

Significance of Jain Mantra, Tantra and Yantra

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ABSTRACT

By nature, every living individual wants peace, tranquility, happiness and comfort, because these are the fundamental properties of the soul. In ancient era /*adhyatmikyug*, people attained these qualities by means of spiritual power. Gradually, the spiritual power/will-power deteriorated in accordance with the effect of time-cycle/*kalchakra* and ethical values were lost. So, human beings took assistance of physical power of words/*mantra/bijaxer* and devised *tantra* and *yantra*. *Mantra, tantra and yantravidhya* are well defined and explained in *Vidhyanupravadpurva* component of *Dwadshang (Jainagam/Jinvani)*.

All the six substances (*dravaya*) present in the universe are endowed with qualities (*guna*) and forms (*panyaya*) consistent with the principle of origination (*uttapad*), destruction (*vyaya*) and permanence (*dhrauvya*). In other words, *vyaya* of one form will give rise to new form *uttapad*, without loss of original nature/existence *dhrauvya*.

Each and every substance (living and non-living) in the universe is endowed with infinite power. The challenge is how to explore that power. Soul (consciousness/*chetna*) possesses infinite power followed in order by *manah* (mind), sense organs (*indriya*) and body respectively. *Mantra, tantra* and *yantra* are used in suitable combinations of various elements like words, chemicals, herbs, physical matter etc. to generate unique power. Utilization of this power depends on the knowledge, aptitude and precision of the practitioner.

Mantra is a purifying force which purifies mind, *dravya manah, bhava manah, vachan* (speech) and *kaya* (body). When a practitioner observes vows such as truth, non-violence, celibacy, non-stealing, forbearance, fasting, equanimity, kindness etc. in conjunction with *japa*, repeated recitation of incredible mantra, in presence of appropriate conditions of *dravya, kshetra, kaala, and bhaava*, it will result in manifold eradication of de-meritorious (sinful) *ghatian* and *aghatian* karma. Jain religious ritual activities (*puja, vidhan, panchkalyanak, abhishek, shantidhara* etc) consist of *mantra, tantra* and *yantra* and these help in *punyabandh*, bonding of auspicious karma. By this practice inauspicious (*asubhopyog*) state of the soul changes to auspicious (*subhopyog*) and finally to the real state i.e. pure (*suddhopyog*) state of the soul is achieved.

Power and success of *mantra, tantra* and *yantra* depends on composition of words/*bijaakshar*, and faith (psychology) of the practitioner. *Bijaakshar* means words which are never destroyed or polluted. It is *BRAMAH SWARUP* and possesses great power like soul and other substances. Thus, the said practice which liberates positive energy is a great tool for purification, peace and prosperity. Repeated recitation of *mantra* with determination accumulates power and is called awakening of *mantra (mantra jagran/ mantra siddhi)*.

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1. Relevance of *mantra, tantra and yantra*

Although Jainism believes in philosophy of meditation (*dhyana*) and spirituality but sometimes for immediate temporary relief and solution of problems in special circumstances, physical means of *mantra, tantra and yantravidhya* are practiced for spiritual growth, self peace, welfare of living beings, glory, prosperity of kingdom, avoid famine and devil attacks, protection of religion and saints (monks), etc. This practice can be compared to giving a toy to a crying child. In our country *tantrism* is practiced in most of the religious traditions. Preponderance of *tantravidhya* also prevailed in other countries like China, Japan, Tibet and Mexico. Jain *tantrism* has its own distinction, value and effect due to strong ideal life style of Jain culture, which comprises of vital vows such as truth, non-violence, celibacy, non-stealing, vegetarianism, forbearance, fasting, equanimity, kindness, renunciation of passion, charity, etc.

1.1 Source of *Mantra, Tantra and Yantra* in Jainism

Mantra, tantra and yantravidhya are well defined and explained in Vidhyanupravadpurva component of Dwadshang (Jainagam/Jinvani). Vidhyanupravadpurva component of Jain scriptures is full of *mantra, tantra, yantra, strotra*, different kinds of astrology, *Ashtaang*, science of interpretation of dreams, details of space, interpretation of body symbols, symptoms, and 1200 *laguvidhya* (lower knowledge), 700 *mahavidhya* (higher knowledge), 72 *kalaayen* (art) etc. Out of 72 *kalaayen, mantra, yantra and tantra* arts are mentioned in 64th, 65th and 6th places.

Jain *mantra, tantra and yantra* involve activities of soul, body, words (*bijaakshar, pindaakshar*) and the role of *Panchparameshthi* (*Arihant, Siddha, Aacharya, Upaadhyaya and Sadhu*), *shaashan devi-devta*, (celestials) *yaksh, yakshini*, and physical matter (chemicals, herbs). Practitioners use them in different combinations appropriate to prevalent *dravya, kshetra, kaal, bhav* (time, place) to obtain the desirable result.

Bijaakshar and *pindaakshar* means the words which are never destroyed, but have no literal meaning. Thus it is BRAMAH SWARUP and possess great power like soul and other substance. Examples such as bringing in rain by mallahar rhythm, lightning of lamps, melting of stone, gathering of wild animals in forest, etc., are illustrations of the power of words (sound).

Mantra, tantra and yantra can be used as a means to assist in *aatmakalyaan*, spiritual uplift of the soul. These mainly help in *punyabandh*, bonding of auspicious karma, which is needed for *aatmakalyan*. This can be explained with an example. If we have to cross a river, we need a boat. Similarly, to help achieve pure state of soul (*shuddhopayog*), we need *punya*. The knowledge of *tantrism* can be used as one of the means for *punyabandh*. Once you have crossed the river and reached the destination, you no longer need the boat. Similarly, once you have accrued the *punya, tantrism* is no longer needed and one can work for the greater purpose of soul purification.

1.2 Awakening of *Mantra (Mantra Jagran/Mantra siddhi)*

Acharya kanaknandhi in *Mantra Vigyan* described *mantra siddhi* as- repeated recitation of mantra.

We know the following from mathematical calculations

$$2^2 = 4$$

$$4^2 = 16$$

$$16^2 = 256$$

$$256^2 = 65536$$

Repeated multiplication (square) of one figure subsequently increases manifold. Continuing this process many times results in numerable and innumerable levels. Likewise if any *mantra*, is repeatedly recited then its power increases manifold. In *yantra* made of metal sheet or *bhoj patra* there is embossing of appropriate figure in specified boxes in accordance to which recitation of mantra is performed. Similarly in *tantra vidhya* numerous ritualistic activities with different combinations of chemicals herbs, physical matter with recitation of mantra are performed. These three processes together with the presence of appropriate *dhravya*, *kshetra*, *kaal* and *bhav* are important for the success of the practice.

1.3 Methods of Mantra Japa

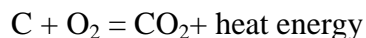
There are three methods of *mantra japa*.

1. Mental recitation (*Maansikjapa*)—is mental recitation of *mantra* without use of lips and tongue. This is the most effective way of practice.
2. *Upaansu japa*—is reciting of *mantra* by use of lips and tongue in low voice such that no other person can hear. This is less effective than the first method.
3. *Vachaanik japa*—is recitation of *mantra* loudly in such a way that others can hear. This is least effective method of all.

Application of tantrism -- Jain ritual activities (*puja*, *vidhan*, *havan*, *homa*, *aahuti (agnihotra)*, *panchkalyanak*, *abhishek*, *shantidhara* etc.) based on *mantra*, *tantra* and *yantra* are meritorious activities. *Mantra* is a purifying force which purifies the mind, *dravya manaha* and *bhava manaha*. This helps in spiritual progress.

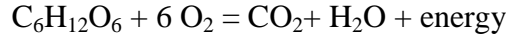
2. Scientific analysis of of *mantra*, *tantra* and *yantravidhya*

Acharya Nemichand Sidhantchakravarti in *pratham mahadhikar* of *Dravya Sangrah* and Acharya Kundkund in *gayatatvadhikar* of *Pravchansara (Gatha,95,103)* have described six eternal substances (*dravya*) of universe (*jiva*, *matter*, *dharm*, *adharm*, space and time) which are endowed with qualities (*guna*) and forms (*paryaaya*). As mentioned before, when a substance changes from one form to another power is liberated i.e. destruction of one form leads to creation of another new form. In *mantra tantra* and *yantravidhya* there is involvement of combinations of different physical entities (words, chemicals, herbs etc) in appropriate conditions of *dravya kshetra*, *kal* and *bhav*. Transformation of form results in liberation of energy. For examples when water comes in contact with heat it converts into steam possessing more heat energy. Similarly when carbon is burnt in presence of oxygen carbon dioxide is produced and there is liberation of heat.



The same is true of respiration process. Burning of carbohydrate (oxidation) produces carbon

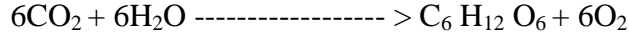
dioxide and water, and energy is liberated which is utilized in our metabolic activity.



In photosynthesis process carbon dioxide and water react in presence of sunlight and chlorophyll and produce carbohydrate and release oxygen molecules.

Chlorophyll+ sunlight

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In photosynthesis energy is liberated due to synthesis of bond whereas in respiration energy is liberated due to breakage of bonds. Bonds in the nature are always temporary. Different forms/modifications (*paryaya*) of substance (*skandha/combinations*) are the result of either breakage or synthesis of bonds. Hydrogen atom of carbohydrate molecule and hydrogen atom of water molecule possess only the property of hydrogen and that proves permanence (*dhrauvyatva*) or preservation of self identity.

In fifth century *Acharya Pujyapadswami* made some herbal combinations (herbs) and applied it to feet to achieve aerial locomotion.

3. Demerits of *mantra, tantra and yantra vidhya*

In ancient times *mantra, tantra* and *yantra* were used and practiced for the welfare of living beings, prosperity of kingdom, avoiding famine, protecting religion and saints. But in present time's *mantra, tantra* and *yantra* are used in different ways to meet selfish motives, harming others and creating problems, and casting of personal influence. Due to negative use of this kind, it only leads to *paapbandh*, bonding of inauspicious karma, rather than the intended purpose of *punyabandh*.

Limitations -*Mantra, tantra* and *yantra* science is an important component of *dwadshang* and it lies scattered in Jain libraries /stores in old hand written form. It is difficult to decipher these writings. There is a need to pay attention for publication, utilization and understanding them properly. Thus, knowledge pertaining to this subject is very limited. That is why this subject is considered as orthodox and many questions are raised by layman. Proper research and publication on these aspects is needed to understand this subject at judicial level.

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