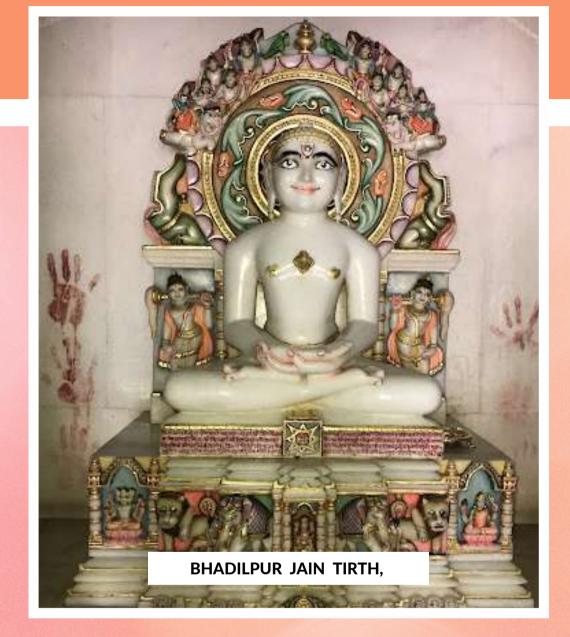
SHITALNATH BHAGWAN





Kevaljnana Kalyanak

Magsar Sud Chaudas

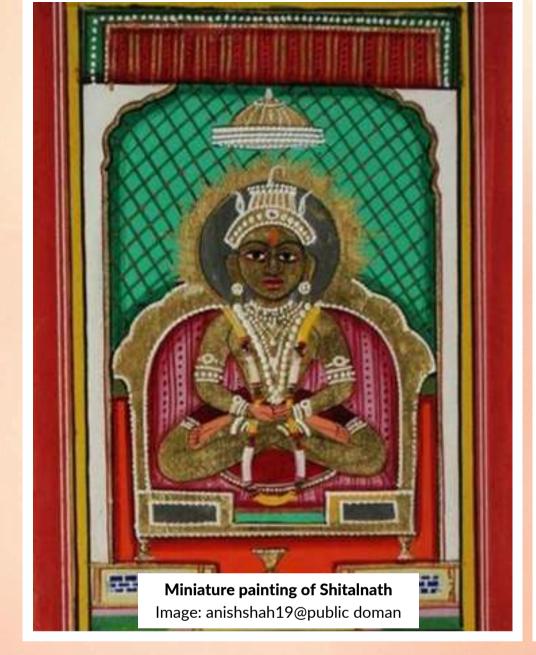
On this day, Jains try & do at least one 'mala' reciting:



"Om Hrim Shri Shitalnath Sarvagnay Namah"









Shitalnath Bhagwan (also known as Sitala, Sītalanatha, 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).

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. Eventually, re relinquished his Kingdom and took diksha. He acquired the Tirthankara-naam-gotra-karma by observing 'Vis Sthanak tap (twenty Sthanaks) – rigorous penances and disciplines.

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. He observed a two day fast and broke his fast with kheer (rice-pudding) at the 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.

SHITALNATH BHAGWAN



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



Four Kalyanaks of Shitalnath Bhagwan took place at Bhadilpur, which was believed to be lost until recently. 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 1990s, the place of four Kalyanaks of Shitalnath Bhagwan was re-discovered and construction of Bhadilpur 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.

Source: Arpit Shah



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 Particles

Rarma Particles



(absence of

passions)

activities)













Karma Particles

Rarma Particles

karma.

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"

BY KISHOR B SHAH

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



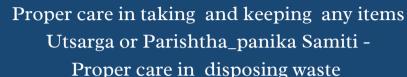


Five Causes of









FIVE SAMITIS

(CAREFULNESS IN OUR ACTIVITIES)

Irya Samiti -Proper care in walking

Bhäsha Samiti -

Proper care in speaking

Eshana Samiti - Proper care in

taking Gochari (receiving food)

Ädana Nikshepa Samiti -

TWELVE BHÄVANÄ (REFLECTIONS OR CONTEMPLATIONS)

Anitya Bhävana -

Impermanence of everything in the world

Asharan Bhävana -

No one provides real protection

Samsär Bhävanä -

There is no permanent relationship in universe

Ekatva Bhävanä - Solitude of the soul

Anyatva Bhävanä -Separateness of soul

Ashuchi Bhävanä -Impureness of the body

Äsrava Bhävanä -Influx of karma

Samvar Bhävanä - Stoppage of influx of karma Nirjarä Bhävanä - Shedding of karma

Loka Bhävanä -Transitory of universe

Bodhidurlabh Bhävanä - Unattainability of

right faith, knowledge, and conduct

Dharma Bhävanä - Unattainability of true

preceptor, scriptures, and religion







Karma Particles



























SOUL

Ayoga (absence of activities)

Akashaya

(absence of

passions)

5

BY KISHOR B SHAH

SAMVARA BHAVANA

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

Five factors which lead to Samvara are: Samyaktva, Vratas, Apramäda, Akashäya and Ayoga.

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

FIVE CHÄRITRA (CONDUCT)

Sämäyik Chäritra To remain in equanimity for a certain duration (minimum of 48 minutes) Chhedo-pasthäpana Chäritra To live the life of an ascetic

To follow special types of penance as an ascetic

Parihära-vishuddhi Chäritra

Sukshma-Samparäya Chäritra To live a life without any Kashäya Yathäkhyäta or Vitaräga Chäritra Living the life of a Kevali

AMVARA **TYPES**

THREE GUPTIS (RESTRAINTS IN OUR ACTIVITIES)

Mano Gupti Proper control over Mind

Vachan Gupti Proper control over Speech

Käya Gupti Proper control over Body

TEN YATI DHARMA (RELIGIOUS VIRTUES)

Kshama - Forbearance, Forgiveness Märdava - Modesty, Humility Äriava -Straightforwardness, Candor Shaucha - Contentment Satva - Truthfulness Sanyam - Self-restraint, Control of Senses Tapa - Austerity, Penance Tväg - Renunciation Äkinchanya -Non-attachment Brahmacharya -Celibacy, Chastity

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.