

Shitalnath Janma & Diksha Kalyanak Posh Vad Baras

On this day, Jains try and do at least one 'mala' reciting:

Janma Kalyanak

“Om Hrim Shri Shitalnath Bhagwan Arhate Namah”

Diksha Kalyanak

“Om Hrim Shri Shitalnath Bhagwan Nāthāya Namah”

Lifespan: 100.000 purvas
Height: 90 Bows

Chief Ghandara: Ananda Sangh:

Sadhus: 100000

Sadhvis: 100006 Led by Suvasa

Laymen: 200000 | Laywomen: 300000

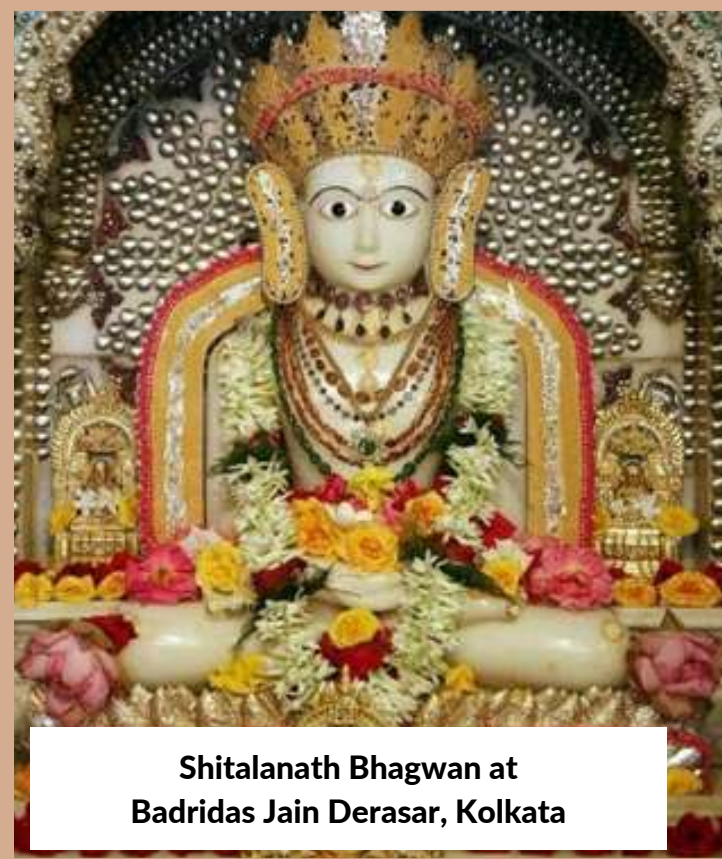
Yaksha: Brahma | Yakshini: Asoka



BHADILPUR JAIN TIRTH,



BHADILPUR JAIN TIRTH,



Shitalnath Bhagwan at
Badridas Jain Derasar, Kolkata



DEVENDRA NAGAR , RAIPUR



PALITANA





SAMVARA BHAVNA STOPPING THE INFLUX OF KARMA

**Sar Guru Deh Jagaye, Moh Neend Jab
Upshame; Tab Kachhu Baney Upaay, Karm
Chor Aavat Rukein**

**If a good teacher comes along and awakens
me, This attachment induced sleep shall
vanish. Only then will the continual thievery of
karma's cease.**



SAMVARA BHAVNA STOPPING THE INFLUX OF KARMA

**The endless cycle of birth and death can only
cease with the end of karmic influx. This cycle
can only be stopped by turning away from
delusions (Mitthatva), attachment (Raag) and
Aversion (Dwesh), and becoming absorbed in
the nature of the Soul by following the Dharma
as was preached by the JINA's. Until the Soul
controls its emotions, it can never attain
enlightenment.**

Shitalnath Bhagwan (also known as Sitala, Sitalanatha, Sheetalnath) is the **tenth Tirthankara** in the current time cycle.

Parents: were King Dradharath and Queen Nanda Devi. **Born in:** City of Bhadilpur (also known as Bhadrilapura). Four Kalyanaks - Chavan, Jamna, Diksha & Kevaljnana - of Shitalnath Bhagwan took place at Bhadilpur, which was believed to be lost until recently. Mahavir Swami also spent two Chaturmas here.

As Jainism took hold in western India, places like Bhadilpur in eastern India were frequented less by Jain ascetics and due to decline in Jainism and frequent foreign invasions, any trace of Jainism was destroyed around 150 years ago.

Due to the efforts of Shri Lalit Kumar Nahata in the

Shitalnath Bhagwan

1990s, the place of four Kalyanaks of Shitalnath Bhagwan was re-discovered and construction of Bhaddilpur Jain Tirth commenced in 2007.

The Anjanshalakha and pratishtha mahotsav ceremonies took place in 2014 in the presence of Pujya Shri Mahendrasgarji Maharaja.

The Mulnayak is Shitalnath Bhagwan and four Charan Padukas = signifying the four Kalyanaks are installed in the temple.

His symbol (lanchan) is srivatsa meaning the wishing tree (kalpavriksha). His symbolic colour is gold.

After attaining Samyak Darshan, Shitalnath took three bhavs to attain Moksha

Birth 1: As King Padmottar, ruler of Sushima nagri in Purva Videh Kshetra in Pushkarvar Dweep. He was a very honourable and compassionate person, constantly engrossed in dharma and religious practices. His was preoccupied with how to free himself from the bondage of the worldly life. With the thought "I shall certainly abandon this body today or tomorrow", he continued to live in samsara with indifference, as if living in a foreign country. Eventually, he relinquished his Kingdom, 'like a piece of stone' and took diksha under Srastagha Suri. He acquired the Tirthankara-naam-gotra-karma by observing 'Vis Sthanak tap (twenty Sthanaks) - rigorous penances and disciplines.

SHITALNATH BHAGWAN



Charan Paduka of Shitalnath Bhagwan
at Sammet Shikhar Tirth

Birth 2: as a celestial being in the tenth dimension of heaven as per Jain cosmology.

Birth 3: As Shitalnath Bhagwan. During her pregnancy, one day King Dradharath developed acute burning sensation and a high fever. None of the medicines or ointments could relieve his suffering. However, when Queen Nanda touched him, the King got an instant relief, the burning sensation and high fever subsided. They realised that this was due to the greatness of their unborn child and on the birth of their son, named him Sitala (cool, calm). In Sanskrit Sitala is the word for 'cool' and has a positive connotation as it refers to the ideas of appeasement or serenity.

Shitalnath after succeeding his father and ruling for many years took diksha, in the grove called Sahasramravana, in the city of Bhadilpur and became an ascetic. The palanquin carrying Shitalnath to the grove was named *Candraprabhā* and he was accompanied by numerous kings. He observed a two day fast and broke his fast with kheer (rice-pudding) at the house of King Punarvasu in the town of Riṣṭapura.

After only three months as an ascetic, he attained kevaljnana, under a Peepal (fig) tree in the same Sahasramravana grove. He had 81 Gandharas and his first sermon (Deshna) was on **Samvara Bhavana** – the **stoppage of the influx of karmas**.

He eventually achieved nirvana in Sammet Shikhar.

How can an ignorant understand stopping of karma (Samvara) without knowing its influx (asrava)

Imagine a big lake and a floating boat in which many people are sitting. Slowly the boat starts sinking. Water starts entering the boat. Out of fear, people on the boat start yelling, “Stop this incoming water anyway; plug this incoming of water anyhow.”

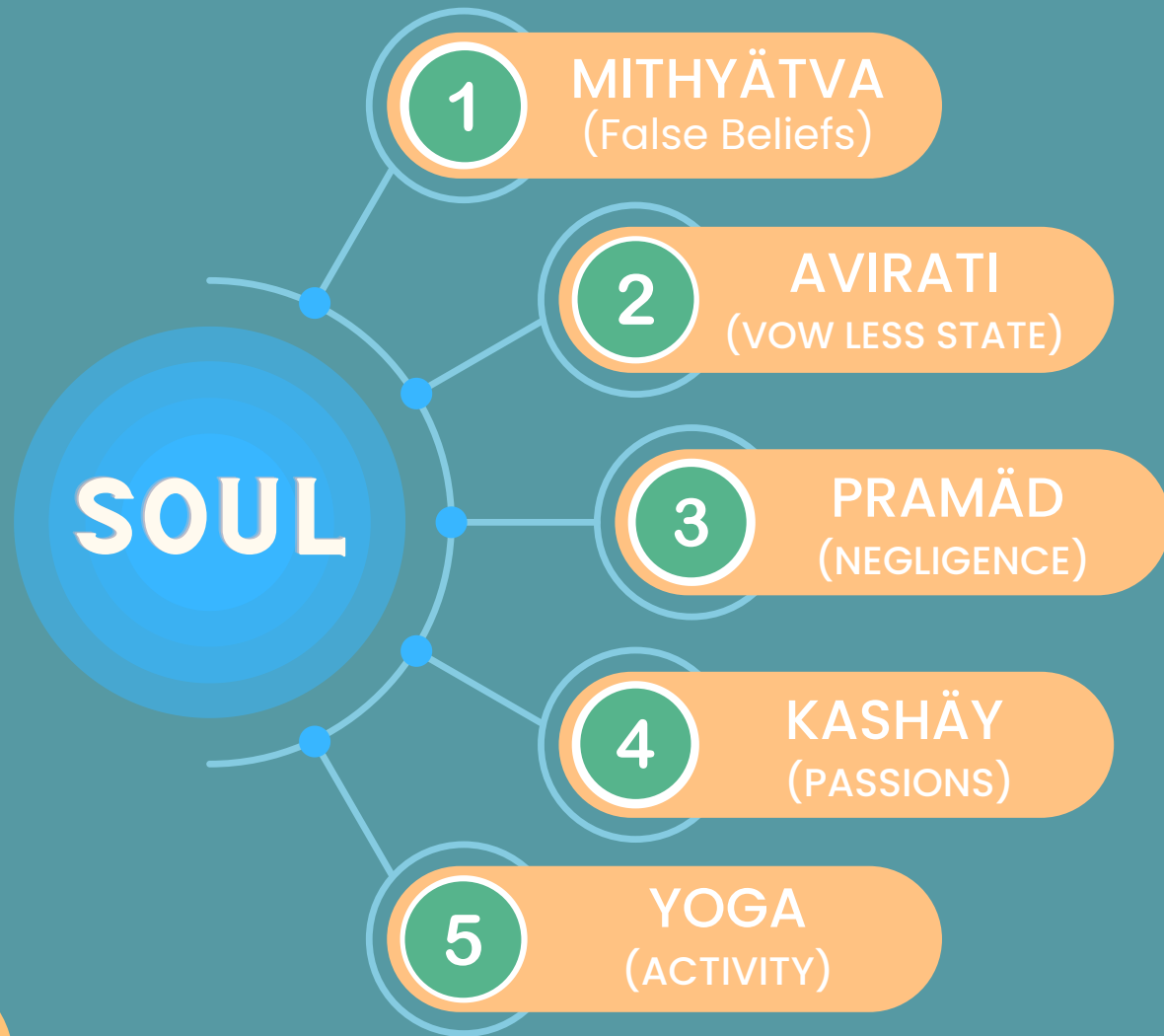
What we have to realize is that water which is coming in will not stop by mere yelling. Then, how can that be plugged? It is clear that first, the source of incoming of water would have to be found and then it would have to be plugged. Then only, inflow of water will stop entering the boat.

This world is also like a lake. Karma (water) enters the soul (boat). Stopping of that inflow is called ‘samvara’. However, he only can stop the inflow who knows its source because one who does not know the source of influx (asrava), how can he know its stopping (samvara)?

- Sutrakritanga Sutra 1/1/3/10



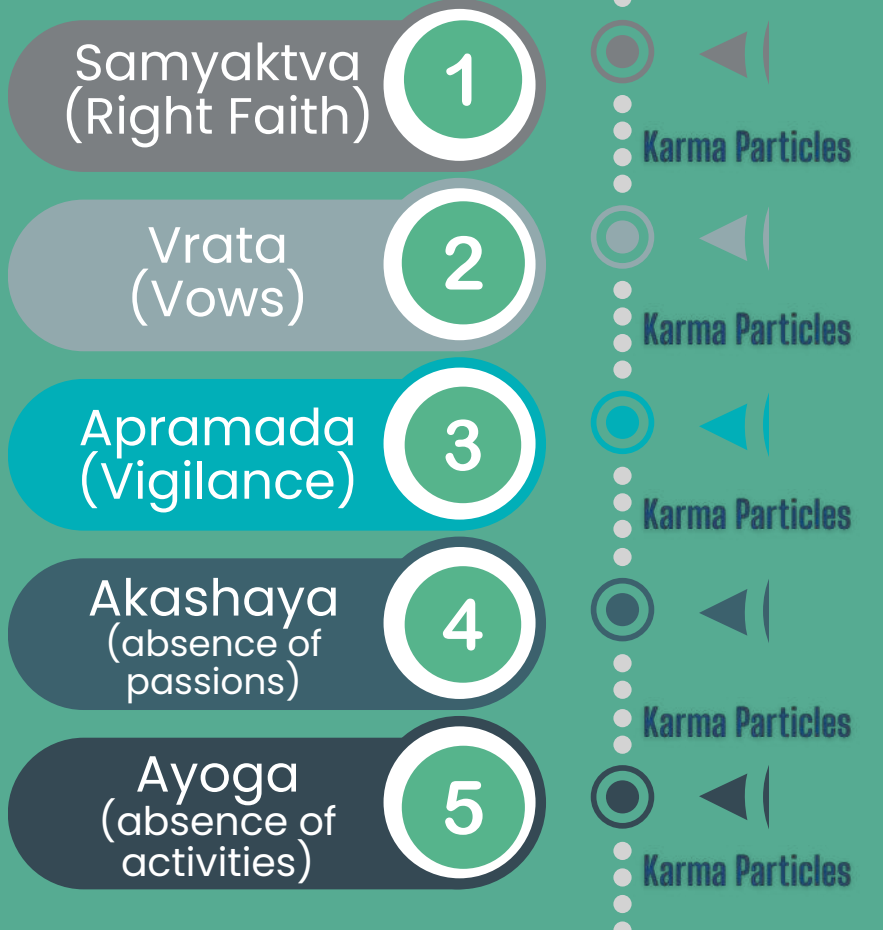
ASRAVA



The process that stops the influx of new karma from attaching to the soul is called Samvara. This process is the opposite of Äsrava.

Asrava means inflow and attachment of karma.

SAMVARA



Shrimad Rajchandra – “For the sake of small joys in one lifetime, enlightened souls do not extend infinite suffering of infinite lives”.

Cultivate love and forgiveness to avoid anger, humility to eliminate ego, straight forwardness to avoid deception and greed by being contented.

When asked what you have gained from Meditation, Buddha replied “Nothing but let me tell you what I lost: Anger, Anxiety, Depression, Insecurity, Fear of Old Age and Death”



The ignorant cannot destroy his Karma by his actions, while the wise can do it by his in-action by controlling his activities, because they are free from greed and lustful passions and do not commit any sin as they remain content. - Saman Suttam verse 165

The influx of karmas caused by false faith, vowlessness, passions and yoga are restricted by having right faith, taking the vows, practising forgiveness and by controlling the body, mind and speech. - Mulacara 241





The first significant step in the process of liberation of the soul from karma is Samvara i.e. 'the stoppage of the influx of new karmas. Samvara is the opposite of Asrava i.e. 'inflow of karma into the soul.' In the Tattva Sutra, Umasvami states "Obstruction or stoppage of influx is Samvara".

To explain these concepts, boat which represents the soul and water representing karmas is often used. If the entry of water into a boat through a hole is to be stopped, the hole must be plugged. If the wind is blowing in through the window, the window must be closed. The same principle applies to stoppage of influx of new karmas. If the influx is to be stopped, the activities which cause it must be stopped.

As activities of the body, mind and speech, Kashayas (passions) such as anger(krodha), ego (mana), greed (lobha) and deceit (maya), attachment and aversion are the causes of the inflow of karmas, Samvara can be achieved only by controlling them.

Freedom from attachment, aversion and the practice of vows, carefulness, self-control, observances of ten kinds of dharma, meditation and the removal of the various obstacles, such as hunger, thirst and passions stops the inflow of karma and protects the soul from the impurities of fresh karmas.

Staying free of the four Kashayas (passions) mentioned above can help prevent the inflow of new karmas. Our scriptures give us guidance as to how to prevent or minimise these four Kashayas

Anger: Let me see the pain anger has caused me so that I will not want to evoke it in anyone else.

- Developing an attitude of forgiveness – to forgive others and ask for forgiveness - penance and repentance will reduce anger.

Ego: Let me see how the ego wants to put someone else down.

- To eliminate or at least reduce ego, our scriptures recommend to develop the virtue of humility; to be respectful of our elders, learned persons and those guiding us on the spiritual path. Learn to appreciate virtues in others and recognise one own short comings on the road to be more humble.

Deceit: Let me see the pretension in deceit, how it is centered on covering up the truth from myself and the world.

- Honesty is the best practice – like a child, we need to be straight-forward.

Greed: Let me see the inner cruelty of greed, how in taking more than my share, means someone else has to have less.

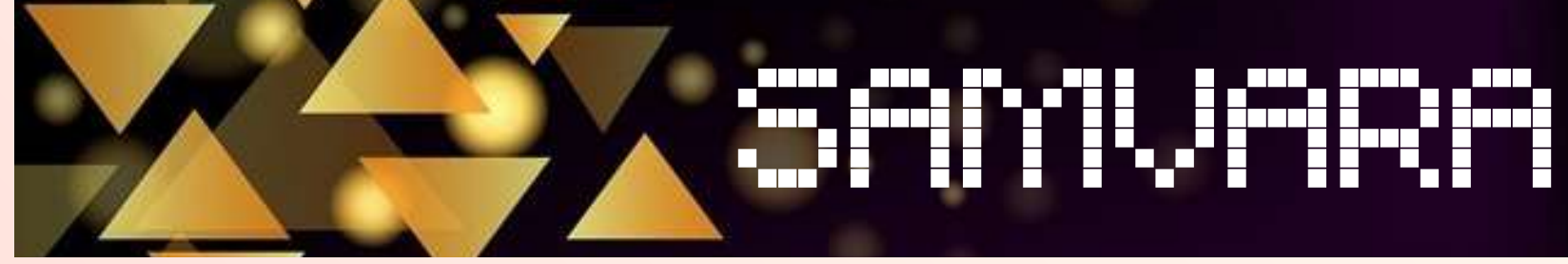
- To stop greed, learn to appreciate and be content with what we have and try helping others whenever possible.

One should avoid the sense of pride and arrogance in favourable circumstances and stop apportioning blame to anything or anybody else for unfavourable circumstances. Whether someone speaks against me or for me, it does not matter. Practice equanimity.

Samvara can be accomplished by constant practice of the following: -

- Samyaktva – Right Faith (Possible in 4th Gunsthana)
- Vratas – Observance of vows (Possible partially in 5th Gunsthana and fully 6th Gunsthana onwards)
- Apramāda – Vigilance and awareness to fully engage and involve oneself in the activities of renunciation. (Possible in 7th Gunsthana)
- Akashāya – Absence of passions – Anger, greed, ego and deceit. (Possible 13th Gunsthana)
- Ayoga.- absence of activities (Possible in 14th Gunsthana)

Jain scriptures details 57 practical ways to stop the influx of new karmas: Samitis -5 | Guptis – 3 | Yati Dharam – 10 | Bhavanas – 12 | Parishaha-jay – 22 | Charitra – 5.



FIVE SAMITIS (CAREFULNESS IN OUR ACTIVITIES)

- Irya Samiti - Proper care in walking
- Bhāsha Samiti - Proper care in speaking
- Eshana Samiti - Proper care in taking Gochari (receiving food)
- Ādana Nikshepa Samiti - Proper care in taking and keeping any items
- Utsarga or Parishtha_panika Samiti - Proper care in disposing waste

THREE GUPTIS - (RESTRAINTS IN OUR ACTIVITIES)

- Mano Gupti - Proper control over Mind
- Vachan Gupti - Proper control over Speech
- Kāya Gupti - Proper control over Body

FIVE CHĀRITRA (CONDUCT)

- Sāmāyik Chāritra - To remain in equanimity for a certain duration (minimum of 48 minutes)
- Chhedo-pasthāpana Chāritra - To live the life of an ascetic
- Parihāra-vishuddhi Chāritra - To follow special types of penance as an ascetic
- Sukshma-Samparāya Chāritra - To live a life without any Kashāya
- Yathākhyāta or Vitarāga Chāritra - Living the life of a Kevali

TEN YATI DHARMA (RELIGIOUS VIRTUES)

In this transient world, these ten virtues alone stand out as our real guides and philosopher

Kshama - Forbearance, Forgiveness
Mārdava - Modesty, Humility
Ārjava - Straightforwardness, Candor

Shaucha - Contentment

Satya - Truthfulness

Sanyam - Self-restraint,
Control of Senses

Tapa - Austerity, Penance

Tyāg - Renunciation

Ākinchanya - Non-attachment

Brahmacharya -
Celibacy, Chastity

TWELVE BHĀVANĀ (REFLECTIONS OR CONTEMPLATIONS)

(Helps in cultivating mental & spiritual qualities. They illuminate real knowledge of Self and transitory nature of material world; clear our delusions and free us from attachments of all kinds, personal and material. Contemplation over the miseries of mundane existence enables one to distinguish the real from the unreal)

- Anitya Bhāvana - Impermanence of everything in the world
- Asharan Bhāvana - No one provides real protection
- Samsār Bhāvanā - There is no permanent relationship in universe
- Ekatva Bhāvanā - Solitude of the soul
- Anyatva Bhāvanā - Separateness of soul
- Ashuchi Bhāvanā - Impureness of the body
- Āsrava Bhāvanā - Influx of karma
- Samvar Bhāvanā - Stoppage of influx of karma
- Nirjarā Bhāvanā - Shedding of karma
- Loka Bhāvanā - Transitory of universe
- Bodhidurlabh Bhāvanā - Unattainability of right faith, knowledge, and conduct
- Dharma Bhāvanā - Unattainability of true preceptor, scriptures, and religion

TWENTY-TWO PARISHAHA-JAYA (ENDURANCE OF SUFFERING)

One should remain in a state of equanimity when hardships occur. There are 22 types of hardships defined in the scriptures such as Hunger, Thirst, Cold, Heat, Insect bites, Hearing of evil words, Diseases and so on.

