

SHITALNATH BHAGWAN



BHADILPUR JAIN TIRTH,



BY KISHOR B SHAH



Miniature painting of Shitalnath
Image: anishshah19@public domain



Shitalnath Bhagwan at Badridas Jain Derasar, Kolkata

SHITALNATH 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, 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).

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





SHITALNATH BHAGWAN

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 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.



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,



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.



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*

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"



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Five Causes of Samvara

Samyaktva
(Right Faith)

1

Vrata
(Vows)

2

Apramada
(Vigilance)

3

Akashaya
(absence of passions)

4

Ayoga
(absence of activities)

5

No Entry

Karma Particles

Karma Particles

Karma Particles

Karma Particles

Karma Particles

Karma Particles

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TYPES OF SAMVARA

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

TWELVE BHĀVANĀ (REFLECTIONS OR CONTEMPLATIONS)

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

THREE GUPTIS (RESTRAINTS IN OUR ACTIVITIES)

Mano Gupti

Proper control over Mind

Vachan Gupti

Proper control over Speech

Kāya Gupti

Proper control over Body

TEN YATI DHARMA (RELIGIOUS VIRTUES)

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

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.

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



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 Āsrava.

Five factors which lead to Samvara are : Samyaktva, Vratas, Apramāda, Akashāya and Ayoga.

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.