

**THE STUDY OF THE RELEVANCE OF EDUCATIONAL TEACHINGS OF
LORD MAHAVIR WITH RELEVANCE TO MODERN ERA**

Ms. Lakhwinder Kaur

Assistant Professor
Sadbhavna College of Education
for Women, Raikot
&

Ms. Manpreet Kaur Dhillon

M.Ed. Student
Sadbhavna College of Education
for Women, Raikot

ABSTRACT

We are living in the age of science and technology. The growth of the scientific knowledge and technology have given new dimensions to our life and influenced each and every field of our living. Jaina thinkers also the inner core of religion is faith, but it is the faith in our own existence and our own real nature, religion is a firm belief in some eternal and spiritual values which are more essential for the uplift and existence of mankind. Kings and Governors come and go; aggressive generals. Jaina educational philosophy if followed by all nations in its true spirit may live forever and show the spiritual Divine Light to the whole mankind like sun Jainism also rejected the theory of the Vedas and attached no importance to the sacrificial rituals of the Brahmans. Lord Mahavir had taken the humanity from falsehood warm entality and ignorance to ultimate truth, peace and ultimate reality; leading to permanent and everlasting world peace.

Key words- Lord Mahavir, Religion, Educational Philosophy, Humanity and Modern Era.

INTRODUCTION

The Chief defect in Indian education today is the lack of a programme or sense of direction. Man is a social animal and he cannot exist in isolation from the society. It is necessary for him to adopt certain ways of behaviour, attitudes, beliefs, habits, skills, etc.. It has no adequate mission or social gospel with the result that Indian youth today

knows no gospel to live by Moreover; A blind aping of the West has given us soulless science. It has sapped the foundation of the religions and produced a race of unbelievers. The under-mining of the religions and cultural foundations of the people had directly resulted in serious strains in our social and economic life. We observe among our youth a lack of discipline and despair.

Do we not feel at heart that there is something fundamentally wrong in our approach, the consequence of which are the intermittent wars in the international field and ungoverned passions and inner conflicts in the case of the individual? or the 'Chit'. We have been blinded by the advances of modern Technology and the scientific spirit. It has been shown repeatedly that modern upon theology. There is no magic, and there is no automatic solution through technological inventions. The science has given us better tools, it has improved our communication, it has enhanced our control over nature, but is does not promise automatic progress. On the contrary, it threatens us with automatic destruction if we are unable to control it. The philosophical Schools today are fighting a bitter war. For example, there is immense antagonism between the idealists and the realists, between the naturalists and the persona lists, and between the existentialists and the logical positivists. A certain amount of intellectual controversy is invigorating. What is needed, then, is more co-operation between the various Schools and a spirit of mutual under-standing and compromise.

India has ever been famous in the history of the world as land of saints and sages, seers and prophets, thinkers and philosophers. She has produced from age to age a long line of spiritual luminaries who placed before mankind, both by practice and precept, the highest moral and spiritual values of life and led it from darkness to light, from ignorance to knowledge, from skepticism to faith and hatred to kindness, love and compassion. They also laid stress on cultivation of a catholic mind and a spiritual outlook. They aimed at the totality of self-expression to deal with secular and non-secular problems. Lord Mahavir is one of brightest of such spiritual luminaries of India. He practiced what he preached, and preached what he practiced. There is perfect harmony between his practice and preaching. The words of such a saint have a power, and appeal that the words of a more preacher can never have. His mediations on life

cover all the facets of the individual, social, national and universal life. His voice is a great-apostle's message, and exhortation to man to know himself, to know and realize the powers and attributes of his soul, to know and understand the universal moral order, and thereby to realize the Truth, Beauty and Goodness of life.

The Jains consider the highest ideal – Tirthankara who possesses infinite knowledge, infinite bliss and infinite power. This blissful state is similar to that of Vedantic 'Chitananda'. Jainism makes distinction between Arhat and Siddha which are analogous to the Vedantic JivanMukta (free form life) and Videha Mukta(free from body). A Jivan Mukta might also be a VidehaMukta as in the case of King Janaka. Tirthankaras are those Siddhas who profound the truth during their life time which is a higher thing. The Jains have Arhats, the Siddhas, and the Tirthankaras who in the simpler terms and in the corresponding manner are: those who deserve, those who accomplish, and those who sanctify. It is possible for every man to attain the highest state. Tirthankaras take the place of God in the Jain philosophy

Three metaphysical and five ethical principles are the foundation of Mahavira's philosophy. Like the philosophies of other great saints in India, the objective of Mahavira's philosophy was to raise the quality of life. Also, while attaining spiritual excellence one should maintain ethical behavior. Most of his teachings were based on those of his predecessors. Your good and bad deeds are attached to your soul. Materialistic possessions give temporary pleasure. These sorts of attachments result in anger, hatred and other such bad deeds. One must renounce all these for eventual happiness. Right faith (samyak-darshana), right knowledge (samyak-gyana), and right conduct (samyak-charitra') is absolutely necessary for liberation.

At a spiritual level there is no difference between men and women who search for moksha.

Religion was made very simple by Mahavira and he believed in harmony of the soul.

Positive attitude in life is very important. The living body is an abode of the soul. Mahavira said that there is no God as a creator, a destroyer and a protector of the universe.

Adherence to these philosophies brings in peace and ultimate satisfaction. Mahavira's teachings help in elevating the soul and help in achieving enlightenment.

OBJECTIVES OF THE STUDY

1. To interpret philosophy of Lord Mahavir in terms of education.
2. To find out the practicability of the educational Philosophy of Lord Mahavir for use in the educational institutions of India.
3. To know the implications of the philosophy of Lord Mahavir and also to make a study of the basic concepts underlying the thought as they effect the existing schools of education thought.
4. To study the relationship between educational teaching of the students as well as teachers.

DELIMITATION OF THE STUDY

The study will be delimited to the educational teachings of Lord Mahavir only.

SIGNIFICANCE

Mahavira lived in a time with an already firmly established religious order and system of ethics. Like his contemporary the Buddha, and other religious innovators, he rejected specific elements of this system and suggested his own. A major addition to Indian thought traced to Mahavira is the teaching of ahimsa, meaning "non-violence" or "non-injury." The prevailing religious tradition of the time was Vedic Hinduism and during this phase in Hinduism's development animal sacrifice was a common ritual. Though not alone in his protest of this action, the prohibition against the killing of any being became central to Jainism and still exists today. Eventually the act of animal sacrifice fell out of practice among the majority of Hindus, as the idea of ahimsa gained currency and ascendancy in that religion as well.

The religion that Mahavira promulgated continues to survive. The number of adherents worldwide is estimated at approximately three million, most of whom reside in India. Though Jains are a minority in India, the religion is widely recognized by both private

and public institutions, and the study of Jainism ("Jainology") is a legitimate pursuit in higher circles of education. Certainly the teachings of Mahavira continue to be significant, as seen in the devotion and interest shown in him and his thought thousands of years after his death.

RECOMMENDATIONS

"The function of education is to help growing of helpless young animal into a happy, moral and efficient human -being."Until the close of nineteenth century the religiously motivated moral aim, the disciplinary aim and informational aim ruled the educational world. mahavir was opposed to all these Aims of Education. He re-stated the aims of education in the light of therapy, social and economic changes.

Suggestions

1. In depth study of present investigation can be conducted to gain more knowledge and ideas.
2. A comparative study can be conducted amongst Lord Mahavir present Indian and Western Philosophers.

REFERENCES

- Aggrawal, J. C. (2001). Basic idea's in education Delhi, Shipra publications.
- Chandra S.S. & Sharma R. K. (2004). Philosophical of education kar, n.k..1996 value education – A philosophical study Ambala, the Associated publication.
- Dr. J. S. Walia (2014). philosophical & sociological basis of education Jalandhar City (Punjab) Ahim Paul Publishers.
- Dr. Jain J. P. (1977).Religion and culture of the jain,
- Eliade, Mircea (1987). (ed.) and Colette Caillat."Mahavira," The Encyclopedia of Religion. MacMillan, ISBN 0028971353
- Jain.SagarmalVaisali Institute Research Bulletin, No. 4.P. 31.The relevance of the teaching of lord Mahavira in the present world
- Lord Mahavira and his times, K.C Jain, ISBN# 81-208-0805-03, Amazon

Maharaj, Rajsekharuriji AV (1999). 2nd ed. Mahesana: ShrimadYashovijayji Jain SanskrutPathshala the Doctrines of Jainism; p. 56.

Mamta Kandpal (2017). A comparative study of the philosophical and educational thought of Jain and Charvaka philosophy *Scholarly Research Journal for Interdisciplinary Studies, Online ISSN 2278-8808, SJIF 2016 = 6.17, www.srjis.com* UGC Approved Sr. No.45269, JULY-AUG 2017, VOL- 4/35

The Federation of Jain Associations in North America (**JAINA**) is the umbrella organization of local jain Associations (Sanghs) in USA and CANADA