



# Chandraprabhu Bhagwan

On these days, Jains try and do at least one 'mala' reciting:

## **MAGSAR VAD BARAS**

Janma Kalyanak

"Om Hrim

Shri Chandraprabhu Swami Arhate Namah"

## **MAGSAR VAD TERAS**

Diksha Kalyanak

"Om Hrim

Shri Chandraprabhu Swami Nathay Namah"



BY KISHOR B SHAH

# Chandraprabhu Janma & Diksha Kalyanak

## KNOW YOUR TIRTHANKARA

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.

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.

**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. Just after three months of intense spiritual practices, Chandraprabhu achieved kevaljnana, under a Punnang tree in Sahasramravana, a park outside Chandranana. He had 93 Gandharas and 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, after a month long fast and intense meditation, he attained Moksha at Samet Shikhar.



IMAGE OF CHANDRAPRABHU

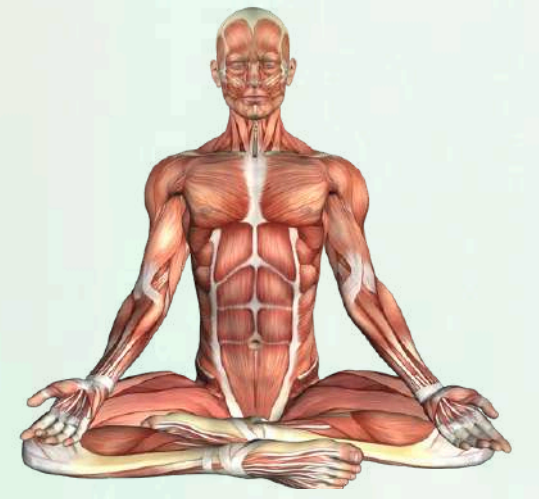
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# ASHUCHI BHAVANA



We are all deeply attached to our body. All our worldly possessions, all pleasures and pains and even our attachment to our family are in the ultimate analysis because of our attachment to our body. Bondage of karmas occurs as we try and satisfy all the body's undisciplined cravings.

If we give some thought to what the body is, we realise that the body is made up of impure substances and it produces impure substances. It is constantly under the process of deterioration and decay – aging. Beauty is literally skin deep. Below the skin is flesh, blood, veins, bones, urine, stools, and other constituents of the body.

**Ashuchi Bhavana** is a contemplation on the impure and above-mentioned aspects of the body. The Bhavana teaches us to be realistic and points out that the Soul in our body is the most important, because without it, the body is nothing but dirt, debase and impurities. Ashuchi Bhavana is misunderstood by some as cultivating hatred towards the body – this is incorrect. Jainism prohibits hate like other bad emotions of anger, vanity etc. To hate one's own useful body is not only contrary to Jain precepts but also ingratitude. All the roads of Sādhanā – roads of self-realization – are required to be traversed through the body and it is this body, which is the best vehicle to take us to the final destination.

Contemplation of Ashuchi Bhavana can help us to mitigate our attachment to the body and bodily pleasures. It also destroys pride in our physique, beauty, or race. Even though the body is impure, it should not be neglected or misused. It should be cared for with proper self-control, keep it properly nourished, healthy and efficient as it is the primary instrument to conduct virtuous acts leading to liberation. We should not indulge in material objects or things to satisfy the undisciplined cravings of the body, that ultimately leads to unhappiness.

By considering our body as a composite of flesh, blood, bones and faeces, we can begin to understand how temporary and deceptive the beauty of the body is. Contemplation of Ashuchi Bhavana enables us to move beyond the body's deceptive beauty and explore our inner being which is the core of our existence. With this understanding, we will then be able to separate ourselves from the body and be appreciative of the fact that the fundamental purpose of human life and body is to achieve spiritual growth and ultimately achieve liberation from the endless cycle of birth and death.