



Dayanand Saraswati's Educational Philosophy and Importance of His Thoughts in The Modern Era

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Article Info

Volume 4, Issue 3

Page Number : 198-207

Publication Issue :

May-June-2021

Article History

Accepted : 01 June 2021

Published : 15 June 2021

ABSTRACT - In today's world of modernization, industrialization, westernization there is degradation of human values and lack of spirituality, which is the main reason of discontent among the common masses. The students are not able to cope up with the daily life stress and problem which they face at every step. There is unbalanced development of science and technology and ambition and discontentment at all walks of life. Education without character building is the main drawback of the present education system in India. This would result in dangerous consequences in the future and so there is a great need for a complete reorientation of values in the field of education. Education in any country would depend to a large extent on its political, social strength, cultural heritage and development needs. The educational philosophy of Dayanand Saraswati contains in it all that is required for a complete regeneration of India's national life in all its phases.

Keywords - Dayanand, Educational, Philosophy, Importance, Thoughts, Modern, Era.

INTRODUCTION

Among the contemporary Indian philosophers Dayanand Saraswati may be called to be the greatest rationalist. While on the one hand he was a great supporter of Vedas and other holy texts, his approach everywhere was that of a rationalist. He never accepted anything without meditating upon its advantages and disadvantages. His magnum opus Satyarth Parkash is an eloquent testimony to his rationalism. Pointing out the object of this great work Dayanand Saraswati wrote, "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 men should distinguish truth from falsehood. Thus, alone can the human race steadily advance on the path of happiness, since none but the practicing of truth is the cause of the improvement of the human family." These words express both his rationalism and humanism. It should be remembered that modern humanism is rationalism. Its sole aim is human welfare and aimed at the progress of humanity on the path of happiness. Thus, it was in keeping with this aim that Dayanand Saraswati presented his philosophy. Mul Shankar (as Dayanand was originally named) was born in an orthodox Brahmin family in 1824, in the native state of Morvi in Kathiawar (Gujarat). His Sanskrit education began at the age of five in the traditional manner. An incident took place when he was in the fourteenth year, which was the turning point in his life. While on Shivratri day he went to worship Lord

Shiva in a temple, he saw rats crawling over the idol. He asked his father how Lord Shiva was incapable of warding off even the rats. Evidently, the idol was but a stone and nothing more. Later he ran away from his home and became a Sanyasi (monk). He became disciple of Swami Virjanand at Mathura. Up to 1863, he studied Vedic Literature, six systems of philosophy and Sanskrit literature and also practiced yoga. He remained a celibate (Brahmachari) throughout his life. After 1863, he devoted his next twelve years in disseminating his philosophy and religious ideas and in reforming social evil in Hindu society.

He contradicted idol-worship, caste-system, ban on remarriage of widows, ban on education of women and other evils in Indian Society. On April 10, 1875 he established the Arya Samaj in Bombay, and later on worked for the spreading of various branches of the organisation throughout the country. He devoted all his time in this sacred task, He Translated Vedas into Hindi, wrote a commentary on the Rig Veda and a volume on his ideas about religion, culture and education, namely Satyārtha Prakasha (Light of Truth) On 30th October 30, 1883, he breathed his last at the age of 59. Dayanand Saraswati was a profound scholar of Sanskrit, a critical student of Vedas, a revivalist of Vedic culture, a revolutionary and reformer, a Sanyasi and Yogi, a devout Brahmachari, a spiritual and religious leader, a great teacher, a prophet and philosopher, a protagonist of Hindi as the national language, a strong denouncer of British rule and western culture, and a patriot of the first order. He was a karma Yogi and not a Sanyasi of the type living in forest hermits. Madame Blavatsky says, "It is perfectly certain that India never saw a more learned scholar, a deeper metaphysician, a more wonderful orator, and a more fearless denunciator of any evil than Dayanand Saraswati since the time of Shankaracharya. Mahatma Gandhi also paid tributes: "Among the many rich legacies that Dayanand Saraswati has left to us, his unequivocal pronouncement against untouchability is undoubtedly one". He has been aptly compared with Martin Luther. Whereas Luther's cry was 'Back to Bible, his was 'back to Vedas'.

He had the distinction of modernising the ancient religion of Hinduism denouncing untouchability, reforming Indian Society and advocating a system of education based on ancient Indian system. He thus laid the foundation of (Gurukul kangri). Dayanand Saraswati was an educationist who not only enunciated the principles of a system of Education truly Indian, but also laid the foundation of such a system in the form of Gurukul Vishva Vidyalaya. Gurukul Kangri was established in 1902 by Arya Pratinidhi Sabha, Punjab and Swami Shradhanand, the most noted disciple of Dayanand Saraswati. Another Gurukul for men was established in Vrindaban and Gurukul for girls was also established at Sasani (U.P) and Baroda. These Gurukulas follow the educational system as enunciated by Dayanand Saraswati.

PHILOSOPHY OF LIFE

Back to Vedas: Dayanand Saraswati, the founder of Arya Samaj, believes that the time-old wisdom contained in the Vedas holds the key to all our social and religious problems. His interpretation of the Vedas has brought a new vista of knowledge in the sphere of social reform and educational reconstruction. According to Dayanand Saraswati the Vedas contain the truth of science as well as the truth of religion. He was convinced that the Vedas contain other truths of science which the modern world does not possess at all. The echoes of the Vedic past reverberate in his educational discussion and thinking. He observed: "My Conception of God

and all other objects in the universe is founded on the teaching of the Vedas and other Shastras (Scriptures) and is in Conformity with the beliefs in all ages from Buddha down to Jamini. Dayanand Saraswati believed that the most wonderful truths confined in these books must be brought out and scattered and broadcasted all over the world. Vedas are the great mine of knowledge, wisdom and strength. Therein lies the Strength to vivify and invigorate the whole world.

Staunch Devotee of Truth: “You would spread truth even at the cost of your life.” This was the Sermon given to Dayanand Saraswati by his guru, the blind Sanyasi, Swami Virjanand, at Mathura in 1862, when the former sought leave of his teacher after completing his study of the Vedas. The simple seeming parting advice was so wrought with deep meaning that for the next twenty years Dayanand Saraswati had no rest. He waged war against falsehood and attacked every haunt of evil in society. Truth was the very breath of his life. No temptation could turn him away from truth. In his crusade for truth he remained relentless.

Dayanand Saraswati was a seeker of truth. His life was a vindication of truth. What a great significance he had accorded to truth in his life, and this line of action is mirrored well in the brief, but clear, pronouncements he had made in his magnum opus Satyarth Prakash (Light of truth) and his other works. He Writes: “My Chief aim in writing this book is to unfold truth”. “To speak write about and believe in a thing as it is, constitutes truth.” “I have expounded truth as truth and error as error. The exposition of error place of truth and of truth in place of error does not constitute the unfolding of truth”.

“He that is prejudiced tries to prove that even his error is truth, while the truth of his religious opponent is error. He cannot therefore, know what the true religion is. Hence it is bounden duty of truthful and learned men to unfold the right nature of truth and error before all men in their writing and speeches. It is not our object to hurt anybody’s susceptibilities or to injure anyone. On the other hand, our aim is to further the progress 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, reject falsehood. In our opinion there is no other way of elevating human race”.

Describing the sole aim his life, Swamiji wrote: The sole aim of my life, which have also tried to achieve is to help to put an end to the mutual wrangling, preach universal truth, bring all men into the fold of one religion whereby they may cease to hate each other and instead, may firmly love one another, live in peace and work for their common weal. May this doctrine, through the grace and help of God and with the support of all truthful honest and learned men who are devoted to the cause of humanity. “Aptas” reach every nook and corner of this earth so that all may acquire righteousness and wealth gratify legitimate desires and attain salvation and thereby elevate themselves and live in happiness. This alone is the Chief object of my life.

Conception of religion: Dayanand wrote: “I have not the least idea of founding a new religion or sect. My sole aim is to believe in truth and help others to do the same. Had I been prejudiced I would have championed the cause of any one of the religions of India. But I have not done so. On the contrary, I do not approve of what is

objectionable and false in the institution of this or any other country, nor do I reject what is good and in consonance with true religion, nor have I any desire to do so, because a contrary conduct is not at all worthy of men.”

His Conception of ‘Dharma’ was very sublime. He says: “I believe in a religion based on universal an all – embracing principles which have always been accepted as true by mankind and will continue to command the allegiance of mankind in the age to come. Hence it is that the religion in question is called the primeval Eternal Religion, which means that it is above the hostility of all human creeds whatsoever. Whatever is believed in by those who are steeped in ignorance or have been led astray by sectarians is not worthy of being accepted by the wise. That faith alone is really true and worthy of being accepted which is followed by “Aptas” i.e. those who are true in word, deed and thought promote public good and are impartial and learned, but all that is discarded by such men must be considered as unworthy of belief and false”.

Dayanand Saraswati did not invent a new religion or creed, nor did he propound new dogmas or doctrines. He simply chopped off the deadwood and cleared the overgrowth that original Vedic Religion was overlaid with. He exposed empty ritualism and assailed sacerdotal priest craft that had obscured the grand philosophical insight of the Upanishads. He recalled and expounded the amplitude of such Upanishads. He recalled and expounded the amplitude of such Upanishadic aphorisms like “ Ekam sadviprah bahudha vadanti” (God is one, but the wise call him by different names) and “ Ekameva advitiam, aprameyam” (God is one and only one, unique and limitless) and propogate the view the long – established Brahminical practices of the “Karmakanda” (ritualism) of the Veda. “Moortipooja” (idol worship) and “avatarvad” (theory of incarnation) are not the essence of Hinduism.

SCHEME OF STUDIES

Being a Vedic Scholar of great repute, he attaches great importance to study of the Vedas, Vedanta, Upanishadas and Scriptures. Speaking about Scriptures, he says” “High- minded sages have put in their books intricate subjects in a very easy form. This advantage cannot be derived from the books of petty- minded authors. The object of sages is to put difficult things in an easy form, so that common people may get the maximum good from the minimum labour. But petty-minded writers put everything in so difficult a form that you may work very hard and get very little. The study of the books of Common authors is like digging a mountain and getting a shell, while the study of the sage is like diving once and obtaining precious pearls.”

Dr Radhakrishnan also echoes the same spirit when he observes: “Our text- books should emphasize the way in which our culture has grown from the time of Mohenjo Daro and Harappa down to our own time, how it has shown a power of self-renewal. Bad Text-books spoil the minds of the young, corrupt their taste and degrade their natures. A sound system of education should give to the diversity of our country a certain unity of purpose and feeling.”

Again, Sarvpalli Radhakrishnan's thinking along lines similar to that of Dayanand Saraswati becomes evident when he remarks about the role of writers: "Writers through their publications can give a proper perspective to their readers. You establish a communion between yourself and your audience and if the ideas which you introduce are noble, are of good report, truthful, you will spread enlightenment among the people themselves. When we are, therefore, face to face with his particular problem, the responsibility of the writers should also be regarded as enormous and I hope that you will do your best to spread right ideas, sane thinking and proper feeling. If you are able to do so, you will have done your share in the building up of our country and the building up of a new world."

To Dr. Radhakrishnan, literacy contributions help serve as the most effective means for achieving the purpose of raising the quality of human life. Rightly does he conceive of the role of literary artists as lying in reckoning "with the evils from which we are suffering, education the human mind, removing those evils and establishing a more decent kind of society."

Dayanand Saraswati impresses upon the need for acquiring the correct knowledge of the Scriptures as a result of which the scope of one's attainments would grow wider and the love of learning would become greater than before. Speaking about great books. Dr. Radhakrishnan says: "Great books foster the psychological health of the reader. They induce in us largeness of mind and normative vision. They give us moral contentment. Indulgence is treason to civilized values".

VALUE OF BRAHMACHARYA

In his philosophy of education, Dayanand Saraswati everywhere laid emphasis upon the value of Brahmacharya both for the teachers and the students, male and female. He supports the idea of Manu where it has been said, "A students should observe Brahmacharya and study the Vedas with their subsidiary subjects for 9, 18, 36 years of until they are completely mastered." He classifies

Brahmacharya into the following three grades:

1. The Lowest: The shortest period for observance of Brahmacharya for a student is 24 years.
2. The Intermediate: The highest Brahmachari is he who remains a celibate for 48 years and by virtue of this 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 kind of knowledge."

Thus, the aim of Brahmacharya, according to Dayananda, is the attainment of allround perfection of man. In India, since Vedas, it has been held by thoughtful persons that Brahmacharya is the surest way to attain perfection in human life. This view was later on supported by almost all contemporary Indian philosophers of education, including Vivekanand, Sri Aurobindo, Rabindranath, and Gandhi.

DAYANAND SARASWATT'S EDUCATIONAL PHILOSOPHY

He defines education as the universal, economic and cultural change. For social understanding, increasing efficiently, education should be appropriately utilized. The significance of education is not only in facts and

skill, but it is to support us to live with others. During education he wants to found identical society in order to convey equality among man. He desires that education should develop global brotherhood. The most necessary aim of education is to assist us to see the other world, the undetectable and slight world beyond space and time. Education has to provide us a subsequent birth, to make easy to be grateful for what we have earlier in us.

Functions of Education: The function of education, is to provide this Vidya. Prior to defining right knowledge or Vidya, Dayanand pointed out the following characteristics of Avidya. These have to be removed through education:

1. "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 existed and will continue to exist forever, and that by virtue of the power of Yoga. The physical bodies of goodly man become imperishable, is the first kind of Avidya.
2. To regard impure things such as lustfulness and untruthfulness, as pure is the second kind of Avidya.
3. To believe excessive sexual indulgence is a source of happiness, whilst it really causes pain and suffering, constitutes the third variety of Avidya.
4. To consider death material thing as possessed of soul is the fourth kind of Avidya.

AIMS AND OBJECTIVES OF EDUCATION

Education aims at removing the above mentioned fourfold incorrect knowledge or Avidya. Beside this negative aspect of the aim of education, it has a positive aspect in the provision of right education. Elucidating this right knowledge in the tradition of Vedas, Dayanand wrote, "This fourfold incorrect knowledge is called Avidya. 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." Distinguishing between knowledge and Avidya, Dayanand wrote. "That by which the true nature of things is known is called knowledge whilst that by which the true nature of thing is not revealed and instead, a false conception of things is formed, is called Avidya."

Thus, while pointing out the aim of education, Dayanand maintained a pragmatic and practical outlook. In the Vedic tradition he considered salvation to be the aim of education but this salvation is not an extra-terrestrial goal. It includes the realisation of human perfection as an individual as well as collectively here on this earth. It is hence that Dayanand laid so much emphasis on right knowledge and right conduct. In the second chapter on his famous work Satyarth Prakash he wrote, "Fathers, mothers and tutors should always give their children and students good counsel and they should also advise them to imbibe their virtues but avoid their vices."

CHILD EDUCATION

Education in the family: Dayanand devoted the second chapter of his work Satyarth Prakash to the upbringing of the children. In this context he elaborated his educational theory about child's education, and showed sufficient insight in the educational and psychological principles. He held that no one can achieve knowledge without the guidance of three: teacher, the father and the preceptor. Child's education starts in the family. Emphasizing the importance of family in education, Dayanand wrote, "Blessed is the family, most fortunate is the child whose parents are godly and learned." Education of the child presupposes education of parents. The mother educates the child through immense love. The parents should present good example before the children as the children tend to copy the parents, as soon as the child is able to understand, the mother should instruct him in refined manners. The initial teaching of language is carried on in the family through the parents. The mother should see that the child uses his tongue properly. Besides proper speech the child should also develop proper conduct. He should again be trained in manners while addressing his superiors and inferiors. And finally, what is the most important is that, "should endeavour to inculcate in the mind of their children and intense desire for the love of knowledge, elevating company, and control of the senses."

Education in the school: The child's education, according to Dayanand should be both positive and negative. While on the one hand efforts should be made to develop in him such qualities as truthfulness, heroism, patience and cheerfulness, the parents should also see that the children avoid useless playing, crying, laughing and wrinkling and many note developed evil qualities such as jealousy and malice etc. They should talk not to have superstitions. They should develop a scientific outlook towards the world. Depicting the humanistic element in his philosophy of education, Dayanand wanted to develop rationalism and scientific outlook in males and females right from the childhood. 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.

Celibacy: In the Vedic tradition, Dayanand accorded a very high place to the observation of celibacy. The parents and teachers have special responsibility in this direction. They should impart sex education to the children and impress upon their minds the need of the preservation of the reproductive elements.

Reward and punishment occupy a very important place in the child's education. Admitting the psychological importance of reward and punishment Dayanand considered them to be an important part of early education. Punishment, according to him should be oral as far as possible not corporal. Parents who do not shirk punishment grow scholarly, cultured and educated children. Dayanand supported Mahabharata where it has been laid down that parents and teachers who punish their wards give them nectar while those who bestow excessive love and affection give them poison. The children should be able to understand clearly as to what is to be right and what is wrong according to their parents. 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. Punishment however, should never be given with an attitude of jealousy and malice towards the child.

Summarising his theory of reward and punishment means of education Dayanand 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. Outwardly, they should keep them in awe; whilst inwardly they should be tender hearted and kind to them. Likewise, they should advise them to abstain from stealing, sexual abuse, contracting 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, Dayanand clearly laid down the means for the moral education of the 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 themselves present high ideals. Unless they do so they will not be able to create respect for their advices in the children. The children should be taught to speak the truth and observe their words. They should never be vain. They should avoid deceitfulness, hypocrisy and ingratitude. The child should not lose his temper nor use rough language. He should avoid useless talking and speak only so much as necessary and that too in a sweet tone. He should be taught to respect his elders, stand and salute them. He should learn to behave in society, to occupy a seat according to his rank and status. He should never have malice towards anyone. He should always speak the truth. The children should obey their parents and tutors. In the matter of dress and diet they should conduct in such a way as to gain in health, strength and knowledge. Thus, in brief the child “should try to acquire virtues and shun vices; associate with the good and avoid the wicked.”

Criteria for curriculum: In his scheme of education Dayanand prescribed almost similar types of education for males and females. He vehemently opposed the medieval idea that the women are not worthy of studying the Vedas. He pointed out if the ladies are not allowed to go through the Vedas, then how they can be able to participate in the Yajna and pronounce the mantras. Besides a general curriculum for education from the four Varnas, Dayanand also prescribed some special studies for each Varna. He was not in favour of prescribing any work for special duty. He pointed out only those books should be recommended for deep study which pass all scrutiny. In his own words, “Teachers should examine everything they teach to their students with the help of the above criteria; so should the students. Otherwise, they can never be profound scholars. They will only be mere crammers. Teachers before teaching a book should thoroughly study it themselves and test the truth of its contents by the application of the aforesaid test. On finding it true they should teach it to their scholars, otherwise not.” Thus, laying down the criteria for prescribing the curriculum, Dayanand has presented the following types of education:

Medium of Education: In the ancient India tradition Dayanand favoured mother tongue and the Sanskrit language. He strongly pleaded the cause of Sanskrit as medium of all higher education. He wrote in details about the curriculum and teaching methods for learning and mastering Sanskrit. He was vehemently critical of using foreign language such as English as medium of education not only in primary but also at the highest

stage. This seriously hampers any original and creative thinking. This tradition of regard for mother tongue and Sanskrit was supported by all the Indian educational philosophers after Dayanand.

The Educator and the Educand: No system of education can benefit mankind unless the educator and the educands are prepared to follow certain ideals in the process of education. Keeping this principle in view Dayanand discussed in details the ideals required to be practiced from the teacher and the taught.

IMPORTANCE OF DAYANAND SARASWATI'S EDUCATIONAL THOUGHTS IN MODERN ERA

1. Education for perfection: The discussion of the philosophy of education presented by Swami Dayanand Saraswati leads one to the conclusion that his aim was education for perfection. He sought this aim most vigorously even sometimes presenting schemes which were far from practicable and demanding standards and virtues which could not be attained even by the selected person. 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. 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. Some of his other ideas like the extension of the period of study to 21 years and including almost every subject on earth in his ideal curriculum may also not be acceptable to modern educationists. But these shortcomings in Swami Dayanand Saraswati system of education should be seen in the context that he was supporting Vedic philosophy of education with all its advantages and disadvantages. He supported this system not because of its popular prestige or traditional nature but because, according to him it alone could lead to the creation of perfect men and women. Thus, everywhere he sought an education for perfection. He supported democratic type of organisation in educational institutions. In the different spheres of education, he was a vehement critic of all evils, sloth and degradation. He demanded very high standard of character and conduct. He wanted to realize all-round perfection.

2. Multisided Curriculum: A perusal of the curriculum given in Satyartha Prakash amply clarifies the fact that Swami Dayanand Saraswati aimed at perfection of man through education. It is due to his anxiety about achieving an all-round and most comprehensive perfection of man that he prescribed such a detailed curriculum which may appear too wide in the modern age of specialization any yet if one remembers the fact that specialized knowledge always creates a one-sided personality and never a total perfection, one may be able to appreciate Swami Dayanand Saraswati's standpoint. This however, does not mean that such a wide curriculum may be practically taught to every person. It is undeniable that the scheme of education presented by Swami Dayanand Saraswati is too rigorous and beyond the capacity of most of the males and females in the present time. He has divided the life of human body in four stages, the period of adolescence from sixteen to the twenty-fifth years, period of Manhood from twenty-fifth to fortieth years, then period of maturity after fortieth years and the period of loss after forty-eight years. Of these the first two are the stages for education. Thus, a person may continue his study up to fortieth year and according to Swami Dayanand Saraswati, "The best time for marriage, therefore, is the fortieth, or rather forty-eight years." It is undeniable that at present no educationist will be prepared to accept this scheme and it is not practicable by any criteria. What is more important for us is the assessment of Swami Dayanand Saraswati's scheme for education. In devising such a

long curriculum and such long years of study he was only anxious for the creation of a perfect man. This aim of education is certainly laudable though Swami Dayanand Saraswati definitely over-hit the mark.

3. Humanism and Rationalism: Besides the ideal of perfection as a humanist ideal, Swami Dayanand Saraswati showed his humanistic tendency in his strong condemnation of all superstitions, unscientific beliefs, immortalities and deceptions. In his support of science and the scientific outlook, he was more positive than many contemporary positivists. He was among the foremost rationalists to emphasise upon the use of reason in every field of human life. While on the one hand, he had absolute respect for the Vedas whom he considered to be divine, on the other hand he advised everyone to distinguish truth and untruth, use rational criteria and accept only that which is supported by sound logic. Thus, if something appears out of data in his scheme of education that hardly detracts its value, since what is important is not the detailed scheme but the insight behind it.

CONCLUSION

Swami Dayanand believed in simple living and high thinking. He has given great importance to control of Senses education. He believed in three Great Tutors (preceptor, Father, and Teacher). He believed in Brahmacharis, Grihasthis, Vanaprasthis and Sanyasis. A general curriculum for educands from the four Varnas, Dayanand also prescribed some special studies for each Varna. He was not in favour of prescribing any work for special duty. He pointed out only those books should be recommended for deep study which passes all scrutiny. Though Dayanand encouraged education of women and certain amount of freedom allied to it, he did not favour co-education. "As soon as they are eight years old", says Dayanand, "Girls should be sent to girls' schools and boys to boys' schools". Thus, even at the primary stage boys and girls will begin to have separate schools. According to him character development is an essential goal of education. In the ancient Indian tradition Dayanand favoured mother tongue and the Sanskrit language. He believed in Moral education. He involves the encouragement of virtues on the one hand and the discouragement of vices on the other. The parents and the teachers should themselves present high ideals. He believed in self-discipline. Dayanand realised that the greatest need of the country was national integration. He lamented that people should quarrel for national integration. Dayanand advocated that 'state should make it compulsory for all to send their children of both sexes to school at the said period and keep them there till they are thoroughly educated. He believed in Education aim at removing the fourfold incorrect knowledge or Avidya.

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