CHAPTER IV

MANY FORMS OF PANCHAMASKARA NAVYA MANTRA
CHAPTER IV

MAHY DHAM OF HOLY PENTAD

Earlier, it has been stated that the Pancaanaskara Maha Mantra is a common and also the most important Mantra among the the Jaina Mantras. With regard to the formation of the holy pentad, in Jaina literature, it is found that various Adarvas used different letters for the formation of the holy pentad. The popular or widely known form of the holy pentad is as follows.

Satkhandagama is the first and also the original literature of diyambara Jaina sect. In it, the author Astyja Puspadanta adopted the following letters for the formation of the holy pentad or Pancaanaskara Maha Mantra. The popular or the widely known form found in Satkhandagama is as follows.¹

Nama Aushantinam, Nama Siddhānam
Nama Ayasīyam, Nama Uvačhāyam, Nama Lōśa
Sauva Sahunam

The meaning of the above mentioned Pañca namsakara Maha Mantra is given below.

Obisalence to the Victors, Obisalence to the Perfect Souls, Obisalence to the Head of the Sangha, Obisalence to the teachers, Obisalence to all
The sense form of the holy pentad were also used in the texts such as Dravyasangraha, Jnanartha, Yasastileka, Pannavan Sutta, Kelpe Sutra, Abhayaka Sutra, Mulasutra, and Bhagavati Sutra. Whereas in Shakti guchchaka and Prasamarati Prakarapa and the other Jaina works the below mentioned formation of the holy pentad or Pañcanamasakera Maha Mantra is mentioned:

Namo Arithantam, Namo Siddhanam, Namo Ayariyanam
Namo Uvajhayanam, Namo Loua Savva Sahnman.

The meaning of the above mentioned Pañcanamasakera Maha Mantra, is similar to the previous form of the Pañcanamasakera Maha Mantra.

The difference between these two forms is found in the letters used in these two form of the Pañcanamasakera Maha Mantra. The difference between the first part of above mentioned two types of holy pentad of Pañcanamasakera Maha Mantra is Namo and Namo. The prior one is Souraseni form i.e., Namo and the latter one is of Ardhamagadhi form, i.e. Namo.

In Souraseni form Na changes to Na irrespective of its position. Where as in Ardhamagadhi form the
Na in the initial place of any word does not change to Na. The Sauraseni form of Pançanamaskāra

Maha Mantra is as follows:

Namo Agrahantānām Namo Siddhānām Namo Amīrīyānām
Namo Uvajjhayānām, Namo Loē Savva Sāhūnām

The prevailing Ardhanāryaḥ form of the Pāpapamaskāra

Maha Mantra is as follows:

Namo Agrahantānām Namo Siddhānām Namo Amīrīyānām
Namo Uvajjhayānām Namo Loē Savva Sāhūnām.

The Sanskrit form of the Pançanamaskāra Maha Mantra is as follows:

Namo Brahmānām Namo Siddhānām Namo Amīrīyānām
Namo Uvaciyānām, Namo Loē Savva Sāhūnām.

The Tamil form of the Pançanamaskāra Maha Mantra is as follows. In Tamil it is named as Uvar Vanakkam

i.e. equivalence to the five holy personages

Aṣṭarātri Vanāṉuṉirāṉ, Siddhārātri Vanāṉuṉirāṉ
Icseyarātri Vanāṉuṉirāṉ, Uradhārātri Vanāṉuṉirāṉ
Sadhuṟkāḷ alḷoraiṟṟa Vanāṉuṉirāṉ.

The meaning of the above mentioned Tamil form of
the Pāñcananamaskāra Maha Mantra is as follows.

I bow to the Victor, I bow to the perfect soul,
I bow to the leader of the Monks, I bow to the teacher, I bow to all the Monks.

FORM OF PĀÑCANANASKĀRA MAHA MANTRA IN TAMIL LITERATURE.

SILAPATHIKARAM: This classical work was composed by the ascetic prince Ilangoavadiyal who has been also considered as a Jaina monk. In Silapathikaram, the Pāñcananamaskāra Maha Mantra is referred as 'Mezhi Porul Deivam'. Dr. U.V. Srinivasa Iyer, the editor of the work, has followed the more Prakrit to Tamil transliteration form of Pāñcananamaskāra Maha Mantra which goes as follows,

Om Namo izhantānām, Om Namo Siddhānām
Om Namo Ayiriyānām, Om Namo Uvajjhayānām
Om Namo Sāvva Sāhunām.

The above mentioned form of Pāñcananamaskāra Maha Mantra were also used in the works such as Maha Mandira Cēna, Avungala Choppu and so on...

But the Tamil form of the Pāñcananamaskāra is as follows. Arugazai Vanangugirōn, Siddhazai Vanangugiron, Asāyazai Vanangugirōn, Upēdhyāyazai Vanangugiron.
Sadukkal elāsaiyum Vamangugirēnē,

Praśkrit to Tamil transliteration form of Pančanamaskara

Maha Mantra, the letter ṇ is used as the first letter of each and every Mantra of Pančanamaskara Maha Mantra.

In Tamil literature three types of ṇa l.e. ṇ, ṇ, N (భ్య, భ్య, న్) are in vogue. According to Tamil grammar usually the letter such as ṇ and N are not used as the first letter of any word or pada. Only the letter ṇ is used as the first letter of any term. For instance, Nāmakkara Pahudām (ఊమాకరా పహుడమ్), Śrīvallī Sūtram (శ్రీవల్లి సూచిమ్), Nānulī (నానులీ) and so on...

The word 'Sūrya' is the correct word to represent Lord Jīna. The word 'Jīna' means one who is capable of worshipping. The other term such as 'Jīva' and Jīva are the two different terms which give two different meanings in Tamil. 'Jīva' means Lord Jīva, 'Jīva' means the Snake. Hence, the correct word to represent Lord Jīna is 'Sūrya'.

The term 'Siddha' is the right to represent the pure soul. The spiritual guide is called as 'Jīsāya' in Tamil. The spiritual teacher is called as 'Upādhyāya' in Tamil. Therefore, the epithets 'Jīsāya' and Upādhyāya' are used to represent the spiritual guide.
and spiritual teacher in Tamil. The term 'Sādhya' is used to indicate the saint in Tamil. So the terms, Truger, Siddhar, Amariyar, Upadhyayar and Sarva Sādhyu are the pure Tamil words to represent the five different holy personage of Jain.

Two more lines are also added with this Pañcanamaskara Maha Mantra. The two lines are as follows:

"Eko Pañcanamaskara Saiva Pava Pañcamara,
Maṅgalaṅkara Saivaṁ Padhamam nāvai Maṅgalaṁ".

Regarding this, in Tamil, transliteration form of this stanza is in vogue.

In order to differentiate the total number of letters used in Pañcanamaskara Maha Mantra, we have the following details in Dvaya Simijana and Kriya Kalasam the other two important Jaina works. The details are as follows.

**Simijana**: It is a Pada which consists of thirty-five devanāgarī letters. These are as follows.

Namo Agnijantam, Namo Siddhanam, Namo Ayariyam, Namo Uvajhjyam, Namo Los Saiva Sahnam.

**Kriya Pada** Excluding the first word Namo, the Pañcanamaskara Maha Mantra consists of sixteen
letters, Arihantas, Siddha, Ayiziya, Uvejjhaya and Sahu.

The below mentioned two Mantras are also considered as the Nama Pada Mantras. These are, Arihantasisa and Om Namo Siddhanam.

ADIPADA: A Mantra still shorter and consist of five letters and six letters Mantras are called Adipada Mantras. These are as follows.

A, SI, A, U, Sa

Arihanta Siddha

Arihanta Sisa

Om Namo Siddhanam

The four letters Mantra of Pancamanasakra MahA Mantra are ArihantA, Sdiha

The two letters Mantras are Siddha , Ssa

The one letter Mantra of Pancamanasakra MahA Mantra is Om(\(\text{O}\))

The very first Mantra of the Pancamanasakra MahA Mantra is Namo Arihantana. The word 'Arhat' generally means worthy, able, accomplished, praised, celebrated,
humbled, holy, a saint, a released sage. In Jaina literature, the term ‘Arhat’ is often used as an synonym of the word Jina. Further, Lord Jina has been considered as a conqueror of four ghati Karas, an omniscient teacher of Dharma and also the leader of the sages or gana. Two words such as Arhatinānaśa, Arhatanānaśa, Arhatantānaśa are found in Jaina scriptures to refer to Lord Jina.

Among the above mentioned terms, the following four terms are in vogue in Jaina literature. They are

1) Arhatanānaśa Arhatā - Arhatinānaśa. It consists of two terms such as Arhat and Antah. Here the term ‘Antah’ refers to the four enemies of the soul, which are knowledge obscuring karma, vision obscuring karma confusing and obstructing karma.

The word Antah means the destructor or the annihilator of the enemies. The above mentioned term ‘Arhatantā’ refers to the conqueror of the four ghati Karas. ‘Nim’ Arhatantānaśa means I vow to the soul who is the conqueror of the enemies. In Dhaśavatīka the following three terms are in vogue. They are, Arhatanānaśa Arhatā, Arhat anānaśa Arhatā, Arhat anānaśa Arhatantā, Arhat antā Arhatantā. The
epithets. 'Atri' means enemy, rajo means impurity, 'rahasya' means secret. These epithets refer to the four types of enemies of the soul. In other words, these four kinds of karmas are called as Ghatikarmas.

In Jaina literature, it is stated that freedom from these four enemies is the achievement of an Arahant.

In this state he possesses the qualities such as infinite knowledge, infinite vision, infinite bliss, infinite energy.

ARAHANTANAM. Arahantanam means enlightened.

Arahantanam and Arhadohyah refer to the Promulgator of the path of Salvation. The term Arahantanam refers to the dispassionate nature of Lord Arananta.

Though he has the contact with the worldly object, (which is considered as the root cause for the accumulation of karmic particles into the soul) it is believed that he does not have any attachment with it.

ARAHANTANAM. This epithet refers to worthy of the excellent adoration. Those who are worthy of obeisance, worthy of adoration and leader among the gods in the world are called as Arhantana.
Many Jainas Acharyas have given various definition to Lord Arhat. Neminandra in his Pradhānakavya Samgraha states that Lord Arhat is the destroyer of four fold ghati karmas and further he is considered as the purified soul of the universe and the possessor of infinite vision, bliss, gnostis and energy. Acarya Haribhadrasūri states that Lord Arhat is the Lord of yogins. According to him Arhat is the one who includes the perfection in the yoga. In this context, the word Yoga is considered as the unity of true knowledge, true faith and true conduct. Acarya Pujayopada refers to Lord Arhat as the propounder of the way to attain Nirvāṇa or Salvation, destroyer of the mountains of karma and the knower of the all elements of the universe.

ARHAN ANAHI. This term refers to the eternity of Lord Arhat, i.e., It is stated that after the total destruction of ghati karmas, he will not to reborn in this world.

NAMO S DHANANI. The word 'Siddha' means the perfect one, pure or real one. The meaning of this Mantra is solemn
Invocation of the blessing of the purified soul.
The soul, which possesses its eternal qualities
is considered as a purified soul. In Jaina literature,
this state is mentioned as a Siddha state or the
pure state of Soul.

\textit{Śaṅkaya Ṛṣiṇaḥ.} It is the term, which represents the
spiritual guide or teacher. Instead of the term
Āryaśīvaṁ, the following two terms are also in use
in Jaina literature. These two terms are Āryaśīvaṁ,
Āryaśīvak, Āryaśīvak refer the spiritual guide
of teacher. Usually the term Āryaśīvaṁ is used to refer
the spiritual preceptor. Āryaśīva is generally a Jaina
monk. Sometimes he may also be called 
\textit{Prajñāpati}. The term Āvijñāyaṁ generally
refers to the religious instructor or teacher of
religious texts. He is a Jaina monk. He has been
considered as a learned scholar in Jaina religion.
The term \textit{Umaśīya} refers the religious instructor or
teacher of religious texts.

\textit{Nara Loś Gīvta Śaṅkayaḥ.} The term \textit{Sadhu} generally means
proper, righteous, virtuous, pious, honourable, venerable
an ascetic, a saint, a chaste person, a monk and a devotee,
In Jaina tradition Sadhu usually means an ordinary Jaina saint or śramaṇa Muni, Yati and yogi.

This is the five namaskara māhā mantra which has the power to destroy all evils; it is the first mangala among all the mangalas.

Generally it is believed that latter on only these two lines were included in Pāñcanaṃaskāra Mahā Mantra. It is evident that these two lines are not mentioned in the most of the ancient Jaina works. These two lines are found only in Mahānāmaṇa - sutta III, 5-10. Scholars are of the opinion that these two lines were added in the Pāñcanaṃaskāra Maha Mantra during the period of 7th century AD.

Origin of the Letter Om

Om is considered as a Sacred Symbol almost in all Indian religions. Each Indian religion has defined it in a different manner. In connection with the origin of the Mantra Om the following details have been given in Kriyā Kaṇapada and Dravya Saṃgraha.

Om is a pada which is stated as the originating form of the first five letters of Pāñcanaṃaskāra Maha Mantra i.e. the first letter of thuṣṭera Azinanta is
A. The first letter of the pada Siddhānaś alias asarī is also A. These two letter combine together and give the lengthened letter A. i.e.,
A + A = A. For instance, Pandarutam = Paṇca + Arutam.
Paṅgastikāya = Paṇca + Astikāya.

The first letter of the term ivaśeṣam is A. This letter joins with the previous letter A, gives the letter A. For instance, A + A = A. For instance,
Griśīla + Ayuḍanam = Griśīlayadanaṃ.

The first letter of the term Upāhyayak is U. The very same letter U joins with the letter A, gives the letter O. (i.e., A + U = O). For instance,
Gandha + Udaya = Gandhōdayaṃ.

The first letter of the term 'munino' is M. The very same letter M joins with the letter O, when the term O. The very same padruss has been mentioned in the following verse.

Arivari Saṅkaraśaṇa nasariśi aśiriya,
Kuvatti ṣotan,
Senāvriya muniavaram tisunāma,
Mutaḷeṣuṭhoṁśaṁtuṇuṁ,
Piriveriya Om kārmanunrappar,
(Tamil Kalambagam).

Araṇama asarī yaśiriya tana uvajjhaya munino
Padamaṅkara nippanna om kara paṇca parametina.
( A Prakrit geaha.)
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