

Bhagwan Mahaveer- the saviour of this planet Earth

**In a nutshell: Teachings of Mahaveer given 2600 years ago
are solutions to all World Problems**

Life of Bhagwan Mahaveer

- ☆ Place of Birth : Kundalpur- (Kundagram) Bihar
 - ☆ Parents : ThrishlaPriyakaruni-King Siddharth
 - ☆ Born as a prince, first 30 years as a prince but was indifferent to pleasure of the royalty like the relationship between lotus leaves and water droplets on them;
 - ☆ Renunciation at age of 30, Life as an ascetic for 12 years - in deep meditation in caves, forests and lonely places;
 - ☆ Attainment of Perfect knowledge (Keavalagyan) at 42;
 - ☆ Preaching principles at different places for 30 years;
- Samavasaran** : Samavasaran is a hall where every being was entitled to go there and the message of Ahimsa ; Establishment of Sangha- fourfold federation - Male ascetics, Female ascetics, Male householder, Female householder
- ☆ Liberation-at Pawapuri
 - ☆ Mahaveera was the 24th Thirthankara; he propounded the Thirth; His Thirth is called 'Sarvodaya' Thirth i.e., religion that preaches the welfare of all living beings;

Bhagwan Mahaveer's principles (Teachings) as solution for world problems :

In Bhagwan Mahaveer's teachings (Principles) which are even relevant today ,for a simple satisfactory solution to all world problems. A better understanding of His principles is a must for present day world threatened by various dreadful problems like Terrorism, Consumerism, Global Warming, Environment & Health issues ;

PRINCIPLES

Right Faith, Right knowledge and Right conduct-

Rathnaththray -three jewels- Very much essential for conquering delusion, attachment and aversion which are the factors polluting the human mind and consequently create all sorts of problems in the world; right faith, right knowledge and right conduct are also essential for the liberation of the soul.

Bhagwan Mahaveer's Five fundamental principles(vows)

📁 Ahimsa (vow of nonviolence).

The protection of life in all forms; any harm to any being living in/on earth, water, fire, air and plant, animals and human is completely avoided in thoughts, words and actions; even if non- living objects (paintings, sculptures, drawings and similar objects representing living beings if treated, handled with lust, aversion or hatred then it also considered to be himsa in thought and action) sinful thought is as much sin, as the act itself;

📁 **Satya (Vow of Truthfulness)**

Any feeling of love or hatred or anger or desire etc; should not prompt one to tell lie or even to hide truth; silence or even lie is preferred in situation where violence or himsa has to be prevented; truth should be accompanied by harmlessness;

📁 **Achurya or Astheya (Vow of non-stealing)**

One should not desire for or should not touch or pick up the things that belong to others; even the very thought of appropriating the property belonging to other people by fraudulent means is stealing;

📁 **Brahmacharya (Vow of celibacy)**

For lay people this principle ordains a person to restrict his relationship to his wife only; coveting other women brings disrepute and invariably ends up in wickedness and shame; for an ascetic '**Brahmacharyam**' means immersing himself in thoughts of his soul's true attributes; for an ascetic the liberation is considered to be His maid; this vow has to be followed absolutely and there cannot be any relationship with women; he has to give up any kind of lustful feelings towards the opposite sex;

📁 **Aparigraha or Parimithaparigraha (vow of non-possession of worldly things or limited possession of worldly things)**

A lay man has to limit his possession of articles of personal use; but for an ascetic this vow has to be observed absolutely by complete renunciation of external possessions including money, assets, servants, properties etc and internal possessions such as anger, egoism, greed, like, dislike attachment, aversion, passions etc., **The root cause of all**

problems, catastrophic events of the present world is due to non-adherence of this principle;

Mahavratha and Anuvratha

These vows or principles are called

Mahavratha (greater vows) - for ascetics who observe the above five vows very strictly and completely.

Anuvratha (smaller vows) - for house holders who follow these vows in lesser degree.

Importance of principle of Ahimsa

Bhagwan Mahaveer's Path is

Path of Non-violence and Compassion for all living beings;

Every living being is potentially divine;

Ahimsa - non-violence is the most important principle of all; If it is not followed, other principles become inadequate, incomplete and it leads to himsa (violence).

All religious precepts, vows, practices are linked with the doctrine of Ahimsa

Never insult or harm any living being in thought, word and deed.

Self-restraint of senses, non-possession of worldly things or limitation to possession of worldly things are vital for practicing ahimsa, for peaceful living and for world peace ;

Ahimsa is the only choice for peaceful living for the individual and for the community of nations.

FIVE GREAT CARES

Ahimsa principle is strengthened by Five great cares-

Care while walking-not to harm any living being -Iryasamithi

Care while talking- not to hurt any living being (humans by speech, one- sensed , organism by vibrations - Bhshasamithi

Care while taking food- care to avoid foods containing organisms - Esanasamithi

Care while keeping and taking things- not to harm living organisms- Adana nikshepanasamithi

Care while attending nature calls- not to harm living organisms on the ground- Vutsargasamithi

THREE CONTROLS

Ahimsa principle is defended by Three controls - to keep in check the means of violence

Control of thought- by thought one should not harm others

Control of speech - by speech one should not hurt others

Control of action- by action one should not harm others

THREE LIMITATIONS

Ahimsa principle is safeguarded by Three Limitations to activities to avoid violence and to promote ahimsa

Limit of travel,

Limit of consumption of articles,

Shunning those activities which are not required, even inadvertently

Anekantavadha (non-one sidedness - plurality of viewpoints)

Salient, important aspect of Bhagwan Mahaveer's teachings - concept of Anekantavadha also known as Syadvadha

- central to the idea of tolerance,
- mutual respect to the views of others;
- accommodative tendency that gives room for reconciliation,
- mutual understanding,
- toleration and promoting brotherhood ;
- The principle of Anekantvada is a perfect a solution for world problems as it recognises and gives importance to the views of others;
- The Anekantvada forbids to be dogmatic and one-sided in our approach.
- It preaches us a broader outlook and greater open mindedness, which is more essential to solve the conflicts taking place due to the differences in ideologies and faiths;
- The theory of many-sidedness (anekanta) is an antidote to war among nations, fight among communities, clashes among religions, feuds among persons, misunderstanding among relations etc;
- Bhagwan Mahaveer's anekantvad or syadvad principle is the best medicine for curing all the ills of the world;
- It is a wonderful doctrine -giving respect and consideration for the views of others;

- it promotes friendliness between foes;
- It promotes accommodativeness;
- Anekant principle of Bhagwan Mahaveer gives right to a person to select and follow his/her own values.

Karma theory

Any action, by thought, word and deed attracts karma towards the soul and binds with it; a soul bound by karma loses its true nature; accordingly the person behaves; substances living and non- living are independent; none depends upon the other; every substance has freedom of its own not to be interfered by any external substance; Complete removal of karma leads to liberation of the soul.

Bhagwan Mahaveer's principles (teachings) as Solutions to world problems

Major world problems-and their causes

1. Violence in the form of terrorism and wars
2. Religious fanaticism
3. Problem of Conflicts in Ideologies and Faiths
4. Exploitation and corruption
5. Communalism
6. Caste distinctions
7. Economic inequality
8. Over population
9. Sense of insecurity and unequal treatment on the basis of caste, creed and colour, Class-conflicts
10. Climate change and environmental degradation ; ecological imbalance

Reasons for all problems mentioned above are due to -

- fear and greed, it is the sense of insecurity which causes fear and vice versa;
- disproportionate distribution of wealth; economic inequalities;
- one-sided view; non accommodativeness for views of others,
- pleasure in harming; pleasure in indulging unlawful activities;
- imposing one's ideology on others; insecurities and frustrations create group conflicts;
- greed for power and possession

These problems are becoming furious day by day and thus disturbing the peace and harmony of human society.

Solution found in Bhagwan Mahaveer's preaching to solve world problems

The above mentioned world -wide basic problems of present society may be solved through the three basic tenets of Bhagwan Mahaveer :-

- Non-violent method of opposition;
- positive approach by understanding the problem and determination to resolve employing the anekantha principle;
- sharing the wealth with the needy (limited desire for wealth)

Non-violence (Ahimsa), respect to all living beings

Non-attachment (Aprigraha), - Limiting the possession and sharing of wealth

Non-absolutism (Anekantha). Accepting and practicing the principle of -non-one sidedness -plurality of viewpoints,

Environmental degradation:

Another world -wide problem that threatens the very survival of life on earth is degradation of the environment. Reasons: changed life style endangering the environment; absence of eco-friendly behaviours; unconcerned about the well-being of other forms of life; lack of equilibrium or imbalance of nature and pollution of air, water etc. **environmental degradation is concerned not only with human beings and their environment, but with animal life and plant-life as well.**

Solution for protection of environment through Bhagwan Mahaveer's doctrines

Rampant degradation of our environment and natural resources due to aggressive consumption based development Again ahimsa, parimithaparigraha (limitation to possession of wealth), are the solutions; this ecological problem may be solved by following the principle of non-violence.

Bhagwan Mahaveer had shown that not only human and animal beings, but there are earth bodied, air bodied, water bodied, fire bodied living beings besides vegetable kingdom; these are all sentient and living beings. To pollute, to disturb, to hurt and to destroy them is a sinful act. Hence one should apply the principle of ahimsa while handling them;

Bhagwan Mahaveer's principle provides a new voice for the development of eco-friendly behaviours, compassion which are the key factors for the protection of life; protection of environment; Thus the observance of non-violence paved a way for the protection of ecological balance. Again hunting of animals goes against the principle of non-violence and it is one of the seven serious offences or vices, declares Bhagwan Mahaveer. This paves the way to protect wild life; thus Bhagwan Mahaveer's principle of Ahimsa emphasises a mutual sensitivity toward living things, a recognition of the inter-connectedness of life-forms, and a call to respect and protect living systems;

The principle of Ahimsa, detachment or restricted wants for worldly things, giving room for consideration of plurality of view - points or non-absolutism (anekanta) all together form an antidote to war among nations, fight among communities, clashes among religions, feuds among persons, misunderstanding among relations etc; Bhagwan Mahaveer's anekantvad or syadvad principle is the best medicine for curing all the ills of the world; Mahathma Gandhi , Nelson Mandela, Martin Luther King and other great personages who toiled for a happy world, a world bereft of war and indiscrimination, in one way or other carried forward the principles of another human being who was born about 2600 ago, and elevated himself by his own efforts as the greatest person in the history of mankind; h e is none other than Bhagwan Mahaveer

If mankind observes these principles of Bhagwan Mahaveer, peace and harmony can certainly be established in the world; Bhagwan Mahaveer laid the foundation for popularising the concept of ahimsa or nonviolence. First, he laid down the principles of fearlessness and then of truth.

Where there is parigraha or possession, there is fear. Where there is aparigraha, or no possessions, there is no fear.

Hunger and Poverty - reasons: Problem of Economic Inequality and Consumer Culture possessiveness, amassing wealth blindly without any concern for the well-being of fellow men; greed, unrestrained thirst for sensual pleasures; unlawful use of wealth for accumulation of more wealth. The root of violence is attachment or will for possession

Solution: Bhagwan Mahaveer's preaching is 'limit your want'. "Nature can fulfil one's needs, but not greed" -Mahatma Gandhi. accumulation of wealth on the one side and the lust for worldly enjoyment on the other, are jointly responsible for the emergence of present-day materialistic consumer culture. Material possession as well as in the modes of consumption have divided the human race into two categories of "Haves" and "Have Nots".

Violence and terrorism

3A's- Ahimsa, Anekanta and Aparigraha of BhagwanMahaveer' philosophy can provide answers to many modern day problems. Bhagwan Mahaveer's Philosophy of Ahimsa (non-violence) and Aprigraha (limiting possessions) is a sustainable solution for violence and terrorism. If we want to save humanity from the class-conflicts we will have to accept self-imposed limitation on our possessions and modes of consumption.

That is why Bhagwan Mahaveer has propounded the vow of complete non-possession for monks and nuns and vow of limitation of possession for laities. The property and wealth

should be used for the welfare of humanity and to serve the needy he prescribed the vow of charity; violence cannot be justified as a virtue in any case;

The principle of non-violence -Ahimsa is the solution here; In our times Gandhiji also planned a non-violent method of opposition and applied it successfully. Similarly Mandela, and Martin Luther King followed the principle of non-violence in their struggle against oppression; anekantvant is the solution here; “If you want to fight, fight against your passions. It is much better to fight with one’s own passionate self than to fight with others, If someone is to be conquered, it is no other than your own self. One who has got victory over one’s own self is greater than the one who conquers thousands and thousands of warriors . Equally true is the fact that a householder cannot be without possessions. Bhagwan Mahaveer found a solution. If you cannot give up possessions, observe restraint. This is the solution to today’s problem.

Conclusion

Jainism, from its inception, accepts the oneness of human race and opposes these man made divisions of caste and creed. Bhagwan Mahaveer declared that ‘human race is one’ . He further says that there is nothing like inferiority and superiority among them. All men are equal in their potentiality. None is superior and inferior as such. It is not the class but the purification of self or a good conduct that makes one superior; Jaina Acharyas hold that it is not the mutual conflict but mutual co-operation, which is the law of peaceful living.



Prize Winners of III Mahaveer Award for Essays
Level- I English

S.No	Name	Class	School	Prize
1	R.Nikita	VIII	BMPB Girls Higher Secondary School.	I
2	RM.AravindValliappan	VII A	MAV Vidyashram, Chembakkam, Chennai 73.	II
3	S. Nithya	VII B	Government Girls Higher Secondary School, Padappai.	III
4	R. Lathika	VII B	„	C
5	S. Sudharshini	VII	Sri Venkateshwara Matriculation Higher Secondary School, Royapettah.	C
6	K. Harish Kumar	VIII C	„	C
7	S. Jeevitha	VII A	MBN Government Girls Higher Ssecondary School, Chromepet.	C
8	S. Nagammai	VIII B	Shri Anand Jain Vidyalaya	C
9	B. S. Monica	VII C	Gurushree Shanti Vijay Jain Vidyalaya, Vepery.	C
10	S. Monika	VII A	Kennedy Matriculation Higher Secondary School, Rettanai.	C
11	M. Shwetha	VII S	„	C
12	J. Saloni	VIII A	Agarwal Vidyalaya	C
13	K. Karthiga	VII A 1	MBN Government Girls Higher Ssecondary School, Chromepet.	C

Level- I Tamil

S.No	Name	Class	School	Prize
1	R. Mohanraj	VIII B	Municipal Higher Secondary School, ZaminPallavaram.	I
2	R. Keerthana	VII A3	MBN Government Girls Higher Ssecondary School, Chromepet.	II
3	S. Prakash	VIII	Government Higher Secondary School, Avalur.	III
4	E. Malathi	VIII	„	C
5	S. Eswari	VII B	Municipal Higher Secondary School, ZaminPallavaram.	C
6	Y. Hena Fathima	VIII B	Maria Matriculation Higher Secondary School.	C
7	P. Thulasi	VIII D	Municipal Higher Secondary School, ZaminPallavaram.	C
8	G. Vinodhini	VIII G	Jaigobal Garodia National Higher Secondary School, Tambaram.	C
9	A. Ramya	VII	Panchayat Union Middle School, Sithampoondi.	C

S.No	Name	Class	School	Prize
10	E. Dhanalakshmi	VIII A	Government High School, Mannivakkam.	C
11	K. Pushpalatha	VIII B	Government Higher Sec. School, Avalur.	C
12	R. Thillainayagi	VI	Panchayat Union Middle School, Sithampoondi.	C
13	S. Priyatharshini	VIII B	SJNS jain Matriculation Higher Secondary School.	C

Level- II English

S.No	Name	Class	School	Prize
1	Shruthika Jain	IX B	Gurushree Shanti Vijay Jain Vidyalaya, Vepery.	I
2	C. Saraswathi	XI D	MPB Girls Higher Secondary School	II
3	M. Yogapriya	XI A	MPB Girls Higher Secondary School	III
4	J. Eljo	IX A	Government Boys Higher Secondary School, Padappai	C
5	V. Abisha	IX B	AnnaiVelankanni Matriculation Higher Secondary school.	C
6	Srividhya	XI A	AnnaiVelankanni Matriculation Higher Secondary School.	C
7	A. Jayaram	XII	Government Higher Sec. School, Avalur.	C
8	B. Ragavi	X	AIMS CBSE, Cheyyar.	C
9	M. Shruthi	X A	AIMS CBSE, Cheyyar.	C
10	R. Poornima	X B	Government Girls Higher Secondary School, Padappai.	C
11	H. ZoharaJabeen	X A	„	C
12	U. Abinaya	XII D	RKM Sarada Girls Higher Secondary School, T.Nagar.	C
13	Bhavana S. Jain	XI A	Sri Sanathana Dharma Matriculation Higher Secondary School.	C

Level- II Tamil

S.No	Name	Class	School	Prize
1	R. Banapriya	XI B2	Government Girls Higher Secondary School, Padappai.	I
2	Akshaya T	XI A	Singaram Pillai Girls Higher Secondary School.	II
3	S. Devika	XI C2A	Government Girls Higher Secondary School, Padappai.	III
4	V. Prema	XI C2A	„	C
5	K. Elangovan	XII	Government Higher Sec. School, Avalur.	C
6	L. Jency Mary	X A	Sri SushwaniMatha Jain Vidyalaya.	C
7	M. Saloni	XII B	MPB Girls Higher Secondary School	C
8	S.Divya	XII B	MPB Girls Higher Secondary School	C

S.No	Name	Class	College	Prize
9	A. Abinaya	IX D	Municipal Higher Secondary School ZaminPallavaram.	C
10	T. Thenmozhi	IX D	..	C
11	S. Divya	IX	..	C
12	B. Harssitha	X A	AIMS CBSE	C
13	R. Sophia Grace	XIA	Sri RKM Sarada Girls Higher Sec.School	C

Level- III English

S.No	Name	Class	College	Prize
1	Mary Susan George	I B. Ed	Lady Willingdon Institute of Advance Study in Education, Triplicane, Chennai.	I
2	S. Divya	B.Com Hons.III	Guru Nanak College, Velachery, Chennai.	II
3	B. Aiswarya	UG	Krishna Teja Pharmacy College, Renigunta, Thirupathi.	III
4	S. Tamilarasi	B.Tech IT III	GanadipathyTulsi's Jain Engineering College, Vellore.	C
5	Anjana S kumar	B.Sc. Che.III	Vidyasagar Women's College, Chengalpattu.	C
6	Shreiya Venkatesan	UG	Ethiraj College for Women, Egmore, Ch.	C
7	Heeral Bhandari	UG	MOP Vaishnav College for Women, Nungambakkam, Chennai.	C
8	C. Megala	UG	GanadipathyTulsi's Jain Engineering College, Vellore.	C

Level- III Tamil

S.No	Name	Class	College	Prize
1	T. Kalaiselvi	UG	Dharmamurthi Rao Bhahadur CalavalaCunnan Chetty's Hindu College, Pattabiram,Chennai.	I
2	P. Monisha	B.Ed	Lady Willingdon Institute of Advance Study in Education, Triplicane, Chennai.	II
3	D. Tamilselvi	UG	Ganadipathy Tulsi's Jain Engineering College, Vellore.	III
4	D. Meena	III MCA	..	C
5	J.Deepalakshmi	MCA II	..	C
6	R. Sheeba	B.Sc	Micro Biology Asan Memorial College of Arts & Science, Medavakkam, Chennai.	C
7	M. Soniya	UG	Dharmamurthi Rao Bhahadur CalavalaCunnan Chetty's Hindu College, Pattabiram,Chennai.	C
8	A.Karthikeyan	B.Ed	Bhavani Ammal College of Education, Cuddalore.	C

QUOTES OF BHAGWAN MAHAVEER

- Silence and Self-control is non-violence.
- Every soul is in itself absolutely omniscient and blissful.
The bliss does not come from outside.
- Have compassion towards all living beings.
Hatred leads destruction.
- Respect for all living beings is non violence.
- Fight with yourself, why fight with external foes ?
He, who conquers himself through himself, will obtain happiness.
- It is better to win over self than to win over a million enemies.
- The soul comes alone and goes alone, no one companies it and no one becomes its mate.
- Kill not, cause no pain. Nonviolence is the greatest religion.
- In happiness and suffering, in joy and grief,
we should regard all creatures as we regard our own self
- The greatest mistake of a soul is non-recognition of its real self and can only be corrected by recognizing itself.
