

SHANTINATH

Kevaljnana Kalyanak

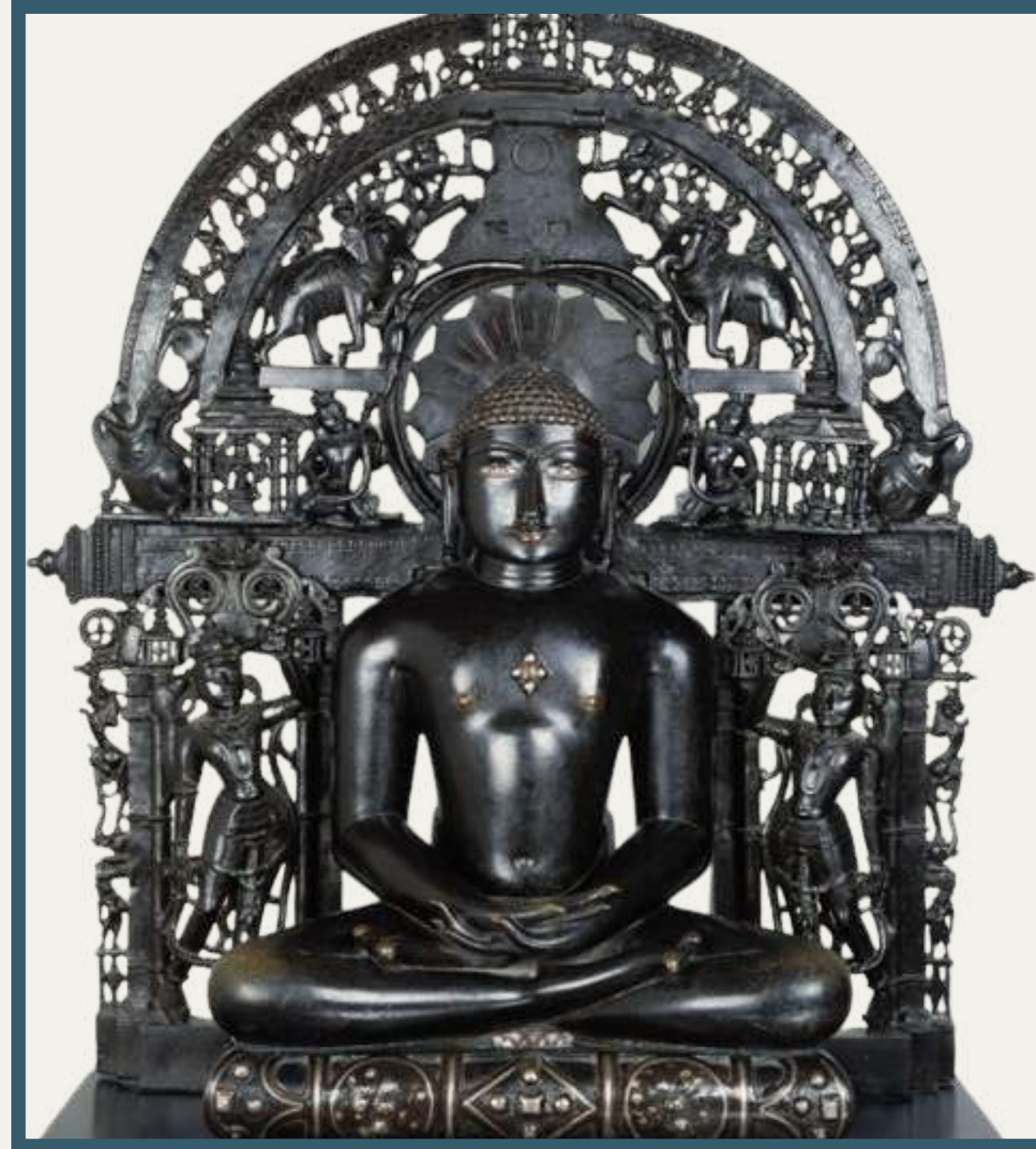
Posh Sud Nom

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

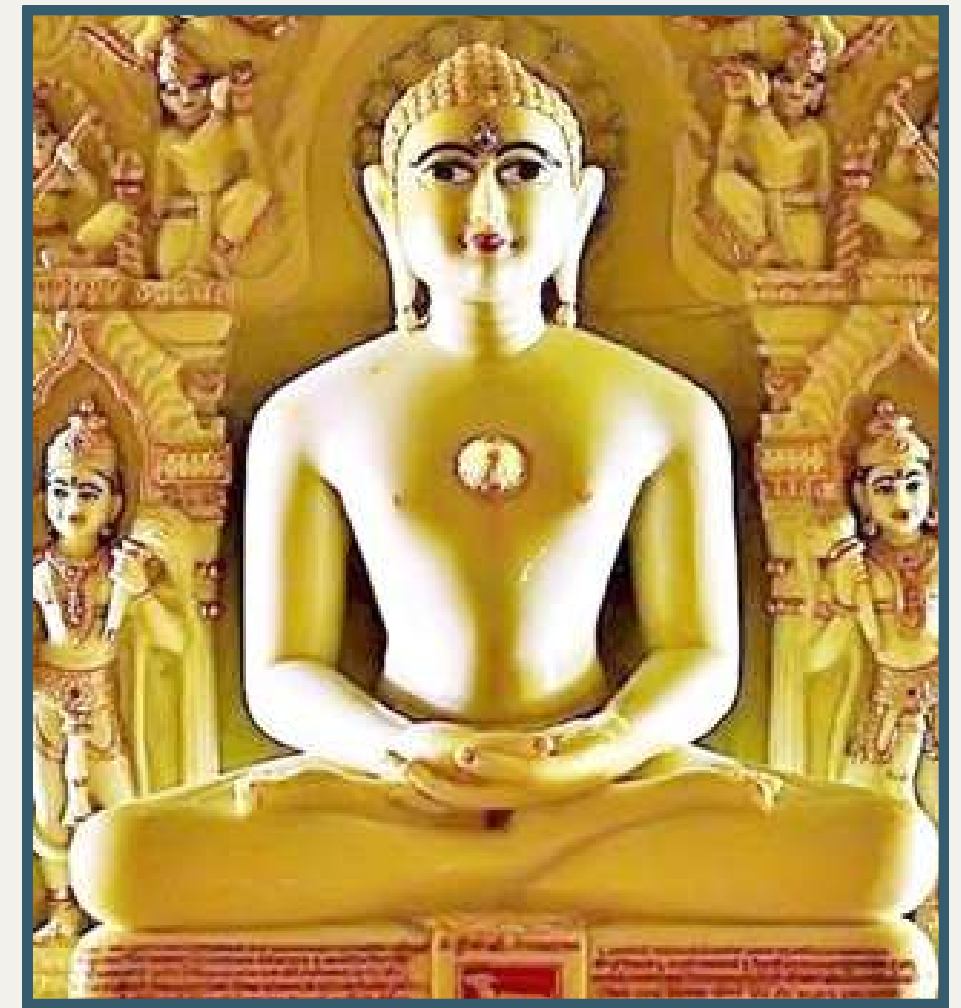
“Om Hrim Shri Shantinath Sarvagnay Namah”

Shantinath Bhagwan is the sixteenth Tirthankara in the current time cycle and is associated with bringing peace and harmony everywhere.

Today, along with Mahavir, Parsvanath, Adinath, Neminath, Shantinath is one of the five Tirthankaras who attract the most devotional worship among the Jains. The notion of peace for all living creatures is of great importance to Jains. In our rituals, Snatra Puja is usually performed with Shantinath Bhagwan's Pratima and during the ritual of Shanti Kalash, Bruhad Shanti Stotra is recited to invoke peace for all living creatures.



Shantinath -One of the finest 12th-century western Indian Jain monumental bronze castings recorded. Circa: Vikram Samvat 1224 (1168AD). Image: V&A Museum



Shantinath Bhagwan | Hastinapur, India

Shantinath Bhagwan



Shantinath Bhagwan

SANTIKARAM STOTRA - VERSE 13

la Santi-nāha Sammadditthi
Rakkham Sarai Tikālam Jo
Savvo-vadda-vara-hio
Sa Lahai Suhasampayam Paramam

In this way, those who recite the stotra "Santināha
Sammadditthi Rakkham" in the morning, noon and evening,
they will be free from any kinds of suffering or destruction
and will attain the utmost spiritual happiness.

Shantinath Bhagwan is the sixteenth Tirthankara in the current time cycle. His parents were King Vishvasen and Queen Achira Devi and born in the city of Hastinapur. His symbol (Lanchan) is Deer and is said to be of golden complexion. His spiritual attendants - Yaksha is Garuda and Yakshi is Nirvani

Previous Births of Bhagwan Shantinath

1	King Shrisen	7	Celestial being in Twelfth Devlok
2	Yugliks (Twins)	8	Chakravarti Vajrayudh
3	Celestial being in First Devlok	9	Celestial being in Third Devlok
4	King Amittej	10	King Meghrath
5	Celestial being in Tenth Devlok	11	Celestial being in Devlok
6	Baldev Aparajit	12	Shantinath Bhagwan

Mulnayak Shantinath
Bhagwan | Jain Centre,
Leicester



Previous Births of Bhagwan Shantinath



Manuscript of Shantinath | Image: British Museum

Jain scriptures state that after attaining samyak darshan, he became a Tirthankara and achieved Moksha in his 12th birth.

Birth 1: as King Shrisen married to two Queens -

Abhinandita and Shikhinandita. King Shrisen had two sons, who in due course were to be married. The princesses they were going to marry were accompanied by a beautiful dancer. Seeing her, both the brothers got so attracted towards her that they started fighting with each other for the dancer, leaving aside the marriage. So attracted were they to the dancer, both brothers were prepared to kill each other. King Shrisen, tried his best to dissuade the brothers, but to no avail. Unable to reconcile his sons, he committed suicide. Both his Queens also committed suicide. King Shrisen had considered one of his subjects, Satyabhama who had come to him seeking help, to be like his sister. Seeing King Shrisen and his queens committing suicide, she also committed suicide.

Despite committing suicide, as all four had lived a devout life, observing many penances and meditation, their next birth was not dreadful.

Birth 2: King Shrisen and Queen Abhinandita were born as Yugliks (twins)

Birth 3: As a celestial being in devlok

Birth 4: As King Amittej, whose sister's name was Sutara, who was married to Prince Vijay - son of Tripushta Vasudev (one of the previous incarnations of Mahavirswami Bhagwan).

King Amittel wife - Jyotirprabha was the sister of Prince Vijay. This is how the two Tirthankaras- Shantinath and Mahavirswami - of the current time cycle got connected with each other in their previous incarnations.

In his prior life, Prince Vijay was Queen Abhinanda, the wife of King Shrisen, and Sutara, in her previous birth, was Satyabhama, whom King Shrisen had considered his sister.

Birth 5: King Amittej and Prince Vijay next incarnation was as a celestial beings in devlok.

Birth 6: As Baldev Aparajit. King Amittej, in his next birth was born as Baldev Aparajit, and Prince Vijay, in his next birth, was born as Vasudev Anantvirya. Thus, King Shrisen and Queen Abhinanda once again came together in this birth as well. Both of them were quite attached to each other.

Birth 7: As a celestial being in devlok



Previous Births of Bhagwan Shantinath

Birth 8: As Chakravarti Vajrayudh, whose son was Sahastrayudh, a reincarnation of Queen Abhinanda, the wife of King Shrisen.

Birth 9: As a celestial being in devlok

Birth 10: As King Meghrath. King Megharath had immense love and care for all living beings - he lived with this principle and did not even care for his life if he had to save the tiniest of living beings. Most Jains will be familiar with the story of the hawk, pigeon and King Meghrath. King Meghrath virtue of compassion and non-violence towards all living beings is a virtue worth emulating in our life.

After renouncing the Kingdom, King Megharath took diksha to live as an ascetic. Due to his penances and devotional worship, he acquired the Tirthankara-naam-gotra karma

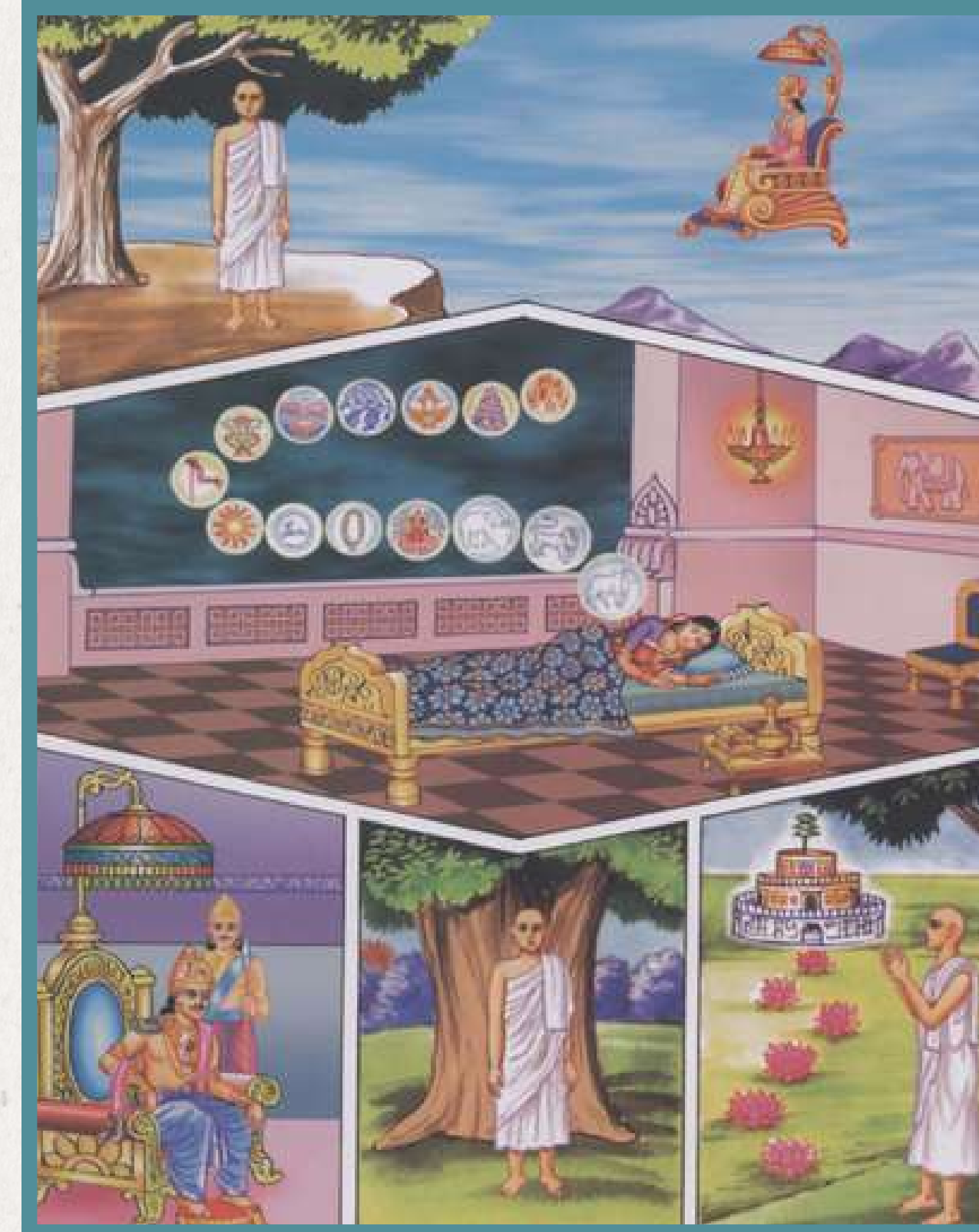
Birth 11: As a celestial being in devlok

Birth 12: As Shantinath Bhagwan. Shantinath was the embodiment of compassion, peacefulness and friendship. In all of his previous past lives, he never felt any enmity towards anyone and was always compassionate.

There was a terrifying epidemic of plague and other diseases in King Vishvasen kingdom. However, the moment the pious soul of Shantinath entered into Queen Achira Devi's womb, the plague epidemics and other diseases vanished. Accordingly, when born, King Vishvasen named his son - Shantinath - just by uttering his name, one experiences Shanti (Peace) - something that all living beings desire and strive for.

In due course, Shantinath succeeded his father and was King for many years and achieved the status of a Chakravarti. Thus, Shantinath become the fifth Chakravarti and a Tirthankara in the same life span.

According to Jain texts, Shantinath, when made aware of his previous incarnations, made massive donations for a year and then renounced his worldly life and became a Jain ascetic. Due to his pacifying glow of compassion all the animals around him used to come near him and sit peacefully. Shantinath practised intense penances and deep meditation to realise the self for one year. One year, after taking diksha, whilst in deep meditation under a Nandi Tree, in a forest near Hastinapur, Shantinath attained kevaljnanan. His deshna (first sermon) was on winning over our indriyas (senses).



Previous Births Of Bhagwan Shantinath
King Meghrath - Celestial Being - Queen Achira Devi womb & 14 Dreams

Shantinath had 36 Ganadhars. His son, Chakrayudh became his Chief Ganadhar. Shantinath Bhagwan attained Moksha at Samet Shikhar.



Shantinath was the embodiment of compassion, peacefulness and friendship. In any of his previous past lives, he never felt any enmity towards anyone and was always compassionate. A good example is King Megharath – tenth past life of Shantinath Bhagwan. King Megharath had immense love and care for all living beings – he lived with this principle and did not even care for his life if he had to save the tiniest of living beings



A merciful person is not only influenced by seeing the misery and suffering of others but goes a step further and attempts to alleviate the pain. He/she gives financial aid to those who are poverty-stricken and gives food to those who are hungry and needy. A merciful person would not harm others to promote him/herself but on the contrary, would sacrifice even his/her own life to save the lives of the others.

Once upon a time King Megharath was undertaking the Paushadh vrata (living like a monk) and studying scriptures. At that time a small pigeon came from somewhere and sat in the lap of Megharath. Thereafter, a hawk also turned up at the same spot. It asked the king to give away his prey. The King declined and tried to convince the hawk. But the hawk was adamant and said to the King that it was his prey and without it, it would die. It argued in the human language with the King "As this pigeon took your shelter because of fear, I am also hungry, and it is my prey.

You therefore let me know that whose shelter I should take." The king then proposed to the hawk that he would donate his flesh equal to the weight of the pigeon to satisfy his hunger. The hawk agreed. The king called for a balance. In one pan of the balance the pigeon settled. The king started cutting his flesh from the thighs and other parts of the body and placed in another pan of the balance. The weight in the pan of pigeon started increasing and the pan of the flesh started decreasing. The king observing this immediately stopped cutting flesh and put himself in to the pan. Then a miracle happened

Both pigeon and hawk appeared in their original form as gods and praised King Megharath, stating "Oh great King you deserve all the praise for your kindness and humanity. You are blessed by us. You will be the future 16th Tirthankar Shantinath in this era"

(Above Story Compiled from various sources)

King Megharath Embodiment of compassion



INDRIYAS (SENSES)

The five sense organs are: ears (*srotra*) for hearing, eyes (*caksu*) for seeing, nose (*ghrana*) for smelling, tongue (*rasana*) for tasting, and skin (*sparsana*) for touch sensitivity.

Kama is impious selfish craving or desire and Bhoga is fulfilment and consummation of desires and experiencing (enjoying) the consequences. Kama and Bhoga are often referred to as desire and enjoyment respectively.

Our senses – Indriyas – seeing (eyes), hearing (ears), tasting (tongue), touching (skin) and smelling (nose) all play a vital role in the execution of kama and bhoga. Only living beings have desires and cravings – it is one of the key distinguishing factors between living and non-living entities.

Acts of desire and enjoyment (kama & bhoga) is responsible for acquiring mohaniya karmas – one of the most terrible karmas. A spiritual seeker must be vigilant about acts of desires and enjoyment as the living being – Jiva – is the self-propelled knower, enjoyer, and performer of its own deeds.



INDRIYAS (SENSES)

The ear perceives sound. The skin all over the body is endowed with the sense of touch. The eyes recognise form. The tongue experiences taste. The nose detects up scents. With the help of the five senses, the faculty of feeling is experienced in the mind. The intellect is that which distinguishes the good from the bad, the agreeable from the disagreeable. Too much indulgence in sense objects such as words, form, smell, taste or touch, is detrimental for everyone. A deer likes melody, and hence he would be attracted to the sound of a hunter's horn, which would lead to his death. A bee likes the smell of pollen, spends the whole day inside a flower and at dusk, the flower closes and the bee is trapped inside the flower and dies. A moth likes light emitted from a candle, it flies into the flame and burns to death. Fish loves the taste of a fisherman's bait and due to attachment of taste it is killed by the fisherman's rod. Elephants like the sensation of rolling in mud, the mud is so soft that it causes death to them. All of the above souls indulge in one sense and cause to die. Hence what about the humans who indulge in all five senses.

Source: Samani Bhavit Pragya

We are born with two eyes in front because we must not always look behind, but see what lies ahead beyond ourselves.

We are born with a brain concealed in a skull, so that no matter how poor we are, we are still rich, for no one can steal what our brains contains, packing in more jewels and rings than you can think.

We are born with only one heart, deep in our ribs. It reminds us to appreciate and give love from deep within.

We are born to have two ears – one left, one right so we can hear both sides, collect both the compliments and criticism to see which are right

We are born with two eyes, two ears but one mouth, for the mouth is a sharp weapon. It can hurt, flirt, and kill. Remember this motto: talk less, listen and see more

