SWAMY DAYANANDA

Born: 12 February 1824  Died: 30 October 1883

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Swamy Dayananda is one of the greatest thinkers of modern India. He was the founder of Aryasamaj - a movement which wanted to reform Indian Society on the basis of Vedas and their precepts. He was not only a social, cultural reformer, but also a great educationist. Aryasamaj has started number of schools and colleges, called as Dayananda Anglo Vedic schools and colleges.

Swamy Dayananda was a great supporter and Protagonist of Vedas. At the same time he was a rationalist. He never accepted any idea or concept without logically reasoning about its validity and truth. He wanted to interpret Vedas on the basis of Rationalism and considered Vedas as great repositories of knowledge and wisdom.

Swamy Dayananda never accepted anything without thinking about its advantages and disadvantages. His great work Satyartha Prakash which is considered as the Gospel of Arya Samaj is an eloquent testimony to his rationalism.

About this great work he said, “There is not the remotest idea to hurt the feelings of any person either directly or indirectly but on the contrary the book proposes that man should distinguish truth from falsehood. Thus, alone can the human race steadily advance on the path of happiness, since none but the pursuing of truth is the cause of the improvement of the human family”69. These words of Dayananda express his rationalistic and humanistic approach towards issues and problems of mankind.

69 Dayananda’s Satyartha Prakash. English Translation Dr Chiranjiva Bhardwaja (New Delhi) Sarvadeshik Arya Pratinidhi sabha.1975) P.
Humanism is based on Rationalism and its sole aim is human welfare in this world, here and now. Swami Dayananda also aimed at the progress of humanity towards welfare and happiness. Keeping this view in his mind, he presented a philosophy of education and rationally examined every problem of education and tested it on the touchstone of Rationalism and human welfare.

Swamy Dayananda has elaborately discussed about education and its goals in his Satyartha Prakash. He says “Though the human soul possesses the capacity for ascertaining truth, yet through self-interest, obstinacy, wrong heartedness, ignorance and the like it is let to renounce truth and incline towards untruth. We have freed ourselves from these influences while writing this book. It is not our object to hurt any ones susceptibilities or to injure any one. On the other hand our aim is to further the advancement and advance the well being of mankind, to help (all) men in the ascertainment of what is right and to enable them to accept truth and reject falsehood. In our opinion there is no other way of elevating the human race”\(^70\).

Presenting his humanistic approach, He says “of course any suggestions made by persons actuated with the spirit of furthering the welfare of Humanity, on being found good, will be most acceptable”\(^71\).

**Human nature**

Dayananda supported the concept of human nature expounded by the Vedas and the upanisads. In Satyartha Prakash while discussing the upbringing of children, Dayananda explained the psychological basis of child’s education in chapter III of Satyartha Prakash.

\(^70\) Ibid - Introduction PP 11-111
\(^71\) Ibid
According to Vedic psychology the mind resides in the heart and relates the body with the soul. If controls the five sense organs, five motor organs, five pranas and the intellect.

**Soul**

According to Vedic psychology man is neither body nor mind nor some organs but the soul. Dayananda considered that man is essentially a soul.

About soul he describes “just as it is the man that uses his sword to kill another who is punished and not the sword, similarly, it is the soul that, by the use of such instruments as the body, the bodily senses, the organs of thought and nervous forces, does acts - good or evil and consequently it is the soul alone that reaps the fruits there of - joy or sorrow. The soul is not a witness of acts. It is the actual doer that reaps the fruits of deeds done. The one incomparable supreme spirit alone is the witness. It is the soul that does act and it therefore naturally engrossed by them”72.

**Liberation and Bondage**

According to Dayananda soul is the real cause of bondage and liberation. Elaborating his view he writes “obedience to the will of God, dissociation from sin, ignorance, bad company, evil influences and bad habits, the practice of truthfulness in speech, the promotion of public good, even – handed justice righteousness and the advancement of knowledge worship of God -Glorification prayer and communion- in other words, the practice of yoga study and tuition or instruction of others, and the advancement of knowledge by righteous efforts, the employment of best means towards the accomplishment of one’s object, the regulation of one’s conduct in the strict

72 Ibid P275
accordance. With the dictates of even-handed justice which is righteousness and so on are the means of obtaining emancipation, while the reverse of these, disobedience to the Divine will and the like lead to bondage.”

FIVE KOSAS AS THE MEDIA OF SOUL’S KNOWLEDGE

According to Indian Tradition the human body comprises five systems known as five kosas. Dayananda explained the five kosas as follows:

1. The physical system which comprises all the tissues and fluids of the body from bone to skin. It is the gross physical body.
2. The vital system which comprises the five great vital or neruauric forces.
   a. Prana or the expiratory force which helps to draw the air out.
   b. Apana or the aspiratory force that helps to draw the air into the lungs.
   c. Samana or the solar-sympathetic force which is situated in the centre of the abdomen, and serves to carry Rosa- i.e. chyle - the essence of food and blood to all parts of the body.
   d. Udana or the Glosso-pharyngeal force which helps to dew and food down the throat into stomach etc and gives rise strength and energy.
   e. Vyana or the motor - muscular force which helps the soul to move or do anything - the cause of motion.
3. The Mento - motor system which comprises the principles of volition, the principles of individuality and the five principles of action viz Articulation, grasp, locomotion reproduction and excretion.

73 Ibid - P 280
4. The Mento-sensory system which comprises the principle of judgment, the principle of Memory and the five principles of sensation viz. sight, hearing, taste, smell and Touch. It is through these that the soul carries such processes as thinking and the like. The spirituo-emotional system which comprises love, cheerfulness, happiness – great or little. The elementary matter called prakriti is the medium through which the soul entertains these feelings.

The above mentioned five systems are the media through which the soul acquires all kinds of knowledge, carries on all the mental processes and performs all its actions.74

THREE STATES OF SOUL

Following the Vedic Tradition Dayananda has accepted three states or phases of the soul. Viz. wakeful phase, Dreaming phase, slumbering phase of sound sleep or susupti. The human soul at different times lives through these different phases.

FOUR KINDS OF BODIES

Following the Vedic Tradition Dayananda accepts four kinds of human bodies. He has explained these as follows

The gross physical body which is seen and felt.

The subtle body which comprises seventeen principles; five nervauric or vital principles, five principles of sensation and five physical principles such as prithvi, apah, Agni etc... In subtle form and the principles of volition and discernment. It also accompanies the soul in all its births and deaths. It is of two kinds.

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74 Ibid - P 288-289
Material which is derived from the five particles of subtle matter.

Spiritual or natural which comprises the natural powers and attributes of the soul. Both these remain with the soul in the state of emancipation and it’s through them that the soul enjoys the bliss of emancipation.

The causal body (karana sarira) which consists of the elementary matter prakriti. It is all pervading and therefore, common to all souls. It is through this that the soul enters into the state called sound dreamless sleep.

The Turiya body is that through which the soul is absorbed in the contemplation of the all blissful supreme spirit in the state of Samadhi, developed by the practice of yoga and perfect concentration. The energy form of this pure body the product of the pure influence of the superior condition is of great service to the soul in emancipation.75

**FOUR FACULTIES**

Mind, intellect, chitta and ego are the four faculties of the inner instrument in human Psychology. The function of mind is to will and desire. It commands. The motor organs in response to the information achieved through the five sense Organs. Inside the external physical body there is a subtle body. This subtle body cannot be observed from out side. In this subtle body there are five pranas, five sense organs, five subtle bhutas and mind and intellect. Thus there are seventy elements in this subtle body. This subtle body transmigrates. It is always with the Jiva in life and in death. It is the basis of enjoyment of pleasure in liberation. Besides the external grass body and the inner subtle body there is a third type of body known as causal body. It is the casual body which is responsible for deep sleep. In deep sleep the jiva resides in the casual body. This is the

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75 Ibid 289-290
same for all jivas. The functions of gross body are controlled by the subtle body. The subtle body is controlled by the impressions or samskaras.

The Samskaras are the result of social and moral regulations. Inside the subtle body there are five pranas and five sense organs. These five sense organs are in the touch, vision, taste smell, audition. The five subtle bhutas correspond to these five sense organs. These are known as five tanmatras. The sense organs can be controlled through the mind. The three gunas, sattva, Rajas and Tamas influence body and the mind.

Dayananda accepted the technique of eight fold path of Patanjali’s yoga sastra. Mind can be controlled through the practice of yoga. The ultimate end of human life is liberation and it is possible through self realization.

Like Bhagavata Gita, Dayananda emphasized synthesis of action and knowledge. Adding non-violence to the 10 characteristics of Dharma, Dayananda accepted eleven characteristics.

Like other contemporary Indian thinkers like Gandhi, Vivekananda, Aurobindo, Dayananda also considered Brahmacharya to be most valuable in student life. One should also practice non-violence, truth, non-thieving and non-covetousness.

**Aims of Education**

Aim of education according to Indian Tradition is imparting vidya – which is real knowledge. Dayananda considered that true education removes ignorance and increases knowledge and spiritual values like religiosity and self control.

According to Dayananda education has five characteristics, viz provision of right knowledge, cultivation of culture increase of religiosity, increase of self control
and liberation from ignorance such education is for the welfare in this world and also the other world.

In his book Vyavahar Bhanu, Dayananda maintained that education is that by which man attains happiness and knowledge. It is through knowledge that one can attain happiness.

In Satyarth Prakash, Dayananda explained what knowledge is and what ignorance is. He said “He who realizes the nature of Vidya - true knowledge and of avidya - good moral life and divine contemplation simultaneously. Conquers death by virtue of avidya and obtains immortality by virtue of vidya.”\textsuperscript{76} The function of education is to provide this vidya. Prior to defining right knowledge or vidya Dayananda pointed out the following characteristics of avidya or ignorance.

There are certain notations in the society like “the false notion that the transient world and worldly things (such as bodies) are eternal or in other words that the world of effects, that we see and feel, has always been existing and will continue to exist for ever and that by virtue of power of yoga the physical bodies of Godly men become imperishable is the first kind of Avidya (ignorance)

To regard impure things, such as lustfulness and untruthfulness, as pure is the second kind of avidya (ignorance)

To consider dead material things as possessed of soul is the fourth kind of avidya (ignorance).

\textsuperscript{76} Ibid – p 273
To believe that excessive sexual indulgence is a source of happiness, while it really causes pain and suffering, constitutes the third variety of Abidya (ignorance).

To consider dead material things as possessed of soul is the fourth kind of abidya (ignorance).\(^77\)

Education aims at removing the above mentioned fourfold ignorance. Besides this negative aspect, education has a positive aspect in the provision of right knowledge.

Elucidating the right kind of knowledge, Dayananda wrote “This four-fold incorrect knowledge is called Avidya or ignorance. The reverse of it viz to look upon what is temporal as temporal, what is eternal as eternal, what is pure as pure, what is impure as impure, pain as pain, pleasure as pleasure, what is soul-less as soul-less, what is soul-possessing as soul possessing is called Vidya or knowledge.\(^78\)

Distinguishing between knowledge and ignorance Dayanda wrote “That by which the true nature of things is known is called knowledge, while that by which the true nature of things is not revealed and instead a false conception of things is formed is called ignorance.”\(^79\).

We find in Dayananda's Educational thought a practical and pragmatic approach. Like many Indian educational thinkers, he also considered that salvation is the main aim of Education. But it is not other worldly. It means the realization of human perfection as an individual as well as a collectivity here on earth. It is hence that Dayananda laid so much emphasis on right knowledge and right conduct. He wrote in his magnum opus Satyarth Prakash “fathers, mothers and tutors should always give their children and

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\(^77\) Ibid – p 273
\(^78\) Ibid - P 274
\(^79\) Ibid – p 274
students good counsel and they should also advise them to imbibe their virtues but avoid their vices.”80

**Means of Education**

Dayananda showed sufficient insight in the educational and psychological principles. He considered that the three great teachers are father, mother and preceptor child rearing practices have a vital role in shaping the future and the conduct of child. He considered that the child’s education starts in the family, emphasizing the role and importance of family in education, Dayananda wrote “Blessed is the family, most fortunate is the child whose parents are godly and learned”.81

Dayananda wanted that the children should be made to develop qualities like truthfulness heroism patience and cheerfulness. They should avoid negative qualities like jealousy and malice. They should develop scientific outlook and avoid superstitions.

Dayananda wanted to develop rationalism. He was a most vehement critic of all superstitions, beliefs in ghosts and witches etc. He even condemned astrology and accepted only that part of it which is known as astronomy.82

According to Dayananda Reward and punishment occupy a very important place in the child’s Education. Admitting the psychological importance of reward and punishment Dayananda considered them to be an important part of early education. Punishment according to him should be oral as far as possible and not corporal Dayananda supported Mahabharata when it has been laid sown that parents and teachers

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80 Ibid - P-29
81 Ibid - chapter II P-29
82 Indian philosophy of Education P-85
who punish their wards give them nectar while those who bestow excessive love and affection give them poison. The child learns through the system of rewards and punishments. He repeats those acts which lead to rewards and does not commit those acts again which result in punishment.

Summarizing his theory of reward and punishment as means of Education Dayananda wrote “children should also feel pleased when reprimanded and feel uneasy when fondled. But parents and teachers should never reprimand them out of malice or spite. Out wardly, they should keep them in awe, whilst inwardly they should be tender hearted and kind to them. Like wise they should advise them to abstain from stealing, sexual abuse, contacting habits of indolence, arrogance, drunkenness, untruthfulness, malevolence, wickedness, malice, jealousy, blind passion, and to cultivate good qualities, such as truthfulness and virtues”.

Moral Education

Thus Dayananda clearly laid down the means for the moral education of children. Moral education involves the encouragement of virtues on the one hand and the discouragement of vices on the other. The parents and the teachers should present themselves as models for the children. The children should be taught to speak the truth and if they speak lies they should be gently reprimanded with out hurting their young sensibilities.

The children should be never be vain. They should avoid deceitfulness, hypocrisy and ingratitude. The child should not loose temper and use rough language. The child should avoid useless talk and speak as much as necessary. The child should

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83 Ibid p 28
speak in polite and sweat tone. He should respect the elders and respectably stand before them. He should learn to behave in the society. He should occupy a seat according to his rank and status. In the matter of dress and diet they should conduct in such a way as to gain health, strength and knowledge. In brief the child “should try to acquire virtues and shun vices associate with good and avoid the wicked”\(^{84}\).

**Types of Education**

Dayananda did not discriminate between male and female education which was prevalent in earlier times. He did not agree with the medieval idea, that women are not fit for Vedic Education. He pointed out that if the ladies are not allowed to go through the Vedas, then how they can be able to participate in the yajnas and pronounce the mantras.

**Medium of Education**

In the Ancient Indian Tradition Dayananda favoured mother tongue and the Sanskrit. He strongly pleaded the cause of Sanskrit as medium of all higher education. He opposed using foreign language such as English as medium of education not only in primary but also at the highest stage. He considers using a foreign language as medium of instruction seriously hampers original and creative thinking. This Tradition of regard for mother tongue and Sanskrit was supported by all the modern Indian Educational Philosophers after Dayananda.

\(^{84}\) Ibid – p 29
Teaching method

Dayananda not only prescribed a detailed curriculum but also pointed out the impediments which should be avoided by the teachers and students, in order to achieve the aims of education. Describing these impediments he wrote “Both the teachers and their scholars should avoid all those things that act as hindrances in the way of the acquisition of knowledge such as the company of the wicked people, contraction of bad habits (such as the use of intoxications), fornication, child marriage, want of perfect Brahmacharya, want of love on the part of the rulers, parents and learned men for the dissemination of knowledge of the Vedas and other Satras, over eating. Keeping late hours sloth in learning, cheating, examining or being examined or performing these duties with dishonesty not regarding knowledge as the highest thing in the world, want of faith in Brahmacharya as the source of health, strength, intellect, courage, political power and wealth, leaving off the worship of one true God, and wasting time in going about from place to place for the purpose of seeing and worshipping images made of store and other inanimate objects, absence of the worship of the five true living Gods – father, mother, teacher, altruistic teachers of humanity (athithes) and other great men, neglect in the performance of the duties of their class and order, and instead, wearing different marks of sectarian distinction on the forehead and other parts of the body ….. having faith in the forgiveness of sins by pilgrimage to such sacred places as Banaras and by constant recitation of the names of gods and goddesses such as Rama, Krishna, Narayana, Siva, Bhagavati and Ganesa…… belief in the possibilities of obtaining salvation simply through hearing such books as Puranas and Bhagvata and the like and thus neglecting, the study of true philosophies and sciences the living of good and
righteous lives, the practice of yoga and communion with God - which alone can lead to eternal bless want of love for knowledge through greed of gold and loafing about “85.

This long list given above of don’ts for teachers and students, summaries the evils of the present system of education Dayananda criticized those who are misleading innocent people in the name of Education. He fought for the cause of education of the backward classes including women. He demanded compulsory education in India

**Ideals of the Educator and the Student**

No system of education will be fruitful unless the educator and the Educand are prepared to follow certain ideals in education with the view Dayananda discussed in detail the ideals required to be practiced from the teacher and the taught.

Elaborating the qualifications of teachers Dayananda referred to saying in the Mahabharata. About wise man it says “He alone is a wise man who is never idle or lazy nor effected by pleasure or pain, profit or loss, honor or dishonor public applause or censure has always a firm faith in dharma and cannot be tempted by sensual object86”.

Thus the wise teacher should practice virtue and avoid sin. He should abstain from abusing Gods, the Vedas or the virtuous people. He should have unbounded faith in God. He should devote years after years in the pursuit of knowledge and use it for the good of mankind. He should not give opinion unasked for nor should he interrupt another in his speech. He should have good memory and sound logic. His intellectual make up should be in conformity with truth. When the teachers possess the above mentioned qualities then alone they will be able to fulfill the aims of Education.

85 Ibid P. 76-77
86 Mahabhara, vidur Praja gar XXXI
Dayananda accepts the view mentioned by Mahabharata where it is said “physical, mental inertia, use of intoxicants, infatuation, idle gossip, neglect of studies, vanity and want of brahmacharya, these seven vices are not to be found among students”\textsuperscript{87}. Such students can never acquire knowledge about the qualifications of good students Dayananda accepted the viewpoint of vidura Nit. It says “they alone, who practice virtue, subjugate their passions and never lose their reproductive element, are true brahmacharies and become learned men. Thus Dayananda considers that both the teachers and the students should possess high qualities. Thus the above mentioned discussion upon the qualifications of good teachers and good students can be the basis for selection of teachers and students in the educational institutions.

**Value of Brahmacharya**

Dayananda, in his philosophy of education, laid emphasis upon the value of Brahmacharya both for the teachers and students, male and female. He accepts the idea of Manu who said “A student should observe Brahmacharya and study the Vedas with their subsidiary subjects for 9, 18, and 36 years until they are completely mastered”\textsuperscript{88}.

**CLASSIFICATION OF BRAHMACHARYA**

**The lowest**

The shortest period for observance of Brahmacharya for a student is 24 years.

\textsuperscript{87} Mahabharata, vidurprajagar XXXIX
\textsuperscript{88} Manu Dharma Sastra III – 1
The Intermediate

The highest Brahmachari is he who remains a celibate for 48 years and by virtue of their acquires “perfect knowledge, perfect physical strength, perfect wisdom, perfect development of good qualities, nature and characteristics, shines like the sun enlightening all, and is enabled to master all kinds of knowledge.” 89

Thus, According to Dayananda the aim of Brahmacharya is the attainment of all round perfection of man. In Indian tradition, since the Vedas, in all most all systems of philosophy, Brahmacharya is considered as the surest way to attain perfection in human life.

Later almost all the contemporary Indian thinkers like Vivekananda, Sri Aurobindo, Rabindra Nath and Gandhi accepted the efficacy of Brahmacharya.

Universal Education

Dayananda did not restrict education to a certain class or gender. He pleaded for universal education. It is significant to note that according to some Vedic scholars, the sudras and the woman have no right to same type of education, which is given to the higher classes of males.

As a true humanist Dayananda contradicted this interpretation of Vedic education and strongly emphasized the education must be given to every one without distinction of class or sex. According to Dayananda the women should be educated not only in home science but also in grammar, religion, mathematics and even technology. Like the boys the girls also should be sent to residential schools at the age of eight.

89 Dayananda Satya Prakash iii p 42-43
An estimate of Dayananda’s Philosophy of Education

Prof G.R Sharma observes “the discussion of the philosophy of education presented by Dayananda leads one to the conclusion that his aim was education for perfection. He sought this aim most vigorously even some times presenting schemes which were far from practicable and demanding standards and virtues which could not be attained even by the selected persons. His ideas about educational institutions segregation of male and female schools and colleges, Gurukul system of education long years of Brahmacharya and high qualities of teachers and scholars may appear impractical to some and too rigorous to others”\textsuperscript{90}.

Undoubtedly, some of his ideas, like the condemnation of co - education and absolute segregation of male and female institutions may not be acceptable to modern educational psychologists. His inclusion of every subject on earth in his ideal curriculum may also not be acceptable to modern educationists.

Dayananda was supporting Vedic Philosophy of education and it has advantages and disadvantages. He supported the system because he thought that Vedic system alone could lead to the creation of perfect men and woman. Thus every where, he sought an education for perfection.

A perusal of the curriculum given by Dayananda in satyartha prakash clarifies the fact that he aimed at perfection of man through education.

Dayananda wanted a comprehensive perfection of man and for that purpose he wanted all educational system which is comprehensive and not sided. In the modern age

\textsuperscript{90} G.R Sharma. Indian philosophy of Education  P 93
of specialization it may not be possible to introduce such a syllabus. His scheme only indicates his concern for a total, education.

Dayananda has divided the stages of human life in four stages the period of adolescence from sixteen to the twenty fifth years. period of man hood from twenty fifth to fortieth years then period of maturity after fortieth years and the period of loss after forty eighth year… of these the first two are the stages for education.

Thus a person may continue his study up to fortieth year and according to Dayananda “the best time for marriage. Therefore, is he fortieth or rather forty eight year it is undeniable, such a scheme of education is not acceptable to modern education scheme. Moreover in these days of containing and life long learning. It is not necessary that one should lead a life of celibacy as long as he learns. one may become a gihasta (married person) and continue learning.

Moreover, the modern educational gadgets, electronic media made education, accessible to all and it is not confined to class room alone. The student need not necessarily sit before the teacher, for interaction.

Dayananda showed his humanistic tendency in his strong condemnation of all superstitions unscientific beliefs and deceptions. In his support of science and the scientific outlook he was more positive than many contemporary positivists. As Sharma remarks “He was among the foremost rationalists to emphasis upon the use of reason in every field of human life while on the one hand, he had absolute respect for the Vedas which he considered to be divine and advised everyone to distinguish truth and untruth use rational criteria and accept only that which is supported by sound logic”91

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91 Sharma Indian philosophy of Education. P 96
Thus if some thing appears out of date in his scheme of education that hardly lessens its value since what is important is not the detailed scheme but the insight behind it.