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English

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LORD MAHAVIR SWAMI (JAINISM)
श्री महावीर स्वामी (जैन धर्म)

Subject.....

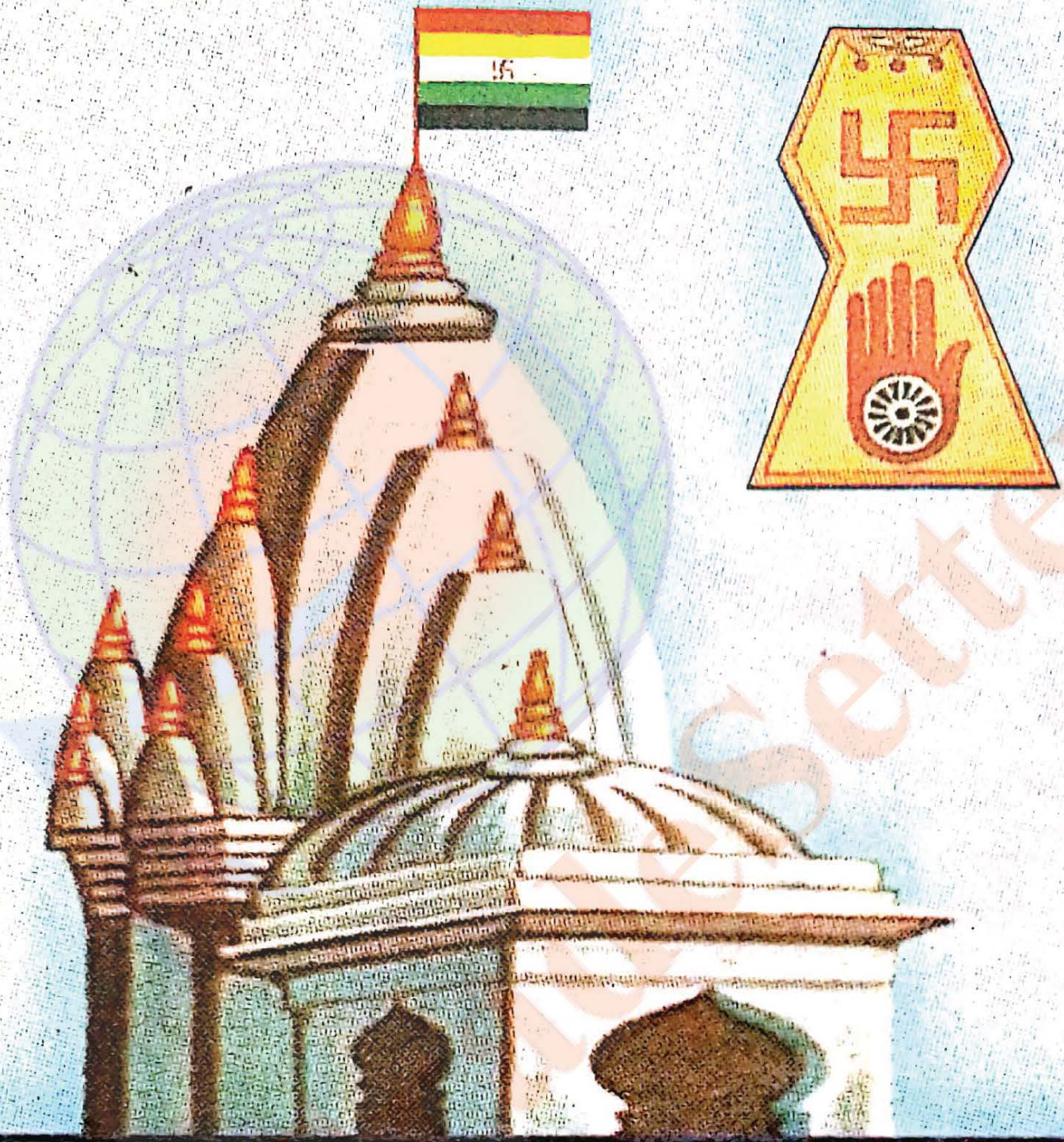
MAHAVIR SWAMI

The exact place of birth of Mahavira is unknown. Historians have identified three places in Bihar his possible birthplace Kandiagram in Vaishali district, Lachhuan in Jambh and Kundalpur in Nalanda. Traditionally Kundalagram in the ancient city of Vaishali is regarded his birthplace.

According to Jainism, Mahavira was born in 540 BCE. Some historians identify Mahavira as a junior son of emperor of Gautama Buddha leaving his year of birth ambiguous but most of the historians and Jain followers agree that Mahavira was born in 540 BCE and place his date of birth on the thirteenth day of the rising moon of Chaitra in the Vikram Samvat calendar. In the Gregorian calendar this date falls in March or April. Mahavira was born into the royal family of King Siddhattha of Kandiagram and Queen. Trishala sister of King Chetaka of Vaishali. His childhood name was Vardhamana which means one which grows because of the increased prosperity in the kingdom at the time of his birth.

At the age of 30 Mahavira abandoned all the comforts of royal life and left his home and family to live ascetic life for spiritual awakening. He underwent severe penances even without clothes. There is graphic description of hardships and humiliation he faced in the Acharanga Sutra. In the eastern part of

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JAIN TEMPLE (JAINISM)
जैन मन्दिर (जैन)

Subject.....

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For the next 30 years Mahatma travelled far and wide in India to teach his Philosophy. His Philosophy has eight Cardinal Principles and three metaphysical and five ethical

The objective is to elevate the quality of life. Ahimsa or non-violence is the first of five ethical Principles Mahatma taught that every living being has sanctity and dignity of its own and it should be respected just like we expect to respect our being

The Second Principle is Satya or truthfulness which leads to good neighborliness in society one should speak truth and respect right of Property of each other in society. One should be true to his own thoughts word and deeds to create mutual atmosphere of confidence in society. Third Principle is

Brahmacharya or chastity which stress steady but not extreme or restrained over yearning for sensual or sexual Pleasures.

Fifth and final Principle is Aparigraha or non-attachment, non-attachment which requires complete detachment from people places and material Property.

Mahatma taught that pursuit of Pleasure is an endless game so we should train our minds to curb individual cravings and passions. That way one does achieve equanimity of mind, mental Poise and Spiritual balance. One should voluntarily limit acquisition of Property as a community virtue which result is social justice and fair distribution of utility commodities. The strong and the rich should not try to suppress the weak and the poor by acquiring limitless Property

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which results in unfair distribution of wealth in society and hence merely attempting to enforce these five qualities by an external and legal authority leads to hypocrisy or secret criminal tendencies so the individual or society should exercise self-restraint to achieve social peace, security and an enlightened society.

At the age of 30 Mahavira abandoned all the comforts of royal life and left home and family to live an ascetic life for spiritual awakening. He underwent severe penances, even without clothes. There is a graphic description of hardships and humiliation he faced in the Acharanga Sutra. In the eastern part of Bengal, he suffered great distress. Boys pelted him with stones, people often humiliated him.

For the next 30 years Mahavira travelled far and wide in India to teach his philosophy. His philosophy has eight cardinal principles and three metaphysical and five ethical. The objective is to elevate the quality of life. Ahimsa or non-violence is the first of five ethical principles. Mahavira taught that every living being has sanctity and dignity of its own and it should be respected just like we expect to respect our own sanctity and dignity. In simple words, we should show maximum possible kindness to every living being. The second principle Mahavira taught that pursuit is an endless game, so we should train our minds to curb individual craving and passions. That way one does achieve equanimity of mind, mental peace and spiritual balance. One should voluntarily limit acquisition of property as a community

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value which results in social justice and fair distribution of utility commodities.

At the age of 72 Lord Mahavira died and his Purified Soul left the body and achieved complete liberation attained nirvana or Moksha. He was cremated at Pawapuri where today stands a Jain temple named Jalmandir. Mahavira's previous births are discussed in Jain texts such as the Trisasti Salakapurusa Charitra and Jinarena's Mahapurana. While a soul endures countless reincarnations in trans migratory cycle of Sarsa the births of a tirthankara are reckoned from the time he determined the causes of Karma and developed the Ratnatraya Jain texts discuss twenty-six births of Mahavira prior to his incarnation as a tirthankara.

There are various Jain texts describing the life of Mahavira. The most notable of them is the Kalpa Sutra of Bhandrabahu. The first Sanskrit biography of Mahavira was Vardhaman Charitra by Asanga in 850 CE. Mahavira is linked to the first tirthankara Rishabha according to Jain legends. He was earlier born as the heretical grandson of Rishabha known as Marichi. During his time many of his contemporaries claimed to be the 24th tirthankara. Some of these were Puran Kashyapa, Makhali, Grashala.

Mahavira attained nirvana after his physical death at the age of 72. He was one of the most popular propagators of Jainism and he is regarded as a reformer of Jainism rather than its founder.

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