

Chapter 01 - Pancha Paramesthi

Namo Arihantānam: I bow down to Arihanta,
Namo Siddhānam: I bow down to Siddha,
Namo Āyariyānam: I bow down to Āchārya,
Namo Uvajjhāyānam: I bow down to Upādhyāy,
Namo Loe Savva-Sāhunam: I bow down to Sādhu and Sādhvi.

Eso Pancha Namokkāro: These five fold reverence (bowings downs),
Savva-Pāvappanāsano: Destroy all the sins,
Manglānancha Savvesim: Amongst all that is auspicious,
Padhamam Havai Mangalam: This Navakār Mantra is the foremost.

The Navakār Mantra is the most important mantra in Jainism and can be recited at any time. While reciting the Navakār Mantra, we bow down to Arihanta (souls who have reached the state of non-attachment towards worldly matters), Siddhas (liberated souls), Āchāryas (heads of Sādhus and Sādhvis), Upādhyāys (those who teach scriptures and Jain principles to the followers), and all (Sādhus and Sādhvis (monks and nuns, who have voluntarily given up social, economical and family relationships). Together, they are called Pancha Paramesthi (The five supreme spiritual people). In this Mantra we worship their virtues rather than worshipping any one particular entity; therefore, the Mantra is not named after Lord Mahāvīr, Lord Pārshva-Nāth or Ādi-Nāth, etc. When we recite Navakār Mantra, it also reminds us that, we need to be like them. This mantra is also called Namaskār or Namokār Mantra because in this Mantra we offer Namaskār (bowing down) to these five supreme group beings. Recitation of the Navakār Mantra creates positive vibrations around us, and repels negative ones.

The Navakār Mantra contains the foremost message of Jainism. The message is very clear. If we want to be liberated from the cycle of life and death, we need to renounce worldly affairs by becoming a monk or a nun. This is just the beginning. If we stay on the right path, we will progress to a higher spiritual state, Kevali or Arihanta, and ultimately proceed to become Siddha after nirvana (liberation from the cycle of birth and death). The goal of every soul is to become a Siddha.

Arihantas



The word Arihanta is made up of two words: 1) Ari means enemies, and 2) Hant means destroyer. Therefore, Arihanta means a destroyer of enemies. The enemies referred to here are internal: inner desires and passions. The passions include anger, ego, deceit, and greed. Until we eliminate these passions, the real nature or the power of our soul will not be realized or manifested. When a person (soul) wins over these inner enemies he/she is called a Kevali (omniscient) and Jina (victor).

PANCHA PARAMESTHI

This state of not having passions and omniscience is manifested when that person has completely destroyed the four-Ghāti karmas (destructive) namely:

- Jnānāvaraniya (knowledge obscuring) Karma
- Darshanāvaraniya (perception obscuring) Karma
- Mohaniya (deluding) Karma
- Antarāya (obstructing) Karma

These karmas are called Ghāti (destructive) karmas because they directly affect the true nature of the soul. When these Karmas are destroyed, a person attains the following four infinite qualities (Anant Chatustay) and is called a Kevali.

- Kevaljnān (Anant Jnān) - Perfect knowledge due to the destruction of all Jnānāvaraniya Karmas
- Keval-Darshan (Anant Darshan) - Perfect perception due to the destruction of all Darshanāvaraniya karmas
- Anant Chāritra - Passionless state due to the destruction of all Mohaniya Karmas
- Anant Virya - Infinite energy due to the destruction of all Antarāya Karmas.

A Kevali who revitalizes the Jain religion and establishes a Jain Sangh (four-fold Jain order) consisting of Sādhus, Sādhvis, Shrāvaks (male householders), and Shrāvikās (female householders), is known as Tirthankar or Arihanta. During every half time cycle, only twenty-four individuals rise to the level of Tirthankar. The first Tirthankar of our time period was Lord Rushabhdev, and the twenty-fourth and last Tirthankar was Lord Mahāvīr. Lord Mahāvīr lived from 599 BC to 527 BC.

According to some, all Kevalis are called Arihanta as they have destroyed inner enemies.

At the time of Nirvān (liberation from the worldly existence), Arihanta sheds off the remaining four Aghāti (Non-destructive) karmas:

- Nām (body determining) Karma
- Gotra (status determining) Karma
- Vedaniya (feeling producing) Karma
- Āyushya (life span determining) Karma.

These four karmas do not affect the true nature of the soul; therefore, they are called Aghāti karmas. They are related to the physical body of the soul. After attaining liberation (death) the souls of Arihantas are called Siddhas.

Attributes of Arihantas

Tirthankars have in total 12 unique characteristics. Of those, four are main attributes known as Atishaya. The other eight attributes are endowed by heavenly gods and are known as Pratihārya.

Four Main Attributes (4 Atishaya)

- Omniscience
- Delivers Extraordinary sermon
- Worshipped by mundane souls of the whole universe
- No calamities or diseases exist in his vicinity.

Some Jains believe the four Anant Chatusthay (Infinite knowledge, Infinite perception, Infinite Energy, Perfect Conduct) instead of 4 Atishaya.

Eight Other Attributes (Pratihārya - endowed by heavenly gods)

Simhāsan	A divine seat from where Arihanta delivers sermons
Bhāmandal	A halo around Arihanta's head
Chāmar	Angels are waving fans (Chowries) to show Arihanta's greatness
Chhatras	A three tier divine umbrella over the head suggests that he is the king of the entire universe which consist of three regions - Hell, Earth, and Heaven.
Ashok Vruksha	A tree under-which Arihanta sits
Pushpavrusti	A continuous shower of fragrant flowers
Dev- Dundubhi	A divine announcement declaring Arihanta's sermons
Divya-dhwani	A celestial music accompanying Arihanta's sermons

Thirty Four Atishaya

These 12 attributes, when elaborately explained are counted as 34 Atishaya. Both Shvetāmbar and Digambar account for thirty-four Tirthankar Atishay. Some Atishayas are birth related, some are created by heavenly gods (Devas), and some are realized at the time of Kevaljñān.

By Birth, Arihanta has the most beautiful, powerful, and proportionally built body with 1008 auspicious birth marks. As he is full of compassion, his blood is white, like milk. His breath is fragrant, like a lotus and his body does not generate any waste. He is always disease free. He has very soothing, peaceful, and serene voice which can be heard from very long distances. His language can be easily understood by all - humans and animals alike. He can be seen and heard from all four directions. Everyone listens to the sermon keeping their animosities aside.

In his vicinity the weather is always pleasant and there are no calamities for miles. The Samavasaran can accommodate all. Dharma Chakra (symbolic wheel of religion) and Ashta Mangal (eight embellishments) are also present at the Samavasaran.

Siddhas

Siddhas are liberated souls. They are no longer among us because they have completely ended the cycle of birth and death. They have reached the ultimate highest state, the state of liberation. They do not have any karmas, and they do not collect any new karmas. This state of true freedom is called Nirvan. By destroying all 8 types of karmas Siddhas acquire 8 unique attributes. They are as follows:



Eight Attributes of Siddhas:

Anant Jnān	Infinite knowledge
Anant Darshan	Infinite perception
Avyābādha Sukha	Eternal happiness
Anant Chāritra	Perfect conduct
Akshaya Sthiti	Immortality
Arupitva	Formlessness
Aguru Laghutva	No Status (Neither heavy or light)
Anant Virya	Infinite energy

Āchāryas



The teachings of Lord Mahāvīr, the last Tirthankar, is carried on by the Āchāryas. They are our spiritual leaders. The responsibility of spiritual (not social or economical) welfare of the entire Jain community rests on the shoulders of the Āchāryas. Before reaching this state, one has to do an in depth study and achieve mastery of the Jain scriptures (Āgams). In addition to acquiring a high level of spiritual excellence, they have the ability to lead the congregation of monks, nuns and laypeople. Generally, they have the knowledge of various languages and other philosophies and religions of the world. Āchārya is the head of the Jain congregation. They possess the following 36 qualities:

Thirty six Attributes of Acharyas :

Elimination of Eighteen Impurities

Control over the enjoyments of the 5 senses Touch, Taste, Smell, Sight, and Sound	05
To follow 9 restrictions for observance of celibacy Not to live where householders live Not to sit alone with a person of the opposite sex	09

Not to talk alone with a person of the opposite sex
 Not to observe the body of the opposite sex
 To eat bland food
 To avoid food, which produces impurity of mind
 Not to decorate the body
 Not to remember past sensual pleasures
 Not to listen to the private conversations of others

To avoid the 4 types of passions 04
 Anger, Ego, Deceit and Greed

Eighteen Qualities to Acquire

Follow The Five Great vows 05
 Nonviolence
 Truthfulness
 Non-stealing
 Celibacy
 Non-possessiveness / Non-possession
 Observe The Five Codes of conduct 05
 Knowledge
 Faith
 Conduct
 Penance
 Vigor
 Observe Five Regulations 05
 While walking, talking, getting alms, putting clothes
 and other things and disposing bodily waste
 Restraint Three Activities
 Regarding activities of mind, speech and body 03

Digambar Tradition

Digambar list of thirty-six attributes of Āchāryas as follows :

Six External austerities

- 01 Anashan (Not eating for a set period of time)
- 02 Unodari (Eating less than needed)
- 03 Vrutti-sankshep (Eating within the limits of predetermined restrictions)
 - a) Material- Eat only a certain number of items
 - b) Area- Eat only within limits of a certain area
 - c) Time- Eat only at certain time
 - d) Mode- Eat food obtained or made only by certain means
- 04 Ras-tyāg (Eating non-tasty food - example. Āyambil Tap)
- 05 Kāyā-klesha (Penance, tolerating physical pain voluntarily)
- 06 Sanlinatā (Staying in a forlorn place and occupying minimum space)

Six Internal austerities

- 01 Prāyashchitta (Repentance or remorse)
- 02 Vinaya (Humility, Respect for others)
- 03 Veyāvachcham (Selfless service to monks, nuns and needy)
- 04 Swādhyāy (Study of religious scriptures)
- 05 Dhyāna (Meditation)
- 06 Kāyotsarga (Giving up physical activities and staying absorbed in the soul)

Ten Virtues

- 01 *Kshamā* (forgiveness)
- 02 *Mārdava* (Humility)
- 03 *Ārjava* (straightforwardness)
- 04 *Shaucha* (content - absence of greed)
- 05 *Satya* (truth)
- 06 *Sanyam* (restraint of all senses)
- 07 *Tapa* (austerities)
- 08 *Tyāg* (charity)
- 09 *Ākinchan* (non-possessiveness)
- 10 *Brahmacharya* (celibacy)

Five Āchār (codes of conduct)

- 01 Darshanāchār (codes of faith)
- 02 Jnānāchār (codes of knowledge)
- 03 Chāritrāchār (codes of conduct)
- 04 Tapāchār (codes of austerities)
- 05 Viryāchār (codes of energy or vigor)

Six Āvashyakas (essential duties)

- 01 Devapuja Prayer to Tirthankars
- 02 Gurupasti Devotion and service to ascetics
- 03 Swadhyay Studying of Scriptures
- 04 Samyam Self restraint
- 05 Tap Penance
- 06 Dana Charity

Three Guptis (control)

1. Mano Gupti (control over mind)
2. Vachan-Gupti (control over speech)
3. Kāya Gupti (control over body)

Upādhyāys

This title is given to those Sādhus who have acquired complete knowledge of the Jain scriptures (Āgams) and philosophical systems. They teach Jain scriptures to other ascetics and laypeople. Upādhyāys possess 25 attributes. These 25 attributes are the symbolic representation of the 25 Jain scriptures they study. These scriptures are as follows:



Twenty Five Attributes of Upādhyāys

- 11 canonical texts (Angas) compiled by Ganadhar, who were the immediate disciples of Tirthankar
- 12 canonical texts (Upāngas) compiled by Shruta Kevalis
- 1 scripture of proper conduct
- 1 scripture of proper practice

According to Digambar Tradition Upādhyāy has Knowledge of 11 Anga Agams and 14 Digambar Anga Bāhya Agams.

Sādhus and Sādhvis



When householders desire to detach from the worldly aspects of life and gain a desire for spiritual uplift, they renounce worldly lives and become Sādhus (monk) or Sādhvis (nun). A male person is called Sādhu, and a female person is called Sādhvi. Before becoming Sādhu or Sādhvi, a lay person must stay with Sādhus or Sādhvis to understand their life style and do religious studies for several months. When they feel confident that they will be able to live the life of a monk or a nun, they inform the Āchārya that they are ready for initiation. If the Āchārya is convinced that they are ready and are capable of following the vows of Sādhu or Sādhvi, he prepares them for Dikshā. Dikshā is an initiation ceremony, following, which a householder becomes a monk or a nun. At the time of Dikshā, the Sādhu or Sādhvi take five major vows for the rest of his/her life.

5 Great Vows

Commitment of Ahinsā	Non-violence	Not to commit any type of violence.
Commitment of Satya	Truth	Not to indulge in any type of lie or falsehood.
Commitment of Asteya	Non-stealing	Not to take anything not given properly.
Commitment of Brahmacharya	Celibacy	Not to indulge in any sensual pleasures
Commitment of Aparigraha	Non-possessive ness	Not to acquire more than what is needed to maintain day-to-day life.

The great vows of monks and nuns imply not doing, not asking someone to do, nor appreciating someone's act of breaching of these vows by mind, body or speech. Sādhus and Sādhvis have 27 attributes as follows.

27 Attributes of Ascetics (Monks and Nuns)

• Five great vows as above	5
• Protection of Five one-sensed lives (water, fire, earth, air and plant known as Sthāvar souls) and One group of moving living beings (two- sensed to five- sensed living beings) known as Tras souls	6
• To control pleasures of five senses (Touch, Taste, Smell, Sight, Hearing)	5
• To observe restraints	1
• To control mind, speech, and body	3
• Not to eat before sunrise and after sunset	1
• Forgiveness	1
• Avoidance of greed	1
• Endure hardship	1
• Endure suffering	1
• Introspection	1
• Keep heart pure	1

Some scriptures mention following 27 attributes of Ascetics

• Five Great Vows (Mahāvratā)	5
• Control of 5 senses	5
• Devoid of Kashāya – Four Passions: Anger, Ego, Deceit, Greed	4
• Guptis – Control of mind, speech and body	3
• Bhāv (Dharma and Shukla Dhyāna), Karan (following prescribed activities and regulations) and Yoga	3
• Darshan, Jnān, and Chāritra	3
• Forgiveness	1
• Samvega - Disinterested in worldly affairs and interested in liberation	1

- Conquering of Parishaha – Enduring hardships and suffering with equanimity 1
- Sanllekhanā - Endurance and fearlessness towards death and associated pains. Also accepts voluntary death 1

Digambar Tradition – Attributes of Monks

Digambar account of attributes for their Monks (Sādhus) varies somewhat with one significant requirement that **male monks are sky-clad or do not wear any clothes**.

5 Great Vows Mahāvratā (the same five great vows as described above)

5 Samiti

- Iryā Samiti (carefulness while walking)
- Bhāshā Samiti (carefulness in talking)
- Eshanā Samiti (carefulness while getting alms)
- Ādāna- Nikshepanā Samiti (carefulness while putting clothes and any objects)
- Parishthā Pān Samiti (carefulness while disposing excreta)

5 Control of five senses

6 Āvashyaka (six essentials - same as in Digambar Āchāryas)

6 other attributes

- Kesha Loch (Plucking of your own hair)
- Asnāna (No bathing)
- Bhumi shayana (Sleeping on the floor)
- Adantadhovan (No brushing of teeth)
- Uttisthan Āhār Sevan (Eating food in standing posture only)
- Eka Bhukti (Eating once a day only)

Some books include monks do not wear any clothes as an attribute in this section. According to them Monks have 28 attributes instead of twenty-seven.

The Jain ascetics follow the above attributes. Their activities are directed towards the uplift of their souls to the state of liberation hence they are very unique.

Total Attributes of Pancha Paramesthi

	No. of Attributes
Arihanta	12
Siddha	08
Āchārya	36
Upādhyāy	25
Sādhu/Sādhvis (Monks/Nuns)	27
Total	108

108 beads of Mālā (Navakārvāli) symbolically represent these 108 attributes of Pancha Paramesthi.