

Project Description

Jain Temple and Meditation Center

For Digambar Jain Sangh of Northern California

1008 Weller Road, Milpitas, CA (address number pending approval)

(Santa Clara County Jurisdiction)

(APN: 042-04-028 and 029)

Planning Record Number PLN 23-079

Previous Planning Record Number PLN 21-122 PLN, PLN 18-11373

revised 10.6.23.



Summary

We are requesting a Use Permit and Architectural Site Approval for a new Jain religion institutional project consisting of a temple of 3,842 square feet, a meditation/community hall of 3,729 square feet and a restroom building of 907 square feet and appurtenant site improvements, on a 68-acre site in the Milpitas Hillside, parcel APNs: 042-04-028 and 042-04-029. Besides the buildings we will include parking for 86 cars and one truck, a small children's playground, and several outdoor meditation areas. The temple and proposed improvements will be concentrated within a fenced and gated area creating a campus of approximately 6 acres. The remaining balance of the site – approximately 62-acres – will continue to be used as open space for horse pasturage.

Numbers of users:

- Weekdays: fifty people per day, spread out over the day from 7 am to 9 pm.
- Weekends: seventy people per day, spread out over the day from 7 am to 9 pm
- Festival Days: four events per year, one to three days each: a maximum of 320 people per day, from 6 am to 9 pm.
- Festivals are scheduled per a lunar calendar, so the actual dates vary from year to year, but one will be in the March-April time frame, two in the August-September time frame, and one in the October-November time frame. They are scheduled to start on Fridays and end on Sundays. See Appendix A for calendar of start dates through 2030 and Appendix C for typical daily schedules for weekdays, weekends and festival days.

Note: There are no regular weekly scheduled 'worship services' as many Christian religions have; in the Jain religion worship is an individual and family activity that can happen anytime in the day or evening. Note also that there will be no employees at the campus as most activities are led by or performed by members.

Background

The project sponsors are the Digambar Jain Sangh of Northern California, a Jain religious congregation. Jainism is an ancient religion with roots in India. The essence of Jainism is concern for the welfare of every being in the universe and for the health of the universe itself. Their teaching emphasizes non-violence and respect for the environment. Please see accompanying more detailed description of Jain Religion and Temple in Appendix A, which includes images of traditional temples in India.

Use of the campus site will include the following activities: worship in the temple building; meditation and cultural classes, cultural performances, and community dining in the meditation / community hall; outdoor dining adjacent to the meditation / community hall, and outdoor meditation at two sites within the campus. There is a small playground for use by member's children. Community luncheon meals will be a daily occurrence during festival days; luncheon meals will occasionally occur on other weekday and weekend days. Days with meal service are estimated at 42 days per year total. Meals are simple vegetarian fare, prepared by members, in accordance with Jain principals. Please note that the facility will not be used for weddings.

The congregation has been in existence since 1985. There are currently about 250 active members. The members reside in many Bay Area cities; the majority of the members live in Milpitas, Fremont and San Jose. Since the congregation's founding they have shared a temple with other Jain groups in downtown Milpitas. They have desired to have their own facility in a more natural setting and started negotiations to buy the property in 2018. They started conceptual planning of the project and, in conjunction with the property owners, submitted a pre-application in September of 2018 in order to elicit the project requirements from the County agencies. As a condition of the sale the owners applied for demolition permits from the County to remove existing ranch barn structures and were granted permit 67123 on 11/19/18. County Planning responded in March of 2019 and the congregation decided to go forward with the purchase. The barn structures were then removed in April of 2019, leaving a clear building site. The congregation subsequently purchased the property and started formal planning of the project in 2020.

Zoning and General Plan Conformance

Assessor's Parcel numbers:	042-04-029	042-04-028 (spring area with shared easement)
Zoning:	HS-sr	HS
Parcel Sizes:	<u>2,978,595 s.f.</u>	<u>3,000 s.f.</u>
Total Parcel Size:	2,981,595 s.f. = 68.448 ac.	

Proposed uses: religious institution: 8.8%
 agricultural: 91.2% (open space used for grazing to remain in its existing state)

General Plan Land Use Designation: Hillside
 Applicable land use policies: R-LU 17, 18, 25 and 28

R-LU 17 commentary:

Less than 10% of parcel will be used for non-agricultural purposes, and the proposed campus will be located on area previously used by ranch buildings and ranch activities; the rest of the land will continue to be used as it is now for horse pasturage. Only very minimal changes to existing conditions will be made to the horse pasturage land to install new septic systems, water tanks and appurtenant equipment as required to establish the project.

Minimal use of public resources will be made as the project will be self-sustaining in water and sewage and will create significant amounts of its own energy needs. There will be no residents on site and a traffic study commissioned for the project indicates that the project would not significantly affect the nearby intersections or roadways. While there will be four three-day festival weekends per year with a maximum of 320 visitors per day, the Jain religion emphasizes peace and use of police resources is not anticipated.

R-LU 18 commentary:

Over 90% of the site will continue as open space used as horse pasturage. The proposed religious institution is for the use of a Jain congregation. Jain temples in India are traditionally – and ideally – located in beautiful rural areas. Meditation, an important aspect of the religion, is often pursued outdoors in natural surroundings. Appreciation of and respect and protection of the environment are important aspects of Jainism.

R-LU 25 commentary:

The 8400 square feet of countable floor area proposed represents less than 3/10ths of one percent of the parcel area. The proposed floor area is also considerably less area than the approximately 48,000 square feet of ranch buildings which were removed in 2019. The proposed campus sits on the same ground previously occupied by the ranch facilities and will restore some of the area into a more natural open space. The project will therefore reduce the density of use on the parcel and help minimize the environmental impacts and restore the property to a more natural site.

The buildings and grounds are designed to be fire safe and resilient in terms of their response to natural disasters. The congregation is very welcome to the idea of using the campus as a community shelter during fire or seismic emergencies

The proposed buildings will be largely screened from Ed Levin Park and Calaveras Road by the topography of the site – there is a knoll between the campus site and Calaveras Road and the campus is tucked away behind it. New screening trees are being proposed to further screen the buildings from view. The temple building – perhaps because of its traditional style the least ‘rural’ appearing of the buildings – is in the center of the complex and screened by the meditation / community hall as well as by trees to avoid and minimize any visual impacts to the valley floor and the surrounding area.

There will be no residents at the site, no impact on the local school districts, and minimal impact on other public services.

R-LU 28 commentary:

The proposed campus site is in the center of the parcel and leaves a considerable buffer zone between it and the surrounding properties.

Zoning conformance:

No structures except underground leach lines and septic tanks are proposed within 100’ of scenic Calaveras Road.

<u>HS zone requirements:</u>	stories	height	front setback	side setback	rear setback
	3	35’ max.	30 ft. min.**	30’ min. L/R	30’ min.
<u>Proposed:</u>					
Temple	1	35’-0’’*	160’	351’***/302’**	445’
Meditation/community hall	1	24’-7’’	368’	339’***/316’**	320’
Restroom Building	1	12’-0’’	346’	282’***/447’**	422’

*plus a finial and flagpole **to edge of Weller Road R.O.W. ***to nearest adjacent property corner

Local Serving commentary:

The proposed building area of 8371 square feet and numbers of users fall under the thresholds for rural resources study / local serving use determination. More than half of the congregation members live in nearby Milpitas, Fremont and San Jose. The 90% of the parcel which will be retained as horse pasturage will be used by local ranchers. The congregation is also very willing to consider allowing use of the meditation areas on the site by the public on a reservation / invitation basis if a suitable system can be worked out to protect the security of the site and the worshipers.

Williamson Act

The Williamson Act on parcel 042-04-029 expired on January 1, 2020.

Project site location and surrounding uses

The project’s location is on two rural parcels totaling 68 acres (one is a small parcel with a spring whose water output is jointly owned with neighbors) in the foothills east of Milpitas. Ed Levin Park and the Spring Valley Golf Course are nearby; Calaveras reservoir is a few miles away. Calaveras Road borders the south edge of the parcel and Weller road borders the east side and then cuts through the parcel, dividing it into an upper and lower portion. Adjacent parcels have residential, ranch or agricultural uses. There is another religious institution, Thien Long Son - The Dragon Mountain, on a hillside site about a mile to the northwest.

The parcel was previously used as a horse ranch and is zoned HS-sr. Much of the parcel is quite sloped but the campus will be located on relatively level land where ranch barns had been located previously. There is a record

of there being a pond at the site, however, our biological report confirms that there is no pond or biological resources appurtenant to one (see page 8 (pdf page 13) of ESA's Biological Resources Study dated July, 2021). We believe the pond note is an error in the public record, possibly caused by a misreading of aerial photography. The smaller spring parcel includes a natural seepage of ground water, which is gathered in several well structures and then piped to the downhill neighbors. No work is contemplated in this area, which is fenced off and on the other side of Weller Road from the proposed campus building site.

The campus area is well screened by the topography of the site – there is a knoll between the campus site and Calaveras Road – and new screening trees are being proposed to further screen the buildings from outside view.

There will be one driveway at the north end of the campus from Weller Road with gate-controlled entry. There will also be an emergency egress path down an existing roadway at the south end of the campus. The driveway and the internal roads within the campus are designed for the larger of fire, maintenance and delivery truck vehicles anticipated to enter the site.

One section of the on-site driveways, between the temple and the meditation / community hall, will be signed for emergency vehicles only; it will otherwise be pedestrian only for use as a plaza between the temple building and the meditation / community building.

The eighty-six parking stalls proposed include four regular and two ADA van accessible parking stalls. Eight of the stalls, including two of the accessible stalls, will have adjacent electric car charging stations.

There will be continued future use of the remainder of the parcel for open space and horse pasturage. There will be daily use of existing gates on Weller Road and Calaveras Road for delivery and retrieval of horses but no ranch operations otherwise. There is room at these locations for horse vans to safely pull off of the roads, open the gates, and turn around for exit back onto the roads. These operations occur currently and have been occurring since the congregation took position of the property in 2019.

Biological Resources

In order to assess the biological resources of the site and the likely impact of the project on them, the project sponsors proactively commissioned ESA, Inc. to study the biological resources during the spring, 2021 season, when many plants are in bloom and many bird species are nesting. The report documents the existing environmental conditions and identifies potential impacts that could occur due to project construction. In particular, the land cover types are identified. ESA has documented that there is no pond on the property currently or in the recorded past and no specific habitat for the tricolored blackbird.

Site Geology

The project site sits less than two miles from both the Hayward and Calaveras faults. Despite this and the steepness of much of the site, the geotechnical / geological report commissioned for the project indicates that there is no significant risk to the project from landslides, liquefaction, or surface faulting. The report indicates that the site is suitable for the proposed structures. The buildings will need to be designed to a high level of seismic response. The temple, proposed to be a lightly reinforced, traditional masonry structure, will be built on a base isolated foundation system that will largely mitigate the effects of seismic events. The other buildings will be lightweight single-story wood framed buildings which have an excellent history of seismic safety.

Roads/Access, Right-of-way Easements

Weller Road is a public, County maintained road up past the project campus site. Just past the campus site the road is gated and becomes a use-by-permission-only road that serves a few other homes/ranches as well as the communication towers on Mission Peak. Several neighbors, including residences and ranch operators, also use the lower portion of Weller Road between the project site and Calaveras Road.

Weller Road's right-of-way easement width will be increased as part of the project, as will the right-of-way easement on Calaveras Road (30 feet from centerline of road in both cases). The right-of-way easement for Weller Road on the parcel does not always align with its actual location and the owners are prepared to update the easements as directed by the County. The project includes upgrading Weller Road from the campus driveway down to the intersection of Calaveras Road to meet current County and State fire and road standards. Existing fencing and other construction infringing on the new right of ways will be relocated as needed.

The project sponsors proactively commissioned Rajappan and Meyer Engineers to do a traffic study for the project. Their report indicates that no traffic-related upgrades to the Weller Road – Calaveras Road intersection are deemed to be necessary. The traffic study also informed the design of the on-site driveway system.

The likely travel to the facility is as follows:

- Weekdays: about 50 people maximum per day, spread out throughout the day and evening. We expect that for typical daily use there will be one to two persons per car on a typical visit.
- Weekends: about 70 people maximum per day, spread out throughout the day and evening, so perhaps 50 auto trips in and 50 out over about 16 hours.
- There will be up to four special festival events a year, each for a duration of three days, starting on a Friday and concluding on Sunday, for which as many 320 people per day will be expected. For the festival events we are expecting more like four people per car (these are family events).
- There will also be weekly garbage/recycling visits past the site and occasional visits to the site for landscape, building and septic system maintenance, and for refills of the propane tank. See Appendix B for estimated truck visits to site.

Buildings

The temple building has been designed in a traditional style by an Indian architect who himself has been trained in the traditional craft of Jain temple design. The interior and exterior 'skin' of the building will be carved in India from stone by similarly trained craftsmen and will be shipped to the site in pieces and assembled onto a reinforced concrete substructure. As it will be a lightly reinforced masonry building near both the Hayward and Calaveras faults, we plan to employ a base-isolated foundation system. Essentially the building will stay stationary when the ground moves in a seismic event, limiting the forces acting on the structure. We have contacted the structural engineering departments of both Stanford University and U.C. Berkeley and are planning to install sensors in the structure to help their research with base-isolated foundation systems.

The meditation / community hall has been designed with a clean, contemporary style so as not to detract from the temple building, which is meant to be the jewel-like center of the campus. The exterior finish materials include limestone stucco wall finish, stucco soffits, and metal roofing. The meditation / community center includes an assembly hall, used for lectures, meditation demonstrations, cultural presentations, and dining; a stage and twin greenrooms which double as classrooms, and a kitchen for preparing community meals. Outdoor spaces between the kitchen and the assembly hall, and behind the assembly hall, will be used for outdoor dining. There is also a basement with a low ceiling height (not counted as floor area per the zoning code) which will house electrical and mechanical building systems and rainwater harvesting storage. The roof will allow for photovoltaic panel installation and has a recessed 'well' to hide kitchen exhaust equipment.

The restrooms have been separated from the temple and meditation / community hall for religious and cultural reasons. The restroom building has been designed to reflect the style of the meditation / community hall. The building includes both multiple accommodation restrooms and single use/accessible/family use restrooms. The Jain religion requires certain male participants to cleanse themselves immediately prior to worshipping; there is correspondingly a larger men's shower room. The restroom building roof houses the campus's main solar panel array. Its exterior wall finish is limestone-cement plaster and the soffit finish is cement plaster, matching the materials of the meditation / community hall.

The building envelopes and their heating, cooling and water heating systems will have durable, high-performance and energy conserving features. The project is expected to generate about 85% of its electrical power needs (not including car charging) through the roof-mounted photoelectric panels, all of its water needs through use of wells, rainwater harvesting and grey water use and will take care of its own sewage with a septic system and leach field. There will be a battery back-up for essential building systems. There will be no gas service to the property; the only gas use will be for cooking, to be provided from an underground propane tank, and for emergency generators that will power the water pumps if electrical systems fail.

A small, landscaped-covered pump house, low enough not to count as floor area per the zoning rules, will house pump and water treatment equipment along with the emergency generator. It is designed to be fireproof and resilient in case of wildfire and earthquake. The campus's domestic and firefighting / irrigation water supply will be gravity fed and pressurized from new 7,000 gallon and 60,000-gallon storage tanks located at a higher elevation on the upper portion of the parcel.

Further up the hillside, there will be a collection of structures related to the water system, including an 80,000-gallon steel tank for fire and irrigation water, an 8,000-gallon plastic tank for domestic water and a 116 square foot shed to house water treatment equipment and materials. The new well, tanks, and water treatment building are to be secured with a barbed wire fence. There will be an off-road parking space for maintenance vehicles. The tanks and building will be colored with a neutral green shade common to rural structures. An emergency generator will ensure that the well pump continues to operate if power is out during an emergency.

Landscape

In keeping with the Jain religion, the project places a strong emphasis on nature and the landscape. Traditionally, Jain temples are often located in rural areas, and meditation, a central practice, is often done outdoors in a natural setting. Multiple outdoor opportunities have been designed for meditation on the grounds, including meandering paths and gardens. Downhill from the temple and meditation center, a meditation garden with circular seating built around a small water feature or sculpture is sheltered by an idyllic fruit orchard. A second outdoor meditation garden integrated with a small labyrinth, is perched on top of an existing hillock overlooks the rolling hills and valleys below.

Overall, the project's landscape design harmoniously merges with the region's native oak hill landscape. Predominantly composed of native planting, the planting design is highly adaptable to drought and fire-prevalent conditions with an established 100-foot defensible space that is irrigated per the local fire code. Existing native trees, mostly oaks, will be largely retained (two small blue elderberry trees will be removed), while new oaks and other native tree species will be planted for shade and screening on the perimeter of the campus. Pervious surfacing is used wherever appropriate, but stormwater runoff from hardscaped areas and the building's roofs are either fed directly into bioswales and rain gardens that filter water to serve adjacent planting areas or into rainwater storage tanks for later use. A dedicated existing well can supply water for irrigation, though minimal use of well water is anticipated once the drought-tolerant plantings are established.

The temple and meditation center are accentuated with a dynamic planting palette of changing seasonal colors and interests, including a variety of accent trees and decorative species with cultural significance to the Jain religion. Other materials in the landscape, such as stone, concrete and gravel for paving and walls, blend with the material palette of the temple and meditation center.

Grading and Drainage

Because the campus site is generally flat the quantity of grading will be minimized. Excavation necessary for creating basements and crawlspaces will be used for fill on-site. Existing natural drainage patterns in the off-campus area swales, valleys and spring area will be maintained as-is. Height of retaining walls will be kept to less than four feet (except at the entrance to the meditation / community hall basement). In the campus area drainage will be directed to landscape areas or to areas where rainwater can percolate into the ground table. Rainwater from the meditation / community hall roof will be harvested and stored for irrigation use.

Exterior Lighting

Exterior lighting will be mostly for the driveway entrance, the parking lot, the areas immediately around the buildings, and the paths between them (not for the outdoor meditation areas on the periphery of the campus). Building mounted lighting will be dark-sky compliant downlights and wall sconces. Driveway, parking lot and pathway lighting will also mostly be dark sky compliant. Lighting levels will be kept to a minimum level compliant with safety and County ordinances. We are asking for an exception for dark-sky compliance for low-lighting-level side-lighting of the temple facades. The selected fixtures for this have a sharp cut-off angle and can be focused to minimize spill. Use of these up-lights will be limited to active use hours (from dusk up to 9 pm at the latest). Only very minimal site lighting – as necessary for safety – will be utilized after active use hours. The lighting consultant’s calculations show that there will be no spill of lighting to offsite areas.

Septic

The septic system will be a private, on-site septic tank and leach field, remotely spaced from the campus site for cultural and public health reasons. It is designed to accommodate the maximum number of users on festival days. There will be a grease trap for the kitchen. The septic design submittal has been reviewed, revised and has been approved by Ross Kakinami of the Department of Environmental Health on April 27, 2023.

Water

Because of the number of users and the non-availability of water from a public supply, the State Water Resources Control Board, Division of Drinking Water requires that the congregation set up a ‘public water system’, which entails review and oversight of the domestic water supply well, its water quality, the pumps, storage tank and treatment systems as well as the congregation’s volunteers who will be trained in and dedicated to the administration of the system. The public water system application is underway with the Division of Drinking Water. Currently (as of August 2023) a new well has been drilled and approved by the State Water Resources Board. There will be a water treatment shed next to the well head and a dedicated 8,000-gallon storage tank, with gravity fed supply down to the campus.

Non-potable irrigation and fire suppression water will be provided by an existing well within the campus area and pumped to a 85,000-gallon tank up the hill, adjacent to the new domestic tank. This water will also be fed by gravity back down to the campus. For irrigation, the well water will be supplemented by rainwater harvesting from the building roofs and by gray water captured from the restrooms.

Trash

The campus will generate little trash on a weekday and weekend basis; it is anticipated based on prior experience that residential style wheeled plastic bins (one for garbage, one for recycling, and one for compost) will be sufficient based on one pick-up per week. For festival weekends, where meals are served with compostable and/or recyclable paper and plastic plates, cutlery and glasses, another large composting bin and perhaps a second recycling bin will be required. If outside landscape maintenance contractors are utilized, they will be required to remove any cuttings themselves.

The wheeled trash bins will be stored in a walled and roofed enclosure inside the kitchen parking lot, screened with landscaping. The bins will be walked out the night before pickup to a pull-out in the driveway, outside of the gate, for pick-up the following morning. They will be walked back to the enclosure the next morning. This process will avoid having to give the garbage company access to the site during the night.

Fire Safety

All of the buildings except the water treatment shed will be fully fire-sprinklered and all will be designed in accordance with the Wildland-Urban Interface Zone requirements of the Building Code.

There will be one private hydrant on-site to provide fire fighters with water for their hoses. The larger tank on the hillside above the campus will provide a dedicated 70,000 gallons of gravity-fed water for the hydrant and fire sprinkler systems, plus as much as ten thousand gallons for irrigation use that would be available in a fire emergency. There will be a connection point at the tank for filling it via truck if some combination of drought or mechanical failure leaves the complex without a water supply. There can also be a fire department connection at the tank if desired so that the fire fighters can fill up a tank truck in an emergency.

The gates will have Knox boxes for fire access and there will also be an emergency exit path from the site at the opposite end of the parking lot in case of a catastrophic fire emergency. The on-site driveways are designed for County and CalFire fire engine weights and turning radii.

The landscaping is designed and will be maintained to provide required 100' of defensible space around the buildings. Use of the bulk of the parcel for horse pasturage will also reduce the vegetation fire load. We believe the campus may be a suitable location for an emergency community shelter, as it will have reliable power, water, a commercial grade kitchen, and space for sheltering several hundred people. The congregation would like to offer this to the community in case of an emergency.

Nearby firefighting resources include a Spring Valley Volunteer Fire Department station at the corner of Weller Road and Calaveras Road (900 feet away), and the training facility for the Spring Valley Volunteer Fire Department (one mile away).

Noise

There will be amplified voice and musical events within the temple and the assembly room but there will be no music or amplification in exterior spaces. Normal construction noise will occur during construction operations but because of the remoteness of the site and its location in a natural topographic 'bowl' it is anticipated that noise levels at neighboring properties will be minimal.

Other Environmental Concerns

When the congregation purchased the property there was a manure pile near Weller Road where the ranch operators had dumped the organic waste material generated in the horse barns. Over the last few years the neighbors have removed much of the pile for their own use as fertilizer. The remnants of the pile will be removed during site construction and used on-site for landscape fertilizer. The pile is downhill and remote from all of the wells and the spring and poses no danger to them.

Environmental Issues During Construction

We intend to follow County best management practices (BMPs) regarding dust, erosion, and sediment control during construction. The campus site will be fenced off and tree protection will be erected prior to construction. Mitigation of risks to biological resources will be undertaken with great seriousness – in keeping with Jain philosophy. The flat campus site allows for generous parking areas for workers and for staging of materials and equipment. The general contractor will be required to have an on-site superintendent during construction.

Project Schedule

The project sponsors are eager to construct the project and may elect to pursue building permits concurrently with the planning entitlement process. After entitlement and obtaining a building permit we expect construction to last from eighteen to twenty-four months.

Appendix A – Page 1

Jain Religion and Temple

Jainism, an ancient religion of prehistoric antiquity, teaches that the path to self-realization and bliss is to develop the highest form of non-violence in thought, speech, and action towards all living beings. To achieve this goal, renunciation - abandoning pursuit of material comforts for achieving spiritual enlightenment forms the main pursuit of a practicing Jain who strives to follow a strict and principled life through inner observances such as non-violence, non-possessiveness, tolerance, truthfulness, compassion and forgiveness - to name a few as duties towards self.

Temple is an important aspect of our life as it provides a positive environment that enables the disciples to follow the virtues required to stay on the path to salvation. It is not easy to practice and develop these virtues in the hustle and bustle of today's busy life influenced so heavily by the glamor of modern technology. Going to a temple provides constant reminders, motivation, and inspiration required to stay on this principled path. A temple in California acquires even a greater need in the absence of Digambar Jain Monks who by their exemplary conduct provide a role model for one's life. Digambar Jain Monks live the life of the highest form of austerity humanly possible to support non-violence and compassion to all living beings. They have absolutely no possessions (not even clothes), eat only once a day and travel only on bare foot. These practices make it impossible for them to travel overseas.

A temple needs to provide an environment that helps disconnect from the outer world and connect with the self. It may sound trivial, but from a religious perspective, it is particularly important for a Jain. For, unless the social and material burdens are shed, at least for a part of the day, spiritual growth is not possible or is not lasting. The location of the Temple is thus of great importance for it to fulfill its role. We have selected the serene and beautiful Milpitas Hills as a location of our temple as it provides following requirements of an ideal place for a Jain Temple -

Environment- Secluded from the environment of daily activities. Temple is a place for Dharma and thus it should be in an environment that is pure and not affected by any circumstantial reasons of daily routine and work life.

Greenery - Nestled in nature, this place immediately relaxes the mind and body of the person visiting and creates the right tone.

Low Noise - Being a little away from the commercial and residential areas reduces the noise level and gives it a peaceful feel. This makes it easier to disconnect from the outer hustle and connect with the inner self.

Elevation - Being at a little higher elevation, adds to the feeling of spiritual elevation. It is believed that mountains are higher in energy that makes them an ideal place for meditation and

self-exploration. From ancient times, people seeking spiritual growth have been meditating on mountains.

Open space - This plot is open towards the bay and has a free flow of air and has no energy obstructions. This helps the energy flow freely within and from outside the space. Perfect for a temple. It provides ample space and an environment for meditation.

Proximity - This place is not too far from the city and hence commuting to the temple will not be difficult or time-consuming.

Traditionally, since ancient times, most Jain temples were built on mountains. To name a few are Shikharji, Girnarji, Sonagiri, Chulgiri, Dronagiri, Gomateswara, Maangi Tungi, Baawan Gaja, etc. Below are some pictures for reference:



Shikharji



Girnarji



Chulgiri



Gomateswara

These ancient temples have been helping many realize the truth behind the many practices of Jains. We, too, aim to do this through our new temple. This temple will not just serve the current population but also our next generations who seek connection to Jainism and seek the true nature of it. We see this temple as a go-to place for our entire community in all situations, happy or sad, calm or disturbed, benefiting from the positivity of this holy place. A place that is not affected by the continuous development and construction of the urban area. A place that keeps its natural element and stays far away from the noise and smells of our developing cities. A place that holds time still while the world around races forward.

References

1. [StoriesByArpit.com](https://www.storiesbyarpit.com) - Picture of Shikharji
2. [Wikipedia.org](https://www.wikipedia.org) - Picture of Girnarji, Dilwara and Maangi Tungi
3. <https://www.patrika.com/jaipur-news/built-on-top-of-the-hill-this-jain-temple-has-1000-stairs-in-rajasthan-1-1757015/> - Picture of Chulgiri
4. <https://www.visittnt.com/blog/shravanabelagola-historic-wonders-of-south-india>

DJ Sangh Project Description Appendix A: Calendar of Festival Weekends

Jain Religious Calendar				
Year	Mahvir Janma kalyanak	Das Lakshan	KshamaVaani	Diwali
	somewhere in April	August-September	August-September	October-November
2022	4/14/2022	9/1/2022	9/12/2022	10/24/2021
2023	4/3/2023	9/20/2023	10/1/2023	11/12/2023
2024	4/21/2024	9/17/2024	9/28/2024	10/31/2024
2025	4/10/2025	8/28/2025	9/8/2025	10/20/2025
2026	3/30/2026	9/16/2026	9/27/2026	11/8/2026
2027	4/18/2027	9/5/2027	9/16/2027	10/28/2027
2028	4/7/2028	8/24/2028	9/4/2028	10/17/2028
2029	4/26/2029	9/12/2029	9/23/2029	11/5/2029
2030	4/15/2030	9/2/2030	9/13/2030	10/25/2030
		weekend observed in the temple		
2022	4/15/2022	9/2/2022	9/9/2022	10/22/2021
2023	3/31/2023	9/22/2023	9/29/2023	11/10/2023
2024	4/19/2024	9/20/2024	9/27/2024	11/1/2024
2025	4/11/2025	8/29/2025	9/5/2025	10/17/2025
2026	3/27/2026	9/18/2026	9/25/2026	11/6/2026
2027	4/16/2027	9/3/2027	9/17/2027	10/29/2027
2028	4/7/2028	8/25/2028	9/1/2028	10/20/2028
2029	4/27/2029	9/14/2029	9/21/2029	11/2/2029
2030	4/12/2030	8/30/2030	9/13/2030	10/25/2030

Each date indicated in the upper section is a Friday and the start of a three day festival (Friday through Sunday). The temple is used on the weekend days, starting with the dates in the lower section.

DJ Sangh Project Description Appendix B: Estimated truck visits / deliveries to site

Delivery / Visit type	type of vehicle	Entrance location	Location of parking	estimated duration of parking	estimated frequency of visits
horse delivery / pickup	wide bodied pick-up truck with 20' trailer?	lower and upper horse gates	horse delivery areas (as shown on site plan)	20 minutes	twice per day
garbage pickup	single unit truck	driveway approach	in driveway approach	1 minute	once per week
septic tank cleaning	single unit truck	lower horse gate (?)	next to septic tank, on hillside	30 minutes	once per year or two
grease trap cleaning	single unit truck	main driveway	in driveway of kitchen parking area	30 minutes	once per year
landscape maintenance	pick-up truck(s) single unit truck	main driveway main driveway	in regular parking spaces or in truck parking space	1 hour 1 hour	twice per month twice per month
fire trucks (inspection)	single unit truck	main driveway	in truck parking space or in pedestrian / emergency vehicle loop, as needed	30 minutes	once per year
fire / emt (emergency)	two-axle vehicles, approx. 30' long (max.)	main driveway	where needed, including in pedestrian / emergency vehicle loop	15 minutes	rarely
HVAC maintenance	single unit truck	main driveway	in truck parking space	1 hour	once per year or two
kitchen maintenance	single unit truck	main driveway	in truck parking space or in regular stall in kitchen parking lot	2 hours	once per five years
furniture delivery	single unit truck	main driveway	in truck parking space	30 minutes	once per five years
building maintenance	single unit truck	main driveway	in truck parking space	four hours	once per year or two
water treatment maint.	single unit truck or private vehicle	Weller Road (above gate)	gravel parking space next to tanks	30 minutes	twice per week
Also...???					
food supply deliveries	no -- by personal cars of members				
traveling presentations	no -- all presentations are by members				
UPS or USPS deliveries	no -- any deliveries are by members using their own cars, nothing is sent directly to the campus. Mail is to individual members or to a P.O. Box				
tour groups	no -- there will be no organized tours				

DJ Sangh Project Description Appendix C Page 1: Schedule of use during typical weekdays

Space ->	Weekdays (typical)																
	Temple Building				Assembly Hall			Green/Class Rooms			Kitchen		Outdoors			Total # of People	Total Parking Stalls Used At One time
	Time	Activity	# of people	parking stalls # per car	Activity	# of People	parking stalls # per car	Activity	# of People	parking stalls # per car	Activity	# of People	parking stalls # per car	Activity	# of people		
			1			1			1			1			1		
7:00 AM	Temple Opens	7	7	none	0	0	none	0	0	none	0	0	none	0	0	7	7
8:00 AM	individual worship	7	7	none	0	0	none	0	0	none	0	0	none	0	0	7	7
9:00 AM	individual worship	7	7	none	0	0	none	0	0	none	0	0	none	0	0	7	7
10:00 AM	individual worship	7	7	none	0	0	none	0	0	none	0	0	none	0	0	7	7
11:00 AM	closed	0	0	none	0	0	none	0	0	none	0	0	none	0	0	0	0
12:00 PM	none	0	0	none	0	0	none	0	0	none	0	0	none	0	0	0	0
1:00 PM	none	0	0	none	0	0	none	0	0	none	0	0	none	0	0	0	0
2:00 PM	none	0	0	none	0	0	none	0	0	none	0	0	none	0	0	0	0
3:00 PM	none	0	0	none	0	0	none	0	0	none	0	0	none	0	0	0	0
4:00 PM	none	0	0	none	0	0	none	0	0	none	0	0	none	0	0	0	0
5:00 PM	none	0	0	none	0	0	none	0	0	none	0	0	none	0	0	0	0
6:00 PM	individual prayer	7	7	none	0	0	none	0	0	none	0	0	none	0	0	7	7
7:00 PM	individual prayer	7	7	none	0	0	none	0	0	none	0	0	none	0	0	7	7
8:00 PM	individual prayer	7	7	none	0	0	none	0	0	none	0	0	none	0	0	7	7
9:00 PM	Temple Closes	0	0	none	0	0	none	0	0	none	0	0	none	0	0	0	0

DJ Sangh Project Description Appendix C page 2: Schedule of use during typical weekend days

Space ->	Weekends (typical)																
	Temple Building			Assembly Hall			Green/Class Rooms			Kitchen			Outdoors			Total # of People	Total Parking Stalls Used At One time
	Time	Activity	# of people	Activity	# of People	Activity	# of People	Activity	# of People	Activity	# of People	Activity	# of people	parking stalls # per car	parking stalls # per car		
			2											2	2		
7:00 AM	Temple Opens	10	5	none	0	0	none	0	0	none	0	0	none	0	0	10	5
8:00 AM	individual worship	10	5	none	0	0	none	0	0	none	0	0	none	0	0	10	5
9:00 AM	individual worship	10	5	none	0	0	class	10	5	none	0	0	none	0	0	10	10
10:00 AM	individual worship	10	5	none	0	0	none	0	0	none	0	0	none	0	0	10	5
11:00 AM	closed	0	0	none	0	0	none	0	0	lunch prep	10	5	none	0	0	10	5
12:00 PM	none	0	0	lunch	15	8	none	0	0	lunch service/clean	10	5	lunch	15	8	40	21
1:00 PM	none	0	0	none	0	0	none	0	0	none	0	0	none	0	0	0	0
2:00 PM	none	0	0	none	0	0	none	0	0	none	0	0	none	0	0	0	0
3:00 PM	none	0	0	none	0	0	none	0	0	none	0	0	none	0	0	0	0
4:00 PM	none	0	0	none	0	0	none	0	0	none	0	0	none	0	0	0	0
5:00 PM	none	0	0	none	0	0	none	0	0	none	0	0	none	0	0	0	0
6:00 PM	individual prayer	10	5	none	0	0	none	0	0	none	0	0	none	0	0	10	5
7:00 PM	individual prayer	10	5	none	0	0	none	0	0	none	0	0	none	0	0	10	5
8:00 PM	individual prayer	10	5	none	0	0	none	0	0	none	0	0	none	0	0	10	5
9:00 PM	Temple Closes	0	0	none	0	0	none	0	0	none	0	0	none	0	0	0	0

Notes: Lunch is only served occasionally, on about 30 weekend days per year (apart from the festival days), so this chart represents highest occupancy case.

Lunch is served to people who have come for worship (i.e., people don't come to the site just for lunch)

DJ Sangh Project Description Appendix C page 3: Schedule of use during typical festival days

Space ->	Festival Days (typical)																
	Temple Building			Assembly Hall			Green/Class Rooms			Kitchen			Outdoors			Total # of People	Total Parking Stalls Used At One time
	Time	Activity	# of people	Activity	# of People	Activity	# of People	Activity	# of People	Activity	# of People	Activity	# of people	Activity	# of people		
			parking stalls # per car			parking stalls # per car			parking stalls # per car			parking stalls # per car			parking stalls # per car		
			4			3			4			3			4		
6:00 AM	Prep Temple	20	5	Prep Hall	5	2	Prep Hall	0	0	None	0	0	none	0	0	25	7
7:00 AM	Temple Opens	20	5	Prep Hall	6	2	Prep Hall	0	0	None	0	0	none	0	0	26	7
8:00 AM	Collective worship	104	26	Collective Worship	100	34	none	0	0	Lunch Prep	10	4	none	0	0	214	64
9:00 AM	Collective worship	104	26	Collective Worship	100	34	none	0	0	Lunch Prep	10	4	none	0	0	214	64
10:00 AM	Collective worship	104	26	Collective Worship	100	34	none	0	0	Lunch Prep	10	4	none	0	0	214	64
11:00 AM	Discourse	104	26	Discourse	128	43	Discourse	8	2	Lunch Prep	10	4	none	0	0	242	75
12:00 PM	Lunch	0	0	Lunch	60	20	Lunch	0	0	Lunch Service/Clean	10	4	lunch el fresco	200	50	270	74
1:00 PM	Individual Activity	50	13	Individual Activity	50	17	Individual Activity	10	3	Clean Up	10	4	Individual Activity	50	13	160	50
2:00 PM	Individual Activity	40	10	Individual Activity	40	14	Individual Activity	20	5	Clean Up	10	4	Individual Activity	40	10	130	43
3:00 PM	Individual Activity	40	10	Individual Activity	40	14	Individual Activity	20	5	None	0	0	Individual Activity	40	10	120	39
4:00 PM	Individual Activity	30	8	Individual Activity	30	10	Individual Activity	20	5	None	0	0	Individual Activity	30	8	90	31
5:00 PM	Individual Activity	30	8	Individual Activity	30	10	Individual Activity	20	5	None	0	0	Individual Activity	30	8	90	31
6:00 PM	Collective Prayers	100	25	Collective Prayers	80	27	None	0	0	None	0	0	none	0	0	180	52
7:00 PM	Discourse	100	25	Discourse	50	17	Discourse	8	2	None	0	0	none	0	0	150	44
8:00 PM	Cultural Program	0	0	Cultural Program	128	43	Cultural Program	30	8	None	0	0	Cultural Program	0	0	128	51
9:00 PM	Temple Closes	0	0	closed	0	0	closed	0	0	None	0	0	none	0	0	0	0

Notes: The format of all festival days is same.

worship does not require a cleric

all programs (except lunch) will also be available on zoom like remote service

lunch is not a formal meal, people pick food from a buffet and scatter around in small groups either in the assembly hall or outdoors (no food allowed in temple)

lunch is not a gourmet meal, rather restricted and simple to conform to religious tenets