CHAPTER VI

CHARACTERISTICS OF PAŃCA NAMASKĀRA MAHA MANTRA
CHAPTER VI

CHARACTERISTICS OF PÂNGA PARAMÊŚTÎNA

ON NANDA VIHĀRANA

This is the first Mantra of the Pâñcânamāsakâra

Na bha Mantra. It means subservience to the worthy one
(Arjuna). Why are the victors adored by the people?

To answer this question, it becomes necessary to give
the following details. In Gâyatrîjâtra, it is stated that
soul in its real form is pure and perfect. 1 Infinite

- knowledge, infinite energy, perfect perception, form

lessness, namelessness, sensation, and so on ... are

mentioned as the eternal qualities of soul. Mundane soul

is considered as the door and also the enjoiner of his own

karma. Mundane soul in association with karmic particles

from the beginningless time, on first in the cycle of

birth and death. Karmic particles are divided into
two types i.e., gñâti and a-gñâti karmas. The gñâti

karmas are four in number (Dhâňñâma, Dâsâmáma,

Mohâma, and Antâma). The four a-gñâti karmas are

Table, Gota, Ayu, and Vedânyâ. Lord Arjuna is one

who has destroyed four gñâti karmas and has attained

spiritual perfection and thus possessing the infinite

knowledge, infinite vision, infinite power, and infinite

wisdom. 2 Therefore, Lord Arjuna Paramâstîna is venerated

by all.
In this state, he gives guidelines to the mundane soul for getting rid of the bondage of karma and attain Moksa. (already discussed in chapter 5th)

The word Ashat means worthy, sole, accomplished, celebrated, honoured. Those who win over the feelings such as anger, conceit delusion and envy are considered as Ashatas of Jains.

In this state the Uchhantas has the following excellence. such as uja Maha Prakārīya, Ten kinds of Karmadśayya, Fourteen kinds of divinely qualities or Lelvukādśayya, and Ten kinds of adhava found in the body of Lord Uchhanta.

It is uja Maharath harṣā. It is light in number. They are: Anka- trees, Puspavastri, Udaychandani, Gathayasti, Cārmatra, Prakaṇmandalāma, Yajñānam, Umundwahi and Catura traya. It is made of laha, carnelian, ruby, coral and emerald. This is the strange tree and it was created by Lord Indra. The god of the heavenly beings and it is stated that the other ones come from it, is the most bright one of all other objects.

\textit{Purnaustrika} 2 The heavenly flowers continuously poured on the place. The flowers are Kandāra, Venamullai, Neluthalai, Thémasa, Malli, Jula and so on...
These were flung by heavenly beings in a row.

It is also considered as one of the wonders in the assembly of Lord Azhanta.

iv) Prabha Mandala is a hollow of light around Lord Azhanta which is called as Prabha Mandalam. The light becomes from Prabha Mandalam compared with light becomes from thousands of suns.

v) Deva Kundalaka This is the divine musical instrument placed in the assembly hall.

vi) Cakrakṣaṇa The divine wheel and Ella, which was made up of gems and lazuli.

vii) Jayāchāvani This is stated as the "divine sound" in the Lord Azhanta who seated at the centre of the divine hall.

viii) viśēṣānānā The "divine" chair, made up of gems.

The Lions which were incarved in it appear as the divine chair placed on two images of lions.

Just as Ketumāhārīṭhārīya, there also appeared in the assembly hall due to the destruction of the kames by Azhanta.

vii) vāraṇa sapta It denotes the feminuleness and wealthy nature of place of the divine hall.
Having the capacity to walk on the sense.

3) **virānta**: Absence of the violent activities in the assembly area.

4) **bhūkṣhitva**: It describes one of the natures of Lord Arinatha i.e. not to take food by him.

5) **nirūpasa**: Absence of the sense feelings or the sanctity of that place.

6) **apānas**: Possessing four faces which can be visible from all four sides.

7) **Sārya**: dvāravātā: It describes one of the excellences of Lord who possess the knowledge of all kinds of Jñāna.

8) **archāvyam**: It points out the absence of the shadow of the body's of Lord Arinatha.

9) **vir-artha**: It denotes the non-movement of eyes of Lord Arinatha.

10) **Sājñā**: nirakṣa: It also points out the unmovable nature of nail and hair of Arinatha paramatma.

The above mentioned ten kinds of qualities are called as karāgāreyādsāyam.
11.11) Dālivamē saṃvatsa This is fourteen in number.

These are as follows:

1. Sarvaradhamadhiva bhūnā Divine could. It had been translated by Cuntama Gaṇadhara in eighteen languages for the proper understanding of the beings who were assembled in the spiritual assembly.

2. Śrīvañaka Viśvaomaśīrī It describes the nature of living beings who were assembled in the divine hall, i.e., particularly the living beings who had compassion with one another.

3. Sarvāṅka Phalapavakangavala kujjñānāsāvatār Par nāma It denotes the living nature of all kinds of trees and plants in the divine hall.

4. Mahīcīdamālaha pratimā Opens vai jirac aaranāsāmānānaṇika mūtānānā It describes the smoothness of the ground just as a mirror. [Shining of the rice due to the sun's incident on the floor] and also the blessing nature of that place.

5. Mandaśūkta ca anomā It indicates the cool air which flaw for the happiness of the people in the divine hall.

6. Sarvāṅkānāya Paraṁānanda. It denotes the happiness of all people who were assembled in the divine hall.
7) **Vavvarśa harmariyana** Cleaning the ground by Vāyu kumāra or air god and also the absence of the one and two senses living beings of that place are referred here.

8) **Maūra kumāra Jañan okepara** Sprinkling of water by Maūra kumāra = rain god is referred.

9) **Savinda skethi** It means the order of lotus in rasaavasanama, which was made up of caucaulci ruby each having thousand golden ruby petals.

10) **Rūṣali savarasaayādi sañvaad** It points out richness of food plants in the divine halls.

11) **śvāda disavāśvala** It denotes the sight and also the pure nature of space.

12) **Cavakanaali** It consists of the order of Svetāsaka and vyantara devas = the heavenly beings.

13) **Dharmad cañjag** It points out the wheel which was one thousand spokes made up of cubas.

14) **Hataa vaal** It means the eight things like Kavali, nirajyogas, mizos, thotti, mārj, āka, padalali and insaikkāyali which were carried by the devas.
1) Sukhabhāva: It means absence of perspiration or sweat in the body of Lord Śrīhanta.

2) Kālomala ukhāna: It means absence of dirt and dust in the body.

3) Kṣīra parampara saṃyogītā: It represents the colour of blood flows in the body of Lord Śrīhanta, it is stated that it is white in colour.

4) śṛavaṇa prītya mukhānanda dasvati: Means sweetness of the word, which is more pleasant to all living beings.

5) Upāstīka Soundarya: It indicates the most beautiful body of Lord Śrīhanta.

6) Patimala gananam: It means sweet smelling of all limbs of the body.

7) Śri Lakṣaṇa: Means the auspicious marks of the body.

8) Mahā vīra: It points out infinite energy of the body.

9) Vaiśheśika nātha: It means a articulate or unbreakable structure of the body.

10) Āśādūrīnī guṇatī: It indicates unique share of the body.

In addition to it, in literature it is stated that
Lord Azhantas is the conqueror of eighteen kinds of faults i.e. hunger, thirst, disease, birth, death, fear, pride, attachment, aversion, infatuation, worry, conceit, hatred, uneasiness, sweat, el op, surprise, and agility.

The second kalpa of the Panchananakira Mahika Mantra is Nama Siddha. It means obedience to the liberated souls. Almost all Jain literature stated that He is pure and simple. He lives in the top of the Universe, is released from all sorts of bondage, He unites with the universal consciousness. In the samara, it is stated that Nirvana means सिद्द हि and Siddha and Nirvâna. Lord Azhantas is considered as the conqueror of four shāista karmas whereas the Siddhas are considered as the victor of eight fold karma i.e. ghati and aghati karma. Regarding the characteristics of Siddhas, Pannavasi touch upon.

Details have been given in the unlimited manuscripts of grantha language. Hence, it becomes necessary to point out that it is not possible to find out the author of this grantha literature.

1) Oṁ haṁ sānta samārajaṁa nirdhotavuhte
kaveśajñadāya ampanayo sīri siddhādhipatayo
Sīri Siddha ekaṁya yantiyā namavāhe.
This incantation refers to the infinite knowledge of the pure soul. I offer my salutation to the pure soul who has conquered the branches of Jñānavaraniya karma and as a result of this who attained infinite knowledge.

2) On Pañcavidha Jñānavaraniya karma rahitāya Sri siddhādhi
    Patsye Sri Siddha sakra yantrā ya namah.

In this incantation the five types of Jñānavaraniya karma has been referred. Obeisance to the pure soul who has destroyed the five kinds of Jñānavaraniya karma, Five kinds of Jñānavaraniya karmas are as follows:

1) Mati Jñānavarana karma - which obscures the knowledge obtained through the senses.

2) Sruta Jñānavaraniya karma - Which obscures the knowledge obtained through the scriptures.

3) Avadhi Jñānavaraniya karma - which obscures the knowledge i.e. transcendental knowledge of material things.

4) Manahparyāya Jñānavaraniya karmas Which obscures the transcendental knowledge of the thoughts of others.

5) Kevala Jñānavarana Karma - which obscures the omniscience of the pure soul.

3) Mati srutāvadhi manahparyāya kevala
    Jñānavarana bheda yuta pañcavidha
    Jñānavaranya karma rahitāya sri siddhādipatsye sri Siddha
    sakra yantrā ya nama svāha.

This incantation refers the five kinds of Jñānavaraniya
karmas and offer the salutation to Lord Siddha who has conquered the five types of Mānovaraniya karmas.

4) Nava vidha daśanāvaranīya karma
rahitāya Sri Siddhādhī paśu. Sri Siddha cakra yantrāya cakṣu acakṣu avadhī kevala nidra, nīdrā-nīdrā, praḍalā, praḍalā-praḍalā, styānagraddhi bheda yukta daśana vama karma rahitāya Sri Siddhādhī paśu. Sri Siddha cakra yantrāya namah.

In it the nine types of daśanāvaraniya karma has been given. Obeisance to the pure soul, who annihilate the nine types of daśanāvaraniya karma which obscures the undifferentiated cognition of the soul. The nine types of daśa nāvaraniya karmas are as follows: 12

1) Caṅku daśanāvarana Karma: Which obscures the undifferentiated cognition conditional upon the eye.

2) Acakṣu daśanāvarana karma: Which obscures the undifferentiated cognition conditional upon the other senses and organ of thinking.

3) Avadhī - daśanāvarana karma: Which obscures the undifferentiated cognition of material things.

4) Kevala daśanāvarana karma: Which interrupts the influence of absolute undifferentiated cognition of soul.

5) Nīdrā: Which is the cause of for the sleeping nature of the soul.

6) Nīdrā - Niśrā: Which induces the deep slumber of the soul.

7) Prācālā: It is a form of sūpor by which one gets sleep even sitting or standing.

8) Prācālā - Prācā: It is a heavy sleep which one gets even while walking.

9) Styānagraddhi: It is a very deep sleep where even
activity is possible during sleeping.

5) Bhavi vidhva vedaniya karma rahitoya sri Siddhādhi paramācara.
   Sri Siddha cakra yantrāya sātāsata bheda yuktā vedana karma rahitoya Sri Siddhādhi paramācara Siddha cakra Yantrāya

In this mantra, vedaniya karma has been referred.

Obeisance to the pure soul who conquered the power of Vedaniya karma. It is of two types. It is stated that it is the cause for the feeling of joy and misery.

i) Sātā - reṇiye karma: Which is the cause for the feeling of pleasure, attained through manes and senses.

ii) Anātā - reṇiye karma: It is the cause for all sorts of pain and miseries.

6) Prabalatara mahā mohaniya karma rahitoya
   Sri Siddhādhi paramācara Siddha cakra yantrāya mithyātva, saṃyakmīthya tva, anatānubandhin krodamāna nāya lobha kāśāya hāsya rati eko bhaya jagūmā stri kūda māra nācāveda mānumeṣakaveda mohani karma rahitoya
   Sri Siddhādhi paramācara Siddha cakra yantrāya mohani karma rahitoya

In this Mantra, Mohaniya karma has been referred.

Obeisance to the perfect soul who destroyed the twenty-eight types of mohaniya karma. This karma obscures the right faith and right conduct of the soul. The twenty-eight types of Mohaniya karmas are.

1) Mithyātva: It is the cause for the false belief of the soul.

2) Saṃvādmitthya tva: It is the reason for the confused belief of the soul or the mixed states.

3) Saṃvāktva: It produces the true belief.
4) **Svitrā Bhasāda**: It forbids the right conduct possessed innately by soul. It is stated that this karma is the root cause for the accumulation of karmic particles into the soul. It is of many kinds. They are 16 passions, 6 non-passions and 3 actions. The passions are anger, pride, deceitfulness and greed. Each one is further divided into four subdivisions of the basis of their intensity.

1) **Anantāśrānanda**: It completely prohibits the right belief and right conduct of the soul in its life long duration.

2) **Akatyādhvānavarāṇa**: It permits the existence of true belief but makes impossible to get rid of the worldly objects. It is the cause for the hindering non-renunciation.

3) **Tratyādhvānavarāṇa**: It destroys the characteristics of the monks or the muni dharma.

4) **Savitā** and **Santi**: It forbids the nature of right conduct.

Six non-Passions: 1) **Usaya**: cause for joking & laughing.

2) **Rati**: cause for the improper and confirmed or judicial liking. **Arati**: cause for the improper and confirmed prejudicial non-liking. **Soka**: cause for sorrow. **Bhaya**: cause for fear. **Jucupasa**: cause for disgust.

3) **Vedā**: It is the reason for the sexual desire with a man. **Strē Vedā**: It is the cause for the sexual enjoyment with women. **Nandisaka Vedā**: It is the subject to have sexual enjoyment with eunuch.
7) Caturvidhāyauṣṭya karma rahitāya Śrī Siddhādhī paścaya
Śiddha cakra yantrāya nāraka tiryaca manuṣya devāyu karma
rahitāya Śrī Siddhādhīpa, paścaya Śrī Siddha cakra yantrāya
maneṣvān.

It takes the āyu karma and describes in detail. 15

Obeisance to the perfect soul who conquered the four types
of āyu karma: viz., devāyu — celestial āyu, manuṣyu —
the human āyu, teṣyāc āyu — the animal āyu and nāraka āyu —
the infernal āyu. Āyu karma is the cause for the life
duration of all sorts of living beings.

8) Trin vātina karma rahitāya Śrī Siddhādhī paścaya Śiddha
cakra yantrāya (tītā, jātī, sariraṇgapanca, nimāmā
bandhana samyādha, sarsthāna samahanac sparśā raśa
varna ganga rupāparupagurulagha upagādu panaṣaṇa
tapodya ucehvasaṇāhvasā vinayoceṣa ṭatāka
saritraśāvata gauruvāre śūbha sūkma nasyanti dhīrādeva
sāsikṛṣṇa tirdhan karatveti bhūdā yuktā nāma karma rahitāya
Śrī Siddhādhī paścaya Śrī Siddha cakra yantrāya maneṣvān. 16

This incantation refers to the various kinds of nāma karma. I
offer my salutation to the pure soul who has conquered the in-
fluence of nāma karma. 16

Nāma karma is the reason for the individual diversities of
the Jīva. It is divided into 93 types which are as follows.

Dr. H.V. Glaoneop has given the following details in his work
titled as "Doctrines of karma in Jaina Philosophy".

1) Devacātēma — gives the celestial state of existence.

2) Manuṣya gati — gives the human state of existence.

3) Teṣyāc gati — gives the animal state of existence.
4) Naraka goti - gives the infernal state of existence.
5) Ebhāndriya - gives the birth as a one sensed living being.
6) Dhīndriya - gives the birth as a two sensed living being.
7) Trīndriya - gives the birth as a being with three sensed living beings.
8) Caturindriya - gives the birth as a being with four sensed living beings.
9) Pancaindriya - gives the birth as a being with five senses.
10) Audārika Sarīra - gives the gross physical body peculiar to men and animals.
11) Vaikriya Sarīra - causes to get the different shape of body.
12) Ahāraka Sarīra - Causes to get the subtle body which is not able to visualize through the eye.
13) Taijasa Sarīra - gives the fiery body i.e. which consists of the five rudraas.
14) Karmaka Sarīra - gives the karma body.
15) Audārika angopānca - gives the limbs and the sub-limbs to the transformation body.
16) Vaikriya angopānca - gives the limbs and the sub-limbs to the transformation body.
17) Ahāraka angopānca - gives the limbs and sublimbs to the translocation body.
18) Audārika bandhana - Procures the binding of the body.
19) Vaikriya bandhana - Procures the binding of the transformation body.
20) Ahāraka bandhana - Procures the binding of the translocation body.
21) Taijasa = bandhana - procures the binding of the fiery body.
22) Kārmaṇa = bandhana - procures the binding of the karmān body
23) Vādārika = Samghātana - procures the flocking together of the pūdcālas of the transformation body.
24) Vi-kriya = Samghātana - Procures the flocking together of the pūdcālas of the transformation body.
25) Viḥīraka Samghātana - Procures the flocking together of the pūdcālas of the translocation body.
26) Taijasa = Samghātana - Procures the flocking together of the pūdcālas of the fiery body.
27) Kārmaṇa = Samghātana - Procures the flocking together of the pūdcālas of the karmān body.
28) Vajra-saabha-nārāca samhanana - gives as excellent joining, the two bones are hooked into one another through the joining a tack (vajra) is hammered; and the whole is surrounded by a bandage.
29) Saabha nārāca samhanana - gives the joining not so firm as the proceeding one, because the tack is missing.
30) Ardha nārāca samhanana - gives a joining which is one side like the preceding one, whilst on the other the bones are simply pressed together and nailed.
31) Viśerca = Samghātana - gives the joining which is still weaker because the bandage is missing.
32) Kikla - samsthana - gives a weak joining by which the bones are merely pressed together and nailed.

33) Svarata - Samsthana - gives quite a weak joining by which the ends of the bones only touch one another.

34) Samasturesa samsthana - cause the entire body to be symmetrically built.

35) Nyagrodha parimandala samsthana - causes the upper part of the body to be symmetrical not the lower.

36) Saali = Samsthana - makes the body below the navel symmetrical and above it unsymmetrical.

37) Kubja - Samsthana - makes the body hunch backed i.e. hands feet, head and neck symmetrical, breast and belly asymmetrical.

38) Umanana = Samsthana - dwarf like i.e. breast and belly symmetrical, hands feet etc. unsymmetrical.

39) Munda = Samsthana - makes the entire body unsymmetrical.

40) Krishna varna - gives a colour which black.

41) Vila Varna - gives the colour which dark blue, green like an emerald.

42) Lohita varna - gives a colour which is red, like v million

43) Haridra varna - gives a colour which is yellow like turmeric

44) Sventa varna - gives colour which is white, like a shell.

45) Surabhi candha - produces pleasant odours e.g. that of camphor.

46) Surabhi = candha - produce unpleasant odours e.g. that of garlic.
47) Tikta = rasā = gives a bitter taste like that of aibe fruit.
48) Katu = rasā = gives a biting taste like that of cinchona.
49) Kāsyā = rasā = gives an astringent taste like that of bibritaka.
50) Amla rasā = gives sour taste like that of mango.
51) Mediura rasā = gives a sweet taste like that of sugar.
52) Guru sparsā = causes a thing to be heavy like an iron ball.
53) Laṅku sparsā = causes a thing to be light like motor in a sun beam.
54) Vṛdu sparsā = causes thing to be smooth like a tinasat and rill.
55) Khāra = sparsā = causes a thing to be rough, like stone.
56) Sita sparsā = causes a thing to be cold, like snow.
57) Uṣṇa sparsā = causes a thing to be warm like fire.
58) Śārdha sparsā = causes a thing to be adhesive like oil.
59) Rukṣa sparsā = causes a thing to be dry like ashes.
60) Āṃsya anupūrvita = causes that the jiva to be born as human beings.
61) Ītuyā = anupūrvita = causes that the jiva to be born as animal beings.
62) Ītuyā = anupūrvita = causes that the jiva to be born as celestical beings.
63) Akreka = anupūrvita = causes that the jiva to be born as hellish beings.
64) Prasēta vihayogati = causes a being to move in a pleasant manner er, oxes, elephant and cow.
55) Aprasādā vīhāyacatī - causes an ugly manner of motion as one finds with camels and ass.

66) Pūraṇātā - gives a superiority over others. It endows the capability of injuring vanishing others, on the other hand it prevents one from being injured or overcome by others.

67) Uchchāśā - bestows the capability of breathing.

68) Āṭana - causes the body of a being not in itself to emit a warm splendour.

69) Udyota - causes the transformation body of the gods and ascetic as well as moon, stars precious stones, herbs and shining insects to emit a cold lusture.

70) Acurelāchā - makes a being neither heavy nor light i.e. causes it to possess neither absolute weight nor absolute lack of it.

71) Tīrthārākāra - procures the position of a prophet of the Jain religion.

72) Hirmīna - causes the formation of the body i.e. it causes the members of a being to be in their right place.

73) Upaṃchātā - causes self-annihilation, it produces that the parts of the body of a being e.g. the whorl in thread i.e. causes its death.

74) Tīrāśa - gives a voluntarily movable body.

75) Bīdara - gives a gross body.

76) Paryāpta - causes the complete development of the organs (karmāṇa) and capacities (l-bdī) of nourishment of the body of the sen of breathing of speech and of thought.

77) Pratyekā - causes the being to possess an individual.
78) Sthirā
- causes the teeth, bones etc to firm.

79) Sūkha
- causes the parts of the body above the navel to be beautiful so that one to whom one touches with head is clad

80) Sūkhasha
- causes some one to whom one is not under an obligation to be sympathetic to one.

82) Susvarā
- bestows a voice which is melodious

82) Ādeya
- causes that some one is suggestive so that his speech meets with approbation and belief.

83) Yasaśkriti
- grants honour and glory.

84) Sthāvare
- causes that the body(of plants and elementary) cannot be moved voluntarily.

85) Sūkana
- gives (to elementary beings) a subtle body, imperceptible to our senses.

86) Aparāyāpta
- causes that the organs of faculties of a being do not attain full development but remain undeveloped.

87) Sādhārana
- gives (to plants etc) a body in common with others of their species.

88) Asthira
- causes that ears, brows, tongue etc are flexible.

89) Aṣubha
- causes at all parts of the body below the navel are considered to be ugly so that body who is touched by the foot feels this to be unpleasant.

90) Durbhāga
- makes the Jiva unsympathetic.

91) Duḥsvara
- makes the voice ill-sounding.
92) Aṃḍanya — makes the Jīva unsuggestive
does

93) Āyasakhiṁti — causes dishonour and shame.

9) Dvividha gotra karma rahitēya sri Siddhādhi pacē. 
Sri Siddha cakra yantāraya ucehi, nīcaśāhade yuktā 
gotra karma rahitēya Sri Siddhādhi 
Sri Siddha cakra yantāraya namah. 18

It describes the types of gotra kama. Obeisance to the 

pure soul who conquer the two types of gotra kamas i.e. 
Ucca gotra — gives high family surrounding, nīca gotra— gives 
low family surround nesa. 18

10) Pāṇḍavādhāntarāya karma rahitēya sri Siddhādhi pacē. 
Sri Siddha cakra yantāraya dana, labha bhoga, upabhoga, viryān— 
tarāya, bheda yuktā antarāya karma rahitēya Sri Siddhādhi 
pacē. Sri Siddha cakra yantāraya namah.

It defines the antarāya karma which obscures the Jīva in 
his capability of resolution and enjoyment. Obeisance to the 

perfect soul who has destroyed the five types of antarāya 
karma. Five types are as follows. 19

1) Dāna antarāya — It is the cause to present the 
dispenser alma.

2) Labha — antarāya — It is the cause to obscure the profit 
of any one.

3) Bhoga — antarāya — It is the reason to prohibit the 
   enjoyment,

4) Upabhoga — antarāya — It is the cause to present the 
enjoyment of house, woman, cloth etc.

5) Virya antarāya — It obscures the will power.

The total number of karmans is as follows.
I) Jnánavarana karma - 5
II) Darsánavarana karma - 9
III) Vedaniya karma - 2
IV) Mahaniya karma - 22
V) Áyu karma - 4
VI) Náme karma - 93
VII) Cakra karma - 2
VIII) Antaréya karma - 5

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11) Asta vidha múla prakriti uttara prakriti sankyáta bhedabhoçaktava prakriti karma rahitáya sri siddhedhipakša sri siddha cakra yantravyājita namah.

It refers to the eight types of (route) karmas i.e., Jnánavarana, Darsánavarana and etc., and their sub-divisions. It is stated that the above mentioned eight chief species are known as múla prakritis and each of these múla prakritis is divided into number of uttara prakritis. However, the 148 types of uttara prakritis are stated as more important. This incantations offers the obedience to the pure soul who conquer the eight types of karmas and their sub-divisions.
The third Mantra of the Pañcabhujaṃkāra Mahā Mantra

The third Mantra of the Pañcabhujaṃkāra Mahā Mantra.

In Sarvartha siddhi, Śaśīya "ujyapada has defined the term Śaśīya as "Tatra acāranti tvamīd vratam iti Śaśīya" i.e., one
from whom the religious vows are taken and practiced is called as Śaśīya. 22 In Bhavavatiya, it has been referred
as the possessor of five-fold good conduct and he takes the oaths to observe the conduct. "Pāṇḍaśa viśāvō acāramarati
cēra, antī stī Śaśīyāh" 23. In Pañcabhuja-shakti, Śaśīya has been referred as the possessor of five-fold good
conduct and the teacher of scriptures. "Saśīya sūtraśālaṃ prateṣu, suddhara cāntaṃ niśtānāḥ Śaśīyaathan. 24 In Śravya
sūtra, Śravantāṃ Cakravastīe śuddhānandaśī, the following details about Śaśīya, who practices the
five-fold good conduct and advises his disciple to follow the vratapāda called Śaśīya. 25 The Śravanniścaraṃ vīśālāṃ sūtra
vāyāpanāṃ, apramānam ca jñayo sāyati samājñānaṃ. 26

Prior to this Mantra, Lord Arīhanta is referred as the conqueror of the lecture hall of the Lord Arīhanta is not an eternal one.
It has its end. Therefore, in all time, people are not
have the chance to hear the lecture of Lord Arīhanta. Lord
Śiddha is pure and perfect. He does not insist anything to
anybody.

Ascetics or the spiritual preceptors are considered as the master of Jaina Agama and further he is referred as the teacher to teach the path of salvation. It is stated that he is endowed with thirty six qualities, practice of five fold good conduct (Pancavidsa Sräkapalakavya), nine fold holy conduct (nainavidsa ornamacarya), five sense control (nancundriya samvasa), renunciation of four fold dastreewastra (dastreewastra, darshita), practice of five fold major vócems (dhaa manahita), practice of five fold self regulation (nainvamaticci-samvita) and three fold protection (yaptistraya-gupta).

The Pancavidaa śāśres are as follows.

1) Jñānacara. It contains the knowledge about the natural characteristics of the soul. Soul entirely different from other objects. To acquire knowledge one must to meditate supreme quality of soul, not to forget it at any time and the few kinds of Jñānacara.

Vaisnavacara. Having a signification in the characteristics of pure soul is called as Vaisnavacara. Not to deviate from right faith, to remove the doubts which is based on the nature of soul, because of the state of the pure soul are a few kinds of Vaisnavacara.
It describes the freedom from the attachment of
the soul. To keep one's mind steady while practising the
wara is called as karitrāsa.

It consists of practice of various kinds of
penances through which one can win over the enemies of
the impurities of soul.

Vipākarati It means acts motivate to protect the
practice of the following four stars.

For the other details given in the previous chapter.

The term Upādhyāya generally means a teacher
of religious texts. In Jaina literature he is
considered as an ordained monk of the Jaina religion.

They are considered as the successors of the three jñāna
(rājājñāna), expounders of the religion, established by
Jina and upholders of the denominational attitude. In Śvetāmbara
school Upādhyāya has been described as the spiritual teacher
of Jaina religion.²³ In Maññulaśa (कालान्तरिक्षा)
Upādhyāya is the person of you and also the teacher of
Jaina religion.²⁴ He is well known person intuitive angels
and fourteen pūrva textiles. The contents of the twelve
agents and the fourteen pūrvas are as follows.
The twelve are:

1. **ĀCCANTAKA**: It consists of the full exposition of the rule of conduct for ascetics.

2. **SUṬRAKṚṬAṬAGA**: It consists of detailed expositions of knowledge, humility, religious rites and so on...

3. **Prameyagāhya**: It consists of descriptive ideas about various sorts of souls, i.e., Siddhar and Prthvi Jivas.

4. **Aṣṭaṅgagīti**: It consists of the explanations about the draw, i.e., elements of the universe, kṣetra (place), kala (time), jñāna (character).

5. **CANDRAGOSA**: It gives an account of the 60,000 questions on Bhūṣṇa Putrā from the twelve disciples of Śaṅkara, Lord the śiṣṭa (followers) given by the Śaṅkaraśāstra.

6. **SūTREAŚTARAKATI**: It consists of no details about the nine āsthras, i.e., Śiva etc...

7. **Ā♭ŚTASYAŚTATSAH**: It gives the detail about the eleven stages of a householder life and other rules of conduct of the householder.

8. **ŚUṬRAKṚṬAṬAGA**: It gives the details about the life accounts of ten ascetics who were lived in the period of each of the twenty-four Śrīthoṣakas.⁴
undergo very strict sufferings in their asceticism
and finally get rid of themselves from the bondage of
karma.

9. ANUTTAHKOPAṬIKA. It gives an account of the ten
great ascetics who who lived in the period of each
nirmanakaya, practice asceticism of a very high type and
in virtue of that take birth in the five Anuttararäsiṇanä, or
heavens, such as Vijayate. Hence 9,244,000 M.Padas.

10. THE MAHARAJA-WYÄKHANDA. It gives the instructions
as how to reply to questions relating to past and future
time, gain and loss, happiness and misery, life and death,
good and evil, etc. It also furnishes an account of the
four kinds of narration viz., vikheñanä (substantiation),
vikheñanä (refutation), sañvedanä (devotion), Nirvädanä
(renunciation). It has 9,316,000 M.Padas.

11. VIPAKA SU RAS. It gives the details about the bondage
of the soul, liberation, and existence of karma and
their intensity from the point of view of dravya,
kañña, kala and dhäva.

12. DHIŚI PRAśUT AṅGA. It is divided into five kinds
1) Pasikarma 2) Sūtra 3) Prathamānyasaga 4) Fourteen
pūrva gate i.e. Chulikas.

Five Pasikarma are as follows.
1. **CHANDRA PRAJNAPARVA**: It consists of the details about the motion, period, satellites of the moon, the variations of lunar days and months and the celestial influence of the moon, its eclipses etc.

2. **SAUHITA PRAJNAPARVA**: It gives the details about the greatness influences etc of the sun.

3. **JANME - SVIPA PRAJNAPARVA**: It contains an account of Jambudvipa with its Kail Mount, mountain ranges, lakes, rivers etc...

4. **SVIPA PRAJNAPARVA**: It deals about the continents and oceans and the residence of the Pavanavasi, Vyantara & Jyotiskavasins and the sites of Jain temple.

5. **VIVARA PRAJNAPARVA**: It deals about the numerical account of Jiva, ajiva etc and the padarthas.

6. **PANCA**: It contains the details about 363 false and also the natural qualities of wul.

7. **PRAJNAPARMARU PANCAMUKHA**: It deals the life accounts of 63 great personages i.e. twenty four Pitamahkars, twelve raja rajas, nine Pratinayana and nine Balaonadras.

11. **UTKAL - UTTARA**: It contains an exposition of the nature of Jiva, Pudgala, Kala etc... from the viewpoint of their rise, decay and continuity in different places and at different times.
GRAYANAYA - PURVA: It consists of particulars about the seven tattvas, nine pādaśthas, six dravyas. Particularly it explains the numenal and phenomenal characteristics of the dravya.

3 Vīryānadvāda - Purva: It gives details about the power of the soul, of the non-soul i.e., ājīva of both of place, of time, of nature or character, of austerity and the power of the Narendras, Chakras, dehas, Bāladevas, etc.

4) Astināsti Pravāda Purva: It deals about the Septabhang of Jaïna. Existing and non-existing nature of ājīva and other dravya.

5) Jñāna - Pravāda Purva: It deals about the subject matter of mati, śruti, avadhī, mānamayāya and kevala jñāna and of kṣaṇi, śruti and kṣaṇavādhi jñāna i.e., five kinds of sight and three kinds of wrong knowledge.

6) Satya Pravāda Purva: It deals about the silence and speech, with twelve kinds of speech, kinds of speakers, and with many kinds of false speeches and ten kinds of true

7) Ātma Pravāda Purva: It consists of the details about the soul. It elaborately discusses the nature of soul i.e., from the real point of view, it is sure & perfect. From the practical point of view, it is the door and enjoys a
It gives the details about the various types of bondage, existence or presence, mature appearance or incarnation, premature conception, prolongation, dissolution, transformation, subsidence, forms of existence, eight kinds of karma from the point of view of primary secondary and tertiary nature and various conditions of mind and actions as इत्यादि etc...

It deals about the conception followed by a in all time or for a fixed period of time in accordance with the condition of his body, strength etc... and from the viewpoint of name, representation, substance, place, time and condition, five senses, consciousness and three jewels, restraints and so on...

It considers different kinds of sciences i.e. 70 minor sciences and the 50 kinds of higher learning in detail.

It gives the an account of the life, celebration of the great points in the lives of 63 great personages and indications that lead to a soul resembling a Virtuoso, and an account of the influence of the motions of the planets, sun, moon, constellations and that of their eclipses and of the auguries.
It contains an account of 8 kinds of medical science i.e., removal of pain caused by spirits and ghosts by means of chanted formula, or offering made under certain conditions, of antidotes to venoms of serpents etc., and of how to ascertain the suspiciousness of occasions by examining the expiration of men of the ten currents of vitality in men's body and of things unharmonious or disagreeable to these currents in various forms of existence (such as that of men, animals etc.).

It treats about music, poetry, rules of enunciation: the 72 arts for men, 64 arts for women, 84 rites such as praying, etc., 130 rites such as the ritual of worship etc..., 25 rites such as bowing to the gods or soliciting the gods etc... and also the important occasional rites.

It gives an account of the three worlds, 26 parikramas, 6 upasaras, 4 bijaganitas, and the way of obtaining amrta and the glory and happiness of having attained it.

The term 'dharma' commonly denotes good.
proper, righteous, virtuous, pious, honourable, venerable
an ascetic, a saint, a chaste person, a monk, a devotee. 3.

In Jain tradition, the term Śādhu refers only an ordained
Jaina monk. He is engaged only in self meditation. He
does not give any direction to anybody. He always thinks
about the path of salvation. In order to attain Mokṣa,
he follows the principles such as five types of vows (Pāñca
vṛata), five types/carefulness (Pāñca samitās), ten kinds
of observances (daśa dharmas), twelve types of reflection
(dvādasāśa nivṛti) and twenty two types of conquering
troubles (Pārisānājayas) and six types of duties (sāmayikam,
caturvīraññāññam, vanaññam, pratikramana, kayaññam,
pratyakṣaññam).

Sāmayikam: A sadhu always studies the real nature
of soul and avoids the external activities. Thirty two rule
and regulation are prescribed for the monks in order to
concentrate on manifest the real nature of soul.

II) Caturvīraññīstacarita. Sadhu offers his salutation to
the twentyfour Tīrthāṅkara and concentrate the excellences
of the twenty four Tīrthāṅkara.

III) Vandana: A sadhu offers his salutation to tīrthāṅkara
who are well versed in the Jaina Scriptures.

IV) Pratikramana: In order to conquer his stonement, he
me nāma. the tīrthāṅkara is stated as
Pratikrama

A sādhu not jatāt about the āsāta difficulties which arise from his body, particularly when he
involve to meditate the supreme nature of Lord Jina, in the
state he enjoys the supreme qualities of soul.

Pratvākyānani: It indicates various types of sārana related
to sādhu.

The other sārana of vāgī have been discussed in the
previous chapters.

Ref. 1954


3. Ibid., P. No: 53 & 54

4. Ibid., P. No: 54


6. Ibid., P. No: 18

7. Ibid., P. No: 20

8. Ibid., P. No: 21 & 22

9. Ibid., P. No: 11 & 20
11. V. G. Ghosnapp, "Doctrine of Karma in Jaina Philosophy". Research Institute, Varanasi 1931, P. No: 6
e


22. S. V. A. M. on Tattvāntarī, 1, 24, P. No: 338.

23. D. V. V. I. on Tatkhāndāgam 1, 1, P. No: 49.


28. Moksārtha-sastra upātya tattvādhiyastu iti
upādhyāyō v - Sotrātha-sādhu on Tattvārtha-sūtra IX 24
350.

29. VIṣva-māṇya-sastra vratam iva bhavemadhiyāste
svetah parādhyāyā - Tattvārtha-sūtra IX 24, P. 623.

30. J. Le Jain, The sacred books of the Jainas, Valav,
Camsetasa Jiva kanda, Ajitashram, Lucknow, 1927,
P. 14, 15.

31. Ibid., P. 15.

32. Ibid., P. 14.

33. Ibid., P. 14.

34. Ibid., P. 14 to 16.

35. Ibid., P. 16.