



JAINA

2024 Calendar

Shantigram Jain Derasar, Ahmedabad



JAINA



JAINA is an acronym for the Federation of Jain Associations in North America, an umbrella organization of 70 Jain Centers representing 150,000 members in the USA and Canada; with a mission to preserve, practice, and promote Jain Dharma and Jain Way of Life. It was founded in 1981 and formalized in 1983. JAINA is the largest organization of Jains outside India and conducts its various programs and initiatives through 38 committees. The dream of unity of all Jains is alive and thriving in North America through JAINA, as it represents Jains of all sects from all regions of the world.

OBJECTIVES

1. To assist in the establishment of Jain Temples, Sthanaks, Pathshalas, and other facilities for carrying on Jain activities.
2. To assist existing Jain associations and promote the formation of new Jain associations throughout North America.
3. To promote religious & educational activities related to Jainism and to develop a better understanding of the Jain religion.
4. To assist & promote charitable & humanitarian community services in North America, India, and throughout the world.
5. To promote vegetarianism and non-violence.
6. To provide and promote academic and cultural interchanges and cooperation among Jains in North America, India, and other countries around the globe.
7. To establish liaison with governmental and other agencies in pursuance of the above objectives.

ORGANIZATION

There are over 71 Organizations under the JAINA Umbrella. Each Jain Center, based on its membership size, appoints one, two, or three Directors as their representatives at JAINA. There are 120 JAINA Directors. The directors elect the JAINA Executive Committee members every two years.

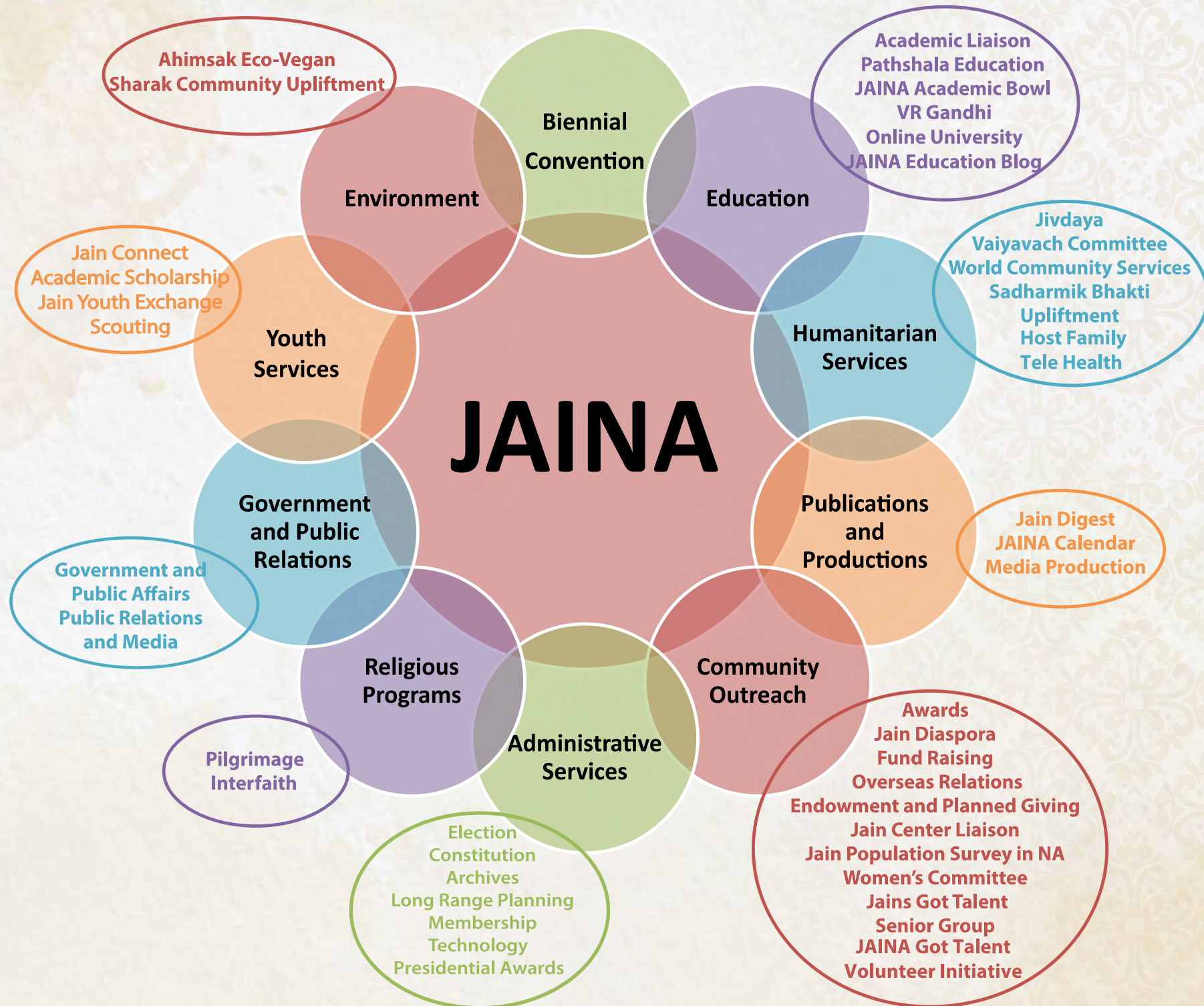
JAINA Executive Committee 2022 - 2023

Title	Sail	First	Last	City	State	Email	Phone #
President	Mr.	Haresh	Shah	Wilmington	DE	harryshah2000@hotmail.com	(302) 740-9232
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Treasurer	Mr.	Ketu	Sheth	South Daytona	FL	ketuatjsocf@gmail.com	(386) 871-5455
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VP Southeast	Mr.	Anil	Shah	Suwanee	GA	anilshah1945@gmail.com	(678) 362-3663
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Past President	Mr.	Mahesh	Wadher	Corona	CA	mahesh.wadher@gmail.com	(909) 376-4027

We thank the following persons for their generous donations in support of the 2024 Calendar

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Gulabchand and Anila Shah	

JAINA COMMITTEES OVERVIEW

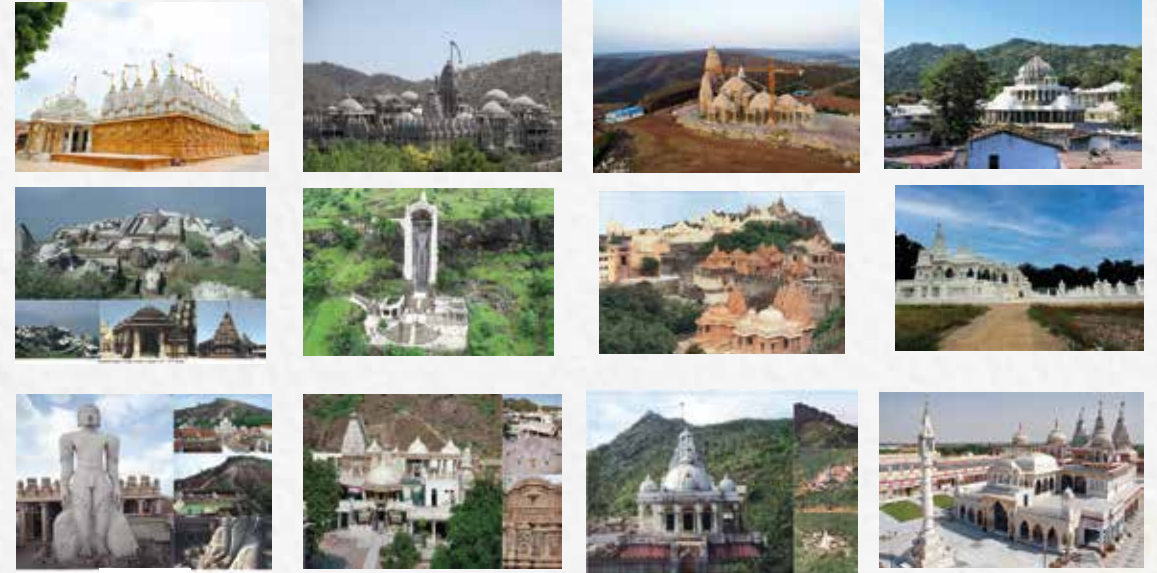


Tirthankar Bhagvan's Kalyanak:

Tirthankar	Chyavan	Janma	Diksha	Keval Gyan	Moksha
Shri Aadinath	Jeth Vad 4	Falgun Vad 8	Falgun Vad 8	Maha Vad 11	Posh Vad 13
Shri Ajitnath	Vaishakh Sud 13	Maha Sud 8	Maha Sud 9	Posh Sud 11	Chaitra Sud 5
Shri Sambhavnath	Falgun Sud 8	Magshar Sud 14	Magshar Sud 15	Aaso Vad 5	Chaitra Sud 5
Shri Abhinandan Swami	Vaishakh Sud 4	Maha Sud 2	Maha Sud 12	Posh Sud 14	Vaishakh Sud 8
Shri Sumatinath	Shravan Sud 2	Vaishakh Sud 8	Vaishakh Sud 9	Chaitra Sud 11	Chaitra Sud 9
Shri Padma Prabh Swami	Posh Vad 6	Aaso Vad 12	Aaso Vad 13	Chaitra Sud 15	Kartak Vad 11
Shri Suparshvanath	Shravan Vad 8	Jeth Sud 12	Jeth Sud 13	Maha Vad 6	Maha Vad 7
Shri Chandra Prabh Swami	Falgun Vad 5	Magshar Vad 12	Magshar Vad 13	Maha Vad 7	Shravan Vad 7
Shri Suvidhi Nath	Maha vad 9	Kartak Vad 5	Kartak Vad 6	Kartak Sud 3	Bhadarvo Sud 9
Shri Shitalnath	Chaitra Vad 6	Posh Vad 12	Posh Vad 12	Magshar Vad 14	Chaitra Vad 2
Shri Shreyansnath	Vaishakh sud 6	Maha Vad 12	Maha Vad 13	Posh Vad Amaas	Ashadh Vad 3
Shri Vasupujya Swami	Jeth sud 9	Maha Vad 14	Maha Vad Amaas	Maha Sud 2	Ashadh Sud 14
Shri Vimalnath	Vaishakh Sud 12	Maha Sud 3	Maha Sud 4	Posh Sud 6	Jeth Vad 7
Shri Anantnath	Ashadh Vad 7	Chaitra Vad 13	Chaitra Vad 14	Chaitra Vad 14	Chaitra Sud 5
Shri Dharmnath	Vaishakh Sud 7	Maha Sud 3	Maha Sud 13	Posh sud 15	Jeth Sud 5
Shri Shantinath	Shravan Vad 7	Vaishakh Vad 13	Vaishakh Vad 14	Posh Sud 9	Vaishakh Vad 13
Shri Kunthunath	Ashadh vad 9	Chaitra Vad 14	Chaitra Vad 5	Chaitra Sud 3	Chaitra Vad 1
Shri Arnath	Falgun Sud 2	Magshar Sud 10	Magshar Sud 11	Kartak Sud 12	Magshar Sud 10
Shri Mallinath	Falgun Sud 4	Magshar Sud 11	Magshar Sud 11	Magshar Sud 11	Falgun Sud 12
Shri Muni Suvrat Swami	Shravan Sud 15	Vaishakh Vad 8	Falgun Sud 12	Maha Vad 12	Vaisakh Vad 9
Shri Naminath	Aaso Sud 15	Ashadh Vad 8	Jeth Vad 9	Magshar Sud 11	Chaitra Vad 10
Shri Neminath	Aaso Vad 13	Shravan Sud 5	Shravan Sud 6	Bhadarvo Vad Amaas	Ashadh Sud 8
Shri Parsvanath	Falgun vad 4	Magshar Vad 10	Magshar Vad 11	Falgun Vad 4	Shravan Sud 8
Shri Mahavir Swami	Ashadh Sud 6	Chaitra Sud 13	Kartak Vad 10	Vaishakh Sud 10	Aaso Vad Amaas

Jai Jinendra

Calendar Committee members are very excited to present to you 2024 calendar. We are sincerely hoping you enjoy the selected derasars.



Over the past many years JAINA has published beautiful calendars with breath-taking pictures of Jain Tirths. Every month many of you were fascinated by these pious places of worship and wished you were there. Realizing this, we now are going to take you there - virtually! In this calendar, each month you will be able to go on a Virtual Yatra of the Tirth featured in the calendar page for that month. Just click the QR code on the respective page and it will take you to magnificent 15-30 minutes of Yatra.

This monumental task could not have been done without the guidance of our advisors; my sincere appreciation to Maheshbhai Wadher and Dilipbhai Shah. I would like to extend my special thanks to committee members Giriraj Jain of San Francisco Darshana Shah of Los Angeles for helping with proofreading. I would like to appreciate Nilesh Vyas for his contribution for beautiful images. My special thanks to Dhimenbhai Vora and his team at Arham Technosoft (India) for their dedicated efforts in preparing the entire layout and graphic works.

PDF version of this calendar is accessible on JAINA website

PDF version of this calendar is accessible on JAINA website
QR code is also provided here for your ease of donation

Respectfully
Jayana Shah - Calendar Committee Chairperson



Scan QR Code for Donation

Disclaimer: JAINA Calendar Committee has prepared this Calendar to the best of their knowledge, skills and ability and asks for a sincere and wholehearted forgiveness if you find any misrepresentation, spelling error, missing any festival religious or otherwise, error in tithis, dates or missing any names of any donors.

Day & Night Choghdiyas:

Definition

Choghadiya Muhurat is more popular in North India and used as ready reckoner to find a good Muhurat without consulting a learned scholar in astrology. In South India a similar concept of Gowri Panchangam exists which is very much similar to Choghadiya Muhurat.

Day Choghadiya Table

No.	Mon	Tue	Wed	Thu	Fri	Sat	Sun
1	Amrit	Rog	Labh	Shubh	Char	Kaal	Udveg
2	Kaal	Udveg	Amrit	Rog	Labh	Shubh	Char
3	Shubh	Char	Kaal	Udveg	Amrit	Rog	Labh
4	Rog	Labh	Shubh	Char	Kaal	Udveg	Amrit
5	Udveg	Amrit	Rog	Labh	Shubh	Char	Kaal
6	Chal	Kaal	Udveg	Amrit	Rog	Labh	Shubh
7	Labh	Shubh	Char	Kaal	Udveg	Amrit	Rog
8	Amrit	Rog	Labh	Shubh	Char	Kaal	Udveg

Night Choghadiya Table

No.	Mon	Tue	Wed	Thu	Fri	Sat	Sun
1	Char	Kaal	Udveg	Amrit	Rog	Labh	Shubh
2	Rog	Labh	Shubh	Char	Kaal	Udveg	Amrit
3	Kaal	Udveg	Amrit	Rog	Labh	Shubh	Char
4	Labh	Shubh	Char	Kaal	Udveg	Amrit	Rog
5	Udveg	Amrit	Rog	Labh	Shubh	Char	Kaal
6	Shubh	Char	kall	udvegt	Amrit	Rog	Labh
7	Amrit	Rog	Labh	Amrit	Char	Kaal	Udveg
8	Char	Kaal	Udveg	Amrit	Rog	Labh	Shubh

About Choghadiya Table

Choghadiya or Chogadia is used for checking auspicious time to start new work. Traditionally Choghadiya is used for travel muhurthas but due to its simplicity it is used for any muhurtha. There are four good Choghadiya, Amrit, Shubh, Labh and Chal-to start auspicious work.

Three bad Choghadiya, Rog, Kaal and Udveg-should be avoided. The time between sunrise and sunset is called day Choghadiya and the time between sunset and next day sunrise is called night Choghadiya. About Vaar Vela, Kaal Vela and Kaal Ratri It is believed that no auspicious work should be done during Vaar Vela, Kaal Vela and Kaal Ratri. Vaar Vela and Kaal Vela prevail during day time while Kaal Ratri prevails during night time. It is believed that all Manglik works done during these timings are not fruitful



Sankheshwar • Gujarat

Bhagwan Mahavir gave us 12 Bhavanas or Reflections to help us drive out the evil thoughts, and invite the pure ones.
It explain us the reality of our existence.

To begin our inner transformation, we need to understand and contemplate on these Bhavanas.

Anitya Bhavna - Impermanence of the world: Under this reflection, one thinks that in this world every thing such as life, youth, wealth, and property are transient or subject to alteration. Nothing in the universe is permanent, even though the whole universe is permanent or constant. Spiritual values are therefore worth striving for as soul's ultimate freedom and stability. This will help to break all worldly attachments.



Please use this QR code to take the virtual tour to above Tirth.

Every month you will be able to go to different Jatra.

01 January

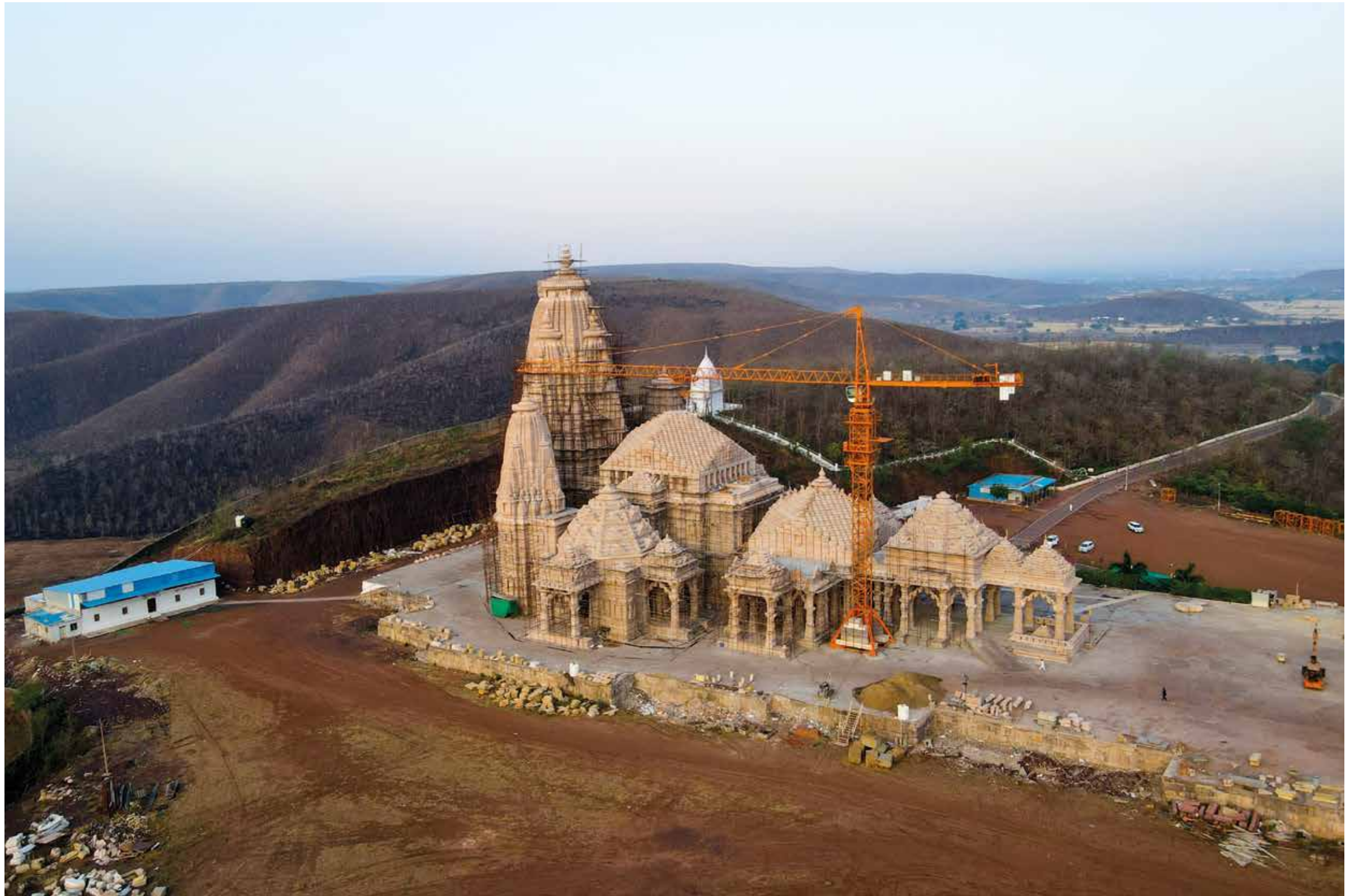
Vir Samvat 2550 - Vikram Samvat 2080 Magshar - Posh

2024

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Ranakpur Tirth • Rajasthan



Kundalpur • Madhya Pradesh

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It explain us the reality of our existence.

To begin our inner transformation, we need to understand and contemplate on these Bhavanas.

Samsara Bhavna - No permanent relationship in universe: Under this reflection, one thinks that the soul transmigrates from one life to the other and takes a birth in a human, animal, hellish, or heavenly body. The continual cycle of birth, life, and death is full of pain and miseries. He has not yet ended this cycle. There are no permanent worldly relations like father, mother, friend, and foe. It is we who establish these relations and live accordingly. This kind of thought will help minimize or stop any attachments to other living beings, or objects. The soul must achieve ultimate freedom from it, which is liberation or Moksha.



Please use this QR code to take the virtual tour to above Tirth.

Every month you will be able to go to different Jatra.

03 March

Vir Samvat 2550 - Vikram Samvat 2080
Maha - Fagan

2024

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Easter 31 ६ ९	February Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29	April Su Mo Tu We Th Fr Sa 31 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30			Maha Vad Chhath 1 ६ ९	2 ६ ९
3 ७ ९	Maha Vad Aatham 4 ८	5 ९	6 ११ १२	7 १२ १३	8 १३ १४	Maha Vad Chaudas 9 १४ १५
Daylight Saving Time Begins 10 ●	Fagan Sud Ekam 11 १ २	12 २ ३	13 ४ ५	Fagan Sud Pancham 14 ५ ६	15 ६ ७	16 ७ ८
St. Patrick's Day Fagan Sud Aatham 17 ८	18 ९	19 १०	20 ११	21 १२	22 १३	23 १४
Fagan Sud Chaudas 24 १४ १५	Holi 25 ○	Fagan Vad Ekam 26 १ २	27 २ ३	28 ३ ४	Good Friday 29 ४ ५	Fagan Vad Pancham 30 ५ ६



Dilwara • Mount Abu, Rajasthan

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Ekatva Bhavna - Solitude of the soul: Under this reflection, one thinks that the soul is solitaire, and lonely in existence. The soul assumes birth alone, and departs alone from this world. The soul is responsible for its own actions and karmas. The soul will enjoy the fruits, and suffer the bad consequences of its own action alone. Such thoughts will stimulate his efforts to get rid of karmas by his own initiative and will lead religious life.



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04 April

Vir Samvat 2550 - Vikram Samvat 2080
Fagun - Chaitra

20 24

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday																																																																																																		
	Fagan Vad Satam 1 ७ ७	Fagan Vad Aatham Varshitap Prarambh 2 ८ ८	3 ९ ९	4 १० १०	5 ११ ११	6 १२ १२																																																																																																		
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Mount Girnar • Gujarat

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Anyatva Bhavna - Separateness: Under this reflection, one thinks that one's own soul is separate from any other objects or living beings of the world. Even his physical body is also not his. At the time of death, soul leaves the body behind. The body is matter, while the soul is all consciousness. The soul therefore should not develop attachment for worldly objects, other living beings, or to his physical body. He should not allow himself to be controlled by desires, greed, and urges of his own physical body.



Please use this QR code to take the virtual tour to above Tirth.

Every month you will be able to go to different Jatra.

05 May

Vir Samvat 2550 - Vikram Samvat 2080
Chaitra - Vaishakha

2024

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Bawangaja Temple • Madhya Pradesh

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Asuci Bhavna - Impureness of the body: Under this reflection, one thinks about the constituent element of one's body. It is made of impure things like blood, bones, flesh, etc. It also generates impure things like perspiration, urine, and stool. The soul, which resides within the body, remains unattached to the body. The soul is alone, pure, and liberated. The body ultimately becomes nonexistent, but the soul is eternal. Therefore emotional attachments to the body is useless.



Please use this QR code to take the virtual tour to above Tirth.

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06 June

Vir Samvat 2550 - Vikram Samvat 2080
Vaishakha - Jyeshtha

2024

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Palitana • Gujarat

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Asrava Bhavna - Influx of karma: Under this reflection, one thinks about karma streaming into the soul. Every time he enjoys or suffers through his five senses (touch, taste, smell, sight, and hearing), he accumulates more karma. This thought will make him more careful, and will try to stop the influx of karmas.



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07 July

Vir Samvat 2550 - Vikram Samvat 2080
Jyeshtha - Ashadha

2024

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Agas • Gujarat

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Samvara Bhavna - Stoppage of influx of karma: Under this reflection, one thinks about stopping evil thoughts, and becomes absorbed in achieving spiritual knowledge and meditation. This prevents the influx of karma.



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08 August

Vir Samvat 2550 - Vikram Samvat 2080
Ashadha - Shravana

20 24

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Shravanbelgola • Karnataka

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Nirjara Bhavna - Shedding of karma: Under this reflection, one thinks about the evil consequences of karma, and striving to destroy the previously acquired karma by austerity and meditation.



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09 September

Vir Samvat 2550 - Vikram Samvat 2080 Shravana - Bhadarvo

2024

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Nakodaji • Rajasthan

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Loka Bhavna - Transitory of universe: Under this reflection, one thinks about the real nature of this universe. Judging from the standpoint of substance, it is eternal but from the standpoint of modification it is transitory. Thus all objects of the world come into existence and perish. This thought makes him understand the true nature of reality, which is necessary for right knowledge and faith.



Please use this QR code to take the virtual tour to above Tirth.

Every month you will be able to go to different Jatra.

10 October

Vir Samvat 2550 - Vikram Samvat 2080
Bhadarvo - Aso

2024

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<p>Vijaya Dashami 13</p> <p>१० १०</p>	<p>Columbus Day 14</p> <p>११ ११</p>	<p>15</p> <p>१३ १३</p>	<p>Aso Sud Chaudas 16</p> <p>१४ १४</p>	<p>Navpad Oli End 17</p> <p>○</p>	<p>Aso Vad Ekam 18</p> <p>१ १</p>	<p>19</p> <p>२ २</p>																																																																																				
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Sammet shikhar • Bihar

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Bodhi-durlabha Bhavna - Unattainability of right faith, knowledge, and conduct: Under this reflection, one thinks that it is very difficult for the transmigrating soul to acquire right faith, right knowledge, and right conduct in this world. Therefore, when one has the opportunity to be a religious person, take the advantage of it to develop right religious talent. This thought will strengthen one's effort to attain right faith and knowledge, and live accordingly.



Please use this QR code to take the virtual tour to above Tirth.

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11 November

Vir Samvant 2550/51 and Vikram Samvant 2080/81
Aso 2080 - Kartak 2081

2024

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<p>Daylight Saving Time End</p> <p>3</p> <p>२</p> <p>२</p>	<p>4</p> <p>३</p> <p>3</p>	<p>5</p> <p>४</p> <p>४</p>	<p>Gyan Panchami</p> <p>6</p> <p>५</p> <p>५</p>	<p>7</p> <p>६</p> <p>६</p>	<p>8</p> <p>७</p> <p>७</p>	<p>Kartak Sud aatham</p> <p>9</p> <p>८</p> <p>८</p>																																																																																				
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Mahavirji • Rajasthan

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Dharma Bhavna - Unattainability of true perceptor, scriptures, and religion: Under this reflection, one thinks that the true preceptor (teacher), religious scriptures, and religion are excellent shelters in this world full of agony. All other things lead to misery and suffering.



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12 December

Vir Samvat 2551
Aso 2080 - Kartak 2081

2024

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JAIN Center President & Directors 2023-2025

For Updates on this list please go to www.jaina.org



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Jain Society of Rochester

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shri Shankeshwar Parshwanath



The antiquity of Shankeshwar Parshwanath idol goes back to the previous cycle of twenty-four Tirthankars in which then ninth Tirthankar Damodar Swami foretells that Ashadhi Shravak will achieve liberation in the next cycle under the guidance of Bhagwan Parshwanath. Ashadhi Shravak, consumed by the desire for liberation, enquires the details of how Parshwanath would look like and based on the information creates an idol of 10 hands tall. Jain literature states that Adinath Bhagwan's grandsons, Nami and Vinami prayed to Shankeshwar Parsvanāth, and it is believed that even Ram and Sita have venerated the idol. During the time of Neminath Bhagwan, Krishna was advised by Neminath to bring the idol

of Parshwanath from Nagraj Dharnendra which was then established in Shankhpur, now known as Shankeshwar. A Shankh (conch) was blown by Neminath and Krishna at this place to gain victory over the battle with Jarasangh. In the current time-period, the idol has undergone multiple renovations and has been re-discovered in the 11th century by Sajjan, minister of the King Jaysinh Siddhraj. In the 12th century, Vastupal and Tejpal also renovated the temple. In the 14th century, the idol was buried to protect it from desecration by Muslim rulers. In the 17th century, the idol was rediscovered and established in its present location. The idol is considered to have divine powers and is one of the highly worshipped idols of Parshwanth Tirthankar. Shankeshwar is in the Patan district of Gujarat and is a highly important tirth for the Jain followers.

Adinath Temple, Ranakpur, Rajasthan, 14th Century



Ranakpur is named after Rana Kumbha the provincial ruler monarch, who supported the construction of the temple. It is one of the five most important places of pilgrimage to Jains positioned in an isolated valley on the western side of the Aravali mountain range. The three storied temple of Lord Adinath is wholly constructed from light colored marble. It is spread across an area of 48,000 square feet. It has four subsidiary shrines, 24 pillared halls and 80 domes supported by around 400 columns. The total number of columns in the temple complex is over 1444. Each pillar is so uniquely carved that no two pillars are the same. The temple is designed as Chaumukha (with four faces) to complement the Chaumukha idol of Lord Adinath. The four faces symbolizes Lord's quest in all four directions and ultimately the cosmos. The shape of this temple is like a heavenly aircraft that was viewed by Dharna Shah in his dream. The temple structure has four separate entrances leading to the chambers inside. The idol of Lord Adinath is surrounded by smaller shrines and domes. Also there are temples dedicated to Lord Parshwanath, Lord Neminath, Lord Mahavir and Sun god, beautifully carved with statuettes of demigods and other divine beings. The Sun God Temple has an exquisite idol of Sun God in his chariot which is drawn by seven horses.

Adinath Temple Badebaba, Kundalpur, Madhya Pradesh, 49th Century



Kundalpur is approximately 32kms northeast of Damoh, in Madhya Pradesh. With about sixty temples built in the eight and ninth century, Kundalpur is one of the most ancient and extensive Jain pilgrimage site in central India. The development of Jainism in Kundalpur took place under the Kalchuri kings from the 7th to the 13th centuries. After the downfall of the Kalchuri dynasty, Jain temples, were destroyed and abandoned. According to historical inscriptions, Bade Baba temple was renovated in 1548, under the leadership of Bhattaraka Mahendrakirti, restoring the lost fame of Kundalpur.

Kundalpur famous for its miraculous 15 feet high statue of Bade Baba in padmasana Kundalpur is a hilly area, semicircular in shape, and consists of sixty three temples in all, out of which forty are situated on the hill and the remaining 23 temples are scattered throughout the valley and around the beautiful lake, Vardhman Sagar. The temples 48 to 60 are large temples with majestic and beautiful spires. The twenty second temple is known as Bade Baba Temple. Within this temple, the idol of Bade Baba is carved out of red sandstone and considered to be one of the rare statues of its kind in the world. The statue of Bhagwan Parshwanath standing 15feet in height is on either side of Bade Baba. A peculiar feature of the idol of Bade Baba is that it does not exhibit a chin (identification mark) that would identify him as a specific Tirthankara. Until quite recently, the idol of Bade Baba was considered to be Lord Mahavira. Extensive research identified the two celestial beings that flank the main statue as Gomukha Yaksha and Chakreshwary Devi, both of whom are associated with Lord Adinath, not Lord Mahavira. It was some time after discovery was made public that the Jain community accepted the idol as the first Tirthankara, Lord Adinath.

Dilwara – Mt Abu – Rajasthan



Dilwara temples located in Rajasthan, consist of five Shwetamber Jain temples built between the 11th and 16th centuries. The first temple to be build is of Adinath by Vimal Shah in 1031 CE. Carvings here depict animal life, life journey from dream to an incarnation of Tirthankar. Temple of Neminath is the second temple constructed by brothers Vastupal and Tejpal in 1230 CE. A black shrine of Neminath is situated in the Rangmandap. 72 figures of Tirthankars in seated posture are arranged in a circular band, and just below this band are 360 small figures of Jain monks in another circular band. The third temple built by Bhima known for the brass idols of Rishabhdeva. The fourth temple is of Parshvanath which has the tallest shrine among all the Dilwara temples. With 4 big mandapas, this temple was constructed by Sangvi Mandlik and his family in 1458 CE. On the first floor of there is a four-faced Chaturmukha idol,

consisting of Chintamani Parshvanath, Magalakar Parshvanath and Manoratha, Kalpadruma Parshvanath, fourth side is unidentifiable, all depicted with hoods of nine cobras. In the corridors, there is a depiction of 14 dreams of the mother of the Tirthankar, prior to his birth. The fifth temple is of Mahavir Swami built in 1582 CE. A marble slab of rectangular shape with a triangular stone over it contains 133 images of miniature-sized Tirthankara with a larger image in the center. The Dilwara temples are built in the Maru Gurjar architecture style famous during Chalukya dynasty.

Neminath Temple, Mount Gimar, Gujrat, 11th – 12th Cen.



Mount Gimar about 3 miles east of Junagadh, is a gigantic five peaked rock formation of volcanic origin, rising steeply on all sites to a height of 1,117 mts above sea level. It is a unique place, in the sense that for Jains, Hindus and Muslims, it is a sacred place. Mt. Gimar is also unique in that both the Digambar and Shwetambar have temples on its hills. Mount Gimar is considered one of the most sacred Siddha Kshetra, which means gateway to the state of enlightenment. It is said that 72 crores & 700 Muniraj attained salvation from this mountain. It is also related to 3 Kalyanka, Diksha, Keval Gyan and Moksha of Lord Neminath. Lord Neminath's idol is depicted as a black figure sitting in the lotus position holding a conch. Third and Fourth tonks consist of the footprints of Muni Sambukkumar and Shri Pradhyuman Kumar, respectively, who attained nirvana from this place. The fifth tonk, which is 1,000 steps from the base, consists of the footprints of Neminath Bhagwan who attained nirvana from Mt. Gimar Mount Gimar is a 'must visit' destination for all the Jains. It is approximately 2.05 miles from Ahrnedabad and is easily accessible by trains and roads.

Bawangaja Temple – Madhyapradesh



Bawangaja temple is one of the most famous Jain pilgrimage sites in Madhya Pradesh. Located in the

district of Barwani, this temple is world famous for the statue of Lord Adinatha, which is carved out of one single rock on the side of the mountains which are in the Satpura range of mountains in the central part of the Indian subcontinent. It stands 84 feet tall renowned for being the world's tallest known statue of the first Tirthankara in Jainism. It was sculpted in the early part of the 12th century and still retains its glory and magnificence. At the top of the mountain is the temple called Chulgiri attained self realization. Bawangaja is a small town, situated in the middle of Satpura range, five miles from the town of Barwani, Madhya Pradesh.

Adinath Temple, Palitana, Gujarat, 11th – 12th Century



Palitana is the largest temple city in India, one of the most sacred mountain pilgrimage tirths for the Jains. It is known as the eternal tirth or Shatrunjaya (Vanquisher of enemies, bad karma). It was here that lakhs of souls embraced Samadhi and reached salvation. Of the 24 Tirthankaras, 23 enhanced the glory of this pilgrimage by blessing it with their touch. Lord Rishabhdev delivered his first sermon here and subsequently visited this pilgrimage 99 times. Even today, thousands of devotees visit this tirth 99 times, which is called 'Navanu Yatra'. Palitana mountain has to nearly 3800 steps, 180 large temples and 872 small shrines and over 7000 images of Jinas. The Jain temples of Palitana were constructed in the North Indian style of temple architecture and based on Vastushastra. The Palitana temples are grouped in enclosures called Tunks. Raja Kumarapal built the main temple complex of Adishwara in Vikram year 1213. It is profusely decorated temple in Palitana, its ornate pillars and roofs decorated with intricately cut marble in the shape of dragons. The Mulnayak is nearly 7 feet high, white colored and brightly shining idol of Adinath Bhagwan in padmasana posture. It is accessible by rail from Palitana, at a distance of 55 kms from Bhavnagar and 29 kms from Sihore. The railway station is 1.5 kms away.

Agas – Gujarat



Agas Ashram was built in 1920 CE by Laghuraj Swami, a Jain monk and the foremost devotee of Shrimad Rajchandra, who was also the spiritual Guru of Mahatma Gandhi. Despite him being a monk and Shrimad a householder, Laghuraj Swami was not ashamed of paying homage and bowing down to Shrimad. Local people influenced by Laghuraj Swami's teachings took to manual labour to set up the Ashram in Anand, Gujarat. Laghuraj Swami named it as Shri Sanatan Jain Dharma Shrimad Rajchandra Ashram. Later, separate arrangements were made for the male celibates, who had dedicated their lives to Ashram. Similarly, separate residence was provided for the celibate females. In due course, a Jain temple was constructed with a steeple. Therein were installed Shwetambar and Digambar idols. The installation ceremony was performed in the middle of 1928 under the protective umbrella of Laghuraj Swami. In the basement, there is a Gurumandir, with the idol of Shrimad. The installation of his footprints on the other side had already been performed earlier in 1926. Moreover, an idol of Shrimad made of five non-ferrous metals was installed in 1932 in a mini temple above the grand gateway. Spread over many acres, the Ashram includes three Swadhyaya halls, a library, bookstore selling books related to the Jain religion.

Lord Bahubali, Shravanabelgola, Karnataka, 9th – 10th Century



Shravanabelgola, a small village about 90 miles from Bangalore, lies between two rocky hills. The larger hill Indragiri or Vindhyagiri, has on it the colossal idol of Gommateshwara, or Lord Bahubali. The statue standing in an open quadrangle in the Kayotsarga position is massive in size and majestic in conception. Bahubali was the younger son of the first Jain Tirthankar, Lord Adinath. Although Lord Bahubali is not a Tirthankar, the Jains revere him as the first soul that attained Moksha during the present cosmic cycle. The idol of Bahubali, carved out of a single granite rock is the world's tallest

monolith statue at slightly over 58 feet. It is worshipped not just for its beauty and size but for the principles it upholds - the triumph of man over physical desire. The body is perfectly proportioned and reflects effectively the serenity of a soul in search of enlightenment. The head with its curly spirals of hair and the expressive eyes seem to endow the statue with life. The sculptor has beautifully brought out the saint's steely determination in penance. The colossus stands in the kayotasarga pose, a yogic position where the body is under complete control. This highest stage of meditation is said to be "Shukla Dhyana," where the soul is fully engrossed in itself, free of all temporal bondages. It symbolizes complete detachment from the world. It expresses perfectly the concept of successful withdrawal from a world of desire and suffering, weakness and worry, and from the inevitability of birth and death. The sheer grace of the granite idol resplendent against the backdrop of the Chanadragiri Hills is breathtaking.

Parshwanath Temple, Mevanagar, Nakoda, Rajasthan, 14th Century



Surrounded on all sides by the profuse natural beauty, the ancient Jain Nakoda Parshwanath temple is situated against the Aravalli mountain range of Rajasthan. The black idol of Lord Parshwanath in Padmasana adorns the white temple. According to mythology, the Jain King Viramdukt and his brother Nakorsen had established a Jain temple in Virampur in 3rd BC. It was dedicated to the eighth Tirthankar Chandraprabhaji. The king Samprati in Vikram Purva 189 renovated the temple. However, later on the image of 24th Tirthankar Mahavir Swami remained as the main deity of the temple until 1166 A. D. During the invasion by the oasis in the famous desert of Bannar. Alamshah in 1224 A. D. all the idols of God were safely hidden below Kalidrah lake of Nakoda (Virampur) village. In 1373 A. D., the black idol of Parshwanath was found from the lake. Once again Nakoda temple became famous after the reestablishment of the idol. However, there was another invasion by Mughal King Babijan (Babashah) in 1387 A. D. It is believed that Virampur came to life in 1455 A. D. when Parshwanath's idol was restored once again from

the lake. With the efforts of Acharaya Shri. Kirtiratnasuriji it adorned the temple of Virampur. An unusual incident took place in the beginning of the 18th century. The prince of the place cut the long hair of Nagarseth Nangaji Sankhlecha. Consequently Nagarseth along with 2700 Jain families left the place on pretext of a pilgrimage and settled in Jaisalmer and the surrounding villages. Once again, Nakoda became a deserted place until the mid-20th century. The symbolic dream of God Bhairavdevji resulted into 'Jirnoddhar' (renovation) by Shri. Sundarshriji around 1904 A. D. Nakoda within no time attained the prestige of a famous place of pilgrimage with the remarkable construction of Mahavir Smriti Bhavan, Mangal Kalash, Samvasaran Mandir near the main Nakoda temple. Lots of Jain followers have been attending the 3-day unique celebration every year on the birthday of Lord Parshwanath religiously. A pair of rock-cut footprints, a symbol represents the Jina's liberation from the cycles of life and death, on to which the devotees pay their obeisance.

Parshwanath Temple, Sammet Shikar, Bihar, 8th – 9th Century

For the Jains, Sammet Shikarji is the holiest of all places. Twenty out of the Twenty Four present Jain Tirthankars attained the ultimate bliss of Moksha (Nirvana) on the peaks of these hills and countless munis have attained salvation here. Sammet Shikar is on top of Parshwanath Hills, near a town called Madhuban, in the Giridih district of Bihar, India, approximately 4,480 feet above sea level. The hills rise majestically from forested lower slopes to their rugged peak and are spread over thirty-two miles at the base. Devotees start their long uphill hike before sunrise by the light of torches and return back before sunset covering the distance of 18 miles: six up, six round the five peaks & six back to Madhuban. On this Holy Mountain, there are 31 tunks dedicated to the 24 Tirthankaras and some of Lord Mahaveer's disciples. The yatra starts with the 1st tunk, which is of Ganadhar Gautam Swami, main disciple of Lord Mahaveer. The 2nd tunk is of Lord Kunthunath, the 3rd tunk is of Lord Adinath and so on. The 31st is Parshwanath tunk, the last destination of Sammet Shikharji. It is situated on

the highest elevation of Sammet Shikar (4459m from the sea level) giving the devotee a panoramic & enchanting view of clouds playing with the shikhar of the temple, thus also known by the name of 'Meghadambar'. Lord Parshwanath is believed to have attained Moksha along with his thirty three saint disciples on Shravan Shukla Ashtami in 8th century B.C. In an underground cell inside the temple, lies a pair of rock-cut footprints, a symbol represents the Jina's liberation from the cycles of life and death, on to which the devotees pay their obeisance. There is also a beautiful white Jal Mandir on the hills.

Mahavirji Temple, Mahavirji, Rajasthan, 17th – 20th Century



Mahavirji tirth is situated on the bank of river 'Gambhir' of Chandanpur village of Rajasthan. The lovely, old and impressive idol of Lord Mahavir adorns the temple. There are some mysterious and miraculous tales associated with the idol and how it manifested from the bottom of the hill. As per the story, a cow of a cobbler did not give milk. After close observation, the cobbler found that the cow would lose its milk while she stood on a particular spot on the hill. He started excavating the hill and to his surprise, a beautiful God's idol was discovered. He established the idol in the temple with utter faith and devotion. As the fame spread in all directions, more and more devotees poured in. They experienced a feeling of utter peace and fulfilment of all their desires. As a result, a glorious new temple was constructed and the idol of Lord Mahavir in padmasana was installed. The footprints of Prabhu were established in a Charan Chhatri at the place from where the magical idol was recovered. The artistic construction style and the collective scene of Shikhar give a divine look to the temple. The summits of the temple look, from a distance, like a divine city. The building style of the temple is very fascinating. The copper colored idol of Lord Mahavir is in padmasana posture & is said to be full of magical power. Four other Jain temples also beautify this place. An annual fair is organized between Chaitra Shukla Trayadoashi and Vaishakh Krishna Pratipada. Innumerable Jains and Non Jains attend the annual fair at this place.