

Shantinath Bhagwan

Janma Kalyanak - Vaishakh Vad Teras

"Om Hrim Shri Shantinath Arhate Namah"

Nirvan Kalyanak - Vaishakh Vad Teras

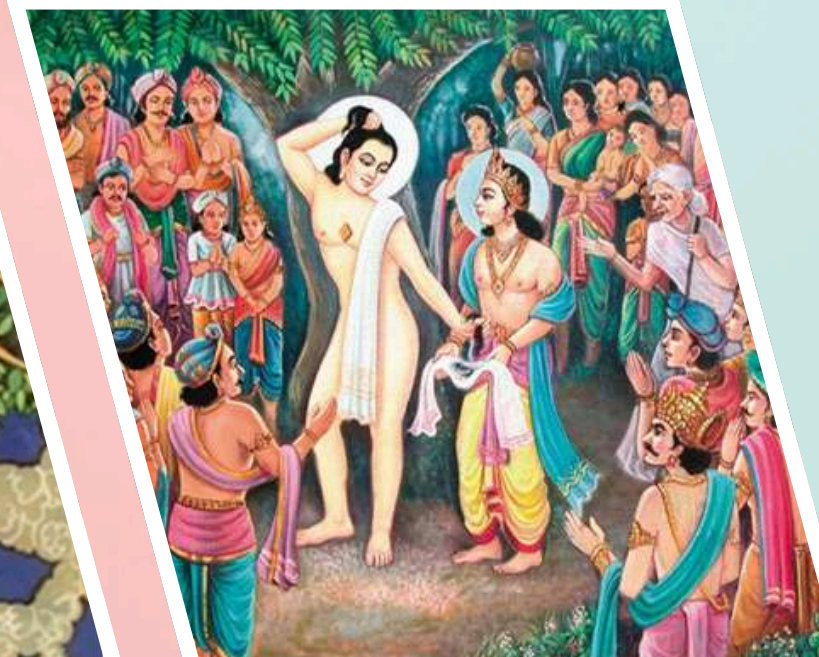
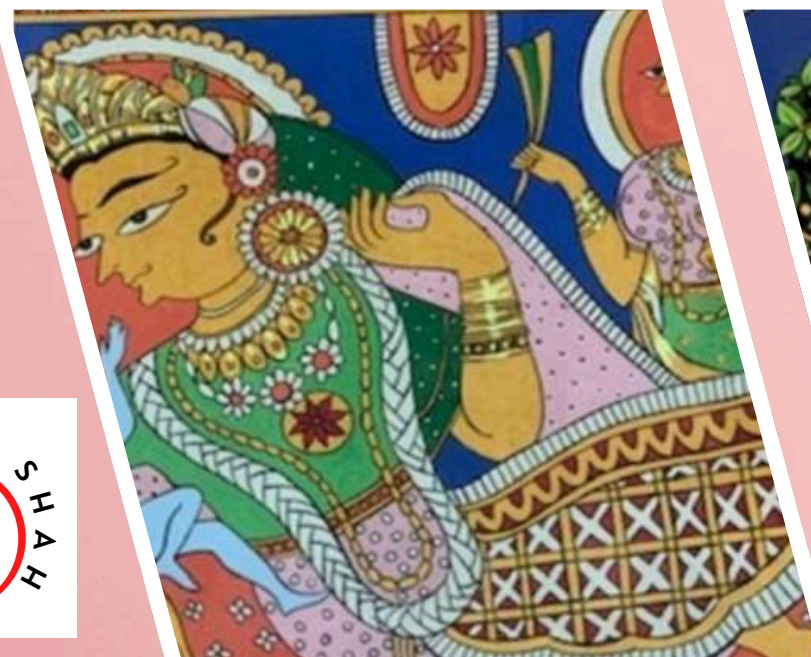
"Om Hrim Shri Shantinath Parangatay Namah"

Diksha Kalyanak - Vaishakh Vad Chaudas

"Om Hrim Shri Shantinath Nathay Namah"

Mahatma Gandhi was fond of reciting the following
– which illuminates what religion/spirituality should
imply in one's daily conduct in the spirit of 'Live and
let live.'

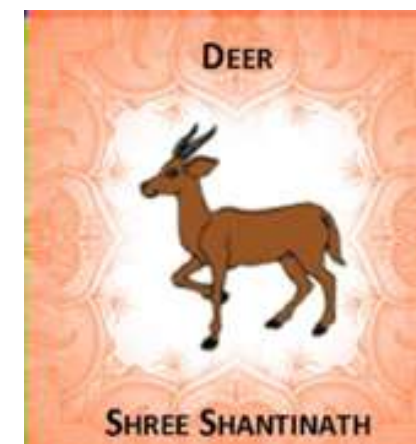
**"Not for any Kingdom do I long
Not even for the Kingdom of heaven
Not even for the freedom
From the endless cycle of birth and death
For one and only one thing do I long
To free living beings from their agony and pain
To wipe away their tears."**



After attaining Samyak Darshan, Shantinath took 12 bhavs to attain Moksha.
Birth 1: as King Shrisen married to two Queens - Abhinandita and Shikhinandita. King Shrisen had two sons
Birth 2: King Shrisen and Queen Abhinandita were born as Yugliks (twins)
Births 3 5 7 9 11 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).
Birth 6: As Baldev Aparajit.
Birth 8: As Chakravarti Vajrayudh
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 12: As Shantinath Bhagwan.

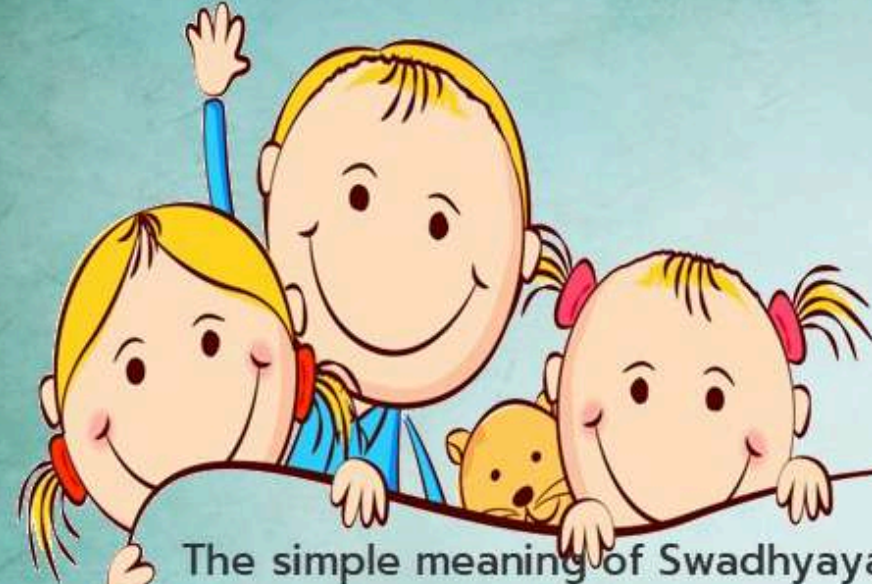
<i>Know Your Tirthankara</i>	
Shantinath Bhagwan -sixteenth Tirthankara (also known as Santi)	
Father	King Vishvasen
Mother	Queen Achira Devi
Family / Clan	Ikshvaku
Born In	Hastinapur.
Lanchan (Symbol)	Deer
Symbolic Colour	Golden Complexion
Height	40 bows
Lifespan	700000 years

Panch Kalyanaks
Chavan Klayanak Shravan Vad Satam
Janma Kalyanak Vaishakh Vad Teras
Diksha Kalyanak Vaishakh Vad Chaudas
Kevaljnana Kalyanak Posh Sud Nom
Nirvan (Moksha) Kalyanak Vaishakh Vad Teras



Naming	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.
Diksha Palanquin	Sarvartha
Place of Diksha	Sahasramravana forest in Hastinapur
Breaking Fast	house of King Sumitra
Time as Ascetic	One Year
Place of Kevaljnana	Sahasramravana forest in Hastinapur
Tree	Nandi Tree
Deshna (First Sermon)	winning over our indriyas (senses).
No of Gandharas	36 - Chief Gandhara - Chakrayudh -his son
Yaksha Yakshi	Garuda Nirvani
Sangh	Monks - 62K Nuns - 61600 Laymen -290K Laywomen - 393K
Place of Moksha	Samet Shikhar together with 900 other ascetics.

Swadhyaya (Self Study)

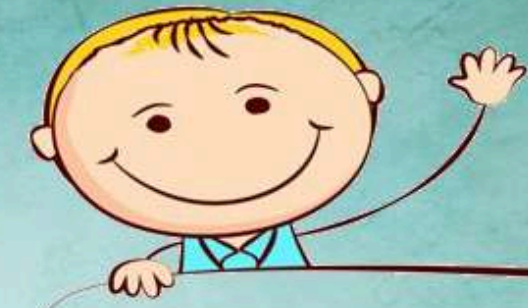


The simple meaning of Swadhyaya is 'to study'. The word Swadhyaya consists of two words - Swa (self) and Adhyaya (study). As nutritious food is necessary to maintain a healthy body, Swadhyaya and contemplation are necessary to keep our mind and emotions healthy. Swadhyaya is for all, regardless of age, one's level of knowledge, spiritual progress, intelligence, grasping power or memory power.



Swadhyaya is one of the easiest and most rewarding Jain practice, yet, unfortunately most of us do not practice it effectively often in our daily lives. If we make some time to study, we will have sound conviction that it is important to practise the teachings of our faith in our lives - to Live the Jain Way of Life. We will discover the inner self. The difference between our intentions and outward conduct will disappear.

Resolve to spend some time daily in self study.



"Swadhyaya is an elixir, which turns ignorance into wisdom and gives wise men the capability of illuminating themselves as well as others"

..... Pujya Gurudev Upadhyaya Shri Amar Munji



*Many of us put it off until retirement, when we may not develop interest in reading unless we have cultivated the habit early on. Net result is that many of us will never realise the value of diamonds treasured in our scriptures during our lifetime. Regardless of our age and pre-occupation with our daily lives, we should try and spend some time every day reading something spiritual with a proper understanding"*Anop Vora

The five traditional aspects of Swadhyaya:

VACHANA (Reading) : Studying and explaining the sacred texts and its meaning.

PRUCHCHANA (Questioning) : Asking questions to clarify doubts.

ANUPRESKSHA (Pondering over) : This is probably the most important, and includes contemplating, reflecting, digesting, absorbing and understanding any article or book that we are reading before reading the next one.

PARAVARTANA (Repetition) : Repeating the texts and its meaning.

DHARAM-KATHA (religious teaching) : Listening and engaging in spiritual discussions, inquiries, teaching etc.

