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MANTRA SHASTRA AND JAINISM

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‘सच्चं लोगम्मि सारभूयं’

‘TRUTH ALONE MATTERS’



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Annas Four

मण्डल की ओर से—

जैन-साहित्य-सम्मेलन की आवश्यकता

[मण्डल की वार्षिक-साधारण-समिति का प्रस्ताव नं० ५]

“जैन-संस्कृति और जैन साहित्य विश्व-शान्ति और विश्व-मैत्री के आधार-भूत सिद्धान्तों का प्रतिनिधित्व करते हैं। जैन-संस्कृति जो भूतदया, प्रेम, शान्ति और साम्यवाद के सुनहरे आदर्शों से निर्मित हुई है, जगत् को दारुण दानवता के पंजे से छुड़ा कर मानवता के महामार्ग पर लाने की क्षमता रखती है। जैन-साहित्यकारोंने अपने गंभीर चिन्तन और विशाल अनुभव के द्वारा साहित्य के विभिन्न क्षेत्रों में विश्व को बहुमूल्य सामग्री प्रदान की है और भारती-भण्डार को समृद्ध बनाया है।

वर्तमान घोर नर-संहार के अनन्तर जब विश्व-व्यवस्था की नव-सृष्टि हो रही है तब जैन-संस्कृति और जैन साहित्य द्वारा प्रस्तुत किये गये विचार और कर्तव्य अत्यन्त उपयोगी सिद्ध हो सकते हैं।

अगर हम चाहते हैं कि आगामी विश्व-व्यवस्था जैन-धर्म के मौलिक आधार पर हो, सामाजिक अहिंसा की भूमिका पर प्रतिष्ठित हो—तो यह उत्तरदायित्व हम पर है कि हम विश्व-कल्याणकर जैन-सिद्धान्तों का, विशुद्ध जैनत्व का और जैन-संस्कृति और साहित्य का असाम्प्रदायिक भाव से तथा विशाल पैमाने पर अधिकाधिक प्रचार करें और उनसे जन-समाज को प्रभावित करें।

इस महत्त्वपूर्ण सांस्कृतिक और साहित्यिक कार्य को संपन्न करने के लिए जैन-संस्कृतिप्रेमी और जैन-साहित्य के मर्मज्ञ विद्वानों के सम्मेलन की आवश्यकता को मण्डल की यह साधारण-सभा महसूस करती है और निकट भविष्य में सम्मेलन की पूर्वभूमिका, कार्य-व्यवस्था आदि की समुचित योजना करने का कार्य-कारिणी कमेटी से अनुरोध करती है। और इस सांस्कृतिक और साहित्यिक पवित्र अनुष्ठान-कार्य को सफल बनाने में तन-मन-धन से सक्रिम सहयोग देने के लिए समस्त जैन-समाज से प्रार्थना करती है।”

MANTRAŚĀSTRA AND JAINISM

A very interesting and important work throwing considerable light on the history of Mantraśāstra has been recently published by Mr. Sarabhai Manilal Nawab of Ahmadabad. It is *Śrī-Bhairava-Padmāvatī-kalpa* of Malliṣeṇasūri. The original Sanskrit text has been edited by Prof. K. V. Abhyamkar, Professor of Sanskrit, Gujarat College, Ahmadabad, and it has been translated into Gujarati by Mr. S. M. Nawab. Besides the text of the *Padmāvatīkalpa*, Vol. II gives a number of other texts referring to Goddess Padmāvatī and her worship composed by a number of other writers. *Adbhutapadmāvatīkalpa*, *Padmāvatīpūjana*, *Padmāvatīsūtra*, *Padmāvatīkalpa* etc. are some of them. The appendices, which number 31, also include *stotras* of a number of other deities like Sarasvatī, Śārādā, Ambikā, Yoginīs, etc. who are closely connected with the Mantravidyā and its rituals. The book also gives the pictures of a number of gods and goddesses mentioned in the Mantraśāstra which are drawn by modern painters according to their descriptions given in the ancient works. The frontispiece however is from a painting of Goddess Padmāvatī in a Manuscript as old as V. S. 1455 or 1399 A.D.

Part I of the work consists of a long introduction, which contains a comparative and critical study of the Mantraśāstra by Mr. Mohanlal Bhagwandas Jhaveri, a solicitor in Bombay. The Sanskrit text of the *Bhairava-Padmāvatī-kalpa* covers only 79 pages, whereas Mr. Jhaveri's Introduction, which is fittingly brought out in a separate volume, covers three hundred and sixty one pages. Undoubtedly it is not so much an introduction to the work as an independent separate dissertation by itself. *Prima facie* one may feel that it is rather strange that an Introduction to a book should be about five times its size in extent. But as already observed, Mr. Jhaveri's

Introduction is not really an introduction; it is an independent work and its reader will not regret its dimension. Under the guise of writing an introduction to the above work the author has given us a learned survey of the history of the Mantraśāstra not only in Jainism but also in Hinduism and Buddhism. Nay, he goes several steps forward and supplies us interesting and critical accounts of the Mantravāda among Darvishes and Parsis also.

It is undoubtedly a very difficult task to write an account of the Mantraśāstra in a manner intelligible and convincing to the modern mind. The modern educated person does not believe in occult and supersensuous powers ; the Mantraśāstra is based upon their existence and use. The modern mind does not believe in the possibility of knowing things otherwise than by reason and laboratory experiments ; the Mantraśāstra assumes that there are supersensuous means of knowledge, and agents of action who begin to function and give satisfactory results only when the mind and reason are lulled into inactivity. The modern scientist does not believe that there are nerves or centres in the human body, which cannot be seen when it is dissected on the dissection table; the Mantraśāstra posits that there are several *nāḍis*, and *chakras* that can never be photographed, but that nevertheless produce wonderful results when they are awakened by the proper spiritual training and discipline. It is the juices secreted from such centres that sustain the body of the Yogin when he is in *samādhi* for several weeks.

To explain the fundamental proposition of such a science in a manner acceptable and intelligible to the modern mind is thus a very difficult problem. Recent studies and advances in the different aspects of psychology have, however, created an atmosphere that may predispose the scientific mind to listen to the propositions of the Mantraśāstra with a not altogether sceptical mind. That thought is a force which exists, though it

cannot be measured by the laboratory apparatus, is being gradually realised. The progress in telepathy and psychology is making it appear more and more probable that there are more things in this world than are dreamt of by philosophy or demonstrated by the laboratory apparatus. What appears to us as a supernatural phenomenon may be after all a natural phenomenon, the nature of which we have not understood, is being gradually conceded.

There are however still very great difficulties in the proper study, cultivation and investigation of the Mantraśāstra and the Yogaśāstra which is closely allied to it. Those few who are the custodians of the old traditions and knowledge in these branches are averse to demonstrating the truth of their theories to the sceptical, enquirer. 'Do not reveal a *vidyā* to one who is a sceptic, says Manu, and this view represents the mental attitude of the custodians of the Mantraśāstra in the modern times. Many of them are also incapable of understanding what precisely the modern science requires before it can accept a proposition. They often fail to realise that the apparent scepticism of the enquirer does not so much proceed from his want of faith as the desire to have incontrovertible proofs about the theories and propositions which *prima facie* appear as improbable.

It may be argued that the truth or otherwise of the Mantra and Yogaśāstras may be ascertained by a scientifically trained educated person himself learning the *śāstras* with a view to ascertain their correctness. Efforts are being made on these lines at centres like the Kaivalyadhāma, Lonavala, Bombay Presidency, where Yoga is being studied on scientific lines. But the difficulties in such a study of the Mantraśāstra are still greater. The ancient theory states that the Śāstra can be revealed to and learned by only *adhikāri* persons. Not every person belongs to this category or is competent to understand it. Progress or success in a laboratory experiment is assured if the apparatus is flawless and used in the correct

manner. The mental condition of the professor and the student is not of any material importance. In the case of the Mantrāsāstra the case is quite different. A teacher may succeed in transferring the knowledge of a Mantra only if there is the necessary spiritual communion between him and this disciple. He may thus succeed in one case and fail in another.

Mr. Jhaveri has therefore done well in opening his Introduction with a section which attempts to explain the fundamental principles of the Mantrāsāstra in a language intelligible to the modern mind. He quotes a number of western writers like Atkinson, Lowel, Tischner, etc. to show that it is generally recognised by the modern western psychologists that Thought is a Force and that it can achieve apparently impossible results without the means of any visible or physical means. It must be of course powerful and properly directed ; otherwise it may fail, or succeed only partially.

It is often observed that magic is so called because it succeeds in its results sometimes and fails at others. If it is invariably successful, and can be used by any person, it ceases to be magic and at once becomes Science. This difference between the Mantra or magic on one side and Science on the other is, however, not possible to be accepted. The result of a scientific experiment is bound to come out correct, whatever may be the mental attitude of the performer. A villager who has never seen a radio set may be very sceptical about his hearing anything when he is made to switch it on; his incredulity will not stand in the way of his hearing in a short time the different programmes that may be then being broadcast from the different stations. Not such is the case about the Mantrāsāstra. It presupposes and demands a living faith. But even this is not sufficient. Even when there is faith and the Guru is competent, the latter may succeed in transferring the knowledge in some cases and not in others. Some men may succeed in mastering a Mantra, and not others ; some may succeed at one time and fail

at others. Mantra, it is claimed, often succeeds by working on the imagination ; the latter may be sometimes stimulated sufficiently and sometimes not. There is nothing improable in this statement ; the mesmerist succeeds in some cases and fails in others. Some persons serve as good media and some do not.

Mantra professes to achieve its results by working on Will, Imagination and Desire. The Unconscious is a dynamic reservoir of limitless psychic energy ; it is this power which is utilised by the Māntrika. It is aroused by the Thought Force of the Māntrika. But the Thought Force does not work all alone. It is aided by the latent potency of Sound violently set in motion by the forceful Will of the Māntrika. Appropriate physical action is also necessary in order to emphasise and strengthen the mental processes and operation.

Bijamantras like Hrīm Hrūm, Klīm are indispensable for the Mantra. They appear meaningless to the modern mind but not to the Mantraśāstra. Bijamantra is not language because it conveys no meaning ; it is not itself a *devatā* or deity, because it is used in invoking the latter. It is a pure thought form, a modification of pure *vṛitti* or *antahkarana* which renders it a suitable abode for the temporary residence of the deity which is invoked by it. Repetition of a Mantra is like the shaking of a sleeper to arouse him ; it is like an electric installation connecting a place or point with the electric plant. The Thought Force of the Siddha is like the switch, which turns on or off the current of the Mantra power.

When a Mantra is successful, the deity in it transfers itself to the mind of the Māntrika and invests it with a power not possessed before. The Mantra-power is by itself neither holy nor unholy ; it can be used for moral as well as immoral purposes ; it can be utilised for secular and selfish as well as for moral and spiritual ends. Hence it is that the Mantra and

Yogasāstras always exhort their devotees not to use the supersensuous powers for petty or selfish ends.

Bijamantra with its sound force is normally a necessary accompaniment with a Mantra. It is however claimed that a full-fledged Yogi can exercise occult powers merely by his own soul force set in motion by effecting its union with the World Soul, which is the supreme source of all energy and power. In the case of an ordinary Sādhaka, the sound force of the Mantra attracts its particular deity and makes it carry out his desires. Sound Force is in their case as necessary as the Thought Force.

The theory of the Mantrasāstra can be explained in the above manner in terminology that is partly intelligible to the modern mind. But it is not possible to convince it altogether. Admittedly it is a supersensuous science and as one Sanskrit text says, the task of expressing supersensuous experience in the terminology of the sense-world is an impossible one. Mr. Jhaveri's dissertation on the Mantrasāstra will however excite increasing interest in the subject. It is necessary that India should found two national institutions for the researches in Yogasāstra and Mantrasāstra, where persons who are trained on the orthodox lines and are the present custodians of these Śāstras, should be induced to come, work and teach. Some educated persons should be induced to devote their lives to the cultivation of these sciences. It is only when experiments and researches are done with the help of such *gurus* and *śishyas* for about a quarter of a century that we shall be enabled to understand fully the nature of both these *śāstras*.

After explaining the theory of the Mantrasāstra in his opening sections Mr. Jhaveri gives its history. Mantrasāstra seems to be almost as old as humanity itself ; for man has been believing in the possibility of winning supersensuous powers ever since he began to think about such problems. It is interesting to note

that magic and Mantra have played a not inconsiderable part in the history of Europe ; hundreds of women were burnt there in medieval times because they were suspected to be witches. Most of the founders of religions were credited with superanatural powers by their followers. This was so not only in India, but also in the west. Christ, for instance, seems to have possessed a wonderful power of effecting what are now known as faith cures. He is also said to have transferred some of his powers to his disciples. To use Indian phraseology, these were Māntrika powers which Christ had aquired.

In India, Mahāvīra and Buddha were both credited with extraordinary Māntrika powers. They are said to have converted many persons by their use. Whether the founders of these two religions would have cared to convince the sceptics about the truths of their theories and philosophies by means other than rational may well be doubted; but there is no doubt that Jain and Buddhist texts state that many sceptics were won over by the display of the Māntrika powers. The opponents of the Buddha and Mahāvīra claimed to possess these powers and often tried to demonstrate their superiority solely by their means. At Śrāvastī the Buddha is represented to have confounded them all by the display of his wonderful Māntrika powers. How far this is history and how far myth, it is difficult to say at present.

It is often argued that the Mantraśāstra, Yogaśāstra and Tantraśāstra are relatively modern; but such is not the case. They all seem to go back to early Vedic period, though it can not be stated whether they were fully developed at that early time. The *Muni*, who is described in R̥gveda X. 136 as possessed of several super-sensous powers like walking in the air is obviously a follower of the Mantra and Yogaśāstras of the early Vedic age. The Atharvaveda is full of charms, magic and Mantras for success in battles, love affairs, debates, etc, for cures of various diseases and for the promotion and prosperity of friends and the destruction of the oppo-

nents. The tradition of these Mantras is not very clearly seen in the succeeding ages. But there can be no doubt that it continued in society in some of its sections. After all, the average man thinks of religion rather for the solution of his wordly difficulties than for the enlightenment of his soul. And therefore the Māntrikas who promised him success and relief must always have got an easy ear from the average man. The Kauśhītaki Sūtra is a clear proof of how this branch continued to be cultivated during the age of the *Brāhmaṇas* and the *Sūtras*. The *Gṛihyasūtras* also have many Mantras which are more magical than religious in their nature. The Tantra works of Hinduism, Buddhism and Jainism in their present form are much later in date; but the teachings they embody go back to hoary antiquity. It is interesting to note how the Rudrayāmala-tantra describes Durgā, the chief Tantric goddess as the daughter of Atharvaveda. Homage is offered to the Atharvaveda at the beginning of some of the Tantras.

The Tantras, which specialise in Mantric practices no doubt came into prominence after the end of the Gupta age. But we need not suppose that their tradition and practices were unknown in the earlier periods. If they prescribe meat for their ritual, we should not forget that the orthodox Hindu Śrāddha, as contemplated by Manu, could not be offered without it. Wine was used at the Sautrāmaṇi sacrifice according to the Vedic tradition ; we need not therefore hold the Tantras alone responsible for introducing it. *Maithuna* figures in the ritual of the Mahāvrata and Vāmadevyavrata. It would thus appear that there were always some sections in the society which felt that god can be appeased and won over by the offer of the *makāras*; it would appear that they came only into much greater prominence in the age of the Tantras from c. 500 A. D.

There is a considerable difference of opinion among the scholars as to whether the Hindus or the Buddhists should be credited with the discovery and development

of the Mantra and the Tantraśāstras. Dr. B. Bhattacharya holds that the Hindus borrowed the Tantraśāstra from the Buddhists ; whereas Mr. Jhaveri, following Dr. Winternitz, thinks that the reverse is the case. There is some element of truth in both the views. Most of the Hindu Tantras as they exist today are later than some of the earliest Buddhist Tantras like the Mañjuśrīmūlakalpa. So from one point of view the Buddhists may be regarded as the earlier entrants into the field. But, as shown already, the Mantra and the Tantra element in Hinduism is as old as the Atharvaveda. The science of Yoga was developed fairly early and it promised supernatural powers, *ṛiddhis* and *siddhis*, to its sincere devotees by means of herbs, Mantras, austerities and meditation ; cf. *Janmaushadhimantratapassamadhināssiddhayah*. In the *Chāndogya Upanishad* Umā Haimavati, is represented as a more powerful goddess than Indra, Brahmadeva and a number of other gods, and we should not forget that she is a Tantrika deity. The Śāntiparvan of the *Mahābhārata* in one place (chap. 348, 17-8) points out how the Tantraśāstra was long ago revealed to the Vālakhilya sages by Rudra, but how it was subsequently lost. The *vidyās* of Balā and Atibalā, which were given to Rāma and Lakshmaṇa by the sage Viśvāmitra, smack more of Māntrika and Tāntrika powers than anything else. The Śaktis and Astras which are described as producing marvellous effects in the battles described in the *Mahābhārata* and the *Rāmāyaṇa* are clearly the effects of Māntrika and Tāntrika powers. There is therefore no doubt that though the Hindu works on the Mantraśāstra at present existing are relatively later, still the śāstra was cultivated by the Hindus much earlier than the rise of Buddhism.

Mr. Jhaveri thinks that the Mantraśāstra among the Jains is also of hoary antiquity. He claims that its antiquity goes back to the days of Pārśvanātha, the 23rd Tīrthamkara, who flourished about 850 B. C. There is nothing improbable in this view; but it must be confessed that the evidence adduced in its support is not

quite convincing. Pārśvanātha is no doubt often mentioned as the remover of obstacles. But this need not necessarily prove that he was the founder or exponent of the Mantraśāstra. Most deities or *gurus* are credited with that quality. The main argument of Mr. Jhaveri centres round the inclusion of the *Vidyās* in the Pūrva literature, as known to Pārśvanātha. But whether the *vidyās* treated of in this book were *mantravidyās* or some other *vidyās*, we do not know. And the question can hardly be solved satisfactorily; for the works in question have been all lost.

In the days of the Buddha and Mahāvīra there were a number of monks who used to profess that they possessed supernatural powers; they could attract a large following, because they would promise secular prosperity and success through their means. Both Buddhism and Jainism hold the conduct of such monks to opprobrium and strictly forbid their followers from slipping into this forbidden field. It is however equally true that the present texts credit the Buddha and Mahāvīra with the possession of the supernatural powers; they are often seen having recourse to them in order to convince the sceptics. It is however very doubtful whether Jainism, which preached *akiñchanatā* in the most extreme form, ever encouraged the Mantravidyā during the earlier centuries of its existence. At any rate there is no clear evidence to prove this apart from the reference to the *Vidyās*, which need not have necessarily referred to the Mantravidyās.

One can well agree with Mr. Jhaveri that the Mantravāda began to flourish in the Jain religion with the developement of the Chaityavāsīs, who began to lead settled lives as the heads of *maṭhas*, instead of moving from place to place, as Jain monks were originally required to do. The Māntrika *siddhis* were however not necessary merely to meet the needs of the Jain establishments in the *Maṭhas*. The followers of the religion were mostly traders and merchants. And if they could be

assured that their *gurus* would not only secure their spiritual upliftment but also ensure success in their different undertakings, there was a greater chance of the religion making a wider appeal in the country. Mantravāda was getting more and more popular both in Hinduism and Buddhism ; Jainism could not fail to be influenced by it. It is surmised by Mr. Jhaveri that in the great famine which caused the emigration to the Deccan in c. 298 B. C. or during the period of persecution under the Śungas, the Māntrikas among the Jains must have afforded considerable help, which must naturally have given an impetus to the study and pursuit of the Mantraśāstra. The great Kālakāchārya is said to have encompassed the destruction of the tyrant king of Ujjayini by his *gardabhīvidyā*. A number of Jain Māntrikas flourished at this time like Susthita, Supratibuddha, Ārya Rohaṇa, Revatimitra Śrīgupta, etc. Only the names of most of them are known ; their works, if any, have been lost.

Mr. Jhaveri is naturally able to give us more detailed accounts of the lives and feats of medieval Jain Māntrikas. The account about one of them may be summarised as a specimen. Śrījinadattasūri, who flourished in the 11th century, was a great adept in the Mantraśāstra. Through his Sādhana he was successful in securing control of 52 Vīras or powerful male Māntrika deities and 64 Yoginis or Māntrika female deities. He subdued the five Pīras presiding over the confluence of the five rivers in the Punjab. At Ajmer he secured control over the deity presiding over lighting. He warded off an epidemic at Bikaner and thousand embraced Jainism as a consequence. His favourite Mantra was Om Hrīm Namah, which he recited crores of times. He is said to respond to his Mantra even after his death and is therefore called Dādāji or grand-father, as grandfather fulfils the desires of his grand-children, this saint does so in the case of his disciples.

The incidents in the lives of the Mantrasiddhas as narrated in the work do not however enable the modern

reader to probe the mystery of the manner in which these feats were accomplished. This is of course natural, because the secrets of the Mantraśāstra are admittedly esoteric and can be learnt only by him who devotes his whole life to it.

Mantraśāstra was originally allied to Yogaśāstra; later on since c. 300 A. D. it became an integral part of the Tantraśāstra. The Tantraśāstra was remarkably developed in Buddhism and Hinduism, and it gradually began to permit the use of the five *makāras* as elements of the rituals. Goddesses were introduced as the consorts of gods, and in many of the *sādhanās*, they are recommended to be meditated as united with their husbands. Sexual union was also introduced as one of the *sādhanas* to attain the *siddhis* and other goals.

It must be said to the credit of Jainism that its Mantraśāstra did not develop into Tantras of the above coarse type. Meat, wine and women were never introduced as the elements of Mantra rituals in Jain works. Deities are never recommended to be meditated as in loving embraces of their consorts.

While giving due credit to Jainism for refusing to fall in line with the Hindu and Buddhist Tantras in the above matters, we cannot help feeling that the popularisation of the Mantra śāstra could not but have lowered the spiritual outlook and level of the Jain community. The Mantras promised an easier and speedier shortcut for the attainment of secular desires, otherwise than through a sincere devotion to a deity. The desires which the Mantraśāstra professes to satisfy are most of them secular and selfish. If the Mantraśāstra had promised powers for speedier control of one's lower self, so that the union with God may be attained with speed, one could have acknowledged its necessity from the spiritual point of view. The Yogaśāstra is primarily intended to promote this end; some of its *mantras* were however calculated to give control over super-

natural beings through whose help any desires could be fulfilled. The Yogaśāstra warns the Sādhaka to refrain from misusing the Mantra powers for such unworthy ends. In the course of time, however, the warning was unheeded and the Mantraśāstra and the Tantraśāstra began to be cultivated primarily for the satisfaction of lower and selfish desires. The Mantraśāstra of the Jains also, as illustrated for instance by the Bhairava-padmāvatī kalpa, cannot be exempted from this charge. It no doubt does not prescribe meat, wine and women, but its Mantras are most of them for the satisfaction of grossly lower desires. One of its sections is for paralysing the advancing army of the enemy, another for counteracting the poison of the snakes. Both these may be regarded as morally innocent aims. But two of its long sections are devoted for winning over the hearts of women, and the Mantras make it clear that in most cases women sought to be won over were other than the wives of the persons seeking to captivate them. That Jain Sadhus should have condescended to use their spiritual powers for the satisfaction of such low desires of their followers is indeed a sad commentary on the spiritual outlook of the community. It must however be once more pointed out that the spiritual degradation presupposed by this practice is nothing compared to that which had occurred in Hinduism and Buddhism in the medieval period. For the Tantras of these religions not only prescribed Mantras for winning over women, but openly recommended the use of wine, meat and women as vital and most essential elements of the Tāntrika worship. Jainism must therefore be credited with keeping a relatively purer atmosphere in its Mantravāda.

The Yogaśāstra and the Mantraśāstra promised supersensuous powers which could be used for spiritual as well as for secular ends. It was hoped that the Sādhaka would realise the futility and stupidity of using these powers for ephemeral purposes or selfish ends. The history of the science however shows that they

began to be hankered after precisely for the satisfaction of desires which were regarded as impediments to the realisation of the spiritual goal. The belief that one could get one's selfish and low desires satisfied by these powers or the actual realisation of claims put forward on their behalf, supposing it was a reality, undoubtedly lowered the spiritual life and ideals of the Hindu, Buddhist and Jain communities. Stambana-vidyā was supposed to secure the paralysing of all the activities and movements of the armies of the enemies. It does not ever appear to have been successfully used in any of the innumerable wars of the ancient or medieval ages. The Mantrasiddhas should have sternly refused to use their vidyās for other than spiritual ends. This unfortunately did not happen either in Buddhism or in Hinduism or in Jainism. They became easy instruments in the hands of their greedy and unscrupulous disciples and thus contributed to the general lowering of the religious and spiritual standard of the whole community.

जैन-पाठ्यक्रम

[मण्डल की साधारण-समिति का प्रस्ताव नं० ६]

“हिन्दी-साहित्य-सम्मेलन, प्रयाग, द्वारा संचालित हिन्दी विश्वविद्यालय के पाठ्य-क्रम में विशिष्ट जैन-साहित्य का पृथक् पाठ्यक्रम न होना आश्चर्य-जनक है। इस बात की ओर मण्डल की यह साधारण-सभा सम्मेलन के अधिकारियों का ध्यान आकृष्ट करती है और जैन-पाठ्यक्रम को सम्मेलन की परीक्षाओं में दाखिल करने के लिए साग्रह-अनुरोध करती है।

इस कार्य को सम्पन्न करने के लिए निम्न सदस्यों की एक उपसमिति नियुक्त की जाती है और उसे उचित व्यवस्था करने की सत्ता दी जाती है।”

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