CHAPTER - II

ORIGIN OF JAINA RANTRAS
In Pacasatikâyacara, Ācārya Kunda Kunda states that the substance is eternal, i.e., the substances such as Soul, Pudgala, Dharma, Adharma, Akasa and Kāla are considered as the eternal entities of the Universe. In this context, it became necessary to point out that from the Jaina point of view, this world is neither created nor destructed by any one. But this creation and destruction is explained through the modification of the substances. Here, it is worth mentioning that the meanings of the various Jaina Mantras are closely related with the eternal qualities of the Soul and hence Jaina Scholars argue that the Jaina Mantras are eternal. For instance, from the Nikayas' point of view, Soul is considered as the possessor of the following qualities such as infinite knowledge, infinite vision, infinite energy and infinite wisdom etc... The meaning of the various Jaina Mantras, such as Vātasaṅga Namah, Jinaśa Namah, Jinaśvarāya Namah and Śidhah Namah are closely related to the perennial qualities of the Soul. Therefore,
From the Nāgāyana point of view the Jaina Mantras are considered as eternal. In Jaina literature Pañca-nāmaśākśarā-māhā Mantra has been mentioned as "Anādhī Mūla Māntra" of Jaina. In Pañcaśākṣaśā-māhā it is stated that from the Nāgāyana point of view, substances and their eternal qualities are not distinct from one another. In the same way, the meaning of the name of the Jaina Mantras are not distinct from the eternal qualities of Soul.

The Yāsthamāraka or the fond-makers of the Jaina religion are considered as the propagators of Jaina tenets. From the Jaina point of view, Yāsthamāraka have not been considered as the creators or the destructors of the Universe. According to Jainism this world consists of five Vidyākṣaṭaśā-kṣaṭra, five Bhandatarakṣaṭra and five Iravatī kṣaṭra. In Vidyākṣaṭaśā-kṣaṭra there shall be the Yāsthamāraka without any break. Whereas in other Bhandata and Iravatī kṣaṭra undergoes changes and because of this change, living condition of human beings are also changed. In accordance with this change in Kāla, it has been classified into two divisions. From the nonmaterial point of view, Kāla need not be considered as an independent substance. But from the practical point of view it has been considered
as an independent substance which has no dimension. For
a practical purpose, a unit of cosmic time is called as
Kalpa. Kalpa is divided into two types, i.e., Utsarpini
(Ascending) and Avasarpini (Descending). Further each
one is divided into six subdivisions. The Utsarpini
Kalpa subdivisions are i) Very vicious ii) Vicious
iii) More sorrow less happiness iv) More happiness
less sorrow v) Happiness vi) More happiness.

The Avasarpini Kalpa subdivisions are i) More
happiness ii) Happiness iii) More happiness less sorrow
iv) More sorrow less happiness v) Vicious vi) Very vicious

The third quarter of every Utsarpini and the fourth
quarter of every Avasarpini Kalpa Tirthankaras take birth
continuously. The term 'Tirthankara' means Jaina Prophet.
The word 'Tirtha' means drama or religious system.
According to another version 'Tirtha' means a Samgha
or Church and 'Tirthankara' means one who founds the
church or community. Another name of 'Tirthankara' is
Jina or conqueror of the enemies. The term 'Jina'
has the technical sense of one who conquers the
enemies. The true followers of Jinas have been called
as Jains. The Paramestmas have been referred to as the
Code of Jainism religion. But they have not been considered as the Tirthankaras of Jainism religion. Only the souls which are bound by 'Tirthankar' names are to be considered as the 'Tirthankaras' of Jainism religion.

Purana states reincident list of the past uterispini kala twenty-four Tirthankaras and present uterispini kala twenty-four Tirthankaras. Now, we are living in the fifth subdivision of uterispini era, which commenced four years after Nivrana of Lord Mahavira. In Tilaya pannatti the past twenty-four Tirthankaras have been called as Jnatasala Tirthankaras.


21) Nemi 22) Nemi 23) Pārśva 24) Vardhamāna. They have
been referred as Vartā mana kala Tirthamkaras.

After the completion of Vartamānakala, the twenty four Tirtham-
karas born in this world. Their names are 1) Mahāpadma
2) Suradeva 3) Suparsva 4) Svayamprabha 5) Sarvātmapādha
6) Devaputra 7) Kulaputra 8) Uḍānga 9) Prostila 10) Jayākeerthy
16) Vīrmala 17) chitra cupta 18) Samadhi cupta 19) Svayambu

It can be noted that the Tirthamkaras take birth in these
ksetras from anadhi kala, beginningless time and continue to
take birth till anantakāla have no ending. Therefore, the
Jaina Mantras which are related to Tirthamkaras and Siddhās
are considered as eternal.

From another point of view Jains argue that Jainism is an
eternal religion of the universe. They believe that the Jaina
principles are applicable for all living beings. Jainism is the
common creed of the universe. Therefore it is not necessary
to point out that the Jaina Mantras are related to the eternal
qualities of substance. Hence it is considered as eternal.
In Jaina Purana literature, Lord Kesava the first Tirthankara among the twenty-four Vartamânakâla Tirthankaras has been considered as the propounder of all arts and Vidyas of Jainism. Commonly, Jains believe that He lived several millenium years before. With regard to the age and life events of Lord Kesava Scholars have given the following details:

In Akasa his name has been referred as the Lord of agriculturists. (m.V. 1,23,177)

Not only in Rigveda but in some other puranic literature, such as Bhâgasvatar Purana (VIII 20: 412; VIII 19), Brahmandapurana (Purva 11,14), Siva Purana (VII 9,3) the name Lord Kesava has been mentioned. In Rigveda Manjusrimula Kalpa a Buddhist literature has been referred as 'Vratapalaka'. In addition to it in all Jains Puranic literature it is stated that Lord Kesava taught all arts and Vidyas to his son Bharatachakravarthy. Mantra Jada or Jodo, anuvada is also one of the arts among the sixty-three arts of Jains. Therefore, it is believed that Lord Kesava is the Mula Karta of all Mantra Vidyas of Jains.

But modern historians are of the opinion that history and other events of Lord Kesava which have been referred in Jaina literatures were based on the mythological
aspect.

Rhesa Davida and a few other modern historians have stated that Lord Pārśvanātha the 23 Tīrthākara among the twenty-four Vastamānakāla Tīrthākara lives in the 8th century BCE. He is the author of all arts and other literature of Jainism. A few other scholars are of the opinion that Lord Ariṣṭa Nāmī was the founder of Jainism. From their point of view, Lord Ariṣṭa Nāmī, the twenty-second Tīrthākara among the twenty-four Vastamānakāla Tīrthākara, is the author of all arts and vidyas of Jainism.

With regard to the date and life events of Lord Pārśvanātha, scholars have referred the Mathura Astūra, as the stupin established in the period of Pārśvanātha. In Dhyānavatīśutra, disciples of Lord Pārśvanātha are referred as Pārśvanāṭyāyas.

Further in it, it is stated that the were the scholars in Ninītta Siṣṭras, among the disciples of Pārśvanātha. Sri Kesi Kumāra has been mentioned as the principle disciple of Lord Pārśvanātha and he has been also referred as a great scholar in fourteen puraśa literature of Jainism.

In addition to it, scholars have stated that Bṛuhaktūvali Bhadranāha, who lived 170 years after the Nirvāna of Sri Mahāvīra offered his puja to Lord Pārśvanātha. All the above mentioned arguments prove that Lord Pārśvanātha is the author of all arts and vidyas of Jainism.
Further, in this context it is necessary to point out that from the Digambara as well as Svetambara Jain point of view, all the purva literatures, fourteen in number were lost. Therefore it is clear that whatever the literatures taught by Lord Mahavira, Utupa Yami and Parava were lost. Hence, it becomes necessary to consider the role of Lord Mahavira the twenty-four Tirthankaras of Vardhamanksala.

All of the Indian as well as the European Scholars agreed that Lord Mahavira is one of the predominant historical figures of Indian history. In Jain works such as Kalpa Sutra, Uttarapuran, Trikatanalinaka Purusa Charita, vardhamaka Charita the life and other life events of Lord Mahavira have been given in detail. In addition to it, he is referred as the author of all twelve anja literature of Jain, with regard to anya literature. Digambara Jain Scholars are of the opinion that the whole twelve anja literature established by Lord Mahavira were lost. But the Svetambara Jain Scholars are of the opinion that the eleven anja literatures established by Mahavira are available in an original form. Only the last anja literature, named as Hastivadanya was lost. Therefore from one point of view Lord Mahavira is considered as
the author of all arts and vidyas of Jainism.

**Jaina Literature on Mantra.**

Nirvana or salvation is the ultimate aim of Jaina religion. Total separation of the karmic particles from the soul is called Nirvana. Right belief, Right knowledge and Right Conduct i.e., triple gama is prescribed in literature as the way to attaining salvation. The main aim of Jaina literature is to explain the nature and reality of the universe. Mahavira is referred to as the Aruna Karta or the author of all anga literature. Accordingly, Indrabhuti Gautama Ganadharas the first Ganadhara composed the scriptural literature. On the basis of the scriptures composed by Indrabhuti Gautama Ganadharas, successively Acaryas gave the garbhanas form to the scriptures. According to Digambara Jaina sect, the original literatures are Shatkhandagama and Kasayagahuda. Against this Svetambara hold the view that the twelve dvadesaanga literature which were taught by Mahavira to his principle disciple, Sudharma to Jambusvamin are the original literatures of Jains. Regarding the twelve anga literatures, they believe that the eleven anga literatures have come down to us from their original form.
The last seven literatures called as Drātī Vādanās were lost.

According to Oījānava Jaina sect the Jaina literatures are divided as follows. The Sūtra or Śuṣhānta of Jainism is divided into two types i.e. akeśatāmakā ahuđha and akeśatāmakā ahuđha. The prior one i.e. akeśatāmakā ahuđha is further divided into two types. These are Śhiwāśuṭa and Dravya śuṭa. Among them Śhiwa śuṭa is divided into twenty types. They are 1) Faṭ aya 2) Paryayamāsa 3) akeśa 4) akeśaśuṭa 5) Paśa 6) Paśaśuṭa 7) Sajāta 8) Paśaśuṭaśuṭa 9) Pratīṣhakti 10) Pratīṣhaktiśuṭa 11) Śvāyavāja 12) Śvāyavājaśuṭa 13) Pradhṛtika 14) Pradhṛtikaśuṭaśuṭa 15) Pradhṛtika Pradhṛtikaśuṭa 16) Pradhṛtikaśuṭaśuṭaśuṭa 17) Jastu 18) Vasṭ samāna 19) Purva 20) Purvaśuṭa

The next one Dravya śuṭa is divided into two parts. They are anja and anjaśuṭa. Anja is further divided into twelve divisions. They are 1) Yāsanā 2) Suyāgadānī 3) Tenamāga 4) Tenamāgaśuṭa 5) Āhavatī Viyaha Pannatti 6) Viyaha dhanamakaha 7) Uvasaśuṭaśuṭa 8) Intāgadhānī 9) Anuttaraśuṭaśuṭaśuṭa 10) Pannavāgaśuṭaśuṭa 11) Viyahaśuṭaśuṭa 12) Dittivaya. Among the twelve anja
literature the last one named ad Dittivāya is

further divided into five sub-divisions. They are
1) Parikāra 2) Sūtra 3) Prathamānyūyoga 4) Pūrvagata
5) Chūlīka. Each one is further divided into many sub-
Parikāra is divided into five sub-divisions. They
are 1) Chandra Prajñāpti 2) Sūrya Prajñāpti 3) Jambuḍvīpa
Prajñāpti 4) Dvīpasāgara Prajñāpti 5) Vyakṣa Prajñāpti.

Parikāra is an introduction to the Sūtras. Sūtra has
further two divisions. The first one is Akṣarātmaka
Bheda and the latter one is Ānakeṣarātmakabheda. Sūtra
consists the meanings of all dravyas, parāyaṇas and nayas.
The third one prathamaṇyuṣa is treated as legendary works.
The important puranic literatures of Jains are Padma-
 purāṇa, Harivamśa Purāṇa, Trisati Salaka Purāṇa Carita
and etc... The fourth one Purvagata has fourteen sub-
divisions. They are 1) Utpada Purva 2) Agrayani Purva
3) Viṣyanuvada 4) Asti-nastī Pravada 5) Jñana Pravada
6) Satya Pravada 7) Atma Pravada 8) Dharm Pravada
9) Pratyakhyāna Jñāna Bheda 10) Kalyana nāma Bheda
11) Pranavya nāma Bheda 12) Kriyavakāsa 13) Viḍyānu
Pravada 14) Lokesindu Sarva. The first one Chūlīka is also
grouped into five types. They are Jala gata 2) Sthala gata
3) Akasa Gata 4) Pasuagalauchi moya svasupe

5) Sadinyadhi supapersvaranaha. Jalaagata Chulika consists of 20,989,200 Madhyama Padas. It explains the methods of standing, walking, stepping fire, passing through fire, eating fire and so on... Ethalagata Chulika consists of the incantations related with miracles. It is stated that by concentrating the Mantras one can sail to the Mount Meru mountain and other countries. It consists of 20,989,200 Padas.

Nayagata Chulika contains the incantations related with prayer. It consists of 20,989,200 Padas.

Upagata Chulika consists of the incantations related to austerities and the methods of transformation into the shape of a lion, elephant etc. It consists of 20,989,200 Padas. Nannagata Chulika consists of the incantations related to offering/and austerities, some of which a man in capsule can travel in space etc. It consists of 20,989,200 Padas. Jains believe that all of the above mentioned literature were lost. According to Digambara Jains such the sanga literature were prevailed upto 162 years after the nirvana date of Lo.. Mahavira. The last Bratakevali Bhadraevahu has been referred to as
the scholar in fourteen pūrva literatures and twelve
śāṅga literatures of Jaina. After the period of Śruta
kevali śhadrabāhu, the sanātnt knowledge of śāṅga
including pūrvavas decreased. Therefore, the knowledge
of śāṅgas including pūrvavas was pressed into the composition
of Śākatkhandaśāsana, Kāśyapahuda, Kāśhāyapahuda čūrnī
do the Pahudēs of Ḫeyra Kundakunda such as Sāmayasāra
Pravacanesārī, Pāncastākāyasaśārī, Rayanaśārī and too Čhavalā
and Jayacāvāla the commentary volumes of Śākatkhandaśāsana.

Apart from them, digambaras have the following
secondary literatures. They are 1) Pratnamānuyoga
Legendary works. 2) Kārmanānuyoga - Cosmological works
3) Ĉhazanānuyoga - Ritual works 4) Dravyānu yoga -
Philosophical works.

Śvētāmbara Jaina sect formulates the Jaina literatures
are forty five in number. They are 1) 11 Anga works
2) 2 Upāngas, 3) 10 Prakīrānakas 4) 6 Čhadaśūtras 5) 4 Ģūla
śūtras 6) 2 Čūrilika śūtras.

Eleven angas are 1) Ācāranga 2) Śūyaśadāṅga
3) Thānanga 4) Saśavayayāya 5) Bhagavatisūtra 6) Nyāya
dvāmakhā 7) Uvācayadāna 8) Antakriddhaś 9) Anuttaro
vavalyadāna 10) Panhāvargaranaś 11) Vivaganuyama
12) Deśatīvāya (According to Śvetāmbara Jaina sect this
only text exists)

Here, it is worth mentioning that among the fourteen
pūrva literatures, Vidyottama veda pūrva contains 700 minor
sciences and 500 kinds of higher learning. It gives the
details about the nature of learnings, qualities to attain
ways to achieve it, its formulae, instruments and diagrams
and advantages of the same.

The twelfth Pūrva literature known Prāna veda Pūrva
also contains the eight kinds of medical sciences—
removal of pain caused by splinters and stones by means
of chanted formula and so on... However, it is stated
that the Pūrva literature fourteen in number were lost.

The twelve works are 1) Uvavāya 2) Rayapasanajja
3) Jivavarnāna 4) Parvavana 5) Suyapattti 6) Jambudīpā
Pannatti 7) Chandraprajñapti 8) Nīravatālīya 9) Kappa
vedinikā 10) Pupponīya 11) Puppadulīya 12) Vannīdesām

The ten prakīrtikakas are 1) Cauṣāsana 2) Āvapaccekkhāna
3) Shatta Parasna 4) Saṭṭhāra 5) Tampulevāvālīya
6) Candevisajhaya 7) Dvaruvasatthu 8) Candivijjha 9) Raha
pocakhāna 10) Vissattha.

The six cheya sūttras are 1) Kelaḥ 2) Mahāniśīhā
3) Vavahara 4) Ayurveda 5) Kappa 6) Pancakappa

The Mula Sutras are Nandi Sutra and Anuyogadasa Sutra.

PUJA AND ARADHANA LITERATURE OF AMARA JAINA Sект

The content of the Puja and Aradhana literature are mainly based on the supreme nature of soul and miracle achievements of the different deities. Aradhana literature contains various Mantras related to worshipping of Tirthankaras, the druta, yanachara, acarya, upanishyas and also other deities. Puja vidana comprises mainly avahana, athapan, sanni-dhikaraṇa, abhishek and ardhana. Ardhana on special occasion is mentioned as Aradhana. It also comprises stotras.

The following are the names of a few important stotra literary works of Amara Jain sect.

1) Suprabhadram 2) Ahkantaram 3) Kalyana Mandiram
4) Ekabhavam 5) Videsaparam 6) Bhoopalam 7) Chaitya
Vandhanai 8) Oristaṣṭakam 9) Dvijaṇa stuti 10) Adyaṣṭakam
11) Mangalastakam 12) Santyaṣṭakam 13) Sveṣṭavasam
14) Jina viṇa stuti 15) Puṣpaṇjali 16) Puṣṭi Puṣpaṇjali
17) Dandagastuti 18) Jayasāle 19) Chikkeśamandabhadraṇa
20) Bāhubalināthaṣṭakam 21) Sarvavati Stotram 22) Pradāthaka
kāla vandanaś 23) Svāmi Mangalastakam 24) Navagraha
Mangalastakam 25) Aṣṭakam 26) Samandabhadraratotram
27) Suprabhadṛṣṭakam 28) Brahmādevaṛṣṭotram 29) Navagraha
Sānti 30) Tīrthamkarā Samudaya Nāla.\[54\]

**PUJA VIDHI**

Abhiseka and Ardhana on special occasion

the same pūja is made elaborately. Some of the Pūjavidhīs are 1) Niṭṭhya Pūja Vidhi 2) Pāncabratvāphlēūkām 3) Kālādhārcchānāl

Pūja Vidhānam 4) Nāndimāṅga Pūjai 5) Mahābhīsāgām 6) Dhavāja

Pūjai 7) Dītoalagā Pūjai 8) Astā gunavāli Pūjai 9) Twanty

four Tīrthamkarāe Pūjai 10) Gānasvatinām Pūjai 11) Jñāna

Pūjai 12) Caturvīmētà Tīrthamkarā Pāncakalyānām Pūjai

13) Dhījpalagā devatārchānām 14) Gata nāma Sahasra Nāmām

15) Ḍ-setupānām 16) Nāvyagrāhā Santividhānam and so on...

A few Aradhana literature are 1) Samanyasaraṇa Aradhana

Vidhānām 2) Indradvāja Aradhana Vidhānām 3) Kālāndu Aradhana

4) Vajra Paṇća Aradhana Vidhānām and so on...

In Svātāntara Jaina sect works on Puja Vidhāna are

huge in number. List of some of the Pūja Vidhīs are

given below.

1) Nammakiramantra Kalpa 2) Pāncamānakarā Kalpa

3) Pāncaparamaṇṭi Mahā Mantra Yantra Ārañhat Kalpa 4) Māyuravahini Vidyā 5) Candra Prabha Vidyā 6) Candra Pankatti


āśāyatana 12) Sattarīasyantavāntividhi 13) Namūnakalpa

14) Bheṣjasamkalpa 15) Kaliyānasaṃdīra Kalpa 16) Ṛggaśākalpa

Vajrapani Mantra 70) Cakravarti alias Aparicaksra
Kalpa 71) Ambika alias Kusumandini Kalpa 72) Siddhayikakalpa
73) Jualamalini alias Jualini Kalpa 74) Kurukula Mantra
Sadhana 75) Fanceguli Kalpa 76) Pratyangirakalpa 77) Uchista
candalini Mantra Sadhana 78) Karana Piischnimantasadhan
79) Cakravarti Svan Mantra Sadhana 80) Svanavati Mantra
81) Ambika svan Mantra Siddhana 82) Ambikaghata dezpana
Jala vipavatara 83) Srutadhavanatavatara 84) Sasana-devi
Mantra 85) Sri vasu vI daya 86) Santinatha Vidya 87) Santi
devata Mantra Sadhana 88) Gnanavid 89) Apurajita Maha
Vidya 90) Kanyakari Vidya 91) Pranayajra Vidyanjneya
92) Vichitra Mantra 93) Ucchasakti Mantra 94) Ucchashayaksha
Mantra 95) Sasanavid 96) Banjara Mantra 96) Bharati Kalpa
97) Jagvidinikalpa 98) Saravati Kalpa 99) Saravata
Vasavidya 100) Srutaviwatvata 1.1) Sridlub Kalpa 102) Laksh
Mantra 103) Mahalaksmi Mantra 104) Vajra Mantra Sadhana
105) Vajrali Mantra Sadhana 106) Siddhacakra Kalpa
107) Kaimandali Kalpa 108) Sri Vidya Kalpa 109) Brahma
Vidya Kalpa 110) Mahendrasthala Kalpa 111) Mahakarana
Kalpa 112) Upavisha Kalpa 113) Kartikavatav Mantra Sadhana
114) Krshna Gaurakrutapamalasha Mantra 115) Kodyakaupapala
Sadhana 116) Bhairavi Mantra Sadhana 117) Batuka
Bhairava Mantra 118) Vairaksarama Bhairava Mantra Sadhana
119) Catusahāṣṭi Yogini Yantara 120) Sri Gautamayogini Yantara
121) Sri Vajrasana Yantara 122) Sri Jindattasuri Yantara
123) Sri Jina Kusalsārī Yantara 124) Sri Jinachandrasūri Yantara
125) Sri Homachandragāya Yantara 126) Pañca Pīra Yantara
127) Jñānārjuna Yantara 128) Viśakalpa Yantara 129) Pandarīa Kalpa
130) Uvasaṅghahara Yantara 131) Sañvākāreyakīrī Yantara
132) Panasāthikā Yantara 133) Ḍotterīa Kalpa 134) Viśaya Yantara
135) Viśaya Yantara 136) Jātaka Patake Kalpa 137) Jātaka Patake Kalpa
138) Jātaka Patake Kalpa 139) Jātaka Patake Kalpa 140) Harusatapa Yantara
141) Harusatapa Yantara 142) Ghataragila Yantara 143) Ukkramahārāma Yantara
144) Vajrapāchina Yantara 145) Mātyunjaya Yantara 146) Candrasakalpa
147) Mantrāvalīsa 148) Pratijata Kalpas.

Mohanālā Chakravartī has given the following details about the original sources of Mantras which run as follows.

Acarānga Śāstra and Uttarādhyāyana, commentary on Acarānga II, describes the sixteen faults which may cause impediment in spiritual efforts. Similarly Uttarādhyāyana (XV, XVI, XVII, XIX, XX, XXI) describes the characteristics of Śādu.

A Śādu is advised to avoid any employent of Vidrā and Mantra as medicine for mundane benefit. Uttarādhyāyana XXV, v.29 explains the meanings of Ākāra. Uttarādhyāyana Nirakṣṛtir, v.88 refers to Śādvyupāya and v.118 refers to Prasāda Patake Viḍyā. Commentaries on Uttarādhyāyana VI P. 263 describes Kammamatā i.e., a wishgranting not obtained through Viḍyā.
V. 2 Sutra 440 mentions about Rudhi-
Lauhni i.e., miraculous power obtained by development
of soul V. 3 Sutra 449 describes five kinds of purification
which include Mantric purification of Sukhyade.
X 3, 755, 775 describes the Tujalays and Sitalaysa Vidyas.

SAMAVARAYANAGA RAYAGOSEN & DUMODIPRA PRAMAHATI

Samavaya IXXII, P 83 mentions 72 arts for man. The
47 th and 48 arts are said to be the arts of Vidyas and
Mantras. Dunmodipra Pramahati II Sutra 30, mentions 72
arts for man and 64 arts for woman. In it the 4th and
5th arts are said to be the arts of Mantra and Yoga.

JITIRIKI & NVYAYIT

Yajnaprasa Katha 1, 1 Sutra 1, 1 Vijnana Sutra 1, 1 Sutra
1 are the works describing the main knowledge of Vidyas
and Mantras. Yajnaprasa Katha 1, 1 Sutra 39 mentions inter-
alia Cetnayoga and Dhanayoga. Mancakeseeya 111 Sutra 6
mentions worship or the image of Sri Maitrayyashree.

Prasnavayakasaya II, 2 Sutra 24 (pp 113-114) describes
all Mantras and Vidyas.

UPANKAG: Dasavatikalekha I, 11. V. 6 mentions about the
Mantras for the purifications of Mahinda and Gandhara
poisons. The verse point out power of Mantras. Dasavat-
 kalekha 1, mentions Avanamsini and Uvanamsini Vidyas possessed
by Kateriga.
Avasyastra

Avasyaka - Nityukti v.927 mentions about the eleven kinds of Siddhas, such as Vidya.

Siddha, Mantra Siddha and Yoga Siddha and so on. Nityukti v.931 defines the terms and distinguishes the differences between the two terms Mantra and Vidya.

Nityukti v.932 says about the Universal essence of Vidyas and v.993 says about performance of Mantras.

Nityukti v.934 says about Yogasiddha. Nityukti v.508 mentions Mahabhumika, Indrajalika i.e., one who is able to create hallucinations. Nityuktiv.218 says about the Puja worship of Nājas and others.

Pandāniyukti v.52, P.21 refers the result of severe austerities of Śādhus. V.462(p.133) refers to miraculous powers obtained through Vidya. vi.465 refers to 'Labdhi' (Miraculous power obtained through the spiritual development of soul). Pindaniruyukti v.494-500 and Bhāṣya v.44 refers to Vidyas, Mantras, Čūrṇas and Yogas. Bhāṣya v.118 prescribes contemplation through Pāñcamangala i.e., Pāṇcápamangala Mantras in case of any illness. Bhāṣya II.v.185 throws abundant light on the propriety of employment of Mantras.

Vyavahara Bhāṣya (IV.v. 289) refers to sutra...
commencing with Namukkara, i.e. Pañcaparamanethi Mantra.

Vyasahara Bhāṣya v.v. 18 refers to vidya, Mantra, Čūrṇe and Nimita and Astrology.

NISITHA SUTRA Nisitha Sutra, XIII refers the Kautuka etc.

Nisitha Pilhika refers to Matanga Harikesa who was accomp
lished in Avanāmini and Uvanamini Vidyas. Mahanisitha
Adh. III Uddesa III gives Vardhamana Vidya alias Aparājite
Maha Vidya.

DRUMĀJNIYAMA Dr. Woolner and few other scholars have
stated that it was composed at around 3rd century AD.

The author of this work is Vimalasuri. In it the 7th
Uddesa (from v. 135 to 145) explains 61 vidyas of Jaina.

Further it is stated that the Vidyaś such as Prajñāpti,
Anima and Laghima are the most important Vidyaś among the
61 Vidya mentioned in it. According to Digambara Jaina
Sect, this work was composed by Aparya Sri Ravisena.

It is already stated that the ultimate aim of Puja
and Aṣadhana literature of Jaina is to show the path of
Salvation. All the Mantras are considered as the instru-
ments for the attainment of Nirvāṇa. According to Jaina
philosophy, the Pūjas and Aṣadhanae are mentioned as the
first step towards the path of Salvation. They reveal the
eternal qualities of Soul. They induce the right intention
to understand the reality of the substances. It gives
the clear idea about the soul, karma, vriti, and the
universe.

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