CHAPTER- 2
Educational Agenda of Arya Samaj

Education of the nation was the central point of the reform movement in the 19th century. The elite that were engaged in social and religious reform movements also provided the leadership in the field of education. In Bengal, we find Raja Rammohan Roy promoting English based system of instruction. He emphasized Western education and realized importance of English language. Although, he believed in Upanishdic philosophy but he hadn't faith in superiority of Vedic knowledge and Sanskrit.1 Aprana Basu analyse Raja Rammohan Roy’s interest in English education in the following words:

"Raja Rammohan Roy, one of the first to support English education did so because he saw it is a weapon to fight the abuses and perversions that had crept into the our religions beliefs and social practices and as a means of removing irrational superstitions and outmoded rituals and thus pave the way of modernization".2

Like Raja Rammohan Roy, the other contemporary reformists like, Ishwar Chander Vidya Sagar, Swami Viveka Nand, Joytiba Phule, Mahadev Govind Ranade, R.G. Bhandarkar too devoted to the development of modern education in their respective regions. Most of them started many educational institutions on Western style with particular emphasis on English language. The colonial educational system was


enthusiastically welcomed by the elite of Calcutta, Bombay, and Madras not only because it was an avenue to employment but also because it ‘was seen as a crucial agent of social transformation’.  

In this way modern education was developed not only by the colonial state in the 19th century, but a lot of contributions were also made by social reformists and nationalist leaders in the dissemination of modern education. In this respect we can quote the examples of Aligarh College movement and formation of Banaras Hindu University. The great Muslim pleader Sir Sayyid Ahmad Khan established the Mohammdan Anglo-Oriental College of Aligarh in June 1875. Like the Raja Rammohan Roy, Sir Sayyid Ahmad Khan thought that illiteracy was the prime cause of decline of Muslim community and their religion. According to him English educational system could develop the Muslim community and abolish the evils and superstitions prevailed in their social and religious life. In Aligarh college, government curriculum was introduced but, in constructed Islamic environment. According to the Principal of Aligarh College, Mr. Beck, ‘Aligarh’s graduates should be young men of character grounded in Islamic values: an Indian version of the educated gentry of England.’

In other words, Aligarh Muslim College was an effort to popularize and encourage the fusion of English and Islamic education. We can find same perception towards Western type English education in ideology of Maharastra region intelligentsia.

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3 Ibid., pp. 55-56.
5 Ibid., p. 68
6 Ibid., p. 68
The prominent reformists of these regions like, Gopal Hari Deshmukh, G.G. Agarkar, Ramanand Kasinath Trimbak, Telang and Bhandarkar, Phule, Gopal K. Gokhale, all they were devoted to the cause of emancipation of society and particularly women through good English and Scientific education. 

Here we can also quote the experiments of Rabinder Nath Tagore through their institutions Shanti Nikaten and Sri Niketan. However, Tagore emphasized on culture and nationalism but he was keen interested in English education. The curriculum of Shanti Nikaten (later took the name Visva Bharti) reflects combine approach of East and West and town and villages. He called it, 'an indigenous attempt in adapting modern methods of education in a truly Indian cultural environment.' 

This is a short description of particular ideological schools, which took keen interests for the dissemination of Western type English education. Most of the above mentioned reformists cum educationists came from middle class background and orientation of Western education. So they had liberal and modern approach towards education and social upliftment. However some of them had religious attitude but their ideology never became fanatic and narrow. They objected every evil of Indian society and adopted and praised open hearty virtues of Western culture, science, literature and education. But another school of social reformists which was greatly influenced by their respective religions and culture felt that the prevailing colonial educational system and efforts of Indians to establish English type institutions ignored religious education and

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cultural legacy. To remedy this, Swami Dayanand Saraswati presented a new educational philosophy. On his vision his followers established many educational institutions, where the emphasis was given on Sanskrit and Vedic learning, particularly in Gurukuls. The Central Hindu Collage was founded by Annie Besent in Banaras to stressed Indian's ancient heritage and the study of Hinduism. The seminary at Deoband imparted Islamic teaching, while the Khalsa College, Amritsar taught the tenets of Sikhism.⁹

Educational Ideas of Swami Dayanand Saraswati:

The Arya Samaj has three major dimensions religious, social and educational. As educational dimension the Arya Samaj is credited with developing a new system of education which deviated prominently and significantly from the existing British model of education. But system of education does not just develop; it has its own conception of education and its philosophy. The educational philosophy gives system form content as well as the direction. So to know about the Arya Samaj's educational ideas and programme, it is necessary to know its academic approach and particularly, educational philosophy of its founder.

The term education philosophy is very complex and comprehensive. It analyse a wide of area. In this chapter, the term is applied to know widely about Swami Dayanand's ideology, his conception of education, aims of education, sources of education, curriculum, teacher students' relationship, teaching of morality and values education for social change and education for nationalism. The conception of education of Swami Dayanand is religious, social as well as academic or knowledge oriented. In

order to interpret and build up a representative’s conception of education of the Swami Dayanand and later ideology of Arya Samaj movement, a few salient characteristics of the Arya ideology will have to be born in mind. Firstly, the Arya Samaj is a theist organization, acknowledging God as the absolute authority. Secondly, it regards the Vedas as containing all true knowledge. Third, its purpose is to revive the ancient Vedic culture. Fourth, its purpose is also to free the Hindu society from various social evils. Fifth, its aim was to disseminate knowledge and abolish ignorance. The Sixth, not only its looks to the development of good of individual but also regards welfare of all, the Seventh, its fabric is built up of many ethical concepts. The Eighth, it boosts up national spirit. The conception of education of Arya Samaj’s educational campaign draws its elements from its above characteristics.

According to Swami Dayanand, education is leading from darkness to light, from untruth to truth, from ignorance to knowledge. Swami Dayanand did not receive modern education despite of this fact in his programme of social reformation; education of the people became an important issue. Swami Dayanand Saraswati had explained ‘knowledge’ and ‘ignorance’ thus, ‘Knowledge is that which gives us the correct and true idea of a thing. Ignorance is that which does not gives us the right notion of an object, but on the contrary give us quite different idea of a thing what it naturally is.’  

10 Reality is the ultimate aim to human life and hence of true education. True knowledge should lead to the total development of the personality. Purity and strong character were conceived by Swami Dayanand, as the necessary aims of education. So he includes Vedic conception of *Dharma* in his educational philosophy for the moral and spiritual uplift of

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Swami Dayanand speaks of three organizations which must work in perfect co­
ordination of the welfare of individuals in a society is to be insured. The three
organizations are – the ‘Rajya Shaba’, ‘Dharm Shaba’, & the ‘Vidya Shaba’. Controlling
the educational institution of the state has the main function of training the younger
people, so that in due courses of time they may take the rightful place in the socio­
political life of the country. He lays great stress on the importance of training at home,
impacted by the parents of the child before he actually goes to school. According to
Swami Dayanand education of a child begin in the mother’s womb, so every mother has
to positive thinking, purity, morality and sound health during pregnancy. He says that ‘a
person becomes blessed with three good instructors, the mother, the father, and the
teacher ... children do not receive so much good and benefit of education from any
other person as they do from the mother’.\footnote{Ibid., p. 20.} After birth when a child learns to speak,
every mother should teach him to pronounce letters correctly and fundamental of
manners and courtesy. This initially and informal education given by mother, has
permanent influence upon the personality of the growing human being, non-loves
children so much as the mother. Hence the scriptures declare that he is blessed whose
mother is praise- worthy and pious.

We can find practical depth and some democratic influence in Swami
Dayanand’s philosophy. He said that, the education should not be limited only for one
caste and class, but for all community. According to him:

“Teacher should take care that they do not neglect the education
of classes other than Brahmans... It is Kshatryias and other class that
are the real cause of advance in knowledge, religion, and government and of increase in wealth etc. They never live on alms, and, therefore, have no reason to be partial in religious or scientific matters. When all classes are well educated and cultured, no one can set up any false, fraudulent, and irreligious practices.¹²

Therefore all person of all class should be given good and sound education and be well instructed in the principal of true religion. Swami Dayanand emphasised on right of equality for all during student life. He writes, ‘all the scholars should be treated alike in the matter of food, drink, dress, seats, etc. Be they princes and princesses or the children of beggars, all should practice asceticism.’¹³ Here asceticism means severe bodily and mental discipline, in other words simple living and high thinking should be the motto of the students. They should not solicit bodily comfort, instead bear all kind of hardships in order to wholly and solely devote themselves to the acquisition of knowledge. This clearly shows that Swami Dayanand was keen supporter of equality among all. So Swami Dayanand’s system of education was not for the privileged and fortunate few. It was for all, without any distinction of sex and caste. His vision was for a universal, compulsory and free system of education. When Swami Dayanand conceived his system of education, the ‘Downward Filtration Theory’ of British government, in education still had its influence. Although the state outwardly showed all interest in the educational uplift of masses, but in actual practices, what did British government do, was just a drop in the vast ocean of illiteracy. In contrast to this vulnerable situation, Swami Dayanand put forward a system of education, which held a

¹² Ibid., pp. 50-51.
¹³ Ibid., p.32.
good promise of universal education up to the adult age.

Swami Dayanand even as early as the seventies and eighty of nineteenth century was quite modern and very revolutionary in his outlook on education. He made most revolutionary suggestions in ‘Satyarth Prakash’ to reduce illiteracy and ignorance from Indian society. He writes:

“Both state and society should make it compulsory upon all to send their children (both male and female) to school after the 5th or 8th year. It should be made a penal offence to keep a child at home after that age.”

In this way Swami Dayanand did not plead for mass education, but he was a supporter of uniform education and he wanted that state must take the responsibility in providing the education to all the people. He had radical idea of educational system and he tried to evolve an alternative educational idea to the colonial one.

Swami Dayanand’s Ideas on Women Education:

In education, as in many other matters he was much ahead of his time. In the 19th century he pleaded for free and compulsory elementary education not only for boys, but also for girls- a revolutionary step then. In the late 19th century it was Swami Dayanand who first revealed to modern Indians the social conditions prevailing in ancient Aryan society and advocated equal rights for man and women in all matters in education, in marriage and in the holding of property. Swami Dayanand often quoted the verses of *Manu* which says that, where women led unhappy life, the family is soon

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14 Ibid. p. 33.


destroyed, while that family enjoys perpetual propriety where women are honored and lead a joyful existence. He again quoted *Manu*, that, ‘good women, gems, knowledge, truth & purity, gentle speech and all arts and industries should be taken from all places.’

Swami Dayanand was greatly in favour of women education. According to him, boys and girls, when they attain the age of 8 years should have the *Upnayan* and sent to their respective school. Swami Dayanand gives some reference from Vedas in the favour of female education. He made example of Gargi, Matree, Kekai, Lopmudra, Ghosha, who were great female scholars during ancient period. He said that like boys, a girl should acquire sound knowledge and culture by the practice of Brahmacharya and then marry boys of their own choice.

He argued that it was very important for family life that, both; husband and wife should be literate. He writes:

"...if the husband be well educated and wife ignorant or vice-versa, there will be a constant state of war-fare in the house. Besides if women were not to study, where will the teacher for girls' schools come from? Nor could ever the affairs of the state, the administration of justice, and duties of married life, that are required of both husband and wife (such as keeping each other happy, the wife having the supreme control over all house hold matters) be carried on properly without through education (of

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18 Ibid., p.31.
19 Ibid., p.79.
man and women).”

Swami Dayanand was of the firm conviction that our society could not progress unless women should not be given proper status and position with man. He was unhappy to see the sufferings of womenfolk’s denial of educational facilities, child marriage, purdah system, sati, polygamy, forced widowhood and several other social handicaps faced by them. According to him all bad social rituals and ignorance were due to the illiteracy. So his philosophy of education regarding women was not merely for alphabet knowledge and formal education, but also technical and professional education for girls for their self-dependency. He writes about self sufficiency through education for women in third chapter of ‘Satyarth Prakash’:

“As men should, at the very least, learn the science of grammar, dharma, medical science, mathematics & the mechanical and fine arts at the least, for without a knowledge of these ascertainment of truth proper behavior towards their husband’s and other people, bearing of good children, there proper up-bringing and instruction, proper management of the house hold affairs, preparation of foods and drinks in accordance with the requirement of medical science... without a knowledge of mathematics, they can never keep accounts of their house hold properly; and without a knowledge of true religion as taught by the Vedas and other Shastras, they cannot know what God and Dharma are, and can never, therefore, escape going astray from the path of rectitude.”

Although Swami Dayanand was dead supporter of women education but he was

20 Ibid., p.79.
21 Ibid., p.80.
against co-education. In ‘Satyarth Prakash’ he says- ‘Boys and girls when attain the age of 8 years should be sent to their respective schools... the boys schools should be at least 3 miles distant from that for girls. The preceptors and employees, such as servants, should, in the boys school, be the entire male, and in the girls school of the female. Not even a child of 5 years of the opposite sex should be allowed to enter the school.’

In this way Swami Dayanand favoured women education only for domestic purpose. After getting education a woman would look after her house hold and children, thus women education was only under the parameters of patriarchal ideology.

**Swami Dayanand’s Concept of Brahmcharya:**

Swami Daynand’s concept of Brahmcharya was very strict for both, boys and girls. He again writes, as long as they are *Brahmcharies* (students) they should abstain from the following 8 kind of sexual excitement in relation to person of the opposite sex:

1. Looking upon them with an eye of lust.
2. Embracing them.
3. Having sexual intercourse with them
4. Intimately conversing with them
5. Playing with them
6. Associating with them.
7. Reading or talking of libidinous subjects.

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22 Ibid., pp. 31-32.
23 Ibid., p.32.
8. Indulging in lascivious thoughts.

He not only laid stress on celibacy of students but also for high moral and character of teacher. He says, 'In no instance should they (students) be placed under the tuition of teacher of low character. Only those persons are qualified to teach, who were master of their arts and imbued with piety.'

The concept of *Brahmacharya* was the fundamental force behind the Swami Daynand's educational philosophy. Swami Dayanand stressed on *Brahmacharya* by quoting *Manu*, 'a student should observe *Brahmacharya* and study the Vedas with their subsidiary subjects, until they are completely mastered.' Here *Brahmacharya* means complete control of all senses and passions. Swami Dayanand define *Brahmacharya* in three grades – the lowest, the intermediate and the highest, the lowest *Brahmacharya* means up to 24 years a student should keep perfect control over his passions and devote himself to the acquisition of the knowledge of Vedas and of culture. By virtue of this *Brahmacharya*, vital forces are fully developed and matured. This helps to produce the noblest qualities in body, *manas* and the soul. During this lowest *Brahmacharya* period a student acquires knowledge and grows in health and strength, remains free from disease and attains a healthy age of 80 years. The intermediate *Brahmacharya* observes 44 years. By the virtue of this *Brahmacharya* period, attains to the degree of *pranas* or vital force called *Rurdras*, in other words, he becomes a terror to the wicked and asylum for the good. By the virtue of the highest *Brahmacharya*, up to 48 years of age, students acquire perfect knowledge, perfect wisdom, perfect development of good

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24 Ibid., p.31.  
25 Ibid., p.40.  
26 Ibid., pp. 41-42.
nature and characteristics, shines like the sun, enlightening all, and enabled to master all kind of knowledge.\footnote{Ibid., p.43.}

Swami Dayanand further writes about the virtue of the \textit{Brahmacharya}, that, \textquote{This rules applies to those people who intend to marry, but those who intend not to do so, are welcome to remain celibates till that, if they can. But they must bear in mind that this is possible for that person alone whose knowledge is perfect, who has full control over their mind and senses and who perfect Yogis, free from all vices.\footnote{Ibid., p.44.} } He again writes about \textit{Brahmacharya}: \textquote{A Brahmachari (male or female) should abstain from meat and alcohol, perfumes, garlands of flowers, tasty foods and drinks, the company of opposite sex, sour articles, injury to all living things, from anointing the body and handling the reproductive organ unnecessarily, from the use of collyrium, from the use of shoes and of an umbrella, from harboring low passions such as anger, avarice, carnal passion, Infatuation, fear, sorrow, jealousy , malice, singing, dancing, gambling, gossiping, lying and back-biting, from looking upon women (with the eye of lust), embarrassing them, from doing harm to other people and indulging in such other evil habits. Let every student sleep alone and never lose his reproductive elements. He who loses it through passion breaks his vow of Brahmacharya.}\footnote{Ibid., p.48.}

In this way \textit{Brahmacharya} was the real foundation of Swami Dayanand's ideological
campaign for character building. Swami Dayanand valued particularly the development of a strong body in individuals. Har Bilas Sarda makes the following observation in this regard:

“Dayanand chief teaching on which he laid the greatest stress in his lectures and discussion to all, high or low, the Raja or the common people was that the first duty of the man is to be physically strong. Without physical vigor, nothing can be achieved. Without physically strength, life is mere existence, a miserable and pitiable existence. Every man and women has duties to his self and other’s. These duties can be perform only when one is physically strong.”

Such strong views of Swami Dayanand were based on his concept of Brahmacharya and highly discipline. To fulfil the educational aims of Swami Dayanand, various educational institution of Arya Samaj had imparted good physical education with a view to building up strong body and developing physical skills in boys and girls.

Character formation was the most important aim of Swami Dayanand, and this was also chief motive of Ancient educational system. About the merit of ancient educational system, A.S. Altekar writes: ‘...formation of character, building up of personality, preservation of Ancient culture and the training of the rising generation in the performance of the social and religious duties- these were the main aims of the Ancient Indian system of education.’ These were the vary aims of education of Swam Dayanand. Swami Dayannand in ‘Satyarth Prakash’ says that, mere intellectual attainments are of no worth, if the person is devoid of moral feelings and character.

Swami Dayanand and Teacher – Taught Relationship:

A wide concept of relationship between the teacher and students is the very important part of Swami Dayanand's educational philosophy. According to him the very first teacher of the children are their parents. He writes in *Satyarth Prakash*: ‘It is the highest duty of parents, preceptors and relatives to adorn children with good sound education, nobility of character, refinement of manners and amiability of temper.’

Swami Dayanand says that good combination of parents and teacher led a children good and successful life. He writes, ‘that man alone can become a great scholar who has the advantages of three good teachers, viz, mother, father & preceptor.’ So, blessed is the family, most fortunate is the child whose parents are Godly and learned. Swami Dayanand emphasised mother's role as first teacher. He writes, ‘no other person can equal a mother in her love for her children, or in her anxiety for their welfare.’ So children do not received so much good and benefit of education from any other person as they do from their mother. After work when a child learns to speak, every mother should teach him to pronounce letters correctly, fundamental of manners and courtesy. This initial and informal education given by mother has permanent influence upon the personality of the growing human being.

After parent, it is the teacher, who can turn, change and develop the life of the students. As the teacher held in high veneration he is naturally expected to posses several qualification. The students look upon the teacher as the ideal person of very high character. He has to be patient and treat his students impartially. He should not

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32 Ibid., p. 31.
34 Ibid.
only be a scholar but also perfect in teaching; then only he would be a great teacher. He must have a conviction based upon realization of the unity on which he is to enlighten his pupils. He is to possess the highest moral and spiritual qualifications. He must be well grounded in his own branch of knowledge and continue his reading throughout his life. The teacher must further be able to inspire as well as to instruct; his piety, character, scholarship and cultured life should be able to exercise a subtle and everlasting influence over the young students.

According to Swami Dayanand, in ancient India, the teaching profession had a very high code in society. In addition to imparting intellectual education the teacher in ancient India had to perform several other duties as well. He was to be spiritual father of the children and they were treating their students like their own sons. But in modern time, money in the form of fees constitutes the primary link between students and his educators. Naturally such relations are not built on the foundation stone of faith. So without faith and respect students would not become good citizens and faithful pupils. For the development of society and character it is must that education should be imparted through Vedic tradition. Swami Dayanand advises that teacher should try to keep themselves aloof from loose talk, bad habits; only then they can cultivate knowledge and good character in order to be ideal teachers. Teacher should treat equal all the students in all matters like food, drink, dress, and seats etc. According to Swami Dayanand it should be the responsibility of the teacher to teach all that is necessary about diet, dress and proper behavior towards elders and juniors. The teacher should perform Devayajna as described in detail in ‘Satyarth Prakash’ and

36 Ibid., p.32.
Swami Dayanand quotes from ‘Taittiriya Upanishad’ (VII, 9, 1-4) in ‘Satyarth Prakash’ and explains how a teacher should instruct his pupils to lead a virtuous life. The teacher should say:

“My children! speak the truth, lead a virtuous life. Never be negligent in learning and teaching. Devote yourself to the procuring of knowledge of physical and spiritual sciences ... follow the path of truth and religion. Serve your father, mother, teacher and the guest. Imbibe our virtues, not our faults and imperfections. Always keep the company of learned and pious peoples and trust them fully ... this is the advice, commandant and mandate of Vedas.”

Swami Dayanand says that teacher should inculcate in the minds of pupils that, ‘Blessed are the man and women whose mind are centered on the acquisition of knowledge; who posses sweet and amiable tempers; who cultivate truthfulness and other similarly virtues; who are free from vanity and uncleanness; who enlighten minds of those who are in ignorance; whose chief delight consists in promoting the happiness of others by preaching of truth, by generous distribution of knowledge without fee or reward; and who are engaged in altruistic work as prescribed by the Vedas.’ He draws some line of Manu Smriti that teacher should not neglect the education of classes other than Brahmans, viz, princess and kshattriyas, vaishyas and shudras. If all the classes are well educated and cultured, no one will try to set false practice.

37 Ibid., p.32.
38 Ibid., p.31.
39 Ibid., p.51.
In this way Swami Dayanand advises that both the teacher and students should try to avoid any obstacle that comes up in the way of acquiring knowledge. He asserts that it is the highest duty of both, the rulers and ruled, to see that all ignorance removed in order to enable the male and female students of all classes to acquire the necessary and right knowledge of truth and religion.\(^40\)

**Swami Dayanand and Curriculum:**

Swami Dayanand was a profound scholar of Sanskrit and made a deep study of Vedic literature. Unlike other reformers of the age, he based his work upon his knowledge of the ancient Indian religious literature. That was his strong point and it gave him an immense advantage over the other reformers. He linked the social revivalism with Vedic cultural legacy and this influenced their educational philosophy also. We can find cultural slant of Vedic age, particularly in Swami Dayanands scheme of education. In this way Swami Dayanand became beside a social and religious reformer, great idealist and exponent of ancient Vedic culture. It was his earnest desire to make his countryman realise their golden past, culture and spiritual heritage. He attempted, therefore, to plan such a curriculum, which should transform the Indian generations and educational institutions into places of spirituality and cultural heritage. Following is a brief account of the scheme of studies envisaged by him in the 3\(^{rd}\) chapter of *Satyarth Prakash*.

During the later half of the 19\(^{th}\) century, emphasis on Sanskrit and grammar was very important characteristics of indigenous education system. Swami Dayanand himself devoted great attention to the study of Sanskrit grammar. So Swami

\(^{40}\) Ibid., p.77.
Dayanand’s first priority was grammar. According to his scheme of studies:

1. He recommends that first of all the children should be taught Phonetics (shiksha) by Panini. It is the responsibility of the parents and teacher to teach their children and pupils to pronounce different letters in their right places, with the right amount of efforts and the right agent.

2. After Phonetics, the children should be taught grammar which includes ‘Ashtadhyayi’, ‘Dhatupath’ (book of roots), ‘Ganpath’ (book of groups), ‘Unadikosh’ (book of prefixes), ‘Mahabashya’ (exposition of the above form books of Panini and Patanjali). This study of grammar may be learned in 3 years. He favored ‘Arsha Granthas’ or great works by Rishis or sages.

3. After grammar, the students should read ‘Nighantu’ and ‘Nirukta’ (books on Vedic vocabulary and philology) written by Yask. This study may be finished within 6 to 8 months.

4. Thereafter the students should study ‘Chhandogranth’ (prosody) by Pingala, so that they may thoroughly master the rules that govern verifications- Vedic and Sanskrit, and be able to compose poems of their own. This study should not take more than 4 months.

5. Then the students should study ‘Manu Smriti’, ‘Valmiki Ramayan’, ‘Vidurniti’, and other selection like this from the ‘Mahabarta’. The studies of these books tend to eradicate evil habits and bring culture. This study should not take more than a year.

6. Then the students should study six ‘Shastras’ (commonly called the six schools

41 Purva Mimansha, Vaisheshika, Nyaya, Yoga, Sankhya & Vedanta.
of Philosophy) with the expositions of Rishis – the great ancient seers. But before studying the Vedant Shashtra, student should learn the ten Upanishads. The study of all these books should be finished within 2 years.

7. Thereafter they should study four ‘Vedas’ with their four ‘Brahmans’. Proper attention must be paid to accents and meanings, both, theoretically and practically. This study should be finished with in 6 years.

8. After the studies of ‘Vedas’ the students should study the ‘Upavedas’ which are four in numbers, viz, ‘Aurveda’ (medical science), ‘Dhanurveda’ (science of government) ‘Gandharvaveda’ (science of music) and ‘Athravaveda’ (science and practice of mechanical arts) and also called ‘Shilpaveda’. Thus, Swami Dayanand wants the students to learn the nature and properties of all substances both theoretically and practically) this is the science that helps to increase the wealth and prosperity of a country.

9. After the study of the Upavedas, Swami Dayanand in ‘Satyarth Prakash’ wants the students to learn ‘Jyotisha Shashtra’ which includes Arithmetic, Algebra, Geometry, Geology, Geography, and Astronomy. This study should be finished in two years. The student should also have all types of practical training in these sciences. It should be noted that Swami Dayanand is against the study of Astrology-, which treats of influence of stars and constellations on the destinies of man, of an auspiciousness of stars and non- auspiciousness of time, of horoscopes etc, as a fraud and never learn and teach any books on this subject.

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42 I’sh, Kena, Prashna, Munduka, Muanduka, Aitreya, Taitreya, Chhandogya & Vrihadaranyka.
43 Rig, Yaju, Sama and Atharvaveda.
44 ‘Brahmans’ are Commentaries on Vedas; that are- Aitreya, Shatapatha, Sama & Gopatha.
In this way Swami Dayanand urges both the teachers and students to master all the sciences and arts in twenty or twenty one years in order to become cultured for leading a happy life. He has recommended only ‘Arsha Grantha’ (the book of Rishis) for students to study. The Anarsha Grantha (the book of mean knowledge) and by mean scholars, were condemned because they were not free from prejudices. The books which were condemned by Swami Dayanand are follows: Katatnra, Saraswata, Chandrika, Mugdhabodha, Kaumudi, Shekar, Manorma, Amarkosh, Jyotishsa, Dharma Sindhu, Vratarka, Tarkasagarh, Yogdisha, Harthapradipika, Yogavasistha, Panchadasai, Sharangdhara. All Smritis except the Manu Smriti barring the interpolated verses all Tantras, Purana, and Rang. By Tulsi Dass and Rukmani by Mangala.

Swami Dayanand gave an outline of a scheme of studies because his Brahmacari (students) was to stay at a Gurukul or with the Gurus for a long period of some 20 years from the age of 5 to 25, cut off from home, parents and daily life of society. Some critics argued that Swami Dayanand’s emphasis on religious books and Sanskrit grammar are no use today. But it is to be noted that primary aim of the Swami Dayanand was to build a highly moral and spiritual training for social development. Education with goodness, technical expertise with care for public good, efficiency with honesty and non-corruptibility – that is the idea of Swami Dayanand’s education. According to K.S. Arya, ‘Dayanand’s scheme lays emphasis on ‘Tapasya’ (austerity) not indulgence, on service, not personal aggrandizement and exploitation, on simplicity, not luxury on duty, not on selfish pleasure or enjoyment by harming the interest of the society... the purpose of education (a part from training for professions) should be to make the world a better, happier and safer place to live in. Swami Dayanand’s
Although, Swami Dayanand stressed on religious text and Sanskrit grammar but he emphasised on the study of English, because it became the state language. He favored the study of science too. He also realized that industrialization would lead to the wealth of nation and so he favored industrial training to and wanted Indian young man to be sent to Germany for such training.\footnote{Ibid., p.193.} He also wanted the students to study different branches of mathematics, geography, geology, astronomy, space science and much else. He believed in a broad – based for all practical purposes, only he gave the first place to character formation and spiritual training.\footnote{Ibid.} Greatness of a nation is the excellence of its educational system and quality of its men and women. Swami Dayanand’s educational philosophy was also: uplift the nation by raising the character of the people through right type of knowledge.

**Educational Aims Of The Swami Dayanand:**

Educational aims perform three important normative functions, viz, firstly, they give direction to the educative process; secondly, they motivate education; and third, they provide a criterion for evaluating the educational process. Therefore, in the study of educational philosophy of an individual, organization or a nation, it is essential that its educational aims be known.

The social needs and the norms of society usually set aims of education. Education is necessary for the survival of the society. The educational aims also depend on how it is intended to mould individuals and the society as a whole through

\footnote{Krishan Singh Arya, ‘Swami Dayanand Saraswati: A Study of His Life and Work’, (Delhi, 1982) p.192.}
education. The aims of education also, sometimes, arise from the defects of the existing system of education itself that a society desires to correct for the sake of better education or for using education as an agency of economic growth and social development.

It has been already pointed out that the Swami Dayanand wanted to bring about a great change in the orthodox or traditional Hindu society. Religious superstitions and many wrong beliefs based upon the untruth of the society were to be uprooted from the life of the people and the thoughts and conduct of the people based on true Vedic religions and teachings. Thus the aim of Swami Dayanand was to bring about a change in the religions beliefs and practices of the people based on the understanding and practices of the true teaching of Vedas. The nature of Swami Dayanand was pure religious, so one of his educational aims was also to be religious and moral. Although, Swami Dayanand stressed on Vedic culture and religious revivalism but his educational aim was not narrow and sectarian. He writes and gets true knowledge of every existing thing. Swami Dayanand did not want that the people should understand merely theoretically and outwardly the teaching of the Vedas, but they should understand and know about the all spheres of science, technology and other modern profession for their economic development.

Swami Dayanand was great leader of Indian renaissance and new interpretation of cultural heritage of the ancient India was including in this educational aims. Swami Dayanand wanted to create, among the rising generation, a feeling of pride about their cultural heritage. By creating such a sense of pride among the members of the Indian

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49 Ibid., p.80.
society, Swami Dayanand wanted to strengthen Hinduism and prevent the conversion of Hindus to Christianity and Islam. Secondly, in later decades of 19th century there was over-emphasis on Western type of education resulting in the neglect of vocational and technical education. The education of the English language received a dominant place. All Western education had to be imparted through the English medium and this resulted in the neglected of Indian regional languages. The consequences of the defects of the colonial educational system were greatly harmful to the country. The evil consequences of the existing educational system were searchingly pointed out by Swami Dayanand himself. Har Bilas Sarda interpreted Swami Dayanand's diagnosis of the ills of colonial educational system thus:

"The result of this education is that we acquire proficiency in English literature, but we become strangers to our literature and culture, and remain ignorant of our glorious past. We become mentally slaves of the West. Our conduct, thought, mode of life and manners are cast in the Western mould and we lose our sense of nationality. We remain ignorant of our religion and begin to look upon it as useless and humiliating. We lose all pride in our past and become like a pilot-less boat in a stormy sea driven about by the winds. It is a great historic truth that a nation which has no pride in its past, has no future."

To correct these and such others contemporary defects of education, Swami Dayanand wanted to start their own educational institutions based on Ancient Vedic traditions. He opened seven such schools in UP along and some more else where. But

these schools become failure without response of people. Swami Dayanand stressed to provide equal educational opportunities for all he recognized no caste distinctions based on birth. All sections of the society, be it a depressed or a lower castes, a backward community or even women- they should have equal educational opportunities. In this contest he advocated that the primary education should be compulsory for all.

According to Swami Dayanand, only those were fit to be members of a noble and organized community who learned good qualities in their school days, viz, lesson of morality, brahmacharya, discipline and simple living. This means that aim of education was to produce citizens who were socially efficient. All leaders of thought stressed the ideal of the duty. All students were enjoined to have social or civic sense by looking to the welfare of the others. Swami Dayanand wanted that the structure of the society should be such that, every one learned a profession which was not only useful to him but to the society as a whole.

To sum up, we can say that, education, according to Swami Dayanand might appear religious, but he thought that education was essential for the development of the society. The education aimed at producing a personality so well behaved, with intellectual caliber, with spiritual maturity and high morality. In other words, Swami Dayanand’s educational aims mean that, education should make an individual vocationally self-sufficient, intellectually mature, socially efficient, culturally refined, morally virtuous and spiritually advanced.

**Early Educational Agenda Of Arya Samaj:**

After the analysis of Swami Dayanand Saraswati’s educational philosophy, it is

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important to know that, how, educational ideas of Swami Dayanand implemented by his followers? After the death of Swami Dayanand, the newly converted Arya Samajists took up seriously the educational programme of Swami Dayanand, and for this purpose they started many educational institutions, particularly in Punjab, in the last two decades of nineteenth century. In this context, an important decision was taken by Lahore Arya Samaj to start D.A.V. (Dayanand Anglo-Vedic) School in June 1886. Through this school the Lahore Arya Samajists wanted to impart English education as well as to carry on educational ideas of Swami Dayanand. But later on it created lot of debates among the Arya Samajists on the issue of English education and Swami Dayanand's ideas of education. Now first of all we will describe shortly, the practical works of Swami Dayanand to disseminate his educational ideas.

Swami Dayanand adopted a new means of propagating his ideas by the foundation of Sanskrit schools. He founded four schools in early 1870s, at Kashganj (1868), Furrukhabad (1869), Mirzapur (1869) and Chalesar (1870). The motive behind these attempts was to provide the proper knowledge of Sanskrit and training of Vedic tradition. These schools provided food, free education, clothes and accommodations to the students. The curriculum included the study of the ‘Asthadhyayi’, the ‘Manu Smriti’ and the Vedas. Performing of Sandhya was compulsory and whole time spent in school in daily routine. Regular tests were held and intelligent students were rewarded with special food.

52 J.T.F. Jordens, ‘Dayanand Sarasvati: His Life And Ideas’ (Delhi-1978) p.65
After some time all these experiments became failure, only Farrukabad School achieved some success. These schools opened by Swami Dayannand had to be dissolved in his lifetime. Firstly, this was due to mismanagement. He started these schools before he founded the Arya Samaj (1875) and there was not any organizational support to control these institutions. Secondly, people needed a job oriented curriculum and program of education, but in initial schools of Dayanand the emphasis was on Vedic, Sanskrit grammar and education of pure Hinduism, and it did not attract people. The same thing was happened with Gurukul movement when this movement remained on limited strength of students and particulars regions. Questions were raised on the curriculum of Gurukul that, what would the pupil gain by learning some Vedic mantras, Asthadhyayi and Mahabhasya in these Gurukul type institutions? Such learning might produce refined men with cultured ideas, but was not employment oriented.

The untimely death of Swami Dayanand on 30 October, 1883 stopped his efforts to develop the ideal educational institutions on Vedic traditions. But this work was done by his devoted followers of the Punjab Arya Samaj. Various branches of Arya Samaj of Punjab and North- West Frontier Provinces uniformly proposed and passed resolutions to establish an educational institution in the memory of departed Guru. After a long process of discussion and vital campaign for fund collecting for the task, ultimately, D.A.V. School was established on 1st June 1886 at Lahore. Lala Hans Raj became the first principal on honorary basis. The Punjabi society gave great response and with in

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57 Kenneth W. Jones, ‘Arya Dharma’, op. cit., p.68
59 The Tribune, June 5, 1886, p.7.
one month the strength of students rose to 550. The institution became so popular that two years later intermediate classes were opened and in 1894 the BA classes came in existence.

The D.A.V. College Management Committee in its meeting on 20 March 1886, decided the following aims and objectives for their institutions:

1. To establish in the Punjab an Anglo Vedic college institution which shall include a school, a college and boarding – house, as memorial in honour of Swami Dayanand Saraswati with the following purpose, viz,

   a) To encourage, improve and enforce the study of Hindi literature.
   
   b) To encourage and enforce the study of classical Sanskrit and Vedas.
   
   c) To encourage and enforce the study of English literature and science, both theoretical and applied.

2. To provide means for giving technical education in connection with Anglo-Vedic College instruction as far as it is not inconsistent with the proper accomplishment of the first object.

In the above mentioned aims and objects we can find a mixture of knowledge of East and West for the fulfillment of the ambitions of newly developed Punjabi middle class. Kenneth W. Jones made conclusions of these objectives very nicely:  ‘English language for adjustment, Hindi for communications with the masses, Sanskrit and works of Dayanand for moral uplift, and science for material progress- Aryas offered answer to

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60 Arya Patrika, June 22, 1886, pp. 6-7.
61 Proceedings of D.A.V. College Management Committee, 1894-1895.
the most acute dilemmas of occupational mobility and cultural adjustment.\textsuperscript{63}

The growth and development of D.A.V. College movement will discussed in next chapter but here it will be sufficient to describe in brief the educational activities of D.A.V. School and management committee. The D.A.V. movement tried to mix up in its educational curriculum the colonial educational pattern as well as the ideas of Swami Dayanand. But it gave more emphasis to the colonial educational curriculum.

In the minds of D.A.V. College architects, science, English language and technical subjects had priority rather then Vedic study and Sanskrit grammar. Ideally this new emerging middle class in Punjab, which was trying to exploit economic and political opportunities in colonial milieu from the platform of Arya Samaj, adopted both language English and Sanskrit equally, but in practice English was preferred.\textsuperscript{64} This issue later became measure causes of dissatisfaction for the curriculum of D. A. V. College. For instance, Pandit Guru Datta, Lala Ralla Ram, Lala Jiwan Dass, etc, charged that D. A. V. College ignored the study of Sanskrit, Hindi and Dayanand’s works. They claimed that the education given by the D. A. V. College was not according to the Swami Dayanand’s educational ideas. For rectify this mistake Pandit Guru Dutta and Lala Ralla Ram presented a proposal to introduce- Dayanand’s ‘Rigvedadi Bhashya Bhumika’ and Panini’s ‘Asthadhayayi’. They asked that every student should study Sanskrit and Arya Bhasha (Hindi) at the beginning of primary stage. But Lala Lal Chand and his associates opposed this resolution and this was not passed in meeting of management committee.\textsuperscript{65} This was the formal starting of disillusionment and dissatisfaction, which appeared aggressively during decade of 1890. In this way, in

\textsuperscript{63} Kenneth W. Jones, ‘Arya Dharm’, op. cit., p. 72.
\textsuperscript{64} Ibid., p. 70.
\textsuperscript{65} Ibid., pp. 90-91.
practical, D.A.V. College and Schools became another version of colonial government educational institutions. Not only curriculum, but also whole functioning like, class system, teaching method, charging of fees, administrative approach etc, were very close to colonial type of educational institution, not with the Swami Dayanand’s concept of Gurukul of ancient Indian Vedic traditions.

These were the reasons that after the death of Guru Datta (1890), Lala Munshi Ram and their associate strongly raised the matter and ultimately it split Arya Samaj into two groups- College Party & Mahatma Party (later Gurukul party) as it has been pointed out in the previous chapter.

66 Ibid., p. 90.