CHAPTER VIII
CONCLUSION
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In first chapter, it is stated that Mantra occupies an important role in almost all religions. It cannot be treated as the mumbo jumble of words or the meaningless assembly of the letters. Generally, the orthodox philosophers believe that in it has the power to separate the karmic particles from the soul. It has the power to destroy the evil thoughts and activities of an individual. Particularly, in Jaina religion, the term Mantra is derived as an instrument by means of which one is capable to understand the reality of soul. Among the Jaina Mantras, Pančanamaskāra Mahā Mantra is called as Mantra Raja i.e. the king of Jaina Mantras. Jaina believe that it acts as an antidote for any sort of miseries. It has the power to destroy all sins of an individual. It is the foremost mangala among all mangales of Jaina.

The below mentioned instances which have been given in Jaina literature are of the raw evidence to prove the power of Jaina Mantras. With reference to the composition of Satkhandāga Açārya Indranandi has given the following details in his work Shrūtāvara.
In a few Parāśvalīs and in Śrīnathākāśa,

Ācārya Dhārasana has been referred as Ekadesāpati of the entire Śrutāṅgas. He lived in Chandragītha situated at Orjayantagiri or Girinar. He had an intention to preserve the Jaina Śruta. Therefore, he wrote a letter to Ācārya Muni Samyha to assemble Mahima. So, the Ācārya sent two young munīs who were well versed in grammar and other religious literature and very efficient in receiving the lessons and retaining well the same. The two young sages reached Chandragītha and informed their willingness to learn Jinasasana.

Before, to it, Ācārya Dhārasana had a dream in which two bulls bowed on to his feet. He woke up immediately and understood the result of the dream. Finally, he uttered the word “Jaya! suyadāvaya” let the victory be to the scriptures.

When the two young munīs bowed the feet of Ācārya Dhārasana, he was pleased. He told the two munīs to take rest. Two days after, Dhārasana Ācārya had an intention to know the knowledge of these two munīs in Jaina literature. On the basis of that reason, he gave two mantras to them.
Among these two Mantras one is with an excess of one syllable and the other with a shortage of one syllable. Afterwards, he asked the two munis to achieve the power of these two Mantras. Accordingly, when the two munis were concentrated these two Mantras deeply, Vidyadevata appeared before them in a disordered form. These two munis understood that the Mantra which were practiced by them were not in right form. Because of their efficacy in Mantravidiya, they were able to recite these two Mantras properly. Immediately the Devatas appeared in right form.

Knowing this achievement, Dharmanicarya was very happy and he started to give lessons to these two young sages, one in each house day, within the prescribed period two sages were able to complete their course successfully.

The bhutas which were pleased and appeared before them and finally they worshiped the feet of these two young munis. Due to worshipping, bhutas one called as Bhutasvali. The other one by the name Pramadanta due to munis' tooth, which were indistorted form were set right by the bhutas in addition to being worshipped by
them. This story clearly points out the efficacy of Mantras.

11) The life events of Acarya Pujiyapadar also having the evidence to prove the power of Mantras and jiva.

Acarya Pujiyapada is considered as the prominent Acarya of Nandi samgha. In Kajvalikathä - a Kannada work, the chief life account of Acarya Pujiyapadar has been mentioned. The story runs as follows.

In it, it is stated that Acarya Pujiyapadar was born in the town named Kollegala in the Karnataka desa. His father was Madhava Shattra, a brahmin by caste and his mother was Siidevi. His maternal uncle was Panini, the famous Sanskrit grammarian. His younger sister was Kamalini and she married to Gunabhatta, their son was Nagarjuna.

One day Acarya Pujiyapada went to Kamalini's house and he saw the poor condition of his sister's family. He requested Kamalini to bring some plate, she had nothing except one iron plate. Acarya asked her to bring the same.

After the recitation of some Mantras on iron plate,
he gave it to Kamalini with instruction to place it on fire for twenty-four hours and afterwards he went away.

Nāgarjuna demanded his mother to give him something or the other to sell and had the money. She told that nothing she had except of this iron plate which was placed into fire and she informed the connected events of the iron plate to his son. Nāgarjuna rushed the seer of the fire and removed the plate and dunked it into the water. Immediately this iron plate was changed into gold but lesser carats. After saw this miracle he approached Pujiyapada to learn this siddhi. Acarya Pujiyapada gave Padmavati Mantra to him. By chanting this Mantra with devotion one could get the power to prepare the Siddhārṣaṇa. Nāgarjuna attained the Siddhi and with greediness he tried to turn every piece of metal into gold and it is stated that he wanted to turn into gold the small hill Malayagiri situated near by Chamaraja Nagar. He could not achieve the same and finally he was disappointed. Thereafter, it is stated that he took the Buddhist monk life.
Already it is stated that it is the very first epic in Tamil literature. In it, Ilangoavadiyal has given a few details about the efficacy of Mantras which are as follows.

Kavunti Niyai - a Jaina nun. has referred the Pañćanamasakara Naha Mantra as a protector to her.

"Mozhi porul neivam jazhitunaiyagumene" , whenever she desired to move from one place to another place, she considered the holy pundad as the guiding principle to over come the difficulties.

In Kadukan gatna, the efficacy of Mantra has also been referred by the Ilangoavadiyal. The particular lines are as follows.

Irumai marungin sindinu muttinum
Varumavei szuttin mandira mirandum
Orumaraiaga vulankondoti
Vendiya thornin virumoiniradir.

In this stanza the five letter mantra and the eight letter mantras are mentioned as the granthara of the needful things to the meditator or to the Sadhaka.

Further it is stated that these mantras are to be practiced properly, to achieve the power of these mantras.
In Kalika gathai, the 172-173 lines elucidate the efficacy of Mantras. These two lines are as follows:

"Mandiram navidey vasattuvayam
Jatra tamaisin yugam tanyuvamy."

However, proper pronunciation of the sacred syllables and to meditate the inherent meanings of the sacred syllable are insisted to attain the power of Mantras.

**JIVAKAGUPTA**

In it, the following details have been given by the author of this Kavya work.

Nayudas pittivam andiya pucoli
Kaalkadik mandalam nonroll kalvador
Ceyudampeduval ceyadhi mandiram
Niyudampantu ninaf modi unsan.

The drasmins who were assembled in a park and kept their food in a place a few minutes after, they observed that a dog eating those food packets. They became wild and hit the dog by stone and as a result of which the dog was on last of breath. Jivakan, who saw this event, took pity on this dog. He uttered the Pañcamaasakāra Mahā Mantra in its ear. However, the dog heard it with attention and within a few minutes it died. It took birth as a demy god.
by name SudañjanaDevan. As a result of concentrating
the Pañcanamasakāra Mahā Mantra, the dog took birth as
a heavenly being. SudañjanaDeva recalled it in his
memory through the means of Avadhījāna and came
to see Jivakan and offering his salutation to him.
Finally in Chintamani, it is stated that he taught
greatfully the 3 Mantras to Jivakan. These three Mantras
are able to do the miracle.

Another stanza proves the power of Pañcanamasakāra Mahā
Mantra.

Kara Impadanga nirakkaruvinai kazuvapattu
Naravanan ravavayi vanīdu silaiyir tontri
Irrada nudampumina videmzittiniyanaği
Urravanilayawella mēdhini, il munārindukondan.

This stanza states the intention of SudañjanaDevan

He realized the power of Impadamandiram i.e., holy
painted and he understood the state of his previous birth.

It is already stated that SudañjanaDevan taught 3 Mantras
to Jivakan. The very particular stanza is as follow.

Kandatu kai tu kollun karuvraji yuvaVal yamman
Mandira munumodi vanarir puraiyum
Indirān rannai tokki ayakkiyar kuzhattai
Chintaiyir solvalenran rivanuvalvanirandam.
Sudhañjana-deva informed to Jivaka that these three Mantras are capable to rectify chronic diseases and of a many capable to give a beautiful body and able to remove the poison of snake. All of the above mentioned stanzas clearly pointed out the efficacy of Mantras in different occasions.

The story of the other work Shaktamara stotram is also worthy to mention here. Mānatunga-carṣya was an ardent Jaina monk. Bhūjasajja was the king of Poudanipura. The great poet Kālidās was the member of the royal assembly. One day Kālidās met Udanañjaya, who was the disciple of Mānatunga-carṣya. They had an argument on certain topic. Finally it is stated that Udanañjaya won in the battle. Unfortunately, the great poet Kālidās was not ready to accept the result of this battle. As a member in the royal assembly, he sent a message to Mānatunga-carṣya through the king in which he asked Mānatunga-carṣya to appear before the royal assembly. As a Jaina monk, Mānatunga-carṣya did not like to appear before the royal assembly. The king felt that Mānatunga-carṣya insulted the royal assembly. Finally, he ordered to arrest the saint.
Accordingly, Mānatunyācārya was arrested and he was placed in the prison.

As a ardent follower of Jain cult, Mānatunyācārya composed 48 stanzas in prison. In these stanzas he has devotionally explained the supernatural qualities of Lord Vardhamāna. After the composition of this work, it is stated that door was opened automatically and all other obstacles were vanished. This event was informed to the king. After hearing this event, the king enquired the poet and devotionally he offered his salutation to Mānatunyācārya. Finally the king declared that he wants to follow the path of Jainism. It clear, point out the efficacy of devotional songs.

Gītāpaniśad is a stotra composed by poet Bhamināraya. He was a well known Jain poet for whose credit yōṣṭa to his Śrīnivāsa Buvanatīsakavya. In this Kāvya the story of Kanaka and the story of Panuvasa run together.

He is also credited with the authorship of Kaśmīrīmala and Amaṣṭhaṇamāmala. It is stated that the poet everyday use to go to temple for worshiping the Jain mūrtīs. One day he had gone to temple and he was worshiping
his obedience to the Jina Murtins. At this moment, a message from his house came through a messenger, he informed to Dhananjaya that a serpent had bitten to his son. Dhananjaya was not at all disturbed. He kept calm and even after receiving information he went on offering prayers and by this time people or his relatives came to the temple with thundering sound which also could not disturb him. Finally, after the completion of his prayer i.e. completion of the offering of pūja and śrādhanā he took prasādā - the reminiscent materials of the performance of the pūjas, just as the flower, candle past etc... He went to his house and sprinkled the sandal powder, water and the other reminiscent materials on the body of the boy, immediately the boy got up as though nothing had happened to him. So, with reference to Visāpanār stotra we find a miraculous stotra, that has come down from tradition.

Vādirāja-sūri is the author of Ekāhāva stotra, in addition to this he is also considered as one of the Jaina logicians. It is stated that he was honoured by Challukyan Kings. He came from Kerala, the assigned date for him is 11th century AD. His Ekāhāva stotra in fact is a good peace
of Jaina logic. The tradition states that he had leucoderma, for this, it is stated that he did not take care of it, not bothered and not worried but the devotees in the ending the śrāvakas insisted that he should get it cured out of his tapasya capacity. Anyhow, even for this he was silent, however, one early morning he got up with a recitation of Ekādēśa stotra, in which an was given omit own accord as though without any effort. So, after the completion of 28 days he was cured of leucoderma and shown without this is the miraculous story given by the tradition with great belief as the efficacy of Mantras. Still there are many other such instances which speak of miraculous events as the efficacy of Mantras.

His holiness, Acarya Susilkumar has given more details about the efficacy of Mantra in his work 'A SONG OF THE SOUL'. The details are as follows. (In it, he has mentioned that the Sanskrit letters and their corresponding power)
A - Unity of soul, base of Om sound, eternal
    Omnipresent, pure, enlightened power.

ęk - Creator of intellect, eternity, power,
    wisdom, fame, wealth, fulfills desires, force
    of attraction, working universally.

I - Creator of fire, seed, wealth, action, easy work,
    peaceful power of nourishment.

I - Creator of nectar, seed, giver of knowledge,
    fulfills work, attracting, arresting, making
    shivering in body, pure, power of speech.

U - Miracle power, disturbs mind, can cause death,
    the essence of all powers.

O - Root of attractive seeds, destructive power,
    the unbearable power of exhalation.

RI - seed of fire, producer of
    all main seeds, root of goodness, perfection,
    secret wealth of mind and soul, fulfillment,
    causes disturbances, agitation of mind.

LRI - Announcer of truth, destroyer of speaking power,
    producer of seed of wealth, medium of self-
    realization, hypnotic influence, creating hatred.

E - Destroys obstacles, perfect, active, giver of
strength, the purest.

AI - Water seed, producer of positive electric current, strengthening, attractive, helps growth, fulfills difficult work, calls angel powers, the purest power of attracting all persons.

O - Producer of dreams sound, helper for all sounds ending in -ah, the ever pure word, God, giver of wealth, helper of hardwork, destroyer of karma.

U - Killer, creator, detachment, producer of many sounds, attractive, quick fulfilling of work.

H - Seed of space, independently has no power, chief destroyer of karma, messenger of black hole, sponsor of soft power, wise of wealth/seed, magnetic influence on animals.

A - Seed seed even, past seeds, a independent power, destroyer of death.

KA - Seed of courage, impressive, producer of joy and comfort, helper for fertility and sex energy antidote to all poisons.

KHA - Seed of space, helper to fulfill desires and work, creates confusion in friendships, powerful to change in words of others, disturbing.
Ca - opposes disharmony, greatest remover of all obstacles.
Cha - arresting seed, destroyer of obstacles, hypnotizer, killer, giver of stability.
Na - destroys enemies, producer of destructive seeds, antidote for all poisons.
Ca - cure of deficiencies, helpful with other seeds, separation of limbs, chance the mind, the cruel, destroyer of erratics.
She - creates bondage, destroys power, easy work, water seed, helper of broom, indication of shadow, greatest remover of evil spirits.
Mas - color of innovative work, attractive, powerful healing power, unyielded destroyer black magic emotional.
Sha - means Ja, producer of wealth.
Ja - arresting, attracting, conqueror of death, againstREDIT.
Ta -seed of fire, increases work, fire, destruction, cuer of disease, is fortunate.
Tha - unlucky, destroyer of peace and easy work, helper of hard and arduous work, creates wrangling and trouble, fire seed.
weeping and tension, fire seeds.

DA - Explosive, makes angel powers appear, useful for simple work, antidote for poisons, combined with other seeds will produce five elements.

BHA - Energy for killing and injuring, dispelling, create obstacles in divine practice, enemy of seed of wealth, in rituals purifies, destroys evil spirits.

DH - Immovable, seed of killing, destroyer of peace, gives power and strength, giver of fortune.

HA - Destroyer of peace, seed of space, explosive power, psychic power.

TA - Seed of attraction, inventor of power, fulfills all work and desires with help of him, joyful.

THI - Destroys obstacles, helper of seed of wealth, attractive with vowels, pure, producer of virtues.

DA - Destroys karma, creates appearance of power of a helper of seeds of attraction, giver of greatness.

DH'A - Helper of Kliṣṭa and Shiva, curse of deadly power.
of realization, peaceful, giver of enjoyment and liberation.

PA - Helper of realization, power of water element, helper of all kinds of work, destroyer of poisons.

PHA - Fulfiller of difficult and important work, power of water and air elements, remover of obstacles, giver of psychic powers.

JI - Remover of obstacles, good for perfection, destroyer of enemies, good-looking.

MA - Creator of perfection including perfection in spirituality and materialism, help to fulfill desire to use children, hypnotizer of opponents.

GMR YUJIS

YI - Packer, useful for important work, helper in making friends and attaining positive things.

YU - Classifier.

NI - Good of five, fulfiller work, producer of all main success, powerful, bearable.
UGA - Seed of wealth, closest friend of Shreem, Goodness protector of world.

VA - Giver of perfection, creates miracles with h and r, seed of Saraswati - Wisdom, remover of ghosts and diseases, remover of obstacles, arresting power fulfills worldly desires, pure, water.

SA - Peaceful giver of Virtue as outstanding power, with

SA - Producer of seeds for calling giver of perfection in worldly matters, arrests fire and water, extraordinary work with other sounds, fulfills dangerous work, fearful.

SA - Fulfiller of desires, work, can use with all seeds, for peace and strength most useful, destroys karmas covering knowledge and perception, producer and helper of Shreem, helper of self realization, enlightenment.

HA - Producer of peace, strength and good work, most useful for practice, free, helper of wealth, fulfills desire for children, pure, seed of space, producer of all seeds, destroyers of karmas.

In addition to this, he has elaborately discussed the power of Pānenaṃskāra Mahā Mantra in it.
Regarding the authorship of Panchanamaskara Maha Mantra earlier i.e., in third chapter it is stated that from the diya Darpana Jaina point of view, it was composed by Agnya Puspadanta. It is worthy to mention here, the Panchanamaskara Maha Mantra which was composed by Puspadanta was just only a new form of what was already in existence. He collected the term such as Namo Azimantaka, Namo B'do'ilmah, Sahu and made a classification of the word Sahu i.e., taking out Tasyar and Upadhyayars from the term Sadhu and thus formed holy panted.

Svetambara Jaina Scholars are of the opinion that it was taught by Lord Mahavira to his principle disciple.

On the basis of the Tamil classical work i.e., Syllapathikaram it can be agreed that the Panchanamaskara Maha Mantra was prevailed in Tamil nadu even before the period of 2nd century BC. It clearly supports the Svetambara viewpoint of Jaisa. Therefore, I believe that the Panchanamaskara Maha Mantra was taught by Lord Mahavira to his principle disciple.

Finally, regarding the formation the holy panted the suitable Prakriti form of holy panted is as follows.
SOUVARSEN FORM

Namo Arhantānām
Namo Siddhānām
Namo Ayariyānām
Namo Uvejjhayānām
Namo Savva Sahūnām

ABDHAMAGADHI FORM

Namo Arhantānām
Namo Siddhānām
Namo Ayariyānām
Namo Uvejjhayānām
Namo Loe Savva Sahūnām.

The Sanskrit form of Pañcanamasakāra Mahā Mantra is Namo Arhadbhyaḥ, Namo Siddhaḥbhyaḥ, Namo Acaryaḥbhyaḥ, Namo Upadhyayaḥbhyaḥ, Namo Savva Sahubhyaḥ.

The Tamil form of Pañcanamasakāra Mahā Mantra is given below:

Azuyarai Vanangugiren, Siddharai Vanangugiren,
Acaaryarai Vanangugiren, Upadhyayarai Vanangugiren,
Savva Sarva Saddhukkalai Vanangugiren.
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