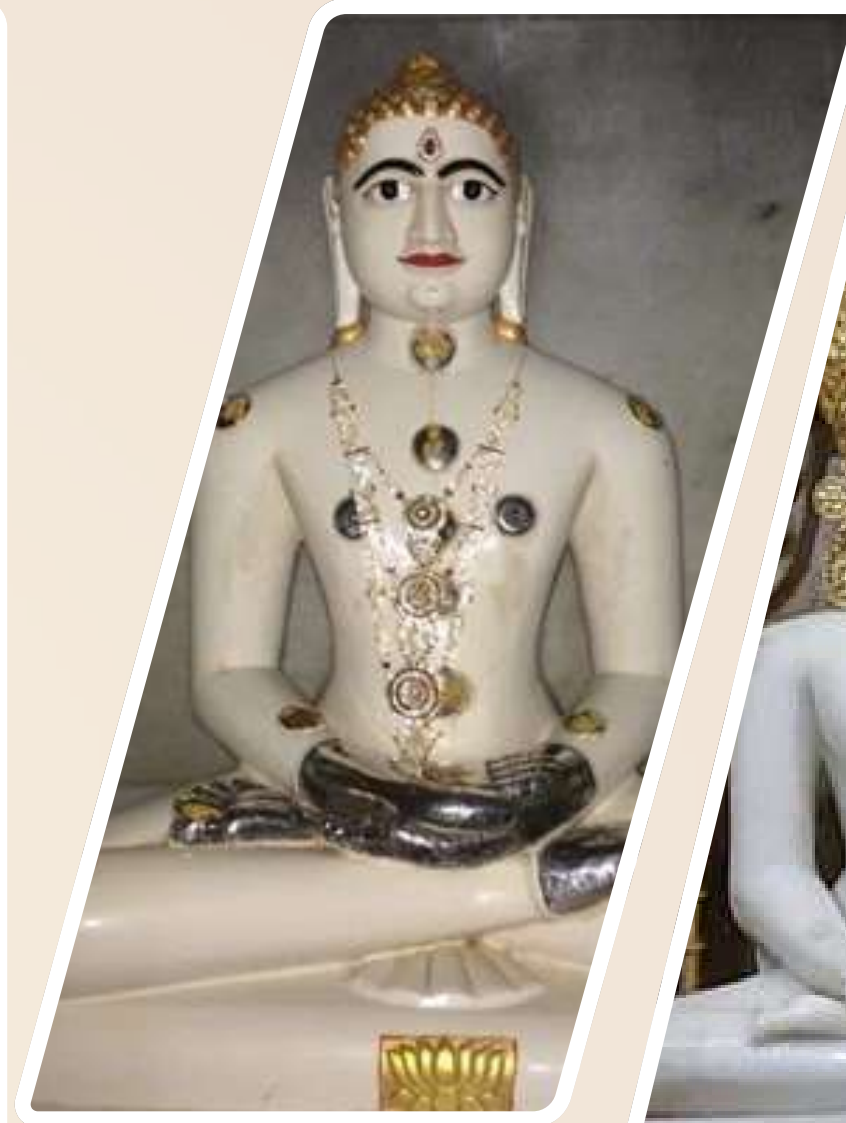




PADMAPRABHU SWAMI  
KAUSHAMBI TIRTH



### SANSAR BHAVNA

No Permanent Relationships in the World

*Daan Bina Nirdhan Dukhi, Trishna Vash Dhanvaan,  
Khao Na Sukh Sansaar Mein, Sab Jag Dekho Chhaan*

The poor are unhappy because they do not have money. The rich are never content with what they have. There is no happiness in this world. I have searched the entire world for it.

# PADMAPRABHU SWAMI CHAVAN KALYANAK

## POSH VAD CHHATH



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

**"Om Hrim**

**Shri Padmaprabhu Swami  
Parmeshthine Namah"**



# PADMAPRABHU SWAMI



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Padmaprabhu Swami, also known as Padmaprabha and Padmaprabhanatha, is the sixth Tirthankara in the current time cycle.

**Parents:** King Dhar and Queen Susima

**Born in:** Kaushambi, which used to be an important capital of the Vatsa Kingdom in ancient India. Now a village, it is located on the northern bank of the river Yamuna, about 60 kms from Allahabad in Uttar Pradesh. Three Kalyanaks of Padmaprabhu Swami took place here, as well as parna (breaking fast) of Mahavirswami 's Chammasi Tap (six month long fast) from Chandanbala – story which all of us will be familiar with. After attaining Kevaljnana, Mahavirswami visited Kaushambi, where his Samavasran was set up.

His symbol (lanchan) is Lotus and is said to be of reddish complexion.

After attaining Samyak Darshan, Padmaprabha Bhagwan took three bhavs to attain Moksha.

**Birth 1:** As Maharaja Aparajita – King of Sushima town in the Purva Mahavideh area as per Jain cosmology. He was a religious person, living a simple life, not concerned with money, prestige, or power. After ruling the Kingdom for many years, he became detached from worldly affairs after listening to the deshna (discourse) of a Tirthankara. He gave up his Kingdom and became an ascetic. As a result of his long spiritual practices, he acquired the auspicious Tirthankara-naam-gotra karma.

**Birth 2:** as a celestial being, spending a long lifespan in Graiveyak dimension – ninth heaven as per Jain cosmology.

**Birth 3:** as Padmaprabhu Swami Bhagwan. He was named Padmaprabhu because in the initial stages of pregnancy, Queen Susima always wanted to sleep on a bed made up of lotus flowers (padma-shaiyya). in Sanskrit, Padmaprabha means 'bright as a red lotus'. Lotus in Eastern cultures denotes spiritual purity.



KAUSHAMBI TIRTH



# PADMAPRABHU SWAMI ○ ○ ○

In due course, he ascended the throne, ruling successfully for many years, after which he took diksha in Sahasrāmavana grove to become an ascetic. Accompanied by many other Kings, he was carried to the grove on a palanquin called Nirvṛttikara. As is the case, he fasted for two days and the next day broke his fast, with kheer (rice pudding) at the house of King Somadeva in the town of Brahmasthal

According to our scriptures, six months after taking diksha, he attained Kevaljnana, in Sahasrāmavana grove, under a banyan tree. He had 107 Gandharas – his Chief Gandhara was Suvrata. His spiritual attendants – Yaksha is Kusuma and Yaksi is Acyuta. Padmaprabhu Swami’s first sermon – Deshna – was on Sansar Bhavna, describing the pain and suffering one has to undergo in the four life forms (chaar gatiyo naa dukho) – namely Tiryanch Gati (animals beings); Manushya Gati (human beings); Dev Gati (celestial beings) and Narak Gati (infernal or hellish beings).

The cycle of birth and death that the soul is undergoing since times immemorial is full of pain and misery. Sometime a soul may take birth as a king, and sometimes it takes birth in an animal. It all depends on what kind of karma we do and how we live our life. He also said that a soul has to suffer everywhere, no matter where it is. Even Dev Gati is not free from unhappiness. Reflecting on this bhavna, one develops detachment and consequently aspires to escape from wandering in any of this life forms and longs for Moksha. Bhagwan showed the path of Diksha and preached the importance of Diksha in achieving our ultimate goal of Moksh.



PADMAPRABHU SWAMI  
KAUSHAMBI TIRTH



LAXMANI TIRTH, ALIRAJPUR, MADHYA PRADESH.  
PRATIMA INSTALLED IN 1037CE



Sansar Bhavna asks us to contemplate that since time immemorial, soul transmigrates from one life to the other and takes a birth in any of the four forms of life - Gati: Manushya Gati (humans), Tiryanch Gati (animal or plant), Naraka Gati (hellish), or Deva Gati (Celestials).

In the cycle of birth and rebirth, mother of one life may become wife in another life, and similarly wife can become mother or anyone else; and a friend can become an enemy. There are no permanent worldly relations like father, mother, friend, and foe. It is we who establish these relations and live accordingly. This kind of thought will help minimize or stop any attachments to other living beings, or objects.

The continual cycle of birth, life, and death is full of pain and miseries. On the fact that this world is full of miseries and there is no end to natural calamities; how so many efforts we may put in, it is utterly impossible to remove all of them completely. When such is the situation, is it proper to increase miseries by nurturing mutual indifference through mutual injustice and selfishness? It's necessary to bear in mind that we create our own innumerable miseries and add to the already existing ones by our own defects. By developing good humanitarian qualities and fostering universal friendliness, we should try to decrease the miseries in the world as far as possible.

The cycle of life is full of dualities - birth and death, pleasure and pain, happiness, and misery, good and bad. Circumstances in life go up and down like a Ferris wheel. If one does not identify with these dualities by neither grieving in pain nor being elated in pleasure, and stays unaffected by just being an observer, they can free themselves from the miserable cycle of birth and death.

Having realised that our Soul has wandered through many cycles of birth and death and now is the time to find out a way of getting liberation from worldly life and achieve ultimate freedom from it, which is Moksha.

By understanding the futility of existence in Sansar and contemplating on this Bhavna, one will seek to enlighten one's soul through meditation, penance and other religious activities to keep one on the path of righteousness and not be a victim of trifling temptations of the world.

Sansar Bhavna

No permanent relationship in universe



BY KISHOR B SHAH