Chapter 1

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1.1 INTRODUCTION

India is a land of great saints, munis, and social reformers who have done a lot not only for the education of this country but also for the education of the entire world for so many decades. Sri Aurobindo, Sri Shankaracharya, Swami Tulsidas, Rabindranath Tagore, Bal Gangadhar Tilak, Jawahar Lal Nehru, Mahatma Gandhi and Zakir Husain etc. are among such great scholars who have guided the entire nation towards the right path of education.

Swami Dayanand (1824-1883), a great world teacher also felt that his country had fallen from a high pedestal of glory to the lowest depths of degradation. He realized his duty to lift it upto the highest glory from which it has fallen. According to Sarda (1933) Dayanand felt, “The Hindus of India are the prey of bad customs and wrong beliefs and that as long as they are not weaned away from them they will never improve”. He established the whole life philosophy in his granths and writings. Whether his traitvad reflects only philosophy, religion and Sanyas or whether it reflects any type of educational philosophy? To understand this, it is essential to know the relationship of education and philosophy. Rusk (1956) rightly said “A note worthy feature of the doctrines of the great educators who are also great philosophers, is the emergence and reflection, of their philosophical views in their educational schemes of their times”. 
Swami Dayanand was born in 1824. He belonged to nineteenth century when India was facing slavery of the Britishers. Education system at that time was providing education to a few chosen ones and that too for making their minds slaves. The bad plight of the Indians worsened due to the faith of Indians in superstitions which had darkened every sphere of life. Indians were in the grip of a caste system based on birth which denied even the right to education to a section of the society and the sorry state of affairs was that this injustice of depriving a section of the society from the education was pleaded in the name of Holy Scriptures – the books of knowledge. Swami Dayanand raised voice against such caste discrimination and pleaded in favour of education for all irrespective of caste, creed, sex and place. In the nineteenth century, the women had no access to education.

He raised voice and pleaded vehemently against Sati System and atrocities against widows. He pleaded in favour of giving respect and full regards to widows and favoured their remarriage. He denounced child marriage.

Dayananda tried to base his views on universally accepted axioms. He being deeply versed in the Vedic learnings, regarded the Vedas as the divine revelation. He, therefore, accepted them as the source of all knowledge and tried to prove that even some of the modern inventions are mentioned in them. In the words of Sri Aurobindo (1953) who has defended Dayananda’s contentions by asserting that “there is nothing strange in Dayananda’s idea that Vedas contain truth of science as well as truth of religion. I will add even my own conviction that Vedas contain other truths of a science the modern world does not at all possess, and in that case Dayananda has rather understated than overstated the depth and range of the Vedic wisdom".
Swami Dayananda, therefore emphasized the study of the Vedas, the Upanishads, the tenets of Manu and other ancient literature so as to imbibe the spirit of true Indian civilization.

It should be noted that Dayanand was not a Hindu fanatic. He fully realized the value of studies in comparative religions. So he did not want his supporters to follow him blindly. He not only evaluated Hinduism critically alone, but resisted and attacked evils whereever he found them. The Christian Missionaries and the Mohammedans, unfortunately, could not understand that Dayananda was not reformer of Hindu religion alone, but a lover and promoter of humanity, mankind and world redeemer. Dayananda says: “Though I was born in Aryarvarta (India) and live in it, yet just as I do not defend the falsehoods of the faiths and religions of this country, but expose them fully; in like manner I deal with the religions of other countries. I treat the foreigners in the same way as my own countrymen, so far as the elevation of the human race is concerned”. (Sarda, 1933).

Thus he wanted to eradicate the evils which existed in Hinduism and other faiths that were prevalent in India at that time. He did not hate those who followed other faiths. The Swami himself declared. “The Arya Samaj was meant to be, and is an essentially Hindu organization. Yet it is open to every one regardless of caste, colour and nationality, who subscribes to its principles and desires to be enrolled as a member.

He rightly realized that the cause of India’s sufferings was disunity. So national, social and religious integration of India became an ideal very dear to his heart. For this purpose, he wanted to abolish the foreign rule, eliminate the caste and class distinctions, and integrate India on the basis of religion by
substituting the Vedic religion in place of the various sects and beliefs, that had disintegrated the people into a number of splinted groups. For fulfilling this purpose, he dedicated his whole life.

1.2. MEANING OF EDUCATION

Aristotle believes that educated men are as much superior to the uneducated as living are to the dead. Education is an activity which brings forth and brings up human life. It is an important social activity, planned and shared by parents, teachers, school, and members of the community. According to James (1950), by education, Gandhiji means, an all round drawing out of the best in the child and the man-body, mind and spirit. It is an attempt on the part of the adult members of the human society to shape the development of the coming generation in accordance with its own ideals of life”. It gives security to each and every individual because it provides the conditions to advance in life and make the life secure in all fields. In the words of Nunn (1930), “Education is the complete development of the individuality of the child so that he can make an original contribution to human life according to the best of his capacity”. Banerji (1931) says, “Education is the development of the power of adaptation to an ever changing social environment”. Plato (429 BC) says that education develops in the body and in the soul of the pupil all the beauty and all the perfection which he is capable of Mahatma Gandhi’s philosophy of education also enlightens the same view when he says that education enables us to realize the truth.

Education makes man’s life natural, harmonious, progressive and develops man’s innate powers. It removes ignorance. It emancipates the person from the tyranny of the
small self and the educated person becomes altruistic and social. Dewey (1916) says that the function of education is to help the growing of a helpless young animal into a happy, moral and efficient human beings. According to Rabindranath Tagore (1924), Education enables the mind to find out that ultimate truth, which emancipates from bondage of dust and gives them the wealth not of things but of inner-light, not of power but of love, making this truth its own and giving expression to it.

In terms of Education Commission Report (1948-49), “Education, according to the Indian tradition is not merely a means of earning living, nor it is only a nursery of thoughts or a school for citizenship. It is an initiation into life of spirit, a training of human soul in pursuit of truth and practice of virtue. It is second birth, divityam Janama”.

1.3. MEANING OF PHILOSOPHY

The word 'philosophy' comes from the ancient Greek word philosophia, which literally means love of wisdom. Plato (429 BC) has written in Republic about the definition of philosophy,"He who has a taste for every sort of knowledge and who is anxious to learn and is never satisfied be termed a philosopher". A scientist only searches a special field of truth but a philosopher searches the whole truth. In the words of Plato (387 BC), “A philosopher is a lover, not of a part of wisdom, but of the whole”. To plato, a philosopher is a spectator of all times and all existence. To Aristotle, as cited by Maxwingo (1975) the philosopher is one who is concerned with the first cause of things. Philosophy is an attempt to understand all that comes within the range of human experiences. Man’s ideas about life values and purposes is regarded as his philosophy of life.
In the words of James (1949), “Philosophy interprets man and his activity. Philosophy helps in the co-ordination of the various activities of the individual and the society. All subjects depend upon philosophy for their origin and development, even science can not be diversified from it. The philosopher pursues knowledge in order to find answers to questions like nature of life, the nature of man, his origin and destiny and the goal of his strivings, different philosophers are merely finding so many answers to them”. He again says, “When a person has a certain belief about life, he will, if his belief is vital and not merely an academic thesis, become a living example of it. A genuine philosophy matters to its possessor to the extent of making him at least try to live in accordance with it.”

The field of philosophy is very wide. It includes all sciences and all knowledge. Swami Karpatriji Maharaj (1963) says, “Philosophy gives the knowledge of soul and God. In the views of Dewey (1916), “Whenever philosophy has been taken seriously it has always been assumed that it signified achieving a wisdom that would influence the conduct of life”. According to Maxwingo (1975) philosophy’s main concern is not what is but what ought to be. It determines the ends and means of education. It is a mode of thought which analyses our presuppositions and assumptions in every field of action and thought”. Philosophy endeavors to understand all that comes within the bound of human experiences. It is a search for comprehensive view of nature, an attempt at a universal explanation of the nature of things. In the views of Plato as cited by Walia (1965) “Philosophy stands for an inquiry after truth and search for knowledge”.

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Philosophical beliefs are not the ends of life. These differ from each other. Keeping this in view, some of the people have opposed to the philosophical basis of education. In the field of education, the follower of scientific method, Herbert (1904) has written, “Education has no time to make holiday till philosophical questions are once for all cleared up”. The beliefs and views of each philosopher differ from each other because each thinks in his own way, but these beliefs are of great value. Hocking (1937) says, “Everybody has a philosophy, and the differences between man and man are chiefly philosophical differences. I will say more than that, the differences between man and himself, is a philosophical difference by which I mean the people frequently fall into a philosophy which does not belong to them and leads them away from themselves because they borrow a philosophy from somebody else.” In the words of Huxley (1952) “Man lives in accordance with their philosophy, their conception of the world.”

A philosopher finds out a truth for himself (Satya Prakash, 1938). Every individual has his own life philosophy. It gives birth to many different kinds of philosophies. These different philosophies develop life systems. It is natural that each individual tries to change and influence others by his life philosophy. The process of changing and affecting others is education. So philosophy amalgamates all knowledge. Cunningham (1924) says, “Philosophy thus grows directly out of life and its needs. Everyone who lives at all subjectively is in same degree a philosopher”. In this way philosophy transmigrates into education. Adams (1915) says, “Education is the dynamic side of philosophy. It is the active aspect of philosophical beliefs, the practical means of realizing the ideals of life”.

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The Sanskrit word for philosophy is ‘Darshan’ which means seeing i.e. insight or finding out ultimate nature of things as distinguishable from superficial observation. Philosophy in India has been named ‘Darshan’ which means ‘Vision’, ‘might’, ‘initiation’, and thus the word itself signifies that Indian philosophers pursued the quest of having a total vision of life and universe, based on personal experience, and not only on a limited plane of modern methodology.

Swami Dayanand also defines ‘paravidya’ or philosophy as “That gives us the knowledge of that which is unperishing or eternal.” Philosophy is much more serious than poetry or faith. When philosophies decay, poetry and faith linger (Ganga Prashad, 1955). Education is one of the most important aspects of life. Philosophy is inseparable from education. In the words of Bahadur Mal (1962), “Philosophy is an attempt on the part of the man to understand the mystery of existence. It is a sign of mature thinking. It is natural at a civilized stage; and we have plenty of evidence in the Vedas that sages and poets of the age were very much interested in some of the problems of philosophy.”

Generally people adopt negative attitude towards philosophy because they think it is of no value from the economic point of view but it has great value from educational point of view. Blanshard (1945) thinks, “The function of philosophy in University is properly the same as its function in the cultural development of a society to be the intellectual conscience of the community”.

In the words of great philosopher, Radha Krishnan (1975), “Philosophy is a logical enquiry into the nature of reality.” In other words, Philosophy is the study of
understanding man in relation to the universe. It stands for an inquiry after truth and search for knowledge. It is a method of critical and reflective thinking. The area of inquiry in all philosophies, generally are; the problem of reality, of knowledge and value.

1.4. EDUCATIONAL PHILOSOPHY

Educational Philosophy is the determining force for laying down the aims of education. Many intellectuals turned their attention to examine critically and systematically the problems of ends and means in education. In this quest for ends and means, lies the genesis of a new discipline called educational philosophy, entrusted with the twin task of laying down the goals and essential of good, happy and harmonious life and mapping out the means to achieve these goals. That is why philosophy and education has bilateral relationship.

Good's Dictionary of Education (1973) defines educational philosophy “as a careful, critical and systematic intellectual endeavour to see education as a whole and as an integral pat of man’s culture”.

1.5 EMERGENCE OF THE PROBLEM

The world of today is divided into various types of diversities. The world human society is now facing various economic, social, educational regional and national problems. Due to which the life of man is going to be darksome. The nations are now facing with the grim problem of power struggle. It proves a danger to world peace. The nature of primary needs of human society is economic, social, mental and spiritual. In modern era, economic basis of human life have affected the entire world life. This has caused unrest among nations. Man is
a social human being. Man's society is now not only limited to his group and nation but also to the entire world human society. So, there is a necessity to develop one world society. **Radha Krishnan (1970)** has rightly said, "The world of today is full of the noises of obstinate, delinquent and abnormal children". The atmosphere here has now become crowdly. Now we need an education which can make us cosmopolitan in our views and behaviour. This is only possible by taking the direction from the teachings and educational thoughts of our great social reformers and educationists.

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. **James (1949, p. 16)** believes, "Philosophy and Education are like two sides of a coin, the former is the contemplative side while the latter is the active side". It is seen that each philosopher has a wide and deep relation with education. Keeping in view the history of education, it is important to see that each thinker was
previously a philosopher and later on he became an educationist. 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.

Sri Aurobindo (1960) says, "so far as education is concerned, it is a great problem before our country how to adjust our old spiritual values with modern thought and how to make useful our old traditional education in the present set up of society". 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.

**1.6. 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. In the words of Madame Blavatsky as quoted by Sarda (1933), “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”.

According to Dayanand, Vedas are the source of true knowledge. Every body has the right to study the Vedas. The subject of ancient Indian History and the main feature of education in ancient India, what he emphasizes in his 'Satyarth Prakash', is a subject of great interest and importance to the students, both of education and as well as of civilization. Educational institutions usually mirror ideals of a nation and enable us to understand the spirit of its civilization. His views on education are derived from his general philosophy of Vedas. Vedas are the main source of true knowledge. From the study of Vedas, he concludes that the prevailing system of education is defective. Due to this, the Indians have forgotten their origin and their civilization to which other nations have followed.

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. In the words of Gandhi as quoted by Shastri (1940). “It is my view about Swami Dayanand that he is one of the modern saints, reformers and great-man of India. His Brahmacharya, thought of freedom, love for all and work efficiency have to attract the people. His life has affected much to the lives of the people of India.

According to Raman and Chatterji as cited by Sarda (1938, p. 602), “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”. His works and writings reflect his love and devotion to India. “Dayanand looked beyond and perceived that our true original seed was the Veda. He had the national instinct and he was able to make it luminious an intuition in place of an instinct. Therefore, the works that derive from him, however they depart
from received traditions, must needs be profoundly national “(Sarda, p. 594). So, the Indian researchers will be motivated to work in this direction from the study of his works, personality, philosophy and educational thought.

According to Bhartendra Nath (1973) “Many persons, who came under the influence of Dayanand teachings, were enabled to lead a pure and holy life.” Although he includes in his teachings the subjects like social reform, and other means of national uplifts, and, in fact every thing that concerns the welfare of humanity, his life work is essentially the propagation of Vedic Dharma. 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.

In Dayanand’s opinion, the caste system is based solely on man’s qualities and his work, when these change, caste also changes. Unity of all castes and all nations is a great necessity of modern age in the whole world. So, we need today such a philosophy and education which may bring the whole world to the surface of unity and brotherhood. He never accepted the doctrine of untouchability. In his estimation, all men are equally-touchable, and there is no harms at all in accepting one’s food and drink at the hands of any Arya who is clean and who lives a pure life. 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 modern world, people are becoming mad after wealth and physical progress. 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. Radha Krishnan (1970, p 53) rightly says, “The mentality of the people have changed because they are going away from the path of spirituality and coming near to the path of materialism. Love, unity, sacrifice and desired behaviour are the main offshoots of life but selfishness, enemity, pride and superstitions are the curse of life. His principles of oneness and universal brotherhood strengthens good moral virtues in human being. The beliefs of Swami Dayanand that man is only great by his virtues not by his high caste. All living beings are one and they too have some love in them “God is one and man and God are near to each other. This is the basis of his moral uprightness. “We should not harm others”. We should have love and affection to each and every human being because every one is made of the same flesh and blood. To give pain to others is to give pain to himself.” In this way study of educational thoughts and ethics of Swami Dayanand is of great importance.

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.
The present study will not only be an original work from educational point of view, but it will play an important role in national education system on different stages as it will help in determining educational aims and objectives, development of educational system, teacher-pupil relationship and curriculum construction because Dayanand has influenced much the religious, social, educational and national fields by his personality, writings, thoughts and philosophy. **Kothari (1968),** says, “There are such studies in Indian thoughts which can give a new outlook to modern society and make ready people to accept happiness and sorrows of life with great success. In them too, we can find motivation for social service and belief in future. Mahatma Gandhi and other thinkers got the motivation of idealism, social justice and social reconstruction from these sources. It is a great necessity now of the re-evaluation and explanation of the past”. Thus motivated by the above explanation, the researcher has undertaken the task of evaluation of education thoughts and ethics of Swami Dayanand.

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.

Education is a central agency in shaping the future of individuals. Qualities of citizens of any country depends upon the education that is provided to them. It has been vital force in regeneration of the masses. But the system of education in any country is the by-product of philosophical thoughts rendered to
it by great philosophers and thinkers. As Swami Dayanand was a great philosopher, thinker and social reformer, therefore a careful and unbiased study of Swami Dayanand’s views on educational thoughts and his ethical philosophy is obviously needed and desirable with the conviction that it has meaning and significance for us who are still to reconstruct a sound national educational system.

First, second, third, fourth, fifth and sixth survey of Educational Research lamented the depressing state of affairs that characterized research studies in Philosophy of Education. Author feels that there is no visible improvement in the overall situation but also the quality of work during the intervening years in the philosophical studies has deteriorated further. In the field of studies of educational philosophy, most of the researches are on contribution of great thinkers and philosophers, eg. Aurobindo, Gandhi, Krishnamurti Rajendra Prasad, Tagore, Vinoba Bhave, Samartha Ram Das, Ram Tirth, Radhakrishnan, Budha, Guru Nanak, Islamic Culture, Roussean, Vivekananda, and similar others. Till now no effort has been made where the researcher has conducted any systematic study on the educational thoughts and ethical philosophy of Swami Dayanand.

Thus motivated by the above observations, the need was felt by researcher not only to collect and compile the ideas and thoughts of Swami Dayanand, but also to organize the ideas in terms of philosophical presupposition and assumptions and synthesize the different ideas into a coherent system with reference to the framework of present scenario.
1.7. REVIEW OF RELATED LITERATURE

Swami Dayanand is a great thinker of Indian philosophy. Like Shankaracharya and others he does not limit his knowledge to a particular philosophy of life-vedanta and an ism. He has synthesized the various concepts which began disunifying the vedic philosophy. He is a realist, materialist, spiritualist and in a way an idealist too. In his view, “The right knowledge is one which leads to the right conduct of life”. *(Satya Prakash, 1938, p 177).* In the matter of the theory of knowledge, he synthesizes the essentials of various doctrines. He believes in the real coherence of the objects perceived and mind, the perceiver. In this methods of acquisition of knowledge, he is a pragmatist also because he thinks that in this world there are laws and principles which can be studied by observations, by the processes of induction and deduction – scientific methods.

He believes in the absolution also so long as it does not stand against realism. To him, “The absolute means the all embracing principle. Knowing the absolute means knowing God.” *(Satya Prakash, 1938, p. 184).*

The writings and works in Sanskrit language reflect the thoughts and ideas of Swami Dayanand. **Pandit Dina Nath (1958, p. 146)** in his book, “Adhyatm-Yoga” has produced a vivid description in relation to soul. In this granth also he has given the idea of his views about Yoga and Maya. **Pandit Dina Nath (1958, p. 146)** believes that coming out of the body this soul gets its original nature reaching near to Brahma. The man who gets such a stage is a supreme man. According to his ‘New Vedanta’, Sankaracharya admits that soul does not totally transmigrate into Brahma nor does Brahma become pure
Brahma surrounded by Avidya. But soul in its separate entity as a spectator finds itself lost in the joy of Brahma-Darshan. Pandit Dina Nath illustrates from ‘Satyarth Prakash’ the views of Swami Dayanand.

In the views of Pandit Dina Nath (1958, p 148) in the stage of Smadhi when Yogi sees God directly, then he feels that this which is situated in me is that Brahma-omnipresent. The vedantis who talk about the unity of jiva and Brahma donot know about Vedanta shastra”. Bhawani Lal Bhartiya (1976) in his book, “Poona-Pravachan”, has written 15 pravachans about God-devotion, Dharma, Adharma and Mukti etc. Sri Pandit Sudarshan Dev Acharya (1973) in his, “Dayanand Yajurveda-Bhasya Bhaskar” has said about Yoga exercise and devotion to God which are the words of Swami Dayanand.

Uma Shankar Sharma (1964) in his book, “Sarva Darsana-Samgrah” has expressed the ideas about God, Moksha and Soul. Swami Harihar Nand (1972) has said about Yogic education in his Patanjal Yoga Darsanam, “Yoga primarily aims at physical discipline and health and results through a gradual but definite self-evolutionary process, aided by higher practices, in emotional and mental control of both conscious and sub-conscious planes, and ultimately ends in concrete self-realization and final emancipation.

In Sandilaya Bhakti Sutram, Sri Krishnamani Tripathi (1973) has described about knowledge of Brahma, Bhakti and Yoga, “First comes knowledge of Brahma and then comes Bhakti and Yoga is the means of both knowledge and Bhakti”. The same ideas about God, Moksha and Maya has been expressed by Kedar Nath Misra (1973) he says, “Due to lack of knowledge the soul thinks itself of the world but
it recognizes its nature through knowledge. The cause of bondage is lack of knowledge or Avidya but Moksha is got by knowledge. Sri Aurobindo (1948) in “Veda Rahasya” has given his ideas about Vedas. These ideas reflect the thoughts of Swami Dayanand about Vedas and their teachings.

The letters and writings of different editors and writers also give an idea of Dayanand’s educational thoughts. Acharya's (1949) “Upnishado Me Audarya” gives the description of his ideas about Upnishads. The books “Sanskrit Sahitya” by Pandit Dwijendra Nath Shastri (1950) and “Patanjal Yoga Pradeep” by Auma Nand Tirth (1960) gives out Dayanand’s ideas about six Darshan. So, the works in Sanskrit language has given an ample material to understand the educational philosophy of Swami Dayanands because in the light of these writings, letters and works we get the full opportunity to understand the educational ideas of Swami Dayanand.


“Swami Dayanand Saraswati and Satyarth Prakash” Vasudeva (1973) in his book “Swami Dayanand” has expressed the philosophical thoughts of Swami Dayanand.

Sri Durga Prasad (1978) has written a book, “Light of Truth” which is an English translation of Dayanand’s. Har Bilas Sarda (1968) has written the books in English on “Life of Dayanand Saraswati” Max Muller (1892) in, “The Vedanta Philosophy” has enlightened about the Vedic philosophy of Swami Dayanand.

Sri Aurobindo (1955) in “Bankim Tilak Dayanand” has given the views of Swami Dayanand about Veda Bhasya. Radha Krishnan (1951) has also given a description of Dayanand’s vedic philosophy in “Indian Philosophy” Mac Donell (1951) has also written a book on “Vedic Mythology”. The lines of Radhakrishnan (1953) in “The Principal Upanishads” are very helpful to understand the educational philosophy of Dayanand.

“The chief reason why the Upanishads are called the end of the Vedas is that they represent the central aim and meaning of the teaching of the Vedas.” A History of Indian Philosophy” by Dass Gupta (1951) is also helpful to understand the views of Swami Dayanand about philosophy and education. Sarda (1933) in “A Homage to Swami Dayanand Saraswati” has given the ideal and thoughts of different Indian and Foreign scholars and thinkers about Swami Dayanand’s philosophy of life.

There are many scholars who have described their work related to Swami Dayanand in Hindi language. Swami Satyanand (1976) in “Srinath Dayanand Prakash” has laid emphasis on the life story of Swami Dayanand. In the same way, Bhudev Shastri (1974) in “Life and Message” has described Swami Dayanand’s life and his message to the people. Bhawani

The above studies reflect only the philosophical principles and life story of Swami Dayanand but he is not only a philosophical thinker and religious teacher but also a great educational-philosopher. The thinkers and researchers have neglected the aspect of educational philosophy of Swami Dayanand. In Modern era, many researches have been conducted in the field of educational philosophy but those are mostly concerned with Aurobindo, Tagore, Swami Vivekanand, Gandhi, Anne Bisent, Raja Ram Mohan Rai and Sankaracharya. Other important studies in the fields of Educational Philosophy are Gita, Upanishad, and Shah Waliuallah.

The study of Chaube (1962) was intended to find out the salient features of modern India that came up from a few educational thinkers who stood against the growing influence of materialistic and mundane values and who gradually declined adherence to higher spiritual values. Indian culture and civilization were products of age and they were best represented in the lives and works of such eminent thinks as Dayananda, Vivekananda, Aurobindo, Tagore and Gandhi. Education in our
country was to help the people to rise above the narrowness of seclusion and it was only possible if education was made a medium having essentials of Indian Philosophy and Culture. Some of the main contributions of the educational philosopher of modern India were summarized by the Chaubel (1962) as follows: The student’s moral and religious development should be the responsibility of education; education should also have a materialistic aim to make the individual self supporting and economically productive; education should enable an individual to feel one with the universe; curriculum should take into account the two phases of man’s life, one the spiritual; i.e., the inner life of man as an individual, and second one, the external, i.e., the outer life of man as unit of the society having its moral and social responsibilities; women’s education should be given priority so that the women of India once again take their rightful place in the society; the state should provide for education but it should claim no authority over it; and for growth and full efflorescence, the roots of education of Indian people must be planted in their old, cultural soil. It was therefore felt that a new educational philosophy of the country influencing science and spirituality would suggest to a great extent the right remedies for many of the inadequacies existing in the current educational system in the country.

The study of Deopurkar (1964) was aimed at tracing the path of evolution of the philosophy of Indian education in the nineteenth and twentieth centuries. The study was, on the whole, a redescriptive, library research on the impact of idealism, naturalism, pragmatism, supernaturalism and internationalism of Indian philosophy of education in modern times. The whole period was divided into four parts: from 1800...
to 1850 A.D., 1851 to 1900 A.D., 1901 to 1947 and 1948 to 1964 A.D. The impact and development of the above said philosophies on modern Indian education were studied in terms of aims of education, methods of learning, methods of teaching, curricula, disciplines and teacher's duties. The study was based on the educational contributions of Raja Rammohan Roy, Bal Gangadhar Tilak, Swami Dayananda Saraswati, Shri Aurobindo, Iswar Chandra Vidyasagar, Rabindranath Tagore, Mahatma Gandhi, Maulana Abul Kalam Azad, Radhakrishnan, Swami Vivekananda, and others.

According to idealistic philosophy, self realization was the goal of life. Learning was thought of as the process of realizing the eternal values of life. Teacher was considered a custodian of Indian culture and civilization. Curriculum included moral and religious instructions. Naturalism in Indian education stood for education in natural atmosphere and according to the nature of the pupil who was born good. Auto education or child’s freedom to learn by himself found its expression in kindergarten, playway and followed natural methods in Indian education in the twentieth century. The Gandhian Basic Education was the best representation of pragmatism, a philosophy of modern science and democracy. Education was centered round a craft and its aim was the completion of project activities where the dignity of individual labour in social activities was valued most. Supernaturalism in education like Swami Dayanand, on the other hand, aimed at the salvation of the individual through work, worship and faith. The curriculum was framed in accordance with the idea of revival of Hindu culture. The method of teaching consisted in only removing the obstacle to knowledge, since supernaturalism believed that no one can
teach anybody. Internationalism in education aimed at international understanding and creating a synthesis of life and culture of all nations. Cooperation and coexistence were the basic principle of learning. Practice, not preaching, was the right method of pedagogy. Since the seeds of universalism were found implanted in the Vedas, the international schools in India relied heavily upon them. They stood for an illustration of synthesis of religion and science, the two opposite poles of tension of modern civilization. In conclusion, it was said that India had her unique way of representing each of the philosophies of education. All of them had built, without giving up their individual distinctiveness a mighty scheme of Indian philosophy of education.

The aim of Acharya’s (1967) study was to critically examine whether there had been a essential unity and coherence in the educational thoughts and ideals of eminent thinkers of the nineteenth and twentieth centuries in India. The study was based on the contributions of the eminent Indian educational thinkers like Raja Rammohan Roy, B.G. Tilak, Dayananda Saraswati, Swami Vivekananda, Aurobindo, Annie Besant, Gandhi, Syed Ahmed Khan, M.M. Malviya, G.K. Gokhale, and Tagore. The autobiographies, life histories and articles written by and about the educationists were consulted and searched through in libraries. An attempt was made to link the personalities and the contemporary ideas.

Chauhan (1981) conducted his doctoral research with the objectives to examine the educational philosophy of Swami Dayanand regarding the nature and aims of education, nature of teacher, spiritual and moral education, curriculum and revival of Gurukul system of education. His study revealed that
Swami Dayanand laid great emphasis on character building by giving the young religious and moral training. Swamiji required the student to follow the routine and discipline in the ancient Gurukul system. He advocated that state should provide free and universal education not only up to primary stage but for all the eighteen years. He was against distinction of caste and class and sex in the matter of education and strongly advocated the women education. He wanted that student should find in the teacher the love of the parents and the teacher should accept the student as a member of his family. Like a true educationist, he highly realized that foreign language cannot be a suitable medium of instruction.

An attempt has been made by Kumari (1971) who studied, “Dayanand Saraswati as an educationist”. Pandit (1974) in his study, “A Critical study of the Contribution of the Arya Samaj to Indian Education” tries to examine critically the philosophy, principles and programme of Swami Dayanand and the Arya Samaj founded by him with a view to discovering and assess the contribution of the Arya Samaj to Indian Education. Maharishi’s (1981) study has also made an effort to prepare the foundation of the study.

Safaya (1990) worked on the philosophy of Swami Dayanand and found that Swami Dayananda was a profound scholar of Sanskrit, a critical student of Vedas, a revivalist of Vedic culture, a revolutionary and reformer, a Sanyasi and Yogi, a devout Brahmachari, a spiritual and religious leader, a great teacher, a prophet and philosopher, a protagonist of Hindi as the national language, a strong denouncer of British rule and western culture, and a patriot of the first order. He was a Karma Yogi and not a Sanyasi of the type living in forest hermits. He
had the distinction of modernizing the ancient religion of Hinduism, denouncing untouchability, reforming Indian society and advocating a system of education based on ancient Indian system. He thus laid the foundations of Gurukul system, which has a strong centre at Haridwar (Gurukul Kangri).

After going through the review of related literature, it is found that not much work on the educational philosophy of Swami Dayanand has been done. Moreover, no study till now has been conducted on the educational thoughts and ethics as conceived by Swami Dayanand and its relevance in the modern educational scenario. The modern researchers have always neglected educational aspect of Swami Dayanand. They have only taken the philosophical aspect for their research study.

These above researchers have not gone into the depth of the study of educational thoughts and ethics of Swami Dayanand. In this way no standard study reflects the full and complete description of the educational philosophy and ethics of Swami Dayanand. Thus, the researcher in the present study has tried to study the educational thoughts and ethics of Swami Dayanand in a wide and evaluative form.

In the editorial of fortnightly journal ‘Propkari’ Oct., 2010, the editor Dharamvir has describe the views of Swami Dayanand as have already been given in “Satyarth Prakash” that when the child attains the age of 5 or 8 years then the parents should not be allowed to keep the ward in the house. Parents who do not obey this law, must be punished. Every child irrespective of caste, creed and family should get compulsory and free education. Recently, Ministry of Human Resource and Development has got the bill passed from parliament i.e., Right to Compulsory and Free Education Act
2009 although this bill is yet in the face of implementation and that too in stages.

In the Weekly Arya Maryada journal; Acharya Bhagwan Dev Vedralankar (2011) has presented his views regarding Swami Dayanand Ji Ke Kalyankari Vichar. He has expressed that Swami Dayanand’s thoughts have brought revolution in the society. He was born at that time when there was idol worship, people had their belief in caste system, untouchability and superstition. At that moment Swami Ji had shown the right path to the pain suffering humanity. Swami Ji stressed on vidya. In his view it is only through ‘vidya’ that man can get knowledge about God nature and Moksha. Parents who do not send their children to school, are their enemies. ‘Avidya is that which creates doubts, ignorance, and superstition. Avidya is the root cause of ignorance superstitions and social evils. Therefore there should be promotion of Vidya and dispel of Avidya. Man can get salvation by practicing brahmacharya, yoga, prayer to God, and by keeping the company of learned persons of high character.

1.8. 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.

1.9. MEANING AND EXPLANATION OF KEY WORDS

Some specific words has different meaning. Each thinker and scholar has given the meaning of these words as per his own conviction. Swami Dayanand in his philosophical description has also used some words. Therefore it becomes necessary to explain these key words in order to make the work of the reader/s more easy and simple.

**God or Brahma**

By Swami Dayanand, the supreme being is called by the names of Brahma (the most high), Paramatma (the soul of the Universe), the Almighty Lord, and the like. His chief attributes are denoted by the Sanskrit words “Sat chit anand” which literally signifies that God’s truth, intelligence and happiness.

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God is absolutely holy and wise. His nature, attributes and power are holy. He is omnipresent, uncorporal, unborn, omnipotent, and merciful; he is the maker, protector, and destroyer of worlds. He judges the sections of soul according to his immutable laws of justice and equity. God is described Nirakar (Formless) in the Yajur Vedas. In the words of Bawa Arjan Singh (1977), Rama and Krishna were neither God nor the carnation of God. They were souls. No soul, however great he may, can ever take the place of God because soul is always possessed of finite knowledge and God is all knowledge and knowledge absolute. Brahma signifies greatest of all, strength of the world, Augmentor of the happiness of his devotees in the infinite pleasures of salvation and also, the dispenser of bliss in the world. He is one, but the wise call Him by different names, such as Indra, announces, Varuna, Agni, etc. Swami Dayanand in “Satyrath Prakash” admits that there are not many gods in the Vedas. God is one and only one. (Sri Durga Prasad, 1978, p 14).

Soul

Pandit Ved Mitra (1980) while expressing the views of Swami Dayanand says, “the soul is an immortal and invisible, which is endowed with thought and judgement, desire and passion, pleasure and pain”. “The soul is possessed of finite knowledge, He is having desire, aversion, pleasure and pain. He comes in birth and death. He is enjoyer of the fruits of his actions”. God and soul are distinct and separate. The liberated soul attains God and becomes happy. The soul is not the cause of the world, (Baba Arjan Singh 1977), “The self (soul) is a transmigrating being different from the body and is the agent and enjoyer of the fruits of actions”. (Satya Prakash, 1938, p 220).
As per the views of Gupta (1973) "Swami Dayanand believes that soul is immortal. After death soul leaves one body enters into another body according to Karma. According to him soul is free to do her duties, but subject to the laws of God. The soul is never made or created. She is unbeginning as God, and the material cause of the world is merely an attendant-circumstances". In the views of Sri Durga Prasad (1978, p 186,) the function of the soul is the propagation of the species”.

**Matter or World**

According to Swami Dayanand as expressed by Gupta (1973, p 189) “the visible world is true. This truth is “Sat Vikar” of matter and its existence is not based on the thinking of God and soul. He believes that all worlds and things are true but changeable. The cause of the world is matter. Brahma is the Nimita cause of the world and matter is the Upadan cause. Matter, soul and God are birthless. There is no basis for any conception of the unreality of the world in the hymns of the Rigveda. The world is not a purposeless phantasm. According to the Vedas, our mortal life has a purpose. The purpose is to attain immortality and to subdue death. Rigveda says, “Both God and soul are eternal. They are alike in consciousness and such other attributes, God pervading the soul, they are associated together, and are mutual companions. The Prakriti, which is likened to the trunk of a tree whose branches are the multiform universe which is resolved into its elementary condition at the time of dissolution is also eternal”. Whatever in this world is visible, it has been orderly created by God. He destroys it after decomposition. He then again creates the world in the same way. Thus world is unreal only in the sense that it is changing.
In the views of Dayanand, “there pre-existed three things. One which supplied power or vitality this is God. The second though living but breathing without breath or existing without corporeal – body- this is the soul. The third thing which appeared to be non-existing in its Vyakta form in the beginning but which finally condensed and which supplied corporeal body to that germ – this is Prakriti. The creation is the product of those three eternals. “There would have been no creation, had even one non-existed” Satya Prakash, 1938). “He rejects the idea that the world is false but stresses that the world is truly existent”. (Saty Prakash, 1971, p 218).

Truth

In the words of Bharatendra Nath (1973, 40), according to Swami Dayanand, “Truth speaking means the fearless and unambiguous expression of just the sentiments that one feels in one’s heart of hearts. The true man is that who thinks only true thoughts, who utters only the words, and who does only true deeds. There should not be any disparity between his thoughts, words, and actions”. True manhood lies in rejecting what is false, and in learning only to that which is true. Truth alone wins in the end; untruth always suffers defeat. It is undoubted that there is no aspect of religion higher than truth. “Propriety of ideas in connection with real matters is called truth. Maharishi Dayanand Saraswati in the third chapter of his book, “Satyarth Prakash” has explained the form of truth as mentally accepting what is truth, giving out truth in expression and acting on truth. Swami Dayanand neither accepted the partial truth nor the half truth. He has always accepted the whole truth which he formed in the glorious Vedas.
Dayanand truthfully criticized almost all “ism” that were against the Vedas, because he, after many years of deep concentration for hours together daily, come to the rational conclusion that the Vedas are not at all the creation of any human mind; Vedas are not at all the reflection of any human brain; but they are revelation by Almighty – The Supreme self” (Pandit Ved Mitra, 1972).

Vidya and Avidya

In the views of Swami Dayanand, Vidya is true knowledge of substances from God down to earth – involving appropriate use of all things. Avidya is the opposite of Vidya in the form of doubt, darkness and ignorance. He believes that a man who knows the true nature of Vidya and Avidya together gets moksha through true knowledge or vidya.” (Satyarth Prakash, 1971).

Dharma and Adharma

In the views of Swami Dayanand as given in Vyavahar Bhanu “the acceptance of justice utterly, free from any bias, adoption of truth, rejection of untruth, regulation of conduct according to the aforesaid five standards; obedience to the will of God, and doing altruistic work is dharma, and that which is opposed to it, is Adharma.” In the views of Bharatendr Nath (1973, p 40) “the right fulfillment of the will of God, just regard for all., righteous line of action which by reason of its being susceptible of direct proof and in consonance with the teachings of the Vedas is Dharma. Dharma consists in the unflinching pursuit of truth and justice, and in doing good to others; while Adharma is opposite to it”.

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**Salvation or Moksha**

Swami Dayanand says “Moksha is a condition of perpetual happiness consequent on the attainment of God after redemption from evil deeds, birth and death. Mukti means emancipation, liberation from pain of every description and the attainment of bliss in the infinitely intelligent and blissful supreme being.” (Ratan Lal, 1974, p 25) Moksha can be achieved through contemplation, and service to the humanity devotion of God, renunciation of evil actions, and service to the humanity.

**1.10. 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 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.

There are some aspects of philosophy of Dayanand which are certainly needed to be looked into. His philosophy is based on positive thinking and developing positive attitude towards life which is very much needed in every day of life.

His educational philosophy propounded and announced in nineteenth century and even before 1884 in his treatise Satyarth Prakash, highlighted the importance of primary education. According to Swamiji, those who do not send children to school be punished. Strikingly, this is the gist of Compulsory Education Act 1951 of the Government of India. Also there are some points in the philosophy of Dayanand like stress on simple life and Brahmcharya (abstinence) in the students' life which needs to be looked into in the modern educational context.

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. Swami Dayanand, a great educational thinker propounded his educational thoughts based on Indian culture and Indian Holy Scriptures. The present study is also important because it will tell us upto what extent the education philosophy and ethical philosophy of Dayanand of nineteenth century have much relevance even today in the context of the fast growth and rapid changes in education.
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.

In the age of globalization, modern generation is experiencing a great need of philosophy which could give peace to disturbed minds. Life has become highly complicated and mechanical today but it lacks a lubricant which could make life easy and successful. In the words of Education Commission (1964-66) also “in school curriculum there is the absence of provision for education in social moral and spiritual values”. Man has diverted from his real life. He has become a riddle, puzzle for himself and has forgotten his individuality. He has limited his individuality in the sense of material gains and strives hard to achieve more and more. All these necessitate to work on the present study in order to strengthen the present educational system.

1.11. 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 Krishan an etc.

5. In the present study; efforts have been made to arrange the ideas of Swami Dayanand in a systematic way so that they may be fruitful in throwing light on his educational thoughts and ethics because the main purpose of this study is to evaluate the educational thoughts and ethics.

6. In the present study, only those granths have been taken which reflect his educational thoughts and ethics. Thus, it is limited to his well recognized granths and works because the main objective of the study is to study his educational thoughts and ethics and not to judge the validity of his granths and works. It includes Dayanand's own written granths and the granths written on Swami Dayanand.

7. Various Sanskrit and Vedic institutions in the country throw a light on his effort of Vedic Education. Though it becomes somewhat desirable to evaluate the effects of these institutions in studying the educational philosophy yet 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 Western educationists in modern age may be fruitful from the research point of view.

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 have historical perspective and on the basis of these granths not only his philosophical ideas, thoughts and ethics but also educational objectives, curriculum construction, methods of teaching, and teacher-taught relationship came to light in an original and systematic form.

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.

1.12. ORGANIZATION OF CHAPTERS

The effort has been made to evaluate the educational thoughts and ethics of Swami Dayanand in the context of
scientific, philosophical, historical and educational research. As a result, the subject matter has been divided into ten chapters.

The first chapter includes the need of the study, review of related literature, objectives of the study, significance of the study, definition of key words and delimitation of the study. The second chapter includes his life sketch and his literature. The third chapter deals with the historical, religious, philosophical, social and cultural, backgrounds of Dayanand’s educational thoughts. Fourth chapter deals with the method of research followed in the present study.

Fifth chapter includes Swami Dayanand’s general philosophy i.e., metaphysics epistemology axiology, concept of God, soul, dharma, moksha, matter and Prakirti.

In the sixth chapter, educational thoughts of Swami Dayanand in terms of nature and aims of education, curriculum, methods of teaching, teacher taught relationship, concept of discipline, religious and spiritual education, woman education, co-education and education for backward and harijans are described.

In the seventh chapter, ethics as conceived by Swami Dayanand are resolved whereas eight chapter describes the content analysis of views of different thinkers and scholars about Swami Dayanand’s educational thoughts and ethic.

Ninth chapter deals with the relevance of educational thoughts and ethics of Swami Dayanand in the present educational scenario.

The tenth chapter includes Summary, educational implications and suggestions for further research.

Bibliography has been given at the end of Research Report.