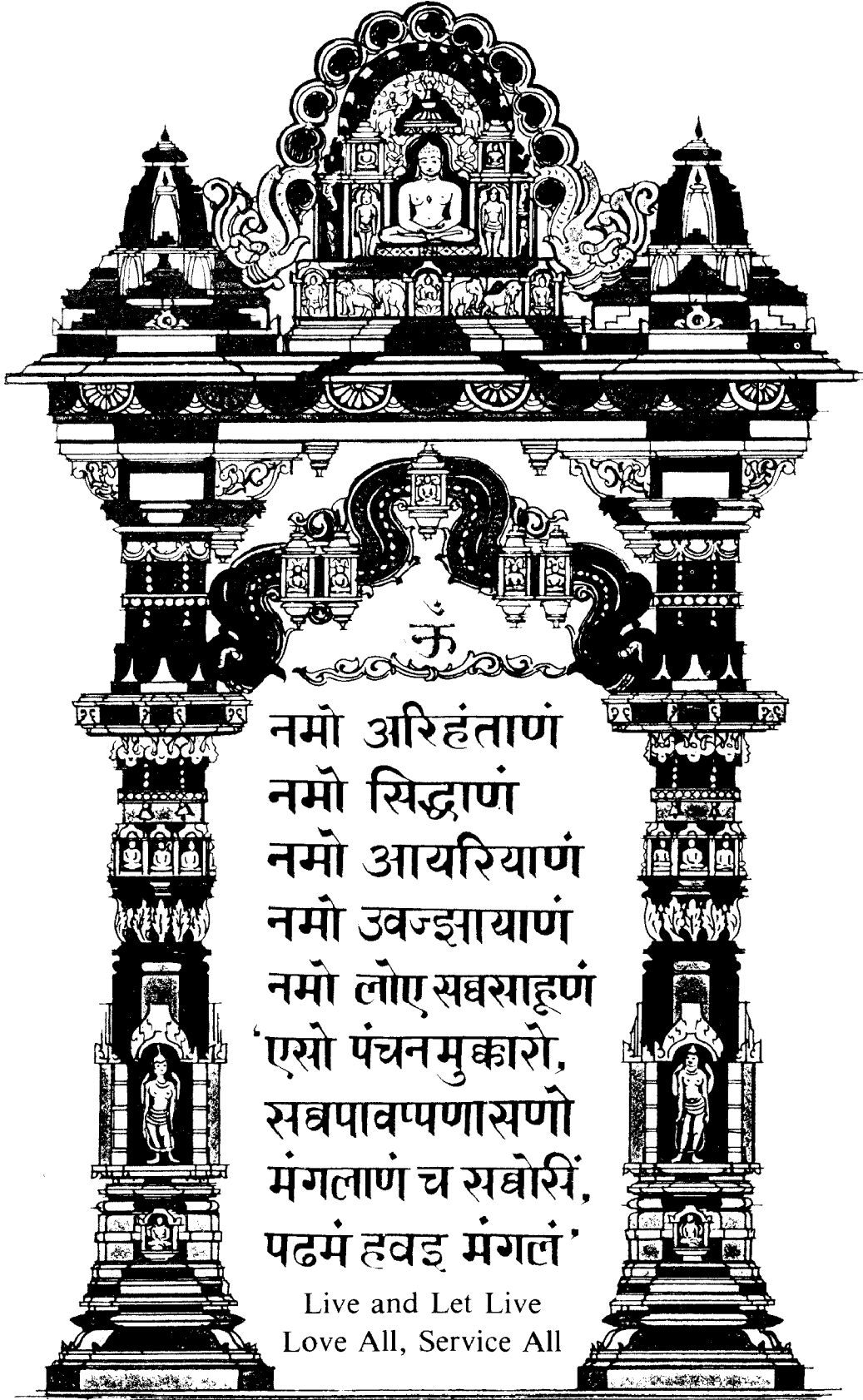
## SHREE SHATRUNJAYA TIRTH AT PALITANA

(Gujarat, India)



Shree Shatrunjaya is the Tirth of Bhagwan Rushabdev Swami, the first Tirthankar also known as Adinath. It is one of the oldest and most sacred place of pilgrimage for Jains. It has 108 different names in the literature. It has been destroyed and rebuilt 16 times. Besides the main temple of Shree Rushabhdev there are several other temples spread out over nine small hills.

Shatrunjaya Tirth is located on the hills of Shatrunjaya, four miles from the City of Palitana, on the bank of the Shatrunjaya River. Palitana is about 300 miles northwest of Bombay in the State of Gujarat. Jains regard this Tirth with great respect and deep faith. It is a very popular place of pilgrimage and most Jains visit it at least once a year.



नमो अरिहंताणं  
नमो सिद्धाणं  
नमो आयरियाणं  
नमो उवज्झायाणं  
नमो लोएसवसाहूणं  
'एसो पंचनमुक्कारो,  
सवपावप्पणासणो  
मंगलाणं च सबोसिं,  
पढमं हवइ मंगलं'

Live and Let Live  
Love All, Service All



# NAVKAR MAHA MANTRA

(The Universal Prayer)

NAMO ARIHAMTANAM - नमो अरिहंताणं

Obeisance to the Arihamtas - perfect souls - Godmen

*I bow down to those who have reached omniscience  
in the flesh and teach the road to everlasting  
life in the liberated state*

NAMO SIDDHANAM - नमो सिद्धाणं

Obeisance to the Siddhas - liberated bodiless souls

*I bow down to those who have attained perfect  
knowledge and liberated their souls of all  
karma*

NAMO AIRIYANAM - नमो आर्यारियाणं

Obeisance to the masters - heads of congregations

*I bow down to those who have experienced self-  
realization of their souls through self-control  
and self-sacrifice*

NAMO UVAJJHYANAM - नमो उवज्झयाणं

Obeisance to the teachers - ascetic teachers

*I bow down to those who understand the true  
nature of soul and teach the importance of  
the spiritual over the material*

NAMO LOE SAVVA SAHUNAM - नमो लोए सव्व साहुणं

Obeisance to all the ascetic aspirants in the universe

*I bow down to those who strictly follow the  
five great vows of conduct and inspire us  
to live a virtuous life*

ESO PANCA NAMOKARO - एसो पंचणमोक्करो

This five folds obeisance mantra

*To these five types of great souls I offer my praise*

SARVA PAVAPPANASNO - सव्व पावप्पाणा सणो

Destroys all demerit

*Such praise will help diminish my sins*

MANGALANAMCA SAVVESIM - मंगलाणं च सब्वेसिं

And is the first and foremost of all

*Giving this praise is most auspicious--*

PADHAMAM HAVI MANGALAM - पदमं हवइ मंगलम्

Auspicious recitations

*So auspicious as to bring happiness and bliss.*





## JAIN CENTER OF SOUTHERN CALIFORNIA

### A Message from the President Dr. Manilal Mehta

It is a great privilege and a distinct honor for me to welcome you on this auspicious occasion of our Jain Bhavan Inauguration and Murti Sthapna Ceremonies.

This joyful, historic event is of great significance to us. It is a culmination of a dream that began with the founding of the Jain Center of Southern California in late 1979. Ever since its beginning, the leaders and members of the Jain Center had an overwhelming desire to have our own Jain Bhavan. The Center was instrumental in the founding of the Federation of Jain Associations in North America (JAINA). The very first JAINA convention was hosted by us here in Los Angeles in 1981. On that great occasion, Pujyashri Chitrabhanuji and Acharya Sushil Kumarji Maharaj were at hand to encourage and inspire us to set a goal of having our own Jain Bhavan in the Los Angeles area. What you see here today is the achievement of that goal. However, the pride and joy of this achievement should not be confined only to Southern California. Instead, I sincerely hope that our success will act as a catalyst to inspire and encourage all the member organizations of JAINA to establish similar Jain Bhavans and temples throughout North America.

The significant progress made during my tenure as President has been greatly facilitated through the support and help from many individuals. Whilst I am grateful to each and every one of them, I must acknowledge some of them individually. To begin with, the dedication and commitment of my wife, Savita, towards the services of the Jain Center has surpassed even the consideration of her own health. Both of my sons, Ashish and Minesh, have always been there to carry out my requests.

Many dignitaries have taken a very active interest and have played a notable role in the success of our project. I am very happy that Pujyashri Chitrabhanuji is here today to share with us the result of the vision he helped to inspire from the very beginning. The Derasar Murtis were obtained through the efforts of Shri Uttambhai and Shardaben Mehta, Shri Shrenikbhai Kasturbhai Sheth, Shri Arvindbhai of Shri Shankheshwar Parshvanath Pedhi and Dr. Kumarpal Desai.

In addition to the efforts of all the hard working past and present Executive Committee members, the contributions of Shirish Seth, Chandrakant Parekh, Mahendra Khandhar, Jitu Shah, Shashi Jogani, Dinkar Shah, Bhupesh Parikh, our architect Dhiren Shah, and many more should be specifically noted. The growth of the Jain Center Youth Council has flourished under the direction of Girish Shah and Mahendra Khandhar. Over 60 children now attend the fortnightly Jain religion and Gujarati language classes being held at the Jain Bhavan.

The inauguration of the Jain Bhavan is not the end of our mission. Rather it is just a humble beginning. We need to continue to sustain, nurture, share and promote our religious faith. We should preserve and pass on our religious and cultural heritage to our children and generations to come. With the blessings of Lord Mahavir, we will accomplish this together.

JAI JINENDRA

# JAIN CENTER OF SOUTHERN CALIFORNIA

## 1988 EXECUTIVE COMMITTEE

Position	Name	Tel. No.
President	Dr. Manilal Mehta	(714) 898-3156
Vice President	Chandrakant Parekh	(213) 865-1679
Secretary	Navnit Shah	(714) 994-2266
Treasurer	Dinesh Shah	(213) 924-1507
Public Relations	Rajul Mehta	(213) 926-6261
Members-at-Large	Prakash Gandhi	(213) 926-6798
	Girish Jogani	(714) 861-8835
	Girish Shah	(714) 595-8995
	Dr. Kishori Shah	(714) 871-8073
Ex-Officio	Shirish Seth	(714) 998-9335

## JAIN BHAVAN INAUGURATION COMMITTEE

Shirish Seth  
*Chairman*

### Program

Dr. Manilal Mehta  
Yogesh Shah  
Dr. Kishori Shah  
Girish Jogani  
Kalpana Shah

### Food

Padma Seth  
Vina Khandhar  
Savita Mehta  
Malti Maheta  
Jayshree Palkhiwala  
Pravina Shah

### Communications and Brochure

Chandrakant Parekh  
Mahendra Khandhar

### Facility

Navnit Shah  
Prakash Gandhi  
Kalyanji Mota  
Dhiren Shah  
Gordhan Patel  
JCYC (Decorations)

### Audio/Video

Girish Shah  
Sailesh Jain

### Finance

Dinesh Shah

### Publicity

Jawahar Shah  
Rajul Mehta

**JAIN CENTER OF SOUTHERN CALIFORNIA**  
**JAIN BHAVAN INAUGURATION AND MURTI STHAPNA CEREMONIES**

**INAUGURATION PROGRAM**

**FRIDAY, JULY 1, 1988**

- |           |   |
|-----------|---|
| 5:30 p.m. | Dinner  |
| 7:00 p.m. | <ul style="list-style-type: none"><li>• Executive Committee Report</li><li>• Lecture by Pujya Shree Chitrabhanu</li><li>• Gheeboli for Sthapna Ceremonies</li><li>• Aarti and Mangal Deep</li></ul> |

**SATURDAY, JULY 2, 1988**

- |            |  |
|------------|--|
| 6:00 a.m.  | Procession/Gathering   |
| 8:00 a.m.  | Murti Sthapna Ceremonies   |
| 11:00 a.m. | Lunch  |
| 1:00 p.m.  | <ul style="list-style-type: none"><li>• Welcome</li><li>• Addresses by Visiting Dignitaries</li><li>• Children's Program</li><li>• Aarti and Mangal Deep</li></ul> |
| 6:00 p.m.  | Dinner   |

**SUNDAY, JULY 3, 1988**

- |            |                                 |
|------------|---------------------------------|
| 12:00 p.m. | Siddhachakra Pujan              |
| 2:30 p.m.  | Children's Program and Lectures |
| 4:30 p.m.  | Closing Remarks                 |
| 5:00 p.m.  | Aarti and Mangal Deep           |
| 5:30 p.m.  | Dinner                          |
| 7:00 p.m.  | Bhavna                          |

**MONDAY, JULY 4, 1988**

- |            |                 |
|------------|-----------------|
| 8:30 a.m.  | Bhaktamar Pujan |
| 11:30 a.m. | Lunch           |

**THE JAIN BHAVAN**  
8072 Commonwealth Avenue  
Buena Park, CA 90621-0549  
Telephone: (714) 739-9161



## COMMANDMENTS OF LORD MAHAVIRA

1. **FORGIVENESS** - The sense of forgiveness destroys the agony of anger, hatred and enmity, which damages the intellect and decays the soul. The virtue of forgiveness helps in the building of a strong soul and consistent behavior.
2. **MODESTY AND HUMBLENESS** - This is an essential part of the conduct which destroys the evils of self-esteem and pride. This creates kindness and generates a helping attitude towards others.
3. **SIMPLICITY** - The purpose of life should be to live a simple life free from the complexities of cleverness, falsehood, lust, desire, injustice and over consumption.
4. **TRUTHFULNESS** - The behavior which protects the welfare of everyone is defined as the truth. Truth without bitterness saves one from various evils and makes living pleasant.
5. **PURITY** - Our objective should be to attain purity, cleanliness and brightness of thoughts, words and deeds. Acts of sacrifice, charity and austerity are the purifiers of the soul.
6. **SELF-CONTROL** - The control of the instinct by having complete command over the senses has been stated to be the most essential in fulfillment of the life above the material and animal behavior and to divert the energy and thinking towards achievement of intimate bliss and joy.
7. **FORTITUDE** - The sacrifice of material attractions, control over lust and physical desires, endurance, freedom from attachment and to develop the fortitude to bear hardships consequent to sacrifice are the essential virtues in the accomplishment of an eternal and imperishable soul.
8. **SACRIFICE** - To regain mental and spiritual freedom, it is necessary to abandon the desires of acquisition of worldly and material possession and aggrandizement.
9. **KNOWLEDGE, WISDOM & JUDGEMENT** - By discovering the supreme self and adopting the behavior of knowledge and steady wisdom, one can attain the happiness of the soul rather than finite pleasures. It is only through the behavior of right knowledge and judgement can one aspire salvation.
10. **ASCETICISM** - The conduct of over-consumption, comforts and physical pleasures imprison a person within the walls of sensual life and handicaps him to adopt a behavior conducive to the happiness of the soul.

# JAIN CENTER OF SOUTHERN CALIFORNIA

## A Historical Perspective

The Jain Center of Southern California was established in 1979 as a nonprofit religious institution to provide a forum for Jains to observe and perform the Jain auspicious events, to preserve Jain culture for future generations, and to promote fellowship among all Jains. It caters to the needs of about 500 Jain families in Southern California and most of these families live in the Los Angeles metropolitan area.

The Center took the initiative and helped organize the Federation of Jain Associations in North America (JAINA). It hosted the first ever Jain Convention in North America in Los Angeles during May 1981.

The Mahila Mandal was chartered in 1981 and Puja activities were started on a regular basis. The Jain Center Youth Council (JCYC) was initiated in 1982 with the objectives of teaching Jain religion and Gutarati language to the Jain youngsters and to help develop youth fellowship and community service.

A beautiful hand carved teakwood replica of the Palitana temple (one-sixth scale) was owned by a hotel in Las Vegas, Nevada. The Center played a leading role in securing the custody of this replica in 1987 after protracted negotiations.

Ever since its inception, the members of the Jain Center had a strong desire to have their own temple as well as a meeting hall and classrooms to conduct a pathshala for youngsters. The year 1983 saw significant movement and planning in that direction when a fund raising drive was launched. The concerted efforts and hard work by many members finally resulted in the acquisition of land in 1985. The ground breaking ceremony took place in march, 1987, and construction began in June, 1987. The completion of the Jain Bhavan was accomplished in a record time of about ten months in April, 1988.

Jain Bhavan is an outstanding facility which has been custom designed to serve the religious, cultural, and social needs of the Jain community. It consists of a temple, a large meeting hall, dining hall, kitchen, library, and two study rooms. It is a show case of Jain community spirit, dedication and cooperation. It is a symbol that any Jain can be proud of.

The Center is growing rapidly. There are over 200 life members with a mailing list of 500 which includes individuals and institutions in the U.S.A. and abroad. More than 700 people participate in the observance of Paryushan. Current activities include:

- Paryushana observances and other Jain celebrations
- Mahila Mandal and twice a month Pujas
- Swayamsevak Mandal (Youth Council)
- Jain pathshala (classes) and children's camps
- Swadhyay/Mumukshu Mandal with 2 meetings per week
- Jain library with about 500 books and periodicals
- Lectures by visiting munijis, Jain dignitaries and scholars
- Shibirs (camps) with Jain scholars and Munijis
- Participation in Jain Federation activities

As it approaches the end of the first decade, the Center can be proud of its many activities and accomplishments with the crowning achievement being the completion of the Jain Bhavan. A good rapport has been established with other Jain organizations and local Indian associations. The Center hopes to host the next (fifth) biennial convention of the Jain Federation in Los Angeles during the summer of 1989.

# JAIN CENTER OF SOUTHERN CALIFORNIA

## PAST EXECUTIVE COMMITTEE MEMBERS

POSITION	1980	1981	1982
President	Mahendra Khandhar	Mahendra Khandhar	Kalyanji Mota
Vice President	Lalit Shah	Lalit Shah	Yogesh Shah
Secretary	Kalyanji Mota	Kalyanji Mota	Rajen Mehta
Treasurer	Surendra Patel	Surendra Patel	Shirish Seth
Public Relations	Rajul Mehta	Rajul Mehta	Girish Shah
Members-at-Large	Manda Shah Savita Mehta Mohan Patel Yogesh Shah	Niru Kothari Shirish Seth Dr. Dinesh Shah Mahesh Shah	Dinesh Gala Inder Jain Kalpana Shah Ramesh Shah Mahendra Khandhar Lalit Shah
Ex-Officio			
POSITION	1983	1984	1985
President	Kalyanji Mota	Shirish Seth	Shirish Seth
Vice President	Yogesh Shah	Dr. Manilal Mehta	Dr. Manilal Mehta
Secretary	Rajen Mehta	Ramesh Shah	Ramesh Shah
Treasurer	Shirish Seth	Chandrakant Shah	Chandrakant Shah
Public Relations	Girish Shah	Dr. Jiten Vasa	Dr. Jiten Vasa
Members-at-Large	Satish K. Jain Dr. Manilal Mehta Dr. Chunilal Shah Prakash Shah	Tarun Jogani Mahendra Khandhar Dr. Chunilal Shah Prakash Shah	Chandrakant Parekh Dinkar Shah Jitu Shah Kanti Shah
Ex-Officio	Mahendra Khandhar Lalit Shah	Kalyanji Mota Lalit Shah	Kalyanji Mota Lalit Shah
POSITION	1986	1987	
President	Dr. Manilal Mehta	Dr. Manilal Mehta	
Vice President	Chandrakant Parekh	Chandrakant Parekh	
Secretary	Kalpana Shah	Kalpana Shah	
Treasurer	Rasik Sheth	Rasik Sheth	
Public Relations	Jawahar Shah	Jawahar Shah	
Members-at-Large	Dinkar Shah Jitu Shah Kanti Shah Parul Shah	Ramesh Kothari Dinesh Shah Girish Shah Dr. Kishori Shah	
Ex-Officio	Shirish Seth	Shirish Seth	



## JAIN CENTER OF SOUTHERN CALIFORNIA

### Jain Center Youth Council (JCYC)

The Jain Center chartered the youth council or JCYC in 1982 with the objectives of teaching Jainism to Jain youngsters, providing a forum for fellowship and community service, and preparing future leaders of the Jain community.

Initially, a Jain religion and Gujarati language class was conducted once a month by Dr. Niranjan Shah at the residence of Rajen and Rajul Mehta. During the last 18 months, however, it was conducted twice a month by Girish Shah and Mahendra Khandhar at the residence of Divyakant and Sarla Sheth with about 35 youths in attendance. Due to the tremendous response and enthusiasm for this class, it has now become necessary to have two classes to accommodate more than 60 youths. These classes are held twice a month on Sundays at the Jain Bhavan.

JCYC has its own committee to plan and organize its activities. The past presidents (in chronological order) were: Piyush Mehta, Shishir Shah, Hema Doshi, and Amit Kothari. The 1988 committee includes: Ajit Shah (president), Nirav Shah (vice president), Seema Mehta (activities), Sandeep Shah (treasurer), Megha Shah (secretary), and Suketu Khandhar, Maulin Shah, Rajiv Gala, Amit Shah and Anand Sheth as members-at-large.

Activities of the JCYC include: participation in children's program during Paryushan; essay competition with emphasis on religious topics; rendering service and assistance during Jain Center meetings; day camps (shibirs) with visiting Jain Munis and scholars; overnight camps during summer and December; and various social activities such as picnics and outings.

During the past seven years, several camps have been held and the attendance at these camps has been excellent. These camps offer a well-balanced program of religious instruction, general discipline, and both indoor and outdoor recreational activities. They are three to four days in duration and are held in a nice resort area.

With the completion of the Jain Bhavan which has two class rooms and a library, it is anticipated that the JCYC will flourish even further. The Jain Center and the JCYC can take pride in their progress so far and look forward to a bright future.

### Mahavir Mahila Mandal

The Mahavir Mahila Mandal was chartered under the auspices of the Jain Center of Southern California on October 4, 1981. Vasantben Shah took the lead in initiating it with a Snatra Puja at the home of Urmilaben Gada. The primary objectives of the Mahila Mandal are to help develop fellowship amongst the Jain ladies and to promote the celebration of religious festivities such as Snatra Puja, Panch Kalyanak Puja, Navanu Prakarni Puja, Ambel Oli, Gautam Swami Ekasna, etc. Approximately 10 to 12 such occasions are organized every year. The Mahila Mandal is planning to expand its activities to include Samuh Samayik, Simandhar Swami Ekasna, Vishsthanak Ekasna, etc. The anniversary of the founding of the Mahila Mandal is celebrated annually on Kartaki Poonam and includes Pat Darshan of Palitana. The activities and affairs of the Mahila Mandal are presently managed by Ilaben Shah, Vasantben Shah, and Manjulaben Sheth.

# JAIN CENTER YOUTH COUNCIL

## CAMP AND SHIBIR ACTIVITIES



*Camp with Shree Chitrabhanuji  
San Luis Obispo, CA, December, 1981*

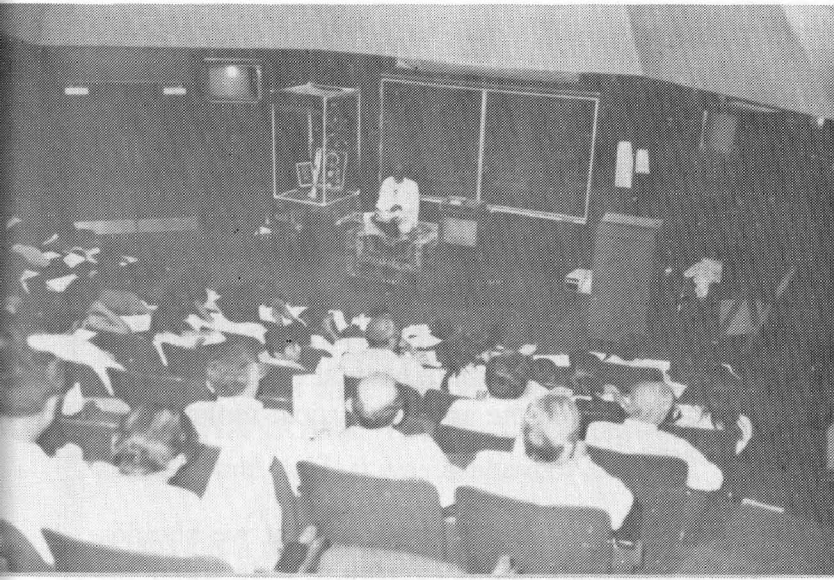


*Camp with Acharya Sushil Kumarji  
Lake Arrowhead, CA, June, 1982*



*Camp with Pujya Sobhag Muniji and Yogeesh Muniji  
Parker, AZ, December, 1986*

## CAMP AND SHIBIR ACTIVITIES



*Shibir with Dr. Soneji (Atmanandji)  
Cypress, CA, June, 1987*



*Shibir with Shree Chitrabhanuji  
Cypress, CA, September, 1987*



*Camp with Pujya Yogeesh Muniji  
Idyllwild, CA, December, 1987*



# NON-VIOLENCE

Rupali Jogani

Violence can be divided into two main parts. One is PHYSICALLY afflicted upon someone or something. The other is the MENTAL torment that one could impart.

Physical violence is the actual doing to someone or something. For instance, the violence which is brought upon the animals each day to provide meals for the non-vegetarian person is a horrible doing. Aside from being a Jain, we should encourage everyone to become vegetarian just out of the love and compassion for these helpless animals.

Physical violence also includes a desire to return evil for another evil. If someone were to hit you, should you hit him back? No! Two wrongs do not make one right. Why hit him back? He has not taken anything from you. In fact, he has given you something! This is how Mahatma Gandhi freed India from British rule — with this type of thinking and philosophy of non-violence.

The studies and knowledge that Gandhi had about non-violence, had been obtained from Lord Mahavir's teachings. It helped him accomplish his goals without violence. Like Gandhi, Rev. Martin Luther King, Jr. also applied the principles of non-violence and achieved civil rights goals in the USA.

This brings us to the notion of mental violence. Many persons get very angry with someone and often say in their minds or even out loud, "I'm going

to kill him." This proves that the state of mind we are having (even if only temporary) is very violent. Although we do not really have any intention of actually killing anyone, the thoughts are greater than our actions. We should try to think all good things, especially when we are mad. Mental violence can be more harmful than the actual physical violence in many cases.

Jain scriptural teachings show us that we should have clean minds about everything. In order to accomplish this, many people do meditation for days and others practice the yoga. These are only two of the many ways in which people can cleanse their minds and purify the process of thinking.

If we control both our PHYSICAL and MENTAL violence, then we are able to practice the proper NON-VIOLENCE that Lord Mahavir has taught us for attaining salvation.

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This presentation by Rupali, 14 year old daughter of Girish and Sheila Jogani of Diamond Bar, CA., won second prize at the Celebration of PARYUSHAN, Jain Center of Southern California, 1985. It has been edited for publication.

# JAINISM

Suketu M. Khandhar

Jainism is an age-old eternal religion. Time and again, our TEERTHANKARs are born and revitalize it. In this time period, there have been 24 TEERTHANKARs. The first was Bhagwaan Rishabhadev and the last was Mahaveer Swami.

Jainism is a scientific religion. It is also known as VEETARAG VIGNAAN (the science of getting rid of all attachment and aversion). The word Jain means follower of JIN, our spiritual guide or TEERTHANKAR like Mahaveer Swami, who has conquered internal enemies like greed, violence, possessiveness, desires, anger, etc. Jainism believes that all souls are equal and inherently pure. However, the worldly souls are covered with ignorance, and delusion on account of their association with particles of matter known as karma.

Jainism is based on three main principles. The first and highest principle is nonviolence which means respect and reverence for all forms of life including humans, animals, insects and plants. Injury can be done by thought, words or deeds, knowingly or unknowingly. Mahatma Gandhi was a strong believer in nonviolence. The second principle is self-control which means a proper regulation of action, speech and thoughts. The third and last principle is penance which consists of fasting, meditation and study.

Our last TEERTHANKAR, Mahaveer Swami gave us 5 vows (VRATs) based on the above three prin-

ciples. The first vow is AHIMSA which means not to cause injury to any living being. The second is SATYA which means speaking truth. The third is ASTEYA which means refraining from theft. The fourth is BRAHMACHARYA which entails refraining from sexual activities. The fifth and last is APARIGRAH which entails limiting one's possessions.

Every year, Jains celebrate PARYUSHAN (which is the celebration of spiritual awareness), for 8 to 10 days, during which all five VRATs and penance (TAPA) are practiced for self-control and soul-searching. These are the days of special observance, spiritual uplift, and forgiveness. The day of SAMVATSARI during PARYUSHAN is the most important day of all when we pray for our spiritual awareness.

According to Jainism, all religious activities, including those of PARYUSHAN, should be performed with humility and in the true spirit of equality of all members of the community.

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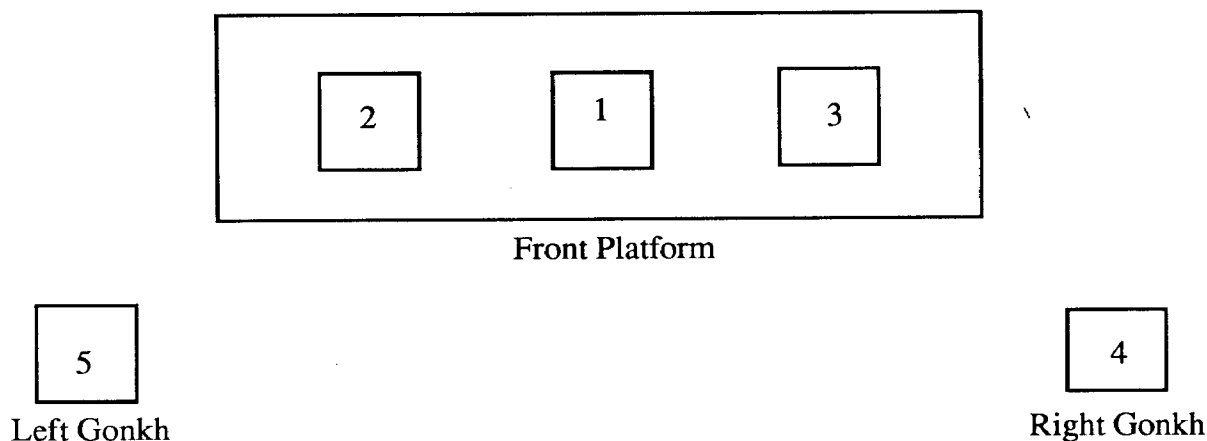
This presentation by Suketu, the 13 year old son of Mahendra and Vina Khandhar of Cypress, CA, won first prize at the Celebration of PARYUSHAN of Jain Center of Southern California, 1985.

Courtesy: Jain Study Circular, Boston, MA.

## IDOLS IN THE JAIN BHAVAN AND THEIR SIGNIFICANCE

The Jain Bhavan temple will have three idols (Murtis) of Tirthankars on the front platform and two idols of their divine guardians (Yaksha/Yakshini) in the small side cubicles (Gonkhs). The stories and significance of these idols are briefly explained below.

Kumarpal Desai



### Lord Mahavir - Main Idol (Mul Nayak) **1**

Lord Mahavir was the last & 24th Tirthankar of the Jains. Jainism prevailed in India since the time of the first Tirthankar Lord Rushabhadev. Lord Mahavir reorganized the Jain religion and his preaching is preserved in Jain scriptures.

Lord Mahavir was born in a royal family in the year 599 B.C., and was named Vardhaman, because from the day of his birth the wealth, power, glory, and prosperity of the royal family and of the people began to increase immensely. During childhood Vardhaman had shown extraordinary physical strength and distinguished qualities. Hence he was the acknowledged leader of the young children. Child Vardhaman could catch a serpent and control an elephant. Therefore, he was also called Mahavir.

Mahavir wanted to leave the worldly material life and lead the life of an ascetic for the highest spiritual attainment. At the age of thirty, Mahavir left the royal palace and family and publicly renounced all worldly attachments.

He then spent the next twelve years in prayer, meditation and penance. He cared very little for rest, sleep or other comforts of the body, observed celibacy and exercised self control. At the end of twelve years of very hard penance and self-control, Mahavir, at the age of 42, attained Kevalgnan or Omniscience, the highest knowledge, which is infinite and knows no limits of time and space. He became Kevalin or Jina, a Conqueror. He became Lord Mahavir.

Lord Mahavir spent the rest of the thirty years of his life in going from place to place on foot to preach Jainism to his many followers including monks, kings, and householders. At the age of seventy-two Lord Mahavir left the human body and liberated his soul from the cycle of birth and death, in a place called Pavapuri in 527 B.C.

## **Lord Rushabhdev - Left Side** 2

The first Tirthankar of the Jains, Rushabhdev, is the founder of the Jain four-fold order. He was the first to renounce the world to embrace and indicate the spiritual path. It should be noted that the life of Rushabhdev as recorded in the Jain scriptures is corroborated by the Bhagavata wherein he has been acknowledged as an incarnation of Vishnu.

In the Jain view, the advent of the first Tirthankara became necessary in that phase of the time-cycle when lapses had started appearing on the part of human beings and due to the growing barrenness of the subsistence trees (Kalpa Vrukshas). So it became necessary for a leader to establish order and impart training in the art of living.

With his earthly mission nearing completion, Lord Rushabhdev gave up his mortal frame through fasting. His final moment was spent on the Ashtapada mountain. This was an occasion of great sorrow for all. Lord Rushabhdev had left behind a huge family of spiritual stalwarts who were to uphold the Lord's path on earth and propagate it to future generations.

## **Lord Parshvanath - Right Side** 3

Lord Parshvanath, the twenty-third Tirthankara, was born of King Asvasen of Varanasi and Queen Bhamadevi on the tenth day of the month of Pausha. He is recognized as an historical figure who lived around 800 B.C. His emblem of a cobra refers to a similar snake that was seen by his mother when she was pregnant.

As a prince he saved a threatened kingdom without resorting to violence. He spiritually uplifted a dying cobra which was being burnt in a sacrificial fire. In a subsequent life, this cobra became the celestial King Dharnendra who gave shelter to Lord Parshvanath while he was meditating and the forces of evil were showering him with a rainstorm.

On the completion of his career as a Prince, he was initiated into monkhood in the Asramapada park. He broke his fast by accepting an offering from a lay man named Dhanya. Thereafter he wandered for eighty-four days before he settled down again in the

park and finally attained Kevalgnan or total and perfect knowledge.

Lord Parshvanath organized the Jain Order and named ten Gandharas. He attained Nirvana or the liberation of his soul at Samet Shikhar which is now considered a holy place of pilgrimage by Jains.

## **Ghantakarna Mahavir (Yaksha)** 4 **- Right Gonkh**

On the second day of the bright half of the month of Magsar in the year 1980 of the Vikram Era, the temple of Ghantakarna Mahavir, a miraculous god, was set up in Mahudi the place of pilgrimage near Vijapur in Gujarat. Acharya Buddhisagarsuriji saw from the altar a stupendous great man. He drew the figure on a wall with a chalk stick and sculptors gave it a shape. Its worship gave a new vigor to people. Of the fifty-two Virs (brave men) Ghantakarna Mahavir is the thirtieth Vir. He is regarded as a god in the fourth stage of development (Gunasthan). Every year a million pilgrims visit Mahudi to do obeisance to him. Oblations are offered on the fourteenth day of the dark half of the month of Ashvin. On that occasion nearly thirty-five thousand pilgrims visit the place. Ghantakarna Mahavir has great prowess and he supports the Jain Shasan (order).

## **Padmavati (Yakshini) - Left Gonkh** 5

Padmavati is the Yakshini, divine guardian associated with Lord Parshvanath. She protects his worshippers and all faithful Jains.

Nearly 2842 years ago, in the times of Tirthankar Parshvanath, Padmavati came into being. By merely remembering her one can get rid of evils. Various difficulties are removed by bowing to her. Her worship raises the worshipper's level of divinity. It is believed that as Saraswati she imparts knowledge and as Laxmi she showers wealth. Since she fulfills our desires, she is called 'Kamada'. She is supreme and famous as a goddess. Being the wife of the great celestial King Dharanendra, she is an Indrani. Moreover, on account of the rise of her great punya karma she possesses great beauty. Padmavati supports and safeguards the Jain Shasan (order).

# FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA

5540 Woodbury Hills Dr. • Parma, OH 44134

## List of Member Organizations

Jain Center of Greater Boston  
83 Fuller Brook Road  
Wellesley, MA 02181-7117  
(617) 324-0393  
Temple: (617) 762-9490

Jain Community of Buffalo  
187 Randwood Drive  
Getzville, NY 14068  
(716) 688-2907

Jain Study Group of Charlotte  
6215 Old Coach Road  
Charlotte, NC 28215-1513  
(704) 535-2111

Jain Society of Chicago  
P. O. Box 31482  
Chicago, IL 60631-0482  
(312) 887-SHAH

Jain Center of Cincinnati  
9831 Tall Timber Drive  
Cincinnati, OH 45241  
(513) 777-1554

Jain Society of Greater Cleveland  
140 Devonshire Ct.  
Elyria, OH 44035  
(216) 365-9738  
Temple: (216) 884-8939

Jain Center of Connecticut  
1 Coach Drive  
Brookfield, CT 06805-1503  
(203) 795-0430

Jain Society of N. Texas (Dallas)  
1114 Midway Drive  
Richardson, TX 75081-4409  
(214) 343-7159

Jain Society of Greater Detroit  
10506 Continental Drive  
Taylor, MI 48180-3128  
(313) 291-2652

Jain Society of Houston  
8310 Church Light  
Houston, TX 77064  
(713) 933-3904

Jain Center of S. California (LA)  
8072 Commonwealth Avenue  
Mailing Address: P. O. Box 549  
Buena Park, CA 90621-0549  
(714) 898-3156

Jain Center of America (New York)  
4311 Ithaca Street  
Elmhurst, NY 11373-3451  
(212) 486-0923  
Temple: (718) 424-9333

Jain Center of New Jersey  
233 Runnymede Road  
Essex Falls, NJ 07021-1113  
(201) 228-4355  
Temple: (201) 226-2539

Pittsburgh Hindu Jain Temple  
615 Illini Drive, P. O. Box 56  
Monroeville, PA 15146-1917  
(412) 856-9235  
Temple: (412) 325-2073

Jain Study Center of N. Carolina  
(Raleigh)  
1119 Flanders Street  
Garner, NC 27529-4404  
(919) 477-4530  
Temple: (919) 481-2574

Jain Society of Rochester  
1494 Jackson Road  
Penfield, NY 14526-9735  
(716) 223-8456

Jain Center of St. Louis  
13263 Laurel Lake Court  
St. Louis, MO 63131-1628  
(314) 822-9745

Jain Center of N. California  
(San Francisco)  
P. O. Box 4331  
Hayward, CA 94540-4331  
(408) 997-7323

Jain Society of Toronto  
247 Parklawn Road  
Toronto, Ont., Canada M8Y 3J6  
(416) 273-9387  
Temple: (416) 251-8112

Jain Society of Metro, Washington  
11820 Triple Crown Road  
Reston, VA 22091-3014  
(703) 620-9837

Jain Society of Central Florida  
407 Lake Howell Road #310  
Maitland, FL 32751  
(305) 679-4222

International Mahavir Jain Mission  
(Canada)  
12 Royal Rouge Trail  
Scarborough, Ont., Canada M1B 4T4  
(416) 525-5651

International Mahavir Jain Mission  
(USA)  
161 Devorah Drive  
Aurora, OH 44202-9217  
(216) 562-9805  
(800) 321-0770

Jain Social Group of Milwaukee  
4526 West Bonnie Court  
Mequon, WI 53092-2128  
(414) 242-4827

## Other Jain Organizations in U.S.A.

Jain Center of Allentown  
4200 Airport Road  
Allentown, PA 18103-9434  
(215) 437-9596  
Temple: (215) 264-2810

Jain Society of Long Island  
22 Cedar Place  
King's Park, NY 11754-1007  
(516) 269-1167

Jain Center of Montreal  
8245 Renard  
Brossard, Quebec, Can. J4Y 1R6  
(514) 465-2542

Jain Society of S. Louisiana  
(New Orleans)  
3829 Deer Creek Lane  
Harvey, LA 70058-2114  
(504) 340-4283

Jain Mandal of San Diego  
9133 Mesa Woods Avenue  
San Diego, CA 92126-2861  
(619) 693-8273

Acharya Sushil Jain Ashram  
722 Tompkins Avenue  
Staten Isl., NY 10305-3044  
(212) 447-9505, 4948

Acharya Sushil Jain Meditation  
Center  
3125 East Ocean Blvd.  
Long Beach, CA 90803-2623  
(714) 495-4753  
Center: (213) 438-8368

Jain Meditation International  
Center  
P. O. Box 244  
New York, NY 10023-0244  
(212) 534-6090  
(212) 362-6483

Jain Social Group of Chicago  
625 Alexandria Court  
Itasca, IL 60143-1406  
(301) 887-7424

Jain Social Group of Los  
Angeles  
237 S. Hoover St.  
Los Angeles, CA 90004  
(213) 388-5274

SIDDHACHALAM  
Rd4, Box 374  
Blairtown, NJ 07825-9734  
(201) 362-9793, 9830

Jain Center of British Columbia  
4577 Fortune Avenue  
Richmond, BC Canada V7E 5J7

Jain Center of S. New Jersey  
81 South White Horse Pike  
Berlin, NJ 08009-2321  
(609) 768-4273

Arun Jain Inter Cultural Assoc.  
233 N. Ocean Avenue  
Daytona Beach, FL 32018  
(904) 252-1654

Jain Center of Minnesota  
147 14th Avenue S.W.  
St. Paul, MN 55112  
(612) 633-5405

# JAIN RELIGION IN NORTH AMERICA

Shri S. A. Bhuvanendra Kumar, M.Sc., P. Engg.  
Ontario, Canada

The North American continent is comprised of two nations, the United States of America and Canada.

The date of arrival and settlement of Jains in North America has not been clearly established. But there were Jains in North America before the Jains who arrived here more recently from India. The original Jains of North America were those who had embraced the Jain religion as far back as the forties or even earlier. Much evidence can be found in support of this in Jain periodicals and writings in both India and North America. The late Dr. Kamata Prasad Jain of the World Jain Mission, Aliganj (U.P.) is credited as the pioneer in influencing the westerners to the Jain religion.

The early Jain settlers from India came to North America in pursuit of higher studies, and as events took their turn, they chose to settle down in the new land. The bulk of these early settlers came from Northern India and particularly from Delhi, Punjab, and U.P.. The only known and reported Jain from Southern India was Dr. Jeevendra Kumar who went back home to become a renowned and respected surgeon in the State of Karnataka.

The Jain settlers from India were mostly professionals — engineers, physicians, and professors. Most of these early settlers had come under the influence of the World Jain Mission and its founder, the late Kamata Prasad Jain, who had started spreading Jainism among interested intellectuals around the world.

The liberalization of immigration laws both in Canada and in the United States during the mid-sixties had a great impact on Jain migration to these countries. The Jain students were welcomed to settle and made a new home. Direct immigration

from India brought in more Jains and Jain expatriate workers in Middle Eastern countries arrived in search of a better life. The numbers began swelling and the political turmoil of the early seventies in the East African states brought even more Jains to North America.

The Jain immigrants from African countries — Uganda, Kenya, and Tanzania were the latest to arrive and consisted mainly of Gujaratis. In the U.S. these immigrants settled on the East Coast from Massachusetts to Florida. In the West, they settled in California. In Canada, they settled in cities like Toronto, Montreal, Calgary, and Vancouver.

The numerical strength of Jain settlers in North America provided an impetus to an array of activities in Jain communities across North America. Many Jain organizations came into existence, and they warranted religious direction and guidance in practicing the Jain way of life based on the teachings of the Tirthankaras. The Jain communities espoused the basic traditions of the Jain religion preached by various Jain saints in the post-Mahavira era. This uniqueness of Jains in North America could be heralded as the great Renaissance in the Jain religion to bring about harmony, fraternity and fundamental integration in the socio-religious structure of Jainism.

The force of Jain communities in North America paved the way for many Jain Munis, Sadhvis, Bhattarakas, scholars, and leaders to visit these communities in order to bring awareness and the essence of Jain Consciousness. The Bhattarakas were the first among the religious people to visit North America: the Bhattarak of Humcha Math (where goddess Padmavati Devi reigns); the Bhattarak of Mooda-bidri Math; and the Bhattarak of Shravanbelagola



Math. The latter two have been credited with their voyages to the West to spread the gospel of the Tirthankaras. Sri Virendra Heggade, the Ecclesiastical Head of Dharmastala, is also credited with carrying the message of Jain heritage to the West.

Acharya Sushil Kumar Jain came to North America with his Muni Sangha. Pujya Chitrabhanuji has succeeded in establishing a Jain Meditation Center for preaching Jain ethics, rites, and rituals.

Many Jain scholars have visited North America and have contributed significantly in the enrichment of our Jain heritage here. They include:

Dr. Ratan Kumar Jain from Nagpur  
Dr. Hukum Chand Bharill from Jaipur  
Dr. Prem Suman Jain from Udaipur  
Dr. Kumarpal Desai from Ahmedabad  
Dr. Soneji (Atamandji) from Koba (Ahmedabad)  
Dr. Manharbhai Shah of Ahmedabad, editor of Dharma Dhara  
Induben Dhanak, singer and devotee of Shrimad Rajchandra  
Prof. Pratapkumar Toliya, founder of Vardhaman Bharti in Bangalore  
Prof. Bhagchandra Jain of Nagpur  
Dr. Vrashabh Jain, Editor of Ahimsa Vani from Aliganj (U.P.)  
Shri M.K. Dharma Raja, Editor of Gommatavani  
Dr. T. G. Kalghatgi of Madras University

Visits by these Munis, Bhattarakas, scholars and other dignitaries have brought a keen sense of awareness into the Jain communities of North America. However, it is a monumental task to channel the strengths of interested individuals into a cohesive force of an organization. Nevertheless, efforts in this area have been very successful. Many Jain Societies and Centers have been established across North America. They include Jain Centers in Boston, New Jersey, Pittsburgh, Southern California and Northern California. (A complete list of these organizations in North America is included elsewhere in this brochure.)

These organizations have been founded with several common objectives:

- A) to practice, promote and propagate the Jain Religion with no fundamental difference. In other words, an integrated and unified Jain Faith with views and values of different dimensions but no sectionalism.
- B) to have a Jain Bhavan which will house the temple for worship and a meeting place for social and cultural gatherings.
- C) celebrate major Jain festivals
- D) hold regular Jain classes for children
- E) arrange youth group activities
- F) disseminate local and national news about Jain communities.

While these organizations cater to the needs of their respective members, there are other organizations at the national and international levels. One such organization is the Federation of Jain Associations in North America, founded in Los Angeles during the summer of 1981. Its objective is to foster fellowship and unity among Jain communities in North America.

Jain Meditation International, an organization founded by Pujya Chitrabhanuji, caters mainly to Western non-Jains seeking the spiritual immersion of Jain meditation, yoga, vegetarianism, peace, friendship, and salvation.

Siddhachalam, a community of Jain monks and nuns, shravakas and shravikas is a beautiful 108 acre hilltop place. It calls for the establishment of Pancha Tirth. Acharya Sushil Kumar's divine inspiration has brought Siddhachalam into reality.

The practice of Jainism in North America has emphasized the idea of the oneness of being a Jain.

Demographic features of conflict, as prevalent among Jains in India, has taken a back seat and a common will has risen. Four Jain temples have been established to date and some more are in the process of realization.

The main streams of the Jain religion are comparably small, but the impact on society has been great. In the next decade the growth will be much more rapid given the opportunity that the children of today will be in charge of tomorrow.

A real beginning of Jain religion has occurred in North America. The teachings of the Tirthankaras

have been brought here for the first time in an unparalleled manner. Devotions, duty and deliberations of the Jains in North America will carry forward the Arhant knowledge in espousing Tirthankara Dharma to solve world problems. "Seek Jinas and find eternal bliss in life" will be the order of the future for Jains who have chosen this new land.

Courtesy: GOMMATAVANI, Karnataka, India. It has been edited and updated for publication here.

### પ્રભુ મહાવીરની ઉદાર - ભાવના

- ૧ પ્રાણી માત્ર પ્રત્યે મૈત્રીભાવ રાખતા શીખો, એટલે જગતના નાના - મોટા જીવો, જનવરો યા મનુષ્ય તમામ આત્માને પોતાના મિત્ર તુલ્ય સમજો.  
"મૈત્રી ભાવના"
- ૨ ગુણીજનોના ગુણગાન કરો, ગુણી પુરુષોને નીરખી ખુશી થાવ, હર્ષ પામો.  
- 'પ્રમોદ ભાવના'
- ૩ દીન, હીન તથા અનાથ તેમ જ દુઃખી જીવો પ્રત્યે કરુણા ભાવ રાખો, યથા શક્ય તેનું દુઃખ દૂર કરવા પ્રયત્ન કરો.  
કરુણા ભાવના
- ૪ સ્વશ્લાઘા અને પરનિંદામાં મથગુલ, કૂર, હિંસક અને અધમ - પાપી પ્રત્યે ઉદાસીન રહો યાને તેનો તિરસ્કાર ન કરો, ઘુણ ન કરો, તેના પ્રતિ ઉપેક્ષા ભાવ રાખો, મધ્યસ્થ ભાવ રાખો.  
માધ્યસ્થ ભાવના

# CONCEPTIONS AND PERCEPTION

Pujya Shree Chitrabhanuji

Form and formless can be viewed as the world of conception and the world of perception. CONCEPTION is an outer world while PERCEPTION is an inner one and REALITY is found between these two.

When we live in the world of concepts, we deal only with outside forms. But when we have inner perception — when we throw the inner light on all the forms — the forms become meaningful. Without this light of perception the same forms become obstacles to our journey.

The main thing to learn from a teacher, a religion or from meditation is to answer this question: “Am I throwing inner light on all the forms or am I being governed by them?” If you are only governed by them, life will hold nothing but pain and suffering, torture and conflict. The forms will appear to be in chaos and confusion, but we can see harmony in the forms only when we use our inner uniting force, the sense of perception.

This body is a form, a container. But we don't see that which is contained. What is that? We know that our hand is here and we want to lift it to there. Who gives the order to move this hand? It is the life force, the energy which gives animation to the hand. That is unseen. We have forgotten the REALTY WHICH IS FORMLESS because, in our ignorance, we have attributed REALITY to the symbols.

What is symbol? This body is a symbol. What is reality? The soul is a reality. Because we have not seen the soul, most people believe that the body is reality and the soul is fable. But when we go deep, we realize it is this body which is the fable. It is here today, and gone tomorrow. But the soul continues. It only changes forms.

## The Enemy Inside

If we don't have inner perception, we create divisions which separate us and cause unhappiness. In reality there is no unhappiness. The mental agony people suffer is from the fire of jealousy, of ego, of anger. It burns them inside; it is their colored thoughts!

In reality, the enemy is inside! In the mantra NAMO ARI HANTANUM, ARI is the enemy hidden inside, the one we so often don't see. Meanwhile, we project this inner enemy in other people, causing them to separate from us.

Whenever you are angry, jealous, egotistical or depressed, don't run away from it. Stay with it. There is no need to take any temporary means, such as pills, drugs, cigarettes or alcohol, to calm down or to run from it. Stay and watch. Ask, “Why am I jealous? Who is making me jealous?” Nobody can compel you to be jealous. You are your own enemy. No outside enemy can punish you as severely as you do to yourself. Think of the damage you do to your brain, to your thinking, to your body, to your peace when you are in anger. If anyone else ever did such damage to you, you could sue them. But when you damage yourself, whom do you sue?

In the same way, don't be angry with another person because he doesn't know himself. Why should we be angry with a person who is slumbering? That person deserves our compassion. When we have inner perception, we see that this ego, the small ego of body or name which is made of mental air, is our barrier. It comes between us. What have we to prove and to whom? Why give in to the ego? Perception opens the door to a new awareness.

# CONCEPTIONS AND PERCEPTION

(continued)

A swan was paddling serenely across a pond when a crow approached and asked, "How many styles have you for walking and flying?"

"I have only one style," the swan replied.

"You have only one style! I have a hundred styles," the crow said mockingly.

"You can have a hundred styles, but you will still remain a crow," the swan said as it gently glided away.

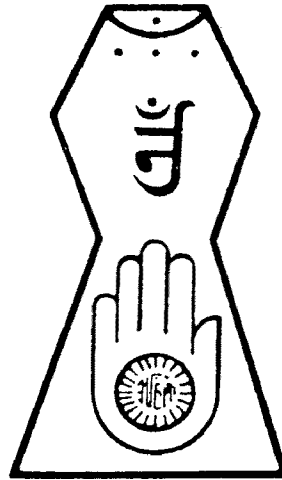
Different styles can't change a crow into something else. He cannot become a swan just because he knows different ways of walking and flying. It is better to have your own style, like the swan: to be yourself with your own ways of doing things.

Life is a flow. But if we live only in the ego's exterior world of styles, we don't live a natural life. We lose touch with the natural flow of life. We then

try to live outside because our ego can't exist without creating styles. It is always comparing and competing and so we get no peace.

## Flow of Peace and Love

In this world, we are here to evolve fully in peace. This human birth can be so peaceful and so full of blessings when we make the best of our days and nights. Meditation touches the core of our heart and helps free us from these tendencies of projected expectations from outside forms. Become natural and live in the flow of life. That is our meditation: Using our inner uniting force, the sense of inner perception, we get in touch with the REALITY which gives animation to all forms and lets us experience this wonderful flow of peace and love. In this light of awareness, we perceive REALITY as it is and live harmoniously in relation with both form and formless without creating projected expectations.



परस्परोग्रहो जीवानाम्  
Live and Let Live

# ભગવાન મહાવીર અને ગૌતમ સ્વામીનો સંવાદ

■ સંકલન શ્રી એમ. જે. દેસાઈ

ગણધર ગૌતમસ્વામીએ પૂછેલા પ્રશ્નો અને ભગવાન મહાવીરે આપેલા ઉત્તરોની થોડી ઘાનગોષ્ઠીની પ્રસાદી અત્રે રજૂ કરી છે.

ગૌતમ પ્રભુને પૂછે છે, હે નાથ! પ્રકારામાંથી આવ્યા પછી જીવ અંધકારમાં જાય છે તેનું શું કારણ?

ભગવાન કહે છે, મહા આરંભ, મહા પરિગ્રહ, પંચેન્દ્રિય વધ કરીને જીવ નરકનું આયુષ્ય બાંધે છે. વર્તમાનમાં અવળાં કર્મો કરીને, હે ગૌતમ! જીવ નરક તો શું પણ તેનાથીય અધમ ગતિને પામે છે.

ગૌતમ પ્રભુને પૂછે છે, હે પ્રભો! જ્ઞાન આ ભવનું, પર ભવનું કે તદ્દભવનું?

તેના ઉત્તરમાં ભગવાન જણાવે છે કે, હે ગૌતમ! જ્ઞાન આ ભવી, પરભવી અને તદ્દભવી છે. એમ જ દર્શન પણ આ ભવી, પર ભવી અને તદ્દભવી છે. જ્ઞાન અને દર્શન અહીંથી છૂટીએ તોય સાથે ને સાથે આવે, આપણો કેડો ન મૂકે. પણ હે ગૌતમ! સંયમ અને તપ આ ભવનાં જ છે, પરભવનાં નહીં. તે જીવની સાથે નથી જતાં.

ગણધર ગૌતમ પ્રશ્ન કરે છે, હે પ્રભો, સામાયિક તે આત્મા છે? ભગવાન ફરમાવે છે, સામાયિક આત્મા છે અને આત્મા તે સામાયિક છે. બંને એક જ છે, લિન્ન લિન્ન નથી.

ગણધર ગૌતમ આગળ પૂછે છે, સામાયિક એ આત્માના ઘરનું કે વિભાવના ઘરનું?

ભગવાન ઉત્તર આપે છે, સામાયિક સ્વઘરનું છે. પરઘરનું નથી.

ગૌતમ: હે પ્રભો! મનુષ્ય નિર્ધન અને કંગાલ ક્યા પાપના ઉદયથી થાય છે?

ભગવાન મહાવીર: હે ગૌતમ, જેણે બીજનું ધન ચોર્યું હોય, દાન દેતા હોય તેને દાન દેતાં અટકાવ્યા હોય તે મનુષ્ય નિર્ધન અને કંગાલ થાય છે.

ગૌતમ: હે ભગવાન, ભોગ-ઉપભોગની સામગ્રી હોવા છતાં જે મનુષ્ય તેને ભોગવી શકતો નથી તે ક્યા પાપના ઉદયથી?

ભગવાન મહાવીર: હે ગૌતમ, જે મનુષ્ય દાન કરીને પશ્ચાત્તાપ કરે છે કે મેં ખોટું કર્યું તે મનુષ્ય પાસે ભોગ-ઉપભોગની સામગ્રી હોવા છતાં

ભોગવી શકતો નથી.

ગૌતમ: હે ભગવાન! મનુષ્ય ક્યા પાપના ઉદયથી મુંગો થાય છે? ભગવાન મહાવીર: હે ગૌતમ, છિદ્રોને શોધનાર બનીને જે મનુષ્ય દેવ, ગુરુ, વગેરેની નિંદા કરે છે તે મનુષ્ય મુંગો બને છે.

ગૌતમ: હે ભગવાન! મનુષ્ય ક્યા પાપના ઉદયથી બહેરો થાય છે? ભગવાન મહાવીર: હે ગૌતમ, જે લોકો છુપાઈને બીજની નિંદા સાંભળવામાં મગ્ન રહે છે, અને કપટવાણી બોલીને બીજનાં હૃદયના ભેદ જાણવામાં પ્રયત્નશીલ રહે છે તે પાપના બોજથી મનુષ્ય બહેરો થાય છે.

ગૌતમ: હે ભગવાન! મનુષ્ય ખૂબ લાડ પ્યારથી પાળેલો પુત્ર યુવાવસ્થામાં મરી જાય છે તે ક્યા પાપના ઉદયથી?

ભગવાન મહાવીર: હે ગૌતમ! બીજની રાખેલી અનામત દડપ કરી લેવાથી પાળી પોષીને મોટો કરેલો પુત્ર મરી જાય છે.

ગૌતમ: હે ભગવાન! મનુષ્ય લક્ષ્મીવાન ક્યા પુણ્યના ફળ સ્વરૂપે થાય છે?

ભગવાન મહાવીર: હે ગૌતમ, સુપાત્ર (મુનિ), પાત્ર (શ્રાવક), અલ્પપાત્ર (સમ્યક્દર્શી) વગેરેને શાતાકારી આદાર, પાણી દેવાથી તેમ જ અનાથ, દીન, આશ્રિતોને સમયેસમયે ઉચિત દાન દેવાથી મનુષ્ય લક્ષ્મીવાન થાય છે.

ગૌતમ: હે ભગવાન! મનવાંચિત ભોગ-ઉપભોગની સામગ્રી ક્યા પુણ્યોદયથી મળે છે?

ભગવાન મહાવીર: હે ગૌતમ, જે મનુષ્ય ભૂતદયા વગેરે ખૂબ પરોપકાર કરેલ હોય તેને મનવાંચિત ભોગ મળે છે.

ગૌતમ: હે ભગવાન! સુંદરતા, રૂપલાવણ્ય, ચાતુરી, વગેરેની પ્રાપ્તિ કઈ શુભ કરણીથી મળે છે?

ભગવાન મહાવીર: હે ગૌતમ! જેમણે જિજ્ઞાસાપૂર્વક બ્રહ્મચર્યનું પાલન કર્યું હોય અને તપશ્ચર્યા કરી હોય તેમને સુંદરતા, રૂપલાવણ્ય, ચાતુરી વગેરે પ્રાપ્ત થાય છે.

ગૌતમ: હે ભગવાન! મનુષ્યને સુખમય દીર્ઘજીવન ક્યા પુણ્યના



ફળથી મળે છે?

ભગવાન મહાવીર: હે ગૌતમ, ત્રસજીવોની રક્ષા કરવાથી, સત્ય બોલવાથી, મુનિઓને નિર્દોષ, શાતાકારી આદારપાણી દેવાથી સુખમય દીર્ઘજીવન મનુષ્યને પ્રાપ્ત થાય છે.

ગૌતમ: હે ભગવાન! યુવાન પુરુષોને સ્ત્રીનો વિયોગ ક્યા પાપના ફળથી થાય છે?

ભગવાન મહાવીર: હે ગૌતમ, જે પુરુષે પૂર્વભવમાં બળાત્કારપૂર્વક કામભોગનું સેવન કર્યું હોય તે પુરુષ યુવાવસ્થામાં સ્ત્રીનો વિયોગ પ્રાપ્ત કરે છે.

ગૌતમ: હે પ્રભુ, જીવ દુર્ભાગી શાથી થાય છે?

ભગવાન મહાવીર: હે ગૌતમ, જે માણસ પોતાની વસ્તુ કોઈને આપતો નથી, આપે છે તો આખ્યા પછી મનમાં ખેદ કરે છે, અથવા તો પાછી માગી લે છે, કોઈ સુપાત્રને દાન આપતું હોય તેમાં વિદ્વન નાખે છે. તેવો જીવ અન્ય ભવે દુર્ભાગી-અભાગી બને છે.

ગૌતમ: હે પ્રભુ! જીવ સૌભાગી શાથી થાય છે?

ભગવાન મહાવીર: હે ગૌતમ, જે માણસ અંતરના ઉમળકાથી સાધુ-સાધ્વી ભગવંતોને શયન, આસન, વસ્ત્ર, પાટ, સંચારો, પગ-લૂછણું, દંડાસન, કંબલ, વગેરે ખપતી વસ્તુઓ તેમ જ ભોજન, પાણી બોરાવે છે તે માણસ સૌભાગી થાય છે.

ગૌતમ: હે ભગવાન! ક્યા કારણથી જીવ અલ્પાયુષી થાય છે?

ભગવાન મહાવીર: હે ગૌતમ, જે પુરુષ નિર્દયપણે જીવોને મારે છે, પરલોક જેવું કંઈ માનતો નથી, અતિ સંકલેષ કરે છે, તે જીવ મરીને બીજા ભવે અલ્પાયુષી થાય છે.

ગૌતમ: હે ભગવાન! ક્યા કર્મથી જીવ બુદ્ધિશાળી થાય છે?

ભગવાન મહાવીર: જે જીવ શાસ્ત્રનો પાઠ કરે, તેનું ચિંતન કરે, પોતે શાસ્ત્ર સાંભળે, બીજાને શાસ્ત્ર સંભળાવે, શાસ્ત્રની ભક્તિ કરે, ગુસ્તી ભક્તિ કરે, તે જીવ મરીને અન્ય ભવે બુદ્ધિશાળી થાય છે.

ગૌતમ: હે ભગવાન! ક્યા કર્મથી જીવ બુદ્ધિ વિનાનો થાય છે?

ભગવાન મહાવીર: હે ગૌતમ, જે જીવ તપસ્વીની, શાનીની અને ગુણવાનની અપદેશના કરે, અપમાન કરે, 'એ વળી આમાં શું જાણે?' એવું ઉદ્ધત તેમને મારે બોલે તે જીવ મરીને અન્ય ભવે બુદ્ધિહીન થાય છે, અને લોકોમાં નીંદનીય બને છે.

ગૌતમ: હે ભગવાન! તપથી જીવ શું ફળ પામે?

ભગવાન મહાવીર: હે ગૌતમ, શુદ્ધ તપશ્ચર્યાથી જીવનાં જૂનાં કર્મોનો શય થાય છે.

ગૌતમ: હે ભગવાન! કર્મનો શય થવાથી જીવને શું ફળ મળે છે?

ભગવાન મહાવીર: હે ગૌતમ! કર્મોનો શય થવાથી, જીવાત્મા સર્વ પ્રકારની ક્રિયાથી રહિત થાય છે, અને ત્યાર બાદ તે સિદ્ધ, બુદ્ધ અને મુક્ત ઘર્ષ સર્વ દુખોનો અંત કરે છે.

ગૌતમ: હે ભગવાન! ક્યાં કર્મ કરવાથી જીવ મરીને મનુષ્યપણું પામે છે?

ભગવાન મહાવીર: હે ગૌતમ, જે જીવ નિરભિમાની હોય, મંદ ક્રોધાદિ કષાયવાળો હોય, સુપાત્રને દાન આપનારો હોય, મધ્યસ્થ ભાવનાવાળો હોય, ન્યાયી હોય, સાધુના ગુણોની પ્રશંસા કરતો હોય, અલ્પ પરિગ્રહી હોય, સંતોષી હોય અને દેવ, ગુરુનો ભક્ત હોય તે જીવ મરીને મનુષ્ય થાય છે.

ગૌતમ: હે ભગવાન! ક્યાં કર્મો કરવાથી જીવ સ્વર્ગે જાય છે?

ભગવાન મહાવીર: હે ગૌતમ, જે જીવ તપમાં, સંયમમાં, ચારિત્રમાં અને દાનમાં રુચિવાન હોય, જે સ્વભાવથી સરળ-પરિણામી હોય, દયાવંત હોય, ગુરુવચનમાં શ્રદ્ધાવાન હોય, શાન દર્શન અને ચારિત્રનો આરાધક હોય તે જીવ મૃત્યુ પામીને હંમેશાં દેવલોકમાં ઉત્પન્ન થાય છે.

ગૌતમ: હે ભગવાન! ક્યાં કર્મો કરવાથી જીવ તિર્યચ્ ગતિમાં જાય છે?

ભગવાન મહાવીર: હે ગૌતમ, જે માનવ પોતાના સ્વાર્થ માટે મૈત્રીસંબંધ બાંધે, જે માનવ પોતાનો સ્વાર્થ સરતાં મિત્રને છોડી દે, જે માણસ મિત્રને દુખમાં નાખે અને મિત્રનું ખરાબ બોલે, જે માણસ નિર્દય અને માયાવી હોય તેવો માણસ મરીને તિર્યચ્ ગતિમાં જાય છે.

ગૌતમ: હે ભગવાન! ક્યાં કર્મ કરવાથી જીવ નરકે જાય છે?

ભગવાન મહાવીર: હે ગૌતમ, જે જીવ હિંસા કરે છે, જુદું બોલે છે, ચોરી કરે છે, પરસ્ત્રીનું સેવન કરે છે, ઘણાં પ્રકારનાં પાપ પરિગ્રહમાં આસક્ત હોય છે, તેમ જ જે જીવ અતિક્રોધી, અતિમાની, અતિલોભી, ધૃષ્ટ, માયાવી, રોદ્ર સ્વભાવી, પાપી, ચાડી ખાનાર, સાધુની નિંદા કરનાર, અધર્મી, અસંબદ્ધ વચન બોલનાર, દુષ્ટ બુદ્ધિવાળો અને કૃતઘન હોય તે જીવ અત્યંત દુખ અને શોક પામી નરકમાં જાય છે.

ગૌતમ: હે ભગવાન! ચૌદ પૂર્વનો સાર શું છે?

ભગવાન મહાવીર: હે ગૌતમ, ચૌદ પૂર્વનો સાર નવકાર મંત્ર છે.

સૌજન્ય: 'મંગલયાત્રા' જેન સોશયલ ગ્રુપ

# શ્રાવકના એકવીસ ગુણો

-બ્ર. હરિલાલ જૈન

## ■ લજ્જાપંત

કોઈ પણ પાપકાર્ય, અન્યાય, અનીતિ વગેરેમાં તેને શરમ આવે કે અરે! હું જૈન, હું જિનવરદેવનો ભક્ત, હું આત્માનો જિજ્ઞાસુ, તો મને આવાં કાર્ય શોભે નહીં.

## ■ દયાપંત

અરે, આ ઘોર દુઃખમય સંસાર તેમાં જીવો કેવા દુઃખી છે!! મારા નિમિત્તે કોઈ જીવને દુઃખ ન હો, કોઈને દુઃખ દેવાનો ભાવ મને ન હો. મારો આત્મા દુઃખથી છૂટે, ને જગતના જીવો પણ દુઃખથી છૂટે, એવી દયાભાવના હોય છે.

## ■ પ્રશાંત

કષાય વગરનાં શાંત પરિણામ હોય; માન-અપમાનાદિના નજીવા પ્રસંગોમાં વારંવાર ક્રોધ થઈ આવે, કે નજીવા પ્રસંગમાં હરખના હિલોળે યડી જાય- એવું તેને ન હોય; ક્રોધ કે હરખ વગરના શાંત-ગંભીર પરિણામ વાળો હોય.

## ■ પ્રતીતપંત

દેવ-ગુરુ-ધર્મ ઉપર તેમ જ સાધર્મી ઉપર તેને પ્રતીત હોય છે. વાતવાતમાં સાધર્મી ઉપર સંદેહ કરવો તે શ્રાવકને શોભે નહીં. પોતાનું અપમાનાદિ ધાય, પ્રતિકૂળતા આવે કે બીજાનાં માનાદિ વધી જાય તેથી ધર્મમાં સંદેહ કરતો નથી, પ્રતીતિ રાખે છે.

## ■ પરદોષને ઢાંકનાર

અરેરે, દોષમાં તો જગતના જીવો ડૂબેલા જ છે, ત્યાં પારકા દોષ શું જોવા? મારે તો મારા દોષ મટાડવાના છે. કોઈ સાધર્મી કે અન્ય જીવથી દોષ ધાય તો તેની રક્ષા કરીને દોષ દૂર ધાય તેમ કરવું ઉચિત છે, પણ દોષ દેખીને નિંદા કરવી ઉચિત નથી.

## ■ પર-ઉપકારી

ધર્મબુદ્ધિ વડે તેમ જ તન મન ધનાદિ વડે પણ પરજીવોનો ઉપકાર કરે છે. જગતના જીવોનું હિત ધાય, સાધર્મીઓને દેવ-ગુરુ-ધર્મના સેવનમાં સર્વ પ્રકારે અનુકૂળતા આપું ને તેઓ નિરાકુળપણે ધર્મને આરાધે એવી ઉપકારભાવના શ્રાવકને હોય છે.

અધ્યાત્મ-કવિ પં. બનારસીદાસજીએ  
'નાટક સમયસાર'માં છેલ્લે ૧૪ ગુણસ્થાનનું વર્ણન કર્યું છે.  
અણુવ્રતરૂપ પંચમ ગુણસ્થાનના વર્ણનમાં  
શ્રાવકના ૨૧ ગુણો બતાવ્યા છે.  
તે સર્વે જિજ્ઞાસુઓને ઉપયોગી હોવાથી અહીં આપીએ છીએ.

લજ્જાપંત, દયાપંત, પ્રશાંત, પ્રતીતપંત,  
પરદોષકો ઢાંક્યા, પર-ઉપકારી હૈ;  
સામ્યદષ્ટિ, ગુણગ્રાહી, ગરિષ્ઠ સજકો ઇષ્ટ,  
શિષ્ટ-પક્ષી, મિષ્ટવાદી, દીરઘ વિચારી હૈ,  
વિશેષણ, રસણ, કૃતણ, તત્પણ, ધરમણ,  
ન દીન, ન અભિમાની, મધ્ય વ્યવહારી હૈ;  
સહજ વિનીત, પાપક્રિયાસૌ અતીત,  
ઐસો શ્રાવક પુનિત ઇકવીસ ગુણધારી હૈ.  
-પં. બનારસીદાસજી

## ■ સૌમ્યદષ્ટિપંત

એની દષ્ટિમાં સૌમ્યતા હોય છે. જેમ માતા બાળકને મીઠી નજરે જુએ છે તેમ ધર્માત્મા બધા જીવોને મીઠી નજરે જુએ છે. એને બીજા ભયભીત ધાય એવી ક્રૂરતા હોય નહીં. પરિણામ ઘણાં સૌમ્ય હોય છે જેનો સંગ બીજા જીવોને શાંતિ પમાડે છે.

## ■ ગુણગ્રાહી

ગુણનો ગ્રાહક હોય છે; સમ્યક્ત્વાદિ ગુણોને દેખીને તેની પ્રશંસા કરે છે; અલ્પ ક્રોધાદિ દોષ દેખીને સમ્યક્ત્વાદિ ગુણો પ્રત્યે અનાદર કરતા નથી, પણ ગુણોને ઓળખીને તેનો આદર કરે છે. પોતાનું કોઈ અપમાનાદિ કરે તેથી તેના ગુણોનો પણ અનાદર ન કરી નાખે, પણ એમ વિચારે કે મારું ભલે અપમાન કર્યું પણ એનામાં જૈનધર્મ પ્રત્યેનો પ્રેમ-આદર છે, તે જૈનધર્મના ભક્ત છે, દેવ-ગુરુનો આદર કરનાર છે, મારા સાધર્મી છે. એમ તેના ગુણનું ગ્રહણ કરે.

## ■ ગરિષ્ઠ (સહનશીલ)

સંસારમાં શુભાશુભ કર્મયોગે અનુકૂળતા-પ્રતિકૂળતા તો આવે, કંઈક પ્રતિકૂળતા આવી જાય કે અપમાનાદિ ધાય, રોગ ધાય, ત્યાં ધૈર્યપૂર્વક સહન કરે ને ધર્મમાં દ્રઢતા રાખે, પ્રતિકૂળતામાં ગભરાઈ ન જાય, આર્તધ્યાનથી ખેદખિન્ન ન ધાય, પણ સહનશીલપણે વૈરાગ્ય વધારે.

## ■ સૌને પ્રિય

બધા પ્રત્યે મધુર વ્યવહાર રાખે, કટુ વ્યવહાર ન રાખે.

સાધર્મીના પ્રેમને લીધે, સજ્જનતાને લીધે, ન્યાયનીતિ અને ધાર્મિક વૃત્તિને લીધે સજ્જનોને તો પહાલો લાગે, ને કોઈ વિરોધી હોય તો તેના પ્રત્યે પણ પ્રેમપૂર્ણ વ્યવહારથી તેનું દિલ જીતી લે. ક્યાંય પણ ક્લેશ વધે એવો વ્યવહાર ન કરે.

### ■ શિષ્ટ-પક્ષી

સત્ય અને સદાચારનો પક્ષ કરનાર હોય. લૌકિક પ્રયોજન ખાતર, માનથી કે ભયથી પણ સત્યધર્મને કે ન્યાયનીતિને છોડે નહીં. જ્યાં ધર્મ હોય, સત્ય હોય, ન્યાય હોય, તેનો પક્ષ કરે.

### ■ મિષ્ટભાષી

જેમાં સ્વ-પરનું હિત હોય એવી મધુર વાણી બોલે. પોતાને ક્ષાય થાય ને સામાનું દિલ દુભાય એવી કડવી કઠોર ભાષા ન બોલે. શાંતિથી, મધુરતાથી, કોમળતાથી સત્ય અને હિતની વાત કરે. સત્ય વાત પણ કઠોરતાથી ન કરે.

### ■ દીર્ઘવિચારી

દેશકાળનો વિચાર કરીને, પોતાના પરિણામ તથા શક્તિનો વિચાર કરીને અને સ્વ-પરના હિતનો વિચાર કરીને યોગ્ય પ્રવૃત્તિ કરે. જગતની દેખાદેખીથી વગર વિચાર્યે જ્યાંત્યાં ન ઝંપલાવે.

### ■ વિરોધ

સંઘની સ્થિતિ, દેશકાળની સ્થિતિ વગેરેનો જાણકાર હોય. ધર્મમાં કે ગૃહવ્યવહારમાં ક્યારે કેવી પરિસ્થિતિ થશે, કેવી જરૂર પડશે તેનો જાણકાર હોય, ને તેનો યોગ્ય ઉપાય કરે.

### ■ રસજ્ઞ

રસ એટલે તાત્પર્ય; શાસ્ત્રાભ્યાસ વગેરેમાં તેના શાંતરસરૂપ સાચા રહસ્યને જાણતો હોય; તેણે ધર્મનો મર્મ જાણીને શાંતરસને તો ચાખ્યો છે, તેથી તે પરમાર્થનો રસજ્ઞ છે; તેમ જ વ્યવહારમાં પણ કરુણારસ, રૌદ્રરસ વગેરેને યથાયોગ્ય જાણે છે.

### ■ કૃતજ્ઞ

અહો, દેવ-ગુરુ-ધર્મના પરમ ઉપકારની તો શી વાત! એનો તો બદલો વળે તેમ નથી; તેમના મારે જે કરું તે ઓછું, એમ મહાન ઉપકાર બુદ્ધિથી દેવ-ગુરુ-ધર્મ પ્રત્યે વર્તે. તેમ જ સાધર્મી જનોના ઉપકારને કે અન્ય સજ્જનોના ઉપકારને પણ ભૂલે નહીં; ઉપકારને યાદ કરીને તેમની યોગ્ય સેવા-ચાકરી કરે. પોતે કરેલા ઉપકારને યાદ કરે, તેમ જ બદલાની આશા ન રાખે.

### ■ તત્ત્વજ્ઞ

તત્ત્વનો જાણકાર હોય; જૈનધર્મનાં મુખ્ય તત્ત્વ શું છે- તેને બરાબર સમજીને તેના પ્રચારની ભાવના કરે. ધર્મશ્રાવક આત્મતત્ત્વને તો જાણે છે, તે ઉપરાંત જૈનશાસ્ત્રોના અગાધ ગંભીર શ્રુતજ્ઞાનમાં કહેલાં તત્ત્વોને પણ વિરોધપણે જાણે છે. વિપરીત જીવોમાં ક્યાં તત્ત્વની વિપરીતતા છે તે પણ જાણીને દૂર કરવા પ્રયત્ન કરે છે.

### ■ ધર્મજ્ઞ

ધર્મનો જાણનાર હોય; ક્યાં નિશ્ચયધર્મની પ્રધાનતા છે, ક્યાં વ્યવહારધર્મની પ્રધાનતાથી વર્તવું યોગ્ય છે? એમ ધર્મનાં બધાં પડખાં જાણીને શાસનને શોભે તેવું વર્તન કરે.

### ■ દીનતારહિત તેમ જ અભિમાનરહિત

### એવો મધ્યસ્થ-વ્યવહારી

ધર્મનું ગૌરવ સચવાય, તેમ જ પોતાને અભિમાનાદિ ન થાય એ રીતે મધ્યસ્થ વ્યવહારમાં જ્યાં-ત્યાં દીન પણ ન થઈ જાય; હું પંચપરમેષ્ઠિનો ભક્ત, મારે દુનિયામાં દીનતા કેવી? તેમ જ દેવ-ગુરુ-ધર્મના પ્રસંગમાં, સાધર્મીના પ્રસંગમાં અભિમાનરહિત નમ્રપણે પ્રેમથી વર્તે. સંતો પાસે ગમે તેવા દીન થઈને પણ જો આત્મહિત થતું હોય તો તે કરવા તૈયાર છે; ત્યાં અભિમાન નથી રાખતો, અને આત્મહિત થતું ન હોય તો તેવા પ્રસંગે તે દીન થતો નથી; અસત પ્રત્યે જરા પણ નમતો નથી, ત્યાં પોતાના ધર્મનું સ્વાભિમાન રાખે છે. એ રીતે દીન નહીં તેમ જ અભિમાની નહીં એવો મધ્યસ્થ-વ્યવહારી શ્રાવક હોય.

### ■ સદૃષ્ટ વિનયવંત

વિનયનો પ્રસંગ હોય ત્યાં તેને સહેજે વિનય આવે. દેવ-ગુરુનો પ્રસંગ, સાધર્મીનો પ્રસંગ, વડીલોનો પ્રસંગ, તેમાં યોગ્ય વિનયથી વર્તે. સમ્યક્ત્વાદિ ગુણીજનોને દેખીને પ્રસન્નતાથી વિનય-બહુમાન-પ્રશંસા કરે. કોઈ પ્રત્યે ઈર્ષાભાવ ન રાખે. શાસ્ત્ર પ્રત્યે, ધર્મસ્થાનો પ્રત્યે, તેમ જ લોક વ્યવહારમાં પણ વિનય-વિવેકથી યોગ્ય રીતે વર્તે; કોઈ પ્રત્યે અપમાન કે તિરસ્કારથી ન વર્તે.

### ■ પાપક્રિયાથી રહિત

કુદેવ-કુધર્મના સેવનરૂપ મિથ્યાત્વાદિ પાપને તેમ જ માંસાદિ અભ્યાસલક્ષણનાં તીવ્ર હિંસાદિ પાપોને તો સર્વથા છોડ્યાં જ છે, તે ઉપરાંત આરંભ-પરિગ્રહ સંબંધી જે પાપક્રિયાઓ તેનાથી પણ જેટલો બને તેટલો છૂટવાનો ને નિર્દોષ શુદ્ધ જીવનનો અભિલાષી છે. અરે, આપો ઉત્તમ જૈનધર્મ ને આપું અદ્ભુત આત્મસ્વરૂપ તેને પામીને હવે કોઈ પાપ મને શોભતું નથી- એમ અવ્રતજન્ય પાપોથી અત્યંત ભયભીત વર્તે છે. જીવનમાં કોઈ નાનું પાપ પણ ન હો, ને ઉજ્જવળ વિતરાગી જીવન હો, એવી ભાવના હોય છે.

આ પ્રમાણે શ્રાવક આ પુનિત એકપીસ ગુણના ધારક હોય છે. મુમુક્ષુએ પણ આ દરેક ગુણનું સ્વરૂપ વિચારીને, પોતામાં પણ તે ગુણને ધારણ કરવા. એના વડે જીવન શોભી ઉઠશે. ●●

સૌજન્ય: "દિવ્ય ધ્વનિ" શ્રીમદ્ રાજચંદ્ર આશ્રમ, કોબા (અમદાવાદ)

# પર્યુષણ મહાપર્વ

સંકલન: મહેન્દ્ર કે. ખંધાર

લૌકિક અને લોકોત્તર એમ બે પ્રકારના પર્વ હોય છે. કેટલાક પર્વ ભયને કારણે સર્જાયા હોય છે, કેટલાક લૌકિક સુખ ભોગવવા માટે હોય છે તો કેટલાક બે ઘડીની મોજ માણવા માટે હોય છે. નાગ પાંચમ, હોળી, શીતળા સાતમ, જન્માષ્ટમી, વગેરે આનાં ઉદાહરણ છે. આ બધા પર્વોમાં આરંભ સમારંભ ઘણો હોય છે, પરંતુ પર્યુષણ પર્વમાં તો, રાક્યતમ ઓછો આરંભ સમારંભ તથા ભોગોનો ત્યાગ કરવાનો હોય છે.

જિન શાસનમાં કર્મ નિર્જરા માટે ફરમાવેલા અનેક પર્વોમાં પર્યુષણ પર્વ અનોખું છે. કર્મને ભેદવાની એના જેવી બીજા કોઈ પર્વમાં તાકાત નથી. આ પર્વનું માહાત્મ્ય અપૂર્વ છે. જેમ સર્વ મંત્રોમાં નમસ્કાર મહામંત્ર, દરેક તીર્થોમાં રાત્રુંજય મહાતીર્થ, દાનોમાં અભયદાન, ગુણોમાં વિનય, વ્રતોમાં બ્રહ્મચર્ય, નિયમોમાં સંતોષ, તપશ્ચર્યાઓમાં ઉપશમભાવ અને તત્ત્વોમાં સમ્યગ દર્શન (જિનેશ્વરદેવના વચનોમાં અતુટ શ્રદ્ધા) સર્વશ્રેષ્ઠ છે, તેવી જ રીતે અરિહંત પરમાત્માના શાસનમાં સર્વ પર્વોમાં શ્રી પર્યુષણ મહાપર્વ સર્વશ્રેષ્ઠ છે.

શ્વેતામ્બર પરંપરા અનુસાર, શ્રાવણ વદ ૧૩ થી રાફ થતા પર્યુષણ ભાદરવા સુદ ૫ ના રોજ પૂરા થાય છે. દિગંબર પરંપરા મુજબ ભાદરવા સુદ ૬ થી રાફ થઈ ભાદરવા સુદ ૧૫ (પૂનમ-પાખી) ના રોજ પૂરા થાય છે, તે દશલક્ષણી પર્વ કહેવાય છે. પર્યુષણ પર્વના પાંચ ધર હોય છે. સંવત્સરી પહેલાનો ૩૦ મો દિવસ તે મહિનાનું ધર છે. માસખમણની ભાવનાવાળા ભવ્ય જીવો આ દિવસથી ઉપવાસનો પ્રારંભ કરે છે. ત્યાર બાદ આવે છે પંદર દિવસનું ધર. અઠાઈધર એટલે પર્યુષણનો પહેલો દિવસ. ત્રીજે દિવસે પાખી આવે. ચોથા દિવસે કલ્પધર આવે છે. પાંચમા દિવસે શ્રુતજ્ઞાનીઓ મહાવીર સ્વામીના જન્મ પાંચનનો મહિમા ફરમાવવાનું કહે છે. છઠ્ઠા દિવસે તેલાધર આવે છે. સાત દિવસની સાધના પછી, વર્ષ દરમ્યાન થયેલા કે કરેલા અપરાધો અને મનદુઃખોની માફી માગવાનો દિવસ તે સંવત્સરી.

પર્યુષણ પર્વ એટલે સમાપના પર્વ. પર્યુષણના દિવસો એટલે તપત્યાગ રૂપી સાબુ તથા વીતરાગવાણી રૂપી પાણી વડે આ માનવ અવતારના મિથ્યાત્વરૂપી મેલ દૂર કરવાના દિવસો. સમગ્ર વર્ષ દરમ્યાન, શાત ભાવે વા અશાત ભાવે, કોઈ પણ જીવ જંતુની અશાતના/મનદુઃખ થયા હોય તો તેની સમા યાચવી તે જ

મિચ્છામી દુક્કડમ અથવા મિથ્યા મે દુષ્કૃતમ્! સર્વ જીવોને ભાવ/પ્રેમથી ખમાવવા તે જ સમાપના.

પર્યુષણ સ્પનિરીક્ષણ અને આત્મ નિર્મળતા માટેનો તહેવાર છે. અહિંસા તો આપણા રોજના જીવનમાં પળાય છે પરંતુ તપ અને સંયમ માટે પર્યુષણ પર્વ છે. પર્યુષણ પર્વ એ નમ્રતા, સમા, પશ્ચાતાપ, પ્રાર્થના અને અંતરના સુખનું પ્રતીક છે. છેલ્લો સંવત્સરીનો દિન બહુ મહત્વનો છે કે જ્યારે જેનો પ્રતિક્રમણ કરીને પોતાના દોષોની સમા માગે, અન્યને સમા આપે અને સર્વ જીવોના કલ્યાણની ભાવના ભાવે.

પર્યુષણના દિવસોમાં આપણે આંતરનિરીક્ષણ કરીને બે બંધન (રાગ, દ્વેષ), ચાર કષાય (ક્રોધ, માન, માયા, લોભ), પાંચ અવ્રતો (હિંસા, જાઠ, ચોરી, અબ્રહ્મચર્ય, પરિગ્રહ) અને સાત વ્યસનો (માંસ, દારૂ, જુગાર, વ.)નો સંપૂર્ણ અથવા રાક્ય તેટલો ત્યાગ નિશ્ચય અને વ્યવહારથી કરવો જોઈએ. પર્યુષણ ઉપાસનામાં સાધુ-સાધ્વી તથા શ્રાવક-શ્રાવિકાનો ધર્મ સમજાવેલ છે. સાધુ-સાધ્વી માટે પાંચ નિયમો કથા છે: સંવત્સરીના દિને ચઉવિહારો ઉપવાસ કરવો, વાળનો લોચ કરવો, બે પ્રતિક્રમણ કરવા, સમાપના કરવી અને શાસ્ત્ર-સિદ્ધાંતનું પાંચન કરવું. શ્રાવક-શ્રાવિકા માટે પણ પાંચ નિયમો ફરમાવ્યા છે: બે વખત પ્રતિક્રમણ કરવું, યથાશક્તિ દાન દેવું, બ્રહ્મચર્યનું પાલન કરવું, જેની સાથે વેર થયું હોય તેની સમા માગવા સાથે સમાભિલાષીને સમા આપવી તથા રાક્યત: વધુ તપ કરવું.

## શ્રી પર્યુષણ આરાધના

એકાંત યોગ્ય સ્થળમાં, પ્રભાતે: (૧) દેવગુરુની ઉત્કૃષ્ટ ભક્તિવૃત્તિએ અંતરાત્મધ્યાનપૂર્વક બે ઘડીથી ચાર ઘડી સુધી ઉપશાંત વ્રત; (૨) શ્રુત 'પક્ષનંદી' આદિ અધ્યયન, શ્રવણ.

મધ્યાહ્ને: (૧) ચાર ઘડી ઉપશાંત વ્રત; (૨) શ્રુત 'કર્મ ગ્રંથ'નું અધ્યયન, શ્રવણ, 'સુદષ્ટિતરંગિણી' આદિનું થોડું અધ્યયન.

સાયંકાળે: (૧) સમાપનાનો પાઠ; (૨) બે ઘડી ઉપશાંત વ્રત; (૩) કર્મવિષયની જ્ઞાનચર્ચા.

રાત્રીભોજનનો સર્વથા ત્યાગ. બને તો ભાદ્રપદ પૂર્ણિમા સુધી એક વખત આહારગ્રહણ. પંચમીને દિવસે ઘી, તેલ, દહીંનો પણ ત્યાગ. ઉપશાંત વ્રતમાં વિશેષ કાળનિર્ગમન. બને તો ઉપવાસ કરવો. લીલોતરીનો સર્વથા ત્યાગ. બ્રહ્મચર્ય આઠે દિવસ પાળવું, બને તો ભાદ્રપદ પુનેમ સુધી. ● ●

સૌજન્ય: સુધાબહેન શેઠ, "સુધોષા", "શ્રીમદ રાજચંદ્ર"

ગુજરાતીકમ્પોઝ: સુંદરજી ગ્રાફિક્સ

# JAIN CENTER OF SOUTHERN CALIFORNIA

## DONORS FOR THE JAIN BHAVAN

### Donations in Cash

Name	Takhti
< Girish and Sheila Jogani	Building
< Tarun and Chandra Jogani	Meeting Hall
Jitu and Bhavana Shah	Derasar (Temple)
Shashi and Renuka Jogani	Swadhyay (Study) Room
Dr. Manilal and Savita Mehta	Pathshala (Classroom)
Dr. Chunilal and Ilaben Shah	
< Amrut and Chandra Shah	Library
< Dr. Ramesh and Sheela Doshi	Kitchen
Harshad and Raksha Shah	Office Room
Dr. Hiten and Bharti Shah	Duty Room
Harshad and Nayna Sheth	Puja Preparation Rooms
Dr. Mahendra and Devika Udani	Elevator
Dr. Jaswant and Meera Modi	Audio System
Dr. Mahesh and Preeti Badani	

Banarasi and Veena Agarwal  
Amrit and Sheela Bhandari  
Rupen Bhansali  
Samir and Asha Bhansali  
Bhikhubhai and Shanta Bhakta  
Mahesh and Jyoti Bhuta  
Dilip and Suman Bobra  
Kisan and Kundan Chavan  
Vijay and Madhu Chheda  
Nishith and Minaxi Choksi  
Mahendra Singh Daga  
Dharamchand and Aruna Dalal  
Pankaj and Pradeep Dalal  
Harilal and Ranjan Dedhia  
Chandrakant and Charu Desai  
Harshad and Hemlata Desai  
Zaverben Devji Dharod

Jitendra and Saroj Dholakia  
Deepak and Harsha Doshi  
Harshad and Prafulla Doshi  
Ramesh and Bharti Doshi  
Ramesh and Bindi Doshi  
Rashmi and Nalini Doshi  
Sharad and Urmila Doshi  
Suresh and Jyoti Doshi  
Surji and Urmila Gada  
Dinesh and Rajul Gala  
Kankuben Gala  
Kirit and Pallavi Gala  
Shanti and Rajul Gala  
K. V. Gandhi  
Prakash and Kinna Gandhi  
Navin and Divya Gangar  
S. K. Ghelani



## Donations in Cash (continued)

Kirit and Vibhuti Gosalia  
Jayant and Preeti Hathi  
Jain Social Group, Los Angeles  
Ajay and Sangeeta Jain  
Ranjeet and Asha Jain  
Surendra and Kala Jain  
Ramesh and Nisha Jhaveri  
Jagdish and Priti Kamdar  
Jaykumar Prabhudas Kamdar  
Chandrakant and Virbala Kapadia  
Madhu and Vrinda Katakia  
Mahendra and Vina Khandhar  
Ramesh and Chandrika Khandhar  
Harish and Gita Khona  
Harshad and Nitu Kothari  
Kirit and Kirtida Kothari  
Virendra and Rita Kothari  
Narendra and Charu Maniar  
Pramod and Roopa Maniar  
Champak and Saroj Maun  
Anil and Geeta Mehta  
Arun and Asha Mehta  
Chandrakant and Nalini Mehta  
Jaswant and Pratibha Mehta  
Pravin and Bharti Mehta  
Rajen and Rajul Mehta  
Rajnikant and Harshida Mehta  
Samir and Jigna Mehta  
Shailesh and Mita Mehta  
Vinod and Jyotsna Mehta  
Kalyanji and Jyoti Mota  
Norman and Judy Nadel  
Naresh and Jayshree Palkhiwala  
Chandrakant and Hasmita Parekh  
Kishor and Jayshree Parekh  
Nandlal and Kusum Parekh  
Pravin and Pallavi Parekh  
Rasik and Hemlata Parekh  
Girish and Kokila Parikh  
Kiran and Rahul Parikh  
Rahul and Kiran Parikh  
Bipin and Harsha Patadia  
Arvind and Dhanlaxmi Patel  
Bhulabhai Patel

Dahyabhai and Kanta Patel  
Dhanjibhai and Manju Patel  
Gordhan and Saroj Patel  
Khusalbhai and Niruben Patel  
Purshottam and Parvati Patel  
Ramanbhai and Sharda Patel  
Ramji Patel  
Sankalchand Patel  
Shashikant and Daksha Patel  
Surendra and Shakuntala Patel  
Amrit and Premlata Ranavat  
Kishor and Kusum Sanghvi  
Navin and Bhavna Sanghvi  
Rasik Sanghvi  
Virendra and Manisha Sanghvi  
Deepak and Rita Savani  
Linda (Laxmi) Segall  
Shirish and Padma Seth  
Ajit and Surbhi Shah  
Amichand and Vasantben Shah  
Anand and Yogini Shah  
Arvind and Bharti Shah  
Bhanu and Pushpa Shah  
Chandrakant and Shishir Shah  
Chandrakant Shah  
Chandrakant and Bharti Shah  
Chandrakant and Premila Shah  
Dhirendra and Jyotsna Shah  
Dhirubhai and Kishori Shah  
Dilip and Pragna Shah  
Dinesh and Geeta Shah  
Dinesh and Muktida Shah  
Dinkar and Aruna Shah  
Girish and Pravina Shah  
Girish and Sushila Shah  
Gurvant and Nayna Shah  
Harsukh and Anandi Shah  
Hasendra and Bina Shah  
Hemen and Divya Shah  
Jawahar and Varsha Shah  
Jayendra and Rita Shah  
Jaykumar and Ramila Shah  
Jindas and Manda Shah  
Kanti and Vasu Shah

## Donations in Cash (continued)

Kantilal and Vijyaben Shah  
Kirit and Nayna Shah  
Kirit and Rita Shah  
Kirti and Bharti Shah  
Kusum Nandlal Shah  
Lalit and Madhu Shah  
Mahendra and Pratima Shah  
Mahesh and Daksha Shah  
Mahipal and Meena Shah  
Manhar and Chandrika Shah  
Mukesh and Yogini Shah  
N. R. Shah  
Naresh and Jayna Shah  
Navalbhai and Jaylaxmi Shah  
Navnit and Nirmala Shah  
Niranjan and Amita Shah  
Nitin and Bina Shah  
Praful and Neena Shah  
Prakash and Kalpana Shah  
Pramod and Kamini Shah  
Prashant and Dharmista Shah  
Rajni and Daksha Shah  
Ramesh and Nayna Shah  
Rashmi and Kusum Shah  
Shailesh Rasiklal Shah  
Satish and Rashmi Shah  
Sukumar and Jayshree Shah  
Sumati and Bharti Shah

Surendra and Mrudula Shah  
Tarachand Shah  
Vijay and Bina Shah  
Vijaykumar and Karuna Shah  
Vikram and Jainendra Shah  
Vipin and Saroj Shah  
Yogesh and Ranjan Shah  
Ashvin and Divya Sheth  
Jagdish and Madhu Sheth  
Narendra and Sonal Sheth  
Rasikbhai and Manjula Sheth  
Sudhir and Pallavi Sheth  
Veena Suresh Sheth  
Vijay and Mina Sheth  
Vikram and Maya Sheth  
Ashwin and Rashmi Shroff  
Mahendra and Linda Solanki  
Snehal and Dipti Sutaria  
Ushakant and Jyotsna Thakkar  
Vikram and Bharti Turakhia  
Vipin and Jyoti Vadecha  
Harkisan and Kusum Vasa  
Jiten and Harshida Vasa  
Dilip and Kastur Vira  
Harshad and Saryu Vora  
Lalit and Nayna Vora  
Rajendra and Sonal Vora  
Kalpesh Zaveri

## Donations in Kind and Services

Dr. Mahabir Atwal (Acoustics)  
Ray Baljeet (Drapes)  
Indravadan Gandhi (Legal Consultant)  
Pankaj and Madhvi Zahaveri (Accessories)  
Connie Luthman (Plumbing)  
Raj Masson (Electrical)  
Shardaben Mehta (Samovasaran)  
Uttambhai Mehta (Temple)  
Bhupesh Parikh (Building Consultant)

Natubhai Patel - Kastex Corp. (Curtains)  
Puru Patel (Civil)  
Matti Prabhu (Structural)  
Arvindbhai Shah (Temple)  
Dhiren Shah (Architectural)  
Girish Shah (Water Coolers)  
Ramesh Shah (Fixtures)  
Yogesh Shah (Real Estate Services)  
Shrenikbhai Sheth (Temple)

*NOTE: This list has been compiled as per our recent records. We sincerely apologize if any of the names have been left out inadvertently.*

# JAIN CENTER OF SOUTHERN CALIFORNIA

## Life Members

Banarasi and Veena Agarwal  
Mahesh and Preeti Badani  
Amrit and Sheela Bhandari  
Suresh and Nalini Bhatti  
Dilip and Suman Bobra  
Kisan and Kundan Chavan  
Nishith and Minaxi Choksi  
Dharamchand and Aruna Dalal  
Pradeep and Mrudula Dalal  
Ramesh and Neela Desai  
Kantilal and Pravina Dhoka  
Jitendra and Saroj Dholakia  
Ashwin and Chandrika Doshi  
Deepak and Harsha Doshi  
Harshad and Prafulla Doshi  
Mahesh and Sarla Doshi  
Pradip Doshi  
Praful and Kokila Doshi  
Ramesh and Nalini Doshi  
Ramesh and Bharti Doshi  
Ramesh and Sheela Doshi  
Rashmi and Nalini Doshi  
Sharad and Urmila Doshi  
Suresh and Jyoti Doshi  
Bharat Gala  
Surji and Urmila Gada  
Dinesh and Rajul Gala  
Kirit and Pallavi Gala  
Hemant and Jagruti Gandhi  
Jayanti and Prem Gandhi  
Jiten and Upma Gandhi  
Prakash and Kinna Gandhi  
Navin and Divya Gangar  
Ray and Nayna Gokaldas  
Ashok and Jyoti Gosalia  
Kirit and Vibhuti Gosalia  
Dinesh and Anila Guruji  
Nirmal Jain  
Ranjeet and Asha Jain  
Sailes and Sachi Jain  
Surendra and Kala Jain  
Manish and Swati Jhaveri  
Ramesh and Nisha Jhaveri  
Pankaj and Madhvi Jhaveri

Girish and Sheila Jogani  
Shashi and Renuka Jogani  
Tarun and Chandra Jogani  
Jagdish and Priti Kamdar  
Kantilal and Nikunj Kamdar  
Vikram and Anjana Kamdar  
Chandrakant and Nayna Kapadia  
Chandrakant and Virbala Kapadia  
Pravin and Tarla Kapadia  
Mahendra and Vina Khandhar  
Ramesh and Chandrika Khandhar  
Harish and Geeta Khona  
Harshad and Nitu Kothari  
Kirit and Kirtida Kothari  
Ramesh and Alka Kothari  
Ramesh and Shobha Kothari  
Sudhir and Niru Kothari  
Virendra and Rita Kothari  
Mahesh and Malti Maheta  
Narendra and Charu Maniar  
Pramod and Roopa Maniar  
Champaklal and Saroj Maun  
Anil and Geeta Mehta  
Arun and Asha Mehta  
Bipin and Devika Mehta  
Chandrakant and Nalini Mehta  
Kirit and Prafulla Mehta  
Manibhai and Savita Mehta  
Pravin and Bharti Mehta  
Rajen and Rajul Mehta  
Rajnikant and Harshada Mehta  
Samir and Jigna Mehta  
Shailesh and Mita Mehta  
Vinod and Jyotsna Mehta  
Jasvant and Meera Mody  
Kalyanji and Jyoti Mota  
Naresh and Jayshree Palkhiwala  
Chandrakant and Hasmita Parekh  
Pravin and Pallavi Parekh  
Rasik and Hemlata Parekh  
Harish and Suhas Parikh  
Rahul and Kiran Parikh  
Nitin and Asha Parikh  
Rajesh and Harsha Parikh

## Life Members (continued)

Ramesh and Dina Parikh  
Narendra and Rita Parson  
Bipin and Harsha Patadia  
Arvind and Dhanlaxmi Patel  
Babu and Varsha Patel  
Balubhai and Shantaben Patel  
Bipin and Virbala Patel  
Gordhan and Saroj Patel  
Jagu and Nila Patel  
Pravin and Kanak Patel  
Purshottam and Parvati Patel  
Rasik and Manorama Patel  
Shirish and Ramila Patel  
Amrit and Premlata Ranavat  
Prakash and Jyotsna Raygor  
Kishor and Kusum Sanghvi  
Mahendra Sanghvi  
Mahesh and Mala Sanghvi  
Navin and Bhavna Sanghvi  
Virendra and Manisha Sanghvi  
Ashok Savla  
Jayantilal and Kusum Savla  
Shirish and Padma Seth  
Ajit and Surbhi Shah  
Ajit and Usha Shah  
Amichand and Vasantben Shah  
Amrut and Chandra Shah  
Anil and Kalpana Shah  
Arvind and Bharti Shah  
Ashok and Mina Shah  
Asok and Geeta Shah  
Bharat and Sunila Shah  
Chandrakant and Bharti Shah  
Chandrakant and Pravina Shah  
Chandrakant and Premila Shah  
Chandrakant and Rama Shah  
Chunilal and Ilaben Shah  
Devendra and Shaila Shah  
Dhiren and Niharika Shah  
Dhirendra and Jyotsna Shah  
Dhirubhai and Kishori Shah  
Dilip and Pragna Shah  
Dinesh and Geeta Shah  
Dinesh and Muktida Shah  
Dinesh and Sushila Shah

Dinkar and Aruna Shah  
Gautam and Taru Shah  
Girish and Pravina Shah  
Girish and Sushila Shah  
Gunvant and Nayna Shah  
Harshad and Nivedita Shah  
Harshad and Raksha Shah  
Hasendra and Bina Shah  
Hasmukh and Bhanu Shah  
Hemen and Divya Shah  
Hiten and Bharti Shah  
Jawahar and Varsha Shah  
Jayanti and Sushila Shah  
Jayesh and Sandhya Shah  
Jaykumar and Ramila Shah  
Jindas and Manda Shah  
Jitu and Bhavna Shah  
Kanti and Vasu Shah  
Kirit and Rupal Shah  
Kirit and Bharti Shah  
Kirit and Kamla Shah  
Kirit and Nayna Shah  
Kishor Shah  
Kishor and Purnima Shah  
Lalit and Madhu Shah  
Mahendra and Nayna Shah  
Mahendra and Pratima Shah  
Mahendra and Sandhya Shah  
Mahesh and Daksha Shah  
Mahipal and Meena Shah  
Manhar and Chandrika Shah  
Mayank and Manjari Shah  
Mukesh and Yogini Shah  
Naresh and Jayna Shah  
Navnit and Nirmala Shah  
Niranjana and Amita Shah  
Niranjana and Bharti Shah  
Nitin and Bina Shah  
Piyush and Varsha Shah  
Pradeep and Bina Shah  
Praful and Neena Shah  
Prakash and Kalpana Shah  
Pramod and Kamini Shah  
Prashant and Dharmi Shah  
Rajani and Daksha Shah

## Life Members (continued)

Ramesh and Nayna Shah  
Ramesh and Prafulla Shah  
Rashmi and Kusum Shah  
Rasik and Padma Shah  
Satish and Rashmi Shah  
Shirish and Kusum Shah  
Sukumar and Jayshree Shah  
Sumati and Bharti Shah  
Sunil and Kekina Shah  
Surendra and Mrudula Shah  
Vijay and Jagruti Shah  
Vipin and Saroj Shah  
Vipul and Nauka Shah  
Yatin and Bharti Shah  
Yogesh and Harsha Shah  
Yogesh and Ranjan Shah  
Ashvin and Divya Sheth  
Divyakant and Sarla Sheth  
Harshad and Nayna Sheth  
Jagdish and Madhu Sheth

Narendra and Sonal Sheth  
Rasikbhai and Manjula Sheth  
Sudhir and Pallavi Sheth  
Veena Suresh Sheth  
Vijay and Mina Sheth  
Mahendra and Linda Solanki  
Narendra Solanki  
Snehal and Dipti Sutaria  
Ushakant and Jyotsna Thakkar  
Vikram and Bharti Turakhia  
Mahendra and Devika Udani  
Vipin and Jyoti Vadecha  
Kanji and Indira Vagadia  
Harkisan and Kusum Vasa  
Jiten and Harshida Vasa  
Harshad and Saryu Vora  
Lalit and Nayna Vora  
Rajendra and Mina Vora  
Rajendra and Sonal Vora

## Annual Members

Harilal and Ranjan Dedhia  
Shailesh and Amita Desai  
Shanti and Rajul Gala  
Kirit and Jyoti Gandhi  
Arvind and Neeru Jain  
Daksha Jain  
Alladin Khoja  
Dilip and Rashmi Kothary  
Bharat and Ami Maniar  
Kirit and Bindu Mehta  
Nishit and Nanda Mehta  
Anand and Yogini Shah  
Atul and Hemangini Shah  
Bhadresh Shah

Bhanu Shah  
Dilip and Vimla Shah  
Jiten and Vimla Shah  
Kirti Shah  
Mansukh Shah  
Pradip Shah  
Pradip and Hardika Shah  
Satish and Dipika Shah  
Subhash and Meeta Shah  
Tarachand Shah  
Vijay and Bina Shah  
Vijaykumar and Karuna Shah  
Harshad and Sudha Vora  
Jitendra Vyas

*NOTE: This list has been compiled as per our recent records. We sincerely apologize if any of the names have been left out inadvertently.*



# FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA

5540 Woodbury Hills Dr. • Parma, OH 44134

## List of Member Organizations

- |   |  |   |
|---|--|---|
| Jain Center of Greater Boston<br>83 Fuller Brook Road<br>Wellesley, MA 02181-7117<br>(617) 324-0393<br>Temple: (617) 762-9490 | Jain Society of Greater Detroit<br>10506 Continental Drive<br>Taylor, MI 48180-3128<br>(313) 291-2652  | Jain Center of St. Louis<br>13263 Laurel Lake Court<br>St. Louis, MO 63131-1628<br>(314) 822-9745                             |
| Jain Community of Buffalo<br>187 Randwood Drive<br>Getzville, NY 14068<br>(716) 688-2907                                      | Jain Society of Houston<br>8310 Church Light<br>Houston, TX 77064<br>(713) 933-3904  | Jain Center of N. California<br>(San Francisco)<br>P. O. Box 4331<br>Hayward, CA 94540-4331<br>(408) 997-7323                 |
| Jain Study Group of Charlotte<br>6215 Old Coach Road<br>Charlotte, NC 28215-1513<br>(704) 535-2111                            | Jain Center of S. California (LA)<br>8072 Commonwealth Avenue<br>Mailing Address: P. O. Box 549<br>Buena Park, CA 90621-0549<br>(714) 898-3156 | Jain Society of Toronto<br>247 Parklawn Road<br>Toronto, Ont., Canada M8Y 3J6<br>(416) 273-9387<br>Temple: (416) 251-8112     |
| Jain Society of Chicago<br>P. O. Box 31482<br>Chicago, IL 60631-0482<br>(312) 887-SHAH  | Jain Center of America (New York)<br>4311 Ithaca Street<br>Elmhurst, NY 11373-3451<br>(212) 486-0923<br>Temple: (718) 424-9333                 | Jain Society of Metro, Washington<br>11820 Triple Crown Road<br>Reston, VA 22091-3014<br>(703) 620-9837                       |
| Jain Center of Cincinnati<br>9831 Tall Timber Drive<br>Cincinnati, OH 45241<br>(513) 777-1554                                 | Jain Center of New Jersey<br>233 Runnymede Road<br>Essex Falls, NJ 07021-1113<br>(201) 228-4355<br>Temple: (201) 226-2539                      | Jain Society of Central Florida<br>407 Lake Howell Road #310<br>Maitland, FL 32751<br>(305) 679-4222                          |
| Jain Society of Greater Cleveland<br>140 Devonshire Ct.<br>Elyria, OH 44035<br>(216) 365-9738<br>Temple: (216) 884-8939       | Pittsburgh Hindu Jain Temple<br>615 Illini Drive, P. O. Box 56<br>Monroeville, PA 15146-1917<br>(412) 856-9235<br>Temple: (412) 325-2073       | International Mahavir Jain Mission<br>(Canada)<br>12 Royal Rouge Trail<br>Scarborough, Ont., Canada M1B 4T4<br>(416) 525-5651 |
| Jain Center of Connecticut<br>1 Coach Drive<br>Brookfield, CT 06805-1503<br>(203) 795-0430                                    | Jain Study Center of N. Carolina<br>(Raleigh)<br>1119 Flanders Street<br>Garner, NC 27529-4404<br>(919) 477-4530<br>Temple: (919) 481-2574     | International Mahavir Jain Mission<br>(USA)<br>161 Deborah Drive<br>Aurora, OH 44202-9217<br>(216) 562-9805<br>(800) 321-0770 |
| Jain Society of N. Texas (Dallas)<br>1114 Midway Drive<br>Richardson, TX 75081-4409<br>(214) 343-7159                         | Jain Society of Rochester<br>1494 Jackson Road<br>Penfield, NY 14526-9735<br>(716) 223-8456  | Jain Social Group of Milwaukee<br>4526 West Bonnie Court<br>Mequon, WI 53092-2128<br>(414) 242-4827                           |

## Other Jain Organizations in U.S.A.

- |   |  |   |  |
|---|--|---|--|
| Jain Center of Allentown<br>4200 Airport Road<br>Allentown, PA 18103-9434<br>(215) 437-9596<br>Temple: (215) 264-2810 | Jain Mandal of San Diego<br>9133 Mesa Woods Avenue<br>San Diego, CA 92126-2861<br>(619) 693-8273   | Jain Meditation International<br>Center<br>P. O. Box 244<br>New York, NY 10023-0244<br>(212) 534-6090<br>(212) 362-6483 | Jain Center of British Columbia<br>4577 Fortune Avenue<br>Richmond, BC Canada V7E 5J7                |
| Jain Society of Long Island<br>22 Cedar Place<br>King's Park, NY 11754-1007<br>(516) 269-1167                         | Acharya Sushil Jain Ashram<br>722 Tompkins Avenue<br>Staten Isl., NY 10305-3044<br>(212) 447-9505, 4948                                    | Jain Social Group of Chicago<br>625 Alexandria Court<br>Itasca, IL 60143-1406<br>(301) 887-7424                         | Jain Center of S. New Jersey<br>81 South White Horse Pike<br>Berlin, NJ 08009-2321<br>(609) 768-4273 |
| Jain Center of Montreal<br>8245 Renard<br>Brossard, Quebec, Can. J4Y 1R6<br>(514) 465-2542                            | Acharya Sushil Jain Meditation<br>Center<br>3125 East Ocean Blvd.<br>Long Beach, CA 90803-2623<br>(714) 495-4753<br>Center: (213) 438-8368 | Jain Social Group of Los<br>Angeles<br>237 S. Hoover St.<br>Los Angeles, CA 90004<br>(213) 388-5274                     | Arun Jain Inter Cultural Assoc.<br>233 N. Ocean Avenue<br>Daytona Beach, FL 32018<br>(904) 252-1654  |
| Jain Society of S. Louisiana<br>(New Orleans)<br>3829 Deer Creek Lane<br>Harvey, LA 70058-2114<br>(504) 340-4283      |  |   | Jain Center of Minnesota<br>147 14th Avenue S.W.<br>St. Paul, MN 55112<br>(612) 633-5405             |
|   |  | SIDDHACHALAM<br>Rd4, Box 374<br>Blairstown, NJ 07825-9734<br>(201) 362-9793, 9830                                       |  |

**WITH BEST WISHES**  
to the  
**JAIN CENTER OF SOUTHERN CALIFORNIA**  
on the  
Inauguration of  
**THE JAIN BHAVAN**  
from  
**NICE DIAMONDS**

606 So. Hill Street  
Suite 503  
Los Angeles, CA. 90014

મંગલમ્ ભગવાન વીરો, મંગલમ્ ગૌતમ પ્રભુ  
મંગલમ્ ભદ્રનાભુદા, મંગલમ્ સ્થુલીભદ્રાદા  
મંગલમ્ કુંદ કુંદાદા, જૈન ધર્મોસ્તુ મંગલમ્

સર્વથા સૌ સુખી યાઓ, સમતા સૌ સમાચરો  
સર્વત્ર દિવ્યતા વ્યાપો, સર્વત્ર શાંતિ વિસ્તરો

**CONGRATULATIONS**

to the

**JAIN CENTER OF SOUTHERN CALIFORNIA**

**ON THE COMPLETION OF**

**THE JAIN BHAVAN**

from

**SUKETU, SUMIT, SAMIR**

**MAHENDRA AND VINA**

**KHANDHAR**

**JAI JINENDRA**

to the

**JAIN CENTER OF  
SOUTHERN CALIFORNIA**

from

**NARESH, JAYSHREE  
JANAKI & SAPAN  
PALKHIWALA**

**GREETINGS & BEST WISHES**

to the

**JAIN CENTER  
OF SOUTHERN CALIFORNIA**

from

**MANJARI SHAH & MEERA CHOKSHI**

**CUMMINGS EUROPEAN  
Fresh Flower Market  
354 S. Indian Hill Blvd.  
Claremont, CA. 91711  
Tel.: 714-625-3114**

**WITH BEST COMPLIMENTS**

to the

**JAIN CENTER OF SOUTHERN CALIFORNIA**

from

**PRABHA PAREKH  
PRAVIN PAREKH  
RASIK PAREKH**

**HOME OF LAXMI BRAND PRODUCTS  
HOUSE OF SPICES (INDIA) INC.**

**Wholesales & Importers of Finest Quality Foods and Spices**

**8440 "A" Kass Dr.  
Buena Park, CA. 90621  
Tel.: 714-739-1455**

**12223 E Centralia Rd.  
Lakewood, CA 90715  
Tel.: 213-860-9919**

**WITH BEST WISHES**  
to the  
**JAIN CENTER OF SOUTHERN CALIFORNIA**  
on the Inauguration of the  
**THE JAIN BHAVAN**

**ASHISH, ASHA, MINESH**  
**DR. MANILAL AND SAVITABEN MEHTA**

11403 Tortuga Street  
Cypress, CA 90630

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**GREETINGS AND BEST WISHES**  
to the  
**JAIN CENTER OF SOUTHERN CALIFORNIA**  
from  
**DR. DHIRUBHAI M. SHAH**  
**DR. KISHORI SHAH**

# JAIN CENTER OF SOUTHERN CALIFORNIA

## JAIN BHAVAN FACTS

Location	8072 Commonwealth Avenue Buena Park, CA. 90621 Tel.: 714-739-9161 Approximately 30 miles from Los Angeles International Airport														
Area	Land: 25,000 square feet	Building: 11,500 square feet													
Construction	Two-story stucco with a tiled roof. High quality construction with steel beams to support a marble floor in the temple.														
First Floor	<p>The <b>Meeting Hall</b> has an Italian marble floor and stage. The total area is about 2800 square feet.</p> <p>The two-story <b>Dining Hall</b> is about 1000 square feet with three skylights. It has a 25 foot high ceiling and there is a balcony overlooking it.</p> <p>The <b>Kitchen</b> is well equipped with more than adequate cooking facilities for large gatherings. It is 340 square feet.</p>														
Second Floor	<p>The <b>Derasar or Temple</b> is about 700 square feet with a yellow and white marble floor. Five marble Murtis (idols) from India will be installed as follows:</p> <table><tr><td>Mahavir Swami (Mul Nayak)</td><td>27"</td><td>Ghantakarna Mahavir</td><td>12"</td></tr><tr><td>Rushabhdev</td><td>21"</td><td>Padmavati Devi</td><td>12"</td></tr><tr><td>Parshvanath</td><td>21"</td><td></td><td></td></tr></table> <p>The area where the Murtis are installed has a glass enclosure and will be adorned by exquisitely carved marble arches designed and made in India.</p> <p>The <b>Pathshala</b> (classroom), <b>Swadhyay</b> (study) room and the <b>Library</b> are each four hundred square feet in area and carpeted. They are all equipped with closed circuit television signals. The Library will house over 500 books and periodicals on Jainism.</p> <p>Other rooms include a <b>Duty or Guest room</b>, an <b>office</b> and <b>shower rooms</b> for Puja.</p>			Mahavir Swami (Mul Nayak)	27"	Ghantakarna Mahavir	12"	Rushabhdev	21"	Padmavati Devi	12"	Parshvanath	21"		
Mahavir Swami (Mul Nayak)	27"	Ghantakarna Mahavir	12"												
Rushabhdev	21"	Padmavati Devi	12"												
Parshvanath	21"														
Other Features	<ul style="list-style-type: none"><li>• A sophisticated built-in Audio and Video system.</li><li>• Full balcony attached to classrooms and temple on the second floor.</li><li>• Elevator.</li><li>• Central air conditioning and heating system.</li><li>• Heat and smoke detectors.</li><li>• Centrally monitored security alarm system.</li><li>• Landscaped with parking for 50 cars.</li></ul>														

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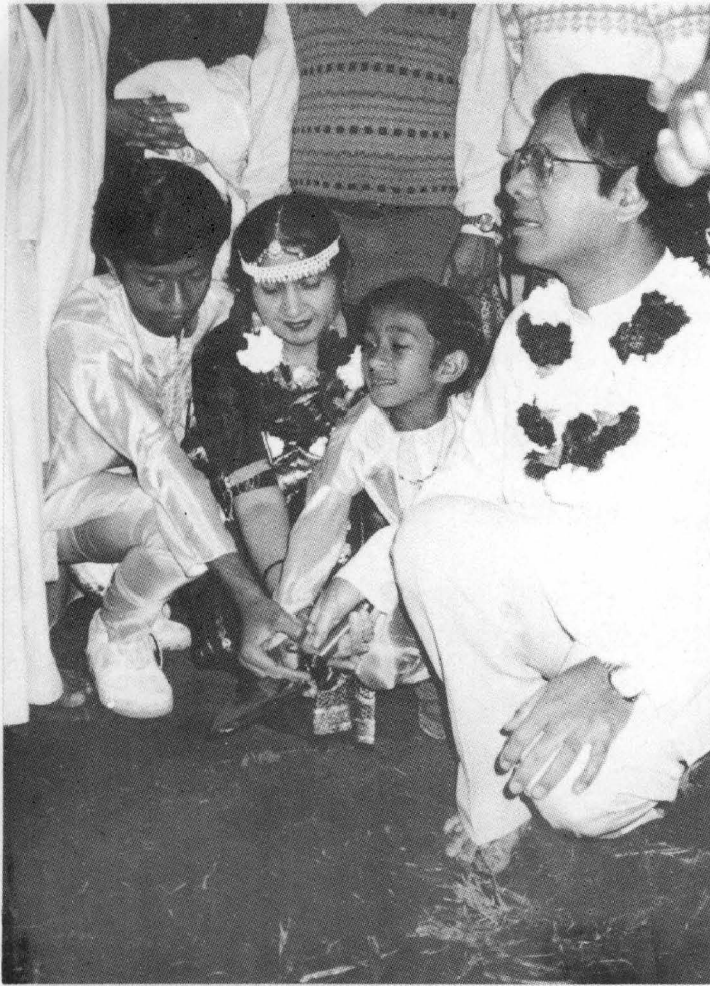
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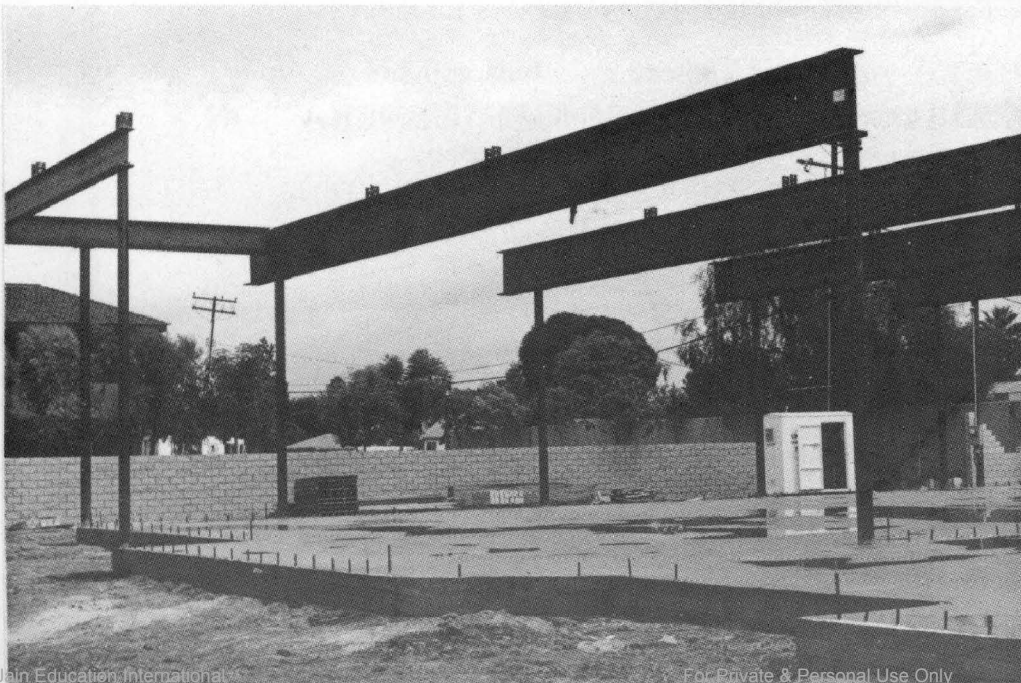
**Ground Breaking Ceremony  
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## **THE JAIN BHAVAN**

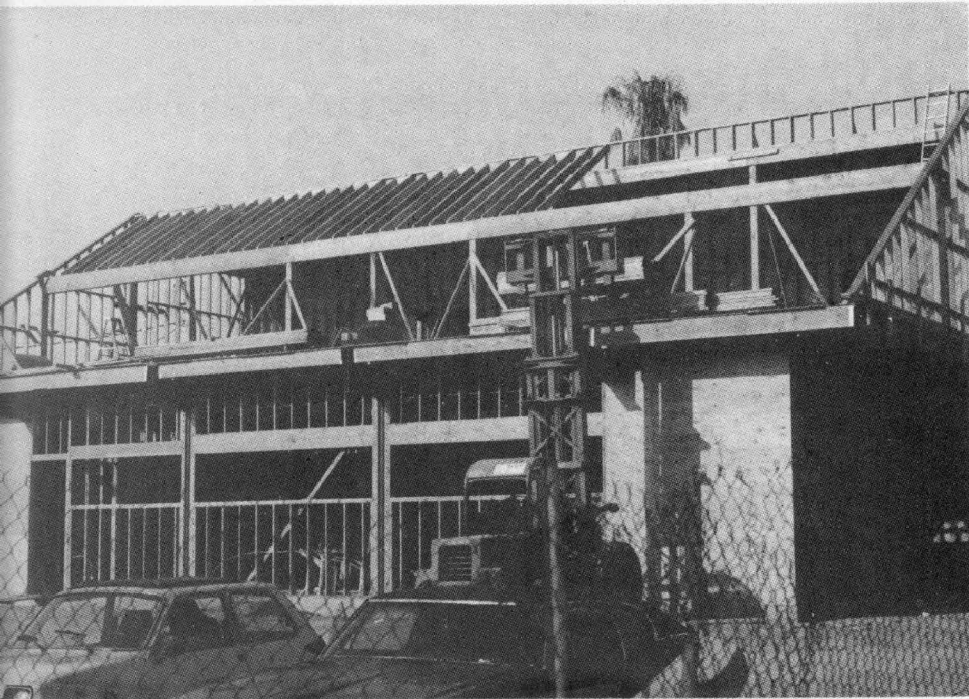
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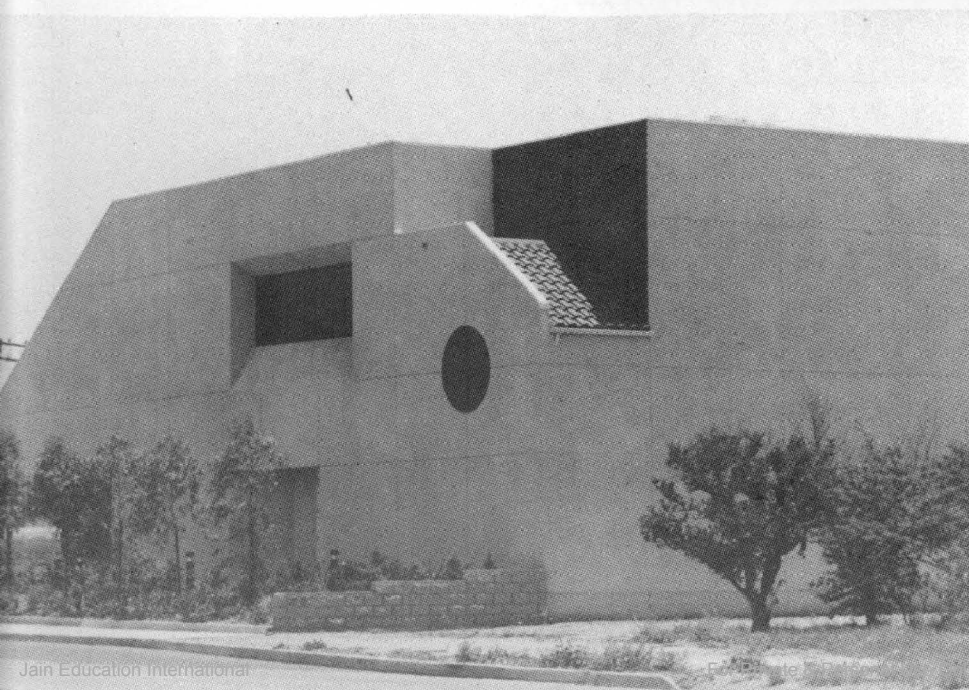
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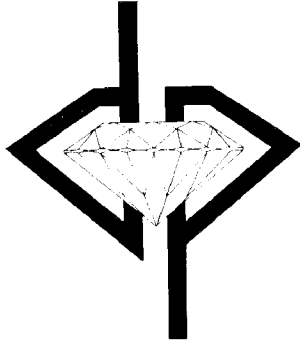
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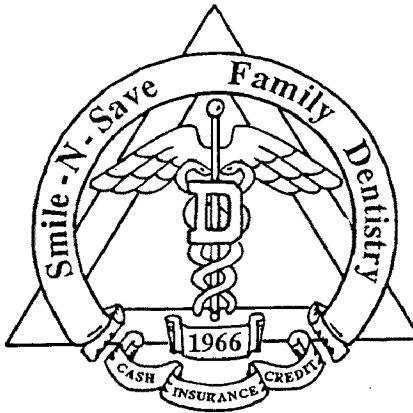


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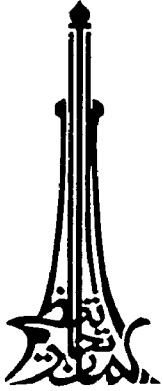
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CONGRATULATIONS

to the

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OF SOUTHERN CALIFORNIA**

from

**EMPIRE DIAMONDS INC.**

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from

**SOMEONE SPECIAL, INC.**  
"Being Special is Our Trademark"

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**GREETINGS AND BEST WISHES**

to the

**JAIN CENTER OF SOUTHERN CALIFORNIA**

from

**SAMIR DIAMONDS**

**Importers of Diamonds & Precious Stones**

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Suite 891  
Los Angeles, CA. 90013  
Tel.: 213-623-7701**



WITH OUR BEST WISHES

to the

**JAIN CENTER OF SOUTHERN CALIFORNIA**

from

**HINA ASSOCIATES**

**Bookkeeping and Income Tax Services**

JITEN and HINA DOSHI  
19089 East Colima Road  
Rowland Heights, CA 91748  
Tel.: 818-964-3384

WITH BEST COMPLIMENTS

to the

**JAIN CENTER OF SOUTHERN CALIFORNIA**

from

**ANKUR, RADHIKA**

**DR. HITEN AND DR. BHARTI SHAH**

16083 Canyon Ridge Road  
Riverside, CA. 92503

**CONGRATULATIONS and BEST WISHES**  
**to the**  
**JAIN CENTER OF SOUTHERN CALIFORNIA**  
**on the**  
**INAUGURATION OF**  
**THE JAIN BHAVAN**  
**from**  
**A WELL-WISHER**

**WITH BEST COMPLIMENTS**

to the

**JAIN CENTER OF SOUTHERN CALIFORNIA**

On the Inauguration of

**THE JAIN BHAVAN**

from

**NARESH & ILA PATEL**

**BARGAIN LINE**  
615 West 7th Street  
Los Angeles, CA. 90017  
Tel.: 213-489-3966

**OUR BEST WISHES**

to the

**JAIN CENTER OF SOUTHERN CALIFORNIA**

on the

Inauguration of

**THE JAIN BHAVAN**

from

**SUBHADRABEN, PURVI, SAMIR**

**JITU and BHAVNA SHAH**

# TWENTY FOUR TIRTHANKARAS

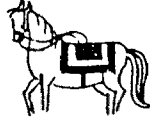
## Names and Emblems



(1) वृषभनाथ  
Vrishbhanath  
वृषभ (Ox)



(2) अजितनाथ  
Ajitnath  
हार्थी (Elephant)



(3) सम्भवनाथ  
Sambhavanath  
घोड़ा (Horse)



(4) अभिनन्दन  
Abhinandan  
बंदर (Monkey)



(5) सुमतिनाथ  
Sumatinath  
चकवा (Ruddy Goose)



(6) पद्म प्रभ  
Padma Prabha  
कमल (Lotus)



(7) मुपाश्वनाथ  
Suparshvanath  
स्वस्तिक (Swastika)



(8) चन्द्र प्रभ  
Chandra Prabha  
चंद्रमा (Moon)



(9) पुष्पदन्त  
Pushpadanta  
मगर (Crocodile)



(10) शीतलनाथ  
Shitalnath  
कल्पवृक्ष (Nigella-Mass)



(11) श्रेयांसनाथ  
Shreyansanath  
गेडा (Hippo-Potamus)



(12) वासुपूज्य  
Vasupujya  
भैंसा (He-Bufferallow)

(13) विमलनाथ  
Vimalnath  
शूकर (Pig)



(14) अनंतनाथ  
Anantanath  
सेही (Porcupine)



(15) धर्मनाथ  
Dharmanath  
वज्र (Adamant)



(16) शांतिनाथ  
Shantinath  
हिरण (Deer)



(17) कुन्थनाथ  
Kunthunath  
बकरा (Goat)



(18) अरनाथ  
Arnath  
मीन (Fish)



(19) मल्लिनाथ  
Mallinath  
कलश (Vase)



(20) मुनि सुव्रतनाथ  
Muni Suvratnath  
कछुवा (Tortoise)



(21) नमिनाथ  
Naminath  
नीलकमल (Blue Lotus)



(22) नेमिनाथ  
Neminath  
शंख (Shell)



(23) पार्श्वनाथ  
Parshvanath  
सर्प (Snake)



(24) महावीर  
Mahavir  
सिंह (Lion)



Source: Jain Prayers, Boston Jain Society



## **THE JAIN BHAVAN**

The Jain Bhavan is a show case of Jain community spirit, dedication, and cooperation. It is a symbol that any Jain can be proud of.

It is conveniently located at 8072 Commonwealth Avenue near the junction of freeways 5 and 91 in the City of Buena Park, approximately 30 miles from Los Angeles International Airport.

It is custom designed to meet the religious, cultural, and social needs of the Jain community. The two story building with a large meeting hall, a dining hall and a kitchen on the first floor, and the Derasar, a class room, a study room, a library, a guest room, and an office on the second floor offers excellent facilities to fulfill such needs.