CHAPTER-9

The Arya Samajist Approach to Value Education

THE ARYA SAMAJ : A PROFILE

The Arya Samaj is a reformed version of Hinduism. It was founded in 1875 by Swami Dayanand Saraswati (1824-1883), a great social reformer of India who waged a relentless war against superstitions, social discriminations, ignorance and weakness of the Hindus and the conversion mania of the Christians. “Of all movements in India for the regeneration of the country”, said Shyamji Krishna Verma, a great India revolutionary, “none is no potent as a the Arya Samaj. Swami Dayanand was the harbinger of a new era in India’s social and political scene and cultural revolution in the Hindu society. It contributed to India’s freedom struggle effectively.”

The Arya Samaj movement is based on the unorthodox and enlightening ideas of Swami Dayanand for which he lived and died. Those who were influenced by these revolutionary ideas of social and cultural reformation and patriotism of Swami Dayanand became the followers of Arya Samaj in his own life time.

In his article “Arya Samaj” published in the Illustrated Weekly of India in 1971, J. M. Sharma presented a very comprehensive and enlightening brief profile of this important movement.

The Arya Samaj was born in Bombay but it flourished at Lahore, now in West Pakistan. Its founder, Swami Dayanand Saraswati, came from Gujarat but he found his following mostly in the Punjab, Haryana and west U.P. He was a Brahmin by birth, but his teachings appealed most to non-
A LETTER FROM DAYANAND to his disciple, Pandit Gauri Shanker, written in 1881 advising him to teach the mantras to kayasthas and artisans. All castes have an equal right to learn the Vedas, he wrote.

SWAMI DAYANAND SARASWATI (1824-83). After 15 years of wandering he found truth at the feet of Virjanand, who became his guru. His Satyarth Prakash is the "Bible" of the Arya Samaj and exhorts Hindus to go "back to the Vedas" for spiritual sustenance. The book has critical references to Christianity, Islam and Sikhism.
Brahmins. Swami Dayanand spent the first 21 years of his life at home, the next 15 in search of a guru, three at the feet of his guru, three finalising his future line of action and the remaining 17 preaching his message. The first census after Dayanand's death, taken in 1891, recorded 40,000 Aryas, and the 1931 census, the last for which separate figures are available, put their number at 10 lakhs. Thereafter there was an increasing tendency among the Aryas to identify themselves completely with other Hindus and they stopped returning themselves separately.

Swami Dayanand died eight years after the birth of the Arya Samaj in 1875 and as such did not get enough time to nourish it. However, the initial momentum imparted to it by him was so enduring that in a few years the Arya Samaj spread all over North India. When Dayanand left home at the age of 21, he was simply running away from life. Two deaths in the family occurring one after another had left him in a state of utter dejection. He might have ended up as a recluse in a jungle but for the fact that he was made of sterner stuff. As Aurobindo has very aptly summed him up: “He was a warrior in God’s world, a very soldier of light, a sculptor of men and institutions and a man of practical (as against mystical) spirituality”.

After 15 years of wandering, which brought him face to face with the weaknesses of Hinduism, Dayanand arrived at Mathura and knocked at the door of a blind Punjabi sanyasi, Swami Virjanand, a Sanskrit grammarian. Dayanand’s etymological interpretation of the Vedas and his rejection of the Puranas, the backbone of popular Hinduism, can be traced to Virjanand, who held that only the ‘Arsha granths’ (original books) revealed to the rishis were true and all others like the Puranas, being man-made, were false. The Hindus, according to Raja Rammohan Roy, had hailed the British as deliverers from Muslim tyranny. But their relief was short-lived. Before long
Christian missionary activity panicked them.

Christianity was no stranger to India. It had been there for centuries, but its Protestant version was certainly a fresh arrival. It exuded the same optimism in winning new converts as the 18th and 19th century European nations (with whom it came to India) showed in conquering new lands for themselves. The contemporary missionary writings were filled with the hope that before long the whole of India would be reclaimed for Christianity. This was the situation when Dayanand came on the scene.

No doubt the Brahma Samaj was already in the field, but it did not inspire confidence in Hindus. It stood in awe of Christianity, and its leader, Keshab Chandra Sen, was expected by Christian missionaries to join their ranks.

For the missionaries the most vulnerable point of Hinduism was its idol worship. Dayanand, even in his childhood, had been assailed by doubts as to its validity when on Sivaratri he had seen mice defiling an image of Siva. And how happy he must have been when he went to the Vedas for light and found no sanction there for idolatry.

Varanasi has been called the Rome of Hindu orthodoxy. If he could convert it to his views, his task might be easier, Dayanand thought. Idolatry was not merely a mode of worship but also a lucrative source of income for the Brahmins. At first they tried to win over Dayanand with tempting offers of mahantship and when they failed they plotted against him. About a dozen attempts were made on his life. But he was not the kind of man who would be frightened into inaction. "He was," in the words of Romain Roland, "a hero of the Iliad or of the Gita." Dayanand rejected as un-Vedic not only idolatry but also the related concepts of polytheism and god incarnation and substituted the concept of monotheism, which, however,
should not be confused with Semitic monotheism. By reinterpreting the Vedas, Dayanand offered a rational religion to the Hindus and injected a new sense of pride into them.

The mission schools were popular with Indians for two reasons: a knowledge of English, without which no good positions could be had in government service, and for the study of science, a knowledge of which was considered necessary for the material advancement of the country. But the thought of Indian boys coming under the influence of the missionaries alarmed their parents. The need was felt for institutions where Western education could be imparted without impairing the boys' faith in their own religion. The Arya Samaj started the Dayanand Anglo-Vedic College at Lahore in 1886. It was the first non-government and non-Christian college in the Punjab. The spirit of reform did not remain confined to the sphere of religion. It invaded the social field also. Customs like child marriage, forced widowhood, bigamy, women's illiteracy and untouchability were also delivered stunning blows and the much-maligned caste system was given a new orientation.

The concept of equality, which Western education brought to India, and the new economic order, which the British brought in, demanded a reappraisal of the caste system. The Arya Samaj substituted the four-fold Varna Vyavastha for the caste system and based it on function rather than on birth. Anyone could practice any profession, though he would be allotted one of the four Varnas of Brahmin, Kshatriya, Vaishya and Shudra according to his choice of profession. The first shoe shop to be opened by a high caste Hindu in Lahore was by a relative of Mahatma Hansraj, the first Principal of D.A.V. College. The Aryas promoted many new lines of commerce and trade and the Punjab National Bank in a living monument to their spirit of enterprise.
Though the regeneration of Hindu society remained the main preoccupation, Dayanand dreamed of a world order in which the Vedas would be accepted as the only revealed knowledge of God, the Arya (Hindu) nation would assume the leadership of all other nations and Aryavarta (India) would have suzerainty over all other countries. Though Dayanand did not actively campaign for political independence and in a way felt grateful to the British Government for his freedom of expression, there is no denying the fact that he gave then slogan of Swaraj and Swadeshi long before the Indian National Congress was born. He proclaimed in the Satyarth Prakash, the manifesto of the Arya Samaj, that "good government is no substitute for self-government" and devoted a whole chapter to his political philosophy.

**Spirit of Independence**

From the very beginning the Arya Samaj was suspect in the eyes of the government for its spirit of independence. It did not seek government aid for its education institutions. Unlike Sir Syed Ahmad and the Singh Sabha of the Punjab, which took pride in securing the services of British principals for their colleges at Aligarh and Amritsar, the Arya Samaj appointed Mahatma Hansraj as principal. The first to welcome the Indian National Congress to the Punjab were the Aryas. The first political agitation in the Punjab, started in 1898 against the agrarian laws, was led by the Aryas, Lala Lajpat Rai and Sardar Ajit Singh, the first deportees from the Punjab on sedition charges, had been brought up in the Arya Samaj. In 1909 a large number of Aryas including Raja Jwala Prasad, father of Mr. Dharma Vira, the ex-Governor of Mysore in Independence India, were prosecuted at Patiala for their alleged seditious activities.

The Aryas in government service protested their loyalty to the British and disowned Lajpat Rai, Sardar Ajit Singh and Bhai Pramanand. But whatever their political views, both nationalists and loyalists agreed that the Arya Samaj
should steer clear of polities. They were afraid that any involvement in polities might bring the Arya Samaj into direct clash with the government and that the useful work it was doing for the Hindus might suffer. Hence they declared the Arya Samaj a purely religious society. The consequences of this policy were not immediately seen, but a few years later when Mahatma Gandhi launched a non-cooperation movement in 1920, the more radical elements in the Arya Samaj joined the Congress.

Mahatma Gandhi made Hindu-Muslim unity the sheet anchor of Swaraj. Knowing full well that they would dominate, whatever the form of government the country might have, the Hindus were over-eager for a settlement with the Muslims. When the latter pointed out the Arya Samaaj’s Shuddhi movement as an obstacle to accord with the Hindus, Mahatma Gandhi denounced the Arya Samaj and called it a wrecker of communal harmony. Eight Muslim villages in Meerut district ready to return to Hinduism, were foiled by their Hindu casteman, who was then Vice-President of the District Congress Committee.

**Shuddhi Favoured**

The Aryas were, however, successful in Agra and Mathura districts, where about two lakh Muslims were reconverted between 1923 and 1931. Even the orthodoxy of Varanasi issued a “bull” in favour of Shuddhi. There started a race for numbers, upon which depended the share of a community in the government of the country. The Harijan uplift programme was taken up in all seriousness to ward off the threatened conversion of the depressed class to Islam and Christianity.

The Arya Samaj competed for converts with Christianity and Islam. The Christians conducted their missionary activities more intelligently. In the 19th century when the Anglicised way of living was a symbol of higher social standing, they Anglicised their converts in name, in dress, in everything.
When with the turn of the century the nationalist movement gathered momentum, they discouraged their converts from alienating themselves from Indian ways. Not only that, the white missionaries often identified themselves with the nationalist aspirations.

The Muslims *modus operandi*, however, was different and their problem was also slightly different. Their chief concern was how to halt the backward movement of not fully Islamised Muslims to Hinduism. Unlike the Christians, they had little money and less patience. Anyone who dared to induce conversions from Islam to Hinduism or any Muslim who turned apostate was in danger of his life. Twenty-four Aryas were killed in this war of hate. One of them was Swami Shraddhanand, founder of Gurukula Kangri at Haridwar. He was assassinated in Delhi in 1926.

**Ten Niyams (Tenents) of Arya Samaj**

The Ten basic tenets of Arya Samaj are as under:

1. *Parmeshwar* (God) is the primary source of all True knowledge and of all things that can be known through True knowledge.

2. God is all Truth, All-knowledge, All-Bliss; He is Formless (Bodiless), All-powerful, Just Merciful, Unborn, Infinite, Changeless, Without beginning, Incomparable, support and Lord of All, Present everywhere. all-knowing even of innermost thoughts, imperishable, immortal, fearless, eternal, holy and creator of the whole universe. He alone is worthy of worship.

3. The Veda is the book of all True knowledge. It is the prime duty of all the Aryas to study and propagate it, to hear and preach it.

4. We should always be ready to accept truth and reject untruth.

5. All action should be performed according to Dharma and after considering the right and wrong of each.
The principal purpose of this Samaj is to do good to the world physical, spiritual and social.

We should deal with all with love, righteousness and consideration of their merit.

We should work for the removal of ignorance and promotion of knowledge.

No one should be content with his own uplift, but should feel his own good in the good of all.

All persons are bound to obey the social laws which have been framed for the good of all, but are free to work for their own welfare.

II

THE LIFE OF SWAMI DAYANAND SARASWATI (1824-1883)

A number of books on the life and teaching of Swami Dayanand Saraswati, the founder of Arya Samaj, are available, most significant of which are *Satyarth Prakash* (Light of Truth) authored by him, and those authored by others are *Autobiography of Dayanand Saraswati*, *Rishi Dayanand Saraswati*, *Swami Dayanand*, *Swami Dayanand Saraswati through Non-\text{\textregistered} Arya Samajist Eyes*, and *Arya Samaj and the Freedom Movement*. Out of all these revealing publications on him, the first one *Satyarth Prakash* is a must for any one seriously interested in understanding the life and work of this great personality who has been called the ‘Martin Luther of Hinduisin’.

Dayanand was born in 1824 at Tankara village in the then Morvi State in Gujarat-Kathiawad, a region associated with such immortal names as Lord Krishna and Mahatma Gandhi. His parents were Karsanji Lalji Tiwari and Amritben or Amboobai belonging to the Vidhialaya Brahmin caste. His childhood name was Mool Shankar. He was born in Gand-Mool Nakashatra which is considered to be an inauspicious time of birth. Later when he became
a Brahmachari, his name was changed to Shuddh Chaitanya. When he turned a sanyasi he became Swami Dayanand Saraswati.

He was born in the year 1824; some scholars give his date of birth as September 20. Some others say it was February 12. His father, Karsanji Lalji Tiwari, was a rich man, a money-lender and a revenue official, who had policemen to assist him in his work.

Dayanand was the eldest of the five children - his two brothers and three sisters. In early days, his uncle, whom he loved dearly, died. Then his sister Ratanbai, aged 14, died of cholera. His brother too died a few months after he was married. Child Dayanand’s heart was broken. The world seemed a dim vast vale of tears because of so many such tragedies in his life. His ambition was to achieve *Moksha* to get away from this circle of life and death. This became the purpose of his life.

His father was a devout Shiva worshipper. On a Shivaratri night the devotees went to worship in the Shiva temple in the village. They always kept awake the whole night for worship. Dayanand, a boy of 15 at that time, was also taken to the temple for Shiva-worship. He also kept fast, as ordained by his father. Kirtan was going on the temple at night. As midnight advanced into the small hours of morning, all other devotees were overpowered by sleep. Only the boy Dayanand kept awake by splashing cold water on his face. He also felt gnawing hunger.

Just then a small incident happened. It brought about a big change in his life and also in the history of the Hindu world. A mouse climbed on the head of the Shiva idol and began to eat the sweets which the worshipers had offered. The rat was dancing on Shiva’s head and insulting him. Shiva is held as the all-powerful God, the Lord of the three worlds. But Shiva could not protect himself from this small rat. Dayanand had doubts. This
stone idol could not be the real Shiva or God. He lost faith in idol worship. Therefore, all his life he preached that idol worship was not sanctioned by the Vedas.

The hour of the destiny had struck. He had got gyan or true knowledge. It was like Buddha's enlightenment; He went home and his loving mother gave him sweets to eat. He broke his fast. This was the turning point in his life. Every year, Shiva-ratri is celebrated by the Arya Samaj as Rishi Bodh Utsav—the day on which he got the true knowledge.

Dayanand was an extraordinary child. At the age of 14, he remembered the whole of the Yajur-Veda by heart. When he was 21, his marriage was arranged. There was merry-making and singing in the house. If he were married, all his life he would be engrossed in caring for his wife and children and the family, he thought. But God had sent him to the world to show light to the world, to serve humanity. So he must escape from marriage. In the darkness of the night, he left home for a destination unknown. The father sent his sepoys to trace him, but they could not. Sometimes he hid in a temple, sometimes on a tree-top, even while the sepoys stood under that tree.

Henceforth, his was the life of adventure. He travelled in the Himalayan regions. He wanted to meet some real yogi, who had realised God, so that he could teach him the way to Moksha. He met no real yogi, though he met countless Sadhus and Mahatmas. Then he went to Kedarnath—the highest place of Shiva worship. These places were at a height of 22,000-23,000 ft above the sea level. Once he was going to freeze to death in the icy waters of the Alaknanda. Once a black bear attacked him. He beat it away with his danda (staff).

A Kumbh comes once in 12 years. Millions of pilgrims attend the
Kumbh from all over. The orthodox people believe that bathing in the Ganga at the time of Kumbh washes off all sins and guarantees Moksha. Dayanand did not believe in any such superstitions. Still he went to the Kumbh Melas, first in search of an ideal yogi and later to preach his message of the Vedas to the huge crowds collected there. At one Kumbh, he pitched above his hut a flag with the words: "Pakhand-Khandim Pataka (The flag to demolish all false beliefs and superstitions).

At the Hardwar Kumbh in 1855 he met Swami Poonanand and requested him to take him as his pupil. Poonanand said, "I am 108 years of age. I am too old to teach you. You go to my pupil, Swami Virjanand, who runs a Grammar School at Mathura." Dayanand was already 31—too late to start studies. Still he did not go to Virjanand at once; but after 5 years in 1860. Then Dayanand’s age was 36 and his Guru’s 81.

In 1857, there was a sepoy revolt (Indian soldiers rose against their British masters) We call it India’s First War of Independence from the British Rule). Preparations for that war had started in 1855. The war leaders moved about in disguise among the Sadhus and Mahatmas; their signs were a piece of bread and red lotus. Dayanand played a great part in that War of Independence, not as a soldier, but as a moral guide and inspiration. The British Government crushed that Revolt in 1859 and so next year, Dayanand came to Swami Virjanand, to become his discipline.

Dayanand—as the Grandfather of the Nation

Mahatma Gandhi is called the Father of the Nation. He got us freedom from slavery under the British. Swami Dayanand is called the Grandfather of the Nation as all the programmes of Gandhiji had been started by Swami Dayanand.
(i) 1857 Revolt: He played an important part in this Revolt (First War of Independence).

(ii) Khadi: Under Dayanand’s inspiration, the ruler of Marwar (Jodhpur State) made Khaddar (hand woven cloth) wearing compulsory for the police and the military.

(iii) Women’s Uplift: Dayanand brought women out of purdah. They were prisoners inside the four walls of their houses. Later Gandhiji made women join the freedom movement in a big way.

(iv) Harijan Uplift: The Scheduled Castes and Tribes are about one-fourth of our population. In those days, Shudras were untouchables. Dayanand started a movement for equality for the Harijans. Later, Gandhiji carried on this movement on a grand scale.

(v) Hindi: Dayanand’s mother tongue was Gujarati. He had to learn ‘Hindi’, yet he advocated that Hindi should be the national language of India. Hindi is Arya Bhasha. Gandhiji’s mother tongue was also Gujarati. Yet he too preached in favour of Hindi as the all-India language.

(vi) Village Uplift: India lives in villages. Dayanand’s wandering were in villages and small towns. Gandhiji also attached the greatest importance to villages, where over 70% of our population lives.

(vii) Cow protection: One cow, said Swami Dayanand, can feed one lakh persons in her lifetime, while her flesh can feed about 70 persons only once. He wrote the book ‘Go-Karuna-Nadi’. Gandhiji carried forward this Cow protection Campaign.

All his life, Dayanand was a wanderer all over India to preach his message of the Vedic religion. As a Sadhu, he discarded all cloths and went naked, except for a loin-cloth. When he went to Calcutta, Keshab Chandra
Sen, The Brahmo Samaj leader, advised him to wear a proper dress. So he wore shirt dhoti, turban and shawl - all in ochre (bhagwa colour).

At Virjanand's Academy

Guru Virjanand, though blind, was among the greatest scholars of his day. Pupils from far off places like Kashi came to study under him. Swami Dayanand came to his Academy at Mathura in 1860 and stayed there till 1863. The Guru made Dayanand, and Dayanand made his Guru Virjanand world famous. Schools and institutions have been named after Virjanand. He was the Sun of Sanskrit grammar. He said, “Study great books written by Rishis and world-famous masters; don't study commonplace books written by common persons or local writers.” His favourite textbook of grammar was ‘Panini’s Ashtadhyayi’. Dayanand was all worship and service to his Guru.

At last, his studies were completed and it was time to leave. Other pupils offered Guru-Dakshina (payment) to the Guru. Dayanand had nothing. He brought some cloves (laung) of which the Guru was fond.

The Guru said, “Dayanand, I demand a higher Guru-Dakshina from you. Promise to me that you will spend all your life for the spread of the knowledge of the Vedas among people. Use your whole life to establish the Vedic religion and Truth.” Dayanand bowed and said: Tatha-Astu (be it so!). The Guru placed his hand on the pupil’s head and blessed him. The hour of destiny had struck. This moment was to pass into history. After that Dayanand went to Agra. Whenever he wanted to consult the Guru, he would swim across the River Yamuna to reach his Guru at Mathura.

Dayanand was a fierce religious debater ‘the lion of Shastrarthas’ He always challenged the Pandits to a debate with him on idol worship, saying it was against the Vedas. He won victories in dozens of such debates. The
greatest *Shastratha* took place at Kashi (Varanasi). Thousands of people came to witness the grand show. The king of Kashi presided over the debate. On one side were over 300 Pandits of Kashi, and on the other was one single Dayanand. Still he proved to be the lion among the learned.

On 8 or 10 occasions, his enemies gave him poison in food, in betal leaf (*pani*) in other things. He threw out poison by his Yogi exercises.

Many attempts were made on his life. Once a Tehsildar sent the poison-giver to jail. Dayanand got him freed, saying, “I have come to free people (from falsehood, etc.) not to send them to jail.” At a place called Karnavas, objectionable scenes were shown in Krishna-Lila. Swamiji criticized it in his lecture. The Jagirdar of the place, Karan Singh, came to attack him with his sword. Swamiji snatched his sword and broke it into two. He said, “Go and show your swordsmanship to Rajahs and soldiers—not to a Sanyasi like me.”

Once an opponent threw a snake at the Swamiji at a public lecture. Swamiji with a jerk threw off the snake. Once his enemies sent a wrestler to throw Dayanand into the Ganga. Swamiji was a great swimmer. He drew the Pehelwan also into the water. But Swamiji pardoned him when he begged for his life. Swamiji always pardoned all who harmed him.

**Arya Samaj set up in Bombay: Glory in Punjab**

Swami Dayanand started the Arya Samaj at Bombay on Saturday, April 10, 1875, in the evening (*Chaitra Shukla Pancham Navaratra, Vikram Samvat 1932*). There were 100 founding members prescribed for the followers. Swami Dayanand reached Punjab on March 31, 1877, and established branches of the Arya Samaj there. It was in Punjab that the Arya Samaj rose to its full height and became an All-India Movement, even a world movement. The old 28 *Niyamas* were reduced to 10 *Niyamas* (Ten rules) of the Arya Samaj.
Today Arya Samaj branches are found in all towns of India and in many foreign countries. The Samaj’s education wing, namely, D.A.V. schools and colleges, is spread all over India and is found in U.K., America and many countries of Europe, Asia, Africa and Australia.

Last Phase

During the last years of his life, Swami Dayanand visited the Indian princely States such as Udaipur, Shahpura and Jodhpur in Rajasthan. These states were ruled by Maharanas and Maharajahs, though under the over-all rule of the British Government. Wherever Dayanand went, his magnetic personality brought about a great change. At Udaipur, the ruler, Maharana Sajjan Singh, started performing Havan and Yagya every day. At Jodhpur, Maharaja Jaswant Singh, under Swamiji’s advice, made khadi compulsory wear for the army and the Government servants. The King’s younger brother, Maharaja Col. Sir Partap Singh, gave Rs. 10,000 (a very big sum then) when D.A.V College, Lahore, was being established.

Those Maharajas were given to a life of wine, women and immoral acts. Jodhpur was called Rakshas Desh—a land of demons. Here Swami Dayanand was given poison. A woman named Nanhi Jaan was the King’s mistress. She was the power behind the throne. Her wish was law. One day when Swami Dayanand went to the King’s place, Nanhi was present there. She quickly left. She moved about in her palanquin, which required four bearers. Three were present, the king became the fourth. Swamiji said, “A lion in the service of a bitch!” She was all in all in the State if Dayanand became important, she thought she would become a zero. So she decided to kill Swamiji.

Swami Dayanand was in the habit of taking milk before going to bed. Nanhi Jaan bribed the cook Jagan Nath (or Kallua) to mix poison in
the shakkar (Sugar) that sweetened the milk of Swamiji. This poison was powdered glass and arsenic.

Swami went to sleep and so could not throw the poison out of his body through Yogic Kriyas, as on many previous occasions. The poison had time enough to spread all over his body but could not kill immediately. September 29, 1883, was the black day on which he was poisoned. Swamiji had the strongest body; he was very fair and 6 ft. in. tall.

He left Jodhpur on October 16, 1883, for the cool climate of Mount Abu. He reached there on October 21. He left Mount Abu on October 26, 1883, for Ajmer, which was to be his last resting place.

Many doctors and hakims gave him treatment, but the poison had done its deadly work. The end came on October 30, 1883, the Diwali Day Diwali is celebrated as his Nirvan Divas or Death Anniversary. It was one month and one day after he was given poison. Swamiji recited the Veda Mantras. His last words were:

"O Almighty God, you have staged a wonderful lila. This is Thy Will. This is Thy Will. Let Thy Will be done."

Swamiji as usual pardoned his killer. To Jagan Nath (or Kallua) who had given him poison, Swamiji gave money to run away to Nepal, otherwise he would be hanged for murder.

But the work of such men is never finished. Dayanand dead proved more powerful than Dayanand living.

Today there are countless Aryas and Arya Samaj Mandirs, also thousands of D.A.V. schools, colleges and other institutions in England, America and so many countries of the world. They immortalize Swami Dayanand's name and proclaim his glory to all the world even after more than a century after his death.
III
TEACHINGS OF DAYANAND

'Satyarth Prakash' is the basic text-book of the Arya Samaj. It is the Bible of the Vedic Dharma. It is a world-famous book. It has been translated into all languages of India; also it has been translated into English, French, German, Persian, Arabic, Chinese, Burmese, Siamese and Nepalese languages. This work of Swami Dayanand has had an impact on the thinking habits of countless people all over the globe. The book is a landmark in the history of world religions.

It has 14 chapters. Swami Dayanand himself gave the chapter-wise synopsis of this great book as under:

Chapter I: There are hundred names of God, according to the Vedas. The chief is Om.

Chapter II: Education of Children.

Chapter III: More on Education, the system of education: text-books true and false and how to study them. Brahmacharya (celibacy) for students.

Chapter IV: Marriage and duties of the house-holder.

Chapter V: Life of Vaan-Prastha and Sanyas.

Chapter VI: Duties of the King or Government.

Chapter VII: About the Vedas.

Chapter VIII: Creation, continuation and total destruction (Pralaya) of the universe.

Chapter IX: True and false knowledge. Moksha (Liberation) as the final goal.
Chapter X  Good conduct, bad conduct; what to eat, what not to eat

The last four chapters present a comparative study of other religions, such as Christianity, Islam, Buddhism, Jainism and smaller creeds.

Key Ideas of Satyarth Prakash:

1. There are thousands of names of God. The most important of these names is Om.

2. The first *Samhita* (Chapter) of the *Satyarth Prakash* lists 100 names of God, just like Brahma, Vishnu, Shiva, Agni, Indra, Mitra, Varuna, etc.

   These are different names of One God according to his functions.

   Scholars speak of 33 names of God in the Rig-Veda. These are not 33 gods, but different names of One God. There is one person: someone calls him father or brother or son or husband, or officer, or tenant, secretary or resident of House No. 10 and so on. He does not become so many men, he is just one.

3. There are also some female names of God, namely, Lakshmi, Shakti, Shree, Devi, Saraswati. These are the names of Mother-God.

4. There are three teachers: first is the Mother, second is the Father and third is the Acharya (who gives education).

5. Never believe in false things like *Bhoot-Pret* (Ghosts and spirits). These are non-existent.

6. Astrology is all nonsense. The nine *grahas* (planets) of the Hindu astrology, namely, Surya (sun), Chandrama (Moon), Mangal (Mars), Budh (Mercury), Brihaspati (Jupiter), Shukra (Venus), Shani (Saturn), Rahu (Dragon's Head) and Ketu (Dragon's Tail) are not living beings, who can be pleased or made angry to send to any person good luck or
bad luck. Only astronomy is true; astronomy studies the mathematical movements of the sun, moon and stars in their orbits.

7. When a baby is born, parents get his horoscope (Janma-Patra) cast. Swamiji called it Shok-Patra (a chart that brings only sorrow)

8. Parents who do not send their children out for education are the enemies of their children. When these uneducated fellows grow up, no one respects them, they are like cranes (Baglas) in the society of swans (Hans).

9. Recite the Gayatri Mantra. Learn the meaning of this Mantra. It is a wonder Mantra. Recite the Gayatri after taking the morning bath; it improves health and keeps the body clean. Repeating of the Gayatri Mantra makes one’s life pure, sharpens intellect and brings success, happiness and prosperity.

10. Practise Praanayam (Yogic exercises of deep breathing). It purifies the body and keeps away diseases.

11. Perform daily Sandhya and Havan (Agnihotra). Sandhya and Havan are important programmes of the Arya Samaj.

12. Swamiji laid stress on Brahmacharya. He remained a Brahmachari (unmarried) all through his life. This was the secret of the extra-ordinary strength of his body. His critics called him a wrestler (pehelwan).

13. Everyone should study the Vedas. It is wrong to say that the Shudras and women are not allowed to study the Vedas. The Vedas are open to all mankind.

14. Swamiji was against child marriage, which was the custom at that time. According to him, the bride’s age at marriage should be above 16 years and bride groom’s 25 years. The two families to marriage
should better belong to distant places otherwise the parents would be troubled by daily hearing the small troubles and problems of their children. A daughter is called _duhitā_ (one is happy when she is far away). Decide a marriage, not by tallying horoscopes, but by facts of families.

15. The Vedic Dharma recognizes four varnas (Brahman, Kshatriya, Vaishya, Shudra) and four ashramas (Brahmacharya, Grihastha, Vaan-prasth and Sanyas). But these varnas (castes division) are not by birth, but by work. (A Brahman is one whose profession is education or priesthood; a Kshatriya is an warrior, a Vaishya is a businessman or a farmer, a Shudra is a labourer or a workman).

16. One should speak the truth. But one should not speak a truth which injures another’s feelings. Speak pleasing words, but these pleasing words should not be false (like flattery or false praise). Speak the truth, which does not hurt anyone.

17. People perform _shraddhas_ for the dead forefathers. On their death anniversary, there is the feeding of Brahmanas. True shraddha is giving food and all respect and service to living parents and living elders.

18. A student should be very hard-working. One who loves ease and comfort cannot be a good student. He cannot excel in studies. For acquiring education, one must put oneself to a lot of trouble and labour.

19. God is _Nirakaar_ (Formless, Bodiless). People worship idols or images of God. Idol-worship is against the teachings of the Vedas. God is formless, all-powerful, present in every atom (everywhere), birthless, deathless, all-purity and all-joy. He alone is worthy of worship.

20. Swamiji was against _Avtarvaad_ (God born as man). The founders of
religions, sages and saints are men of God; they are not God himself. If God is present only in one person and at one place, he cannot be present everywhere.

If you compare happiness and misery in the world, happiness is much greater. Our plus points are many, our negative points (troubles) are a few and temporary.

If you have made a promise, always keep it. Never break your oath or promise. A promise-breaker is a great sinner. If you have taken an oath, you must be true to it.

**Sixteen Sanskars**

Swami Dayanand ordains 16 sanskaars in his famous work, Sanskaar Vedhi. When a diamond is taken out of a diamond mine, it is a rough diamond. Later it is cut, shaped and polished. A polished diamond has a high value, a fabulous price depending on its size. The same applies to human beings. When a child is born, it is a rough diamond. The sanskaars polish him and fit him to be an important person in life. These Sanskaars are religious ceremonies or sacraments. Vedic mantras are recited on such occasions. This brings good luck and removes troubles and obstacles in life. Generally, a havan is also performed on these occasions.

The Aryan way is to start every important work for the first time in life with a prayer to God. God’s name removes all miseries and difficulties. On all festive occasions there is a lot of singing, feasting and other festivities. That brings some sunshine and joy in the humdrum life of a family. In the olden days, joint family was the rule. Three or four brothers lived in a house and each had many children. There was no family planning then. For each child, there were so many Sanskaars or vital occasions. Every other day, there would be such a happy function in one’s house, or in
the house of some neighbour, relative or friend. So it was joy and happiness all round, not the present atmosphere of continuing boredom. Reciting Vedic mantras, singing and merry-making was the daily way of life of the Aryas.

The following are the 16 sacraments. The first three are observed before the birth of a child:

1. **Garbhadhaan Sanskaar**: The husband and wife (aged not less than 25 and 16 years) know that they are going to have a child. It is the ceremony of conception. The new life should be given a happy and godly start.

2. **Punsavan Sanskaar**: Prayer for the birth of a son. It is performed in the third month of pregnancy.

3. **Seemantonnayana Sanskaar (Hair-parting)**: This ceremony is performed in the fourth month of pregnancy. Apart from the religious ceremony, the old women would give their blessings to the mother-to-be to have an easy time, leading to delivery.

4. **Birth Ceremony**: The birth of a child specially if it is a son, is an occasion for congratulation, distribution of sweets and merry-making in the family. The religious ceremony is performed to ensure a happy future for the new-born baby.

5. **Naamkaran sanskaar (naming of the child)**: The child is given a name at this ceremony. The name remains as a most important part of the child’s life. This ceremony is generally performed on the 11th day of the baby’s birth.

6. **Nishkraman Sanskaar**: A baby of 4 months is taken for an outing for the first time in life. So far, the child had mostly lived indoors. Henceforth, he (or she) would move outside, in the wide world.
the first trip out of doors should begin with a religious and thanks giving to God.

7. **Anna Prashan Sanskaar** (taking solid food): All his life, the child would be eating food. But the first time the baby takes solid food is an important occasion. It is around the sixth month. What is performed today (eating food) for the first time would continue for the whole life. So the first occasion is landmark in one's life.

8. **Chooda karma or Mundan Sanskaar** (first hair-shaving or tonsure): The hair at the birth must be removed so the child’s head is shaven. But this must be done accompanied by a religious ceremony. Among some communities, it is a very important occasion. It is done in the third year. In some families, the custom is to have Mundan of two children (after the second child is born). The ceremony is called Dev-Karya (dev-kaj).

This sacrament was performed in the third or fifth year of the birth of a child.

9. **Upanayan or Yagyopaveet or Janyoo Sanskaar**: This is a ceremony at which a child is ceremonially given the sacred thread. It was considered a very important occasion. Its timing was the eighth year for a Brahmin, eleventh for a Kshatriya and twelfth for a Vaishya. In special cases, up to double the prescribed age limit was permitted.

10. **Vedaarambha Sanskaar**: It means starting the study of the Vedas (or education generally) by going out to some Guru or Gurukul. This programme began soon after the Yagynopaveet ceremony.

11. **Samavartana Sanskaar**: This ceremony is held when the boy returns home after completing his education.
13. **Vivah Sanskaar**: This is a marriage ceremony and is almost universal. A great religious ceremony is always held at the time of the marriage. The bride and the bridegroom take part in a big Yagya or havan; they go round the sacred fire seven times and take a vow to remain faithful to each other for the whole life.

14. **VaanPrastha Sanskaar**: At the age of 50 the householder retires from active life and goes to the forest to devote his life to God.

15. **Sanyas Sanskaar**: At the age of 75, one becomes a Sanyasi or a wandering monk, devoting all his time to the service of humanity.

16. **Antyeshti Sanskaar**: Death is the end of all. Some sort of funeral ceremonies are performed for every dead person. The Aryas perform the obsequies in the Vedic way.

According to Professor Satyavrat Siddhehtalenkar “The core of Rishi Dayanand’s teachings was the Vedic religion. His fight was on two fronts. On the one hand, he was fighting against the orthodox pandits, who found sanctions in the Vedas responsible for all the ills the Hindu society was suffering from; and, on the other hand, he was leading a crusade against the circumstances of youngmen being led astray from Indian culture and becoming westernised. For this two-fold purpose, he laid emphasis on the correct interpretation of the Vedas and propagated that the orthodox interpretation of the Vedas was a misinterpretation. We also impressed upon the intelligentsia that the Vedic culture was a better culture than the materialistic culture of the West. To inject these ideas into society, he had started various Pathshalas in different parts of the country, whose aim was to prepare scholars who could take over the job of the revival of Vedic lore and Vedic way of life”.

10
II

THE D.A.V. MOVEMENT

On November 8, 1883, nine days after the sudden demise of Swami Dayanand, his ardent followers assembled in Lahore to raise a fitting memorial to the founder of the Arya Samaj. It was decided to establish a high school and a college to perpetuate and promote the ideals of the Swami. Only Rs. 10,000 could be collected by the end of the year, whereas the target was Rs. 8,00,000. Lala Lal Chand, who later became a Judge of the Chief Court, sent a circular letter to the Arya Samaj Branches in the State of Punjab emphasizing the need for revival of the national languages and extension of national education through native institutions. But only Rs. 25,000 could be collected by the next two years. The proceeds were slow in coming and were confined to the middle class folk of Lahore.\(^1\)

Hans Raj, who later on came to be known as “Mahatma Hans Raj”, took up this cause and mobilised the support of many dedicated workers and a lot of funds. They established the DAV college at Lahore, and DAV College Trust and Management Society to secure the best advantage of education and make it truly national in tone and character. Lala Lal Chand was elected as President, and Lala Madan Singh Secretary. Hans Raj became Principal of the College in 1889 and served as such till 1912, and then he became President of DAV College Management Committee from 1912 to 1918 and again in 1931. By his pioneering zeal, Hans Raj attracted a band of workers equally dedicated to the DAV cause. With the sound foundation thus laid, the DAV education institutions are among the best administered in the country.\(^2\)

The DAV School was inaugurated in the Arya Samaj Temple at Lahore on June 1, 1886. Hans Raj became the Honorary Head Master. His brother Mulk Raj, an employee of the Canal Department, supported him with Rs. 40 a month out of his salary of Rs. 80, thus was lit the spark of
the DAV movement. The DAV College idea was initiated in 1889 with only half a dozen students, again with Hans Raj as Principal.\textsuperscript{13}

Hans Raj with unswerving dedication tried to raise the seedlings. The year 1893 witnessed the formation of two groups of the Arya Samaj. The group led by Lala Munsi Ram (an advocate of Jullundhar who later came to be known as Swami Shraddhananda) attacked the modern western education being imparted by the DAV College. The College group organized a new Arya Pradeshak Sabha, with Sardar Teja Singh as President and Lala Lajpat Rai as Secretary.

Bhai Jawahar Singh, later a staunch protagonist of Singh Sabha of the Sikhs, was a leading member of the Fund Collection Committee of DAV College. It is perhaps the progressive, unorthodox, secular and liberal spirit of the Punjabis that brought together men of different faiths on the Arya Samaj platform. With the succession of hardcore idealists, the College achieved striking success. Hans Raj attracted towards him a band of workers equally zealous and strongly attached to the cause. These dedicated persons formed the DAV movement and within a few years a chain of DAV institutions sprang up to meet the demand of enlightened and progressive education based on requirements of contemporary times with emphasis on Indian thought.\textsuperscript{14}

By 1947, the DAV Movement had spread all over India. The organization, however, suffered incalculable loss on the participation of our country. But due to the Herculean efforts made by personalities at the helm of affairs like Principal Mehr Chand, Lala Bal Raj, Dr. Mehar Chand Majahan, Justice Jiwani Lal Kapur, Dr. B. L. Dutta, Lala Suraj Bhan, Prof. Veda Yvas and Principal G. P. Gupta, Principal Darbari Lal. and their associates, the DAV college trust and management society not only rehabilitated quickly but has continued to maintain the momentum of planned growth and expansion. The DAV organization is now pulsating with a new dynamism and vigour.\textsuperscript{15}
Now this is the biggest non-government educational organization in India. It covers broadly the entire spectrum of educational activity in the country. The society is tending educational institutions blossoming in almost all the states from Jammu and Kashmir to Tamil Nadu in the South, from Rajasthan in the west to Manipur in the East. These include the following:

- 59 arts, science and professional colleges.
- 6 colleges of education.
- Over 477 public and aided schools.
- A growing member of technical institutions including institutions of management and vocational studies.
- An Ayurvedic college and DAV Pharmacy.
- A DAV Centenary Dental College;
- Vishveshwaranad Vedic Research Institute, Hoshiarpur - the largest Sanskrit and Vedic Research Institute in the world;
- Dayanand Maternity and General Hospital, Yamuna Nagar.

Thus it is evident that the DAV movement is a very big and impressive educational movement in our country.

III

IMPLEMENTATION OF THE DAV APPROACH TO VALUE EDUCATION: CASE STUDY OF DAYANAND MODEL SENIOR SECONDARY SCHOOL (FOR GIRLS), MANDIR MARG, NEW DELHI

We randomly selected one of the DAV schools in Delhi for our study. The Dayanand Model Senior Secondary School, Mandir Marg, located near Birla Mandir and St. Thomas School in New Delhi, is an aided school for girls only. It was established in April 1959 by the DAV Managing
Committee, New Delhi with the objective of advancement of girls' education, uplift of women, propagation of Vedic knowledge, social reformation through education, and ensuring physical, intellectual and spiritual development of girls.

The medium of instruction in this school, which has classes from VI to XII, is Hindi. In 1995-96, there were 848 girl students and 30 female teachers. It is a day school. In 1994-95, the total income of the school was Rs. 26,09,204.53 and expenditure was 26,30,527.05. It receives aid from the Government of Delhi State.

The special features of this Girls School, according to its Principal Mrs. S. Sharma, are:

(i) It provides Vedic knowledge.
(ii) It ensures spiritual development of students through prayer and media.
(iii) It ensures academic advancement in a proper way.
(iv) It inculcates human values.
(v) It emphasizes all-round development of the students.
(vi) Its teachers are involved with the students individually.

The school has a big hall, library, canteen, bookshop and a film projector. However, it lacks playground, gymnasium, computers etc.

The main co-curricular activities of the school are:

(i) Running a cooperative store.
(ii) Self-help in the school canteen.
(iii) Meal planning and gardening are done in SUPW (Socially Useful Productive Work);
(iv) Contributions made by students towards 'Helpage India' a voluntary body in the service of poor and the aged destitutes;

(v) Student's visit to old homes;

(vi) Organizing School Beautification weeks.

**VALUE EDUCATION PROGRAMME IN THE SCHOOL**

The school tries to put into practice the teachings of Swami Dayanand and ensure the allround development of women through secondary and senior secondary level education.

The value education is provide in this school as under:

(a) **Through Teaching:**

No formal teaching of value education is done. It is not a separate subject. There is no separate teacher exclusively to teach value education. There is a weekly period allocated for it. Books on moral education are prescribed according to the mental levels of students. These books are published by DAV Managing Committee. Most of the school teachers have attended seminars organized by the Arya Samaj and Managing Committee.

(b) **Through Activities in School:**

The activities organised in school are: performing havans, helping the young students, Book-reading, House activities, debates, and occasional visits and tours.

(c) **Through school activities in the community:**

Included in such activities are Adult literacy programmes, visits to Old Homes, helping the 'Helpage India' through donations collected in public by students, helping the traffic police by the students' working as Traffic Police on some days.
The Principal's assessment of the value education programme of the school is 'Effective'. In her opinion:

"The difficulty is that because of the general polluted atmosphere of the society, improper attention is said to the students. In order to develop a proper programme of value education, it is necessary that elders should be models, not hypocrites; they should actively involve themselves in the activities of students; there should be informality in imparting education, and students should work in teams and groups, and learning opportunities for value inculcation should be provided at the very young age."

Assessment:

We observed this school on September 20, 1995. The Principal and some of the teachers with whom we interacted were quite cordial and cooperative. We talked with some students also. We learned that the DAV Management has prepared classwise books for moral upliftment, known as 'Dharma Shiksha Series'. The Sanskrit teachers in this school think that Sanskrit taught by them in the classes is value education. Prizes and certificates are awarded to students whose behaviour and performance in different school activities are rated as 'Excellent'.

In the morning assembly, Yagya mantras, Gayatri mantra, Shanti path are recited etc. and some times havan is done. Teachers deliver small lectures on special occasions. In the month of November, Arya Samaj celebrates 'Varshik Utsav' (Annual Function) for one week. During this week, havans are performed daily. Pravachans (Discourses) and different kinds of competitions are organized such as recitation of Veda mantras, Geeta Slokas etc. The students perform classwise havan once a while, especially at the time of the Farewell ceremony of classes X and XII. All the co-curricular activities are done by the students in their Houses which are Ganga House, Godavari House, Kalindi House, Kaveri House, Narmada House, Ravi House, Saraswati House, and Satluj House. All these House names are are the names of the prominent rivers of India which are venerated in Indian culture.
The school walls are decorated with a number of pictures and charts relating to Arya Samaj. A number of girls in the school were found to be coming from Muslim families, which is surprising, since the general impression in public is that Arya Samaj is antagonistic to Islam. It was heartening to discover that in the month of Ramzan, which is considered to be a holy month by the Muslims, the school allows its Muslim girls to observe *Rozas* (fasts) as prescribed in their religion, and respects the feelings of their community.

All the co-curricular activities in the school are decided and planned by the Principal in consultation with the teachers, and executed by teachers through Students' House. They are evaluated by teachers.

The annual magazine of the school 'Satwiki' (1993) shows that its class X and class XII results have been excellence in 1991-92 and the school has many state, zonal and national level achievements in games and sports to its credit.

**Assessment**

On the basis of our empirical investigation, we discovered that most of the teachers were only theoretically aware of the importance of providing value education to the students, and they were not doing anything innovative or distinctive, or even the usual things seriously, in this sphere. They gave us the excuse that they were unable to provide effective kind of value education because of the lack of parental co-operation and social factors.

This is an Aided School. It is not like any other public schools of the DAV organization which are well equipped and having all kinds of attractive facilities and programmes. The range of its activities and its approach to value education is rather limited. It stresses wholly on the Arya Samjist values of Vedic Hindu religion, although it respects other religions also.
some extent. The school lacks facilities. The overall impression we gathered was that it is a rather ordinary type of school like most other aided schools in Delhi. Its programmes are expected to be guided by the teachings of Swami Dayanand. We found that its activities were of a rather routine or general nature like other aided schools.
REFERENCES


15. *Ibid*.