



CHANDRAPRABHU

Chavan Kalyanak

Fagan Vad Pancham

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

**“Om Hrim Shri Chandraprabhu
Parmeshthine Namah”**



The more often we see things around us – even the beautiful and wonderful things – the more they become invisible to us. That is why we often take for granted the beauty of this world: the flowers, trees, the birds, the clouds – even those we love. Because we see things so often, we see them less and less.

Joseph Wirthlin

Chandraprabhu Bhagwan



BY KISHOR B SHAH



Panch Kalyanaks

Chavan Klayanak

Fagan Vad Pancham

Janma Kalyanak

Magsar Vad Baras

Diksha Kalyanak

Magsar Vad Teras

Kevaljnana Kalyanak

Maha Vad Satam

Nirvan (Moksha) Kalyanak

Shravan Vad Satam

Know Your Tirthankara

Chandraprabhu Bhagwan - Eighth Tirthankara

Father	King Mahasena
Mother	Queen Lakshmana
Family / Clan	Ikshvaku
Born In	Chandranana, Uttar Pradesh, India
Lanchan (Symbol)	Moon
Symbolic Colour	White Complexion
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
Birth 3	Chandraprabhu Bhagwan
Height	150 bows

Naming	Chandra - like glow of the moon
Diksha Palanquin	Jayanti
Place of Diksha	Sahasramravana, a park outside Chandranana
Breaking Fast	house of King Somadatta in Padmakhandapura.
Time as Ascetic	Three months
Place of Kevaljnana	Sahasramravana park
Tree	Punnang tree
Deshna (First Sermon)	Ashuchi Bhavana - the contemplation of the impurity of the body.
No of Gandharas	93 - Chief Gandhara - Datta
Yaksha Yakshi	Vijaya Bhṛkuṭi
Sangh	Monks - 250K Nuns 380K Laymen - 250K Laywomen - 410K
Place of Moksha	Samet Shikhar
No of Ascetics who attained Moksha with Bhagwan	1000
Lifespan	1,000,000 purvas.



ASHUCHI BHAVANA

“This body is made up of impure substances. Impure substances are nourishing it. I will discard my attachments for this body and engage myself in self-discipline, renunciation, and spiritual endeavours.”

- Body is made up of blood, flesh, and bones.
- Do not get indulged in one's impure body.
- Without the existence of the soul within body, the body is nothing but a conglomeration of dirt and diseases. Even with the existence of soul within, it is constantly under the process of decay and deterioration (aging).
- Contemplate that one's body is only transitory shelter for one's soul.
- Aim is to liberate one's soul surrounded by the body.

To keep the above-mentioned aspects of the body constantly in mind is called Ashuchi Bhāvanā. The constant reminder of these aspects diminishes our attachment to our body and keeps us alive to the fact that self is something distinct and different from the body, and the body can be best utilized not for enjoying the transitory objects of the world but for liberating the self from the shackles of karma. This Bhāvanā is called 'Ashuchi' as it points out the impure aspects of the body. Keeping this impure aspect of body in mind can help us lessen our attachment to the body and bodily pleasures. It also destroys pride in our physique, beauty, or race.

This is required to be done to mitigate our attachment to the body and not for cultivating hatred towards it, as misunderstood by some. Even though the body is impure, it should not be neglected or misused. It should be cared for with proper self-control, as it is the primary instrument to carry out virtuous acts leading to liberation. What is discounted here is indulgence in material objects of life to satisfy the undisciplined cravings of the body that ultimately leads to unhappiness.

We need to contemplate that no amount of cosmetic and skin treatment can help us stem the perennial rotting of our body. The body is decaying every second, every minute, every day. Our body clock is relentlessly ticking and making our body weaker and wearier. No power on Earth can arrest this decay. Some of us will remain healthier compared to others, but all of us are aging to the same extent every moment. That's the law of nature. In Nature's eyes, there is no discrimination between the rich and poor, good, and bad, beautiful and ugly.

What comes, goes. The body came with birth and will go with death. Only that which does not have a beginning can be conceived to not have an end. And there is just one such entity - the soul. It has been around forever and will be around forever. It has no beginning or end. Once we grasp the import of this divine knowledge, we open the doors to the boundless power of happiness that is bursting within, waiting to be acknowledged, aching to be experienced.



SOUL



The roots of trees are connected to the same source as all the other trees, witnessing each moment as it appears before them, knowing no season is going to last forever; not summer, not winter, not spring. Roots are wise; they stand firm irrespective of the season and witness everything, whereas leaves and branches react to every season they experience.

Our life here on Earth resembles the tree. Imagine the tree representing human life:

- The roots represent the soul, eternally connected to the source.
- Different branches represent our different relationships with fellow human beings.
- The leaves represent our senses and sense of perception.
- Different seasons represent the different stages of human life, such as childhood, youth and old age.

Our physical bodies don't remain young forever, yet we cling to youthfulness, forgetting that it is a phase of life that will change. In contrast, the soul is constant, immortal, eternal, indestructible and beyond duality. It is but a witness, always connected to the source.

We suffer because we forget our roots and get busy satisfying the senses and managing relationships. Once we go back to our roots and re-vitalize the connection, we live in peace witnessing each moment as it appears in front of us