

# Shantinath Chavan Kalyanak Shraavan Vad Satam

## Bhagwan



“Om Hrim Shri Shantinath Parmeshthine Namah”

Shantinath Bhagwan is the sixteenth Tirthankara in the current time cycle.

**Parents:** King Vishvasen and Queen Achira Devi

**Born in:** the city of Hastinapur.

His symbol (Lanchan) is Deer and is said to be of golden complexion.

Jain tradition state that he took 12 bhavs after attaining samyak darshan to attain liberation.

**Birth 12:** As Shantinath Bhagwan. 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.

He eventually rescinded his throne and took diksha to be an ascetic. 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).

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



**Mulnayak Shantinath Bhagwan | Jain Centre, Leicester**

### Chavan (Conception) Kalyanak

The event when the Tirthankara's atma (soul) departs from its last life, and is conceived in the mother's womb. After the Tirthankara soul is conceived, the mother witness fourteen (as per Shvetambaras) auspicious objects in her dreams.



**Shantinath Bhagwan | Hastinapur, India**



BY KISHOR B SHAH

# Previous Births of Bhagwan Shantinath

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.

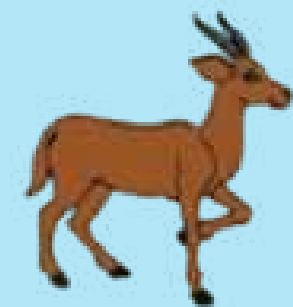
Despite committing suicide, as all four had lived a devout life, observing many penances and meditation, their next birth was not dreadful.

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

**Birth 3:** As a celestial being in devlok

**Birth 4:** As King Amittel, 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.



## 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.

# Previous Births of Bhagwan Shantinath

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

**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 Megharath. 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 Megharath. King Megharath 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

SHANTINATH BHAGWAN INCARNATION OF PEACE



## King Megharath

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.



**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. Shantinath was the embodiment of compassion, peacefulness and friendship.

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.

*Compiled from various sources*



## AJIT SHÄNTI STAVA

**Shäntinätha - You are worthy of worship by the chiefs (indras) of the devas and dānavas, by the sun and the moon. You are pleasant and bright (with the whiter teeth). You are great because of your strength, fame, contentment, intelligence and self-control, you are worthy of meditation, having greatest fame in all the worlds, and you are the one who is worth knowing. O Shäntinätha! please give me samadhi and peace of mind. (Verse 14)**

**Shäntinätha - Neither the coolness of the full moon, shining in the season of autumn, can be compared with the coolness of Shäntinätha, nor the brightness of the bright sun of the same season can be compared with the brightness of Shäntinätha. Likewise the beauty of the handsome Indra cannot be compared with the beauty of Shäntinätha, and the steadfastness of mount Meru cannot be compared with the steadfastness of Shäntinätha either. I take refuge, with mind, speech and action, (trikaran yoga) unto Shäntinätha who is the propagator of the noble Tirtha, who is also worshipped and praised by the most knowledgeable scholars. (Verses 17/18)**

Source: NINE SACRED RECITATIONS OF THE JAIN RELIGION

By Vinod Kapashi

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 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 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 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

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