Chapter 10

SUMMARY, CONCLUSIONS, EDUCATIONAL IMPLICATIONS AND SUGGESTIONS FOR FURTHER RESEARCH
Summary, Conclusions, Educational Implications and Suggestions for Further Research

Swami Dayanand Saraswati (1824-1883) was a great social reformer and an educationist. He was born at a very critical time when the people were on the path of degradation. They did not believe in Vedas and God. People lived in Avidya or false knowledge. They did not follow moral and spiritual values. At such time Dayanand gave a new direction to the entire humanity. In the words of Madame Blavatsky, “India never saw a more learned Sanskrit scholar, a deeper metaphysician, a more wonderful denunciator of any evil than Dayanand, since the time of Shankaracharya” (Sarda, 1933, p. 129). His services to the Hindu society are written large in the pages of history and whole humanity. The world will recognize one day and then assign to him the place among world teachers and great educationists which he deserves and which properly belongs to him. “He shows us the right way to get rid of our weakness, to grow powerful, and fulfil the great mission entrusted to us by God. He is among several religious teachers and thinkers who have illumined the horizon of Indian thought and life. “He protects Aryan civilization and culture. Dayanand tried to build the national edifice of India which would not only be strong, stable and enduring, but a heaven of happiness and peace to the world at large” (Sarda, 1968).

Sri Aurobindo (1940) says, “The essential is that Dayanand seized justly on the veda as India’s rock of ages and
had the daring conception to build on what his penetrating glance perceived in it a whole education youth, a whole manhood and a whole nationhood. Dayanand finds in the Vedas, a whole education which brings happiness in human life. Thus, he is not only a great philosopher and religious thinker but a great educationist”.

His field of activity is so wide that it includes all religious, social, philosophical, cultural and educational values and thoughts. He deals with the problems in his own way. “An educational philosopher must have his own conviction as to the educational objectives which ultimately determine the choice of methods, the plan of organization, the selection of material and subject matter”. (Patel, 1956, p 8).

The western thinker like Socrates, Plato, Aristotle, Rousseau and Dewey are among the great educationists. In India also there have been great educationists. Vivekanand, Dayanand, Gandhi, Tagore, Aurobindo and Radha Krishnan are the original thinkers who change the traditional concept of education. Dayanand due to his philosophical thinking gave a new shape to education.

Dayanand is an original and great thinker due to his interpretation and views on Vedas through his Bhasya which seem to be original. This reflects to his deep philosophical thinking. His ‘traitvad’ is unique in the field of philosophy. He accepts the authority of the actual as well as spiritual life. His philosophical thoughts are original, deep, and unique. That is why, we find deepness, sobriety and sublimity in his educational thoughts. His philosophical talent is clearly reflected in his educational thoughts, ethics, values and principles.
Although he propounded a vedic philosophy which, in fact, originates from the existing Vedas and his ideals and the processes of education are really based on his vedic philosophy, yet his interpretation and reorientation of Vedas is new and original. Before him, no body, has tried to interpret and give new shape to vedic knowledge.

Swami Dayanand had an original talent and high philosophical thinking although he has not written any granth and book on education. Now the question is when he has not written any book on education, then how he can be recognized as an Educationist? In his time education as a subject was not developed as it is in the modern time; otherwise he could have produced his educational thoughts independently. In that period, the thinkers produced their educational thoughts through philosophical thoughts. Plato has been regarded as a great educationist but he has not written any independent granth on education. But in “Republic” he has expressed his views on education. Similarly in India Mahatma Gandhi, Swami Vivekanand, Shankaracharya did not write any granth on education as a subject. But on the basis of their lectures and updesh they are ranked as educationist. Swami Dayanand, like other thinkers of the time, has given his educational thoughts through his philosophical thoughts which are clearly visible in his granths.

The thoughts of Dayanand include religion, culture, society, spiritualism and education etc. Dayanand was an Acharya for he was a man of vision, who lived for his vision. As a great educationist, he lays emphasis on social and political awakening. In fact, he is the first man who broods over the freedom of thought, speech, action and freedom of the entire
humanity from the tight shackles of slavery. He is the first who believes in 'One Human Caste' dividing it in four varnas for the smooth working of human society. He is a nationalist as well as a cosmopolitan world teacher and educationist. He thinks the entire humanity as his own and all men as his own without any discrimination of sex, caste and creed. His views about education are true to all times and all generations to come.

Dayanand is nationalist educator in the sense that he is a follower of real Swaraj and the gives much to Swadeshi things as Gandhi ji did. He is the first to introduce national system of education. He is the first to denounce the present caste-system based on birth. He condemns untouchability because it is against the teachings of religion and justice. He is the first who recognizes Hindi as the national language of India. He lays the greatest stress on Brahmacharya.

He teaches that hatred and violence are a poison to the entire humanity. He, through his education, stresses that man should leave hatred and violence. Love and patience are the highest virtues which education develops in men. Gandhi ji accepts, “Among many rich legacies that Swami Dayanand has left to us, his unequivocal pronouncement against untouchability is undoubtedly great (Sarda, 1933, p 11). He accepts the principle of ‘Ahinsa’ or non-violence. He devotes himself primarily and chiefly to emancipating mankind from the clutches of ignorant beliefs and superstitions.

Dayanand wanted to make the people of India physically, intellectually and spiritually strong, and by lifting them to a higher moral and spiritual plane, enable them not only to achieve political independence but to take the torch of truth and freedom to all parts of the world, and to make all men realize
their true relationship with one another as sons of the same father" (Sarda, 1968). From this point of view, he is the greatest of all educationists. His philosophical principles, values and ideals have universal effect. His ‘Traitvad’ is unique and universal. It binds the entire humanity into the threads of love, kindness and sympathy. Thus, he says, “The children should be taught the virtues of calmness, patience, hope and courage, and should be made to grow up into fearless man” (Bharatendra Nath, 1973, p 25).

He is the first to teach Indians that they are a great nation, inheritors of the highest human culture and thought, and descendents of great men of action. “After centuries of stagnation, life in India, felt the first stirrings when Dayanand began to infuse his own courage and will power into the masses (Sarda, 1968, p CXXIV). The educational atmosphere in the Gurukuls was like that made the pupils courageous and strong.

Swami Dayanand has expressed his views on every aspect of education. Not a single aspect of education has remained untouched from his thinking. His granths throw light on the nature of education, aims and objectives of education, educational methods, curriculum, teacher and taught relationship, discipline, religious and spiritual education and women education.

**Emergence of the Problem**

Man is rational and thoughtful from the very early dawn of life. This thinking ability has given birth to so many new inventions in various fields of knowledge. The moral and spiritual aspect of man determines his moral and spiritual necessity. Man is thoughtful and spiritual being. In order to know his own conscious, he makes new investigations. This process goes throughout life. All this is done to make human
society and human life progressive. For this, reflection of philosophical and educational thoughts of great thinkers have always shown the right path to the nation by giving some directions for the scheme of education of that country.

Philosophy affects education and education affects philosophy as both are interdependent. So, the thought of each philosopher plays an important role in the development of his educational philosophy.

In the same way, Swami Dayanand, in the prime of his life, was a philosopher, but in the later part of his life, he became an educationist also. Through his vedic system of education, he propounds an educational philosophy.

Previous researches, although very few, have only taken the one side of his life philosophy on the basis of his supreme knowledge and educational aspect of his later life has been neglected or rather it has not been studied widely. In this way, the scholars, thinkers and researchers have limited their knowledge only to the philosophical aspect of his life.

Thus, there is great need to re-think the writings and thoughts of our old thinkers and writers in order to reconstruct a new society according to the new ideals of life. It may be possible only if we can combine old and new thoughts in this pretext. As Swami Dayanand was a great social reformers and thinkers, therefore the present study on the educational thoughts and ethics of Swami Dayanand will provide an answer to for such necessity.

**Need of the Study**

Among many scholars and social reformers of India, Swami Dayanand and his life philosophical views have added a
lot to the development of education of this nation. Being a believer of spiritualism, he has founded the principle of humanitarianism and one God. He has tried to root out the basic evils of the human society like superstitions. Through his works and writings, he has given the education to the people so that they may come closer to each other, forgetting their castes and religious fanaticism.

Dayanand has done a great job by giving a special type of educational philosophy through his personality and his works. In this way, he is a great educationist. His whole life is a burning example of the fact that great philosophers have always been great educationist. In the words of Mukerji (1960), “Dayanand has the firm view that education must aid in self-fulfilment and not in the acquisition of mere objective knowledge. It should enlighten man’s mind towards the divine or God”.

At the national level, the thoughts and ideas of great scholars and thinkers affect the ideology of a nation. Their whole life and activities are for human welfare and national unity. So, there is an amalgamation of Indian ideals, values, motives and cultural values in Dayanand’s philosophical and educational thoughts. He is not only a philosophical thinker but also a great educationist of his age. The study of educational philosophy of Swami Dayanand will not only be an original work in the field of educational research but it will also add a lot to the development of national education system. India is a nation of different castes, sub-castes, and religions, therefore, present study will be a new creation in the field of education. The study of his educational philosophy will create a faith and brotherhood among all country men.
“Swami Dayanand wanted to realize the ideal of unifying Indian nationally, socially and religiously. To make India one nation, he thought it was necessary to free it from foreign rule. In order to make the people of India socially one, he wanted to eliminate the differences of caste and class”.

Therefore, the Indian researchers will be motivated to work in this direction from the study of his works, personality, philosophy and educational thought.

The religion of Veda is a noble and universal religion. He describes the nature of Dharma. That Dharma alone is worthy of being accepted by man which enjoys unquestioning obedience to the dictates of God, which aims at justice and fair play and the welfare of humanity, and which accepts the truths that have been revealed by God and tested in the light of actual experience. His teaching will help to make the society and nation health, peaceful and strong.

We need today such a philosophy and education which may bring the whole world to the surface of unity and brotherhood. His educational philosophy will give a helping direction in this regard. The Vedic philosophy of Dayanand enlightens universal brotherhood. Therefore, this study is important from the International point of view because it lays emphasis on universal education and universal brotherhood.

In the materialistic race, man has lost the peace of mind, mutual cooperation and stability of mind. In this way, the religious, spiritual and moral values of Swami Dayanand’s educational philosophy will not only be valuable for India but they are significant for the whole world.
In modern society, ethics are the key stone of human life without which human life is incomplete. Thus, the present study is valuable and important in order to establish these ethics. Besides, his educational thoughts and ethics will be helpful in changing the educational system of this country.

Further Swami Dayanand has gained a universal reputation among the scholars. It is because of this reason that the scholars have attempted to write many granths, books and letters on Swami Dayanand. Present study will reveal how Dayanand’s educational thoughts and ethics are relevant in present educational scenario.

**Objectives of the Study**

1. To study the brief life sketch and literature of Swami Dayanand.

2. To analyse the general philosophy of Swami Dayanand in terms of metaphysics, epistemology and axiology.

3. To study the background of Swami Dayanand educational philosophy i.e., historical, religious, philosophical social and cultural conditions prevailing in India during the time of Dayanand.

4. To analyse the educational thoughts of Swami Dayanand in terms of concept of education, aims, curriculum, methods of teaching, role of teacher, teacher-taught relationship, discipline, religious and spiritual education, women education and education of backward and scheduled caste people.

5. To analyze Swami Dayanand’s concept of ethics.

6. To synthesize the different ideas of Swami Dayanand into a coherent system with reference to the frameworks of present scenario as per the views of different educational thinkers.
7. To make content analysis of the views of different scholars about the educational thoughts and ethics as given by Swami Dayanand.

8. To examine the relevance of Swami Dayanand’s educational thoughts and ethics, with special reference to the recommendations of various committees and commissions, in the context of present education scenario.

**Delimitation of the Study**

1. It is delimited to the study of general philosophy of Dayanand i.e., metaphysics, epistemology, axiology, concept of God, values, Dharam, Moksha, soul etc.

2. The study is delimited to Swami Dayanand educational thought, i.e., nature and aims of education, curriculum, methods of teaching, student teacher relationship, discipline, religious and spiritual education and women education.

3. The relevance of Swami Dayanand philosophy is delimited to the study of aims, curriculum, methods of teaching, student teacher relationship, women education, equality of educational opportunities etc.

4. The study is based on writings of Maharishi Dayanand and views of other prominent scholars like Vivekanand, Sri Aurobindo, Mahatma Gandhi and Radha Krishnan etc.

5. In the present study, only those granths have been taken which reflect his educational thoughts and ethics.

7. This study is limited to the theoretical aspect of Swami Dayanand’s educational thoughts and ethics.

8. Keeping in view the necessity and delimitation of the study, the comparative studies of many Indian and
9. The main purpose of the present study is to systematize his educational thoughts and ethics on the basis of his own granths. Its main objective is also to organize and produce the nature, aim, value and methods of teaching on the scientific basis of his philosophy. The historical method has been followed in order to get these objectives and aims. His educational thoughts and ethics become visible from his own granths and the granths of other writers based on his philosophy including research thesis, religious letters, magazines and the books of educational philosophies. All these granths and literature have historical perspective and the same have been consulted.

10. It has also been tried to know the relevance of his educational thoughts and ethics in present educational scenario.

11. Efforts have also been made by the researcher to know the personal views of different scholars and thinkers through letter-writing and personal interviews about Swami Dayanand’s educational thoughts and ethics.

**Background of Swami Dayanand Educational Thoughts**

During the twentieth century a renaissance movement started for the revival of Indian cultural values, civilization, moral, religious and educational thoughts. Dayanand is one of the forerunners to the movement. He revives educational thoughts and practice based on Indian Vedic culture and synthesizes it with modern thought. His educational philosophy is the combination of
old and new philosophical, religious, spiritual and educational thoughts. While evaluating his educational philosophy, we have to think over the bases of his education—philosophical, social, psychological and historical thoughts.

On the philosophical base, philosophy is always in the background for shaking things in education. Philosophy tells the goal and education tells the means to achieve these goals. It may be said that philosophy is the contemplative side which makes education as the active side. “Education is the dynamic side of philosophy”. Thus philosophy is the basis of education. In this way, the philosophical thoughts of any age reflect the education of that period.

Dayanand educational philosophy motivates us for such a philosophical thought which makes man, mentally, physically and spiritually strong and healthy. He has based his educational philosophy on religion because it provides moral and spiritual values. His education throws light on inner and outer development of man. According to him, inner development is more important than outer development. He believes, it is through religion an union with the mysteries power of God is formed where man derives his life, strength and wisdom, infact his very existence as human being.

Swami Dayanand regards spiritual realization or moksha as the final and the most important value of life. Thus, in modern age to evaluate his educational philosophy on the philosophical basis of education is to reflect its importance and utility. Therefore, philosophical thoughts are the true epitome of his educational theory and practice.

On the social base, man lives in society, acquires socialization through his contact with his family, his relatives,
his neighbours and friends. He learns the ways of moving in
society, of talking to people, of mutual behaviour. From the
social stand point, education aims at developing those qualities
in the individual which helps him to adjust with other members
of society. By education, man gets human virtues like
sympathy, service, kindness, love, brotherhood and equality etc.
and he becomes a useful member of the society. Each society
provides education according to its values and necessities.
Education too influences the society. It modifies the behaviour
of man. Man thinks, feels, and takes decisions according to the
education he gets. It is the effect of education that Swami
Dayanand, Vivekanand, Shankar and Mahatma Gandhi etc.
became successful in changing the society. Without education it
was not possible. The aim of education is to guide the progress
of society. Thus, it will not be improper to say that society is a
sound basis of education. Education influences the society and
society affects the education. In modern era, education is
considered as a means of social change.

The social objective of education is the safe-keeping and
transmission of culture from one generation to another.
Education not only safeguards the culture of the society but
also tries to develop in individuals the ability to criticize and
root out the evils and malpractices in society. Thus, the social
base of today's education is to build a good, cultured society
and man.

All round physical and mental growth of man by the
observance of celibacy before marriage and continuance after it;
equality of man by birth irrespective of colour, creed or country,
supremacy of reason, and service of mankind are Dayanand's
main teachings. As all these teachings are for the benefit of

365
mankind in general and not for any particular nation, therefore, he is a world teacher. He became fully aware of the deplorable social condition of India. He saw the degenerated and desolate condition to which the people of India have been reduced. He saw around him people, weak, ignorant, helpless without strength or determination to help themselves or to protect their heritage. The task before him was to make the people realize their degradation and ignorance and help them to regain strength, self-confidence and a will to break the fetters that bind them and win back their social freedom.

In his educational philosophy he denounces the caste-system and wants to reestablish the varnas in their original purity. Educational opportunities are to be open to all, so that each person can realize the best in him and use his attainment to the service of mankind. Each person according to him, could aspire to the highest office in the land and follow any vocation, provided he had the necessary qualifications for that vocation. He bases the four varnas on ‘guna’, ‘karma’ and ‘svabhava’ for the smooth functioning of human society. Socialism deprives man of his liberty, while ‘varna-vyavasha, gives him full choice (Upadhyaya, 1955, p 463). Thus, the social base of his education provides equal opportunities to all to advance in every sphere of life according to Guna, Karma and Svabhava.

The knowledge of psychology has transformed all, the meaning of education, its aims and objectives, curriculum, teaching methods, relatives positions of teacher and taught and the views related to discipline. Education today has become child centered, because of the impact of psychology. Psychological base of education has made a great change in the whole process of education. In modern set up of education,
the teacher tries to understand the child inside and outside the class-room and try to adopt his teachings methods and the syllabus according to the child’s interests, tendencies and abilities. Now, it is believed that discipline can not be taught to the child by thrashing and suppressing him and that something better can be achieved by turning discipline into self-discipline. Psychology has found a new way so that teaching methods may be changed according to the present needs of the child. Psychological means are adopted to improve children. Briefly, Psychology has helped the teacher in understanding himself, his student, in improving methods of teaching, testing and evaluating, in improving administration and adjustment, in solving class-room problems etc. Hence we find that in modern era, psychology has got an important place in the context of education.

Although by evaluation of Dayanand’s educational philosophy in the psychological context prove that the basis of his educational thoughts is more philosophical than psychological. But by the study of his lectures, granths, and Bhasyas, we find the glimpse of psychology. The original psychological base for his education is in the vedic base of psychology. Mana or mind plays an important roles in modern education because the child’s interests, abilities, and activities are settled according to their mana or mind. On the basis of six mantras in `yajurveda`, he tries to provide the meaning of mana or mind, its relationship with human body and its utility in our lives. He says, “Mana or mind lives in the heart, in the bodies of living beings and its main function is to establish a relation of body with soul. Mana has a unique capacity of getting knowledge.” All the senses belonging to knowledge, karma, pran...
and intelligence work under the control of mana. It continues in all the three conditions, conscious, sub-conscious and unconscious. "Mana controlled by yoga are capable to get the knowledge of three Kals and it gets the realization power of knowing even the smallest elements. In pure Mana the vedic knowledge of God flows."

Dayanand divides the inner of man in four parts - Mana, intelligence, chitta and pride. “The main function of Mana is ‘Sankalpa and Vikalpa’ (Satyarth Prakash, 1971, p 238). It receive information from the five knowledge organs and it gives order to Karma-organs for action. The above said reference reflect that his educational philosophy has also a psychological base because it solves the psychological problems of education. His psychology includes five gyan organs and sensory, motor, memory, judgment and pride vriti. He says that mental vritis’ should be controlled for the welfare of life. Psychology tells the way of life and education make it good and happy. He uses psychology to control Mana. He believes that “a man can make his life good and happy if he moved his mind to the right direction of life, i.e., God’s devotion and achievement of moksha. It is only possible when he acts according to the motivation of soul because it is soul which kindles mana and by the strength of soul it functions” (Satyarth Prakash, 1971, p 249).

Historical background plays a dominant role in the development of each educational philosophy. Swami Vivekanand propounded the education of Vedanta to eradicate the evils of the society like idleness, cowardliness, bad sanskars and poverty. In his time, the people of India were fed up by the British rule because they had lost their bravery, courage and duty. In such a condition, he created an awakening among the
people by his education. There was despair, mental unrest in all activity everywhere. He saw such a pitiable condition of his country men and he tried to make the people of India self-supporting and self-dependent. Swami Dayanand found that Jainism and Budhism have ruined the vedic dharma. He served the people of India from the clutches of these sects and religious leaders because the people had forgotten their own culture and religion.

The **historical base of his educational philosophy** is the history which has happened before his advent. The disregard of Vedas, dishonour, bad condition of shudras (Harijans), dislike of Indian languages, hatred to each-other are the result of a long slavery. In such a historical perspective he developed an educational philosophy which lays emphasis on such an educational system in which there is prechar of Vedas, respect of women, love to mother language, Sanskrit and Hindi.

Swami Dayanand is an embodiment of ancient glorious culture of India and according to him, life of the ancient people of India had a definite aim and ideal. The Aryans carried the torch of learning and Dharma to the remotest corner of the world. Their national character, as regards chivalry, honour and truthfulness was unrivalled. History shows that religion cannot be separated from education. It was thought that the Gurukuls located in the forest far away from the haunts of din and distraaction of the material world would set the minds of the students towards religion in order to achieve salvation. This spirit of ancient Aryans imbibes Dayanand to the revival of the Gurukul system at a time when India greatly needs it. This is the historical base of his educational philosophy.
Educational Thoughts of Swami Dayanand

Dayanand renders a great service to education. From the dawn of his life, he has a devotion to his studies. He studies History, Panini’s phonetics, Ashtadhyani, Maha-Bhasya, Upanishads, Manusmriti, Balmiki-Ramayan, Maha Bharta, Vedas, and Ayurveda. Throughout his life, he was in search of real Guru and true education which he finds in Guru Virjanand. He got all his education (vedic) from his Guru and by his blessings he gave the same education to the people all around till the last breath of his life. Due to this devotion to studies and knowledge, he became a true teacher of the entire humanity.

Being a great teacher of humanity, he acted as an effective educationist for his whole life. He wrote many granths and makes Bhasyas of Vedas. He delivered lectures to spread vedic education so that the knowledge may be reached to the common man. He took part in many educative – shastrarth, with so many scholars and pandits in order to purge their false minds and to made the people to true education. He also established the Arya samaj and Propkarni Sabha in order to spread the education of Vedas. Apart from, he established a number of Gurukuls and institutions for the spread up of education. All these are his educational achievements.

To Dayanand, acquisition of knowledge is a supreme aim of life. He made a new foundation on which both knowledge and education rest. For this, he devoted his whole life. To him, Pursuit of knowledge is as necessary as pursuit of food and man may die simply because he has no knowledge as how to use (Upadhaya, 1955, p 18). The knowledge has an essential place in the process of education. According to him, true knowledge is something more than imparting and learning of facts, as is
relevant to situations of life. It is through true knowledge that man can emancipate the soul from the bondage.

Swami Dayanand says, the four Vedas are the words of God. They determine the right conduct of man. They scatter the sweet fragrance of trinity i.e. truth, beauty and goodness along with unity. "Those who are desirous of knowing righteousness should ascertain it from Vedas. What is right and what is not, can not be rightly determine, without the help of Vedas" (Satyarth Prakash, 1971, p 79).

As per his philosophical thought the absolute reality is an organic whole comprising God, soul and matter. Some of our sufferings are the result of our own action either in this life or in previous life; but no embodied soul can be absolutely free from pain due to the result of the action of other living beings or the working of the laws of nature. He has optimistic view towards life. The world is full of joy and beauty only if we have eyes to see them and disciplined mind to enjoy them. He rejects the view that the world is an illusion – Maya. He expects the people to take seriously the affairs of the world, to participate in it’s joys, and work with courage for the physical, social and spiritual welfare of mankind and world at large.

Dayanand has accepted moksha as the ultimate aim of life for removal of Avidya or Agyan. He lays emphasis on knowledge devoid of superstitions, prejudices. Man comes into bondage due to Avidya because it creates in man emotions like desire, greed, and anger etc. Moksha is a state of destruction of bondage and a state of eternal; supreme and heavenly bliss or joy because in such a state man come near to God. He has a vision of Him. Therefore, the main aim of life is to get Mokash. Man should try to get it. It can be achieved by the upasana,
devotion, mediation and prayer of God. Man does not live in the state of Moksha for ever but he again comes to this world. There is no such things as heaven and hell. These are the states of mind which reflect happiness and sorrow.

**He accepts spiritualism as the ultimate aim of life.** In his educational philosophy, the aims of education are borrowed from the ideals and aims of life. In his education, the devotion and worship of God is a supreme aim of life. Through the worship and nearness to God, man finds the way of getting moksha. When man leaves Avidya or ignorance, he gets the vision of God. In Mukti, man gets rescue from the sinful life. When man leaves bad actions, he comes near to God” *(Satyarth Prakash, 1971, p 256).* Thus, he lays great emphasis upon the daily need of worship. It is, therefore, desirable that one should daily perform acts of worship in the form of contemplation, prayer, and meditation.

He is against the practice of idol-worship, because of the fact that the ancient Aryans did not resort to the worship of idols and that there is no sanction for it in the Vedas. He believes that one may attain salvation or mukti through the worship of God, by performing righteous deeds, the acquisitions of true knowledge and by practicing Brahmacharya (Celibacy) and by keeping the society of wise, the learned and virtuous.

Through his education, he makes clear that God permeats the whole universe. He is formless, infinite, and Almighty. He creates, sustains, and dissolved the universe. He gives to all Jivas the fruits of distinct entities but they can not be separated to each other as the pervader and the pervaded. God is the creater of the universe. Due to ignorance, the soul is in bondage.
in this world. The ignorance is the cause of sin. Out of ignorance man is deviated from the truth and he does so many things which he should not do. Salvation or moksha lies in the emancipation of the soul from pain and suffering and in the enjoyment of extreme happiness. Liberation from the bondage can come only when God is seen face to face. The supreme realization is possible only to those who have attained perfection of spiritual knowledge but he is seen by those who have faith."

Thus, the main objective of his education is the realization of God and soul and the achievement of moksha.

When the mind of man is devoted to the worship of God and Moksha, he develops in him virtues and good qualities. He leaves amenity, anger, jealousy and other sins of life and follows the path of truth, non-voilence, love, equality and kindness etc. In this way, among his educational principles, Dharma, Artha, Kama and Mokash; he accepts moksha supreme. The object of life is to carry on the mission of Almighty for he sends Jiva to this world. Jiva coming to this world forgets his mission and task (spiritual task). Man indulges in material things of life. He forgets his duties to God and the service of humanity. If man follows the path of truth, it raises himself above the attraction of trivial things and materialistic glamour. Man leaves his self interest and he thinks the welfare of others. The purpose of whole education is to get the knowledge of God as God is the supreme, real and eternal element.

The essence of his philosophical thought is unity and equality for all, God, soul and the (world) have distinct entities. But the soul and the matter are the shadow of one God. It reflects the union of soul and the world to God. Thus, he lays emphasis on the unity of all. Man and every living being is different from one
another by nature. They differ in colour, intelligence and size. But the object of everybody is to get one God.

Swami Dayanand says, the unity and transmigration of God and soul is education. It is the supreme aim of education. Through this education, he wants to strengthen the feelings of love, unity, equality, sympathy and nearness to all human beings. Because in the eyes of God, all men are equal, there must be unity among them. He says, "By birth and in the sight of God, all men are equal, and that colour or country makes no difference." Through his education he wants to strengthen the feeling of unity and equality in human society.

His spiritual life philosophy is not only based on individual development but also the development of the entire human society. His education fulfils both the individual and social aim of life. But apart from this spiritual aim, his education aims at cultural development, character formation, knowledge and preparation of life etc. He says that it is through true knowledge that we can emancipate the soul from the bondage and can get the moksha. He follows vedic spiritualism, and accepts the six systems of thought. He puts a great premium on ethical basis of education and stresses on character building. For this, he suggests to accept Brahmacharya. Thus, his educational philosophy satisfies life values.

As far nature of education is concerned, Dayanand says, the main objective of his education is to get true knowledge i.e. (realization of God and through this knowledge to reach the terminal aim i.e. achievement of Mokasha. Due to ignorance, the soul is in bondage in this world. This ignorance is the cause of sin. Out of ignorance, man is deviated from the truth and he
does so many things which he should not do. i.e. worships material things or objects instead of worshipping of God. He says, “Knowledge consists in knowing a thing exactly as it is and Avidya consists in knowing a thing differently from what it is” (Sri Durga Prashad, 1978). It is through true knowledge (realization of God) that man can emancipate the soul from the bondage. Education is a means of getting true knowledge and a medium of removing ignorance. He says, education not only gives the knowledge of material objects but it gives the strength of realizing God and soul. The union of soul with God is the actual knowledge. It is the stage of moksha. He preaches that man should forget enemity and diversity and they must come near to each other. This feeling of unity is the real education. Knowledge is within man. The ultimate goal of life is self-realisation. Man should not be the slave of his organs but he should realize his inner strength. He says, “Vedic knowledge mean second birth, because it’s assimilation was believed to effect a radical transformation of student’s nature. In the true sense of the term, education is not only the means of getting knowledge but it removes the vicars of man like jealousy, anger, greed and pain. It is in fact a true education because it takes man away from darkness to the light of life. He accepts spiritual education more important than material education. Thus, his nature of education is spiritual and religious.

Dayanand says, education is important and valuable for both man and society. By education man gets immortality or moksha. He becomes good in his behaviour, thoughts and activities. He becomes the part of cultural society and a cultural society builds a nation supreme and rich. Education is concerned with the life of man. It aims at producing a
personality so well integrated that the person has intellectual
caliber, realizes spiritual values, maintains adequate control
over emotion, impulses, and feelings, enjoys social happiness
and possess a creative mind to appraise the culture with which
he interacts. Thus, he accepts the intimate relation of life and
education. For good life, good education is essential.

According to Swami Dayanand curriculum is essential for
the teacher and the taught for education. He believe in the
diversified curriculum which includes various subjects relating
to life. “The curriculum includes the knowledge and skills that
the child required, not only for his present life as a child, but
also for his future life as an adult.” He wants a syllabus which
can enables the child to realize the ancient culture and
heritage. He has the firm view that every aspect of human life
should be imbued with true religion and vedic culture. He plans
such a curriculum which can transform the Indian youth,
schools and colleges into places of spirituality and culture
heritage. He includes in his curriculum – Panini’s phonetics,
Astadhyayi, Maha Bhasya, Nirukte, Manusmirty, Balmiki
Ramayan, Maha Bharat, Upanishads, Upvedas, Jyoti Shastras
etc. It fulfils the needs of human life. He accepts the principles
of integration and utility in his curriculum. He has included in
it the subjects by which man can realize the integrity and utility
of God, soul and matter and above all may find the way of
getting moksh. It has logical as well as psychological touch. He
has included in his scheme of studies such subjects, which
make an all round development of the child’s personality.

His whole educational process centres round these two
aims-Brahma-Gyan and achievement of mokash (salvation).
Therefore, there is a need of such methods which may be
helpful in achieving these two aims and by which the students may be able to get the knowledge of God, soul, matter and the way of getting moksha.

In his view **Shravan, Manan and Nididhyasan methods are essential for getting the knowledge of Brahma or God.** He writes in *Vyavahar Bhanu* that the student by listening from the Acharya, “Know and worship God only who creates the whole world.” Afterwards the students remember the knowledge of God in their mana. In *Nididhyasan* the students have to understand and realize Brahma or God. Through it the student gets *Atma Gyan*, which is a ladder of knowing and realizing God.

The combination of these three methods are helping in getting the Brahma-Gyan. In modern educational technology, many scientific methods have been developed, then these methods have got little useful validity. But here it should be kept in mind that he propounds these methods in the context of God only. The modern education too agrees with this fact that the same method is not useful for all subjects. This is the reason that the educational methods of Hindi, Sanskrit and English are not the same. Thus, the methods should be settled according to the subjects. In curriculum, apart from the knowledge of God, he accepts and lays emphasis on other methods like **question-answer method, explanation method, story telling method, illustration method and Updesh method etc.** He also uses the logic method in which the student sits with other students and the teachers and participate in discussion.

**In Dayanand's view the teacher and the taught are the two parts of education and the inner activity of both is**
education. In vedic education, the teacher removes the darkness (ignorance) of the students’ mind and gives him knowledge. “That which conduces to the attainment of knowledge and noble qualities, to the giving up of Avidya and the attainment of perpetual happiness, is called Shiksha or Education.” (Vyavahar Bhanu, 1974, p 11). The student gets the knowledge from the Acharya by his own efforts. He learns this knowledge by devotion to his Guru. It is through education that man gets the terminal aim of his life (Mukti). He considers the teacher as a great personality. He not only should have the theoretical knowledge of granths but also the practical knowledge of God. Teacher should be morally and spiritually strong. His character should be good. He should be free from pride, anger and jealousy. He should have moral virtues but he should have educational ability, the teaching skill and love to studies. Then he will be a real and moral teacher.

Dayanand says, real education comes from parents and the shelter of the Guru. The parents have, to give their children highest education possible, to instruct them in the ways of truth, to make them refined in character and manners etc.” (Sri Durga Prasad, 1978, p 28). The teacher will instruct him that he should lead a virtuous life. My children speak the truth, lead a virtuous life. Never be negligent in learning and teaching. Devote yourself to the persuit of the knowledge of physical and spiritual sciences, love virtue and shun voice” (Satyarth Prakash, 1971, p 54). The teacher gives him the updesh that God is one and man should only worship him. He can get salvation or mukti through the worship and prayer of God. The whole process from the teachings of parents and the updesh of Guru, upto his own experience is education. Certainly, man
should get education for his moral and spiritual development. It is religion which can perform this function.

Swami Dayanand says, the teacher is not only the guide to the student but a spiritual father. In the Vedic period, the teachers were to treat their students like their own sons. It is the teacher who guides the student to the spiritual marg. Student makes his inner development through the teachings of Acharya. It is the teacher who gives the student the knowledge of God. To his vedic education, spiritual education is a means of getting God. So, in his education, the place of Guru or teacher is not only important but essential. According to him, teaching is not only the profession of the teacher but it is his religion. Teacher should ever be ready to give Vidya or true knowledge to the students who come to him, without any difference of race, caste and colour, He should motivate the students to the path of truth.

The teacher inspires and instructs the student for a good and moral conduct. His character, scholarship and cultural life exerts an everlasting influence on the students.

The teacher imparts the knowledge to the students according to their abilities and interests. He teaches the right things which make their life pure and well disciplined. The teacher keeps them under control. Keeping them under proper control is to further their advancement but there should be no such striking as mars on the bodies of boy and girl students. The teacher removes the ignorance of the student’s mind and enlightens his mind. Thus, in his educational philosophy, the basis of the teacher and the taught relationship is spiritual.

The concept of discipline is different in different ages. It had been influenced by the political system prevalent in the society. Sometimes it had been taken strictly or sometime it had
been accepted democratically. Modern educationists favour self discipline. It is democratic because it is based on reasoning. Thus, the modern education prefers self-discipline.

The Gurukul system was very valuable in so far as direct, personal and continuous contact with the teacher of noble character, helped to mold the mind of the learner during the most impressionable period of his life (Patel, 1956). It also served to make all students more resourceful and self-reliant and acquainted with the ways of the world. So, there was no physical problem of discipline in Dayanand’s period. Dayanand follows the principle of inner discipline in education. According to Dayanand, discipline is a check or control on ‘Mana’ and sense organs. It depends on the reasoning of the learner. It avoids the pressive effect of the teacher. The student accepts himself the controlled life for the acquisition of knowledge. Mana or mind gets concentration by this control.

Dayanand’s spiritualism is based on high principles, ideals and values of life. His spiritual education is of paramount importance in comparison to other materialistic education. He considers spiritual education as the real education or ideal education. It develops man’s inner self. It makes man’s life pure, virtuous and happy. His spiritual view binds the three elements of traitvad into a close thread. It takes the whole human society from diversity to unity and brings all men near to each other.

His spiritualism accepts the authority of one supreme being i.e. God and the aim of life is to get the vision of that supreme authority. This is the truth of life. Believe in one God who is the creator of this world. You should know him who is the cause of creation and pralaya of this world. He is the creator
and no other”. Man should search his own self (soul) and through the mirror of soul, he should try to get his vision i.e. God through worship, devotion, meditation, Sadhna and Yoga. In such a way man recognizes his own nature. He gets self-confidence to face all the critical situations of life.

Swami Dayanand accepts the principle of “Karma-Vyavastha” but he amalgamates Karma with knowledge. Man must get knowledge (true knowledge of vedas). Knowledge checks man from doing such Karmas which he should not do and which make him down from human values. If he gets a sufficient knowledge; he will only do ideal or supreme Karmas based on beauty, truth and goodness. He motivates man to do what is not good for him as a man. Every action of man must be what the knowledge gained permits him to do. He says, knowledge and Karma both are essential fruits to be tested.” In his view, a man who knows the secrets of Karmas by his own intelligence and one who behaves or acts according to the knowledge acquired, is fit to get Vidya in Vedas. Man has to get the result of his good and bad actions. If his Karmas are ideal and good; he gets Mukti. So, he stresses that man should act piously and righteously according to his supreme intellect and knowledge.

His principle of moksha is based on spiritual freedom of man. He divides freedom into two parts physical freedom (external) and Inner freedom (internal freedom). In physical world man wastes all his energies in getting economic, political and social freedom. It is not the actual goal of human life. Inner freedom is the actual freedom in which man frees himself from all the worries of life and gets moksha. Man gets God’s eternal happiness (Parmatma-Sukh) in moksha. He says, “Man gets the purity of soul. This is Veda-Vidya or the words of God. He does not
take religion in a narrow sense as the Buddhists, Jains, Muslims and Christians take. He bases it on true values, true culture and moral values which make the inner development of man. Religion teaches what is true about the world, men and God.

Swami Dayanand says, religion refines human behaviour and it makes man alert towards his duties to man, to society and to God. Thus, religion is an inseparable part of human life. It makes man's life good, virtuous and divine. “He has laid emphasis on the necessity of following the path of truth and daily worship of God. It is through religion and worship that a person gets the experience of intimate relation or union with the mysterious – power of God, from where he derives his life, strength and wisdom, in fact his very existence as a human being” (Bahadur Mal, 1962, p 120).

In human life, he stresses to follow verna Ashram Dharma. He condemns the present caste system based on birth but he follows pure verna-Vyavastha-based on Gune, Karma and Swabhava and Ashram-dharma through four stages i.e. Brahmacharya, Grahstha, Vanprastha and Sanyas. He believes that Verna Ashram Dharma is the basis of human-welfare. He says that man should live a strictly moral life. Through his religious education he preaches that in order to lead a pure and holy life man should be away from vices and sexual immorality. Thus, he lays emphasis on the life of celibacy and good conduct. “A man rises in moral power in proportion as he conquers his senses and cultivates self-control and learns to act with the fear of God in his mind.” In his religious education, he considers also Karma, Yoga and God-devotion essential because these make man's physical, mental, intellectual and spiritual development and help him to lead a happy life.
According to him religion brings into practice equitable justice in terms of truthfulness in thought, word and deed (Mana, Vachan, and Karma). The knowledge of Vedas is true knowledge. So, he brings out a truer interpretation of the Vedas in order to regenerate the modern Indian society. Though the ideals and the processes of education are based on vedic philosophy but he gave it a new shape and turn according to his original thinking and logical interpretation.

He is of the view that, goodness, love, beauty and truth are the greatest things in life. There is one supreme power which governs and guides the entire humanity. This power is God or religion. Thus, the nature of his education is religious because religion is the source of moral values. The driving force, the inspiration and warmth of the higher conduct is said to come from religion, faith in and love of God.” According to Dayanand, education without religion is no education.

Dayanand believes in the equality of man and does not give any importance, to the mere exigency of birth in a rich or poor family in one country or the other. Each person was to carve out his own destiny by his efforts and society was to provide the necessary conditions for his growth and development. Educational opportunities were to be open to all, so that each person could realize the best in him and use his attainments in the service of mankind” (Bahadur Mal, 1962, p 187). According to him, everyman can aspire to the highest office in the land and follow any vocation if he has the necessary qualifications for it. He criticizes the orthodox of Hinduism. He condemns the treatment done to the Shudras by upper castes. He wants that the untouchability and caste system should be abolished form the Indian society. Women should be treated
well by men and also equal opportunities of progress should be
given to them. Man can recognise the importance of unity and
equality if he learns vidya or true knowledge.

**Ethics**

*Ethics is the science of ultimate good.* Ethics considers
the duties of human beings. It is an ethical science and it
pronounces ethical decisions upon conduct.

Determination is the activated form of character. Therefore, it studies what is right and what is wrong in character

Something seems to have gone tragically wrong with the
course of human events. Today is a precariousness about life, a
vague uneasiness, even a fear that civilization itself may be in
another period of decline.

We are living in a period of rapid social change. We have
changed within a few generations from a society predominantly
rural and simple in organization to a highly industrialized
machine civilization which is becoming increasingly
interdependent and impersonal. The danger is that we have
learned how to control nature and to split the atom before we
have learned how to unite mankind.

Men have made tremendous and rapid advance in
machines, technology, and power but failed to live upto his
moral standards and to apply them to his newer ways of living.
The decline in loyalty to standards and the resulting moral
chaos of our time are in part responsible for the increase in
juvenile delinquency and some types of crime and the growing
divorce rate, as well as the increase in mental disorders,
anxiety, and discontent.
Life and the universe have been interpreted in ways which tend to take away from man a sense of the meaning and value of his life. This loss of a sense of the dignity of man and of his place in the universe has undermined morale, if not man's moral standards. Without meaning in life there is no zest in living and no sense of direction. Man's freedom, responsibility, and power of control tend to be minimized. Modern culture has lost its bonds of unity. This is due in part to the fragmentation of society which goes along with rapid specialization.

Ethics is the study which deals with human conduct in so far as this conduct may be considered right or wrong. This is the most important field of human knowledge. In order to have any orderly social life, we must have agreements, understandings, principles or rules and procedure. In the moral development of the race, guides and checks have been built up for good conduct. These have been expressed outwardly in conventions, customs, legal laws and rules and codes of various kinds. Dayanand emphasizes that education is a means of character development and one of the chief aims of education is to develop morality and good conduct. "The most excellent is he who by his qualities, actions, and nature and by totally truthful behaviour excels all"

Education should be based on good ideals, so that it may develop character; good behaviour is a symbol of good character because it develops in man virtues. A good education changes the bad habits of man and infuses in him the strength of self-control. Education rescues man from the habit of stealing, violence, jealousy, and falsehood and strengthens unity, love, sympathy, truth and patience.
According to Swami Dayanand this life is not only for the enjoyment of worldly pleasures but for getting the true knowledge of Moksha.

Truth is that which brings the unity, spreads peace everywhere and sings the note of happiness par-excellences and spreads the quick flowing waves of sacred ideas on the earth.

Swami Dayanand believes that the virtues of truth speaking, Ahinsa, and loving kindness are good for all, while hatred, anger, and falsehood are evils condemned by all. He believes that man should be away from bad qualities which takes him away from truth.

By the devotion of God man follows dharma, leaves adharma and gets mukti. “Avidya keeps human soul in bondage and motivates it towards the acts of total ignorance but vidya motivates it towards human soul towards purity, happiness, eternity and inner wisdom.

As per the views of Swami Dayanand The masters and mistresses of bad conduct should not be allowed to teach children.

“This is the advice. Thus, the teacher should develop in the child good qualities like truth”.

"The fitness of the pupil is shown in his love for the acquisition of knowledge,

Dayanand has explained spiritualism scientifically. According to him if man wants to be free from the sorrows of life, he should devote his much time and life in the worship and service of God. According to him, spiritualism develops good virtues and desirable behavior. Every man has a soul. It is soul which controls the minds from going to the wrong direction.
Swami Dayanand believes in One Supreme Power i.e., God. He follows the principle of traitvad. He believes that God is unparallel or unequal because he is Anupam. Neither any body is equal to Him nor anybody is big to Him. Jiva (Soul) and Prakriti are endless like God. He gives emphasis only on one Brahma. He rejects the ideas of two Brahma and sagun Brahma of Shankaracharya. This view of Dayanand is called Traitvad in Indian Philosophy.

A true religion should reflect moral instincts, helping attitude towards others and it should be based on spiritual means.

He strongly denounces the caste system and wants to re-establish the varnas in their original purity and based on natural tendencies.

Relevance of Educational Thoughts and Ethics of Swami Dayanand in the Present Educational Scenario

The ultimate aim of education and life according to Swami Dayanand is Moksha. This aim is associated with spiritual development, spiritual emancipation or enlightenment and truthful living. This is essential in present conditions of the world in general and India in particular. In the materialistic age of science and technology, wars and violence, barbarism and hooliganism, corruption and bribery, nepotism and favouritism, mental conflicts and frustration, narrowism and casteism, linguism and provincialism, aims of education advocated by Dayanand are most relevant and appropriate.

A happy blending of individual and social aim of education is another salient feature of educational philosophy of Swami Dayanand. He favours all round development of the personality
of the individual—morally, intellectually, aesthetically, socially, vocationally and spiritually with emphasis on self-realization. He also attaches great importance to the development and betterment of society and upliftment of humanity.

Dayanand declared that education should be democratic in nature and secular in character which is also the need of present time.

He advocated education for world peace, co-existence, oneness of mankind, brotherhood of man, fatherhood of God, motherhood of nature, national cosmopolitan outlook, international understanding, uplift and welfare of humanity and mental tranquility. It can eventually prove to be a panacea for all ills of the present racial prejudices, world conflicts and wars, and other problems of the frustrated, disgruntled and suffering humanity.

Swami Dayanand programme of national emancipation is of great significance in the present scenario. Uplift and betterment of the women, removal of untouchability and caste system, removal of poverty, removal of empty rituals, harmful superstitions, evil rites, fake beliefs, ignorance, soul’s killing prejudices, removal of religious hypocrisy, political dishonesty, economic exploitation and social injustice, eradication of slavery, prostitution, theft, decoity, burglary, fraudulence, corruption, immorality and malpractices, cultivation of national integration, propagation of divine life, spirituality, building of sound health and bodily vigour are such programmes which are very much needed in the present modern time.

According to Swami Dayanand, education should be purposeful, functional and relevant. For Dayanand Education stands for illumination and removal of ignorance. It should help
to develop spiritual, intellectual, moral and physical faculties of the child. But to day we find that education is becoming synonymous with book learning and passing of examinations. These days curriculum has become subject – centered rather than child-centered. Undoubtedly, the educational institutions in India are devoting their entire energy to the teaching of many science, commerce, engineering, medical, arts, humanities and many other subjects but they are of little conscious of imparting instructions for the development of personalities of individuals.

Great western educators like Dewey, and others have realized the futility of a subject-centred curriculum and have advocated an activity-centred educational programme. In India also, the educationists are emphasizing purposeful and functional education. Swami Dayanand also opposed to bookish and theoretical education that does not challenge all the faculties of the child. He differentiates education from mere information. One may read innumerable books and still may not be a rightly educated person. Reading heaps of books without realizing and understanding the education, the knowledge gained is useless.

He does not want narrow scholars but practical citizens. He wants to develop thinking, rational and practical minds. He wants that education may help in day to day life.

In his words "education conduces to the attainment of knowledge and noble qualities, to the giving up of Avidya and the attainment of perpetual happiness and path of truth. Education is a change of behaviour from bad to good; undesirable to desirable. Education is a continuous process which goes to the last breath of man."
Vidya gives true knowledge of things. An educated man differentiates between right and wrong, truth and falsehood. After getting true knowledge man gets moksha – mukti from sorrows.

Education and life are correlated. Education is for life because it deals with the problems of life. Swami Dayanand advocated universal education i.e., education for all irrespective of caste, colour, creed, race, sex, and prejudices. All the programmes and methods of universal education, adult education and non-formal education as are being planned now were conceived, practiced and emphasized by Swami Dayanand.

In the views of Swami Dayanand, education should help the person for social Reconstruction and service to humanity. Education can play its vital role of building the nation if we could just listen to this great advice of Dayanand that true purpose of education is achieved by him alone who works for the good of other people.

This ideal of social service can prove a boon for the modern selfish, self-centred and materialistic society. The prevailing system of education in India can be put on a more satisfactory and sounder foundations if it has its roots in India’s cultural and spiritual heritage.

On religious and moral Education, Swami Dayanand expressed that a truly educated person is a religious person, pure in thought, word and deed. These days, the separation of education from religion has brought about a crisis of values not only in the field of education but also in other spheres of human activities. In the name of secularism people have grown allergic to religion. Education devoid of purpose leads to frustration and unhappiness. We are daily witnessing this phenomena leading to disgruntleness, disturbances, criminal tendencies and
antisocial activities in our country. In order to make education a living force in the life of the individual, it is necessary to provide it with moral and spiritual based.

In our present context, Swami Dayanand's views on education based on deep spiritual, moral and higher values of life, can go a long way in moulding the character of the students. Real education should help in spiritual experience. “What is the use of that education, which does not help us to get out of our animal existence and which does not awaken the spiritual depths in man but on the other hand sharpens his intellectual to become cunning, clear, selfish and wicked.

Dayanand is a great moral teacher. For him truth is high but higher still is truthful living. True education should refine and strengthen our moral fibre.

In this materialistic world these teachings of the Dayanand are quite relevant and inspiring. Viewed in this context, Dayanand philosophy of education, based on deep religious and moral foundation is of great significance to us in our present situation.

The modern world is in the grip of narrow sectarianism, regionalism, and fanaticism. Narrow loyalties have created disunity. Conflicts has entangled the world. Powerful nations threaten the weak and meek ones. Man has made stupendous progress in the field of science and technology. He has already learned and physically walked on the mysterious surface of moon. But he has not learned to live peacefully on this earth. We in India, are not still out of the clutches of superstitions and narrowness of outlook. The divisive forces are swaying this land of ours and we are far from the ideal of fatherhood of God and brotherhood of man which Swami Dayanand has preached.
One of the major crises facing education in India is that of value-orientation. It has been usually argued that the main focus during the last six decades has been on quantitative expansion and consequently adequate attention could not be paid to maintain standards and quality of education. The output of the educational system is not only of poor quality but degradation of moral values has also been noticed.

The following observations have been made in the Policy Document of National Policy on Education (1986): “The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum for the cultivation of social and moral values”.

Thus, from the above observations of various commissions and policy documents, we observe that there is a great need of value-based education in the present time. The same was emphasized by Swami Dayanand. Therefore, Swami Dayanand philosophy is very much relevant for the education system of the present day.

The curriculum or scheme of study proposed by Dayanand reflects that there should be an all-round development of child’s personality and every aspect of human life, should be imbued with true religion and vedic culture. To him, “Life without religion is life without principle and life without principle is like a ship without rudder.”

He says Hindi should be the medium of instruction because foreign languages as a medium of instruction is a handicap, which retards the growth of the Indian boy’s mind. But he is not a conservative, he favours Indians going abroad in
quest of knowledge. He feels that a sound system of education is one which makes a student feel proud of his language, his country, and his culture.

According to Swami Dayanand a teacher should be really interested in the welfare of his students and should make honest endeavours for the betterment of his pupils. It is true that the present day teacher works in a situation altogether different from that conceived by the Swami Dayanand. He is a member of a huge organization being pressurized by social, economic and political forces and is very often not in a position to do what he wants to do. But the truth is that he will not experience joy unless he is a person deeply interested in his role. Dayanand’s concept of the teacher is elevating and inspiring for the teachers of today. Like the modern educationists, Swami Dayanand believes that every child is endowed with infinite potentialities which can be made to blossom under the personal care of the teacher through proper efforts. In the educational philosophy of Swami Dayanand the place of the teacher and the Guru is very high because the teacher is a builder of the character, personality, and destiny of the student.

No less worthy is the example of the pupil. The present day student asks for more freedom. But if the freedom is not coupled with devotion to teacher, humility in learning, hard work, simple and pure living and high thinking, it will do more harm than good. The qualities of pupil outlined by Swami Dayanand certainly makes the present day pupil an ideal scholar and a devoted seeker after truth.

Dayanand concept of discipline based on self-endeavour on the one hand, devotion, obedience and reverence for the
teachers and parents on the other hand, can certainly serve as a
guideline for the modern undisciplined youth. His concept of
discipline based on self-restraint leads to personal as well as
social salvation.

To conclude Dayanand’s gave a philosophy of education
which is complete in all respects. It has its own aims,
curriculum, methodology of teaching, discipline, value system
and solution to the current problems of education. Dayanand
found the solution of various religious, social, ethical, moral,
spiritual, cultural and other educational problems not only in
Indian context, but in the world perspective at philosophical,
psychological, scientific, practical and humanistic level. His
worked out solutions stand as good even today as these were in
his own times. His philosophy and education is meant for all
mankind of the whole.

SIGNIFICANCE OF THE STUDY

We are standing on the threshold of the 21st century. Those
being born now will be face to face with unprecedented
opportunities and challenges. A serious review shows that the
ongoing rudimentary educational system is unavoidable for the
survival of man. A deeper probe in Swami Dayanand works and the
educational thoughts emerging from the same will be of greater
help and relevance for educational development of the country.

The present study will also provide a system to the
teachers to teach with the help of intrinsic values and the
instructional values i.e., truth, beauty, goodness, and bliss
must lead to self-realization.

Education system is undergoing rapid changes of
globalization, commercialization, expanding information, rising

394
cost of education, and new education policies. The educational philosophy and ethics given by Swami Dayanand in nineteenth century are comprehensive philosophies giving guidelines about compulsory education, education for the deprived, aims of education, methods of education, women education, education for all, common education system, need of technical education, vocational education, simple living of students, character formation, values education, education for patriotism, Yoga education, developing positive attitude and education for eradicating superstitions and developing rational thinking.

All these seem to be characteristics of the National Policies of Indian Education (1986) or the need of the hour but these are points on which Dayanand gave guidelines in nineteenth century. So, relevant and significant is philosophy of Dayanand.

Besides it need thorough research from a point of view of developing ethical values and its relevance to the modern India. It is a mandate of Swami Dayanand regarding funding of education by the society, common school education providing equal opportunities and education for all including the poor and the deprived. Swami Dayanand’s philosophy of building character, and patriotism right from the beginning is significant even today and research on such thoughts will be certainly significant from the point of view of developing national policies, national curriculum and adding useful elements to the existing educational system. It will help to face the challenges before the educational system.

**Educational Implications**

1. The present research project deserves to be included, after its publication as a priceless acquisition in the shelves of personal library of teachers, researchers, library of
universities, colleges, teachers training institution and department of comparative studies in religion so that the contribution of Swami Dayanand to the discipline of teaching and education be known to the whole world for extracting the maximum benefit out of the educational thought and ethics put forth by Swami Dayanand. It is hoped that this work would generate intrinsic interest in the pursuit of knowledge.

2. The central idea of educational thought of Swami Dayanand is spiritual education and ethics and all other aspects of education are subordinate to it. The fact remains that our present educational system is developing students intellectually, physically, scientifically and psychologically but their spirit is left untouched. The result is corruption, favourtism and nepotism. Therefore the need of hour is to make spiritual education and ethics as an integral part of educational process.

3. The life and work of Swami Dayanand needs to be taught in curriculum as an independent discipline and also by incorporating these in the field of humanities and social sciences.

4. The ideals of Swami Dayanand needs to be highlighted to the students in such a way that they must develop love for the human values and for the upliftment of mankind. Maximum attention should be given to formation of character of students specially in the primary and upper primary stages of education. The present system of education should be supplemented by training of mind which will make the students morally and spiritually strong.
5. As per the views of Swami Dayanand, the teacher must be a man of character and dedicated. The relation between teachers and taught must be ideal in every respect. Honesty, truthfulness and chastity, purity of conduct, respect for elders and love for fellows beings must be inculcated by the teachers. For this, teacher training process embracing the philosophy of Swami Dayanand be initiated. An ideal situation can be found from teaching different schools of thoughts to the teacher trainees and the concept 'Guru' as pleaded by Swami Dayanand needs to be highlighted.

6. More opportunities should be provided for women education. They should be encouraged to preserve their chastity and purity.

7. Swami Dayanand strongly favoured the education of masses. Education – formal and non-formal with an imaginative approach should ensure maximum participation from the masses. Although government of India has already taken some steps in this direction by enacting Right to Education (Free and Compulsory) Act yet its implementation is to be seen.

8. Swami Dayanand thoughts and ethics serve as beacon light for all freedom loving citizens of India. He wanted the people of India to develop their internal strength and fight against all kind of social evils. The present Indian society is confronted with the number of problems. The rigidity of caste system, the existence of educated unemployment, the low status of women, poverty of people, corruption and degradation of human values are some of the major evils which require immediate attention and remedies.
9. Swami Dayanand favours purification of environment education. Therefore, in this direction it becomes the duty of every citizen to protect and improve national environment including forest, lakes, rivers and wild life and have a passion for living creatures. Legislations like the Environment Protection Act, 1986; Water (Preservation and Control of Pollution) Act 1974; Air (Prevention and Control of Pollution Act, 1981, Forest Conservation, Act, 1980 need to be enforced strictly and many new such laws should be enacted for achieving healthy environment. In order to restore the balance in the bio-spheric disturbance, courts should also come forward. In addition to the above measures, purification of environment can be propounded through sanskars and yajna as suggested by the great Swami Dayanand.

10. Swami Dayanand focused on the development of national, international and universal values which are based on truth, Ahinsa, universal brotherhood, independence and equality of vedic philosophy. When the nation is facing a great cultural and values crisis in the 21st century, the need of the hour is to make value education an important component of teacher education programme for the development and progress of nation and peaceful existence of whole humanity on this earth.

Suggestions For Further Research

1. The researcher in the present study has systematized the educational thoughts and ethics of Swami Dayanand. The educational thoughts and ethics as given by Swami Dayanand may be studied in a more depth way.
2. The various educational institutions which have been established by the name of Swami Dayanand for spreading Vedic education need for further investigation.

3. There are some important aspects like educational system and technique, subject matter, administration and the teacher and taught relationship which can be further studied in depth.

4. There are many educational institutions which provide the education of Veda, Grammar, Nyaya, Vedanta, Yoga and Jyotis etc. If we study the educational institutions in the background of Dayanand’s educational philosophy, it will be of great help in enriching the subject matter of educational philosophy.

5. Like Swami Dayanand there are also other educationists whose educational and philosophical thoughts may motivate the researchers and their comparative study may be useful from the educational point of view.

6. There are also so many Indian and Western thinkers who may be useful for future research study, if we take their educational philosophies along with the educational philosophy of Dayanand. Such studies will help to improve the standard of education.

7. There is a close relationship between the educational thoughts of western idealists and realists and the educational philosophy of Swami Dayanand. It will be a great achievement if we take the idealistic philosophical thoughts of John Dewey and Plato with Swami Dayanand.

8. In India also great thinkers and educationists like Swami Vivekanand, Sri Aurobindo, Rabindranath Tagore,
Mahatam Gandhi, Shankaracharya and Vinoba Bhave etc. were highly influenced by the philosophy and educational thoughts of Vedas. The comparative study of the educational thoughts of these educationists along with the educational philosophy of Swami Dayanand will be helpful in the field of education.

9. Educational thoughts and ethics, Dayanand in the light of recommendations of National Policy on Education may be studied by the future potential researchers.