

108 Attributes of the Five Supreme Beings (Pancha Paramesthi)

Jains worship five worshipful personalities they are known as Pancha Paramesthi, namely, Arihanta, Siddha, Āchārya, Upādhyāy, and Sādhu. Jains do not them by name but they worship their qualities and virtues known as attributes. There are a total of 108 attributes of the five supreme beings. Both Shvetāmbar and Digambar traditions define 108 attributes but there exist some differences. The Jain rosary has 108 beads, which signify the 108 attributes of the five supreme beings. The 108 attributes are as follows:

Pancha Paramesthi	Number of Attributes
Arihanta	12
Siddha	8
Āchārya	36
Upādhyāy	25
Sādhu	27
Total	108

Twelve Attributes of Arihanta or Tirthankar

Tirthankar has 12 unique characteristics as follows:

- Four are main attributes known as Atishaya.
- Eight attributes are endowed by heavenly gods at the time of Kevaljñān and are known as Pratihārya.

Four Main Attributes or Four Atishaya

Vachanā Atishaya	Tirthankar delivers an extraordinary sermon.
Jñān Atishaya	The sermon delivered by Tirthankar is well understood by all human beings, animals, and heavenly gods in their own languages.
Pujā Atishaya	Tirthankar is worshipped by mundane souls of the whole universe.
Apāyāpgamā Atishaya	No calamities or diseases exist in his vicinity of Tirthankar.

Note - Some Jain literature indicate that Infinite Knowledge, Infinite Perception, Perfect Conduct, and Infinite Energy (the four Anant Chatushtay) are four main attributes rather than above mentioned four Atishaya.

Eight Pratihārya - Endowed by Heavenly gods

Simhāsan	A divine seat from where Arihanta delivers his sermon.
Bhāmandal	A halo behind Arihanta's head always exists.
Chāmar	Heavenly gods wave diamond studded fan (Chāmar) to honor Arihanta's greatness.
Chhatra Traya	A three tier divine umbrella over the head, which suggests that the Tirthankar is the king of the entire universe that consists of three

	regions - Hell, Earth, and Heaven.
Ashok Vruksha	Ashok tree under which Arihanta sits to deliver sermon.
Pushpa Vristi	A continuous shower of fragrant flowers.
Deva Dundubhi	A divine announcement declaring Arihanta's sermons
Divya Dhvani	A celestial music accompanying Arihanta's sermon

Some Jain literature expand the above 12 attributes to 34 attributes of Tirthankar also known as 34 Atishaya. Some differences exist between the Shvetāmbar and Digambar traditions in defining these Atishaya.

34 Atishaya of Tirthankar - Shvetāmbar Tradition:

4 attributes present at birth:

- Divine and healthy body, which is fragrant and devoid of perspiration
- Fragrant breathe
- Milky white and odorless blood and flesh
- Invisible diet and excreta

11 attributes attained upon attaining omniscience or Keval-Jnāna:

- A total of 1,00,000 heavenly gods, human beings, and other animals and birds can be accommodated within a space of 1 Yojan Square when Tirthankar delivers sermons
- Tirthankar's sermon, though delivered in Ardha-Māgadhi language, is understood well by all, including animals, and is heard clearly up to 1 Yojan distance
- Aureole (Bhāmandal) behind Tirthankar's head
- Eight attributes indicating absence of disease, enmity, calamity, plague, flooding, draught, famine, and political unrest up to a distance of 125 Yojan

19 attributes are created by heavenly gods:

- Wheel of dharma (Dharma-chakra) moves along with Tirthankar
- Chāmar
- A throne
- Three layered umbrella over the head of Tirthankar
- A flag (Dharma-Dhajā)
- Nine golden lotus flowers to walk upon
- A gold, silver, and jewel-laden fort (Samavasaran) for delivering sermons
- Visibility of Tirthankar's face from all directions while delivering sermons
- Ashok tree
- Thorns face downwards while walking
- Trees bow down to Tirthankar
- Music from divine drums at the time of sermons
- Cool soothing breeze
- Circum-ambulation of birds
- Sprinkles of fragrant water
- Shower of fragrant flowers
- Hair and nails do not grow following renunciation
- Ten million heavenly gods always accompany Tirthankar
- All seasons are always favorable

34 attributes of Tirthankar - Digambar Tradition

10 attributes present at birth:

- Most beautiful body
- Body full of fragrance
- Body devoid of perspiration
- Body devoid of excretion
- Peaceful and soothing voice
- Unmatched physical strength
- Milk-like blood
- 1008 desirable birthmarks and features
- Proportionally built body
- Solid physique

10 attributes acquired upon attaining omniscience:

- Affluence all around
- Walking without touching the ground
- Visibility of face from all four directions
- Complete kindness
- Life devoid of obstacles
- No food required to sustain life
- Perfect knowledge
- No growth of hair and nails
- No blinking of eyes
- No shadow of body

14 attributes created by the heavenly gods:

- Facilitating a universal language
- Enabling all beings to get along with each other
- Clean air all around
- Clear skies
- Fruits, crops, and flowers flourish year-round irrespective of season
- Miles and miles of neat and clean grounds all-around
- Lotus made from gold under the Tirthankar's feet
- Sounds of reverential praises in the skies around the Tirthankar
- Blowing of slow and fragrant breezes
- Fragrant rains
- Removal of all potential obstacles from the land
- Contentment all around
- Moving of Dharma-chakra (symbolic wheel of religion) in Tirthankar's Samavasaran
- Presence of eight embellishments around the Tirthankar (e.g., Chhatra, Chämar, Dhajä (flag), bell, Kalash (sacred vessel), fan, swastika, and mirror)

Siddhas

Siddhas are liberated souls. They are no longer among us because they have completely ended the cycle of birth and death. They do not have any Karma, and they do not acquire any new karma. This state of true freedom is called Liberation. By destroying all 8 types of Karmas, Siddhas manifest 8 unique attributes as follows:

Eight Attributes of Siddhas

Anant_jnän	Infinite knowledge
Anant_darshan	Infinite perception

Avyābādha_sukha	Eternal happiness
Anant_chāritra	Perfect conduct
Akshaya_sthiti	Immortality
Arupitva	Formlessness
Aguru_laghutva	Equalness among all Siddhas/ weightlessness
Anant_virya	Infinite energy

Āchāryas

The teachings of Lord Mahāvīr are carried on by the Āchāryas. They are the spiritual leaders and the heads of the congregation of monks, nuns and laypeople. They possess the following 36 qualities:

Thirty Six Attributes of Āchāryas - Shvetāmbar Tradition

18 Attributes with regards to elimination of 18 Impurities

5 Attributes of Control over the enjoyments of the 5 senses

Touch, Taste, Smell, Sight, and Hearing 05

9 Attributes to follow 9 restrictions for observance of celibacy

- Not to live where householders live
- Not to sit alone with a person of the opposite gender
- Not to talk in private with a person of the opposite gender
- Not to observe the body of the opposite gender
- To eat bland food
- To avoid food that produces impurity of mind
- Not to adorn the body
- Not to remember past sensual pleasures
- Not to listen to the private conversations of others

4 Attributes to avoid the 4 types of passions

Anger, Ego, Deceit and Greed

18 Attributes with regards to 18 Qualities to Acquire

5 Attributes pertaining to follow the Five Great vows

Nonviolence, Truthfulness, Non_stealing, Celibacy, Non_possessiveness /
Non_possession

5 Attributes related to observe the five codes of conduct regarding

Knowledge, Faith, Conduct, Penance, Vigor

5 Attributes related to observe carefulness

Walking, talking, getting alms, putting clothes and other things and disposing bodily waste

3 Attributes to restrain three activities

Regarding activities of mind, speech and body

Thirty Six Attributes of Āchāryas - Digambar Tradition

Digambar tradition, however, mentions thirty_six attributes of Āchāryas as follows:

6 External Austerities

- Anashan (Not eating for a set period of time)
- Unodari (Eating less than needed)
- Vritti_sankshep (Eating within the limits of predetermined restrictions)
 - Material - Eat only a certain number of items
 - Area - Eat only within limits of a certain area
 - Time - Eat only once at certain time
 - Mode - Eat food obtained or made only by certain means
- Rasa Tyāg (Eating non_tasty food – example; Āyambīl Tapa)
- Kāya_klesha (Penance, tolerating physical pain voluntarily)
- Sanlinatā (Staying in a forlorn place and occupying minimum space)

6 Internal austerities

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

10 Religious Virtues

- Kshamā (Forgiveness)
- Mārdava (Humility)
- Ārjava (Straightforwardness)
- Shaucha (Content - absence of greed)
- Satya (Truth)
- Sanyam (Restraint of all senses)
- Tapa (Austerities)
- Tyāg (Renunciation)
- Ākinchan (Non_possessiveness)
- Brahmacharya (Celibacy)

5 Āchār (Codes of Conduct)

- Darshanāchār (Codes of Acquiring Right Perception)
- Jnānāchār (Codes of Acquiring Right Knowledge)
- Chāritrāchār (Codes of Acquiring Right Conduct)
- Tapāchār (Codes of Austerities)
- Viryāchār (Codes of Exercising Energy or Vigor)

6 Āvashyaks (Essential Duties)

- Devapujā (Prayer to Tirthankars)
- Gurupāsti (Devotion and service to Gurus)
- Swādhyāy (Studying of Scriptures)
- Sanyam (Self restraints)
- Tapa (Penance)

Dāna (Imparting Knowledge and Protection of Life)

3 Guptis (Control)

- Mano Gupti (Control over mind)
- Vachan Gupti (Control over speech)
- Kāya Gupti (Control over body)

Upādhyäys

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. Upādhyäys 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 Upādhyäys

- 11 canonical texts (Anga Āgam) 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, Upādhyäy have Knowledge of

- 11 Anga Āgam (same for all Jain sects)
- 14 Purva Āgam.

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 (monks) or Sādhvis (nuns). They must follow five great vows known as five Mahāvratas

5 Mahāvratas (Great Vows)

Ahimsa	Nonviolence	Not to commit any type of violence.
Satya	Truth	Not to indulge in any type of lie or falsehood
Asteya	Non_stealing	Not to take anything not given properly.
Brahmacharya	Celibacy	Not to indulge in any sensual pleasures
Aparigraha	Non_possessiveness	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.

Jain literature defines 27 attributes of ascetics. Both Digambar and Shvetāmbar traditions have some differences in defining these attributes. Also Shvetāmbar literature defines two groups of 27 attributes.

27 Attributes of Sādhus and Sādhvis (group 1) - Shvetāmbar Tradition

- 5 great vows to follow
- 5 control of senses – To control the pleasures of five senses; touch, taste, smell, sight, hearing
- 3 control of activities of mind, speech, and body
- 6 types of souls to protect

Protection of five one_sensed lives (water, fire, earth, air and plant known as Sthävar souls) and one group of moving living beings (two - sensed to five - sensed living beings) known as Trasa souls

Observe restraints

Not to eat before sunrise and after sunset

Practice forgiveness

Avoid greed

Endurance of hardship

Endurance of suffering

Introspection

Keep pure heart

27 Attributes of Sādhus and Sādhvis (group 2) - Shvetāmbar Tradition

5 Great Vows (Mahā_vrata) to follow

5 Control of senses

3 Control of activities of mind, speech and body (three Guptis)

4 Devoid of Kashāya, which are four passions: Anger, Ego, Deceit, Greed

3 attributes related to follower of proper faith, knowledge, and conduct (Darshan, Jnān, and Chāritra)

Practicing of dhyāna (Bhāva), which includes Dharma dhyāna and Shukla dhyāna.

Practicing of following prescribed activities and regulations known as Karan

Practicing of Yoga

Practicing of total forgiveness

Disinterest in worldly affairs and interest only in liberation (Samvega)

Enduring hardships and suffering with equanimity known as conquering of Parishaha

Endurance and fearlessness towards death and associated pains, and also acceptance of voluntary death known as Sanlekhanā

Twenty Seven Attributes of Sādhus - Digambar Tradition

Attributes of the Digambar monks (Sādhus) vary somewhat with one significant requirement that male monks are sky_clad or do not wear any clothes.

5 Great Vows Mahā_vrata (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 handling clothes and any object)

Pārishthā_pānikā Samiti (carefulness while disposing excreta)

5 Control of five senses

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

6 other attributes

Kesha_lochan (Plucking of own hair)

Asnāna (No bathing)

Bhumi Shayan (Sleeping on the floor)

Adanta_dhovan (No brushing of teeth)

Uttisthan_ähär Ähär Sevan (Eating food in standing posture only)

Ekabhukti (Eating once a day only)

Some schools maintain monks wearing not any clothes, as an attribute in this section. According to them Monks have twenty_eight attributes instead of twenty_seven.

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