

PADMAPRABHU SWAMI

NIRVAN KALYANAK

Kartik Vad Agiyaras



Lanchan (Symbol): Lotus

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

**“Om Hrim Shri Padmaprabhu Swami
Parangatay Namah”**

Bhagwan Padmaprabhu's life story illuminates the power of renunciation, spiritual devotion, and adherence to ahimsa and other Jain virtues. He exemplified that the path to liberation is open to all, from prince to pauper, through sincere effort. In an age of materialism and conflict, his message of non-violence and detachment remains urgently relevant – a reminder to seek inward for lasting happiness, live simply and cause no harm.

Padmaprabhu Swami's journey from a prince to a Tirthankara exemplifies the Jain path of purification of the soul and the attainment of ultimate liberation from the cycle of birth and death.

Reflecting on Padmaprabhu Swami's journey inspires us to ignite our own inner light of wisdom and compassion.



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

After attaining Samyak Darshan, Padmaprabha Bhagwan had two notable past lives before being born as Tirthankara and attaining Moksha.

Birth 1 as Maharaja Aparajit: He ruled over Sushima town in the Purva Mahavideh area as per Jain cosmology. Known for his simplicity and religiosity, Aparajit became detached from worldly affairs, after listening to the discourse of an Arihant. He took Diksha from Acharya Pihitashrava and engaged in long spiritual practices, earning the Tirthankara-nama-gotra-karma.

Birth 2 as a Celestial Being: After completing his life as Aparajit, Padmaprabhu Swami reincarnated as a celestial being in Graiveyak dimension - ninth heaven as per Jain cosmology, where he resided until descending into the womb of Queen Susima for his final birth.

In his **final birth**, Padmaprabhu Swami was born to King Dhar (or Dharana) and Queen Susima 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.

Whilst pregnant, Queen Susima longed to sleep on a bed of red lotuses flowers (*padma-shaiyya*), and the newborn had a soft pink glow reminiscent of the lotus flower, thus earning him the name Padmaprabha. In Sanskrit, Padmaprabha means 'bright as a red lotus'. Lotus in Eastern cultures denotes spiritual purity.

As Prince Padmaprabhu, he lived a virtuous life. As he grew older, he was married and eventually ascended the throne after his father left for spiritual practices. He was a wise and compassionate ruler. After a long and successful reign, he developed a sense of detachment and renounced the world and became an ascetic. Just six months later, he attained Kevala jnana (omniscience) under a banyan tree on Chaitra Sud Poonam



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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).

In this pivotal sermon, he compared the cycle of birth and death (samsara) to a vast ocean, emphasizing that just as the water in an ocean is immeasurable, so too are the times a soul takes birth and dies.

Padmaprabhu Swami taught that the soul, bound by karma, constantly changes bodies according to its deeds, sometimes taking birth as a king, other times as an animal. This endless wandering through samsara inevitably leads to great suffering, as a soul must endure pain and hardship in each incarnation. Even the heavenly realms (Dev Gati) are not free from misery. By expounding on the nature of samsara, Padmaprabhu Swami sought to guide his followers to the path of liberation (moksha). He stressed that through understanding the impermanence of worldly existence and by engaging in spiritual practices, one can break free from the cycle of rebirth. Renunciation and detachment are key, as our true essence is the eternal soul, distinct from the ephemeral body. Padmaprabhu Swami illuminated the path of Diksha, the renunciation of worldly life, as the means to achieve moksha, liberation from suffering.

Padmaprabhu Swami had 107 Gandharas – Chief Gandhara was Suvrata. His Sangh consisted of 336K monks, 420K nuns, 276K laymen and 500,005 laywomen.

He propagated the Jain faith for a long time, wandering from place to place, before finally attaining Nirvana at Sammet Shikhar. His lifespan is said to be 30,00,000 Purvas.

The life of Padmaprabhu Swami teaches us some valuable lessons:

- Detachment from worldly pleasures and renunciation (taking diksha) are key to spiritual progress. Padmaprabhu, and even King Aparajit in his previous birth, did not hesitate to give up their royal privileges to take diksha, in the pursuit of enlightenment.
- Intense spiritual practices and unwavering commitment to the path of Dharma can lead one to the highest state of self-realization, as seen from Padmaprabhu attaining Kevala Jnana within 6 months.
- The inevitability of pain and suffering in the cycle of birth and death across different life forms.
- His teachings emphasized detachment from worldly life as the key to escaping the cycle of birth and death
- Human birth is extremely rare and precious, providing an opportunity for liberation.

