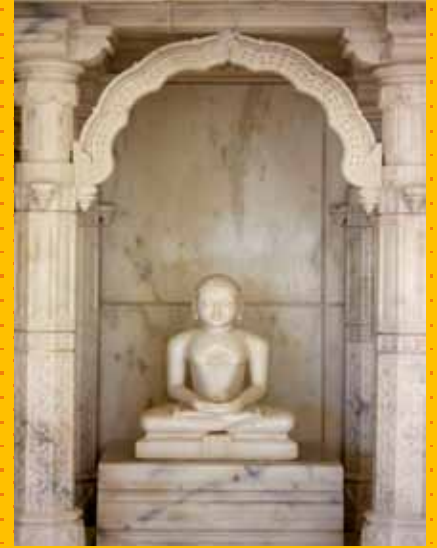


# ॐ Jain Center of South Florida ॐ



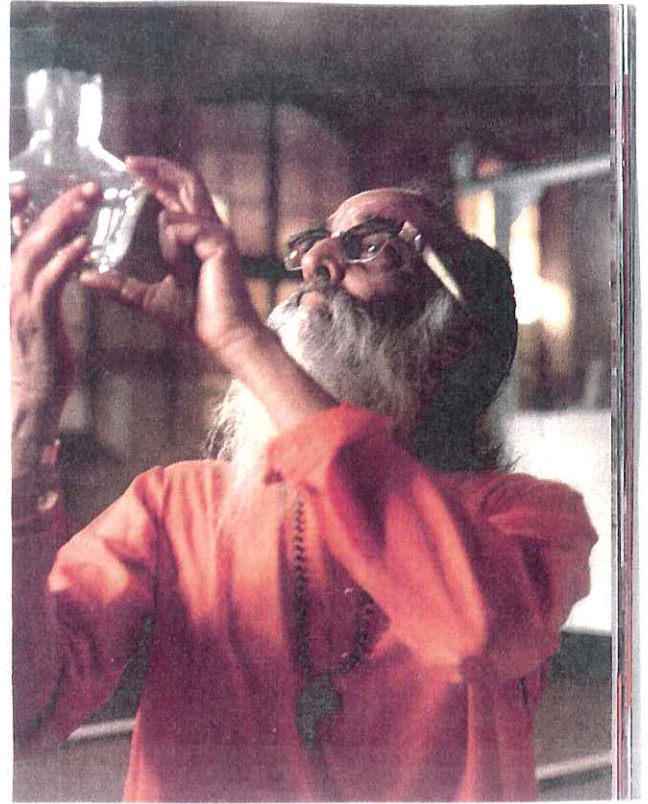
## **Pratihtha Mahotsav** **17 April – 20 April 2009** ***Souvenir Book***



### **Jainam Jayati Shashanam**

1960 N. Commerce Parkway #11-12, Weston, FL 33326  
[www.JainCenterSFL.org](http://www.JainCenterSFL.org) Email: [jain\\_center\\_sfl@yahoo.com](mailto:jain_center_sfl@yahoo.com)

## How Far Is God?



People say "God has forsaken me"!  
Is there an ornament forsaken by gold?  
Can a mud pot be forsaken by mud?  
In every experience of yours He is ever with you.

Consciousness flares forth and shines  
through every thought,  
but our attention is on the theme of the thoughts  
and not on the content that illumines the thought.

How far is water from the waves?  
How far is the waker from the dreamer?  
So far is God from you!

With Best compliments  
from  
Nayan Shah & Family

*Chinmaya*

CHINMAYA

**PRATISHTHA MAHOTSAY  
CELEBRATION  
IN AUSPICIOUS GUIDANCE OF**

**GURUDEV CHITRABHANUJI  
SWAMIJI SHREE DEVENDRAKEERTIJI MAHARAJ  
PUJYA CHARITRA PRAGYAJI, PUJYA UNNAT PRAGYAJI  
PRATISHTHA VIDHIKAR : SHREE NARENDRABHAI NANDU**

**MAIN GABAHRA MURTI**

Adinath Bhagawan      Mulnayak Mahavir Bhagawan      Simandar Swami  
Parshwanath Bhagawan      Shantinath Bhagawan

**CHOVISHI BHAMATI**

Rushabhdev Bhagwan      Ajitnath Bhagwan      Sambhavnath Bhagwan  
Abhinandan Bhagwan      Sumatinath Bhagwan      Padmaprabhu Bhagwan  
Suparshvanath Bhagwan      Chandraprabhu Bhagwan      Suvidhinath Bhagwan  
Shitalnath Bhagwan      Shreyashnath Bhagwan      Vasupujya Bhagwan  
Vimalnath Bhagwan      Anantnath Bhagwan      Dharmanath Bhagwan  
Shantinath Bhagwan      Kunthunath Bhagwan      Aarnath Bhagwan  
Mallinath Bhagwan      Munisuvrat Bhagwan      Naminath Bhagwan  
Neminath Bhagwan      Parshvanath Bhagwan      Mahavir Bhagwan

Gautam Swami

Sudharma Swami

**DEVI - DEV**

Padmavati devi      Laxmi devi      Saraswati devi  
Ghantakaran mahavir      Manibhadra vir

**HALL AREA**

Bhaktamber Sutra      Navakar Mantra      Atama Siddhi  
Shrimad Rajchandra portrait      Palitana Pat      Acharya Tulsi(Pathshala)

## PRATISHTHA MAHOTSAV SCHEDULE

### FRIDAY, April 17, 2009

TIME	EVENT
10:00 am to 1:00 pm	Mantrochar Shuddhi Digamber Celebration
1:00 pm to 2:00 pm	LUNCH
2:15 pm to 4:30 pm	Scholar Pravachans
4:30 pm to 6:00 pm	DINNER
7:00 pm to 8:00 pm	Gadi Puja-Silver Kachabo
8:00 pm to 9:30 pm	Bhavana Program

### SATURDAY, April 18, 2009

TIME	EVENT
6:30 am to 8:00 am	Breakfast
7:00 am to 7:30 am	Snatra Puja
7:30 am to 8:00 am	Kumbh Sthapana
8:00 am to 8:30 am	Dipak Sthapana
8:30 am to 9:00 am	Jwara Ropan
9:00 am to 9:45 am	Navakarmantra Ceremony
9:45 am to 11:00 am	Navgraha Pujan
11:00 am to 12:00 pm	Das Dikpal Pujan
12:00 pm to 1:00 pm	Astha Mangle Pujan
1:00 pm to 2:00 pm	LUNCH
2:00 pm to 6:00 pm	18 ABHISHEK PUJAN
6:00 pm to 6:30 pm	Arati, Mangal Divo, Shanti Kalash
6:30 pm to 8:00 pm	DINNER
8:00 pm to 9:35 pm	Bhavana, Entertainment, Gheeboli

## PRATISHTHA MAHOTSAV SCHEDULE

**SUNDAY, April 19, 2009**

TIME	EVENT
6:30 am to 8:15 am	Breakfast
7:30 am to 8:30 am	Snatra Puja
8:30 am to 9:30 am	Varghodo Procession
9:30 am to 10:30 am	Bhagavan Pravesh, Pokhana
10:30 am to 1:30 pm	PRATISHTHA CEREMONY Surya-Chandra Darshan Mugat Vidhi, Dhaja Vidhi
1:00 pm to 1:30 pm	FIRST Arati & Mangal Divo
1:30 pm to 3:00 pm	LUNCH
3:00 pm to 3:45 pm	Bhaktamar Vidhi Acharya Tulsi Photo Pujan
3:45 pm to 4:30 pm	AtmaSidhhi Vidhi Shrimad Rajchandra Portrait Vidhi
4:30 pm to 5:10 pm	Palitana Pat Pujan
5:30 pm to 7:00 pm	DINNER
7:00 pm to 9:00 pm	Bhavana, Gheeboli, Drama

**MONDAY, April 20, 2009**

TIME	EVENT
7:00 am to 8:30 am	Breakfast
8:30 am to 9:30 am	Dwar Opening Ceremony
9:30 am to 10:00 am	Bhaktamber Recitation
10:00 am to 12:30 pm	Laghu Shanti Snatra Puja Arati, Mangal divo, Shanti kalash
12:30 pm to 1:30 pm	LUNCH



**Jain Center of South Florida  
Pratishtha Committee**



***Standing Left to Right : Mayur Maniar, Mahendra Shah, Jayant Shah(EC President), Anil Khajanchi, Bindesh Shah(Chair, BoD)***

***Seating Left to Right : K.Deepika Dalal, Jeevanprabha Mehta, Geeta Shah, Bhavana Shah***



**Jain Center is Proud of the Pratishtha Committee's Dedication and lots of hard work. Hats off to many volunteers not pictured here who have helped to make this event a great Success.**



Welcome Message From  
Bindesh Shah  
Chairman, Board of Directors

Jai Jinendra,

It is my pleasure to present our beautiful Jain Center. I welcome you to the auspicious Pratishtha Mahotsav for the Jain center of South Florida. After many years of hard work and struggles, our community's long lasting dream of having our own place of worship has finally bore the fruits of joy. Pratishtha is a first step to celebrate such a momentous achievement for our Jain sangh.

I am confident that our temple will provide place of worship for Jain followers, shines a beacon of spiritual light in our lives, helps us learn, promote Jainism, Jain principles of Ahimsa, Apatigraha, Anekant and also help enrich our future generation to learn and value their spiritual Heritage.

Our temple is unique in many ways, all the Jain sects have come together beautifully under one roof. It represents Dev, Guru and Shashtra in unique way. We also have facilities for our next generation to learn their jain heritage in the way they are comfortable.

I am grateful to the community for trusting my abilities and providing me with an opportunity to serve Jain center for last twelve years, from buying the center to help building the proper Jain temple. Many exceptional individuals have put in lot of efforts in terms of time, money, expertise. Our hats off to all of them.

Please thank Pratishtha committee members and all volunteers, they have been working exceptionally hard to bring this Pratishtha celebration to fruition. On personal note, I would like to thank my wife Roopal and my children for their patience and understanding.

Truly yours  
*Bindesh Shah*

Bindesh Shah. Chair, Board of directors, Jain center of south Florida.

## Jain Center of South Florida



### Executive Committee :

Standing from Left : Hemant Thakkar, Prakash Surana, Sapan Bafna(Treasurer), Sanjiv Shah, Vijay Shah(Secretary)  
Seating from Left : Bharti Shah, K.Deepika Dalal(V.President), Jayant Shah(President), Lax Shah



### Board of Directors :

Standing from Left:Vijay Vakharia,Jayant Shah,Mayur Maniar(Treasurer), Bindesh Shah(Chair),Mukund Shah  
Seating from Left : Jeevanprabha Mehta, K.Deepika Dalal, Bhavana Shah(V.Chair), Geeta Shah(Secretary)



Jai Jinendra

## President's Message

On behalf of the Jain Center of South Florida, it is my pleasure and honor to welcome you all to celebrate long awaited "Prathistha Celebration" from April 17 to 20, 2009 at our newly renovated Jain Center in Weston (Fort Lauderdale), Florida. Full credit belongs to "Jain Sangh of South Florida" for their dedication and generosity. Originally, the seeds for such center were planted over 20 years ago. This remarkable occasion has taken time and resources, which we did not always have. Thank you for the years of patience you all have demonstrated while we were doing our satsang and prayers in various parks, private homes, at community centers. But now, finally, we have a religious and cultural home we can truly call "our" Jain Center.

The most distinctive and unique aspect of the (center) temple is the manner in which it has managed to Unite the Diverse Traditions of the Jain faith under one roof – app. 4000 sq. ft, respecting Swetamber, Digamber, Sthanakwasi, Shrimadji, Terapanthi etc with each tradition and faith duly represented. This will undoubtedly continue to foster greater Harmony and unity among all of its members. We hope this temple will be a monument to the Unity and Diversity that both enriches and binds the Jain Community.

Jainism is said to be one of the oldest religions in the world, founded upon the teachings of Lord Mahavir. The cornerstone of the religion is based upon "ahimsa" or nonviolence that is said to have inspired **Mahatma Gandhi** to pursue India's independence from the Colonial Rule through non-violent means and whose success further inspired **Dr. Martin Luther King, Jr.** to fight racial inequality.

We fervently hope that the inauguration of this Jain center will lead to increasing participation of the younger Jain generation in the temple's religious, educational, and cultural activities. We expect our Jain Center of South Florida to be a vibrant example for other temples scattered throughout this country, and we hope to learn from other Jain centers in turn. We will keep as our guiding principle the search to find Jain Unity within the Diversity of our Traditions, following the central Jain principle of Anekantvad.

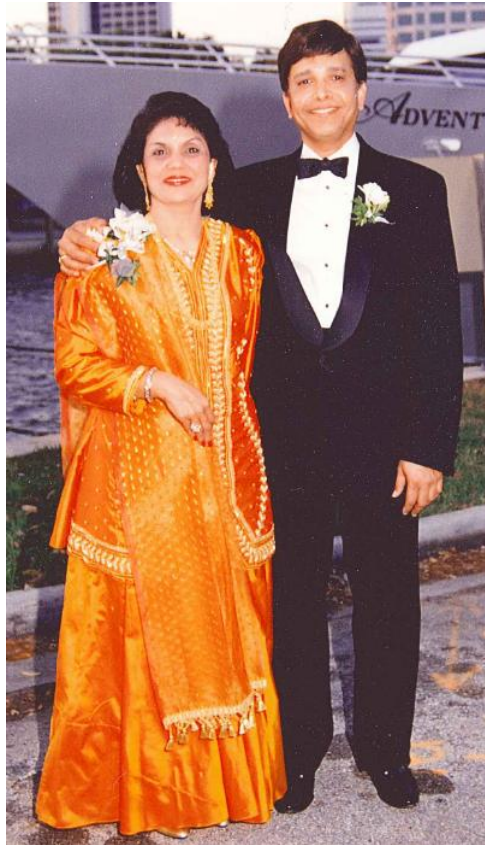
I encourage all of you to take full advantage of this rare opportunity of **Dharma Labh, Dharma Prabhavna, Dharma Punya** and the rare chance to experience a Prathistha Mahotsav right in Weston. (Fort Lauderdale), Florida.

I would like to take this opportunity and humbly thank our Executive Committee, Board of Directors and our Prathistha Committee members for their hard work and dedication. Also, let me not forget to give thanks and credit to our countless silent volunteers (Sevak) who also worked to make this event successful and memorable for the greater Jain Community. Also thanks to **Guru Chitrabhanuji, Mahaswami Bhattarakaji, Adarniya Shramani Charitra Pragyaji, Shramani Unnat Pragyaji** and our Prathistha Vidhikar **Shri Narendra Nandu**, for their spiritual support and blessings. I can't forget my brother in law and JAINA's national President **Mr. Dilip Shah** & his wife **Sarla Shah** for joining us on this occasion. Let me not forget my wife Rajul and family for their support.

Finally, I would like to thank Jain Sangh for giving me a chance to serve you. I promise that I will try my best to serve as your president. My guiding compass will be the following 3 letters: (F C C) **Flexibility + Compromise + Cooperation = Success & Unity**, always keeping in mind our principles and rules. Again, thank you all for coming to this glorious celebration of The Jain Community, which I call "Thirthankar's Prathistha".

Thank you,  
Jayant Shah,  
JCSF-President

# SANGHPATI



**DR. SATISH J. SHAH**  
**SMT. GEETA S. SHAH**

We are very grateful to Lord Mahavir for his blessings bestowed upon Dr. Satish shah and smt. Geeta Shah as they serve the Jain sangh of South Florida as “SANGHAPATI”.

We pray to lord Mahavir to always shower them with his blessings and give them more opportunities to provide “SANGH SEVABHAV” to serve Jain communities worldwide including their hometown Pompano Beach(ft. Lauderdale) Florida.

Satish & Geeta both were born in Mumbai-India, Satish did his orthopedic surgery and Geeta did her dentistry from university of Bombay, India. They both came to USA in 1973. Dr.Satish has an orthopedic surgeon practice in south Florida since last 31 years. They are gifted with loving family – son Drs. Somal & Adriana Shah, daughter Drs. Sharina & Jay belani and grand kids Shail-Roshan.

**JAIN CENTER OF SOUTH FLORIDA SANGH.**

# A Walk through Our Jain Center

A Tirthankar ("Ford maker") (also Tirthankara or Jina) is a human being who achieves enlighten. They are founder of a "Tirth" with 4 pillars Monk (SADHU), Nun (SADHVI), Layman (SHRAVAK), Lay Women (SHRAVIKA)



**ADINATH – RISHABH DEV** : 1st Tirthankar, Aadinath was born at the end of the 3<sup>rd</sup>.ARA. His son Bharat became first Chakravarti king from where "Bharat" name was originated as per Jain tradition. Bahubali -2<sup>nd</sup>. Son became famous for the penance. His mother **Marudevi became first Atirth Siddha** as per Shvetamber tradition. He went to the nirvana on the Mt. Kailash (ASHTAPAD) in Himalays.



**AJITNATH** : 2<sup>nd</sup> tirthankar, Ajitnatha was born to King Jitashatru Raja and Queen Vijaya at Ayodhya. He attained Nirvana on the fifth day of the bright half of the month of Chaitra at Sametshikhar. Famous temple Taranga, Gujarat, India.



**SAMBHAVNATH** : 3rd Tirthankar, Sambhavnath was born to King Jitari Raja and Queen Saina Rani at Sravasthi. He lived 60,00,000 purva Neervan Place Sammed Shekhar. Famous temple Kumbhariaji, Rajasthan, India.



**ABHINANDAN** : 4th Tirthankar, Abhinandan swamy was born to King Sanvara Raja and Queen Sidharta Rani at Ayodhya in Ikshvaku Clan. As the influence of this soul was evident in the overt mutual greetings, the king named his son as Abhinandan (greeting). He Lived 50,00,000 purva. Nirvan Place Sammed Shekhar. Famous temple : Ayodhya-lalitpur, UP, India.



**SUMATINATH** : 5th Tirthankar, Sumati Nath was born to King Megh Raja and Queen Mangala Rani. Lived 40,00,000 purva Lakshan Neervan Place Sammed Shekhar. Famous Temple Bikaner, Rajasthan and Belgam.



**PADMAPRABHU** : 6th Tirtahnkar, Padhmaprabhu (also known as Padhmaprabhu swami) was born to King Shridhar Raja and Queen Susimadevi at Koushambi. Lived 300,000 Purva ,Height250 dhanusha (poles)Body Color Red. Nirvana Sammed Shikharji . Famous temple Padampura/Rajasthan.



**SUPARSHVANATH** : 7th Tirthankar, Suparshvanath was born to King Prathisth Raja and Queen Prithvidevi at Banaras. The Yajurveda is also said to have mentioned the name of Suparshvanath. lived 20,00,000 purva. Neervan Place Sammed Shekhar. Famous temple Mandu,M.P.,Ajamer.



**CHANDRAPRABHU** : 8th Tirtankar, Chandraprabhu was born to King Mahasen Raja and Queen Lakshmana Devi at Chandrapuri. He became an ascetic in the prime of his youth and just after three months of acute spiritual practices he became an omniscient. Neervan Sammed Shekhar. Famous Temple Muktagiri, MP, India.



**SUVIDHINATH** : 9th Tirthankar Suvidhinath(Pushpadanta) was born to King Sugreev Raja and Queen Rama Rani at Kakandi. Lived 2,00,000 purva .Neervan Place Sammed Shekhar. The tradition of the four pronged religious ford started by Bhagavan Rishabhdev gradually became extinct after the Nirvana of Bhagavan Suvidhinath.



**SHITALNATH** : 10th Tirthankar, Sheetalnath was born to King Dradhrath Raja and Queen Nanda Rani In Bhaddilipur. Lived 1,00,000 purva Neervan Place Sammed Shekhar. Temple: **Kolkatta,W. bangal, Jaisalmare, Rajashthan.**



**SHREYANSNATH** : 11th Tirthankar, Shreyansanath was born to King Vishnu Raja and Queen Vishnu Devi Rani at Sinhapur. within a short span of two months attained omniscience on the fifteenth day of the dark half of the month of Magh under a mango tree. Lived 8.400.000 years. Nirvana at Sammetshikhar. Famous Temple at Sarnath, Varanasi, UP, India.



**VASUPUJYA** : 12th Tirtankar, Vasupujya was born to King Vasupujya Raja and Queen Jaya Devi Rani at Champapuri. He gain omniscient under Patal Tree. He established the four pronged religious ford and preached for a long period. Lived 72,00,000 years. Nirvana in Champa Town. Famous temple Champapur, Bihar, Jamnagar, Gujarat, India.



**VIMALNATH** : 13th Tirtahnkar, Vimalnath was born to King Kratvarm Raja and Queen Shyama Devi at Kampilpur. Merak Prativasudev, **Svayambhu Vasudev**, and Bhadra Baldev were his contemporaries. Lived 60,00,000 years, Nirvana at SametShikhar. Temple Kampil, UP.



**ANANTNATH** : 14th Tirthankar, Anantnath was born to King Raja Sinhsen and Queen Suyasha Rani at Ayodhya in the Ilkshvaku clan. In his first discourse he elaborated the subject of the fundamentals-matter and life. Nirvana at SametShikhar. Temple Ayodhya, Pullimata, Kerala.



**DHARMANATH** : 15th Tirthankar, Dharmanath was born to King Bhanu Raja and Queen Suvrata Rani at Ratnapuri. His first religious discourse was attended by the fifth **Vasudev Purush Simha** and Sudarshan Baldev. Nirvan at SametShikhar. Temple Jambusar, Gujrat, Kochin, kerala.



**SHANTINATH** : 16th Tirthankar, **Shantinath** was born to King Viswasen Raja and Queen Achira Rani at Hastinapur. From his previous birth -Story of King Meghrath & Pigeon , which talks about chivalry and compassion of king Meghrath, he brought peace in happiness, so called Shantinath. He became chakravarti. Nirvana SametShikhar. Famous temple Hastinapur, UP, Khajuraho, MP.



**KUNTHNATH** : 17th Tirthankar, Kunthu Nath was born to King Shursen Raja and Queen Srirani Rani at Hastinapur. He became chakravarti. His first discourse was on the subject of "inner purity". Nirvana at SametShikhar. Temple Hastinapur, UP. Dilwara, Jaisalmare, Rajshtan.



**ARANATH** : 18th Tirthankar, Aranath was born to King Sudarshan Raja and Queen Devi Rani at Hastinapur. He became Chakravarti king. *His first discourse after attaining omniscience was on the subject of "how to win over the enemies like attachment and aversion".* Nirvana at SametShikhar.



**MALLINATH** : 19th Tirthankar, Mallinath was born to King Kumbha Raja and Queen Prabhavati Rani at Mithila. According to Shvetambar sect, she was female, making her the only female to become a Tirthankar during the present age. Digambar believe that Mallinath was male. Nirvana at SametShikhar. Temple bhoyani Gujarat.



**MUNISUVRAT** : 20th Tirthankar, Munisuvrata Swamy was born to King Sumitra Raja and Queen Padmavati Rani at Mithila. Bhagavan Munisuvrat’s period was an important period of Jain pre-history. His illustrious contemporaries and followers included stalwarts like the ninth **Chakravarti-Mahapadma, the eighth Prativasudev, Baldev, and Vasudev, Ravan, Rama and Lakshman respectively**. Nirvan SametShikhar.



**NAMINATH** : 21st Tirthankar, Naminatha was born to King Vijay raja and Queen Vipra Rani of the rulers of Mithila. His first discourse was on the subject of Right perception. After a long period of religious and spiritual activities, Nirvana at SametShikhar.



**NEMINATH** : 22<sup>nd</sup> Tirthankar, Neminatha was born to King Samudravijay Raja and Queen Shivadevi Rani. Many Jains and some Hindus said to be a cousin of Krishna **Aristhemi**. He along with or Aadinath is mentioned in the Rigveda. Krishna facilitated Neminath’s marriage with Rajamati, but empathizing with the animals which were to be slaughtered for his marriage feast, Neminath left the procession suddenly and renounced the world. Nirvan Ujjaintgiri( GIRNAR) Gujarat.



**PARSHVANATH** : 23<sup>rd</sup> Tirthankar, Parshvanath was a son of King Ashvasen and Queen Vamadevi of Varanasi. According to jain belief, He was born 250 years before Lord Mahaveer(877-777B.C.). Incident of Burning cobra couple in the Panchagni tap performed by Kamath and saved their life with recitation of Namokar as a A-Si- Aa- U- Sa and cobra becoming a Dharanendra and Padmavati devi is famous. Nirvan SametShikhar. He has 108 names.



**MAHAVIR** : 24<sup>th</sup> Tirthankar, Mahavir was born at Kshtriyakund of Bihar . He was a son of king Siddharth and queen Trishala. **Mahaveer (महावीर lit. Great Hero) (599 – 527 BCE) Vardhamana** "increasing"). At age Of 42 yrs. He became Omniscient. He advocated **Ahimsa**(Non violence), **Equality** (all souls are equal), **Aparigrah** (Non Possession) and **Anekanvad**( Relative Truth). Nirvana at Pavapuri on Diwali after giving last sermon known as “ Uttaradhyan Sutra”.

१ सुवर्ण-बैल



**SIMANDHAR** : Arihant- Living Tirthankar. He is one of the 20 Viharman Tirthankars (living Tirthankars). He is the closest one to the planet Earth. He is the first Viharman Tirthankar out of the twenty.**His father was Shreyans and mother’s Satyaki. He was born when Kunthunath achieved Nirvana.** He is Tirthankar that we ask for permission for religious learning. He lives in N.E. direction in Mahavideh kshetra ,close to the planet earth.



**GAUTAMSWAMI**: Ganadhr is a chief disciple and a leader of the four fold sangh.Born Indrabhuti as Brahmin, he was immediately won over by Lord Mahaveer with immediate solution of the doubts in his mind. He became a first ganadhar of Lord Mahaveer with his 500 disciples. He composed 12 Ang in 48 minutes when Mahaveer gave him 3 words-Tripadi. With special “Labdhi” power , he went to Astapad and composed Jagchitamani stotra.Guru Gautam became kevali after Lord Mahaveer’s nirvan.



**SUDHARMASWAMI** : Sudharma swami was the first ganadhar who took over of the Jain sangh after Lord Mahaveer 's nirvan. When Gautam swami had attained omniscience on the very night of Lord's Nirvan, the administration of the order was left to Sudharma swami. During the period of his stewardship, Sudharmaswami composed the Lord's teachings in 12 parts, which are known as 12 AngaAagams. Dwädashängi. "Puchhisunam" is a beautiful Q/A. teaching between Sudharma Swamy and Jambu swamy.



**PADMAVATI** : Padmavati devi is devine guardian associated with Parshvanath. She is said to protected Lord parshvath from the curse of Kamath and produced Lotus for him to sit on surface of water. She holds lotus, tiding rope in her right handsand fruit and ankush in left hand. Her carrier is snake. She is also worshipped by Hindus, specially at Tirupati.



**LAKSHMI** : Lakshmi is the goddess of beauty, power and prosperity. She is worshipped on diwali for happiness and wealth. She is depicted with four hand, holding lotus in upper two hands. Lower one hand has pitcher and other for blessings. The meaning of the lotus in relation to Shri-Lakshmi refers to purity and spiritual power. She has been de scribed as the fourth dream of Mahaveer's mother.



**SARSWATI** : She is the goddess of knowledge. Her carrier is Swan. She is full of affection. Saraswati is worshipped for education and knowledge. Always dressed in white, holding lotus, book, veena and garland in four hands. The goddess is believed to bless the worshipper with good thinking, behavior and knowledge. She is generally shown to have four arms, which represent the four aspects of human personality in learning: mind, intellect, alertness, and ego. Alternatively, these four arms also represent the 4 vedas, the primary sacred books for Hindus



**MANIBHADRA** : Manibhadra was a great king who was devoted to Jain religion. he had enormous wealth and was also very fond of 36 musical instruments. Achrya Hem Vimal Suri declared him as a Kshetrapal due to his devotion. His face is depicated as varah. The carrier is Airavat-white elephant. His idol are shown with4-6 arms. He is known to creat miracles.he is specially worshipped on 'ashtami, chaudas and diwali for getting name & fame. Temple Magaravada, Gujarat.



**GHANTAKARNA** : This deity is worshipped for protection and for driving away the evil influence created by lower types of negative energy. His arrow indicates penetration of evil forces. The bow gives forceful momentum to the arrow. His symbol is the bell that resounds to create auspicious sounds in the atmosphere. Temple Mahudi, Gujarat,



**SHATRUNJAYA PAT** : Shatrunajaya, meaning the 'Place of Victory', it is known as the eternal Tirth. The ancient name of the city of Palitana was Padliptapur. Traditionally it was Aadinath, the first Tirthankara of our age, who is said to have sanctified the hill by visiting it to deliver his first sermon. His grandson Pundarika attains a salvation; thus Shatrunjay is also called Pundarikgiri. Located in Gujarat state. It has 3784 steps to reach the temple. There are around 863 beautiful temples crafted from marble. These temples were built in the 11th and 12th centuries. Mulnaik - idol of Bhagavan Adishwar is a nearly 216 cms. high, white-colored and brightly shining with a serene and peaceful face and in the Padmasana posture.



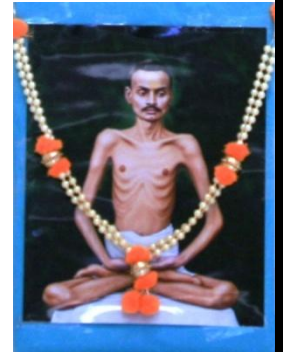
**BHAKTAMAR SOTRA** : According to legends that are given in several texts, the Jain monk Acharya Manatunga was chained with 48 chains and imprisoned by the local King Bhoja. Manatunga composed his stotra (hymn) in the prison... At the end, the door opened, and Manatunga was free when all the verses were finished.

The Bhaktamar Stotra has 48 stanzas. Every stanza has four parts. Every part has 14 letters. Thus the complete panegyric is formed by 2888 letters. It is said that some specific stanzas are miraculously effective for fulfillment of different purposes Bhaktamar is widely illustrated in paintings. At the Sanghiji temple, there is a panel illustrating each verse. These verses of the Bhaktamar Stotra are thought to possess special properties according to the mantra-Shasta.



**ATMASIDDHI SHASHTRA & SHRIMAD RAJCHANDRA :**

Shrimad Rajchandra, Poet, of a hundred simultaneous functioning's of the mind was born in 1868 at Vavania. From early boyhood Rajchandra was brilliant and attracted attention by his prodigious



memory, and poetic power.

When asked to explain the essence of the path of liberation in simple Gujarati. So Rajchandra composed the Atmasiddhi, a beautiful poem explaining in extremely simple words the Moksha marga as preached by the Tirthankars. In 1895- at Nadiad in Gujarat. It contains 142 verses in Gujarati. The motive of the book is given in verse 3. Love is the most Universal religion. Sacrifice and self-forgetfulness are its features. Ready straight-forwardness is its never-failing sign. Compassion, Daya, Ahimsa are merely the religious paraphrase of this divines power in the human. *The realization of the Soul is Liberation.* It is possible there are means of it, and it is a duty to try to realize it. Thus we get the following 6 propositions:-

1. The Soul is.
2. The Soul is eternal.
3. The Soul is the doer of Actions.
4. The Soul enjoys the fruit of Karmas.
5. There is liberation.
6. There is means of liberation.

**ACHARYA TULSI** : *"I am a Human first then a Religious man. As my being Jain and Head of the Jain Sects comes third and forth"-Achary Tulsi*



Acharya Shri Tulsi was a ninth Acharya of Terapanthi and pioneer of Anuvrat revolution and a great humanitarian.. He was born in 1914 at Ladnun ,Rajasthan. Destiny knocked when Acharya Kalugani, his family guru, came for a visit to Ladnun. About their meeting, Tulsi later said: "His divine face fascinated my heart and I used to gaze at him for hours." He took his monk's vows at the age of 11 with remarkable dedication, and by the time he was 16, he had already started attracting acolytes. He became acharya at 22 years age. He has been an accomplished poet, author as well as a distinguished religious leader.

**Contribution to the society:** This includes Anuvrata Movement, Resarch of Agamas, Preksha Meditation, Saman order ands Spiritual Guidance. He lived 83 years (1914-1997)

*Peace and harmony in the society come from the feeling of love and equality of all living beings.*

## NAVAKAR MANTRA :



- Also known as the Namokar and Namaskar Mantra, the Navakar Mantra is the most important mantra in Jainism, which brings us happiness and peace in life. It has 9 stanzas, 48 alphabets.
- Namaskar to the Qualities of those souls in the Universe without attaching any name.
- There are three short different ways to say the Navakar Mantra, which are:
  - **Reciting the Navakar Mantra**
  - **Reciting “Aum Arham”**
  - **Reciting “Aum A Si Ā U Sa Namaha”**

## COLOR SCIENCE & NAVAKAR –PACH PARMESTHI

- **Namo Arihantanam”-I bow down to the Arihant (Prophets) : WHITE**
- **“Namo Siddhanam”-I bow down to the Siddha (Liberated Souls) : RED**
- **Namo Ayariyanam”- I bow down to the Acharya (Preceptors) : YELLOW**
- **“Namo Uvajjhayanam”-I bow down to the Upadhyays (Teachers) : BLUE**
- **“Namo Loe Savva Sahunam”-I bow down to all the Sadhus and Sadhvi in the Universe (Saints) : BLACK**
- **Eso Panch Namokaro” “Savva Pava Panasano”**
- **“Mangalanam Cha Savvesim”“Padhamam Hoi Mangalam Arihant and Siddha=Dev so in these first two lines, we are bowing down to Dev.**
- **Acharya, Upadhyays, and Sadhus=Guru so in these three lines we are bowing down to Guru.**
- **White –Purity, Red- Energy, Yellow- Power, Blue- Truth and Black-Strength. It also represents various chakras in Meditation.**

# JMIC

*Jain Meditation International Center*

401 East 86 Street • #20A • New York New York 10028 • 212-362-6483 • 212-534-6090

TAX EXEMPT # M-75-ED-1739 NON-PROFIT EDUCATIONAL ORGANIZATION

## *Founder*

His Holiness Pujya  
Shree Chitrabhanuji

## *Directors*

Jivan Proctor  
Pramoda Chitrabhanu  
Barry Wolfe  
Devendra Peer

April 17-20, 2009

**My dear President, Chairmen, All Members and  
Friends of Jain Center of South Florida ~**

Happy to receive your loving invitation to participate in Pratishta Mahotsav. We congratulate you all who have come together to have a temple of unity and vasudhaiva kutumbakam – universal brotherhood and sisterhood for mankind's peace and progress. Let the blessings from compassionate and loving hearts bring to all of you peace, prosperity and progress in all aspects of your life.

This is a holy occasion for all Jains and all peace-loving aspirants, for 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 to get in touch with their inner beauty in the peaceful presence of the Tirthankaras.

Jain Dharma is clarity, purity and charity. Jain Dharma is not dogma or mere rituals. It is a deeper experience of Parmatma in Atma: two sides of one coin. It is so that one can have a way of purposeful living. In the end it helps an individual to take an exit that opens an entry into truth, beauty and goodness.

Let us tap the inherent power of our senses, our mind, our heart and our soul by nourishing the body with vegetarian food- Vegan; enlightening the mind with creatively positive ideas; enriching the heart with love and empathy; and illuminating the soul with wisdom and self-realization.

Best wishes to all of you on this auspicious occasion, and may our loving blessings be in the hearts of all who enter this Temple and in the hearts of all who can make a difference in the world by spreading Ahinsa through practice.

Love and Blessings,  
*Chitrabhanu  
Pramoda*



*Jain International Meditation Center*

E-1, Queen's View, - 28-30 Walkeshwar Road, Mumbai - 400 006, India  
Phone : 368 6887 • Tel. / Fax : 367 3355



# SHREEMAD RAJCHANDRA ADHYATMIK SADHANA KENDRA

(Conducted by Shree Satshrut - Seva - Sadhana Kendra)

KOBA - 382 009 (Dist. GANDHINAGAR) INDIA

E-mail : rajchandrajikoba@pukhyaplanet.net

Trust Regd.No.E-2680 (Ahmedabad) ❀ Monthly Magazine 'DIVYADHVANI' ❀ ☎ (02712) 76219 •Fax: 76142.

March 29, 2009

## Mahaviray Namah

Dear Shri Bindeshbhai &  
The Board of Directors of the  
Jain Centre of South Florida, USA.

Jai Jinendra,

We are pleased to convey our heartiest blessings for the holy event of the **Pratishtha Mahotsav** of the Jain Centre of South Florida during the 17<sup>th</sup> April to 20<sup>th</sup> April, 2009.

This Jain Tirth will pave the way for the devotees to enhance their Sadhana-Bhakti and inspire them in their spiritual progress.

We are also pleased to know that you have made sincere efforts for equal representation of all the sects of the Jain. Your consideration and optimism for the new generation is very much admired.

We sincerely regret our inability to attend this auspicious occasion.

Thank you again for remembering us on this holy event.

With blessings to all devotees and selfless volunteers.

Affectionately your,

શ્રીમતી શર્માબેન શર્મા  
શર્માબેન શર્મા  
Sharmistaben  
(Pujya Benshri)

જય શ્રીગુરુભ્યો -  
કરુણ

Atmanand  
( Pujyashri )

Sri Parshwanathaya Namah  
Sri Padmavathi Devi Prasanna



Sri Swamiji: 91 (06185) 562721  
Office: 91 (06185) 562722  
Mobile:

HIS HOLINESS JAGADGURU SWASTI SRI SRI SRI  
**SRI DEVENDRAKEERTY BHATTARAKA PATTAACHARYAVARYA MAHASWAMIJI**

**SRI HOMBUJA JAIN MATH**

P.O. HOMBUJA - Shimoga Dist., Karnataka State, INDIA - 577 436.

ಪರಮಭಗವತ್ ಪ್ರಸಾದ್ ಪಡೆದ, ಉದ್ಘಾಟನೆ, ಸ್ಥಳ, ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ  
ಶ್ರೀ ದೇವೇಂದ್ರ, ಕೆ.ಆರ್ ಭಟ್ಟಾರಕ ಪಟ್ಟಾಚಾರ್ಯವರ್ಯ ಮಹಾಸ್ವಾಮಿಗಳವರು  
ಶ್ರೀ ಮೂಲಮಠ ಜೈನ ಮಠ

ಉದ್ಘಾಟನೆ : ಮೂಲಮಠ, ಹೊಂಬುಜೆ, ಕರ್ನಾಟಕ ರಾಜ್ಯ, ಇಂಡಿಯಾ - 577 436

### BLESSINGS

With great pleasure we convey our Holy Blessings to Jain center of south Florida, USA for their efforts to build a New Jain Temple dedicated to all different sects of Jainism viz Swetamber, Digambar, Sthankavasi, Terah Panthi and Shreemad Rajchandra Panths.

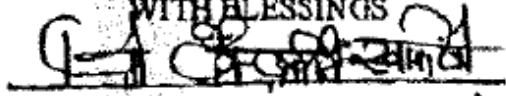
Jainism is the most ancient religion (Faith or "DHARMA") of this world. It has been practicing since the time unknown to anybody. Lord Supreme Bhagawan Shri JINESHWAR OR JINA preached this holy Dharma are called as Jains.

The auspicious "MANTAPAM"(Place) from where Lord Jinendra bhagawan preached Holy Dharma is called as "SAMAVASARANA". But nobody can go to such Samavasarana as they are not existing in Bharat Kshetra in these days. Therefore Jains build the temples as the replicas of Samavasarana and install the idols of Lord Jina to worship and to practice the Dharma. Hence JAIN TEMPLES ARE MOST HOLY RELIGIOUS AND SPIRITUAL CENTERS for Jains.

We pray Lord Sri Jinendra Bhagawan for the grand success of the consecration ceremony of New Jain temple and the Pratishtha ceremony of New idols of Jain Gods and Goddesses to be held from April 17<sup>th</sup> through 20<sup>th</sup>, 2009.

**MAY GOD BLESS EVERYBODY OF THIS UNIVERSE.**

**SRI HOMBUJA JAIN MATH  
PO: HUMCHA  
SHIMOGA DIST  
KARNATAK-INDIA-577436**

WITH BLESSINGS  
  
**HIS HOLINESS JAGADGURU  
SWASTI SRI SRI SRI  
DEVENDRAKEERTY BHATTARAK  
MAHASWAMIJI**

તા-૧૪/૩/૦૬.

આચાર્યજી,

દેશભરના સુશાસ્ત્રીઓની દીપ્તિકાને તથા  
પરિષદ અને કામચલાદિ જોડાઈને સંઘ.

અમે સુરત તરફના વિસ્તારમાં યુ. આચાર્ય દેવેશ  
ગુરુદેવશી વીરેન્દ્રમુનિશ્રી મ. સી. ડી. જી. સુમશાલામાં  
વિરાજી છે આપણે તેને ધર્મ દેશમાં જોડવાનો શુભસંદેશ  
પાઠવ્યો છે.

આમને ત્યાં જોડાઈને માં મૂલ્ય ધર્મ સંધાનક નું નિર્માણ  
ધર્યાના સમાચાર મહુદી જ્ઞાનેદ, વેશન કલ્યાણની વચ્ચે  
રહીને યુ ત્યાં વસનારા જેઓને ભારતીય સંસ્કૃતિ  
અને જોન ધર્મની અંતર કા લાગણી અને ધર્મભાષણ  
વચ્ચે હોઈ આવા શુભ કાર્યો કરવાનું દિવ લાયક છે  
તેજ હોઈવે છે કે પરમાત્મા મહુદીને જોડવાનું આમને ૧૯૫૦૦ વર્ષ  
આજવાનું છે.

મૂલ્ય ધર્મ સંધાનક માં નિત્ય સામાયિક, પ્રાર્થના,  
પ્રવચનમહુ શ્રાદ્ધ આરાધના કરી જીવનને પવિત્ર બનાવનારા  
શાસ્ત્રી- શાસ્ત્રીઓને તરફ રહે એવા શુભભાવના  
મંગલ આમને. સંધર ના અંતર માં વધુને વધુ  
વધાર કરહી કારા આત્મ ચિંતન કરી આત્મજીવન  
ની પ્રાર્થના કરહી બને. "સર્વજન હિનાય સર્વજન સુખાય"  
દરદેહ વ્યક્તિ માટે આત્માનુભૂતિ કેટલું કરવાનું  
નિમિત્ત બની રહે એવે અંતરની શુભરહલ વાણી.

યુ. આચાર્ય  
શ્રી વીરેન્દ્રમુનિશ્રી મ. સી. ડી. જી. સુમશાલામાં



## Arham

Bhagawan Mahavir has said, “Nanassa Saram Ayaro”, the essence of Knowledge is its application in our life. Life is like a beautiful flower that blossoms with soul’s boundless energy, with fragrance of moral values, with soil of self-discipline, and with water of stable mind & emotions. Jain religion is a way of life geared towards making life more peaceful, purposeful, productive, & progressive. It has laid down the multidimensional strategies to overcome the turbulence of mundane world. We are fortunate to inherit the richness and beauty of universal truth that transcends space and time. Now, it is our responsibility & duties to preserve our great culture and transmit generation after generation, making their life worthy, fulfilled & contend.

Jain center of south Florida has undertaken a unique task in this direction to escalate the Jain culture in the metropolitan city of Miami by constructing awesome & magnificent Jain Temple. The Jain temple is not a mere presentation of Jain community but represents unity, bringing in all diversities under one roof. It is a living example of mutual understanding, harmony, team work and dedication, empowering the voice of Jain community. It is a reminder to foster the religion & philosophy.

On this pious, exhilarated, blissful occasion of pratishta, each one of us take a resolution that we will put our best efforts to promote Jain religion, value, culture, & philosophy, thus foster our spiritual wellness to enlighten our soul as well as others to accomplish the paradise of peace & happiness. As His Holiness Acharya Mahapragya has rightly said, “Soul is my God, self restraint is my strength, amity is my devotion, nonviolence is my religion”. Let this be our prayer which breaks the boundaries & opens new horizons which we all are seeking.

Congratulations and blessings for upcoming unique invigorate celebration of Pratishta Mahotsav.

Samani Charitra Prajna

1 March 2009



NON-VIOLENCE  
परस्परौपद्वेषो जीवितानम्

# JAINA

## Federation of Jain Associations in North America

Founded 1981

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

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

JAINA Headquarters: 43-11 Ithaca Street, Elmhurst, NY 11373 USA: Phone & Fax (215) 561 0758

March 30, 2009

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### Past President

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Dear members of Jain Center of South Florida

Greetings!

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

Your marvelous new Temple Complex is destined to be a major pilgrimage place in modern Jain world. 4,000 sq ft of pious and unified marble Temple with 24 Tirthankar moorties in Bhamti, a library and pathshala – fulfilling spiritual needs of all the Jains makes your center a unique destination. Numerous scholarly lectures and regular religious activities are all hallmarks of a vibrant Jain community. All these qualities are a living testimony to the dedication and hard work of scores of volunteers.

In twenty years your community has grown to more than 130 families that have come together to build a magnificent Temple. Your story can be very inspirational to many smaller Jain communities throughout North America who are debating if they can afford to build an independent Jain Temple.

JAINA, our “Unified Jain Community” of North America has now grown to 67 Jain Centers with 100,000 Jains. Your Center has always remained active in many of the JAINA activities.

On behalf of JAINA, I congratulate the Trustees, Executive Committee, Pratistha Committee and all the volunteers for coming together and presenting gifts of majestic Pratistha Mahotsav and beautiful marble Temple to the entire Jain Community of North America. You have fulfilled the aspirations of the community and become shining example of the vitality of the Jain Spirit.

Sincerely

*Dilip V. Shah*

Dilip V Shah  
President, JAINA



# PREACHINGS OF BHAGAWAN MAHAVIRA

- ❖ Every soul is independent. None depends on another.
- ❖ All souls are alike. None is superior or inferior.
- ❖ Every soul is in itself absolutely omniscient and blissful. This bliss does not come from outside.
- ❖ Not only soul, but every object of the universe also, is subject to change by itself, without any external interference.
- ❖ All human beings are miserable due to their own faults, and they can themselves be happy by rectifying the same.
- ❖ The greatest mistake of a soul is non-recognition of its real-self and can only be rectified by recognizing itself.
- ❖ There is no separate existence of God. Everybody can attain Godhood by making supreme efforts in the right direction.
- ❖ “Know thyself”; recognize thyself; be immersed in thyself; you will attain Godhood.
- ❖ God is neither the creator nor the destructor of the universe. He is merely silent observer and omniscient.
- ❖ One, who, even after knowing the whole universe can remain unaffected and unattached, is god.



## *Brief History of JCSF*

Jain Center of South Florida (JCSF) is relatively small organization, currently 80-90 Jain families. Prior to 1993, only handful of Jain families gathered for Jain religious and social activities.

JCSF was formed in 1993. Bylaws were established in 1995. Jain sangh continues to grow rather slowly. Our first attempt to build Jain temple in this land scarcity area was to buy four acre land next to the Hindu temple. Bhumi Pujan was performed in 1998.

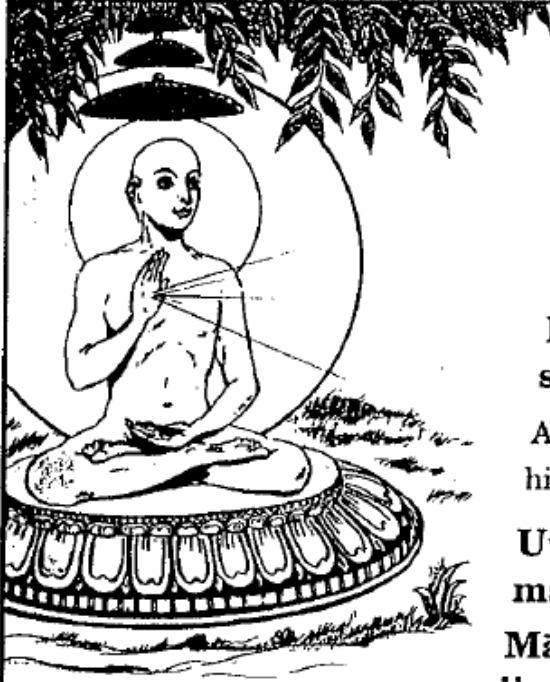
Due to various zoning laws revisions, we were denied permit to build the Jain temple. Our dream continued, Jain center kept the faith in their abilities and finally in late 2005, JCSF bought the around 4000 sq. feet of commercial office space in the newly built beautiful city called WESTON, with high visibility and easy access from interstate highways which serve well for our neighboring area like Naples, Ft. Myers, Palm Beach and north.

### Temple Building Timeline:

Sept 2005	Jain center Property Purchased
Oct 2005	Jain temple Planning Started
Jan 2006	Initial Inquiry into various Architects and Marble Suppliers
May 2006	Preliminary design by Trivedi Tectonics India
Jun 2006	Preliminary Discussions with Local Architect Amaro Taquechel
Nov 2006	Governing Council formed for final temple design and suppliers
Mar 2007	Contract Signed for Marble work with Trivedi tectonics
Jul 2007	Building Permit process with City started
Aug 2007	Building Permit Issued
Sept 2007	RFP for General Contractor issued
Nov 2007	BHA Inc chosen as General Contractor
Nov 2007	Labh Pancham Initial work commenced with Prayer
Dec 2007	Demolition Work Started
Mar 2008	First of Three Containers left India
Mar 2008	Shilanyas Ceremony was performed at the Jain center
April 2008	First container arrives in Miami
May 2008	Various Marble Issues were managed with Trivedi
Sept 2008	Second Container Finally received in Miami
Oct 2008	Murti work in Jaipur Continues
Dec 2008	Marble Installation Work Started
Feb 2009	Temple is showcased to the community
Mar 2009	Certificate of Occupancy Received
Apr 2009	Pratishtha Mahotsav

### Past Presidents :

Mahendra Shah, K.Deepika Dalal, Shashi Jain,  
Mayur Maniar, Jaysingh Bhandari, Bindesh Shah.



## IMMORTAL TEACHINGS OF BHAGWAN MAHAVIR

**Appamatto Jaye Nichcham.**

—Dashvai. 8/16

Keep carefully persevering for achieving your goal.

**Na Bāhiram paribhave, attanam na samukkase.**

—Dashvai. 8/37

A wise man neither hates anyone nor boasts about himself.

**Uvasamen hane koham maanam maddavayā jine.**

**Māymajjav bhāven lobham santosao jine.**

—Dashvai. 8/39

Anger can be conquered by forgiveness. Pride by politeness. Cheating can be conquered by candidness and greed by being content.

## LANDMARKS IN THE LIFE OF BHAGWAN MAHAVIR

**Birth :** Chaitra Shukla 13, Vikram Samvat Purva 542 or 30th March, 599 B.C.

**Birth Place :** Kshatriya Kund (Kundalpur)

**Mother :** Priyakarini Trishala

**Father :** Maharaj Siddhartha

Left home at the age of 30 years and accepted monkhood in 561 B.C. (Margashirsha Krishna 10)

At the age of 42 years and a half in May 557 B.C. (Vaishakh Shukla 10) attained Kevaljnan on the banks of Rijubaluka river and established four-fold Jain Sangha.

Attained salvation at the age of 72 on Kartik Amavasya of Vikram Samvat Purva 470 (November, 527 B.C.) in Pawapuri.

The four-fold Jain Sangha of Bhagwan Mahavir was based on the principles of forgiveness and equality aimed towards self-meditation. People of all four classes Kshatriya, Brahmin, Vaishya and Shudra participated in it.

Even today, people from different castes are practising Jainism without any discrimination.

## દાન એટલે ધર્મશ્રદ્ધા

એક વાર સરદાર વલ્લભભાઈ પટેલ કોંગ્રેસ માટે ફાળો ઉઘરાવવા સારુ રંગૂન ગયા હતા. તે વેળાએ જ્યારે તેઓ ચીનાઓની પાસે ફંડ ઉઘરાવવા જતા, ત્યારે ચીનાઓ તેમની ટીપમાં કશું લખતા નહીં, પરંતુ ઘરમાં જે કંઈ રૂપિયા હોય તેમાંથી યથાશક્તિ રકમ લાવીને હાથોહાથ આપી દેતા. કેટલાક ચીનાઓ અમુક રકમનો ચેક જ તરતોતરત લખીને આપી દેતા.

ચીનાઓનું આવું વર્તન જોઈને સરદારશ્રીએ એક ચીની ગૃહસ્થને એનું કારણ પૂછ્યું.

એ ચીની ગૃહસ્થે જવાબમાં કહ્યું : 'આ તો ધર્મશ્રદ્ધા કહેવાય. ટીપમાં આંકડો લખાવ્યા પછી તેટલા પૈસા પાસે ન હોય, તો જેટલા દિવસ એ આપતાં થાય તેટલા દિવસનું દેવું જ અમારા ઉપર ચડે. અને એ ધર્મશ્રદ્ધાનું પાતક અમારા લોકોમાં આકરામાં આકરું ગણાય છે. માટે અમે ફંડફાળામાં જે કંઈ આપવાના હોઈએ તે તરતોતરત આપી દઈને એ શ્રદ્ધામાંથી મુક્તિ અનુભવીએ છીએ.'

\* \* \*

માણસ પોતાનાં પગરખાં કે પાઘડી વચ્ચે સમાઈ જતો નથી, તેની અંદર જે જે શક્તિ, જ્ઞાન અને પ્રેમ રહેલા છે, તે માત્ર અર્થ અને કામ એ બે પુરુષાર્થથી ખીલતાં નથી, ધર્મથી ખીલે છે.

— શ્રી રમણ મહર્ષિ

\*

આત્મ સાક્ષાત્કાર માટે ટૂંકામાં ટૂંકો માર્ગ કયો ?  
ભક્તિ, સમર્પિત થઈ જાઓ બધી દ્વિધા મટી જશે.

# JAIN CENTER OF SOUTH FLORIDA

## IDOL DONOR LIST

<u>Family</u>	<u>Amount</u>	<u>Idol</u>
Janak & Bhavana Shah & Family	\$128,651	Mulnaik Mahaveer Swami
Satish & Geeta Shah Family	\$106,001	Navakar mantra
Girish & Leena Multani family	\$101,001	AtmaSiddhi+Adinath
Ashok & K.Deepika Dalal Family	\$58,501	Simandhar Swami
Vijay & Daksha Vakharia Family	\$51,001	Parshvanath
Anonymous	\$39,950	Acharya Tulsi
B. T. Shah & Family	\$37,953	Adinath(Big)
Kan & Malti Mehta Family	\$28,750	Shantinath(Big)
Jitu & Sonal Zaveri family	\$19,201	Shreemadji + Shatrunjay Pat
Jayant & Rajul Shah Family	\$15,002	Mahveer-Vsupjya Swamy +2 Dev+Devi
Mayur & Smita Maniar family	\$13,801	Shrimadaji
Bindesh & Roopal Shah Family	\$13,201	Shantinath
Ramesh & Sudha Parekh Family	\$13,101	Bhaktamer
Narendra & Jeevanprabha Mehta	\$12,651	Bhaktamer
Rashmikla & Harshad Shah Family	\$12,651	Chandraprabhu
Hemant & Taru Thakkar Family	\$12,651	Mahaveer-Vsupjya Swamy +2Devi+Dev
Manoj & Urvashi Sanghavi Family	\$12,651	Sambhavnath
Ketan & Purvi Shah Family	\$12,501	Aranath
Lax & Kirtida Shah Family	\$12,101	Shatrunjay Pat
Indravadan & Rekha Mehta Family	\$12,101	Shatrunjay Pat
Madhukar & Geeta Mehta Family	\$12,001	Shreemadji
Parimal Kothari Family	\$12,001	Shreemadji
Bharat & Lata Vakil Family	\$12,001	Shantinath(Big)
Jawalanaiah & Purnima Bellur	\$11,700	Abhinandan Swamy
Mudit & Kirti Jain	\$11,001	Padmaprabhu
Sapan & Gitika Bafna Family	\$11,001	Sumatinath
Anand & Meenu Bhansali Family	\$11,001	Bhaktamar
Bharat & Sunita Shah Famuily	\$11,001	Shantinath(Big)
Bhupendra & Bharti Shah Family	\$11,001	Adinath
Pankaj & Ami Parikh Family	\$11,001	Ajitnath
Umesh & Sarah Jain Family	\$11,001	Suvidhinath)
Alay-Sonal Mehta Family	\$11,001	Shitalnath
Divyang-Poonam Mehta Family	\$11,001	Shreyansnath
Anand & Neha Shah Family	\$11,001	VimalNath

Page 1 of 2

# JAIN CENTER OF SOUTH FLORIDA

## IDOL DONOR LIST

Velji Shah Family	\$11,001	Anantnath
Pradip-Rashmi Chhadva Family	\$11,001	Mallinath
Harshad-Malini Shah Family	\$11,001	MuniSuvrat Swamy
Anonymous	\$11,001	Naminath
Dinesh-Hansa Dagli Family	\$11,001	Neminath
Sanjeev-Komal Shah	\$11,001	Parshwanath
Tarun & Bharti Shah Family	\$11,001	Mahveer-Vasupjya Swamy + 2 Dev + Devi
Kirti & Dipika Shah Family	\$8,500	Manibhadra Vir
Rajendra & Smita Shah Family	\$7,501	Laxmi Devi
Pravin & Majula Sheth Family	\$6,000	SuParshwanath
Nirmal Baid & Family	\$5,500	Bhaktamar
Lalit & Gunbala Mehta Family	\$5,500	Bhaktamar
Vasantlal & Neela Sanghavi Family	\$5,500	SuParshwanath
Sandeep & Charu jain	\$5,000	Library
Dhaga Family	\$5,000	Bhaktamber
Bhupendra & Pooja Vakharia Family	\$3,750	Saraswati Devi
Dinesh & Lila Patel Family	\$3,750	Saraswati Devi
Rajesh & Rupa Shah Family	\$3,500	Bhamati-Murti
Dilip & Mahendra Mehta Family	\$3,001	Bhamati-Murti
Somal & Adriana Shah Family	\$3,001	Education
Kantaben Mehta Family	\$2,500	Bhamati-Murti
Manohar & Prabha Surana Family	\$2,500	Bhamati-Murti
Ashok & Sanjiwan Soni & Family	\$4,200	
Pragnesh & Sapana Gandhi Family	\$2,300	
Ravindra & Jayashree Mehta Family	\$2,100	Education+Pathshala
Lalit & Mona Shah Family	\$2,100	
Dhiraj & Pravina Patel Family	\$2,100	
Naresh & Heena Pathak Family	\$2,100	
Hemant & Damyanti Patel Family	\$2,100	Shrimadaji+Education
Vikas & Deep Surana Family	\$2,100	Pathshala
Narendra & Pirti Maheshvari Family	\$2,100	Bhaktamar
Amol & Sheela Jain	\$2,100	Bhaktamar
Rajiv & Shreedevi Chokshi Family	\$2,100	Education

I would like to share a recent letter from my mother:

જા. શરિશ્વ. પ્રદિવત્તરુ. બીચ્ચેરો. અને પ્રિયંકુ.  
એવોલમ્. જગજીવનને પ્રીતિહા મહોલે  
સવ છે. ઉલ્લાસથી તમારા હૃદયે શરિશ્વ તને લીડી કુ વાલમહુલ વિચ્ચવું  
મન થઈ ખલ છે. માલવ જન્મમાં આવી જેમ વખને તૈમ દિંસતથી  
વચ્ચવું. સંસારી જીવનમાં ફાલ લો વચ્ચવું. અરેકુવ છે. તૈમ હતા  
જેટલું થઈ શકે તો કુર્મને વંચ અરેકો પડે. તમારો સમાજ પુલ  
મા પાકી અરેકું મહે છે. અહવાડીએ સારુ કુરનારો માહાસ આલો  
દુ. તદ્દ સમાઈકુ કરતી હોઈ અને સારુ કુરનારો માહાસ  
દલાલે ડલો ફીજ ફાલલે અને અલકાવના જીવોવું લેખ દેલ  
વગરે કુરને ધાડા બીકી બલ. માટે સ્વાધાગ પુલ ખાલી રાખવું  
ધરમ જેટલા મુંડા ફૂલ ધીકુના વારલા છે એમાં જા પાકા  
નાખલા હો તો મારી પાકી મા અસંલલ જીવોના લેલ્યતી વાલ  
આપડો આ શરીરની ગમે જેટલી સંભાળ રાખવું તો વહીવ  
આપડું આસ્વાલ લલે સૌ પરસવું છે. અને સહુઈ વધારેમાં  
વધારે વાલ વલ્લ્યતી ફાલ મા છે. અને વનસ્વતી ડાલ એટલે એમાં  
બીજી દના જીવો ડાંમ ડાંસીને અરેલો છે. અને કાપો તમારો હૈલો  
પુડાલો અનેમાં પુતામરે કુરવાની શક્તિ ન બલા. એક જીવ મિશ્વ વલો  
વ્યારે એક જીવ બીજોદમાં રી વહારે આલ્યો એમાં આપડાને નંવલ  
લગી ગલો. મહીનામાં સોદામાં આલો એકુ દીવસ વનસ્વતી લલા  
વારો જમડગમાં લાડીયા જીવની હિત્યતી વાલ છે. અને શાકો  
તો જેટલું વચી શકાય એટલું વચ્ચવું આ પત્રને કુરને ફૂંદો  
દેતી વહી આપડને અખાલી અલલમાં કુલા જલું છે અને હીચ્ચવ.

Happy 75<sup>th</sup> Birthday to my mother,  
Manorama Shah  
April 24<sup>th</sup>

With Love From The Chhadva Family

# INAUGURATION CEREMONIES OF A TEMPLE



KURMASHILA  
FOUNDATION SLAB

It is interesting to know that when Temple is being built, the devotees perform foundation laying ceremony called Shilaropan with a square slab of stone. The slab has nine squares etched onto its surface, with nine different figures carved in each square which are illustrated in the picture above. The figures are mostly ocean creatures.

The middle square has a tortoise on it, so it is called Kurma (Tortoise) shila (slab). The temple is constructed upon this slab with the belief that the construction of the Temple will be completed without any hindrance and it will be able to weather effect of time.

## શ્રી કુંભસ્થાપના

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શ્રી કુંભ એ પૂર્ણત્વનું પ્રતિક છે. શૂન્યમાંથી પૂર્ણ બનવાની વિકાસયાત્રાનું પ્રતિક છે. કુંભ મંગલ ચિહ્નોમાં એનો સમાવેશ જ એની મહત્તા દર્શાવે છે. કુંભમાં રહેલા પારદર્શી જળ આત્માના અનંત ગુણોને પ્રગટાવવાની પ્રેરણા આપે છે. કુંભમાં જેમ જળ સ્થિર થાય તેમ આપણને સ્વભાવમાં સ્થિર થવાનું છે.

ભારતીય સંસ્કૃતિમાં કોઈપણ માંગલિક પ્રસંગે, નવુ ઘર લેત, નવી દુકાન કે ફેક્ટરી શરૂ કરતાં પહેલા કુંભ સ્થાપન કરવામાં આવે છે. શ્રી કુંભ એ માંગલિક અને શ્રેષ્ઠ શુકન માનવામાં આવે છે. શ્રી કુંભસ્થાપના કરનાર પરિવાર હંમેશા ભરેલા રહે છે. નવકાર, ઉપસગ્ગહરં અને મોટી શાંતિ બોલવા દ્વારા અખંડ ધારાએ આ કુંભ ભરવાનો હોય છે. વિશ્વના સર્વ જીવોની શુભશાંતિની મંગલ ભાવના ભાવવામાં આવે છે. બંને ટાઈમ નવસ્મરણ ગણવામાં આવે છે.

આમ, આપણો મહોત્સવ નિવિદને પરિપૂર્ણ થાય તેનું આ પ્રથમ સોપાન છે. આ ખૂબ માંગલિક વિધાન છે અને બાહ્યશાંતિનું પ્રતિક છે.

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## શ્રી અખંડ દિપક સ્થાપના

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અંધકારનો નાશ કરી પ્રમોદદાયી પ્રકાશ પાથરે છે. દીપક, દીપક એ જ્ઞાનનું પ્રતીક છે. અનાદિકાળના અજ્ઞાનતાના અંધકારને હરી આત્માને કેવળ જ્ઞાનથી ભરી દે એવો એની પાછળ આશય છે. દીપક પોતે મૂંગો છતાં ખૂબ પ્રેરણા આપ્યા કરે છે. પોતે બળી બીજાને ઉર્જા અને ઉષ્મા આપવાનું એનું વ્રત હોય છે. દીપક જ્યાં હોય ત્યાં પવિત્રતા વાસ કરે છે. દેવો સાન્નિધ્ય કરે એની સ્થિર શાંત જ્યોતિ આત્મધ્યાનની પરિચાયિકા બની રહે છે.

દીપક સ્થાપના એ આંતરશક્તિનું પ્રતીક છે. આપણી અંદર રહેલી ચેતના જાગૃત થાય એ એનો ઉદ્દેશ છે.

## શ્રી જવારાણેપણ

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આત્મારૂપી શુધ્ધ ભૂમિનું ગુરૂપચનરૂપી તીક્ષ્ણ હળથી ખેડાણ કરી, એમાં જિનાસાનું બીજ જવ વાવી, વ્રત-મહાવ્રત-ભાવના-સમિતિ ગુપ્તિ આદિની વાડ કરી, ઉપશમાદિ ગુણજળ સિંચી, સ્વાધ્યાય તપ જપનો પ્રકાશ આપીએ તો ભવસ્થિતિ પરિપક્વતા રૂપી અંકુરા ખીલી નીકળે, સદગતિ, અને સદગુણ પ્રાપ્તિ રૂપ ડાળાં પાંખડા થાય, સમાધિરૂપ પુષ્પ પાંગરે અને પ્રાંતે શિવગતિ રૂપ ફળનો લાભ થાય. કુંવારી છોકરીઓ નવકાર મંત્રના સ્મરણ પૂર્વક આ પવિત્ર વિધાન કરે છે. વિશ્વમાં શાંતિ પ્રગટો એ આની પાછળનું હાર્દ છે.

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## શ્રી નવગ્રહ પાટલા પૂજન

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આપણે જેમ પરમાત્માના ભક્ત છીએ તેમ આ નવગ્રહો પણ પરમાત્માના પરમ ભક્ત દેવો છે. પરમાત્માના પાદપહોની સેવામાં નિરંતર રહે છે. તેઓ ખૂબ શક્તિશાળી છે. આપણી પ્રતિષ્ઠા મહોત્સવમાં એમને સહપરિવાર, પોતાના વાહનો અને આયુધો સાથે પધારવાનું આમંત્રણ આપીએ છીએ. તેમની અષ્ટપ્રકારી પૂજા કરવામાં આવે છે.

દરેક ગ્રહના રંગ પ્રમાણે એ રંગની માળાથી એમનો જાણ કરવામાં આવે છે. આપણી પ્રતિષ્ઠા મહોત્સવ નિવિદર્ને પરિપૂર્ણ થાય તેવી ભાવના ભાવવામાં આવે છે.

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## શ્રી દશદિક્પાલ પાટલાપૂજન

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દશેય દિશાના સ્વાત્રિ આ દશદિક્પાલ દેવો છે. એમનું પણ બહુમાનપૂર્વક આહ્વાન કરી આમંત્રણ આપી અષ્ટપ્રકારી પુજન કરી એમના રંગે પ્રમાણે માળા ગણવા દ્વારા એમનો જાણ કરી સકળ સંઘની ઋદ્ધિ વૃદ્ધિ, તૃષ્ટિ, પુષ્ટિ, શાંતિ માટે આશીર્વાદ માંગવામાં આવે છે.

## શ્રી શ્રી અષ્ટમંગલ પાટલાપૂજન

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અષ્ટમંગલના દર્શન પુણ્યકારી અને મંગલકારી છે. શુભસૂચક અને અશુભનાશક આઠ મંગલોનું અષ્ટપ્રકારી પૂજન કરવામાં આવે છે. ઈન્દ્ર મહારાજા પોતે મેરૂપર્વત પર પ્રભુના જન્મ સમયે આઠ મંગલોનું આલેખન કરે છે.

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## શ્રી નંદાવર્તપૂજન

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નંદી + આવર્ત = આ બે શબ્દોથી નંદાવર્ત શબ્દ બન્ય છે. નંદી શબ્દ જ્ઞાનના અર્થમાં વપરાય છે. પરમાત્માની ભાવનિક્ષેપાની અવસ્થા એટલે કેવળજ્ઞાન થયા બાદની મસયસરણસ્થ અવસ્થા સમયસરણમાં જ્ઞાનની મુખ્યતા હોવાથી એ માટે નંદી શબ્દ પ્રયોજાય છે. "નાજ" શબ્દએ જ્ઞાનનું અયાપ્રંશ રૂપ જ છે. પ્રભુના જ્ઞાનતિશય સાથે સંબંધ ધરાવતુ આ પૂજન છે. ૨૮૧ સમ્યગ્દ્રષ્ટિ દેવી દેવતાઓનું પૂજન થાય છે. પ્રતિષ્ઠા પ્રસંગે તેમને આમંત્રણ અપાય છે.

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## શ્રી અઢાર અભિષેક

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જન્મતાં જ નિર્મળ, સુવાસી શરીર લઈ પધારેલા પ્રભુના દેહમાં અશુચિનો સંભવ જ ક્યાંથી હોય ? વળી કેવળજ્ઞાન-કેવળદર્શન પ્રાપ્ત થયા બાદ અજ્ઞાનાદિ અઢાર દોષ પણ પ્રભુમાં ક્યાંથી હોય ? એટલે દોષને દૂર કરી શુદ્ધિ કરવા માટે અઢાર અભિષેક સાક્ષાત પ્રભુમાં ન ઘટે છતાંય શ્રી જિનનું બિંબ ઔદારિક પુદ્ગલમાંથી બનેલું હોઈ આપણ અવિચેક, અજ્ઞાન, અનુપયોગ વશ કોઈ અશુદ્ધિનો સંચય થયો હોય તેને દૂર કરી આલંબનની શુદ્ધતા કરવા માટે યોજાય છે. અઢાર અભિષેક તેના દ્વારા નિર્મળ થાય છે. આપણો આત્મા પ્રોતક્ષણે અઢાર પાપસ્થાનકોનું સેવન કરવા દ્વારા ભારેકર્મા બની સંસાર પરિભ્રમણ વિસ્તારીએ છીએ. એનાથી બચવા આત્માને શુદ્ધ, નિર્મળ કરવા પવિત્ર, પુણ્યકારી વિધાન છે. અઢાર અભિષેક

## પ્રભુજીની પ્રતિષ્ઠાનો પ્રભાવ

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પ્રભુ પ્રતિષ્ઠાના મંત્રોચ્ચાર સમગ્ર વાયુ મંડળને પ્રભાવિત કરે છે. દેવી દેવતાઓનું સાન્નિધ્ય પ્રાપ્ત કરાવે છે, પુણ્ય પરમાણુઓનો પ્રચાર પ્રસાર કરે છે, મંગલ અને કલ્યાણની વણથંભી પરંપરાનું સર્જન કરે છે, આધ્યાત્મિક વિકાસની પંકિતઓ ખૂલી મુકે છે, જગતની આધિ-વ્યાધિ અને ઉપાધિઓનું શમન કરે છે. નિષ્કામ જિનભકિત કરનાર ભકતને ઊંચામાં ઊંચા ભૌતિક સુખોનું પ્રદાન કહે છે, વાળી આ સુખોમાં પણ આત્માના વૈરાગ્યને જવલંત અને જીવંત રાખે છે, જીવનમાં સદ્ગુણોની સુરસરિતા અને શાંતિનો સમુદ્ર સર્જી આપે છે.

કર્મોદયે જીવનમાં તૂટી પડતા દુઃખના ડુંગરામાંય જીવને દુઃખી બનતાં અટકાવે છે, સાગરની જેમ છલગતા સુખમાંય મલકાતા અટકાવે છે, સુખ અને દુઃખ, શત્રુ અને મિત્ર, સંપત્તિ અને આપત્તિ, અનુકૂળતા અને પ્રતિકૂળતા આ દરેક પરિસ્થિતિમાં સમાધિ અપાવે છે. અનાદિકાળથી ચાલ આવતી રઝળપાટનો અંત લાવી અનંત દુઃખથી મુક્તિ આપવા અનંત, અક્ષય, શાશ્વત સુખની પ્રાપ્તિ કરાવવા સ્વરૂપ પરમપદ મોક્ષપદ આપે છે.

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## શાંતિસ્નાત્ર પૂજન

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સકળ સંઘની ચડતી માટે, ઋષિ વૃષ્ટિ માટે, સુખશાંતિ માટે સંઘ પર આવતાં ઉપદ્રવોની શાંતિ માટે, સંઘના અભ્યુદય માટે પ્રતિષ્ઠાના પાવનકારી પ્રસંગે આ પૂજન ભણાવય છે. વિશ્વશાંતિ માટે ખૂબ જ મંગલકારી વિધાન છે. સકલ શ્રી સંઘમાં મુક્તિમાર્ગસ્ત્રી આરાધના અખંડ ચાલે એ માટે આરાધનામાં અશાંતિ ઉત્પન્ન કરતાં પરિબળોને શાંત કરવા આ પવિત્ર વિધાન છે.

૨૭ અથવા ૧૦૮ પરિવાર લાભ લઈ શકે છે. શાંતિનાથ ભગવાન, પાર્શ્વનાથ ભગવાન, ૧૭૦ તીર્થકરો અને ચતુર્નિકોય દેવોનું સ્મરણ, વંદન કરવા દ્વારા દરેક વખતે અભિષેક થાય અને અષ્ટપ્રકારી પૂજા થાય છે.

## **Panch Kalyanak Pratistha Mahotsava:**

The word Pratistha means a formal installation of idols. The five auspicious events in the life of Bhagwan-Omniscient Lord is also referred to as Panch Kayanak and Mahotsava means a great festival. Therefore, the definition of Panch Kalyanak Pratistha Mahotsava is the process of formal installation of idols by great celebration of five auspicious events in the life of Bhagwan.

Idols made of stone or metal become worshipable only after certain rituals are performed on it. This is known as Pratistha Vidhi. When the statue of Bhagwan is to be brought to the temple then one does an elaborate ritualistic procedure and that is known as Prattistha. Pratistha transforms the idol of a marble or metal state in the form of a real idol of Bhagwan. In scriptures it states that Jin Pratima Jin Sarsi means the statue of the Bhagwan with pratistha itself is the real Bhagwan. One is aware of the fact that our Tirthankar Bhagwan is at present not with us but by process of Pratistaha we are establishing HIS presence among us. In reality, the Pratistha program by itself is the process of a mundane soul (Atma) to transform in to the supreme soul (parmatma) and the pure perfect soul-Bhagwan. By witnessing the process of the five auspicious events celebration in the great festival of Pratistha, one experiences the process of transforming one's self from this mundane existence to Godhood. Panch Kalyanak Pratistha means one is looking for five auspicious events for acquisition of prosperity of self in his own soul. The Jain philosophy is only the one which states that by nature, every living being in his pure form is a supreme soul. If one understands, experiences and stabilizes within self, then he achieves this status and ends his mundane, unhappy existence. In their previous lives, our present twenty four Tirthankar Bhagwans had a mundane existence just like us. They understood, experienced and stabilized within self, which is how they all became supreme soul-Bhagwan.

By performing Pratistha on the statue of Lord, the importance of the statue becomes great. In this Pratistha, five auspicious events of Omniscient Bhagwan's life are celebrated in the presence of heavenly angels.

1. Chavan Kalyanak-the conception event,
2. Janma Kalyanak- the birth event,
3. Diskha kalyanak- the initiation event,
4. Kevalgyan Kalayanak -the omniscience event and
5. Nirvana Kalyanak- the nirvana event.

All of these five events were celebrated for all twenty four Tirthankar Bhagwans in area of Bharat and Airavat (Bharat and Airavat Kshetras.) They are celebrated in presence of heavenly angels by Pratistah Acharya- the holy priest performing

the ceremony. In this great festival one witnesses the process of transformation of mundane soul to supreme soul. Living being also escapes inauspicious reflection (Asubha Bhaava) and enters into an auspicious feeling (Subha Bhaava) and gets encouragement for pure disposition (Suddha Bhava).

On the day of the omniscient event, the statue is transformed into the idol of Bhagwan. In the Digambar tradition, this process is known as Ankansyas vidhi and Anjanshalakha in the Swetambar tradition. On this day, the holy priest and/or monk performs a ritual in which the knowledge is inserted in a certain ritualistic way on the statue. In the Digambar ceremony, the ritual involves writing with saffron paste on the idol and in the Swetambar tradition; Anjan is applied to the eyes of the idol. Now this statue becomes just like the living Bhagwan. The statues are now brought to the temple and the formal installation ceremony is performed. The temple now becomes a holy worshipable place.

### **Chavan Kalyanak-Conception Event:**

Six months prior to coming to the womb of the queen mother, there is a showering of precious jewels in the city where Bhagwan is going to be born. It continues for fifteen months, until the birth of Bhagwan. The night prior to the soul coming to the womb, the mother witnesses auspicious dreams. In the Swetambar tradition, it is believed to be fourteen dreams and in Digambar tradition it is believed to be sixteen dreams. The mother is amazed and thinks that she has never witness such dreams before. In the morning she goes to her king husband and asks the meaning of these auspicious dreams. When it is known through clairvoyance knowledge that Tirthankar Bhagwan's soul has entered the mother's womb, there is immense happiness to the family. Eight Fairies sent by the Heavenly angels are now serving the queen mother. They discuss about the nature of reality. Lord of the heaven (Indra) comes and bows down to mother and father and then worships Tirthankar Bhagwan who is in the mother's womb.

### **Janma Kalyanak-Birth Event:**

Nine months after conception, the child is born. The throne of the lord of heaven-Indra starts vibrating and musical instruments start playing. Saudharma Indra, by his clairvoyance knowledge, comes to know that the child Tirthankar Bhagwan is born. With Sachi Indrani, Saudharma Indra comes on a white Airavat elephant into the city. With music and many of the heavenly angels, he goes around the city three times and then enters the palace. He orders Sachi Indrani to go to the bedroom of the queen mother. She is told to put the queen mother into unconscious sleep and put an artificial child with the mother and to bring the child Bhagwan with her. She brings the child Bhagwan and gives him to Saudharma Indra and on the Airavat elephant they now go to Mount Meru. On Panduk Sheela now they perform anointment ceremony (Abhishek) in the presence of hundreds of heavenly angels. Saudharma Indra and Sachi Indrani with their entourage bring the child Bhagwan back to the city and return the child to the parents. Saudharma Indra is extremely happy and performs an exciting dance (tandav nrutya). The Lord of heaven-Indra makes a cradle with precious jewels and citizens come to be able to rock the cradle. All the kings and queens bring gifts for the child Bhagwan.

**Diksha Kalyanak-Initiation Event:** When the right time comes, the soul of Bhagwan looks for renunciation and observes twelve contemplations (Barah Bhavana). He then recollects his last nine lives. Heavenly angels known as Laukantik Devs (who will obtain nirvana in next life) come and show their support for his initiation (diksha anumodana). All heavenly angels get ready for initiation into monkhood for Bhagwan with palanquin (palki). Heavenly angels are now ready to lift the palanquin however, the Bhumigochar and Vidyadhar kings have come and start an argument about who has the right to lift the palanquin. Ultimately, the humans win the argument and lift the palanquin. Bhagwan now comes to a forest and sits under a tree, and begins to remove all the clothes and remove hair from his head. Heavenly angels collect the hairs and dispose of them into the ocean. Muniraj-Monk- now enters into meditation.

**Keval Gnan Kalyanak-Omniscient Event:** With intense meditation, Monk now enters into pure concentration (shukla Dhyan). HE ultimately achieves omniscient knowledge. Heavenly angels come to celebrate the Omniscient event and create the preaching hall of Jina (Samosaran). There are twelve parts to this hall. Everyone including heavenly angels, humans, birds and animals come and sit at their appropriate place in the hall. In presence of the chief disciple of Tirthankara Bhagwan-Ganadhara-, now the preaching from Bhagwan comes in the form of omniscient revelation with omkar sound-Divya Dwani. He now shows the path for liberation to us, all the mundane souls.

**Nirvan Kalyanak-Nirvana Event:** Omniscient Bhagwan is in a deep meditation. This is where the cessation of mind, speech, and body (yoga nirodh) occurs. HE now obtains the last stage of pure concentration (Sukla Dhyan) and HE now enters fourteenth stage of spiritual development. He then achieves the status of siddha. HIS body disappears and only his hairs and nails remain. Heavenly angels perform the last rites of his remains when this event is completed.

For all these auspicious events, a grand celebration occurs during Pratistha. Everyday there is Poojan conducted for each auspicious event.

In Digambar and Swetambar traditions, all five auspicious events are celebrated with great enthusiasm.

In the Digambar tradition, initially the statues of the Bhagwans are brought into the Pratistha hall with a grand procession. A flag hosting ceremony is performed, the inauguration of the hall and stage is completed, and a special Pooja of all the deities and heavenly angels are performed (Yag Mandal Vidhan). All five auspicious events are celebrated in a great spiritual atmosphere. All five auspicious events are also celebrated with daily Poojan pertaining to the type of auspicious event for the day. After the Omniscient event, Ankanyas Ceremony is performed by the holy priest. In this ceremony, the holy priest writes the whole alphabet with sacred saffron paste on the various body parts of the idol of Bhagwan with a golden stick while reciting special mantras. Now the idol becomes a real Bhagwan.

Now HE is worshipable. The idol is then brought to the temple and final formal installation is performed.

In Swetambar tradition actual process may take up to ten days:

First day: Kumbh Sthampana, Akhand Deepak Sthapana and Jwara Ropan are performed.

Second day: Laghu Nanda Vart Poojan.

Third day: Dash Dikpal Poojan

Forth day: Shree Siddha Chakra Poojan

Fifth day: Vish Sthanak Poojan.

Sixth day: Chavan Kalyanak Poojan and celebration.

Seventh day: Janma Kalyanak Poojan and celebration including annotation of child Bhagwan.

Eight day: Eighteen Abhisheks are performed.

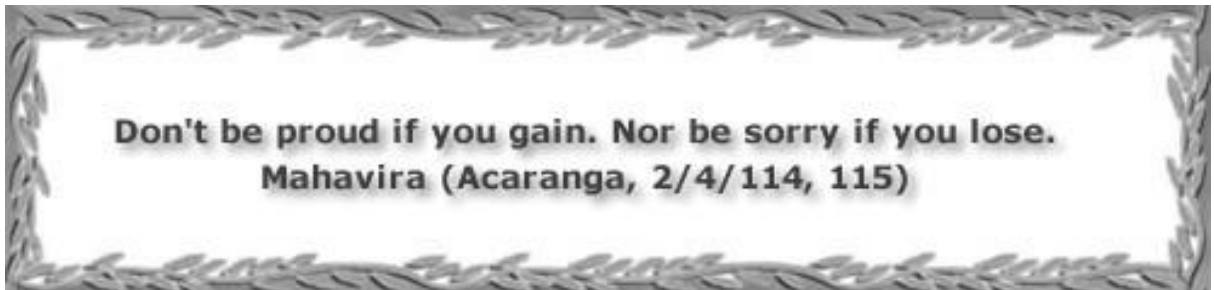
Ninth day: Rajya Abhishek and Diksha Kalyank are celebrated.

Tenth day: Anjanshalaka vidhi is done. This is done by Acharya Maharaj Shri at night time. Then Samosaran Sthapana and Nirvana Kalyanak are celebrated. Pratistha vidhi is done this day.

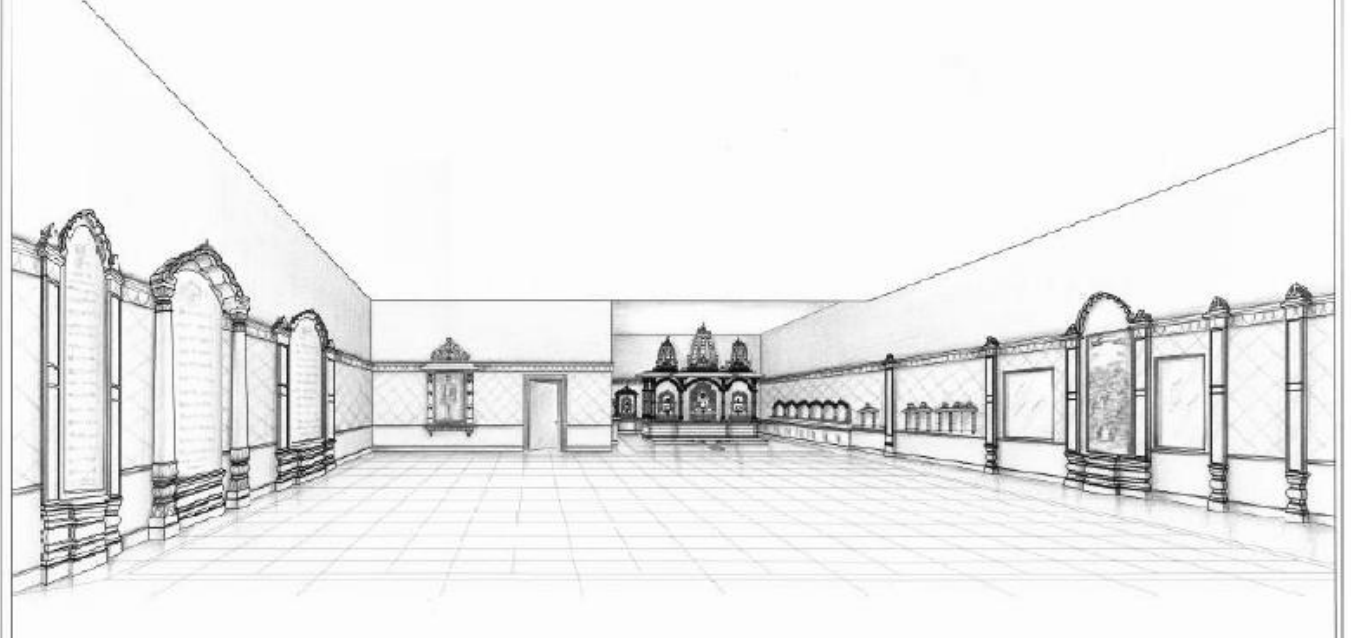
As it is explained, ritual differences are there among both the Digambar and Swetambar customs, however, the main essence is similar in both traditions. One has to enjoy and learn a great deal from the Panch Kalyanak Pratistha Mahotsava. Jain Center of Greater Phoenix is providing a great opportunity for one to become engrossed in this unforgettable spiritual event.

Jai Jinendra,

Dr. Kirit Gosalia  
Phoenix, AZ USA.



**Best Wishes to  
Jain Center of South Florida  
On Auspicious Pratishtha Mahotsav**



**Best Compliments from  
Dr. Vijay & Daksha Vakharia  
Anand, Ami**

## पंचकल्याणक प्रतिष्ठा महोत्सव

डॉ. हुकमचन्द भारिल्ल, जयपुर

पंचकल्याणक प्रतिष्ठा महोत्सव जैनसमाज का सर्वाधिक महत्वपूर्ण नैमित्तिक महोत्सव है। इसका आयोजन एक विशाल मेले के रूप में होता है, इसमें देश के कोने-कोने से लाखों जैन भाई और बहिनें एकत्रित होते हैं। लगातार आठ दिन तक चलनेवाले इस विशाल मेले की तैयारियाँ कुंभ मेले के समान ही महीनों पहले से चलती हैं।

यह महोत्सव अन्य लौकिक मेलों के समान आमोद-प्रमोद का मेला नहीं है, यह एक विशुद्ध आध्यात्मिक मेला है; जिसके साथ सम्पूर्ण जैनसमाज की आस्थाएँ और धार्मिक भावनाएँ जुड़ी रहती हैं। इसमें खान-पान और खेलने-कूदने की प्रधानता नहीं रहती; अपितु संयम और तप-त्याग की प्रधानता होती है, वातावरण एकदम आध्यात्मिक बन जाता है।

जिसप्रकार हम अपने पारिवारिक पूर्वजों की स्मृति को चिरस्थायी बनाने के लिए, उनके चित्र अपने घरों में लगाते हैं अथवा अपने राष्ट्रीय नेताओं की स्मृति बनाये रखने के लिए, उनके चित्र या स्टेच्यू समुचित राष्ट्रीय महत्त्व के स्थानों पर लगाते हैं, स्थापित करते हैं; यथावसर माल्यार्पण आदि के द्वारा उनका सम्मान करते हैं; उसीप्रकार अधिकांश धर्मों में अपने धर्मपूर्वजों, धार्मिक नेताओं, तीर्थकरों एवं भगवानों की तदाकार मूर्तियाँ मन्दिरों में प्रतिष्ठापित की जाती हैं।

जैन धर्मावलम्बी भी तीर्थकरों की तदाकार मूर्तियाँ जिनमन्दिर में प्रतिष्ठापित करते हैं, स्थापित करते हैं। इस परम पावन भारतवर्ष में हजारों जिनमन्दिर हैं और उनमें लाखों जिनबिम्ब (मूर्तियाँ) विराजमान हैं; जिनके दर्शन, पूजन और भक्ति प्रतिदिन लाखों जैन भाई-बहिन करते हैं। लाखों लोग तो ऐसे हैं, जो उनके दर्शन बिना, उनकी पूजन बिना भोजन भी नहीं करते।

जिनमन्दिरों में विराजमान जिनबिम्बों का अपना एक महत्त्व है। वे जिनबिंब हमारी संस्कृति के प्रतीक ही नहीं, संरक्षक भी हैं। सम्पूर्ण देश में बिखरे हुए लाखों जिनबिंब हमारे समृद्ध अतीत के सबूत तो हैं ही, यह भारत हमारी मूलभूमि है, इसके भी सशक्त प्रमाण हैं।

पाषाणों में उत्कीर्ण या धातुओं से ढले ये वीतरागी जिनबिम्ब (मूर्तियाँ) तब तक पूजने योग्य नहीं माने जाते, जबतक कि उनकी विधिपूर्वक प्रतिष्ठा नहीं हो जाती। इसी प्रतिष्ठाविधि को सम्पन्न करने के लिए जो महोत्सव होता है, उसे पंचकल्याणक प्रतिष्ठा महोत्सव कहते हैं।

यह पंचकल्याणक प्रतिष्ठा महोत्सव आत्मा से परमात्मा बनने की प्रक्रिया का महोत्सव है। इस महोत्सव में पंचकल्याणक सम्बन्धी क्रिया-प्रक्रियाओं के माध्यम से आत्मा से परमात्मा बनने की प्रक्रिया का प्रदर्शन होता है, विद्वानों के प्रवचनों के माध्यम से समागत श्रद्धालुओं को आत्मा से परमात्मा बनने की विधि बताई जाती है।

विश्व के समस्त दर्शनों में जैनदर्शन ही एक ऐसा दर्शन है, जो यह कहता है कि प्रत्येक आत्मा स्वयं परमात्मा है। अपना यह आत्मा स्वभाव से तो परमात्मा है ही, यदि स्वयं को जाने, पहिचाने और स्वयं में ही जम जावे, रम जावे; तो प्रकटरूप से पर्याय में भी परमात्मा बन सकता है।

हमारे चौबीसों ही तीर्थकर अपनी पिछली पर्यायों में हमारे समान ही पामर पर्यायों में थे; पर उन्होंने स्वयं को जाना, पहिचाना, स्वयं का अनुभव किया; स्वयं में समा गये; परिणामस्वरूप तीर्थकर बने, सर्वज्ञ हुए। भले ही इस प्रक्रिया के सम्पन्न करने में उन्हें दश-पाँच भव लग गये हों; पर उन्होंने अपने परमात्मस्वरूप को प्राप्त कर ही लिया।

भगवान महावीर ने यह महान कार्य अपने दश भव पहले ही शेर की पर्याय में आरम्भ किया था और भगवान पार्वनाथ ने यह कार्य हाथी की पर्याय में आरम्भ किया था। इससे सिद्ध होता है कि जैनदर्शन मात्र नर से नारायण बनानेवाला दर्शन नहीं, अपितु पशु से परमेश्वर बनानेवाला वीतरागी दर्शन है।

देश या विदेशों में विद्यमान जिनालयों में जितने भी प्रतिबिम्ब विराजमान हैं, वे सभी इन पंचकल्याणकों में ही प्रतिष्ठित हुए हैं और भविष्य में भी जितने जिनबिम्ब विराजमान होंगे, वे सब भी इसी विधि से विराजमान होंगे। इसप्रकार यह महोत्सव एक अत्यन्त आवश्यक महोत्सव है।

मूलतः तो प्रत्येक पंचकल्याणक श्रीमज्जिनेन्द्र पंचकल्याणक प्रतिष्ठा महोत्सव ही होता है और उसमें सभी जिनेन्द्रों की प्रतिमाएँ प्रतिष्ठित की जाती हैं, पर प्रत्येक पंचकल्याणक में किसी एक तीर्थकर को विधिनायक के रूप में स्वीकार किया जाता है और उनके जीवन के आधार पर पंचकल्याणक का कार्यक्रम सुनिश्चित होता है।

ये पंचकल्याणक ऐसी पाँच घटनाएँ हैं, जो भरत क्षेत्र के चौबीसों तीर्थकरों के जीवन में समान रूप से ही घटित हुई थीं। अतः किसी भी तीर्थकर को विधिनायक क्यों न बनाया जाय, कुछ छोटी-मोटी बातों को छोड़कर कोई विशेष अन्तर नहीं आता, माता-पिता के नाम, जन्मस्थान, वैराग्य का निमित्त आदि बातों में ही अन्तर आता है, शेष तो सब समान ही हैं। वे ही सौधर्मादि इन्द्र, वही सुमेरुपर्वत, वही पांडुकशिला, वैसा ही अभिषेक आदि सब एक-सा ही होता है।

फिनिक्स (यू.एस.ए.) में एक नवनिर्मित विशाल जिनालय का पंच कल्याणक प्रतिष्ठा महोत्सव १९ दिसम्बर २००८ से २५ दिसम्बर २००८ तक होने जा रहा है, जिसमें सम्पूर्ण विश्व के कोने-कोने से तो अपार जनसमूह उपस्थित होगा ही; भारत से भी सैकड़ों लोग आ रहे हैं।

विविध प्रकार के अनेक आयोजनों से समृद्ध इस महामहोत्सव में विशिष्ट विद्वानों के प्रवचनों के माध्यम से पंचकल्याणकों की क्रिया-प्रक्रिया के साथ-साथ जैनदर्शन के अत्यन्त महत्वपूर्ण सिद्धान्तों का गंभीरतम विवेचन सरल भाषा और सुबोध शैली में प्रस्तुत किया जायेगा।

अतः सभी आत्मार्थी बन्धुओं से विनम्र अनुरोध है कि इसमें आद्योपान्त उपस्थित रहकर धर्म लाभ लें।

इन पंचकल्याणकों जैसे पावन अवसरों से भी यदि हम कुछ न सीख सकें तो फिर ऐसे कौन से अवसर आयेंगे, जो हमें आत्मकल्याण के मार्ग पर अग्रसर करेंगे ?

सभी आत्मार्थीजिन इस पंचकल्याणक प्रसंग से अपने कल्याण का मार्ग प्रशस्त करें इस मंगल भावना से इस पंचकल्याणक कथा से विराम लेता हूँ।

पण्डित टोडरमल स्मारक ट्रस्ट, ए-४, बापूनगर, जयपुर (राज.)

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# ॥ श्री सिद्धयुक्त महायन्त्रम् ॥



## SIDDHA CHAKRA MAHA MANTRA

## SHALIBHADRA (FROM RAGS TO RICHES TO RENUNCIATION)

Once upon a time there lived a mother and son in a very poor village. One day, there was a celebration in the village and all the kids, including the poor son, had gone to attend it. After playing, all the kids were talking about the sweets they ate at home. When the young shepherd boy heard the name, "Khir," he was very surprised because he had never heard it before. He started to cry and ran home, where his mother asked him why he was crying. He replied that he had never had any Khir, so his mother told him to calm down and she would make Khir for him.

Mother went to the neighbor's house and borrowed milk and sugar because they could not afford any. She made Khir for the child. As the child moved the first spoon of Khir towards his mouth, he heard the words, "Dharma Labh," which meant that a Jain Muni was at the door. Without any hesitation, the hungry lad gave all the Khir to the Muni. This shows us that it does not matter how much you give but with what intentions you give. In a later life, this boy became the famous Shalibhadra.

Shalibhadra's mother was Bhadra Shethani and his father was Gobhadra Sheth. His father had left the house when the boy was young and became a Muni. Shalibhadra was a multi-millionaire; it was said that even the demigods and demigoddesses were jealous of his lavish lifestyle. His life was like heaven. He had 32 beautiful wives, and his mother never let him out of the palace in the fear that he might become a Muni like his father.

One day, some merchants from Nepal came to sell some very expensive sarees. They went to King Shrenik's court where the King told them that he could not afford to use his citizens' money for his wife's pleasure. When Bhadra Shethani heard about this, she called the merchants to her house and bought all 16 sarees. She cut them into 32 pieces and gave them to the 32 wives. They used them for wiping their feet and threw them away. This shows how rich he was.

When King Shrenik heard that of this, he felt very proud to know that there was such rich person in his kingdom. He decided to call Shalibhadra to his court to honor him. Bhadra Shethani told the king that her son was very shy and might not come, but the king could come to their palace and honor Shalibhadra. King Shrenik went to Shalibhadra's palace and marveled at the fact that his own palace was like comparing a rat to an elephant.

Shalibhadra's mother asked him to come down to meet the king. His mother had kept him away from the outside world for so long that he did not know the meaning of the word "king." He started to think that he was not free because there was someone of stature than him. He came down to see the king but did not stay with him very long. He consequently gave the king one big hug and left the room in a very upset mood.

He started to think about his father and the real meaning of life. He decided at that moment to become a Muni and told his family about his decision. His mother tried to stop him but he did not listen. His sister Subhadra, her husband, and his 32 wives all became Munis and nuns with him.

What an incredible ending to such a luxurious life ! The poor boy who gave up his Khir in a previous life reaped the benefits of it in a later life. We, like Shalibhadra, should learn to give and not take. This is how Shalibhadra became who he was. After observing the penance as Muni, he ultimately he attained Kevalgnan and was liberated for ever.

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### JCSF Telephone Directory

<b>Name</b>	<b>Address</b>	<b>Home#</b>	<b>Other#</b>	<b>E-mail</b>
Mayur & Smita Maniar	470 Sabal Way, Weston, FL 33326	954-384-6393	954-655-5010	nmaniar@aol.com
Raju & Nalini Maniar	2306 NW 96th Way, Coral Springs, FL 33065	954-341-4650	954-726-0350	maniarcpa@yahoo.com
Alay & Sonal Mehta	13026 NW 14 St, Pembroke Pines, FL 33028	954-442-0635	954-471-5581	sonbij@yahoo.com
Dhirendra & Preeti Mehta	14254 Reflection Lakes Drive, Fort Myers, FL 33907	239-466-9565		
Dilip & Sangita Mehta	3949 Whale Boat Way, Wellington, FL 33414	561-793-3564	561-790-1001	mehta8@aol.com
Dinesh & Parul Mehta	6331 SE Lillian Ct, Stuart, FL 34997	772-871-7444		
Divyang & Poonam Mehta	1581 NW 159 Ave, Pembroke Pines, FL 33028	954-392-6294	305-632-2646	dmehta@usajewels.com
Indravadan & Rekha Mehta	5940 NW 54 Cir, Coral Springs, FL 33067	954-752-7544	954-864-2541	indrarekha@hotmail.com
Hasmukh & Rita Mehta	109 Raintree Trail, Jupiter, FL 33458	561-743-4028		
Kan & Malti Mehta	1764 Bay Drive, Pompano Beach, FL 33062	954-788-8150	954-425-2152	kmakan@gmail.com
Lalit & Gunbala Mehta	5687 NW 109th Way, Coral Springs, FL 33076	954 340 9797	305-469-9153	LRMehta@Hotmail.Com
Lalit & Lata Mehta	950 S. Kanner Hwy, Apt 706, Stuart, FL 34994	772-221-0588		
Madhuker & Gita Mehta	P O Box 13201, Durham, NC 27709	954-345-1660	919-254-6202	
Mahendra & Deena Mehta	6759 Highland Pines Circle, Fort Myers, FL 33966	239-561-2731		deena53@hotmail.com
Narendra & Jeevanprabha Mehta	6061 Collins Avenue #19A, Miami Beach, FL 33140	305-861-1042	786-210-8660	Jeevan@bellsouth.net
Praful & Pragna Mehta	2285 SW 3rd Ct, Okeechobee, FL 34974	863-467-6509		
Sailesh & Aarti Mehta	10480 NE 5th Avenue, Miami, FL 33138	305-751-7009		sailesh.mehta@assurant.com
Shalin B Mehta	16620 Crownsbury Way #201, Ft Myers, FL 33908		239-848-0110	sbm_1975@yahoo.com
Smeet & Nirvi Mehta	6769 Highlands Pines Circle, Fort Myers, FL 33966	239-561-2731		smeetm@hotmail.com
Girish & Lina Multani	6720 NW 122nd Ave, Parkland, FL 33076	954-757-7574	954-234-5238	multanigirish@hotmail.com
Praskash & Mridula Nahata	351 NW 105 Drive, Coral Springs, FL 33071	954-752-6655	954-521-5544	midunahata@aol.com
Govindrajan & Meeta Narayanan	18932 SW 33 Ct.H2, Miramar, FL 33029	305-433-8290		neharohan@yahoo.com
Anish & Meghna Narechania	654 NE 128 St, N. Miami, FL 33161	786-246-6061		anishusa1@yahoo.com
Jai & Surekha Navlakha	10060 SW 76th Street, Miami, FL 33173	305-271-6235	305-348-2026	navlakha@cs.fiu.edu
Kamlesh & Nisha Oza	13010 SW 11th Ave, Miami, FL 33176		305-445-4090	kbo@abanet.org
Paresh & Poonam Pachigar	15618 70 Trail North, Palm Beach Garden, FL 33418		561-744-1987	pinap64@gmail.com
Rekha & Ramesh Ramesh	2506 Hunters Run Way, Weston, FL 33327	954-385-2732	586-260-1289	pandyarekha@hotmail.com
Aditya Pancholi	11271 NW 7th St #2, Miami, FL 33172		214-587-6367	Aditya_pancholi@yahoo.com
Kishor & Sushma Parekh	578 S.W. Sanctuary Drive, Port St. Lucie, FL 34986	772-785-9120	772-708-6974	sushma352@yahoo.com
Ramesh Parekh	16514 Diamond Place, Weston, FL 33331	954-384-2482	954-205-9137	ramparekh@hotmail.com
Pankaj & Amita Parikh	6229 NW 79th Way, Parkland, FL 33067	954-753-9418	954-849-5603	parikh521@yahoo.com
Dhaval Patel	3062-B N Andrews Ave, Ft. Lauderdale, FL 33311	954-561-8606		dhavalee8323@yahoo.com
Dhiraj & Pravina Patel	15056 SW 33St, Davie, FL 33331	954-472-1221	954-599-0651	dpatelanup@aol.com
Dinesh Shila Patel	7102 Pine Creek Way, Coconut Creek, FL 33073	954-428-3468	954-871-6457	leelapatelogog@yahoo.com
Harsha Patel	3301 S. Lookout Blvd., Port St. Lucie, FL 34984	772-336-9669		
Hemant & Jaywanti Patel	7150 Biscayne Boulevard, Miami, FL 33138	305-757-3140	305-757-2674	hemantking@aol.net
Vinod & Ranjan Patel	10984 Canary Island Ct, Plantation, FL 33324	954-424-0454	954-791-5300	vm Patel77@hotmail.com
Naresh H. & Hina Pathaki	10305 NW 69th Manor, Parkland, FL 33076	954-755-6175		pathaknh@yahoo.com
Zubin & Dimple Pathaki	6002 SW 58th Street, South Miami, FL 33143	305-531-0601		zpathaki@med.miami.edu
Jitendra & Bhavana Prajapati	690 S.W. Hillsboro Circle, Port St. Lucie, FL 34953	772-878-3579		aroundnature@hotmail.com
Mahen Saghrjaka	20 S. Via Lacianda, Stuart, FL 34996	772-287-7995	772-287-7995	ushmah@adelphia.net

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Manoj & Urvashi Sanghavi	5008 NW 125 Ave, Coral Springs, FL 33076	954-757-3600	954-263-1474	sanghavi@bellsouth.net
Vikas & bejul Sanghvi	12781 SW 45 Dr, Miramar, FL 33027	305-829-5316	786-281-7564	vikassandhavi@hotmail.com
Jayantilal & Jyotsna Sanghvi	6654 Middlesex Place, Naples, FL 34104	239-455-4522		
Kaushik & Heena Sanghvi	9901 Clearlake Circle, Naples, FL 34105	239-566-2010		sanghvih@earthlink.net
Bharat Shah	9901 NW 17th Street, Coral Springs, FL 33071	954-341-0951	954-592-7073	RShah21@aol.com
Bharat & Sunita Shah	5640 NE Trieste Ter, Boca Raton, FL 33487	561-994-3049	954-943-9433	bshah@shahdrotos.com
Bhavna Shah	15 Tahiti Beach Island Road, Coral Gables, FL 33143	305-662-8460	786-246-5005	bjs@mahudi.com
Bhupendra & Bharati Shah	8374 Shadow Wood Boulevard, Coral Springs, FL 33071	954-752-5460	954-449-3746	bshahfl@yahoo.com
Bijal & Purvi Shah	10997 NW 5th Ct, Coral Springs, FL 33071	954-796 9807		pujal@hotmail.com
Bimal & Ami Shah	4715 NW 115th Terrace, Coral Springs, FL 33076	561-347-9160		BimalShah@bellsouth.net
Bindesh & Roopal Shah	2800 SW 193rd ter, Miramar, FL 33029	954-885-9579	954-655-6986	bindesh_shah@hotmail.com
Bipin & Ketki Shah	6921 Lake Devonwood Drive, Ft Myers, FL 33908	239-561-3542		bshah4956@aol.com
Darshan & Pana Shah	246 Riverway Dr, Vero Beach, FL 32963	772-234-3304		
Deepak & Kamini Shah	1911 Wren Ave, Fort Pierce, FL 34982	772-465-2399		
Digant & Seema Shah	3915 Limestone Dr, Cooper City, FL 33026	954-704-8558		sdigant@aol.com
Disha Uttam Shah	16242 Emerald Cove Road, Weston, FL 33331	954-384-2218	312-286-5508	drdishashah@gmail.com
Girish & Darshana Shah	128 Stone Briar Boulevard, Jupiter, FL 33548	561-743-0086	772-692-3224	gshah508@hotmail.com
Harshad & Malini Shah	9431 NW 24th Place, Pembroke Pines, FL 33024	954-517-0959	954-854-6343	malinihardshad@yahoo.com
Hetal & Komal Shah	1015 Big Torch Street, West Palm Beach, FL 33409	561-841-8135		hetal16@gmail.com
Jayant & Rajul Shah	1010 South Ocean Blvd PH#8, Pompano Beach, FL 33062	954-946-3794	954-946-0603	jayhitec@bellsouth.net
Jigar & Aditi Shah	526 NW 113 Ave, Coral Springs, FL 33071	954-917-3077	954-723-3845	aditig26@yahoo.com
Kanta Shah	6400 SW 122 Street, Miami, FL 33156	305-666-3270	305-668-0075	kmavunda@aol.com
Kirit & Dipika Shah	6525 Jessy Court, Lake Worth, FL 33467	561-641-2064		hominginn@aol.com
Kirit & Harshida Shah	115 Segivia Way, Jupiter, FL 33458	561-493-8897		kiritshah15@hotmail.com
Kishor R & Saguna Shah	167 Via Veracruz, Jupiter, FL 33458	561-575-7326		kishshah53@yahoo.com
Kishore & Jyotika Shah	3999 NW Cinammon Circle, Jensen Beach, FL 34957	772-692-8603		
Lax & Kirtida Shah	16631 SW 6th Street, Pembroke Pines, FL 33027	954-432-5316	954-253-5401	laxshah@bellsouth.net
Mahendra & Ranjan Shah	7801 SW 70 Street, Miami, FL 33143	305-595-3833	305-384-4526	shah1@bellsouth.net
Mukund & Sheela Shah	7801 SW 70 Street, Miami, FL 33143	305-595-3833	305-371-2149	bhitap@bellsouth.net
Naresh & Priti Shah	8673 Man-O-Wow Road, Palm Beach Garden, FL 33418	561-627-3402		narshah2@msn.com
Naresh & Varsha Shah	1230 Egret Circle South, Jupiter, FL 33458	561-744-5000	561-801-3651	varshaent@hotmail.com
Nayan & Harsha Shah	8385 SW 143rd Street, Miami, FL 33158	305-232-8811	305-904-9801	nayan4911@bellsouth.net
Nikhil & Darshana Shah	5020 NW 113th Ave, Coral Springs, FL 33076	954-346-9863		nshah1056@hotmail.com
Nitin & Harsha Shah	3754 NW Pin Oak Drive, Jensen Beach, FL 34957	772-692-7034		nikewent2seereebok@yahoo.com
Palak N & Janki P Shah	6341 NE 20th Terrace, Ft. Lauderdale, FL 33308		954-980-7431	shahpalak_1@yahoo.com
Rajendra & Smita Shah	8200 NW 125 La, Parkland, FL 33076	954-752-6720	954-560-1090	rd00007@hotmail.com
Rajesh & Rupa Shah	112 Via Zamora, Jupiter, FL 33458	561-747-4511		rshah31158@yahoo.com
Ramesh & Neela Shah	7801 SW 70 Street, Miami, FL 33143	305-595-3833	305-371-2149	bhitap@bellsouth.net
Rekha Shah	1474 SE Rivergreen Circle, Port St. Lucie, FL 34952	772-398-6266		
Rupen & Mamta Shah	8852 Cedar Hollow Drive, Fort Myers, FL 33912	239-561-6950		rupenshah@aol.com
Sameer & Paroo Shah	8812 One Putt Place, Port St. Lucie, FL 34986	772-460-5787		



**Jai Jinendra**  
**Happy Prathista Mahotsav**

*"The term Jain stands for self control and Ahimsa. Where there is Ahimsa the feeling of hatred cannot remain. It is the duty of Jains to propagate the doctrine of Ahimsa throughout the world".*

*- quote by Sardar Vallabhbhai Patel*

from

**Jayant & Rajul shah & family**  
**Dr. Satu Shah**  
**Nisha-Salvatore-Philip-Eva-**  
**Natalia**



***Best Wishes to***  
***Jain Center of South Florida***  
***on Auspicious Prathista***  
***Mahotsav***

***With Best Compliments***  
***Bindesh & Roopal Shah***  
***Apoorva, Ishaan***



*"I say with conviction that the doctrine for which the name of Lord Mahavir is glorified nowadays is the doctrine of Ahimsa. If anyone has practiced to the fullest extent and has propagated most the doctrine of Ahimsa, it was Lord Mahavira."*

- Mahatma Gandhi





# જીવનમાં શ્રદ્ધા



ફાધર વોલેસ

શ્રદ્ધા છે. પણ બહુ નથી. લાગે છે કે વધારે શ્રદ્ધા હોત તો ઘણું સાચું થાત. પણ જીવનમાં શ્રદ્ધા વધે એ માટે શું કરવું? આપણા હાથની વાત નથી ને!

પિત્રની સાથે વાત કરતાં એ વાત નીકળી. જીવનમાં શ્રદ્ધા વિના ન ચાલે. અને આધુનિક જીવનમાં તો વિશેષ. મલામતી નહિ, ખાતરી નહિ, ક્યાં જઈ રહ્યા છીએ તેનો પત્તો જ નહિ. રસ્તો દેખાતો નથી, અને લક્ષ્ય તો સમજાતું નથી. પહેલાં તો કંઈક વિશ્વાસ હતો, દિશા હતી. આટલું ભણીએ તો આવી નોકરી મળે અને આટલી મૂડી રોકીએ તો આટલો નફો મળે એવી ગણતરી હતી. સાહસ ખરું, અને એમાં શ્રદ્ધા પણ બંધતી હતી, પણ શ્રદ્ધા સહેલી હતી કારણ કે જીવન સલામત હતું. આજે નથી. અને તેથી શ્રદ્ધા અઘરી હોય છે. વધારે જોઈએ છે અને ઓછી મળે છે. તો વધારે મળે તે માટે શું કરવું?

ચર્ચામાં એ વાત નીકળી ત્યારે એક વાર્તા યાદ આવી.

એક માણસ મરણપથારીએ હતો ત્યારે પોતાના દીકરાને બોલાવીને કહ્યું: 'વારસામાં મેં તને સંસ્કારો આપ્યા, ભણાતર આપ્યું. ઘંઘામાં અનુભવ આપ્યો. એ લઈને હવે તારે સાહસ કરવાનું અને વેપાર ખેડવાનો. પૈસામાં હું ખીજું કંઈ આપી શકું તેમ નથી, અને એની જરૂર પણ નથી. પણ હે આ પેટી. એમાં એક હબર સોનાના સિક્કા છે. ગમે તે કાળે એનો સાચો ભાવ ઊપજશે. એ રાખ, અને જરૂર પડે તો એનો ઉપયોગ કર. શસ્ત્ર એટલી જ કે જરૂર વિના એ સોનાને અડકીશ નહિ. એ થાપણ તરીકે રાખજે. સંકટ સમયે જ એ વાપરી શકીશ, બાકી તો પેટીમાંથી એક સિક્કો લઈશ નહિ. એમ કરીશ તો મારો આશીર્વાદ તારે માથે રહેશે.'

દીકરો ખુશ થયો. એની પાસે પાસે તાલીમ હતી, અનુભવ હતો, સાહસ

કરવાની ઈચ્છા હતી, અને જરૂર પડે ને ખોટમાં આવીએ તો અનામત રાખેલી મૂડી - પેલી મૂડી - તો હતી માટે એના બાપ ગયા ત્યારે વેપારમાં ઉતર્યો અને સારી એવી પ્રગતિ પણ એમાં કરી શક્યો. કોઈ કોઈ વાર ધક્કો લાગતાં અથવો તો રોકડા પૈસાની જરૂર પડતાં પેલી પેટી કાઢવાનું મન થતું, પરંતુ પિતાશ્રીની આજ્ઞા યાદ રાખીને એ મન વાળતો, અને પિતાશ્રીના આશીર્વાદથી અને પેટીના ટેકાથી તે વેપારમાં સફળ થયો, આગળ વધ્યો.

એને થયું કે, પિતાએ એ રીતે આર્થિક વારસો આપ્યો હતો. એમાં મર્મ હતો એ યોગ્યતા હતી. જો પિતાએ રોકડા પૈસા આપ્યા હોત, બેંકમાં સારી અવી મૂડી હોત તો કદાચ પોતે આજસુ બની જાત, પૈસા હોત તો એ લઈને જીવ્યો હોત, અને પૈસા તો મર્યાદિત હતા માટે આગળ જતાં વાંધો આવત, એ કંઈ નહિ તો હવે સાહસ કરીને અને મહેનત કરીને જીવવાથી અને સફળતા લાવવાથી અને પોતાને જે સંતોષ અને આનંદ થયા હતા એ તો ન જ મળત. એટલે પિતાના દાનમાં મર્મ હતો, ડહાપણ હતું.

અને એટલા માટે પોતે વૃદ્ધ થયો અને પોતાના દીકરાને વારસો આપવાનો સમય આવ્યો ત્યારે પોતાના પિતાએ એના માટે કયું હતું એ હવે કરવાનું મન થયું પોતાના દીકરાને એણે સંસ્કારો અને ભણાતર આપ્યાં હતાં, તો એની સાથે હવે પેલી સોનાના સિક્કાઓની પેટી આપે તો પણ આજસુ બનવાને બદલે

ઉંઘથી રહેશે અને સાહસ ખેડશે અને સફળતા લાવશે અને આપબળથી જીવન જીવવાનો સંતોષ અનુભવાશે એટલે એ પ્રમાણે કરવાનું પણ નક્કી કર્યું.

પણ મનમાં એક કુતૂહલ હતું. પેલી પેટી એણે કદી ખોલી નહોતી - ખોલવાની મનાઈ હતી એ આજ્ઞા એણે પૂરી પાળી હતી. પણ પોતે હવે એ પેટી પોતાના

દીકરાને સાંપે તે પહેલાં એક વાર તો એ જોઈ લે એવી વૃત્તિ થઈ. હવે પોતાની બિંદગી પૂરી થવા આવી હતી. પેટીનો આશીર્વાદ પૂરો કૃપ્યો હતો. એની વિદાય લેતી વખતે એ ખોલીને જોઈ લેવી એમાં આજ્ઞાનો ભંગ ન હતો, ખરું જોતાં એમ કરવાની ફરજ પણ હતી, કારણ કે પોતે એ જાંબા વિના પોતાના દીકરાને કેમ આપી શકે? એટલે એણે પેટી ખોલાર કાઢી. હાથમાં લીધી, ભારે હતી. હબર સોનામહોર ભારે હોય ને? પછી સીલ તોડીને એ પેટી ખોલી. અંદર જોયું. પણ અંદર કંઈ સાંનું ન હતું. કોઈ સિક્કાઓ નહોતા. હતા ફક્ત કેટલાક પથ્થરો - એનું વજન હતું. અને એની સાથે કાગળની ચિઠ્ઠી હતી. ચિઠ્ઠીમાં લખેલું હતું: 'હબર સોનામહોર હાંવ. અથવા તો હબર સોનામહોર હોવાનો વિશ્વાસ હોય - બંને વાત સરખી. જ શ્રદ્ધાથી જીવે તેનું જીવન શ્રદ્ધા ઉત્તમ. ખરેખર પિતાના દાનમાં મર્મ હતો. પેટી તો ખાલી હતી - એટલે કે નકામો પથ્થરોથી ભરેલી હતી. પણ વિશ્વાસ હતાં કે પેટીમાં સાંનું છે. એ સોનાના વિશ્વાસથી ઉત્સાહ આવ્યો, શક્તિ અવી. સાહસ થયું, જીવન સફળ બન્યું. એટલે કે આ ખાલી પેટીમાં ખરેખર સાંનું હતું, સોના કરતાંય કીમતી દ્રવ્ય હતું. જો એણે પેટી મળી ત્યારે તરત ખોલીને અંદર જોયું હોત તો પિતા ઉપર ગુસ્સો થાત, નિરાશ થાત. દુનિયામાં કાઈના વિશ્વાસ ન કરાય એવી ખાતરી થાત, અને સંભવ છે કે આખું જીવન કડવાશમાં અને નિષ્ફળતામાં જાત. પણ એણે જોયું નહિ, વિશ્વાસ રાખ્યો. આજ્ઞા પાળી - અને હબર સોનામહોર કરતાં મોટી મૂડી અને મોટો આનંદ પ્રાપ્ત કરી શક્યો.

એ પેટી એક સંકેત છે. ખાલી, પણ ભરેલી. નકામી પણ કીમતી. ખોલીએ તો ફેંકી દઈએ. પણ બંધ રાખીએ તો જીવન સુધરે. પેટીમાં શક્તિ છે.

# આ કાળમાં દુર્લભમાં દુર્લભ સત્સંગ છે.

“ગણતંત્રની જે કલ્પના, તે નહિ સદ્ વ્યવહાર; ભાન નથી નિજ રૂપનું, તે નિશ્ચય નહિ સાર.”

“શુદ્ધ, યુદ્ધ, ચૈતન્યધન, સ્વયંભ્યોતિ સુખધામ; ખીજું કશીએ કેટલું? કર વિચાર તો પામ.”

માનવ જીવનના આધ્યાત્મિક વિકાસ અને ઉદ્ધારને અર્થે બૃહદ્ ગુજરાતે એક નહીં પણ અનેક જ્યોતિર્ધરોને ઉત્પન્ન કરી ગુજરાતને અને આર્યાવર્તને પાવન કરેલ છે. શ્રી નેમિનાથ, શ્રી રાજેમતિ, શ્રી કૃષ્ણ, શ્રી હેમચંદ્ર, આનંદધનજી, યશોવિજયજી, દેવચંદ્રજી, ચિદાનંદજી આદિ ગુજરાતને આંગણે આંગણે સુપ્રસિદ્ધ છે. એમનાં મીઠાં ઝરણાંઓનું પાણી પી અનેક લબ્યાત્માઓ આ અવનીમાં અમરપંથે વળી રહ્યા છે.

આદિ સૌએ પોતપોતાની આત્મદશાની લાક્ષણિક શૈલી અને જીવંત સમસ્યાએ મુક્તિનો અને તેના પંથનો—શાંતિનો અને તેના સુખનો—આ જગતને સંદેશો પહોંચાડ્યો છે.

આ સૈકામાં પરમ કૃપાળુદેવ શ્રીમદ્ રાજચંદ્ર અને મુનિશ્રી લલુરાજ સ્વામીજીએ એ પરમપદની પ્રાપ્તિ અર્થે પોતાનાં જીવન સમર્પણ કરી ગુજરાતના ધુરંધર જ્યોતિર્ધરોની હુશીયારીમાં પોતાનાં અદ્વિતીય સ્થાન પ્રાપ્ત કરી માનવજીવનને સદાને માટે પોતાનો અમોલો વારસો આપ્યો છે. આવા નિષ્કામ મહાત્માઓને અતિ વિનમ્રભાવે પુનઃ પુનઃ અભિવંદન હો! અને તેમના અચિત્ય યોગ્યને જગતનું કલ્યાણ થાઓ.

ઉતાવળ એટલી સાંસત. ધીરજ કર્તવ્ય છેલ્લે જે કરવાનું છે તે યથાતથ્ય સમજ્યે કલ્યાણ છે એમ સમજ્યું છેલ્લે. તે સત્સંગ, સદ્બોધથી સમજાય છેલ્લે. તેવી ભાવનાએ વૃત્તિ રાખી વર્તવું યોગ્ય છેલ્લે. જીવને પ્રથમ ‘સરધા’ (શ્રદ્ધા) સદ્ગુરુ-ધર્મની સરધા, સમજી તેની આજ્ઞાએ વર્તવા યોગ્ય છેલ્લે. આજ્ઞા એ ધર્મ, આજ્ઞા એ તપ, એમ છેલ્લે. જીવના સ્વચંદ્ર અને પ્રમાદ ખાસ કરીને વેરી, શત્રુ છે. તેથી જીવ ભૂલ ખાય છેલ્લે. પોતાની મતિકલ્પનાએ, પોતાને કાંટે, કાટલે તોલે છેલ્લે. પણ તે મિથ્યા છે તે સમજ્યું નથી.

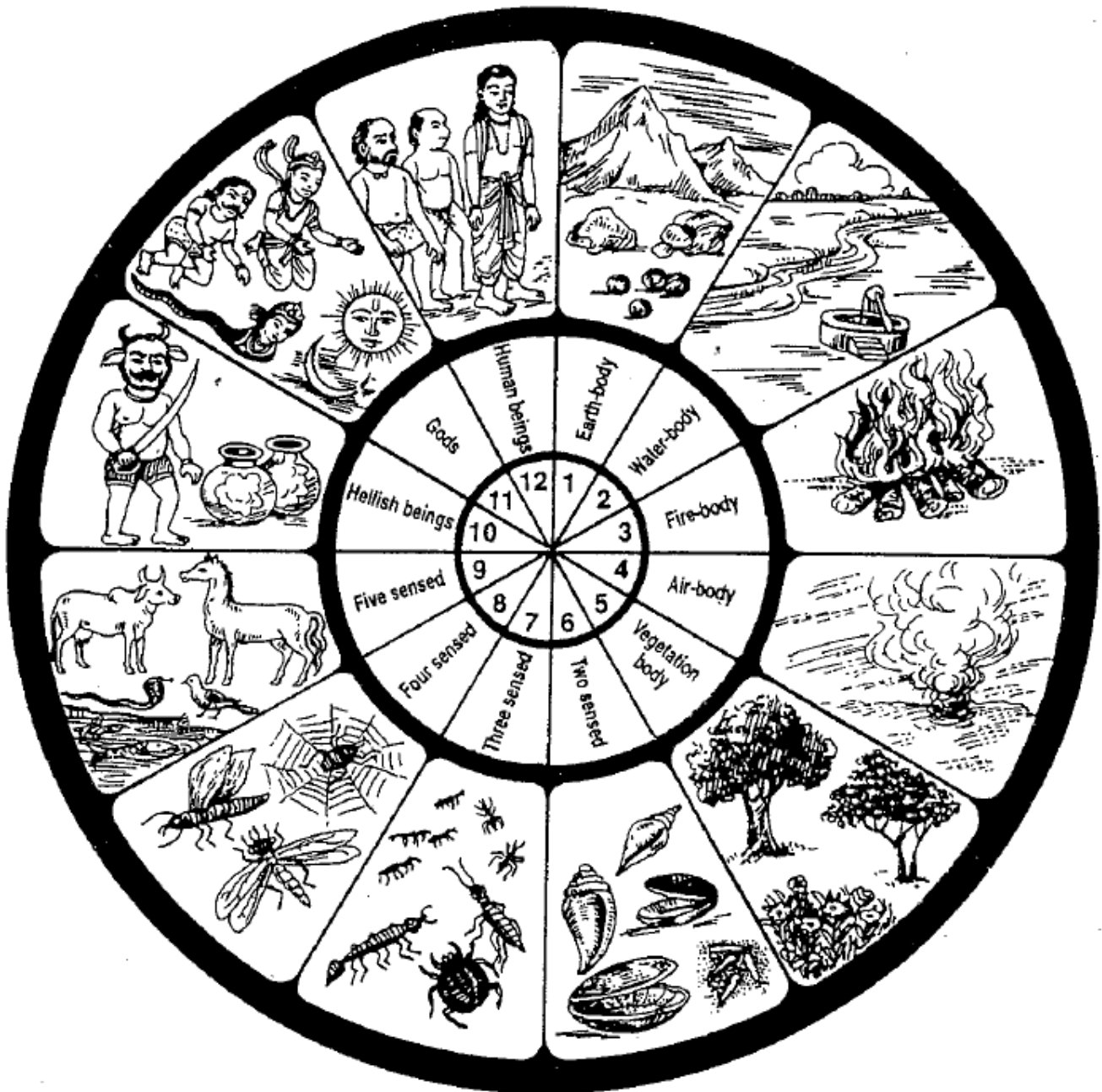
કોઈ શત્રુ માથું વાલી નાખે અથવા દુઃખ દે તો ત્યાં કર્મજીવથી છુટાય છેલ્લે. મૃત્યુ આવે તોપણ મહોત્સવ! સમ્યદ્દૃષ્ટિવાન અવળાનું સવળું કરી આત્મનંદમાં મગ્ન થાય છેલ્લે. પુદ્ગલાનંદી જીવ અવળું સમજે છેલ્લે. સમજવાનું એ જ છે કે બંધાયેલો ફૂટે છેલ્લે—પોતાને ગભરામણ થાય એ જ ભય છેલ્લે. તે ભયથી મુક્ત થવાય છે.

કળિયુગ, કળિકાળ! તાલકૂટ વિષ, વિષ ને વિષ આ સંસાર છેલ્લે. તેમાં ચિંતામણિ સમાન મનુષ્યભવ, અનંતા જન્મમરણ કરતાં આ ભવ મળ્યો છે. તેમાં સદ્ગુરુની જ્યોત્ષ્ણાથી ધર્યે, તેની આજ્ઞા આરાધ્યે મુક્ત થવાય છેલ્લે. જીવ બધુંય કરી ચૂક્યો છેલ્લે. શું નથી કર્યું તે વિચારો.

૧. પ્રભુ પ્રજ્ઞતા સંભારતાં, ગાતાં, કરતાં ગુણપ્રામ રે;  
સેવક સાધનતા વરે, નિજ સંવર પરિચ્છિતિ પામ રે. મુનિ૦  
પ્રગટ તત્ત્વતા ધ્યાવતાં, નિજ તત્ત્વનો ધ્યાતા થાય રે;  
તત્ત્વરમણ એકાગ્રતા, પૂરણ તત્ત્વે એહ સમાય રે. મુનિ૦  
(ત્રેયાંસજિનસ્તવન, દેવચંદ્રજી)
૨. તાહરા શુદ્ધ સ્વભાવનેજી, આદરે ધરી બહુમાન;  
તેહને તેહી જ નીપજેજી, એ કોઈ અદ્ભુત તાન. વિમલ જિન૦  
તુમ પ્રભુ, તુમ તારક વિભુજી, તુમ સમો અવર ન કોય;  
તુમ દરિસણુ થકી હું તરોઈજી, શુદ્ધ આલંબન હોય. વિમલ જિન૦  
(વિમલજિનસ્તવન, દેવચંદ્રજી)

**Every Jain will benefit  
by studying “Shashtra”  
to gain true understanding,  
help Jain Unity and  
the progress of  
the Jain religion  
B. T. Shah & Family**

# CIRCLE OF WORLD



Saul is continually transmigrating in this Circle of World.

# TIRTHANKAR BHAGWAN MAHAVIR

By Dr.Hukamchand Bharill

The story of Bhagwan Mahavir's life is not a mere legend. Historians have now accepted him as a great historical personage. Mahatma Gandhi has called him the incarnation of non-violence.

According to the Jaina view, gods are infinite in number. Every Soul can become a god; but there are only 24 Tirthankars in a single cycle of ages (Yugas). Though every Tirthankar is invariably a God, every God is not a Tirthankar. It is possible to attain godhood without being a Tirthankar. Tirtha stands for a ford or a passage that leads across this sea of worldliness; and he, who contrives this Tirtha and shows the passage across this of worldliness, is called a Tirthankar.

Jainism is neither a creed nor a dogma. It is an actuality. It is the essence of things . It is the ultimate Truth. A man can attain godhood through realizing that ultimate Truth.

The story of Bhagwan Mahavir's life is the story of the highest development of human life based on non-violence. Though he was a Kshatriya prince, he never dreamed of becoming the-conqueror of the world. Vanquishing others with external weapons was never a victory in his eyes. He held that true victory lies in overcoming the passions of delusion, attachment, and aversion. GOD IS ONE, who is beyond all attachment and is Omniscient. No one can become god without being Omniscient and without transcending all attachment.

The congregation, before which he preached, is called Samavasharana. Every one could attend it. There was no discrimination based either on rank or caste. Bhagwan Mahavir never attached any significance to superiority based on caste. He held that the thoughts and actions of a man determine his worth. Purity of action is achieved through non-violence.

So Bhagwan Mahavir said:

1. Consider the other SOUL similar to your own.
2. All souls are alike; but they are not one.
3. Every soul can become GOD through striving in the right direction.
4. Every person suffers because of his own error; and he can attain bliss through correcting his error.

According to Mahavira, God is one who can apprehend the True nature of 'mine' and 'thine' by keeping himself aloof from the egosim of the statement that 'I have done this' and the attachment implied in the statement that 'this belongs to me', his teachings was SARVODAYA approach.





# Jain Mathematical Calculation!

Shamani Unnat Pragyaji

Jainism is a religion of practice, penance, and austerity; this is the ideal image we have built about Jainism. But Jainism is not merely penance and practice; it is more pragmatic and a way of life. It has its own scientific, mathematical formulas. Though it is not the calculus which only university students and researchers can understand, but it simple for the common man to use & live. It is as easy as two plus two equals four. The life has problems, these formula are the solution renders. There was a child who was given a mathematical question by his teacher. It was 20 different numbers, with 10 digits each. This was to be added up. When the teacher asked the student what is the answer, he quickly raised his hand and without any pause said, 'the answer is, 'a wrong answer'. He was sure enough that how hard he tries; he is going to land up with a wrong calculation. Our life has many times wrong calculations, or sometimes we make no effort of calculations. We don't try to solve the problems either we take it for granted, that it has no solution, the life is going to go this way, or we try applying wrong means for the right solutions. To resolve the problems of life with the right formula, and right effort, here are some non-hypothetical formulas. They are simple calculations for our calculative minds and healthy living. Learn to add, subtract, multiply & divide in a unique way. Here it goes-

## **Formula of Addition -**

Add JAIN to your life-

- ✓ Self + **J**oy = Success
- ✓ Parents + **A**ppreciation = Harmony
- ✓ Relation + **I**ntegrity = Peace
- ✓ World + **N**onviolence = Progress

Here we added JAIN which is, Joy + Appreciation + Integrity + Nonviolence = JAIN

## **Formula of Subtraction -**

Jains are famous for their Don'ts. Don't eat, don't be violent and more. A question arises how do we keep away, how do we subtract. Here is a simple formula which talks about subtraction, which leads to a Good JAIN.

- Work – Stress = **J**oy
- Ideas – Obsessions of my-ness in thoughts = **I**ntuition
- Service – Desire of reward = **A**cknowledgment
- Devotion – Distrust = **N**obility

The subtraction nurtures true JAINS, which encompasses – Joy, Intuition, Acknowledgement, and Nobility

### **Formula of Multiplication-**

The world is running at the speed of multiplication. Jains are good at multiplication too.

Here is the Jain chart of Multiplication, which is a fun with numbers-

Zero x Zero = Zero, you multiply any number of zeros it remains the same.

One x one = one, you multiply any number of one, you end up getting one.

2 x 2 = 4, so multiplication actually starts with 2. Only from the number two, the number multiplies. Jainism is also about number two. Let's see how,

There are two things in this world, living and nonliving. With these two everything multiplies. The multiplication of these two leads to the cycle of world, cycle of rebirth, cycle of attachment and aversion.

- ❖ Living x nonliving = world, more relations, more lives.  
Now to counteract this multiplication, we have two spiritual tools. Multiply
- ❖ Self control (samvar) x purity (nirjara) = liberation.

### **Formula of Division -**

Now let's see how Jainism divides –

Divide any number by one, it remains the same. Divide any number by zero, it becomes infinity.

This is as simple as this. If a person has five apples, he shares all with himself; this ends up into same number of pieces. If he shares with particular number of people, they all share it. Like five people shared by five apples, each gets one apple. But if the apples are shared with zero, then they become infinite. This is like, don't share with one or two or particular number of people but leave it open to all. This is infinity. This is concept of detachment. Don't be attached to one or two or many. Be open to all, respect all, love all, be kind to all, this is infinity. We all want to get more, multiply our profits but division can lead to the best profit. Start this small experiment; share not your possession but your most important asset, i.e. love, respect and care for elders, parents, friends and all. This will make you Infinite. Try and be it.

- ✚ Love respect/self= self
- ✚ Love respect/family= Family
- ✚ Love respect/open to all= All

**We love mathematics, let us be mathematical in life too but in a very innovative way!**





Congratulations & Best Wishes To  
Jain center of South Florida  
Suresh & Niru Sheth Family

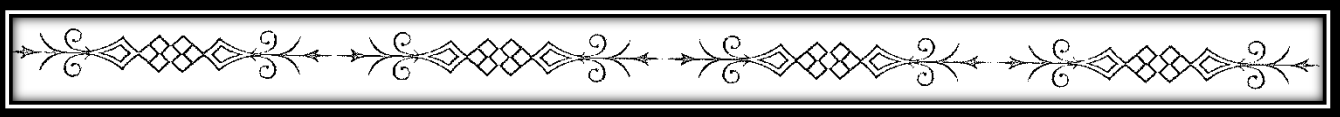


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on Pratishtha Mahotsav



Jain Mumukshu

# PARAM KRUPALU DEV NE AGANIT VANDAN.

जे स्वरूप समज्यां विना पाम्यो दुख अनंत  
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Je svarup samajyaa vinaa paamyo dukh anant  
Samajaavyu te pad namu shri sadguru bhagavant

**BEST COMPLIMENTS TO JAIN CENTER OF SOUTH FLORIDA FOR  
PROVIDING STHANAK FOR  
KRUPALU DEV SHRIMAD RAJCHANDRA  
BEST WISHES FROM  
HEMANT AND JAYAWANTI PATEL & FAMILY**

**WITH BEST COMPLIMENTS FROM  
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**APPA DANTO SUHI HOI ASSIM LOE PARATTHA YA ||**

**|| 1-15 || UTTARADHYAN SUTRA**

**ONE SHOULD RESTRAIN NONE OTHER THAN SELF;  
THE SELF IS FORMIDABLE, DIFFICULT TO RESTRAIN;  
BY SUBDUING THE SELF, ONE ATTAINS HAPPINESS,  
IN THE PRESENT LIFE AS WELL AS IN THE FUTURE.**

Best Wishes to Jain center of South Florida for  
providing spiritual & enriching environment  
for the future generations.

*Just as threaded (Sasutra) needle is secure from being lost, in the  
same way a person given to self-study (Sasutra) cannot be lost.*

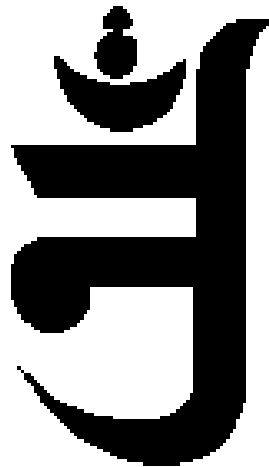
*Mahavira (Uttaradhyayana, 29/59)*

In the loving Memory of our parents  
Late Shri Rameshchandra & Chandabala Bafna

Respectfully,  
Sandeep-Amita Bafna.  
Sapan & Gitika Bafna.  
Jeenal, Tanvi, Aditya.

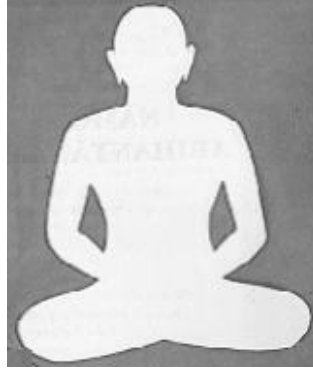


Best Wishes



Best Compliments from  
Nirmal, Sucheta & Shreya Baid

Thank you for making our  
Dream come true



With Best Compliments from

Mihir  
Prachi & Kavi  
Urvashi & Manoj

Best Wishes to Jain center of South Florida  
on Pratishtha Mahotsav



From  
Tarun & Bharti Shah, Dharmini, Falini  
Alay & Sonal Mehta, Bijal, Mansi  
Divyang & Poonam Mehta & Family

With Best Complements

From

Lata - Bharat Vakil

Nirali - Bhavesh & Rohan Patel

Nikita - Apurv Varia



In memory of  
Nyalchand L. Vakil  
Dalsukh S. Shah

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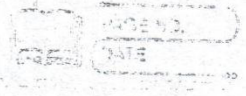
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સુનંદાબેન વોરા,  
૫ જુલાઈ ૨૦૨૦  
અમદાવાદ-૩૮૦૦૦૭ ગુજરાત.



જૈન સેન્ટર ઓફ આર્ટિથ ફુલોરીડા

જૈન દેરાસર પ્રતિષ્ઠા મહોત્સવ, એપ્રિલ ૧૭-૨૦-૨૦૦૮.

ભાવના જનકલાઈ શાહ, પ્રતિષ્ઠા ફોન્ડર

તમારા સૌની ઉત્તમ ભાવના અને સૌના સહ-  
કારકા જૈન દેરાસરનું નિર્માણ થયું તે જાણી આનંદ થયો.  
વળી તેના પ્રતિષ્ઠા મહોત્સવના શુભ પ્રસંગનો પણ અપભા  
પસન્નતા થઈ.

પૂર્વે મયામીના સેન્ટર દ્વારા યોજાતા પ્રવચનોમાં લગભગ  
આઠ આઠ વરસ સારે આવધાનું થયું હતું. સ્વાર્થવાચમાં  
૨૨ વેરાવતા સૌને મળવાનો આનંદ હતો. ત્યારે જૈન  
દેરાસરની સ્થાપના સારે થઈ અર્થા પિચ્છરણ થઈ. ત્યારે  
હું કદેવી અધિકૃત ભાવના અને મહેન્દ્રભાઈને કે તમારી  
આ ભાવના રૂઢ વાંચવામાં ફરીથી થયો જો કે જનકલાઈ  
આ ભાવનાના જાન સૌપીને જયા હતા તે આને આકાર  
થયા તે થઈ આનંદની વાત છે.

સારે ગતિમાં એક માન્ય ગતિમાં જન્મ પામેલા  
પિરલ ગુણે સાર્થર્મની પ્રાપ્તિ થાય છે. ગુણ કોઈને કોઈ  
ધર્મમતમાં માને છે. પરંતુ માન્યને - સાર્થર્મને સુખી સુધી  
પહોંચાડે, તેની સુધી સદયા થાય, તેને સાર્થર્મ પામ્યો  
દુર્લભ છે. સાર્થર્મ જ્યાં આત્મસ્થાપની દૈર્ઘ્ય પ્રાપ્ત થાય છે  
ત્યારે સાર્થર્મ મોખની વાગુડ પહેંમે છે.

આનંદ ધનનું પ્રકારો છે કે

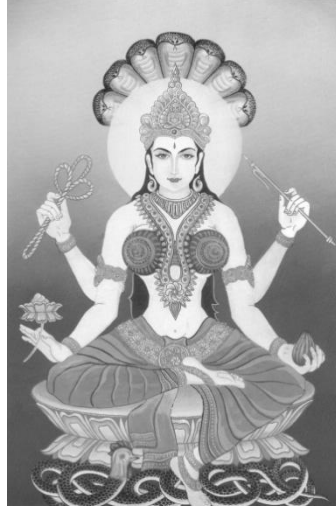
'દર્શન દુર્લભ સુલભ રૂપા થકી'

આવું દુર્લભ દર્શન પણ આ પંચમહાભૂતમાં દેવગુરુની  
રૂપા વડે ગુણે સુલભ બને છે. અભ્યંગે જ્યાં સારે ભામિકા  
પ્રમાણે અવલંબનનું શાસ્ત્રમાં વળું મટાવ દર્શનું છે.

સાર્થર્મ, સાર્થર્મ, સતજ્ઞાસ્વ, અને સ્થ-૨૨ દયારૂપ ધર્મ.

સર્વકા પિતરજા દેવને વાત, સ્થાપના દૃષ્ટિ અને ભયથી  
મજાતા ગુણ સુધ્યાભાવ વડે પુરમાત્મપદને પામે છે. તેમજ  
આ કાળમાં અવલંબન સારે વિજ્ઞ પ્રતિમાની સ્થાપનાનું  
થાવું મહાભય મળાવું.

*Congratulations to Jain Center of South Florida on Pratishtha Mahotsav*



*With Best Compliments from  
Hemant - Taru & Pranav Thakkar  
Chetan & Trishla Thakkar  
Palak & Janki Shah*

---



*With Best Compliment from  
Lax & Kirtida Shah. Shawn, Kevin  
Harshad & Malini Shah. Rahil*

જ્ઞાન અને ભક્તિ જેના સુખિનથી સાર્થક સાધ્યને સિદ્ધ કરે છે. જીવ માત્ર જ્ઞાનસ્વરૂપ છે તે સ્વરૂપ વૈરાગ્યના પ્રબંધે છે. વૈરાગ્યના ભાવના કાનરાગની ભક્તિ વડે કુળીભાવ થાય છે. તે ગારે દુરેસરમાં પ્રતિષ્ઠિત પ્રતિમા પુષ્ટ કલ્પલેખન છે. સાર્થક ભક્તિ દ્વારા દૃષ્ટિને શુદ્ધ કરે છે. વ્યારે તે પરમાત્મના ગુણો સાથે કૌઠ્ય સાર્થક છે. અને તે ગુણોમાં પાલોના ગુણો ક્રમશઃ કરી સુખાર્ગ પામે છે.

ગદીના ઉપર અંદાજના લોકડાનો ભાર સુખ્યો હોય તે ગદીને કંઈ અંદાજની સુવાસનું સુખ મળવાનું કહેવાય ભાર વહન કરવાનું દુઃખ અંદા છે. તેમ જાનલ પામે ઘણી સંપત્તિ હોય છતાં જો તેનું જીવ જ્ઞાન, ભક્તિ, આકાર્ય, દયા, આત્મ ભાવનાની શુદ્ધિ વગરનું છે તેને આત્મા સંતોષનો કોઈ આનંદ મળતો નથી તે ભાર વહન કરે છે. જો જો જાનલ પણ વૃથા જન્મ ગુમાવે છે.

બાપી વરદ્યોડામાં જોડાતા સુખ્યને જૂલ સહજાર્યો હોય, સ્થ સાથે જોડ્યો હોય તે તે પણ ભાર વહન કરે છે, તે શાનુગાર જોઈ જોડો પ્રસન્ન થાય છે, પણ જોડો તો સ્થને ભાર વહન કરે છે. તેમ જાન ધન, પાન્ય, ઘર, પરિવારને પુલ્ક યોગ સંપન્ન હોય પણ જો સુખ્યાર્ગનો સાર્થક નથી તો તે પુલ્ક યોગનો ભાર વહન કરે છે.

સાર્થક જીવ મોલો જાનલજન્મને ભક્તિ, જ્ઞાન, દયા, આકાર્ય વડે ક્રમે ક્રમે આત્મ ક્રમશઃ સાર્થક જન્મ સાર્થક કરે છે.

મયામના સૌ સ્થજનો જો મને ઘણો પ્રેમલભ્ય જાણ્યો છે. આ પ્રસંગે સૌને આરી હાર્દિક શુભેચ્છા પામ્યું છે. આ શુભ પ્રસંગમાં સૌનો સહકાર અને શુભ ભાવનાને ધન્ય વાદ આપું છું. અમદાવાદ ભાવના બંધન મળ્યા હતા વ્યારે તેમનો આ શુભ પ્રસંગનો આંતરનો વિસ્વાસ કોઈ આનંદ થયો હતો. આ પ્રતિષ્ઠા મુદ્દે સ્વ સર્વાંગપણે સકળ વસ્તુ તે દેવગુરુ જી હુવા છે. અને સૌની અપ્પભવા છે. તેમાં આરી હાર્દિક શુભેચ્છા પામ્યું છું. સૌનું આત્મ ક્રમશઃ હો.

શુભેચ્છા વડે

## Jain center of South Florida

Pratishtha Mahotsav



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By Shree Rakeshbhai Zaveri

Life is like a blank sheet of paper. It is neither meaningful nor meaningless. It is merely empty. It all depends on what you write on it. You can write abusive words or you can write a beautiful song on it. Most people choose to dirty it with abuses and then later, they repent and cry. Those who write songs are filled with joy. They dance, celebrate and rejoice. Those who write abuses are worldly. Those who write songs are true aspirants.

The choice is yours. The hands that write are yours. You have the pen, you have the ink and you have the paper. The Lord has bestowed upon you everything you need. What you write on this page of life depends on you. You say that life seems meaningless. It definitely will seem so if you write the wrong things. Most people either choose to write abusive words on the paper and spend their lives meaninglessly, or do not write anything at all, leaving it blank. Their lives remain meaningless. Very few write songs and make their lives meaningful.

Life is an opportunity which comes your way at birth and is snatched away at death. Those who truly utilize this opportunity, enrich their lives with happiness and peace. Their lives are meaningful. Their lives are melodious and filled with fragrance.

#### **As you sow, so shall you reap**

Life is like barren land. If you plant roses in it and tend them, you will have roses. If you leave the field fallow, how can you get roses? You may have weeds growing there because you do not need to grow weeds, they grow by themselves. Roses, however, do not grow by themselves. They require an effort, they require *sadhana*.

Mulla Nasiruddin had a new neighbour. One day, he came upto Mullaji and said, "I have no experience of gardening. I have sown some expensive seeds in my garden and fresh shoots have already sprouted, but some weeds are also growing with them. How do I differentiate the fresh shoots from the weeds?" Mullaji answered, "That's easy! Uproot all of them, the ones that grow back are the weeds!"

Only if you sow something in the field of your life, will something grow. If you do nothing and expect roses to bloom, you are destined to be disappointed. If you grow nothing, no flowers will bloom, no birds will sing and no butterflies will dance, and you will then feel life is meaningless, insipid and boring... What comes with birth is only an opportunity, only an uncultivated land. Everything else remains to be done - removing the boulders, ploughing the field, uprooting the weeds, sowing the seeds and farming. It is worth sowing the seeds of meditation in life so that you reap the harvest of joy. Only then life will become meaningful, there will be poetry and music, you will realize the importance of life. Without this, life will definitely seem meaningless.

#### **Dharma – gives meaning to life**

Life is not a meaningless event, but an unprecedented opportunity. If you do not add meaning to it, it seems futile, and one who leads a futile life will inevitably start thinking in the direction of self-destruction. If you do not make life meaningful, it will certainly end in misery.

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The main character in the western thinker Dostoevsky's novel, 'Brothers Karamazov', asks God, "Where are you? I want to meet you - not because I worship you or want to see you, but to ask you why you gave me this human life without my permission? You should have at least asked me whether I wanted it or not! Why this injustice? I want to return what you gave me, because I don't want to live anymore..." So saying, he commits suicide.

The process of adding meaning to life is *dharma*. The science of discovering the essence of life is *dharma*. The art of weaving meaning into life is *dharma*. The entire purpose of *dharma* is to carve a beautiful idol out of an unpolished stone. You have the walk and *dharma* transforms it into a dance. You have the voice and *dharma* transforms it into a song.

If your life is devoid of meaning, that implies it is devoid of *dharma*, and if you have no *dharma*, your life is bound to have no meaning. Thus, *dharma* is the meaning of life, and the absence of *dharma* makes life worthless. Without *dharma*, sooner or later, this question is bound to crop up - What do I do with this life? I wake up each morning, eat, go to work, come home and go back to sleep - what is the use of this unending cycle? Life is only a long boring routine.

### **Art of *dharma* - meditation**

The essence of the art of *dharma* is meditation, that is, to be free from thought, to dwell in a state beyond thought, to settle in silence, to awaken in the wordless, to be established as a witness... Today, your life is a statement of bankruptcy. The arrival of meditation will enrich it and turn it into a festival of lights!

Give importance to *dharma*. Progress in meditation. Turn inwards. Dive deep within and know your true self. Do not keep wandering outside aimlessly. Your treasure is hidden within you and yet you keep wandering outside. Your kingdom lies within and yet you look for riches outside. Therefore life seems meaningless and futile. Just change the direction of your search, look within and your life will be revolutionized.

Unless you acquire your true wealth, you will always remain in abject poverty. And yet, this divine treasure lies within you. Here, there are no beggars. The Lord does not create any beggars. His hands can only create emperors! You too, are an emperor. The realization of your own kingship is itself enlightenment.

There is a world within you. A world full of pure, boundless joy and unlimited treasure. There is unending brightness. Why then, are you wandering in the darkness outside? The one who turns within and realizes the world within is enlightened. To attain enlightenment is each person's true potential, his birthright and yet, if you do not achieve it, you have only yourself to blame.

### **Meditation - the key to eternal joy**

If you want to make your life meaningful and joyous, there is only one way – turn within, lose yourself in meditation. Make meditation your way of life. There is no other way. No worldly wealth can give you the peace and joy that meditation can give you. Wealth can never bring joy. The one who meditates is overflowing with joy, regardless of whether he has wealth or not! Owning a magnificent palace does not make one joyful and one who meditates is ever-joyful regardless of whether he possesses a palace or not! Even in hell, one who meditates, revels in joy. He is perpetually in paradise. Just as flowers bloom on a tree, flowers of joy bloom in the life of one who meditates.



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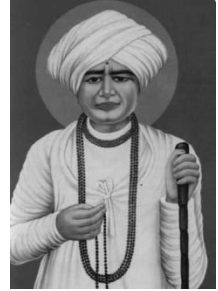
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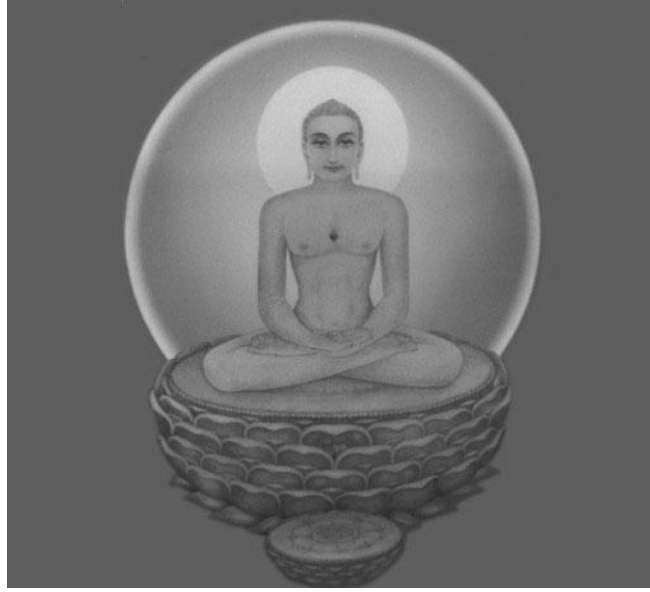
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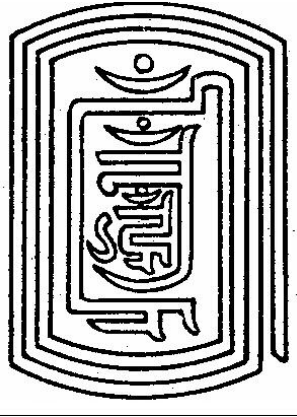
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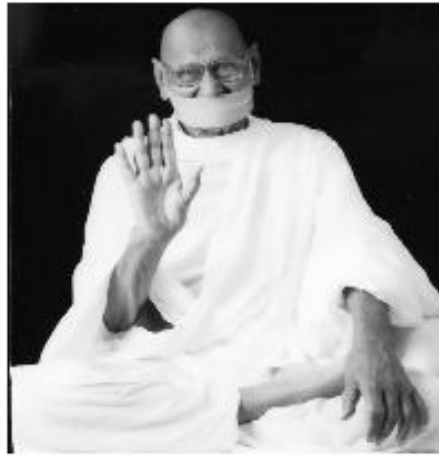
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Renunciation is my prayer,  
Amity is my devotion,  
Self Restraint is my strength,  
Nonviolence is my religion!*

*— Acharya Mahapragya*

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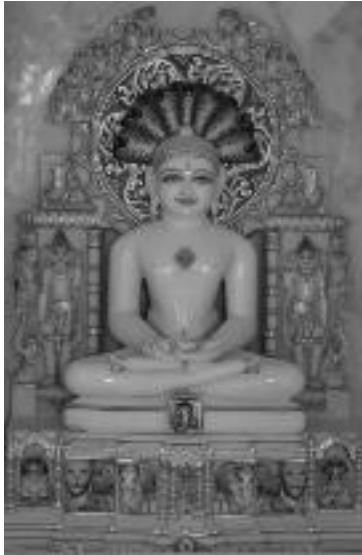
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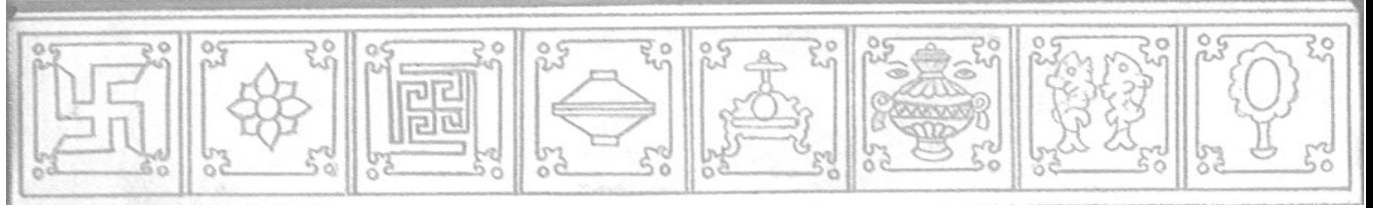
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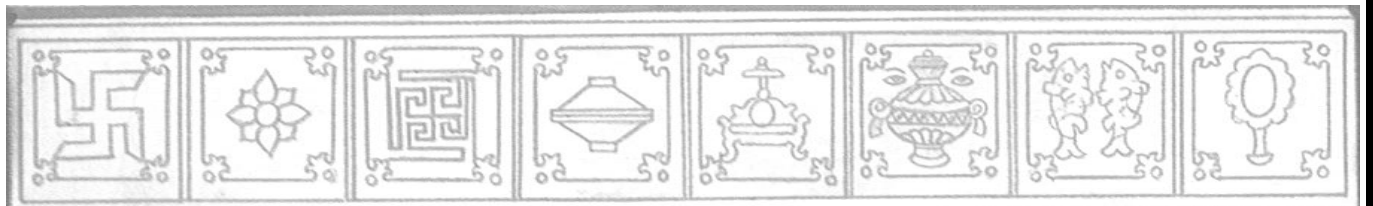
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*Mahavira ( Isibhasiya, 7/1 )*



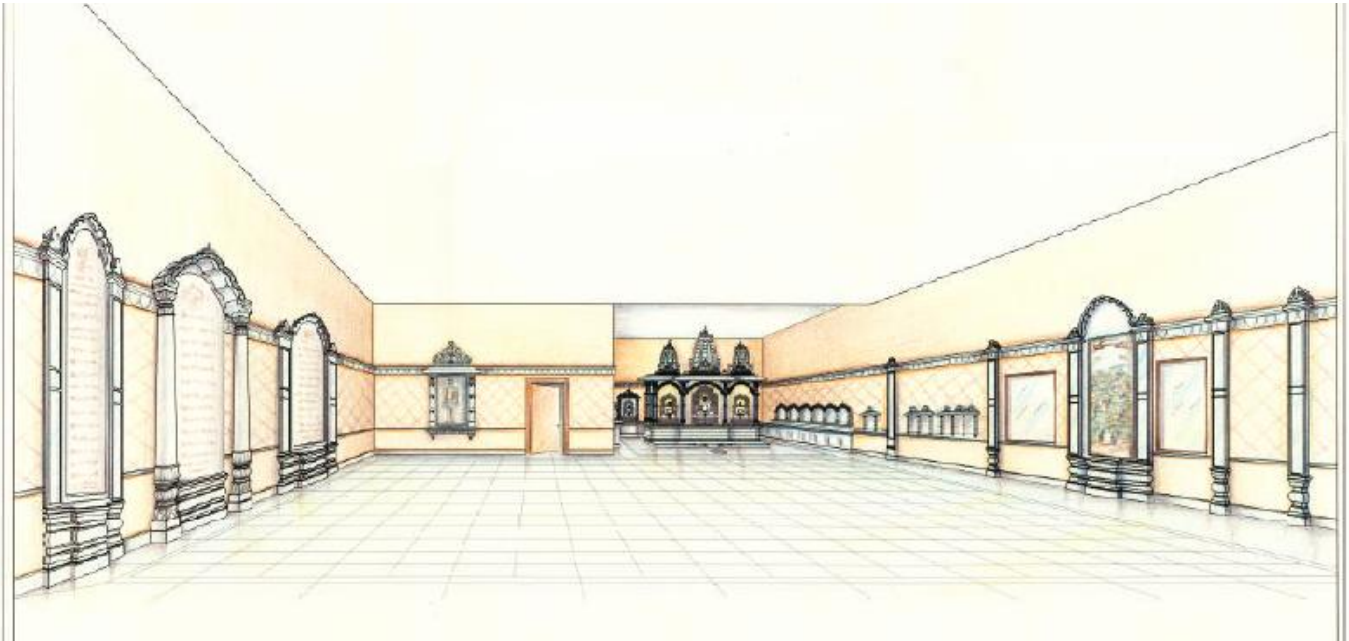
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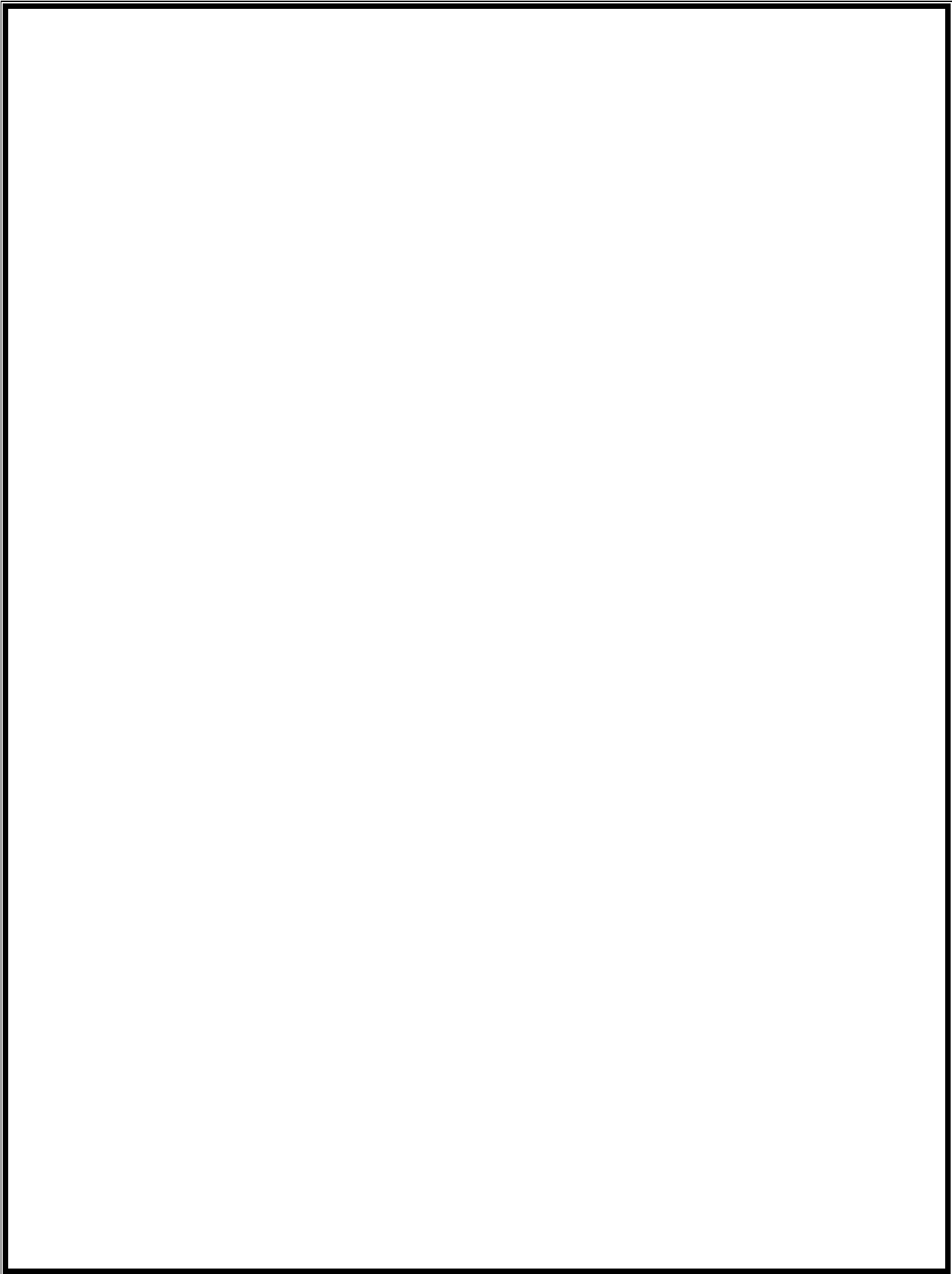
# POWER OF PRAYER

Prayer is a mighty spiritual force. It is spiritual food for the soul, a spiritual tonic. Prayer is a powerful spiritual current. There is nothing so purifying as prayer. If you pray regularly, your life will be changed gradually. Prayer must become habitual, and then you will feel as if you cannot live without it. It lightens the heart and fills the mind with peace, strength and purity.

Prayer can work wonders and move mountains. Prayer is an unfailing remedy in all situations. True prayer is the mental and verbal expression of the highest spiritual ideal. Prayer is always mental. It is another form of meditation. And when such a meditation leads to the self-realization of the Divine Spirit, then it is said that prayer is heard.



*Jainam Jayati Shashnam*



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## Jainism Timeline

*By Dr. k. Deepika Dalal*

### Pre-history

Prior to 10th Century BCE	The first 22 Tirthankara <b>RISHABH</b> to <b>NEMINATH</b> .
---------------------------	--

### History

#### The age of Tirthankara

2000–1500 BCE	Terracotta seals excavated at site suggest links of Jainism with Indus Valley Civilization. Mention of Jain <i>Tirthankara</i> in <b>Vedas</b> indicates pre-historic origins of Jainism.
877–777 BCE	<b>PARSHVANATH</b> 23 rd. Tirthankar
599–527 BCE	<b>MAHAVEER</b> 24 th. Tirthankar
527 BCE	Nirvana of <b>Mahavir</b> , Keval Gyan of his chief disciple <b>Ganadhar Gautama</b> and origin of Diwali

#### The age of KEVALIS

523 BCE	As per Jain Cosmology the end of the 4th ARA <i>Duḥṣama-suṣamā</i> and <b>start of 5th ARA Duḥṣama (sorrow and misery)</b> . The age of sorrow is said to have started three years and eight and a half months after the nirvana of Mahavir.
527–463 BCE	The Reign of the Kevali— <b>Gautama, Sudharma and Jambuswami</b>

#### The age of Sruta-kevali's

463–367 BCE	<ul style="list-style-type: none"> <li>The reign of the <i>Sruta-kevali's</i>.</li> <li>First Council held at <b>PATLIPUTRA</b> for compilation of Jain Agamas.</li> <li>Gradual loss of Purvas</li> <li>Start of Schism in Jainism in two main sects —<b>Shvetamber</b> and <b>Digamber</b>.</li> </ul>
320–298 BCE	<b>Chandragupta Maurya</b> . Became a Jain ascetic at the end of his reign.
2nd century BCE	Khāravela, reign of <b>King of Kalinga (Orissa)</b> . Reinstallation of Jina image taken by Nanda Kings of Magadha

#### The Agamic Age

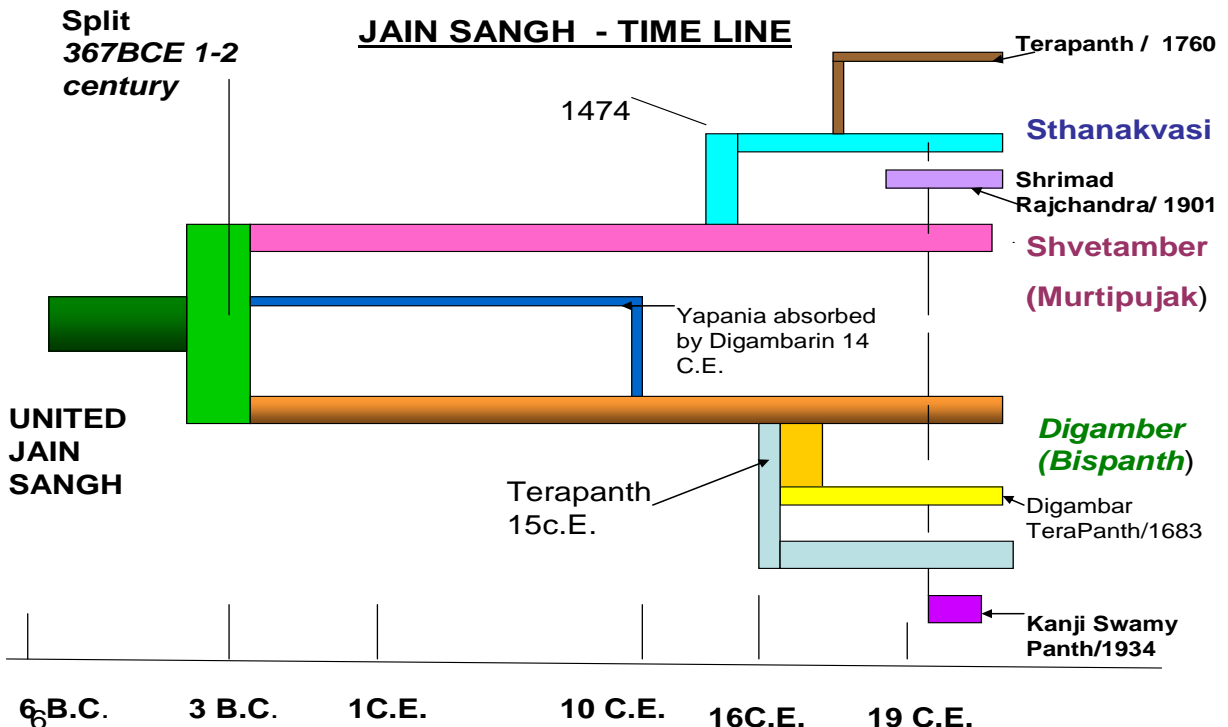
2nd Century CE	<b>ACHARYA KUNKUND</b> founder of – the main <b>Digambar</b> ascetic lineage.
2nd – 3rd Century CE	Compilation of <i>Tatvarthsutra</i> by <b>Umāsvāti (Umāsvāmi)</b> . This was the first major Jain work in Sanskrit
300 CE	Two simultaneous councils for compilation of <i>Agamas</i> , 827 years after Mahavir – <b>Mathura Council</b> headed by Acharya Skandila and The <b>First Valabhi Council</b> headed by Acharya Nāgārjuna.

453 or 466 CE	<b>Second Vallabhi Council</b> headed by Devarddhi Ganin, that is, 980 or 993 AV – Final redaction and compilation of <i>Śvetāmbara</i> Canons.
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## The Age of Logic

4th – 16th Century CE, also known as the age of logic, was the period of development of Jain logic, Philosophy and Yoga. Various original texts, commentaries and expositions were written. The main Āchāryas were – Samantabhadra, Siddhasena Divākara, AkalankaHaribhadra, Mānikyanandi, Vidyānandi, Prabhācandra, **Hemachandra**, **Yaśovijaya**..

981 CE	Construction of Gommaṭeśvara – Statue of <b>Lord Bahubali</b> (18 meters- 57 feet, worlds tallest monolithic free standing structure), at Sravan Belgoda, Karnataka
10th Century CE	Emergence of <i>Śvetāmbara</i> out of which, most prominent are – <i>Tapā Gachha</i> , and <i>Kharatara Gaccha</i>
11th–12th Century CE	Construction of <b>Delwara</b> temples at Mt. ABU built by the Jain ministers of the king of Gujarat, Vastupāla and Tejapāla
13th Century CE	Emergence of institution of <b>Bhattāraka</b>
1474 CE	Establishment of non-image worshipping <i>Śvetāmbara</i> sect of <b>Sthanakvasi</b> .
1683 CE	Establishment of <b>Digambara sect of Terapantha</b> by a <i>Śvetāmbara</i> layman, Banarasidas
1760 CE	Separation of Acharya Bhikshu from <i>Sthānakavasi</i> and establishment of <b>Swetamber Terapantha</b> sect.
1901 CE	Establishment of <b>Kavi Pantha</b> based on the teachings of <b>Srimad Rājacandra</b> (1867 – 1901)
1934 CE	Separation of <b>Kānjivāmi</b> from <i>Sthānakavasi</i> and establishment of <i>Digambara Kānjipantha</i>



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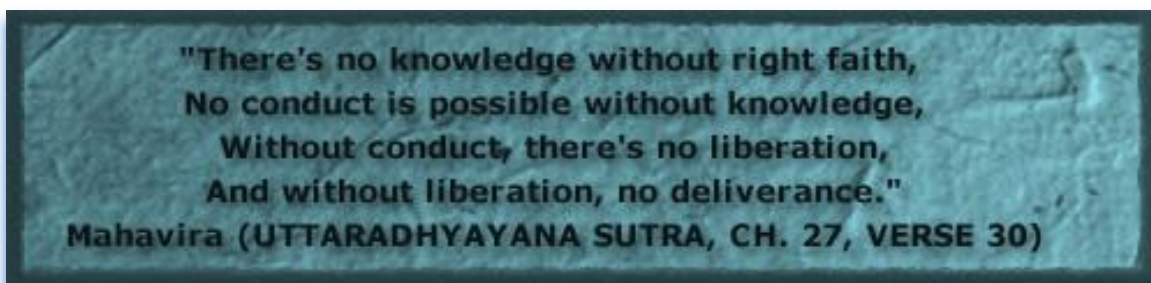
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*We are grateful to our Gurujji, Acharya Shri Subodhsagar Suriswarji for his spiritual guidance & blessings; to our father, Janak N Shah for his devotion & dedication towards religion, inspiring us to pass these values to our children & to all of those whose time & hard work helped make the Jain Center a reality.*

*Swapnil - Erika*

*Arti*

*Shail - Valentina*

*Ishan, Teij and Maya*

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