



CURRICULUM AS CONCEIVED BY SWAMI DAYANAND

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Abstract

Swami Dayanand (1824-1883) a great world teacher has suggested the curriculum for teaching. His Education system was based on Vedas. He suggested that curriculum should be set in such a way so that it may impart true knowledge. In the achievement of moksha and God both curriculum and Acharya are very important ingredients of education. His views are based on Dhama and spirituality. Vedic education takes man to the path of achieving moksha and God. Thus his main intent is to set a curriculum which takes the learner to the perfection of life.



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Introduction

Swami Dayanand develops an educational system based on Vedas and motivates the people to the teaching and learning of Vedas. He propounds Verna-Ashram and ancient Gurukul system and lays emphasis on the study of Vedas. According to him, education should begin with the teaching of Panini's Grammar of Sanskrit, paying special attention to accurate and precise pronunciation of the mantras of "Ashtadhyai" Vedas which accept the achievement of moksha as the prime aim of education. He says , "When man removes Avidya or false knowledge , and gets vidya or true knowledge , he finds himself free from the sorrows of life and he gets moksha.(Rigvedadi Bhasya Bhumika, 1967 , p 211) . He says that the curriculum should be such which takes man to the path of truth i.e the achievement of moksha. He does not accept a curriculum which is against Vedas and which creates a hindrance in the achievement of moksha. In his education, curriculum has got a very important place. The basis of each and every activity which takes place between the teacher and the taught is curriculum. The teacher gives the upadesh and the pupils receive that upadesh (Knoweldge). It settles the process of knowledge by reading and writing, you can come by it through the kindness of the Guru. When by the devotion and service of disciple , the teacher is pleased , he unlocks the heart , then all knowledge which is hidden in it , is laid bare to his views for ready use."(Vyavahar Bhanu , 1974 , p 333).

Swami Dayanand on Curriculum

Swami Dayanand says , curriculum should be set in such a way so that it may impart true knowledge. He says," Those who acquire true knowledge are enlightened and become virtuous, for they can not fall into a well like a blind man".In the achievement of moksha and God both curriculum and Acharya are very important ingredients of education .In his views ,curriculum is very essential on the basis of which the pupil gets the teaching (updesha) of the Acharya and fulfils his aims of life. He says , " The man who after being educated does not do what is righteous and does not give up unrighteousness, is like a thief , for just as a thief with the full consciousness of his profession being evil and avoid to honest life, commits theft and does not take to a righteous course of conduct (Vyavahar Bhanu, 1874 , p 38) . His views are based on Dhama and spirituality. Vedic education takes man to the path of achieving moksha and God. Thus his main intent is to set a curriculum which takes the learner to the perfection of life. According to him, the teaching and learning of Vedas is of paramount importance and beneficial for all the generations to come.

Swami Dayanand gives the following curriculum of studies:

Phonetics and Pronunciation of Words

The children , first of all , should be taught panini's phonetics. They should be taught the organs, the effort and the vehicle of the pronunciation of pa is the lips, the efforts in pronouncing it is open ,and the breath and motion of the tongue constitute its vehicle or utterance.(Satyarth Parkash, 1971 , p 61).

After phonetics the children should be taught grammar which includes Astadhyayi or Panini's Eight lectures, Dhatupath,(Book of roots), Gana path(Books of groups), Unadikosh (Books of prefixes and suffixes) Mahabhasya (Exposition of the above four books of Panini and Patanjali. The study of grammar may be learnt in three years .

Ashtadhyayi

Ashtadhyayi is Panini's Eight Lectures which should be read thus: (1) Aphosisms as Vriddhiradaich ,(2) The separation of their words as Vriddhi- at, aich in the above example, (3) Their words collection, as aich cha aich aha-adaich and its meaning, as ai and ow are called variddhi, compound vowels. The letter before ta and the letter after ta are called the tapara i.e a berore ta and iaiach after ta are both tapara.The object of the rule of the this tapara is that the short and long vowels are not called vriddhi. For example Bhaaga is from the root bhaj, to which ghang a termination is affixed , of which gh and nj are to be elided. After elision it stands as Bhaja. Here the a of bha before J is made long and becomes a long .It then becomes bhaj.Here J changes into g, which with the subsequent a becomes ga,making

the word Bhaaga. "Adhyaaya ' is from the root eng with adhy a prefix. The short e is replaced by ai, its Vriddhi ,before the termination ghang. The ai is changed into aay, which with a of ghanj becomes adhyaaya. So ,the teacher should explain the rules or aphorism and the process of formation should be shown on a slate or board. The crude forms should be written and then their changes should be shown step by step ; thus bhaj ghang su. After dropping gh and ry one after the other ;it should be written bhej a-su as left after elisions .The a being made long and J changed into g, it stands and bhaaj-a-su. Here it is elidable the word becomes bhaagar. Now ,Visarga (h) being substituted for r, it becomes bhaagah is made form bhaj . The rules or apporisms which are applied and the changes they effect,should be well read and taught and written to enable the pupil to understand the process of formation. Reading the teaching in this way very soon results in a great deal of substantial progress in knowledge of child.

Dhatupath

In ' Dhatupath' he includes verbs ,with meanings and the paradigms of the ten Lakaras or moods and tenses. Then ,the Utsar ga Sutra, general rules should be taught in their order with explanation. Thus Karmanyan; when the word Karma is used as Upapad, before a root ,an should be affixed to it; as, Kumbha kaarah. The "apvad Sutra" Particular rules or aphorisms relating to exceptions should taught ; as , Atomupasarge Kah – the suffix 'aka' is to be added to a root ending in a when preceded by ' Karm' by implication without a preposition ; as 'Vaya' vyapak. If the 'Karma' object is implied , all roots take 'an. Other minor rules are included in aforesaid rules ,regarding the roots ending in 'a' and taking the suffix 'ka' Particular rules or aphorisms of exceptions are applicable to the cases embraced by general rules; but general rules are not application to the instances of particular rules .For example ,the rules of kingdoms and chief of the universal-king ; but the latter can not be should well teach the parts of grammar Unadi giving rules of the taught second time, explaining all the objections to rules ,their vartik; annotations , their 'Karika'; amplications, paribasha; echnology, with examples. (Satyarth Prakash,1971,p 63)

Maha-Bhasya

He suggests that in this continuation, Mahabashya should then be taught. If intelligent, energetic, sincere lovers of knowledge daily study or teach grammar ,they will finish the Ashtadhyayi and Mahabhashya each in one and half year; I.e complete their grammatical course in three years , and become perfect scholars of grammar. They will be able to understand the vedic and popular Sanskrit terminologies by the help of their proficiency in grammar ,and then to study and teach other Sanskrit books quickly and easily .The study of their books does not require so much application and labour as grammar does. So much

knowledge is required by studying these books, the Ashtadhyayi and Mahabhashya, in three years, such as the Saraswat, Chandrika, Mansrama etc.

Study of Nighantu and Nirukuta

After Grammar the students should read 'Nighantu' and 'Nirukuta' books on vedic vocabulary and philology, written by Yask. This study should not take more than six to eight months.

Study of Chhandograntha

After that students should study " Chhandograntha" by Pingal in order to learn the rules that govern poetry because it gives the knowledge of the vedic and popular Sanskrit mantra as well as new methods of metrification and versification in the best manner possible. This book and the methods of modern versification as well as their later development can be mastered in four months.

Study of Manu Smariti, Ramayana and Nitee

Then the students should study 'Manu Smriti', 'Valmiki Ramayan', 'Vidurniti' and the like selections from Nahabharat in order to get rid of evil habits and become cultured. These should be studied after the manner of poetical study that is, the separation of words, telling out the meanings of words the prose order, the relation of adjectives and substantives and their purpose in brief should be explained by the teacher and learnt attentively by the pupil. This study should be by the teacher and learnt attentively by the pupil. This study should not take more than a year.

Study of six School of Philosophy

There after the students should study six 'Shastras' of schools of philosophy ' Namedas Purva Mimansa, Vaisheshik, Nyaya, Yoga, Sankhya, and Vedanta. These six schools of philosophy should be studied as far as possible with the help of their commentaries by sages and philosophers or the simple annotations of eminent scholars. But before reading the Vedanta aphorism the ten Upanishads namely, Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Aitareya, Taittiriya, Chhandogya and Vrihadaranyaka, should be gone through, and then the six philosophies course should be finished within two years. (Satyarth Parkash, 1971, p 64).

Study of Vedas and Brahmins

There after they should study the four 'Vedas (Rigveda Yajurveda, Samaveda and Atharvaveda) together with their four Brahmins' (Aiterya, Shatapatha, Sama and Gopatha). Proper attention must be paid to accents and meanings, both theoretically must be paid to accents and meanings, both theoretically and practically. This study should be finished within six years. In this connection Swami Dayanand quotes "An ignorant man has eyes to see but sees nothing, has ears to hear but hears nothing. The ignorant can never

understand the hidden mysteries of knowledge. But it is to the learned alone that knowledge reveals its true nature, just as a woman-longing to meet her husband ,dresses in her best and puts on her finest jewellery,so to display her charms to him", (Sri Durga Parsad,1978,p 67).

Study of Upavedas

After the study of the 'Vedas' the students should study the 'Upavedas' which are four in number 'Ayurveda' Dhanurveda ,Gandharva Veda ,Atharveda also called (Shilpa-vidya).They should study the laws of matter and motion. They should also know how to make various kinds of machines etc.

According to him, the Ayurveda, science of life ,medicine,should then be taken up for study ,which is given in the 'Charvak' Sushut, and other medical treatises by sages and savants of medicine .It should be finished in nearly four years.

'**Dhanurveda**' should be studied which is concerned with the affairs of government.All the officers of the Army in a government should be trained in the use of all arms, weapons and missiles, and in the practice of various kinds of military squad formations and used in fields services on the occasion fo fighting with refers to the protection of the people and the promotion of their interest,should be studied to govern the people with justice and equality so as to secure them happiness and contentment .Students should also thoughly learn the best and law-abiding people.This study of the two parts of the science of government should be finished in two years each.

The students should study Gandharva Veda .Its notes modes ,modification, time, measure, scale, tune, air, instruments, dancing singing, and the like subjects should be properly learnt.But the singing of Samveda and the playing of its tunes of musical instruments should be partically learnt".(Satyarth Prakash,1971, p 65).

The students should study "arthaveda" in order to know the art of manufacture. It should be learnt in two years with its midels ,knowledge, of the qualities of things, manipulations ,skills,making, of various sorts of articles and the process of industries which are used on land and in the aerial regions.It is an art of acquiring wealth ,prosperity and fortune.Thus Swami Dayanand wants the students to learn the nature and properties of all substances both theoretically and practically.

Study of Jotisha Shastra

After the study of the UPvedas, he in 'Satyarth Prakash'wants the students to learn 'Jotisha Shastra, which should consist of Arithmetic, Algebra,Geometry, Geography, Geology and Astronolomy.This study should be finished in two years time.The students should also have all types of practicals training in these sciences.It should be noted that Swami Dayanand is

against the study of Astrology, because he regards this science as a fraud. He says that handicrafts, mechanics, engineering and other mechanical arts should be learnt.

Swami Dayanand emphasizes both the teachers and students to master to master all the sciences and arts in twenty of twenty

One year in order to become cultured for leading a happy life. He has recommended only the books of Rishi's for students to study because he regards other books as secondary sources prepared with personal prejudices. (Satyarth Parkash, 1971, p65).

Swami Dayanand says that women should also study Vedas, he recommends the Brahman and Kshatriya women to acquire all kinds of knowledge, vaishya women to learn trade and mechanical arts, Shurda women to learn the art of cooking. As the men should acquire the knowledge of grammar and Dharma, similarly women should learn grammar and medical science, mathematics and the curriculum, recommends the books written by seers and saints alone because they were very great scholars versed in all the authentic books and were righteous at the same time.

The following are the books recommended by him in his scheme of studies

1. Jaimini's Purva Mimansa with Vyasa's Commentary.
2. Kanada's Vaisheshika with Gotama's Commentary
3. Gotama's Naya with Vatsyayana's Commentary
4. Kapila's Sankhya with Bhaguni's Commentary
5. Patanjali's Yoga with Vyasa's Commentary
6. Vyasa's Vedanta with Vatsyayana's (Sri Durga Prasad, 1978, p 69).

Dayanand advises that both the teachers and the students should try to avoid any hinderance that comes up in the way of acquiring knowledge i.e. company of wicked persons, forming bad habits, and selfish Brahmacharya. He also attacks the sectarian and selfish Brahmans of his day because of their false teaching and attempt to keep the kshatriyas and other classes illiterate in order to retain their selfish grip over them intact. He says that the rulers and the masses should see that these hinderances are removed in order to enable the male and female students of all classes to acquire the necessary and right knowledge of truth, religion and spirituality.

Hence above curriculum or scheme of study proposed by Dayanand reflects that there should be an all round developed of child's personality and every aspect of human life should be imbued with true religion and vedic culture. To him, 'Life without religion is life without principle and life without principle is like a ship without rudder'. His attempt therefore, is to plan such a curriculum which should transform the Indian youth, schools and colleges into

places of spirituality and cultural heritage. All thesis needed for the development of individual society and nation.

In addition to the above, he describes some activities which are helpful in the utilization of the vacant time. These help in the achievement of knowledge 'Vedas' reading, yajna, tapa, fast, Brahmacharya, yoga, concentration of mind in order to control the senses. These activities are helpful in getting the self knowledge. Devotion to God and respect to the Acharya are also included in these activities because these take men to the gates of moksha; the ultimate aim of life

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