

THE HINDU JAIN TEMPLE

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Purushartha and Ashram Vyavastha (System)

The word Purushartha means human goals. In our spiritual texts, the word is also used in other senses—sometimes it refers to free will, and at other times to effort, endeavor, or deliberate choice. However, its primary meaning is the ultimate goals or destination of human life.

It is because of Purushartha that human beings are considered superior to all other living beings. According to our śāstras, humans share similarities with animals and plants in many ways, such as āhāra (food), nidrā (sleep), bhaya (fear), and pranayama (progeny). But humans have an additional capacity: buddhi, the intellect or power of reasoning. This unique faculty makes us self-conscious, capable of self-judgment, reflection, and comparison.

The number of human goals in pursuit of happiness is vast, but our śāstras classify them into four major categories that encompass all desires and pursuits.

These are: Artha, Kāma, Dharma, and Moksha.

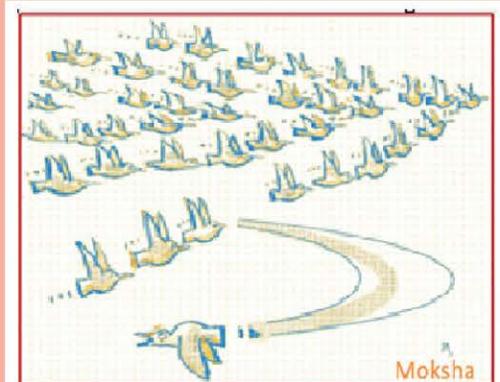
The word Ashram means a place or stage where one makes disciplined effort—whether for learning, service, self-growth, or spiritual practice. The Ashrama System in Hindu tradition is a four-stage framework that guides a person's life from childhood to spiritual liberation. It helps individuals balance learning, duty, fulfillment, withdrawal, and spiritual pursuit in a natural, step-by-step progression.

The four Ashram are:

1. Brahmacharya – student life focused on study, discipline, and value-formation
2. Grihastha – householder life centered on family, work, and service.
3. Vanaprastha – withdrawal from household duties and a shift toward simplicity and social welfare.
4. Sannyāsa – renunciation and a life devoted fully to spiritual pursuits.

Our tradition views Purushartha and Ashram as harmonious blueprints for balanced living, guiding a human being through the natural evolution of life:

discipline → responsibility → withdrawal → liberation.



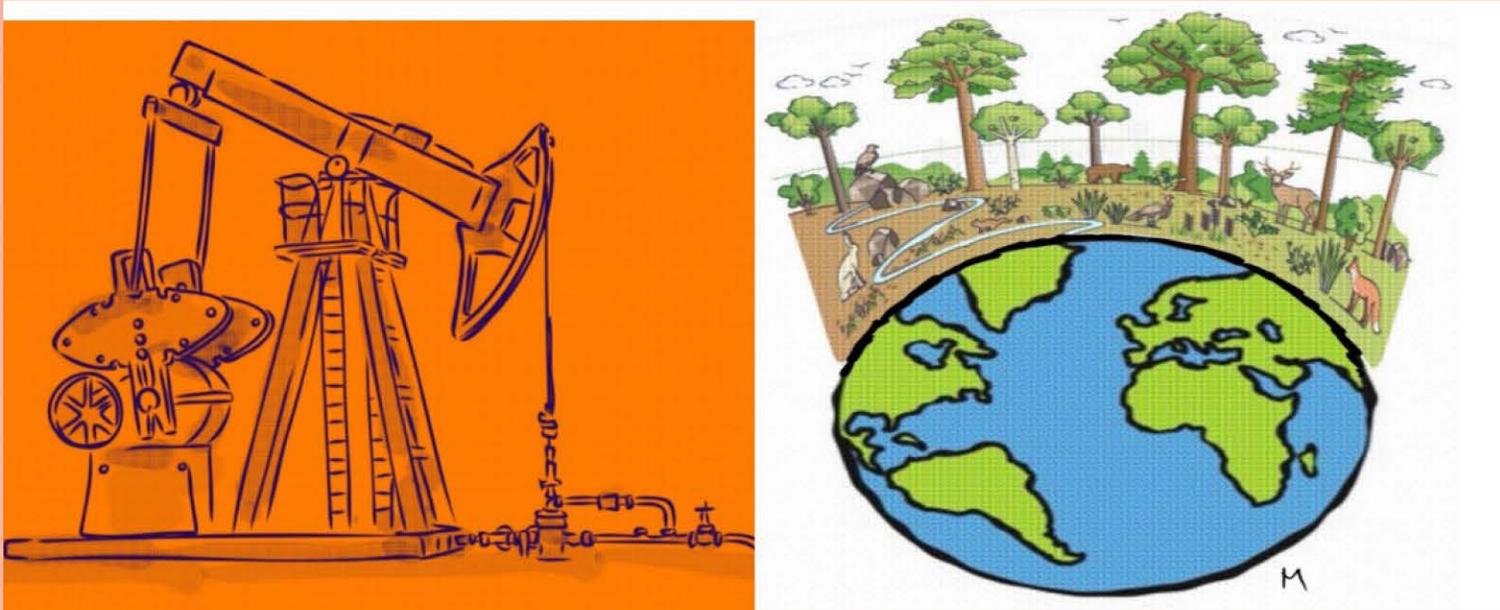
VIKRAM SAMVAT 2082-2083
VIR SAMVAT 2552-2553
YUGABD 5127-5128

JANUARY 2026

PAUSH - MAGH

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1	2 Satyanarayan Vrat Purnima	3
4	5	6 Ganesh Chaturthi Vrat	7	8	9 Swami Vivekanand Jayanti	10
11	12	13 Shattila Ekadashi Lohri Makar Sakranti	14 Makar Sakranti Punykal	15 Pradosh Vrat	16	17
18 Jain Bhavna Mauni Amavas	19	20	21 Gauri Trithiya	22 Varad (Til) Chaturthi	23 Vasant Panchami Saraswati Jayanti	24
25 Rath Saptami	26	27	28 Jaya Ekadashi	29	30 Pradosh Vrat	31

Artha Purushartha



The first one which starts early in life is the goal of Artha - one meaning of Artha is security. It is sheer physical survival. Right from birth, human beings' instinct is survival. Anything that provides for your security is Artha. Broadly, these are food, clothing, and shelter. In a broad sense, it includes money, property, skills, influence, relationships, and health. Right from the beginning, trouble begins. First, we want to take care of our own security. The second layer is future security and security in old age. Initially, food and clothing are important, then comes security for health. Then we are worried about unexpected accidental threats. We need insurance for such instances.

The second layer of security is for the family. Thus, for most of our lives we are busy working for security. All these come under purushartha to get freedom from fear. Animals also want security; however, they take care of it instinctively, and Bhagwan has provided for it. We human beings, must work for it.

Our traditional view of Artha is not materialism but a stewardship. Wealth is necessary for a dignified and productive life. But wealth must be earned and used in the light of Dharma. The primary principle is "Earn by righteous means; spend for noble causes; live with simplicity."

Artha is also a psychological wealth, confidence, clarity, determination, and goodwill. The wise use of Artha includes charity, support of education, community, welfare, and spiritual causes.

Artha, when dedicated to Dharma and oriented towards service and becomes a spiritual practice. It transforms ego-driven accumulation into a divine offering. Properly handled Artha becomes fuel for living a balanced life and stepping stone for Moksha.

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MAGH - PHALGUN

FEBRUARY 2026

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 Satyanarayan Vrat Purnima	2	3	4 Sankatahara Chaturthi Vrat	5	6	7
8	9	10	11 Rishi Dayanand Jayanti	12 Phalgun Sakranti Vijaya Ekadashi	13	14 Pradosh Vrat
15 Mahashivratri Jain Bhavna	16 Phalgun Amavasya Panchak	17 Panchak	18 Ramkrishan Paramhans Jayanti Panchak	19 Shahid Lekhram Tritiya Panchak , Lagan	20 Panchak	21 Lagan Panchak
22 Lagan	23	24 Holastak Begins	25	26 Varad (Til) Chaturthi	27 Amalki Ekadashi	28 Pradosh Vrat

Kama Purushartha

The next goal of human beings is to fulfill desire, aka Kama. Once Artha is taken care of, Kama purushartha begins. Kama means all forms of comfort and enjoyment. Due to our superior instinctive intellect, we seek all kinds of comfort and enjoyment. Most human beings spend much of their life on Artha Purushartha. Some cannot even reach Kama Purushartha.

The traditional view of Kama is the pursuit of pleasure, joy, beauty, and emotional fulfillment. It is natural and legitimate when guided by Dharma. Human life includes desires, relationships, emotions, art, music, aesthetics, a need for affection, and celebration. These desires enrich life when pursued in moderation and purity.

Kama is not indulgence; it is the refinement of desire. It includes noble enjoyments such as friendship, family love, devotion, creativity, inspiration, and appreciation of beauty. Uncontrolled desires lead to suffering, but regulated enjoyment leads to a balanced life. Shastra advises, "Master desire, but do not become a slave to them." Kama becomes harmful when it pulls the mind outward excessively, weakens willpower, or creates addiction. Running after desires can divert our path away from our goal of Moksha (freedom from the bondage of the material world).

Shri Krishna in Bhagavad Gita describes the shackles of Kama:

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते |
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते || 2-62 ||

क्रोधान्द्रवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः |
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति || 2-63 ||



While contemplating on the objects of the senses, one may develop attachment to them. Attachment leads to desire, and from desire arises anger. Anger leads to cloudy judgment, which results in bewilderment of memory. When memory is bewildered, the intellect gets destroyed; and when the intellect is destroyed, one is ruined.

However, when guided by self-discipline, humility, and mindfulness, it helps develop emotional maturity. Harmonious family life, affectionate relationships, and aesthetic pursuit help cultivate empathy, tenderness, and gratitude- all essential for spiritual evolution.

The highest form of Kama or desire is the joy of devotion, love of Bhagwan, love of humanity, and love expressed through service. Through moderation, purity in relationships, self-restraint, and spiritual orientation, Kama becomes a bridge from worldly delight to divine bliss.

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PHALGUN - CHAITR

MARCH 2026

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1	2 Satyanarayan Vrat Holika Dahan, Holi Jain Chaumasi Chaudas, Purnima	3 Holastak Ends	4 Lagan	5	6 Sankatahara Chaturthi Vrat Lagan	7 Lagan
8 Holika Dahan Pujan & Holi Color Celebration	9	10 Sheetla Saptami Lagan	11 Sheetla Ashtami Lagan	12	13	14 Paapmochani Eka, Chaitra Sank.
15 Jain Bhavna	16 Pradosh Vrat Panchak	17 Shattila Ekadashi	18 Chaitra Amavas Panchak	19 Arya Samaj Foundation Day Panchak	20 Panchak	21 Matsya Jayanti, Gan Gaur
22 Shri Ganesh Chaturthi Vrat Shak Samvat 1948 Begins	23	24	25 Durga Ashtami Jain Ayambil Oli Begins	26 Ram Navami	27	28 Kamada Ekadashi
29	30 Pradosh Vrat	31 Mahavir Janma Kalyanak				

Dharma Purushartha

Dharma can be defined as an invisible (adrashtam) form of wealth generally translated as good luck. It can also be called punya. It is something we do not see but it seems to contribute to our well-being - our goals of Artha and Kama. Dharma is something which can be acquired through appropriate methods prescribed in our spiritual texts. In short it means righteous and ethical living. Dharma is the foundation of righteous living.

This Dharma contributes to our lives in two ways - In this life by providing Artha and Kama and it provides Artha and Kama in future lives, particularly in initial stages of life. For example, a child's life is heavily determined by Dharma of past life. Thus, Dharma is a powerful form of subtle wealth we enumerate first.

Our tradition repeatedly emphasized that Dharma is the Atma of human life. It is the principle that upholds the individual, the family, the society, and ultimately the cosmic order. We are all part of a cosmic cycle. It is our Dharma - duty to play our role in maintaining harmony in this cycle. Dharma is not merely ritual or duty; it is righteousness expressed in thought, words and action. It is living with values that elevate the mind and purify the heart.

Dharma aligns a person with universal moral law. It includes truthfulness, non-injury, purity, compassion, self-control, humility, forgiveness and service. A person who practices Dharma becomes a source of peace and harmony.

Dharma is dynamic, not rigid. Keeping the guiding principle- do what is right, fair and uplifting, our Dharma -duty can vary according to our Swadharma. According to the role we are playing.

Dharma is selfless service; Serving others without expectation purifies the ego, softens the heart, awakens self of unity with all. Observing Dharma brings mental clarity, emotional stability and spiritual merit. It guides worldly life and prepares the aspirant for higher stage of spiritual evolution.



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CHAITR - VAISHAKH

APRIL 2026

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1 Satyanarayan Vrat Hanuman Jayanti, Purnima	2 Jain Ayambil Oli Ends	3	4
5 Sankatahara Chaturthi Vrat	6	7	8	9	10	11
12 Panchak	13 Varuthini Ekad, Baisakh Sankranti Panchak	14 Pradosh Vrat Panchak	15 Panchak Lagan	16 Panchak	17 Baisakh Amavas Lagan	18 Lagan
19 Jain Bhavna Parsuram Jayanti Akshay Tritiya	20 Ganesh Chaturthi Vrat	21 Surdas, Shankaracharya Jayanti	22 Lagan	23	24 Baglamukhi Jayanti Shri Janaki Navami Lagan	25
26 Lagan	27 Mohini Ekadashi	28 Pradosh Vrat	29 Nrisimha Jayanti Lagan	30 Satyanarayan Vrat Kurma Jay		

Moksha Purushartha

Moksha is freedom from desires, attachment, fear, sorrow, and the cycle of birth and death. Freedom from slavery regarding preyas (personal like and dislikes).

Any object in the world can enslave us in two ways.

1. By the very absence of that object in our life. We feel emptiness, we feel vacuum, we feel worthless thus enslaved.
2. By the very presence of that object, it can create a burden or strains and tensions.

This slavery regarding external goals or preyas goals is bondage. So, Moksha is that state where we are comfortable with or without things. The inner strength, inner maturity or inner mastery is called Moksha.

The first three are secondary purushartha, the last one alone is primary or Shreyas purushartha. In Preyas slavery continues. In Shreyas we are no longer slaves of anything.

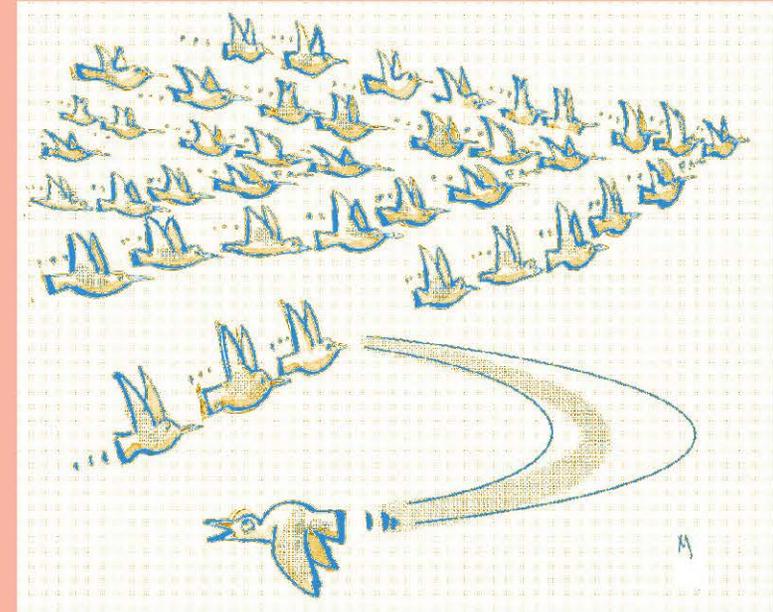
In our tradition, Moksha is the highest and final goal of life. Moksha is the realization of one's true nature, as the immortal Atman, free from ignorance, ego, and bondage. Moksha is not an escape from life but flowering of life in its highest form.

To attain a state of liberation, three things are required: The first is human birth, which we already have achieved, second is self-effort, purushartha, and third is the Ishwar Anugrah – Bhagwan's grace.

Moksha is the inner freedom while living in the world. Moksha is living in constant joy, loving all, and serving all. It is a culmination of purushartha and fulfillment of human destiny.

Our Gurus have taught that the path to Moksha involves:

- Viveka (discrimination between the Real and unreal)
- Vairagya (detachment from ephemeral pleasures)
- Seva (selfless service)
- Bhakti (devotion to Bhagwan)
- Dhyana (steady meditation)



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VAISHAKH - JYESHTH

MAY 2026

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1 Buddh Purnima Narad Jayanti Lagan	2
3 Lagan	4 Sankatahara Chaturthi Vrat	5	6 Lagan	7	8 Lagan	9 Panchak Lagan
10 Panchak Lagan	11 Panchak	12 Apara Ekadashi Panchak	13 Panchak	14 Pradosh Vrat Jyesth Sankranti Panchak, Lagan	15	16 Vat Savitri Vrat Shani Jayanti Amavas
17 Jain Bhavna Adhik Maas Begins Jain 18 Abhishek Sthapana Anniversary Celebration	18	19	20 Gauri Trithiya	21	22	23
24 31	25	26 Kamala Ekadashi	27	28 Pradosh Vrat	29	30 Satyanarayan Vrat, Purnima

Brahmacharya Ashram



The word ashram refers to a place or stage meant for inner growth, not outer material advancement. Brahmacharya is the foundation of human development and the first stage of the pravṛtti mārga (path of action). It is the stage of studentship—a period dedicated to education and learning about both the material and spiritual goals of life.

Material goal: A student must learn how to earn a livelihood and meet the needs of life—food, clothing, shelter, and appropriate recreation.

Spiritual goal: A student must also learn the principles of inner growth and religious life, discovering how to balance material and spiritual aspirations.

Brahmacharya means controlling impulses, channeling energy toward noble pursuits, and avoiding distractions that weaken the mind. It cultivates willpower, concentration, memory, and sincerity.

In ancient India, students lived in the gurukula—an educational institute where they stayed with the teacher for many years to acquire a well-rounded education. Modern-day boarding and day schools serve a comparable purpose. Under the guidance of a guru, the student matures into an adult and learns to live independently and responsibly.

A student in brahmacharya cultivates the following:

- Self-control and discipline
- Regular prayer and meditation
- Study of spiritual texts along with other academic subjects
- Simple and appropriate clothing, like today's school uniforms
- Participation in maintaining the ashram (or school) and its surroundings.
- Moderation in eating, sleeping, and entertainment; practicing yoga, sports, and healthy recreation.
- Service to the guru and the ashram, and promotion of the guru's teachings
- Offering guru dakṣiṇā at the completion of studies (traditionally); in modern times, tuition, boarding, and other expenses serve this role.

This stage prepares the foundation for all others. A student who lives with sincerity, respect, and discipline enters adulthood with purity, steadiness, and clarity. The inner structure formed during brahmacharya supports success in gṛhastha, withdrawal in vānaprastha, and renunciation in sannyāsa. It is the seed from which one's entire spiritual, ethical, and purposeful life grows.

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JYESHTH

JUNE 2026

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1	2	3 Sankatahara Chaturthi Vrat	4	5	6 Panchak
7 Panchak	8 Panchak	9 Panchak	10 Panchak	11 Kamla Ekadashi	12 Pradosh Vrat	13
14 Ashadhi Amavas Ashad Sankranti	15 Lagan	16	17 Rambha Tritiya	18	19 Lagan	20 Lagan
21 Jain Bhavna	22	23	24 Ganga Dashera	25 Gayatri Jayanti Nirjala Ekadashi	26 Pradosh Vrat	27 Lagan
28 Satyanarayan Vrat Vat Savitri Vrat	29 Purnima Lagan	30				

Grihastha Ashram

The second stage of life is where application and implementation begin. This stage, which lasts approximately 25 years, is pivotal for social order. The householder supports the family, the community, and all three other ashrams. It is the second stage of the pravṛtti mārga (path of action).

A householder lives a karma-yoga-oriented life, engaging in many outward activities to fulfill worldly desires in a legitimate and dharmic manner, while keeping religion and higher values in the background. It is the stage for applying what one learned during brahmacharya.

A grihastha is expected to:

- Procreate
- Perform all household responsibilities, acquiring and preserving wealth, marrying, and raising a family—with full effort, while remembering inwardly that everything must eventually be renounced.
- Maintain the family's health, home, and well-being; instill values in children by personal example; serve parents; and contribute to the community.
- Spend time in satsang and prayer, and practice pañcha yajña—duties toward dharma, society, scriptures, ancestors, and the environment and learning to live in harmony with nature.
- Use wealth wisely for present and future needs, avoid waste, share generously, donate to worthy causes, reject greed, and remain content with what comes through honest effort.
- Gradually evolve from sākāma karma-pradhāna (desire-driven action) to niṣkāma karma-pradhāna (selfless action for welfare).
- Pursue the goal of this stage: purification of the mind.

Despite its challenges, the grihastha stage offers abundant opportunities for service, patience, sacrifice, and love—all of which purify the heart and prepare one for deeper spiritual pursuits. A disciplined householder walks toward Bhagwan by serving family and society selflessly.



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ASHADH - SHRAVAN

JULY 2026

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1 Lagan	2 Lagan	3 Sankatahara Chaturthi Vrat Panchak	4 Panchak Lagan
5 Panchak Lagan	6 Panchak	7 Panchak	8 Panchak	9	10 Yogini Ekadashi	11 Pradosh Vrat Lagan
12	13 Ashadhi Amavas	14	15 Rathyatra Pun-Jagannath	16 Shraavan Sankranti	17	18
19 Jain Bhavna Bhavana Skand Sashti, Kumar Sashti	20	21	22	23	24 Gauri Vrat Beg Devshayani Ekadashi	25
26 Jaya Parvati Vrat Beg. Sun Pradosh Vrat	27	28 Satyanarayan Vrat Jain Chaumasi Chaudas	29 Guru Purnima Gauri Jaya Parvati Vrat Ends	30 Panchak	31 Panchak	

Vanaprastha Ashram

The third stage of life encourages turning inward, marking a gradual shift from worldly responsibilities to inner reflection. This stage, lasting approximately 25 years, is the first phase of the nivṛtti (detachment) mārga. It is an Upāsanā-oriented ashram, a time to withdraw the senses, reduce desires, and turn the mind toward Bhagawan. It does not necessarily require leaving home or going to the forest.

A Vanaprasthi prepares for renunciation—slowly detaching from the accumulations of the grihastha ashram—by engaging in the following:

- Handing over responsibilities to children and others, offering guidance only when asked.
- Spending time on wholesome recreation and physical exercise.
- Traveling and broadening one's outlook.
- Maintaining relationships with kindness but without entanglement.
- Reflecting on life, letting go of regrets, forgiving others, and cultivating serenity.
- Studying scriptures, attending satsang, and engaging in regular self-reflection.
- Guiding younger generations with wisdom gained through one's life experiences.
- Volunteering in social service and other meaningful causes.
- Centering life on prayer, meditation, and inner maturity.

Vanaprastha serves as a bridge between the active engagement of grihastha and the freedom of sanyasa. When embraced with sincerity, it becomes a period of deep joy, wisdom, and inner flowering.



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SHRAVAN - BHADRAPAD

AUGUST 2026

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1 Panchak Sankatahara Chaturthi Vrat
2 Panchak	3 Shravan Som Begins Panchak	4	5	6	7	8 Kamika Ekadashi
9	10 Pradosh Vrat Shravan Shivratri	11	12 Hariyali Amavas	13	14 Lagan	15 Hariyali Teej Lagan
16 Jain Bhavna Lagan, Bhavana Bhadrapad Sankra Nag Pancham	17 Kalki Jayanti	18	19 Lagan Goswami Tulsidas Jayanti	20 Shri Durgasthami (Chintpurni)	21	22
23 Lagan Pavitra Ekadashi	24 Lagan Shravan Som Ends	25 Pradosh Vrat	26 Panchak	27 Panchak, Satyanar, Rakshabandhan, Puri	28 Lagan Panchak	29 Lagan Panchak
30 Panchak	31 Shri Ganesh Bahula Chaturthi Vrat Panchak					

Sanyasa Ashram

Sanyasa is the culmination of spiritual evolution. It is complete renunciation—not only of possessions and social identity, but also of desires, ego, and attachment. This is a jñāna-oriented ashram, the second stage of the nivṛtti mārga. It serves as the gateway to Self-realization.

In this final ashram, a person may live either at home or outside it; however, the essential transformation is internal. One learns to detach from the family and cultivate inner renunciation by recognizing that all associations in life inevitably end in separation or disconnection. One grows beyond all relationships and mentally hands over responsibilities to other family members. A sannyāsī dedicates most of their time to pursuing and spreading spiritual knowledge.

In Bhagvad Gita, Shri Krishna defines a Sanyasis:

He should be known as a perpetual Sanyasi who neither hates nor desires; is for free from pairs of opposites, O Arjun, he/she is easily set free from bondage.

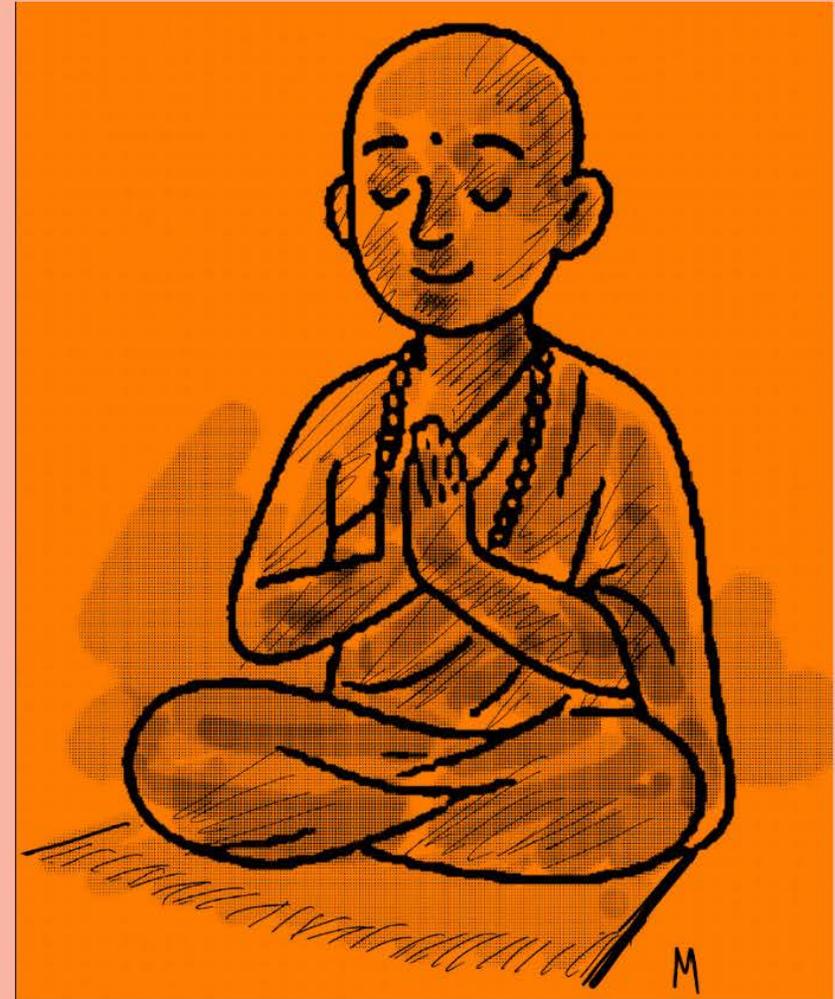
This verse says that a true sanyasi is the one who has gone beyond perception of contrast, which means he has transcended the inner instrument of mind and intellect. Most people must go through stages of karma yoga to reach this stage.

Those who neither avoid disagreeable work nor seek work because it is agreeable are people of true renunciation. They are pervaded by purity and intelligence (with the quality of the mode of goodness) and have no doubts (about the nature of work).

Summary

A person who progresses through all four stages of life nourishes both personal growth and societal welfare. Whether or not one physically enters each ashram, one must inwardly and mentally pass through all four stages. This vyavasthā (system) is designed for the systematic evolution of human beings so they may become jīvanmukta—free from the bondage of desires—here and now.

Depending on an individual's mental temperament, all stages may not be necessary for everyone. However, for most people, this is the natural and beneficial path.



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SEPTEMBER 2026

BHADRAPAD - ASHWIN

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2 Lagan	3 Shri Krishna Janmasthanmi	4	5 Gugga Navami Lagan
6 Aja Ekadashi	7	8 Pradosh Vrat Paryushan Begins	9	10 Kusotpatini Amavas	11 Lagan	12 Lagan
13 Varah Jayanti, Hartalika Teej Lagan	14 Ganesh Chaturthi, Patthar Chauth	15 Paryushan Ends, Samvatsari	16 Ashvin Sankranti Das Laxana Begins	17	18 Mahalaxmi Vrat Begins Shri Radha Ashthami Lagan	19 Lagan
20 Jain Bhavna Lagan	21	22 Vaman Jayanti Padma Ekadashi	23 Pradosh Vrat Panchak	24 Panchak	25 Anant Chaturd, Satyanarayan Vrat Panchak	26 Bhadrapad Pum, Purnima Shraddh Lagan, Panchak Das Laxana Ends
27 Pitri Paksh Begins Panchak	28	29 Sankatahara Chaturthi Vrat	30			

Three Rin (Debts or Obligations) of Human Life According to Spiritual Texts

Study of Shāstra (spiritual texts) like Bhagvad Gita, Rāmāyan, Srimad Bhāgavat, and Upanishad.

Rishi Rin/Yagna



Sandhyā Vandan, Agnihotra, Pujā, Yoga, Meditation at certain allotted time.

Dev Rin/Yagna



Serving elders, contemplate on the teachings and values of parents, grandparents, and ancestors.

Pitra Rin/Yagna



According to our spiritual tradition, every human being is born with three sacred debts (Rin). These are not burdens but guiding principles that help us live a life of gratitude, duty, and inner refinement.

1. RISHI RIN (Debt to the Sages)

Rishi Rin is the sacred obligation we owe to the great Rishis, saints, and teachers who have compiled, preserved, and transmitted spiritual wisdom for thousands of years. The Vedas, Upanishads, Gita, Yoga, Ayurveda, and all streams of Dharmic knowledge exist because of their tireless tapas and compassion.

Repayment of Rishi Rin is not ritualistic, it is transformational.

Ways to repay Rishi Rin:

1. Study and live the teachings

Study the sastras and practice eternal values such as truth, compassion, self-discipline, and meditation. Living a dharmic life is an expression of gratitude.

2. Teach and transmit knowledge

Sharing wisdom with humility—whether with children, students, or seekers—is a direct repayment of this debt.

3. Support spiritual institutions and teachers

Helping temples, ashrams, and those engaged in seva preserves the Rishi Paramparā for future generations.

Rishi Rin inspires humility. It reminds us that our spiritual progress is not achieved alone, we walk a path cleared by countless realized beings.

2. PITRA RIN (Debt to the Ancestors)

Pitra Rin is the debt we owe to parents, grandparents, and all forebears who gave us life, culture, nourishment, and emotional grounding. They shaped the values and traditions that support our growth. Swami Sivananda describes the repayment of Pitra Rin as both outer and inner.

Ways to repay Pitra Rin:

1. Serve parents with love and reverence. Caring for parents in their old age, honoring them, and meeting their needs is considered a direct form of worship.

2. Continue the lineage of Dharma. Living morally, keeping the family free from vices, and upholding values like honesty, compassion, and devotion are offerings to the Pitras.

3. Perform remembrance with sincerity. Our tradition acknowledges formal practices such as sraddha and tarpana, done with devotion and gratitude.

4. Raising virtuous children and guiding the next generation. Passing on culture, spiritual practices, and ethical values is a powerful fulfillment of this debt.

The highest repayment of Pitra Rin is to live in a way that brings honor to the ancestors and leads oneself toward divine realization.

3. DEVA RIN (Debt to the Divine Forces)

Deva Rin is the gratitude we owe to the devatās—the cosmic forces and divine intelligences that sustain the universe: the sun, air, water, earth, rain, planets, and subtle deities that maintain cosmic order.

According to Sivananda, repayment of Deva Rin means living with reverence, purity, and harmony toward nature and the cosmos.

Ways to repay Deva Rin:

1. Live in harmony with nature. Protect the environment, use resources mindfully, and avoid pollution.

2. Practice daily prayer and gratitude. Offer simple worship—prayers, chanting, meditation—and remember the divine forces during meals, work, and rest.

3. Live with selflessness and purity. A life free from greed, violence, and falsehood is the best offering to the devatās.

4. Support Yajna, Seva, and Dharmic institutions. Participate in communal worship, give selfless service, and support charitable and spiritual causes.

VIKRAM SAMVAT 2082-2083
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OCTOBER 2026

ASHWIN - KARTIK

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1	2	3 Mahalaxmi Vrat Ends
4	5	6 Indira Ekadashi	7 Pradosh Vrat	8	9 Amavas, Last Shraddh. Pitri Visarjan	10
11 Sharad Navratri Begins	12	13	14	15 Shri Lalita Panchami Lagan	16 Temple Garba Lagan	17 Karthik Sankranti Lagan
18 Jain Bhavna Shri Durga Ashtami Jain Ayambil Oli Begins	19 Shri Mahanavami	20 Vijay Dashami, Aprajita Pujan	21 Papankusha Ekadashi	22	23 Pradosh Vrat	24
25 Satyanarayan Vrat Sharad Purnima Balmiki Jayanti, Kartik Snan Begins	26 Jain Ayambil Oli Ends	27	28 Sankatahara Chaturthi Vrat Chaturthi Karwachauth	29	30 Lagan	31 Lagan

Mahāvākya - The Great Sayings

Mahāvākya, literally meaning “great sentence” or “great saying” in Sanskrit, is defined as any statement that reveals the essential oneness of Jīvātman (the individual self) and Paramātman (Brahman).

Mahāvākyas are profound declarations from the Upanishads that encapsulate the core teaching of Advaita Vedānta—the non-dual nature of reality and the ultimate truth of Brahman. They represent the very heart of Vedantic wisdom.

The Four Principal Mahāvākyas

प्रज्ञानं ब्रह्म

Prajnānam Brahma

(Consciousness is Brahman)

Source: Aitareya Upaniṣad (Rg Veda)

Meaning: Supreme consciousness itself is the ultimate reality.

तत् त्वम असि

Tat Tvam Asi

(You are That)

Source: Chāndogya Upaniṣad (Sāma Veda)

Meaning: The individual self is identical with the ultimate reality.

अयम् आत्मा ब्रह्म

Ayam Ātmā Brahma

(This Ātman is Brahman)

Source: Māṇḍūkya Upaniṣad (Atharva Veda)

Meaning: The inner self (Ātman) is none other than Brahman.

अहं ब्रह्मास्मि

Aham Brahmāsmi

(I am Brahman)

Source: Bṛhadāraṇyaka Upaniṣad (Yajur Veda)

Meaning: The direct realization that the individual “I” is identical with universal consciousness.

Core Message

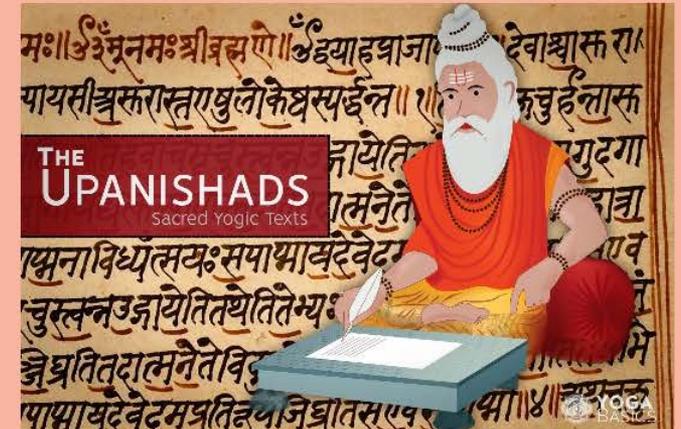
The central teaching of the Mahāvākyas is the non-dual truth that the individual self is not separate from Brahman. Statements such as Tat Tvam Asi and Ayam Ātmā Brahma affirm that the divine essence resides within and is one with our true nature.

Mahāvākyas provide direct knowledge (aparokṣha gyāna) and support self-realization through Vedantic inquiry, consisting of:

- Shravanam – listening to the teachings
- Mananam – deep reflection and contemplation
- Nididhyāsanam – sustained assimilation and meditation

Chanting, reflecting upon, or meditating on the Mahāvākyas is believed to have a transformative and purifying effect, ultimately leading to the realization of Satya (Truth), Abhayam (Fearlessness), and Ānanda (Bliss).

Calendar Compilation: Navin Kadakia, Sanjay Mehta, Mahendra Shah, Ram Bajaj



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NOVEMBER 2026

KARTIK - MARGASHIRSH

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 Ahoi Asthami	2 Lagan	3	4 Rama Ekadashi	5 Govats Dvadashi	6 Pradosh Vrat Dhanteras	7 Narak Chaudas, Hanuman Jayanti
8 Diwali, Mahalaxmi Puja, Amavas	9 Govardhan Puja, Annakoot Mahavir Nirvana Kalyanak	10 Lagan Bhai Dooj	11	12 Lagan	13 Lagan	14 Temple Diwali Dinner Laabh Panchami Jain Gyan Pancham
15 Chhath Puja Lagan Jain Bhavna	16 Margshirsh Sankranti	17 Gopasthami	18 Akshay Navami	19	20 Devuthni Hariprabodhini Ekadashi	21 Tulsi Vivah. Pradosh Vrat
22	23 Jain Chaumasi Chaudas Satyanarayan Vrat Dev Deepawali Vaikunth Chaudas	24 Karthika Purnima Gurnanak Jayanti	25 Lagan	26	27 Sankatahara Chaturthi Vrat Lagan	28
29 Lagan	30					

President's Message

Dear Temple Devotees, Namaste and Happy New Year.

My family and I migrated to the warm and welcoming city of Pittsburgh in 1997 and since called it home. We fell in love with the close-knit community and endless opportunities for community service. Whether with Gujarati Samaj, Ahinsa, Hindu Jain Temple, or other organizations, my family and I have always found joy in working for the betterment of the community. In the past, my family and I have been volunteering and helping out at the Hindu Jain Temple, regardless of position. I feel blessed and fortunate to get this opportunity to serve our beautiful Hindu Jain Temple as President. This has given me encouragement and energy to work even harder each day for our Temple and community. My goal is to foster a sense of selfless community service in our coming generations and ensure they uphold the rich legacy of our beloved temple.

I wish you all a very Happy New Year. I pray to God that the year 2026 will continue to bring good health, peace, and prosperity to our lives.

I am very thankful to our Temple devotees for their never-ending support to make 2025 another successful year. We celebrated various festivals and events this past year with an exceptional turnout. All celebrations, whether in person or online, were greatly attended and appreciated by all the devotees. Hindu Jain Temple is a one-of-a-kind temple that celebrates many festivals including Krishna Janmashtami, Ganesh Chaturthi, Mahavir Jayanti, Paryushan Purva, Mata Ki Chowki, Navratri Raas-Garba, and Ravan Dahan. Our Sthapana Day event, Diwali Laxmi Pooja, Annakut were also attended by hundreds of devotees. Along with all the spiritual events, our Grand Diwali Dinner was very planned and thoroughly enjoyed by all attendees.

Under various circumstances, the Executive Committee worked tirelessly to ensure that every event was best celebrated through their impeccable planning and hard work. I would like to express my deepest gratitude to all my EC officers and members for their dedicated hard work. The success of all the events in 2024 would not be possible without their contributions.

I also want to congratulate all the recipients of the 2025 Temple awards. A special mention to Shri Chetan Patel who was honored with "Lifetime Achievement Award" for his outstanding leadership, contribution, and dedicated services to the Temple. His work over the past many years is an inspiration to all those who follow.

For 2026, we have a clear vision for our Temple development. In 2024-25, the interior remodeling project was completed. This project has enhanced the beauty of our long-standing, beloved temple while upholding our traditions. The Temple management is fully committed to completing some pending tasks while keeping the Temple's best interests at heart. This year we ensure to continue unite our community and pledge to work together to ensure the Hindu Jain Temple stands true to its rich culture, heritage, and legacy.

We are committed to providing the best priest services to our devotees at their homes as well as at the Temple. Some changes have been made for priest services to ensure the best possible services, and we appreciate your acceptance of those changes. The online request submission for priest services and community hall booking was started in 2024. Please continue to use this submission method as we work to streamline all the temple operations. Accountability and transparency are our top priority.

While 2025 was a year of growth and learning for all, we hope 2026 is filled with positivity and we hold true to the mission of bringing the entire community together as one. We look forward to your continued support and encouragement. Your positive and constructive suggestions are always welcome.

Yours truly,
Priyesh Shah
President, Hindu Jain Temple

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December 2026

MARGASHIRSH - PAUSH

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 Kal Bhairav Asthami	2	3	4 Utpanna Ekadashi	5 Pradosh Vrat
6	7	8 Paush amavas, Balaji Jayanti	9	10	11	12
13 Vivah Panchami	14	15 Champa Sasthi, Paush Sankranti	16 Mitra Saptami	17	18	19
20 Jain Bhavana Mokshda Ekadashi, Gita Jayanti Jain Maun Ekadashi (Agiyaras)	21 Pradosh Vrat	22	23 Satyanarayan Vrat Annapurna Jayanti Margashirsh Purnima Dattatreya Jayanti	24	25	26 Sankatahara Chaturthi Vrat
27	28	29	30 Rukmini Asthami	31		

VIDYA MANDIR

The Hindu Jain Temple has held the Vidya Mandir (or Sunday School) since 1980. Almost 40+ years and counting !

Children of age 4 to 14 years are enrolled to learn Indian languages (Hindi, Gujrati, Marathi and others), learn about the Sanatan (Hindu) Dharma, Learn Yoga, and participate in various cultural events, festival celebrations, workshops. Middle school to high school student can also take SAT classes.

Classes are held each Sunday from excluding holidays, 10 to 12:15 pm followed by lunch (if in person)

A team of dedicated volunteers run this program with help from Temple Management



Learning Dharma Through Arts and Crafts

Following are examples of art and literature that are significant to Hindu culture.

- Ganesh Murti Making Workshop for Ganesh Festival
- Diya / AkashDiya Making workshop for Diwali
- Kite Making Workshop for Sankranti
- ShivLing making for Mahashivratri
- Color playing for Holi
- New Year Home / Havan
- 26th Jan Tiranga flag-making workshop.
- Chatrapati Shivaji Maharaj Jayanti

