JAAFR INTERNATIONAL RESEARCH JOURNAL
JOURNAL OF ADVANCE AND FUTURE RESEARCH
JAAFR.ORG | ISSN : 2984-889X
An International Open Access, Peer-reviewed, Refereed Journal

# Educational Philosophy of Krishnaguru Mahaprabhu: A Study of Spiritualism, Value-Based Education and Holistic Human Development

**Dhrubajyoti Kowar**
Assistant Professor, Department of Education &
Deputy Controller of Examinations
Krishnaguru Adhyatmik Visvavidyalaya, Nasatra, Barpeta, Assam

**Abstract**

Education is a lifelong journey through which an individual develops knowledge, character, values and a meaningful understanding of life. In the Indian tradition, education has never been limited to intellectual development; it has also been regarded as a means of self-realisation, moral refinement and social responsibility. The educational philosophy associated with **Krishnaguru Mahaprabhu** reflects this broader understanding of education by bringing academic learning into a harmonious relationship with spirituality and human values.

Krishnaguru Mahaprabhu established **Krishnaguru Sewashram at Nasatra in Assam in 1974** and the educational activities inspired by his vision gradually developed into a wider institutional movement. Under Krishnaguru Siksha Parishad, educational institutions were established at different levels, including school, college and university education. The establishment of **Krishnaguru Adhyatmik Visvavidyalaya in 2017** marked an important development in this educational journey, with an emphasis on value-based education blended with spiritualism. The institutional vision also gives importance to moral, intellectual, ethical and psychological development and to extending educational opportunities to wider sections of society.

The present paper examines the major dimensions of Krishnaguru Mahaprabhu's educational philosophy, with particular emphasis on spiritual education, value formation, character development, discipline, social responsibility and holistic human development. The study is qualitative and descriptive in nature and is based primarily on documentary analysis of institutional sources and relevant literature on Indian educational philosophy. The discussion suggests that the Krishnaguru approach views education not merely as preparation for employment but as preparation for a meaningful and responsible life. It seeks to harmonise knowledge with wisdom, intellectual growth with inner development and personal advancement with service to society. In the present age of technological change, competition and moral uncertainty, this philosophy offers a thoughtful and humane perspective on the purpose of education.

**Keywords:** Krishnaguru Mahaprabhu, Educational Philosophy, Spiritual Education, Value-Based Education, Holistic Education, Human Values, Character Education.

## Introduction

Education is among the noblest means of shaping human life. It gives knowledge to the mind, direction to thought and strength to character. A truly meaningful education does not merely help a person to earn a livelihood; it also prepares the individual to live with dignity, responsibility, compassion and inner balance. For this reason, the question of what education should ultimately accomplish has remained central to educational philosophy.

The Indian philosophical tradition has traditionally viewed education in a comprehensive manner. Knowledge, self-discipline, ethical conduct, service, self-realisation and harmony have been regarded as important dimensions of a cultivated human personality. Education, therefore, has a purpose beyond examination and employment. It is expected to awaken the learner's inner potential and encourage the individual to use knowledge for personal and social good.

In the contemporary world, education has expanded enormously in the fields of science, technology, professional learning and communication. Yet material and intellectual progress alone cannot guarantee a peaceful and humane society. Increasing competition, stress, intolerance, excessive materialism and moral uncertainty have created a renewed need for an education that gives attention to the inner life of the learner.

It is within this broader context that the educational philosophy associated with Krishnaguru Mahaprabhu deserves thoughtful consideration. Krishnaguru Mahaprabhu is remembered within the Krishnaguru tradition as a spiritual teacher whose life and activities were closely connected with spiritual awakening, human welfare and social development. According to institutional accounts, he was born in 1934 at Nasatra in the Barpeta region of Assam. His spiritual activities subsequently became associated with Krishnaguru Sewashram, which was established at Nasatra in 1974.

The educational dimension of his vision gradually took institutional form. Krishnaguru Siksha Parishad developed educational institutions at different levels, including a vernacular school, high school, college, English-medium school and science and technology institution. Krishnaguru Mahavidyalaya was established in 1992, while Krishnaguru College of Science & Technology was established in 2009. The establishment of Krishnaguru Adhyatmik Visvavidyalaya in 2017 further extended this educational vision to the university level.

The distinctive feature of this educational movement is the effort to maintain a meaningful relationship between formal education and spiritual development. The university describes its educational purpose in terms of value-based education blended with spiritualism and emphasises the development of moral, intellectual, ethical and psychological qualities. Thus, the Krishnaguru approach may be understood as an attempt to unite academic competence with human goodness.

The philosophy is particularly relevant today because information has become abundant, while wisdom and ethical judgement cannot be assumed to arise automatically from information. The Krishnaguru perspective therefore invites us to consider an important question: How can education develop not only knowledgeable individuals but also balanced, compassionate and responsible human beings?

**Objectives of the Study:**

The study has been undertaken with two specific objectives:

1. To study the key principles of Krishnaguru Mahaprabhu's educational philosophy, with emphasis on spirituality, values and holistic development.
2. To examine the relevance of his educational philosophy in contemporary education and the development of educational institutions under Krishnaguru Shiksha Parisad.

**Significance of the Study:**

The study is significant because the purpose of education is increasingly being reconsidered in the context of rapid technological and social change. Academic qualifications and professional skills remain essential, but education also needs to nurture integrity, empathy, self-discipline, responsibility and respect for others.

The educational philosophy of Krishnaguru Magaprabhu is valuable in this regard because it gives importance to the inner development of the learner alongside academic growth. Its emphasis on value-based and spiritually blended education provides an alternative perspective to an exclusively examination-oriented approach.

The philosophy is also significant from the perspective of holistic development. It considers intellectual, ethical, emotional, social and spiritual dimensions as interconnected aspects of human growth. Such an approach is particularly relevant to contemporary learners, who require not only professional competence but also emotional balance and ethical awareness.

Further, the institutional vision gives importance to educational development among wider sections of society, including weaker and rural communities. Education, in this sense, becomes not merely an instrument of individual advancement but also a means of social upliftment.

**Methodology of the Study:**

The present study is qualitative, descriptive and analytical in nature. It seeks to interpret the educational ideas associated with Krishnaguru Mahaprabhu and examine their institutional expression.

The study is primarily based on documentary sources. Institutional documents and information published by Krishnaguru Adhyatmik Visvavidyalaya have been examined with particular attention to its history, vision, mission and educational objectives. Relevant books and scholarly literature on Indian educational philosophy, value education, spiritual education and holistic development have also been considered.

The study is philosophical and interpretive rather than empirical. It does not claim to statistically measure the educational outcomes of students. Its purpose is to understand and present the educational philosophy and its contemporary significance.

**Educational Philosophy of Krishnaguru Mahaprabhu:**

**1. Education as the Development of the Whole Person**

The central idea emerging from the educational vision of Krishnaguru Mahaprabhu is that education should contribute to the complete development of the human personality.

Education should certainly develop the intellect, but intellectual development alone is insufficient. A person may be highly qualified and professionally successful while still lacking compassion, patience, integrity or self-control. The purpose of education, therefore, is to bring together knowledge and character. From this perspective, an educated

person is not simply one who knows many things. Rather, an educated person is one who can use knowledge wisely, behave responsibly and contribute positively to the lives of others. This holistic understanding gives education a deeper human purpose.

### 2. Spiritual Education and Academic Learning

`The most distinctive feature of the educational philosophy of Krishnaguru Mahaprabhu is the harmonious relationship between spiritual education and formal academic education**.**

Here, spirituality may be understood in a broad educational sense as the cultivation of inner awareness, ethical consciousness, self-discipline, peace, compassion and a sense of responsibility. It need not be viewed merely as the teaching of religious doctrine.

Academic education enables learners to understand the external world, while spiritual and value-oriented education encourages them to understand themselves and their responsibilities within that world. The two can therefore complement each other. The institutional philosophy of Krishnaguru Adhyatmik Visvavidyalaya explicitly places value-based education and spiritualism alongside higher academic learning.

### 3. Knowledge, Wisdom and Human Values

Knowledge and wisdom are closely related but not identical. Knowledge provides information and understanding; wisdom guides its appropriate use. The educational perspective of Krishnaguru Mahaprabhu encourages this harmony. Scientific and technological knowledge can provide remarkable powers, but ethical values help determine how those powers should be used.

Thus, education should enable students not only to ask **"What can I do?"** but also **"What should I do?"** This small difference represents a profound educational principle. It places moral judgement and human welfare alongside intellectual achievement.

### 4. Character Formation and Moral Development

Character formation is an essential part of meaningful education. Good character does not develop simply through reading moral lessons. It grows through practice, discipline, example and everyday conduct. The educational philosophy of Krishnaguru Mahaprabhu gives importance to values such as truthfulness, humility, respect, compassion, self-control and responsibility. These qualities help students become not only successful individuals but also trustworthy members of society. The teacher, institution and learning environment therefore have an important role in shaping character. Education becomes most effective when values are not merely spoken about but experienced in daily life.

### 5. Discipline and Self-Control

Discipline is another important element of the educational vision. True discipline is more than obedience to rules. It is the ability to regulate one's thoughts, desires, emotions and actions. A disciplined individual is better able to make thoughtful decisions and remain steady in difficult circumstances. For students, such discipline can support academic concentration, emotional balance, responsible behaviour and healthy relationships.

The perspective of Krishnaguru Philosophy consequently presents discipline not as a restriction on freedom but as a means of developing inner strength and responsible freedom.

### 6. Education for Peace

Peace is not only an external social condition; it also has an inner dimension. A person who possesses greater self-awareness, patience and emotional balance may be better prepared to respond to conflict with understanding rather than hostility. The spiritual orientation of the educational vision of Krishnaguru Philosophy gives importance to peace, harmony and human welfare. It suggests that social peace can be strengthened when individuals develop inner peace and respect for others. This idea is especially meaningful in a world where differences of opinion, culture, religion and social identity can easily become sources of conflict.

### 7. Education as Service

Education becomes more meaningful when knowledge is placed at the service of society. The institutional mission associated with the educational movement includes concern for weaker sections and remote rural communities. This reflects the principle that educational opportunities should contribute to wider social development. The educated individual therefore carries a responsibility towards family, community, society and humanity. Personal success gains greater meaning when it is accompanied by a willingness to share knowledge, skills and opportunities with others.In this sense, education becomes a bridge between personal growth and social welfare**.**

### 8. Teacher as a Guide and Role Model

In the educational perspective of Krishnaguru Philosophy, the teacher has a responsibility beyond the transmission of subject matter. A teacher's conduct, patience, discipline, compassion and attitude towards students can become a living lesson. Learners often absorb values through observation and experience as much as through formal instruction. The teacher can therefore serve as an academic guide as well as a moral influence, helping students move gradually from information towards understanding and from understanding towards wise and responsible action.

### 9. Education from School to Higher Learning and Research

The institutional development associated with Krishnaguru Mahaprabhu reflects an effort to carry the educational philosophy across different stages of learning. The growth from school education to college education, science and technology education and university-level education indicates an understanding of education as a continuous process. Krishnaguru Adhyatmik Visvavidyalaya further extends this journey into undergraduate, postgraduate and research-level education. This continuity is important because human development does not end with school or a university degree. Values, character, knowledge and self-understanding continue to develop throughout life.

## Relevance of Krishnaguru Mahaprabhu's Educational Philosophy in the Contemporary Context:

### 1. Relevance in the Age of Technology

Technology has transformed education and made knowledge more accessible than ever before. Artificial intelligence, digital learning and online communication have created enormous opportunities. Yet technological knowledge does not automatically provide ethical direction. The Krishnaguru philosophy reminds us that technological competence should be accompanied by responsibility and human sensitivity. Education should prepare learners to use technology not only efficiently but also wisely and ethically.

**2. Relevance to Value Crisis**

Contemporary society frequently places strong emphasis on competition, achievement and material success. These aspirations are not undesirable in themselves, but they become problematic when they overshadow moral values. The educational approach of Krishnaguru Philosophy offers a gentle corrective by reminding us that success without character remains incomplete. Values such as honesty, humility, compassion, patience and respect can help learners develop a healthier understanding of success and human relationships.

**3. Relevance to Student Well-Being**

Young people today experience considerable academic, social and professional pressure. In such circumstances, education needs to address the inner well-being of students alongside academic performance. Spiritual awareness, self-reflection, discipline and value education can help students develop greater emotional balance and a more meaningful relationship with themselves and others. The Philosophical approach of Krishnaguru therefore provides a useful framework for thinking about education as preparation not merely for examinations and employment, but for the challenges of life itself.

**4. Relevance to Peace and Social Harmony**

Modern societies are increasingly diverse. Differences can enrich society, but they can also create misunderstanding when accompanied by intolerance. An education that encourages compassion, self-discipline, respect and inner peace can contribute to more harmonious relationships. The educational vision of Krishnaguru Mahaprabhu is therefore relevant to the broader goal of cultivating individuals who can live peacefully with others while respecting human dignity and social diversity.

**5. Relevance to Rural and Inclusive Education**

The educational development associated with Krishnaguru also has significance from the perspective of rural education. The institutional mission gives attention to weaker sections and remote communities, suggesting that education should reach beyond privileged social and geographical spaces. Such an approach supports the broader ideal of education as an instrument of social inclusion and empowerment.

**6. Relevance to Contemporary Indian Education**

The present educational discourse in India increasingly gives importance to holistic development, values, multidisciplinary learning, Indian knowledge traditions, skills and responsible citizenship. In this context, the educational philosophy of Krishnaguru Mahaprabhu offers an interesting example of how academic learning can be placed alongside spiritual and ethical development. Its significance lies not in replacing modern education but in enriching it with a deeper concern for human values.

**Conclusion**

The educational philosophy associated with Krishnaguru Mahaprabhu presents education as a beautiful synthesis of knowledge, values, spirituality and human service. Its central concern is not merely what a learner knows but what kind of person that knowledge helps the learner become. The establishment of Krishnaguru Sewashram in 1974 and the subsequent development of educational institutions at school, college and university levels demonstrate the

gradual institutional expression of this vision. The establishment of Krishnaguru Adhyatmik Visvavidyalaya in 2017 represents an important stage in the continuing effort to bring spiritual and value-oriented education into the sphere of higher learning.

The distinctive strength of this philosophy lies in its effort to harmonise academic education with inner development. It recognises that science and technology are essential for progress, but reminds us that progress becomes truly meaningful when guided by wisdom, ethics and compassion. In the present age, when education is increasingly shaped by technology, competition and career aspirations, the philosophical perspective of Krishnahuru offers a gentle reminder that the ultimate purpose of education is deeply human. A truly educated person should possess knowledge, but also humility; competence, but also compassion; ambition, but also responsibility; and freedom, but also self-discipline.

The educational philosophy of Krishnaguru Mahaprabhu may therefore be understood as an invitation to make education not only a pathway to livelihood but also a pathway to a better life. Its emphasis on spiritual awareness, moral character, social responsibility and holistic development makes it relevant to contemporary educational thought and worthy of further academic study. Ultimately, the philosophy may be expressed in a simple yet meaningful proposition: *education reaches its highest purpose when knowledge becomes wisdom, wisdom becomes character and character becomes service to humanity.*

**References:**


- Gandhi, M. K. (1967). *Basic education*. Navajivan Publishing House.
- Krishnaguru Adhyatmik Visvavidyalaya. (2026). *About the University*. Krishnaguru Adhyatmik Visvavidyalaya, Nasatra, Barpeta, Assam.
- Krishnaguru Prakashan. (2006, November 4). *Gurubarta (A message of the Guru)* (1st English Edition.). Krishnaguru Prakashan, Nasatra, Assam.
- Krishnaguru Prakashan. (2008). *Jivanjyoti (Splendour of Life)*. Krishnaguru Prakashan, Nasatra, Assam.
- Krishnaguru Prakashan. (2009). *Krishnaguru: The light of the world* (3rd Edition.). Krishnaguru Prakashan, Nasatra, Assam.
- Krishnamurti, J. (1953). *Education and the significance of life*. Harper & Brothers.
- Kothari, C. R. (2004). *Research methodology: Methods and techniques* (2nd rev. Edition). New Age International Publishers.
- Radhakrishnan, S. (1968). *Education, politics and the good life*. Orient Paperbacks.
- Tagore, R. (1917). *Personality*. Macmillan.
- UNESCO. (1996) *Learning: The treasure within: Report to UNESCO of the International Commission on Education for the Twenty-First Century*. UNESCO Publishing.
- Vivekananda, S. (1900). *The complete works of Swami Vivekananda*. Advaita Ashrama.