

JAGA CHINTAMANI (CHAITYAVANDAN) SUTRA

This sutra is a Chaityavandan. Shree Gautamswami composed it when he went on a pilgrimage to Ashtapad Tirth.

Ichchhakarena Sandisaha Bhagwan!

Chaityavandana Karun? Ichchham.

Jaga-chintamani Jaga-naha

Jaga-guru, Jaga-rakkhana,

Jaga-bandhava, Jaga-sattha-vaha,

Jaga-bhava Viakkhana,

Attha-vaya Santhaviya Ruva,

Kamattha Vinasana,

Chauvisampi Jina-vara Jayantu

Appadihaya Sasana. (1)

I offer obeisance to the 24 Tirthankar Bhagwans whose idols are on the Ashtapad Tirth

Kamma bhumihi Kamma bhuminim,

Padhama Sanghayani,

Ukkosaya Sattari saya,

Jinavarana Viharanta Labbhai,

Navakodihim Kevalina,

Kodi-Sahassa Nava Sahu Gammal,

Sampai Jinavara Visa Muni,

Bihum Kodihim Varanana,

Samanaha Kodisahassa Dua,

Thunijjai Nichcha Vihani. (2)

I offer obeisance to all the existing Tirthankar Bhagwans, the omniscient as well as the sadhus in all the karmabhumies

Jayau Samiya, Jayau Samiya,

Risaha Santtunji,

Ujjinti Pahunemi jina

Jayau Vira, Sachcha uri-Mandana

Bharu-achchhahim Muni suvvaya

Muhari-pasa, Duha-duria-khandana

Avaravidehim Tittha-yara,

Chihum Disi Vidisi Jinkevi,

Tianagaya Sampaiya,

Vandun Jina Savve vi. (3)

I pay obeisance to all the Jineshwars at all the tirths (places of pilgrimage)

**Sattanavai Sahassa,
Lakkha Chhappanna Attha-kodio
Battisasaya Basiaim,
Tia loe Cheie Vande. (4)**

I pay obeisance to all Jain temples located in all three worlds.

**Panarasa Kodi Sayaim,
Kodi Bayala Lakkha Adavanna,
Chhattisa Sahasa Asiiim,
Sasaya-bimbaim Panamami (5)**

I pay obeisance to permanently present (shashvata) images of Jina (Jin pratima) located in all these Jain temples.

JANKINCHI SUTRA

Object: To pay respect to all the places of pilgrimages located in the Universe and all the images of Jinas in them.

**Jankinchi Nama Tittham,
Sagge Payali Manuse Loe,
Jaim Jina Bimbaim,
Taiim Savvaim Vandami (1)**

I pay respect to all the Jain pilgrimage places (Tirths) located in the heavens, nether regions and the abodes of humans (trane lok) and the images of Jinas in those pilgrimages.

NAMUTTHUNAM (SHAKRASTAVA) SUTRA

Indra Maharaj praises the virtues of Tirthankara Bhagvan in this Sutra and recites it at all five Kalyanaks of Bhagvan. It is also known as the Sakrastava because of this.

Namutthunam Arihantanam Bhagavantanam, (1)

Aigaranam Titthayaranam,

Sayam sambuddhanam, (2)

Purisuttamanam Purisa-sihanam,

Purisa-vara-pundarianam,

Purisa-vara-gandha-hatthinam, (3)

Loguttamanam Loga-nahanam,

Loga-hianam Loga-paivanam,

Loga-pajjoaganam. (4)

Abhaya-dayanam Chakkhu-dayanam,

Magga-dayanam Saranadayanam,

Bohi-dayanam. (5)

Dhamma-dayanam Dhamma-desayanam,

Dhamma-nayaganam Dhamma-sarahinam,

Dhamma-vara-chauranta-Chakkavattinam. (6)

Appadihaya-varanana

Dansan-dharanam Viyatta- Chhaumanam. (7)

Jinanam Javayanam,

Tinnanam Tarayanam,

Buddhanam Bohayanam,

Muttana Moaganam. (8)

Savvannunam Savva-darisinam,

Siva-mayala-marua-mananta-makkhaya

Mavvabaha-mapunaravitti

Siddhigai Namadheyam Thanam Sampattanam,

Namo Jinanam Jiabhayanam. (9)

Je A Aiya Siddha,

Je A Bhavissanti nage Kale

Sampai A Vattamana,

Savve Tivihena Vandami. (10)

EIGHT KARMA

Our soul is eternal and can never be destroyed. It has eight qualities (Guna) but these are hidden by eight types of karma and hence the atma is caught in this cycle of birth and rebirth and experiences much unhappiness.

The eight types of karma which hinder the progress of the atma towards moksha are:

1. Gyanavaraniya or Knowledge Obscuring Karma

The atma has infinite capacity of knowing anything and everything. However the operation of this Karma hampers the capability of the atma to know everything and sometimes also gives wrong knowledge.

2. Darshanavaraniya or Perception Obscuring Karma

Perceiving property of atma gets obscured by the operation of this Karma. This can cause blindness, also can be the cause of excessive sleepiness.

3. Vedaniya or situation conferring Karma

By operation of this Karma the inherent happiness of the atma is obscured and a living being is endowed with comfortable or uncomfortable worldly situations, which do not lead to ultimate happiness

4. Mohaniya or Deluding Karma

The operation of this Karma obscures the ability of the atma to understand reality, and leads the atma to the wrong path. That which is good and beautiful appears to be bad and that which is bad for the soul appears to be good. Due to this Karma, the soul identifies with the worldly things and strives for the comforts of the body rather than of the soul.

5. Aayushya or life span determining Karma

As the name suggests, this Karma determines the life span of any particular being. It is not normally possible for any being to live longer or shorter than the period fixed by this Karma. So the operation of this Karma causes the cycle of birth and death for the atma and prevents it from reaching Moksha.

6. Naam Karma

Atma in the pure state does not have a physique. But by the operation of this Karma it is decided what type of body, mind, intellect etc. a living being will have. Our Gati or state eg dev, manav etc is also decided by this Karma.

7. Gotra or status determining Karma

All the atmas in its pure state are equal.

But a living being is born in a particular type of family ie high status like a king or a low status or medium status etc by the operation of this Karma

8. Antaraya or obstructing Karma

By the operation of this Karma we experience obstacles or obstructions in our effort of Self-realization or in our intention to do something good, and the atma is unable to reach its potential.

Of these eight karmas, there are four ghati karmas ie Gyanavarniya, Darshanavarniya, mohaniya and antaraya. These directly attack the atma and prevent the manifestation of its true nature.

The Aayushya, Naam, Gotra and Vedniya Karmas are called Aghati Karmas as they don't directly attack the atma but they aid the four ghati karmas in their attack on the atma..