

CHAPTER 2.0

2.0 LITERARY RESEARCH ON MANTRA JAPA

2.1 BACKGROUND AND SCOPE

The redundancy of any *Mantra* is known as *Japa*. It is a significant appendage of Yoga. *Japa* is the pole in the hand of the visually impaired *Sādhakas* (wannabes) to clear the way and lead to the way to Acknowledgment. *Japa* is the instrument of an instrument or perfect mixture that makes one a person with authentic traits. According to the proclaiming of numerous profound bosses, the act of *Japa* alone can give unceasing harmony, rapture, and interminability.

Japa is redundancy of the *Mantra* and *Dhyāna* is a reflection on the type of the Ruler with His qualities. There is contemplation or *dhyāna* with (*Japa-Sahita-Dhyāna*); additionally reflection or *dhyāna* without (*Japa-Rahita-Dhyāna*). First and foremost every wannabe must consolidate *Dhyāna* with *Japa*. As the wannabe progresses in *Dhyāna*, *Japa* drops independently from anyone else; reflection just remains. This sort of *Dhyāna* is seen in cutting edge type of *Japa - Dhyāna*.

Name (*Nāma*) and the article (*Rūpa*) connoted by the Name are indivisible. Essentially *contemplations and words are indistinguishable. At whatever point we think about the name of our kids, his/her figure remains before our psychological eye. Despite the fact that we do Japa of Rama, Krishna or Shiva, the image of Rama, Krishna or Shiva shows up before our psyche. In this way, Japa and Dhyāna go together and they are indivisible.*

Japa is finished with feeling. The minute we comprehend the significance of the *Mantra*, we feel the nearness to God in all things and all over the place. We become nearer and closer to Him when you rehash the *Japa*. He observes our redundancy of the *Mantra* as He is seeing our psyche.

'*Mananāt-trayate iti Mantrah*' - By the *Dhyāna* Manana (consistent reasoning or memory) of which one is shielded or is discharged from the round of births and passings, is *Mantra*.

That is additionally called *Mantra* by the contemplation (*Manana*) on which the *Jiva* or the individual soul achieves opportunity from wrongdoing, delight in paradise and last freedom, and by the guide of which it accomplishes in full the fourfold natural product (*Chaturvarga*), i.e., *Dharma*, *Artha*, *Kāma* and *Moksa*. A *Mantra* is alleged in light of the fact that it is accomplished by the psychological procedure. The root 'Man' in the word '*Mantra*' originates from the principal syllable of that word, signifying 'to think', and '*Tra*' from '*trai*' signifying 'to ensure' or 'free' from the subjugation of *Samsāra* or the exceptional world. By the blend of '*Man*' and '*Tra*' comes *Mantra*. A *Mantra* is an eternality encased inside a sound-structure. It is divine power or *Daivi śakti* showing in a sound-body. The *Mantra* is itself *Devatā*. The holy *Mantra* or the Heavenly Name is a crucial image of the Pre eminent Godlikeness straightforwardly uncovered in the deepest profundities of awesome fellowship to the sages of self-acknowledgment in the ancient *Vedic* and *Upanisadic* times. These images are in the idea of unfailing keys to get entrance into the supernatural domains of outright experience.

2.2 SUMMARY OF EARLIER WORKS ON MANTRA JAPA

A *Mantra*, in the *Vedas* and *Upanisads*, has the accompanying six sections. It has a *Risi* (a man of self-acknowledgment) to whom it was uncovered just because and who gave this *Mantra* to the world. He is the *Draśtā* or Diviner for this *Mantra*. Sage *Visvāmitra* is the *Risi* for *Gayatri*. Besides, the *Mantra* has a meter (*Chandas*), which administers the emphasis of the voice. Thirdly, the *Mantra* has a specific *Devatā* or otherworldly being, sequential, as its advising power. This *Devatā* is the managing god of the *Mantra*. Fourthly, the *Mantra* has a *Bija* or seed. The seed is a noteworthy word, or arrangement of words, which gives an exceptional capacity to the *Mantra*. The *Bija* is the quintessence of the *Mantra*. Fifthly, every *Mantra* has a *Śakti*. The *Śakti* is the vitality of the type of the *Mantra*, i.e., of the vibration-structures set up by its sound. These convey the man to the *Devatā* that is revered. In conclusion, the *Mantra* has a *Kilaka* - column or pin. This attachment the *Mantra-Caitanya* that is covered up in the *Mantra*. When the fitting is

expelled by consistent and delayed redundancy of the Name, the *Caitanya* that is covered up is uncovered. The aficionado gets *Daršana of the Ísta Devatā*.

The *Mantra* is verbally rehashed for quite a while, in a murmur and rationally for at some point. The mind needs assortment. It gets sickened with any tedious practice. The psychological reiteration is extremely ground-breaking. It is named as *Mānasika Japa*. The verbal or boisterous reiteration is called *Vaikhāri Japa*. The boisterous *Japa* closes out every single common sound. There is no break of *Japa* here in any of the styles of *Mantra* recitation. Redundancy faintly or murmuring is named *Upānsu Japa*. Indeed, even mechanical reiteration of *Japa* with no *bhāva* has an extraordinary filtering impact on the heart of the psyche. The inclination will come later on when the procedure of mental cleansing goes on.

2.3 AIM AND OBJECTIVES

The present literary research is to unravel all the information regarding *Mantra* from the ancient texts and spiritual lore

The objectives are the following:

- To study *Mantra* and its different styles in the ancient texts.
- To understand the benefits and other subtleties of reciting *mantra* as given in Vedas, Upanishads and other ancient texts.
- To find the common commonalities in style and benefits.

2.4 MATERIALS AND METHODS

All the ancient texts such as twenty major *Upanishads*, *Yoga* texts such as *Patanjali yoga sutra*, *Hatha yoga pradipika*, *Gherandasamhita*, *Shiva samhita*, *Bhagavad*, *Yoga vasistha* were meticulously read and figured out the *slokas* related to *mantra*.

All the *slokas* were written in *Devnagari* with an appropriate transliteration code. Suitable commentary was written for the benefits of the readers and eventually summary of all the *Slokas* in a particular section.

2.4.1 VEDIC SOURCES AND CLASSICAL YOGIC TEXTS

2.4.1.1 ABOUT JAPA

॥ अथ जपवर्णनम् ॥

॥ *Atha Japa varṇanam* ॥

मननात्त्रायते यस्मात्तस्मात् मन्त्रः प्रकीर्तितः ।

जपात् सिद्धिर्जपात् सिद्धिर्जपात् सिद्धिर्न संशयः ॥ १ ॥

*Mananātrāyate yasmāttasmāt Mantraḥ prakīrtitaḥ ।
Japāt siddhirjapāt siddhirjapāt siddhirna saṁśayaḥ ॥ 1 ॥*

मनः संहृत्य विषयान्मन्त्रार्थगतमानसः ॥

न द्रुतं न विलम्बेन जपेनमौक्तिकहारवत् ॥ २ ॥

*Manaḥ saṁhṛtya viṣayānmantrārthagatamānasaḥ ॥
Na drutaṁ na vilambena japenamauktikahāravat ॥ 2 ॥*

जपः स्यादक्षरावृत्तिर्धानसोपांशुवाचिकैः ।

स्वकर्णागोचरो यस्तु स जपो मानसः स्मृतः ।

उपांशुर्निजकर्णस्य गोचरः परिकीर्तितः ॥ ३ ॥

*Japa ḥ syādakṣarāvṛttirdhānasopāṁśuvācikaiḥ ।
Svakarṇāgocarō yastu sa japo mānasaḥ smṛtaḥ ।
Upāṁśurnijakarṇasya gocarāḥ parikīrtitaḥ ॥ 3 ॥*

मन्त्रानुच्चारयेद्वाचा स जपो वाचिकः स्मृतः ।

उच्चैर्जपाद्विशिष्टः स्थादुपांशुर्दशभिर्गुणैः ।

जिह्वाजपः शतगुणं सहस्रो मानसः स्मृतः ॥ ४ ॥

*Mantrānucārayedvācā sa japo vācikaḥ smṛtaḥ ।
Uccairjapādviśiṣṭaḥ sthādupaṁśurdaśabhirguṇaiḥ ।
Jihvājapa ḥ śataguṇaṁ sahasro mānasaḥ smṛtaḥ ॥ 4 ॥*

अतिह्रस्वो व्याधिहेतुरतिदीर्घो वसुक्षयः ।

अक्षराक्षरसंयुक्तं जपेन्मौक्तिकहारवत् ॥ ५ ॥

*Atihrasvo vyādhiheturatidīrgho vasukṣayaḥ ।
Akṣarākṣarasamyuktaṁ japenmauktikahāravat ॥ 5 ॥*

मनोऽन्यत्र शिवोऽन्यत्र शक्तिरन्यत्र मारुतः ।

न सिध्यति वरारोहे कल्पकोटिशतैरपि ॥ ६ ॥

*Mano'nyatra śivo'nyatra śaktiranyatra mārutah ।
Na sidhyati varārohe kalpakotiśatairapi ॥ 6 ॥*

जातसूतकामादौ स्वादन्ते च सूतसूतकम् ॥ ७ ॥

Jātasūtakāmādau svādante ca sūtasūtakam ॥ 7 ॥

सूतकद्वयसंयुक्तो यो मन्त्रः स न सिध्यति ॥

गुरोस्तत्र हितं कृत्वा मन्त्रं यावज्जपेद्विया । ८ ॥

*Sūtakadvayasamyukto yo Mantraḥ sa na sidhyati ॥
Gurostatra hitaṁ kṛtvā Mantraṁ yāvajjapeddhiyā । 8 ॥*

सूतकद्वयनिर्मुक्तः स मन्त्रः सर्वसिद्धिदः ।

तस्माद्देवि प्रयत्नेन ध्रुवेण पूटितं मनुम् ॥ ९ ॥

*Sūtakadvayanirmuktaḥ sa Mantraḥ sarvasiddhidaḥ ।
Tasmāddevi prayatnena dhruveṇa pūṭitaṁ manum ॥ 9 ॥*

अष्टोत्तरशतं वाऽपि सप्तवारं जपादितः ।

जपान्ते च ततो जप्याच्चतुर्वर्गफलाप्तये ॥ १० ॥

*Aṣṭottaraśataṁ vā'pi saptaavāraṁ japāditaḥ ।
Japānte ca tato japyāccaturvargaphalāptaye ॥ 10 ॥*

ब्रह्मबीजं मनोर्दत्त्वा चाद्यन्ते परमेश्वरि ।

सप्तवारं जपेन्मन्त्रं सूतकद्वयमुक्तये ॥ ११ ॥

Brahmabījaṁ manordattvā cādyante parameśvari ।

Saptavāraṁ japeṁ Mantraṁ sūtakadvayamuktaye ॥ 11 ॥

मन्त्रार्थ मन्त्रचैतन्यं योनिमुद्रा न वेत्ति यः ।

शतकोटिजपेनापि तस्य सिद्धिर्न जायते ॥ १२ ॥

Mantrārtha Mantracaitanyaṁ yonimudrā na veti yaḥ ।

Śatakoṭijapenāpi tasya siddhirna jāyate ॥ 12 ॥

लुप्तबीजाश्च ये मन्त्रा न दास्यन्ति फलं प्रिये ।

मन्त्राश्चैतन्यसहिताः सर्वसिद्धिकराः स्मृताः ॥ १३ ॥

Luptabijāśca ye mantrā na dāsyanti phalaṁ priye ।

Mantrāścaitanyaśahitāḥ sarvasiddhikarāḥ smṛtāḥ ॥ 13 ॥

चैतन्यरहिता मन्त्राः प्रोक्तवर्णास्तु केवलाः ।

फलं चैव प्रयच्छन्ति लक्षकोटिशतैरपि ।

मन्त्रोच्चारणे कृते यादृक् स्वरूपं प्रथमं भवेत् ॥ १४ ॥

Caitanyarahitā mantrāḥ proktavarṇāstu kevalāḥ ।

Phalaṁ caiva prayacchanti lakṣakoṭiśatairapi ।

Mantroccāre kṛte yādṛk svarūpaṁ prathamam bhavet ॥ 14 ॥

शते सहस्रे लक्षे वा कोटिजपेन तत्फलम् ।

हृदये ग्रन्थिभेदश्च सर्वावयववर्द्धनम् ॥ १५ ॥

Śate sahasre lakṣe vā koṭijāpena tatphalam ।

Hṛdaye granthibhedaśca sarvāvayavavarddhanam ॥ 15 ॥

आनन्दाऽऽश्रूणि पुलको देवावेशः कुलेश्वरि ।

गद्गदोक्तिश्च सहसा जायते नात्र संशयः ॥ १६ ॥

Ānandā''śrūṇi pulako devāveśaḥ kuleśvari ।

Gadgadoktiśca sahasā jāyate nātra saṁśayaḥ ॥ 16 ॥

That which from *Manana* (thinking reflection) gives *Trāna* (liberation from bondage of the phenomenal world) is called *Mantra*. That is, with the *Japa* (repeated utterance of recitation of a *Mantra* according to certain rules) of which a *Sādhaka* is protected or liberated is called *Mantra*. With persistent *Japa* a *Sādhaka* undoubtedly obtains *Siddhi*. Withdrawing his mind from worldly objects, one performs its *Japa*, neither with a fast nor with a slow but with a medium speed. Repeated utterances or recitation of *Mantra* is called *Japa*. *Japa* is of three kinds, viz. *Manasa Upāmsu* and *Vācika*. *Manasa-Japa* is that which is inaudible even to the person performing *Japa*. *Upāmsu-Japa* is that which is audible only to the person performing that *Japa*. And, *Vācika-Japa* is that which is ten times and *Manasa-Japa* a thousand times more fruitful than *Vācika-Japa*. *Japa* with a very slow speed produces diseases; and *Japa* with a very fast speed produces destruction of wealth. Therefore *Japa* should be performed in a connected form like the pearls in a garland. A person who is unable to exercise *Samyama* (control) over *Mana*, *Śivā*, *Śakti* and *Vāyu*, cannot obtain *Siddhi* even if he does *Japa* for a whole *Kalpa* (a fabulous period of time). Before the *Mantra* there is *Jāta-sutaka* (birth defilement) and at the end *Suta-sutaka* (death defilement). A *Mantra* with two *sutakas* (defilements) can never provide a *Siddhi*. Therefore with special service of *Guru* the *Sādhaka* should perform *Japa* thoughtfully. Only the *Mantra* which is free of the two *Sutakas* can become fruitful. Therefore, combining the *Mantra* with *Dhruva* one should perform its *Japa* for a hundred and eight times or seven times. Then, again, repeating the same at the end one should do *Japa* for attainment of the fruit of *Chaturvarga* (four aims of sentient beings). In order to get rid of the two defilements one should perform seven times the *Japa* of a *Mantra* preceded and followed by *Brahma-bija*. One who is ignorant of the meaning of the *Mantra* or the methods of giving life or vitality to the *Mantra* (*Mantra-Chaitanya*), and of the *Yoni-Mudrā*, cannot attain *Siddhi*, even by its *Japa* for a hundred millions of times. The *Mantra* which do not contain *Bijas* (seeds) can never be fruitful. A *Mantra* which has been infused

with life or vitality, becomes decidedly fruitful. Without giving life of *Mantra*, its *Japa* only in the form of combination of few alphabets never gives any *Siddhi* even though the *Japa* is performed millions of times or indefinitely. When *Japa* of a *Mantra* is performed a hundred thousand times strictly in accordance with that form which is its natural and real characteristics emerging from its pronunciation, then the fruit of that *Japa* is equal to ten million *Japas*. This opens that knot of the heart, all the organs become strengthened, tears of joy and feeling of thrill of hair come to the *Sadhaka*; he receives the orders of the Deity and his voice becomes overwhelmed with joy – there is no doubt about all these.

2.4.1.3 DESCRIPTION OF THE PLACE OF SADHANA

साधनस्थानवर्णनम्

Sāadhanasthānavarṇanam

विष्णोः सूर्यस्य शक्तेश्च विघ्नेशस्य शिवस्य च ।

उपासनापरैः कार्यं स्थित्वा वै देवमन्दिरे ॥

पूते च विजने गेहे साधनं शुभलक्षणम् ॥ १७ ॥

Viṣṇoḥ sūryasya śakteśca vighneśasya śivasya ca |
Upāsanāparaiḥ kāryaṁ sthitvā vai devamandire ||
Pūte ca vijane gehe sādhanam śubhalakṣaṇam || 17 ||

गोमयैर्गाङ्गपानीयैः शोधयं सग्धनसद्म तत् ।

शोभितं चैव कर्तव्यं चित्रैर्भावभरैः शुभैः ॥ १८ ॥

Gomayairgāṅgapānīyaiḥ śodhyaṁ sagdhanasadma tat |
Śobhitam caiva kartavyam citrairbhāvabharaiḥ śubhaiḥ || 18 ||

प्राप्येत येन चित्तस्य पूतना साधकैः स्फुटम् ।

रजस्तमोभ्यां युक्तं यन्नकुर्यात्तत्र कर्म तत् ॥ १९ ॥

Prāpyeta yena cittasya pūtanā sādhakaiḥ sphuṭam |
Rajastamobhyāṁ yuktam yannakuryāttatra karma tat || 19 ||

मोक्षं कामयमानेन साधनीयः प्रयत्नतः ।

गङ्गातीरे पञ्चवट्यामरण्ये च श्मशानके ॥ २० ॥

Mokṣaṁ kāmayaṁānena sādhanīyaḥ prayatnataḥ |
Gaṅgātīre pañcavaṭyāmaranya ca śmaśānake || 20 ||

तीर्थे च सम्प्रदायस्य चात्मनो ह्यनुसारतः ।

भूर्गते च तथा योगगुहायामनुपद्रुतैः ॥

साधनीयः प्रयत्नेन प्रेष्ठसिध्यभिलाषुकैः ॥ २१ ॥

Tīrthe ca sampradāyasya cātmano hyanusārataḥ |
Bhūgarṭe ca tathā yogaguhāyāmanupadrutaiḥ ||
Sādhanīyaḥ prayatnena preṣṭhasidhyabhilāṣukaiḥ || 21 ||

योगसद्म विघातव्यं प्रत्यूहो यत्र नो भवेत् ।

असंस्पृष्टं च विषयैर्विश्वोद्भूतैर्निरापदम् ॥ २२ ॥

Yogasadma vidhātavyaṁ pratyūho yatra no bhavet |
Asaṁsprṣṭaṁ ca viṣayairviśvodbhūtairnirāpadam || 22 ||

It is proper for the worshippers of *Viṣṇu*, *Surya*, *Śakti*, *Gaṇeśa* and *Śivā* to perform their *Sadhana* either in a temple or in some quiet abode suitable for *Sadhana*. A place of *Sadhana* should always be purified by cowdung and *Ganga* water and tastefully decorated with pictures communicating pious disposition. No *Rājasika* or *Tāmasika* works be performed in a *Sadhana*-[lace, nor irreligious people be allowed entrance in it. A *Sadhaka* desirous of emancipation should, according to his respective sect, perform *Sadhana* at the bank of *Ganga*, under *Panchavati*, in a forest, a *Samsana* (cremation ground) or sacred place (*Tīrtha*). If one desires to accomplish some special *Siddhi* then he should make an underground cave and fully undisturbed practise his *Sadhana* there. The place for the practice of *Yoga* should be such where there is no possibility of disturbances, and it should be completely cut off from the external world.

2.4.1.4 DESCRIPTION OF COMPETENCY FOR SADHANA

साधनाधिकारवर्णनम्

Sādhanādhikāraṅṅanam

उपासको भवेद्यस्य सम्प्रदायस्य कस्यचित् ।

विना गुरूपदेशेन नैष्फल्यं साधने भवेत् ॥ २३ ॥

*Upāsako bhavedyasya sampradāyasya kasyacit |
Vinā gurūpadeśena naiṣphalyam sādhanē bhavet || 23 ||*

पुराणतन्त्रशास्त्रेषु संहितोपनिषत्सु च ।

वर्णितं विविधं रूपं पञ्चोपासनभेदतः ॥ २४ ॥

*Purāṇatantraśāstreṣu saṁhitopaniṣatsu ca |
Varṇitam vividham rūpaṁ pañcopāsanabhedataḥ || 24 ||*

यथाधिकारं मन्त्राणां देवतायाश्च निर्णयः ।

न ग्रन्थैः साध्यते किन्तु गुरोरेवोपलभ्यते ॥ २५ ॥

*Yathādhikāraṁ mantrāṇāṁ devatāyāśca nirṇayaḥ |
Na granthaiḥ sādhyate kintu gurorevopalabhyate || 25 ||*

नैशं तमोऽपनेतुं सूर्यः शक्तो न दीपचन्द्राद्याः ।

तद्वद् यथाधिकारं शक्तागुरवो विनयानय ॥ २६ ॥

*Naiśam tamo'paneturim sūryaḥ śakto na dīpacandrādyāḥ |
Tadvad yathādhikāraṁ śaktāguravo vinayānaya || 26 ||*

विना गुरूपदेशेन मन्त्रयोगस्य साधने ।

नैष्फल्यं समवाप्नोति साधकः साधनोन्मुखः ॥ २७ ॥

*Vinā gurūpadeśena Mantrayogasya sādhanē |
Naiṣphalyam samavāpnoti sādhaḥkaḥ sādhanonmukhaḥ || 27 ||*

A *Sādhaka*, whether he is a worshipper of either *Viṣṇu*, *Surya*, *Śakti*, *Gaṇeśa* or *Śivā*, will always meet failure if he performs his *Sādhanā* without instructions of a *Guru*. Although various *Mantras* are described in the *Upaniśads*, *Samhitās*, *Purānas*, *Tantras* and *Mantra Śāstras*; and various forms of worship of the Five Deities are also available in the *Śāstras*, yet the determination of *Mantra* and *Devatā* in accordance with one's qualification can

never be done with the help of a book. Just as a lantern cannot remove the darkness of night altogether – the darkness of night vanishes only by sunlight – so the *Sādhaka* also can obtain his respective competency for *Sāadhanā* only through the mouth of a *Guru*. Without instruction of a *Guru* the *Sāadhanā* of a *Mantra Yogi* becomes fruitless and even harmful.

2.4.1.5 WAYS FOR THE ATTAINMENT OF MANTRA SIDDHI

मन्त्रसिद्धेरुपायः

Mantrasiddherupāyaḥ

मन्त्रे सम्यक् प्रजापिते यदि सिद्धिर्न जायते ।

पुनस्तथैव कर्तव्यं ततः सिद्धिर्भवेद्भ्रुवम् ॥ २८ ॥

*Mantra samyak prajapite yadi siddhirna jāyate ।
Punastathaiva kartavyam tataḥ siddhirbhaveddhruvam ॥ 28 ॥*

भूयोऽप्यनुष्ठितो मन्त्रो यदि सिद्धो न जायत् ।

पुनस्तथैव कर्तव्यं ततः सिद्धो न संशयः ॥ २९ ॥

*Bhūyo'pyanuṣṭhito mantra yadi siddho na jāyat ।
Punastathaiva kartavyam tataḥ siddho na saṁśayaḥ ॥ 29 ॥*

पुनः सोऽनुष्ठितो मन्त्रो यदि सिद्धो न जायते ।

उपायास्तत्र कर्तव्याः सप्तशङ्करभाषिताः ॥ ३० ॥

*Punaḥ so'nuṣṭhito mantra yadi siddho na jāyate ।
Upāyāstatra kartavyāḥ saptaśaṅkarabhāṣitāḥ ॥ 30 ॥*

भ्रमणं रोधनं वश्यं पीडनं शोषपोषणे ।

दहनान्तं क्रमात् कुर्यात् ततः सिद्धो भवेन्मनुः ॥ ३१ ॥

*Bhramaṇam rodhanam vaśyam pīḍanam śoṣapoṣaṇe ।
Dahanāntam kramāt kuryāt tataḥ siddho bhavenmanuḥ ॥ 31 ॥*

When even after performing *Puraścaraṇa* (repetition, after certain preparations and under certain conditions, of a *Mantra* a large number of times) in especially careful manner the *Mantra* does not become *siddha* (potent or efficacious), then one should repeat the

proceedings a second time. Even then if the *Mantra* does not become *Siddha* one should repeat a third time. If even after the third effort the *Mantra* does not become *Siddha* one should respectively take resort to seven procedures, viz. *Bhramana*, *Rodana*, *Visikarana*, *Piḍana*, *Sodhana*, *Pośana* and *Dahana*, described by Lord *Siva*. Detailed description of these seven procedures is available in various works of *Tantra*. Therefore, when necessary, a *Sādhaka* should learn these from *guru* verses in *Tantrasāstra*.

2.4.1.6 DESCRIPTION OF VARIOUS STYLES OF MANTRA

मन्त्रभेदवर्णनम्

Mantrabhedavarṇanam

उपासनाविधेभेदाद् बीजमन्त्राः पृथक्-पृथक् ।

कृष्णबीजं रामबीजं शिवबीजमथापरम् ॥ ४७ ॥

Upāsanaividhebhedaḍ bījamantrāḥ pṛthak-pṛthak |
Kṛṣṇabījaṁ rāmabījaṁ śivabījamathāparam || 47 ||

गणेशबीजमित्यष्टबीजेभ्यश्चापरं मतम् ।

मूलबीजेन संयोगाद्बीजमन्त्रस्य चैव वा ॥ ४८ ॥

Gaṇeśabijamityaṣṭabījebhyaścāparam matam |
Mūlabījena saṁyogāḍbījaMantrasya caiva vā || 48 ||

एकबीजेनान्यबीजमेलनाज्जायत् ध्रुवम् ।

वैचित्र्यं मन्त्रशक्तीनां वदन्तीत्थं पुराविदः ॥ ४९ ॥

Ekabījenānyabījamelanājjāyat dhruvam |
Vaicitryam Mantraśaktinām vadantīttham purāvidaḥ || 49 ||

शाखापल्लवसंयुक्ता मन्त्रास्युरन्यभावकाः ।

बीजं शाखापल्लवौ च मन्त्रे भवति कुत्रचित् ॥ ५० ॥

Śākhāpallavasamyuktā mantrāsyuranyabhāvākāḥ |
Bījam śākhāpallavau ca mantre bhavati kutracit || 50 ||

शान्तिः पुष्पं फलञ्चेष्टदर्शनं विनिगद्यते ।

भावप्रधानां शाखाः वै पल्लवाश्चोपवर्णिताः ॥ ५१ ॥

*Śāntiḥ puṣpaṁ phalañceṣṭadarśanam vinigadyate |
Bhāvapradhānām śākhāḥ vai pallavāscopavarṇitāḥ || 51 ||*

बीजेषु शक्तिर्निहिता मन्त्रा बीजविवर्जिताः ।

शाखा पल्लवयुक्ताश्च भावमुख्या मता इमे ॥ ५२ ॥

*Bījeṣu śaktirnihitā mantrā bījavivarjitāḥ |
Śākhā pallavayuktāśca bhāvamukhyā matā ime || 52 ||*

परीक्ष्य शक्तिं प्रकृतिं प्रवृत्तिं साधकस्य वै ।

उपासनाधिकारञ्च दत्तो मन्त्रः शुभावहः ॥ ५३ ॥

*Parikṣya śaktim prakṛtiṁ pravṛttiṁ sādhakasya vai |
Upāsanādhikāraṅca datto Mantraḥ śubhāvahah || 53 ||*

तन्त्रमन्त्रोपनिषदां विज्ञाता योगपारगः ।

मन्त्रज्ञाने चोपदेशे शक्नोति स महामतिः ॥ ५४ ॥

*Tantramantropaniṣadām vijñātā yogapāragah |
Mantrajñāne copadeśe śaknoti sa mahāmatiḥ || 54 ||*

प्रणवो मुख्यबीजञ्चोपासनाबीजमेव च ।

तद्युक्तं वीतबीजं च मन्त्राः पञ्च प्रकीर्तिताः ॥ ५५ ॥

*Pranavo mukhyabījañcopāsanābījameva ca |
Tadyuktam vītabījaṁ ca mantrāḥ pañca prakīrtitāḥ || 55 ||*

साधकानां हि प्रकृतिं प्रवृत्तिमनुसृत्य वै ।

मन्त्रः समुपदेष्टव्य एष मन्त्रविधिः स्मृतः ॥ ५६ ॥

*Sādhakānām hi prakṛtiṁ pravṛttimanuṣṛtya vai |
Mantraḥ samupadeṣṭavya eṣa Mantravidhiḥ smṛtaḥ || 56 ||*

मन्त्रयोगस्य माहात्म्यमिदमत्राऽपरं मतम् ॥

हठे लये तथा राजयोगे सहकरोत्यतः ॥ ५७ ॥

Mantrayogasya m̄hātmyamidamatrā' paraṁ matam ॥

Haṭhe laye tathā rājayoge saḥakarotyataḥ ॥ 57 ॥

तन्त्रोपनिषदां सङ्ख्या यथाऽनन्ता विधीयते ।

तथा मन्त्रा ह्यनन्ता वै मुनीनामेष निश्चयः ॥ ५८ ॥

Tantropaniṣadāṁ saṅkhyā yathā' nantā vidhīyate ।

Tathā mantrā hyanantā vai munīnāmeṣa niścayaḥ ॥ 58 ॥

According to the differences in worship the *Bija-Mantras* are also different. For example, *Kriṣṇa-bija*, *Rāma-bija*, *Śiva-bija*, *Ganapati-bija* etc., are the eight *Bijas* which are there in addition to the various *Mulabijas*. Again, with the conjunction of *Mulabijas* with the *Bijas*, or of one *Bija* with another, there manifest different results in the power of *Mantras*. Again, when a *Mantra* is conjoined with branches and leaves, then it assumes another disposition. Special *Mantras* include all the three things, viz. the *Bijas*, Branches and Leaves. *Śānti* (peace) is flower, meeting with the worshipped Deity is the fruit, and branches and leaves are only dispositional factors inherent in *Sakti-bijas*. Certain *Mantras* are devoid of *Bija*, but are conjoined with branch and leaves. Such *Mantras* are said to be dispositionally predominant. When the instruction of a *Mantra* is given after testing the *Sādhaka's* nature, disposition, competence, for worship and emotional intensity, only then a *Sādhaka* obtains full fruits. Only. *Yogis* verses in *Upaniṣads*, *Tantras* and *Mantraśāstra* are capable of knowing the extent of a *Mantra* and only they are capable of giving instruction according to the competence of *Sadhaka*. The *Mantras* are of five kinds, viz., *Praṇava*, Primary *Bija*, Worship-*Bija*, *Bija* conjoined with branch and leaves, and *Mantras* devoid of *Bijas* but conjoined with branches and leaves. The instruction of *Mantra* is given only after proper test of a *Sādhaka's* nature, disposition, and competence. One special characteristic of

Mantra is that in all the *Mantra-yoga*, *Haṭha-yoga*, *Laya-yoga* and *Rāja-yoga*, it is necessary to take the help of *Mantras*. *Upanishads* and *Tantras* being many in number, the *Mantras* are also many.

2.4.1.7 DESCRIPTION OF MANTRA-BIJA

प्रणवः सर्वमन्त्राणां श्रेष्ठः सेतुनिभः स्मृतः ।

मन्त्रशक्तिरनेनैव शब्दब्रह्मात्मकश्च सः ॥ ५९ ॥

Pranavaḥ sarvamantrāṇāṃ śreṣṭhaḥ setunibhaḥ smṛtaḥ ।

Mantraśaktiranenaiva śabdabrahmātmakaśca saḥ ॥ 59 ॥

बीजमन्त्रास्त्रयः पूर्वे ततोऽष्टौ परिकीर्तिताः ।

गुरुबीजं शक्तिबीजं रमाबीजं ततो भवेत् ॥ ६० ॥

Bijamantrāstrayaḥ pūrve tato'ṣṭau parikīrtitaḥ ।

Gurubijaṃ śaktibijaṃ ramābijaṃ tato bhavet ॥ 60 ॥

कामबीजं योगबीजं तेजो बीजमथापरम् ।

शान्तिबीजं च रक्षा च प्रोक्ता चैषां प्रधानता ॥ ६१ ॥

Kāmabijaṃ yogabijaṃ tejo bijamathāparam ।

Śāntibijaṃ ca rakṣā ca proktā caiṣāṃ pradhānatā ॥ 61 ॥

उपासनासु सर्वासु भवन्ति शुभदानि वै ।

एषां रहस्यं संयोगो विज्ञेयौ योगपारगात् ॥ ६२ ॥

Upāsanāsu sarvāsu bhavanti śubhadāni vai ।

Eṣāṃ rahasyaṃ saṃyogo vijñeyau yogapāragāt ॥ 62 ॥

ह्लौकामबीजं निर्दिष्टमीमकारपुरस्कृतौ ।

ककारसहितं रेफमीमकारपुरस्कृतम् ॥

योगबीजं वदन्तीदं योगज्ञास्ते पुराविदः ॥ ६३ ॥

Klaukāmabījaṁ nirdiṣṭamīmakārapuraskṛtau |
Kakārasahitaṁ rephamīmakārapuraskṛtam ||
Yogabījaṁ vadantīdaṁ yogajñāste purāvidaḥ || 63 ||

आएम्कारसहितं गुरुबीजं प्रकीर्तितम् ॥ ६४ ॥

Āemakārasahitaṁ gurubījaṁ prakīrtitam || 64 ||

Praṇava is the crest-jewel among all the *Mantras*. *Praṇava* is the bridge (*Setu*) of all the *Mantras*; all *Mantras* achieve their full prowess from *Pranava*; *Pranava* is of the nature of *Śabda-brahman*. Primarily *Bija* -*Mantras* are three; and secondly their number is eight viz., *Guru-bija*, *Śakti-bija*, *Kāma-bija*, *Yāga-bija*, *Teja-bija*, *Śānti-bija* and *Rakṣā-Bija* – these are the eight chief *Bijas*. Although they are extremely helpful in all kinds of worship, yet only the *Yogis* adept in Four *Yogas* (*Yoga-catustāya*) can know their mysteries and proper combination. K L, I and *M-kara* combine to convey the *Kāma-Bija*, (*Klim*). K, R, I and *M-kara* combine to convey the *Yoga-Bija* (*Krim*). A, E and *M-kāra* combine to convey *Guru-bija*(*Aim*). H R, I and *M-kāra* combine to convey the , *Śakti-bija* (*Hrim*). S, R, I and *M-kāra* combine to convey the *Rāma-bija* (*śrim*). T, R, I and *M-kāra* combine to convey the *Teja-bija* (*Trim*). S, T, R, I, and *M-kāra* combine to convey the *Śānti-bija* (*Strim*). H L, I, and *M-kāra* combine to convey the *Rakṣā-Bija* (*Hlim*). Just as the nature of casual *Brahman*, from whom has originated the manifest *Brahman*, is eightfold, so are these eight *Bijas*, the eight natures of the *Śabda-Brahman*; and these are said to be the eight chief *Bijas*. They are beneficial in all kinds of worships. In different *Tantras* there also exist difference in their names.

2.5 SUMMARY

In Summary, *Mantra* is practised with repetition of a syllable or couple of syllables. There are various styles of reciting a *Mantra* but which of them yields the maximum benefits is quite unknown to us. Each of the style of *Mantra* has numerous benefits and the importance of *Bija mantra* has been playing a pivotal role in the context of spirituality. In addition to

this the place, time and procedure of reciting a *Sloka* is well described in various ancient texts and spiritual lore.