CHAPTER I

INTRODUCTION
CHAPTER 1

MANTRA AND ITS MEANING, APPLICATIONS AND ITS FORMS

MANTRA AND ITS MEANING

The term Mantra and its meaningful use can be traced in almost all religions. In India, the history points out that except Cārvāka—all other Indian systems have accepted it in some way or in other way the importance of Mantras for spiritual secundancy through religious practices. Mantra can be traced particularly in the religious discourses, prayers and other religious ceremonies. This is regarded as 'Gayatri' Mantra of Vedism, 'Ratnasraya' of Buddhism and 'Pāṇḍanāmaskāra Mahā Mantra' of Jainism. Even in non-Indian origins, we can notice the practical application of Mantras similar to the Mantras of Indian origins. In this regard 'Lords prayer' of Christianity, 'Kalma' of Islam may also be noted as examples.

ORIGIN OF THE WORD

'Mantra' is a sanskrit term derived from the root 'man' (to think) added it with 'tra' (to protect or free from bondage of samsāra or phenomenal world). It is also derived from the root 'matri' with suffix
with suffix 'ghn' giving the meaning sacred speech. The same root with suffix 'at' gives the meaning veda bheda.

Further its meaning is given as "Mananātra-yate iti Mantra" - i.e., the (manana) meditation of which one is protected or released from the bondage of birth and death.

The subject matter of Mantra pierces deeply and directly on the super natural qualities of soul. Mantra is considered as a sacred metaphysical formula. In addition to these, it is also looked upon as a medium of offering prayer to supreme God, such as Brahma, Vishnu, Indra... and also the natural deities such as Agni, Vayu and many others.

The earliest usage of 'Mantra' can be traced in Vedas. Gāyatrī, Tristubh, Jagati and etc... are the meters, through which the Rigvedic mantras are classified into many forms. It is believed that God is under the spell of Mantras. Therefore, the term Mantra is looked upon into two ways i.e., invocatory and praising.
II DEFINITIONS OF MANTRA

Sir Monier Monier Williams gives the following meanings to Mantra. Mantra is an instrument of thought, speech, sacred text, prayer or song of praise, a Vedic hymn or a sacrificial formula.7

According to H. Zimmer, Mantra is knowledge (Erkenntnis), it is compelling force, magical instrument and so on...8

But Bose and Helder regard Mantra as a conscious energy. Further they have considered it as a centralized sign of realization when received from one. In addition to the above mentioned statements, they believe that Mantras are eternal and possess incomprehensible capacities.9

A. Sylvan describes 'Mantra' as the manner of Hindu Sakti apologetics.10

Sir Maurice Wintzenitz states that originally the word 'Mantra' refers the verses and prayer of the Vedic samhitas (sa and yajus). In addition to it he says that latter on only it had the meaning of magic formula.11

Sir John Woodroffe states that Mantras are not to
be considered as aumble jumble of words.
Tantastic philosophers believe that the Mantra are the chief instrument of Tantastic philosophy. 12

But Tamil scholars have stated that Mantra is a Tamil word. To support their view they have pointed out the term 'Mantra' in Tolkappiyam, a Tamil grammar of 4th century B.C. 13

(II) MANTRA IN RELIGIONS.

In Buddhist hybrid sanskrit, etymologizing of the word Mantra has been given clearly. It is named Mantra because it gives joy to all creatures with all sounds... and because it is the mind's (manasah) protection (trāna). 14 Therefore, Buddhist refuses the relationship between the tams and their connected meanings. According to Buddhist religion, the term and its meanings are distinct from one another. For instance, mere saying the word water is not enough to remove the thirstiness of an individual man.

But Jains disagree with this Buddhist interpretation. According to Jains, in practical sense, these two aspects are conjoined with one another. Whenever we pronounce the word fire, immediately we should feel
that there may be some hotness in the object. To differentiate the particular object from the other objects, the word and its related meanings should be studied in detail.

Nyāya Philosophers also believe that a word and its connected objects are related with one another. According to Nyāya philosophers, this relation is fixed by God. Further, they have mentioned that the particular word signifies the particular object of the universe. Hence, they stress the importance of the connection between the word and its objects.

But Śāṅkhyā philosophers contradict with Nyāya philosophers on this and they say that the real connection between a sound and its object is hinted by ādāśa tanmātras or the material element of the subtle sound which is the source for the 16 ākāśa auditory objects and so Śāṅkhyā philosophers refuse the idea of God.

Mīmāṃsā Philosophy states that the objects and their corresponding words are derived from one and the same source. Further, Mīmāṃsā philosophers have
mentioned that Brahman is the ultimate transcendental sound.  

Jains believe that a word has a natural capacity to express its object of the universe. Linguistic words is not an meaningless one. It refers the particular form of the modification of pudgaal. The greatest is the connection of a word with its object. Further, Jains philosophers define the term 'Mantra' is an instrument by means of which one is capable to understand the reality of soul. 'Manyate atmaddhean iti Mantra'.

III) a) INTERPRETATION OF MANTRAS IN VINNIC TRADITION.

The power of Mantra is great. Tantric philosophers believe that by pronouncing mantra, a soul attains freedom from sin. Further, they have mentioned the following ideas of Mantra. Mantra is a creative force. It has the power of cosmic and supercosmic consciousness or chaitanya. The reputation of Mantra itself removes the impurities of mind. It is a conscious energy, to contain superficial power. It must be intoned properly. Every Mantra has yet its own power or sakti. It has also
been mentioned in literature as a medicine for the purification of chronic disease. It has the power to develop the spiritual and sensual enjoyment of a Man. It is also believed as the supreme energy of Brahman and also the grantor of Siddhi.

IT IS DIVINE! At present, many people say that Mantra is the collection of words. Actually, it is not so. In Yogini Tantra it is mentioned as the proof of the existence of all Jivas and supreme energy of Brahman. 21 Mantras are blissful, i.e., full of Brahman bliss or the perfect bliss. It is the highest good i.e., Brahman Nirvana or the kalyana liberation. 22 It denotes different appearances of the existence of the Veda and the Sastras. It alone is the bestower of Siddhi and redeemer of all liabilities. 23

IT IS ETERNAL! According to Hindu Philosophy scriptures (Sastras) are eternal. It was not authored by any human being. Puranas, Tantras and other Sastras are self manifestations and self evidences. 24 If we claim that the scriptures were revealed by Lord Shiva, then the following questions may be asked.
How He himself was able to create His own nature into other objects? He might manifest by himself. In the same way Mantra is the manifestation of Lord Īśvara, not as the creation of Lord Īśvara.

Śāstras readily state that in real spiritual sense, there is no creation, preservation and destruction of Lord Īśvara. Actually, the Āyurveda come out from the breath of Brahman. Lord Īśvara is the capsule of creating all things, but He is incapable to create His own nature into other objects, such as Kama, Krishna, Durga, Kali, Ganga, Viṣṇu etc... whomever we mentioned are the same Brahman in different names. Brahman is one and eternal. He is superior to all.

Suppose, if we claim that the kshias (Vidvāmitra, Vasiṣṭha, Sāya a, Yakeśa...) are the authors of śāstras then eternity of śāstras is questioned. Śāstras are free from faults or offence. It is the source of pure knowledge. Mantras are the eternal ideas of the universe. Man, who is also the source of descent feelings, falls under the cycle of birth and
death. He is under the control of his own sensual feelings. But śāstras are not so.

If we argue that śāstras are the product of spiritual experience of Man then the period of experience of man can create many problems. For instance, when a person went to river and took his bath, at that time the river water was pure and cool, but the same may not continue. After some time, if any other person goes to take his bath in the same river, by that time, river water may be hot and impure because of various reasons. So it is difficult to sustain the length of the period of experience of the sage. There are four different eras were mentioned in śāstras. No one has the power to have an unique experiences of all the four eras.

For instance, śāstras say in dvāparayuṣa, kālpaka vruksa was the grantor of the desirable objects of all living beings of Man. But now, the experience is highly different. So as to say the gods are not the authors of śāstras. It is eternal, because it is Brahma. Hence, Hindus believe that the Mantras are the manifestation of Brahma.
when particular Mantra is properly intoned, the vibration creates the form of God from the particular chanted Mantras. The power of sound is great; hearing the sound is cause for the judgment of the sound. The Viśeṣārā Tantra says that Paramarahan and Śūdūrāhman are all Mantras. It is neither unlettered (dhvani) nor lettered (Vacana). Śuddha is the characteristic of Akasa or ethereal space. It is not produced by Akasa but manifests in it. Particular notes give shape to particular forms. If one wants to generate a particular form one must produce a definite note in a particular pitch. Sound and its meaning are not distinguished from one another. They are always united by the process of inhalation and exhalation or the movement of the vital air in the body or in the Jivas the waves of sound is produced. Sound appears first in Mulādāra, i.e. Sakti. In scriptures there are four stages of the sound have been mentioned. They are as follows. Patañjali the first appearance of sound in Mulâdâra is known as para. Pravartik Less subtle state, in that state sound reach the heart of a man.
**Madyama**: When the sound contact with juddhi it becomes more gross, this state is called as Madyama. **Vākhar**: Lastly, in its full gross form, issuing from mouth, is called as Vākhar.

In addition to it, it is stated that for the successful result of Mantras, it should be intoned properly.

**III.** In this context, Mantras are not considered as the collection of letters. It is the consciousness of Brahman. The effect of mantras is to produce the ideas. Mantras stimulate the mental faculties with divine power. More collection of words is something gross, but Mantra is full of consciousness. A word is mere display of letters but Mantra is a display of radiant energy. It awakens the supreme energy of Man. Mantra and its saying are distinct from one another. From the nominal point of view, Mantra is consciousness. In its saying is the way to practice it. First, we must understand the word meaning of Mantra then proceed to deal with it.

Vācya Sakti and Vījñāna Sakti are the two major...
divisions of Mantra sakti. Devata, who is the subject of Mantra is Vācyā sakti. Devata, who is in Mantra itself is known as Vācakasakti. Just as the seeds lie inside the fruit, in the same way Vācyā sakti lies within the vācaka sakti. Without penetrating, the fruit one cannot see the seeds of the same fruit. In the same way, without worshipping the Vācyā sakti one cannot perceive the true nature of Vācaka sakti. Vāc, a sakti is life of Mantra. Vācaka sakti is that by which the Vācyā sakti is sustained. The absence of life means the absence of derivation of life. Both are important for the meditation on Mantra sakti. The erroneous ideas of Mantra and improper us, of its pronunciation are the root cause for the loss of the power of Mantras. For the proper proper pronunciation of Mantra one should consult a teacher who has good knowledge about it.

Literary sources of Mantra are found in Veda, Purāṇa and Tantra. Tātātra is Paramātmā of Mantras. Vedas are the Jīvātmā of Mantras. Purāṇas are the sense of Mantras and Purāṇas are the body of Mantras. Saktis are the limbs of Mantras.

Mantra may or may not convey on its face meaning.
It is the imitation of the devata which is the subject for worship.

Actually in Mantras, the sounds such as Aie, Kii, Hii have no meaning at all. But the meditator feels that the letter and its connected sound are the forms of his own Ishta Devata. Ev'ry Mantra is the form of Brahman. Substance of Brahman and Brahmananda are one and the same. According to Hindu religion, Mantras are not the sumul jumble of words.

It is neither the language nor sound. It is manifestation of Brahman. It is the eternal idea of the universe.

Mantras, Yantras and Tantras are the three different terms which are confused by a single thread. Mantra is a sacrificial formula. Yantra is an instrument of worship. Tantra is the regular order of ceremonies and rites in other words it is attributed in association with Mantras and Yantras.

**IV. YAN** It is a sacred plan or diagram or symbol of sacred deities. Sir Monier Moore Williams defines it as mystical diagrams supposed to possess hidden power. In addition to it, Yantra is also
defined as a magical amulet diagram for magical incantations. Yana is the regular order of ceremonies and rituals; in other words, it is attributed in association with mantras and yantras.

Mostly, yantras are painted on paper, wood, canvas and engraved on metals such as copper and others or drawn with colored paste and powders on the floor. Few scholars have stated that human body itself is the best yantra.

In these diagrams, it is believed that different deities are associated with different yantras. An expert practitioner is only able to understand the significance of the particular yantra. Whenever the sacred formulas are inscribed on a paper or any metal, it becomes infused with the essence of deity. Then its own physical nature is lost. In the primary stage, the yantra worship is performed on constructed a mudra. Particularly, yantra philosophers say that SRI YANTRA is the very image of the process of creation. In it the creation is a continuous process.

It is commonly written by kavers.
mandana, panna on plate of gold etc. Yantra
person first choose the proper material for
drawing the diagrams. They write the sacred syllables on the chosen material with the help of
golden needle. Then they place it in a sacred
lace. Every day they worship it with flowers and
other kinds of holy things. They believe that the
Yantra possesses the power of supernatural faculties.
Designs of the rest of the Yantras are identical.
The outer most line is considered as an entrance
of the concern entity. The successive circles inside
in it, represents the successive stages of inwardness.
The multiple outer petals of triangles are occupied
by these stages. The centre is a point
where all radiant energies are focused. Those
are triangles which are looked upon to occupied by
a particular deity.

It is a Sanskrit word. Some rule, regulation
systems or administrative code. It has been derived
from the Sanskrit word root 'tan' means to spread.
It is a comprehensive knowledge of the fact. It is
the elaboration of the process of the propitiator.
9.8. Vasugupta defines it as an independent religious literature.\(^{37}\) The subject matter of Tantra may be included in esoteric yoga, hymns, rituals, doctrines and even knowledge of medicine, magic etc... Further, we define "Tanyate vistriyate jñānam ete iti Tantras"\(^{38}\) that by which the knowledge is attained or is liberated is Tantra.

**LORD SIVA AND MADHYAMIKI** Generally, Tantras attempt to combine the motherhood and the fatherhood of God. In it Lord Siva is described as the Father of the universe. Sakti or Parvati is described as mother of the universe and also she is mentioned as the consort of Lord Siva. obviously, Tantras state that the God Siva and the Universe are not separated from one another. God Siva and the Universe are inseparable. They are one and the same.\(^ {39}\) Matter and energy are not to be separated from one another. They are also the part of Brahman.

According to Tantrism, the soul is nothing but Siva, a cosmic static energy, Sakti is also known as prakriti i.e., the personified divine energy of
the supreme deity of the eternal Brahman. Further, it is stated that Sakti is an eternal energy of the universe.

Tentric tradition is mostly based on the form of devotion or shakti. In addition to it, scholars claimed it so old as veda. It is stated as a special branch of Sakti cult.

Tentre believes the knowledge of the self and twenty titvan. The twenty titvas includes five principles, ten senses or perception and action five primary.

The conscious energy has been called as inner power in Tentre philosophy. According to it, the real one is cosmic energy which pervades the entire universe, with different forms. The cosmic energy is also stated as a divine energy of Tentrism. It is the creator of the universe.

In Tentre sect the divine energy is the creator, preserver and destructor of the universe. It helps men to escape from sufferings of the cycle of birth and death, from the three kinds of pain (sustaining to the body, mind and natural phenomenon such as
heat, cold, flood, draught etc...().

In Tantra both purusa and the prakriti are evolved simultaneously. At the time of universal destruction the purusa and prakriti became merged in eternal Brahma. This energy is mentioned as Sakti in Tantras. Jiva (finite soul) comes to be known that the reality in it is Siva - the cosmic static energy. The cosmic or kinetic energy releases the finite soul from the worldly phenomenon.

In Tantra the ultimate aim of Tantra is the final attainment of the infinite bliss i.e. the sublimation of the self with supreme soul. The ultimate goal of Tantric practice is the unification of the finite soul with cosmic or the cosmic dynamic energy. It is believed that the finite soul changes into the form of cosmic soul and get released from the mundane existence and this state of attainment is the ultimate aim of Tantra.

In Tantra the ultimate stage is the unification of Siva with Sakti. This is the supreme goal of Tantra Sadhana.

YOGA IN ITS IMPORTANCE: Yoga is the major part of
Tantra. The term Tantra yoga itself is an evidence to prove it. Tantra yoga is a certain mystic process of generating spiritual energy forces and vibrations and with the help of Mantra, Yantra and Devata.

In Tantric dormant or inert stage of cosmic energy has been weakened by the logic process. This process causes the dormant to rise up through the higher chakras (dynamic centres in the spinal cord where the spiritual energy is vitalized) in the neurospinal axis. Through this process the expansion of consciousness and the heightening of realization come to Sadhana.

Self realization in Tantra is achieved through material and mental practices. The feelings should be cultivated and to be used because sensation and emotion are the most powerful forces of ultimate reality. If they are properly controlled, they will provide a wonderful source of energy in human body. Because of it, the yogic activities are carefully designed.

Tantra is demonstrated with its doctrines and
faith with practical en-march by painting loons and drawing deities relating the objective structure of the world. Because of that Sādhaka chiefs himself in different stage of his meditation and worship.

In Jainism Tantra is stated in the active force of Tantra. Worshiping the deities such as Jātālāśāli, Padmavīhi, Amrakāśamāndini, etc. is vogue in Jainism. Many laymen believe that the above mentioned deities are the guardians of their needful things. In Tamil Kēvya work, particularly in Jvaśakṣstänti, the term Tantram is mentioned by the author of this Kēvya literature. In it, the word 'Tantra' represents the meaning of workmanship. According to Jaina point of view, the tenth Purva literature entitled as Vidyānivada Purva is a work on Mantra, Tantra and Yantras of Jainism. However, Jains believe that the Purva literature fourteen in number were lost. Hence, we are unable to trace the important role of Tantra in Jaina religion.

KĀŚY PāNS OF JAINA MUNTUARY There are three types
of Mantras used in Jina Pūja Vidhi. They are

1) Japa Mantras
2) Viṣṇu Mantras
3) Māyī Mantras.

As an illustration the Pānḍavaśāṅkāla Mahā Mantra or
the letters ' a a i o u ' which are the first
letters of Pāṇḍavaśāṅkāla is Mahā Mantra. Viṣṇu
Mantras are the seeds Mantras as Om, Hri, Brīm, Hīm
etc... Māyī Mantras are the chain of Mantras with
which puja is offered to the sacred deities. In
addition to it, it is stated that mostly all the
letters i.e. A to H have been used for the formation
of various Mantras. The above mentioned stanza
explains the same statement.

"Nirūṣya Mṛkṣaṇa Nāsti Nāsti Nāśī Vāma Šabdārthaṃ,
Nirūṣasa Pṛthvī Nāsī Tāmāyā Tatra Dūlādhiṃ I s 51

There is no letter which is not Viṣṇu. There
is no sound which has not heretical quality. There is
no word devoid of wealth. It is difficult to find
one's own self.

In Jina pūja vidhi, many kinds of Viṣṇu mantras
have been mentioned. Some of the Viṣṇu mantras are
as follows.

In Jina Pūja Vidhi, Pānāvā ṣaṃti namely 'Om'
is stated as the chief bija mantra among all the bija mantras of Jains.

The following five bija mantras are stated as the most important bija mantras of Jaina religion. These are Hrim, trim, Klim, Aim, Arham. Om includes the names of Panchaparamestins. It is also called as Pranava bija Prthvi bija and Tejo bija.

The bija mantra Hrim is called as Maya bijam. It is stated that this bija mantra is used to attract the others.

The bija mantra Trim is called as Lakshmi bijam. This bija mantra has the power to give the wealth and health to the sadhaks or the meditators.

The bija mantra Klim is called as Kama bijam. It is stated that it has the power to grant the desirable objects of the meditators.

The bija mantra Aim is called as vec bijam. It is used to create the power to the words of the meditators.

The bija mantra Arham is called as Jaina bijam and this mantra is looked upon as a mantra which has the power to grant the spiritual knowledge to the meditators.
The other bija mantras are also as follows.

"Saṃvouses" is a bija mantra, which is known as Śūdānāviṣaṃ.

"Ta, Tāh" are the two bija mantras which are called as Śūdānā bija mantras.

The bija mantra "Jah, Yah" are called as Viśārjana bija mantras.

The bija mantra "Namah" is called as Śūdānāviṣaṃ and it is also called as Hūnum mantra.

"Yam, Smāh" are the two bija mantras which are known as vīraṇa bija mantras.

The bija mantra "ha" is called as Ākīśa bija mantra.

The bija mantras "aṁ, kīṁ, plūm, drām, drīm, drāvaya are called as Śūdānā bija mantras.

"Juṁ, kavīṁ, Ham, Seh" are the bija mantras which are called as Viśāpēhara bija mantras.

The bija mantras "vaṁ" and "pam" are called as Jāla bija mantras.

The bija mantras "kīṁ" is called as pritvi bija mantra.

The bija mantra "eh" is stated as śvēṣ bija mantra.
The "bij" mantra "sλλo" is called as Amruta bijam.

The "bij" mantra "Kσαh, Pat." are called as Ṛta bija mantras.

The "bij" mantra "n" is called as Śādīṣcho "bij" mantra.

The "bij" mantra "dλn, kλn, vλn, σah" are called as prakāśanī."nasa".

The "bij" mantra "sva" is also known as pousṭika palaṇam.

The "bij" mantra "kα." is known as Kārana halaṇam.

The "bij" mantra "nαm" is called as mithyajñana halaṇam.

The "bij" mantra "σλλα" is called as bhūpattaka.

The "bij" mantra, such as "sλntαnαvyum, Ṛntαnαvyum, jnαntαnαvyum, ταntαnαvyum, sαntαnαvyum" are called as śindakacchī.

The "bij" mantra "pλn" is called as Piśa bijam.

The "bij" mantra "kλn" is called as kṣaṃprada bijam.

Of course, we strictly warn not to use these mantras for the wicked purposes, such as seduction - to attract others, vidvātītā - to create the intrusiveness.
among the people, स्थानानि - to create the inactivity in any substance, नरसंहारि - to destroy the pain in any objects. 53

In addition to the above mentioned Jaina mantras it is quite necessary to have a discussion about the similar types of mantras of the other Indian religions.

In the Encyclopedia of Yoga, Mantras are classified into many types. Generally, these types of mantras are as follows.

**Kshemuline Mantras:** Mantras related to male Gods and these types of mantras are also called as Solar or Shukra Mantras. 54

**Feminine Mantras:** Mantras related to female Gods.

In the Encyclopedia of Yoga, it is stated that Mantras, which are ending with मृत or प्रति, veget are called as Masculine Mantras. Mantras which are ending with two ता, स्वाभि and वालंि are called as Feminine Mantras. 55

**Neutral Mantras:** Mantras which are ending with नम are called as Neutral Mantras. Mantras which are ending with ह्रिंि are also called as Neutral Mantras. 56
One syllabled mantras are being called as pinda mantras.\(^57\)

Kartārī mantras: Three syllabled mantras are being called as Kartārī mantras.\(^50\)

Bija mantras: Four to nine syllabled mantras are being called as Bija mantras.\(^59\)

Śrī mantras: More than twenty syllabled mantras are being called as Śrī mantras.\(^60\)

Mantras: Ten to twenty syllabled mantras are being called as mantras.\(^71\)

Commonly, the mantras for or if to mono-syllabic mantras, they are called śrī mantras, because they are all the sounds of the universe. Bija mantras are short and ut, om, lam, vam, yes, vī, phat... etc., and Bija mantra is associated with particular deities. The primary mantra of a devata is known as root mantra (root mantra). It is also stated that the term kāla mentioned the subtle body of the devata which, we called as Kāma kāla. Without knowing the mantras of the devata, the pronunciation of the mantra is considered as mere the movement of the lips and nothing more. Hence, it is advised that for the fruition of mantras, one
should know the meaning of the Mantras. Bija mantras are classified into many varieties. Among them the following, five bija mantras are more important. 62

1) Praṇava 2) Primary bija 3) Worship bija 4) bija conjoined with branches and leaves 5) Mantras conjoined with branches and leaves.

There are other classification of Mantras are also worth mentioning here. They are 1) Siddha Mantras 2) Śānta mantras 3) Śaiva mantras 4) Śuddha mantras 5) Mantras. These are the total mantras. 65

There are also other types of mantras such as Śātāvika, Rājas and Tānasa mantras which are classified on the basis of the purpose for which they used. 66

The Śānta mantras are the mantras of meaningless assembly of letters. Apart from the above varieties, there are fifty seven types of mantras which are mentioned in Sāktaśāstra. 67. They are 1) Chinna 2) Ruddha 3) Śaktiśīna 4) Parānukha 5) Udirita 6) Radhīza 7) Netraśīna 8) Kūlīta 9) Standita 10) Om.cha 11) Bhāta 12) Mahāna 13) Tirakṣīta 14) Shādīta 15) Suscepta 16) Mudanmata 17) Mūrṣhīta 18) Netavīśya 19) Hīna 20) Aradhvanta.
31) Sattvahīna 32) Kākara 33) Mījihīna 34) Mahāra;
35) Ālīngīla 36) Mahīta 37) Kauṣārīta 38) Atidrīta
39) Ānghāhīna 40) Aśārddhāna 41) Sāmīinda 42) Ānkhīkūta
43) Kauśala 44) Vāntamāna 45) Sātikāśāhāna 46) Vīkāla
47) Aśārddhāna 48) Vīhena 49) Prīṭīta 50) Mūlīta 51) Vipāk
52) Aśānya 53) Mūlka 54) Vaiṣya 55) Vānjanāna
56) Śūnya 57) Hula.

In addition to it, other types of śūnyanātra
are also mentioned. They are also Pali names.

(1) Sūkṣmaḷa: a. it and n-kāra united together
and convey the meaning of sūkṣmāḷa. i.e. sūkṣa.

(2) Kīrāṭaḷā: Kāḷa and n-kāra united together
and convey the meaning of kīrāṭaḷa. i.e. klīm.

(3) Yāsa nīlā: The combination of Yāsa—
the
lattera Kāḷa and n-kāra convey the meaning of Yāsaṅjaśa
i.e. Kṛiśa. (iv) Sakti nīlā: The lettera Māḷa and n-kāra
combine together and convey the meaning of sakti nīlā
i.e. Hāra v. Sakti nīlā: The combinations of the
Letters त, त्र, त्रि and न-कङ्का convey the meaning सङ्के बंजा, i.e., श्रीम. ति) तनक बंजा: K, L, I and न-कङ्का combine together and convey the meaning न-कङ्का बंजा, i.e., श्रीम. ति) तुज्जः बंजा: T, R, I and न-कङ्का combine together convey the meaning तुज्जः बंजा, i.e., श्रीम. ति) ताप बंजा: S, R, I and न-कङ्का combine together and convey the meaning नाम बंजा, i.e., श्रीम.

The eight bijas are considered as the eight qualities or nature of श्रीम. They are all said to be eight bijas and they are associated in all kinds of worship.

According to Hindu religion, Vedas are the original source to know about the various types of mantras of Hindu religion. Actually, the word 'Veda' means knowledge. Veda does not mention any single work. It is stated that 'Veda' consists of three different classes of literary works. They are साहित्यि: 'Collection of hymns, prayer, magic, songs, benedictory words and sacrificial formulae. Further, the साहित्यि: are classified into four types. They are as follows: 1) खोवा: साहित्यि: 'Collection of Vedic songs or the knowledge of the sage formulae.'
II. Śrīmad Bṛhadāraṇyaka: The collection of the Śrīmad Bṛhadāraṇyaka, i.e., about the knowledge of the melodies.

III. Śāṅkūrṇḍika: Collection of the Śāṅkūrṇḍika, which is classified into two ways, i.e., the Ṛṣhiṣṭa of the Ṛṣhiṣṭa, which contains only the mantras, i.e., prayers and sacrificial formula of Adhvaryu Viṣṇu. The other one is the Ṛṣhiṣṭa of theṛṣhṝṣh, which contains descriptions of the sacrificial rites together with discussions on them.

IV. Aitihyam Āgni: The collection of Aitihyam Āgni, i.e., the knowledge of the sacrificial formula.

II. Upaniṣads: It is prose text, which contains theological discussions. Particularly, observations on the sacrificial and mystical significance of the individual sacrificial rites and ceremonies.

IIII. Ārtiyākṣa: It is the knowledge about the meditation of Ārtha in forests and meditation on the world and Man.

All the four Vedas are regarded as the creation of God. The work such as Śrīpa Bhūkṣaṇa, Viṣṇu, and Śrīma Sutras are considered as the work of a work not considered as the divine revelation. These three works are called Vedangas. Further, it is stated that Śrūṣṭi is a work
on the rules for the execution of the great sacrifices. The Grahysutra contains the ceremony and sacrificial acts of every day life. Dharmasutra is a work on spiritual and worldly laws. It is also considered as the oldest law book of India.

**Buddhist Religion** 'Trisarana' formula is considered as the most important formula of Buddhist religion. They are as follows:

- "Devanam Sasanam Gacchami" - I go for refuge to the Lord Buddha.
- "Dharmam Sasanam Gacchami." - I go for refuge to the Law.
- "Sanghaam Sasanam Gacchami." - I go for refuge to the order.

In addition to the Trisarana formula of Buddhist religion, the following Mantras are also considered as the most important Mantras of Buddhist religion. They are **OM AH HUMA**. This Mantra is called an asymmetrical Maha Mantra (Great Mantra) in all Buddhist Tantric literature. It is used to achieve the highest goal of realization.

**OM MANI PADMA Y HUMA** is the famous eight Mantra of
Tibetian "sacred" religion. OH VASHA PUSPA HIM VAJRADA. HIM OH ASHITA HIM 77. It is a vocative centre of Mani padma - a Buddhist Vajrayogini or dakini.

OH P IN PICU PRAJNAVARMANA 80. It is a centre to Vajrasattva. OH AN TAN SVANA 81. It is centre of Tarini a Goddess of Buddhist religion.

OH MUH VAJRANGE HIMA HAKRA PHAT SVANA 82. It is centre of Eka jata - a Goddess of Tibetan Buddhism.

OH AN PAM MUB SVANA 83. It is a centre of Pandara vasini a Goddess of Buddhist religion.

Commonly, Mantras are classified into four types. They are Symmetrical Mantras, Asymmetrical Mantras, Isomorphemic Mantras, Heteromorphemic Mantras 84.

A Mantra, having the exact inverse arrangement of constituents on both sides of its centre is called as Symmetrical Mantra, i.e., a mantra of the form a-b-c-d-centre d-c-b-a. The bijas like OH PHAT SVANA, having an unalterable position in the Mantra is called Asymmetrical Mantra. The Isomorphemic Mantra and Heteromorphemic Mantras are classified on the basis of single and multiple occurrence of a bija within a Mantra. For instance KAIR KAIR HAIR HAIR PHAT - is an Isomorphemic
Mantra Hrim Hrim Aim Guh = is a Hsomorphemic Mantra

All the above mentioned sources clearly prove that Mantra occupies an important role in almost all religions. In second Chapter, I shall discuss various aspects of Puja and Ardhanara literature of Digambara as well as Svetambara Jains sects. In Puja and Ardhanara literature, it is stated that 'Pañcanaśakāra Mahā Mantra' is the first and foremost mangala (i.e., auspicious formule) of Jains. In addition to it, it is also looked upon as a Japa Mantra. It is with this Mantra all the ceremonies are performed by Jains. It is treated as the Mula Mantra, i.e., Just as the tiroid of Buddhism, Gayatri of Vedism and so on... Jains believes that it has the power to remove any sort of disease, poison and misery and so on...

On account of its prominent place among the Jaina Mantas, I decided to do my research work on this Mantra. Latter I approached the University authorities to do my PhD research on the title i.e., "A CRITICAL STUDY OF PAñCA MANASkāra MAHĀ MANTRA". In this context, I wish to point out that the succeeding chapter elucidate the various philosophical aspects related with this Mantra Rāja.
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1. Swami Sivananda, Japa Yoga, Published by the Divine Life Society, Sivananda Nagar, Tehri, Garhwal dist., U.P., India 1986, P.No: 5

2. Netzi = gupta bhāṣaṇa + ghūl yane māntreyate guptām bhāṣāte iti = Ṛgveda.

3. Netzi = gupta bhāṣaṇa + as = Vedāṅghdo yatan = Ṛgveda.


8. Ibid., P.No: 106

9. Ibid., P.No: 107


13. Haraimoshi tane mantiras enpe = Tollappiyam, v. 171
    Haraimoshi kilintu mantiras = v. 158


16. Ibid., P. No: 92.

17. Ibid., P. No: 92.

18. Ibid., P. No: 93.


22. Ibid., P. No: 192.

23. Ibid., P. No: 163.

25. Ibid., P.No: 145.


28. Ibid., P.No: 213.

29. Ibid., P.No: 213.


32. Ibid., P.No: 214.


35. Ibid., P.No: 5.

36. Ibid., P.No: 5.
