



## **SPIRITUAL EDUCATION IN SWAMI DAYANANDA'S PHILOSOPHY**

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### **Abstract**

*The paper deals with the spiritual education with special reference to the Swami Dayananda's views on the Ethics, and Philosophy in which his life and social philosophy influence spiritual education. The paper also deals with his educational philosophy based on the principles of 'Dharma' and of 'The Five Tests of Truth' which are the integral part of spiritual education. In this paper an attempt has been made to recognize, comprehend, find out, analyze, synthesize, evaluate and critically examine the dominant factors responsible for strengthening spiritual education in Swami Dayananda's philosophy. The paper concludes 'Spiritual Education' as "it is education which helps to fulfill the potentialities of the individuals through the virtues of Non-violence, Preservence, Control of mind, Non-stealing, Purity, Wisdom, Study, Truth, Tolerance, Control of senses, and non-anger and to prepare them to solve the everyday problems for life creatively and constructively in the new situation of the socio-psycho-physical environment for attaining the highest knowledge and wisdom, if the teachers enable to modify such kind of behavior patterns of individuals, - this is spiritual education."*

**Key words:** Spiritual Education, Swami Dayananda's Philosophy.

**"I have not come to preach any new dogmas or religion, nor to establish a new order, nor be proclaimed a new Messiah or Pontiff. I have only brought before my people the light of the Vedic wisdom which has been hidden during the centuries of India's thralldom."**

**-----Maharshi Swami Dayananda Saraswati**

Why does the journey start from Swami Dayananda's life and social philosophy to spiritual world necessary?

Swami Dayananda (1824-1883) was one of the greatest literary figures of India. He was a writer, a prophet of Modern India, a scholar of Vedas, a Sanyasi, a Yogi, a spiritual leader, a man of God, a religious leader, a great teacher, a revivalist of Indian Culture, a Brahmachari, a patriot, a protagonist of Hindi, a philosopher, an educator, a social reformer, a revolutionary, a thinker, an educationist, saint, a mastermind of educational renaissance, a karma yogi, a humanitarian, a leader of thought and action and above all, also a great spiritualist.

In this connection, the first Prime Minister of India, Jawaharlal Nehru (1946) significantly quotes as, “One of the most notable reform movements was started in the second half of the nineteenth century by a Gujarati, Swami Dayananda Saraswati, but it took root among the Hindus of the Punjab. This was the Arya Samaj and its slogan was ‘Back to the Veda’. This slogan really meant an elimination of developments of the Aryan faith since the Vedas; the Vedanta philosophy as it subsequently developed, the central conception of monism, the pantheistic outlook, as well as popular and cruder development, were all alike severely condemned. Even the Vedas were interpreted in a particular way. The Arya Samaj was a reaction to the influence of Islam and Christianity, more especially the former. It was a crusading and reforming movement from within, as well as a defensive organization for protection against external attacks. The Arya Samaj, which had been a close approach to Islam, tended to become a defender of everything Hindu, against what it considered as the encroachments of other faiths (The Discovery of India, pp-367).”

Mul Shankar, popularly known as Maharishi Swami Dayananda Saraswati, was born in 1824 at Tankara in Kathiawar, Gujarat. His father’s name was Sri Lal Ji and his Grandfather’s name was Karsanji Trivedi Samvedi. His Upanayana Ceremony took place at the age of eight. His grandfather taught him Rudri and Sanhita. He studied Yjurveda Sanhita and went to worship Lord Shiva at the age of 14 years. After that he left his home and became a Sanyasi. He studied Karmakand, Vedic Texts and Literatures like as Panini’s Grammar, Vedic Philology, Prosody, Manusmriti, the Ramayana, the Mahabharata, Six System of Indian Philosophy, Medicine, Music, Mechanical Arts, and all Vedas. Swami Purnanda Saraswati called him (Mul Shankar) as Dayananda Saraswati at the age of 24. He became a disciple of Swami Virjananda at Mathura. After that he went to Calcutta to meet the worker members of Brahma Samaj particularly Maharishi Devendranath and Keshavachandra Sen. He was advised by Keshavachandra Sen to use of the Hindi Language in place of Sanskrit for his writings. He translated Vedas into Hindi

and he wrote his views on Religion, Culture and Education known as 'Satyarth Prakash' (The Light of Truth). He established the Arya Samaj in Bombay in 1875 and later in different part of the country with a view of spreading Vedic religion throughout the country.

He remained as a Brahmachari throughout his life. Swami Dayananda died on October 30, 1883 in Ajmer at the age of 59.

### **Need and Significance of the Study**

The study is needed and significant from several points of view not only in bringing excellence among individuals but also in revealing the probable interplay between cognitive and non-cognitive aspects of education. Besides cognitive competence and skills, there is a need of social skills which will build up spiritual development. National Curriculum for School Education, NCERT (2000) has observed that curriculum has to provide learning experiences which will improve individual's thoughts, feelings and actions. Very few researches have been developed to study spiritual education with respect to Swami Dayananda's Philosophy in India and its contribution to the field of education, spiritual education is less explored. The study is philosophical in its nature because it indicates normative aspect of education with respect to aim of education, curriculum, and method of teaching, discipline, students, teachers and schools. This study has sociological bases of education because of being related to social needs according to society. This study covers psychological aspect of education for instance growth and development of the students, learning, motivation, personality development and adjustment, etc. It is well known to all that Indian society is a spiritual based society. Some of the scholars felt that after independence the spirituality gradually disappear and it will have no impact on Indian educational system. India is a neither developed nor undeveloped country but where development is required in each and every sphere of human life. Spiritual education and its implications are increasing day by day. For the appearance of the spirituality in the development of the educational system, in this connection, Kothari Commission (1966) points out, "In the development that we envisage in the future, we hope that the pursuit of men, material affluence and power would be subordinated to that of higher values and the fulfillment of the individual. This concept of the mingling of 'Science and Spirituality' is of special significance for Indian Education."

The article indicates that an analysis of the various problems of spiritual education in India in the philosophical, sociological and global perspectives, may be accepted by the researchers and

practitioners of spiritual studies for carrying out research on what is required is that the individuals as well as society internalize the understanding of the Spiritual Education and bring about a dynamic change in their living patterns. It seems that in a country like ours programmes of identification and nurturing of talent should receive a very high priority. In a nutshell there is need and significance that we subscribe to the emerging spiritual culture. It is clear that Swami Dayananda's philosophy is playing a significant role in determining the process of spiritual welfare of mankind within the framework of modern spiritual society.

In this paper an attempt has been made to recognize, comprehend, find out, analyze, synthesize, evaluate and critically examine the dominant factors responsible for strengthening spiritual education in Swami Dayananda's philosophy and its impact on education of today and tomorrow in Indian society. This study may help the students to understand and to solve the problem of education more efficiently. They may flower into excellent of our nation. Hence the investigator has decided to conduct the present study.

### **Statement of the Problem**

On this background, the problem for the purpose of investigation may be stated as: "***Spiritual Education in Swami Dayananda's Philosophy***"

### **Delimitation of the Study**

Keeping in view the limitation of time, resources and energy, the study is limited to one aspect of the subject which is spiritual education in Swami Dayananda's philosophy. It is entirely based on the secondary data as for examples-books, journals, periodicals, newspapers etc. this constitutes a major constraint of the study as the journals and periodicals are sometimes subject to manipulations and information available in them is in historical nature.

### **Objectives of the Study**

The following are the objectives of the study:

1. To find out Swami Dayananda's contribution regarding Indian Philosophy and its philosophical outlooks in the field of spiritual education
2. To recognize factors responsible for strengthening spiritual education in Swami Dayananda's philosophy
3. To critically examine factors responsible for strengthening spiritual education in Swami Dayananda's philosophy

4. To analyze factors responsible for strengthening spiritual education in Swami Dayananda's philosophy
5. To comprehend factors responsible for strengthening spiritual education in Swami Dayananda's philosophy
6. To synthesize factors responsible for strengthening spiritual education in Swami Dayananda's philosophy
7. To evaluate factors responsible for strengthening spiritual education in Swami Dayananda's philosophy

### **Review of Related Literature**

#### **Spiritual Education Regarding Swami Dayananda's Philosophy**

Swami Dayananda remarks strongly as, "To give their children the highest education possible, to instruct them in the ways of truth, to make them refined in character and manners, in short to devote all their resources, body and mind, to accomplish this object is the paramount duty, highest virtue, and the glory of parents (The Light of Truth, Chapter-II, P-30)." He also remarks as, "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 (The Light of Truth, Chapter.III, and P-31)." The main objective of education, in his words, Swami Dayananda asserts, "Blessed are the men and women whose mind are centered on the acquisition of knowledge; who possess sweet and amiable tempers; who cultivate truthfulness and other similar virtues; who are free from vanity and uncleanness; who enlighten the minds of those who are in ignorance; whose chief delight consists in promoting the happiness of others by the preaching of truth, by generous distribution of knowledge without free or reward; and who are engaged in altruistic work as prescribed by the Vedas (The Light of Truth, Chapter.III. P- 31)."

Swami Dayananda gave more emphasis on God, Soul and Nature and his views on God as, "He is called Brahma- the Creator of the Universe, Vishnu-All pervading, Rudra- Punisher of the wicked, when he causes to weep; Shiva- Blishful and Benefactor of all. Akshara- Immortal, Omnipresent, Swarswati-Self-effulgent; Kaalaagni- cause of dissolution of the world and Regulator of time; Chandramaa- the true source of Happiness (The Light of Truth, Chapter.I.P- 5, Kaivalya Upanishad)." He also observes that "---God as is evidenced by the expositions of the grammarians, philologists, etymologists, and with one of the primary, secondary, and tertiary Brahmans, Sutrakras and other great teachers, sages and seers. It, therefore, behoves us all to

believe the same. But it should be borne in mind that AUM is the name of God only (and of no other object- material or spiritual), -----, these names signify God in prayers, meditations, communions, or where such, adjectives as Omniscient, Omnipresent, Holy, Eternal, and Creator of the Universe qualify them (The Light of Truth, Chapter.I.P-6).” “Thus it is clear that these words ought to be understood to mean God where they have such qualifying words as omniscient etc; but, where desires, passions, feelings or pleasure or pain, finite knowledge and activity are spoken of these words signify the soul; where such words, as created, dissolved material, dead, inert, are found, they mean material objects, as the sun, the earth. Now, we shall give the etymology of such words as Virat and show how they signify God (Chapter 1, P-7, and The Light of Truth).” He further observes as, “Everything in this universe is Saguna (Positive) and Nirguna (Negative). For instance, the material objects are called Nirguna, because they are void of the properties and powers of conscious beings, as will and feelings, whilst they are also Saguna (Positive) because they possess their own material properties. The same is true of God. He is Saguna, when He is looked upon as possessed of His own attributes, as Omniscience, Omnipotence, but He is also Nirguna, being free from the properties of matter and soul (Chapter 1, P-16, and The Light of Truth). ”

**Methodology :** Methodology takes a significant role in any type of research as the reliability and validity of the findings depend upon the methods adopted and applied in the study. This paper is descriptive in nature. It is mainly based on secondary data and is largely collected from different sources like books, journals, articles, and periodicals. This study is conducted mainly by drawing upon the works of Swami Dayananda’s philosophy by applying analytical cum descriptive method for the research. The investigator has made effort to express spiritual education in the light of Swami Dayananda’s philosophy.

**Analysis and Interpretation :** The concept, meaning, aims, directions and principles in the term of spiritual education have been dealt with clarity and deep insight. Before we discuss the factors responsible for strengthening spiritual education in Swami Dayananda’s philosophy, it is essential for us to know the meaning of spiritual education. The special focus is on the realization of the aspirations, ideals and values as Swami Dayananda’s philosophy. The term ‘spiritual education’ has different meanings to different thinkers in different context. According to Swami Dayananda, “education is the formation of the character.” He gave emphasis on the truth as, “The truth of everything that is learnt or taught should be carefully examined by five

tests” and propounds the five Tests of Truth with eight kinds of Evidences such as – 1. The Vedas and Nature of God, 2. Laws of Nature, 3. The practice and teachings of A’ptaas- i.e pious, truthful, unprejudiced, honest and learned man, 4. The purity and conviction of one’s own soul and eight kinds of evidences viz. direct cognizance, inference, analogy, testimony, history, deduction, possibility and non-existence or negation (pp-51-52). The dominant source of knowledge in direct cognizance is five senses of perception such as ears, eyes, tongue, nose and skin by means of sound, form, taste, smell and touch respectively.

His philosophy aims at producing a realized spiritual personality to develop the natural man into the ideal man that adequate control over negative emotions enjoys positive emotions for spiritual happiness and reconstruct and recreate spiritual society as whole in our country. He prescribes the spiritual development, cultural development, character formation, acquisition of knowledge, and the Ancient Indian aims- Dharma, Artha, Karama, and Moksha is the highest aim of life.

Modern education, however, lays great emphasis on moral education. Perhaps, this is precisely the cause why the learner seeks only to learn and study about the Great Soul. With this consideration of mind, the Swami Dayananda’s Philosophy based on Vedas and Upanishads, is purely and surely to please the modern learner. It is, however, a spiritualized education in which there is emphasis on education is the development of the natural man into the ideal man. Dayananda Philosophy helps a lot in curriculum development and transaction in modern education regarding spiritual learning.

**Major Findings :** To be quite honest and fair, the field of spiritual education with respect to Swami Dayananda’s philosophy is too much vast and it is not easy to achieve a well balanced perspective of what is really happening and what is lacking in our research work. The study under consideration has been carried out with the recognizing, comprehending, examining critically, applying, analyzing, synthesizing, and evaluating that the spiritual vision of Swami Dayananda’s Philosophy has great relevance to the present-day inside schools, colleges, and universities or outside and it can bring about a dynamic change in the educational system not only of the country, but also the world. Here, the impact of modifying patterns of the Indian educational system in the light of Swami Dayananda’s Philosophy in the terms of ‘Theory of Dharma’ and ‘The Five Tests of Truth’ with ‘Eight Kinds of Evidences’ has been analyzed in depth and thus it can contribute in solving the everyday problems of individuals’ life creatively and constructively in the new situation of the socio-psycho-physical environment for their

wellbeing. The spiritual gains of light, bliss and power and its impact in the field of education- the concepts which have been identified based on the analysis of Swami Dayananda's Philosophy are mainly based on the essential metaphysical epistemological and ethical doctrines in Vedas and Upanishads.

The most dominant factor of strengthening spiritual education is the introduction of an idea of the 'GAYATRI - MANTRA' which embodies the essence of Indian metaphysical thought and action imparting spiritual knowledge and wisdom after correct pronunciation by the individuals and helps in building spiritual culture in our country.

### **Conclusion**

As a social reformer and spiritual leader, Swami Dayananda was naturally concerned with spiritual education. All his constructive and creative works are correlated with spiritual education. It is felt that there is a great deal has been done by him to trace the development of Vedic education and its philosophical and non-material thought and action with special reference to spiritual doctrines and assumptions, much has also been done to spiritualize education at different places by establishing Gurukula System of Education in India to draw in broad an outline of spiritual wealth and much has so far been also done to investigate the spiritual intelligence of individuals' work at Gurukula Kangri at Haridwar, Brindaban Gurukula at Mathura, Kanya Gurukula at Dehradun, Arya Kanya Mahavidyalaya at Baroda, and Kanya Mahavidyalaya at Sasni, Aligarh a modified form of Gurukula System was also the establishment of Dayananda Anglo Vedic Schools and Colleges for recreating and reconstructing a spiritual society in our country. Swami Dayananda introduced Vedic Education as the centre of education, the correlation and co-ordination of broad based curriculum on Vedic Texts and Literatures like as Panini's Grammar, Vedic Philology, Prosody, Manusmriti, the Ramayana, the Mahabharata, Six System of Indian Philosophy, Medicine, Music, Mechanical Arts, Archery, Astronomy, Astrology, Mathematics and other allied Sciences related with everyday life, the methods of teaching such as in Gurukulas in the Vedic periods and non-cognitive tasks viz- a sense of responsibility, initiative, love and sympathy, co-operation, social –justice and a great importance was given on the democratic concept of education as the means of discovering truth. Greater emphasis is being paid to spiritual world and a great deal has also been done.

In his writings, he made a considerable contribution for attaining of the spiritual goal of education. Thus, the Swami Dayananda's viewpoints based on Vedas' and Upanishads'



Philosophy is therefore, a knowledge-hub of spiritual education. All the books and writings of Swami Dayananda, of course, yield useful information regarding spiritual learning and training, and also give details of spiritual basis of education as well as help in progressive basis of education for the betterment of the pupils of the spiritual society as a whole.

Although, the author had been the student of the Dayananda Anglo Vedic College for five years, has no much intelligence, competence and skill to evaluate the Dayananda Philosophy with special respect to spiritual wealth and essence and its subsequent doctrines and assumptions as well as its development, yet when he thinks of the Swami Dayananda's philosophy, the feeling science arises in his mind that Dayananda's viewpoints based on virtues of Non-violence, Preservence, Control of mind, Non-stealing, Purity, Wisdom, Study, Truth, Tolerance, Control of senses, and non-anger love, as well as patriotism significantly remarks, of course, he was a practical Vedantic-Spiritualist.

To have an access to the realization of thought and action with respect to Dayananda's Philosophy which serves as a foundation of nurturing spiritual education, Swami Dayananda significantly teaches us the Gayatri Mantra- a prayer for illumination of the understanding after performing the Upanayana Ceremony at home by the parents and at school by the teachers which reflects spiritual education for achieving highest aim of education and beneficial for human engineering and soul doctoring. Keeping in view the Swami Dayananda' Philosophy, the author concludes the **'Spiritual Education'** as **"it is education which helps to fulfill the potentialities of the individuals through the method of Divine Worship and the virtues of Non-violence, Preservence, Control of mind, Non-stealing, Purity, Wisdom, Study, Truth, Tolerance, Control of senses, and non-anger and to prepare them to solve the everyday problems for life creatively and constructively in the new situation of the socio-psychophysical environment for attaining the highest knowledge and wisdom, if the teachers enable to modify such kind of behavior patterns of individuals, - this is spiritual education."**

Thus, his philosophy is a looking glass that reflects the ever-changing faces as well as the cerebral aspect of spiritual science and its implication to the society. It not only encompasses all the ideas of spiritual essence in the field of cognitive science, but also equally concentrates on affective and psychomotor sciences.

Swami Dayananda was successful in building a new system of education in respect with Ancient Indian System of Education and emphasized much importance to spiritual development and believed that a spiritual revolution would take place in the country. His spiritual vision based on Vedas and Upanishads, is considered as scientific instrument in bringing about a peaceful and silent spiritual revolution in terms of harmony, peace, love and sympathy, patience, progress and prosperity. There, of course, would be a revolution in the field of the spiritual education in the way of Swami Dayananda's Philosophy. That is why, therefore, it may be said that he appears to have made a considerable progress and development by bringing before us the light of Vedic knowledge and wisdom to spiritual instruction, spiritual learning, spiritual training and spiritual teaching as well as spiritual education. So, therefore, he was a great spiritually intelligent and competent personality not only in India, but also in the world.

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