



## **Educational Philosophy of Swami Vivekanand and Swami Dayananda Saraswati: A Comparative Study**

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### ***Abstract***

*Swami Dayananda Saraswati and Swami Vivekanand , profound scholars of the Vedic lore and Sanskrit language play important role in the revival of Hinduism during the last quarter of 19th century. Both of these are pioneer of Indian awakening believed that education must be man-making, life-giving and character-building. Both of these leaders play important role in spreading of education in Indian. Swami Vivekanand education has the aim to improve the condition of poor Indian masses. He called for the educational opportunities for poor and uneducated. He cared for the all round devolvement of children. According to Swamiji the main objective of education is to search for unity in diversity. He also emphasis on the Technical education same way Swami dayanand sarawati play important role in spreading the education in masses and women. He was primarily responsible for reviving the ancient Indian educational system of gurukula, where students from different strata of the society studied together under one guru without class or caste discrimination. Arya Samaj and the gurukul system of education started growing in Punjab, and other northern provinces. This paper sketches the role of both this leader to spread education in masses also study the basic philosophy of this two leader.*

**Key words:** Educational Philosophy, Swami Vivekanand, Swami Dayananda Saraswati, Comparative Study.

## **Introduction**

Swami Dayananda Saraswati and Swami Vivekananda, profound scholars of the Vedic lore and Sanskrit language, play important role in the revival of Hinduism during the last quarter of 19th century. They also give a new interpretations to the Vedic texts, undertook the important work of reforming the Hindu society of its evils and restructuring it according to their own interpretation and understanding of religious text, predominately the Vedic text which alone they regarded as divine revelation. Both of these leaders begin social and education reform aimed at emancipations of Shudras and Women and revival of Vedic system of education. Both of them believed that education must be man-making, life-giving and character-building. Dayandanda has devoted two chapters (2<sup>nd</sup> and 3<sup>rd</sup>) of the “*Satyarth Prakash*” to the subject of education for the infants as well as the adolescents<sup>1</sup>. Although Vivekananda did not write a book on education, he contributed valuable thoughts on the subject that are relevant and viable today<sup>2</sup>. This paper sketches the role of both this leader to spread education in masses also study the basic philosophy of this two leader.

Both these reformer uniquely defined the education. Vivekananda ‘Education is the manifestation of the perfection already in man’.<sup>2</sup> this definition of education given by the Vivekananda purely based Vedanta Philosophy. This definition was scientific, also manifested Indian way of life. From the beginning our sacred literature considered that knowledge was inbuilt within the soul. He could not get from the outside. Everyone is endowed with certain capacities, which remain dormant. Vivekananda believe that the education is the process by which these inherent potential in human being manifest themselves in completing his or her total development. Same time Swami Dayananda conceptualize education new way. He said education is not merely recitation of Vedas. According to him purpose education was defiantly the production of talented Brahmins (learned persons and scholars) , valiant skilled Khsartiyas (warriors) , competent and honest Vasiayas (industrialist , business and agricultural), and dedicated Shudras (artisans and craftsmen) and above all good mother , fathers and citizens.

Swami Vivekananda and Swami Dayanand Saraswati, both criticize the present system of education developed during the colonial era. Both they believed that present education system only increases the information of the student but failed to make eternal changes in the student. Swami Vivekanand says ‘Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. We must have life-building, man making, character-making education system<sup>3</sup>. He pointed out that the defect of the present –day education is that it has no definite goal. He attempts to ascertain, through his words and deeds, that the end of all education is man making. He further say that the object of the ideal system of education should not merely be the advancement of theoretical knowledge but also the advancement of life, development of the highest powers and capacities and the enfoldment of the noblest potentialities of student. Swami Dayanand Saraswati also criticizes the present education system. He said this system failed to deliver. It is not producing good student. An educated person was supposed to be modest and bear good character. He was required to have control over speech and mind, be energetic, respectful to parents, teachers, Elders and guest, to follow the Nobel path and to shun evil ways, to enjoy the company of the learned people and to liberal in making gifts. He wrote booklet called as “Vyavharbhanu”<sup>4</sup>. In this book he delineated the qualities of a pandit learned person who was entitled to teach and contrasted them with the characterizes off a fool who should not to be entrusted with the education of the children.

Swam Vivekananda emphasized the religion should be the firm foundation on which the great structure of education was to be built. He had in mind no particular religion but a universal religion, so he said “I look upon religion as the innermost core of education. Mind, I do not mean my own or anybody else opinion about religion. The true eternal principals have to be held before people<sup>5</sup>. Vivekananda realizes that mankind is passing through a crisis. The tremendous emphasis on the scientific and mechanical ways of life is fast reducing man to the status of a machine. Moral and religious values are being undermined and the fundamental principles of civilization are being ignored. Conflicts of ideals, manners and habits are pervading the atmosphere. Vivekananda seeks the solutions of all these social and global evils through religious education. Dayananda also supported the Vivekananda view preferred to advocacy of

the Vedic system of education but same time he did not believe in narrow definition of Dharma. He believed that that dharma manifested in following ten virtues Dhiriti (fortitude) fortitude, Kshma(forgiveness), dama (self restrsint), asteya (non theft) ,shauclia (cleanliness) , indriya – nigraha(control of organism), dhi (wisdom) vidya (knowledge), satyam(truth), akordha (anger ). He believed all this quality is part of education system<sup>6</sup> .

Vivekananda advocate including all those studies, which are necessary for the all-around development of the body, mind and soul of the individual. These studies include physical culture, aesthetics, classics, language, religion, science and technology. He believes that the culture values of the country should form an integral part of the curriculum of education. The culture of India has its roots in her spiritual values. These values are to be absorbed in the thoughts and lives of the students through the study of the classics like Ramayana, Mahabharata, Gita, Vedas and Upanishads. He also says that education remains incomplete without the teaching of aesthetics or fine arts.<sup>7</sup> Swami Dayananda is not composed of a superficial knowledge of three of four subjects as unfortunately it happens to be the case at present, but it covers a wide range of subjects beginning with grammar, literature, the Vedas, Upanishads, Ramayana, Mahabharat and Ayurveda, the Science of health; Dhanurveda, the Science of war; Gandharvaveda, Aesthetic arts; Arthaveda, Vocational training, Astronomy, Algebra, Arithmetic, Geology, Space science etc. His was certainly a scheme of broad-based foundational education<sup>8</sup> .

As for the medium of education, both of this personality have different idea Dayananda, chose to write his works in the lingua franca of India, which he termed as the Aryabhasha, so that his message could reach the masses. Language, apparently, to him was the medium, the vehicle of communication of knowledge and principles of healthy and Dharmic. Same time he also advocacy of Sanskrit but did not supported the English while Swamiji is put great emphasis on mother tongue is the right medium for social or mass education; he prescribes the learning of English and Sanskrit also. While English is necessary for mastering Western science and technology, Sanskrit leads one into the depths of our vast store of classics. The implication is that if language does not remain the privilege of a small class of people, social unity will March forward unhampered.

Swami Dayananda also focuses on mass education including women and youth. His primary aim was the regeneration of India, Aryavarta (the land of the Aryas) as he called it and he rightly perceived that the regeneration of a depraved and depressed society could only be attained through the development of its woman power and youth power<sup>9</sup>. It is noteworthy that Swami Dayananda made no distinction between the foundational education of various classes of society or sexes and believed in universal education. His strategy included the strengthening and revival of the princely order which at that point of history held sway over a vast territory of the Indian sub-continent, and he, therefore took upon himself the task of educating the Indian princes in the Science and Art of governance as propounded in the Vedic scriptures, Manusmriti, Ramayana and the Mahabharata. Vivekananda also was the first Indian leader who sought a solution to problems of poor through education. He argued that a nation was advanced to the extent that education and culture reached the masses. He claimed that it was the duty of the upper classes, who had received their education at the expense of the poor, to come forward and uplift the poor through education and other means. In fact, the Swami's mission was for the poor. He believed in equal opportunities for education to be provided to men and women of all classes of society regardless of caste, creed or lineage<sup>10</sup>.

Both of these thinkers also supported the quality of teacher and their training. Dayananda said that the student is supposed to have entered the womb of the teacher and the teacher is required to look after him as the mother. He is required to train him not only in various Sciences and Humanities but also watch his growth as an adolescent and provide him with the necessary guidance and friendship, during his stay at school, lasting ideally for a period of sixteen years or so<sup>11</sup>. Swami Vivekananda also emphasizes the quality of teacher. According to him, knowledge is inherent in every man's soul. He draws our attention to the fact that the task of the teacher is only to help the child to reveal its knowledge by removing the obstacles in its way. In his words: 'Thus Vedanta says that within man is all knowledge even in a boy it is so and it requires only an awakening and that much is the work of a teacher.' To drive his point home, he refers to the growth of a plant. Just as in the case of a plant, one cannot do anything more than supplying it with water, air and manure while it grows from within its own nature, so is the case with a human child. Swamiji put a lot of emphasis on the environment at home and school for the

proper growth of the child. The parents as well as the teachers should inspire the child by the way they live their lives.

Regarding the state of women's education in India, Swamiji express grief that he could not understand why so much difference was made between men and women, especially when Vedanta declared that one and the same Self was present in all beings. He quoted Manu to assert that daughters should be supported and educated with as much care and attention as the sons. Swamiji therefore demanded forcefully that women must be put in a position so that they could solve their problems in their own way. He therefore urged his followers to spread female education the absence of which caused to a great extent India's degeneration. He realizes that if the women of our country get the right type of education, then they will be able to solve their own problems in their own way. The main objective of his scheme of female education is to make them strong, fear-less, and conscious of their chastity and dignity. Swami Dayanand also supported argument of swami Vivekananda and said female education being equally important as the role of a male child; otherwise you cannot accept illiterate parents to undertake the performance of these Yajans before sending their offspring to the school of preceptor<sup>12</sup>.

On the imparting of technical education and vocational education both have same view. It is a misinterpretation of Vivekananda philosophy of education to think that he has overemphasized the role of spiritual development to the utter neglect of the material side. Vivekananda, in his plan for the regeneration of India, repeatedly presses the need for the eradication of poverty, unemployment and ignorance. He says, We need technical education and all else which may develop industries, so that men, instead of seeking for service, may earn enough to provide for them-selves, and save something against a rainy day. He feels it necessary that India should take from the Western nations all that are good in their civilization. During an accidental meeting between Jamsetji N. Tata and him on a ship in 1893 where they discussed Tata's plan of bringing the steel industry to India, Impressed by Vivekananda's views on science and leadership abilities, Tata wanted him to guide his campaign. Vivekananda endorsed the project with enthusiasm, and Tata, with the aim of advancing the scientific capabilities of the country, constituted a Provisional Committee to prepare a plan for setting up of an Institute of research and higher education. It led to establishment of Indian institute of science. Dayananda

also have same view he realized that lack of industrial and vocational education was the cause of India's poverty. he laid due emphasis on vocational and industrial education and in fact advocated the deputation of selected young men to Germany and other developed countries for learning the crafts for which facilities did not exist in India. It is also note-worthy that for the dissemination of his through and researches. Swami Dayananda established a printing press at a point of time when a printing press was considered to e very advanced technological development<sup>13</sup>. There should be no doubt that had Swamiji been working in modern times, he would have similarly grasped the value of modern media of communication viz, the screen, the T,.V. the radio etc.

#### CONCLUSION -

After analysis of Swami Vivekananda and Swami Dayanand education philosophy, we can say that both these scheme of education brings to light its constructive, comprehensive character. Both of these realize that it is only through education that the upliftment of masses and regeneration of society was possible. The sense of dignity rises in man when he becomes conscious of his inner spirit, and that is the very purpose of education. Both of these tried to harmonize the traditional values of India with the new values brought through the progress of science and technology. It is in the transformation of man through moral and spiritual education that both of them finds the solution for all social evils. Founding education on the firm ground of our own philosophy and culture, they shows the best of remedies for today's social and global illness. Through his scheme of education, he tries to materialize the moral and spiritual welfare and upliftment of humanity, irrespective of caste, creed, nationality or time.

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