

NAVKAR MANTRA NO MAHIMA

~ Samaro Mantra ~

NAVKAR MANTRA NO MAHIMA

Samaro mantra Bhalo Navkar,
E che chauda purvanoo sar,
Ena Mahimano Nahin Par,
Eno Artha Ananta Apar. Samaro.....(1)
Sukhaman samaro, Dukhaman samaro,
Samaro Divas Ne Rat;
Jivatan Samaro, Maratan Samro,
Samaro sav sangath, Samaro.....(2)
Yogi Samare, Bhogi Samare,
Samare Raja, Rank;
Devo Samare, Danava samare,
Samare Sav Nihshank. Samaro.....(3)
Adasatha Aks ara Ena Jano,
Adasatha Tiratha Sar;
Atha sampadathi Paramano,
Adasiddi Datar. Samaro.....(4)
Navapada Ena Nava Nidhi Ape,
Bhavabhavana Dukha Kape;
“Veer” Vachanthi Hrdaye Sthape,
Paramatama Pada Ape Samaro.....(5)

Samaro Mantra Explanation Adapted From
Book By Muni Harishbhadra Vijay

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Remember the benevolent hymn of salutations.

It is a summary of fourteen purvas.

Its glory is boundless.

It has infinite meanings. Samaro.....(1)

Remember in pleasures, remember in pains.

Meditate in daytime, meditate at night.

Meditate while alive, meditate while dying.

Remember all together in a chorus. Samaro.....(2)

The monks should remember it, indulgent should remember it.

The king should remember it, the poor should remember it.

Angels should remember it, demons should also remember it.

Everyone should remember it, undoubtingly. Samaro.....(3)

Consider the sixty-eight letters of the mantra,

As sixty-eight pilgrim places.

The eight distinguished units of meaning,

Give eight superhuman powers. Samaro.....(4)

The nine steps of this mantra give nine special abilities or prowess,

Destroys the miseries of births and deaths,

Establishes "God" in the heart through words,

Gives the supreme state of Godhood. Samaro.....(5)



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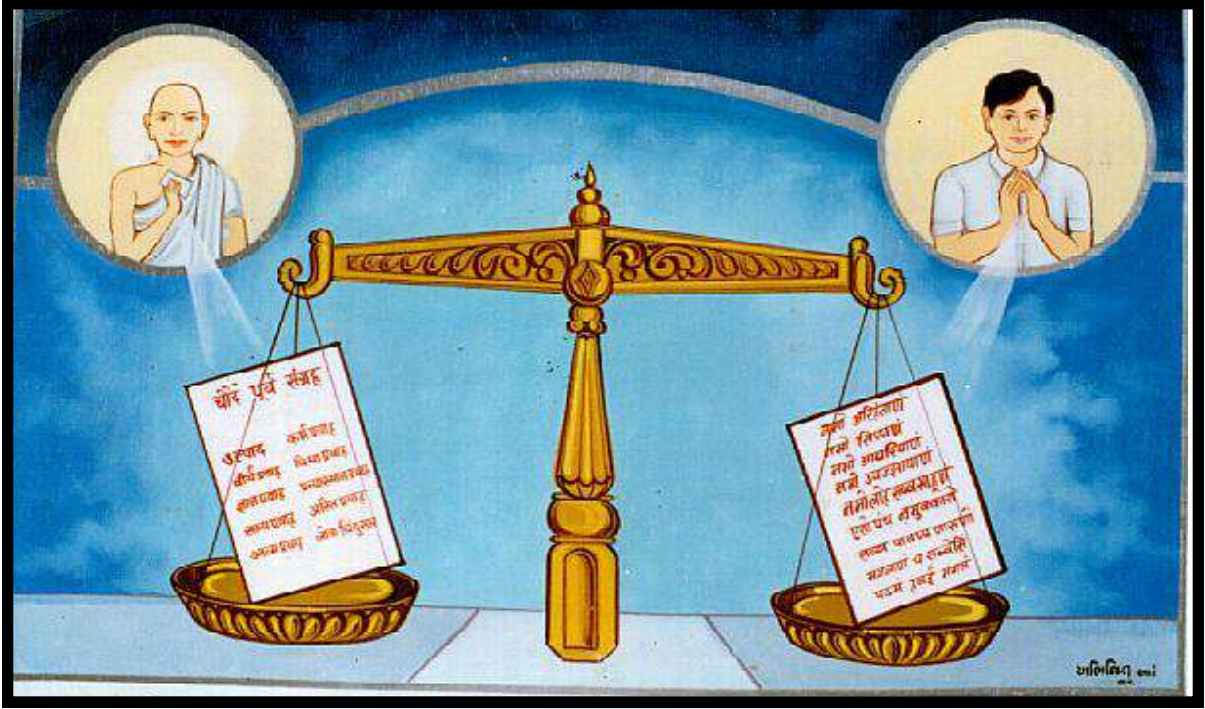


Kishor Bhimji Shah

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એ છે ચૌદ પૂરવનો સાર;



I: ECHE C'AUDA PURVANO SAR

IT IS A SUMMARY OF FOURTEEN PURVAS

Navkar Mantra is the abstract of 14 Purvas (Jain Scriptures)

A layman may not be able to grasp the knowledge imbibed in these voluminous works, but he can take resort in this Mahamantra which is a compact form of entire scriptural knowledge. Just as a man who is well versed in the 14 Purvas can with the help of philosophical contemplation, visualise the concepts of Five Supreme Beings mentioned in this eternal mantra, likewise a layman who devotes himself faithfully to this Mantra can accomplish miraculous powers latent in it.



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એહના મહિમાનો નહિ પાર,



2: ENA MAHIMANO NAHIN PAR

ITS GLORY IS BOUNDLESS

Srimati, a great devotee of this Mantra was leading a pious life.

Once a great calamity fell upon her. Her father-in-law and mother-in-law tried to harass her by hiding a poisonous snake in a pot kept in a dark room. Then Srimati's husband asked her to bring the "garland" from the pot. Srimati reciting this mantra went to the pot and actually took out a garland of beautiful flowers from the pot.

Seeing the garland instead of the cobra they were all surprised and repentant. Indeed, the power of Mantra is boundless otherwise how could the snake become the garland.



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એના અર્થ અનંત અપાર.



3: ENO ARTHA ANANTA APAR

IT HAS INFINITE MEANINGS

In the Samavasarana, the Divine Assembly where religious sermons are given by a Tirthankara. Lord Mahavir has called the Mahamantra "The Great Scriptural Volume of Five Auspicious Entities.

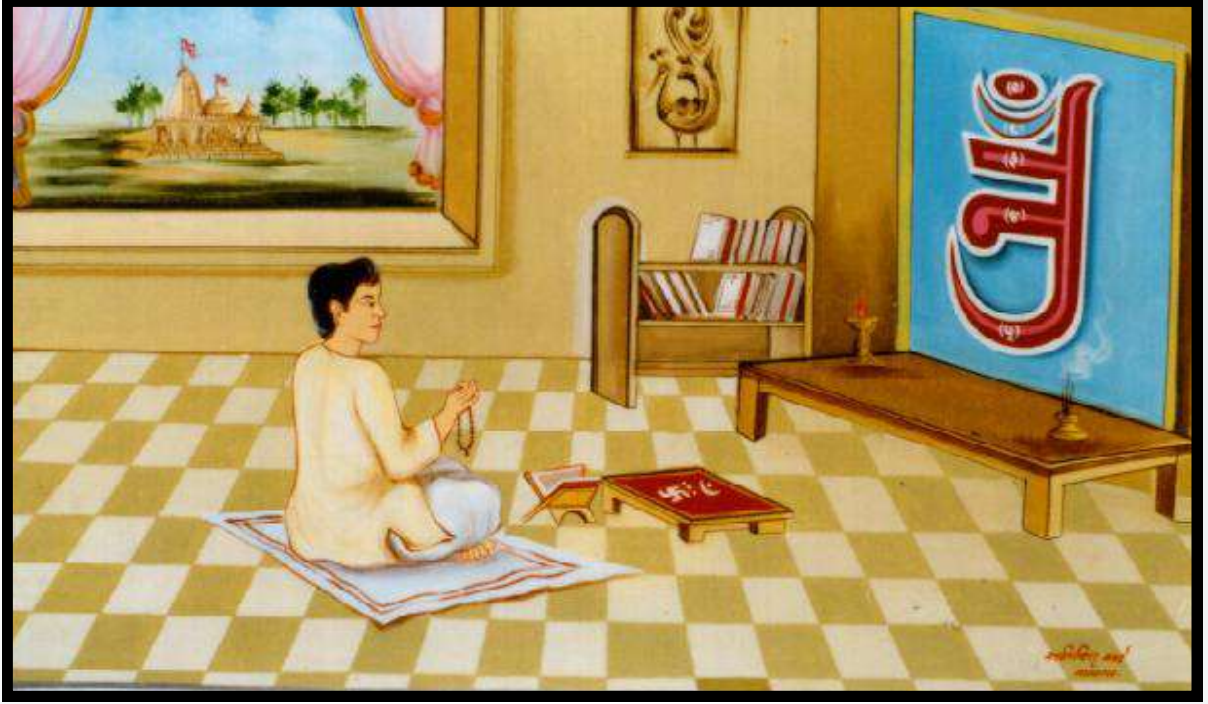
It is impossible to comprehend fully the infinite meanings of each and every word of this mantra as preached by Lord Mahavir. In short, the Panch Parmeshthi (the five Supreme Being) of this Mantra are extremely auspicious in the universe and capable of saving those who surrender to them with full faith. The first aphorism viz "Namo Arihantanam" is called the king of all Mantras as it includes within itself the memory and meditation of infinite Arihantas i.e. all those who have conquered their inner enemies like passions of anger, pride, deceit and avarice, wrong knowledge, faith and conduct.



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सुखमां समरो



4: SUKHAMAN SAMARO

REMEMBER IN PLEASURES

People do not know that they are spoiling their life. They are thinking, "I've got a very nice house, car, high income and social status". All these material attractions make us forget the purpose of our life.

Whatever worldly pleasures we are experiencing today are a result of our own good karmas of previous births.

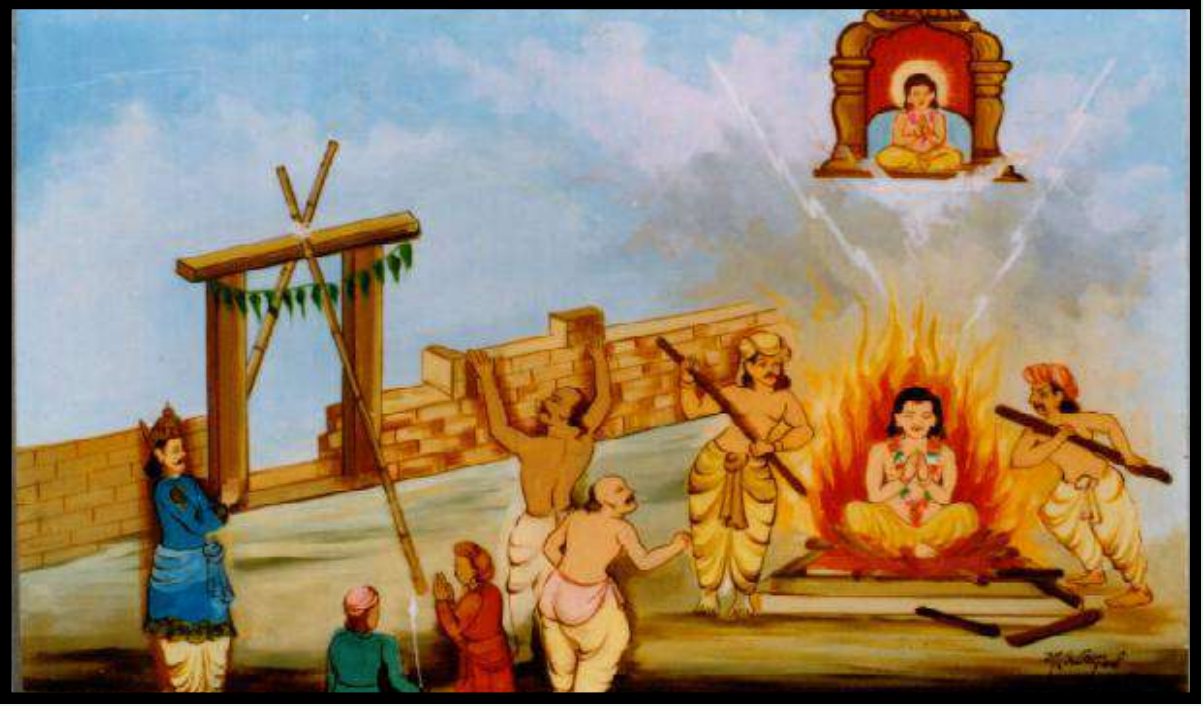
But, these pleasures may be momentary. It may happen that we have to face hardships and endure pains in the very same birth. This is a matter of regular occurrence in this world.

Therefore, the seers have preached that one should always practise devotion and meditation. A equanimity mind is more conductive to calm and undisturbed concentration. So we should not forget to recite the Mahamantra in our pleasures.

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दुःखमां समरो



5: DUKHAMAN SAMARO

REMEMBER IN SORROW

When in sorrow there is no refuge better than the Namaskara Mahamantra.

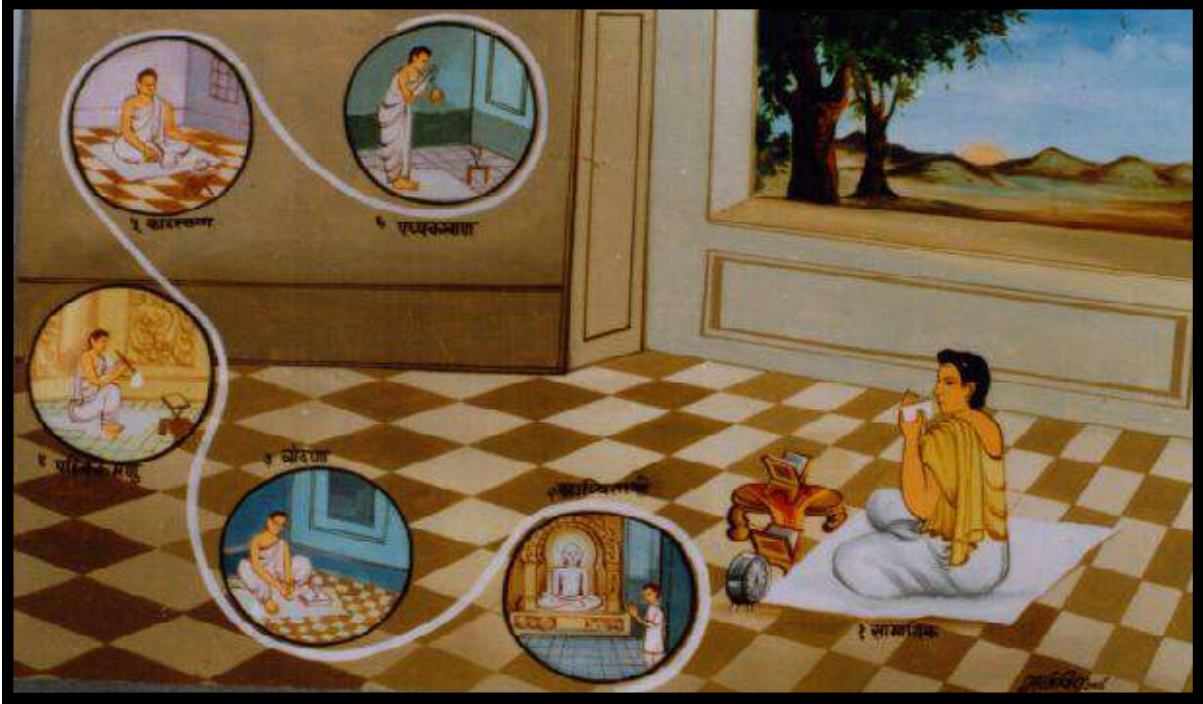
During the building of Chitrasala, King Srenika (before he became a devotee of Lord Mahavir) was advised by the royal priests to offer a sacrifice of a child who possessed 32 characteristics of perfection. Amarkumar's mother heard of this and tempted by the amount of reward she offered Amar for the sacrifice. Amarkumar sought refuge in the Namaskara Mantra and started muttering it with full faith. Just then, a miracle happened, Lord Indra appeared on the scene. Amar was lifted from the alter and was seated on the throne. The King and the priests apologised. The mantra is equally effective in happiness or misery.



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समरो दिवस



6: SAMARO DIVAS

MEDITATE IN DAY TIME

Just as the man plans all his activities of the day he should also plan his religious activities of the day as well.

Religious activities may be performed in various ways-one of which is propitiation of God (Deva), Preceptor (Guru) and Religion (Dharma). By this way the karmas can be annihilated.

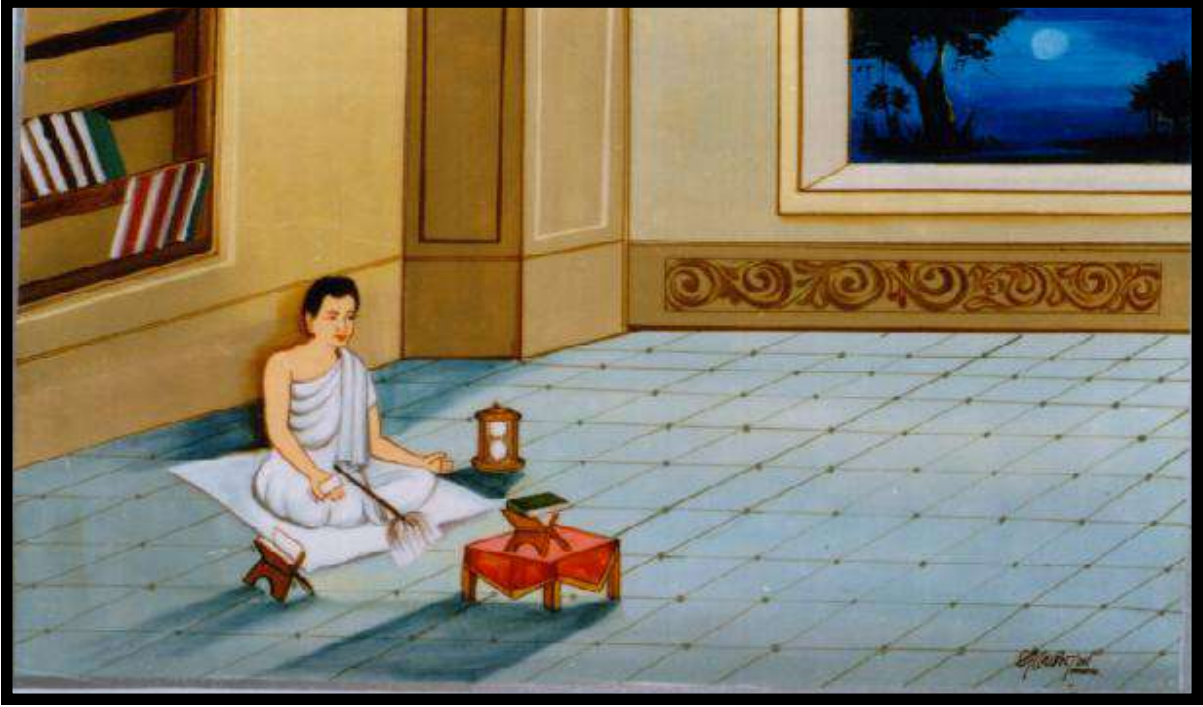
To begin with, the devotee should get up early in the morning and concentrate on the Nine Padas of the Namaskara Mahamantra. The above three elements viz God, Preceptor and Religion are all covered in these Nine Padas and therefore the propitiation of this Mantra is automatically the propitiation of these three entities.



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समरो



7: SAMARO NE RAT

MEDITATE AT NIGHT

With the help of mediation, the wonderings of the mind can be controlled. With the mind controlled, the speech and action are automatically controlled and the devotee can thus secure his position on the path of liberation.

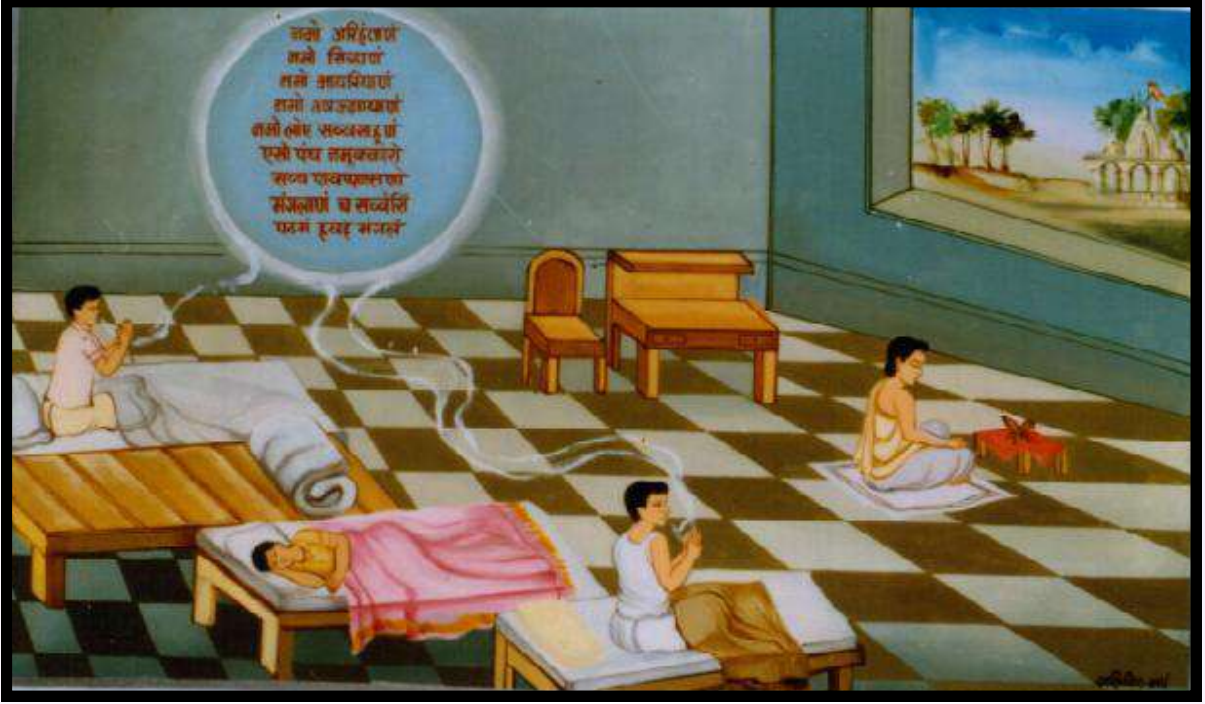
The devotees are therefore, advised to be ever vigilant and fill their days and nights with the propitiation of this Mantra.



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જીવતાં સમરો



8: JIVATAN SAMARO

MEDITATE WHILE ALIVE.

This body is momentary. Any moment our span of life may come to an end. Yet a person tends to overlook and forget this fact that seven dangers are constantly hovering over his head. He has to conquer these seven dangers and make human birth worthwhile. The surest way to accomplish this is none other than the Navkar Mantra.

Every man should invariably recite this Mantra twelve times in the morning as soon as he gets up. Thus he can save himself from wrong thoughts and deeds.

The great seers have, therefore, advised every soul to cherish life with Namaskara Mahamantra.



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भरतां समरो,



9: MARATAN SAMARO

MEDITATE WHILE DYING

Death is unavoidable. Everyone has to face it. This birth is extremely short lived. Everyone is aware of this and yet surprisingly everyone forgets this.

Once a bird was shot down by a hunter and was breathing its last breath on the ground. At that moment a Jain Monk was passing by and saw the dying bird. He uttered Namaskar Mantra in the ears of the dying bird. By the glory of this Mantra, the bird became a Princess in the next birth. Once, when a person in her royal court sneezed and uttered "Namo Arihantanam" she was suddenly reminded of her previous birth and enlightened.



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समरो सौ संघात,



10: SAMARO SAU SANGATH

REMEMBER ALL TOGETHER IN A CHORUS

The reciting of Namaskara Mantra can be performed as a group accompanied by melodious music. Music and Company can make a man forget his miseries and an atmosphere of blissful devotion is naturally created. The serenity of the atmosphere arouses the latent virtues of the soul. Reciting is of three types-external, internal and mental. The beginner should resort to external recital which is clearly spoken or uttered in word. Internal recital is one in which words are not actually uttered but corresponding movements of lips and tongue go on internally. Mental recital is the highest kind of reciting in which there is not even the internal movement of speech organs. It arises absolutely from the regions of manas (mind). When such a Jap is undertaken it is great experience and achievement for the devotee.



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योगी समरे



II: YOGI SAMARE

THE MONKS SHOULD REMEMBER IT

The yogis (monks) are also devoted to this mantra. They protect their body, mind and soul with the help of "Vajrapanjarah Stotra (a hymn which is like an iron cage for the yogi). The recital of the Nine Padas builds a protective fence around the yogis thus advancing their meditation without any obstacles.

The meditation of this mantra in Manipur Chakra (i.e. in the navel region) gives the yogi the required energy for meditation. Meditation in Anahat Chakra (in the heart region) frees the body of all its ailments and gives health. Mediation in Vis'uddha Chakra (in the throat region) drives away all ignorance and brings in Right Knowledge. Meditation in Agnya Chakra (in the forehead) makes its devotee a knower of all the Shastras. Which Yogi will not meditate on such a mantra?



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ભોગી સમરે,



12: BHOGI SAMARE

THE INDULGENT SHOULD REMEMBER IT

People engaged in lustful activities also benefit by reciting this Mantra. Our karmas are either good or bad. Good karmas bear good fruits and make a man happy and bad karmas bring miseries in this birth as well as in future.

In Jain history the example of Kos'a and Sthulibhadra is very famous. Kos'a was a very beautiful courtesan whose dances were matchless. The sensual pleasure that Sthulibhadra and Kos'a indulged in crossed all bounds of libido.

When such a lusty man abandoned the worldly pleasure and took shelter in Namaskar Mantra after initiating himself to Jain Monkhood. He obtained knowledge of all scriptures and a birth in heaven. He has become immortal in history and is eventually going to achieve Moksha. Thus a lusty man should remember this Mantra.



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समरे राज



13: SAMARE RAJA

THE KING SHOULD REMEMBER IT

The soul earns the birth as Emperor by its own good deeds of previous lives and should not forget the religion.

A prince, Nandankumar of Ayodhya was a parrot in his previous life. However he became a prince in the present birth as a result of a Jain Monk reciting him the Namaskara Mantra. Once a selfish monk requested the prince to be "Uttara Sadhaka". The kind prince agreed to this and went along to the cremation ground and the ceremony of sacrificing the prince began. However the prince remained unharmed as he was constantly reciting the Mahamantra as a matter of habit.

The writings on the Orissa Caves state that King Kharavela of Kalinga and even emperor Ashoka used to begin their court procedures after reciting this Navkara Mantra.



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समरे रंक



14: SAMARE RANK

THE POOR SHOULD REMEMBER IT

Once there was a very poor man begging for food in the city of Kosambi. But, nobody was giving him alms. He requested a kind Jain Monk passing by to give him something to eat. The Jain Monk explained to him the futility of life and inspired him to accept monk-hood.

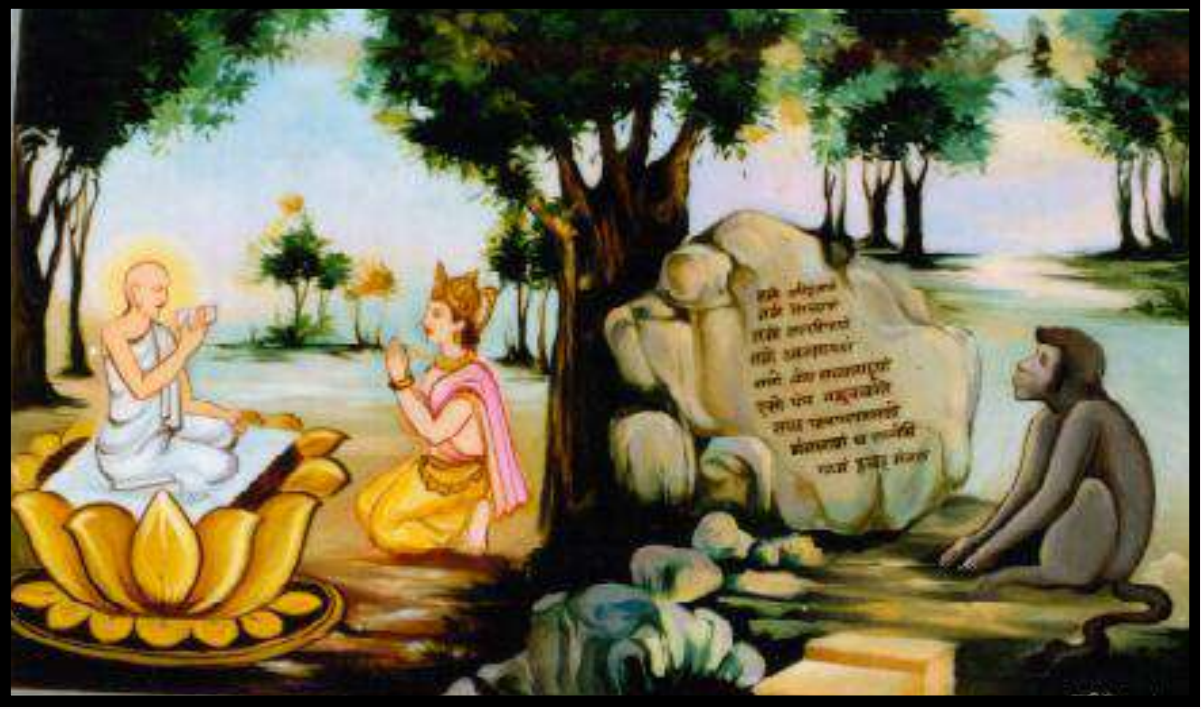
He became a Jain Monk and sat down to eat. But, because of his excessive hunger, he could not help overeating and felt ill that very night. The other monks reminded him to concentrate on the Great Mantra. The new monk did the same and after some time died in a quiet state of meditation. As a result of such death he became a king named Samprati in his next birth. King Samprati built many Jain temples and statues during his reign.



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देवो समरे



15: DEVO SAMARE

ANGELS SHOULD REMEMBER IT

Of the four states of existence-Super Human (Dev) Human (Manushya) Animals (Tiryancha) and residents of Hell (Naraki), the Super Human beings enjoy the happiest life- also know the benevolent effect of Namaskara Mantra. Once there was an angel named Hemaprabhu. He realised that his life was coming to end soon and asked a Jain Monk whether he would get true religion or not. The Jain Monk informed him that in his next birth, although he will be born as monkey he will definitely get true religion. The angel immediately went to the forest where he was to be born as a monkey and carved out the entire Navkar Mantra on a rock. As a monkey in his next life he came across the rock, remembered the whole incident and from then on spent his life in devotion of this Mantra. As a result he once again earned a birth in heaven.



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दानव समरे



16: DANAVA SAMARE

DEMONS SHOULD ALSO REMEMBER IT

In a city of Mathura there lived a rich man Jinadatta and the King who condemned the thief called Hundik to death by capital punishment. During the hanging Jinadatta happened to be passing by and advised Hundik to meditate on Namaskara. As a result he became a Vyantara Dev in his next birth.

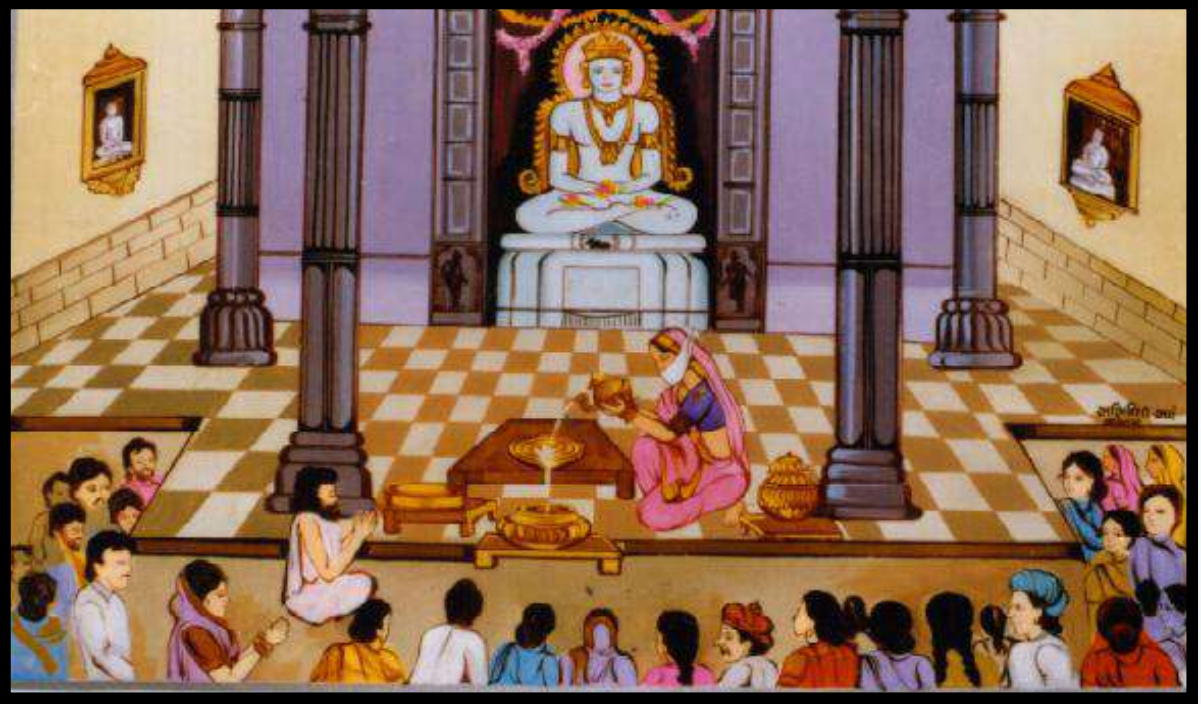
The next day the king accused Jinadatta of being traitor since he talked to the thief. The king ordered to take Jinadatta to the streets in an undignified manner. The Demon Hundik came to learn of this and threatened the soldiers not to insult Jinadatta. When the king came to know of this, he apologised for his behaviour. Hundik then explained to everyone the great effect of the Mantra on him and how he become a Vyantaradev after his death as Hundik.



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समरे सौ निःशंक.



17: SAMARE SAU NIHSANK

EVERYONE SHOULD REMEMBER IT, WITHOUT DOUBTING IT

Doubt obstructs our progress whereas faith drives away all obstructions. Even a very ordinary medicine, if taken with faith, works wonders. This thing is well illustrated by the life of Sripal and Mayana. They were great devotees of Namaskara Mantra.

Mayana requested a Jain monk to teach them how to perform 'Siddha-Chakra Pujana' and how to propitiate the 'Nine Padas of Navkara' one per day for nine days.

Sripal and Mayana were sincere adherents of religion. They accomplished great things by following the Jain monk's preachings very faithfully.

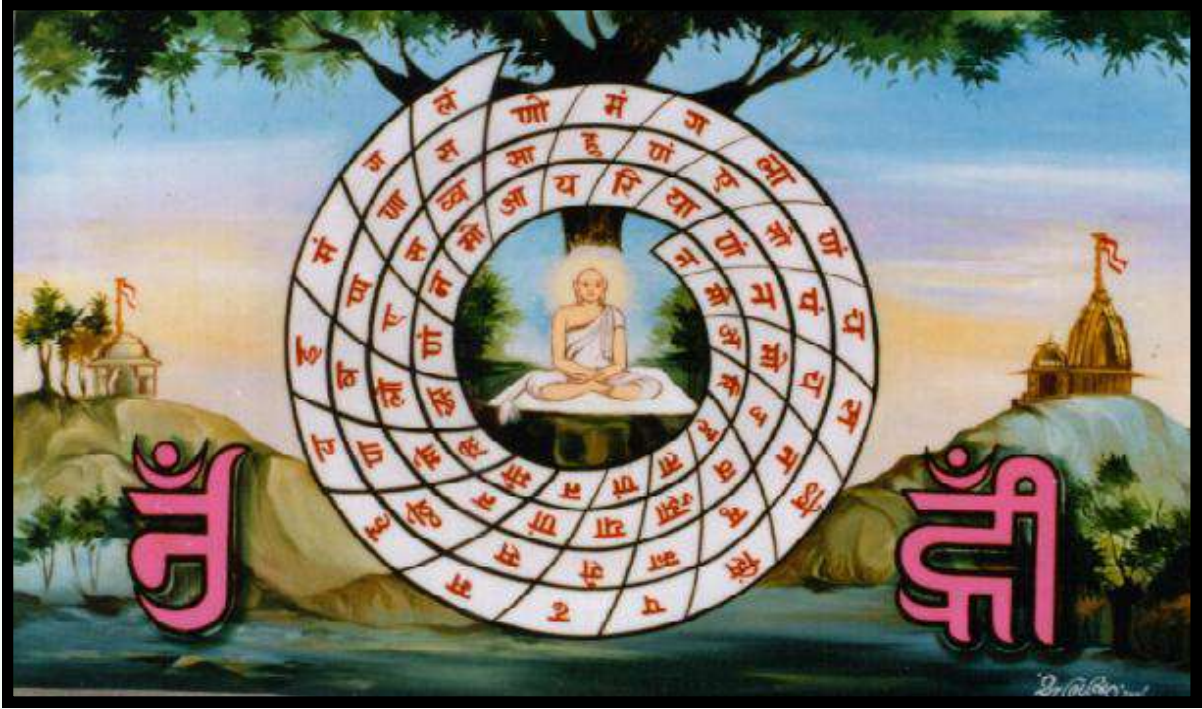
Thus everyone should meditate on the Mahamantra with a pure heart, devoid of all doubts and suspicions.



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अऽसऽ अक्षर ऐडना जागो,



18: AASTHA AKS' ARA ENA JANO

CONSIDER THE SIXTY EIGHT LETTERS OF THE MANTRA.

Each of the Sixty-eight letters of the Mahamantra has an infinite prowess. If the devotee deeply meditates on them, he feels his communion with these magic letters. His mind and soul become one with the five supreme Entities for the time being and he and Navkarmantra become indistinct. Such meditation purifies the body as well as the soul.

Aum itself is a Beeja Mantra representative of the five super beings: Arihanta, Asariri, Acharya, Upadhyaya and Muni (A,A,A,U,M). Here Asariri stands for Siddhas and Muni stands for Sadhus.

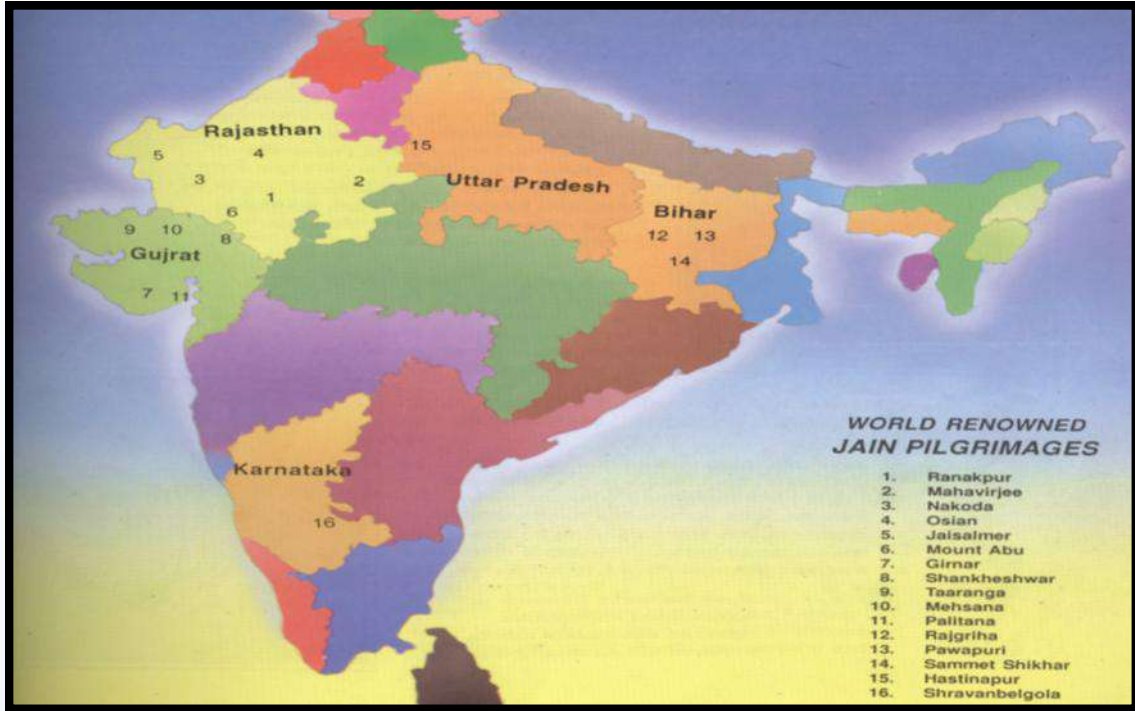
If Beeja Mantra is capable of these many meanings, one can imagine the potential number of meanings in the full mantra and nine statements of sixty eight letters.



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अडसठ तीरथ सार



19: ADASATHA TIRATHA SAR

AS SIXTY EIGHT PILGRIM PLACES

By reciting this Mantra even once, the devotee while sitting at home gets the merit of visiting the famous sixty eight pilgrim places of the Jains in India.

In fact the merit acquired by the meditation of this Mantra is boundless. Simply to put it in the layman's language it is stated that the merit of the mantra is equal to the merit of pilgrimage to the sixty eight places. If one soul devotedly recites the Namaskara Mantra at home and the other soul undertakes a journey to all the pilgrim places, the merit acquired by the first soul is in no way less than that acquired by the other soul.

Each letter of the Mantra is like a Tirtha. Tirtha means that which ends the cycle of births and deaths. The Namaskara Mantra has the power of putting an end to Samsara.

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आठ संपदाधी परमाणो,



20: ATHA SAMPADATHI PARAMANO

THE EIGHT DISTINGUISHED UNITS OF MEANING

Samapada means a unit of meaning i.e. to say a point or punctuation where the meaning of the statement halts temporarily. Thus Sampada is a pause in the statement.

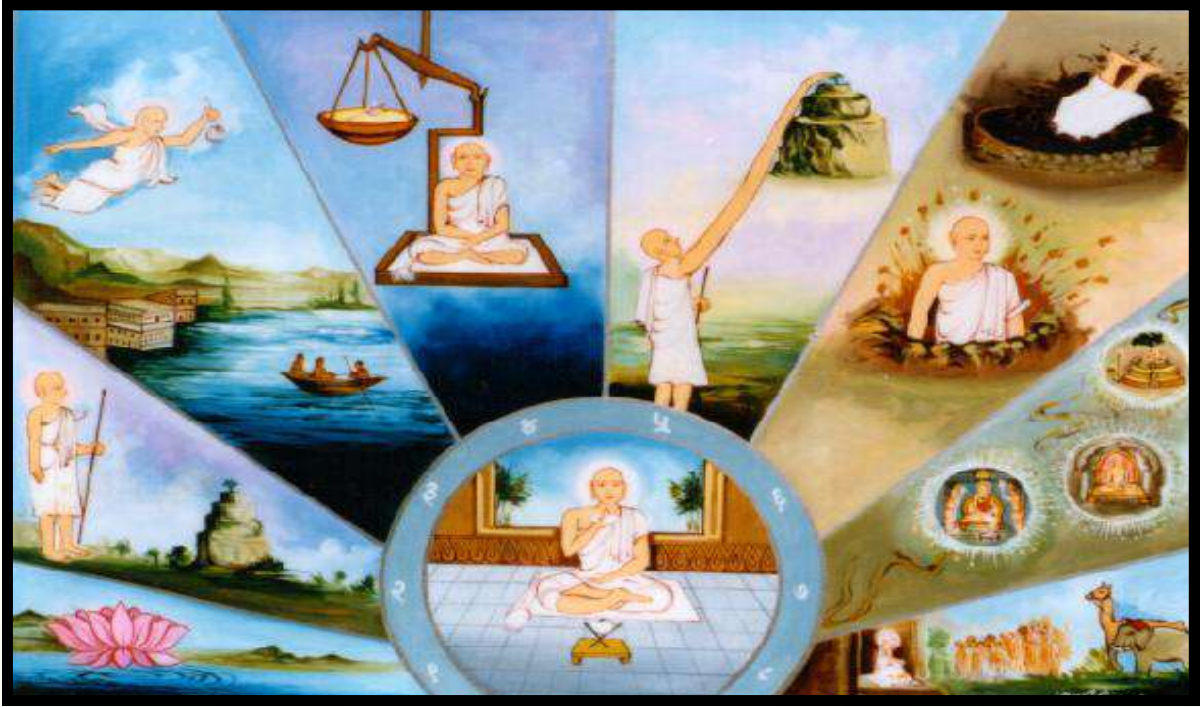
The Nine Padas of Navkar Mantra have eight intermediate punctuations, each containing a distinct meaning. The last two - Mangalananch Savvesim and Padhamam Havaee Mangalam taken together constitute the Eight Sampada or unit of meaning. Thus in the first Sampada, we bow to the Arhats, in second to the Siddhas, in third to the Acharyas, in fourth to the Upadhyayas and in fifth to all Sadhus (saints) of the universe. Then in the sixth and seventh Sampada it is stated that these five salutations are capable of destroying all the sins. In the last eight Sampada we say that these salutations are the most auspicious.



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अष्ट सिद्धि दत्तार.



21: ADASIDDI DATAR

GIVE EIGHT SUPERHUMAN POWER

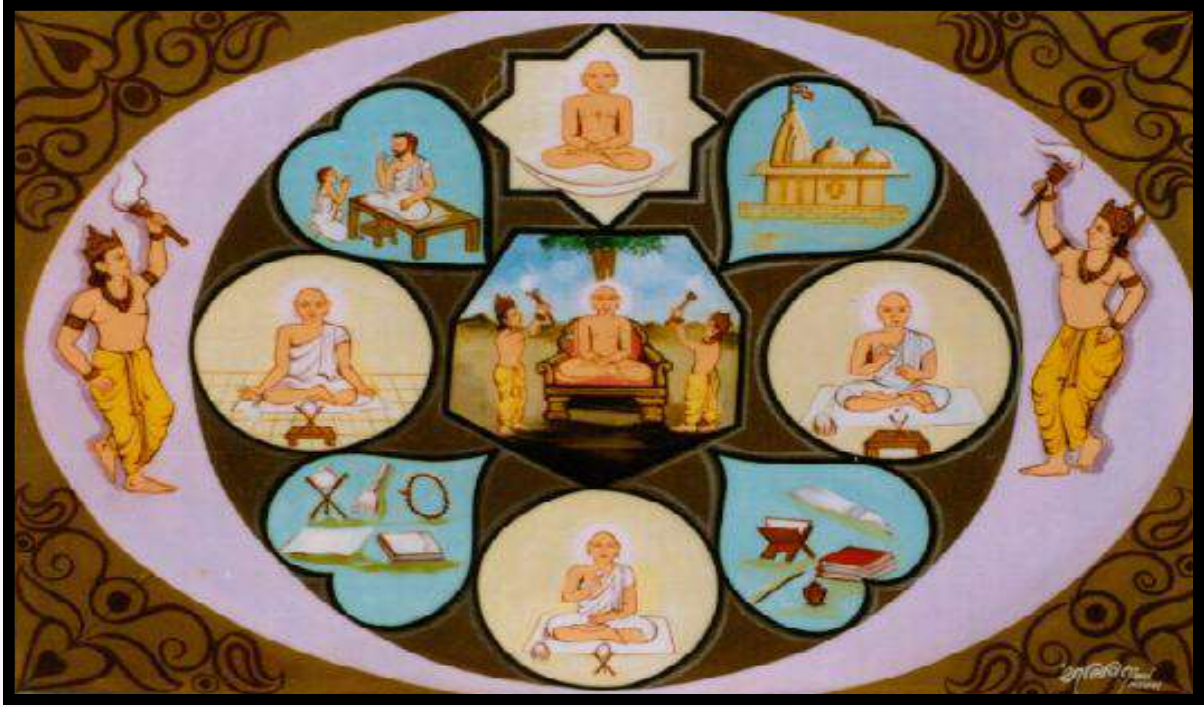
The devotee of this Mantra is able to purify his concentration and meditation to such an extent that he becomes a lord of eight Siddhis (sometimes called 'labdhis' special achievements in the form of superhuman powers). They are:

- 1) Anima - He can make his body as tiny as he wants to.
- 2) Mahima - He can make his body as gigantic as he wants to.
- 3) Laghima- He can make his body so light that he can fly in the sky.
- 4) Garima - He can make his body as heavy as he wants to.
- 5) Prapti - He can reach out any object near or far, high or low, past or future.
- 6) Prakamyā - He can go in or come out of earth, can enter other body and so on.
- 7) Isita - He can become the Lord of the universe and enjoy all the prosperity that he wants to.
- 8) Vasita - He can control all the Jivas of the world, even the fierce animals or demons.

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નવકાર મંત્રના



22: NAVAPADA ENA

THE NINE STEPS OF THIS MANTRA

There are nine Padas of this Mantra. In the first five steps we offer our salutations to the five Supreme Beings - Arihanta, Siddha, Acharya, Upadhyaya and Sadhu.

The last four steps stand respectively - Samyak Darsana - the unshakable faith in Jain Philosophy and Metaphysics. Samyak Jaina (Gyana) - the knowledge of Reality as Propounded by Tirthankaras. Samyak Charitra or Right Conduct is practicing self-control and observing the Vows. Samyak Tapa or Right Austerity means the external and internal penance which sheds the karmas. It is the possession of these four precious jewels that has made the Panch Paramesthis worthy or reverence.

It is these four that everyone should always ASPIRE to achieve.

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नवनिधि आपे



23: NAVA NIDHI APE

GIVES NINE SPECIAL ABILITIES OR PROWESS

The memory, concentration and mediation of this Mahamantra gives nine special abilities to its devotee. These nine 'Nidhis' are:-

1. Naisarpa - Ability and insight in building city, camps, gardens
2. Panduka - Ability and insight in mathematical and statistics.
3. Pingala - Insight in types, style and patterns on ornaments.
4. Sarvaratna - Achievement of fourteen precious stones (Ratnas)
5. Mahapadma - Insight in preparation of all kinds of garments.
6. Kala - Ability and in sight in arts like sculpture, astrology.
7. Mahakala - Ability and insight in gross art like mining, excavating.
8. Manavak - Ability and insight in warfare and weapons.
9. Maha Shankh - Ability and insight in musical instruments and music.



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भवभवनां दुःखं कAPE,



24: BHAVA BHAVANA DUKHA KAPE

DESTROYS THE MISERIES OF BIRTHS AND DEATHS

Worldly existence means wandering in the four gatis mentioned earlier. From times immemorial this soul has been acquiring either good or bad karmas and hence reaps one of the four forms (gatis) all of which are equally finite because in all of them soul is coupled with a body - it has to carry the load of karma matter with it. The remedy is to shed off karmas as early as possible. Bhagvan Mahavir has said ' O Gautama! Do not waste a moment! The surest way to shed karmas is to remember the Panch Parmesthin and meditate on the Gyana, Darsana Charitra and Tapa that they possess and we aspire to possess.

True knowledge combined with such meditation is the fastest method of shedding the load of karmas and thus becoming free from births and deaths.



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‘वीर’ वचनधी हृदये स्थापे,



25: ‘VEER’ VACHANTHI HRDAYE STHAPE

ESTABLISHES 'GOD' IN THE HEART THROUGH WORDS

This mantra brings the Tirthankara down in the heart of the devotee. The Tirthankara is:-

1. Mahagopa - Just as the cowherd tends cows and protects them, so the Tirthankara tends and protects the devotees on the path of religion.
2. Mahamaana - Just as the King's attendant goes on announcing the King's orders to the citizen, so also the Tirthankara announces the true commandments of religion for the benefit of all souls.
3. Mahaniyamaka - Just as the navigator sails his passenger safely to the other coast so also the Tirthankara helps souls to cross the ocean of Samsara and reach Moksha
4. Mahasarthavaha - Just as a guide escorts his travellers through the forest so also the Tirthankara guides the souls through the dense forest of births and deaths and reaches them safety to the blissful abode of emancipation.



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परमात्म पद आपे. सो



26: PARAMATAMA PADA APE

GIVES THE SUPREME STATE OF GODHOOD

'Siddhatva' is the final stage of Emancipation. The soul who reaches here is body less, stable for ever and enjoys the four infinitudes - infinite knowledge, faith, bliss and power.

In the scriptures, there are mentioned fifteen kinds of Siddha souls. These distinctions in the Siddhas are with reference to their birth preceding the Siddha state. In fact the achievement of siddha-hood presupposes many previous births on the part of the devotee. Moksha-apada is only obtained when the devotees' Karmas are totally destroyed. It is maintained that once the soul reaches the twelfth step (Gunsthanak) on the spiritual ladder, he does not have much to exert for the total annihilation of Karmas.

Let us, therefore, devote ourselves faithfully to the Namaskara Mantra with our mind, body and speech.

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NAVKAR MANTRA NO MAHIMA

Samaro mantra Bhalo Navkar,
E che chauda purvanoo sar,
Ena Mahimano Nahin Par,
Eno Artha Ananta Apar. Samaro.....(1)
Sukhaman samaro, Dukhaman samaro,
Samaro Divas Ne Rat;
Jivatan Samaro, Maratan Samro,
Samaro sav sangath, Samaro.....(2)
Yogi Samare, Bhogi Samare,
Samare Raja, Rank;
Devo Samare, Danava samare,
Samare Sav Nihshank. Samaro.....(3)
Adasatha Aks ara Ena Jano,
Adasatha Tiratha Sar;
Atha sampadathi Paramano,
Adasiddi Datar. Samaro.....(4)
Navapada Ena Nava Nidhi Ape,
Bhavabhavana Dukha Kape;
“Veer” Vachanthi Hrdaye Sthape,
Paramatama Pada Ape Samaro.....(5)

Samaro Mantra Explanation Adapted From
Book By Muni Harishbhadra Vijay

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NAVKAR MANTRA NO MAHIMA

~ Samaro Mantra ~

NAVKAR MANTRA NO MAHIMA

Remember the benevolent hymn of salutations.

It is a summary of fourteen purvas.

Its glory is boundless.

It has infinite meanings. Samaro.....(1)

Remember in pleasures, remember in pains.

Meditate in daytime, meditate at night.

Meditate while alive, meditate while dying.

Remember all together in a chorus. Samaro.....(2)

The monks should remember it, indulgent should remember it.

The king should remember it, the poor should remember it.

Angels should remember it, demons should also remember it.

Everyone should remember it, undoubtingly. Samaro.....(3)

Consider the sixty-eight letters of the mantra,

As sixty-eight pilgrim places.

The eight distinguished units of meaning,

Give eight superhuman powers. Samaro.....(4)

The nine steps of this mantra give nine special abilities or prowess,

Destroys the miseries of births and deaths,

Establishes "God" in the heart through words,

Gives the supreme state of Godhood. Samaro.....(5)

