

LORD MAHAVIRA AND JAINISM

*Prakashit 1913
Teaching*

Dr Ramanlal C. Shah
M.A., Ph.D.

*Head
Department of Gujarati,
University of Bombay,
Bombay*

Shri Vallabhsuri Smarak Nidhi Prakashan



**ACHARYA SHRI
VIJAYAVALLABHSURI
MAHARAJ**

**"Lives of great men all remind us
We can make our lives sublime"**

Shri Vallabhsūri Jain' Literature Series No. 13

**LORD MAHAVIRA
AND
JAINISM**

Dr Ramanlal C. Shah
M.A., Ph.D.

*Head
Department of Gujarati,
University of Bombay,
Bombay*

SHRI VALLABHSURI SMARAK NIDHI
Shri Godiji Jain Temple, Vijayavallabh Chawk,
Bombay 400 003.

**First Edition published by
Shri Jain Swetamber Deravasi Sangh
Mombasa : 1974**

Second Revised Edition : April, 1975

Price : 50 P

**Printed by V. P. Bhagwat at Mouj Printing Bureau, Khatau Wadi,
Bombay 400 004 and published by Jagjivandas Shivilal Shah and Umedmal
Hajarimalji Jain, Hon. Secretaries, Shri Vallabhsuri Smarak Nidhi, Godiji
Jain Temple, Vijayavallabh Chawk, Bombay 400 003.**

PUBLISHERS' NOTE

The world of today is in great need of upholding and fostering the benevolent humanitarian teachings of Lord Mahavira and His illustrious predecessors.

One of the members of Vallabhsuri Smarak Nidhi, Dr Ramanlal C. Shah, M.A., Ph.D., Head of the Department of Gujarati, University of Bombay and his learned wife, Prof. Taraben Shah, M.A. of the Sophia College, Bombay, were invited in November last by Jain Swetamber Deravasi Sangh of Mumbai to address meetings and participate in the celebrations of the 2500th anniversary of Nirvana of Lord Mahavira. It was on this occasion that the Sangh published "Lord Mahavira and Jainism". This well-timed publication became popular and commanded a wide circulation with the result that a second edition has been necessitated and it is a privilege for Shri Vallabhsuri Smarak Nidhi to reprint it in the Nirvana Mahotsav Year of Lord Mahavira. We feel deeply grateful to Dr Ramanlal C. Shah for permitting us to reprint it.

The Smarak Nidhi is named after revered Acharya Shri Vijayavallabhsuri Maharaj, whose sixty-eight years' service to the cause of Jainism, education and social uplift has but few parallels in our cultural and religious history. It was most fitting that nearly three years before, the birth centenary of this illustrious great divine was celebrated all over India with great enthusiasm.

This Nidhi was started twenty years before to commemorate the dedicated laudable mission of this great Acharya to interpret, enlighten and explain the basic tenets of Jainism to the masses. Jainism with a holy and hoary heritage has wonderful effective precepts which if translated in thought, speech and action would not only bring soothing and lasting relief to the individuals but would also sow seeds of the betterment and uplift of the society and the world as a whole.

Nidhi mourns the death of Agamaprabhakar Pujya Shri Punyavijayji Maharaj who offered valuable suggestions in the implementation of this publication scheme. We also miss the guidance and inspiration of Pujya Shilvatishriji Maharaj, Guru of Pujya Shri Mragavatishriji Maharaj, the erudite disciple of Acharya Shri Vijayavallabhsuri Maharaj.

The Nidhi feels the void created by the death of Sheth Shri Sakarchand Motilal Mulji, who was a great source of inspiration to us since the commencement of our activities.

We thank Shri V. P. Bhagwat of Mouj Printing Bureau for excellent printing.

We thank our numerous donors and well-wishers for helping and furthering the aims and objects of the Nidhi.

Bombay
23-4-1975.

JAGJIVANDAS SHIVLAL SHAH
UMEDMAL HAJARIMALJI

Hon. Secretaries

Shri Vallabhsuri Smarak Nidhi

LORD MAHAVIRA

This year forms a landmark being the 2500th anniversary of the Nirvana (salvation) of Lord Mahavira. This auspicious event is being celebrated all over India and abroad with utmost piety and befitting dignity.

Lord Mahavira is the last i.e. 24th Tirthankara of the Jainas. Jainism prevailed in India since the time of the first Tirthankara Lord Rishabhadev. Lord Mahavira reorganized the Jaina religion. Preaching of Lord Mahavira is preserved in the Jaina scriptures.

Lord Mahavira was born in a royal family in the year 599 B.C., on the 13th Day of the bright half of the month Chaitra, at Kundgram, a suburb of Vaishali (Bihar State) in India. His father Siddharth was the chieftain of Kundgram and his mother Trishala was sister of King Chetaka of Vaishali. The child was named "Vardhamana", because from the day of his birth the wealth, power, glory and prosperity of the royal family and of the people began to increase immensely.

From early days of childhood, Vardhamana had shown extraordinary physical strength and distinguished qualities. Hence he was the acknowledged leader of the young children. Child Vardhamana could catch a serpent and control an elephant.

Therefore he was also called Mahavira.

After completing his studies, Mahavira informed his parents that he had no intention to marry, as he wanted to remain a bachelor, observe perfect celibacy, and live the life of an ascetic. But at the request of his parents, Mahavira married Yashoda, a royal princess. Not much is known about the married life of Mahavira. He had one daughter named Priyadarshana.

Mahavira wanted to leave the worldly material life and lead the life of an ascetic for the highest spiritual attainment. At the request of his parents and brother he waited for two more years, but during that time he made all the preparations for living the life of an ascetic.

At the age of thirty, Mahavira left the royal palace and family and went out all alone in the nearby park and made a public renunciation of all worldly wealth, belongings and attachments.

Mahavira spent the next twelve years in attaining the highest knowledge (Kevaljnan) required for the liberation of the soul. He had no possessions, not even a piece of cloth on his body. He was nude and barefooted. He went from place to place. He stayed in open parks or in public places meant for ascetics, ate very little out of whatever was offered to him by the people, spent most of the time in prayer, meditation and penance, cared very little for rest, sleep or other comforts of the body, observed perfect celibacy and exercised perfect self-control. There

are several incidents (e.g. of Shulpani Yaksha, of Chandakaushik serpent, of Sangam demon, of cowheads, etc.) of harassments and tortures, but Mahavira never lost his temper or wished evil of the torturers. He remained quiet, peaceful and meditative.

At the end of twelve years of very hard penance and self-control, Mahavira at the age of 42 attained Kevaljnan or Omniscience, the highest form of knowledge, which knows no limits, which is infinite and which is required for qualifying one's self for attaining Moksha or Nirvana. He became Kevalin or Jina, a Conqueror. He became Lord Mahavira. After attaining Kevaljnan, Lord Mahavira went to Pavapuri. There, he had a debate with eleven prominent Brahmin Vedic scholars, of whom Indrabhuti Gautam was the chief. Lord Mahavira clarified all their doubts regarding several philosophical questions and convinced them about the principles of Jainism to their entire satisfaction. Indrabhuti Gautam and ten other scholars, with hundreds of their disciples, adopted Jainism and all of them became disciples of Lord Mahavira.

Lord Mahavira then spent the remaining thirty years of his life in going from place to place on foot preaching Jainism. He had now many followers, both monks and householders. He travelled in different parts of India. The places where he stayed have since then been centres of pilgrimages. Many kings of his time accepted Jainism and became his

disciples. Thus Lord Mahavira had hundreds of thousands of followers, increasing day by day.

At the age of seventytwo Lord Mahavira left the human body and liberated his soul from the cycle of birth and death, attained Nirvana in Pavapuri on 30th day of the month Ashwin in the year 527 B.C. The last two days and two nights were spent by him continuously in preaching for he knew that his body would exist for that much time only.

Indrabhuti Gautam was the chief disciple of Lord Mahavira. He also attained Kevaljnan and Nirvana. He and his disciples undertook preaching of the teachings of Lord Mahavira, which is preserved for all times in the Jaina scriptures which are called Agamas. Lord Mahavira preached the five great vows of the Jainas and laid great stress on Anekantvada for peace and harmony of life. The ultimate goal of all living beings should be Moksha, which can be achieved by getting rid of all sins, all Karmas. Sins creep in the mind through inadvertence (Pramad) and therefore one should always remain alert. Lord Mahavira told Gautam, "Oh, Gautam, Do not be inadvertent even for a fraction of a second."

SOME OF THE TEACHINGS OF LORD MAHAVIRA

- (1) Religion is the most auspicious thing in the world. Religion consists of Ahimsa (Non-injury), Samyama (Self-control) and Tapa (Penance). Even the gods bow down to one whose mind is always full of religion.
- (2) Right Knowledge, Right Faith, Right Conduct are the three most essentials for attaining the highest state of existence i.e. Moksha.
- (3) A wise monk should always practise the five great vows: (1) Ahimsa (Non-injury), (2) Satya (Truth), (3) Asteya (Non-stealing)¹, (4) Brahmacharya (Celibacy), and (5) Aparigraha (Non-acquisition).
- (4) All living beings desire to live. Nobody desires death. The Jaina monks should, therefore, renounce injury to all living beings.
- (5) All living beings are equal. One should treat all living beings like one's own self.
- (6) Not to hurt any living being is the essence of Ahimsa. One should never utter, even out of anger, greed, fear or jest, such words which are likely to hurt others.

- (7) One must always speak truth, which should be wholesome and pleasant. One should avoid untruth in a restrained and alert manner.
- (8) Harsh words, even if true, hurt others. It is sinful to speak harsh words.
- (9) Movable and immovable property, wealth, food and other comforts are not capable of freeing a man from misery, which he has to suffer as a result of his past misdeeds.
- (10) Conquering one's own self is indeed a greater victory than to conquer thousands of warriors in a battle-field.
- (11) It is very difficult to conquer one's own self. He who has conquered his self through restraint and penance becomes happy in this world as well as in the world beyond.
- (12) It is difficult to conquer the five senses, anger, pride, delusion and greed. It is equally difficult to conquer one's own self. He who has conquered his self has conquered everything else.
- (13) O man! Conquer your own self. Thus alone you will be free from all sorrows and miseries.
- (14) For a living being it is most difficult to obtain four things of the utmost value: (1) Human birth, (2) Religious preachings, (3) Faith in religion and (4) Strength to practise self-control.

JAINISM

Jainism is one of the greatest and the oldest religions of the world, though it is not known much outside India. Even in India, compared to the total population of India, Jainism at present is followed by a minority of the Indian population amounting to about four million people. Yet Jainism is not unknown to the scholars of world in the field of religion and philosophy, because of its highest noble religious principles. Though followed by comparatively less people in the world, Jainism is highly respected by all those non-Jainas who have studied Jainism or who have come into contact with the true followers of Jainism. There are instances of non-Jaina people in the world who have most willingly either adopted Jainism or have accepted and put into practice the principles of Jainism. Though a religion of a small minority, Jainism is not the religion of a particular race, caste or community. People from all the four classified communities of ancient India—Brahmin, Kshatriya, Vaishya and Shudra have followed Jainism. In the principles of Jainism, there is nothing which would debar a person of any particular nation, race, caste, community, creed etc. from following Jainism. Hence Jainism is a Universal Religion.

The followers of Jainism are called Jainas. The word 'Jaina' is derived from the Sanskrit word

“Jina”. One who follows and worships Jina is called a Jaina. Etymologically “Jina” means the conqueror or the victorious. Those who have conquered all their passions and have attained perfect liberation of their soul from the cycle of birth and death are called “Jina”. A “Jina” who spiritually leads and guides his followers is called “Tirthankara”. According to Jainism the time is cyclic. One cycle of time, consisting of six parts of ascendance and six parts of descendance, has more than millions of million years, and in one such ascendance or descendance of cycle, there are twentyfour such Tirthankaras. In the present cycle of time, the first Tirthankara is Lord Rishabhadev or Adinatha and the last Tirthankara is Lord Mahavira.

THE JAINA CONCEPT OF SOUL

In order to understand fully the Jaina concept of the soul and the process of attaining emancipation of the soul from the cycle of birth and death i.e. Moksha, it is essential to know the form and nature of nine elements, viz. Jiva, Ajiva, Punya, Pap, Asrava, Samvar, Nirjara, Bandh and Moksha, which are explained in much detail in the Jaina scriptures.

According to Jainism, the universe is composed of six substances, viz., Jiva (the Conscious), Pudgala (Matter), Dharma (which helps motion), Adharma (which helps to rest), Kala (Time) and Akasha (Space). Of these six substances, Pudgala,

Dharma, Adharma, Kala, and Akasha are grouped under Ajiva, the unconscious. Thus, the universe is composed of two main substances, Jiva and Ajiva.

Of all the substances, Jiva is the most powerful substance. It is consciousness which is the essence of the soul. Souls are of two classes: Emancipated (Mukta) and Embodied or Worldly (Baddha or Samsarin).

Jainism believes that there is life not only on this earth, but also on other planets and even beyond the solar system, i.e. in the whole universe. The Jaina concept of the Cosmos is given in details in the Jaina scriptures.

Jainism believes that the universe is without a beginning and without an end. The universe has always existed and will exist for ever. There is nothing but infinity, both in the past and in the future. However, the universe is continuously undergoing countless changes. These changes are effected by the powers of the six substances, but in essence there is permanence in these changes, because the substances have three vital characteristics, viz. Utpada (Origination), Vyaya (Decay) and Dhrauvya (Permanence).

Jainism believes in plurality of soul i.e. every living being has a soul. Not only human beings and animals, even trees, plants, bacteria and microscopic viruses have souls. There is life even in mud, water, air, fire and light, which we cannot see with the naked eye or with the most powerful microscope.

Jainism has classified 8.4 million different species of life in the universe.

All living beings, whether big or small, has a soul. All souls are equal. The soul is independent, eternal, immortal and invisible. It cannot be cut, it cannot be burnt, it cannot be melted or it cannot be dried up. At the end of life the body dies, but not the soul. The soul transmigrates to another life. It moves from life to life and expands or contracts according to the size of the body of the living being. The soul thus keeps on transmigrating from life to life, unless and until it liberates itself from the cycle of birth and death. When it attains liberation or salvation i.e. Moksha or Nirvana, it has never to enter again into the cycle of birth and death. In order to achieve this highest goal of Moksha, Jainism explains the Law of Karma and shows the Path of Moksha.

THE LAW OF KARMA

The world is full of joy and sorrow. Some people are happy and some are unhappy all throughout their life. Some people are happy or unhappy for some time. A child is born without eyes and ears. A man saves his life miraculously in a plane crash. A saint is murdered. A murderer enjoys all his life without being detected. When we ponder over all such and so many other incidents happening around us, we are puzzled. We ask ourselves "Is there justice in this world? If it is there why should such things

happen in this world? Is not God cruel and unjust? Is there any rule or law which decides all these things? To this Jainism answers, "Yes." There is a law which decides and explains all these things. It is the Law of Karma (i.e. The Law of Deeds or Actions)."

According to Jainism, the Law of Karma leads us to believe in the theory of rebirth, which explains all that is inexplicable about such incidents.

With this Law of Karma, Jainism explains why there are joys and sorrows, happiness and unhappiness, prosperity and adversity, equalities and inequalities in the world; why one person is rich and the other is poor: why one is intelligent and the other is dull; why two persons do not have similar face, figure, voice, fingerprints etc. According to Jainism there are eight types of Karma and whatever happens to any living being at any time is due to the nature and intensity of the relevant Karma, either as result of an old Karma of the previous or the present birth or is due to a new Karma which is being produced. These eight types of Karma are (1) Jnanavaraniya (Regarding Knowledge), (2) Darshanavaraniya (Regarding Faith), (3) Vedaniya (Regarding Experiences, Mohaniya (Regarding Attachment), (5) Aayu (Regarding type of Life and Age), (6) Nam (Regarding different physical and other attributes), (7) Gotra (Regarding Family) and (8) Antaraya (Regarding obstacles in different activities of life). Of all these Karmas, it is most difficult to conquer

the Karma of attachment because of anger, ego, infatuation, greed etc. When the body dies the soul transmigrates to another life with the remaining Karma.

Jainism believes that soul is an independent and the most powerful substance and therefore the soul itself can liberate itself from the bondage of Karma. This could be done by adopting the right path of liberation—the Path of Moksha.

THE PATH OF MOKSHA

Right Knowledge, Right Faith, and Right Conduct are the three most essentials for attaining Moksha, liberation. In order to acquire these, one must take the five great vows; 1. Ahimsa (Non-injury), 2. Satya (Truth), 3. Asteya (Non-stealing), 4. Brahmacharya (Celibacy) and 5. Aparigraha (Non-acquisition). Among these five vows “Ahimsa” is the cardinal principle of Jainism and hence it is called the highest religious principle or the cornerstone of Jainism.

AHIMSA (NON-INJURY)

Lord Mahavira has said that all living beings desire life and not death. Therefore no one has a right to take away life of any other being. Therefore killing of life is the greatest sin. There are people who believe not to kill human beings, but

they do not mind animals being killed. According to Jainism, killing of animals is also a great sin. Jainism still goes further and says that there is life in trees and plants, and there is life in air, water, mud etc. and all living beings have an equal right to exist. Therefore we should not kill life of even lower or lowest strata. Life is dearer to everyone and therefore we must have respect for life. Not only "Live and let Live" but "Live and help others in living" should be our principle. Just as a head of the family looks after the welfare of the family members, human being, who enjoys the highest place in the evolution of life, should look after the welfare of the other lower living beings.

Jainism further says that sometimes you may not kill a living being, but may speak something which may hurt the feelings. Sometimes you may not kill a living being, but you may think of killing it. Therefore you also commit sin when you speak hurting words or the moment you start thinking of killing some life. Hence, according to Jainism, the sin is committed not only by action, but by speech and by thought also, which again is threefold i.e. (1) you may commit sin yourself or (2) you may ask some one to commit sin on your behalf or (3) you may support or praise the sin committed by someone. Hence one should refrain from committing this nine-fold sin.

The universe is full of living beings, big and small, and therefore it is impossible to exist without

killing or injuring some of the smallest living beings. Some lives are killed even when we breathe or drink water or eat food. Therefore, Jainism says that minimum killing should be our ideal. Moreover, it is more serious where killing is done intentionally or through indifference. Therefore great care should be taken in all our daily activities so that minimum violence is committed by our deeds, speech and mind.

In the universe, there are different forms of life, such as human being, animals, insects, trees and plants, bacteria, and even still smaller lives which cannot be seen even through the most powerful microscope. Jainism has classified all the living beings according to their sense organs i.e. having five senses, four senses, three senses, two senses and one sense. It is more serious if life of the highest form is killed. Therefore Jainism preaches strict vegetarianism and prohibits flesh-eating.

Jainism firmly believes that life is sacred irrespective of caste, colour, creed or nationality and therefore not only physical or mental injury to life should be avoided, but should have all possible kindness towards all the living beings. This should be the spirit of Ahimsa.

SATYA (TRUTH)

To speak truth requires moral courage. Only those who have conquered greed, fear, anger, jealousy, ego, vulgarity, frivolity etc. can speak the truth

when required. Jainism insists that one should not only refrain from falsehood, but should always speak the truth which should be wholesome and pleasant.

ASTEYA (NON-STEALING)

The vow of Non-Stealing insists that one should be honest and should not steal anything or rob others of their wealth, belongings etc. Further, one should not take anything which does not belong to him. If a thing is unclaimed and unattended that does not entitle one to take away that thing. One should observe this vow very strictly and should not touch even a worthless thing which does not belong to him.

BRAHMACHARYA (CELIBACY)

Total abstinence from sex-indulgence is called Brahmacharya or Celibacy. Sex is an infatuating force which obscures the right path of Moksha and sets aside all virtues and reason at the time of indulgence. This vow of controlling sex passion is very difficult to observe in its subtle form, because one may refrain from physical indulgence but may still think of the pleasures of sex. There are several rules laid down for observing this vow, both for monks and for householders.

APARIGRAHA (NON-ACQUISITION)

Jainism believes that more a man possesses the worldly wealth, the more he may be unhappy and

the more he is likely to commit sin, physical and mental, because worldly wealth creates attachments which would continuously result in greed, jealousy, selfishness, ego, hatred, violence etc. Lord Mahavira has said that wants and desires have no end and only the sky is the limit for them.

Attachment to worldly objects results in the bondage of the cycle of birth and death. Therefore, one desirous of spiritual liberation should withdraw from all attachments to the pleasing objects of all the five senses.

This Jaina principle of limited possession helps in equitable distribution of wealth, comforts, etc. in the society. Thus Jainism helps in establishing socialism, economic stability, and welfare in the world.

Jainism has laid down and described in much detail these five great vows for the path of Moksha. These are to be observed strictly and entirely by the monks and nuns. Partial observance is laid down for the householders with additional seven vows. There are other thirty-five rules of conduct laid down for the householders.

In addition to these five great vows, Jainism has laid great stress on Amity (Maitri), Appreciation (Pramod), Compassion (Karuna), and Equanimity (Madhyastha) and on the observance of ten-fold code of conduct i.e. (1) Forgiveness, (2) Humility, (3) Straightforwardness, (4) Truthfulness, (5) Purity of mind, (6) Control of senses, (7) Penance, (8) Re-

nunciation, (9) Greedlessness, and (10) Chastity.

Jainism has thoughts of the gradual evolution of the soul and has described fourteen stages (Guna-sthan) for the liberation of soul. With the help of the above-mentioned vows and virtues a soul can gradually liberate itself and attain Nirvana.

ANEKANTVADA

The principle of Anekantvada or Syadvada is a very valuable contribution of Jainism to the world thought. This doctrine is also known as the theory of Relativity or the Philosophy of Non-absolutism or the Philosophy of Relative Pluralism. This principle teaches us how to realise truth in its varied aspects.

Lord Mahavira has said that every substance has infinite attributes or qualities and different attributes may be seen through different angles. Just as a coin has two sides or a prism has many sides, similarly every substance or situation has many aspects which could be seen from more than one side. A man may be son of a father and father of a son or he may be someone's brother or nephew or uncle or brother-in-law, or grandfather or grand-son and so on. The town in which you stay is in the south for the people of the north and is in the north for the people of the south and so on. Therefore every substance or situation should be looked from different angles in order to realise the truth underlying in its different aspects. It helps us to understand the view-points

of others. If a man ignores various other angles or view-points of an object or situation, and sticks to one particular angle or view-point he will never realise truth in its varied aspects.

Thus, Anekantvada teaches us that the kingdom of truth can be reached through different ways. It also teaches us not to impose our own thoughts or views on others, but should try to reconcile with the thoughts or view-points of others. This principle therefore, if earnestly put into practice shows us how to remove our short-sighted, selfish and partial outlook. It shows us how to remove discord and disharmony and establish concord and harmony in life, by being catholic and tolerant in our outlook and attitude towards others.

The principle of Anekantvada should be applied to every field of life. It shows us how to respect candid opinions of all free thinkers of the world and therefore the roots of modern democracy could be traced in this Jaina principle. It establishes unity in diversity. It promises reconciliation of divergent or conflicting statements, thoughts, ideologies, systems, religions etc. The principle of Anekantvada therefore can be a great instrument to peaceful co-existence and unity in the world.

Thus Jainism believes in the right faith, right knowledge, right conduct, non-injury, truthfulness, non-stealing, celibacy and non-adultery, non-acquisition of wealth, amity, appreciation, compassion, equanimity, forgiveness, humility, straightfor-

wardness, purity of mind, control of senses, mercy, penance, renunciation, greedlessness, chastity, respect for other's view-points etc. In short Jainism has advocated for all the best virtues required for peaceful and happy living for all the living beings and also required for the liberation of the soul from the cycle of birth and death. Jainism has thought of every possible situation in life, has elaborately analysed them and has guided the followers of all categories towards the right path.

2500 years before Lord Mahavira reorganised Jainism and put it on a very sound footing, so that it is followed till now by the Jainas without a break and without a change.

Let us end with one of the daily prayers of Jainism:

I forgive all the living beings and let all the living beings forgive me. I have amity with all and enmity with none.

Let all the living beings be happy. Let all the living beings be busy in making others happy. Let the evils disappear from everywhere and let the whole world be happy.

**NAMASKARA MAHAMANTRA
NAMO ARIHANTANAM**

Prostrations (Namaskaras) to the Arhats (the worthy Omniscient and real Guides of the whole universe)

NAMO SIDDHANAM

Prostrations (Namaskaras) to those supreme souls who are liberated from the bondage of this perishable physical body.

NAMO AYARIYANAM

Prostrations (Namaskaras) to the Acharyas who are experts in the tenets expounded by the Arhats.

NAMO UVVAJIIHHAYANAM

Prostrations (Namaskaras) to the Upadhyayas who enlighten the masses about the hidden secrets (esoteric aspects) of the sacred scriptures.

NAMO LOYE SAVVA SAHUNAM

Prostrations (Namaskaras) to the Sadhus, who have dedicated their lives to the fulfilment of the noble mission in accordance with the original instructions of the Arhats.

**ESO PANCHA NAMUKKARO
SAVVA PAVAPPANASANO**

Prostrations (Namaskaras) to the above five is the destroyer of all sins;

**MANGALANANCHA SAVVESIM
PADDHAMAM HAVAI MANGALAM**

And is the first 'Mangal' amongst all the 'Mangals'.

SHRI VALLABHSURI SMARAK NIDHI

(Registered under Bombay Public Trusts Act)

Blessed by

Acharya Shri Vijayasamudrasuri Maharaj

Late Agamaprabhakar Muni Shri Punyavijayji Maharaj

SMARAK NIDHI SAMITI

Shri Jayantilal Ratanchand Shah

Shri Popatlal Bhikhachand

Shri Fulchand Shamji

Shri Ramanlal Nagindas Parikh

Shri Jesinglal Lallubhai Shah

Shri Nanchand Raichand

Prof Ramanlal C. Shah

Shri Natwarlal S. Shah

Shri Kantilal Dahyabhai Kora

Shri Jagjivandas Shivilal Shah,

Hon. Secretary

Shri Umedmal Hajarimalji,

Hon. Secretary

Office

Shri Vallabhsuri Smarak Nidhi,

Shri Godiji Jain Temple,

Vijayavallabh Chawk,

Bombay 400 003.

