





RUSHABHDEV

MAHAVIR

PARSHVANATH

President's Message



JAI JINENDRA!

It is with genuine excitement I welcome you all to this history making day for the Pratishtha Ceremony (Jirnodhhar) of newly reconstructed Religious & Spiritual Complex of Jain Center of Southern California (JCSC). JCSC was started in 1979 as a very unique collaboration between different sects of Jain Religion. Members were committed to the ideal "to love truth and seek it above material things." The Founding Principles emphasized the desire for cohesiveness and unity amongst all! JCSC has made significant strides in last 29 years including a creation of stand alone Jain Bhavan in 1988. Today

the role of JCSC for our members is significantly different than when it began in 1979. Our mission has extended far beyond that of just religious rituals, practices & education of children to become much more of a catalyst in creating a strong communities not only for our members but also for others in Southern California and beyond!

JCSC is also the founding member of Federation of Jain Associations in North America (JAINA) that was started here in Los Angeles in 1981. We are very fortunate that JAINA has chosen Los Angeles to be the site of next JAINA Convention in July, 2009.

The Sangh continued to grow & has prospered to develop three phases expansion of Jain Bhavan - a very novel concept! We opened the Cultural Complex in 2005 & now we are ready to inaugurate the Religious & Spiritual Complex consisting of Derasar & Aradhana Hall! The third phase will encompass a Research & Study Complex. We faced turbulent time in 2008 about Mulnayak & Anjanshalaka. Members showed an unprecedented awakening by requesting a general body meeting on the issue. After making Sangh aware as much as we could we have been able to resolve the matter amicably.

Jain Center of Southern California's Progress and Future:

Pathshala – Our Jewel!

The growth of Pathshala is unparallel; JCSC is very proud to be able to graduate children with sound Jain principles committed to intellectual pursuits with emphasis on ethical & spiritual values, social responsibility, and personal development.

Cultural Complex - Our Crown!

Auditorium with a capacity of almost 900 people opened up new horizons for the community. Use of the facility has gone beyond the religious rituals to many celebratory functions like Drama (Apurva Avasar), weddings, birthdays, anniversaries etc., to visit of dignitaries including Swami Ramdevji, Sam Pitroda, Nithyanandji, Hira Ratan Manek, Kalyanji (Music Director), and Many Jain Scholars!

Many religious & fund raising activities have taken place for JCSC, Anekant Community Center & also for other organizations. My favorite one still remains the Kashmir Earthquake fund raiser of March 2006! For the first time in Southern California, Pakistani & Indian community came together for a fundraiser to help survivors of Kashmir Earthquake in India & Pakistan where in performers entertained the audience pro bono! JCSC has also done fundraiser for Earthquake in Bhuj, India & to help survivors of Katrina!

Wooden Temple - Our Diamond!

One of a kind wooden temple built in 1904-05 found its permanent home in the Cultural Complex. It was reassembled in June 2006.

Religious & Spiritual Complex – Our Heart & Soul!

As per the wishes of our community, we have made a humble attempt to include representation of multiple sects under one roof. Community had agreed to have only Tirthankar idols in the Temple area & accommodate Acharyas, Gurudevs, & Swamijis in Aradhana Hall! We maintained the Mulnayak & the other two idols in its original position & have added a Shwetambar Pratima with Anjanshalakha on one side & a Digambar Pratima with Pran-Pratishtha on the other side. We also have Pujari to increase the number of hours of temple for the members. This complex will be for only religious & spiritual purposes.

Research & Study Complex – Our Spirit!

Plans are underway to develop Phase III into a distinguished place where we can house JAINA library (largest collection of books of Jain Religion outside of India), have Pathshala classes & have facility for people to be involved in Studies & Research of Jain Religion, Rituals, Principles, & to learn about Jain Way of Life!

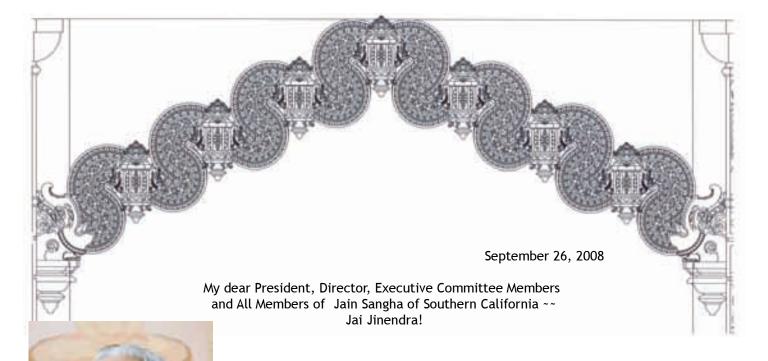
National & International Humanitarian work – Our Pride!

Our Annual free Health fair has grown significantly & actually has truly become international as we have served not only non-Jain Indian community but also others like Chinese, Whites, Blacks, Pilipino, Koreans etc. JCSC has crossed the boundaries when it comes to humanitarian work. We have been associated with Bidada Sarvodaya Trust in Bidada, Kutch for many years. Through Anekant Community Center; we have supported free medical/surgical camps in India, Zambia, & Columbia. JCSC has contributed towards one of the six divisions in Jaya Rehabilitation Institute & Research Center, at Bidada, Kutch.

Volunteers – Our Force

All these achievements would not have been possible without the commitment, & hard work of all of you – The Dedicated Volunteers! You have come from all sects & different economic backgrounds and have participated in all activities from computerize accounting, architecture, AV system, construction, dining, financing, library, maintenance, pathshala, pratishtha, rituals, sadharmik seva, supplies, etc. The Vision for JCSC is to be a leader in education and along with being a strong religious organization offer a vehicle to growing community for social change! We appear to be on our way......!

Thank you all for your generous contribution with Tan, Man, & Dhan to JCSC. I will continue to be vigilant about every members concerns with religious & social issues, and will bring together all to improve the well being of all of us! By participating in inaugural activities, you have contributed to the growth and development of the next generation of Professionals, Scholars, and Leaders!



We are very glad to receive the loving invitation of the Pratishtha Mahotsav to commemorate the new Derasar and Aradhana Hall at the Jain Center of Southern California.

Blessings and congratulations to all of you who have devoted your wealth of heart, head and hand to have this auspicious occasion.

The beautiful dream of a magnificent and opulent Temple has become fulfilled. It was on September 21, 1971 during my first visit to Los Angeles, that we had cherished the dream of having a Temple and Community Center, which now has become a reality through the dedicated perseverance of all of the members of the Jain Center of Southern California.

This is an auspicious occasion for all the Jains and all peace-loving aspirants. This Temple welcomes all and is an inspiration to all. People of all walks of life, without discrimination of caste or creed, man or woman, young or old, rich or poor, can come and pray peacefully to get in touch with their inner beauty.

When a world is torn in war and violence, those who have the rich heritage of Ahinsa, Anekantavada and Aparigraha are blessed. Bhagwan Mahavir lighted the lamp of non-violence and peaceful ways of co-existence with all living beings. Now it is our privilege to go on pouring the oil of practice with the fragrant service and dedication.

Through example and expression, we bring to life this teaching of sacredness of all life forms that influence our surroundings and the growing generation. They in turn influence others, and succeed-ing generations will influence their coming generation. In this way, the teaching and heritage of Peaceful Liberators will go on and grow forever. We are what we are as vegan and believers in Reverence for Life.

Ofen people go to religious places to pray only for the success of business, for power and position, for protection of their accumula-ted wealth. This sort of praying is the product of a selfish mind and that is why these kinds of prayers and rituals have lost meaningful values and have become commonplace. Real prayer is meant for peace and for the spiritual upliftment which open the doors to divinity within and without.

Having the unique Jinalay, this Anarya-bhumi has turned into Arya-bhumi.

Again, let us remind ourselves that life be perfumed with Ahinsa, Anekantavada, and Aparigraha for personal transformation and world peace.



અમેરિકાના Los Angeles શહેરમાં જિનમંદિરની રચના થઈ રહી છે અને ત્યાં શ્રી જિનેશ્વર ભગવંતોની પધરામણી થશે એ શુકનવંતા સમાચાર સાંભળી અંતરમાં આહ્લાદની અનુભૂતિ થઈ. પ્રસ્તુત પ્રતિષ્ઠા-મહોત્સવ અને જિનાલય-નિર્માણથી ત્યાંનો જૈનસમાજ અને વિશેષ તો યુવાવર્ગ લાભાન્વિત થશે, જિનેશ્વરની ભક્તિ તેમજ જૈન સંસ્કારોનું સિંચન ઉત્તરોત્તર વૃદ્ધિ પામશે, દઢ થશે. આવા ઉમદા નિમિત્તનું સંયોજન કરવા બદલ આયોજકોને, દાતાઓને તથા સકળ સંઘને હાર્દિક અભિનંદન.

પરમકૃપાળુદેવ શ્રીમદ્ રાજચંદ્રજીએ કહ્યું છે, "શુદ્ધ આત્મદશારૂપ શાંત જિન છે. તેની પ્રતીતિ જિનપ્રતિબિંબ સૂચવે છે. તે શાંત દશા પામવા સારુ જે પરિણતિ, અથવા અનુકરણ અથવા માર્ગ તેનું નામ 'જૈન'; - જે માર્ગે ચાલવાથી જૈનપણું પ્રાપ્ત થાય છે." આવું જૈનપણું હર કોઈ પ્રગટાવે, શ્રી વીતરાગ સર્વજ્ઞ દેવનાં દર્શન-પૂજન-સેવનથી અમેરીકાનો કોઈ જૈન, કોઈ કલ્યાણવાંછુ જીવ વંચિત રહેવા ન પામે એ જ પરમકૃપાળુ પરમાત્માના યોગબળ આગળ પ્રયાચના.

'સત્પુરુષોનું યોગબળ જગતનું કલ્યાણ કરો.'









SHREEMAD RAJCHANDRA ADHYATMIK SADHANA KENDRA

(Conducted by Shree Setshrut Seva Sedhana Kendha)
KOBA - 382 007 (DIST. GANDHINAGAR) INDIA

E-mail: srask@rediffmail.com



August 11, 2008

Shri Mahaviraya Namah

Dear Shri Ashokbhai Savla, Committee Members, Jain Center of Southern California

Jai Jinendra,

We are pleased to convey our heartfelt blessings for the holy event of the Pratishtha Mahotsay.

This Jain Tirth having with 34 Pratimaji of Tirthankars and 2 Gurus will pave the way for devotees to enhance their Sadhana and inspire them in their spiritual progress.

I had the privilege of coming there for Swadhayaya between 1987 (when the center had yet not started) and 2003. The upcoming magnanimous Pratishtha Mahotsav speaks eloquently of the progress of the center.

Please give my remembrance to Dr. Manibhai Mehta and other devotees.

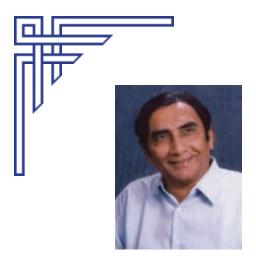
Thanking you again for remembering me on this auspicious event.

With blessings to all devotees and selfless workers,

Affectionately Yours,

(Atmanand)







Message from Padmashri Dr. Kumarpal Desai

How happy one feels when a dream becomes a reality. On August 31, 1986, I was invited by the Jain Center of Southern California to deliver lectures during the Paryushan Festival. The venue for the lectures at that time was a small hall and I felt how nice it would be for the local Jain community to have their own Jain Bhavan. Such a facility, I thought, would go a long way in providing amenities to the Shravaks and Shravikas and offer an environment conducive to their devotional fervor.

As luck would have it, that very year during Paryushan, donations started pouring in for the proposed new center. After 1986, I had the opportunity to visit six times for a Paryushan lecture series in 1990, 1996, 2000, 2003 and 2007, and I was a witness to the progressing evolution of the center's growth and construction. I was also instrumental in organizing some functions in India to disseminate information about the center and was able to receive support from the Shankheshwar Tirth organization. Now that the center has grown into a vibrant entity, my joy knows no bounds.

What is noteworthy is the fact that unity has been forged among the different Jain sects and that there is no sectarian bias. Consequently, everyone participates enthusiastically and whole-heartedly in all the activities of the center and the bond of love and brotherhood gets strengthened. It is heartening to know that membership is growing steadily and the volunteers are willing to serve the center in an unselfish manner. All religious activities are carried out in a spirit of accommodation and camaraderie and the Jain Center of Southern California in this respect holds a beacon of light to the Jain Centers in India.

I express my happiness to the fact that you have planned the Pratishtha Mahotsav in a big way and have been working ceaselessly to make it a grand affair. The center, I have no doubt, will inculcate religiosity in future generations through numerous programs and activities to be organized under its aegis. I commend your exemplary efforts and you all deserve to be complimented. I convey my best wishes to you all.









Federation of Jain Associations in North America

Founded 1981

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

NGO in Special Consultative Status with the Economic and Social Council of the United Nations

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August 15, 2008

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Past President Kirit C. Daftary Waco, TX (254) 776-4209 netrat@att.net Dear members of Jain Center of Southern California;

Greetings!

This Pratishtha event is a blessed and auspicious occasion for your Center and indeed the entire Jain Community in North America.

Your marvelous new Temple Complex in one of America's gateway cities is destined to be a major pilgrimage place of the modern Jain world. A pious and unified marble Temple with a JAINA library and a historical replica of an ancient wooden temple makes your center a unique destination. Your majestic community and Swadhyay halls, pathshala classes, scholarly lectures, regular religious activities, services for youth and seniors are all hallmarks of a vibrant community. Your humanitarian activities such as the Bidada Medical Camps are a shining example of the strength of your community. The temple beckons as a center for Jain social life amongst all of Southern California. All these qualities are a living testimony to the dedication and hard work of hundreds of volunteers.

It is fitting to remember that your Center took a leading role in the formation of JAINA twenty seven years ago. Our "Unified Jain Community" under JAINA umbrella in North America has now grown to 65 Jain Centers representing more than 100,000 Jains. Your Center has remained at the forefront of the Jain universe Also, Jain Center of Southern California is the official host of the next JAINA Convention to be held in Anaheim, California in July 2009.

On behalf of JAINA, I congratulate the members, Trustees, Executive Committee, Pratistha Committee and all the volunteers for coming together. You have fulfilled the aspirations of the community and become a shining example of the vitality of the Jain Spirit.

Sincerely

Dilip V Shah President, JAINA

Dilip Vishah





CITY OF BUENA PARK

OFFICE OF THE MAYOR



Arthur Brown

A Message from the Mayor Jain Center of Southern California

Dear Friends:



Don McCay

On behalf of the City of Buena Park, congratulations on the phenomenal achievement of the construction of a new temple. We are very privileged that Jain Center of Southern California (JCSC) has chosen Buena Park for its house of worship and extend JCSC best wishes on its opening October 4-5, 2008.

The City Council and its residents have witnessed the growth of JCSC since 1988 and are very excited to see the completion of the new temple. We admire the peaceful existence of the Jain Community and its benevolence toward all people through programs such as the annual free health fair and free flu shots.



Patsy Marshall

It is indeed my pleasure to welcome all the outside guests who have blessed the city of Buena Park during the celebrations. During your visit, I encourage you to visit other sightseeing places in the city of Buena Park and Orange County, California.

I salute the officers and members of JCSC for their commitment to promoting peace and goodwill to all people.



Steve Berry



Mayor Jim Dow City of Buena Park





~ On the Occasion of the Jain Center of Southern California

New Temple and Meditation Hall I nauguration ~

It is with great pleasure that I congratulate the Jain Center of Southern California on the momentous occasion of a "New Temple and Meditation Hall Inauguration" in the City of Buena Park ~ October 4 through October 5, 2008. This wonderful new facility, magnificently constructed from marble and limestone imported from India, is a symbolic reflection of the graceful architectural elements of ancient and popular Jain temples in India.

Since its founding in 1975, Jain Center of Southern California has promoted Jain principles and addressed religious, educational, cultural, and other humanitarian outreach activities. The Jain community commitment to promoting an eco-friendly lifestyle based on core principles of non-violence, a respect for other faiths, and a balance of one's desires and needs, exemplifies the highest values in truthful living.

The Jain Center of Southern California membership and the organization's esteemed officers, especially President, Ashok Savla, are to be commended for their prominent participation and major contribution towards religious, educational, cultural, and humanitarian causes in both the U.S. and abroad.

In congratulations and joyful celebration,

Harry Dath



Harry Sidhu Anaheim City Council Member











THE CITY OF ARTESIA, CALIFORNIA

18747 CLARKDALE AVENUE, ARTESIA, CALIFORNIA 90701 Telephone 562 / 865-6262 FAX 562 / 865-6240

Service Builds Tomorrow's Progress

August 15, 2008

To: Jain Center of Southern California

On behalf of the citizens of the City of Artesia, I congratulate you all for the completion of this monumental New Temple that will be inaugurated on October 4 & 5, 2008. We wish that the New Temple will serve as a pilgrimage place for the Jains from not only the United States but also from all over the world.

Jain Center has been serving not only the Jain community but also the community at large with many humanitarian activities like free medical camps, fundraisers for earthquake survivors, and flu vaccines. The City Council and the constituents of the City of Artesia have witnessed the growth of JCSC since 1988 and are very excited to see the completion of the New Temple. We all have always admired the peaceful existence of Jain Community.

The City Council recognizes the community for giving their time, money, and energy towards the construction of the New Temple. Furthermore, the City Council is very impressed with the devotion and dedication of the leaders of JCSC. We wish you all the best for a bright future for JCSC.

Sally Flowers, Mayor

beerely.

Tony Lima, Mayor Pro Tem

Victor Manalo, Council Member

John Martins, Council Member

Larry R. Nelson, Council Member



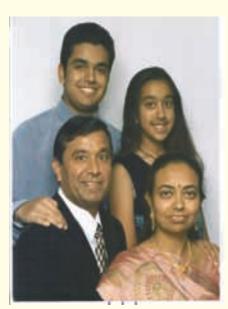


SANGHPATI



Nirmal & Neena Jain

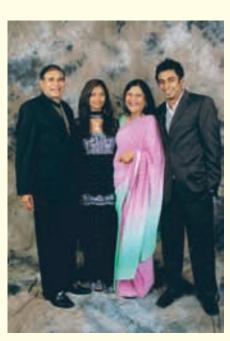
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Shashikant & Renuka Pooja, Pratik Jogani

DIAMOND SPONSORS

In memory of Late Bhavanlal & Champaben Mehta

Manibhai & Savitaben Mehta Ashish, Asha, Karina, Shaina Minesh, Nisha, Siena, Melina

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Mahesh, Amisha & Purav Kapadia, Usha Wadher, Sujay Wadher



Jay, Harshila, Reena, Amee, Dipak Doshi





Professors Nirmal & Tara Sethia



Dr. Dinesh, Mukti, Drs. Nikhil & Dampa, Arjun Shah

The Gift of Time Is Priceless

A Tribute To Volunteers

- V Valuable is the work you do,
- O Outstanding is how you always come through.
- L Loyal, sincere and full of good cheer,
- U Untiring in your efforts throughout the year.
- N Notable are the contributions you make,
- T Trustworthy in every project you take.
- E Eager to reach your every goal,
- E Effective in the way you fulfill your role.
- R Ready with a smile like a shining star,
- S Special and wonderful that's what you are.

- Anonymous

When Jain Center of Southern California (JCSC) needs help

- To roll the puris, a team of ladies and gents lines up in the kitchen.
- To shuttle people from the offsite parking lots, a team of drivers volunteers with their vans.
- To clean the Jain Center, an energetic team of youth is always there to help.
- To teach Pathshala, over 70 qualified teachers and volunteers take on the responsibility.
- To design and build a state-of-the-art Jain Center, Building Committee experts step in.
- To finance new construction, members open their wallets to offer interest free loans.
- To payoff the permanent debts, members offer generous contributions.

These and many more of such stories have been the hallmark of progress and success for JCSC while pursuing one uncompromising goal - to stay as a single, unified organization while accommodating the needs of all Jains irrespective of age, language and traditions.

And now, to plan and execute the next historical milestone - the Pratishtha Mahotsav to inaugurate the new Derasar (Jinalay) and Aradhana Hall - hundreds of members signed up to ensure the success of this unprecedented holy event. The JCSC Executive Committee and Board of Directors set up a Pratishtha Committee to oversee the preparations for this once-in-a-lifetime opportunity. The responsibility to carry out the detailed tasks was assigned to over twenty sub-committees whose members have invested thousands of hours to make this a most joyous and memorable event. The success of this event is a testament to the devotion, dedication, and generosity of all the volunteers and contributors.

The JCSC Executive Committee, Board of Directors and Pratishtha Committee gratefully acknowledge the contributions of time and financial support of all the volunteers and contributors. We extend our heartfelt thank you to each and every one of you who contributed to these efforts. With the blessing of Tirthankar Mahavir Swami and the guidance of our spiritual leaders and scholars, the creation of this Dravya Tirth will further strengthen and unify our community and allow the teachings of the Jain dharma to touch the lives of countless others. This is indeed a Bhay Tirth (Chaturvidh Sangha) of the volunteers.

The grand Jain Tirth of the Jain Center of Southern California will doubtless touch the lives of each and every one of our families through its educational, social, and spiritual fruits. This tirth provides a place for us to celebrate the special moments in our lives, to comfort us in our times of need, to learn from our gurus and one another, and to strengthen our spiritual selves.

We are now blessed with the presence of the Tirthankars, Dev/Devis, Ganthars, Agams and Spiritual Leaders amongst us. And so we, as a community must take upon ourselves one last important task: Let us all resolve to make our grand Jain Center of Southern California DEBT FREE before the end of Year 2008.

Thank You and Jai Jinendra

Executive Committee Board of Directors Pratishtha Committee Jain Center of Southern California

A TRIBUTE TO THE BUILDING COMMITTEE MEMBERS

A Building Committee organized in 1999 initiated the design of the next generation of the Jain Bhavan that would address the present and future needs of our community. The Building Committee was made up of volunteers with expertise in architecture, construction, project planning, project management, accounting, real estate, finance, and various engineering disciplines.

The Jain Bhavan Expansion Project was a very large and complex undertaking and sixteen sub-committees headed by various volunteers were set-up to address and manage specific aspects of the project - Accounting; Acoustics; Architectural; Civil Engineering; Audio/Video; Computer Networks; / Security; Construction; Drawings Control; Fire Sprinkler; Structural; Electrical/Mechanical/Plumbing; Financing & Fund Raising; Interior Decoration/Space Planning; Kitchen; Landscape; Legal; and Wooden Temple.

From 1999 to the present, members of the Building Committee met and continue to meet regularly on Sunday mornings at the Jain Center to address various aspects of the project. Every major recommendation, cost item, and expenditure were discussed at this meeting with due diligence before making a final decision. Representatives of the Executive Committee, the Board of Directors, and the past JCSC leaders were also present at such meetings to corroborate the decision making process.

The successful completion of the Jain Bhavan Expansion Project is a tribute to the tremendous effort and thousands of hours invested by the volunteers of JCSC Building Committee who for nearly 9 years met regularly on Sunday mornings at the Jain Center to plan and monitor the progress of the project. Contributions of their spouses who prepared and dispatched delicious breakfasts to keep the attendees motivated and productive at such meetings are gratefully acknowledged. Volunteers who worked on various capacities on the Building Committee are listed below. We apologize for any inadvertent omission of a name, and for which we wish to offer our sincere Michhami Dukkaddam.

NAME	NAME	NAME	NAME
Amrit Bhandari	Navin Gangar	Kalpana Savla	Rohit Shah
Nalin Chheda	Rahul Jobalia	Anand Shah	Satish Shah
Vijay Chheda	Shashikant Jogani	Arvind Shah	Sonal Shah
Kamlesh Chitalia	Ramesh Kothari	Dinesh Shah	Sumati Shah (Chairperson)
Pravin Dagli	Bharat Maniar	Hasendra Shah	Sunil Shah
Salil Dangi	Narendra Maniar	Hemen Shah	Virendra Shah
Ashok Desai	Dhiren Mehta	Kantibhai Shah	Yogesh Shah
Mahendra Desai	Jaswant Mehta	Kushagra Shah	Rajen Dhami
Prashant Desai	Manilal Mehta	Manesh K. Shah	Sudhir Sheth
Shailesh Desai	Savita Mehta	Manu Shah	Suresh Sheth
Shirish Desai	Kalyanji Mota	Naresh Shah	Vijay Sheth
Rajen Dhami	Chandrakant Parekh	Neelam Shah	Mahendra Solanki
Ramesh Doshi	Vishal Sanghvi	Nipul Shah	Mukund Vakil
Vikram Doshi	Ashok Savla	Nitin Shah	Jagdish Vora
		Prafulla Shah	Sandeep Zaveri

Jain Center of Southern California Pratishtha Mahotsav 2008

Pratistha Committee Manibhai Mehta, Ashok Savla, Hasendra Shah, Prafulla Shah, Sumati Shah, Yogesh Shah, Mahesh Wadher

Finance/
Fundraising

Lead: Kishor Sanghvi, Vijay Chheda, Ramesh Doshi, Shashikant Jogani, Manilal Mehta, Savita Mehta, Hasvant Modi, Alpesh Shah, Chunilal Shah, Jaykumar Shah, Nitin Shah, Rajesh Shah, Sumati Shah, Yogesh Shah, Hitesh Sheth, Jiten Vasa

Finanace/ Accounting Lead: Pramod Shah, Jyoti Dedhia, Bhavesh Gandhi, Geeta Khona, Pradeep Shah, Ramesh Shah, Vipul Udani

Pujan

Lead: Savita Mehta, Ashok Savla, Hasendra Shah, Kinna Gandhi, Divya Gangar, Nisha Jhaveri, Priti Khara, Ketan Parekh, Harsha Parikh, Paragi Parikh, Kavita Sanghvi, Harshana Savla, Chetna Sawla, Bharati Shah, Bina H Shah, Dipika Shah, Jagruti Shah, Mahendra Shah, Mayuri Shah, Nauka Shah, Niranjana Shah, Padma Shah, Pravina Shah, Rasik Shah, Sangeeta Shah, Shobhana Shah, Vina Shah, Vinodi Sheth, Harshida Vasa, Usha Wadher

Cultural Program

Lead: Rupa Shah, Hasendra Shah, Prafulla Shah, Pallavi Doshi, Premal Doshi, Smita Doshi, Neha Jain, Vaishali Jain, Avni Shah, Charmi Shah, Jayana Shah, Ramila Shah, Nira Sheth, Prerana Udani, Payal Vasa, Smita Shah, Nauka Shah

Procession

Lead: Charu Maniar, Pankaj Sheth, Prafulla Shah, Yogesh Shah, Amrit Bhandari, Nalin Chheda, Pratibha Desai, Hemendra Doshi, Kinna Gandhi, Priti Khara, Ramesh Kothari, Tejas Mehta, Kavita Sanghavi, Suryakant Sawla, Adhir Shah, Bharti Shah, Bina Shah, Mahendra Shah, Nauka Shah, Niranjana Shah, Virendra Shah, Hitesh Sheth, Nira Sheth, Rohit Sheth, Veena Sheth, Harshida Vasa, Sarju Vora, Nisha Zaveri,

Bhavna/Bhakti

Lead: Padma Shah, Yogesh Shah, Mahesh Wadher, Geeta Khona, Ramesh Kothari, Savita Mehta, Chetna Sawla, Suryakant Sawla, Dipika Shah, Hira K Shah, Mahendra Shah, Pravina Shah

Food

Menu Selection Lead: Pinkal Jogani, Ramila Shah, Ashok Savla, Prafulla Shah, Pallavi Mehta, Jayshree Shah, Sandhya Shah, Ashish Sheth, Hitesh Sheth
Breakfast/Lunch/Dinner Lead: Pinkal Jogani, Ashish Sheth, Divya Gangar, Ramesh Jhaveri,
Harish Khona, Bipin Mehta, Kinal Modi, Harsha Parikh, Paragi Parikh, Deepak Shah, Hira Shah,
Jagat Shah, Jayesh Shah, Kauti Shah, Raju Shah, Rakesh Shah, Sanjay Shah, Sunil Shah,
Uday N Shah, Vijay Shah, Vijay Shah, Vijay Shah, Vipin R Shah, Pallavi Sheth, Vinodi Sheth,
Piyush (Corona) Solanki, Anchal Udani, Anmol Udani, Nitin Vora

Transportation

Lead: Jagdish Shah, Amrit Bhandari, Yogesh Shah, Mahesh Wadher, Hari Dedhia, Ashwin Doshi, Ketan Doshi, Ashwin Mehta, Kamal Mehta, Rajesh Mehta, Dr.Jatin Shah, Dr.Shishir Shah, Mukesh Shah, Nikhil M Shah, Nitin Shah, Rajesh Shah, Uday N Shah, Pragnesh Vadecha, Nayan Valani, Ramesh Zhaveri, Sarju Vora

Accomodation

Lead: Navin Gangar, Mahesh Wadher, Yogesh Shah, Dhiraj Dedhia, Divya Gangar, Mahendra Khandhar, Ramesh Khandhar, Harsha Parikh, Paragi Parikh, Anand Shah, Girish (Mota) Shah, Girish (Nana) Shah, Ila C Shah, Mulam Shah, Pallavi Sudhir Sheth

Invitations

Lead: Jayana Shah, Pallavi Gala, Hasendra Shah, Mahesh Wadher, Darshini Aithal, Chandrakant Parekh, Dhiren Mehta, Ghar Bhandar Team

Jain Center of Southern California Pratishtha Mahotsav 2008

AV Lead: Narendra Maniar, Sumati Shah, Yogesh Shah, Amrit Bhandari, Salil Dangi, Vinita

Dangi, Dhiraj Dedhia, Nikhil Dhami, Ashwin Doshi, Sanjay Dudhekar, Narendra Jain, Surekha Jain, Rakesh Kothari, Ramesh Kothari, Samit Lodha, Kamal Mehta, Deep Shah,

Dinesh A Shah, Nimish Shah, Pankaj Shah, Rohit Shah, Sagar Shah

AV/Website Lead: Narendra Jain, Vinita Dangi, Niraj Dhami, Narendra Maniar, Dina Parekh, Harsha

Parikh, Rupen Patwa, Ankit Shah, Rohit Shrimal, Payal Sheth Kindiger, Ajay Parekh, Jigna Mehta

Lead: Sailes Jain, Deep Kothari, Dhiren Mehta, Ramesh V Parekh, Sanjay Shah, Dr. Mahipal AV/Photography

Shah, Archana Jain

Press/Publicity Lead: Nilesh Shah, Manibhai Mehta, Hasendra Shah, Yogesh Shah, Pallavi Gala, Kinna

Gandhi, Sarina Jain, Chandrakant Parekh, Kavita Sanghavi, Dr. Nitin Shah, Pallavi Sheth,

Sudhir Sheth, Harkisan Vasa, Harshida Vasa

Souvenirs Lead: Jayana Shah, Hasendra Shah, Mahesh Wadher, Darshini Aithal, Pallavi Gala, Dhiren

Mehta, Chandrakant Parekh, Dilip Parekh

Memento Lead: Savita Mehta, Yogesh Shah, Mahesh Wadher, Pratibha Desai, Kinna Gandhi, Navin

> Gangar, Sachi Jain, Surekha Jain, Nisha Jhaveri, Alka Kothari, Kavita Sanghvi, Bharti Shah Bina Shah, Hansa Shah, Mahendra Shah, Nauka Shah, Nilesh Shah, Vijay J. Shah, Pallavi

Sheth, Sudhir Sheth, Harkishan Vasa, Harshida Vasa, Sarju Vora

Decoration Lead: Shobhana Shah, Harshida Vasa, Sumati Shah, Mahesh Wadher, Prdeep Dalal, Shirish

> Desai, Kavita Sanghvi, Hasmita Parekh, Adhir Shah, Charu Shah, Hansa Shah, Jagruti Shah Mayuri Shah, Pushpa Bhanu Shah, Rupa Shah, Sonal Shah, Sunil Shah, Sunita Shah

Vina Shah, Virendra Shah, Vijay Sheth, Vinodi Sheth, Priya Vora

Registration Lead: Sachin & Kruti Shah, Kantilal Shah, Hasendra Shah, Sumati Shah, Meena Chheda,

> Amishi Dedhia, Jyoti Dedhia, Ranjan Dedhia, Manjri Dhami, Sachi Jain, Surekha Jain, Bindu Mehta, Biren & Pina Mehta, Tejas Mehta, Aakash Shah, Deepak Shah, Dharmesh Shah, Hansa Shah, Jagruti Shah, Parul Shah, Pinita Shah, Raj M. Shah, Roop M. Shah, Sameer & Avani Shah, Sanjay Shah, Shailvi Shah, Veena Rohit Shah, Suresh Sheth, Vinodi Sheth, Vira

Sheth, Rohit Shrimal

Volunteer Lead: Rajen Dhami, Hemant Gandhi, Chandrakant (Jr.) Kapadia, Harish Khona, Charu coordination

Maniar, Harsha Parikh, Paragi Parikh, Vijay B. Shah, Pallavi Sudhir Sheth, Prerana Udani

Vipul Udani

Medical Asst./

First Aid

Pravin Kapadia, Manilal Mehta, Chunilal Shah, Dinesh Shah, Jayesh Shah

Information/ Dinesh A Shah, Ila C Shah

Lost & Found

Facility Maintenance Ramesh Jhaveri, Pinkal Jogani, Hitesh Sheth

Ashok Savla, Mahesh Wadher, Amrit Bhandari, Ramesh Jhaveri, Ashish Mehta, Dinesh A Security & Safety

Shah, Hitesh Sheth



Anstrais Crisco DATE:

आ अमिलात अहता

राइस्टर , क्न सेन्टर स्माई साहर देलीकी सारा रेंग भेग्टर स्मार्ड माउद्दर्भ हेला दोबीया, सम्बात् केंग हिरासर अने आशित्मा (मवनमुं नवनिमां कारे रहां है ते अलि अत्यंत आनंद ययो. त्रारंतक र डेलिक्समा आ सेन्थर अने तेनी अनेहिंद प्रवृत्ति आहे आरो निड्यो परिचय छे. हिन प्रतिष्ट्रन तेना विडासमां में घला जिलम (माधामाक्रमें ज्याप्त डरी छे ते मारेमा मारा है?-ट्याड अर्थनों तमे अरोको समाडारी अने ज्यहत डरी छे.

हार हे उमरहारक्मनी इन्म्ड्रिसने उनायवकामने विद्यावना आहे, भारताम पुलाने स्तिक स्तिमार मारे त्रेन हर्रेशसर, स्नेन्टर, पाद्याणा, प्रवस्ताणा नेटत क्रानेशिक्षां वसता क्यों लाविद्योंके स्माहार डरी छे. सम वसर पहिला काका अवादों क हतें त्यें लगाविश दार्थ पार्शाना निर्माणनं, अगस्त्रितायनं नत्याक्यासात्री य्रतिनं विक्राणं हे.

जिन प्रतिमा - जिल साम्रात, जिल्ला वालिन सुधायान को के अंगी अंभिश्वा अमित अमे त्रेमित आहे आर्थिका धराव है लि तमे त्यारतना आमाडेका त्याहरपूर्वी पाळामना हिमोमां उत्यापित हैपीं ते आहे ते हार्य हेरेमारे हेरालकार प्रमा कुराने-अहिन अग्मनार सीने भेय छे. अने प्रवासन हारोको राम अस्मा शका कार्य का के आं में प्राप्त प्राप्त ज्ञान क्षाना भीश अने लाल्बिड्ला पिड्सी अलं, लप्त्रम्था, उत्सवीके माना भीश 2-11ना मुवनमां धर्मात्मावमान जिल्ला तमान छे प्रियमना त्योतिह वरही मेनाता हैशामां क्षेत्रहर्शक क्रम्बर त्यावा क्राने नाप्रस्थानी 21121601 की अने र साम छे. ते हिन मिलहन विद्यां भारत के क्योंना क्रांलरना क्यारवां मगर हरे छे.

हिटानुहरूपामूने (सूरा, त्यादि अनेन व्यक्तिमान अहेर पिरि आहेर्जु देना Green sie 2-1/al 2010 Heren terrice this eliani. LA on 201 अधानियो(रामा द्रार्थमां भारा क्रांसरमा क्रमांबाय छे. यमे प्राविध महास्थायमा साहर छे. ते व्यक्त हरी हारमु हुं. सा डाचीनं तम No han (man 22-112 22) 20 cm tear to El.

क्षित्रका वाहर।

(आरत िमिमांत है जारहाड़ी तिर्णे वर्राण्य अस्ति है। हैका cur zirai yarday is Fu Cou stary youghisty gay suid यावाजीत्य ए था अवश्व क्यांनी द्वान्तीत में कान्तात छे. तना हेटलाइ अञ्चल अस्ति असंगा प्रात् का कार्य हुं आहे वीस वर्षनी स्तांत्र आत्राना कर्ना अस्तिम कार्या क्या है। जिसा कार्या है प्राप्ति कार्या कार्या क्या है। शाणाओं देश 2010 छे! तिहा कररात रमाध्यों, क्यां स्थान लह डिएमीक द्या नाम काडा नाम में नेप्य रूप रहणान मिल मने पाप क्रास्त गों ति क्यां न्दें आर्थे अभी पप्तानी स्नाम् काली से तदं न राख. क्येड राजा कर मा म्यारा क रिका की रहते ताम कार मंत्री हार्राहरी ही नाम अला. के मेर्ड हैं। हैंगे पालामा होरे जनार हरना लेखा है। तारत से सहिनाके क्लाकाकी प्राताना धरमां नाम इरो आपा, प्रा ले हव १५० त्याद्वाना आता त्यां कडालां 211कि है 200 हिंद प्रतिषठी के दान राखाना दोकार छ 2मेंडे युवानवारंक देमनी कालां पारती केली तेकले क्तयुं हे ते हाम देखाणां आधारियोती आहरत वपशाल हला. ते-भि ते वध्वतनवाल करती होती शिक्ष विभविष्यामा अवनववा कारे लाग नेस राताला तेमां केस्टोगंगा मेन्य कातमां द्यां क्यालका तक्तीका यह क्याण क्ष्मेतात्र हिंसा- क्षिति विषये नवमच क्षांताल रहिमन क्यामां हास त्यां में हहते हंगीयों ज त्यां पर परंपराके त्यां लेकां स्वाहा कमा रहतां लेक लिंकारी ही में आप प्रवास प्रवास नेवल नेव क्षेत्र पुषाल करिल हार्टिंग अप. यत मार्टेनार नामका वाकार हारा हता। ट्येंड रहते हे आपएम मियला कर्या अंग नार आहे, पित क्ल युवाला के कामाधान मर्थ करने काम कर कार्यु हार ते व्यहार त्रमी क्ष्णांवड हरी के क्या दिसम वाज्यश्या के की क्या प्रमाल पारकाणां विश्वासी शिक्षांकी पंतिती, क्षणांकी प्रावदाकार में पाणला विद्याप प्रवासकारांका प्रवासक, प्रविस्था हेरतारी लिलामेवा अम्मिलक नेपहारी लिला है क्टाझक क्रेम नडा है



प्रमिता प्रभात्मा महावीर क्याभीना चारकामाँ दार कर्रे

મહા સ્તિ સાબા દાસ્તે કહ્યું છે. काली अध्य निश्वधि विषुला अ म पृथ्वी " કાળ જ્યાનંત છે જ્યાને પૃथ્વી વિસાળ છે. પરંતુ જ્યા વિસાર વિશ્વનો કોઈ અમેક ક્ષેત્રભાગ વિચિષ્ય બની મથ છે જ્યાને કાળ પ્રેડની કોઈ ક્ષિણ જ્યાવિશ્માર્શીય બની અથ છે.

अप्रिस्ट्र क्रिया है हैं हैं हैं हैं ते क्षेत्र वा क्राये का है हैं हैं हैं हैं क्षेत्र वा क्राये का है का क्षिया क्षेत्र क्ष

अभिमा अंधमी मिया की हिली मसरती रहे कर्य शक्ति।

अहिमा अंधमी में हिला की हिली मसरती रहे कर शक्ति।

अहिमा अंधमी मिया की हिली मसरती रहे कर शक्ति।

अहिमा अंधमी मिया की हिली मसरती रहे कर शक्ति।

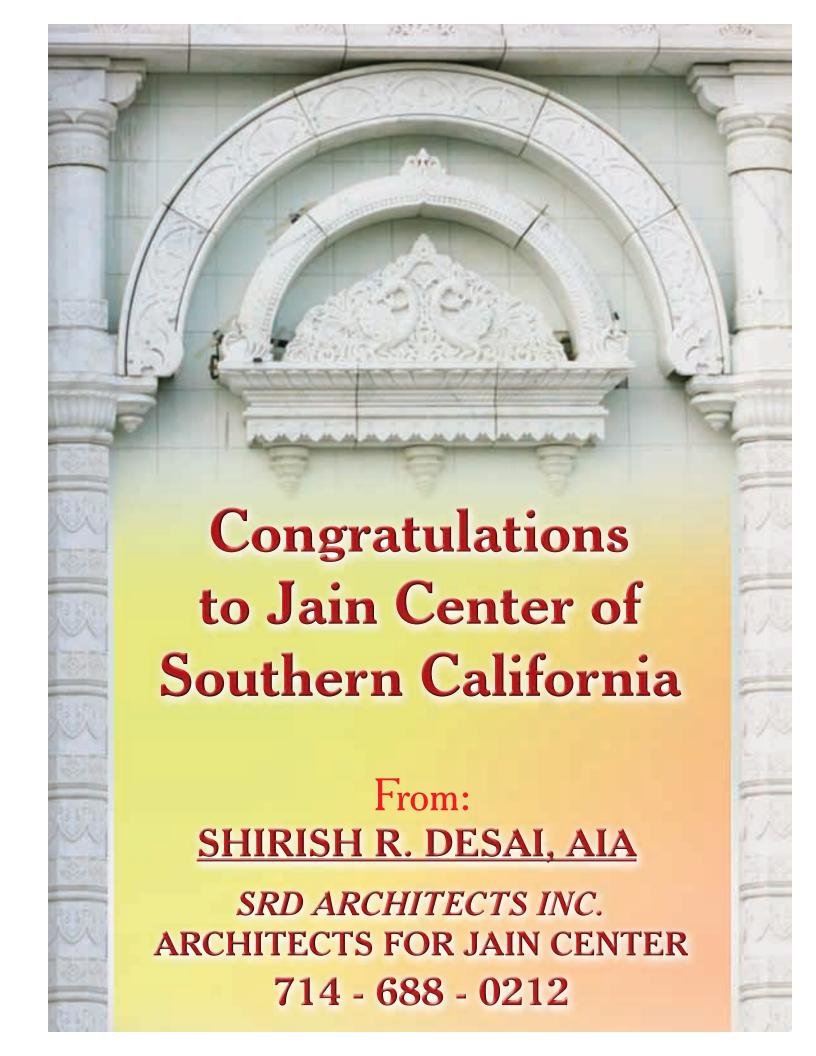
अहिमा अंधमी मिया की हिली मसरती रहे कर शक्ति।

अहिमा अंधमी मिया की हिली मसरती रहे कर शक्ति।

अहिमा अंधमी मिया की हिली मसरती रहे कर शक्ति।

विभाव की सिर्मा की हिली मसरती रहे कर शक्ति।

विभाव की सिर्मा की सिर्मा की हिली मसरती रहे कर शक्ति।



Shriyak Arvind Panalal

HAVELI BLD. FATASA STREET, AHMEDABAD 380001.

T. NO. 22134895

Date: 19-08-08

Respected Shri Ashok Savla, Respected Shri Manibhai Mehta,

Jay Jinendra.

I have received your various communication as well as invitation to Falguni & me for participating in the Pratishtha Mahotsav.

I wish, we could attend the function, but due to unavoidable circumstances, I can not leave Ahmedabad during that period.

My reason to participate in the function was only, because my father, Late Shri Arvindbhai Panalal was actively involved from very beginning of this Jain Derasar, as well as Institution.

As late as 1987, my father was actively associated with your Derasar & Center along with late Shri U. N. Mehta & arrange the donation of the marble for temple as well as personally donated three Idols. Even in 1999/2000 during visit of Shri Manibhai, he promised the best support, however within few days he left for the heaven, but he has instructed properly to us & accordingly we could contributed to your Derasar through Sheth Jivandas Godidas Shankheshwar Parshwanathji Jain Derasar Trust.

I am sure your Sangh & Center will remember him for not helping only your Derasar / Institution, but number of Derasar in America as well as Briton.

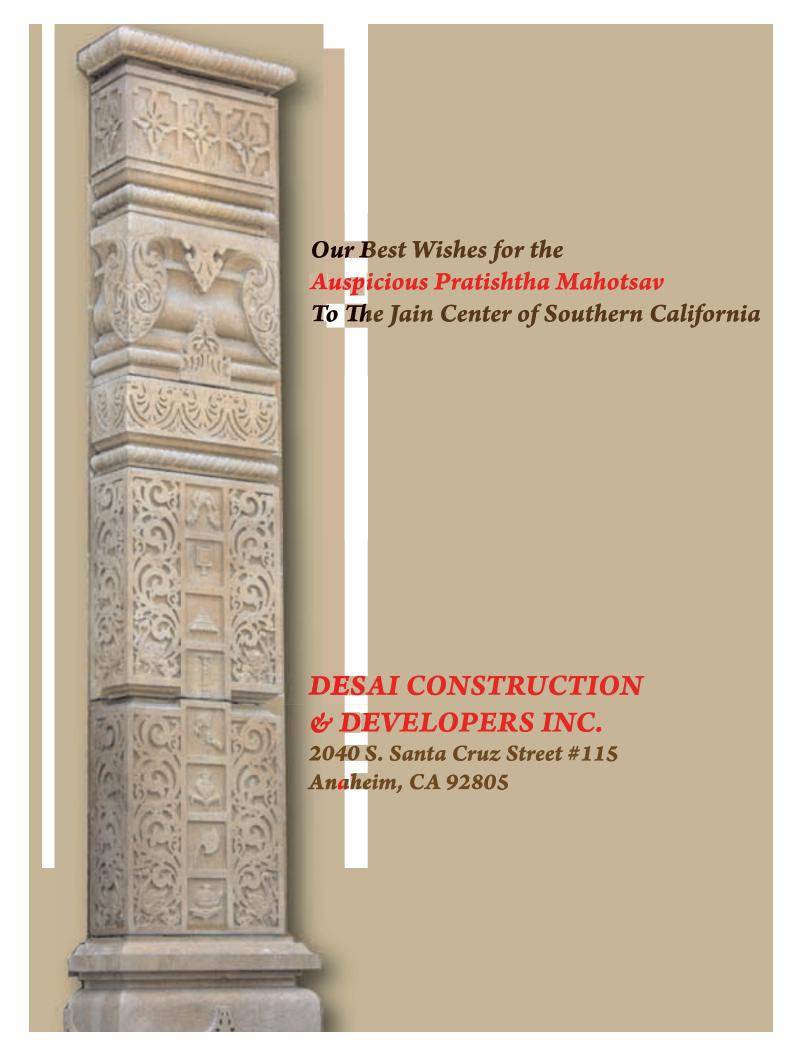
I wish all success to your Pratishtha Mahotsav.

With warm Regards

Yours Sincerely, [Shriyak A. Sheth]

To, Shri Ashok Savla – President Shri Manibhai Mehta – Director Jain Center of Southern California P. O. Box 549, Buena Park, CA 90621-0549. USA

Email: manilalmehta@msn.com







August 05, 2008

Dear Manibhal,

I am delighted to learn that the Pratishtha Mahotsav, to commemorate the new Derasar and Aradhana Hall in the City of Buena Park, is to be held from 26th September, 2008 to 6th Otober 2008. During your visit to Ahmedabad, you showed me the plan of the whole complex and the concept of the Derasar and Aradhana Hall. They were very well conceived. And now that they are implemented, I know how excited and pleased you must be feeling at the realization of your dream .

On account of my age and health, I am unable to participate in the festivities, but I am sure the occasion will be celebrated with appropriate pomp and jubiliation. Please accept my heartfelt congratulations on this auspicious occasion.

Yours sincerely,

(Shrenik Kasturbhai)

Shri Manibhai Mehta Director, Jain Center of Southern California P.O.Box 549, Buena Park, CA 90621-0549. U.S.A



Laibag Shahibag, Ahmedabad-380 004, India, Phones ; (O) 26565208 (R) 22865456 Fax : 22866376 Cable ; 'Nila'

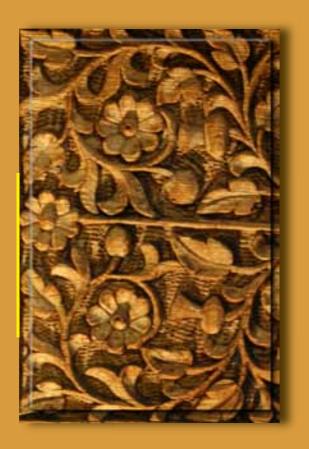




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MANISH BEENA KRIPA KAIVAL KIMTI

Kripa Jems Inc. 550 S. Hill St #1047 Los Angeles, CA 90013 निनिन्धिर मान्यां क्रिकासी के धर्म में क्रेनधर्म. ते धर्म मुं भूलामूल तत्त्व कार्षिमा अने रामें मानावाह छे, कार्षिमा को आयार में पिध्र डरजार छे अने रामें मानावाह की वियार में पिक्र डरजार छे, के क्रथना आयार सने वियार पिस्त्र एक हो ते क्रय निस्टना क झसमों स्ट्याण पामनार एक हो.

क्रिशाहि क्रियाओं, काने 213- ह्रिकाहि विकारों प्राप्त करवा पर नी हिंसानु के कारणा कि भारे या छारे पा प्रस्थान की प्रवेषश की हिंसानु सिने के उत्ति कि कर कारणा छे. ते था साथा अध्यक्षिमा पाहती छोर तो राठारे पापस्थान ह छोड़ वा के को छे. कारणा पापस्थान जो हवान को के परभक्षिमा छे का हिंसाना धामन की का खिक रणा करों क्ष्या युक्त जन हे. वा बिक त्या क्षा ना व्यवसारों विविक युक्त जन है अने भानसिक विद्यारी पायत्र राने युद्ध जमें छे. क्या श्रीते कर हिंसा पासन का होया-वयन राने अन्तना रणा था रने प्रवित्र करनार छी तेना धामन अगरे क रामका की अन्तना रणा था रने समार छोड़ीने परभाग्या की ना थानन प्रव्रक्या शहण डर छे. याने प्रव्रक्या म स्पाना शहणार त्यामित प्राणान संसारी मुलन परिमात डर्या स्पन्ने देशपड -र्याविस्ता कार्या स्थारी मार्था कार्या प्रविभागा क्या प्रवाहिसा, व्याव्या स्थार क्या कार्या कार

ट्या या या मुस्यान या गामिकाता ह ही. अतामा कार्र केड माधी अलयस्य ३ प्याणा है, जे लगायी जेम ही तेम ज्याशाया. अने त्मिर सम्जापया के र सम्याज्यान सहवास है. साम्मा: सने ४८ विजेरे यहाथा राजाहिंडामधा हो. याने यानमामस्था रहवाना के ही. ते भी सबित जाती हिलानि नहीं है सर्वित विजाश नहीं. आहे इत्यारामिकारी किएस है आये आये आये अतिसमरे उंधित उद्दे स्वायम प्रवास छे. परिवर्णनाशीम छे. माहे पर्यासने आर्थनी A ENTERED & ENIA TOLEN - ENTERED BOTELLAS &, 211 HAIR सम्बद्ध - समल्यवर्षु अने कास्तु ते अन्मानावाह है, आतमा 212/28/ लिक्न मा ही या लिक्स मा ही या तमा येतन ही याविवासी छे. किया मारे अभेज दरवार हो करेंगरे श्रायीर आयोग हो विजाशी हो काल क्या क आतमा माडा तामचार हो आड तार हो हारत है होता हिं। माही भी केम राजे हाहि - आहे कि कि राजे में हे पिक मित्राय - मेंड रमें के हा अमा द्याम वहीं रहता है यह के हिए के आकार महा छे. आभ समक्षु- समकाष्युं रावे जास्युं ते रान्सनाषाह छे वर्षमान हिंदी कियाशिक्त महा उद्देश आ आमाना

सर्वधा हर्रिधा - अन्मभर्धाविषा - क्रोअबाहाहि याडा रिएत उरदा आहे अर्वधा हर्रिधा - अन्मभर्धाविषा - क्रोअबाहाहि याडा रिएत उरदा आहे अर्ज पोताना डंबानरेवा निर्मण-शुद्धस्व अर्म आभास्त्रपा आहे M1.231 39618/2005

हारकलाम डाह्यामाम महोता. सुरतः शुक्यातः मारतः

JAIN CENTER OF SOUTHERN CALIFORNIA

A PICTORIAL HISTORY OF THE PROJECT

Chandrakant Parekh



Jain Center of Southern California (JCSC) was established on 15 September 1979. A decision to build a custom Jain Bhavan led to the purchase of a vacant lot in the City of Buena Park on 15 November 1985.

Bhumi pujan ceremonies were performed by Dr. Chunibhai and Ilaben Shah and their two sons, Ajit and Ajay, on Friday, 6 March 1987.





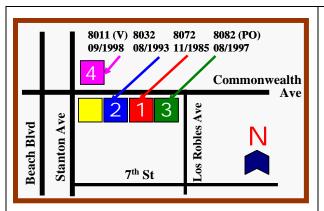
Grading of the 25,000 sq ft site began in June 1987. The foundation was laid in August 1987 and the construction was completed on 20 April 1988.

Architect: Dhiren Shah, Cerritos, CA Contractor: JCSC Owner-build.

An 11,500 sq ft Jain Bhavan – with an auditorium, and kitchen/dining facility on the 1st floor, and the Derasar and classrooms on the 2nd floor - was inaugurated on 1-4 July 1988.

Built at an approximate cost of \$1 million, the Jain Bhavan was one of the first custom-designed facilities in USA to address the needs of a Jain community for religious, educational, cultural, and outreach activities.





With a phenomenal growth in the number of Jain families in Southern California, a vision to expand the original Jain Bhavan began with the acquisition of several neighborhood properties during the period of 1993 to 1998.

With a unified community consensus – to stay as a single, unified organization while accommodating all Jains - JCSC developed a master plan to build a multipurpose Jain Bhavan complex in three phases:

- Phase I: A Cultural Complex (Auditorium and Classrooms)
- Phase II: A Religious Complex (Derasar and Aradhana Hall)
- Phase III: An Atma Sadhana Kendra (Library and Study Rooms).





Phase I: Cultural Complex

Bhumi pujan ceremonies were performed by Shahsikant/Renuka Jogani, Nlesh/Krina Shah and Rajesh/Neta Shah on Monday, 18 February 2002.

Phase I: Cultural Complex

Construction began in October 2002 and was completed in March 2005.

Architect: Arun Phandis, LTI Inc., Irvine, Ca Contractor: Gentosi Builders, Santa Ana, Ca





Phase I: Cultural Complex

North elevation of the facility shows the use of steel frames, aluminum studs, and wood panels. The two-storey structure with a subterranean parking was designed to address the earthquake codes.

Phase I: Cultural Complex

Intricately carved limestone elements were ordered from TCPL, Ahmedabad, India, and installed using appropriate steel supports to address earthquake codes. Window surrounds and roof parapets, designed and a finished to match the exterior carved stonework, were fabricated locally using a lighter-weight FRP material.



Phase I: Cultural Complex

Natural stone, including marble and colorful granite, has been used extensively throughout the interior to finish the floors, staircases, and walls. The floor medallion shown here is installed in the dining area. Several others are installed in the main lobby and the auditorium.



Folding partitions allow the 2nd floor assembly hall to be divided into four spacious classrooms. Additional classrooms, a museum, an office, a children's room, and two apartments are also located on the 2nd floor.





Phase I: Cultural Complex

Up to 800 people can be accommodated in a large auditorium which has – a clear span of 70 ft, no intermediate columns to obstruct the views, a large stage, a state-of-the-art Audio-Video system, colorful granite floors, and acoustic panels on walls and ceilings.

Phase I: Cultural Complex

A 104-year old replica of the Palitana Temple, intricately and exquisitely carved of teakwood, is prominently displayed in the entrance lobby which was custom designed to accommodate the 15 ft x 20 ft x 35 ft high wooden temple. Originally commissioned by the British Government, it was first displayed in the USA at the 1904-1905 St. Louis World Fair.



Phase I: Volvo Parking Lot

A parking lot with 50 parking spaces was also completed in Phase I. The parking lot is situated across the street from the main facility. This view is shown from the rooftop of the Cultural Complex.

Phase I: Cultural Complex

The 62,000 sq ft facility - with a large auditorium, a dining area, and a commercial kitchen on the 1st floor; several classrooms, a museum, an office, and two apartments on the 2nd floor; and subterranean parking for 53 cars - was built at a cost of approximately \$11 million. It was inaugurated on 27 March 2005. The original Jain Bhavan is on the left of the north elevation shown here.





Phase II: Religious Complex

To build a new Jinalay on the site of the original Jain Bhavan, the idols of three Tirthankars – Mahavirswami, Parshvanath, and Rushabhdev, and Ghantakarna Mahavir and Padmavati were re-located to the 2nd floor of the Cultural Complex following a *Murti Uthapan* ceremonies performed in March 2006. The Garbhgrah shown here was designed and installed by Npul Shah of San Diego, Ca.

Phase II: Religious Complex

City of Buena Park Mayor Arthur Brown and his wife joined Dr. Manibhai and Savitaben Mehta to perform the shila sthapan ceremonies for the new Derasar and Aradhana Hall on Sunday, 9 July 2006. One shila for Derasar, one shila for Aradhana Hall, 8 shilas for eight directions, and 1008 public shilas were placed under the direction of Shri Nirendrabhai Nindu.



Phase II: Religious Complex

Construction of the Religious Complex began on Feb 2007 and completed in Sept 2008.

Architect: Arun Phandis, LTI Inc., Irvine, Ca & Shirish Desai, SRD Architects, Inc.,

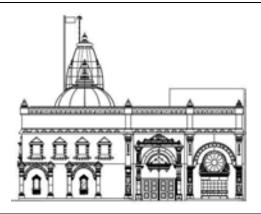
Anaheim, Ca

Temple Architect: Virendra Trivedi, TCPL,

Ahmedabad, India

Contractor: JCSC Owner-build

Construction Manager: Desai Construction & Development, Inc., Anaheim, Ca



Phase II: Religious Complex

Located on the site of the original Jain Bhavan, which is now demolished, the Religious Complex includes a new Dearsar, an Aradhana Hall and a museum. The unique rangmandap, dome and ceiling designs of the Derasar were inspired by famous Jain temples in India. The dome and ceiling designs were custom designed and fabricated specifically for JCSC by Nipul Shah of San Diego, Ca.





Phase II: Religious Complex

One of the structural steel beams installed above the main Garbh Grah was sanctified with a *Mobh Sthapan Puja* ceremonies performed on 5 May 2007. Every community member was allowed to sign the beam to convey their good wishes and blessings on this pious place. Such ceremonies were performed for the first time making it a unique event at JCSC.

Phase II: Religious Complex

The distinctive main entrance is made of white carved marble and includes an ornate zarukha with peacock and flower designs, and flanked by two ornate columns. The two elephants and Dwarpals at the base of the column welcome the visitors and devotees.



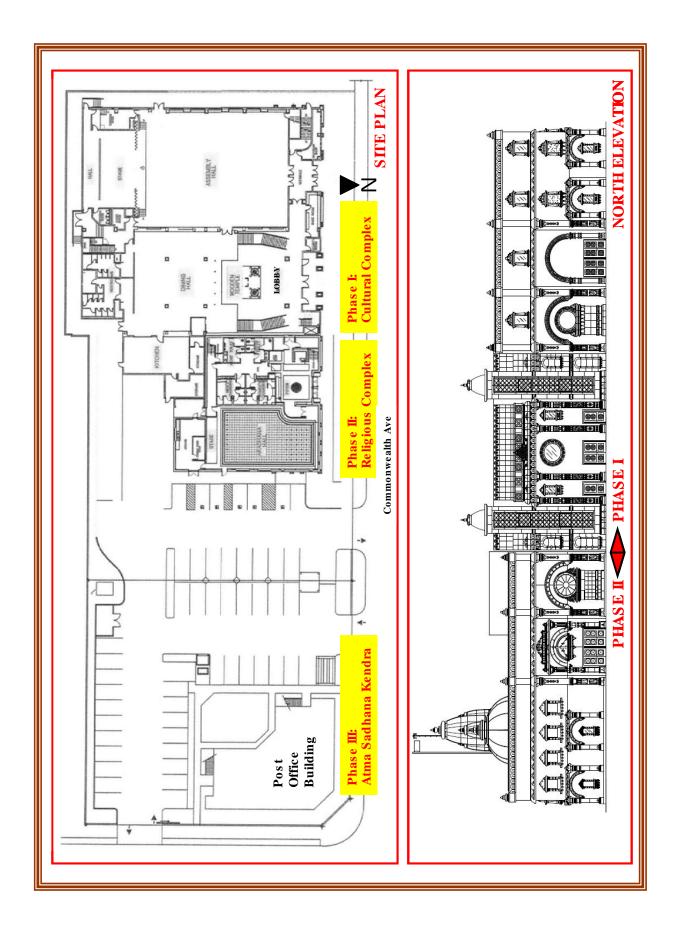
Phase II: Religious Complex

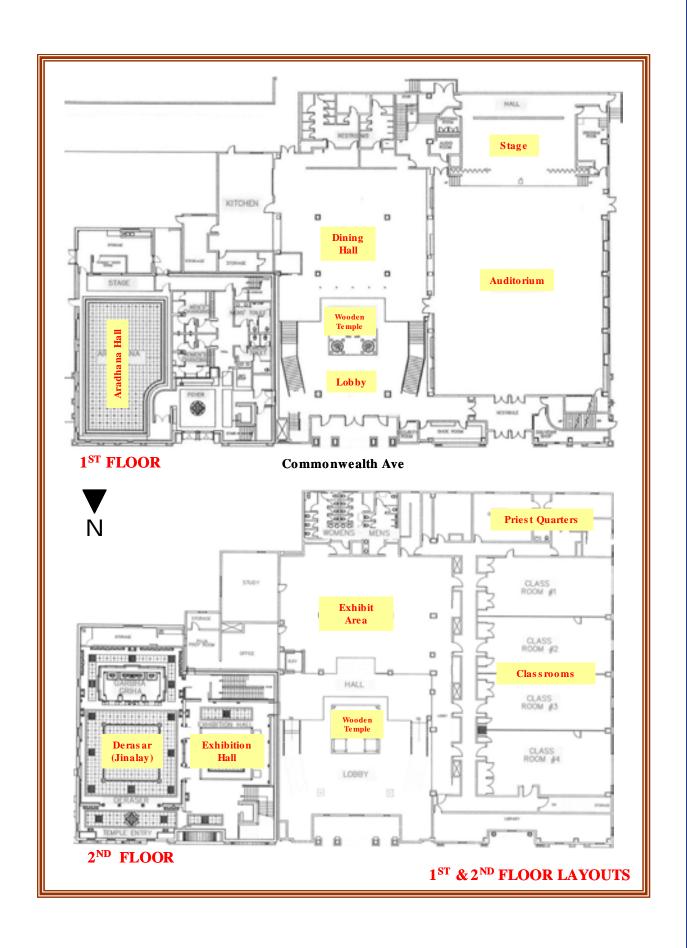
A 13,000 sq ft Religious Complex with an Aradhana Hall on the 1st floor and a Derasar and an Exhibit Area on the 2nd floor will be inaugurated 26 September - 6 October 2008. The exterior carved limestone designs of Phases I and II are fully coordinated as shown here. The complex is finished with a dome and a shikhar.

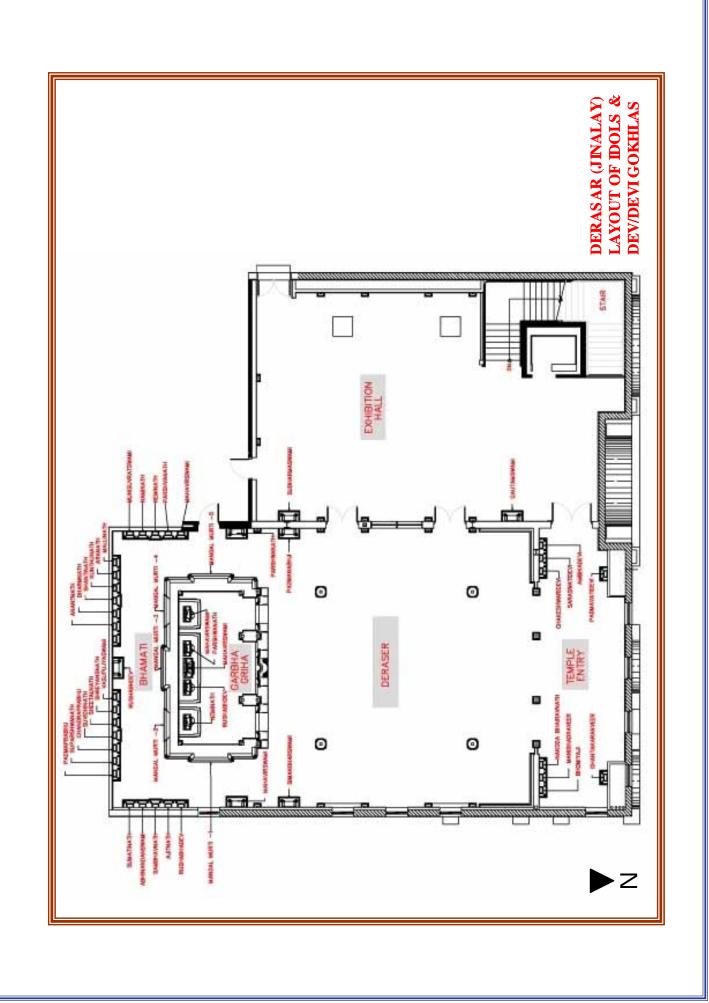
Phase III: Atma Sadhana Kendra

The 1st floor of this facility is currently leased to the United States Postal Service, and the 2nd floor is used for Pathshala classes. It will be re-modeled to accommodate study rooms and JAINA/JCSC Library - one of the largest collections of Jain literature outside of India. Accessible via Internet, the library is a valuable resource for researchers and students throughout the world.









JAIN CENTER OF SOUTHERN CALIFORNIA PATH OF PROGRESS - PAST, PRESENT AND FUTURE

Chandrakant Parekh

Creating a temple does not entail creating a building. It means creating a sanctuary from where Lord Mahavir's message can be learned and delivered to the world.

-- H. Jin Chandraji Maharaj





From a concept in 1994

To a reality in 2008

The dream of building a new Jain Bhavan Complex, conceived nearly 14 years ago, has become a reality for the Jain Center of Southern California. The Pratishtha Mahotsav to commemorate the inauguration of the new Derasar and Aradhana Hall will be celebrated from 26 September to 6 October 2008. This unprecedented holy event is a historic milestone. It concludes a decades-long journey to build a fine Jain Tirth in Southern California. The path of progress which led to this memorable milestone is detailed below.

\$7 F\$ \$7 F\$



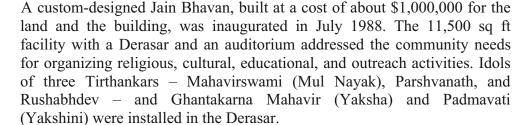
INTRODUCTION

Jain Center of Southern California (JCSC) located in the City of Buena Park, a suburb of Los Angeles, California, was established on 15 September, 1979 by thirty Jain families. The group had one important mandate - to practice, promote and teach Jainism with no sectarian bias.



THE FIRST JAIN BHAVAN

A challenge posed by Gurudev Chitrabhanuji to build a Jain Center in Southern California, and encouragement from Acharya Shushilkumarji inspired the JCSC to purchase a vacant lot in the City of Buena Park in 1985.







JAIN CENTER EXPANSION MASTER PLAN

Over the years JCSC membership expanded to 1,000 families. Currently, nearly 400 students are enrolled in the Pathshala. With such a phenomenal growth, a vision to expand the existing Jain Bhavan began with the acquisition of two adjacent and two neighborhood properties.

During the 1994 Paryushan program, the Board of Directors conducted a survey of the members to seek community input for the development of the vacant lot and the renovation of our present facility. A "wish list" compiled from the member's input overwhelmingly identified a need to expand the Derasar but keep it in its present location. In addition, members desired to build a large meeting hall, more rooms for the Pathshala, Swadhyay and Aradhana activities, a larger kitchen and a dinning hall, a library, and several other amenities including ample parking.

Community input was solicited for the facility design with one uncompromising goal – to stay as a single, unified organization while accommodating the needs of all Jains. With a unified community consensus, JCSC developed a master plan to build a multipurpose Jain Bhavan complex in three-phases:

- Phase I: A Cultural Complex (Auditorium & Pathshala Rooms)
- Phase II: A Religious Complex (Derasar and Aradhana Hall)
- Phase III: An Atma Sadhana Kendra (Library & Study Rooms)

PROJECT PLANNING APPROACH

Using the "wish list" as a guideline, a team of dedicated volunteers met in the Volvo building every Sunday morning for nearly two years (1999-2000) to develop a design that would address the present and future needs of our rapidly growing community. The intent was to design a facility that would maximize the use of the available real estate. This was our only chance to develop a facility of this scope and magnitude on our lot. We had to overcome a number of serious obstacles to secure an approval from the appropriate city and county regulatory agencies. Obstacles and challenges pertained to the zoning restrictions, traffic impact studies, parking requirements, height restrictions due to the surrounding residential zoning, fire and health department regulations and re-routing of utilities requirements. The subterranean parking structure, designed in accordance with the latest earthquake codes, was needed to fulfill the code requirements for the proposed size of the auditorium

The exterior design of Phase I and Phase II and the interior design of Phase II were developed based on the Jain traditions by Temple Architect Virendrabhai Trivedi of TCPL, Ahmedabad, India. In addition to all the exterior carved limestone and marble features, Virendrbhai also designed the Garbh Grah, Bhamati, Rangmandap, Shikhar, Dome, Gokhalas, Dwarpal, Pillars, Toran, Ceiling, Floor Medallions, and the Main Entry.

City of Buena Park Council Members and the Planning Commission were very supportive of our expansion project. The graceful features of the traditional Jain temples included in the exterior of our design were of great interest to them. Following a Public Hearing, City of Buena Park approved JCSC's three-phase development plan on 9 February 2000.

PROJECT MANAGEMENT TEAM

A Building Committee organized in 1999 initiated the design of the next generation of the Jain Bhavan that would address the present and future needs of our community. The Building Committee was made up of volunteers with expertise in architecture, construction, project planning, project management, accounting, real estate, finance, and various engineering disciplines.

The Jain Bhavan Expansion Project was a very large and complex undertaking and sixteen sub-committees headed by various volunteers were set-up to address and manage specific aspects of the project — Accounting; Acoustics; Architectural; Civil Engineering; Audio/Video; Computer Networks; /Security; Construction; Drawings Control; Fire Sprinkler; Electrical/Mechanical/Plumbing; Financing & Fund Raising; Interior Decoration/Space Planning; Kitchen; Landscape; Legal; Structural; and Wooden Temple.

From 1999 to the present, members of the Building Committee met and continue to meet regularly on Sunday mornings at the Jain Center to address various aspects of the project. Every major recommendation, cost item, and expenditure were discussed at this meeting with due diligence before making a final decision. Representatives of the Executive Committee, the Board of Directors, and the past JCSC leaders were also present at such meetings to corroborate the decision making process. The expansion project was divided into three phases.





PHASE I: CULTURAL COMPLEX

Architect Arun Phadnis of LTI Inc. and a team of consultants selected by JCSC completed the design of Phase I. A marathon effort was undertaken to hire various consultants to develop the construction documents and drawings for Phase I of the master plan. The City and their consultants reviewed these documents numerous times and finally JCSC was able to pull the Building Permit in February 2003.

After reviewing bids from six general contractors, Gentosi Builders was selected based on price, past performance, and our confidence in developing an efficient working relationship to achieve the best construction at a reasonable cost. The contract type was guaranteed cost with fixed fee. Incentives were included in the contract to cut costs through value

engineering and to share the savings.

The construction of Phase I was financed through a combination of a bank loan from Nara Bank, and donations and interest free loans from the members.

Construction of Phase I began in October 2002. Time was of the essence. The construction had to proceed immediately to complete the subterranean parking facility before the start of the rainy season.

While continuing to make use of the original Jain Bhavan, JCSC focused on constructing a Cultural Complex as Phase I of the master plan. The construction which began in October 2002 was completed in March 2005. The 62,000 sq ft complex built at a cost of \$11 million was inaugurated on 27 March, 2005. The state-of-the-art facility includes an auditorium, Pathshala and swadhyay rooms, a museum, a commercial-grade kitchen, a dining hall, and subterranean parking for 53 vehicles.

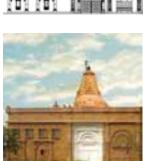
The exterior of the building is constructed of superbly carved Jesalmer yellow limestone which was designed, manufactured and supplied by TCPL, Ahmedabad, India, and installed by MS International, using appropriate steel supports to address earthquake codes. Windows and roof parapets, designed and finished to match the exterior carved stonework, were fabricated locally using a lighter-weight FRP material. Natural stone, including marble and colorful granite, has been used extensively throughout the interior to finish the floors, staircases, and walls.



A major feature of the Cultural Complex includes a 104-year old wooden temple erected in the entry foyer of the building. Once displayed in the courtyard of the Castaways Casino in Las Vegas, this priceless art relic was donated to JCSC when the casino was demolished. Intricately and exquisitely carved of teakwood by sixty five artisans over a two-year period, it is a replica of the famed Palitana Temple. Originally commissioned by the British government, the 15 ft x 20 ft x 35 ft high wooden temple weighing nearly 10,000 lbs was first displayed in the United States at the 1904-1905 St. Louis World Fair. It has finally found an appropriate permanent home and is proudly displayed at the Jain Center.

A parking lot with 50 parking spaces was also completed in Phase I. The parking lot site was originally occupied by a Volvo dealership and acquired by JCSC in 1998. The parking lot is situated across the street from the main facility.





PHASE II: RELIGIOUS COMPLEX

The design of Phase II of the master plan was initiated by architect Arun Phadnis of LTI, Inc. and subsequently taken over and completed by architect Shirish Desai of SRD Architects, Inc.

Planning of the Phase II was initiated as the Phase I construction was nearing completion. JCSC decided to demolish the existing Jain Bhavan, since it was structurally inadequate to carry the weight of exterior limestone and interior marble structural elements.

In comparison to the design of Cultural Complex building, use of wood has been avoided for the Religious Complex building. It is constructed of masonry blocks, aluminum frames, and steel structures. This option avoided a need to provide a secondary structure to support the exterior stones and also precludes possibility of termite-related damage in the future. Additionally, this design and construction approach offers an advantage of a longer lifespan of the structure.

Detailed construction documents for Phase II were presented to the City of Buena Park for their review and approval. Following a Public Hearing, the City of Buena Park approved a Conditional Use Permit in April 2006 and issued a construction permit in November 2006.

After reviewing bids from few general contractors, JCSC decided to proceed with the construction as an owner-built project. The decision was made on cost considerations. JCSC negotiated with Desai Construction and Developers, Inc. to manage the construction on behalf of JCSC.

Once again, the construction of Phase II was financed through a combination of a bank loan from Manufacturer's Bank, and donations and interest free loans from the members.

As mentioned earlier, the original Jain Bhavan had to be demolished to initiate Phase II of the master plan. The idols of the three Tirthankars and the Yaksha and Yakshini were temporarily re-located to an upstairs location in the Cultural Complex following an uthapan ceremony performed in March 2006.

Located on the site of the original Jain Bhavan which is now demolished, the construction of the Religious Complex began in February 2007 and was completed in September 2008.

The new 13,000 sq ft Religious Complex includes an Aradhana Hall on the 1st floor and a new Derasar on the 2nd floor. The Derasar has a main Garbh Grah with idols of five Tirthankar, a bhamati with idols of 24 Tirthankars, gokhlas of Dev and Devis, a rangmandap, a dome, and a shikhar. Models of a Samvosaran Temple and Rushbhdev's Paglas are displayed in an exhibition hall on the 2nd floor. The Aradhana Hall, strictly reserved for religious and spiritual activities, currently has a Navkar Mantra pat. Its

future displays will include: Slokas/Mantras (Manglik Mantra, Bhaktamar Stotra, Ratnakar Pachisi Agam, Atmasidhi Sutra); Art/Picture (Hemchandracharya, Kundkundacharya, Yashovijayji, Shrimad Rajchandra); and Grantha (KalpaSutra, Samaysar, Acharang, Atmasiddhi Grantha).



Graceful features of traditional Jain temples – especially Delawara, Palitana and Ranukpur temples - are reflected in the building architecture of the new Jain Bhavan complex. The exterior of the building is constructed of carved Jesalmer yellow limestone and coordinated with the Phase I design. The distinctive main entrance as well as the interior of the Derasar is made of white marble. The unique designs of the rangmandap, dome and ceiling were inspired by famous Jain temples in India. The rangmandap and ceiling designs were custom designed and fabricated specifically for JCSC by Nipul Shah of San Diego, Ca.

A grand Pratishtha Mahotsav to commemorate the inauguration of the new Derasar and the Aradhana Hall has been planned for 26 September – 6 October 2008. These celebrations will conclude a joyous accomplishment to build a fine Jain Tirth of international repute for pilgrimage, tourism, and scholarly pursuits.



PHASE III: ATMA SADHANA KENDRA

Following the inauguration of the new Derasar and the Aradhana Hall, emphasis will shift to the completion of an Aatma Sadhana Kendra as Phase III of the master plan. The 1st floor of this facility is currently leased to the United States Postal Service, and the 2nd floor is used for Pathshala classes. It will be re-modeled to accommodate study rooms and the JAINA/JCSC Library - one of the largest collections of Jain literature outside of India. Accessible via Internet, the library is a valuable resource for researchers and students throughout the world. When completed, the Jain Bhavan will become a prominent international Tirth for pilgrimage and scholarly pursuits.

JCSC ACTIVITIES

Over the past thirty years, the Jain Center of Southern California (JCSC) has become a vibrant community whose major activities include:

- (a) Celebration of Jain religious and festive events.
- (b) Performing spiritual rituals, including Pujas, bhakti bhavana, and shibirs.
- (c) Educational opportunities. Pathshala currently accommodates close to 400 students. Other opportunities include adult swadhyay; language classes (Gujarati, Hindi, and English); religious retreats,

and camps.

- (d) Visits by Jain dignitaries and scholars.
- (e) Outreach programs, including annual medical camps in the United States and India; parent/youth workshops; interfaith dialogues; and relief projects.
- (f) Affiliate organizations including Mahavir Mahila Mandal; Jain Senior Association; and Jain Center Youth Council (JCYC).
- (g) Coordination with JAINA, Anekant Community Center, the Bidada Sarvodaya Trust and others to promote and implement humanitarian relief projects in the United States and abroad.



JCSC AND JAINA

The concept of establishing an umbrella organization for all Jain organizations in the USA and Canada was proposed and initiated in mid-1980 by the Jain Center of Southern California (JCSC). JCSC is one of the original founding members of Jain Associations In North America (JAINA) which was established at the first national convention of Jains in the USA hosted by JCSC from May 22-25, 1981 in Los Angeles.

JAINA is an internationally known organization which represents over 67 Jain Centers in USA and Canada. It was recently recognized by the United Nations as a member of its Economic and Social Council (ECOSOC) which puts it in par with the Red Cross and UNICEF. JCSC adults and youths continue to serve in leadership roles in JAINA and Young Jains of America (YJA) respectively. Their contributions and achievements have been duly recognized by JAINA with numerous awards and citations.

After its inception in 1981 in Los Angeles, JAINA is coming back to its place of origin. The next JAINA Convention will be held at the Anaheim Convention Center 2-5 July 2009. Approximately 4,000 participants are expected to attend from all over the world. Once again, Jain Center of Southern California will be a proud host for JAINA.

ACKNOWLEDGEMENT

The successful completion of the Jain Bhavan Expansion Project is a tribute to the tremendous effort and thousands of hours invested by the volunteers of the JCSC Building Committee who for nearly 9 years met regularly on Sunday mornings at the Jain Center to plan and monitor the progress of the project. Contributions of their spouses who prepared and dispatched delicious breakfasts to keep the attendees motivated and productive at such meetings are gratefully acknowledged.

Finally, we are truly indebted to all who contributed spiritually, emotionally, intellectually, professionally, materially, financially and otherwise. By working together tirelessly as a community unified by one vision, the Jain Bhavan Expansion Project has turned a dream into a magnificent reality.

LIST	\mathbf{OF}	PRO	IECT	PROFESSIO	VAI	2.

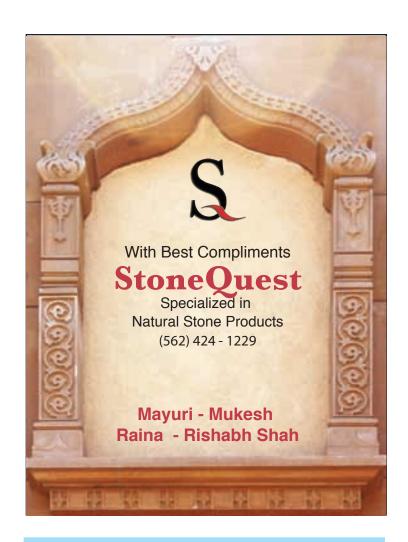
DISCIPLINE	CONSULTANT	COMPANY	PHASE
Architect	Mr. Arun Phadnis	LTI,Inc.	1 & 2
	Mr. Shirish Desai	SRD Architects, Inc.	2
Structural Engineer	Mr. Jitu Mehta/Mr. Nart	Group M Engineers	1
	Mr. Ajit Randhava		2
Mechanical Engineer	Mr. Kris Sharma	SBA Consulting Engineers, Inc.	1 & 2
Electrical Engineer	Mr. Dhara Irani	SBA Consulting Engineers, Inc.	1 & 2
Civil Engineer	Mr., Bob Gilbert	Gilbert Engineering	1 & 2
Fire Sprinkler Engineer	Mr. Jim Beard	Beard/Provencher & Associates	1 & 2
Audio/ Video/Computer	Mr. Steve Prado	Entertainment Lighting Systems	1 & 2
Security/Fire Alarm	Mr. Eldon Morphis	SCN,Security	1 & 2
Landscape Architect	Mr. Richard Garcia	Garcia Landscape Architecture	1
Kitchen Consultant	Mr. Deniel Deddo	Deniel Gerald Deddo	1
Temple & Exterior Design	Mr. Virendra Trivedi	Trivedi Crafts, A;bad, India	1 & 2
Interior Decoration	Mr. Vipul Shah	Vee Design, A;bad, India	1 & 2
Structural Support	Mr. Ram Ramdev	R R Structural Engineering, Inc.	1 & 2
Geotech Engineering	Mr. Sampath Raghavan	Lotus Consulting engineers,inc.	1
Geotech Engineering	Mr. Kul Bhushan	Group Delta Consultants, Inc.	1 & 2
Finish Hardware		Finish Hardware Technology	1 & 2
Traffic Analysis	Mr. Chris Hy	Albert Grover & Associates	1 & 2
Real Estate Consulting	Mrs. Rhonda McCune	McCune & Associates	1
General Contractor	Mr. Paul Gentosi	Gentosi Builders	1
Exterior Stone Carving	Mr. Kiran Trivedi	TCPL, Ahmedabad, India	1 & 2
Flooring ,Tile,& Stone Work	Mr. Manubhai Shah	MS International, Inc.	1 & 2
Wooden Temple Restoration	Mr. Manubhai Shah	MS International, Inc.	1
Rangmandap & Ceiling Design	Mr. Nipul Shah	Temple Arts.	2
Rangmandap & Ceiling Design	Mr. Chuck Dana	Edifice Ornamentation	2
Data/Voice Network	Mr. Naresh Bhakta	Lodgetal Company	1
Construction Management		Desai Construction & Developers, Inc	. 2
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Our thanks are due to the following:

CONTRIBUTOR	COMPANY	CONTRIBUTION
Vaikunth Patel Rahul Jobalia Manu Shah Subhash Khara	Architect MS International CST Environment Inc	Phase I conceptual design Making a model of the Jain Bhavan Complex Custom services and temporary storage Demolition of Volvo and Temple buildings
Ramesh & Jitendra Shah	AZ Stone	Donation of counter tops and mirrors
Nipul Shah Hitesh Bhakta Hamilton Brewart Shailesh Desai	Temple Arts Attorney H B Insurance Agency	Design and fabrication of Garbh Grah Legal services Insurance services JCSC's "eyes and ears" during construction



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The Palitana Temple of Southern California

INTRODUCTION

A 104-year old replica of the Palitana Temple has finally found a permanent home at the Jain Center of Southern California, Buena Park, California. It is prominently displayed in the main lobby of the new Jain Bhavan. Known as the largest and most expensive piece of wood carving ever shown at an exhibition, it was displayed in this country for the first time at the St. Louis World Fair of 1904-1905. It was commissioned by the British government to be displayed in their East Indian Pavilion at the fair.

HISTORY

The 1904 Saint Louis World's Fair, also known as the Louisiana Purchase Exposition, celebrated the centennial of the Louisiana Purchase and was promoted as a tribute to human accomplishments in the years following the signing of the "Louisiana Purchase Treaty". The Fair's 1,200-acre (4.9 km²) site contained exhibits staged by 62 foreign nations, the United States government, and 43 of the then-45 U.S. states.



Figure 1. St. Louis World's Fair, April-December 1904

India was represented as a British Colony at the World Fair. Brought to the fair by the English, the East India Pavilion included a reproduction of the tomb of Itmad-ul-Dowllah at Agra, and a wooden temple carved out of teakwood. It was promoted as East India's Teakwood and Tea.

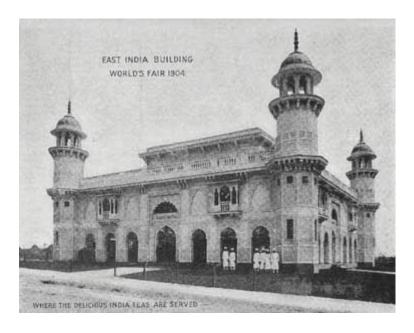


Figure 2. East India Pavilion, St. Louis World's Fair 1904

After viewing the stunning artifact, visitors enjoyed cups of fragrant tea served by attendants dressed in the native India costumes.



Figure 3. Indian attendants in front of the wooden temple

TRACING THE JOURNEY: FROM ST. LOUIS TO LAS VEGAS

When the fair was over, the temple was dismantled, re-crated and marked for shipment to England. For some reason the temple was not returned to England but instead it was purchased by an American art collector who stored it, still crated, until his death. When his

collection was auctioned, the temple passed into the hands of an art dealer, from whom it was purchased by "The Castaways" - a Las Vegas hotel owned by Howard Hugh's Summa Corporation. The temple was assembled and displayed outside in the courtyard of The Castaways casino. It was labeled as "The Gateway of Luck".



Figure 4. *Gateway of Luck* displayed in the courtyard of The Castaways Hotel & Casino, Las Vegas

A brochure published by The Castaways Hotel described the "Gateway of Luck as a replica of the Temple of Palitana, situated in Palitana in Gujarat the isthmus of Cathiawar, East India. The Palitana Temple, known as the "The Precious Jewel of Palithana" is constructed entirely of pure white marble. It's teakwood replica, situated now in the gardens of Castaways Hotel, is smaller than its prototype, but in all other respects is an exact copy".

TRACING THE JOURNEY: FROM LAS VEGAS TO LOS ANGELES

A chance discovery by a community member about the existence of a Jain Temple in Las Vegas led to an intensive effort by the Jain Center of Southern California (JCSC) to contact the Summa Corporation and initiate a dialog about the temple. The intent of the effort was to convince the Summa Corporation that the artifact was of immense spiritual and sentimental significance for the Jains and should be donated to JCSC for preservation – a slim chance but worth betting – after all it was in Las Vegas, a city of chance. JCSC's patience and persistent paid off in a big way. The Castaways Hotel was scheduled for demolition and the Summa Corporation agreed to donate the artifact to JCSC 1987. JCSC arranged to dismantle the temple, had it stored in Las Vegas for a brief period, and finally transported it to Los Angeles.

In 1995, the dismantled temple was transported from Las Vegas to Los Angeles by a team of community volunteers. The original Jain Bhavan, inaugurated in 1988, did not have adequate space to assemble and display the wooden temple. Few of the panels were put on display at the Jain Bhavan but the bulk of the pieces – nearly 1600 components – were stored by

Manubhai Shah for nearly 10 years at his company's facility – MSI International, Inc. in the City of Orange.



Figure 5. Disassembled temple stored at MSI International, Inc., City of Orange

FINAL DESTINATION: A PERMANENT HOME AT THE JAIN CENTER

Nearly 14 years ago, Jain Center of Southern California (JCSC) began to formulate a plan to build new Jain Bhavan. With a unified community consensus, JCSC developed a master plan to build a multipurpose Jain Bhavan complex in three-phases — Phase I: A Cultural Complex; Phase II: A Religious Complex (Derasar and Aradhana Hall): and Phase III: An Atma Sadhana Kendra. Phase I design was initiated with one important mandate - , to provide an appropriate and adequate space to assemble and display one of the most important artifact — the wooden temple. Following the inauguration of the Cultural Complex in March 2005, Manibhai Shah and MSI International, Inc. rose up to the challenge and took full responsibility to refurbish and re-assemble the wooden temple.

When the wooden temple was on display outside in the open in Las Vegas, it was coated with thick coats of varnish to preserve it from elements of rain and sun. Using over 200 galloons of paint stripper, MSI staff members (MSI artisans) carefully removed all the varnish and gummy coating to display the natural beauty of the teak wood and the fantastic carvings. After cleaning all the pieces, MSI artisans proceeded to assemble nearly 70% of the temple in their own facility in order to figure out how each piece fitted together, to determine how many pieces were missing, and to design an internal steel support structure to address the earthquake code requirements. Only three photos were available to MSI to figure out the jigsaw puzzle and fit the parts together.





Figure 6. Practice assembly of the temple at MSI International, Inc.'s facility

The temple was once again dismantled and transported from MSI International, Inc.'s facility to the Cultural Complex.



Figure 7. Transporting dismantled temple from MSI International, Inc. to the Jain Center

MSI artisans assembled the temple in a permanent place in the main lobby of the Cultural Complex. The temple dome weighs over 1200 lbs. For ease of handling it was separated into three parts, lifted to the second floor, and reassembled by attaching them to a custom design steel support structure.



Figure 8. Installation of the 1200 lb dome on the second floor

The assembly was completed with the installation of the floors, doors, windows, two elaborately carved staircases and two strikingly beautiful Jarukhas, The assembled structure measures 15 ft x 20 ft x 35 ft high and weighs nearly 10,000 lbs. After a journey spanning over a century, the superbly carved wooden temple has finally found a dignified permanent home in a Jain temple where it ought to belong.

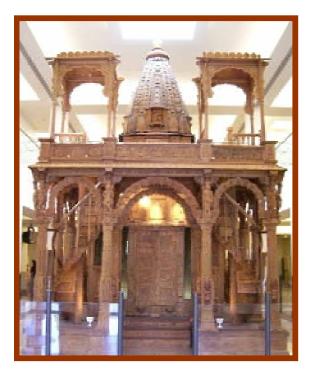


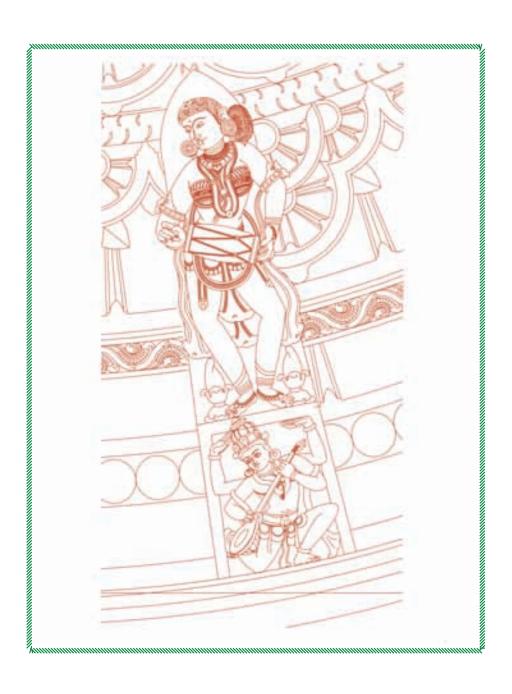
Figure 9. The majestic temple is prominently displayed in the main lobby of the Jain Center

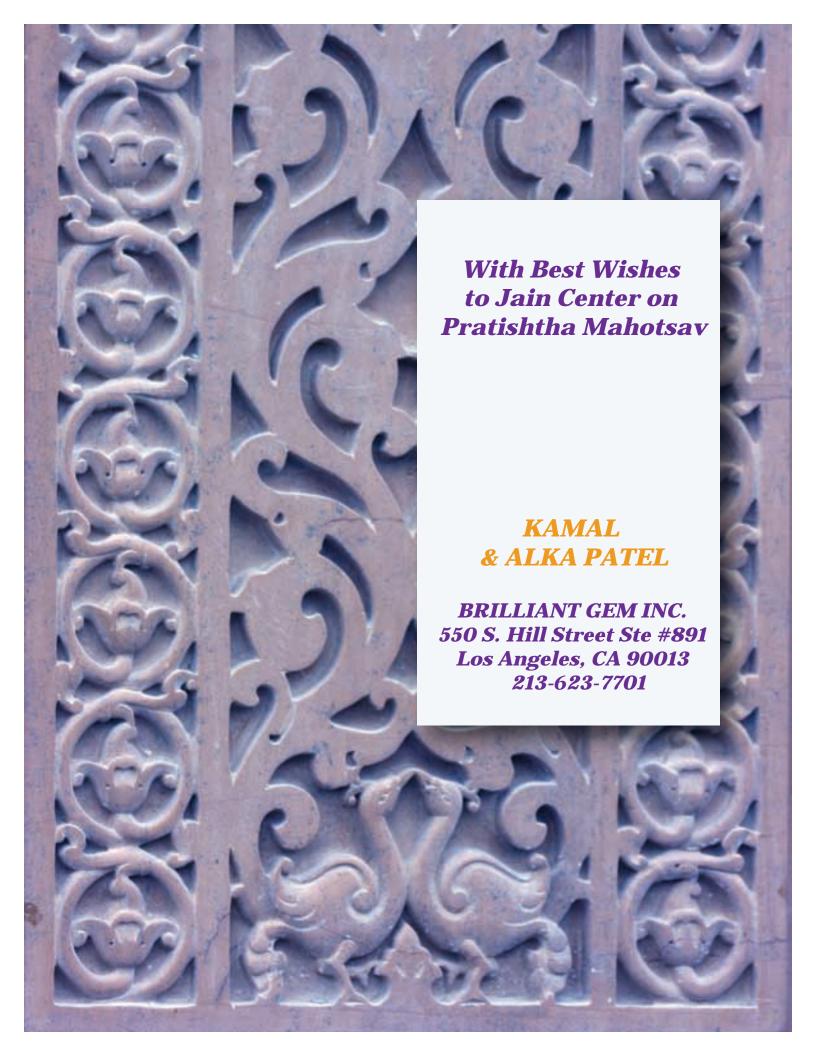
The success of this project is a tribute to the team of dedicated volunteers and leaders who successfully convinced Summa Corporation to donate the artifact, have it dismantled and

transported it to Los Angeles, cleaned it, restored it and finally assembled it. In particular, contributions and efforts of Manubhai Shah and his company MSI International, Inc. – the largest distributor of natural stone products in the USA - are noteworthy. With the help of only three photos and a flyer, MSI artisans, while experts in handling the natural stone products, rose up to the challenge and, painstaking cleaned, restored, and assembled the wooden temple in the new Jain Center.

A NATIONAL JAIN TRASURE

The 104-year old wooden temple is a priceless artifact – only one of its kinds in the world. It finally found its true home – in a Jain temple. Every Jain family living in the US should be proud of the fact that such a priceless treasure is located in their adopted homeland. It's truly a national Jain treasure that needs to be preserved and protected for the future generations.





THE MAKING OF THE JAIN CENTER OF SOUTHERN CALIFORNIA

Mahendra Khandhar



The Jain Center of Southern California (JCSC) was founded on September 15, 1979. Since then, Presidents and able JCSC Administrations have cultivated the seed sown that day into the great Banyan tree that JCSC is today. *Periods of accomplishments include:*

Executive Committees (1979-98)
Planning Years (1982-85)
Realization of Dream-First Jain Bhavan (1986-89)
Phenomenal Growth (1992-93)
Community Empowerment Years (1996-97)

Formation Years (1979-81)

Growth Years (1990-91) Community Outreach Years (1994-95) Expansion Years (1998-99)

The purpose of this article is to highlight the behind-the-scenes community meetings and deliberations that culminated into the formation of ICSC.

In the early 1970s there were several hundred Jain families within a hundred mile radius of Buena Park in Southern California. Most followed their family traditions and did some penance and Samvatsari Pratikraman during Paryushana in localized small groups of family and close friends. However, no large scale organized effort existed to bring together these families.

Everybody agreed on the need to organize the Jain community, to help our generation to perform our Jain rituals as well as to pass the heritage on to the next generation. The name Jain Center of Southern California was chosen because it covered a large geographic area and created a sense of community. English was chosen as the language of choice for all written, formal, constitutional and financial matters. However, public lectures could be in English, Gujarati or Hindi depending on the speaker, audience and topic.

The majority of the Jains in Los Angeles area are Murtipujak Shvetambar (Deravasi), but it was felt that such sectarian views and differences should not be the focus of the new JCSC. As such, efforts have been made to maintain a reasonable balance in public events to respect all sects.

The governing body was created in a simple manner: five officers and four members at large, each holding a two year term, with the election of both groups in turn in alternate years. All other roles were to be filled by the vast number of community volunteers. The constitution is simple, focusing on performing Jain rituals, continuity of Jain heritage, assimilation in the American mainstream through local community service, and academic awareness under the guidance of Jain scriptures.

Although the founding families desired to have an independent space for the Jain Center, it was not practical in the beginning years of the JCSC. Initially, meetings were held in other community halls until the Jain Bhavan was built in 1988 with community support, donations and interest-free loans. Initial JCSC membership was about 250, with 100 life members. Within a few years, that facility was too small for our growing community and exponentially growing Pathshala attendance. We embarked on a three-phase expansion plan to develop a new facility.

Many invaluable individuals had a hand in the initial set up of JCSC, to whom the entire Jain community will be forever grateful. The First Executive Committee which was particularly visionary, included Mahendra Khandhar (President), Lalit Shah (Vice President), Kalyanji Mota (Secretary), Surendra Patel (Treasurer) and Rajul Mehta (Public Relations). Savita Mehta, Mohan Patel, Manda Shah and Yogesh R. Shah served one year terms and Niru Kothari, Shirish Seth, Dinesh Shah and Mahesh Shah joined the Committee for the second year term.

With Mahavir Swami's blessings, Shasan Dev's Krupa, hard working, dedicated leaders and genuine community support, our Jain Center and Pathshala have flourished beyond all imagination. With more than 400 students in Pathshala, an 850-life-member strong Jain community, nearly daily Swadhyays, weekly Pujas and a beautiful temple with a wonderful cultural complex and Aradhna Hall, the Jain Center of Southern California is admired by Jain communities in the United States and the throughout the world.

Mahendra Khandhar is the founding President of Jain Center of Southern California. He can be contacted at MKKhandhar@hotmail.com.



During Pathshala, I believe that the students enhance their knowledge on situations of their lives more than anywhere else.

Niraj Khona, 15

THE MAKING OF JAINA

Mahendra Khandhar



Shortly after the Jain Center of Southern California (JCSC) was founded on 15 September, 1979, the organization's visionary Vice President, Lalit Shah, proposed an unprecedented idea: To establish an umbrella organization in North America which would represent all Jain communities in the United States and Canada.

This revolutionary idea was discussed in the JCSC Executive Committee and with community members. All were convinced that the idea was worth pursuing. A task force was created to develop and discuss the concept with community and spiritual leaders of various centers. At the time, Jain Centers had been established in Los Angeles, New York, Boston, Chicago and also included Pujya Gurudev Chitrabhanuji's Center (JMIC) and Pujya Acharya Sushil Muniji's Mission (IMJM). Jain organizations were also in various stages of formation at several locations, including San Francisco, Cleveland, Toronto, Washington DC, New Jersey, Florida, Texas, Phoenix, San Diego, Portland, Seattle, and others. All of these centers were trying to develop their own organizational structure without the benefit of uniform and structured guidelines.

The concept of forming a central Jain organization was thus pursued at four different levels:

First: Speaking to the two Jain spiritual leaders in the United States - Pujya Acharya Shri Sushilkumarji and Pujya Gurudev Shri Chitrabhanuji - who gave their blessings to the idea.

Second: Consulting Jain leaders in academia, such as Prof. Padmanabh Jaini (Professor of Buddhism and Oriental Studies at UC Berkeley) and Prof. Jagdish Prasad Sharma (Professor of Ancient Indian History at the Univ. of Hawaii in Honolulu). They were very enthusiastic and supported the idea of a Jain Federation.

Third: Discussing with leaders of various Jain communities in North America, including those from Boston, New York, New Jersey, Washington DC, Rochester, Chicago, Cleveland, San Francisco and Toronto. They all contributed ideas and assisted in various ways.

Fourth: Presenting the concept to the various local Jain community leaders and members who also wholeheartedly supported the endeavor.

The information and ideas which emerged while discussing the concept with the various communities and leaders were presented to the JCSC Executive Committee, who agreed to assume a position of leadership and move forward with the idea. By mid-1980, the Committee decided to proceed by convening a Founding Convention, to which all Jain organizations in the United States and Canada would be invited. Ultimately, if a majority of attending delegates agreed during the plenary session, the Committee would proceed with the formation of a Jain Federation.

The Convention Committee immediately began to prepare for this unprecedented event. The Committee consulted with spiritual, academic and Jain community leaders. After presenting various ideas to the general body and the Executive Committee, the final details were determined: Thousands of Jains were to be invited to the first ever pan North American Jain meeting in Los Angeles in May 1981.



Being a part of the JCYC Committee has allowed me to see what it is like to work with other people before I experience it in the real world.

Saahil Jain, 15

THE MAKING OF JAINA

Mahendra Khandhar

The Committee also began to add more structure to the idea which had inspired this historic convention. The umbrella institution was to act like a Federation, wherein all member organizations would operate autonomously at the local level, but would be guided by the Federation for larger, external matters. These included being represented by the Federation at the national and international level, uniform study matter in all Pathshalas, socio-religious meetings at regional and national level, guidelines for visitors-monks-scholars, future planning for new generations and ageing seniors, unified dealing with the governments, possible representation in United Nations, and so on.

The Convention was held from May 22-25, 1981 in Los Angeles. It was a success! The event was graced with the presence of Pujya Acharya Sushilkumarji, Pujya Gurudev Chitrabhanuji, Professor Padmanabh Jaini and Professor Jagdish Prasad Sharma. In addition, delegates attended from New York, New Jersey, Washinton DC, Boston, Cleveland, Detroit, Rochester, Toronto, Chicago, San Francisco and several other cities. Many dignitaries were also invited, including Gov. Edmund G. Brown Jr., Congressman Mervyn Dymally, Los Angeles Mayor Tom Bradley, LA Cultural Commissioner Dr. Marwah and Indian Consulate General Mr. Aziz. Hundreds of local JCSC members and others attended the Convention.

The Convention opened with invocation followed by welcome speeches from the JCSC President and Vice President, blessings from Pujya Sushil Muniji and Pujya Chitrabhanuji, and informative lectures by Professor Jaini, Professor Sharma and invited dignitaries. Delegates engaged in lively question and answer sessions, discussions and multimedia presentations.

Perhaps most importantly, the delegates discussed and wholeheartedly supported the creation of the Federation. They adopted the name The Federation of Jain Organizations in North America, or "JAINA" for short. The draft constitution was proposed, discussed, amended and approved by the delegates and those in general attendance. The first Executive Committee of JAINA was also elected and included Lalit Shah as President; Manoj Dharamsi, Tansukh Salgia and Dinesh Dalal as Vice Presidents; and Girish Shah as the Secretary/Treasurer.

And thus, the seed of JAINA was sown in May 1981 in Los Angeles. Nurtured by JCSC and the North American Jain communities, JAINA has now grown into an internationally recognized organization, representing thousands of North American Jains. The group has been recognized by the United Nations, the US Congress and the Government of India. The federation now includes over fifty committees and subcommittees, seventy-five member organizations and hundreds of volunteers. JAINA publishes a quarterly magazine distributed worldwide, and supports the efforts of sub organizations such as Young Jains of America, Young Jain Professionals and an organization for seniors. With an eye on educating the leaders of tomorrow, JAINA has also developed a classic series of uniform Jain textbooks for all levels of Pathshala classes, and has held 14 successful biennial conventions across the United States and Canada with attendance ranging from 3000 to 10,000.

The 15th Annual JAINA Convention will be held from July 1-4, 2009 in the founding city of Los Angeles, hosted by a founding member organization - the Jain Center of Southern California. It is our hope that JAINA will continue to carry the torch of Jain unity, and that it will be a beacon of inspiration and leadership to the world.

Mahendra Khandhar is the founding President of Jain Center of Southern California. He can be contacted at MKKhandhar@hotmail.com.

I hope to someday become a Pathshala teacher and pass on my knowledge of our religion to the next generation.

Shalini Dangi, 12

THE MAKING OF JCYC

Mahendra Khandhar



The Jain Center of Southern California (JCSC) was established in September 1979 followed by the inauguration of the Federation of Jain Organizations in North America (JAINA) in May 1981 in Los Angeles. Since the inception of JCSC, families had discussed the idea of creating a Pathshala/Jainshala to educate the youths. Several issues and concerns surrounding the creation of a Pathshala emerged, including the lack of an independent space, uncertainty regarding how many parents would be motivated to send their children to the classes, the far distances that parents would have to travel, and issues regarding the frequency of the class, language, syllabus and who might volunteer to become a teacher.

The community sought the guidance and blessings of its spiritual leaders, including Pujya Acharya Shri Sushil Kumarji and Pujya Gurudev Shri Chitrabhanuji. Both supported the concept and encouraged the idea of children's activities and Pathshala. The first Pathshala class was held at the residence of Rajen and Rajul Mehta, with about 20 children. The teachers included Dr. Niranjan Shah, Girishbhai Shah and Mahendrabhai Khandhar. The class, held every Sunday morning, went over the basics of the Jain philosophy, along with lessons written by Dr. Ratibhai Dodhia and published by the Boston Jain Center. The group eventually became known as the Jain Center Youth Council, or JCYC.

In later months, JCYC class moved to various residences in the community, including those of Divyakant and Sarala Sheth, Inder and Nirmal Jain, Pujya Sushil Muniji's Ashram in Long Beach and some parks. Ultimately, JCYC class location was settled at Rajen and Rajul Mehta's place in Cerritos, for several years. The attendance increased from 20 in 1982 to about 70 in 1988. At this point, given the success of the class, the Pathshala was moved to our newly erected and inaugurated Jain Bhavan.

The spiritual leaders had also suggested to organize winter camps during the holidays and recommended joint camps with other groups. The first children's Christmas camp was held jointly with the Northern California group in December 1981 in San Luis Obispo with Pujya Shri Chitrabhanuji. There were about 50 children, 25 each from Southern and Northern California. It was a great success.

The second children's Christmas camp was held in December 1982 in Lake Arrowhead, followed by a third children's camp which featured Balbhadraji (Bruce Costain of Toronto, a disciple of Pujya Chitrabhanuji). There were about 60 children. The fourth camp was held jointly with the Phoenix group in December 1984 in Parker, Arizona. There were 30 children from LA and 20 from Phoenix. After that, the Christmas camp for JCYC children was an annual event that the students (and parent volunteers) eagerly and excitedly looked forward to. Given the popularity of the camp, attendance was limited to about 60 students, due to the constraints of the facilities. The camps were held at various places, including San Bernardino mountain retreats, Big Bear, Idyllwild and Hemet.

Classes during the camps were taught by Girish Shah, Mahendra Khandhar, Dr. Kirit Gosalia and Kishor Parekh. Every year, the teachers prepared 100-page religious texts to use as teaching tools. The texts consisted of various themes, including the Nine Reals (Nav Tattva), Six Substances (Chha Dravya), Samayik, Pratikraman, Sutras, Stavans, Prayers and short stories. Besides classes, there were many other activities conducted at the camps, including cultural shows, skits, singing, music, hiking, snow play and fun games. Food was prepared by many volunteers (mostly parents).



I hope to someday become a Pathshala teacher and pass on my knowledge of our religion to the next generation.

Shalini Dangi, 12

THE MAKING OF JCYC

Mahendra Khandhar After moving JCYC to the Jain Bhavan, the Pathshala attendance increased from 70 (in 1988) to about 150 (in 1995). Currently, the attendance is close to 400 (in 2008). Sailes Jain has played an instrumental role in bringing together these large groups of students, parents and administrators. More classes were added and additional teachers included Geetaben Shah (Gujarati), Sharadaben Turakhia 'Ba' (Gujarati), Bakulbhai Shah 'Bapuji' (Gujarati), and Surendra Jain (Hindi).

In 1982, nobody had imagined or dreamed that the small beginning of one class of 20 with 3 teachers would become such a huge institution consisting of 400 students, 20 classes, 40 teachers, teacher conferences, and multiple student activities. Through the years, JCYC has been extremely fortunate to have a large number of enthusiastic volunteers. JCYC, JCSC and the entire Jain Community thank all of them.

JCYC shines as a model Jain Pathshala. The group has truly been blessed by Shasan Dev's Krupa and Mahavir Swami. Through JCSC's administration, and the full support and hard work of all teachers, administrators and volunteers, I am certain that JCYC will continue to grow. The religious sanskars imprinted on the children at this early age will doubtless result in many good things for them and for the world, in this life, and in lives to come.

Mahendra Khandhar is the founding President of Jain Center of Southern California. He can be contacted at MKKhandhar@hotmail.com.



Nitin Shah

Jain Center Expansion Challenges



Following the inauguration of the first Jain Bhavan in July 1988, the population of the Jain families in Southern California began to grow rapidly. With a challenge to accommodate the future needs of such families, the Jain Center of Southern California (JCSC) began to acquire four additional neighborhood properties. This phenomenal growth of JCSC raised various challenges.

The first challenge was to develop an expansion plan with one major goal - to stay as one unified organization while accommodating the needs of all Jains. A survey of the community members indicated the following needs:

- (a) Accommodate the needs of all Jains
- (b) Add more idols of Tirthankars and historically significant Acharyas/Scholars
- (c) Have idols of Tirthankars in the Derasar and accommodate all Deities in Aradhna Hall
- (d) Have a larger auditorium
- (e) Have more classrooms for Pathshala
- (f) Have larger kitchen and dining facilities

Based on these requirements and several additional deliberations, an architectural plan was developed in 1995 and presented to the community. In late 1999, a memorandum submitted to the Board of Directors requested to modify the plan to include Digambar and Simandhar idols, a separate Sthanak, and a Gyan Mandir.

A seven-member committee appointed by the Board of Directors to review such requests and resolve any community concerns, presented their recommendations in March 2000. Following several meetings to give community members an opportunity to express their wishes and ideas, the Board of Directors appointed a three-member committee to propose an amicable solution. A mail-in survey conducted by the committee provided additional opportunities for the community members to express their opinions regarding the expansion plan. The committee presented their recommendations to Board of Directors in October 2000.

A general body meeting held in December 2000 passed a resolution to support a proposed expansion plan with the following provisions:

- (a) Have only idols of Tirthankars in the Derasar and accommodate all Deities in Aradhna Hall
- (b) Use Aradhna Hall for religious and spiritual purposes only
- (c) Build a Cultural Complex with an auditorium for cultural events and classrooms for Pathshala
- (d) Develop an Atma Sadhna Kendra to accommodate the JAINA library and study rooms

The deliberation process allowed members to express their concerns, discuss the differences and find a mutually acceptable solution. The process was a good demonstration of Anekantvad-a mutual respect for multiplicity of views.

Additional concerns raised by the community members and past leaders included:

- Q: Why do we need a large expansion?
- A: The Jain community had grown from 250 families in 1986 to 825 families in 2002. The Temple, the assembly hall, Pathshala, and parking were inadequate.
- Q: Why is the cost so high?
- A: Expansion from an 11,500 square foot facility to a large 62,000 square foot facility would accommodate immediate and future community needs. The cost of construction almost doubled from 1995 to 2002.
- Q: Can the project be built in phases as donations come in?
- A: Construction costs continued to rise and the support of City of Buena Park would be compromised with longer delays.

I am looking forward to being a part of the JCYC Committee. Being on the Committee will let me give back to the community.

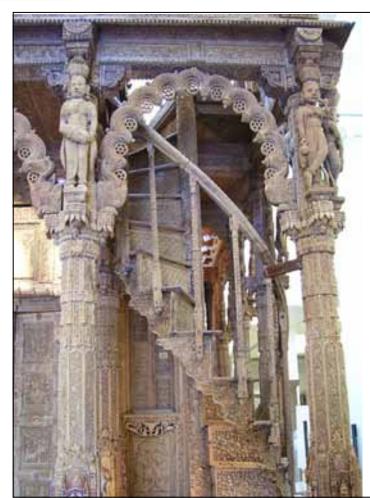
Shivani Jain, 10

The next challenge in the expansion process was how to finance the construction of the new Jain Bhavan Complex when JCSC had only \$470,000 cash available in the bank. The cost of completing Phase I was estimated to be \$7 million. In April 2002, Board of Directors faced a great challenge to convince the community to go ahead with the construction. The following approach proved effective to win the community support for the project.

While browsing the 1997 JCSC Life Members Directory, I came up with an idea to compute the total gross income of our community by combining an estimated annual income for each profession listed in the directory. The combined annual gross income amounted to \$50 million per year whereas our project costs amounted to only 15% of such income. The community could afford to finance the project by borrowing the funds from a commercial bank and/or individual members, and repay them with the funds raised through members' donations. The community members accepted this concept and authorized to proceed with the project.

Following an approval of a \$4 million loan by Nara Bank, the construction of Phase I began in October 2002 and was completed in March 2005. A \$2.2 million bank loan was re-paid from the donations and interest free loans received from the members on the very first day of inauguration. Dr. Jayesh Shah offered to extend a \$1 million interest free loan to JCSC provided the community members would raise a matching amount. His challenge motivated the participants to raise an additional \$1.6 million in interest free loans. The bank loan was re-paid saving JCSC large monthly interest payments. It is my hope and desire that the community members will continue to support the rest of the project with similar enthusiasm so that it can be completed in a timely manner.

Nitin Shah MD is the Past President of Jain Center of Southern California. He can be contacted at nitinshahmd@gmail.com.



If you can imagine it, you can achieve it
If you can dream it, you can become it
-- William Arthur Ward

Congratulations to

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Jain Center Architecture Shirish R. Desai

INTRODUCTION

Jain temples in India have a rich history of ornate and beautiful architecture. The intricacy, richness and attention to details are truly outstanding. Our temple designs were inspired by Temples in Shri Delwada Tirth, Mount Abu, State of Rajasthan; Shri Ranakpur Tirth in State of Rajasthan; and Palitana Shretunjaya Tirth in State of Gujarat.

MAIN ENTRANCE The main entrance to

The main entrance to Jain Center Deraser is made out of carved marble in contrast to Phase I Cultural Complex, which is all Jaisalmer yellow limestone. The white marble entrance provides a distinctive entry signifying the Deraser. It has a very ornate zarukha with peacocks and flowers at the center flanked by ornamental columns. In front of the columns two elephants with Dwarpals welcome all Shrayakas and Shrayikas.

EXTERIOR OF BUILDING

The exterior of the building has various architectural elements such as zarukhas, arched columns, and parapet elements. The *Asthamangal* Jain symbols are carved in the columns. The stone is Jaisalmer yellow limestone from India.

ENTRANCE FOYER

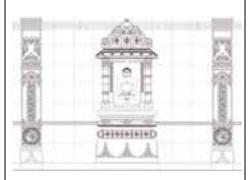
As you enter the Deraser the foyer has the carved marble depiction of Shankheshwar Tirth. The gift shop is on the right and on the left is the entrance to Aradhana Hall. The changing rooms and restrooms are in the rear. The floor is of ruby red granite with white galaxy marble tiles and a beautiful center medallion which signifies a *rangoli*.



The Main Entrance



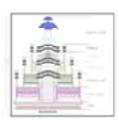
Navkar Mantra Pat



A Gokhala & Carved Pillars



Deri of Rushabhdev Paglas



Samvosaran Temple

ARADHANA HALL

The aradhana hall is approximately 70 feet x 40 feet with a stage. It is strictly reserved for religious and spiritual activities. The *Navkar Mantra* pat is carved from ambaji marble and placed above the stage. Along the walls are potraits of Acharyas with display of Jain Granths and Strotas. The Bhaktamar Strotra, Samaysar Granth, Kalpa Sutra Granth, Acharang Sutra, Tatvarth Sutra and Atmadsidhi Shashtra with potrait of Kundkundacharya, Vijay Nemisuriji, Haribhadra Suriji, Umaswatiji. The floor is adorned with marble and granite of different colors such as ruby red, Inca gold, Indian green and opal brown.

EXHIBITION AREA (2ND FLOOR)

The exhibition hall is approximately 36 feet by 36 feet with elevator and stairs. This hall will also serve as additional space for large gatherings attending the Derasar activities. Four skylights with light wells allow the natural light to come in. The walls have ten carved columns made out of Ambaji marble. The columns have carvings indicating designs of flowers and hanging bells. On the west wall it has Life Depiction of Bhagwan Mahavir such as previous lives (27 Bhava), Conception (Chyavan Kalyanak), Birth (Janma Kalyanak), Monkhood initiation and journey (Diksha Kalyanak), Perfect Knowledge attainment and preaching (Kevalgyan Kalyanak) and Nirvana (Moksha Attainment).

A Deri of Rushabhdev's Paglas and a model Samvosaran Temple are placed at the exhibition hall



A Toran



The Mandovar



Carved Rangmandap Columns



Vidyadevi in Rangmandap

DERASAR ENTRY

The floor has decorative medallions representing rangolis. The Yaksha and Yakshini in carved marble Gokhalas protect the entrance to Derasar. The entrance has arches (Torans) of carved marble based on Torans in Ranakpur Tirth. These festooned Torans looks like garlands. The Mandovar on top of the main doors leading into the Temple has sculptures inspired by carved lintel arch at the Palitana Tirth.

DERASAR

The Derasar has a Rangmandap, a Garbha Griha and Bhamati. The Rangmadap design was inspired from Vamal Vasahi Temple in Mount Abu. The design of the four columns (pillars) of the Rangmandap were inspired by Delwada Tirth. The columns have sculpted Kubera, God of Wealth, on the north face. The top of the columns are beautified by figurines.

The Meghnaad Maha Mandap dome in Ranakpur Tirth was the inspiration for the Rangmandap dome design. The dome is 22 feet in diameter. The first layer of the dome has 192 elephants. The second layer has 108 Bhagawan Idols. There are 16 Vidyadevi, Goddess of Knowledge, adorning the dome. The Goddesses are represented with musical instruments and in dance postures.

The ceiling designs were inspired by the Maghnaad Maha Mandap of Vimal Vasahi Temple at Mount Abu. It reflects design of flowers especially lotus.



Sammet Shikhar Pat



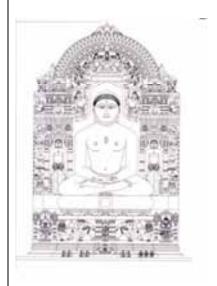
Papa Puri Pat



Girnar Pat



Shetrunjay Pat



Garbh Griha Idol With Parikar

Four Tirth pats made out of carved marble are installed on the walls of the Derasar.

GARBH GRIHA

The Garbh Griha has idols of five Trithankars with beautifully carved Parikars behind the idols. The outside walls have band of flower pattern carved out of white marble.

BHAMATI

The Bhamati has 24 Tirthanker idols, enlightened masters, made up of Ambaji marble. The Tirthanker idols are seated in the meditative position (lotus posture)

SHIKHAR AND DOME AT ROOF LEVEL

The Shikhar rises over the inner sanctum, Garbh Griha and the outer dome is over the Rangmanadap interior dome on second floor. The Shikhar is symmetrical all four sides with miniature shikhars at four corners. There is statute of lion and an elephant facing the north side. The Dhwaj raising ceremonies will be held once a year at the Shikhar.

Shirish Desai is the architect for Phase II of the Jain Center Expansion Project. He can be contacted at desaiarchitects@gmail.com

INTERIOR DECORATIONS OF THE CULTURAL COMPLEX

Hasendra Shah

Once the plans for the Cultural Complex were finalized, the task to adorn the interiors of the Cultural Complex and Jinalaya was assigned to an Interior Decorations Subcommittee under the Building Committee. A special consideration was given in designing the interior of the Cultural Complex to minimize any form of ashatana while carrying out social-religious activities.

The goal was to adorn the interior of the complex with artwork that would reflect a distinct Jain heritage and make this a unique Jain tirth. To begin with, a large 104-year old wooden temple, a replica of the Palitana Temple, is installed in the entrance foyer of the cultural complex.

Next, with the help of Vipool Shah of Vee Design from Ahmedabad, India as well as various Acharyas, the Interior Sub-committee developed a plan to install specific works of art in the complex. The committee decided to adorn the walls surrounding the wooden temple with art work that would complement the carved temple and would represent a distinct Jain flavor upon entering the cultural center. The glass panels of the two staircases surrounding the wooden temple are etched with a wavy floral design of an ocean (Samsar Samudra). This concept represents a rising temple that reflects an individual?s spiritual evolution.

The two stairwells and interior walls are decorated with elaborate artworks. One wall has eight beautiful symbols of Ashtamangal. These symbols are found in almost all Jain households and reflect the presence of an Arihant Bhagwan. The other wall is decorated with artwork reflecting Beej Mantras such as ?Om, Rhim, Arham? that are associated with meditation, poojas, and many Jain rituals.

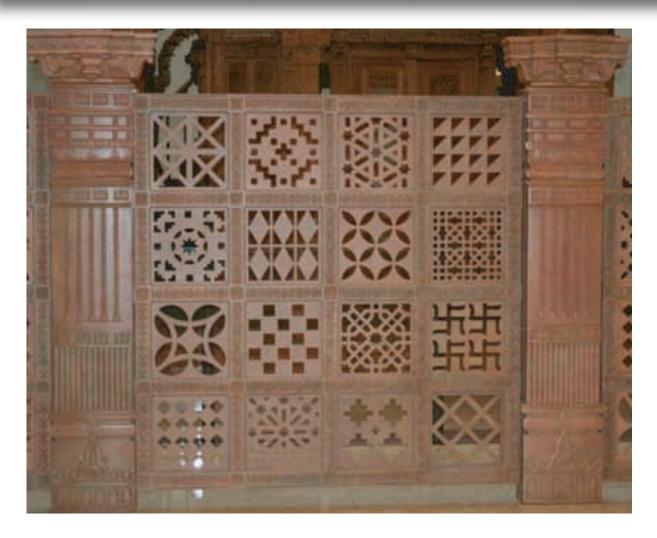
The main wall above the entrance door is decorated with Ten Principles (Dharma) in the form of rays originating from the center. The two pillars in the entry area are decorated with carved designs from traditional Jain temples to complement the wooden temple installed in the center.

The wooden temple and the dining area are separated by an wooden partition wall with elaborate designs. The partition is a replica of the walls of Hasti Shala which is located in front of the famed Vimal Vashi temple of Delwara, Rajasthan.





INTERIOR DECORATIONS OF THE CULTURAL COMPLEX



The dining area will be named Jhagdusha Dining Hall in honor of a very rich Shravak named Jhagdusha, who was motivated by Acharya Maharaj to donate his wealth for a compassionate cause. His story will be depicted on the walls of the dining area along with a pictorial depiction of Paanch Daan.

In the main auditorium, the two sides of the stage are decorated with artworka depicting a veena (a musical instrument) on one side and a ghoongru (an ornament worn by a dancer) on the other. These instruments symbolize the famed story of King Rawan and Queen Mandodari and their highest form of Bhakti of Tirthankara in the form of music and dance.

The walls of the children?s room on the 2nd floor will be decorated with depictions of the childhood of Vardhman, popularly known as Mahavir, the 24th Tirthankar.

Each of the classrooms will be named after an Acharya, whose story and contribution to Jain literature will be depicted at the entrance of each classroom.

An Exhibition Hall on the 2nd floor will display the 2500 year-old history of Jainism in the form of artworks, paintings, tapestries, antiques, and other items. Stories of the Acharyas in a chronological order and pictures of famed Jain Temples from around the world will also be displayed here.

Several concepts and ideas for decorating the interior of the Cultural Complex are under consideration by the sub-committee. Implementation of such concepts will continue with the input and help of our community.

Hasendra Shah is the Past President of Jain Center of Southern California. He can be contacted at hasendra@aol.com.

Interior of Jinalaya Hasendra Shah

The interiors of the Derasar were planned simultaneously with the Cultural complex. The community's expressed wishes were the basis for the interiors of Jinalaya. The foremost consideration was that this should be distinctively a place to have a positive spiritual experience, yet should be no less ornate than the Cultural complex itself.

The entrance, with its distinct white carved marble, attracts anyone's attention and is inviting enough to pull one into this magical place. As one enters the small foyer area, she is surrounded by a soothing white ambiance. The ceiling of the foyer area is the prelude to what one would experience upon further exploration of this temple. The entire temple was designed with the idea to implement some of the elements of the renowned Delwara and Ranakur Jain temples in India.

As one goes upstairs to the main temple, one feels a cooling sensation upon noticing the dazzling carved panels of the ceilings, which reflect the famed carvings of the Delwara temple. There is a beautiful Mandovar over the entrance of Jinalaya as one enters the antechamber of the Derasar. In this area, eight Yaksha (Dev) and Yakshini (Devis) are located in individual Gokhlas. The four Devs are Ghantakarna Vir, Manibhadra Vir, Nakoda Bhairavnath, and Bhomiayaji; Jains consider them to be Samakiti Devs. They are all devotees of Tirthankar Bhagwan and are endowed with higher abilities. Jain devotees seek them out as protectors against negative spirits in their pursuits of Bhakti towards Tirthankar. The four Devis located in this area are Padmavatidevi, Ambikadevi, Saraswatidevi and Chakreshwaridevi.

Ornate, carved marble Torans provide a beautiful transition from the Dev/Devi area to the Rang Mandap area. When standing under the Rang Mandap and looking up at the carved dome, visitors may think they are standing inside the Vimal Vashi temple of Delwara. A special effort was made by Nipul Shah of San Diego to create this dome; generally, carved marble domes cannot be created when temples are located in earthquake zones.

All the pillars are clad with white Ambaji marble panels and four main pillars supporting Rang Mandap are specially carved to bring the flavor of Ranakpur. Each of the pillars has a different carving design.

The Gharbha Gruha entrance was designed with beautiful pillars and Torans made of the same white marble used throughout, giving the area a rich introspective feeling. The seats of Tirthankar Bhagwan were also enriched with carvings. The main altar will have Mahavir Swami in the center, Rushabha Dev on the right side of Mahavir Swami, and Parshvanath on the left side of MahvirSwami. One side of the main altar will have a Digmbara Tradition Pratimaji, and the other side will have a Swetambar tradition Pratimaji. The walls of Garbha Graha are made from solid white Ambaji Marble, conveying a feeling of strength in one's faith. As one goes around the Bhamati area, she will get to do Darshan of all 24 tirthankars in beautiful and distinct Gokhlas.

Outside of Garbha Graha, on the two front sides of Dearsar there are two Gokhlas, each with a carved pedestal. One of them is for Simandhar Swami, a current Tirthankar in Mahavideh Kshetra, and the other is for Padmanabh Swami, who is believed by faithful Jain devotees to be the first Tirthankar of the next Chovisi.

A portion of the inside walls of Derasar will be adorned by four carved Marble Tirth Pats depicting significant historical Tirths associated with the Tirthankars. They are Shatrunjay, Girnar, Sammet Shikhar, and Pavapuri. These tirths are considered to be the holy places where Tirthankars and many others attained Moksha (Nirvana).

Outside the west wall of the temple/rang mandap, there are two additional Gokhlas where two Guru Pratimas are being installed. The two Pratimas are Guatamswami, Mahavir Swami's first and chief disciple (Ganadhar), and Sudharma Swami (Gandhar and First Acharya), torchbearer of Mahavir's preaching for the future.

The beautiful area outside of the temple will be equally decorated with carved ceiling panels and pillars as well. Additionally, an area will be designated as an exhibit area and its walls will be adorned with the replicas of the art paintings depicting Mahavir Swami's life in the popular five Kalyanaks. Artwork on this wall will also depict the lives Mahavir lived before and after achieving Samyaktva in the life of Naysar. All in all, Mahvirswami's complete spiritual journey will be portrayed. Complementing this portrayal will be a display of Rushabha Dev's Pagla Deri and a Samvosaran Temple, both of which will be made of white marble. The Pagla Deri will be located in front of the depiction of the 3rd Purvabhav of Mahavirswami as Rushabhdev's grandson, and the Samvosaran Temple will be placed near the last pictorial display of Mahavir Swami delivering a sermon.

Equally important to the Derasar and complementing the area is Aradhna Hall, which is designed exclusively for members' religious and spiritual pursuits. Because of the nature of these pursuits, the hall does not have many distractions, but maintains a distinct appeal for spirituality. It will have a Navkar Mahamantra in the center of the wall behind the stage. This will be a beautifully carved panel of white marble depicting the Maha Mantra surrounded by carved pillars on the sides and a Toran atop. Also on the side of the walls, there will be four other displays, which will accommodate slokas, Acharya images, and Granthas. The walls will depict Srimad Rajchandra, Kundkundacharya, Hemchandracharya and Yashovijayaji as well as AtmaSiddhi, Samay Sar, Kalpa Sutra and Acharang Sutra (or other Agam), which are slokas from literature.

This Jinalaya and Aradhana Hall will fulfill the community's dream of having a place worthy of worship and meditation that will last for generations.

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The Impact of Shrimad Rajchandra on Mahatma Gandhi & Jainism

Dr. Pravin L. Shah

Shrimad Rajchandra (1868-1901), an ardent follower of Bhagwan Mahavirswami's philosophy, was born about 140 years ago in the port of Vavania, in Gujarat. At the tender age of seven, he attained Jaatismaran Gnan

Shrimadji began composing his own spiritual writings of great merit at a very early age. At age 16, he composed his great text "Mokshmala." It contains the entire Jain philosophy in a nutshell. Shrimad Rajchandra gave us the immortal "Aatmasiddhi Shastra" of 142 gathas in simple Gujarati language. Shrimadji's biggest contribution to Jain literature and philosophy is his more than 900 letters written to his disciples, compiled in a book called "Vachanamrut." Pandit Sukhlalji has said, "Since Acharya Haribhadra (1200 A.D.), no other Jain luminary has impacted the lives of so many people including Gandhiji, as Shrimad Rajchandra has. Each of Shrimadji's 900 letters can be expanded into 900 texts of great merit."

Many people benefited from Shrimadji's enormous spiritual powers and blessings. Mahatma Gandhi came in very close contact with Shrimadji for a few years after returning as a lawyer from England. Gandhiji was in search of a religious teacher and he found no solace with anyone until he met Shrimadji. Gandhiji writes in his autobiography, "I have learned a lot from the teachings of Tolstoy and Ruskin. But I have learned the greatest lesson of spirituality and non-violence from Shrimad Rajchandra. While Rajchandra lived the life of a householder (Gruhastha), he was a real Muni and true Vitrag at heart with astonishing powers of memory, depth of spiritual knowledge of all religions, and was a live example of compassion, honesty, and saintliness of the highest order any man can ever achieve."

When Gandhiji was in South Africa, he had been impressed by the missionary spirit of the Christian people and considered a conversion. He presented his dilemma to Shrimadji, who guided him well and restored Gandhiji's faith in the Hindu religion. The main source for Gandhiji's enormous strength in leading India toward a non-violent fight for freedom was the teachings of Shrimad Rajchandra to practice Ahimsa in every walk of life.

Shrimadji's equanimity and respect toward all the great religions is so well admired today, that his writings have been translated into English and Hindi, and are studied popularly by people of all faiths. In his epic work "Aatmasiddhi Shastra", for example, Shrimadji provides step-by-step guidance for a spiritual student to withdraw from sects, dogmas and 'blind' ritualistic following, and to lead a simple life with an emphasis on self knowledge through Sadguru. In this epic work, Shrimadji has provided logical definitions for many spiritual terms in easy-to-understand words for a non-educated person. One does not need the knowledge of Sanskrit or Prakrit to understand Shrimadji's teachings. This is perhaps his biggest gift to the Mumukshu.

Shrimadji's letters reflect his inner quest for attaining the highest form of pure consciousness in a short life span of 33 years. Each letter reflects Shrimadji's deep feeling of detachment (Vairagya) from the world and the yogic state of his Aatmasamadhi. His teachings possess enormous divine powers to awaken an aspirant for spiritual awareness. To a serious reader of Jain scriptures, Shrimadji's writings remind one of the works of the most eminent Masters in Jain history like Samant Bhadra, Kundkund, and Haribhadra Acharyas. Shrimadji's immortal teachings in the Gujarati language are priceless for anyone interested in understanding the true and original path of self realization. Furthermore, Shrimadji's writings represent the exact words of Lord Mahavir, as he was able to recall all the moments of his association (Satsang) with the Mahavir Swami. In this respect, after 2600 years, Shrimad Rajchandra has brought the true message of Lord Mahavir for the Mumukshu, and has reopened the original divine path for eternal spiritual awareness.

In summary, Shrimadji's teachings impacted Mohandas K. Gandhi, who became Mahatma Gandhi, inspired by the saintly life of Shrimad Rajchandra. Similarly, the Jain followers who had forgotten the 'Mulmarg' of Lord Mahavir, and were blinded by the dogmas, sects and ritualistic practices, have been shown a divine light by Shrimadji to follow the true and original Mokshmarg of Lord Mahavir.

Dr. Pravin L. Shah resides in Reading, Pennsylvania.

My Pathshala teachers have taught me about building character, and also what is right and wrong.

Shivani Shah, 9



આત્મપુરુષાર્થ જાગૃત રાખવા માટે શાસ્ત્રમાં અનેક ઠેકાશે શુભ નિમિત્તનું અવલંબન અહશ કરવાની ભલામણ કરી છે. આત્મકલ્યાણના કાર્યમાં જિનેશ્વર ભગવાનની પ્રતિમા અને તેનું પૂજન ખૂબ સહાયક નીવડે છે. તે કઈ રીતે છે અર્થાત્ સ્વરૂપમાં સ્થિર થવામાં મૂર્તિપૂજા કઈ રીતે મદદરૂપ બને છે તે સમજવું આવશ્યક છે.

જિનપ્રતિમા એ સાકાર ભગવાન છે, અનુસંધાન અર્થે પુષ્ટ નિધિત્ત છે, સમ્યગ્દર્શનનું પરમ નિધિત્ત છે, સાકાર ઉપાસનાની શ્રેશીમાંથી પસાર થયા પછી નિરાકાર શ્રેશીમાં ટકી શકાય છે. માટે સાધનામાં જિનપ્રતિમાનું અત્યંત મહત્ત્વનું સ્થાન છે. આ તથ્યને વિસ્તારથી સમજીએ.

भूतिंनुं प्रयोजन

પ્રત્યેક જીવ પરમાત્મસ્વરૂપ છે પણ વર્તમાન અશુદ્ધ દશામાં તેને પોતાના પરમાત્મ-સ્વરૂપનું ભાન નથી. જાણે આત્મા અને પરમાત્મા વચ્ચે અંતર પડી ગયું છે. એ માટે હવે શું કરવું? આત્મા અને પરમાત્માને જોડવા માટે એક સેતુ જોઈએ. અને એ સેતુ મૂર્ત જ હોવો જોઈએ, કારણ કે જીવ અમૂર્ત સાથે સીધો સંબંધ સ્થાપિત કરી શકતો નથી. તેને અમૂર્તનો કોઈ પરિચય નથી. નિરાકાર પરમાત્માની, અમૂર્ત પરમાત્માની ગમે તેટલી વાતો કોઈ કરે પરંતુ એ માત્ર વાતો જ રહે છે, ભાવને તો સ્પર્શ થતો જ નથી.

જીવની પાસે જે જે અનુભવો છે તે તે સર્વ મૂર્તના અનુભવ છે; અમૂર્તનો કોઈ અનુભવ તેને નથી. જેનો કોઈ અનુભવ નથી એ સંબંધમાં કોઈ પણ શબ્દ જીવને કોઈ સ્મરણ આપી નહીં શકે. અમૂર્તની વાતો તે કરતો રહેશે અને મૂર્તમાં જીવતો રહેશે. માટે અમૂર્ત સાથે સંબંધ બાંધવો હોય તો કોઈ એવી ચીજ જોઈશે કે જે એક તરફથી આકારવાળી હોય અને બીજી તરફથી આકાર વગરની - નિરાકાર હોય; એક તરફથી મૂર્ત હોય તો બીજી તરફથી અમૂર્ત.... મૂર્તિનું રહસ્ય આ છે.

કોઈ એવો સેતુ બનાવવો પડશે કે જે આપશી તરફ આકારવાળો હોય અને પરમાત્માની તરફ નિરાકાર હોય. એક કિનારે મૂર્ત હોય અને બીજા કિનારે અમૂર્ત હોય, એવો સેતુ જ આપણને પરમાત્મા સાથે જોડી શકે છે. એવો સેતુ નિર્મિત થઈ શકે છે. એના નિર્માણનો પ્રયોગ જ મૂર્તિ છે. મૂર્તિમાં આ વિશેષતા છે. તે બે કાર્ય કરે છે - જ્યાં આપણે ઊભા છીએ ત્યાં એનો છેડો દેખાય છે અને જ્યાં પરમાત્મા છે ત્યાં એ નિરાકારમાં ખોવાઈ જાય છે.

જે બિલકુલ મૂર્ત હોય અથવા તો બિલકુલ અમૂર્ત હોય તે સેતુનું કાર્ય બજાવી શકે નહીં. જો માત્ર મૂર્તનું અવલંબન લેવાય તો મૂર્તમાં જ રહેવાય અને જો માત્ર અમૂર્તનું અવલંબન લેવાય તો શરૂઆત જ ન થાય. અહીં મૂર્તિપૂજાની ઉપકારિતા સમજાય છે.

મૂર્લિપૂજા

મૂર્તિપૂજા એ શબ્દ બહુ જ અદ્ભુત છે. એક અપેક્ષાએ આ શબ્દ બહુ જ ખોટો છે. ખોટો એ કારણે કે જે વ્યક્તિ પૂજા કરવાનું જાણે છે, જે પૂજાની ભાવદશામાંથી પસાર થઈ છે તેના માટે મૂર્તિ વિલીન થઈ જાય છે, તેના માટે મૂર્તિ મૂર્તિરૂપે રહેતી જ નથી. અને જેને મૂર્તિ દેખાય છે તેશે ક્યારે પણ પૂજા કરી જ નથી હોતી, તેને પૂજા શું છે એની ખબર જ નથી.



મૂર્તિપૂજામાં આપશે બે શબ્દોનો પ્રયોગ કરીએ છીએ - એક મૂર્તિ અને બીજો પૂજા. આ બન્ને ક્યારે પણ એક જ વ્યક્તિના અનુભવમાં એકીસાથે આવતા નથી. આમાં 'મૂર્તિ' શબ્દ એ લોકોનો છે કે જેમણે ક્યારે પણ પૂજા નથી કરી અને 'પૂજા' શબ્દ એ લોકોનો છે કે જેમણે ક્યારે પણ મૂર્તિ નથી જોઈ.

આ જ વાતને બીજી રીતે કહેવી હોય તો એમ કહી શકાય કે પૂજા એટલે મૂર્તિ મિટાવવાની પ્રક્રિયા. આકારવાળી મૂર્તિને મિટાવવાની - વિલીન કરવાની કળા તે પૂજા. મૂર્તિના મૂર્ત ભાગને નાશ કરતા જવું, છોડતા જવું અને અમૂર્તનું રહી જવું - ભાસવું તે છે પૂજા. પૂજા એટલે એવી પ્રક્રિયા જે મૂર્તિના મૂર્ત ભાગથી શરૂ થાય અને થોડી ક્ષણોમાં ઉપાસકને અમૂર્ત ભાગ તરફ પહોંચાડે.

આમ, 'મૂર્તિપૂજા' શબ્દ 'self-contradictory' છે. જે સાચી પૂજા કરે છે તેને મૂર્તિ દેખાતી નથી; અને જેશે પૂજા જ નથી કરી તેને પથ્થર દેખાય છે તેથી તેને હંમેશાં થાય કે આ પથ્થરની પૂજા કરવાથી શું લાભ થતો હશે? આ પથ્થર પાછળ બધા આટલા થેલા કેમ છે? આ રીતે લોકોને બે પ્રકારના અનુભવ થાય છે અને તે બન્ને વચ્ચે કોઈ તાલમેળ નથી.

भूति - जुद्धिमानोनी शोध

મૂર્તિ તો માત્ર એક પ્રારંભ છે. પૂજા ઘટિત થાય છે ત્યારે મૂર્તિ વિદાય થઈ જાય છે. મૂર્તિ ત્યારે જ દેખાય છે કે જ્યારે પૂજા નથી હોતી. પૂજાનો ભાવ ન હોવાના કારણે જ ત્યાં મૂર્તિ દેખાય છે અને ત્યારે કહેવાતા બુદ્ધિમાન લોકોને એવો વિકલ્પ આવે છે કે પથ્થરને પૂજવાથી શું થશે અને મૂર્તિપૂજા છોડવામાં જ બુદ્ધિમત્તા છે એમ તેને ભાસે છે. પરંતુ પૂજાનું પોતાનું એક વિજ્ઞાન છે અને તેનાથી અપરિચિત રહેવાથી આવા વિકલ્પો ઉદ્દ્ભવે છે.

જીવને એવો ભ્રમ છે કે તે બધી દિશાઓમાં વિકાસ કરી રહ્યો છે. વાસ્તવમાં તે માત્ર બાહ્ય દિશામાં જ આગળ વધી રહ્યો છે. આંતરિક દિશામાં તે પાછળ રહી ગયો છે. એ દિશામાં વિકાસ કરવાની નથી તેને સૂઝ પડતી, નથી એનો માર્ગ મળતો. તેનું જ્ઞાન અને વીર્ય બહાર વળે છે, ખૂલે છે પણ આંતરિક વીતરાગ વિજ્ઞાનથી તે અપરિચિત જ રહ્યો છે.

મૂર્તિ એ યથાર્થ બુદ્ધિમાન - વિચારવાન લોકોની શોધ છે, પ્રજ્ઞાની ઉત્પત્તિ છે. જીવનના પરમ રહસ્યનો બોધ થયો હોવાથી તેમણે એક એવા સેતુની શોધ કરી કે જેના વડે મૂર્તમાંથી અમૂર્ત તરફ જઈ શકાય.





પૂજાની યથાર્થ ભાવદશા અંતરમાં જગાડવાની પ્રક્રિયાની, વિધિની સ્પષ્ટ અને સુંદર સમજશ આપતાં શાની ભગવંતો કહે છે કે શ્રી જિનેશ્વર ભગવાનની પ્રતિમાનાં દર્શનાદિ એ રીતે કરો કે જાશે પ્રભુ સાક્ષાત્ બિરાજમાન છે. જેમ તમારું હૃદય ધબકે છે તેમ પ્રભુનું હૃદય પણ ધબકે છે. એક તરફ પ્રભુના હૃદય ઉપર ધ્યાન કરવું અને બીજી તરફ પોતાના હૃદય ઉપર ધ્યાન રાખવું. ધ્યાનમાં ઊંડાશ આવતાં બન્ને વચ્ચે એક સંબંધ સ્થાપિત થશે. એવો ભાસ થશે જાશે પ્રભુનું હૃદય અને તમારું હૃદય બન્ને એકસાથે ધબકી રહ્યાં છે. આ પ્રતીતિમાં ઊંડા ઊતરો. અને એમ કરતાં એક ક્ષણ એવી આવશે કે તમને ખુલ્લી આંખે પણ પ્રતિમામાં હૃદય ધબકતું હોય એવો અનુભવ થશે.

આનું કારણ એ છે કે જિનસ્વરૂપના વિચારથી તમે નિજસ્વરૂપનો વિચાર કરતાં થાઓ છો. જેમને દિવ્ય કેવળજ્ઞાન અને સંપૂર્ણ અતીન્દ્રિય સુખ પ્રગટ્યાં છે એવા જિનેશ્વર ભગવાનની પ્રતિમા દર્પણ સમાન છે. દર્પણમાં જેમ પ્રતિબિંબ પડે છે તેમ જિનેશ્વરરૂપ દર્પણમાં શુદ્ધાત્માનું પ્રતિબિંબ પડે છે. દસ્ટિને સ્વ તરફ દોરે તે દર્પણ. જેમ દર્પણમાં ચહેરો જોનારને પોતાને વિષે વિચાર આવવા લાગે છે તેમ શ્રીજિનની પ્રતિમારૂપ દર્પણ જોતાં તમને ભગવાનના સ્વરૂપનું, પોતાના સ્વરૂપનું દર્શન થાય છે અને સ્વરૂપવિચાર આવવા લાગે છે. જિનસ્વરૂપની ઓળખાણથી પોતાના આત્માનું પરિપૂર્ણ સ્વરૂપ ઓળખાય છે, સ્વસ્વરૂપમાં એકતા સધાય છે.

भाषाभितिष्ठा

શાનીપુરૂષો કહે છે કે જ્યારે તમને અનુભવ થાય કે પ્રતિમા ધબકી રહી છે ત્યારે સમજજો કે તેમાં પ્રાથમિતિષ્ઠા થઈ છે! એ ભાવદશાનું નામ જ પ્રાથમિતિષ્ઠા છે. પ્રાથમિતિષ્ઠા એટલે પ્રાથની પ્રતિષ્ઠા, પ્રાથમાં પ્રતિષ્ઠા..... એ ન થાય ત્યાં સુધી પૂજાનો કોઈ અર્થ નથી. જ્યાં સુધી પ્રતિમામાં દૃદય ન ધબકે ત્યાં સુધી પૂજાની શરૂઆત થઈ શકતી નથી, કારણ કે પ્રતિમા ત્યાં સુધી પથ્થર છે. પથ્થરને પૂજવાથી શું લાભ? ભગવાનને પૂજવાથી લાભ છે. અને પ્રતિમા ભગવાન ક્યારે બને? કે જ્યારે તેમાં પ્રાથ પૂરવામાં આવે. પ્રતિમામાં પ્રાથ પૂરવામાં આવે ત્યારે તે પૂજનીય બને છે અને તે પછી જ તેનું પૂજન કાર્યકારી નીવડે છે.

પથ્થરને ભગવાન કોશ બનાવે છે? મૂર્તિકાર? ના. મૂર્તિકાર તો પથ્થરની મૂર્તિ બનાવી આપે. તેને જીવંત કરે છે તમારી ભક્તિ. મૂર્તિકાર માત્ર પથ્થરને એક આકાર આપી શકે. પણ તેમાં પ્રાણ પૂરે છે તમારી શ્રદ્ધા. જ્યાં સુધી એમાં પ્રાણ ફૂંકવામાં ન આવે, એનું હૃદય ધબકતું ન થાય ત્યાં સુધી એ પથ્થર જ છે. પથ્થરને પરમાત્મા કરે છે ભક્તની ભક્તિ, પથ્થરમાં પરમેશ્વર જુએ છે ભક્તની આંખ પણ ભક્તને હૃષ્ટિ ક્યાંથી મળે છે? એની ભક્તિનો આધારસ્રોત કોશ છે? સદ્યુરુદેવ!

સદ્ગુરુ વિરહ જગાવે

સદ્ગુટુદેવ કઈ રીતે પ્રાથપ્રતિષ્ઠા કરાવે છે? તેઓ પરમાત્માનું સ્વરૂપ સમજાવે છે, પોતાને થયેલા અનુભવો બતાવે છે, પરમાત્માને પ્રાપ્ત કરતાં કેવી દશા થાય છે તે પોતાના જીવન અને કવન દ્વારા પ્રગટ કરે છે. આ સત્સંગ દ્વારા સુશિષ્યને મહિમા જાગે છે. તેના અંતરમાં પરમાત્માને પ્રાપ્ત કરવાની તાલાવેલી ઊઠે છે, તીવ અભીપ્સા જાગે છે, ઝૂરશા અનુભવાય છે, વિરહાગ્નિ પ્રગટે છે. આ વિરહાગ્નિને માત્ર પરમાત્મા જ બુઝાવી શકે. એવી આગ લાગે કે તે બધું દાવ ઉપર લગાવવા તૈયાર થઈ જાય છે. પરમાત્માનાં દર્શન કર્યા વિના આ દુનિયામાંથી જવું નથી, તેમના દીદાર પ્રાપ્ત થયા વિના આ આંખ બંધ નહીં થાય એવી તીવતા આવે છે.

પરમાત્માનાં દર્શન માટે તેના અંતરતમમાં તીવ અભીપ્સા જાગૃત થાય છે કે એક વાર, બસ! એક વાર દીદાર પ્રાપ્ત થઈ જાય. ઓછામાં ઓછું નજરનું અંતર તો તૂટે. અનંત કાળ રહ્યું છે અંતર. હવે સહન નથી થતું. ભલે હાથમાં ન આવે પણ દર્શન તો થઈ જાય..... તેને થાય છે કે ચાંદ અને તારા ભલે હાથમાં રમાડી શકાતા નથી પણ તેમના દીદાર તો થાય છે. કેટલા દૂર છે, છતાં દેખવામાત્રથી પણ કેટલો આનંદ આવે છે! મારા જીવનમાં પરમાત્મા હવે માત્ર એક શબ્દરૂપે ન રહેવા જોઈએ. પરમાત્મા એટલે તો એક અનુભવ! મારે પરમાત્માનો સ્વાદ લેવો છે, સુગંધ લેવી છે, સંગીત સાંભળવું છે..... આવી તીવ અભીપ્સા જાગે ત્યારે પ્રાથપ્રતિષ્ઠા થાય.

સદ્યુર નજર ઊંચી કરાવે

આવી અભીપ્સા સદ્ગુરુ કારા જ જાગે. આપશે ઊંચી ક્રિયાઓ કરીએ છીએ પશ નજર તો નીચે જ હોય છે. રામકૃષ્ણ પરમહંસ કહેતા કે સમડી આકાશમાં ઊંચે ઊંડે છે પશ તેની નજર તો નીચે ધરતી ઉપર જ હોય છે કે ક્યાંકથી કોઈ મરેલો ઉદર મળી જાય. તેમ આપશે ઊંચા સ્થાનોએ (મંદિરાદિ) જઈએ છીએ, ઊંચા માશસો પાસે (સદ્ગુરુ આદિ) જઈએ છીએ, ઊંચી ક્રિયાઓ (ભક્તિ આદિ) પશ કરીએ છીએ પશ નજર તો સંસાર પ્રત્યે જ રહે છે. વિષિઓ ધર્મની પશ વાસના સંસારની, વાતો આત્માની પશ તૃષ્ણા ભૌતિક પદાર્થોની! આવી હાલતમાં સદ્ગુરુ આવી આપશી નજર ઊંચી કરાવે છે. માત્ર વિષિ કે પ્રક્રિયા જ ઊંચી ન આપે, નજર પશ ઊંચી કરાવે - આકાશ પ્રત્યે, અમૂર્ત પ્રત્યે, આત્મા પ્રત્યે, પરમાત્મા પ્રત્યે.....

અંજનશલાકા

મૂર્તિકાર શિલ્પી પથ્થરમાંથી પરમાત્માની પ્રતિમા ઘડે છે, તૈયાર કરે છે પણ આપણા જેવા અબુધ જનોને પ્રતિમામાં પરમાત્મા જોતાં કરનાર અનન્ય ઉપકારી શ્રી સદ્દ્યુરુ છે. 'જિનપ્રતિમા જિન સારખી' એ અંતરદષ્ટિ સદ્દ્યુરુ આપે છે. આ જ તો અંજનશલાકા છે. દૃદયનયણ ખોલવાની વિધિ અંજનશલાકા છે. સદ્દ્યુરુ તે કરે છે.

આપણા જેવા પામર જીવો પ્રતિમામાં પરમાત્મા જોતાં થઈએ એ પરમકૃપાળુદેવની અનહદ કૃપાનો જ પ્રતાપ છે. જેમના દ્વારા સત્દેવતત્ત્વ અને સત્ધર્મતત્ત્વ સમજાય, પ્રગટ થાય તે છે સદ્ગુરુ. અજ્ઞાનરૂપી તિમિર - અંધકારથી જે અંધ, તેનાં નેત્ર જેમણે જ્ઞાનરૂપી અંજનશલાકા, આંજવાની સળીથી ખોલ્યાં તે શ્રી સદ્ગુર્દેવને નમસ્કાર.....

પ્રાણપ્રતિષ્ઠાથી મૂર્તિ જીવંત બને છે

મૂર્તિમાં પ્રાણ પૂરવામાં ન આવે ત્યાં સુધી તે પથ્થર છે. શ્રીગુરુની કૃપાથી ભક્ત મૂર્તિમાં પ્રાણ પૂરે છે અને પ્રાણ ભર્યા પછી પૂજાનો પ્રારંભ થાય છે. જેવા તેમાં પ્રાણ ભરવામાં આવે કે તે જીવંત થઈ જાય છે. અને જે જીવંત બને છે તેમાં સાકાર અને નિરા-કાર બને સમાવિષ્ટ થઈ જાય છે. દેહ સાકાર છે અને ચેતના નિરાકાર. દેહ મૂર્ત છે અને ચેતના અમૂર્ત.

જ્યાં સુધી મૂર્તિ પથ્થર છે ત્યાં સુધી માત્ર આકાર છે, મૂર્ત છે. જેવા તેમાં પ્રાશ ભર્યા, પ્રતિષ્ઠા થઈ અર્થાત્ ભક્તે પોતાના હૃદયને મૂર્તિમાં ભર્યું, ધબકતું કર્યું કે મૂર્તિ જીવંત બની ગઈ. તેમાં હવે બન્ને વાત આવી ગઈ - એક તરફ આકાર રહ્યો અને બીજી તરફ નિરાકારનું દ્વાર ખૂલ્યું. એક તરફ મૂર્ત રહ્યું અને બીજી તરફ અમૂર્તનું દ્વાર ખુલ્લું થયું. હવે આ દ્વાર વડે જે યાત્રા થાય છે તેને પૂજા કહેવાય છે.

Vision Leading to Establish the Jain Center of Southern California and the Formation of JAINA

Sudhir L Niru Kothari

Prior to the establishment of the Jain Center of Southern California (JCSC) in the Los Angeles area, there was a natural desire among Jain families to get together and pursue our culture. At times, four or five families would get together at one of the family's homes (such as Niranjanbhai and Sudhaben, Shree Shantibhai and others) to do Swadhyay and practice Jain rituals.

Shree Lalit C. Shah, a Los Angeles area resident, was the pioneer in bringing Jain families together with a vision for the larger cause of Jain unity and propagation of Jain values to all. He conceived the idea of organizing a Jain Center at both local and national levels. Shree Mahendra Khandhar and others realized that dream and it soon became the aspiration of the whole community. Shree Mahendra Khandhar provided leadership, organization, administrative skills and selfless devotion to turn the dream into reality.

The formulation of JCSC began to take place in 1978. Mahendra Khandhar was the nucleus with the help of the community members such as: Kalyanji Mota, Niranjan and Sudha Sheth, Manibhai and Savita Mehta, Gordhan Patel, Lalit Shah, Jindas and Manda Shah, Niru and Sudhir Kothari, Rajen and Rajul Mehta, Dr. Dinesh and Mukti Shah, Shirish Seth, Dinkar Shah, Mahesh Shah and several others.

There were many obstacles to be overcome: no money, no contacts or advisors, no facility, concern for surrounding communities not understanding our culture and religion, a new project in a foreign country, etc.

The only thing we had was a dream and the desire to achieve it. Working hard, several informal community meetings ensued to discuss the establishment of a local Jain Center over a period of the next twelve months. Particular attention was paid to goals, principles, constitution, organization, activities, and finance.

The Jain Center of Southern California was born on September 15, 1979.

Mahendra Khandhar was elected as its first President with Lalit Shah as Vice President and several community members in the Executive Committee. A visionary culture prevailed among the Founding Committee and members of those years. The vision envisaged had many facets. Some of the highlights of this vision are:

- 1. To conduct the activities of the Jain Center without any partiality to any one Jain Sect.
- 2. To develop and implement the idea of organizing a National Federation of all Jain Societies/Centers in the United States and Canada.
- 3. To help establish other Jain Centers throughout USA and Canada.
- 4. To keep our children from being lost in Western culture by imparting Jain values and beliefs in them.
- 5. To promote the ideals of Jainism among fellow Indians and Americans.

Following these principles has been the main guiding philosophy of the vision of JCSC.

Now that JCSC was established, the Working Committee started to discuss and implement the idea of organizing the National Federation of all Jains throughout the USA and Canada. JCSC decided to hold a convention for that purpose and invited community leaders from various states, other Jain associations, and interested community members throughout the USA and Canada.

A meeting for the formation of a North American Jain Federation for all Jains was held at the convention chaired by JCSC. A Constitution was hammered out and the name JAINA was adopted at the meeting.



In 1981, JAINA was born at the first ever Jain convention held by JCSC in Los Angeles. The convention was a huge success in every way. The guiding vision was now turning into reality step by step.

Our JCSC has a rich and glorious past of which every member of JCSC can take pride and help in marching toward a wonderful and noble future.

Amita Aunty starts the Pathshala class with laughter which I think is a way to unwind our sleepy minds!

Sahil Patel, 9

retaet wishes to Jain Center of Southern California



for the occasion

Pratishtha Mahotsav

from:

Ashish-Asha, Karina & Shaina Mehta



Manilal-Savita Mehta

STATE-OF-THE-ART AUDIO-VIDEO SYSTEM AT JAIN CENTER OF SOUTHERN CALIFORNIA

Narendra Maniar



Have you attended any program in the main auditorium at the Jain Center of Southern California (JCSC) and listened to the sound system? If yes, you know how good it already sounds. But wait. We just installed even better sounding music rated speakers with stereo sound that you will love. It is sure to blow you away!

Our state-of-the-art Audio-Video system is custom designed for our unique requirements. The planning for this system started in 2001 and was installed in 2004-2005. A group of dedicated volunteers from the community came together to discuss and define not only our current requirements but our anticipated future needs. A comprehensive set of system requirements were developed with the help of Steve Prado - a professional system designer. These requirements were then sent out to three different installers for competitive bids before making the final selection.

Even though we did not fully know and understand what we were looking for, we knew that we had to have a system that would not only meet but exceed our expectations. We were able to accomplish exactly that. With our Audio-Video system we focused on building the best infra-structure possible, which ensured that the system would be able to meet our current needs as well as accommodate future requirements.

When we started the planning and design, we had a very simple goal: To capture any audio-video signal from any part of the new building and feed that signal to any other part of the facility that's being built in Phases I, II and III of our expansion plan. It had to be simple and easy enough to operate but flexible and expandable. As simple as it may sound, it was not an easy task to accomplish. It required many hours of discussions, decision making and many compromises along the way. The result is evident in the operation of current system.

Main features of our Audio-Video system and communication capabilities include:

- " 24 Channel audio mixer with stereo sound capability
- " Multiple video input source capture
- " Remote controlled video camera in the main auditorium
- " DVD/CD/MP3 recording capabilities
- " Self contained multi-media cart
- " Easy to use room combining system for upstairs class rooms
- " Global and Local operation controls
- " Global Telecommunication facilities with Digital Switches and VOIP capabilities,
- " Ethernet connection available in every room
- " Controlled Wireless access to Internet from the entire building
- " Live Webcasts and pre-recording of Jain Center Events at "www.JainCenter.Net"
- " 24-Hour Live Darshan available at "http://jcsc.homeip.net/"
- " CD/DVD recordings and MP3 Downloads of Swadhyays held at JCSC



Jain Center will continue to change and evolve, but it is always going to be the place that holds my faith and beliefs.

Raina Shah, 17

Narendra Maniar

The system is constantly evolving. New capabilities and equipments are being continually added on as needed basis. DMX controlled lighting also was added to enhance our Video recordings. New stage curtains and wings are being added to improve stage performance in time for the upcoming Pratishtha Mahotsav celebrations. The new Religious Complex constructed under Phase II of the expansion plan, namely the new Derasar and Ardhana Hall, will be seamlessly integrated with the Phase I Cultural Complex such that any audiovideo signal can be exchanged between the two buildings as well as multiple events can be supported simultaneously in both buildings. We are planning to web cast all major events of the Pratishtha Mahotsav on Internet and will produce a set of DVDs with high lights of all major events. It will be distributed as a commemorative memento to all JCSC Life Members and Pratishtha Registered Guests.

The operation, maintenance and the continual upgrading of the Audio-Video System requires a significant amount of time and effort. A team of dedicated volunteers are always there to make it happen and take care of it. We still do need more help and volunteers as we continue to grow and support many more on-going events. If you are interested in learning about this wonderful system and want to help out, please contact any member of the AV Team.

Narendra Maniar is the team-lead of the JCSC Audio-Video Team. He can be contacted at narendra.maniar@jaincenter.net.



JAIN CENTER OF SOUTHERN CALIFORNIA ORGANIZATIONAL STRUCTURE

Jain Center of Southern California (JCSC) was established in September 1975 by thirty Jain families with one important mandate - to practice, promote and teach Jainism with no sectarian bias. Community leaders - Lalitbhai Shah, Mahendrabhai Khandhar, Manibhai Mehta, Kalyanjibhai Mota, and others - guided the activities and growth of the Jain Center from 1975 to 1980. An adaptation of the formal Bylaws in 1980 led to the establishment and election of an Executive Committee with 9 officers.

On 14 February 1994, Jain Center of Southern California (JCSC) was incorporated into a non-profit limited liability California corporation and the Executive Committee was expanded from 9 to 15 elected officers. In 2004 JCSC adopted a new set of By-laws with two significant changes to its organizational structure: (a) The Executive Committee assumed the responsibility for day-to-day management of the Jain Center and its activities; and (b) A Board of Directors assumed the responsibility of managing all major assets of the organization.

EXECUTIVE COMMITTEE - PAST & PRESENT

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	Niru Kothari	Dinesh Gala
Weimbers at mige	Savita Mehta	Shirish Seth	Inder Jain
	Mohan Patel	Dr. Dinesh Shah	The state of the s
	Yogesh Shah	Mahesh Shah	Kalpana P. Shah Ramesh Shah
Ex-Officio			Mahendra Khandhar
			Lalit Shah
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	Tarun Jogani	Chandrakant Parekh
CONTRACTOR DESCRIPTION AND ADDRESS.	Dr. Manilal Mehta	Mahendra Khandha	Dinkar Shah
	Dr. Chunilal Shah	Dr. Chunilal Shah	Jitu Shah
	Prakash Shah	Prakash Shah	Kanti Shah
Ex-Officio	Mahendra Khandha	Kalyanji Mota	Kalyanji Mota
	Lalit Shah	Lalit Shah	Lalit Shah
POSITION	1986	1987	1988
President	Dr. Manilal Mehta	Dr. Manilal Mehta	Dr. Manilal Mehta
Vice President	Chandrakant Parekh	Chandrakant Parekh	Chandrakant Parekh
Secretary	Kaplapana P. Shah	Kaplapana P. Shah	Navnit Shah
Treasurer	Rasik Sheth	Rasik Sheth	Dinesh Shah
Public Relations	Jawahar Shah	Jawahar Shah	Rajul Mehta
Members-at-large	Dinkar Shah	Ramesh Kothari	Prakash Gandhi
	Jitu Shah	Dinesh Shah	Girish Jogani
	Kanti Shah	Girish Shah	Girish Shah
	Parul A. Shah	Dr. Kishori Shah	Dr. Kishori Shah
Ex-Officio	Shirish Seth	Shirish Seth	Shirish Seth

POSITION	1989	1990	1991
President	Dr. Manilal Mehta	Navnit Shah	Navnit Shah
Vice President	Chandrakant Parekh	Girish Jogani	Girish Jogani
Secretary	Navnit Shah	Ramesh Jhaveri	Ramesh Jhaveri
Treasurer	Dinesh Shah	Dinesh Shah	Dinesh Shah
Public Relations	Rajul Mehta	Bakul Shah	Bakul Shah
Members-at-large	Prakash Gandhi	Prakash Gandhi	Girish Shah
intermets at mige	Girish Jogani	Jayshree Palkhiwala	Niranjan Shah
	Jayshree Palkhiwala	Bharati Shah	Rajendra Shah
	Dr. Hiten Shah	Dr. Hiten Shah	Pallavi Sheth
Ex-Officio	Shirish Seth	Dr. Manilal Mehta	Dr. Manilal Mehta
Ex-Officio	Shirish Selli	Dr. Mannar Menta	Dr. Manital Menta
POSITION	1992	1993	1994
President	Girish Shah	Girish Shah	Hasendra Shah
Vice President	Harkisan Vasa	Harkisan Vasa	Virendra Shah
Secretary	Piyush Shah	Piyush Shah	Kishor Sanghvi
Treasurer	Yogesh J. Shah	Yogesh J. Shah	Dinesh Shah
Public Relations	Bakul Shah	Sunil Shah	Dr. Nitin Shah
Members-at-large	Niranjan Shah	Ranjan Dedhia	Ranjan Dedhia
The state of the San	Rajendra Shah	Bakul Shah	Mahendra Khandhar
	Yogesh Shah	Bharat Shah	Dr. Manilal Mehta
	Pallavi Sheth	Madhuri Shah	Kalyanji Mota
		170 (170 (170 (170 (170 (170 (170 (170 (Bharat Shah
			Girish C. Shah
			Madhuri Shah
			Navnit Shah
			Yogesh Shah
			Shirish Seth
			Sittish Setti
Ex-Officio	Navnit Shah	Navnit Shah	Girish Shah
POSITION	1995	1996	1997
President	Hasendra Shah	Virendra Shah	Virendra Shah
Vice President	Virendra Shah	Sumati Shah	Sumati Shah
		Ramesh Khandhar	And the second s
Secretary	Kishor Sanghvi		Ramesh Khandhar
Treasurer	Dinesh Shah	Harshad Kothari	Harshad Kothari
Public Relations	Dr. Nitin Shah	Hemen Shah	Hemen Shah
Directors	Ramesh Kothari	Shailesh Desai	Shailesh Desai
	Pratibha Mehta	Saroj Dholakia	Sashikant Jogani
	Tejas Mehta	Ramesh Kothari	Gordhan Patel
	Vinod Mehta	Tejas Mehta	Kantilal Shah
	Navin Sanghvi	Navin Sanghvi	Prafulla Shah
	Hemen Shah	Ila C. Shah	Viren Shah
	Ila C. Shah	Kantilal Shah	Yogesh Shah
	Kantilal Shah	Prafulla Shah	Devika Udani
	Madhuri Shah	Yogesh Shah	Vipin Vadecha
	Sumati Shah	Harshida Vasa	Harshida Vasa

		1000	2000
POSITION	1998	1999	
President	Kantilal Shah	Kantilal Shah	Sumati Shah
Vice President	Dhiren Mehta	Dhiren Mehta	Dr. Nitin Shah
Secretary	Navin Gangar	Navin Gangar	Shailesh Desai
Treasurer	Hemant Gandhi	Hemant Gandhi	Ashok Savla
Public Relations	Tejas Mehta	Tejas Mehta	Ramesh Doshi
Directors	Pradip Dalal	Dhiraj Dedhia	Vijay Chheda
	Pratibha Desai	Ramesh Doshi	Dhiraj Dedhia
	Sashikant Jogani	Harish Khona	Sailes Jain
	Harish Khona	Dina Parekh	Chandrakant Parekh
	Gordhan Patel	Dinesh Shah	Dina Parekh
	Rasik Shah	Prafulla Shah	Dinesh Shah
	Vipul Shah	Vipul Shah	Prafulla Shah
	Viren Shah	Viren Shah	Virendra Shah
	Yogi Shah	Yogi Shah	Harkisan Vasa
	Vipin Vadecha	Vipin Vadecha	Vipin Vadecha
Ex-Officio	Virendra Shah	Virendra Shah	Kantilal Shah
Lat Gillery			
POSITION	2001	2002	2003
President	Sumati Shah	Dr. Nitin Shah	Dr. Nitin Shah
Vice President	Dr. Nitin Shah	Ramesh Doshi	Ramesh Doshi
Secretary	Shailesh Desai	Ashvin Sheth	Ashvin Sheth
Treasurer	Ashok Savla	Ashok Savla	Ashok Savla
Public Relations	Ramesh Doshi	Narendra Maniar	Narendra Maniar
The state of the s	Amrit Bhandari	Amrit Bhandari	Amrit Bhandari
Directors	Vijay Chheda	Vijay Chheda	Vijay Chheda
	Dhiraj Dedhia	Dhiraj Dedhia	Narendra Jain
	Commence of the Commence of th	Divya Gangar	Ramesh Kothari
	Divya Gangar	Gordhan Patel	Dr. Jasvant Modi
	Gordhan Patel	Sachin Shah	Dinesh Shah
	Pradeep Shah		Prafulia Shah
	Virendra Shah	Vipul Shah	Sachin Shah
	Harkisan Vasa	Virendra Shah	CONTRACTOR
	Nitin Vora	Nitin Vora	Vipul Shah
	Usha Wadher	Usha Wadher	Virendra Shah
Ex-Officio	Kantilal Shah	Sumati Shah	Sumati Shah
POSITION	2004	2005	2006
President	Ramesh Doshi	Ramesh Doshi	Ashok Savla
Vice President	Ashok Savla	Ashok Savla	Navin Gangar
Secretary	Navin Gangar	Navin Gangar	Nirav Shah
Treasurer	Pradeep Shah	Pradeep Shah	Prafulla Shah
	Dr. Jasvant Modi	Dr. Jasvant Modi	Dhiren Mehta
Public Relations	Amrit Bhandari	Amrit Bhandari	Amrit Bhandar
Director	Hemendra Doshi	Hemendra Doshi	Nalin Chheda
	Narendra Jain	Narendra Jain	Narendra Jain
		Dinesh Shah	Anand Shah
	Ramesh Kothari	IN THE PARTY OF THE PROPERTY OF THE	Chirag Shah
	Anil Shah	Dr. Jayesh Shah	Dinesh Shah
	Dinesh Shah	Dr. Mahendra Shah	Dr. Mahendra Shah
	Dr. Jayesh Shah	Nauka Shah	
	Nirav Shah	Nayana Shah	Nauka Shah
	Prafulla Shah	Nirav Shah	Nayana Shah
	Sachin Shah	Usha Wadher	Usha Wadher

Dr. Nitin Shah

Ramesh Doshi

Dr. Nitin Shah

Ex-Officio

POSION	2007	2008
President	Ashok Savla	Ashok Savla
Vice President	Navin Gangar	Ramesh Jhaveri
Secretary	Niray Shah	Jiten Vasa
Treasurer	Prafulla Shah	Pramod Shah
Public Relations	Dhiren Mehta	Narendra Jain
Directors	Amrit Bhandari	Amrit Bhandari
	Nalin Chheda	Pinkal Jogani
	Pinkal Jogani	Savita Mehta
	Savita Mehta	Adhir Shah
	Alpesh Shah	Alpesh Shah
	Anand Shah	Rajesh Shah
	Chirag Shah	Ashish Sheth
	Pramod Shah	Pankaj Sheth
	Ashish Sheth	Pragnesh Vadecha
	Pankaj Sheth	Mahesh Wadher
Ex-Officio	Ramesh Doshi	Ramesh Doshi

BOARD OF DIRECTORS - PAST & PRESENT

POSITION	2004	2005	2006
President	Ramesh Doshi	Ramesh Doshi	Ashok Savla
Vice President	Ashok Savla	Ashok Savla	Navin Gangar
Secretary	Navin Gangar	Navin Gangar	Nirav Shah
Treasurer	Pradeep Shah	Pradeep Shah	Prafulla Shah
Members	Shashikant Jogani	Shashikant Jogani	Rajen Dhami
	Dr. Manilal Mehta	Narendra Maniar	Narendra Maniar
	Dr. Chunilal Shah	Dr. Manilal Mehta	Dr. Manilal Mehta
	Dr. Nitin Shah	Dr. Chunilal Shah	Dr. Chunilal Shah
	Ramesh Shah	Dr. Nitin Shah	Hasendra Shah
	Yogesh Shah	Ramesh Shah	Ramesh Shah
	Harkisan Vasa	Harkisan Vasa	Harkisan Vasa

2007	2008
Ashok Savla	Ashok Savla
Navin Gangar	Ramesh Zaveri
Niray Shah	Jiten Vasa
Prafulla Shah	Pramod Shah
Rajen Dhami	Rajen Dhami
Ramesh Doshi	Ramesh Doshi
Narendra Maniar	Narendra Maniar
Dr. Chunilal Shah	Manibhai Mehta
Hasendra Shah	Dinesh Shah
Kantilal Shah	Hasendra Shah
Harkisan Vasa	Kantibhai Shah
	Ashok Savla Navin Gangar Nirav Shah Prafulla Shah Rajen Dhami Ramesh Doshi Narendra Maniar Dr. Chunilal Shah Hasendra Shah Kantilal Shah

JAIN BHAVAN COMPLEX

Front Plaque Mehta, Manibhai-Savita Family

Shah, Harshad-Raksha Family

Sanghvi, Induben Hakemchand & Kamlaben Nagindas Modi

Sarva Mangal Trust

RELIGIOUS COMPLEX

Land Jogani, Sashikant-Renuka Aradhna Hall Wadher, Mahesh-Usha Exhibit Area Shah, Jaykumar-Ramila

Derasar Jirnodhaar Chheda, Vjiay-Madhu, Gangar, Navin-Divya, Rode, Virendra-Sejal, Raina

Rangmandap-Ghabhara Sheth, Rasikbhai-Manjulaben Family

Sukhad Room Kiran & Rahul Parikh, Tanya, Manali, Kush Parikh,

Roopa & Kalpesh Jhaveri, Hersh, Parth Jhaveri

Chandrika & Arvind Doshi, Bharti & Girish Doshi, Ila & Prakash Doshi

Sudha & Atul Doshi, and Doshi Family - Limdi

Puja Prep Room/Male Dharod, Zaverben Devji

Puja Prep Room/Female Gangar, Navin-Divya, Rode, Virendra-Sejal, Raina

Derasar Pravesh Khara, Subhas-Priti Bhamati Pravesh Dharod, Harshad-Chetna

ATMA SADHNA KENDRA

Building Shah, Rajesh-Neeta, Dinesh-Geeta, Nilesh-Krina, Patel, Kamal-Alka &

Parekh, Milan-Sheela, Bhanshali, Samir-Asha

Gyan Bhandar (Library) Shah, Natvarlal-Vimlaben Family

Study Room 1 Khandhar, Mahendra-Vina

Study Room 2 Shah, Ajit-Nirali
Study Room 3 Umeta Group
Study Room 4 Shah, Nitin-Bina
Study Room 5 Parikh, Harish-Suhas
Study Room 6 Jain, Nirmal-Neena

CULTURAL COMPLEX

Temple Replica Shah, Chunilal-Ila Meeting Hall Jogani, Tarun-Chandra Stage Doshi, Mahesh-Pallavi

Dining Hall Vasa, Harkisan-Kusum, Jiten-Harshida

Exhibit Area Jain, Surendra-Kala

Kitchen Annonymous
Souvenir Shop Shah, Pradip-Bina
Audio Video System Choksi, Nisith-Mina
Security System Shah, Kirit-Ragini
Swadhyay Room Annonymous

Swadhyay Room 1 Parekh, Rasik-Kavita, Pravin-Pallavi & Prabhaben

Swadhyay Room 2 Kothari, Ramesh-Alka, Shah. Uday-Poonam, Shah. Kishor-Rekha

Swadhyay Room 3 Kutchhi Group Swadhyay Room 4 Gala, Kirit-Pallavi Atithi Bhavan 1 Shah, Mahipal-Mina

Atithi Bhavan 2 Diamond Bar Swadhayay Group

Children's Room Shah, Amit-Ami
Office Dehgam Group
Computer/Copy Rm Jogani, Piyush-Bindu

Study Room Shah, Rasilaben & Nitin Shah

	Jain Center of Southern California List of 24 Tirthankar Under Bhumti	
la constant de la con	List of 24 Th thankar Under Didniti	
Thirthankar Name	Family Name	
Rushabhdev	Shah, Nitin Dr.	
	Parekh, Rasik-Kavita, Pravin-Pallavi, Prabha	
	Shah, jawahar-Rita, Viraj-Ami, Chandni	
Ajitnath	Shah, Ajit-Nirali	
	Shah, Satish- Dipika & Shah, Nitin - Bina	
	Modi, Jasvant-Meera	
Sambhavnath	Guruji, Dinesh-Anila	
	Sanghvi, Mahesh-Mala	
Abhinandanswami	Dhami, Pravin-Kumud	
	Kothi, Mahendra-Bhauna	
	Dhami, Nikhil-Hina	
Sumatinath	Shah, Khemchand Fulchandbhai	0 17: 1
B 1 11	c/o.Kantibhai,Rasikbhai,Arvindbhai, Poonam, Pramod	
Padmaprabhu	Shah, Himanshu-Mala, Sanjay-Minal, Shail, Shaina, Ru	ichi, Rushabh
	Kothari, Shridhar-Roopa, Manan, Dhruv	
Community and the	Shah, Nitin-Bina	
Suparshwanath	Patel, Kyle & Evan	
Chandranahh	Udani, Vipul-Prerana Annonymous	
Chandraprabhu Suvidhinath	Wadher, Mahesh-Usha	
Shitalnath	Chheda, Nalin-Meena	
	Shah, Pradeep-Bina Shah, Mahendra-Harshida	
Chravananath	Parekh, Chandrakant-Hasmita	
Shreyansnath Vasupujyaswami		
vasupujyaswann	Shah, Jayantilal-Arunaben Shah, Yogesh-Sangita	
Vimalnath	Doshi, Yasmin	
Viiiiaiiiaui	Shah, Adhir-Bharti	
	Solanki Family	
Anantnath	Shah, Vijay-Karuna	
Ananthath	Sheth, Suresh-Vinodini, Bansari	
	Gala, Kankuben, Bharat, Yogesh-Daksha	
Dharmnath	Dedhia, Dhiraj-Jyoti	
Bildimiddi	Dedhia, Harilal-Ranjan	
	Mota, Kalyanji-Jyoti	
Shantinath	Shah, Dilip-Pragna	
	Shah, Sunil-Sonal	
	Shah, Yogesh-Saurabh	
Kunthunath	Shah, Arvind-Jaya	
Arnath	Annonymous	
	Parekh, Rasik-Kavita, Pravin-Pallavi, Prabha	
	Shah, Maltiben Kaushikbhai, Dharmesh-Manali, Saanv	ri, Hiren-Chaitali
Mallinath	Shah, Dilip-Charu	
	Rode, Virendra-Sejal, Raina, Gangar, Navin-Divya	
	Dharod, Zaverben, Harshad, Sunil, Girish	
Munisuvratswami	Doshi, Dipak-Harshila	
Naminath	Shah, Ramesh-Naina, Nayan-Hetal, Sonal	
	Mehta, Chandrakant-Nalini	
	Shah, Bhadresh-Seema	
Neminath	Patel, Pravin-Kanak	
Parshwanath	Mehta, Manibhai-Savita	
	Mehta, Ashish-Asha	
	Mehta, Minesh-Nisha	
Mahavirswami	Chheda, Vijay-Madhu	
Parshwanath	Shah, Harshad - Raksha	

Jain Center of Southern California

DERASAR II	NSIDE HALL- RA	ANG MANDAP WALLS
4 PATS (Panels) Depictions	of Shatrunjay	Doshi, Rohit
	ŀ	Chheda, Vijay-Madhu Kudva, Shishir-Pallavi & Gada, Manish-Sonia
	Girnar	Kapadia, Pravin-Tarla
	Pavapuri Lat	e Smt. Sushila Bogilal Mehta Shah, Dinesh-Muktida
	Sametshikharji	Dilan & Sahil Shishir Kudva
		Anish Manish Gada Kapadia, Amit-Bela
OUTS	SIDE WALLS OF	THE DERASAR
At the North (to south) Main Entrance to Derasar 4 Gokhlas	Padmavatidevi	Shah, Pankaj-Priti Trivedi, Harshad-Bharti
		Gala, Shantilal-Rajul
	Chakeshwaridevi	Annonymous Mehta, Shailesh-Mita
	Saraswatidevi	Doshi, Jinendra-Aruna
		Patel, Bhargav-Anita, Amar, Riki
	Ambikadevi	Shah, Babubhai-Pushpaben Shah, Kishorkant-Jyotsna Shah, Vijay-Chhaya
	Ghantakarnaveer	Shah, Sunil-Sonal Shah, Ramesh Nayana, Nayan, Sonal Daga, Mahendra/Jain Sunil
	Manibhadraveer	Shah, Nirav-Shweta
On the west of the Derasar	Gautamswami	Dhami, Rajen-Manjari
(Landing and Exhibit)-2 Gokhlas		Dhami, Rajen-Manjari Vadecha, Jayesh-Jigna
		Khandhar, Mahendra-Vina
	Sudharmaswami Nandi	Shah, Navalchand-Jayalaxmi, Tejas,
	Nakoda Bhairavnat	h Ranawat, Jatin-Sweta Hingarh, Nilesh & Ansuma
ARAD	HNA HALL (SW.	ADHYAY HALL)
For the Walls Special Tri/Quad Area-Four	Atmasidhi Sutra	Dhami, Pravin-Kumud
		Kothi, Mahendra-Bhauna Shah, Jagdish-Jayshree Chheda, Vijay-Madhu
	Shrimad Rajchandr	
<u> </u>		Chheda, Vijay-Madhu, Kapadia, Amit-Bela

Jain Center of Southern California

Beej Mantras Hrim Shah, Rikin Prakash Shah, Rikin Prakash Arham Dholakia, Jitenddra-Saroj		CULTURAL COMPLEX
Hrim Shah, Rikin Prakash Shah, Rikin Prakash Arham Dholakla, Jitenddra-Saroj Arhum Shah Nihar-Megha Nandyavrata Mehta, Gunvant-Ila Mehta, Gunvant	Going upstairs- walls	
Arham Dholakia, Jitenddra-Saroj Arham Shah, Rikin Prakash Arham Dholakia, Jitenddra-Saroj Arhum Shah Nihar-Megha Nandyavrata Mehta, Gunvant-Ila Mehta, Gunvant-Ila Mehta, Gunvant-Ila Mahavir Mahila Mandal Exhibit Area Above the Main entrance door Glass MuralJain Symbol/Shravak/Shravika (Preaching Panel) In Loving memory of Geeta Shah-Dinesh, Digish & Deepa MUL TIPURPOSE FACILITIES DINING HALL Jhagadusha Sheth Gala, Shantilal-Rajul NEW BUILDING / ASSEMBLY HALL Stage Front side Area 2 Artwork Panels Annonymous INTERIOR DERASAR Main Altar (main seat/pithika) Mahavirswamiji Shah, Sunil-Sonal Shah, Chandulal-Lilaben Shah, Jayesh-Ramila Annonymous Parekh, Dilip-Sushma Parshwanathji Vadecha, Vipin-Jyoti, Neil-Nina, Sanghani, samir-Mona Maniar, Narendra-Charu Annonymous Doshi, Hemendra-Rekha Vasa, Jiten- Harshida Adinathji Shah, Nilesh-Krina, Rajesh-Neeta Neminathji (Digambar) Shah, Kirit-Ragini Shah, Nitin Dr. & Rasilaben Sanghyi, Kishor-Kavita Khandhar, Mahendra-Vina Seth, Sushi-Renuka, Heena, Sonia Two Additional idols (Two Simandharswamiji Shah, Pradip-Hardika In Memory of Suresh G. Sheth, Veena, Sateen, Veeral Sheth Parekh, Ramesh-Dina, Shaleen, Amrish Parekh, Ramesh-Dina, Shaleen, Amrish	Beej Mantras	
Arham Dholakia, Jitenddra-Saroj Arhum Shah Nihar-Megha Arhum Shah Nihar-Megha Nandyavrata Mehta, Gunvant-Ila Mehta, Shah-Ila-Ila-Ila-Ila-Ila-Ila-Ila-Ila-Ila-Ila		
Arhum Shah Nihar-Megha Nandyavrata Mehta, Gunvant-Ila Mehta, Gunvant-Ila Mehta, Gunavant-Ila Mehta, Gunavant-Ila Mehta, Gunavant-Ila Mahavir Mahila Mandal Exhibit Area Above the Main entrance door Glass MuralJain Symbol/Shravak/Shravika (Preaching Panel) In Loving memory of Geeta Shah-Dinesh, Digish & Deepa MULTIPURPOSE FACILITIES DINING HALL Jhagadusha Sheth Gala, Shantilal-Rajul NEW BUILDING / ASSEMBLY HALL Stage Front side Area 2 Artwork Panels Annonymous INTERIOR DERASAR Mahavirswamiji Shah, Sunil-Sonal Shah, Chandulal-Lilaben Shah, Jayesh-Ramila Annonymous INTERIOR DERASAR Mahavirswamiji Vadecha, Vipin-Jyoti, Nell-Nina, Sanghani, samir-Mona Parekh, Dilip-Sushma Parshwanathji Vadecha, Vipin-Jyoti, Nell-Nina, Sanghani, samir-Mona Maniar, Narendra-Charu Annonymous Doshi, Hemendra-Rekha Vasa, Jiten-Harshida Aadinathji Shah, Hasendra-Bina In Memory of Geeta-Shah, Dinesh, Digish, Deepa Mahavirswami (AS) Shah, Nilesh-Krina, Rajesh-Neeta Neminathji (Digambar) Shah, Kirit-Ragini Shah, Nitri Dr. & Rasilaben Sanghyi, Kishor-Kavita Khandhar, Mahendra-Vina Seth, Sushil-Renuka, Heena, Sonia Two Additional idols (Two Simandharswamiji Shah, Pradip-Hardika In Memory of Suresh G. Sheth, Veena, Sateen, Veeral Sheth Parekh, Ramesh-Dina, Shaleen, Amrish Parikars Parikars Parikars for 5 Idols Gala, Kirit-Pallavi Gala, Kirit-Pallavi Gala, Kirit-Pallavi		
Nandyavrata Mehta, Gunvant-Ila Mehta, Gunvant-Ila Mehta, Gunvant-Ila Vardhamana Mahavir Mahila Mandal Exhibit Area Above the Main entrance door Glass MuralJain Symbol/Shravak/Shravika (Preaching Panel) In Loving memory of Geeta Shah-Dinesh, Digish & Deepa MU_TIPURPOSE FACILITIES DINING HALL Jhagadusha Sheth Gala, Shantilal-Rajul NEW BUILDING / ASSEMBLY HALL Stage Front side Area 2 Artwork Panels Annonymous INTERIOR DERASAR Main Altar (main seat/pithika) Mahavirswamiji Shah, Sunil-Sonal Shah, Chandulal-Lilaben Shah, Jayesh-Ramila Annonymous Parekh, Dilip-Sushma Parshwanathji Vadecha, Vipin-Jyott, Nell-Nina, Sanghani, samir-Mona Maniar, Narendra-Charu Annonymous Doshi, Hemendra-Rekha Vasa, Jiten- Harshida Addinathji Shah, Hasendra-Bina In Memory of Geeta-Shah, Dinesh, Digish, Deepa Mahavirswami (AS) Shah, Nilesh-Krina, Rajesh-Neeta Neminathji (Digambar) Shah, Kirit-Ragini Shah, Nitin Dr. & Rasilaben Sanghvi, Kishor-Kavita Khandhar, Mahendra-Vina Seth, Sushil-Renuka, Heena, Sonia Two Additional idols (Two Gokhlas on side wall) Shah, Pradip-Hardika In Memory of Suresh G. Sheth, Veena, Sateen, Veeral Sheth In Memory of Suresh G. Sheth, Veena, Sateen, Veeral Sheth Parekh, Ramesh-Dina, Shaleen, Amrish Parikars Parikars Parikars		Amam unoiakia, Jitenddra-Saroj
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Jain Center of Southern California



List of Swamivatslya

Sponsors During

Pratishtha

Friday Sunday 9/26/2008 9/28/2008 Dinner Lunch Hamilton Brewart Insurance Agency

Annonymous

Chheda, Vijay-Madhu Dedhia, Dhiraj-Jyoti Doshi, Ajay-Chetna Doshi, Premal Hemendra Gosalia, Kirit-Vibhuti Kamdar, Manglaben

Khandhar, Mahendra-Vina

Khara, Subhahsh-Priti Kothari, sudhir-Niru

Maniar, Narendra-Charu Mody, Rajnikant-Usha

Parekh, Dilip-Sushma Savla, Ashok-Harshana

Shah, Ajay-Punita

Shah, Bhanu-Pushpa Shah, Dipak-Nita

Shah, Girish-Pravina

Shah, Mukesh-Shobhna Shah, Mukundray-Nalini

Shah, Navin-Smita Shah, vijay-Nita

Shah, Yogesh-Saurabh

Sheth, Suresh-Vinodi Vora, Kusum Q Dayaben

Wadher, Mahesh-Usha Shah, Vasumatiben Sevantilal

Monday 9/29/2008 Breakfast Tuesday 9/30/2008 Breakfast Wednesday 10/1/2008 Breakfast

Breakfast Shah, Nirmalaben Gunvantlal Breakfast Tejani, Mahendra-Panna

Thursday 10/2/2008 Breakfast

Shah, Vipin-Saroj Annonymous

 Saturday
 10/4/2008
 Lunch

 Sunday
 10/5/2008
 Lunch

Mehta, Bipin-Jagruti

Digambar Jain Families of LA

Palkhiwala, Naresh-Jayshree

Doshi, Tejas-Pinkal Jain, Nirmal-Neena Jogani, Shashi-Renuka Mehta, Manibhai-Savitaben Mehta, Rajesh-Jayshree Modi, Jasvant-Meera Parekh, Manish-Bina

Savani, Dipak-Rita

Shah, Alpesh-Rinku, Sachin-Sejal

Shah, Devang-Bina Shah, Jayesh-Ramila Shah, Ketan-Bhavita Shah, Nilesh-Krina Shah, Nirav-Sweta Shah, Rajesh-Nita

Shah, Sumati-Bharti, Kirit-Nayna

Shah, Vishal-Neha Sheth, Ashish-Bhavini

Sheth, Hitesh-Kajal, Samir-Komal

Udani, Vipul-Prerana Vakharia, Chetan-Darshna

Sunday 10/5/2008

Dinner

Shah, Harshad C Raksha Family

Jain Center of Southern California thanks all the families who have helped either by giving interest free loans or paying for the interest expense on portion of the loan JCSC has borrowed from the bank

Anekant Community Center Badani, Dhara Jiten & Jignesh Badani, Mahesh and Preeti Bhandari, Amrit and Sheila Chavan, Kishan and Kundan Chheda, Nalin and Meena Chheda, Vijay and Madhu Choksi, Nishith and Minaxi Dalal, Virendra and Ashvina Dave, Vinod and Niru Dedhia, Dhiraj and Jyoti Dedhia, Harilal and Ranjan Desai, Mahendra and Pratibha Desai, Rajani & Ila Desai, Ritesh and Poonam Desai, Shailesh and Amita Dhami, Nikhil and Hina Dharod, Harshad and Chetna Dholakia, Jitendra and Saroj Doshi, Ashwin and Chandrika Doshi, Dipak and Harshila Doshi, Harshad and Prafula Doshi, Hemendra and Rekha Doshi, Ketan and Hetal Doshi, Ramesh and Bindi Doshi, Tejas Doshi, Vikram and Smita Gala, Kirit and Pallavi Gala, Shanti and Raju Gandhi, Bhavesh and Priti Gandhi, Dinesh and Parul Gangar, Navin and Divya Guruji, Dinesh and Anila Jain, Narendra and Surekha Jain, Premchand Jhaveri, Bipin and Pratibha Jhaveri, Kalpesh and Roopa Jhaveri, Ramesh and Nisha Jhobalia, Rahul and Neeta Jogani, Kirit and Piyulata

Jogani, Shashi and Renuka

Shah, Devang and Bina Shah, Dharmesh and Sunita Shah, Dhaval and Monika Shah, Dhiraj & Jyoti Shah, Dhiru and Kishori Shah, Dilip and Pragna Shah, Dinesh and Geeta Shah, Dinesh and Muktida Shah, Dinker and Aruna Shah, Dipak and Kataki Shah, Dipti Punam and Pravina Shah, Gaurang & Nalini Shah, Gunvant & Nayna Shah, Harshad & Nivedita Shah, Harshad and Raksha Shah, Hasendra and Bina Shah, Hasmukh & Harsha Shah, Hasmukh and Kokila Shah, Hemendra and Sheela Shah, Himanshu and Mala Shah, Hinesh and Sarika Shah, Jagat and Vina Shah, Jagdish and Jayshree Shah, Jatin & Asha Shah, Jawahar and Varsha Shah, Jayesh and Sandhya Shah, Jayesh and Smruti Shah, Jaykumar and Ramila Shah, Jitendra and Rekha Shah, Kantilal and Hiralaxmi Shah, Kirit and Nayana Shah, Kirit and Ragini Shah, Kishor and Bharati Shah, Kunal & Varsha Shah, Mahendra and Harshida Shah, Mahesh and Mita Shah, Maltiben Shah, Malay and Avani Shah, Manubhai and Chandrika Shah, Mehul and Gaurangi

Shah, Mukesh and Jayshree

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Jogani, Tarun and Chandra Kakaria, Vivek and Rachna

Kamdar, K. P. Kamdar, Viraj J.

Kapadia, Pravin and Tarla

Kapadia, Sandeep and Shilpa Kapadia, Sudhir and Daksha

Khandhar, Mahendra and Vina

Khara, Subhas and Priti

Khoja, Alladin and Harsha

Kothari, Harshad and Niharica

Kothari, Shreedhar and Roopa

Maniar, Bharat and Ami

Maniar, Narendra and Charu

Maniar, Pramod and Roopa

Mehta, Ashwin and Pallavi

Mehta, Bipin and Jaymala

Mehta, C.V. and Daneshwari

Mehta, Darshan and Smita Mehta, Dhiren and Rajul

Mehta, Jigar

Mehta, Kamal and Jagruti

Mehta, Kishore and Damini

Mehta, Mahendra and Kamini

Mehta, Manilal and Savita

Mehta, Mukesh and Nirupama

Mehta, Tejas and Priti

Modi, Hardik and Pinal

Modi. Jashwant and Mira

Modi, Kinal and Mona

Mota, Kalyanji and Jyoti

Nagda, Hemant and Hansa

Parekh, Dilip and Sushama Parekh, Ketan and Bhavana

Parekh, Manish and Beena

Parekh, Pravin and Pallavi

Parekh, Raien and Poorvi

Parekh, Rasik and Hemlata

Parikh, Bhupesh and Kumud

Parikh, Rahul and Kiran

Patadia, Bipin and Harsha

Shah, Mukesh and Mayuri

Shah, Mukesh and Shobhana

Shah, Mukesh and Yogini

Shah, Mukesh P. and Meeta M.

Shah, Mukundray and Nalini

Shah, Narendra and Kanchan

Shah, Narendra and Smita

Shah, Nilesh and Kalindi

Shah, Niray and Sweta

Shah, Nitin And Rashilaben

Shah, Pankaj and Malti

Shah, Pankai and Preeti

Shah, Pradeep and Bina

Shah, Pradeep and Hardika

Shah, Prakash and Kalpana

Shah, Pramod and Kamini

Shah, Rai

Shah, Rajendra and Rajeshwari

Shah, Rajesh and Harshika

Shah, Rakesh and Dharmistha

Shah, Ramesh and Prafula

Shah, Rashmi and Kusum

Shah, Rasik and Padma

Shah, Sanjay and Minal

Shah, Shashin and Rajul

Shah, Shishir and Malini

Shah, Sujal and Pashmina

Shah, Sukumar and Jayshree

Shah, Sumati and Bharti

Shah, Sunil and Neeta

Shah, Sunil and Sonal

Shah, Uday and Poonam

Shah, Umesh and Kamal Lata

Shah, Upen and Jyoti

Shah, Varshaben

Shah, Vidyaben

Shah, Vijay and Bina

Shah, Vijay and Jagruti

Shah, Vijay and Karuna

Shah, Vijay and Neeta

Shah, Viren and Archana

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Patel, Bhargav Patel, Dhanjibhai

Patel, Gordhan and Saroj Patel, Kiran and Pratima Patel, Manish and Dimple Patel, Manish and Dolly Patel, Viral and Purvi Pathak, Pinakin and Jyoti

Raygor, Prakash and Jyotsana

Rode, Virendra and Sejal Salvi, Kirti and Rekha

Sanghavi, Kishor and Kavita Sanghvi, Navin and Bhavna

Sanghvi, Rajiv and Priti Sanghvi, Sarjula

Savani, Dipak and Rita

Savla, Ashok and Harshana Sawla, Suryakant and Chetna

Seth, Shirish and Padma Seth, Sushil and Renuka Shah, Ajit and Sobhana Shah, Alpesh & Rinku Shah, Amit and Urvi

Shah, Arvind and Bharti Shah, Bakul and Shweta

Shah, Bhanu and Pushpa Shah, Bharat and Anjali

Shah, Bharat and Sunila

Shah, Bipin and Charulata

Shah, Bipin (Northen California) Shah, Chandrakant and Pramila

Shah, Chandrakant and Pravina

Shah, Yatin and Bharti

Shah, Yogesh and Sangita

Shah, Yogesh and Saurabh

Shangani, Samir & Mona

Sheth, Ashish A. and Bhavani

Sheth, Ashvin and Divya

Sheth, Hitesh and Kajal

Sheth, Ketan

Sheth, Naresh and Geeta Sheth, Prashant and Mrunali Sheth, Rasik and Manjula

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Solanki, Mahendra

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Srimal, Surji Suri, Shoney

Talsania, Vinay & Usha Udani, Vipul and Prerana Vadecha, Jayesh and Jigna Vadecha, Pragnesh and Mita Vadecha, Vipin and Jyoti Vasa, Harkisan and Kusum Vasa, Jiten and Harshida

Vasani, Suhas

Veera, Shantilal and Java

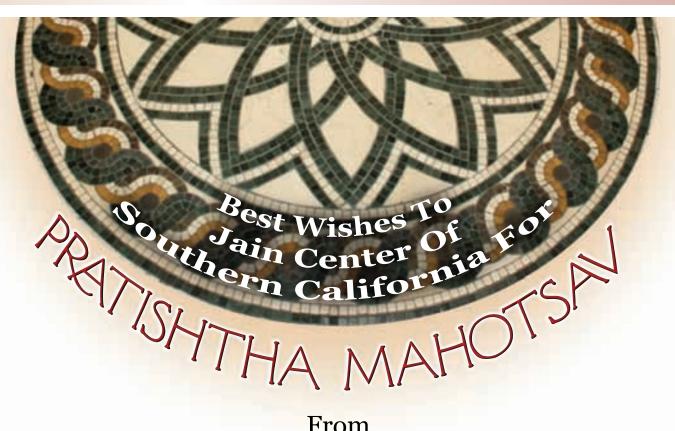
Vora, Jagdish Vora, Kusum

Vora, Lalit and Nayna Vora, Raju and Mina Vora, Rohak and Swati



Best Wishes to Jain Center Of Southern California

Shashikant - Renuka Pooja and Pratik Jogani



From
Dr. Jayesh Shah, Ramila Shah, Akash Shah, Avni Shah
Monrovia, CA

Publicizing Pratishtha Mahotsav

Nilesh Shah



Pratishtha Mahotsav is one of several significant accomplishments and a memorable milestone in the history of Jain Center of Southern California (JCSC). The importance of this significant event and its concepts need to be communicated well within the community as well as to the outside communities. A Publicity Sub-committee led by Nilesh Shah was tasked by the Pratishtha Committee to develop and execute a plan to publicize this holy event and the activities being organized over a period of eleven days to commemorate the inauguration of the new Derasar and Aradhana Hall. Other members of the sub-committee include - Nitin Shah, Harkishan Vasa, Jiten Vasa, and Chandrakant Parekh.

The sub-committee began its task by defining the objectives of the publicity effort. It recognized the fact that while Jain Religion is one of the world's top ten religions, it is still virtually unknown in the non-Indian communities. The Pratishtha Mahotsav would provide an excellent opportunity to promote the three core values of the Jain Religion (Ahimsa, Anekant, and Aparigrah) and their relevance to everyday life - especially at a time when the world is strife with numerous conflicts. The sub-committee decided to leverage the importance of the Pratishtha Mahotsav to achieve two objectives - one to educate the public using various media outlets about the Jain theology, and two, to publicize the importance of this holy event itself and the related ceremonies and rituals leading to the inauguration of the new Derasar and Aradhana Hall.

Next, the sub-committee proceeded to define the criteria for measuring the success in achieving the two objectives. Various prongs to publicize the event would include - media coverage (local, national and international newspapers, TV broadcasts, radio and Internet), targeted coverage in Indian media (newspapers, radio and TV), timely distribution of press releases (on-line and in print), and interviews with Jain leaders, scholars, and luminaries. Also, advertisements would be placed in the local and Indian newspapers and on Indian TV to announce the event and to extend invitations to the public to participate in the celebrations.

The sub-committee agreed upon an important resolution that all messages released to the community would be consistent, non-sectarian, succinct and precise to ensure that no mixed messages were being communicated. In this context, the sub-committee prepared two standard briefings - one describing the Pratishtha Mahotsav, and one describing the key principles of the Jain theology. For the latter, an elevator pitch was also prepared for use in conveying the key principles clearly and concisely.

The next task of the sub-committee was to decide upon a cost-effective way to achieve the stated objectives. After evaluating several options and proposals, the sub-committee decided to engage the services of a professional Public Relations firm that could help achieve the publicity objectives. The sub-committee negotiated with Terpin Communications, Inc., a PR agency, to provide the PR services at about a third of the cost of a comparable business PR engagement.

Working with the PR firm, the sub-committee developed a detailed plan and tactical steps to achieve the stated objectives. These steps included:

- * Creation of a national database of targeted media outlets and contacts, as well as some in India, Canada and the UK
- * Issuance of press releases and media alerts at several time intervals before and during the event
- * Website coordination and search engine optimization efforts
- * Screening and inviting specific reporters from various media
- * On-site guided tours for reporters
- * Managing on-site Media Desk during the event
- * Writing feature articles in cultural, religious and architectural publications
- * Arranging interviews with Jain leaders, scholars, and luminaries
- * Coordination with other Pratishtha sub-committees to ensure appropriate media coverage of various activities and ceremonies

Finally, the sub-committee will publish a post-event report that will provide details of the media coverage obtained, effectiveness of various efforts, and lessons learned for future PR efforts. This is the first time in its history that JCSC engaged the services of a professional PR firm to publicize a major event. The Publicity Sub-committee is highly pleased and encouraged by the fact that the Pratishtha Committee willingly approved and supported this "out-of-the-box" initiative for publicizing the Pratishtha Mahotsav.

My Pathshala teachers have taught me about building character, and also what is right and wrong.

Shivani Shah, 9

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Misal Miraj Nico

Mibhali Milan Bhalala

Meghvi Carlos Maheta Roig

Hirav H. Gandhi



Best Wishes
to
Jain Center of
Southern California
for
Pratishtha
Mahotsav
from
Anonymous



Late Geeta Shah (4/11/51-4/28/07)
"Proud of our temple & community"
Dinesh-Digish-Deepa Shah

Shree Bidada Sarvodaya Trust

Vijay Chheda

Shree Bidada Sarvodaya Trust is a nonprofit charitable organization established in 1974, with the mission to provide medical aid and services to the people of rural Kutch, a coastal region province in the state of Gujarat in India.

'Sarvodaya' means "for the upliftment of everyone." Its basic virtues are "Service, Simplicity, Sharing and Compassion." In this spirit, the Bidada Sarvodaya Trust has helped more than 3.5 million people during the past 34 years. The Bidada Sarvodaya Trust has a permanent 80-bed hospital in Bidada, a small village in Kutch. Daily, approximately 300 people receive treatment on an outpatient basis and five to ten patients are admitted for required surgery at this hospital. It has an Eye Hospital, Dental Clinic, Medical Dispensary, Gynecology Department, Naturopathy Hospital, Pathological Laboratory, X-Ray and Sonography Diagnostic Center, Homeopathy Dispensary and Jaya Rehabilitation Institute and Research Center. The Bidada Sarvodaya Trust also manages the charitable Maru Hospital in Mumbai that provides affordable health care services to approximately 300 patients in 30 different medical specialties everyday.

In addition to the ongoing medical services and disaster response efforts, the Bidada Sarvodaya Trust organizes an annual 3-week medical and surgical camp providing ophthalmic, dental, and pediatric services at Bidada every January for the past 34 years. During this camp, more than 30,000 patients from Kutch and neighboring areas are examined and treated by more than 300 doctors and supporting staff of volunteers from India, United States, United Kingdom and other countries. The patients receive free healthcare, including medical diagnosis, treatment, medications, counseling and preventive care education. In addition, all patients are provided meals and lodging at no cost during their stay at the camp.

The Bidada Sarvodaya Trust has earned international recognition for its excellent record in providing the required services to the patients during these camps. This recognition includes visits by prominent international dignitaries interested in public health and humanitarian work. They include - Angus Simmons and Michael Owen, US Consulate Generals in India, and Michael Carter, the World Bank Country Director in India. The Bidada Sarvodaya Trust was featured in a BBC documentary, and has received awards for humanitarian medical services from American Association of Physicians (AAPI) and various Indian medical and social associations.





Benign tumor – 80 year Dhave Hasan Meman, suffers from a massivelipoma, (a benign tumor). This was operated by Dr. Gore and Dr. Sadiwala.



Dream of walking on own of a young heart comes true with Jaya Rehabilitation Institute & Research Center

I want to learn about Jainism, so I would not hurt animals, insects, birds, or even humans.

Rini Jain, 8

Vijay Chheda

Over the past 34 years, the Bidada Sarvodaya Trust hospital has evolved from an ophthalmic and dental treatment facility into a more comprehensive medical center. Despite the large number of patients treated in Bidada, there is still a large population in Kutch with limited access to health services. The Bidada Sarvodaya Trust's long term approach to addressing a large portion of this underserved population is the development of a preventive health care program. In June 2005, the Bidada Sarvodaya Trust initiated the Child Health Care Project, which in a span of 18 months, examined over 40,000 students at 150 villages in Kutch. This project included basic diagnosis and most importantly, educating children and their parents on personal hygiene and proper nutrition.



The huge tumor shown by Dr. Sadiwala Extracted from the patient's body.

Jain Center of Southern California (JCSC) supports the work of the trust in many ways. Each year the members of JCSC generously donate money to this worthy cause. Over the past 15 years, more than 100 JCSC members have donated their time and skills at Bidada during the annual January medical camps.

Following the massive earthquake of January 26, 2001, JCSC sent financial help to Bidada in order to start the immediate treatment of earthquake victims. A disaster management team, including Dr. Bala, Dr. Manibhai Mehta, Popat Savla, Rashmi Shah, Ukabhi Solanki and Govind Lalani, arrived immediately after the earthquake to assess the damage and provide the help that was required. With the generous support of JCSC and other organizations, the Bidada Sarvodaya Trust hospital was able to provide service to over 30,000 earthquake victims, perform 3,000 surgeries, provide food, shelter and clothes to more than 200,000 people and built 1,400 houses in 18 villages. Subsequently, the Bidada Sarvodaya Trust started the Jaya Rehabilitation Institute and Research Center, providing services in orthopedics and prosthetics. Countless victims were provided with

physiotherapy and occupational therapy from the Prosthetic and Orthopedic Department and the Speech and Audiology Department. JCSC has sponsored the Orthopedic Department in the Rehabilitation Center. Today, the Jaya Center has been recognized as a leading rehabilitation institute in Gujarat, and continues to serve people from many regions of India. The trust is working with the Gujarat government to set up various disaster management centers to deal with future natural calamities.

Jain Center of Southern California (JCSC) and its members have played a significant role, both as participants as well as contributors, in the growth and continuing operations of the Bidada Sarvodaya Trust. Many of our members are contributing their time, efforts, skills and financial contributions on a regular basis. Vijay Chheda is a Trustee of the Bidada Sarvodaya Trust, and he plays a key role in managing and promoting the activities of the trust in India, USA and abroad. Dr. Manibhai Mehta contacts and recruits physicians and medical professionals to volunteer at the annual medical camps. Navin Gangar coordinates the work assignments for the physicians and other volunteers. Ramesh and Prafulla Shah have contributed generously for the cardiac services. Hasendra and Bina Shah are involved with the healthcare of village students. Dr. Manibhai Mehta, Dr. Dinesh Shah, Drs. Pravin and Tarala Kapadia, and Dr. Nitin Shah render professional services on a regular basis. Madhu Chheda, Divya Gangar, Savita Mehta, Mukta Shah and many other community members provide help with various activities related to the annual medical camp held every January. JCSC is staunchly committed to support and promote the humanitarian activities of the Bidada Sarvodaya Trust.



Smile and Satisfaction on the faces of the Patients awaiting discharge after Undergoing Cataract Surgery.



Due to lack of absorption of prospects the bones are very brittle.

After giving the proper medication bone becomes less brittle.

DINESH GURUJI



In Loving Memory Anila, Neha and Anand Jainam Jayanti Shahsanam

Best Wishes to

Jain Center of Southern California

from Dipak-Harshila Doshi Reena-Ami-Jay Doshi



|| અનંતલબ્ધિ નિધાનાય શ્રી ગૌતમસ્વામિને નમઃ||

Jainam Jayanti Shasanam

Labdhi-Nira-Pankaj Sheth Bright Diamonds, Inc. Our Best Wishes to Jain Center of Southern California on the auspicious occasion of

Pratishtha Mahotsav

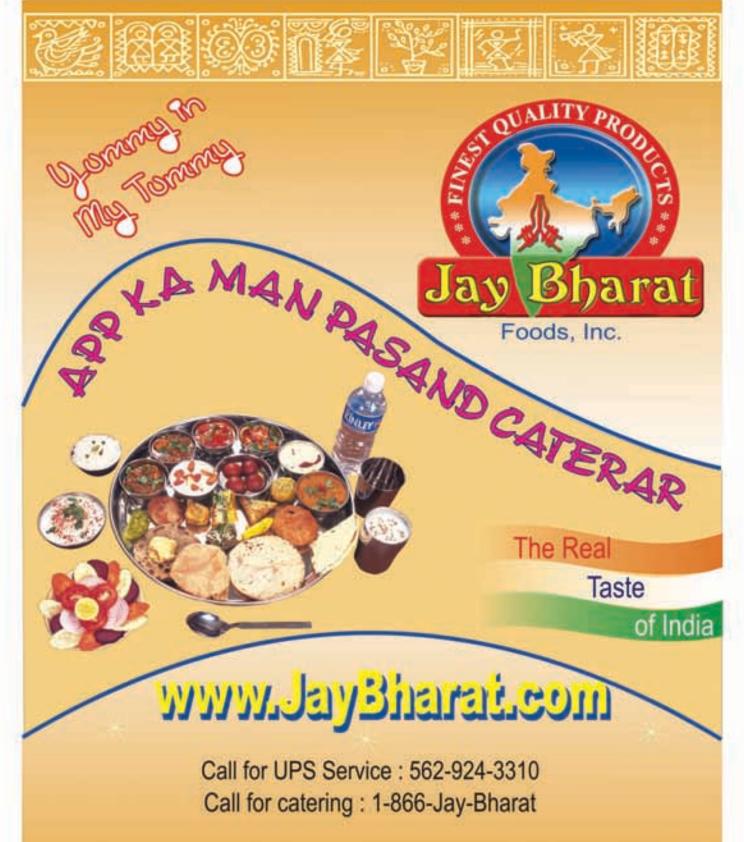
Drs. Dinesh & Mukti Shah
Drs. Sujay, Rupal, Mayur &
Nikita Vora
Drs. Nikhil, Dampa & Arjun Shah



Jai Jinendra!



With Best Compliments From:
Late Smt. Manguben G. Sheth
Rasik & Manjula Sheth
Nilesh, Purvi, Palak, Nirali,
Hitesh, Kajal, Mitali, Shaan,
Samir, Komal, Malvika and Sujay



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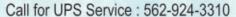


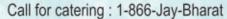












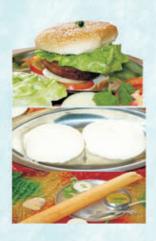




Mild Mix, Hot Mix, Bhel Mix, Lilo Chevdo, Channa Dal Sev, Gathiya, Sakarpara, Methipara, Khari Biscuit Butter Biscuit, Methi Puri, Nankhatai, Chakri, Farsi Puri, Dry Kachori, Banana Puri, Papad Poha, Corn Chevdo, Farari Chevdo, Bhakharwadi.

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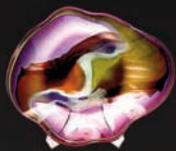






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ANEKANT COMMUNITY CENTER

Ramesh Doshi



Collowing phenomenal growth of the Jain Center of Southern California, it became evident that a separate independent organization was needed to focus on the humanitarian, educational and cultural activities that would benefit a broader range of citizens - both in the USA and abroad. Such an organization should be unhindered to (a) pursue the intended goals without any faith-based or sectarian biases; (b) attract corporate sponsors and government grants to fund various projects,; and (c) offer services beyond the borders of race, religion or country - for the benefit of all humanity.. This realization led to the formation of Anekant Community Center (ACC) in 2005. Anekant is a core Jain value which defines acceptance, tolerance and respect for all others. ACC is a community resource organization dedicated to enhancing health, education, cultural and community awareness. ACC plans to promote a non-violent and eco-friendly way of life based on three core values - Ahimsa (non-violence), Aparigraha (non-attachment) and Anekant (acceptance, tolerance and respect for all others).

Since its formation, ACC has been involved in a wide range of activities which are summarized below under various categories.

Healthcare

A free annual health fair at Jain Center where we offer EKG, pap smear, mammogram, bone marrow density, body fat content measurement, blood tests etc. along with an opportunity to consult with multiple medical and surgical specialists.

Anaheim Health Fair - An annual health fair has been started from 2007 with the help of Anaheim City and Chamber of Commerce for the benefit of constituents of Anaheim and the neighboring cities.

Preventive measures - Red Cross Cardiopulmonary Resuscitation certification courses with the help of Shanti Charities were offered at Jain Center in 2006 and 2008.

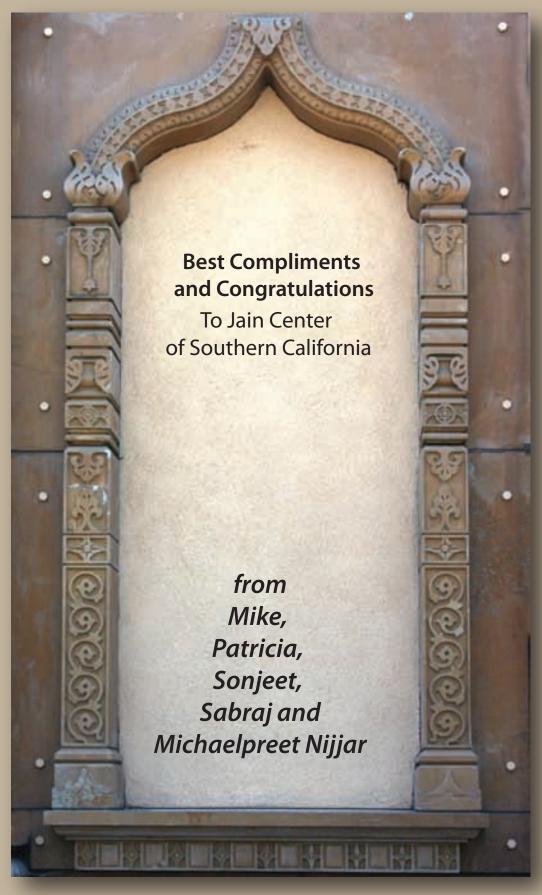
ACC has initiated an annual surgical camp to operate on hernia and hydrocele at Vyara Homeopathic College and Kalidas Hospital from 2007. 135 operations were performed in 2007 and 170 in 2008.

Following the earthquake in October 2005 in Kashmir, a consignment of prosthesis was sent to Karachi, Pakistan with the help of Bidada Trust.

ACC along with Arpan and Mosi took a team of 11 physicians and 3 volunteers to Ndola, Zambia in May 2007 where 300 patients were examined and 60 operations were performed.

Along with Arpan a mission was sponsored to Columbia in October 2007.





NIJJAR REALTY 626-575-0062

Ramesh Doshi

ACC in conjunction with Anesthesiology Department of UCI Medical Center arranged an International Rotation of one week for 2 Residents at Bidada Hospital and Kalidas Hospital in India.

Grants and Fund Raising

Two attempts were made to obtain grants. As we build up our portfolio of successful humanitarian activities, we are certain to succeed in getting grants.

Purple Cow & Friends - a fundraiser was organized in 2008 to benefit Purple Cow & Friends, an animal shelter for abused and abandoned animals in San Diego, California. The event raised over \$22,000 and featured a documentary entitled Magic of Raj Kapoor which highlights the values of love, compassion and non-violence.

Cultural Activities

A musical program by Amit Anand and Kashish Infinity in 2005.

East meets West in India Jazz Suites in 2006 - A collaborative exploration of movement, rhythms, and music with renowned Kathak Master Pandit Chitresh Dash and Emmy-award winning Tap star Jason Samuels Smith! First time ever in Los Angeles!

Manipuri Dance Concert by Padmashri Darshna Zaveri for the first time in Los Angeles in 2007.

ACC sponsored a drama, Apurva Avasar, based on the life of Shrimad Rajchandra whose views on non-violence and the Jain way of life affected Mahatma Gandhi and the freedom movement of India.

Ustad Nishat Khan Concert in 2008 - Ustad Khan is the torchbearer of seven generations and the 400-year old tradition of India's most renowned musical family.

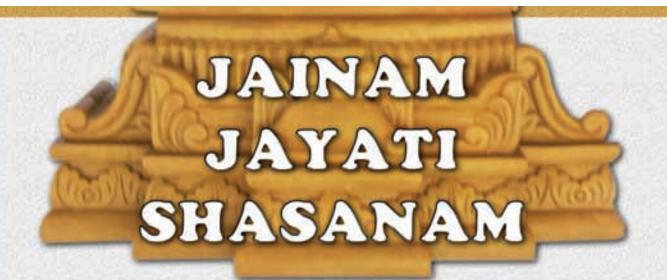
Organization

We thank all who donated time, equipment and money to support ACC's work in the fields of health, education and cultural activities. As we build up our portfolio of humanitarian activities, we are certain to get grants which will enable us in carrying out our mission: to promote a non-violent and eco-friendly way of life.

ACC is managed by a Board of Directors. Current officers include - Ramesh Doshi (President), Hark Vasa (VP and PR), Arihant Mardia (Secretary), Yogi Shah (Treasurer), Shreedhar Kothari, Manilal Mehta, Jasvant Modi, Pallavi Sheth, and Vipin Vadecha. Ex-Officio officers include - Nitin Shah (Immediate Past President), Pallavi Doshi, Pallavi Gala, Sailes Jain, Ramesh Kothari, Chandrakant Parekh, and Ramesh Shah.

Ramesh Doshi is the President of Anekant Community Center and a Past-President of the Jain Center of Southern California. He can be contacted at rcdoshi@yahoo.com.





Best wishes to
Jain Center of
Southern California for
the Pratishtha Mahotsay

From: DI-Moksh Diam, Inc.

Rinku-Alpesh, Sejal-Sachin



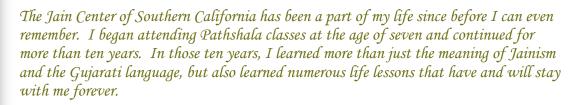
The Past, Present, and Future of Jain Center of Southern California...

Shumoni mehta



"Your temple, the one they are building, it is the most beautiful place I have seen!" This is what I heard every Monday during my senior year from my high school friend. As she headed to her Christian church every weekend, my friend drove down Commonwealth Avenue and passed our derasar on her ride. Each week she was more and more amazed by the progressing renovation and the building of the intricate exterior which she witnessed. And thus, she felt the need to remind me that I am "so lucky to have such a beautiful place in which to pray." Reflecting on my friend's statement, I realize that she could not have been more right.

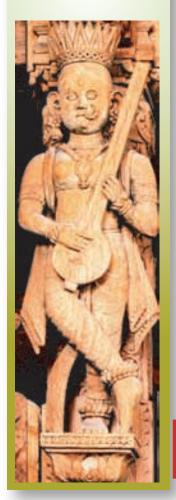
Jai Jinendra



In many ways, the weekly progress my friend witnessed from the outside was a hastened glimpse (and only a surface view) of the real progress that had been taking place within the derasar. Each new step in the construction was one of the many lessons I learned at the Jain Center: the multiple entrances - anekantvad (the theory of multiplicity); the cement and wooden pillars - "Samyagdarshanjnancharitrani Mokshmargah" (right faith, right knowledge, and right conduct); the walls and panels - nav tatva (the nine reals); the hand-carvings laced on the walls - stutis (prayers); the halls and classrooms - yatidharma (the ten supreme virtues); the marble staircase - gunasthanaks (the fourteen stages of spiritual development); the ceiling lights - chovis tirthankars (the twenty-four gods). As the derasar was carefully being constructed, so were the minds of young Jains like me.

After a few years, I expanded my horizons by joining the JCYC Youth Committee. I began taking an active role and, along with the committee, helped plan social events for JCSC. In holding a leadership role and practicing teamwork, I grew as a person. And now, with JCSC, we, as a Jain community, grow together. As we continue to expand and construct stronger grounds, I know we are laying the foundation for the present and for future generations, as JSCS did for me in the past. I could not be more grateful for everything and everyone who has made my experience at JCSC so valuable. Now, when I climb the steps in derasar to do darshan, I do realize that I...we, are so lucky to have such a beautiful place in which to pray.

Shumoni Mehta is a sophomore at University of California, Berkeley.



When I pray in Derasar, I ask Bhagwan for the right knowledge, not for A's on my tests. Yatin Shah, 14

With Best Wishes to Jain Center of Southern California

On Praishina Manoisav

In Loving Memory of

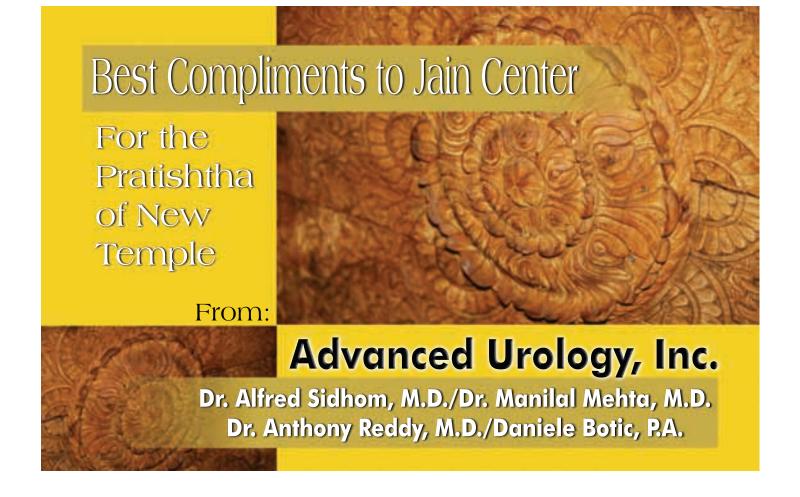


Kumudachandra B. Shah



Dr. Sheela Nitin Shah

Rasila, Nitin, Hiten, Amee, Binish, Deepal



Debi Grand

The Impact of Jainism and the Jain Center in My Life

am a second generation American of European descent who was christened a Unitarian as an infant. I have been exposed to many religions over the years, but I never felt I had found my spiritual place in the world. I have also been a vegetarian for many years and although always an animal lover, in the last decade or so, I had been realizing the sacredness of all life on a much deeper level.

After September 11, 2001, I began to feel a great urgency to get solidly on a spiritual path and began an ardent search. I found the Jain Center of Southern California in the fall of 2002 and began attending the Jain Study Group for adults in January 2003. I became a lifetime member of the Jain Center in June 2006.

It is very difficult to condense the impact Jainism has made in my life in a few words. The more I study, learn and experience, the more I realize what a miracle it is that I am here and a part of the Jain Center. It has changed my life in the way I look at myself, my experiences and the world, and has given me an inner peace I never could have imagined. I am on an everyday, continuous spiritual journey. Looking at the world through "Jain eyes," I can accept and deal with the challenges and blessings in life so much more effectively and with so much greater awareness.

A dynamic example of the magnitude in which Jainism has impacted my life occurred two years ago. I was diagnosed with possible malignant ovarian cancer and had to undergo a complete hysterectomy. Throughout the whole ordeal, my friends and relatives were so impressed with my "positive attitude" and "bravery" in facing this challenge. The reason was, quite simply, my faith in Jainism. With the exception of a very few and extremely brief moments, I had no fear. I accepted my karma fully and peacefully and was ready to meet this head on. The tumor turned out to be benign and my body cancer-free, but the higher lesson was not lost on me. I credit my faith in bringing me through it and keeping me strong.

Because of my writing background and command of my mother tongue, the English language, I was bestowed the privilege of proof-reading and editing some of the writings in this souvenir book. I am honored to have had a part in this very exciting and historic occasion of Pratishtha. I have enjoyed reading and learning from each and every article I have edited; as I have written from my heart, I am very aware that so my fellow writers have also written from theirs. The entire experience has deepened my connection with my spiritual community and my faith.

I am grateful my soul has led me to the Jain Center. Every time I come here, the feeling I get within my whole being is, "I am home!"

Debi Grand is a student in the adult Jain Study Group at the Jain Center of Southern California.

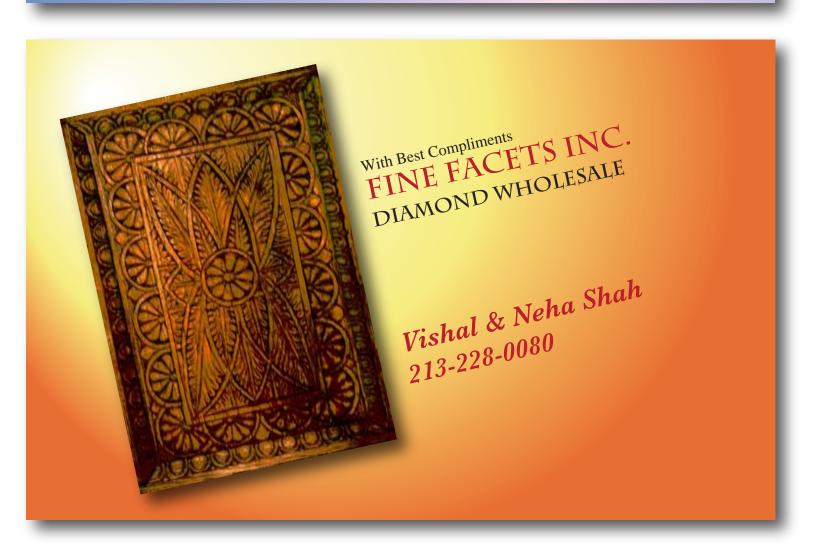






With Best Wishes Dilip & Pragna Shah

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Kishor Mehta



THE PURPLE COW AND FRIENDS

The Purple Cow and Friends is an unusual name, for an unusual organization, founded by an unusual person, in an unusual place. It is a panjarapol - a shelter for unwanted and sick animals - founded by Tiffany St. Ives in Valley Center near San Diego, California.

Have you ever wondered what happens to farm animals that become unproductive and/or are sick? Most are sent to slaughter houses. A few lucky ones, including some abandoned domestic animals, end up in the loving care of Tiffany St. Ives at The Purple Cow and Friends. Tiffany founded the organization about 16 years ago as a shelter for rescued farm animals. The rescued animals - cows, sheep, goats, pigs, donkeys, chickens, dogs, cats and many more - are free to roam on the farm and are fed a home-cooked, well-balanced vegetarian diet. They all live in peace and harmony and with abundant love on the farm throughout their natural lives. In an article dated 1 September 2007, Paul Eakins of the North County Times described The Purple Cow and Friends as a "haven for farm animals." LaBeth Thompson, who handles animal intake at the Helen Woodward Animal Center in Rancho Santa Fe, California, observed that "Without Purple Cow, there are few other sanctuary options in the area for such animals."

Tiffany St. Ives, a frail blond woman, was described as a modern day saint by the Union Tribune of San Diego. A vegan herself, she is an animal activist and an expert in holistic care of animals. She was born into a German family in Los Angeles, California and had a typical Christian upbringing. While she ate meat as a child, she never really liked it and gradually became a vegetarian. By the age of 18, she had become a complete vegan. Her love for animals was evident at a very early age. In her own

words she says, "I just had an affinity for animals. When I was 5 years old, I saw some boys throwing a skate board at a cat and I really got mad and stopped them." She continued to work for animal rights and rescued many animals in the Los Angeles area. In 1992, she moved to the current farm located in the rural setting of Valley Center. She describes her work as her responsibility to the animals under her care. She works more than 12 hours a day, seven days a week, bringing and preparing food for these animals, preparing places for them to live and sleep, and getting them medical attention. The tasks are endless.



Purple Cow & Friends animal sancturay where animals roam freely and are fed a balanced vegetarian diet.

This year, San Diego's St. Patrick's Day theme was "Honoring Rescue and Service Animals." Tiffany was recognized and commended as a Friend of Rescue Animals by the Irish Congress of Southern California Board of Directors for her years of work in the rescuing of animals.





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Charles R. DiSalvo. Professor of Law, West Virginia University; writing a book on Gandhi.

Rajmohan Gandhi. Biographer and grandson of the Mahatma; Professor at the University of Illinois.

Bernard LaFayette, Jr. A close associate of Dr. Martin Luther King, Jr.; Director of the Center for Nonviolence and Peace Studies, University of Rhode Island.

Michael Nagler. Professor Emeritus and founder of Peace & Conflict Studies Program, UC Berkeley.

James O'Toole. Professor of Business Ethics, Denver University; a top authority on Leadership.

Anthony Parel. Professor Emeritus, University of Calgary; a leading Gandhi scholar.

Samdhong Rinpoche. Prime Minister of Tibet Government-in-Exile; a monk, and a Gandhi scholar.

Lloyd and Susanne Rudolph. Professors Emeriti of Political Science at University of Chicago; authors of major works on Gandhi.

Invitation from Profs. Nirmal & Tara Sethia



Compliments from Drs. Jasyant & Meera Modi

For registration information and other details please visit the web site or contact the Ahimsa Center.

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Kishor Mehta

It costs Tiffany about \$150,000 a year to operate Purple Cow and Friends. Until about three years ago, the primary source of her financial support was provided by her parents. Due to health and family issues, Tiffany's family is no longer able to support her work or the shelter. There is a significant urgency to organize a new base of donors to support and help Tiffany in continuing to care for the animals with her great devotion and selfless sacrifice. As an example of her sacrifice, when funds are scare, Tiffany observes a fast in order to ensure that there is adequate food to feed the animals - an ultimate demonstration of a practice based on the core Jain values of love, compassion and personal sacrifice

For the past 11 years, members of the Jain Center of Southern California (JCSC) have provided support, individually and collectively, for The Purple Cow and Friends in various ways. A recent fund raiser organized by Anekant Community Center, a non-profit organization, at the Jain Center of Southern California featured a documentary entitled Magic of Raj Kapoor. The documentary prepared by Rohak Vora of San Diego highlights the core Jain values of love, compassion and non-violence as depicted in Raj Kapoor's films. The event, attended by over 500 people, raised approximately \$22,000 and was featured in various Los Angeles area newspapers. The documentary Magic of Raj Kapoor is available to other organizations who would like to organize similar fund raisers to help support The Purple Cow and Friends.



Tiffany St. Ives - founder of Purple Cow & Friends panjarapor near San Diego, California

The Purple Cow and Friends receives financial support through Jiv Daya funds from Jain Center of Southern California, Jain Center of Northern California, Jain Society of San Diego, Jain Society of Columbus-Ohio, Jain Center of Chicago, Jain Society of Tulsa, and Jain Associations In North America (JAINA). We extend an appeal to all Jain families in USA to provide regular financial donations for this noble cause and this noble organization. For thousands of years Jains have supported the operations of panjarapols in India. This is a golden opportunity and a unique privilege for all US Jains to help support the tradition of operating a panjarapol (an animal heaven) in the USA. All donations are tax deductible and 100% of the funds are used for taking care of the animals. The need for financial support is urgent.

Additional information is available at www.SanDiegoPurpleCow.org and the contact address is SanDiegoPurpleCow@yahoo.com. To extend financial support, please contact Kishor Mehta at daman2118@yahoo.com or (760) 734-6930.

Kishor Mehta is a member of the Jain Society of San Diego and can be contacted at Daman2118@yahoo.com



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MY PROGRESS TOWARDS RELIGION

Hemendra Doshi

[MARI DHARMA-VIKAS YATRA]

"Wake up Son, it's time for you to go to School".

"OOTTHU CHHU (yes, I am waking up)" was my routine answer.

"Make sure you do Bhagwan Ni Puja at the temple before you go to school".

This was my upbringing right from childhood. At that time, I thought I belonged to a very religious family. With five of my sisters having taken Diksha (Nuns), everyone in the family was considered to be very religious. As for me, I was least interested in religion. Relentless pressure from the parents made me do all the religious chores. It wasn't that I was opposed to all those religious activities such as doing Puja and going to Vyakhyan (religious lecture by a Jain Muni) or fasting, but rather that I never had any real interest in doing them and had no idea why I was even doing it. All I knew was that it was one way to keep my parents happy and so I did it. That was the first phase in my life towards progress in Religion.

Then I came to America and the second phase began with the same old theme but with some twists and different characters. First it was my parents, and now it was my wife asking me to do the same things. Every alternate Sundays, take the kids to the Pathshala, look at God (I am purposely not using the word DARSHAN), recite some prayers and quickly go down to socialize with friends. My wife attended the adult Swadhyay and always nagged me to attend the same. My routine excuse was: "I don't understand a word in the Swadhyay." "Give it a try," was my wife's way of persuading me. Did I have any choice?!! I finally started attending the adult Swadhyay and pretty soon dropped out because of the same excuse: "I can't understand anything." "Please give it a try little longer, at least for six months, and then if you still don't understand, you are free to socialize" (meant to be "waste your time"). And that was the second phase in my life towards progress in Religion.

These Swadhyays have instilled in me the basics of true religion which is the right way to live life. Now, I practice religion because it gives me inner peace. It helps me live a better life every step of the way. It has given me an insight to look at every living soul with love & compassion, and that begins with family & friends. Let me give some examples to explain the changes I have undergone.

- (1) Let us say that I am driving on a freeway, running late for work, while the car in front of me is driving extremely slow. Today, I would pass the car and not even look at who the driver is, lest my thoughts get polluted. Whereas, six years ago, I would have given a bad look to the driver and cursed him. What changed? Now, I am able to clearly understand and respect the person/situation for what it may be, without being judgmental.
- (2) Today, I go to the temple for DARSHAN (not to just to look at God). I am not only looking at the idol, but also trying to feel the presence of that Almighty, thinking of all His Virtues & Qualities and trying to develop the same in me by asking His Help.







Congratulations & Best Wishes For The Auspicious

PRATISHTHA MAHOTSAV

Ami, Amit, Aesha & Aashin Shah



FOR THE INAUGURATION OF NEW JAIN TEMPLE

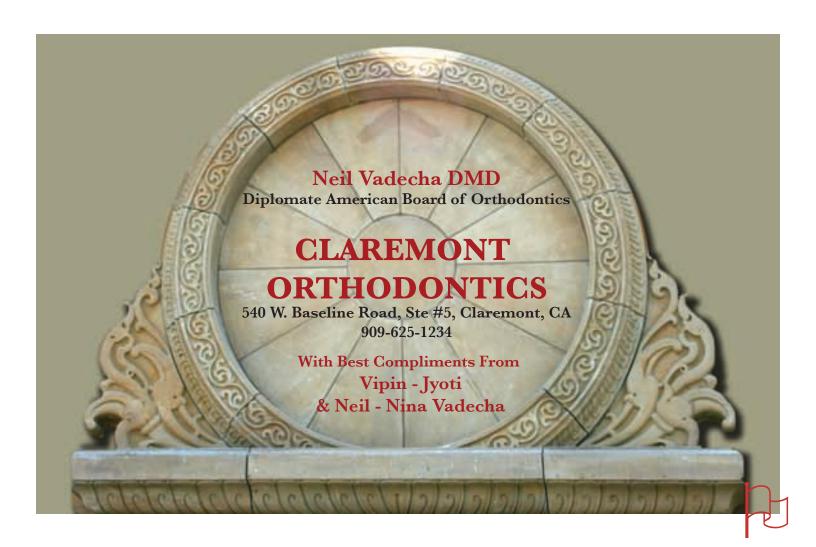
SHASHIN SHAH DIAMOND SOURCE, Inc. Hemendra Doshi

- (3) There were times when I had health problems, sometimes financial problems, and at other times social problems. I used to blame others for all those problems. However, my reaction to them now is different. I realize that they are results of my own doing, my previous Karmas are playing their role, and I ask for strength from GOD to face them with EQUANIMITY.
- (4) Previously I used to openly greet others inside the temple. However, now when someone greets me inside the temple, I hold off my greetings till I come out of the temple. I wonder how anyone can disrespect God, the King of Kings, and talk in the presence of the benevolent King.

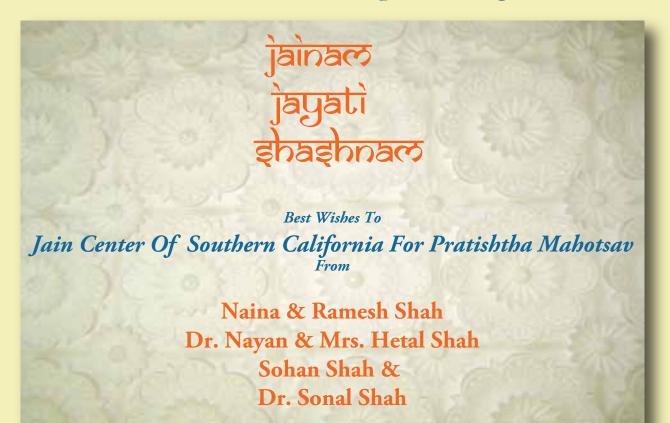
Why am I writing this article?

There are a couple of reasons. One is to show my gratitude to the Jain Center and the teachers who conduct the Swadhyays. Our Center has been the catalyst for all changes in my life, and I am greatly indebted to it. Another reason is that I feel it is my moral obligation to all my friends and community members to encourage them to avail of this wonderful opportunity provided by Jain Center. I am sure it will bring a great wealth to our life now and forever. This Center will be instrumental in shaping our future generations if we set an example now.

Hamendra Doshi attends the adult swadhyay classes at the jain center of Southern California. He can be contacted at hemantdrhd@hotmail.com.



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Avni Shah

Dancing to the Tunes of Jainism

"Dance breaks down the distinction of body and soul..." as Carl Sachs says.

It is the atma, or soul, that is central to Jainism, as well as dance; yet it is the body that is the vehicle which performs. Dance is an ancient art, cultivated thousands of years ago. It serves many purposes, including the expression of gratitude and prayer, as well as the form of art and entertainment. Since ancient times, dance and religion have forged a unique, intertwining bond. The Indian classical dance, Bharatanatyam, was originally performed solely in temples, in front of gods on religious occasions. Today this form of dance has become commercialized, modernized and popularized.

Dance has played a significant role in Jainism. For instance, it was while watching a dance performance that Rushabhdev became a sadhu, or monk. Nilanjana, a dancer of King Indra's court, vanished in the midst of her last dance. When Rushabhdev witnessed Nilanjana's death, he renounced all worldly possessions to pursue a life of eternal bliss.

Dance has played a significant role in my life as well. I was exposed to dance and Jainism simultaneously since my childhood, becoming familiar with the principles of both. I started learning Bharatanatyam at the age of five, with much vigorous training. For me, this was a good introduction to the Indian culture, history and religion. I learned many things about the Indian culture such as respect, discipline, tradition and above all, religion. Dancing has exposed me to new ways of learning something I practice every day, Jainism.

To me, dance is a way of life by which I am able to connect with my religion and beliefs while doing something I love. Not only am I able to connect with my beliefs, I am also able to understand and learn even more about my religion through an activity I truly enjoy. Dancing has helped me understand and practice the concepts of Jainism. When acting out Jain stories in my dances, I first discuss them with my parents and teachers. In the process, I learn the principles that are embedded within the stories. Since "Dancing is the primitive expression alike of religion and love..." according to Copeland and Cohen, there are many uniting principles between dance and Jainism, which makes us humble, kind and compassionate.



At age 12, Avni performed the Arangatrum on 16 August 2003. Here she depicts Radha onlooking Krishna's mischievous activities.



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Avni Shah

After dancing for approximately seven years, it was time for me to perform my Arangetrum, the solo dance debut. This performance is a graduation ceremony that celebrates the completion of a certain level of dance. Being Jain, it was my desire to devote the Varnam, the most demanding and longest dance in Bharatanatyam, to a Tirthankara. To make my Varnam unique, my parents and I examined numerous stories about different Tirthankaras, until we decided to dedicate the dance to Lord Mahavira. We devoted this dance to him because of his accomplishments and influence he has had on my life through Pathshala, the temple and my family. Knowing that Lord Mahavira's life has impacted us all, I performed this thirty-five minute dance, which was the best way to express my religion through dance while providing inspiration to others.

When I got up on that stage and started to perform, I forgot about everything else in the world and let the dance overtake me. When I performed my Varnam, I let the inspiration and devotion toward Lord Mahavira empower me. The whole audience was really captivated throughout the program, especially during the Varnam. They felt connected because it was about their religion and their language, so they

understood it all.

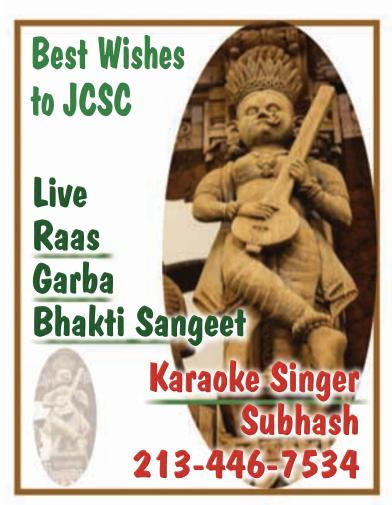
My best gift was being given the opportunity to do such a dance about Jainism. I have benefited tremendously from dancing because it has taught me so much about the theory of dance, maneuvers and gracefulness, and has brought me closer to my religion. I continue to learn both, and will continue to do so in the future. Through dance, other people can learn religion and feel inspired. When I see young children learning dance, it makes me very happy, strengthening my belief that through dance, everyone has faith. Dance promotes peace and religion, and if everyone embraces it, the world will be a happier, safer place.

Avni Shah, age 17, has served on the Jain Center Youth Council Board.

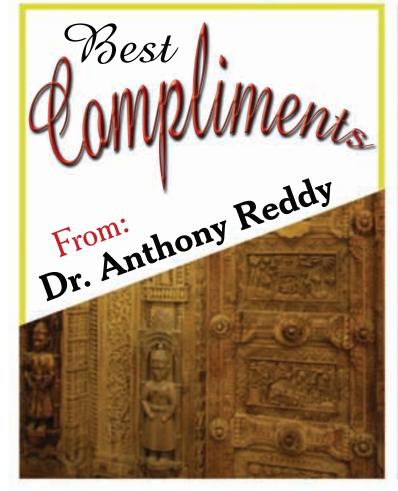


During the Rangashree Dance School Annual Program on 29 June 2008, Avni .performed a dance to the stavan "Avo Avo Dev Amara" which displays the story of Chandanbala











Congratulations & Best Wishes for the inauguration of new Jain Temple

From:

Harshad, Nitu, Sneha & Shohil Kothari

THE TANGIBLE AND INTANGIBLE BENEFITS OF LIFE WITH THE JAIN CENTER

Karishma Shah



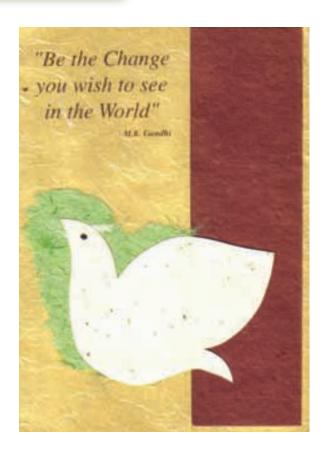
I cannot imagine my life without the Jain Center of Southern California. Since the age of eight, the Jain Center has been wholly integrated into my life. The tangible results include attending pathshala, learning sutras, doing pratikaman, going to winter camps, being involved in JCYC and YJA and continuing classes as a young adult. While those activities define a large part of my childhood, it is because of the intangible benefits I have gained over these past 17 years that I consider myself so blessed.

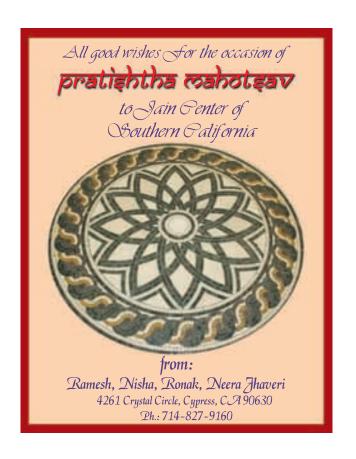
The appeal of coming to the Jain Center as a child was to socialize and meet up with friends. Since high school, however, the reality was that most of the people I would anxiously wait to see every other week, moved away for work or school. Returning after four years of college, I was definitely unsure about whether or not I wanted to continue with the young adult classes. As in most cases, my parents gave me a little push in the right direction, and I started attending class regularly.

For the first time in my life, I realized how much I enjoyed being there, how comfortable I felt, how I could have the worst week and still feel an inner calm after class. It is exactly because of these intangible effects that I consider myself so privileged. It is a connection that I will always have.

I just moved to San Francisco this past week and, besides my family and friends, I know that the Jain Center of Southern California is what I am going to miss the most. However thanks to all of my teachers and wonderful inspirations throughout these years, I feel as though I have been able to build a strong spiritual foundation. It is one which I hope I can continue to build on my entire life.

Karishma Shah is a Jain Center of Southern California Pathshala alumna. She can be contacted at karishmavs@gmail.com.





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આવ્યો પ્રતિષ્ઠા મહોત્સવ સોહામણો, ઉત્સાહી અને કિલ્લોલ કરતો સંધ આપણો.

હોંશીલા, પરિશ્રમી અને કાબેલ કાર્યકર્તાઓ આપણાં, ધર આગંણે અનેરો લ્હાવો લેવાનું નસીબમાં આપણાં.

મુલાતા કે દેવ-દર્શન, ગુરુવાણી ને શાસ્ત્રોભ્યાસ શું સાંપડશે આપણને? મનપંસદ આવા સાધર્મીઓની સંગત કાયમ રહેશે આપણને?

શિખરબંધી, આ ભવ્ય અને પ્રતિભાશાળી ઈમારત આપણી, આધ્યાત્મની સાધના, આરધના અને ઉપાસના આપણી.

JCYC દ્વારા બાળકોને મુળભૂત સંસ્કારોનું સિંચન કરીયે આપણે, JCYC ની વિવિધ પ્રવૃતિઓને બનાવીયે ઘડપણનો સથવારો આપણે.

જાણ્યે અજાણ્યે આ નંદનવન બનાવતા આપણે, નવી પેઢીઓ માટે વિશાળ વૃક્ષો વાવતા આપણે.

ધર્મ સંસ્કૃતિ, સાહિત્ય અને કલાનું કેન્દ્ર આપણું, જૈન સેન્ટર ને શી ઊપમા આપવી? 'નજરાણુ કે ઝરણું આપણું.'

આ આનંદના અવસર પર, તન-મન-ધન વર્ષાવતા આપણે, માનો કે ન માનો, માનવતાના માર્ગમાં ઈતિહાસ સર્જતા આપણે,

અભિનંદન! સુભાશિષ અને શુભકામનાઓ સૌને, પંચકલ્યાણક પ્રતિષ્ઠા મહોત્સવના ઢડા સંભારણા સૌને.

Just think how you would feel if everyone in the world never ever fought! I can tell you one thing for sure, I would feel wonderful.

Alisha Shah, 11





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W W W . U T S A V E V E N T S . C O M

Jainism in the Life of a Medical Student

Ashmi Doshi



When I was younger, more naive, and much more sheltered, I once asked my mother why she insisted we go to Pathshala and learn religion. Being the skeptical adolescent I was, interested in social theory and individualism, I questioned the role of religion in our modern society: "Was it not traditionally created to control the masses, to instill fear and keep the common, ignorant person in their place?"

My mother, accustomed to my questions, responded, "There will be things that happen in your life in the future, and you will be unable to reason it out, to find tangible answers so easily. That is when you will need religion, it will give you answers and comfort you when nothing else is able to."

Although headstrong, I was by no means defiant or disrespectful, so I listened to her. I continued to study, attend Pathshala class, and a few years later I graduated high school and moved across the country to college, and then to medical school. Over the past eight years that I have lived away from home, I have developed tremendously, gaining knowledge and skills.

Throughout my medical training, I have experienced first hand the gamut of the human experience - the most painful, horrible situation, the life threatening accident that changes someone's life forever, and, in contrast, the ability of someone to intervene, to potentially save someone's life, and the relief after a serious situation passes. It is incredible, and often times incomprehensible how these things unfold in front of your eyes, and I feel so grateful and privileged to be able to be in a position to assist some way or some how.

For me, being brought up with Jain values and philosophy, I am able to find solace in religion when both those extremes of situation occur. The knowledge that there is structure in the universe beyond the micro managed environment of the physician or surgeon, the understanding of body and soul, and the realization of the interconnections between cause and effect, of past and future, are a few of the things that have allowed me to find peace, support, and relief. Although I am still developing my skills for my future career, I already know that my mother was very wise in her words so long ago.

I am very thankful for what I learned through JCYC, Pathshala, Gujarati, and Culture Classes. The teachers, volunteers, and supporters have made a tremendous investment into our lives as first generation Jain-Americans.

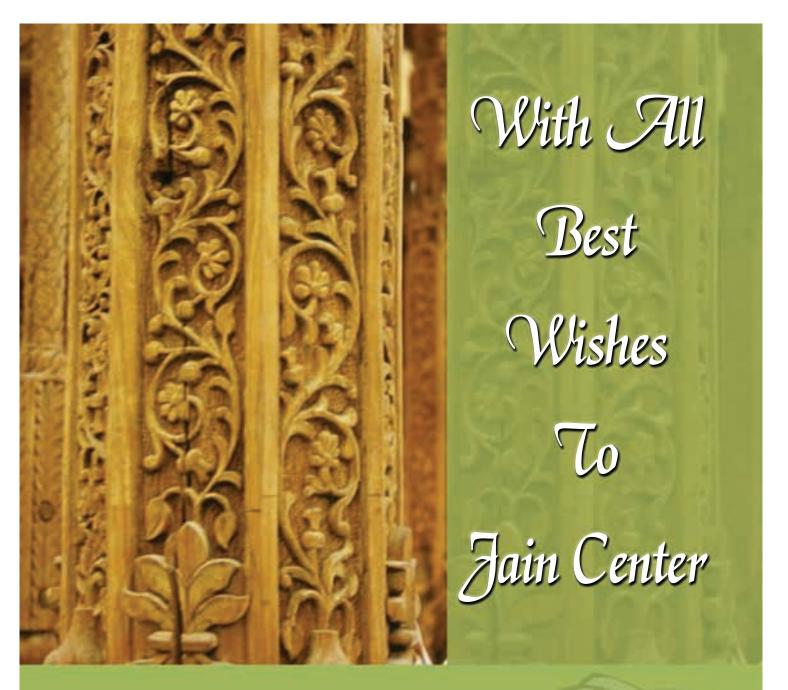
Ashmi M. Doshi is a Jain Center of Southern California Pathshala alumna and a 4th year medical student at University of California, San Francisco. She can be contacted at ashmi.doshi@gmail.com.



Sometimes, my grandma borrows story books from the Jain Center library, and then she reads them to me.

Nidhi Rambhia, 8





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Bansari Shah

The Perspective of a Medical Student



In high school, like most all future doctors, I thought that I too wanted to "help people." But it was not until a few years ago, on a four-month visit to India, that I realized how and why I wanted to help people. And it became clear that becoming a doctor was a small part of a greater goal.

Unlike past trips to India, I could not easily escape the poverty by staying indoors or in air-conditioned cars. I was volunteering with a cancer prevention NGO and used trains and rickshaws to roam about Mumbai. Not only did I have to confront the massive amount of poverty, but also the misery of being poor and unhealthy. Yet, the lessons of karma theory kept me afloat, knowing this situation was not permanent, that they could change their future. And this was where I wanted to help.

At the Jain Center, I was taught that only you have the power to change your future by how you carry your life, how you react to the events around you and how you make decisions. For many of the patients and families I saw in India, their health limited their opportunity to live their lives and shape their future. If I could improve their health, they would have a choice and a chance to step forward.

With the helping hands of the Jain Center community, I have taken some baby steps toward improving the healthcare situation among the underprivileged in India. The experience of the Jain Center's doctors has provided me guidance in setting up ways to educate and improve the health of the underprivileged. And, with the encouragement and on-site help from friends I have made at the Jain Center, I am able to make my ambition into a working reality.

While karma theory and the support of the Jain Center community have helped me decide what to do with my life, it is the accumulation of 20 years of lessons, discussions and support from this community that has confirmed it.

Bansari Shah is a third-year medical student at the University of California, San Diego. She can be contacted at bansarishah@gmail.com.



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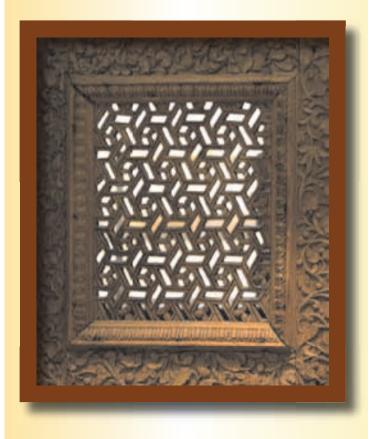
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Shaival Shah

The Details Change, but the Essence Remains



Change is usually a slow process. If you are around someone daily, it is usually hard to notice the gradual changes in their weight or hairline. However, if you look at a snapshot of that person from 5 or 10 years ago, the change can be pretty dramatic.

Back when I attended JCYC, I never really noticed our community growing. It was not until I went away to the Midwest for medical school, and distance and time demands made my visits home much less frequent, that I began to notice some large changes in our temple and our community.

Growing up, the Jain Center was a big part of my life. I remember learning Gujarati and being confused about the difference between "ga" and "gha," or when to use the small "e" versus the long "ee." I have fond memories of talking with my friends, playing Nerf football in the parking lot, and going to JCYC winter camp and goofing off and then cramming on the very last night because we had an exam on the final day.

I remember the youth in the Jain Center had a healthy skepticism of our practices. Why spend so much on temple aesthetics when that money can be used to feed the poor or build homes for the homeless? Why do we put flowers on Mahavir Bhagvan? Do you really think he would have wanted a statue of his body to have dead flowers on it? During a particularly dogmatic period of my life in high school, I used to think that the temple was being misused. I felt that the temple ought to be a place of refuge, contemplation and reflection, yet our community used it mostly for social purposes. Most people who went to the temple spent five minutes praying and the rest of the day socializing. Even those five minutes inside of the derasar were not ideal because everybody was so loud. How is a guy supposed to meditate when all around him there are people loudly whispering their mantras, singing their sutras, or ringing bells?

Fortunately, our teachers and gurus encouraged such inquisitiveness, and I found the core values Jainism espoused (ahimsa, anekantvad, and equanimity) withstood questioning and made a lot of sense. Many of these moral lessons helped me forge my religious identity, and they helped keep me centered during stressful times in life.

When I went away for medical school, and my visits home were less frequent, my snapshots of our community consistently showed robust growth. JCYC was getting much larger. The curriculum was better organized, and there were more events being planned. The expansion projects were coming to fruition and the facilities were beautiful.

I also gained an appreciation for what the leaders of our Jain community here in Los Angeles have created. I was in Iowa during Samvatsari 2 years ago, and was shocked to learn that there were an estimated six Jain families in the entire state. Six!!! Compare that to any given Sunday at our Jain Center, when the temple is bustling with activity, and one begins to appreciate the non-spiritual functions of our temple.

Despite the change that has occurred, many of my experiences will likely be repeated by today's youth. Little kids will still grumble about their Gujarati homework. People will still sit next to you when you are praying and disrupt your meditation by whispering, chanting, singing, and ringing bells. No matter how big our facility becomes, on days like Samvatsari, parking will still be difficult, and seating in the halls will be crowded and hot. However, friendships will continue to be forged, our heritage will continue to be preserved, members will continue to seek and discover spiritual satisfaction, our large Los Angeles Jain community will continue to grow, and our temple will endure in our hearts as a very special place.

Shaival Shah is a medical school graduate who recently began his residency in ophthalmology.



I would like to thank my parents for taking me to the Temple, and the teachers for teaching us the Jain principles we use in our daily lives. Rushal Shah, 13



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Jagruti Shah

The Art of Living - Yoga-Style

Iyengar once said, "The body is your temple. Keep it pure and clean for the soul to reside in." Many individuals throughout the nation practice the science of meditation and yoga to bring peace and calmness to their spiritual lives. Fortunately, we

have been blessed with an opportunity to learn such techniques from one of the best spiritual disciples - Rukhmaniji.

Rukmaniji, an alumni of Swami Ramde

Every Sunday morning for the last two years, Rukhmaniji, a student of Swami Ramdevji, has taught a successful yoga class at the Jain Center of Southern California (JCSC). Doctors Shishir and Malini Shah, a husband and wife team, convinced Rukhmaniji to teach yoga at JCSC. As a certified teacher by Swami Ramdevji, Rukhmaniji offers free and voluntary services at a wide variety of places including Jain Center and the Norwalk/La Mirada School Districts. What is truly amazing is the fact that her Sunday classes are filled with multicultural individuals ranging from Jain adults, community children, and Asian-Americans who have benefitted from her asanas.

Dr. Shishir Shah, Dr. Malini Shah and I assist Rukhmaniji in teaching yoga techniques and in particular, helping the participants and newcomers who need individual attention. Dr. Shishir and Dr.

Malini also take time to explain the scientific and medical aspects of various yoga techniques and how and why they benefit us. They also teach specific asanas and help the students to practice yoga. Recently, Daxaben, an experienced teacher who learned the art of yoga in India, has joined the team. Yoga classes offered at JCSC are free and every member is encouraged to attend. Newcomers can join the classes anytime and receive individual attention to come up to speed with the rest of the class.

On a go-forward basis, I have volunteered to teach yoga to the young JCSC Pathshala children in the Mommy and Me class. A healthy start should begin at a young age. Yoga will benefit these youngsters, and I hope that they will continue the practice for the rest of their lives.

The weekly classes at JCSC cover two specific areas - pranayaym and asanas. "Pran," meaning "life," gives us our energy. Doing pranayam regularly also purifies the life energy by increasing the oxygen content in the body. The ultimate benefits of pranayam are ridding the body of any negative thinking and aiding in reducing oxygen deficiency. Pranayam regulates the movement of breath, increases the resistance power of the body, balances all the hormones and keeps you healthy. Peace of mind ensures a happy start for anyone's day. Swami Ramdev teaches that the seven simple steps of pranayam supply oxygen to the body and it is Sanjivin, a life saver, for life.

In addition, asana is defined as "posture;" its literal meaning is "seat." Asanas make the mind strong. They generally rely on

holding muscle tension for a short period of time. Asanas can be done both in the morning and in the evening. Asanas are best done if you are in an open area where the oxygen supply is adequate. Another important aspect is to have comfortable clothing. This helps in performing the asanas in a relaxed posture. These exercises can be done by everybody from 10 years of age and up. However, pregnant women should not attempt to do those exercises that are difficult for them

On July 11, 2008, Swami Ramdev visited JCSC to give a lecture on his yoga and exercise techniques, and their significant benefits. Over 600 participants from the Jain and non-Jain communities took advantage of his visit. Swami Ramdev met with medical professionals at the Jain Center the following day. Organized by the Anekant Community Center, the event brought together some of California's leading medical luminaries.

The art of yoga has become widely popular within the last few decades. It has proved over and over again to save lives. Many children and adults have been motivated to try this type of medicine. Yoga's extra benefits include learning how



to listen to your body and establishing an ultimate peace of mind. We can all learn to live a happier and healthier life. In summary, yoga helps us to: (a) stay healthy, (b) think clearly, (c) revitalize the body, (d) relieve stress, (e) improve flexibility, (f) reach our optimum weight, and (g) look and feel youthful.

Jagruti Shah is a yoga teacher at the Jain Center of Southern California. She can be reached at jv6050@yahoo.com.

We young Jains are actually lucky that we have an opportunity to learn in this enormous and beautiful temple.

Aakash Shah, 15



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Nimisha Asthagiri

Shravak, Shravak, What Do You See?

The format of the Poem below is inspired by the popular children's book "Brown Bear, Brown Bear, What do you See?" by Bill Martin/Eric Carle.

I have used this format to describe the spiritual elevation of a Jain Shravak from the moment he sees a Jain Derasar to his silent communications with the Jain Murti. The conversation is meant to bring out the Shravak's feelings (Bhava) throughout his experience. The target readers are young children interested in the process of Darshan.

(sung in the tune: "Brown Bear, Brown Bear, What do you See?")

Pratistha in Jain Dehrasar, Installation of the Lord's image,

Brings His presence in Shravak's Heart. Previously blind, but now Shravak sees.

Shravak, Shravak, what do you see?

I see a Jain flag (Dhwaj) waving high and free.

Dhwaj, Dhwaj, what do you see?

I see a Shravak respectfully bowing saying "Namo Jinanam" towards me.

Shravak, Shravak, what do you see?

I see a Jain Dehrasar of magnificent architectural beauty.

Dehrasar, Dehrasar, what do you see?

I see Shravak experiencing my vibrant positive energy.

Shravak, Shravak, what do you see?

I see an elegantly crafted arched doorway welcoming me.

Doorway, Doorway, what do you see?

I see Shravak entering saying "Nisihi, Nisihi, Nisihi".

Shravak, Shravak, what do you see?

I see soothing sandalwood paste for a 'Tilak' on me.

Tilak, Tilak, what do you see?

I see Shravak opening his Agnachakra of pure knowledge through me.

Shravak, Shravak, what do you see?

I see an auspicious bell (Ghanta) and I ring it once resonantly.

Ghanta, Ghanta, what do you see?

I see Shravak overcome with love and enthusiasm in hearing me.

Shravak, Shravak, what do you see?

I see Bhagwan of immense serenity.

Bhagwan, Bhagwan, what do you see?

I see Shravak saying "Namo Jinanam" to me.

Shravak, Shravak, what do you see?

I see Bhagwan and his unconditional love for me.

Bhagwan, Bhagwan, what do you see?

I see Shravak performing three circumambulations (Pradakshinas) around me.

Shravak, Shravak, what do you see?

I see a praiseworthy Lord who of all vices is free.

Lord, Lord, what do you see?

I see Shravak saluting and reciting prayers to me.

Shravak, Shravak, what do you see?

I see the Lord's penetrating eyes recharging the energy in me.

Lord, Lord, what do you see?

I see a Soul with a hidden store of blissful energy.

Shravak, Shravak, what do you see?

I see Lord's mesmerizing eyes raising the awareness in me.

Lord, Lord, what do you see?

I see an introspective Shravak feeling universal harmony.

Shravak, Shravak, what do you see?

I see a compassionate God bringing calmness in me.

God, God, what do you see?

I see a conscious Soul of pure thought reflecting back at me.

Soul, Soul, what do you see?

I see God residing in me.

Nimisha Asthagiri's son Arun (Age 6) attends the Mommy & Me Pathshala class at Jain Center of Southern California. She can be contacted at nasthagiri@gmail.com.

I come to the Pathshala not just because my parents force me to, but I come to be with my friends, family, and teachers who can have fun with me and learn with me. Rishabh Shah, or



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Nimisha Asthagiri

Dreams of Mother Queen

Arun Asthagiri (Age 6) attends the Mommy and Me Pathshala class, His mom, Nimisha composed this song for his class.

Dreams of Mother Queen Trishla (sung in the tune: "Twinkle, twinkle, little star")

Queen Trishla saw glorious dreams, Full of wonder they did seem. Foretelling Her baby's prophecy, Tirthankar Mahavir He'll be! Hereto describes each dream once, Followed by its significance.

Entering Her mouth, what did she see?
Fearless LION, almighty.
Brave, handsome Prince will come to thee,
Protects the world, wait and see!

The next dream was excellent,

Beautiful four-tusked ELEPHANT,

Child with exceptional character,

Guiding our four religious orders,

Sadhu, Sadhvi, Shravak, Shravika,

Here comes our 24th Jina!

Noble, grand BULL comes thereafter, With pure, fine, white, bright, soft, hair, Majestic hump and pointed horns, Great spiritual teacher to be born!

On a Lotus, LAKSHMI DEVI,
Gold, emeralds, pearls of dazzling beauty,
Goddess of wealth, prosperity,
Of great wealth, splendor Son will be,
The supreme benefactor truly,
A Tirthankara absolutely!

From up above the world so high, Comes a GARLAND from the sky, As its fragrance spreads about, His words are respected throughout. Glorious MOON in its full, Blossoms lilies to their full, Our purest wish He will please, To the world, He brings us peace.

Oh, how the SUN shines so bright! Halts the creatures of the night! His supreme knowledge will defeat Anger, greed, ego, deceit.

Attracting all attention,
A FLAG on a pole that is golden,
With a radiant white lion,
He'll carry the banner of religion.
Queen Trishla sees in her slumber
A golden VASE with pure water.
Comes a child full of compassion
And pure virtues of perfection.

As LOTUS floats above water,
Though roots in mud are under,
Beyond attachment in our world,
He helps free those who are tangled.

Next is an OCEAN in sight
With waves of stupendous height.
With a state of serenity
And a pleasant personality,
Son with infinite perception
Liberates from life's OCEAN.

CELESTIAL PLANE flying by With incense and music of the sky. Respectfully heavenly beings Honor His spiritual teachings. Next a HEAP OF GEMS, oh my!, Illuminating the sky. With wisdom, virtues infinite, He'll attain supreme spirit!

Intensely burning SMOKELESS FIRE, Shining brightly with great power, Removes blind faith, reforms religion, Destroys karma, attains salvation!

Hence completes the wondrous FOURTEEN Visions Queen Trishla had seen.
But Digambars say two more have been,
To make it a total of SIXTEEN.
A pair of fish for a handsome prince,
A Throne for His spiritual province.

And thereafter when the Queen awoke, Excitedly to the King she spoke. She described each dream in detail, Vivid visions recalled without fail.

Scholars and advisors from about Relayed the meaning without doubt. How happy were the royalty To know prince will be Keval jnaani.

My mom also has some dreams,
About who and what I'll be.
So I will work hard and be good
And help others as I should.
So mom and dad can be proud of me,
Just like Queen Trishla must be.

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Alisha Mehta

Pathshala from the Beginning

I started Pathshala when I was six years old. My teacher's name was Purvi Parikh. Pathshala was two hours long. First, we learned Navakär Mantra and other stutis. The name of my class was "Mommy and Me I." There were 24 children in my class. My class participated in the Mahavir Jayanti Program. I was a little scared but still participated in this program. At the end of the year, I was promoted to the "Mommy and Me II" class and received a certificate.

In "Mommy and Me II" class, my teachers were Heena Shah and Chetna Savla. During this class, we learned Trishalamata's fourteen dreams, the twenty-four Tirthankars and their symbols. I learned about the five senses: touch, smell, taste, vision and hearing. I also learned how to perform Navangi Puja. During Paryushun Parv, I performed again on the stage. At the end of the year, we made the Presentation Board with different types of candies that Jains can eat.

In my third year, I started Gujarati with Pathshala. My teachers in Pathshala were Dhiraj Dedhia and Joyti Dedhia. I learned more about the Jain religion and some sutras. At the end of the year we had a graduation garba. During these three years, I made new friends. The next year my Pathshala teacher was Amita Desai. She was a very good teacher and taught us about non-violence, how to draw Swastika and more Jain sutras.

This year I had three teachers. They taught us the meaning of Sathiyo, how many Kalyanaks in the Tirthankar's life, and also explained the cycle of birth. We had to do a presentation on different tirths. My presentation was Palitana Tirth, Rushabhav Dev Bhagavan.

Pathshala and Gujarati school at the Jain Center is really fun. I enjoy going to my classes and learning about my culture and religion. In the last five years, I have made lots of new friends, participated in many stage programs, and I look forward to learning a lot more about my religion.

Alisha Mehta is a Pathshala student and the winner of the essay competition in the 7-9 age group.



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Biren Mehta Sateen Sheth

Jain Study Group





The Jain Study Group (JSG) was formed in August of 1997 by a small group of young adults who desired an in-depth study of Jainism in English. The group is based at the Jain Center of Southern California (JCSC). We meet weekly on Sunday mornings from 10:00 AM until 12:30 PM. Our meetings are led and facilitated by Pravin Mehta, Pallavi Gala and Rajnikant Mody, who provide a practical understanding of spiritual concepts to the group as well as inspiration by way of their personal experience.

While youth Pathshala classes provided a great opportunity to learn the fundamentals of Jainism, many young adults found that no similar medium existed to continue their spiritual study and progress once they began their college and professional lives.

JSG attempts to nourish the roots of ethics, religion, and nobility that started in the Pathshala (JCYC) classes and the cultural activities at the JCSC. The JSG provides the charter for young adults to learn the principles of Jainism and practice it in daily life. Young adults learn to live in harmony with Western society and lifestyle while maintaining and enhancing the ethical and spiritual values that they have learned from their parents, family and friends of Eastern culture. These youngsters emphasize the practical implementation of Jain concepts, such as non-violence, self-restraint and non-possessiveness, into their current lifestyle.

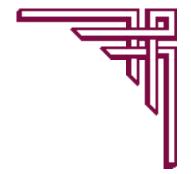
Second generation Indian-Americans of the Jain community face a unique challenge as they must try to acquire the best elements and avoid the negative elements of both Eastern and Western cultures. Searching for peace and true happiness, these exceptional youngsters at JSG aim to successfully reach this goal and maximize the potential of this human life.

After 10 years of regular meetings, the group has grown to over 50 people who are dedicated to improving themselves. As our JSG group expands, and our generation comes of age, we look forward to maintaining a strong Jain community and improving ourselves through group motivation.

Biren Mehta and Sateen Sheth are members of rhe Jain Study Group at Jain Center of Southern California. They can be contacted at bmehta7696@yahoo.com and sateen@gmail.com respectively.



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Harsha Parikh Ą Ramesh Doshi

The JAINA/JCSC National Library is managed by Jain Center of Southern California (JCSC). It is currently located on the second floor of the JCSC Cultural Complex. The library will be relocated to the Post Office building once it is renovated under Phase III of the Jain Center Expansion Plan.

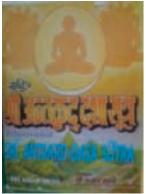
The JAINA/JCSC National Library is one of the biggest Jain Libraries outside of India. A collection of over 10,000 books, audio/video cassettes and CDs in English, Gujarati and Hindi are available to any interested member in the United States and Canada. A comprehensive list of our collection has been compiled using library management software and posted on the www.jaincenter.net. Any interested member can search the books by

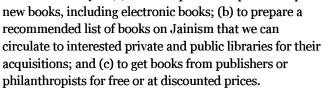
title or author, and initiate an e-mail request to the librarian. The material is sent to the requester. This is a free service, but your donations are greatly appreciated.

The library offerings include books on lives of Tirthankars, stories of famous Sadhu-Sahdvis & Shravak-Shravikas, precious and rare Agamas (Shree Aacharaang Sutra, Shree Bhagawati Sutra, Shree Nandisutra, Shree Uttaradhyan Sutra, etc) in Gujarati & Hindi, and biographies of Shrimad Rajchandra and Acharya Tulsi. The library has recently received a rare collection of stories on Ashtapad, the Nirvan Place of Lord Adinath. For children our library offers a broad variety of storybooks and DVDs on Tirthankar Mahavir's Life and His Teachings. The multimedia offered by our library includes audio/video cassettes, DVDs and MP3 CDs consisting of lectures given by dignitaries during their visits to our Jain Center since 1987.

In addition to a large collection donated to JAINA by Prem Gada, almost all the items in our library are donated by others. We began without a formal plan or funding for book acquisition, but now we are seeking help from several organizations in India to help us in various ways - (a) to develop a formal plan to acquire









Our dream is to develop a state-of-the-art library facility that will include (a) reading areas with magazines and newspapers for youth and adults; (b) research and study rooms equipped with computers with Internet access; and (c) exchange privileges with universities and research



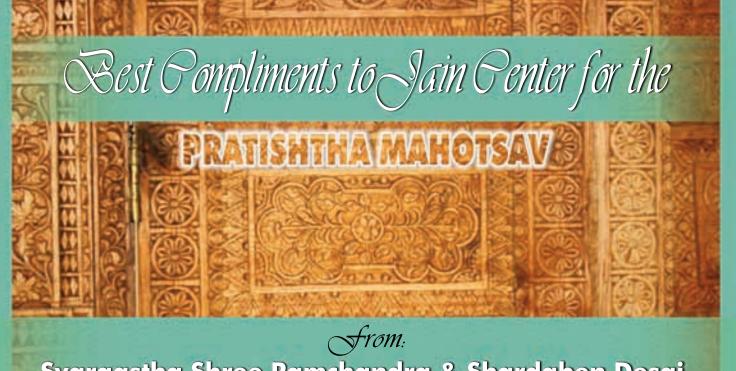




institutions in the USA, India and other parts of the world. The rate of progress in achieving such a goal is slow due to limited resources - both funds and volunteers - that are currently committed and focused on completing Phase I and II of the Jain Center Expansion Plan.

The Library Committee consists of Harsha Parikh, Virendra Shah, and Ramesh Doshi.

Harsha Parikh is the JAINA/JCSC Library Coordinator and can be contacted at hparikh84@yahoo.com. Ramesh Doshi is the JAINA Library Chair and can be contacted at rcdoshi@yahoo.com.



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Vegetarianism is the Way of Life

Kunal Shah

Vegetarianism is a practice that upholds Mahavirswami's greatest message to the world, "Live and let live." Every creature's soul counts and is just like our own. They cannot convey their feelings in words, but instead do so with screams of terror and pain. By being vegetarian, we are promoting the practice of non-violence and are saving ourselves from the numerous diseases and aggressiveness which are associated with consuming meat.

According to Jainism, all souls are equal. If we cannot give birth to an animal, we have no right to take it away. The law of karma is "one will get what one gives to another." If we consume meat then we have to repay by being killed or going to hell.

The human body was created to be herbivorous. Our teeth are not jagged and sharp for tearing flesh but are smooth and flat for grinding plants. The same is true for our nails; they are not claws. The jaws of carnivores move up and down and do not chew, while herbivores can move their jaws up and down and side to side. The kidneys and livers of herbivores are not capable of handling flesh. Also, carnivores' stomach acid and saliva are ten times more concentrated than herbivores' acid for dissolving meat. The bodies of carnivores are made to hunt in the night. This just proves more that humans were not designed to consume meat.

Vegetarianism means not to eat eggs either. Eggs come from an animal's body while plant food comes from the "earth interacting with the sun, air, and other elements." Cruel methods are used to force hens to produce more eggs. They are put into miserable conditions and injected with hormones for more production. Because of their origin and potential to live, eggs cannot be ingested in a vegetarian diet.

Countless products are manufactured by torturing or using animal body parts do not comply with vegetarianism. Leather (animal skin) is used to make shoes, watch straps, belts, jackets, car seats and furniture. Fur is mainly used to make designer clothes for women. Before introducing most beauty products and drugs in the marketplace, they are thoroughly tested on experimental animals for their side effects. Innovative surgical methods are also tried on animals before being established in humans. All this shows that our lives are made better because of the unwilling sacrifice of animals. This is against the essential fundamentals of vegetarianism.

Here are some quotes from some famous people discouraging a flesh diet:

"Vegetarian food leaves a deep impression on our nature. If the whole world adopts vegetarianism, it can change the destiny of humankind."

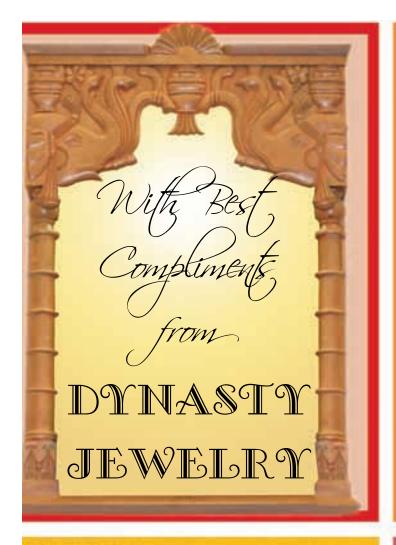
-Albert Einstein-

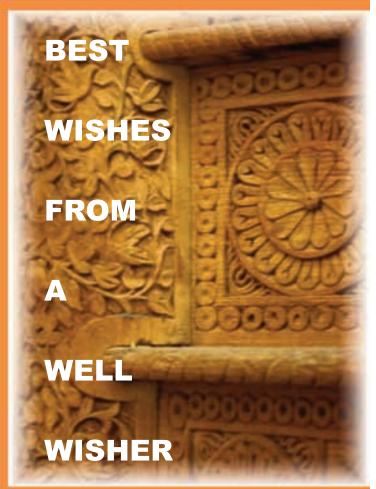
"I do not see any reason why animals should be slaughtered to serve as human diet when there are so many substitutes. After all, man can live without meat..." -Dalai Lama-

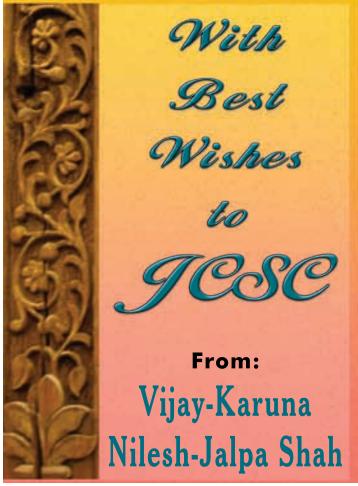
Ahimsa is the greatest principle that all Jains should follow. This principle should become a part of our daily lives. Mahavirswami's message is just like the golden rule, "Treat others the way you want to be treated." Being Jain and following vegetarianism since birth makes me feel happy, joyful and guilt-free for not harming an animal. I will continue to commit to it for the rest of my life, to my fullest capacity and will also try my best to spread the message to the rest of the world.

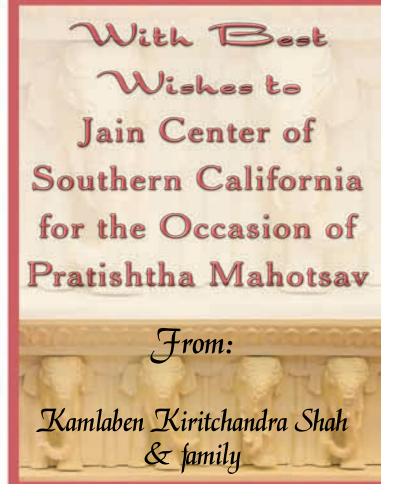
Kunal Shah is a Pathshala student and the winner of the essay competition in the 10-12 age group.











STRUGGLES OF JAINISM

Kaushal Shah

Jainism, as defined by the Merriam-Webster dictionary, is "an ascetic religion of India, founded in the sixth century BC, that teaches the immortality and transmigration of the soul and denies the existence of a perfect or supreme being." Even though this may come across as simplicity, there is a lot more to uncover about this profound religion. After many years of precise studying, I have learned to appreciate and understand the true meanings behind each and every one of our principles/guidelines. Below are some examples of such rules that may seem rather challenging to follow, but soon become a way of life.

One such "restriction," as one may call it, is the practice of non-violence towards all beings. As easy as this may sound, it is quite difficult to continuously perform. A particularly hard situation for me in which to follow this was at school, when you are bullied around at times, or even harassed. Keeping your cool and remaining calm at such a time is almost impossible, as anger almost steals into your consciousness. However, after quite a bit of practice, this has slowly been easing into my life as a daily routine. Non-violence, or "ahimsa" as Jains call it, is possible to achieve.

Another prohibition in Jainism is in the use of proper speech. Growing up in a society in which profanity and vulgar terms are part of everyday life, it becomes seemingly hard to refuse from joining in on such activities. Whenever you are in the presence of other kids, even your friends, cussing and crude language are a part of all conversations, and not being a part of it proves to be a challenge at times. In the society we have today, using such words has become a sign of "coolness" or even a way to better "communicate." But, if one practices and is literal, such words have no meaning, and alternate words are substituted, which is what I try to do. Therefore, the art of speech can also be altered to suit that properly for a Jain.

Lastly, one of the hardest tasks for a Jain is being a vegetarian. Often times, other people around you are not able to respect your eating habits, and tend to ridicule you for eating only "grass." It gets rough as soon as this becomes an emotional problem, but by practicing Jainism, and realizing that you are saving lives, the feeling of sorrow soon vanishes. Just by avoiding meat and eggs, we are able to make a big difference in the amount of surviving organisms. That feeling is so great, surpassing the amount of dejection one may face after being ridiculed for always eating salad.

Jainism, although it may often times test you to the best of your abilities, is a religion that helps promote individualism and compassion. By being kind and respectful to everyone and all things, one becomes a good human being, and better yet, a good soul. I am extremely thankful for being born as a Jain, for this path helps me determine my future destiny, which I hope is rewarding. Until then, I shall keep following the conduct of Jainism, my religion, my savior.

Kaushal Shah is a Pathshala student and the winner of the essay competition in the 13-15 age group.





જેનમ જ્યંતિ સાશનમ

"જૈન સેન્ટર ઓક સર્ધન કેલિકોનિયાનું ઘણા વરશનું શિખરબંધ જિનાલયનું સેવેલું સ્વપ્ન સાકાર થઇ રહ્યું છે ત્યારે પ્રતિષ્ઠા મહોત્સવ માટે હાર્દિક શુભકામના"

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My Experiments with Anekantavada & Principles

Sumit Khandhar



Jainism is a religion and tradition based on nonviolence, self-control, penance, truth, compassion, service, family values and the multiplicity of viewpoints. Being brought up in a Jain family, with a Jain Center (JCSC) and Pathshala (JCYC), in a manner that revolves around these virtues, has molded me into someone whose experiences are reflective of them. On this Kurukshetra stage where life unfolds, Mahatma Gandhi stated it properly in the title of his autobiography, that his life is "the story of my experiments with truth."

I went to Nepal on my own to teach young children. Nepal was an experience like no other. Although neighbor to India and in many ways comparable, to see something so similar from another viewpoint can make you appreciate it entirely differently. This was where the lesson of anekantavada, or the multiplicity of viewpoints, became clearer to me. India struggles with poverty, lack of health care for the masses, and class distinction, among a backdrop of corruption and religious strife. But it was in Nepal that I understood these issues better, and desired to help those in need in any way that I could. It was also in Nepal that I became aware of the meaning of service, the value of family, and the universality of religion. Pros and cons, white and black, rich and poor, service and slavery, ingenuity and ignorance all seemed to coexist. Yet they often resided simultaneously in each situation and in every person, and I realized it is up to us to define from which viewpoint we choose to see it and how we choose to approach it.

Medicine, as I am learning, is more so an evolving art than an evolving science. How to emanate compassion, how to cope with patients, how to recognize suffering, and still have the energy to push forth as a lifelong student-none of this is easy. It takes endurance and motivation, and patients are aware of it when they see you. They recognize that a physician upholds honesty, integrity, and professionalism, and they know when they are being short-changed. It is from my patients that I have learned the virtue of practicing satya, or truth. Physicians diagnose patients everyday, but the reverse is just as real. I have learned that honesty is not just relaying information, but also practicing how and when that information is relayed. Truth is relative and the practice of anekantavada must often coexist with acts of honesty.

Family is a source of energy and a fountain of unconditional love. Our parents provide, sacrifice, and love for the sake of children, forsaking nothing and relenting on everything. They are the embodiment of ahimsa (nonviolence), sacrifice and love. This is the ultimate of all tenets in Jainism. To practice ahimsa is not just being vegetarian or refraining from physical injury. It is the mind, speech, and body's annihilation of causing harm to anyone or anything. One cannot practice ahimsa without understanding the truth or respecting all points of view. This cannot be learned by mere pattern recognition and regurgitation of principles. I can try to be mindful of when I cause harm, knowingly or unknowingly. I practice by observing my parents, emulating them, and returning the favor, not just to them, but to our Jain community and everyone, unconditional and universal. Paraspar upagraho jivanam-souls render service to one another.

I thank our Jain Center and JCYC for helping me to be a better person, in this life and thereafter.

Sumit Khandhar is a Pathshala alumnus who is a physician specializing in internal medicine.

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How JCYC & JCSC Have Molded Me

Suketu Khandhar



Since its inception, the Jain Center Youth Committee and Pathshala classes have been an integral part of the Jain Center of Southern California. Using English as a medium, teachers and volunteers have dedicated countless hours and service to train our youth in the fundamental principles of Jainism and in our Indian culture and heritage. Being born and raised here in the United States has given us the opportunity of abundant freedom and possibilities, but at times we are not afforded enough exposure to our roots. This is, and continues to be, a key focus of JCYC. We are able to socialize with other Jain youth and learn our common religion and culture. Many times this "Sanskar" is lost in subsequent generations. We are busy in our own lives and forget that Jainism is a "way of life."

It was through JCYC that I learned Jain principles, Samayik, Pratikramana, did Darshan regularly, held respect for elders and teachers, did community service/Seva and made many lifelong friends. The Jain way of life and JCYC kept me vegetarian and instilled compassion, charity and humility in my thoughts and life. In medical school and subsequent training, compassion and empathy helped me relate to the patients better.

Now that I have children of my own, I want to structure their religious teaching in the same way. My studies are over and I am settled in my medical profession. I want to help other young adults, as I continue to improve myself, in developing Jain values in their lives. As a result, we started Swadhyay and classes in the San Francisco Bay area under auspices of the Jain Center of Northern California. We discuss the applications and usefulness of Jain principles and values in daily life. We also do Samvatsari Pratikramana in English with the meanings, as developed by JAINA.

Charity has become ingrained in our nature and life, whether it is helping in the aftermath of the Gujarat earthquake, the Indonesia tsunami, or the Burma cyclone, or at the UC Parkinson Research Center. We contribute physically, medically and financially. It is our duty and second nature, thanks to Jainism, the Jain Center and family.

I am grateful to our Jain Center of Southern California and Pathshala. Congratulations to JCSC and JCYC during this Pratishtha with continued success.

Suketu Khandhar is a Pathshala alumnus who is a physician specializing in neurology in Northern California.



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Educational Background:

Rashmi has done her masters in Home Decoration and also has obtained an Interior Design degree from one of the best private colleges; California College of Interior Design. She has been in this business for the last 14 years and has worked on custom homes, restaurants, offices, and hotels/motels. She has comparable pricing and is very proud of her services. Please call her with any questions or information regarding the services listed below.

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My Tsunami Experience

Samir Khandhar



The Jain virtues of non-violence, compassion, charity and service were instilled in my life by my parents and family, and nurtured during my 25 years at the Jain Center of Southern California and my 20 years of attending Jain Center Youth Committee classes, camps and cultural programs.

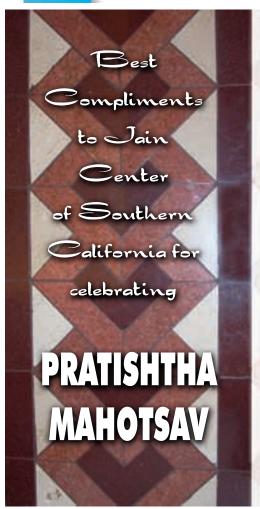
After the tsunami devastated the coastlines from Indonesia to India on December 26, 2004, my heart cried and I wanted to help in any way possible. The Internet and service-oriented friends' network provided information about the areas where help was specifically needed. I took time off from work and went to Madras, which had been hit hard by the tsunami. Many governmental and non-governmental international relief agencies were already at work. Several Jain organizations-Tapovan, for example-provided excellent sources of manpower, money and materials.

I joined a volunteer group which traveled to coastal villages that were in bad shape. Small, light-weight and readymade shelters and shades were installed; food, clothes and money were appropriately distributed to the needy. It was a heart-wrenching experience to see parents who had lost children, children who had lost parents, and the homeless and poor masses without the basic necessities of life. JAINA and many other Jain groups did very good work. I experienced the real-life meaning of compassion as preached by Lord Mahavir and taught in my Pathshala classes. At the end of my trip, I was moved to donate a much-needed computer system to the relief organization.

This experience made me think that, even without natural (tsunami, flood, fire, earthquake and cyclone) or man-made (rioting and political disturbances) disasters, there are many, many poor people in need of food and basic necessities. I began to donate regularly to causes in India, the United States and other places, and visit India frequently for pilgrimage, charity and to absorb the religious-social-cultural sanskars in my life. While a student at UCLA, I helped to initiate a national fraternity, Beta Chi Theta, to promote comradeship, goodwill and scholarship.

None of this would have been possible without my family's Jain way of life, my parents' sanskars, and our connection with the Jain Center and JCYC. With humbleness, I acknowledge my indebtedness to it all in making me a better person.

Samir Khandhar is a Pathshala alumnus who is now a management consultant in the Los Angeles area.





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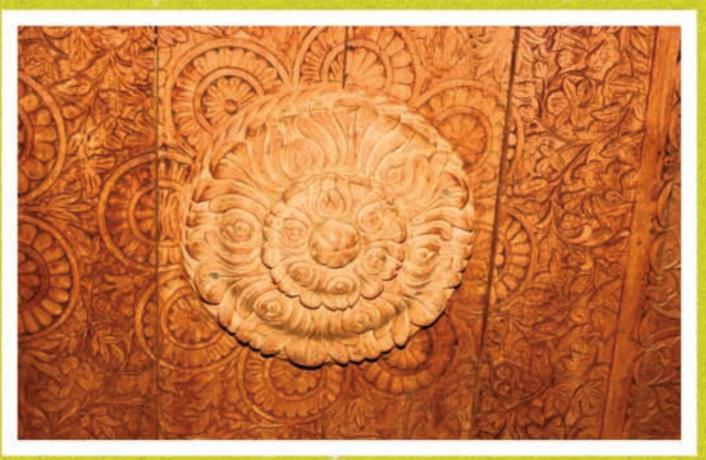
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Biren Mehta

From Childhood to Adulthood in the Jain Center Community



Long before our Jain Center erected its very own temple in Buena Park, I was first introduced to our community through youth classes held in various living rooms in Southern California. I do not recall having any strong desires to attend or not attend the classes, but at the young age of 8, I recall being profoundly affected by the concept of compassion.

It was not until 6 years later that our community inaugurated the opening of our temple and I realized how large and powerful this community really was. The temple and its community had its greatest effect on me during its first four years of existence, which coincidentally were my high school years. At a time when students are exploring their independence and defining their identity, I found mine in our religion and our Jain community. It was during those years that I established my boundaries and built strength in my conviction. Soon after I found myself treading unfamiliar waters in college and away from home, only to realize that I had a firm and content understanding of 'who I was.'

I managed to stay close to the community and the temple when I entered the workforce. I married a girl who also grew up within our community and shared my values. Today we find ourselves so grateful that our temple has become a focal point for our family and that our 1-year- old daughter will grow up with an even larger and more united community than we were.

Biren Mehta is a busy husband and father with a career in finance and in graduate school for an MBA.

With Best wishes to Jain Center of Southern California,

Jain Social Group, Anekant Community Center, Artwallah, Indo-American Senior Heritage (IASH) Friends of Sardar Patel Award Association (FSPAA) Enjoy life, join these Organizations for happiness.

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Jain Art with special reference to early manuscript paintings in the San Diego Museum of Art Sonya Rhie Quintanilla, Ph.D.

Curator of Asian Art, San Diego Museum of Art

Artists in India have been producing works of art for the Jain community from at least the second century BCE. The earliest known stone sculptures that are identifiably Jain are from Mathura, near Delhi, and in the caves at Udayagiri and Khandagiri in Orissa. The sculptural remains from these sites reveal that at during this period Jainism already had a highly developed narrative and literary tradition, much of which remains unidentified today. Also from these early sites is a wide range of Jain and devotional imagery in which monks, nuns, and laypeople venerate the Jinas and the symbols and sites associated with their teaching and liberation. Many of the remains are fragmentary, but they reveal that influential Jain populations flourished with sufficient resources to support major architectural foundations and monastic communities.

Such support for Jain art and architecture continued unabated during subsequent centuries throughout India at sites to numerous to mention By the fourth century CE, Jain presence had spread to nearly every region of India. A hoard of Jain bronzes was discovered at Chausa in Bihar, for example, and Jain temples are included alongside many Hindu and Buddhist sites, such as the Gupta site of Udayagiri in Madhya Pradesh and post-Gupta sites of Ellora and Badami in Western India, and throughout the southern regions of Andhra Pradesh and Tamil Nadu.



A Svetambara monk instructing a King, from a Kalpasutra. Opaque watercolor and ink on palm leaf, 13th century. Western India. 22/16 x 11 7/8 inches (5.6 x 30.2 cm). San Diego Museum of Art, Edwin Binney 3rd Collection 1990:179.

The Jain temple tradition continued to flourish throughout the medieval period. Some of the most splendid temples and pilgrimage destinations of the Indian subcontinent at Khajuraho, Mt. Abu, Jagat, Ranakpur, and Sravana Belgola were made for the veneration of the tirthankaras. The temples contained libraries filled with manuscripts, primarily of the texts most sacred to the Jains, the Kalpasutra and the Kalakacharyakatha. The earliest illustrated manuscripts, dating from around the 12th century onwards, were first produced on palm leaf. Although palmleaf manuscripts were made for other religious groups, the Jains of western India by far were the leaders in sponsoring prolific productions of their scriptures. Many survive; one example is a page from a Kalpasutra manuscript where the text is illumined by a painting of a Svetambara (whtie clad) Jain monk delivering teachings to a seated king and other laypeople and nuns (Fig. 1). Even in this tiny space, the accouterments of the clerics, such as the rajoharana and the mukhapatika are clearly shown.



Jainism has taught me to think clearly, without thinking ill of anyone. It has also taught me to be responsible for my own actions, for they have their own Meha Shah, 17







With the introduction of paper in the fifteenth century many Jain manuscripts became among the most elaborate and probably costly manuscripts to be produced. Lavish use of lapis lazuli and gold attests to the wealth and generosity of Jain patrons in Gujarat during the 15th century. Three pages from a Kalpasutra depict scenes associated with the events surrounding the conception of Mahavira. Indra, king of the gods, sits in heaven watching a performance by his celestial dancing girls when he realizes that the time had come for Mahavira to be born. He therefore ordered his commander, the goat-headed Harinaigamesin, who oversees matters associated with pregnancy and childbirth, to transfer the embryo of Mahavira from the womb of a Brahmin lady to that of the Kshatriya Queen Trisala.

Jain manuscript paintings are such a significant component in the history of Indian art that the modern artist Nandalal Bose (1882-1966) painted his version of a page from a Kalpasutra as a heading in the Constitution of India (Fig. 3). Prime Minister Jawaharlal Nehru asked Nandalal to illustrate India's new constitution after independence from British colonial rule was achieved in 1947. Nandalal placed a painting associated with a key passage from the history of Indian art at the heading of each major section of the Constitution. As such it was recognized that the devotional arts caused to be made by the Jains were an essential component of India's cultural heritage and and irrevocably embedded in the new nation's very constitution.





Kantilal Shah

IAIN SENIOR ASSOCIATION



As the population of Jain Seniors was increasing, it was felt necessary to organize some programs for these seniors. Thus in August 1996, the Jain Senior Association was formed with the main objective of promoting and organizing cultural, educational, social, and religious activities, as well as providing entertainment and an opportunity to develop friendly relations with the other senior members. Another objective was to ensure that our senior members participated in the celebration of all the auspicious Jain festivals and to help them to better understand Jain religion philosophy.

The executive committee was elected under the chairmanship of Kantibhai Shah and the by-laws of the Association were approved. Since then, many events have been organized which included musical programs, singing competitions, bhakti bhavna, rangoli competition, Chaitya Paripati (visiting Ghar Derasar, which is the most popular one), picnics, garbas, and the health care programs. The Jain Senior

Association also organized tours to many other Temples, museums, trips to flower shows and other places of interest. Bus trips to San Francisco, Santa Barbara, Palm Springs, San Diego, Arizona and other places were also arranged. It is very encouraging to note that during the last twelve years all the senior members have thoroughly enjoyed these various programs and have eagerly participated in them.

The membership of the Association has grown to more then 150 families. Any person who is 50 years old, or any spouse turning fifty, can become a member of the senior association. It is important to note that many seniors in our community do not have social outings and they do not drive. Therefore, they look forward and eagerly wait to participate in the next program organized by the senior association.

The Jain Senior Association works under the umbrella of Jain Center of Southern California. The executive committee of the Jain Senior Association organizes the various programs and informs the Jain Center of its activities. All the financial transactions are passed through the Jain Center. The association does not keep any cash as all funds received are deposited with the Jain Center,

In the future, the association is planning to provide some transportation to bring the seniors from their residences to the Jain Center to participate in the various programs, as many seniors have this transportation problem. The Jain Senior Association will continue to organize various types of programs to entertain the seniors n hopes of fulfilling the various requirements of its members.

Kantilal Shah is the President of Jain Senior Association and ex-President of Jain Center of Southern California. He can be contacted at ktshah32@hotmail.com.

If we are kind and compassionate, we feel better about ourselves and others.

Sanskruti Kakaria, 12



Mahavir Mandal

With the grace of the 24 Tirthankars and all Shasan Devs and Devis, Mahavir Mandal was established in 1980 under the leadership of Vasantben Shah. It is one of the organizations within the Jain Center of Southern California. Over the years, the Mandal has grown into an active group, which is involved with a number of religious activities; for example, performing pujas and organizing bhavna, bhakti and various pujans. In addition, the Mandal sponsors excursions to other Jain Temples, and organizes a monthly snatra puja, a pratikraman on chaudas, and the ayambil oli. The members of the Mandal also visit the homes of the Jain Center members to perform puja at the request of the homeowners.

The goal of the Mandal is to inspire and attract younger members to join the organization. The members of the Mandal are actively involved in raising funds for the Jain Bhavan expansion project and other events. All the money collected from pujas and other activities is donated to the Jain Center Building Fund.

The current Mahavir Mandal Committee includes:

President: Padmaben Shah Vice President: Nisha Javeri Treasurer: Geeta Khona Secretary: Divya Gangar

Members: Pravina Shah, Niruben M. Shah, and Veena J. Shah

Past President: Savita Mehta



Hasmita Parekh

SpongeBobs & SpongeJains Teaching Jainism To Young Minds



"I will tell my dad not to spray around the house and kill ants and bugs," Ankit (age 4) announced in his class after listening to his teacher say that we as Jains respect all living beings including bugs and insects.

"Did you have any dreams when I was born?" the same young man asked his mom after listening to his teacher tell the beautiful story of Trishlamata having fourteen dreams when Mahavirswami was born.

Can you teach Jainism to 3 and 4 year old kids? The answer is affirmative provided you make learning fun and practical. At such a young age, the children may not be able to comprehend and understand a deeper meaning and explanation of the Jain principles and philosophy. However, it is not at all difficult for them to learn the practical concepts of the Jain Way of Life. After all children are natural learners. They have impressionable minds that will soak up knowledge like a sponge.

In the summer of 2005, Sailesbhai Jain, Pathshala Director of Jain Center of Southern California (JCSC), called to inform me that he had volunteered me to start a new Mommy and Me class for the toddlers (ages 3 and 4). In spite of my repeated excuses that I was not capable or prepared to teach such a class, Sailesbhai's stand - "we cannot let down the children" - was not negotiable. I am glad that he persisted. At Mahavir Janam Kalyanak celebrations on 20 April, 2008, when my entire



class dressed in identical matching costumes - girls in chaniya chori and boys in salvar khamis - performed the *Bhakti Ki Nav Chali* dance, I wonder who was more excited, ecstatic and proud - the parents or me. By my reckoning, we were equally elated.

My exposure to JCSC Pathshala dates back to 1986 when my kids - Sheetal (age 7) and Shayna (age 6) - joined the classes conducted by Mahendrabhai Khandhar, Girishbhai Shah and Niranjenbhai Shah at the residence of Rajen and Rajul Mehta in Cerritos. Following the inauguration of our custom-designed Jain Bhavan in July 1988, the classes were shifted to the new facility. The enrollment in the Pathshala grew rapidly and new teachers were recruited to address the large influx of students. I volunteered with Amitaben Desai, Smitaben Doshi, Pratibhaben Mehta, and Dipikaben Shah to teach 7- and 8-year old kids. Having a formal qualification and experience in teaching at secondary schools, in early childhood education (kindergarten), and in Montessori schools, an opportunity to teach the Pathshala was refreshing and exciting for me. Also, opportunities to spend time with the students at several winter camps and attending JAINA Teachers' Conferences provided me very enjoyable and memorable experiences. After a few years of teaching Pathshala, I took a break to address some family responsibilities. The break ended in summer of 2005 with the surprise call from Sailesbhai. I spent the entire summer searching and researching through Jain children's books and resources to come up with a curriculum and a lesson plan.

I started the first JCSC Toddler Mommy and Me Class in September 2005 with the help of three volunteers - Miraben Sheth, Vinaben Shah, and Parul Shah. I didn't know what to expect when I entered the class on the first day to face a crowd of approximately 30 young kids and 30 adults (parents and grandparents). After first few anxious moments, I began to feel at ease once I comprehended my first challenge - the situation I was facing was no different than my past experiences in handling kids in the kindergarten and Montessori schools where I had worked. The only difference was that I now had an added situation - to handle and involve the adults as well in a constructive way. I passed out my first class assignment - copies of the Navkar Mantra and some pencils - to the kids and asked them to write their names on the paper.

SpongeBobs & SpongeJains Teaching Jainism -2

After a few minutes of awkward silence, one mother walked up to me and whispered, "My kid does not even know how to hold a pencil let alone write his name." I realized my second challenge - I had a very diverse group of kids - some were attending "school" for the first time and some were already one- or two-year veterans of kindergarten or Montessori schools. Such a realization poised a great challenge: How do you develop a curriculum and activities that will keep both, the novice and the veteran students, focused and motivated? The initial lesson plan that I developed in 2005 is still evolving and being refined to adopt new creative techniques. Beginning September 2007, I started teaching the class with the help of Priti Khara and Parul Shah. Priti and I were in the same Montessori training class and her presence has been an enormous help. Many of the lesson plans that we use in the class are developed using the creative techniques that she and I learned in our Montessori training classes.

So how do we teach Jainism to young minds? By making learning fun and practical. The underlying goal of our classroom curriculum and activities is to ensure that the young minds will learn, retain and practice the lessons regarding at least two core Jain values - Ahimsa (love and respect for all living beings, and practice of vegetarianism), and Anekantvad (learning to share and get along with each other). The third one - Aparigraha (non-materialism) - is difficult to learn and comprehend at such an early stage, but we try to include elements of that too in our lessons. Some of the techniques that I use in the class to keep the young minds focused and involved include the following:

Arts and crafts: Every child enjoys to color, cut and paste. A modest investment in crayons, color pencils, child-proof scissors, and glue sticks helps to keep the kids busy with the activities they enjoy while teaching them lessons about Jain values. For example, the 14 dreams are an excellent subject matter for coloring. Theme specific arts and crafts kits are also very popular with kids and parents.

Story telling: Every child enjoys listening to a story. Stories are very effective for conveying lessons about Jain values and morals. For example, the popular story of an elephant holding up his leg to accommodate a mouse during a forest fire demonstrates ahimsa, courage, compassion, and sacrifice.

Games: These are great tools to get every child involved in the act - especially the shy ones. Various interactive games that we have developed and play require every child to participate - say something, do something, dress up as someone, and so on.

Music and nursery rhymes: Music is a universal language that appeals to everyone - young and old. It's not too difficult for our children to learn and recite various stutis and bhajans. They get exposed to Mother Goose Nursery Rhymes at an early age. I have adopted and teach several familiar ones using Jain words and concepts.

Festivals and holidays: Jain festivals (Paryushan, Diwali, Janam Kalyanak, and others) and non-Jain holidays (Valentine, Easter, Mother's/Father's/Grandparents' Days, Thanksgiving, Christmas, and others) offer excellent opportunities to reinforce core Jain values using event specific stories, music, and arts and crafts projects.

Motivation: A chart with the names of the children in one column and headings of various milestones in other columns is a simple but very effective visible tool to motivate a child to make progress. A child who demonstrates that he or she can recite the Tirthankar's names, a new stuti, or a new bhajan earns two stars - one goes on the chart and the other goes on his or her hand. Occasionally the entire class gets a special treat - usually an egg-less cake (one of my hobbies).

Parents' involvement: This is an important element in a child's development process. I provide resources to the parents and encourage them to teach their children at home at their own pace - Tirthankar's names, new stutis, new bhajans, and more. Once a child demonstrates a newly learned capability in the class, he or she earns a coveted star. Parents also get involved in getting the children ready to perform at various Jain festivals and celebrations.

What's my reward for doing all this? Whenever I visit the Jain Center, there is always at least one smiling face running down the aisle to surprise me with a hug. As a credit card commercial might say - arts and crafts \$10; story books \$20; smiles and hugs priceless.

Finally, I want to share a few words of wisdom with the parents about your children. Love them; nurture them; motivate them; and encourage them. Above all, do not be in a hurry for them to grow up. As cartoonist Bill Keane once noted, "Enjoy them at every stage, and at every age; for they grow up too soon." Pretty soon they will be returning from their first Young Jains of America (YJA) Convention, and they will tell "you" what's good for you to eat. If you have not kept up with the trends, search "Vegan Recipes" and "Raw Food Recipes" on Google. According to my three YJA-returned experts - Sheetal, Shayna and Shreyans - vegan and raw foods are the fountain of youth.

So enjoy the time with your SpongeBobs and SpongeJains. And remember, it's never too early to begin immersing them in the beautiful teachings of the Jain philosophy and Jain Way of Life.

Hasmita Parekh is a Pathshala teacher for Toddler Mommy & Me class at the Jain Center of Southern California. She can be contacted at HasmitaParekh@yahoo.com.



It Takes a Village

Among the 10,000 students graduating from University of California, Berkeley in 2002, six were selected for a special recommendation based on their academic achievements and community involvement. The six included Shayna Parekh and Rishi Doshi. Among these six, Shayna was awarded the University Gold Medal, given to the "most distinguished graduating senior on the UC Berkeley campus."

Mansi Shah was recognized by The Legal Society of the Los Angeles County Bar Association for her outstanding Pro Bono work (free legal aid for those who cannot afford it) and by her firm Howrey, as the Pro Bono Attorney of the Year.

While volunteering at a Mumbai hospital with the Cancer Patients Aid Association (CPAA), the plight of the village patients battling with cancer motivated Bansari Shah to form an NGO — *Suhani Kal (A Bright Future)* — focused on disease prevention through health and hygiene. She has visited India twice with a team of volunteers to provide medical care to 1,200 patients in various villages of Gujarat.

Seven members of the 1999 Pasadena Tournament of Roses Royal Court chosen from more than 800 Pasadena-area young women included Chaitali Gala. Selections for the Royal Court were based on an array of qualities ranging from public speaking ability, poise, academic achievement, community involvement and personality.

As an exceptional leader with proven organizational skills and an ability to influence and motivate others, Khusali Gala was selected by the *Teach for America* organization to teach in under-served inner-city schools. For the past three years, Khusali has taught high school mathematics at Chicago International Charter School's Northtown Academy.

Tejas Gala, a senior at Claremont McKenna College, was named a Robert Day Scholar— a recognition for high achieving student leaders with a strong ethical compass and a solid sense of judgment. Tejas is also a co-captain of the NCAA Division III basketball team.

Ayesha Khetani is President of the Little India Leo Club, which is affiliated with the Lions Club International. She also won a bronze medal at the 2004 World Championship Racquetball Tournament in Korea.

Shreyans Parekh was selected as a Coca Cola Scholar based on his academic and community service achievements. In January 2008, Shreyans and several of his Coca Cola colleagues

volunteered with Habitat for Humanity to build houses for Hurricane Katrina victims in New Orleans.

Pankit Doshi, selected as a 2008 Southern California *Rising Star* by Superlawyers magazine, serves as President of South Asian Bar Association of Southern California.

Suketu Khandhar leads the swadhyays for young Jain adults at the Jain Center of Northern California in Milpitas. Sumit Khandhar worked as a volunteer in Nepal and Surat, India. Samir Khandhar volunteered to help tsunami victims in South India and founded a national Beta Chi Theta fraternity at UCLA.

What is the common thread between these and many more such stories and exceptional accomplishments that have not been documented here? These individuals are all alumni of the Jain Center of Southern California Pathshala (JCSC); and their underlying motivation is derived from the core values of Jainism.

It Takes a Village: And Other Lessons Children Teach Us is a book published in 1996 by then-First Lady of the United States, Hillary Rodham Clinton, in which she focuses on the impact individuals and groups outside the family have on a child's well-being. With an enrollment approaching 400 students and managed by a team of nearly 70 teachers and volunteers, our Pathshala program has been one of the most successful and rewarding activity at JCSC. It truly exemplifies the spirit of an African proverb, "Regardless of a child's biological parents, its upbringing belongs to the community."

In addition to achieving and pursuing highly successful career goals, our JCSC's Young Jain Americans are actively involved in the community, both as participants and contributors, in supporting humanitarian causes and in promoting eco-friendly lifestyle in the USA and aboard. With a sense of great pride and confidence, we humbly acknowledge that the futures of Jainism in America and of the Jain Center of Southern California are well assured.

The graduates, or alumni, of JCSC's Pathshala have made significant progress in pursuing various professions and careers. The following list of alumni was compiled from the information received from the parents and is by no means inclusive and complete. JCSC Pathshala program has been in existence for over 25 years and this list should have many more names. We apologize for the incomplete list due to lack of available information. *Michehhami Dukkadam*.

LIST OF JCSC PATHSHALA ALUMNI

(Names are sorted by last/first names of parents)

Alumni	Profession	Specialization	Parents
Hersh Choksi	Student, USC	Cinema & Television	Nishith/Minaxi Choksi
Sheel Choksi	Student, UC Berkeley		Nishith/Minaxi Choksi
Siddharth Dangi	Student, UC Berkeley	Electrical Engineering	Salil/Vinita Dangi
Anjali Lalani	MS Bioengineering	Research Engineer	Mahendra/Pratibha Desai
Chirag Desai	BS Civil Engineering	Builder/Developer	Mahendra/Pratibha Desai
Aakash Desai	Student, UC Irvine	Mechanical Engineering	Shailesh/Amita Desai
Amman Desai	Student, UC Berkeley	Bioengineering	Shailesh/Amita Desai
Ankit Desai	Student, UC Berkeley	Elec Eng & Computer Sci	Shirish/Harsha Desai
Niraj Desai	Student, UC Irvine	Computer Science & Eng	Shirish/Harsha Desai
Arpita Doshi-Mapara	Physician	Internal Medicine	Jiten/Hina Doshi
Pankit Doshi	Attorney	Labor & Employment Law	Jiten/Hina Doshi
Nishita Doshi	Student, CalState Fullerton	Business Marketing	Prakash/Ila Doshi
Priyanka Doshi	MS, Education Psychology	Autistic Children Edu	Prakash/Ila Doshi
Neel Doshi	Physician	Psychiatrist	Ramesh/Bindi Doshi
Rishi Doshi	Physician	Ophthalmologist	Ramesh/Bindi Doshi
Sheila Doshi	Student, UC San Diego		Vikram/Smita Doshi
Chaitali Gala	Attorney		Kirit/Pallavi Gala
Khushali Gala	Education	Mathematics	Kirit/Pallavi Gala
Tejas Gala	Student, Claremont McK		Kirit/Pallavi Gala
Hirav Gandhi	Student, Stanford Univ		Hemant/Jayne Gandhi
Anshul Gandhi	Graduate, USC	BS Biological Sciences	Mihir/Minal Gandhi
Saurin Gandhi	Student, UC Irvine	Biological Sciences	Mihir/Minal Gandhi
Suketu Khandhar	Physician	Neurology	Mahendra/Vina Khandhar
Sumit Khandhar	Physician	Internal Medicine	Mahendra/Vina Khandhar
Samir Khandhar	Consultant	Management Consulting	Mahendra/Vina Khandhar
Sheetal Khandhar	MS/MD	Rheumatology	Ramesh/Archana Khandhar
Shruti Khandhar	MD	Family Practice	Ramesh/Archana Khandhar
Santosh Khandhar	BS Business/Biology	Sales/Marketing	Ramesh/Archana Khandhar
Akshay Khandhar	Student, Mt. Sac	General	Ramesh/Archana Khandhar
Ayesha Khetani	Student, UC Irvine	Finance & Marketing	Ajay/Ami Khetani
Bhumika Khona	Manager, Marketing Prog	Advert & Digital Media	Harish/Geeta Khona
Tejal Kothari	Grad Student, St George's	Public Health & Medicine	Ramesh/Alka Kothari
Arti Kothari	Student, UC Riverside		Ramesh/Alka Kothari
Amit Kothari	CFO and COO	Online Ticket Sales	Ramesh/Shobha Kothari
Sonali Kothari	Product Development	Serving Internet Startups	Ramesh/Shobha Kothari
Meghvi Roig	Education	Admin & Outreach Prog	Mahesh/Malti Maheta
Mibhali Bhalala	Surgeon	Ob & Gyn	Mahesh/Malti Maheta

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Tejas Maniar	Management Consulting	Strategy	Bharat/Ami Maniar
Sonya Maniar	Student, CalState LB	Physical Therapy	Narendra/Charu Maniar
Vishal Maniar	Business Manager	Sales	Narendra/Charu Maniar
Manali Mehta	Student, UC Berkeley		Dhiren/Rajul Mehta
Nishali Mehta	Graduate, Ohio State	Mathematics	Dhiren/Rajul Mehta
Shefali Mehta	Education	Science	Dhiren/Rajul Mehta
Ashish Mehta	Physician	Pediatric Ophthalmologist	Manibhai/Savita Mehta
Minesh Mehta	Computer Consultant	Microstrategy	Manibhai/Savita Mehta
Seema Kale	Physical Therapist	Pediatrics	Pravin/Bharati Mehta
Bijal Mehta	Student, UCLA	Aerospace Engineering	Samir/Jigna Mehta
Shumoni Mehta	Student, UC Berkeley	Business	Samir/Jigna Mehta
Shayna Parekh	Attorney	Corp Tax & Animal Rights	Chandrakant/Hasmita Parekh
Sheetal Parekh	MBA Finance	Business Entrepreneur	Chandrakant/Hasmita Parekh
Shreyans Parekh	Student, Univ of Penn	Business & Int'l Studies	Chandrakant/Hasmita Parekh
Manisha Parekh	Engineer	Software	Dilip/Sushama Parekh
Sunil Parekh	Consultant	Healthcare & Biotech	Dilip/Sushama Parekh
Shaleen Parekh	Consultant - Bioengng	Business Entrepreneur	Ramesh/Dina Parekh
Amrish Parekh	Project Manager	IT	Ramesh/Dina Parekh
Mihir Sanghvi	Student, Chicago Med Sch	Medicine	Kishor/Kusum Sanghvi
Miraj Sanghvi	DDS, MD, Univ of Penn	Oral Surgeon	Kishor/Kusum Sanghvi
Gautam Savla	Student, Cal Poly Pomona	Civil Engineering	Ashok/Harshana Savla
Ajit Shah	Physician	Internal Medicine	Chunilal/Ilaben Shah
Ajay Shah	Attorney	Construction/RE Litigation	Chunilal/Ilaben Shah
Nehal Shah	Business Entrepreneur	Education	Dilip/Pragna Shah
Mansi Shah	Attorney	Intellectual Property	Hasendra/Bina Shah
Bansari Shah	Student, UC San Diego		Hasendra/Bina Shah
Vrinda Shah	Consultant	Public Finance	Hasendra/Bina Shah
Neel Shah	Student, UC Irvine	Engineering	Jagdish/Jayu Shah
Akash Shah	Wisconsin Med School	Medical Student	Jaykumar/Ramila Shah
Kushal Shah	Student, CalState Fullerton	Corporate Finance	Mukesh/Meena Shah
Payal Shah	Student, CalState Fullerton	Biochem & Criminal Just	Mukesh/Meena Shah
Nikita Shah	Student, Univ of Texas	Medicine	Mukesh/Yogini Shah
Shivani Shah	Dentist	General Dentistry	Mukesh/Yogini Shah
Sonia Maniar	Student	Physical Therapy	Narendra/Charu Maniar
Sunny Shah	Student, Chicago Med Sch	Medicine	Niranjan/Bharti Shah
Reena Shah	Student, Touro University	Physician Assistant	Niranjan/Bharti Shah
Rachana Shah	Student, Washington Uni	Bioengineering	Nitin /Bina Shah
Hiten Shah	Business	Entrepreneur	Nitin/(late) Sheela Shah
Hemali Shah	Attorney	-	Pradeep/Bina Shah
Hemali Shah	Attorney		Pradeep/Bina Shah

Kaanan Shah	Grad Student, Michigan U	Human Genetics	Pradeep/Bina Shah
			-
Maulik Shah	Physician	Nurology	Pradeep/Bina Shah
Chintana Shah	School Psychologist	Educational Psychologist	Rajendra/Rajeshwari Shah
Ravi Shah	Student, UC Riverside	Biochemistry	Rajendra/Rajeshwari Shah
Niraj Shah	Molecular Pharmacology	Alternative Med Products	Sumati/Bharati Shah
Shaival Shah	Physician	Ophthalmologist	Sumati/Bharati Shah
Karishma Shah	Marketing Professional	Internet	Virendra/Urvashi Shah
Shanehi Shah	Psychology	School Counseling	Virendra/Urvashi Shah
Amita Khare	Adult Care Consultant		Divyakant/Sarala Sheth
Ketki Sheth	Grad Student, UCSD	PhD	Divyakant/Sarala Sheth
Rohan Sheth	IT Operations	Infrastructure Management	Naresh/Geeta Sheth
Payal Sheth Kindiger	MBA	IT Business Entrepreneur	Sudhir/Pallavi Sheth
Sonal Sheth	CPA Accountant	Auditing	Sudhir/Pallavi Sheth
Bansari Sheth	Student	Medicine	Suresh/Vinodi Sheth
Priya Sheth	Engineer	Aerospace	Vijay/Mina Sheth
Puja Sheth	Marketing Professional	Public Relations	Vijay/Mina Sheth
Mona Sanghani	Physician	Radiation Oncology	Vipin/Jyoti Vadecha
Neil Vadecha	Orthodontist		Vipin/Jyoti Vadecha
Nilesh Vora	Physician	Medical Oncologist	Lalit/Nayana Vora
Samir Vora	Attorney		Lalit/Nayana Vora



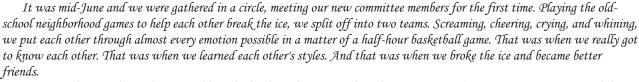
Aashna Shah and Raina Shah

Eighteen Strangers & JCYC Committee



We all always wonder how that Indian girl who cannot speak English becomes best friends with the girl who does not even know how to speak her native tongue. Or how people that are so different can come together and find the one thing they have in common to become the driving force of a new friendship. Each year for 18 kids, that driving force becomes the JCYC committee at Jain Center.

It was mid-April and a line of kids were waiting nervously for their one shot to impress a group of judges in hopes of becoming the next member of the teen committee. Some say that committee brings together a community of all-ages; others say it is a great chance to flaunt your leadership skills, but what many do not know is that committee is one great family that never gives up on each other. Maybe it is not just about interviewing for a committee; it is about trying to become a part of a bigger family and knowing you have the power to make a difference.



It was mid-November and we are adding the final touches to one of our biggest events, Winter Camp. It was our goal that this event would go as smoothly as possible and that every child enjoyed their four freedom-filled days away from parents. Chaos filled the room as the stress-stricken presidents took out their frustrations on every member of the committee. As December rolled around, frustrations subdued and excitement of finally being with friends for a weekend came into the near future. The fights we had were only a mere reminder that what we had put each other through only added to the bigger picture. We had made it to our goal, and we made it as a team.

It was mid-May and the year's end was slowly catching up to us. Our last event has always been thrown together among high school exams, finals, sporting events, and Mahavir Jyanti. This event was the one event that represented exactly what JCYC committee stood for. Committee pulled everything together to allow every single member at Jain Center to finally become one entity. From running around in circles, to setting up food platters, we became focused towards our quest to unite every child and every adult. This was it. This was our objective. Even though the end of the year finally engulfed us with goodbyes, lasting friendships had blossomed and role models were noticed. Eighteen teenagers tried their very best to impact an entire community. Eighteen teenagers also gained the maturity to understand that even if one life was changed, brightened, or influenced, every inch of effort was significant.





We were sitting together for the last time as we looked back at the hectic year we just had. We started off as 18 strangers, 18 different minds. But now 18 strangers became a single family. Smiles and laughter filled the air as we reminisced about all the good and bad times we shared. We started talking about how each of us had grown not only individually but also as a team. Those awkward moments that we once shared ceased to exist and all the arguments we went through just proved to each of us that we could get through anything as long as we worked together. As the year came to an end, our friendships grew, our teamwork improved, and our fights brought us closer. The definition of a committee had changed. To us, committee was not just about flaunting our leadership skills, or trying to make every event foolproof. It was about stepping outside of our comfort zone and taking a chance at becoming something more. And if we had not done just that, we would have missed out on experiencing the most memorable year. (left is the picture of our committee members)

Aashna Shah and Raina Shah are JCYC Co-Presidents for 2008-2009.

Top Row from left to right: Pratik Doshi, Somil Chheda, Meha Shah, Kavita Mehta, Karina Mehta, Kritika Jain, Hershal Solanki Middle Row: Khushboo Shah, Tripti Shah, Praachi Shah, Labdhi Sheth, Urvashi Jain, Paras Shah

Bottom Row: Aashna Shah, Raina Shah

Not Pictured: Saahil Jain, Avni Shah, Pujen Solanki, and Varuska Patni

આંગણું, મારા દાદાનું

કુસુમ કિશોર સંધવી

દાદા, આ શબ્દ સાંભળતા નજરે તરી એક એવી વ્યક્તિ જેની આંખોમાથી પ્રેમ નીસરતો હોય. હાય જ્યારે માથાઉપર કરે દુનિયા આખીની ચિંતાઓ ખરી પડતી હોય. હૈયા સરસી ચાંપે ત્યારે દિલમાં ટાઢક કરી વળતી હોય. હુંકની અને સલામતીની પૂર્ણ અનુભૃતી થતી હોય. સકેદ વાળ, ચોખુ સ્મીત જેમાથી નીતરે છે કક્ત પ્રેમ, પ્રેમ અને પ્રેમ.

દાદા, આ શબ્દ સાંભળતા નજરે તરે છે એક ઘેયૂર વડલો, વિશાળ વૃક્ષ, લીલાઇમ પાન, કુંમળી કુંપણો, અનેક વડવાઇઓ અને ઉડા, ઉડા મૂળ. એના ઇાંયડામાં કલ્લોલ કરતાં નાના ભુલકાઓ અને મીઠી નીંદર માણતા અનેક વટેમાર્ગુઓ, એની ડાળીઓ ઉપર પકડા પકડી રમતાં ચકલાં અને કબૂતરો.

દાદા એટલે પિતાનો પ્રેમ અને માતાની માયા, પિતાના નિયમો અને માતાની શિક્ષા. સમગ્ર કુટુંબના હીતની સતત ફીકર. જીવનના સમગ્ર અનુભવોનો નીચોડ આખા કુટુંબને શીખામણના સ્વરૂપે દર્શાવે. ટુંકમા દોડીને વળગી પડાય એ દાદા.

આજે મારે આવા જ મારા દાદાની વાત કરવી છે. આવા જ દાદાના આંગણની વાત કરવી છે. એ છે મારા જૈન ભવનની. આપણા જૈન ભવનની. આપણા આદેશ્વર દાદા, પાર્શ્વનાથ દાદા, અને મહાવીર સ્વામી દાદાના આંગણની.

આ ભવન સાથેનો મારો સંબંધ કયારથી? વિચાર કરતાં નજરે તરે સાઉથ ગેટનો પાટીદાર સમાજનો હોલ. પર્યુષણ પર્વની ઉજવણી. પારણાનો દિવસ. ૧૦૦ કે ૨૦૦ પૂરીઓ અથવા ભાત બનાવીને લઇ જવાના. તપસ્વીઓને પારણા કરાવીને જાત જાતની પારણાની વાનગીઓ આરોગવાની. બધા આપણા જૈનો છે એટલે હોંશેથી બધાને મળી સારું સારું જમીને છુટા પડવાનું.

અત્યારની જગ્યાએ ભવન બંધાયુ ત્યારે અમારા બાળકો સાવ નાના. લંખમાં તેડીને લાવતા. તેમના નાના નાના પગલાઓ ભવનમા ચારેકોર દોડાદોડ કરતાં. એમ કરતાં પાઠશાળાએ જવાનું શરૂ કર્યુ. જૈનોનો abc એવો નવકાર મંત્ર પોતાના જીવનમાં ઉઠતા અને સૂતા વણવા લાગ્યા ત્યારે આ ભવનની અને પ્રભુના અમીદ્રષ્ટીની અગત્યતા સમજાઇ. બાળકોના પગલે પગલે અમે એડલ્ટ સ્વાધ્યાયમાં જવાનું શરૂ કર્યુ. ત્યારે જૈન "ધર્મ" શું છે તે સમજાયું. લોહીમા ધર્મના સંસ્કાર ખરા. બાળપણમાં બા ચૈત્યવંદન કરતાં જે સ્તવન ગાતા તેનો અવાજ હજુ કાનમાં ગુંજે છે. લગ્નબાદ ગુરૂદેવ શ્રી કાનજીસ્વામીને "તું ભગવાન છો", "તું પરમાતમા છો"

એમ ધેરા ગંભીર નાદે કહેતા કેટલીયવાર સાંભળેલા. એ સંસ્કારો સમજ રૂપે સ્વાધ્યાયમાં જતાં પરીણમ્યા.

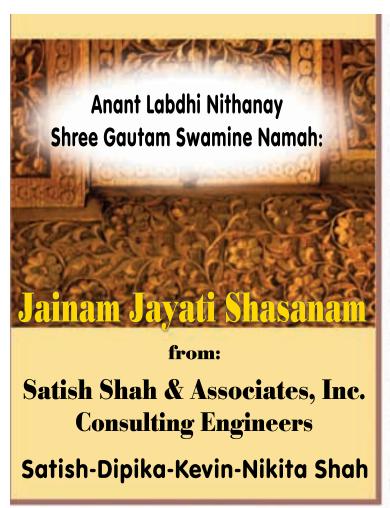
આ ભવનમાંથી શું શું મળ્યું છે તે જણાવાની વાત નથી. એ તો અંતરની ઊંડી અનુભુતીની વાત છે. આ ભવનના કાયદા ગણવા તે સૂરજને આરસી ધરવા જેવી વાત છે. અનેક જન્મોના સંચીત કરેલા પુણ્યોના ઢગલાં આપણી ચારેકોર સુંદર શરીર, વિશાળ મકાન, આલીશાન મોટરો રૂપે ફેલાયેલા છે. ભાૈતિકતાની ટોચ ઉપર બીરાજતા આપણને પાપોના કેટલાય સાગર તરીને આ મુકામે આવ્યા છીએ તે જણાતુ નથી. અશાંતી અને અનિશ્યતતાની આ જીંદગીમાં શાંતીનો કેવો ઊંડો અનુભવ અહીંથી લઈએ છીએ એનો વિચાર ક્યાં કોઇ દિવસ કર્યો છે.

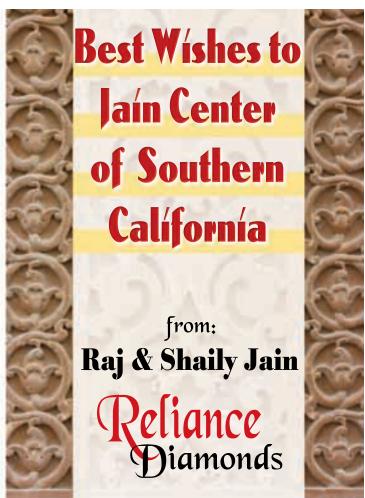
અર્કી આવવાના side benefits પણ કઇ ઓછા નથી. આટલા વિશાળ સમાજની હું સુખને અનેક ગણું વધારે અને દુખના સમયે કેટલાય ખભે માથુ નાખી અડધુ કરે તેવા મિત્રો. વીધ વીધ વિષયોમાં પરીપૂર્ણ એવા જ્ઞાની અને ગુણીયલ ગુરુજનો અને પંડીતોના અગાધ જ્ઞાનનો લાભ સાવ સરળતાથી મળે છે. શાતાપુર્વક કરી શકાતી અનેક તપસ્યાઓ.

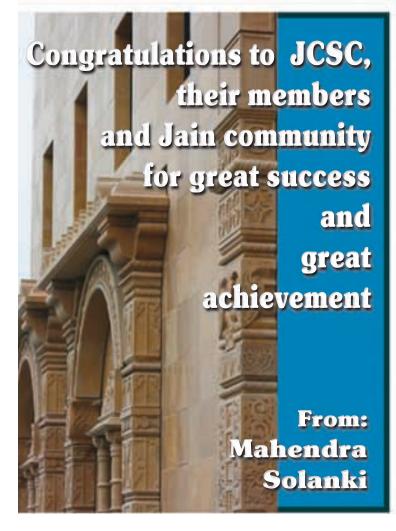
રવિવારની પાઠશાળામાં દાદા-દાદી કે નાના-નાની સાથે આવતા ભુલકાઓના ક્લાસમાં કાલા-કાલા આવાજમાં નાના બાળકો જ્યારે નવકાર મંત્ર બોલે છે ત્યારે થાય છે કે ઉતરતા આરાની જરાય ચિંતા કરવા જેવી નથી.

મારા વાહલા ભાઇઓ અને બહેનો, આજે આપણા દાદાનું આ આંગણુ વધુ વિશાળ અને વધુ મજબુત બન્યુ છે. આ પ્રસંગ આપણા બધામાટે ઘણાજ ગર્વનો અને આનંદનો છે. આપણે સહુ ભેગા મળી આ દાદાના આંગણની તન, મન અને ધનથી સેવા કરી અને એની શાન અને શોભા વધારી આપણી જાતને ધન્ય બનાવીએ.

જય જાનેંદ







Jainism's teachings
are based upon Science.
As the scientific
knowledge
advances,
the Jain
teachings
brove right.

Prayin Late Vanitaben

Pravin, Late Vanitaben, Sanjay, Jaimini, Rajesh, Meghana, Punit, Kripa, Tejas Mehta Family

Pradip Dalal Mihir Gandhi

Jain Social Group - Los Angeles



The Jain Social Group - Los Angeles (JSG-LA) was established in 1984 under the leadership of Mahendra Khandhar. It was founded as an independent organization to promote friendship between Jain families. Prior to the establishment of the Jain Center in Los Angeles, JSG-LA was a stimulus in bringing together Jain families for a common purpose. Programs involving the whole family and getting together with the extended families encouraged members to get involved in our temple's activities as well.

JSG-LA was instrumental in initiating free Medical Camps for Jain families. Today such benefits have been extended to a large cross-section of the Jain and non-Jain communities.

JSG-LA periodically recognizes and honors individuals and groups for their ongoing philanthropic and humanitarian services to our community.



JSG-LA currently has 250 members. Family participation is encouraged through family-oriented programs and trips.

JSG-LA will shortly celebrate 25 years of its existence. It strongly believes that families that walk together, talk together, and play together also stay together.

JSG-LA is proud to cooperate with Jain Center of Southern California (JCSC) and is thankful for having an opportunity to participate in this memorable event.

Pradip Dalal is the President of Jain Social Group - Los Angeles. He can be contacted at utsavevents@gmail.com. Mihir Gandhi is Vice-president of Jians Social Group - Los Angeles. He can be contacted at mihir.j.gandhi@gmail.com.

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ગુરુ ભક્તિ

ગુરુ બિન ભવ નિધિ તરઇ ન કોઇ, જૌ વિરંચિ સંકર સમ કોઇ.

ગુરુ વગર જ્ઞાન નિર્લ ગુરુ વગર ભવસાગર તરી ન શકાય. નૌકા તો જોઇએ, પણ સાથે ખેવૈયા પણ જોઇએ. ગુરુ કઇ રીતે મળે, આ પ્રશ્ન થાય તો પણ શોધવા ન જવું. તમે અધિકારી બનો, પા બનો, ગુરુ આપોઆપ મળશે. ઝેન કથામાં કહ્યું છે તેમ When the desciple is ready, Guru appears. ભગવાન એનો ભેટો કરાવશે. એને જોયા પછી તમારું રોમે રોમ પુકારી ઉઠશે કે બસ, આ જ મારા ગુરુ. ભીતરથી અવાજ ઉઠશે.

ઘણા બધા મહાત્માઓ હોય છે, પણ ગુરુ માટેનો ભાવ તો કેવળ એક જ વ્યક્તિ પ્રત્યે થાય. તરત જ સમર્પિત થઇ જવાય. બાકી શોધવા જઇએ ને કહીએ "મેં તમને ગુરુ ધાર્યા" તો મર્યા. આપણે કોઇને "ગુરુ"ની ડીગ્રી આપવાવાળા કોણ? કહેવું હોય તો કહીએ કે "હું શિષ્યભાવે સમર્પિત છં."

અર્જુને શ્રી કૃષ્ણને એમ તો નથી કહ્યું કે તમે મારા ગુરૂ બનો.અર્જુને એમ કહ્યું કે " હું તમારો શિષ્ય છું". મુમુક્ષુપણું જાગશે તો આપોઆપ સદ્ગુરૂ મળી આવશે. ગુરૂ કોઇ વ્યક્તિ નથી અને કોઇ વ્યક્તિ એ ગુરૂ નથી. ગુરૂ તો પરમ અસ્તિત્વ છે.

ગરર્બ્રહ્મા ગરવિષ્ય ર્ગરદૈવો મહેશ્વરઃ

ગુરુઃ સાક્ષાત્ પરબ્રહ્મ તસ્મૈ શ્રી ગુરવે નમઃ

ગુરુ સાક્ષાત પરબ્રહ્મ છે. ગુરુત્વ એટલે જ્ઞાન. એ તમને ક્યારેય દગો દેશે નહિ. ગુરુ બનાવો નહિ, સ્વયં શિષ્ય બનો. ગુરુને અધીન થવાનું છે, અધીશ નહિ. "હું તમને ગુરુ કહું છું" એમ કહેવું અવિવેક છે. એમ હાથ જોડીને કહે "કરીષ્યે વચનં તવ. હું પ્રપન્ન છું. હું તમારી શરણમાં છું." "ગુરુ બિન હોઇ ન જ્ઞાન" એમ તુલસીદાસે કહ્યું, પણ મીરાબાઇએ તો એથી આગળ વધીને કહ્યું કે ગુરુની કૃપા ભવસાગરને સુકવી નાપે છે.

ભવસાગર સબ સૂખ ગયા હે, ફિકર નહિ મોહે તરનન કી, મોહે લાગી લટક ગુર-ચરનન કી, ચરન બિના મોંહે કછું નહિ ભાવે, જુઠી માયા સબ સપનન કી, મોહે લાગી લટક ગુર-ચરનન કી, મીરાં કે પ્રભૂ ગિરિધર નાગર, ઊલટ ભઇ મોરે નચનન કી, મોહે લાગી લટક ગુર-ચરનન કી,

ગુરુ જ આપણો ક્ષથ પ્રભુના ક્ષથમાં પકડાવે છે. સદ્દગુરૂની શરણાગતિ ક્રશે તો ગમે તેટલા વાવાઝોડા કુંકાશે છતા પણ આપણે નીતિને, નિષ્ઠાને અને સત્યના માર્ગથી ચલિત નહિ થઇએ, એથી સદ્દગુરૂની આવશ્યકતા છે.

પુસ્તક વાંચતા પંડિત થવાય પણ જ્ઞાન તો ગુરુ વગર ના મળે. ગુરુથી જે મળે છે તે પરોક્ષ જ્ઞાન છે. એ જ્ઞાનની સાધના દ્વારા અપરોક્ષની અનુભૃતિ કરવાની છે. જ્યાં સુધી અપરોક્ષની અનુભૃતિ નથી થતી ત્યાં સુધી આપણે આત્માને ઓળખી ન શકીએ.

સદ્પુરૂ એટલે જે તમને પરમાત્મા તરફ અભિમુખ કરે, એટલું જ નહિ, જે તમને તમારા સ્વયંથી મુક્ત કરે અને પોતાનાથી પણ મુક્ત કરે.

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Living the Jain Way

I try to be a good Jain. In my everyday life, I follow as many Jain principles as I can. Some are more obvious than others: I believe in non-violence and choose not to eat meat. The idea of non-possessiveness is less prominent in my life. I try to have fewer things with me, but that, like other things, is one thing I must still work on. Sometimes, I find Jainism's principles are a little extreme, so I follow them up to a reasonable point.

Jainism taught me to think differently and it has changed the way I perceive things. I constantly ask myself, "What is another way to look at this?" That is why I have befriended people with very different ways of thinking. They are my best friends because they open my eyes to things I did not see before. I have become more accepting of different viewpoints, which is one important Jain principle.

Another belief I use in my everyday life is the concept of compassion. I listen to my friends when they come to me with their problems, but compassion is more than just being nice toward individuals. It is about forgiveness as well. I try to forgive those who have wronged me, and I can only hope they do the same for me when I have hurt them. It is not easy to forgive, which is why this is something I still need to practice more.

When I wake up, I say three Navakär Mantras. In school, I have to make decisions based on being Jain. In English, when a philosophical question is asked during debates or discussions, I first think of what Jainism's point of view would be. Once I ponder this, I know my answer to these questions. Sometimes I think about whether these answers would fit in today's society. As one can see, I am still a work in progress. I can still improve on how I follow Jainism in many ways and I will try my hardest to be a good Jain.

Urvashi Jain is a Pathshala student and winner of the essay competition in the 16-18 age group.





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Hasendra Shah

Swadhyayas - A Journey to the Inner Self through Jain Philosophical Discussions....

THE JAIN CENTER OF SOUTHERN CALIFORNIA IS A PLACE WHERE SWADHYAYS ARE DONE ALMOST EVERY DAY AND ONE CAN PICK AND CHOOSE A DAY AND TYPE OF TOPIC HE OR SHE LIKES. SEVERAL KNOWLEDGEABLE COMMUNITY MEMBERS TAKE THE LEAD AND TRY TO DEVOTE THE TIME IN CONDUCTING THESE SESSIONS AND MOTIVATE THE PARTICIPANTS TO PRACTICE SOME OF THE ASPECTS THEY LEARN. IN ADDITION TO THIS, SPECIAL SHIBIRS ARE CONDUCTED TO FOCUS ON SPECIAL TOPICS LIKE THE NINE REALS AND TWELVE VOWS IN THE JAIN CENTER AND OTHER LOCATIONS.

ALTERNATE SUNDAY SWADHYAYS HAVE BEEN GOING ON FOR SEVERAL YEARS AND IN-DEPTH LEARNING OF UMA SWATI'S TATVARTHA SUTRA IS CONDUCTED BY SHRI GIRISHBHAI SR. THIS HAS HELPED MANY IN PROVOKING THEIR THOUGHT PROCESS AND APPRECIATION OF JAIN PHILOSOPHY IN THEIR DAILY LIVES.

SHRI GIRISHBHAI ALSO CONDUCTS MONDAY SWADHAYAY, WHERE CURRENTLY IN-DEPTH DISCUSSION OF ADHYTMASAR IS TAKING PLACE. IT IS NOT SIMPLY A DISCUSSION, IN THAT IT HELPS PEOPLE TO RELATE TO THEIR LIFESTYLES, HOW TO ADDRESS ISSUES AND SOLVE THEIR DILEMMAS.

SWADHYAYS SESSION ON TUESDAY, WHICH WAS ORIGINALLY MOTIVATED BY PUJYA SUNANDABEN VHORA, IS BEING CONDUCTED BY SHRI MAHENDRABHAI KHNADHAR. ORIGINALLY THIS SESSION WAS DESIGNED TO PROVIDE BASIC UNDERSTANDING OF TATVA PHILOSOPHY SO THESE PARTICIPANTS CAN EASILY JOIN IN SUNDAY'S ONGOING SESSIONS. HAVING DONE THE NINE REALS SEVERAL TIMES FOR THE BENEFIT OF PARTICIPANTS, THIS SESSION IS CURRENTLY STUDYING "TATVA MIMANSA," WHICH IS AN EASY TO UNDERSTAND COMMENTARY OF TATVARTH SUTRA.

SWADHYAY SESSION ON THURSDAY IS CONDUCTED BY SHRI NARESHBHAI PALKHIWALA. IT ORIGINALLY STARTED A LONG TIME BACK BUT BECAME A REGULAR SESSION IN JAIN CENTER SINCE 1994. SHRI NARESHBHAI LEADS AN IN-DEPTH DISCUSSION OF SAMAYSAR, A HIGHLY RESPECTED GRANTH OF PUJYA ACHARYA KUNDKUNDACHARYA.

A NEW SESSION RECENTLY GOT STARTED ON FRIDAY, WHICH STARTED AS A DISCUSSION GROUP IN A HOME AND THEN MOVED TO THE JAIN CENTER. THIS SESSION IS CONDUCTED BY RAJNIBHAI MODY. CURRENTLY THIS SWADHYAY REVIEWS AND DISCUSSES THE WRITINGS OF BRAHMACHARIJI AND LAGHURAJ SWAMI. IN THE ABSENCE OF RAJNIBHAI THIS CLASS IS CONDUCTED BY MAHENDRABHAI KHANDHAR.

AN ENCOURAGING DEVELOPMENT WAS THE EVOLUTION OF THE JAIN STUDY GROUP WHICH RESULTED FROM THE DESIRE OF SOME YOUNG ADULTS WANTING AN IN-DEPTH STUDY OF JAINISM IN ENGLISH. PRAVIN MEHTA, PALLAVI GALA AND RAJNIBHAI MODY ARE THE LEADING CONTRIBUTORS TO THIS SESSION. THIS SESSION HELPS YOUTH IN UNDERSTANDING JAIN PHILOSOPHY AND INTEGRATING AND APPLYING IT IN THEIR MAINSTREAM LIFESTYLE.

THE JAIN CENTER IS VERY FORTUNATE TO HAVE ALL THESE GUJARATI AND ENGLISH SWADHYAYS BEING CONDUCTED AND ATTENDED BY SO MANY. ALL OF US FEEL CONFIDENT THAT THESE ACTIVITIES WILL BE BENEFICIAL FOR GENERATIONS TO COME.

In Pathshala, we learned not to kill animals because they are living beings and they deserve to have a life and be free.

Sanam Desai, 7

With Best Wishes to Jain Center

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Congratulations to Jain Center for the occasion of Pratishtha

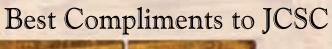
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Pathshala and Youth Programs

Sailes Jain

More than a quarter century ago, in 1979, thirty Jain families living in Southern California established JCSC with an important mandate - to practice, promote and teach Jainism with no sectarian bias. A Pathshala program was initiated almost immediately with an enrollment of 25 children.

With the inauguration of the Jain Bhawan in 1988, the Pathshala activities shifted to the new facility. The classes were led by Mahendrabhai Khandhar and Girishbhai Shah and the enrollment jumped to almost 70 students. The curriculum was expanded to offer language classes: Gujarati taught by Sailes Jain, Hindi taught by Surendra Jain, and Jain Sootras taught by Savitaben Mehta. The enrollment continued to grow every year with the classrooms occupying practically every sq-ft of the Jain Bhavan.

The size of the Jain community in Southern California and the scope of its activities have expanded significantly since 1988. The Pathshala, with an enrollment of 70 students and a staff of three teachers in 1988, now caters to more than 300 students and is managed by a staff of more than 70 teachers (several whom are professionally qualified teachers) and volunteers. The Pathshala is now operated as a regular school with a structured registration process, attendance discipline, and graduation ceremonies. The new 60,000 sq-ft facility effectively serves the need of the growing Pathshala.

There are a total of 13 levels of Pathshala, starting with 'Mommy-and-Me' class for toddlers, to an advanced class for student above 16, in addition to Gujarati and Hindi classes. Every class has a unique goal and a separate curriculum. For example the class at the 2A level has the goal of "To learn Jain way of thinking and be a better human being", the 4B class has a goal of "Getting a deep understanding of Navtatva", and the level 7 class has a goal of "To help solidify Jain identity by reviewing the Jain practices and values; and by facilitating an open dialogue amongst students about the application of Jain principles and values in everyday life." While, discussion is encouraged at all levels, it becomes more formal and involved as the level increases.

All the children who attend the Pathshala are members of the Jain Center Youth Council (JCYC), an umbrella organization of JCSC. JCYC provides the children lessons in leadership as they plan and manage the affairs of JCYC. In addition to the structured Pathshala classes, JCYC members also participate in:

- 1. Youth/Parent Forums to address the challenges of growing up in dual culture environment and to bridge the communication gap.
- 2. Interfaith Dialogs to foster an understanding and respect for different religions by visiting places of worship (Church, Synagogue, Gurudwara, Buddhist Temple, Hindu Temple) and engaging in discussion with their counterparts. Students and visitors are also invited to visit JCSC.
- 3. Career Counseling Seminars to learn about the multitude of career opportunities; an eye-opener for the youths and more particularly for the parents.
- 4. Informative seminars to understand and learn about life skills.
- 5. Annual Winter Camp to learn and have fun while spending time in the mountains with teachers and volunteers. The next camp, scheduled for December 26 to 29, 2008, will focus on Jain values.
- 6. Annual picnic, fun-and-game day, and the presentation of skits and plays during Paryushan and other important Jain festivals and celebrations.
- 7. Outreach activities to serve as volunteers at the annual medical camp, JCSC functions, and temple cleanup day.

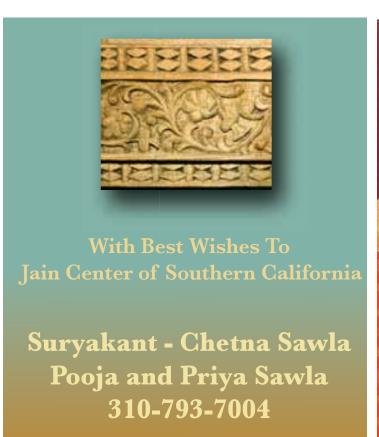
It is encouraging to note that the graduates of the Pathshala program have done exceptionally well in their educational pursuits, career paths, and involvement in local and international humanitarian projects. Their contributions in promoting the Jain principles of compassion, non-violence and vegetarianism have been outstanding. Several of the former graduates now serve as Pathshala teachers at JCSC, completing the full cycle.

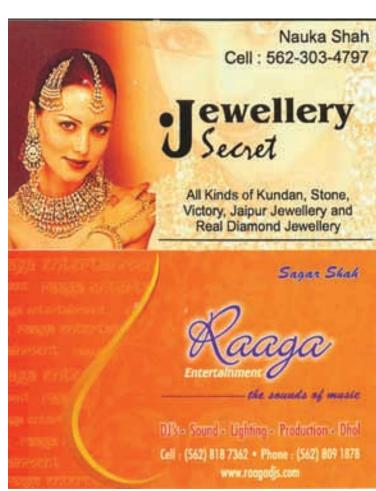
Sailes Jain has served as the Director of Pathshala and Youth programs at Jain Center of Southern California since 1995. He can be contacted at sailesjain@aol.com.

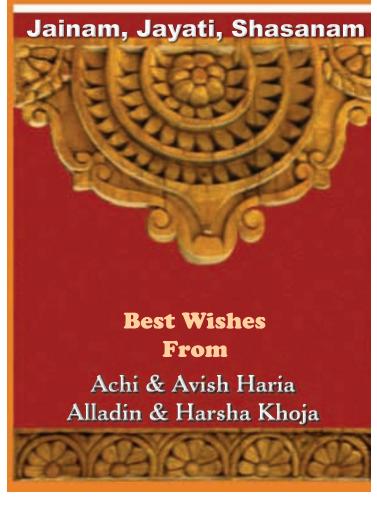


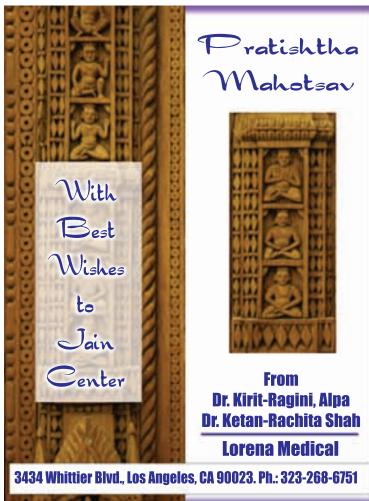
During Pathshala, I believe that the students enhance their knowledge on situations of their lives more than anywhere else.

Niraj Khona, 15



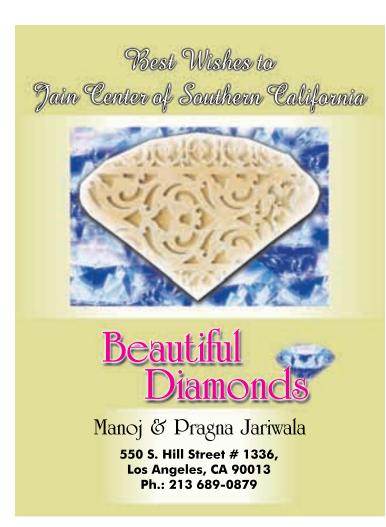


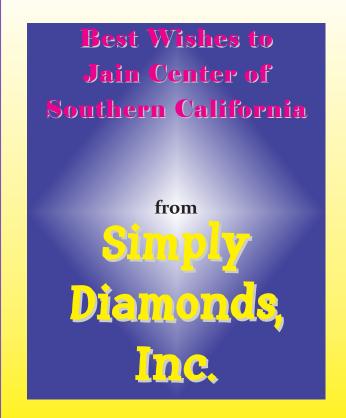


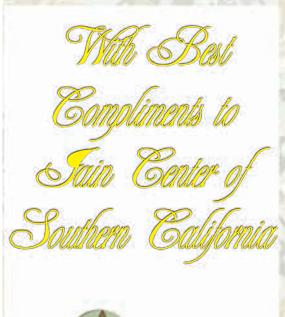
















Urvashi Jain

Jain Art in Los Angeles

I set out with my mom on an unusual adventure. The mission? To explore local Los Angeles museums to find pieces of Jain art. My findings excited me. Since Jainism is not well known to the rest of the world, I thought I would not find too many works of art. On the contrary, I found Jainism in many different forms.

My first stop was the Getty Center. I looked in the catalogs to find anything to do with Jainism. This museum had two pieces cataloged, but not on display. They were based on India's independence, and not really on Jainism, so I decided to visit the next museum, the UCLA Hammer Museum. There were no Jain works on display here, so I tried their bookstore. They had three books on Indian culture, one book was even dedicated to Indian festivals, but nothing went into detail on Jainism.



The next museum I visited, Los Angeles County Museum of Art (LACMA), had an entire floor dedicated to Islamic and Southeast Asian Art. This museum did an excellent job of showing how Buddhism, Hinduism and Islam co-existed in Southeast Asia. I found my first two pieces of Jain art here. It was a painting showing Ajitanath Bhagwan with his followers. An architectural bracket, probably found in a Jain temple in India, was mounted on the wall nearby. The description of these works was brief. I did not find anything else on Jainism at LACMA on that day. However, on another visit, two weeks later, I saw some additions: there was a Jain shrine, a miniature version of a Jain temple in India, and a pratimaji of Rishabhanath Bhagwan accompanied by a detailed description.

Next on my list was the Norton Simon Museum of Art. I immediately found what I was looking for. By the stairs, there was a wall description on Jainism, along with a picture of Ajitanath Bhagwan's statue and its description. Inside the room, I saw the pratimaji of Ajitanath Bhagwan. My heart started racing as I approached it because it was the biggest Jain piece I had seen in a museum until now. My mom got very excited as well. The description for this

work was informative. Then, nearby, I found several small displays of Jain art. The first was of Rishabhanath Bhagwan. The second was of Suparshvanath Bhagwan and attending deities. The third showed a combination of Jain worshipers. The fourth showed Neminath Bhagwan and



his followers. The fifth was labeled as a Jain votive shrine. But that was not all! In the next room, I found another pratimaji of Suparshvanath Bhagwan along with a yaksha and yakshi. The bookstore even had three books on Jainism. The books were: Peaceful Liberators: Jain Art from India by Pratapaditya Pal, Jain Cosmology by Colette Caillat and lastly, Jainism and Ecology by Chris Key Chapple. This was where I concluded my adventure. I realize there is a lot more that the world has not seen about Jainism, and I want to change that.



Urvashi Jain is a Pathshala student at the Jain Center of Southern California.

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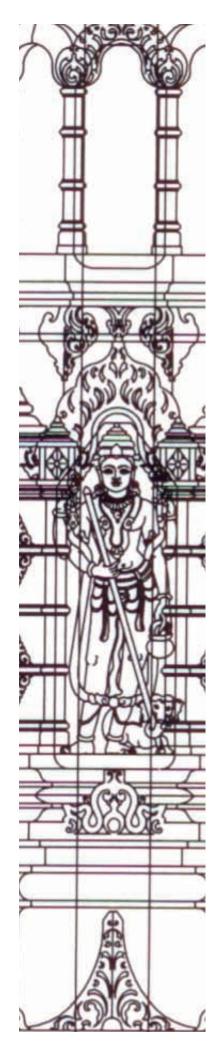
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We are honored to be a part of this historic celebration.
Congratulations to the Jain Center of Southern California





AN ACKNOWLEDGEMENT FROM THE SOUVENIR SUB-COMMITTEE

On behalf of the Souvenir Sub-committee, we would like to thank all the contributors – authors and advertisers – who submitted various items for publication in the Pratishtha Mahotsav Souvenir. The primary theme of our souvenir was to focus on the History of Jain Center of Southern California – Past, Present, and Future; and on our community.

All the articles and write-ups submitted for publication were reviewed and edited by a team of editors, who also made a collective decision to accept and/or decline the items for the souvenir. We sincerely apologize for the editorial decisions for those items not included in the souvenir.

The Editorial Team would like to thank Rishita Dagli, Rajen Dhami, Chaitali Gala, Debbie Gold, Sailes Jain, Sachi Jain, Shayna Parekh, Sunil Parekh, Rohit Shah, and Sudhir Sheth for reviewing selected articles. In particular, Debbie reviewed almost all the English-language articles and Rishita spent significant time in creating the ads. Their efforts were outstanding and noteworthy. It is interesting to point out that the graphical images used to design all the ads, other than the custom ads, represent the actual architectural elements and artifacts from our Jain Center Complex..

The sub-committee members have done their level best to publish an outstanding Souvenir worthy of this unprecedented holy event. In spite of our significant efforts and due diligence within the time and resource constraints, some inconsistencies and errors – grammatical and material facts – will show up in the souvenir, and for which we wish to offer our sincere Michhami Dukkaddam.

Jayana Shah

Darshini Aithal Pallavi Gala Dhiren Mehta Chandrakant Parekh Dilip Parekh Hasendra Shah Mahesh Wadher

With Best Compliments to Jain Center of Southern California!





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