CHAPTER-III

MAHARSHI DAYANANDA SARASWATI

AND

ARYA SAMAJ
"Swami Dayananda was a great saint, rather a prophet. He was indeed a Maharshi. He came to this land and worked as a great saviour of humanity. He gave a point of view according to the Vedas of millions of people. He possessed the best values of the Indian culture in him. Let us follow his mission fully. His efforts may not go in vain." (Dr. Rajendra Prasad)

The holy Aryavrata should have all privilege of being proud of its glorious past. It has been the land of holy Vedas and svis from time immemorial. Says Manu, the father of law "People from all parts of the globe came here to learn the subjects of their interest and utility from the learned Brahmins of this land." Sages from Brahmā, the initiator of all learning, to Jaimini, the last gratified this by their incarnations. Great Swami Dayananda was a link of that chain. He was unalienably gifted with an exceptional power of knowledge, eloquence, argumentation, spiritual versatility, staunch faith, lucid commentation and unfathomable knowledge of the Vedas.

1. Quoted from 'Tributes to S.D.S. and Arya Samaj' (1983), Edited by Dharmadeva Vidyamartanda.
2. Etatdeśāprasutasya sakāśādagrajanmanah
svaṁ svaṁ caritraṁ śikseraṁ prthivyāṁ sarvamānavāṁ
(Manu, 2/20)
In him the qualities of a religious preceptor, a great Vedic commentator, a great thinker, a master mind, a grand influential personality, a great reformer, an impressive orator, an erudite writer, a great preacher, a great Brahmachari, a great Sanyāsi, an ancient auster and yogi and a world teacher were harmoniously blended. An embodiment of such extraordinary characteristics Swami Dayananda Saraswati was the founder of Arya Samaj.

A SHORT BIOGRAPHY OF MAHARSHI DAYANANDA SARASWATI

A separate state by name Saurastra has been created under the new Constitution of the Republic of India. It was formerly known as Kathiawar-Gujerat, during the British rule in India. It lies at a short distance from the North-Western coast of Indian Peninsula. The great Swami was born in 1824 A.D. (i.e. 1881 Vikrama era) in the village Tankara of the Marvi state in Kathiawar, in a Audichya Brahmana family. His original name was Mulshankar (or Daya Ram). His father known as Karshanji, a Samavedi Audichya Brahmin held the office of Revenue Collector in the Tankara village and was a

1. S.D.S. begins his Autobiography with the words: "I was born in an Audichya Brahmana family in the state of Maravi, south Gujarat, in V.S. 1381 (1824 A.D.)" S.D.S's Autobiography, Edited (in English) by K.C. Yadav, Ch. 1, P.11.

2. Tankara is a town in the erstwhile state of Marvi. Vide F.N.No.2 in Ch.1 of the book C.A.M.M.I by R.S. Pareek, P.1.
well to do man. The old biographies gave his name as Amba Shankar, but it has now been corrected to Karsanji Lalji Tiwari (Trivedi). This too has been accepted by Arya Samaj.\(^1\)

His mother's name is said to be Amritben or Amuba.\(^2\)

Dayananda was a precious child. When he was hardly five years of age he commenced studying Devanagari alphabets. He had learned different Mantras of Sanskrit which is so very essential for a Brahmin. Even in the early life he had mastered the Vedic Texts. In his 3th year, he had his Yajnā-pavita (sacred thread) ceremony, which started with reciting of Gāyatrī Mantra and doing Sandhyā. Expectedly, he was a sapient child, much wiser and abler for his years. At the age of fourteen, he had completely mastered over Yajarveda and some parts of the other three Vedas also. At this tender age, he read some books on Sanskrit Grammar (then regarded as the most important discipline), as also Nighantu, Nirukta, Pūrva-Mīmāṃsā and other Sanskrit books dealing with rituals from a Pandit.\(^4\)

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1. (a) Bharatiya, B.L; Navajāgarana ke purodhā Dayananda Saraswatī, Ch.1, P.7, also see P.13.
   (b) Upadhyaya, G.P; Life and Teachings of S.D.S., Ch.1, P.11.
   (c) Arya, K.S. & Shastri, P.D; S.D.S. a study of his life and work, Ch.2, P.33.
   (d) Sarda, H.B; Life of S.D.S; Ch.1, P.1.


3. S.D.S's Autobiography, Edited (in English) by K.C. Yadav, Ch.1, P.12.

4. ibid, P.16.
But boy Mūlsaṅkar was not satisfied with these scattered studies. He wanted to prosecute his study in a systematic manner and to dive deep into the ocean of knowledge which was preserved from immemorial ancient times in Indian Scriptures.

As the father was an extremely orthodox devotee of Śiva, no wonder, that he intended Mūli or Mūlsaṅkara to grow into a staunch Śaivite. But the fate had decreed otherwise. Mūlsaṅkar also used to accompany his father to the shrines, temples and places of Śiva worship. In Samvat 1894 (1337 A.D.) during the Śivarātri Vigil, finding mice playing on the idol and eating its food he woke up his father and asked for an explanation and not getting a satisfactory answer lost faith in idol-worship. The death of his younger sister and the uncle who was also his tutor caused him great grief and he began to consider how to alleviate human suffering. In order to avoid matrimony which his father was forcing on him he left home in his twenty-first year in Samvat 1903 (1846 A.D.). His father's attempt to bring him back to the family proved unsuccessful.

1. Swami writes in his Autobiography as "His (uncle's) death left me in a state of utter dejection and with a still profounder conviction. I settled my mind that there was nothing stable, nothing worth living in this world." ibid, P.17.

2. ibid. Ch.2, P.20.
He visited several places and at last went to Paramananda Paramahansa and read Vedanta with him. Finding that preparing food for himself was an impediment to study, he resolved to become a Sanyasi. After some difficulty, a Deccani Swami Purnananda initiated him into the fourth order and gave him the name of 'Dayananda Saraswati' at Kanyali.\(^1\) He learnt Yoga from Jwalanand Puri and Shivananda Giri. He then went to Mount Abu and Arvada Bhawani and finally to the Kumbha Fair at Haridwar in samvat 1911 (1354 A.D.) and continued practicing Yoga. He mingled freely with Sanyasis, also devoting intervals of time to Yogic practice in the hills of Chandi. He then visited Rishikesh, Tehri, Garhwal, Kedarghat, Rudra Prayag, Gupta Kashi, Trijuginarayan and the heights of Tunganath and Okhimath, where a little halt was made for rest. Kedarnath was next climbed as also Joshimath and Badrinath.

At Joshimath having learnt from the learned Rawalji that certain Mahatmas resided in those parts, Swami Dayananda undertook several difficult and dangerous trips, having incidentally travelled the path which the Pandavas had taken in old days and passed the cold weather at Dronasagar.

In samvat 1913 (1356 A.D.) Dayananda went to Benares via Mirzapur. After a brief stay there in the beginning of samvat 1914 (1357 A.D.), Swami Dayananda went to the forest

\(^1\) ibid. PP.25-26.
regions of the central provinces and spent three years there employing his time in communion with nature and converse with Sanyāsīs.

In samvat 1917 (1860 A.D.)¹ he went to Mutra, where Swami Dayananda read the sacred books with Swami Virajananda Saraswati.² who though blind a intellectual giant. Finding in him a true guru and guide, Swami Dayananda became his disciple and read with him for nearly four years, at the end of which, he took leave of Swami Virajanand. Swami Virajanand charged Dayananda with the duty of devoting himself to the mission of uplifting the country, the rescue of the sacred books, the removal of sectarianism and finally, the promulgation of Vedic religion throughout the world.³ Leaving Mutra in the Baisakha of samvat 1921 (1364 A.D.) Swami Dayananda  

2. The famous French Savant Roman Rolland says, "Dayananda found at Mutra an old Guru even more implicable then himself, in his condemnation of all weakness and in hatred of all superstition, a sannyasi blind from infancy and from the age of eleven quite alone in the world, a learned man, a terrible man, Swami Virajanand Saraswati." Roman Roland: Propheis of New India, P.99.  
3. When Dayananda finished his education with Swami Virajananda and wanted to take leave of him, the latter demanded as 'Daksina'; "Take a vow before me that so long as you live, you will work incessantly to spread true knowledge of Vedas and the Arsha granthas and condemn works which teach false doctrines and tenets; and that you will even give up your life if necessary in re-establishing the Vedic religion. This is my Dakshinā. Dayananda bowed and said, 'Tathāstu - so it be". S.D.S's Autobiography - Edited (in English) by K.C. Yadav, Ch.2, PP.44-45.
came to Agra where he taught the virtues of Sandhya and the
Supreme importance of self-control and continence. Then
followed a tour along Dholpur, Lashkar, Gwalior, Karauli and
Jayapur, culminating in Pushkar in samvat 1926 (1869 A.D.)
where a great stir was made by Swami Dayananda's vigorous
attacks on the Bhāgavat and practice of idol-worship. The
next place to visit was Ajmer, where a long halt was made
and many discussions held with Christian missionaries and
Muhammadan Maulvis. It was at Ajmer that the question of
cow protection was first taken up in a series of Articles and
the attention of British authorities drawn towards this
beneficial measure.

Swami Dayananda again went to Kumbha Fair at Hardwar
in the company of several Brahmacharīs and Sānyāsīs and a
fairly good equipment of books; for, by this time, the texts
of the Vedas had been secured. He pitched a camp there with
a banner on which was inscribed 'Pākhanda khandāni patakā'.
Hardwar was convulsed and the agitation spread throughout the
country. He call for co-operation was in vain, and in despair,
having distributed all his books and furniture, Swami Dayananda
entered on a life of renunciation. For seven years clad in a
loin-cloth, he undertook a vigorous denunciation of the
Pauranic corruption, visiting Anupsahar, Belon, Ramghat,
Chhalesar, Soron, Harganj, Farukhabad, Kanauj and Cawnpore,
finally arriving at Kashi where a public discussion held under
the Presidency of the Maharaja of the Benares, he vanquished
the entire learning of Benaras represented by Swami Vishuddhanand, Bal Shastri and 300 other Pandits. The Pioneer, in its notice characterised Swami Dayanand as the luther of India.\(^1\)

Swami Dayananda paid six successive visits to Benaras at this time and it was here that he started the experiment of founding Sanskrit Pathashalas.\(^2\) Again it was at Benaras that he first started issuing his translation of the Vedas from the Lazarus Press.

Having thus practically finished with Kashi, Swami Dayananda reached at Calcutta via Monghyr and Bhagalpur, where he came in special contact with the leaders of Brahmo Samaj.\(^3\) So far, his medium of speech was Sanskrit. Finding however, that one of his Calcutta addresses was not timely interpreted by Pandit Mahesh Chandra Vidyaratna, he adopted the Hindi language in his discourses. After an open discussion

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2. Bawa Chhajju Singh writes, "The fifth Pathashala was opened at Benaras, in samvat 1930, and put a charge of a Pandit, engaged on a salary of Rs.25/- a month." *Life and Teachings of S.D.S.*, Ch.XVI, P-52.
3. Brahmo Samaj, was established by Raja Ram Mohan Roy in 1930 at Culcutta. This Brahmo Samaj of Culcutta was in the Zenith of its power in those days. The famous Pandits M.C.Nyayaratna, Pt. Taranath Vidyavachaspati, Baba K.C. Sen, Raja S.N.M. Tagore, and Maharshi Devendranath Tagore, were among the most remarkable men who paid frequent visits to S.D.S. during his stay at Calcutta. ibid, PP.86-87.
with Pandit Taraknath Tarkavachaspatei, Swami Dayananda returned to Cawnpur via Bhagalpur, Patna, Chhapra, Arrah, and Dumraon. His favourite exhortation to the public at this time was the throwing of idols into the Ganges.

Swami then went to Allahabad where the Satyarth Prakash was dictated. It was published under the auspices of Raja Jaikishendas, C.S.I. Leaving Allahabad and going via Jabalpur and Nasik in the Kārtik of samvat 1931 (1374 A.D.) Swami Dayananda arrived in Bombay. From this centre, brief visits were paid to various places in the Gujarat and Kathiawar, and Saturday the 5th of Chaitra-sukla of samvat 1932 (10th April 1875 A.D.) the first Arya Samaj was established in Bombay. Then came the turn of Poona where a serious of fifteen powerful public addresses were given and a few discussions held.

Samvat 1933 (1876 A.D.) was spent in visiting. Farukhabad, Benares, Jaumpur, Ayodhya, Lucknow, Shahjahanpur, Bareilly and Karnavas, the journey terminating in Delhi about the time of Lord Lytton's Darbar in January, 1877 A.D. Here an attempt was made to organize a concerted programme of reforms by the Principal Hindu and Muslim reformers but without success. Swamiji then went to Punjab via Meerut and

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Saharanpur and an Arya Samaj was established at Lahore on Jetha-sukla 13 in samvat 1934 (24 June 1877 A.D.).\(^1\) Returning from the Punjab, several places in the United provinces were again visited, also Ajmer, whence the tour through the U.P. and Bihar was resumed and several discussions held with the people of other faiths.

In samvat 1936 (1379 A.D.) Swamijit again visited the Kumbha Fair held that year. Swamiji then went to Udaypur on an invitation from his Highness, the Maharana Saheb. Hence he made a will, constituting a trust with 23 trustees and got it registered in the State Council office. Thus was established the Paropakarini Sabha. Maharana Sri Sajjan Singhji Bahadur received Swami Dayananda and his teachings with sincere reverence. Shahpura was the next place visited where Rajadhiraj Sir Nahar Singhji read the Manusmriti with Swami Dayananda. On the 31st of May, 1383 A.D. (Jeth samvat 1940) at the invitation of His Highness the Maharaja Jaswant Singhji of Jodhpur,\(^2\) Swamiji went there. Here Swami Dayananda was taken ill on 29th September. He went to Mount Abu, but as no improvement took place he came to Ajmer on 27th October. He

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2. ibid, P.501.
became worse and breathed his last at 6.00 p.m. on the Amāvāsyā of Kārtik of Vikrama-saṃvat 1940 (30th October 1383 A.D.). At the time of his death Swamiji’s age was 59 years.

History will find here all the conundrums of boy Mulshankar solved. The search of real Śiva started from Tankara and ended at Ajmer. Utility of life and nature of death were other problems of Mulshankar. They are solved here totally. The life of Swami Dayananda Saraswati was itself the real answer to these questions. His life tells us that he knew how to live and also how to die. The news of Swamiji’s death, was heard throughout the world with great grief and shock. Persons of all walks of life paid their homage to this great soul. Swamiji’s last remains were consigned to flames with Vedic rites according to his will and the ashes were scattered in the field. The mortal remains are now no more but Swamiji and his teachings remain immortal for ever.

1. Pt. G.P. Upadhyaya writes as “It was 30th Oct. 1383 and whole country was celebrating the Diwali festival or Feast of Lights. At about 11.00 a.m. Swamiji told people that his end was near. All the medicines were stopped. His disciples Swami Atmanand and Pt. Bhimsen were called. Swamiji gave one hundred rupees to each of them. At four in the afternoon, he gave an interview to those who came from outside. Now he asked people to stand behind him. All the shutters of the doors and windows were opened. Swamiji recited a prayer in Sanskrit then Hindi enumerated the Praise of God. A Smile gleamed upon his face. He now recited the Gāyatri Mantra. His last words were "Lord, Thy will be done." "Thy will be done." and breathed his last. Life and Teachings of S.D.S. P.201.
WORKS (PUBLISHED)\textsuperscript{1,2} OF SWAMI DAYANANDA

(In Chronological Order)

1. **SANDHYĀ**
2. **BHĀGAVATAKHANDANAM**
3. **ADVAITA-MATA-KHANDANAM**
4. **SATYĀRTHA-PRAKĀŚA**
5. **PĀNCAMĀHAYAJAJṆAVIDHI**
6. **VEDĀNTIDHVĀNTANIVĀRANA**
7. **ĀIKŚĀPATRIPATIDHVĀNTANIVĀRANA**
8. **ĀRYĀBHIVINAYA**
9. **SĀNSKRĀVIDHI**
10. **ROVEDĀDBHĀSYABHŪMIKĀ**
11. **ROVEDA-BHĀSYA**
12. **YAJURVEDA-BHĀSYA**
13. **ĀRYODDEśYARATNAMĀLA**
14. **BHRĀNTINIVĀRANA**
15. **ĀSTĀDHYĀYĪ-BHĀSYA**
16. **CATERVEDA-VISAYA-SŪCĪ**
17. **SANSKRIT-VĀKYAPRAVĀDA**
18. **VYĀVĀHĀRABHĀNU**
19. **GAUTAMA-AHALYĀ KĪ KATHĀ**
20. **AUTOBIOGRAPHY**
21. **BHRAMOCHEDANA**
22. **ANUBHRAMOCHEDANA**
23. **GOKARUNĀNIDHI**
24. **VEDĀNGAPRAKĀŚA**

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2. Bharatiya, B.L; *Navajagarana ke purodha Dayananda Saraswati*, Appendix 4, PP. 482-483.
BELIEFS AND DISBELIEFS OF SWAMI DAYANANDA SARASWATI

Of all Swamiji's work the most important and the most widely known is Satyartha Prakash. It has the same place among the Aryas as the Bible among the Christian and the Koran among the Muslims. It embodies the teachings of Swami Dayananda Saraswati in all most all matters, religious, social, educational and moral; his beliefs, disbeliefs, teachings, and the way of life he prescribes for men. So at the end of the Satyartha Prakash, Swamiji has given a statement of his beliefs and disbeliefs, which has been summed up here. He writes:

I believe in a religion based on universal and all embracing principles, which have always been accepted as true by mankind, and will continue to command the allegiance of mankind in the ages 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 slept in ignorance or have been led astray by sectarians is not worthy of being accepted by the wise. That faith alone is true and worthy of acceptance which is followed by Aptas, i.e., those who are true in word, deed and thought, who promote public good and impertial and learned but all that is discarded by such men must be considered as unworthy of belief and false.
My conception of God and all other objects in universe is founded on the teaching of the Vedas and other true Sastras, and is in conformity with the beliefs of all the sages, from Brhma down to Jaimini. I offer a statement of these beliefs for the acceptance of all goodmen. That alone I hold to be acceptable which is worthy of being believed in by all men in all ages. I do not entertain the least idea of founding the new religion or sect. My sole aim is to believe in truth and help others to believe in it, to reflect falsehood and to help others, in doing the same. Had I been biased, I would have championed any one of the religions prevailing in India. But I have not done so. On the contrary, I do not approve of what is objectionable and false in the institutions of this or any other country, nor do I reject what is good and in harmony with the dictates of true religion, nor have I any desire to do so, since a contrary conduct is wholly unworthy of man. He alone is entitled to be called a man, who possesses a thoughtful nature and feels for others in the same way as he does for his ownself, does not fear the unjust, however, powerful, but fears the truly virtues, however weak. Moreover, he should always exert himself to his utmost to protect the righteous, and advance their good, and conduct himself worthy towards them even though they may be extremely poor and weak and destitute of material resources. On the otherhand he should constantly strive to destroy, humble and oppose the wicked, sovereign rulers of the whole earth and men of great influence.
and power though they be. In other words a man should, as far as it lies in his power, constantly endeavour to undermine the power of the unjust and to strengthen that of the just. He may have to bear any amount of terrible suffering, he may have even to quaff the bitter cup of death in the performance of his duty, which devolves on him on account of being a man, but he should not shirk it."

The articles of faith, which are 51 in number, are grouped under five heads as below, and thus most of them are covered:

1. **His Authorities**

Swami Dayananda believes that the four Vedas are the word of God. They are absolutely free from error and are an authority themselves. They do not stand in need of any other books to uphold their authority. They comprise what is known as *samhitā* or *mantra* portion only. The *Brāhmanas*, the *sin Vedāṅgas*, the *sin Upāṅgas*, the four Upavedas and the eleven hundred and thirty seven *sākhās* are all expositions of Vedic texts. Therefore, he looks upon them as works of a dependent

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1. For detail—Vide *Satyārtha Prakāśa* by S.D.S. Svatamantavyāmantavyā-Prakāśah, pp. 919-928.
character. They are to be held authoritative only in so far as they conform to the teachings of the Vedas. He would entirely reject whatever passages in these works are opposed to Vedic injunctions. According to him, the words of Purāṇas, Itihāsa, Kalpas, Gāthās, mean only Brāhmanas written by great Rsis. The Bhāgavata Purāṇa and other Purāṇas are not real Purāṇas.

2. **His Philosophy:**

He who is called Brahman or the Most High or Paramātman, the Supreme Spirit, who permeates the whole universe, who is a personification of Sat-Cit-Ānanda, who is omniscient formless, all pervading unborn, infinite, almighty, just and merciful, who creates sustains and dissolves the universe and who awards all souls the fruit of their deeds and accorded with the requirements of absolute justice - He is the Great God.

The immortal, eternal entity which is endowed with attraction and repulsion, with consciousness and feelings of pleasure and pain and whose capacity for knowledge is limited and is called the soul.

God and the Soul are two distinct entities by virtue of their being different in nature and of their being possessed of dissimilar attributes and characteristics. They are,

1. Shastri, Srinivas; Dayananda Darsan - ek adhyayan s P.95.
2. Rules of Arya Samaj No.2.
however, inseparable from each other, being related to each other as the pervador and the pervaded. God and the Soul are to each other as the space and object in space. Prakṛti is the material cause of the universe. God, the soul and Prakṛti—these three are beginningless, as in the Yoga system of Philosophy. They and their attributes, characteristics and nature are eternal. The world is created by God out of Prakṛti. The purpose of creation is the essential and natural exercise of the creative energy of the Deity. The Soul is in bondage in this world on account of ignorance, which is source of sin. It is ignorance that leads man to worship objects other than God, obscures his intellectual facilities and produces pain and sufferings as results. Salvation consists in the emancipation of the soul from pain and suffering and in a career of freedom in the All-pervading God and His immense creation for a fixed period of time and resumption of earthy life after the expiration of the period. The Soul is a free agent to do deeds, but is subservient to God in reaping the fruits thereof. Svarga is the enjoyment of extreme happiness and the attainment of the means thereof; and naraka is "the undergoing of extreme suffering and possession of the means thereof."

2. Āryoddesāvatratnamālā, Serial No.29, P.6
   Also, Svaṃantavyāmantavya - Prakāsa, Serial No.12, P.923 of Satyārtha Prakāsa.
   Also, Svaṃantavyāmantavya-Prakāsa of Satyārtha Prakāsa, P.926.
4. Āryoddesāvatratnamālā, Serial No.15, P.5
   Also, Svaṃantavyāmantavya-Prakāsa of Satyārtha Prakāsa, P.926.
3. **His Ethics:**

*Dharma* is the practice of equitable justice together with that of truthfulness in word, deed and thought and the like virtues - in a word, that which is conformity with the Will of God as embodied in the Vedas. Righteously acquired wealth alone constitutes artha, while that which is acquired by foul means is anartha. The enjoyment of legitimate desires with the help of honestly acquired wealth constitutes Kāma.

The class and order, i.e. the *varṇa* and *āśrama* of an individual should be determined by his merits. Those who are wise and learned are *devas,* and therefore, *devapūjā* is honour shown to the wise and the learned - to one's father and mother, to the teacher, to a just ruler, to those who lead righteous lives, to women who are faithful to their husbands and to men who are faithful to their wives. Those who are foolish and ignorant are *āsuras,* those who are wicked and sinful are *rākṣasas* and those who are filthy in their habits are *piśācas.*

Marriage is the union of a man and a woman through mutual consent in accordance with the laws laid down by the Vedas and śāstras. And *niyoga,* is accordance with ancient practice, is

2. *Svamantavyāmantavya Prakāśa* of *Satyārtha Prakāśa,* Serial No.20, P.924.
3. *ibid.*
4. *ibid.*
a temporary union for the raising of issue - to be resorted to only in extreme cases.¹

4. **His Sādhanās:**

The means of salvation are the worship of God, the performance of righteous deeds, the acquisition of true knowledge by the practice of Brahmacharya, the society of wise and learned, parity of thought, a life of activity, etc.²

In the worship of God three stages are recognized - stuti, prāthānā and upāsanā. Stuti or glorification consists in praising the attributes and powers of God with a view to fixing them in our minds and cultivating love towards God. Prāthānā is praying to God for the gift of the highest knowledge and other blessings. Upāsanā³ or communion consists in conforming to the Divine spirit in parity and holiness and in feeling the presence of the Deity in our heart through the practice of Yoga, which enables us to have direct cognition of God. Each of these three is divided into the saguna and nirguna variety. Saguna-upāsanā consists in resigning oneself to God and His Will, realizing Him as possessed of attributes that are in harmony with His Nature,⁴ while nirguna-upāsanā

¹ ibid, Serial No.47, P.926.
² ibid, Serial No.13, P.923. Also A.R.M., Serial No.30, PP.6-7.
consists in resigning oneself to God and His Will, realizing Him as devoid of attributes that are foreign to His Nature.¹

5. **His Rituals**

*Saṃskāras* are these rites which contribute to the physical, mental and spiritual improvement of men. From conception to cremation, there are sixteen *Saṃskāras* altogether. Their due and proper observance is obligatory on all. But nothing should be done for the departed after cremation.

*Agnihotra* (fire offering) is commendable because it contributes to the purification of air and vegetables and directly promotes the well-being of all sentient creatures. The performance of *Yajña* (sacrifice) and the resort to *tīrthas* (sacred places) are, however, lifted from the realm of rituals to that of morals. For *Yajña*² consists in showing the due respect to the wise and learned, in the proper application of the principles of chemistry and physical and mechanical sciences to the affairs of life and in the dissemination of knowledge and culture. And *tīrthas*³ are not the so-called sacred places on land or water to which pilgrims go.

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They are literally the means by which the ocean of misery is crossed. They consists in the practice of truthfulness in speech, in the acquisition of true knowledge, in the cultivation of society of the wise, in the practice of the so-called varnas, in the diffusion of knowledge and in the performance of similar good works.

It is in accordance with these articles of faith that the creed of Arya Samaj was drawn up.

MAHARSHI DAYANANDA AND VEDA

The Vedas, according to Dayananda, were revealed in Sanskrit as Sanskrit belongs to no country and is the mother of all other languages. He held that the books Rgveda, the Yajurveda, the Sāmaveda and the Atharvaveda—the mantra-samhitas only constitute the Vedas and the Brāhmaṇas were merely the expositions of the mantras and not a part of the Vedas themselves. He also held that the Vedas did not contain the biography of any person or the stories of any particular event. The Vedas were revealed by God. These were revealed to four Rṣis, Agni, Vāyu, Āditya and Angirā respectively.

3. See detail, about S.D.S. concept regarding Brāhmaṇas, i.e.,"according to him Brāhmaṇas are not considered as Vedas", Ist Ch. of this work.
Holding the Vedas as eternal Dayananda argues that "God, being eternal, His knowledge and attributes must necessarily be eternal, because the nature, attributes and character of an eternal substance are also eternal and vice-versa". Vedas are revealed in other worlds too which means that the other planets i.e. the Sun, the Moon are inhabited like this earth and the same Vedas are revealed there. In his own words, 'Just as the policy of a king is the same in all the countries under his rule, so is the Vedic system of Government of king of kings identically the same in all the worlds over which He rules.'

As to the question why the Vedas could be regarded as revelation, Dayananda has advanced the following arguments in corroboration of his view. To his mind the first test of Revelation is that 'it should be as old as man'. No other religious books, according to Dayananda, claim such origin except the Vedas. Secondly, it should contain nothing against nature and reason. Except the Vedas no other book, to his mind, can pass this test. To Dayananda's mind reason alone should be the touchstone of truth. Thus the Vedas gratifying all his tests were the Divine knowledge bestowed by God for

1. S.D.S: Satyārtha Prakāsh, P.167
2. ibid.
3. Vishnu Lal: Handbook of Arya Samaj, Ch. IV, P.35
4. ibid.
the welfare of mankind. As the Vedas were Divine Revelation, they were meant for the whole of mankind, and were to be read by all including shudras and women and lastly, they were the storehouse of all knowledge including the knowledge of Science, of Railways, of Telegraph and of various other inventions. Being Divine Knowledge the Vedas were proof unto themselves. Dayananda has made a clear distinction between the Rṣi made and non Rṣi made granthas. Hitherto, any Sanskrit work was taken to be a gāstra and an authority. But, Dayananda clearly mentioned the names of the books he held as gāstras. Apart from the Vedas which he held as Divine revelation, he recognised the following other books as authority, i.e. four Upa-vedas-Sub-vedas (a) Ayurveda (b) Dhanurveda (c) Gāndharva-veda and (d) Arthaveda also called Śilpavidyā. Apart from these books he recognised the six Darśanas of Hindu Philosophy as authority and also Manusmṛti, Vālmiki Rāmāyaṇa, Viduraniṭi and some other selections from Mahābhārata.

1. Vide his advertisement in Sanskrit in 'Shole Tur' 27 July 1869, Bhagwat Datt: Letters and Advertisement of Sri Dayananda, PP.1-3

2. Dayananda Saraswati: Satyārtha Prakāś, Ch.1, P.18. He has also given us a test to know the distinction between the Rṣi made and non-Rṣi made Granthas. The Rṣi made granthas begin from 'Atha or now and not from 'mangatecarana' like 'Hari Om' or 'Śri Ganesāya-namah'. S.D.S. says, Nowhere in the Vedas and Shastras in the word 'Hari' written in the beginning. Hence a book ought to start with 'Atha' (Now) or 'Om' - ibid.

But all these works are regarded by Swamiji as works of dependent character. Further in his own words, "They are held to be authoritative in so far as they conform the teachings of the Vedas. Whatever passages in these works are opposed to Vedic injections I reject them entirely." - ibid. P.503
Dayananda had rejected all the commentaries written by various scholars like Mahādhāra, Sāyana, Uvat as false. These commentaries were based on 'Kaumudi', the popular work in Sanskrit grammar. Dayananda as taught by his Guru, rejects the claim of Kaumudi to be an authority. Dayananda advocated the study of Panini's Astādhyāyī and Patanjali's Mahābhāṣya. He advocated the study of Nirukta, Nighantu which were the key to unlock the Vedic treasure. Thus, Dayananda differed from the various ācāryas in three things. He considered only the Samhite portion as Divine revelation. Secondly, he rejected the commentaries of Mahādhāra, Sāyana and Maxmular. Thirdly, he also rejected Kaumudi which, to his mind, had only perverted the meanings of the texts resulting in social and religious evils, e.g. there was the belief that the Vedas contained polytheism, idol worship, and advocated meat eating and animal slaughter. Dayananda held that the Vedas did not contain any of these things nor did they contain incarnation theory. It was only the commentaries that gave such a twist to the original writings. As these evils were supposed to emanate from the Purāṇas, Dayananda rejected the Purāṇas too.

1. His Guru Virajananda held 'Kaumudi' in such abhorrence that once requested Mr. Priestley, the Officiating Collector of Mathura 'to get hold of every copy of the Kaumudi existing in the land and to have it thrown into Damuna'. Bawa Chhajju Singh: The Life and Teachings of S.D.S., P.70.
According to Dayananda the knowledge of the most recent scientific inventions was contained in the Vedas. The law of Gravitation, the knowledge of Cosmology and of Algebra and Geometry were all contained in the Vedas. "All bodies, Sun, Moon, Earth etc. resolve in their orbit in the cosmos". In his 'Introduction to the Commentaries on the Vedas', Dayananda has discussed at length the question of steamers, airships and steam driven cars. It is, according to him, exhorted in the Vedas that man should construct three kinds of conveyances for use on land, water and sky cars worked by steam for landsteamers and boats for the ocean and airships for flying, driven by fire, air and electricity. These conveyances are to be built with silver, iron and copper.

Swami Dayananda's object in holding the Vedas as the book having the methods of scientific inventions was 'not to give the Hindu matter and occasion for boasting, but to lift him from slough of despondency into which he had fallen, and to give him leverage for the removal of the great burden that lay on his mind.'

1. Yy 3.6.
He was so much influenced by the Vedas that associated the cause of degeneration of the country to the neglect of the study of the Vedas. He raised the slogan 'Go back to Vedas'. Which meant that the country should be purged of all its superstitious belief sprung after Mahābhārat. In his concept of India, there was no place for idol worship, incarnations, tirthas, ghosts, and spirits, child marriage, unmatched marriages, caste system, or inequality between man and man. He also believed in the unity of religion - for him the true religion was the Vedic religion - Islam and Christianity having originated after Mahābhārat could not be placed in that category. He also imagined the picture 'when Indian Kings exercised sovereignty over Afghanistan, Baluchistan, Tibet and Indian colonised Egypt, Rome, Greece, Peru, and Mexico'. To Dayananda's mind the Vedic period was the brightest period of History.¹

Dayananda's powerful propaganda for the dissemination of Vedic religion 'acted as a double edged sword'.² It relieved Hindu religion of many of its superstitions and simultaneously brought into close contact the different sections of Hindus as they were made aware of the common source of their religion. Hitherto the various sects e.g. Śaivism, Vaisnavism

¹. Munshi Ram and Ram Deo: Arya samaj and its detractors Ch.I, P.30
². K.C. Vyas: Social Renaissance in India, Ch.III, P.83.
and others had indulged in mutual wrangling by considering themselves quite separate from others. Dayananda awakened them and reminded them of the Vedas to be their common heritage. It inspired the Hindus with pride by pointing out to him the great value of their culture and prepared them for making sacrifices to preserve such heritage. On the other hand it tried to oust the superiority complex from the minds of the Europeans who considered their own culture to be far superior to the Eastern.

MAHARSHI DAYANANDA AS AN INTERPRETER OF THE VEDAS AND HIS UNIQUE CONTRIBUTION TO VEDIC INTERPRETATION

Ancient Indian Scholars, who had faith in the Vedas, have, through the Brāhmaṇas, Ārāṇyakas, Upaniṣads and commentaries on the Vedas, interpreted the Vedas in their own way. Among the commentators on the Vedas, the commentaries of Skandaśvāṃī, Durgā, Udglītha, Harīsvāṃī, Uvvaṭa, Bhaṭṭa-Bhāskara, Venkaṭa-Mādhava, Ātmānanda, Ānanda-Tīrtha, Mādhava, Mahīdhara, Bharataśvāṃī, Sāyaṇa and others are available.

Although many commentaries and interpretations by different scholars on Vedas were available during the period of Swami Dayananda. But, they failed to emphasize the sublimity of thought, found in them.¹ Swami knew that

Sāyaṇa and his predecessors, in their interpretation of the Vedas deviated from the rules laid down by Yāṣka Muni, some of their interpretations are stupid and absurd and are against commonsense. That is why he thought it is essential to write a commentary on the Vedas. But unfortunately he could not write the commentaries on all the four Vedas owing to his premature death. Only he wrote a full commentary on the Yajurveda and upto the 2nd hymn of sixtyfirst sūkta of the seventh book (upto 7.61.2) of Rgveda.

(a) **METHODS OF INTERPRETATION OF THE VEDAS BY DAYANANDA**

The Ādhyātmika (metaphysical) Ādhidaivika (Naturalistic), Ādhibhautika (supra-physical) and Ādhyājñika (ritualistic) methods of the interpretations of the Vedas have been in vogue in the Vedic literature from ancient days. But Swami Dayananda approved of only two kinds of interpretations like, metaphysical and tractical. According to him, subjects such as God's form, characteristics, nature, work, worship, prayer, praise, adoration, yoga, mokṣa or salvation, etc. are metaphysical (Ādhyātmika). All other subjects except mentioned under metaphysical subjects, including varṇa (caste), āśramas (stages of life), rājadharma (polity), physics, architecture, economics, medical science, commerce, agriculture, etc. come under practical (vyavahārika) subjects. Thus, according to Dayananda, the method of interpreting the Vedas on metaphysical lines can be called the
metaphysical method, while that interprets the hymns from the practical point of view, is called practical method. These two methods are accepted by Dayananda, incorporate within themselves all the methods of interpretations of the Vedas used by his predecessors, such as metaphysical, naturalistic, ritualistic and practical.

Dayananda in his *Rgvedādi-Bhāṣya-Bhūmikā* under the heading of *Pratijñā-visaya* writes that he would give both the metaphysical and practical interpretations of the hymns which can be interpreted so because of the figures of speech like 'shlesha' etc. Hence, in his *Vedabhāṣya*, he has inter-a number of Vedic hymns in both the ways. In other words, we can say that no other scholar before Dayananda has given so many types of interpretations of the Vedic hymns as Dayananda. The practical interpretations of the Vedas given by him in his *bhāṣya* make us realize that the Vedas have depicted the social system very elaborately. From the point of view of the treatment of various subjects in the Vedas we can say that 27 is an original contribution of Dayananda.

(b) **PECULIARITIES OF DAYANANDA'S INTERPRETATION**

(VEDA BHĀṢYA)

The main basic principles of the interpretation of the Vedas as followed by Dayananda are the following:

1. The background of his *bhāṣya* is the sincere conception that the Vedas are the words of God. Hence they contain pure and absolute knowledge.
2. The words used in the classical Sanskrit, greatly differ, as regards to their meaning, from the words used in the Vedic language. We should not interpret the Vedas taking in view the current sense of the words in ordinary language.

3. The words of the Vedas are vaqsic and are in a fluid state; they are not ruddha (static) in meaning, i.e. all Vedic words have derivative or etymological sense. The Vedas have no ruddhi words (words with conventional sense). All words denote derivative and general sense. They are derived from the roots. Hence they can be interpreted variously. It is not proper to locate the popular meaning of a word in the Vedas everywhere; that is to say that the meaning of a word in the Vedas is different from the meaning in vogue at present. For instance, the word 'ahi' generally means 'a serpent; but in the Veda it signifies 'a cloud' (vide Yāska's Nirukta).

4. Following the footsteps of Yāska, Dayananda also believes that the Vedic words are used in the Vedas to denote triple significance of the mantras, i.e. ādhyātmika, ādhidaivika and ādhiyajñika.

5. The pada text of the mantras have not always been adhered. The Vedic sense is more important than the non made pada pāthas. Also Yāska has not adhered to the Pada text. In the Nirukta (V.21), Yāska divides
the word 'māsakṛt' (in Rv.1.105.18) in two ways:

(i) Māsa + kṛt and (ii) Mā + sakṛt. Yāska attaches importance to the sense and not to the grammatical formations, so does, Dayananda believe. Yāska says:

'Arthanītyāḥ pariṣṛṣet nasasāramādriyeta' ¹

Patanjali, the author of the Mahābhāṣya, also says:

'Na laksanena padakāraḥ anuvartyaḥ padakāraḥ nāma laksanamanuvartyaḥ' ²

6. Dayananda follows the schools of etymologists, i.e., the Nairuktas. Hence he does not believe that the Veda contains narratives or reference to historical personages. Undoubtedly all descriptions are symbolic and figurative as Yāska says:

'Taiko vrtra? megha iti nairuktāḥ/ tvāstro/sura ityaitihāsikāḥ/apām ca jyotisaśca misrībhavakarmano vārasakarma jāvatē/tatropamārthena yuddhavarnā bhavanti' ³

7. According to Dayananda, Devatā means the subject matter of the mantra, or hymn. All words signifying a Devatā, e.g., Agni Varuṇa and Indra, are the names of One Supreme Lord. There is only one Supreme Being described in the Vedas and Agni, Mitra etc., are merely His different names indicating His most important attributes.

1. Nirukta 2/1
2. Mahābhāṣya III. 1.103
3. Nirukta II.5.
This matter is really set at rest by the well-known mantra of the Rgveda:

\[ \text{Indram mitram varunamagnimhuratho divvah} \\
\text{sa suparno garutman} \\
\text{ekam sadvipra bahudha vadantyaagnim yamam} \\
\text{matarisvahanamahuh //} \]

It means, He is one, sages call Him by many names, e.g., Agni, Yama and Mātariśvān.

8. The feminine words such as Aditi, Ushā, Iḍā, Sarasvatī, Bhāratī, Prthivi, Dyauh, etc. used in the Vedas portray the motherly form of God as well as are connotative of Woman, wife, teacheress, house wife, electricity, voice, energy etc.

9. While interpreting the Vedas, it is not necessary to follow the traditional vinīyogas. The Vedic hymns can be commented upon independent of such meanings.

10. In the Vedas, there is no descriptions of the history of rṣiś, kings, countries, towns, rivers, etc. The names are seeming to be historical have their contextual meaning. Hence the Ārya-Daśyū battle referred in the Vedas does not mean any war between the Aryans and the Dravidians, that is said to have taken place in history.

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1. Rv. 1.164.46. 
   Cf. Nirukta, 7.4
11. In the Vedas there is no description of human action such as the animal or human sacrifice, killing of cows, eating of meat, use of liquor, obscenity, adultery, etc. Those who find or support these as approved or confirmed by the Vedas, are confused and are not clear about its true meanings.

12. While giving suitable interpretations - metaphysical or practical or both - of the Vedas, metaphysical, physical, social, national and other various elements can be discovered in them.

**SUPERIORITY OF SWAMI DAYANANDA’S BHĀSYA**

Swami Dayananda wrote his *Vedabhasya* keeping the above basic principles in mind. He has employed the scientific method of interpretation, based on *Nirukta* school throughout his Vedic exegesis. It has many advantages. A few Indian scholars and all European scholar offer bitter criticism against the Vedic teachings. They are very easily removed through the medium of this interpretation. Agni, Varuṇa, Aditya, Mātariśvā and Indra may mean anything in different context but, they also mean Supreme Being (*Brahma*) described under different names. These are different names of God (one Lord). The discovery of this method, which was vogue in Yaks age, is quite new in modern times and it has brought about a new revolution in understanding the Vedic theme. In order that no doubt may be left concerning the monotheistic
worship of the ancient Aryans, we may quote here from the Nirukta:

'Mahābhagya-devatāyā eka eva ātma bahudhā stūyate ekasyātmano'nye devāḥ pratyaṅgāni bhavanti'[^1]

It means, one Supreme Soul is variously praised, on account of His Omnipotence. Other devatās are but pratyaṅgas (i.e. various manifestations) of this one Supreme Soul.

From this, it is quite clear that Dayananda's interpretations of the Vedas, based on etymological method, has a sound support in Yāska's Nirukta and the Brāhmaṇas too.

It will be reasonable if a few citations from the Vedas themselves are given below in support of the theory that there was monotheism, i.e., worship of one God. It (which) will clearly justify Dayananda's stand as -

(a) 'Ekāṁ sad vīprā bahudhā vādanti'[^2]
   (It means, He is one, sages call Him by many names).

(b) 'Agni bhūrīṇi tava ātaveṇa deva svadhāvo'ṁrtasya nāmā'[^3]
   (Means, many are thy names O, Agni, Immortal, God, Divine, Ātavedas).

(c) 'Indro māyābhīḥ puruṟūpa īyate'[^4]
   (Indra moves multiform, in His Wonderful Creation).

2. RV.1.164.46.
3. ibid, III.20.3
4. ibid, VI.47.18.
(d) *Tadevägnistaddāityavastadd vāyustadd candramah/ tadeva sukrātad brahma tā āpah sa prajāpatih/ 1*

(Even He is Agni, He is Āditya, He is Vāyu, He is Candramās, He is Sukra, He is Brahma, He is Āpa, He is Prajāpati).

(e) *So'ryamā sa varunah sa rudrah sa mahādevah/*

So'gñih sau eva mahāyamah/* 2

(He is Āryamā, He is Varuna, He is Rudra, He is Mahādeva).

(He is Agni, He is Sūrya, He is Verily Mahā-Yama).

(f) *Na dvitiyo na trtiyasaturnog napuvcyate/ Na paṅcamo na saṅsthah saptamo napuvcyate/ Nāśṭamo na navamo daśamo napuvcyate/ ????? sa esa eka ekavrid eka eva/ Sarve asmin deva ekavṛto bhavanti/* 3

(It means, neither second nor third, nor yet fourth, is He called. He is called neither fifth, nor sixth, nor yet seventh. He is called neither eighth, nor ninth, nor yet tenth. He is the sole, the Absolute One, the One alone. In Him all Gods become simple and one).

Nothing can be clear than this. All these quotations will convince to the reader that the ancient Aryans had worshipped only one God. Thus, Dayananda's interpretation which establishes this fact before the scholars must be admitted as a very good attempt for understanding the purport of the Vedic teachings.

1. Yv. XXXII.1
2. Av. XIII, 4.4
3. ibid, XIII, 4.5
4. ibid, XIII.4.19-21.
VALUE OF INTERPRETATION:

Thus, we see that the method of Vedic interpretation, discovered by Dayananda after hundreds of centuries and which had been in vogue (before the birth of Śāyaṇa, Skanda, etc.) during the time of Yāska, is a scientific one. It is based on the etymological and grammatical explanation of the hymns. He realised that the root meanings of the words must be first sought and then applied, always keeping in view the context. Thus, he was able to translate with the help of ancient works, e.g., the Nirukta, the Brāhmaṇas, the Astādhyāyī and others, written by ancient sages. It is quite absurd, as we have already proved by quoting a number of evidences from the authentic works, to try to paraphrase the Vedic hymns according to the terminology of the Classical Sanskrit as some of the authors did. It is equally unreasonable to study the Veda under the light of the later Paurāṇika works. Śāyaṇa could not do without applying Paurāṇika influence over him.

HIS PLACE AMONG THE INTERPRETERS

Swami Dayananda did whatever he could and he deserves indeed our unstined admiration. None can claim infallibility for his interpretation, nor did he. But 'his honesty or purpose is clearly written on every page of his work', in that unlike most of the Europeans translators of the Veda (Maxmüller and a few others expected), he has not contended
himself with giving his own empirical view of the texts but in almost every case has supported it with reasons and explanations and often by quotations from ancient authors, credited with a better and deeper knowledge of the Vedas, on account of the nearness of their time to the Vedic period of Indian civilization.

Speaking of his own efforts to understand and then translate the Vedas, for the public, Prof. Max Müller says that it is a mere beginning, 'a mere contribution towards the better understanding of the Vedic hymns', and he felt convinced that as many points its translation was liable to correction and to be replaced sooner or later by a more satisfactory one. He further remarks: "There are all Vedic scholars know, whole versers which as yield no sense whatever. There are words the meaning of which we can guess". Thus, all that we claim for Dayananda's translation of the Vedas is that, from the Hindu point of view, it is the best and most scholarly translation of that ancient scripture, so far given to the public; yet, that Dayananda has only shown the way to the coming generation how to approach the Vedas, how to interpret them. It would take centuries of hard labour and tireless scholarship before anything like a complete and thoroughly satisfactory translation of the Vedas could be made. Generations of learned Aryans will have to devote

their lives to study of the Vedas in a spirit of reverent devotion and with a determination to master all their riddles and difficulties, before these ancient scriptures yield up even a fraction of their treasures of beauty and truth.

We would like to conclude this discussion by quoting a few lines from Aurobindo Ghosh, whose impartiality and independence of view can not be questioned and who has given full support to the line of interpretation adopted by the great sage Dayananda, for the assessment of the value of his translation:

"In matter of Vedic interpretation, I am convinced that, whatever may be final, complete interpretation, Dayananda will be honoured as the first discover of the right clues. Amidst chaos and obscurity of old ignorance and age-long misunderstanding he was the eye of direct vision that pierced to the truth and fastened on that which was essential. He has found the doors that time had closed and rent asunder the seals of the imprisoned Fountain."1

A strong support is given indirectly by some impartial European scholars to Dayananda's interpretation of the Veda by admitting that the Vedas inculcate worship of one God.

1. Ernest Wood writes:

"In the eyes of the Hindus, there is but one Supreme God. This was stated long ago in the Rgveda in the following words, 'eakam sad-viprah bahudā vadanti' which may be translated as 'the sages name the One Being variously'."2

1. Sri Aurobindo; Swami Dayananda and Veda; P.
2. An Englishman Defends Mother India, P.128.

"It (Vedic Religion) recognises but one God. It is a thoroughly scientific religion, where religion and science meet hand in hand. Here Theology is based upon Science and Philosophy."

3. Jacolliat, a French savent, author of the Bible of in India, wrote thus in his book about the Vedas:

"Astonishing fact. The Hindu Revelation (i.e. Veda) is of all revelations the only one whose ideas are in perfect harmony with modern science."

Finally, we can say that whatever view may be taken by the Vedic scholars who will appear in the field in later years, we have not the least doubt that they shall have to recognize and appreciate the method of the Vedic interpretation adopted by Dayananda.

DAYANANDA'S CONCEPT OF EDUCATION

According to Swami Dayananda, education (begins) starts from the mother's womb.¹ A mother should, after the birth of the child and when he learns to speak, teach him to pronounce letters correctly.² When the child understands a little he should be taught how to address his elders, superiors and inferiors and a love for knowledge inculcated in his mind. The mother should impart religious tone to the

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2. S.D.S., R.B.E, P-461
child. It is clear that the first teacher of the child, according to Dayananda, was his mother and the important thing to be taught to the child was regard for religion and ethics.

With a view to make them strong and healthy he has advised the parents to develop in their children 'such sterling qualities as truthfulness, heroism, patience, cheerfulness, etc'.

After having attained five years of age the children should be taught the Sanskrit Alphabet, as well as foreign language. Subsequently they should be taught to understand and learn by role such verses, poetical pieces and passages as 'are full of good precepts, inculcate truth and virtue, love and knowledge of God'. They should also be counselled as to the general behaviour towards parents and other relatives and learned men and others; 'so that they may not, as they grow up, be duped by any unprinciples person'.

The child, according to Swamiji, should be left to the care of parents only upto eight years. There after he should not be allowed to stay in the house. He wanted this to be a compulsory duty under the laws of the state. 'It should be made a penal offence to break this law.'

2. ibid.
3. ibid.
4. ibid, P.57.
The boys should not be placed under the care of teachers of low character. 'Only those persons are qualified to teach, who are masters of their subject and are imbued with piety'.\(^1\) According to his scheme, which is formulated in conformity with the principles enunciated by the ancient Rsis, schools have to be located at a distance of at least five miles from the city. Co-education has no place in Dayananda's scheme. The schools for the boys should be at a fairly good distance, at least three miles away from those of the girls. Even the tutors and other employees such as peon etc. belonging to the different sex than that of the students, were not to be employed. He emphatically declared that 'not even a child of five years of the opposite sex should be allowed to enter a school'.\(^2\) This was the result, not so much of orthodoxy as of an intense sense of puritanism. All are the students whatever caste they may belong to, were to be treated alike in matter of food, drink dress, seats etc. 'Be they princes and princesses or the children of beggars, all should practice asceticism'.\(^3\) Dayananda was not favour of leaving the students alone even in recreations for fear of falling into mischief of getting indolent, hence he advised the teachers to bear company in all their recreations.

\(^1\) Dayananda's views on education- *A Pamphlet.*
\(^2\) ibid.
\(^3\) Madan Mohan Seth; *Sayings and Percepts of Swami Dayananda Sarasvati,* P.8.
The first 'Upanayana' ceremony should be performed at home and second in the school. Parents and teachers should teach Gāyatrī Mantra to the boys with its meaning and thereafter Sandhyopāsanā. Prānāyām is an essential condition in Dayananda's scheme of education. Dayananda wished to regenerate the country. He wanted the future citizen of India to reach greater heights than ordinarily possible, therefore, he had a scheme of work which demanded greater effort, pointed attention and serious attachment to duty.  

Dayananda was not opposed to the study of English language or literature. He advocated its study for one hour a day and the rest of the time was to be devoted to the study of the Vedas. He was against the English system of education because thereby the people lost faith in their past and remained destitute of the knowledge of their religion, literature and culture and copied Western ways even in ordinary behaviour and living. He said, "Our imperfection in English is immaterial but imperfection in Sanskrit is leading to us to wreck and rain." The study of Sanskrit without the study of English is a mistake.  

2. Letter of Dayananda to Nirbhaya Ram-Bhagawat Dutt; Letters and Advertisements of Maharshi Dayananda, P.295.  
of Vedas appeared useless to his mind. Paurānic education, in his opinion, led to close the Sanskrit College of Calcutta. Dayananda expressed that a Sanskrit College, where Vedas were not being studied, was useless. He requested to the Lt. Governor of Punjab to introduce his own Veda Bhāṣya to be taught in schools. He himself composed a gradewise syllabus and handed it over to the Maharana of Udaypur to introduce it in his institutions, which the Maharana is reported to have given effect. He also advised the Maharana to open a separate institution for the sons of Jagirdars of his state, where both Śāstra and Gastra (weapons) be taught. But owing to the illness of the Maharana this proposal did not materialise.

"Whenever such men occupy the positions of teachers, preachers and preceptors, and are honoured, ignorance, unrighteousness, bad manners, discord, strife and disunion grow and thereby misery and sorrow increase."

2. Ibid.
Amplifying his scheme of studies Dayananda holds that the teachers and parents should, first of all, teach pronunciation of "different letters in their right places with the right amount of effort and the right accent." The popular books in Sanskrit like 'Kaumudī' and 'Candrika' have no place in Dayananda's scheme because according to him the student can not learn even in fifty years with the held of these books what he can, within three years, by studying the above books. The popular books on Vedic vocabulary and philosophy like 'Nighantu' and 'Nirukta' by Yāska be taught to the students and not 'Amarkosh'. 'Nighantu' and 'Nirukta' should be finished within eight months at the most. Thereafter should be studied the 'Chhandograntha' (prosody) by Pingala which would held in getting mastery over the rules that govern poetry. The Manusmṛti, Valmiki Rāmāyana, Viduranīti and other selections from Mahābhārata should be studied. The teacher should teach these works with the aid of verses. These books according to Dayananda, if studied, will tend to eradicate evil habits and bring culture. Then the students should study six śāstras with the help of commentaries of honest scholars for two years. Then come the four Vedas with their four Brāhmanas which have got to be

studied with proper accent and meanings, theoretically as well as practically and finished within six years. Last of all comes the Upa-Vedas or Sub-Vedas which are four in number. Āyurveda (Medical Science), Dhanurveda (Science of Government, which consists of two parts Civil and Military). Gandharvaveda (Science of Music), Arthaveda which is called Śilpavidyā. Thereafter they should thoroughly study 'Jyotisa-sāstra' which includes Arithmetic, Algebra, Geometry, Geography, Geology, and Astronomy in two years. But the Astrology which treats of the influence of stars on the destinies of man, of horoscope was regarded by Dayananda as fraud, and he wanted that no one should learn or teach any book on this subject. The teachers and the scholars should endeavour to learn all sciences and arts within twenty or twenty one years. Dayananda is so confident of the success of his scheme that the emphatically pronounces that 'the knowledge that can be acquired by following the aforesaid scheme in twenty or twenty one years, can not be gained in any other even in one hundred years'.

He believed the following six principles to be of fundamental importance in the matter of the education of boys and girls. Firstly, he held that the educational edifice could be built only on the fundamental of sound religious and moral training. He had no sympathy for a system of education

1. S.D.S., Satyārtha Prakāsa, PP.49-50
which neglected religion and morality, the most essential and enduring elements in man. Secondly, for vitality and energy in the students, he insisted on celibacy and chastity. Thirdly, practical personal hygiene was an essential part of his scheme of education. Fourthly, the relationship between the student and tutor should be on the same footing as between a son and a father. Fifthly, Hindi should be the medium of instruction. Lastly, the rich and the poor, the high and the low, the prince and the peasant, the Brāhmaṇa and the untouchable should all read, eat and life together. Dayananda in his scheme of education did not distinguish between students on the basis of caste, creed and social or financial status.¹ 'Both girls and boys should practise prānāyāma'.² Brahmacarya must be observed by the students. Character or righteous living, according to Dayananda, 'is the be-all and end-all of reading and reciting, studying, teaching and preaching'.³

Dayananda instructs teachers not be neglect the education of classes other than those of Brāhmaṇas on the ground that there would be no advancement in knowledge religion and government of Brāhmaṇas alone were to acquire it. Moreover they would use their knowledge for their own selfish ends as the kṣetriyas, being uneducated, would not

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1. ibid.
2. S.D.S., Satyārtha Prakāsa, P.29
3. ibid, PP. 38-39.
judge the soundness or the unsoundness of their teaching. 'When all the classes are well-educated and cultured, no one can succeed by false, fraudulent and irreligious practices'.

The practice of virtue and avoidance of sin, abstinence from speaking ill of God and of the Vedas and righteous living makes a man wise. Dayananda wished teachers not only to be wise but also expected scholarticism from them. They should possess all kinds of knowledge, be clever, debators, may speak on any subject and be good logicians. 'Whenever such teachers (Male or Female) exist, knowledge, righteousness, and good conduct advance and thereby the level of happiness continually rises'. Fools have no place in Dayananda's schools. 'He, who has neither read a Shastra nor heard it read, is extremely vain, builds castles in the air, though poor, yet wishes to obtain things without any exertion on his part, is called a fool by the wise'. Pointing out the consequences resulting from the appointment of such teachers Dayananda speaks in clear terms,

THE ARYA SAMAJ

The days were dark in the history of the world. Efforts were being made to achieve happiness but, unhappiness was on the increase. There were no pleasure in the progress

1. ibid. P.39
3. ibid.
made by every individual. Some new forces were seemed responsible for miserable conditions of the society. An illustrious sanyāśī, Maharshi Dayananda Saraswati appeared on the scene and focussed a new light through religious movement. After a deep consideration he founded the 'Arya-Samaj' on 10th April 1875 with the aim of ameliorating physical social and spiritual condition of all mankind. Swamiji's Opposition to the establishment of Arya Samaj on the basis of any cult of personality was remarkable. He was an egalitarian. He want that the Arya Samaj should be established on the principles of quality, with no differences of caste, position, learning or riches. In the eyes of the society every one should be regarded as equal. He never wanted to be treated as different from the poor and the non-privileged. He told to the members of the Bombay Arya Samaj that his photo was not be hung up in the hall. At Lahore, Swamiji once entered the Samaj when 'Upāsanā' or prayer was being offered. All stood up to show him respect, Swamiji exhorted the audience never to get up in the 'upāsanā', however high placed the entrant might be.

3. Sarda, H.B; Life of S.D.S, P.181
Swami Ji's object in founding the Arya Samaj was to 'organise a society which would devote itself to bettering and raising mankind special the Hindu community'. \(^1\) 'Samaj'\(^2\) means a society and 'Arya'\(^3\) is an epithet meaning 'noble', i.e., a society of the noble. He wanted to regenerate India and the world. \(^4\) He required members of Arya Samaj to believe in one God and enjoined on them to do 'Svādhyāya' i.e. to read

1. Sarda, H.B; (Editor) Dayananda Commemoration Volume, P.234.

2. The word samaj is derived from the root vaj - to go, 'A'gatiksepanavoh' (Dhatupātha of Pāṇini). The formation of the word samaj is: saṁ + ā + vaj. 'saṁ' means, to get together in a proper manner; 'ā' means, to receive knowledge from every directions of life and 'aj' means, go towards the real way of life.

3. "The word 'Arya' expresses a particular and social ideal of well governed of life, condoues, courtesy, straight dealing, courage gentleness, purity, humanity, compassion, protection of the weak, liberality, observance of social duties, eagerness for knowledge respect for the wise and the learned and social accomplishments."

There is no word in human speech that has a noble history ...... 'The Ārya is a worker and a warrior. Always he fights for the coming of the kingdom of God, within himself and the world'

Sri Aurobindo, 'Ārya' (magazine) 1914, Vol.I. P.63

the Veda and 'hear it to read and recite the same to others'. He made it obligatory for the members to embrace truth and reject falsehood. In becoming members of the Arya Samaj asked them not to feel gratified with the emelioration of their own but with the physical, material and spiritual progress of others. Lastly, the tenth rule demanded of the members not to sacrifice individuality in personal matters, 'but in matters concerning the well being of society to subordinate their private interests to the interests of others'.

There are no elaborate theoretical doctrines included in the rules of the samaj. Dayananda purposely abstained from it, partly to attract more people to his side as 'the greater the number of theories which a religion requires its followers to believe in, the smaller will the number of men grow who can embrace that religion'. He purposely avoided elaborate rituals or theological complexities so that the movement might remain close to the masses. He would have curtailed the usefulness of the samaj by limiting its sphere, for the greater number of men who can study the Vedas the greater will be the benefit they can do to themselves and to others.

1. Sarda, H.B. (Editor); Dayananda Commemoration Volume, P.234.
2. ibid.
3. A Lecture on the' Arya Samaj' by Mulraj, P.6.
To sum up, we can say that the theology of Arya Samaj can be comprised in one word viz., 'the Vedas'. The Arya Samaj i.e. the society of the good and the noble is a body of persons believing in the Vedas to be a divine origin and in the existence of God. Swami Dayananda repeated it times without number that the religion he preached was not a new religion invented by himself but that believed by the ancient sages from the creation of the world to the times of Jaimini, the celebrated author of 'Purva Mimamsa'. It was the religion professed by Kapila, by Gautam, by Vyasa, by Harish Chandra, the truthful, and by Krishna the immortal. Dayananda himself opined that none of the rules of the Arya Samaj was useless nor could any one prove its uselessness.

TEN PRINCIPLES OF ARYA SAMAJ

1. God is the Primary source of all true knowledge and of all that is known by its means.

2. God is existent intelligent, and blissful. He is formless, Omniscient, just, merciful, unborn, endless, unchangable, beginningless, the support of all, the master of all, Omnipresent immanent, unaging, immortal, fearless, eternal, and holy, and the maker of all. He alone is worthy of being worshiped.

3. The Vedas are Scriptures of all true knowledge. It is the paramount duty of all Aryas to read them, to teach them (others), recite them, and hear them being read.

4. All persons should ever ready to accept truth and renounce untruth.

5. All acts ought to be performed in conformity to Dharma i.e., after the consideration of right and wrong.

1. "Swamiji founded the Arya Samaj at Lahore on the 24th of June, 1877. The principles that were formulated at the Bombay Arya Samaj were very lengthy. They were in true sense the rules of the Arya Samaj and not the principles. It is just possible that these rules might have been framed in haste and Swamiji must have pondered over them again and again and this period of two years he must have totally revised them, when Lahore Arya Samaj was founded, Swamiji instead of putting forth the lengthy of rules placed only ten principles." By Upadhyaya, Gangaprasad, Life and Teachings of S.D.S, Ch.12, P.147.
6. The Prime object of Arya Samaj is to do good to the world, i.e. to ameliorate physical, spiritual and social condition of all men.

7. All ought to be treated with love, justice, righteousness and due regard to their merits.

8. Ignorance ought to be dispelled and knowledge disseminated.

9. No one should remain content with his own well-being, but on the contrary, he should regard his well-being lying in the well-being of others.

10. In matters affecting the well-being of the society (all others), the individual should subordinate his personal likings, in matters affecting him alone, he is to enjoy the freedom of action.

THE UNIVERSAL MOVEMENT PURPORTS

1. To believe in existence of one God.
2. To search after truth.
3. To unite the people following different paths.
4. To know the goal of one's life.
5. To adopt Vedic outlook.
6. To lead disciplined life.
7. To ensure an individual development.
8. To spread the teachings of the Vedas.
9. To perform Vedic sanskaras.
10. To remove untouchability.
11. To propagate true knowledge.
12. To convert the earth into heaven.
13. To remove the causes of miseries.
14. To prevent the world from war and
15. To adopt every possible human technique for the
welfare of mankind.

CONSTITUTION OF THE ARYA SAMAJ

The Arya Samaj has a good constitution which was constituted by the founder of Arya Samaj i.e. Maharshi Dayananda Saraswati in order to make the newly formed Samaj to more disciplined and strengthened.

To become a member of the Arya Samaj one is required to believe in the theories and doctrines propounded by Swami Dayananda on the authority of the Vedas. He is asked to believe the Bhāṣya of Swami Dayananda as the Vedas to be true and free from mistakes. Hence we agree with the 'Encyclopaedia of Religion and Ethics' when it mentions that the essential condition to become a member of the Samaj 'is the belief in the canons of Vedic interpretation laid down by Swami Dayananda.'

These principles however, are nothing more than a bare skeleton which has to be provided with flesh and blood in order to give the body a definite shape. Every

member must pay one per cent of his income to the fund of the Samaj of which he is a member.1 This is an essential condition for all. There is no fixed amount. The rich as well as the poor is expected to contribute one per cent of his or her income. That is why the Arya Samaj was never dominated by the rich, as the poor too could afford to pay the fixed percentage of the income.2 The member who pays the required contribution for eleven months can be 'Sabhāsad'.3

If any member ceases to pay his one per cent income to the Samaj he ceases to be a regular member and is not allowed a voice in the administration of the Samaj but even then he is not debarred from the religious benefits of 'Sanskāra'4 etc. The minimum age to enter the Samaj is eighteen.5

Besides its members every Samaj consists of an elected President, a Vice-President, Secretary, a Treasurer and a Librarian. Members are two kinds: (1) Sadharan and (2) Arya Sabhāsad i.e. ordinary and regular. 'A sub-committee of the latter forms the managing committee 'Antarang Sabhā' of each Samaj'.6

1. ibid, PP.91-95
3. ibid.
5. Arya Directory, P.11
6. Sharma, Vishnu Lal; A hand book of Arya Samaj, Ch.VI, P.76.
(Amended bye-laws are in vogue at present)

In such provinces where the number of Samaj is sufficient, there are Provisional Representative Assemblies called the Arya Pratinidhi Sabhas. It is a representative body composed of delegates appointed by local congregations. Each affiliated Samaj has the right to send one delegate for every twenty members. Thus the form of the government of Arya Samaj is fully representative. The effective members alone can vote in the election of office bearers are elected for a year by ballot. 'Neither the committee nor the general body is empowered to make changes in the creed, or the constitution of the Samaj.

Every Samaj contributes ten per cent of its gross income to the funds of Provincial Representative body. But it (Provisional Assembly) 'has the right to raise and does raise funds for general or special purposes as its governing body may determine'. This money is utilised in spreading the Vedic religion honorary and paid preachers. The rules of management are subject to change by a general referendum of all the effective members in the province, but the creed is unchangeable.

3. ibid.
The Sarvadesik Arya Pratinidhi Sabha is the highest body of all the Samajs of the world with one exception i.e., the Arya Pradesik Pratinidhi Sabha, which was never affiliated to it, though for a common cause all the Samajas and all the sections combine together. (This Sabha now stands affiliated to the S.A.F. Sabha) Before the formation of the Arya-Pratinidhi Sabha, the Paropalarini Sabha was the highest body.

Though a Hindu organization, the Arya Samaj is open to all regardless of caste, colour or nationality who 'subscribes to its principles and desires to be enrolled as a member whether he be a Hindu or not'. There have been cases of Mohammedans and Christians becoming members of the Samaj.

The Arya Samaj has a democratic constitution. The head and the other office bearers too are elected. An incapable head can be removed. There is no pope, no guru, in Arya Samaj. On the question of dispute, a reference is made to all the members of the Samaj 'and majority of votes prevails'. This treats every individual as important and

1. ibid, PP.80-81
2. 'Arya Magazine' Nov. 1383
makes him feel the responsibility for the well being and solidarity of the Samaj. The representatives are elected every year. No money is required to seek the election. The Samaj never debar its members from joining any other party. No other religious preacher has given such a liberal and flexible form to his religious organization. The ordinary Christian has no hand in the election of important office bearers of Protestant Church. The Roman Catholics hold Pope as their guru, the Mohammedans hold Khalifa as their head, but in Arya Samaj no importance is given to any individual, however great he may be. It will be no deviation from truth to hold the Dayananda was the first man in modern India to lay the ground for the growth of democratic constitutions in the country. The Constitution of Arya Samaj is 'free from invidious classification, man and woman, high and low, poor and rich, all are alike in the eye of the constitution. It knows no distinction. It admits of no barrier'.