



CHANDRAPRABHU BHAGWAN

Kevaljnana Kalyanak

Maha Vad Satam

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

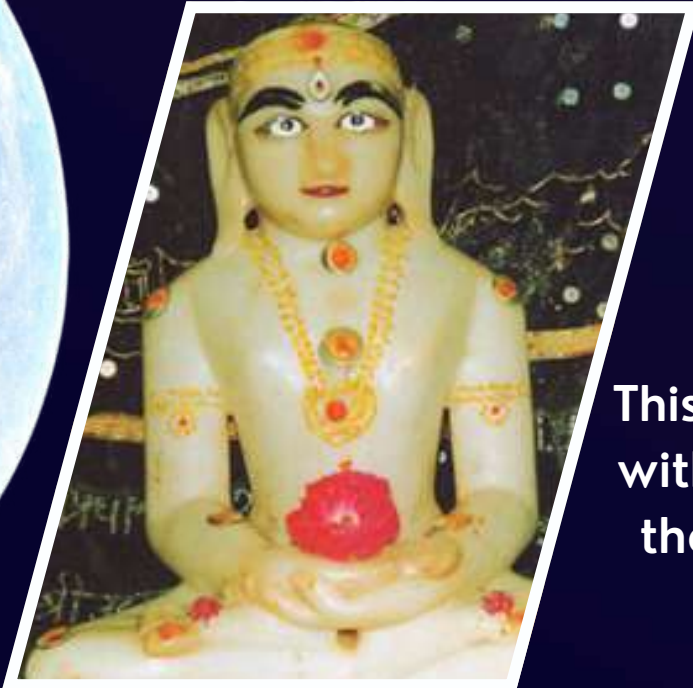
"Om Hrim

**Shri Chandraprabhuswami
Sarvagnay Namah"**

ASUCHI BHAVANA Impureness of the Body

*Dipeey Chaam Chaadar Madhi, Haad Pinijhara Deh;
Bheetar Ya Sam Jagat Mein, Aur Nahin Ghin Geh*

This beautiful body is simply a bone structure covered with skin. Upon looking inside, we would realize that there is no dirtier place in the world than this body.



If you can look at the sunset and smile, then you still have hope.

If you can look at the past and smile, then you still have hope.

If you can see the good in other people, then you still have hope

Hope is such a marvellous thing. It bends, twists, it sometimes hides, but rarely does it break. It sustains us when nothing else can. It gives us reason to continue and courage to move ahead. Hope is a wonderful thing, something to be cherished and nurtured . . . And it can be found in each of us.



Chandraprabhu Bhagwan, also known as Chandraprabhu Swami, Candraprabhanatha, Candraprabha is the Eighth Tirthankara of the current time cycle.

Parents: King Mahasena & Queen Lakshmana

Born in: town of Chandranana (also known as Candrapuri | Candravati) which is now known as Chandravati or Chandrawati – a small village on the bank of the Ganges, about 20Km from Varanasi in the state of Uttar Pradesh, Northern India. This place is where four of Chandraprabhu Bhagwan kalayanks took place.

His symbol (Lanchan) is moon and is said to be of white complexion. His spiritual attendants – Yaksa is Vijaya and Yaksi is Bhṛkuṭi as per Svetambara tradition.

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

Birth 1: as King Padma of Mangalavati town of Dhatkikhand. After a successful reign, he felt total indifference to worldly life and took diksha to live as an ascetic and acquired the Tirthankara-naam-gotra karma.

Birth 2: as a celestial being, spending a long lifespan in Anuttar Vijay dimension as per Jain cosmology.



Chandraprabhu Bhagwan,

Birth 3: as Chandraprabhu Bhagwan. During her pregnancy, Queen Lakshmana had a peculiar desire to drink the glowing moon. The King cleverly managed to satisfy his pregnant wife's strange craving by handing her a plate of water one night in such a way that the moon was reflected in it. When born, the child was bright and white as the moon and was thus named Chandraprabhu (glow of the moon).

Although growing up as a royal, Chandraprabhu remained indifferent towards the everyday pleasures and princely grandeur of life. He eventually succeeded his father and was a kind-hearted and pious King, who successfully ruled the kingdom, before taking diksha to live as an ascetic. The diksha ceremony took place in Sahasramravana, a park outside Chandranana, He was carried to the park on a palanquin named Jayanti and was accompanied by one thousand Kings. Following the ceremony, he broke his two days fast at the house of King Somadatta in Padmakhaṇḍapura.

Just after three months of intense spiritual practices, Chandraprabhu achieved kevaljnana, under a Punnang tree in Sahasramravana park. He had 93 Gandharas – Chief Gandhara was Datta. Chandraprabhu Bhagwan's Sangh comprised of 250K monks, 380K nuns led by Varuni, 250K Laymen and 410K laywomen.

His first sermon (deshna) was on Ashuchi Bhavana – the contemplation of the impurity of the body.

He enlightened the people and propagated true religion for a considerably time. Eventually, Eventually, after a month long fast and intense meditation, he attained Moksha at Samet Shikhar.

As per Jain tradition, his total lifespan is said to be 1,000,000 purvas.



JAIN SYMBOL



The Jain Symbol, which is a congregation of various symbols, each having a deeper meaning was adopted by all sects of Jains in 1973, 2500 years after the nirvana of Lord Mahavir.

The symbol represents the principles of Jainism

The outline of the figure is that of the Jain description of the shape of the universe (Lok). The lower part of the symbol represents the seven hells (Naraki); the middle part of the universe contains the Earth and the planets (Manushyalok); the upper part contains the heavenly abodes (Devlok) of all celestial beings and abode of the Siddhas (Siddhashila).

The 'Swastika' symbolises the four states of existence (Gatis) we may be borne into during the cycles of birth and death; heavenly beings (Dev); human being (Manushya); lower beings - animals/plants (Tiryanch) and hellish beings (Narak).

The 'Three Dots' above the swastika represent the three jewels (trinity of ratna-traya) of Jainism: Right belief (Samyak Darsana); Right Knowledge (Samyak Jnana); Right conduct (Samyak Charitra).

At the very top part of the symbol is a small arc, which represents the abode of the Siddhas and is known as the Siddhashila. The dot represents a siddha.

The raised hand means 'stop'. The word in the centre of the wheel is 'Ahimsa' which means non violence. Together, these remind us to stop for a moment and think twice before doing anything. In this way, we have an opportunity to ensure that our activities/words/thoughts/actions will not hurt anyone.

PARASPAROPAGRAHO JIVANAM
"All Life is Bound Together
By Mutual Support & Interdependence"



Jine bhakti jine bhakti
jine bhakti dine dine
sadame'stu,
sadame'stu,
sadame'stu bhave
bhave
anyatha sharanam
nasty tvameva
sharanam mama
tasmāt
karunyabhavēna
raksha raksha
jineshwara

May I have
uninterrupted devotion
every day
and always to
Jineshwara in every
birth that I may get.
Jineshwara, I have
none else to give
protection; you alone
are my refuge. So, have
mercy upon me and
save me - protect me -