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 - 2024

<table>
<thead>
<tr>
<th>Title</th>
<th>Name</th>
<th>Last Name</th>
<th>City</th>
<th>State</th>
<th>Email</th>
<th>Phone #</th>
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<tr>
<td>President</td>
<td>Mr. Harish</td>
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<td>Wilmington</td>
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<td><a href="mailto:harryshah2000@hotmail.com">harryshah2000@hotmail.com</a></td>
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<tr>
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<tr>
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<tr>
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We thank the following persons for their generous donations in support of the 2023 Calendar

Hemendra N Momaya
Subodh and Pallavi Mehta
Prabhat Kumar Mehta
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Manohar Parson
Manish A & Pragna Chheda
Mahadhan Hospitality LLC
Dina S Shah
Deepak K & Pratibha D Pokhara
Bipl & Kumudini Kapadia
Johnson and Johnson Foundation
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Day & Night Choghdiyas:

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Jai Jinendra

Every year Calendar committee has covered various Derasars and Tirths from around the world. Committee members are very excited to present you to 2023 calendar. We are sincerely hoping you enjoy the selected derasars.

1) Bhandariya Jain Temple - Bhandariya - Gujarat (Shree Bhandariya Parswanath Bhagwan)
2) Bhopawar Jain Tirth - Bopawar - Madhya Pradesh (Shree Santinath Bhagwan)
3) Manas Mandir - Bhuvanbhau Jain Temple - Shahapur - Maharastra (Shree Adinath Bagwan)
4) Shantinath Temple - Hastinapur - Uttar Pradesh (Shree Santinath Bhagwan)
5) Mohankheda Jain Tirth - Mohankheda (Rajgarh) - Madhya Pradesh (Shree Adinath Bhagwan)
6) Hastagiri Jain Tirth - Hastingi - Gujarat (Shree Adinath Bhagwan)
7) Manilaksh Jain Tirth - Anand - Gujarat (Shree Munisuvrat Bhagwan)
8) Bade Baba Temple - Kundalpur - Madhya Pradesh (Shree Adinath Bhagwan)
9) Soniiji Kasiyjan Temple - Ajmer - Rajasthan (Shree Shantinath Bhagwan)
10) Ranakpur Jain Temple - Ranakpur - Rajasthan (Shree Adinath Bhagwan)
11) Jaisalmer Fort Jain Temples - Jaisalmer - Rajasthan (Shree Chandraprabhu Bhagwan)
12) Dehra Jain Temple - Tijara - Rajasthan (Shree Chandraprabhu Bhagwan)

Day Choghadiya Table

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About Choghadiya Table

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

Day & Night Choghdiyas:

Definition: Choghadiya Munhur is more popular in North India and used as ready reckoner to find a good dates or missing any names of any donors. 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.

Respectfully

Jayana Shah - Calendar Committee Chairperson

Disclaimer : JAINA Calendar Committee has prepared this Calendar to the best of their knowledge, skills and ability and asks for a sincere appreciation to Maheshbhai Wadher and Dilipbhai Shah. I would like to extend my special thanks to Siddhivinayak Creation (India) for his contribution for beautiful images. My special thanks to Dhirnbehai 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 QR code is also provided here for your ease of donation

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SARAKS – The forgotten Jains

During the life of Bhagwan Mahavir and for many centuries after that, there were millions of Jains in India. At one point there were 80 million Jains but today there are not even one million Jains.

How did that happen?
Here are some answers:

1) From 187 B.C. to 175 B.C. after the last Maurya emperor Bhiradhrata was killed, Pushyamitra became the founder of Shunga Dynasty. He was a staunch Brahmin who caused slaughter of Jain and Buddhist monks. This is not just a fanciful tale. Buddhist treatise Divyavadan has documented this atrocity. The head of a monk earned 100 Dinar prize by king Pushyamitra.

2) Invader Mihrikul was an overly ambitious ruler. He was a staunch follower of Shavism who cruelly desecrated ancient Stoops, Temples, and Idols of Mathura in the sixth century. Most of the destruction of the Jain religion happened between sixth and tenth centuries.

3) After the seventh century Shavism flourished in the south and forced conversion was the state policy. Many Jains were slaughtered.

4) In the seventh century, in Madura, king Pandya ordered the death of 8,000 Jain monks by crushing them in the oil mills. The order was carried out by Shaste Sant (?) Gsannambhar.

What other barbarities may not have been committed where the monks were murdered?
It may be noted that King Pandya was a Jain but was forcefully converted to Shavism.

Another great (?) Shaste Sant forced king Mahendaravam of Pabhabha to convert from Jain to Shav and enforced lawful mass killings, forced conversion and atrocities on followers of Jainism according to Vaidiya Puran and Jain Samahari Charitam.

5) Muslim invasion also inflicted a lot of injuries. Jain Temples, Idols and, Jain libraries were destroyed to obliterate Jain culture. In the year 1178, Mohamad Gauri invaded southern Rajasthan and destroyed a countless Jain Temples.
In the 9th century during the rule of emperor Amogh Varsha, Jain population was 200 million. In the year 1123, during King Kumarpal’s rule the Jain population was 120 million. In 1556 during the rule of Alber, the Jain population was 12.5 million and today the Jain population is 12.5 million.

The Jain religion that echoed all over India, the religion that was on the top, is now only observed in a few states. Why?

It was the glory of Jainism that followers of other religion were not able to tolerate and the harm they did is in search of unthinkable. The nonbelievers destroyed our old heritage.

In Bengal, Bihar and Jharkhand even today you can see the ruins of Temples. 2,500-year-old temples exist and in Pakbaria town, the idol of Mahavirnathwani is worshiped as Kalibhairav.

There were days when the walls of our temples were immersed in the ringing sounds of bells during Aarati and today they are thirsty for words.

The land where Mahavir Prabhu often undertook his Yatra, became famous as Bihar. But today it is a dreary state. Today there are hundreds, and thousands of Jains living in Bihar and Bengal and yet.

But these Jains are separated from us. They have P Nritya and faith and are known as Sarak people. The word “Sarak” is a corrupted form of the word Shravak (V is often not pronounced in that region. So “Vihar” become “Bihar” and “Shravak” became Sarak.

Sadly, Saraks are the forgotten Jains. During extended famine periods, educated and wealthy Jains migrated away from Eastern India to the west and south leaving many poor aboriginal Jains behind who became known as Saraks. They are distinguished by their Jain culture, living in a sea of people who are non-vegetarians, but the Saraks are fastidious vegetarians. Surrounded by traditions of offering animal sacrifices to their deities, not only the Saraks never take part in those rituals, but their own tradition is – taking care of their animals to the last days of their lives.

In a world rife with divorces, or separations, Sarak women remain devoted to their husbands and even if a husband dies within days of the marriage, they never remarry. Their society rejects ideas of old age homes or shelters for young or children who have lost their parents. They take care of their elderly relatives. They believe in the divinity of guest. (Atithi Devo Bhavo). Every day, the family always cooks extra food just in case a guest comes. By the end of the day, the food for anyone from the extended family, no one will cook for three days (used to be thirty days). Saraks have a strong culture of family living unified under one roof. Saraks are very careful in their language – do not use violent words (spirit of Amarti Pravatana). Families practice love and happiness all the time. They believe in service to the community and the country. Many Saraks serve in our defense forces.

Sarak are the people who hold their lineage (Gotra) as Aaddev, Rushiaddev, Aranddev, Dhamaaddev, Gautam, Kashyap, etc. They hold Rushabdev as their father and believe his blood flows through their veins.

The fact that the Saraks are indeed Jains is not claimed exclusively by the Jains. Others have recognized that fact too. The census report says “The word Sarak is doubtless derived from Sarakom. Amongst the Jain, the term is used to indicate the karmis or persons who engaged in secular pursuits as distinguished from the Yellis, monks or ascetics.

Sarak are mostly in Jharkhand, Bihar, West Bengal, and Ossana in areas known as Shrinibbhoor, Rashi, Dumnika, Vehbrunch, Dhanbads, Bokaro, Vardham, Bankuda, Purila, Mepromise, Cutteke or Ossana, Noyagad, Banjam, Puri, Khudra. In Bengal, Saraks have made homes in areas known as Vehbrunch, Vardham and Purila. The land was sanctified by Bhagwan Mahavir walking through these areas.

Historian Niranjan Rai has said that “ Accepting historicity of Jainism, we have to accept that Maanbhoon, Shrinibhooim, Vehbrunch, and Vardham – these four areas are connected with Jain Tirthankar Vardhaman and even today is saturated with Saraks.”

Hundreds of thousands of these Saraks have been separated from Jain Dharma but have not lost their Jainatva. Because the lack of Jain Sadhus and Sadhvis who do not reach their areas, they have taken leave of Jain Dharma without losing their Jain heritage.

One thing is certain. Many religions engage in converting people to their own religion. May be by bribing or by exercising their governing authority, by the edge of their swords or by curvey. But Jains have never sought to convert anyone. It is not in our DNA.

Deep in our souls, we harbor a love for humanity, empathy, forgiveness, love, and friendship. Jains are always at the forefront of providing aid and comfort wherever in the world there are calamities – natural or man-made. Jains, although in minority but have never considered themselves as helpless. Jains are generous people who cannot see someone in pain and not to alleviate it. These same qualities are seen in the Sarak community.

It must be recognized; This is not history. This is the current state. This is not imagination. This is reality. These are not exaggerations. This is the Truth

To the people living in the villages of Bihar, Bengal and Jharkhand, the villages of Gujarat seem like Cities. But even as villagers, their hearts are like a sea of goodwill and they have retained their culture intact from the earlier times.

The distance between village people and city people that catches our eyes is the fact that city folks are well-off financially but not necessarily happy with their daily life. Whereas villagers are content with their daily life. The reason for their tranquility is their life of exertion, and a diet of pure and healthy food. In addition to the food being pure and healthy, it is also simple. The reason for their being disease free. 85 or 90 year-old woman is seen doing household chores even when other family members ask her to rest instead. If she is asked why she is so active, her reply would be that “work ensures health.”

We would be hard-pressed to imagine their daily diet. For breakfast Tea and Mudi (Kumurue, Mamra). Lunch is Rice, Daal and tomato chutney and dinner is Roti with a vegetable curry.

The daily menu does not change from day to day. For all 365 days of the year it remains constant. An exception would be a feast at a wedding but for all other days the standard meals is the norm. The reason the remain far away from fast food or junk food.

The Mudi is made at home from rice. It takes 10 to 12 days to make Mudi at home from a quintal (100 Kg) of rice. No machines are used just the glory of two hands. That is the reason they don’t have to go to gym or need a morning walk. Daily routine of hard work instead. In these villages Diabetes, blood pressure, or heart attack are nearly nonexistent. Persons of 80 or 85 are seen sitting on the floor – they have no idea of what “knee problems” is.

Pujya Raj Param Sadhu says P.S. Gurudev Rajendra Swami Maharaj, the force behind the resurrection of Kalkund Thirth has inspired me to extensively travel by foot in the Sarak villages over the last 5 years to carry out projects designed and guided by Gurudev. Below I am relaying from my diary of one day with the sweet encounters with a Sarak boy.

Monday February 25, Bengal

A small village of Chumdi. Village may be small but the people were of a large heart. The time was about 12:45 pm. Muni Sri Rajput Vijay had just returned from obtaining Gochari from the village with a group of children who had escorted him. All the children left once they reached the Upasraya.

A little later a boy named Krupasindhu returned. He was about 7 years old full of faith in Dharma. It was a day the Pratistha was blessed by Acharay Shri Rakeshwarji and Acharay Shri Rajendraji.

The joyful celebrations surrounding the Pratistha had indeed colored the whole town. This little boy had a unique devotional mannerism. He would be the first one to arrive in the Upasraya, offer obesiance to all the monks, and return to his home for his daily chores. People of this region speak Bengali and they don’t understand any other language. Only the children use some Hindi or English interspersed with Bengali words.

On this day when Krupasindhu returned I casually asked:

"Why the return visit? To study"

“did you have lunch?” “Yes"

"what did you have?" “Rice, Daal and Bubblati"

"what is Bubblati?" “Bubblati is tomatoed chutney"

“did you not have fruits and vegetables?” “No – I had the yesterday"

“Yesterday the whole village had a feast that did not include Roti where did you find Roti?”

“True, but I ate lunch with my elder uncle at his home”

“Why? Because my uncle did not come here for lunch”

“But why did you not come here for lunch?”

“Was your uncle sick and did not come here for lunch?”

“No, he was not sick” “Then why?”

The child’s answer to my question brought tears to my eyes: Maharaj ji, my uncle says – “I cannot feed others, you cannot accept meals from others.”

My heart cried after this conversation with that boy. The display of magnanimity that a rich man may not have was visible in the eyes of this poor boy. I bowed to the rich ideals of the poor man. Lastly, I asked:

“What is the name of your uncle?” Bhairavi

I started thinking. He is the beneficiary of the well of goodwill in the family. The child has inherited good genes (sanskars) from his father and his uncle. Such wholesomeess could not possibly spring from elsewhere.

We as Jains, have a duty to SARAKS - our Sadharmikas in eastern India. During the last 25 years, many groups have been working in that region. As an example, P. P. Rajendra Swami has established "Sarak Utkarsh Ashyan" (Sarak upliftment Project) in Kalkund, Gujarat. This group has introduced a 60-day course for Sarak brothers and trained them to be Pujaaris in our Temples. The demand for trained Pujaaris with Jain heritage is enormous and this project provides a decent life for many Sarak families. During the last 6 years, many Jain Sadhus from this group have stepped out of 3 years among Saraks. Last year, one of the local Sarak community accepted Diksha. During the last Paryushan, Sarak group conducted Paryushan: Aradhan at 50 villages from Jharkhand and Bengal. Many Dipanbar groups under the guidance of Acharay Shri 108 Gyansejapri have been conducting charitable and educational projects in the Sarak communities for years.

JAINA has just conducted a committee – JAINA Sarak Upliftment Project - under the leadership Of Jatin Shah of VA. This committee is considering a project to build a Sarak boy’s hostel in Shikharji so that they can get good education, proper nutrition and above all, enhance their faith in Jain Dharma. If you wish to help, please contact Jatin Shah at jatinshah199@gmail.com"
Bhandariya Jain Temple - Bhandariya - Gujarat (Shree Bhandariya Parswanath Bhagwan)
Para (34)
The oldest Jain temple is found in the Para region of West Bengal. In his book “Bang Sahityer", Shri Prasad Rai Chaudhary has mentioned that Sarak were the locals of the area during ancient times. Remains of temples around 2500 years old are still found in this region. While time has destroyed and deteriorated a number of ancient artefacts here, the surviving temple is still standing as Alok Stambh and demonstrating the rich heritage of the times. Each part of the temple is built with iron rods in the middle, which is different from other temples built by Saraks. This invaluable heritage built by Saraks is almond in color and about 40 Meters tall.
Bhopawar Jain Tirth - Bopawar - Madhya Pradesh (Shree Santinath Bhagwan)
Deulghata (173)
Deulghata, on the bank of the Kangsabati, some 6 km south of Jaypur and about 25 KM from Purulia town, once had 15 temples and some small shrines built around the 9th-10th century.
There are three tall bricks - Deuls with decorated stucco. The other temples at Deulghata, mostly made of stone, have fallen down. All three deuls have triangular corbelled entrances with towers built up by interior corbelling. The corbelled entrance of the southern temple is high and graceful with a delicate curve. All of them have rich curved brickwork with stucco décor. They depict chaityas and miniature rekha motifs. The stucco application includes scrollwork with geese and foliation, and dwarfs familiar from Pala–Sena age art. Floral designs and Jain symbols can be seen on the walls of one of the temples.

February 2023

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Pakbirra Jain Temples (127)
Pakbirra is the proud kshetra of ancient Sarak culture. At present, there are four temples. The first one is made up of almond-colored stones, and there used to be a Chakra on top of it, which is now damaged. The second square temple is also made of almond-colored stones and has Tirthankar idols on each side. The third and fourth temples were excavated recently. Mulnayak Trithankar’s pratima is made out of black stone and is worshiped by locals as Mahakal Bhairav. This statue is about 2500 years old, and shows how advanced the Saraks were at stone carvings.

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**March 2023**

**Vir Samvat 2549 - Vikram Samvat 2079 / Fagan - Chaitra**

- 6: Fagan Sud Chaudas
- 7: Chaumasi Chaudas
- 8: Fagan Vad Ekam
- 9: Holi
- 12: Daylight Saving Time Begins
- 13: Fagan Vad Chaudas
- 15: Varshitap Prarambh
- 16: Fagan Vad Aatham
- 17: St. Patrick’s Day
- 20: Fagan Vad Chaudas
- 21: Chaithra Sud Ekam
- 22: Chaithra Sud Aatham
- 27: Navpad Oil Begins
Shantinath Temple - Hastinapur - Uttar Pradesh (Shree Shantinath Bhagwan)
Telkupi (222)
The history of Telkupi in the Purulia district is mesmerizing. There are many idols found here. At present, there are three famous temples here that are built on Barakar architecture. There are two ancient temples, and the third one is on the banks of the Damodar river. It is believed that these temples are built by Saras.
Telkupi’s 1200 year old ruins of the Jain temple, were deliberately submerged under the newly constructed dam by the Damodar Valley Corporation without allowing any scope for documentation or translocation. Telkupi was a major Jain settlement with temples and other artifacts dating back to the 9th century Pala period.

### April 2023

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The Grand Deul at Banda (047)
Banda Deul is about 2200 years old temple in Banda village (also called Deulghera). It is in the Raghunathpur II CD block in the Raghunathpur subdivision of the Purulia district in the Indian state of West Bengal. There is a temple at Banda, which is described by the Archaeological Society of India as a Rekha Deul of Triratha variety, made of sandstone. The temple is richly decorated, the themes being creepers, scroll work and stylized chaitya window. The Jagmohan part of the temple - the middle tier of a typical Odisha-style three-tier temple, was never completed and the peerless floral designs carved on soft stone on the front façade were badly defaced. The circled crown on the top, known as Arulaka, was also broken. The temple had a mandapa which had largely collapsed. However, eight pillars are still present supporting the cross beams. The temple has a water outlet with a Makara (crocodile) head.

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Hastagiri Jain Tirth - Hastgiri - Gujarat (Shree Adinath Bhagwan)
Idol of Lord Adinath at Pakbirra (131)
Rishabhanatha with Twenty-four Jinas is the image is carved out on a rectangular stele with Panch-ratha pedestal having a bull, the lanchana of the mula-nayaka, placed between two crouching lions and flanked by a male and a female devotee kneeling in namaskara. The principal Jina wears an inelgant jatajuta with kesa-vallari falling down the sides of head over shoulders. On either side stand sensitively modeled camaradharas with their left hand in katyava lambita posture and the right holding a fly-whisk. On the edge of the back-slab, on a projected frame, are miniature figures of twenty-four Tirthankaras arranged in six vertical, two each on either side of the Mula-nayaka. Like the principal image they also stand in kayotsarga posture with their respective lanchanas carved below each on a small lotus throne. The recessed portion of the back slab reveals a crossbar on which are triangular plaques embellished with kumbhas placed one above the other from which pallavas emerge in a triangular shape.

June 2023

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This is a Stele Carved with a Seated Risabhantha and sixteen rows of Jinas in Kayotsarga. This unique rectangular stele of chlorite schist is broken at the top right hand corner. On reconstruction it was found to contain 360 miniature figures of Jinas in Kayotsarga disposed in sixteen terraces, besides a seated figure of Rishabhanatha. The figure of Rishabhanatha is placed on the top of the stele along the length of the first and second ledges. He is depicted as being seated in Padmasana and attended by Camaradharas. Below his lotus seat is his Lanchana, the bull placed between two crouching lions. Vidyadhara figure carved in conventional cloud form can be seen above his head. Each of the sixteen terraces is bordered by a band in relief. The number of Tirthankaras in each register as well as their dimension varies. On the lowest register at each corner is a figure of a kneeling devotee in Anjali-mudra.
Bade Baba Temple - Kundalpur - Madhya Pradesh (Shree Adinath Bhagwan)
Chaumukhi (74)
These kinds of Chaumukhis (four faced idols) are found at many places in Purulia district. Each idol is in Kayotsarga Mudra and facing each direction. On the top part of the idol, there are 4 idols in the Singhasan and another 6 idols that are established facing each direction.
Since ancient ages, the Purulia district of West Bengal has been bestowed with the fortune of being extremely rich in heritage and culture. As mentioned in previous blogs as well, the Ācārāṅgasūtra, states that Lord Mahāvīra visited a region known as Rādh region shortly after initiation (dīkṣā), where he had to face numerous calamities. Also, in the Bhagavatīsūtra it has been stated that Lord Mahāvīra spent many ‘cāturmāsa’ in Panit Bhūmi, which is a portion of Rādh region.

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Soniji ki Nasiyan Temple - Ajmer - Rajasthan (Shree Shantinath Bhagwan)
Ambika (75)
Idol of Ambika Devi in Davibhang Mudra. There is a scarf in her left hand which is held by her younger son Prabhanakar at the other end. She is holding a branch of a mango tree in her right hand and standing next to it is her elder son Subhankar. A mango tree and five Tirthankars on Lotus Singhasans are on top. These five Tirthankaras are Rishabh Nath, Parshvanath, Padam Prabh and Mallinath. The Lanchan of the fifth Tirthankar is not visible anymore. This idol is estimated to be from 7th - 8th century and measures 52.5 X 26.5 cm.

It is evident from the above facts that Lord Mahavira blessed the Purulia district region in the 6th century BCE. Further, between the 8th and 12th centuries CE, many Jains, especially from northern and central India started trading by transporting their ships to Bay of Bengal via various rivers namely Damodar, Kangsabati, Dwarkeshvar, Subarnabaluka, and Shilavati which flow through this region.
Ranakpur Jain Temple - Ranakpur - Rajasthan (Shree Adinath Bhgwan)
The most significant excavation from Pakbirra was an 8 ft high idol of Lord Śītālānātha/ Padmaprabha standing on a lotus flanked by two celestials with fly-whisks. As the idol is now worshiped as Bhairavnath, a Hindu celestial, the forehead and feet are full of oil and vermillion and a trident placed next to him. Along with the large idol, an idol of AdbhutayakāDevi was also found which has also been kept next to it. While these ruins recount the glorious past of Jainism, one such village in the Purulia district stands out—Pakbirra. Situated around 50 kms from Purulia town on the Purulia-Pancha road, this village houses a treasure trove for Jains. Pakbirra came into the limelight when a plethora of antiquities related to Jains were discovered along with three temples with unique shape dating back to the 9th & the 10th Century CE. More than 100 years ago, Pakbirra was an open archeological gallery, housing several temples and innumerable Jain statues. Today, after utter neglect only three temples remain standing while several priceless statues are turning into ruins.

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- **Navpad Oil begins**: 21
- **Navpad Oil ends**: 28

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**Note**: The calendar includes important dates and holidays for the month of October 2023, with the Bhadra 2023 and Vikram Samvat 2079/80 calendar for reference.
Telkupi - Gurudi (2023)
The idol of Bhagwaan Mahavir is kept in a new Hindu temple. The local population along with the local authorities and the State Government has named this site as "Bhairav Sthān" and a Hindu temple is being constructed where this idol will be worshiped as Bhairavnath.
Just like other parts of Bengal, Purulia too faced the vicissitudes of time and yet the people from this part responded lively to every cultural event. Jainism had been one of those cultural events and quite interestingly the local people of this region embraced Jainism first and still today they follow certain folk rituals, the origin of which can be traced back to Jainism who are known as 'Sarak'. Thus, as the Jain influence spread a lot of Jain temples were constructed not only by wealthy traders, but also local chieftains and ministers under the rule of Anantavarman Chodaganga. Today, Jain idols, temples and ruins have been found in hundreds of villages in the

### November 2023

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**November 2023**

**Vir Samvat 2549/50 - Vikram Samvat 2079/80**

- **1** Aso Vad Choth
- **5** Aso Vad Aatham
  - Daylight Savings Ends
- **12** Aso Vad Chaudas
  - Diwali
- **13** Bestu Varsh
- **14** Kartak Sud Ekam
- **15** Kartak Sud Aatham
- **20** Kartak Sud Aatham
- **27** Kartak Purnima
- **28** Kartak Vad Ekam
- **18** Kali Chaudas
  - Veterans Day
- **19** Kartak Sud Chaudas
- **21** Kartak Sud Aatham
- **22** Kartak Sud Aatham
- **23** Thanksgiving Day
- **24** Thanksgiving Day

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**Notes:**

- 2023 marks the year of the Hindu Panchang.
- Some dates are marked with specific events.

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**Events:**

- **Aso Vad Choth**: A festival celebrated in the month of Aso when the sun is at its highest point in the sky.
- **Daylight Savings Ends**: Transition from daylight savings time to standard time.
- **Bestu Varsh**: A religious festival celebrated in the month of Bestu.
- **Kartak Sud Ekam**: A religious festival celebrated in the month of Kartak.
- **Kartak Sud Aatham**: A festival celebrated in the month of Kartak.
- **Kali Chaudas**: A festival celebrated in honor of the goddess Kali.
- **Kartak Purnima**: A festival celebrated in the month of Kartak.
- **Kartak Vad Ekam**: A religious festival celebrated in the month of Kartak.
- **Thanksgiving Day**: A day of giving thanks, observed in the United States.
- **Veterans Day**: A day dedicated to honoring serviço e desempenho militar.
Parswanath (64)
With Cobra as Lanchan and SaptKarna at the head, this idol of Parswanath is in Kayotsarga position. Idols of two Tirthankars at top and Yakshini at the lower side are engraved on this idol.
As per Encyclopedia Britannica, thr geographical & historical indicators state that Rādh region is a toponym for an area in the Indian subcontinent that lies between the Chota Nagpur Plateau on the West and the Ganges Delta on the East. Although the boundaries of the region have been defined differently according to various sources throughout history, today it is mainly coextensive with the state of West Bengal also comprising some portions of the state of Jharkhand and Bihar in India.

December 2023

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**Vir Samvat 2550 - Vikram Samvat 2080 / Kartak - Magsar**

1. Kartak Vad Choth
2. Kartak Vad Aatham
3. Magsar Sud Ekam
4. Magsar Sud Aatham
5. Magsar Vad Ekam
6. Christmas Day
7. Magsar Vad Chaudas
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• Inspirational Speakers
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• Jain Academic Bowl (JAB) & Jains Got Talent (JGT)
• Exhibitor Booths
• Fun location to Extend Your Vacation

SESSIONS
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• Parallel Tracks – Human Values, Wellness and Relationships
  Women and Youth Sessions
• Workshops on JWOL, Healthy Living
• Meditation and Yoga
• Ecology and Sustainability Sessions

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