



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

“Om Hrim

Shri Padmaprabhu Swami Sarvagnay Namah”

PADMAPRABHU SWAMI Kevaljnana Kalyanak Chaitra Sud Poonam

"It is better to strive in one's own genuine truth than to succeed in the truth of another. Nothing is ever lost in following one's own genuine truth." Bhagavad Gita

“If we can transform ourselves, we have the potential to change the world.”

“If you can, help others; if you cannot do that, at least do not harm them.” Dalai Lama



KAUSHAMBI TIRTH

Panch Kalyanaks
Chavan Klayanak
Posh Vad Chhath
Janma Kalyanak
Aaso Vad Baras
Diksha Kalyanak
Aaso Vad Teras
Kevaljnana Kalyanak
Chaitra Sud Poonam
Nirvan (Moksha) Kalyanak
Kartik Vad Agiyaras

<i>Know Your Tirthankara</i>	
Padmaprabhu Swami Bhagwan – Sixth Tirthankara (Also known as Padmaprabha and Padmaprabhanath)	
Father	King Dhar
Mother	Queen Susima
Family / Clan	Ikshvaku
Born In	Kaushambi – about 60 kms from Allahabad in Uttar Pradesh. India
Lanchan (Symbol)	Lotus
Symbolic Colour	Reddish Complexion
After attaining Samyak Darshan, Padmaprabhu Swami took three bhavs to attain Moksha.	
Birth 1	As Maharaja Aparajita – King of Sushima town in the Purva Mahavideh area As a result of his long spiritual practices, he acquired the auspicious Tirthankara-naam-gotra karma..
Birth 2	As a celestial being
Birth 3	Padmaprabhu Swami Bhagwan
Height	250 Bows

Naming	lotus flowers (padma-shaiyya).
Diksha Palanquin	Nirvṛttikara
Place of Diksha	Sahasrāmrvana grove
Breaking Fast	Hse of King Somadeva in the town of Brahmasthal
Time as Ascetic	Six months
Place of Kevaljnana	Sahasrāmrvana grove
Tree	Banyan Tree
Deshna (First Sermon)	Sansar Bhavana, describing the pain and suffering one has to undergo in the four life forms (chaar gatiyo naa dukho)
No of Gandharas	107 – Chief Gandhara – Suvrata
Yaksha Yakshi	Kusuma Acyuta
Sangh	Monks – 336K Nuns 420K Laymen – 276K Laywomen – 500,005
Place of Moksha	Samet Shikhar
No of Ascetics who attained Moksha with Bhagwan	1000
Lifespan	30,00,000 Purvas



Jainism states that living beings have wandering in the cycle of life, death and rebirth since times immemorial, as a consequence of the karmas associated with their souls and will continue to do so as long as karmas remain associated with their souls. When a living being dies, it can be reborn into one of four destinies or Gatis.

- Manushya Gati – Human beings
- Dev Gati – Heavenly beings living in the heavens.
- Triyancha Gati – Animal, birds, insects, plants, vegetation
- Naraki Gati – Infernal beings living in hells.

MANUSHYA GATI – HUMAN BEINGS

Human beings enjoy an infinite advantage over all other gatis as liberation is possible in a human body.

Every human being is bound by nature's rule. No person desires old age, illness, poverty or sadness, yet every person ends up with a feeling of "I am very sad! I am not good enough." etc. Rejections, the clouds which cover the inner peace is nothing but the fence of attachment created by the soul yielding such negative thoughts. These kinds of emotions hinder the spiritual progress while obstructing physical, mental and emotional balance. Man, alone is solely responsible for what he/she is, for the circumstances that he/she is facing in life.

They possess the ability to think, make decisions, and control their actions. They can learn about Jainism principles by adopting appropriate vows and restraints. They can also renounce worldly life for monkhood, which can lead to liberation or salvation.

Jain scriptures state individuals who are simple, straightforward, observe vows and restraints, have true faith in dev, guru and dharma, have only a slight attachment to worldly things, keep their passions in control, are compassionate are generally re-born as humans.



FOUR GATIS & SANSAR BHAVANA

BY KISHOR B SHAH





DEV GATI – HEAVENLY BEINGS LIVING IN THE HEAVENS.



Heavenly or celestial beings with subtle astral bodies and life spans of countless years (minimum 10000) possessing superior physical capabilities, supernatural powers, and access to luxuries. Their status and luxuries remain the same throughout their life span and are envious of others who enjoy higher status due to their greater accumulated good karmas, which leads to anger and discontent. They are full of infatuation and must obey their superiors. They rarely think of the future and thus squander away accumulated good karmas. Their life is impermanent, and when it ends, heavenly beings feel very unhappy. They cannot adopt restraints or renounce it to become monks or nuns. Therefore, there is no liberation in heavenly life. To attain liberation, they must be reborn as human beings.

Jain scriptures state those who are simple, disciplined, observe vows, behave well, have a good character, and follow a good moral life, unintended shedding of karmas (akama nirja) are generally re-born as heavenly beings.



TRIYANCHA GATI – ANIMAL, BIRDS, INSECTS, PLANTS, VEGETATION

All beings on earth, except humans, fall into the category of Tiryancha, born as animals like lions, elephants, birds, plants, and bugs. These beings are considered a lower form of life, as they lack minds and cannot think or restrain as much as humans. This results in great degree of passive suffering and



dependency in their lives. Animals, birds, insects, organisms, etc., are always restless and turbulent. Their subjugated life due to inherent inability of expressing feelings added to their dependency, vulnerability, fear and bafflement of starvation fills their life with grief and despair.

Jain scriptures state those who are selfish, deceptive, cause trouble, or wish evil for others are likely to be re-born as Tiryancha.

This classification highlights the importance of understanding and respecting the unique characteristics of each species.

NARAKI GATI – INFERNAL BEINGS LIVING IN HELLS.

Infernal beings reside in hell, a place where suffering is constant and uncontrollable. They live in perpetual darkness and suffer from unrelenting hunger, thirst and extremes of hot and cold. They are tortured in various ingenious ways by demon like beings who carry out this function. The punishment is often of the 'punishment fits the crime' variety. Their life span is



of countless years – minimum 10000 years. They often fight among themselves, causing more suffering to others. There is no peace in hell, even for a second. This life is unsuitable for spiritual pursuits. As a hellish being, one must continuously suffer, often causing more suffering to others. Jain scriptures state those who engage in violence, lying, stealing, excessive sensual pleasure, possessiveness, anger, egoism, greed, deception, or intense attachment to worldly life are likely to be reborn as infernal beings in hell.

Out of the above four Gatis, it is clearly evident that only the Manushya Gati – Human beings -is suitable for spiritual pursuit and capable of freedom from the cycle of births and deaths.

**Everything is temporary:
Emotions, thoughts, people and scenery:
Do not become Attached, just flow with it**

'SANSAR BHAVANA

'Sansar Bhavana' refers to contemplation of this sorrowful transmigration of the soul in the four gatis and further deliberation on the key issue - "when shall I get free from this cycle of birth and death; when shall I attain true happiness and bliss?"

Contemplation on 'Sansar Bhavana' helps an aspirant to understand the relation of the Self with the Universe and realise that wealth, power, sensual pleasures and all other materialistic things cannot give true happiness. True happiness can come with detachment, not attachment, to the material world.

Continuous contemplation of this Bhavana leads one to ponder whether we are in Sansar or is the Sansar within us? One comes to the conclusion that there is nothing wrong in living in Sansar but let the 'Sansar' not live within us.

Just as a boat can sail and reach the shore as long as water is outside but will sink if water is inside. Likewise, detachment from the worldly things and pleasures helps an aspirant to float across the ocean of Sansar and reach the ultimate destination – Moksha.



BY KISHOR B SHAH