"Manyste Abhisekam iti Nantzhah"

Jains believe that Mantra is an instrument through which one can able to understand the pure form of soul i.e. Paramatman. In this regard, it is worthy to mentioning here, Heterodox Philosopher i.e. Charvaka Philosopher state that the Mantras are the humble jumble of words, the meaningless formation of the letters. It does not possesses any power to grant anything and so on...

But in real sense, all the Indian Philosophers believe that the Mantras are the manifestation of divine feelings. According to Hindu Philosophy, it is the manifestation of Brahma. It is Brahma and eternal, uncreated by any one.

Mostly, in all Indian religion Mantra plays an important role. For instance, "Sāyātrī" is the supreme Mantra among the Hindu Mantras. "Ratnagāya" is considered as the most important Mantra among the Buddhist Mantra. In the same manner "Pañcavanamokkhe Mahā Mantra" is considered as the most important Mantra of Jainism. It is looked upon as the Holy Mantra of Jains.
Jaina Scholars are of the opinion that this Mantra is the product of Jaina principles. It consists of the whole philosophical aspect of Jaina Religion. It elucidates the innatu nature of soul.

It is not necessary to point out that from the Jaina point of view, soul is a substance and eternal. In its real form it is pure and perfect. The second Mantra of Panchamakśa Mahā Mantra offers the resemblance to the pure soul i.e. Siddha Parameśtine. The other four forms of Mantra, elucidate the different spiritual stages of the Mundane soul. All the four Mantras offer the resemblance to Manus, Upadhyaya, Gāryas and Vigantakarmātine.

Here, it is worthy mentioning that in order to know the real nature of Panchaparamateśtine, it becomes necessary to go through the Jaina literature deeply. Particularly, in order to know the nature of Lord Siddha, it is very essential to go through the Jaina literature such as Samayāsīra, Pravacana Sāra, Tattvaithāstra and many others in which the real and phenomenal characteristics of the soul has been discussed elaborately.

Because of this Mantra, one can able to know the
various philosophical view of Jainism. Scholars are of the opinion that Jainism is one of the most ancient religion among the Indian religions. It’s contribution to Indian culture and literature also adds its antiquity and enrichment.

The Prakrit literature, such as Acharanga, Sutraskritat, Satkhandagama, Samayasara etc are the treasure of Indian literature. In Satkhandagama, the Panca Namaskara Mahi Mantra is mentioned as the first and foremost mantra of Jainism. Further, Virasenascarya refers this Mantra as the "Ninaddha Mantra" i.e. the Mantra which was composed by Acarya Puspadanta, the author of Satkhandagama.

Hence it is with this Mantra all the religious function i.e. Namakarma, Cudakarma, Upanayana, Vratodasasa are conducted. In Jainism each one is expected to chant atleast this Mantra during the time to take vrat initially by a layman or a saint.

All of the above mentioned sources clearly prove that Panca Namaskara Mahi Mantra is the first and foremost Mantra of Jainism. It explains the various philosophical principle such as Nine Padaratasa, Ten kinds of observances, Twelve types of reflections and fourteen spiritual stages of soul and so on...
In order to point out the various problems pertaining to this Mantra, it becomes necessary to divide this work. Totally, this work consists of eight chapters. The first chapter contains the various philosophical interpretations on Mantra. It clearly elucidates what Mantra means and a few important Mantra of Jainism, Buddhism and Hinduism.

The second chapter is based on the Origin of Jaina Mantras and the literature based on the Jaina Mantras. Moreover, it can elucidate the most important aspects based on this subject.

The third chapter is based on the ideas of Bhagavata as well as Svetambara about the origin of Panchanamaskara Mana Mantra.

The fourth chapter explains the various forms of Panchanamaskara Mana Mantra. The fifth chapter explains the Jaina Metaphysics.

The sixth chapter points out the philosophical interpretations of the Panchanamaskara Mana Mantra. The seventh chapter points out some of the important Jain Tattva literature in which the Panchanamaskara Mana Mantra has been discussed. The eighth chapter is the conclusion part of this research work. In it I have referred a few
prove the efficacy of Mantras. Finally, it throws some ideas about the Pāñcanamaśekhara Maḥā Mantra.