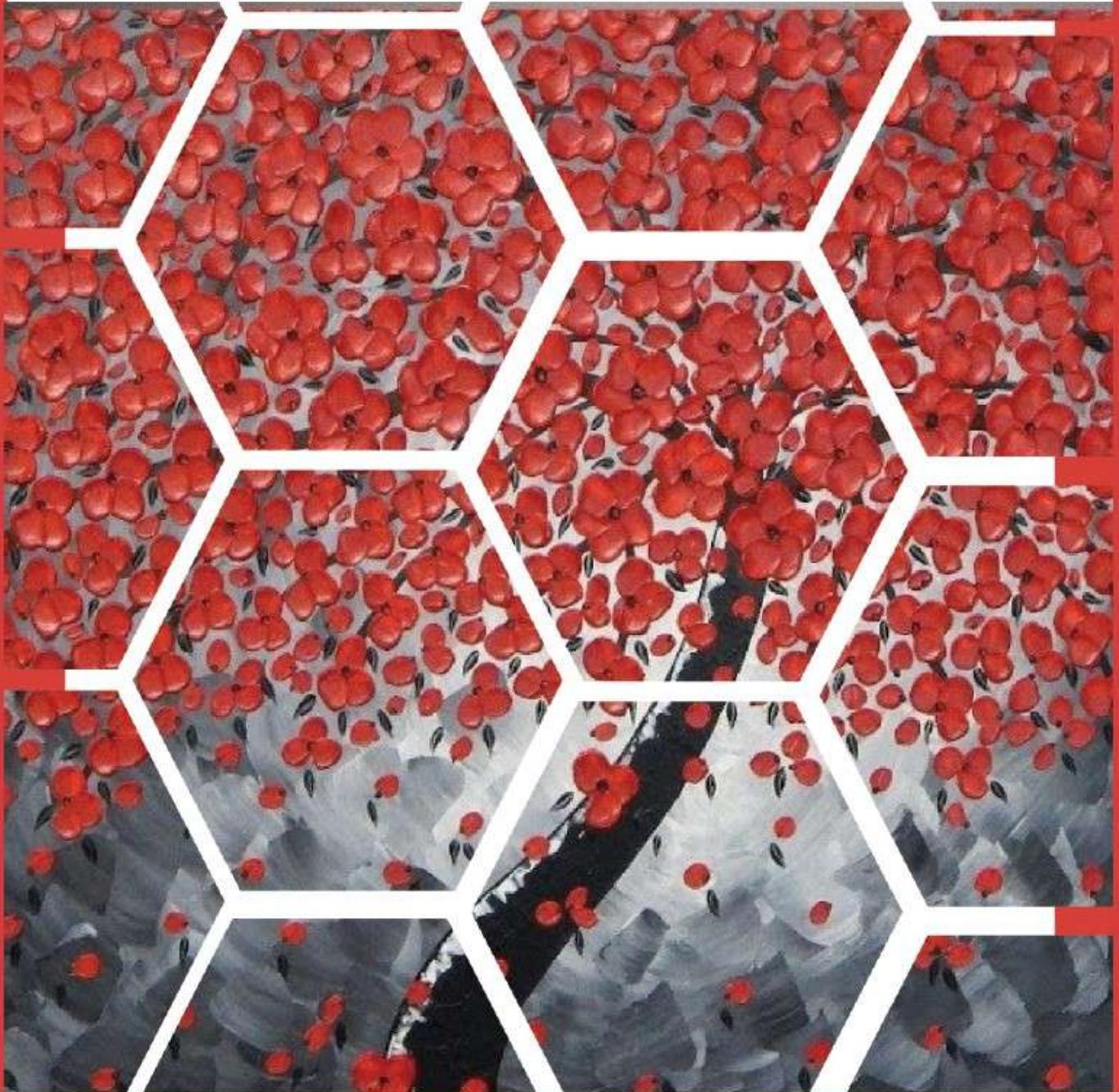


BHAGWAN MAHAVEER FOUNDATION

*Mahaveer Award for Essays
for College Students - (English)*



*"Siyat House" 961, Poonamallee High Road, Puraswalkam,
Chennai - 600 084*

*Ph: 044 4293 3333, Email : sjnsbmf@gmail.com,
Website : www.bmfawards.org; www.sjnsjainschools.org,*

NAVKAAR MANTRA



Namo Arihantanam	I bow down to Arihanta
Namo Siddhanam	I bow down to Siddha
Namo Ayariyanam	I bow down to Acharya
Namo Uvajjhayanam	I bow down to Upadhyaya
Namo Loe Savva Sahunam	I bow down to Sadhu and Sadhvi
Eso Panch Namokaro	These five bowing downs
Savva pavappanasano	Destroy all the sins
Manglananch Savvesim	Amongst all that is auspicious
Padhamam Havei Mangalam	This Navkar Mantra is the foremost

While reciting the Navkar Mantra, we are bowing down with respect to Arihantas, Siddhas, Acharya(heads of sadhus and sadhvis), Upadhyaya (those who teach scriptures to sadhus and sadhvis), Sadhus (monks, who have voluntarily given up social, economic and family relationships) and Sadhvis (nuns, who have voluntarily given up social, economic and family relationships). Collectively, they are called Panch Parmesthi (five supreme spiritual people).

In this mantra we worship their virtues. This mantra is also called Namaskar or Namokar Mantra.

LIFE AND TEACHINGS OF BHAGWAN MAHAVEER

Bhagwan Mahaveer, also known as Vardhamana, is the 24th Jain Tirthankara.

Name : Vardhamana

Birth : 599 B.C.

Birth Place : Kundalgram, Vaishali (in modern day Bihar)

Parents : King Siddhartha and Queen Trishala

Titles : Mahaveer, Tirthankar, Jina

Age of Attaining perfect knowledge : 42 years

Attained liberation from birth and death (Nirvana): 527 B.C.

Age of attaining liberation from birth and death (Nirvana) : 72 years

Place of liberation from birth and death (Nirvana) : Pawapuri, (in modern day Bihar)

Bhagwan Mahaveer is the twenty-fourth Jain Tirthankara. A Tirthankara is an enlightened soul who is born as a human being and conquers all worldly emotions and feelings. He attains perfection through intense meditation, and unfaltering practice of vows called mahavrathas.

Bhagwan Mahaveer was preceded by Bhagwan Parswanath, the 23rd Thirthankara. Bhagwan Rishabhanatha (AdhiBhagwan) was the first Thirthankara

Early Life

Bhagwan Mahaveera was born as a Prince to King Siddhartha and Queen Trishala. He was born in 599 B.C. on the thirteenth day of the rising moon during the Tamil month of Chithirai. According to Gregorian calendar, Vardhamana was

born during the corresponding month of either March or April, which is celebrated as Mahaveer Jayanthi. He was born in Kundalgram in the Kingdom of Vaishali which is in modern day Bihar.

As a child, Vardhamana was quiet but brave. His another name Mahaveer, denotes that he was a great hero with bravery. He displayed acts of great courage several times during difficult situations. Being a prince, he was brought up amidst much luxury yet nothing affected him. He led a very simple life.

Renunciation

At 30 years of age, he abandoned his home and embraced the ascetic life of a monk and uttered “Namo Siddhanam” (I bow down to the liberated souls).

Penance and Omniscience

Mahaveer spent the next twelve years pursuing a life of hard penance to drive away his basic attachments. He practiced complete silence and rigorous meditation to conquer his basic desires. He practiced a philosophy of Ahimsa against all living beings. During his twelve years of penance he travelled through Bihar, western and north Bengal, parts of Orissa and Uttar Pradesh.

Mahaveer sat under a Sal tree on the banks of river Rijuvaluka (modern day river Barakar), and attained the Kevala Jnana or perfect knowledge and became a Jina, the one who is victorious over attachment.

Spiritual Journey

Mahaveer held Samavasarana (a preaching pavilion) to spread his knowledge among the common people. Eleven well learned ascetics became his chief disciples known as Ganadharas.

He propounded the Third called ‘Sarvodaya’ Third i.e., religion that preaches the welfare of all living beings.

Organization

Besides eleven chief disciples of Mahaveer, hundreds of ascetics and several thousands of people were attracted by the teachings of Mahaveer. He established Sangha or fourfold federation comprising of male ascetics (Sadhu), female ascetics (Sadhvi), male householder (Shravak) and female householder (Shravika). Some of his followers included King Chetaka of Vaishali, King Shrenik, Bimbisar and Ajatshatru of Rajagriha, King Udayana, King Chandrapadyot, Nine Licchavis Kings of Koshal and Nine Kings of Kashi.

Nirvana

Mahaveer devoted his life towards spreading the message of Ahimsa among people and gave discourses in local languages. His final discourse was at Pawapuri which lasted for 48 hours. At the age of 72, in 527 B.C. he attained liberation from birth and death in Pawapuri.

Karma Theory

Bhagwan Mahaveer considered men and women to be spiritual equals. According to him, every living being has the capacity to attain eternal bliss. However a person may enjoy happiness or miseries as a result of his/her thoughts, speech and deeds due to the bondage of good or bad karma respectively. **As you sow, so you reap**-sums up the karma theory.

People seek uncontrolled pleasures in unlimited materialistic possessions that result in self-centeredness, greed, anger and violence. Such attitudes bring bad karmas. To overcome these bad karmas Bhagwan Mahaveer preached three great principles:

- Ahimsa - Non-violence
- Anekanta - Consideration of view points of others
- Aparigraha - Non-possession/Non-attachment (or)
Parimithaparigraha- limited possession

The three A's - viz Ahimsa, Anekanta, Aparigraha become indispensable in modern times. If these three principles are followed by us in our daily life, then there will not be any conflict, distress, anger in the world.

Rathnathray or three jewels :

Mahaveer preached that the real path leading to attainment of liberation from the cycle of life and death is through Samyak Darshana (right Faith), Samyak Gyana (right knowledge) and Samyak Charitra (right conduct). These are called Rathnathray or three jewels which are essential for conquering delusion, attachment and aversion.

1. Right Faith (Samyak Darshan)

Right Faith comes with the ability to discriminate correctly between right and wrong, good and bad, right belief and wrong belief and between truth and untruth. It comes from right thoughts, right understanding and right attitude. It leads to contentment, detachment and kindness.

2. Right knowledge (Samyak Gyan)

Right knowledge comes with right faith, right understanding, right discrimination and by knowing the truth. Right knowledge helps us in getting what is good for us and in avoiding what is sinful.

Absolute knowledge, known as Kevalagyan, is described as the perfect knowledge or the ultimate knowledge.

3. Right Conduct (Samyak Charitra)

Right Conduct means not doing harm to living beings by thought, speech and action; a person with right conduct frees himself from attachment and impure attitudes and thoughts. This brings a halt to karmic bondage. A person who has right faith and right knowledge will be motivated and able to achieve right conduct.

The three jewels are interconnected and work in tandem. One cannot have right conduct without right knowledge and one cannot have right knowledge without right Faith. These three jewels were elaborated by the disciples of Bhagwan Mahaveer in holy scriptures called Agamas.

Five Fundamental Vows (vrathas)

To practice ahimsa without any fault Mahaveer preached five vows known as fundamental vows. These vows are lifelong and irreversible.

1. Ahimsa - Non-violence; not to cause harm to any living beings
2. Satya – Truthfulness to speak the harmless truth only;
3. Achurya/ Astheya - Non-stealing; not to take anything not properly given
4. Brahmacharya - Chastity; not to indulge in sensual pleasure
5. Aparigraha - Non-attachment; vow of complete non-attachment to worldly things is followed by the ascetics; whereas the householders are allowed to have a limited amount of materials for their living.

Ahimsa principle is strengthened by five great cares and three controls

Five carefulness are called ‘Samithi’; விழிப்புணர்வு

1. Care while talking - not to hurt any living being by speech or by noise or making sound in very high pitch
2. Care while walking -not to hurt any living being while walking.
3. Care while attending nature calls – not to hurt any living being (grass, small creatures like ants etc.)while excreting on the ground.

4. Care while eating – not to hurt any living being while eating
5. Care while keeping and taking – not to hurt any living being while lifting and keeping down things.

Three controls are called 'gupthi ; அடக்கம்

1. Control of thought - by thought one should not harm others
2. Control of speech - by speech one should not hurt others
3. Control of action - by action one should not harm others

All the above mentioned principles are meant to promote Ahimsa.

When the fundamental 5 vows are followed by householders with certain limitations (less rigidity) they are called **Anuvrathas (smaller vows)**. The same, when followed by ascetics strictly without any flexibility they are known as **Mahavrathas (greater vows)**.

For example, take the vow of aparigraha-non-possession; a householder cannot be without possessions. He has to earn things for his living and to support/ help others; If one cannot give up possessions, he can limit his possessions; then this vow is anuvratha known as vow of limited possessions; For ascetics this is a complete vow; they should not possess anything; then it is Mahavratha, vow of complete non-possession.

Now we will study each fundamental vow with some details

Ahimsa (Vow of Nonviolence). இன்னா செய்யாமை

Ahimsa parmo dharma–Non- violence,non hurting is the top most principle and central tenet preached byBhagwan Mahaveer. The meaning of Ahimsa is not to injure, abuse, oppress, insult, torture, or kill any creature or living being by

thought, body and speech. Ahimsa is meant for the protection of life in all forms. According to Bhagwan Mahaveer, no living being is superior or inferior to the other, regardless of its size and shape etc. Hence no living creature has the right to harm, injure, or kill any other living being, including animals, insects, and plants. Harsh words causing mental torture or thinking evil of someone is also considered violence.

Satya (Vow of Truthfulness) - வாய்மை

Silence is preferred in situation where violence has to be prevented.

Bhagwan Mahaveer preaches that untruth & falsehood develop with anger, greed and fear. He insists that one should not only refrain from untruth, but should remain silent if the truth causes pain, anger, or death of any living being; truth should be accompanied by harmlessness. One should refrain from speech that would hurt others. Even encouraging of an untruth is considered as bad and as untruth itself. Any feeling of love, hatred, anger or desire should not prompt one to tell lie or even to hide truth.

Achurya or Astheya (Vow of Non-stealing) : கள்ளாமை

One should not desire for or should not touch or pick the things that belong to others. Stealing is taking someone else's property without his consent by immoral methods; even the very thought of appropriating other's property is stealing. One should not take anything which may be lying unattended or unclaimed. This vow should be observed very strictly, even for a worthless thing, which does not belong to them. Also, when accepting alms or help or aid, one should refrain from taking more than what is needed. Even taking more than one's need is considered theft.

Brahmacharya (Vow of celibacy): பிறன்மனை விழையாமை தன்னில் தோய்தல் :

For lay people this principle expects 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 **deep philosophical association with his self**; and avoid any kind of lustful feelings.

Aparigraha or Parimithaparigraha (Vow of non-possession of worldly things or limited possession of worldly things) : பற்றின்மை / மிகுபொருள் விரும்பாமை

Mahaveer warns that when a person accumulates or desires in worldly wealth & possessions, he may resort to sin in order to acquire this wealth. Ascetics takes this vow to renounce all possessions, the house holder takes this vow to establish limitation on possession of items such as land, houses, money, clothing, furniture, cattle etc.

The root causes of all problems, catastrophic events of the present world are anger, pride, deceit and greed.

Bhagwan Mahaveer's teachings as solutions to world problems

Major world problems

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 misbalance.

Causes for all problems -

- 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 disturbing the peace and harmony of human society.

Solutions for the problems :

1. Principle of Ahimsa

Ahimsa (Non-violence) is the most important principle of the fundamental 5 principles taught by Bhagwan Mahaveer. If it is not followed, other principles become inadequate, incomplete and it leads to himsa (violence).

Bhagwan Mahaveer stated very clearly that every living being is potentially divine; 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.

2. Anekantavadha (non-one sidedness - plurality of viewpoints)

Bhagwan Mahaveer emphasized the concept of Anekantavadha which is also known as Syadvadha. Simply said it is a principle of non-one-sidedness. It allows qualified acceptance of views of others. The principle of Anekantvada is a perfect solution for world problems as it recognises and gives importance to the views of others. It preaches us to have a broader outlook and to be open minded. This is essential to solve the conflicts taking place due to the differences in ideologies and faiths. It is a wonderful doctrine -giving respect and consideration for the views of others.

3. Aparigraha : it emphasises sharing the wealth with the needy (limited desire for wealth); the root cause of unrest, violence in the world is poverty; unequal distribution of wealth; widening gap between haves and have nots; tendency to amass wealth by any means; to prevent all unethical way of living. Mahaveer taught the principle of limitation to possession of worldly things as a solution .

Specific problems and the solutions:

Environmental degradation:

The 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 for 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 :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. Pollution, alteration, encroachment, disturbance of the environment of living beings amounts to hurting and destroying them. Hence one should apply the principle of ahimsa to avoid hurting other living beings.

Bhagwan Mahaveer's principles offer development of eco-friendly behaviour and compassion which are the key factors for the protection of life and environment. Thus, the observance of non-violence paves a way for the protection of ecological balance. Again, hunting of animals goes against the principle of non-violence. It is one of the serious offences. We should protect wild life; thus, Ahimsa emphasises a mutual sensitivity towards living things, a recognition of the inter-connectedness of life-forms, and a call to respect and protect living systems.

Hunger and Poverty

Reasons: Greed, unrestrained thirst for sensual pleasures; unlawful use of wealth for accumulation of more wealth and the lust for worldly enjoyment are jointly responsible for the emergence of present-day materialistic consumer culture, which results in stress, depression, anger, jealousy and violence.

Solution: Bhagwan Mahaveer's preaching is 'limit your want'; "Nature can fulfil one's needs, but not greed". If we do everything in moderation, then hunger and poverty will disappear. Harmony and peace will reign.

Violence and terrorism

Bhagwan Mahaveer's Philosophy of Ahimsa (non-violence), Aparigraha (limiting possessions), Anekantvant are sustainable solutions for preventing violence and terrorism.

- ★ The principle of non-violence/ Ahimsa was emphasised by Gandhiji, Nelson Mandela, Martin Luther King. They followed the principle of non-violence in their struggle against oppression.
- ★ Anekantvad is also the solution here; the essence of Bhagwan Mahaveera's teachings on anekantvad is to give place for views of others.
- ★ If we want to save the humanity from class-conflicts, we will have to accept self-imposed limitation on our possessions and modes of consumption.

The principles of Non-violence (Ahimsa), detachment or restricted wants for worldly things (Aparigraha), giving room for consideration of plurality of view -points (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. Mahatma Gandhi, Nelson Mandela, Martin Luther King and other great persons worked for a happy world and against war and indiscriminatio. They carried forward the principles of Bhagwan Mahaveer who was born about 2600 ago and preached Ahimsa.

Bhagwan Mahaveer And His Philosophy of Ahimsa:

Ahimsa (non-violence) and its practice is universal and has no boundary of time, place, culture, politics, power, position or status in society. It is unconditional and free from caste, creed, race, gender, age or any other differences.

As preached by Bhagwan Mahaveer, **Ahimsa is the central concept of Jain philosophical and religious tradition.**

Mahaveer, the last Tirthankara of Jainism, identified it with "Dharma" (the duty) itself and declared "Ahimsa Parmo Dharma" which means "Ahimsa is the highest or ultimate

virtuous deed”. Ahimsa is the core principle in the teachings of Bhagwan Mahaveer which emphasises equality of all beings. It firmly believes that like human beings, all other living beings have similar feelings. The only difference being that of the level of development of consciousness.

It is through the practice of non-violence one can conquer his inner enemies of anger, ego, deception, and become a Jina, Arihant. Mahaveer revealed that all living beings desire to live, none wants to die and violence to any creature is violence done towards one’s own-self.

“Respect of life wherever found” and principle of reciprocity i.e. “we should do to others as we would like to be done to us by others or treat others as we want to be treated by others”. This is the core principle of Bhagwan Mahaveer.

Moreover, merely abstaining from the killing of a living being is not enough for a practitioner of Ahimsa. Along with this, he is expected to engage in activities which help in saving and improving the quality of life of every creature in the universe.

Ahimsa in thoughts is strengthened by forgiveness. One should avoid himsa in thoughts and forgive even the enemies.

What is AHIMSA?

Ahimsa means the **absence** of the desire to injure or kill and a disinclination to do harm. It also means both mental and physical concern for the welfare of others; humans and non humans.

Prof. Gary Francione of Rutgers University defines ahimsa as “staying in equanimity” and notes that any step away from equanimity is himsa or can be understood as walking towards himsa. Himsa (violence) refers to any action accompanied by the giving of pain or rise of passions, whereas ahimsa is about not inflicting harm and pain to one’s self or others in thoughts, words, or actions.

The essence of Ahimsa in Jaina philosophy is practising compassion for all living beings. Ahimsa is not a passive or mechanical act of merely refraining from an act of violence; it is a proactive affirmation of divinity in all creation. According to Bhagwan Mahaveer, true religion is that which sustains all species of life and helps to maintain harmonious relationship among them.

AHIMSAK:

The one who follows ahimsa is called **ahimsak**. An ahimsak is always mindful of wellbeing of others. He always strives to avoid himsa completely or find an alternative to minimize himsa (violence) by thought, speech, and action, in all circumstances. He has the following characteristics

1. Love
2. Honesty
3. Humbleness
4. Joy
5. Peace
6. Patience
7. Kindness
8. Goodness
9. Faithfulness
10. Gentleness
11. Self-control
12. Soft spoken

Practicing ahimsa leads to:

- **Respect for all life forms**

Destroying any life in any form is the action against the principle of life. To cease the actions of violence, purity of mind is necessary. The principle of Ahimsa naturally makes a person to develop purity of thought, word and deed;

- **Respect for others' views**

The spirit of Ahimsa principle is accommodation. It makes one to consider honestly views of others. It leads to harmony in the society.

- **Universal friendship**

Practicing Ahimsa makes one a friend of all living beings. He is regarded as the saviour of the world; he is considered as an exemplary person to be followed by all. Mahathma Gandhiji who followed Bhagwan Mahaveer's principle of Ahimsa in letter and spirit is the best example here.

- **Limits on possessions.**

Another benefit, a person gets by practicing Ahimsa is tension free contented life; the principle of Ahimsa makes a person to shed greed and to develop charity in him. It brings him peace at all the times.

Ahimsa is great “teacher”. Yes! it teaches that for a peaceful living everyone has to depend on others. If one studies and lists the materials a person makes use of from dawn to dusk, it will be a great surprise that he depends on so many other living beings; for example where from his food, clothing, medicine, fuel, etc. come? Bhagwan Mahaveer preached, “Nonviolence and kindness to living beings is kindness to oneself”.

PRACTISING AHIMSA IN OUR DAILY LIFE :

There are several ways in which one can practice Ahimsa in daily life. One can prevent physical harm to other life forms, by adopting a vegetarian or vegan diet. Make sure not to injure life forms when walking and preparing food, or in daily work. Do not use things that have been made through the harm of animals. By following these suggestions, one can protect the animals and the environment around simply by being more careful.

Practicing yoga and meditation, fasting and prayers will assist in the reduction of harmful thoughts. Ahimsa extends to entail not even having the motive to inflict harm upon others.

Conclusion

Man alone is responsible for sustaining himself as well as all others. In essence non-violence (Ahimsa) in all its meaning and splendour is the core of Bhagwan Mahaveer’s teachings. Ahimsa is the way to achieve other attributes of a real human being. Ahimsa is the remedy for all the present ills this world is experiencing.

UNIVERSAL THOUGHTS OF BHAGWAN MAHAVEER

In order to learn and get inspired by the teachings of Bhagwan Mahaveer, we need not believe in any religion. We can see Bhagwan Mahaveer not as someone who takes away our sins, but as a source of inspiration. His teachings are most relevant to the contemporary world.

Bhagwan Mahaveer preached “Live and let live”, it’s a way of regarding and treating other people (including those we might least like) in the way we want ourselves to be treated. In fact, it is a way to acknowledge their humanity. Practising His comprehensive teachings can help us to live a stress-free life and they provide solution to most of the prevailing problems.

These principles are relevant to the everyday world, which is why even after two millennia it remains attractive and challenging.

Where is religiousness in his ahimsa concept? We do not find religiosity, caste division, dogmatism, non-sectarian outlook, geographical division, racial discrimination, language preference in his five vows of ahimsa, truthfulness, non-stealing, celibacy or not coveting another’s wife and non-possession. They are universal and secular; these principles fit in anywhere and everywhere irrespective of any country, any people who are longing for a peaceful world and a contented life.

Mahaveer 's preaching encourages and emphasises values based on

- a) Ahimsa,
- b) Principle of equanimity among all living beings
- c) Principle of compassion for all living beings.

Scientific teachings of Bhagwan Mahaveer :

Mahaveer 's teachings are based on reason and science rather than religious faith and superstition; they are not connected with rituals or ceremonies. Science has no religion, no caste, no geographical division nor categorisation of rich and poor; right from the one sensed plants, microbes to five sensed humans, when hurt they feel the pain; they react; they try to protect; they have all the basic vitalities such as respiration, need for food, growth, reproduction, death and decay; life is very much dear to all living organisms; all feel the pain when hurt and all feel happy when offered love and compassion. it is science; it is an unassailable scientific truth. Mahaveer's principle of ahimsa is laid on science and science is secular.

Mahaveer understood that a person from any religion, caste, creed, background or nation could be a champion of the principle of ahimsa, universal love to all living things; he clearly explained the commonness among all living beings with reference to their basic wants, love and fear, inalienable right to live without being harmed by man.

Non-Sectarian philosophies of Bhagwan Mahaveer:

If any one wishes to call Bhagwan Mahaveer's movement as a religious movement, yes His religion is religion of ahimsa, religion of non-violence promoting love and sympathy towards all living organisms; speaking for the welfare of all, protection for all living beings; battling for the rights of all organisms; it never demarcates any line between man and other organisms as to their right to live without being harmed by man; It is a non-sectarian, and secular movement promoting harmony amongst all living creatures. It is the philosophy of Ahimsa given by Bhagwan Mahaveer to the world riddled with catastrophic problems.

Mahaveer established a 'non-religious' movement to promote peace and to instil love and compassion in the outlook of man towards other living beings. His principles are not religious but a time tested guide for a peaceful world, for a peaceful and contented living; these principles fit very well into all groups of people, at present divided by religion, language, geography, economic status etc; Mahaveer put forth guidelines only to benefit entire living world; as Mahaveer's principles are secular; every individual can adopt them; when individuals follow principle of love and compassion for others, the country becomes a virtuous country; there won't be any conflict among nations.

In today's world, we see that violence is increasing. But it does not give solutions to the problems. Bhagwan Mahaveer regards non-violence as the supreme virtue. He taught us to practice non-violence in our thoughts, action,

speech and belief. He regarded the very thought of harming others as violence. According to Bhagwan Mahaveer violence does not yield sustaining solutions. Let's recall nonviolence practised by people like Gandhi and Martin Luther King. Let's remember, India got independence by following non-violence and peaceful means.

Mahaveer 's teachings promote a social order with love and compassion for all living beings by fostering love, respect and concern amongst all living beings. His teachings promote empathy, understanding amongst all human beings and highlight the commonality of feelings of love, pain, fear in all living beings. Mahaveer 's teachings are a guidance based on secular truth. They are eternal truths; as long as living beings wander on earth peace and amity among them are necessary conditions for a peaceful, conflict less world.

Bhagwan Mahaveer' s teachings clearly show that compassion and affection are human values independent of religion: these constitute secular ethics, secular belief and high moral values which everyone should promote and follow.

His teachings emphasize the importance of non-violence, casteless human brotherhood, control over self and desires, path of righteousness and truth, kindness to all living beings etc for the attainment of peace and harmonious living, highlighting the philosophy of "Live and let live". His teachings eradicate all barriers between living beings and are conducive for suffering-free, pain-free, trouble-free living.

Leading a Minimalist Life :

Another important virtue that Bhagwan Mahaveer taught us is Aparigraha, which means non-possession or giving up the greed for more and more. We see that our desire for more than what we need is the source of most of the existing global problems.

Today the modern thinkers are emphasizing leading a minimalist life. This concept of minimalism is clearly enunciated in the principle of Aparigraha preached by Bhagwan Mahaveer.

We see numerous things around us, and our greed is making us run after possessing more than what is actually required. In the process, we give up the precious time of human life. We all believe material possessions, give us happiness, but in reality, material possessions create problems.

Reflection of His universal teachings in other literature:

All Indian thoughts and men of simple living and high thinking in ancient India have emphasized the importance of Ahimsa, Aparigraha etc. For example, there are many similarities in the teachings of Bhagwan Mahaveer and Thirukkural, Naladiyar and other ancient Jain texts.

Suggested Books for Reference

S.No.	List of Books	Author	Publisher and address
1	Tirthankara Mahavira	Kumarpal Desai	Pub: Jaybhikku Sahitya Trust, B 13, Chandranagar Society, Paldi, Ahmedabad 380 007 Ph.No: 26602675 - 079 2660 2675
2	Jain Legend Vol 3	P S Surana	vs@lawindia.com Chennai Ph: 98844 30000
3	The Basic thought of Bhagwan Mahavira	Dr.Jaykumar Jalaj	Hindi Granth Karyalay 3 Hirabaug C P Tanl, Mumbai, 400 004 Ph: 23 826739/20356659 www.hindibooks.8m.com.
4	Tirthankara Charitha (Eng.Version)	Amar Muni	Diwakar Prakashan, A-7, Awagarh House, M G Road, Agra 282 002 Ph : 0562 2851165 http://www.jainworld.com/jainbooks/tirthankar/illustrated.htm
5	Universal Message of Lord Mahavira	Dulichand Jain	Prof.Sagarmal Jain, Secretary, Parshwanath Vidyapeeth, I.T.Road, Karaundi, Varanasi 221005 www.pv-edu.in
6	Walk with Me The story of Mahavir : A Remarkable Revolutionary	Acharya Chandanaji Vastupal Parikh,	Peace Publication. 4 Chandanwadi, Shalibag, Near Circuit House, Ahmedabad, Pin:380004 www.peacepublications.com Chennai: Siyat House, 961 P H Road, Purasawakkam, Chennai 600084. Ph:42933333 / 3300
7	Glimpses of Jainism	Sukender K Jain	Motilal Banarasidass Pub.Pvt.Ltd 120 Royapettah High Road, Mylapore-Chennai 600 004 https://www.mlbd.com/ Ph.no: 044 24982315
8	A hand book of Jainalogy	Acharyadev Bhuvana bhanu soorishwarji	Shri Vishvakalyan Prakashan Trust, Near Kambai Nagar, Mehsane 384002 www.jainworld.com/jainbooks/jainbooks.htm
9	Thus Spake Lord Mahavira	Sri Ramakrishna Mutt	Sri Ramakrishna Math, Mylapore Ph: 2462 1110 www.chennaiath.org/

S.No.	List of Books	Author	Publisher and address
10	A Source Book in Jaina Philosophy	Devendra Muni Shastri	Sri Tarak Guru Jain Granthalaya Shastri Circle, Udaipur , Rajasthan
11	Jaina Religion and Philosophy	Sri Devender Muni Sastri	Sri Tarak Guru Jain Granthalaya Shastri Circle, Udaipur , Rajasthan
12	Jaina Philosophy	Mohan Lal Mehta	Bharatiya Vidya Bhavan Race Course Road, Bangalore 560001 www.bhavankarnataka.com/
13	Compendium of Jainism	Late T K Tukol	Justice T K Tukol Educational and Charitable Trust, Kuber Nivas, 506 Elephant Rock Road, Third Block, Jayanagar, Bangalore 560 011. www.tukoltrust.org +918026648335
14	Pearl of Jaina Wisdom	Dulichand Jain	Parshvanath Vidyapeth, I T I Road, Karundi, Varanasi 221 005 www.pv-edu.in
15	Jainism – An Indian Religion of Salvation	Satyaranjan Baneerjee	Motilal Banasri Dass Publication Pvt.Ltd. 120 Royapeetah High Road, Chennai-600004 https://www.mlbd.com/
16	Lord Mahavira, 323pp	S.Ram S. Gajrani	Common Wealth Publication
17	Life Management in View of Lord Mahavira (Eng.)	Muni Shri Pranamya Sagar Ji	Indra Publishing House
18	Jaina Path of Purification(Eng.) 4th Edition	Padmanabh S. Jaini	Motilal Banarsidass Publishers
19	Lord Mahavira ; Life & Philosophy	Mahesh Jain Rajendra Muni	Shree Publishers & Distributors, 20 Ansari Road, Darya Ganj, NewDelhi-2
20	Lord Mahavira	M Syed	Himalaya Publishing House
21	Great Saints of India:Mahavira	Team Bookmatrix	Macaw Books
22	The A-Z of Jainism	Kristi L. Wiley	Vision Books

தமிழ் புத்தகங்கள்

S.No.	List of Books	Author	Publisher and address
1.	முத்தான நாடகங்கள் மூன்று	பேரா. டாக்டர். கனக அஜிததாஸ்	ஜைன இளைஞர் மன்றம் எண். 5, தெற்கு போக் சாலை, சென்னை- 600 017.
2.	உயர் திருவாளர் (சமணம்)	எழுச்சி கவிஞர் இந்திரஜித்	பாவலர் துரைசாமி புதிப்பகம், E4/194, 38வது தெரு, சிட்கோ நகர், வில்லிவாக்கம், சென்னை 600 049. 9840276324
3.	நல்ல சமயமிது (சமணம்)	எழுச்சி கவிஞர் இந்திரஜித்	பாவலர் துரைசாமி புதிப்பகம், E4/194, 38வது தெரு, சிட்கோ நகர், வில்லிவாக்கம், சென்னை 600 049. 9840276324
4.	ஜினகாஞ்சி திருப்பருத்திக்குன்றம் சமண ஆலயங்கள்	பேரா. டாக்டர். கனக அஜிததாஸ்	ஜைன இளைஞர் மன்றம் எண். 5, தெற்கு போக் சாலை, சென்னை- 600 017. www.jainyouthforum.org
5.	ஜைன சமய வரலாறும் படைப்புக் கோட்பாடும்	நேமிசாகவர்ணி சுவாகிகள் பேரா. A சக்ரவர்த்தி C.S. மல்லிநாத்	ஜைன இளைஞர் மன்றம் எண். 5, தெற்கு போக் சாலை, சென்னை- 600 017. www.jainyouthforum.org
6.	ஜைனம் ஓர் அறிமுகம்	பேரா. டாக்டர். கனக அஜிததாஸ் பேரா. சிரே. தன்யகுமார்	ஜைன இளைஞர் மன்றம் எண். 5, தெற்கு போக் சாலை, சென்னை- 600 017.

Suggested Websites for reference

- 1 www.jainworld.com
- 2 www.jainlibrary.org
- 3 www.jainacharya.org
- 4 www.jainorg.com
- 5 https://en.wikipedia.org/wiki/Mahavira

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	lakshmi	VIII	Girls Senior Sec School	Cons.	1000
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7	S. Ananthi	B.COM II YEAR	Annai Veilankanni's College of Arts & Sci.	Cons.	5000
8	M. Arul Jothi	B.A., II YEAR	Ayya Nadar Janaki Ammal College, Sivakasi	Cons.	5000

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Central Institute of
Plastics Engg. &
Technology
First prize



Prize winners of Level - III

Quotes of Bhagwan Mahaveer

Do not injure, abuse, oppress, enslave, insult, torment, torture, or kill any creature or living being.

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.

All breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away.

The most important principle of environment is that you are not the only element.

Live and allow others to live; hurt no one; life is dear to all living beings.

Anger begets more anger, and forgiveness and love lead to more forgiveness and love.

All souls are equal and alike and have the similar nature and qualities.

Don't accumulate if you do not need. The excess of wealth in your hands is for the society, and you are the trustee for the same.

By sincerity, a man gains physical, mental and linguistic straightforwardness, and harmonious tendency; that is, congruence of speech and action.