

Meaning of Logussa

By: Moksh Shah

*logassa ujjoyagare, dhamma titthayare jine
arihante kittaissam, chauviisam pi kevalii*

Logassa is a stotra that glorifies the 24 different illuminators (tirthankas) that have preached the sacred religion in the current time cycle. The name comes from the first line of the stotra “logassa ujjoyagre” meaning “the illuminator”. The entirety of the first verse translates to, “Tirthankaras! You are shedding light on the entire universe. I praise you!”. This line refers to the Tirthankaras who were born as manushuyas in their last ghati before attaining Moksha. Each Tirthankar established the chautervidh sangh, and their teachings are the base of the modern Jain religion. These Tirthankaras were kevalis that had reached the highest level of knowledge by burning all their previous karmas. In the first line of Logassa, we pray to these tirthankaras, and we praise their holiness.

*usabham ajiyam cha vande, sambhavam abhiñandañam cha sumaim cha
paumappaham supāsam, jiñam cha chandappaham vande*

The second paragraph lists these specific tirthankaras in order, starting with Rishaba-dev. The lyric referring to Rishaba-dev, is ushuba, which is the Prakrit name for Rishaba-dev. He was the first tirthankar in this time cycle, and he was the first person to establish Jainism in the third era. The next tirthankaras mentioned are Ajitnath, Sambhavnath, Shitalnath, Shreyansnath, Abhinandan, Sumatinath, Padmaprabha, Suparshva, and Chandan Prabhu. By remembering these noble characters in Jainism, we can hope to learn their knowledge and attain nirvana, just as they did. We hope to learn the real truth, or Samyag Gyaan. This stotra reminds us that our true goal in life is to attain Moksha, and our worldly possessions are a distraction from the real truth.

*suvihim cha pupphadantam, siala-sijjamsa-vāsupujjam cha
vimalamañantam cha jiñam, dhammam santim cha vandāmi*

Then, the sutra mentions Suvidhinātha/Pushpadantanātha, Shitalanātha, Shreyāmsanātha and Vāsupujyanātha, Vimalanātha, Anantanātha, Dharmanātha and Shāntinātha. Again, we hope to reach their spiritual level one day, and we bow down to their greatness

*unthum aram cha mallim, vande muṇisuvvayam nami-jiṇam cha
vandāmi ritthaṇemim, pāsam taha vaddhamāṇam cha*

The last tirthankaras in this time cycle are mentioned. These are Kunthunātha, Aranātha, Mallinātha, Munisuvratanātha, Naminātha, Arishtanemi, Pārshvanātha and Vardhamāna. The last tirthankar, Vardhamana, also known as Mahavir Swami, is the founder of our current chaturvidha sangh.

*evam maye abhitthuā, vihuya rayamalā, pahiiṇajaramaraṇā
cauviisam pi jiṇavarā, titthayarā me pasiiyantu*

After we specifically praised each of the 24 tirthankaras, we then ask for their blessings. The Arihantas are those who have eliminated all karmas that have served as impediments for the spiritual progress of the soul. They have differed body and soul, physical world and spiritual world, and desires from needs. They are free from the cycle of birth and death. We ask that they bless us with their strength and knowledge.

*kittiya vandiya mahiyā, je e logassa uttamā siddhā
āruggam bohilābham, samāhivaram uttamam dintu*

After asking for their blessings, we then praise their extraordinary, and distinct characteristics in Logassa. These tirthankaras have released the true power of the soul by destructing their karmas. They are highly prestiged and they are praised all over the universe by countless numbers. They are the purest souls in the history of time. We ask that they grant us right knowledge and the highest state of consciousness.

*candesu ṇimmalayarā, āiccesu ahiyam payāsayarā
sāgaravara gambhīrā, siddhā siddhim mama disantu*

We then compare tirthankaras to the uncomparable. The tirthankaras are purer than the moon. The white glow of the moon makes it one of the purest celestial bodies known to man. Then, we say they are more brilliant to the sun. The sun which is the source of all life on Earth is nothing compared to the pure soul of the Arihantas. Then we say they are deeper than the oceans. This analogy is to say that they are infinitely strong, just as the oceans are massively deep. We ask that they give us the spiritual guidance in order to attain Moksha.

