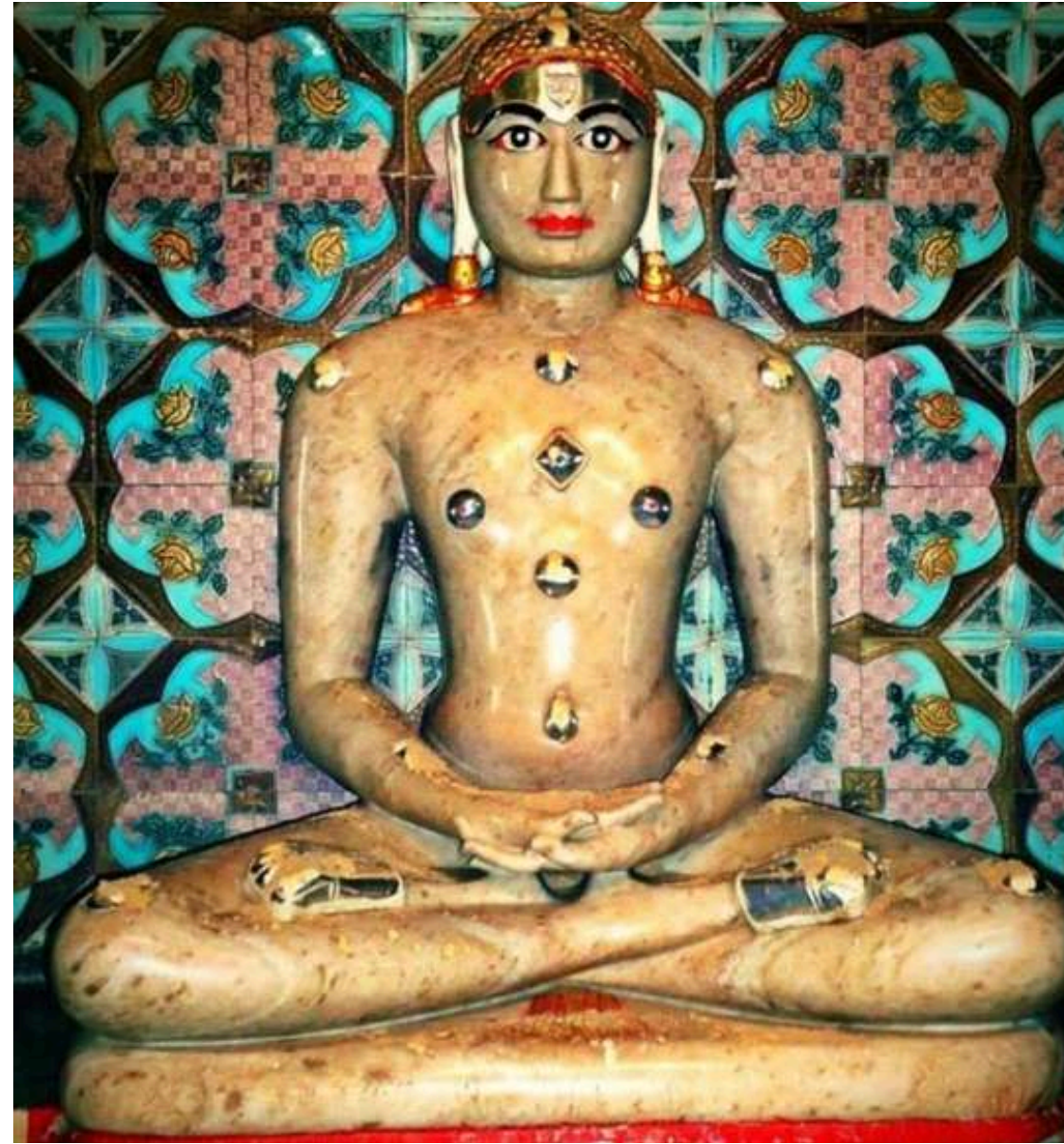


Janma Kalyanak

This is the event when the Tirthankara is born. When a Tirthankar is born, Indra Dev (king of Heaven) and other heavenly gods celebrate the birth of a Tirthankara by descending to earth and take the newly born Tirthankara to the summit of Mt. Meru for anointing and bathing ceremony.

BY KISHOR B SHAH

PADMAPRABHU BHAGWAN



Shri Laxmani Tirth, Alirajpur, Madhya Pradesh

Janma Kalyanak

Aaso Vad Baras

“Om Hrim Shri
Padmaprabhu
Arhate Namah”



Diksha Kalyanak

Aaso Vad Teras

“Om Hrim Shri
Padmaprabhu
Nathay Namah”



Diksha Kalyanak

The event when the Tirthankara gives up all his/her worldly possessions and family relationships and becomes an ascetic. One year before the time of renunciation, a group of celestial angels comes to pay homage to the future Tirthankara. They request him/her to renounce the world and re-establish religious order for the benefit of all living beings. When a Tirthankara renounces the worldly life, he attains the fourth type of the knowledge – Manah paryav Jnana (telepathy).



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



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