

Significance of Jain *mantra, tantra and yantra*

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ABSTRACT

By nature, every living individual wants peace, tranquility, pleasure, 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 due to the effect of time-cycle/*kalchakra* and loss of ethics. So, we took assistance of physical power of words/*mantra/bijaxer* and major physical power in *tantra* and *yantra* era. ***Mantra, tantra and yantravidhya*** are well defined and explained in *Vidhyanupravadpurva* component of *Dwadshang (Jainagam/Jinvani)*.

All the six substances (*dravaya*) of universe are endowed with huge qualities (*gun*) and forms (*panyaya*) coupled with origination (*uttapad*), destruction (*vyaya*) and permanence (*dhrauvya*) without leaving its nature/existence. When a substance modifies from one form to another, power is liberated i.e. destruction of one form leads to creation of another new form. In other words, *vyaya* of one form will give rise to new form that is *uttapad* without loss of original nature/existence, and that is *dhrauvya*. As is the substance (substratum), so will be the quality and forms.

Each and every substance (living and non-living) in the universe is confined with ample of unique and infinite power. The challenge is, how to explore that power. Soul (consciousness/*chetna*) possesses infinite power followed by *manaha* (mind), sense organs (*indriya*) and body respectively. Mantra, tantra and yantra are exercised with suitable combinations of various elements i.e. word, 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 *dravya manaha*, *bhava manaha*, *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 recurring pronunciation of incredible mantra for positive energy in presence of appropriate *dravya*, *kshetra*, *kaala*, and *bhaava*, it will result in manifold eradication of de-meritorious (sinful) *ghatian* and *aghatian* karma from *attmapradesh*. Jain religious ritual activities (*puja*, *vidhan*, *panchkalyanak*, *abhishek*, *shantidhara* etc) consist of *mantra*, *tantra* and *yantra* and these help with cause of *punyabandh*. This brings auspiciousness (*subhopyog*). By this practice inauspicious (*asubhopyog*) to auspicious (*subhopyog*) and finally the real feature of soul i.e. pure (*suddhopyog*) state of soul / consciousness is achieved.

Power and success of *mantra*, *tantra* and *yantra* depends on composition of words/*bijaakshar*, personality and deep faith (psychology) of practitioner. *Bijaakshar* means words which are never destroyed or polluted. Thus, it is *BRAMAH SWARUP* and possesses ample power like soul and other substances. Thus, it is such a great tool for purification, peace and prosperity by positive energy liberation. Recurring pronunciations of mantra accumulate power and making communication with determination is called awakening of *mantra* (*mantra jagran/ mantra siddhi*).

Relevance of *mantra, tantra and yantra*

Although *Jainism* is basically based on philosophy, meditation (*dhyana*) and spirituality but some time 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 devils, protection of religion and saints (monks). This practice can be compared to giving a toy to a weeping child. In our country, *tantrism* is extensively operative in most of the religions/*sampradayas*. 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. in conjunction with recurring pronunciation of incredible mantra for positive energy in presence of appropriate *dravya, kshetra, kaala, and bhava*.

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*, interpretation of dreams, details of space, interpretation of body symbols, symptoms, and 1200 laguvidhya, 700 mahavidhya, 72 *kalaayen* etc. Out of 72 *kalaayen, mantra, yantra and tantra kalaayen* are mentioned in 64th, 65th and 6th number.

Principle original old Jain scriptures which are written on the basis of absolute truth delivered by omniscient (*tirthankar*) are called Jainagam (dwadshang)

In Jain mantra, tantra and yantra there is involvement of soul, body, words (*bijaakshar, pindaakshar*) Panchparameshthi (*Arihant, Siddha, Aacharya, Upaadhyaya and Sadhu*), *shaashan devi-devta*, (celestials) yaksh, yakshini, physical matter (chemicals, herbs). Practitioners use them in different

combinations in appropriate dravya, kshetra, kaal, bhav (time, place) to obtain fruitful desirable result.

Bijaakshar and pindaakshar means words which never destroyed, have no literal meaning. Thus it is BRAMAH SWARUP possess ample of power like soul and other substance. Plenty of prominent examples such as commencement of rain by mallahar rhythm, lightning of lamps, melting of stone, gathering of wild animals in forest and so on are explained the power of words (sound).

Mantra, tantra and *yantra* can be used as a means to assist in *aatmakalyaan*. These mainly help with *punyabandh* which is needed for *aatmakalyan*. To explain with an example, if we need 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 towards to greater purpose of soul purification.

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

Acharya kanaknandi in *Mantra vigyan* described mantra siddhi as- Recurring pronunciations of mantra accumulate power and make communication with determination is called Awakening of Mantra (*Mantra Jagran/Mantra siddhi*)

As 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 manifolds. Simple 2 figure squares 4 times gives big figure 65536, if this figure squares subsequently many time resultant numerable, innumerable and infinite level. Likewise if any word, mantra, recurrently pronounces then its limit of power increases manifolds and reaches up to infinite level. In *yantra* preparation there is embossing of appropriate figure in specified boxes in metal sheet or *bhoj patra* with recurring pronunciations of mantra. Similarly in *tantra vidhya* numerous

tona and totka with different combinations of chemicals herbs, physical matter with pronunciation of mantra are operative. In all the three *vidhyas* presence of appropriate *dhravya* , *kshetra*, *kaal* and *bhav* are very important for the success.

Operation of Mantra by 3 means

1. Mental *jap* (*Maansikjap*)—mentally recurrent pronunciation of mantra without use of lips and tongue . This is the most effective and high quality procedure.
2. *Upaansu jap*—recurrent pronunciation of mantra by use of lips and tongue with very low voice in such a way that no other can hear.
3. *Vachaanik jap*—pronunciation of mantra by voice in such a way that other can hear.

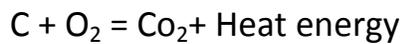
Application of *tantrism* -- Jain ritual activities (*puja, vidhan, havan, homa, aahuti* (*agnihotra*), *panchkalyanak, abhishek, shantidhara* etc) are meritorious activities. Which are fully consists of *mantra, tantra* and *yantra* and cause of merits (*punya*). *Mantra* is a purifying force which purifies *dravya manaha* and *bhava manaha*. This brings auspiciousness (*subhopyog*) upper stage of spirituality (*gunsthan*).

Scientific analysis of functioning of *mantra, tantra* and *yantravidhya*

Acharya Nemichand Sidhantchakrat in *pratham mahadhikar* of *dravya sangrah* and Acharya kundkund dev in *gayatatvadhikar* of *pravchansar* (*Gatha,95,103*) have described six eternal substances (*dravya*) of universe (*jiva, matter, dharm, adharm, space* and *time*) are endowed with huge qualities (*gun*) and forms (*paryaaya*) coupled with origination (*uttapad*), destruction (*vayya*) and permanence (*dhrauvya*) without leaving its nature of existence.

As mentioned before, when` a substance modifies 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 power (words, chemicals, herbs etc) in appropriate *dravya kshetra, kal* and *bhav*. Origination (*uttapad*), destruction (*vayya*) and permanence (*dhrauvya*) are the natural phenomenon of substance and due to this one form of substance transformed into other form resultant energy is liberate or energy is build up. Examples-When water comes in contact with heat it converts into water vapors which are gases form and possess more heat energy. Similarly when carbon is burnt in presence of oxygen there is liberation of carbon dioxide and heat.

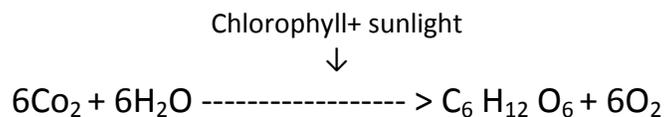


In both the process according to desire we can transform water and coal in energy and can use in our domestic purpose. The same is true in respiration process, burning of carbohydrate (oxidation) produce carbon dioxide, water and energy is liberated which is utilized in our metabolic activity.



These are the simple description of energy liberation exothermic reactions.

Whereas in photosynthesis carbon dioxide and water react in presence of sunlight and chlorophyll and produce carbohydrate and release oxygen molecule



The energy is liberated due to breakage of bonds. In photosynthesis, energy is built up due to synthesis of bond; whereas in respiration, energy is liberated due to breakage of bonds. Atoms (molecules) are bonded together and bond in the nature is always temporary. So, different forms/modifications (*pariyaaya*) of substance (*skandha/combinations*) are the result of breakage or building of bonds. Hydrogen atom of carbohydrate molecule and hydrogen atom of water molecule possess only property of hydrogen proves permanence (*dhrauvyat*) or preservation of self identity.

In fifth century *Acharya Pujyapadswami* used some chemical combinations (herbs) and applied it on foot for aerial locomotion.

Demerits of *mantra, tantra and yantra vidhya*:- In ancient era *mantra, tantra* and *yantra* were used and practised for welfare of living beings, prosperity of kingdom, avoid famine , protect religion and saints. But in present circumstances (modern era) *mantra, tantra* and *yantra* are used in different ways to meet selfish motives, harm others and create problems and manifestation of personal influence. Due to negative use of this knowledge, it only leads to *paapbandh* rather than the intended purpose of *punyabandh*.

Limitations -*Mantra, tantra* and *yantra* is an important component of *dwadshang* and lies scattered in Jain libraries /stores in old hand written scriptures. It is difficult to decipher these scriptures. In the present circumstances no one is able to draw their attention for publication, utilization and understand properly.

Thus, knowledge pertaining to this subject is very limited. That is why this subject is considered as orthodox and many questions arise by layman. Requirement of concentrated research and publication on these aspects is utmost important to understand this subject at judicial level.

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