Chapter 2

LIFE SKETCH OF SWAMI DAYANAND SARASWATI
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**HIS LIFE**

The character of each scholar, greatman and thinker is a combination of various valuable virtues which reflect their ideals, values and principles. “Due to purity of character, fearlessness of expression, comprehensiveness of intellect, devotion to the Vedas and his love for the country, Swami Dayanand was an outstanding figure of his times”. ([Sarda, 1968, p 601](#))

The moral strength of Swami Dayanand is reflected in his own words, “The purpose of my life is the uprooting out of evils; introduction of truth in thought, speech and deeds; the preservation of unity of religion, the expulsion of mutual enmity; the extension of friendly intercourse, and the advancement of public happiness by reciprocal promotion of the human family” ([Vasudeva, 1973](#)). Thus, keeping in view the importance of the study, the character study of his life and literature is valuable.

**Birth and Childhood**

He was born in a village named Tankara which is situated in Gujrat. His father’s name was Karshan Lal ji Tiwari and his name was Mul Shankar. After getting Sanyas, he got the name of Dayanand. By Birth, he was Audichya Brahman. He himself writes about birth place, “It was in a Brahman family of the Audichya Caste in a town belonging to the Raja of Morvi, in the province of Kathiawar that in the year of Samvat 1881 (1824AD) I, now known as Dayanand Saraswati, was born.” ([Bhawani Lal](#))
Bhartiya, 1975, p27). Karshanji was a great Bhumidhar. The eldest son of Karshanji was Moolji (Dayanand). People called Moolji by the name of Dayal ji too, (Swami Satyanand Saraswati, 1976).

The information on the early years of Swami Dayanand Saraswati derives completely from the two accounts he gave of his own life, the first in a lecture at Poona, the second in the biographical notes he wrote for the Theosophist.

Jordons, (1978) believes, “Dayanand’s account has the convincing ring of truth. Not one single fact or situation he relates, contradicts what we know from elsewhere about Morvi, the Kathiawari State he was born in or about Brahmin sub-caste to which he claimed his family belonged.”

In Poona, he says that if he reveals his real name, an obstacle will be put in the way of the task of reform. There may be two reasons of concealing his name. Firstly, he does not want to become involved in the demands and the aggravations of family affairs lest they take him away from the work he was dedicating his life to. Secondly, he is afraid of being considered a Guru, a saint, and of being divinized and worshipped after death. That fear is a basic reason why he never reveals his birth place and stipulates in his will that his body should not be buried in a Sanyasi fashion but be cremated like those of all ordinary Hindus because he is deadly opposed to idol worship.

Biographers of the Swami Dayanand come to the conclusion that within the state of Morvi the town of Tankara has the honour of being his birth place. The early biographer Devendra Nath Mukhopadhyay does the essential painstaking research to establish this by several visits to Kathiawar to investigate places and documents, and to interview, possible
witnesses. Devendra Nath finds through investigation, “The Swami's birth place was a township, and a taluka with dependent villages within the state of Morvi. It was situated near the border of the state, it contained families of Audichya Brahmins, and there was a Shiva temple near by. Morvi was a very small state, and there were scarcely half a dozen places that could be described as townships and only Tankara fulfilled all the requirements”. *(Jordons, 1978, p 3)*.

Regeneration of Vedic Culture in India of today is due to the efforts of Dayanand. He was a grand figure, an ideal Brahmchari, one whose face radiated light and whose body was of the perfect build. The aim of his life was to propagate the principles of Vedic religion and to bring the disintegrated Aryans into one common fold. He is an advocate of the ancient vedic customs, and all his reforms are based on the teachings of the Rishis. “He was a staunch devotee at the alter of the ancient Aryan Culture. He fully realized that the wheel of time had shattered the noble edifice of our vedic forefathers and almost brought every thing to dust and ruin. “*(Brahmachari, 1929)*.

Thus, Swami Dayanand Saraswati, one of the outstanding personalities who pioneered cultural, religious, educational and social revival in India in the 19th Century, was born on Phalgun Badi Dashami, 1881, Samvat, 12th Ref., 1824 A.D. at Tankara, a village in the State of Morvi in Kathiawar, now the railway terminus of Morvi-Tankara, narrow gauge line on the Western Railway in Rajkot, Gujarat. “His father Karshanji Lal Ji Tiwari, known as Amba Shankar, was an Audichya Brahmin and a man of affluence and prestige. He was a staunch Shaivite and wished his son to become a worthy son and follow in his footsteps”. *(Sri Durga Prasad, 1978, p 15)*. He had two brothers and two
sisters. The family got the Sir name of Shankar, being the devotee of Shiva. He was brought up on strict orthodox lines in the family of Audichya Brahmin.

He possessed a sharp intellect and prodigious memory. His faculties of perception and critical analysis were outstanding. “from the age of five, Moolji was taught the Devanagri script and the customs of his family and caste and he was made to learn by heart some verses of the Dharma Shastras, those ancient works that detail the ritual and social duties of the orthodox Hindus”. (Jordens, 1978, p 4). At the age of eight, he was invested with the sacred thread as also the Gayatri Mantra and the daily Sandhya rituals. In the short span of thirteen years, he had memorized Sanskrit grammar, Shabdarupavali, Rudradhyaya, Yajurveda as well as some portion of other Vedas.

**Worship of Lord Shiva and Idol Worship**

The family belonged to the Shiva sect and Mool Shankar’s father initiated him into its religious practices, and the modes of worship of the stone image representing Shiva. By the time Mool Shankar is about fourteen years old, his education as Shiva was completed. The father himself a learned man and well-versed in the vedic lore, wanted his son to develop an all-round personality and to be a devotee of Lord Shiva. In 1894 Samvat (1837 A.D.) during the Shivaratri vigil, he felt disillusioned to find mice playing on the idol of Lord Shiva and eating his offerings. “The scene surprised him beyond measure, and different thoughts crowded upon his mind. This denizen of Kailash who according to all religious accounts walks about, eats, sleeps and drinks, and wields a trident in his hands cannot protect himself from disrespect shown by the tiny rodent? What help can be given to others who worship and extol him?” (Vasudeva, 1973, p 4).
Though an insignificant, yet as in all other great persons and reformers of the world, such an incident arose some serious doubts in his mind. He went to home and broke his fast. “So great was his revulsion against image worship, after this event that he never went to a temple for worship again”. (Bahadur Mal, 1962).

He awoke his father and asked for an explanation but could not get a satisfactory answer. His faith in the omnipotence of Lord Shiva – the idol – was shaken. He realized that the spirit of an omnipotent deity like Lord Shiva cannot reside in an idol. The incident in the Shiv-temple proved to be a turning point in his life. He could not reconcile himself to believe that the idol and Mahadev were one and the same thing. He, therefore, set his heart on comprehending the final reality. He himself writes in his autobiography, “I could not bring myself to believe that idol and Mahadev were one and the same God, and therefore, could not comprehend why I should be made to fast for, and worship the former.” (Bhawani Lal Bharatiya, 1975, p 27). This incident turned his life towards the reality of life and the true devotion and search for God and he rejected the idol worship.

**Turning point of his life**

The two incidents which occurred in his life turned his thinking to the right path of life from the falsehood of life. Firstly, his belief that the idol cannot be the true image of Lord Shiva. Secondly, the two successive deaths in the family deeply affect the young boy, the sudden death by Cholera of his younger sister at the age of fourteen shocks him into an apparently unfeeling numbness and that of his favourite uncle, his teacher and friend, causes him to break into tears and hysterical sobbing. These tragic events affect him so much that he meditates on cruel
shortness of life and on that great aim of liberation from life and death, moksha, which can be attained by asceticism and yoga. These questions come to his mind, “What is death/shall every person who is born die? Can man escape from it? What is the way out of the rounds of births and deaths” (Vasudeva, 1973, p 4).

These minor incidents arouse a keen desire in his mind like Buddha to devote himself to the search for the solution of the great mysteries of universe and life. “His sacrifices and austerities call back to our mind Lord Buddha leaving the comforts of home and wealth and going about in quest of knowledge and light”. Sri Durga Prasad, 1978). So, a feeling of detachment from the worldly affairs comes upon. In the meantime his parents arrange his marriage which he wants to avoid. When the parents do not pay any heed to his request to wait for some time, he slips away from home one evening. “It happens in the summer of 1846, (Bhawani Lal Bharatiya, 1975, p 33).

Renunciation

In this way, he secretly leaves his home for a clear understanding of the truth-hoping never to return. This sacrifice has one aim, to find out the meaning of life and obtain freedom from mortality. He himself writes, “On an evening of the year Samavat 1903, without letting any one this time into my confidence, I secretly left home, as I hoped, forever, passing that first night in the vicinity of a village about eight miles from my home, I arose three hours before dawn, and before night had again set in, I had walked over thirty miles, carefully avoiding the public, villages, and localities, in which I might have been recognized”. (Bhawani Lal Bharatiya, 1975, p 33). After leaving his father's house he
visits several places in search of some Yogis who can lead him on onto the path of Salvation. Reaching Shaila, he meets a Brahmachari on whose advice he voices to pass a life of Celibacy and assumes the name of Shuddha Chaitanya. In the garb of a celibate, he reaches the Siddhapur fair in search of a great Yogi. At Siddhapur, wandering in the fair, he meets a Bairagi who is an acquaintance of his father. He recognizes Mool Shanker and reproves him strongly for his leaving home. Mool Shanker remains there for some time. The Bairagi informs his father that he is in Siddhapur.

When his father gets the news of him in the Mela, he, with some soldiers comes to the mela. Seeing his son in the Ochre robes of ascetics, Amba Shanker flew into rage, tore his ochre robes to pieces, broke his bowl and heaped such shower of curses on him that Mool Shanker began to tremble, and overwhelmed with awe and terror, fell at the feet of his father". (Rishi, Ram 1928). His father takes him back to home. “But somehow getting the chance, he runs away from home again and never returns” (Bhudev Shastri, 1974, p 6).

**Sanyas in Search of Guru**

After leaving home, Maharishi wanders, here and there learning Yogic activities from saints and getting vidya from able scholars. After some days he gets the news that some distance from Chanoda, there lives a learned Sanyasi named Purnanand Saraswati. Dayanand asks some questions from him and when he becomes hopeful, he begs him for appointing him as a Sanyasi, “He accepts his prayer and appoints him as a Sanyasi and gives the name of Dayanand Saraswati”. (Sri Durga Prasad, 1978, p 26).
After passing about three years in the Narmada region, he proceeds to North and reaches Mathura in 1860 A.D. where he desires to study the sacred books from Swami Virjanand, well-versed in Vedas, “Virjanand was then eighty years old. Though blind, he was intellectual giant and nobody could surpass him in his enthusiasm for vedic-learning. Even at that advanced age, he was anxious to do some thing for the revival of the vedic dharma all over India”. *(Sri Durga Prasad, 1978).* “He was a profound scholar of Sanskrit language and a severe critic of the popular Hinduism of his days”. *(Bahadur Mal, p 85).* In his pathasala, he teaches only those books which are written by ancient Rishis. Finding in him a true Guru and guide, Dayanand requests him to admit him as his pupil and teach him vedic literature. Virjanand, after some reluctance, accepts him as his disciple and asks him to cast all his books into Yamuna and forget all that he has studied so far. He finds in Dayanand a man of Steel and teaches the truth and the whole truth and suggests him to stern discipline which will fit him successfully to undertake the task which is so dear to his heart, but which he himself can not accomplish owing to his physical handicap. At first he is taught Panini’s Ashtadhyayi and the Mahabhasya. “With a command over those two books Dayanand could get an easy access to the treasure house of Vedas and Vedangas and could understand the mysteries of Vedic literature. He also read several other books including the Nighantu, the Nirukta, the Vedant Sutras and Manusmriti”. *(Sri Durga Prasad, 1978, pxxviii).*

While learning from Swami Virjanand, his good character and true devotion and respect to his Guru is revealed, At one occasion when, “A devout woman came and touched his feet. This upset him, He went to voluntary fast for three days in an
unfrequented place”. *(Sri Durga Prasad, 1978).* At another occasion when the master deals a severe Lathi blow on his shoulder, he makes no mention of the pain caused to him and thinks that the rod will be a great corrective in his later life. He simply says to his co-disciple, Nainsukh, “The master bears no ill-will towards his disciples”. *(Vasudeva, 1973).* At the end of his studies, he goes before his Guru with half a seer of cloves as his Guru Dakshina, but Swami Virjanand does not accept his cloves. He asks him to dedicate his life for establishing the glory of the ancient learning and for installing the Vedic religion in Aryavarta. Virjanand, with blessings says, “So, then make the best use of the talents, spread light, remove darkness. Take out the people from superstition and ignorance. Let it be the aim and object, the goal and mission of your life”. Swami Dayanand sacrifices his whole life to the above said words of his Guru and according to his order, he goes to the world for spreading the teaching of Vedas. “The Truth that he discovered for himself, he feels that the world should derive benefit out of it. He finds all around himself people bound up by superstitions and plunged into ignorance” *(Satya Prakash, 1938, p 16).* He finds that India has lost her ancient heritage. For twenty years from 1863 to 1883, he travels over the country, holding in his hand the torch of Aryan Wisdom, giving the message of one God and Vedic Philosophy, regenerating the down trodden race of the country and identifying himself with the humanity at large.

**The Prachar of Vedic Dharma**

There was then a state of chaos in the country owing to illiteracy, and foreign domination. “Amongst the Hindus there grew up different groups at war with each other. The ancient Dharma of the Vedas was denied rightful place and the Hindu
Society was disintegrating. The Western influence was mounting and the Christianity was spreading; Islam was no less aggressive and it looked that the Hinduism might cease to exist in India”. (Vasudeva, 1973, p 20). At such a critical time, he starts preaching his views and beliefs of Vedic religion with Vigour and makes many converts. “He severely attacked the religion, superstitions and the various social evils which had crept up into Hinduism and had come to be looked upon as its inseparable part”. (Bahadur mal, p 85).

He clears the misgivings and superstitions of the people about Hindu religion through his lectures, preachings and shastrarths; while going to each and every corner of the country. His wisdom and logic attracts people towards him and vedic religion. The people listen to his lectures and become his disciples in a great number. But his opponents try their best to create hurdles in his way of uplifting the human society to the right path of religion. Some charge him of being a Christian and the agent of British Government. Some try to allure him by giving money and sending bad women to him so that he may be defamed and may leave the propaganda against them. He is poisoned for 14 times. But inspite of all these hurdles, he goes on to spread the Vedic religion.

Kanshi Sastrath

He decides to storm the citadel of Pauranik (Hindu) orthodoxy in India. Banaras is the principal strong hold of Brahminism. No other country in the world possesses a city which is at once the chief centre of its learning, its culture and its religion. He resolves to challenge and overthrow the supremacy. “As Swamiji denounced idol-worship, the Maharaja of Kanshi sent a Pandit to Swamiji and offered to give him
hundred rupees per month, if he gave up condemning idol worship”. (Sarda, 1968, p 68). He replies that he will not stop it even if the Maharaja gives him the whole of his kingdom. On Oct. 22, 1868, he reaches Kanshi and – asks the Maharaja of Kanshi to make ready the Pandits of Kanshi for Shastrarth (religious discussion) with him so that truth and untruth may come to light. On the persuasion of Maharaja, the Pandits of Kanshi become ready for Shastrath. In Shastrarth, the Pandits of Kanshi get defeated. After getting victory in Shastrarth he goes to Kanshi so many times but nobody comes before him. The result is that the Pandits of Kanshi accept his Scholastic intellect. The fact that he relies on the Vedas which the Pandits of Banaras do not know, make them reluctant to face him.

The Foundation of Arya Samaj

At Bombay, he writes and publishes some books and pamphlets in which he attacks the hypocracies of the Vallabh Sect and the Narayan Swami Sect. He also starts writing “Sanskar Vidhi’ and Rigvedadi Bhasya-Bhumika’. But the most significant work of Dayanand at Bombay is the establishment of Arya Samaj which is founded on April 10, 1875. The aims and objectives of the Arya-Samaj are thoroughly discussed and finally twenty eight principles to serve as guidelines for its followers are adopted. Later on he condenses and reduces these principles to ten. The establishment of Arya Samaj at Bombay is followed by the establishment of hundred of Arya-Samajs at different places in North India. This creates a favourable atmosphere for the spread of the Vedic ideals throughout India. These days, we see that there is no place in India and in other countries where there is no branch of Arya Samaj. Its central office is situated in Delhi. “He saw ignorance
prevailing in the name of Dharma and people following it. He therefore founded the Arya Samaj. The form of message given by him really solves all the problems of the world.” (Bharatendra Nath, 1973). “The object in establishing such an organization was that the noble mission of Rishi Dayanand of reviving the ancient Vedic Dharma may be continued after him”. (Puran Chand, 1884).

The Principles of Arya Samaj

1. The first efficient cause of all true knowledge and all that is known through knowledge is God.

2. God is existent, intelligent and blissful. He is formless, omnipotent, just, merciful, unborn, endless, all pervading, immortal, eternal, holy and maker of all. To him, alone is worship due.

3. Vedas are the scriptures of all true knowledge. It is the first duty of the Aryas to study them, teach them, to listen to and to preach them.

4. One should ever be ready to accept truth and renounce untruth.

5. All acts should be done according to the dictates of Dharma, that is, after due reflections over right and wrong.

6. The prime object of this society is to do welfare of the world, that is, to do its physical, spiritual and social progress.

7. Our conduct towards all should be actuated by love, righteousness and justice.

8. We should promote Vidya (knowledge), and dispel Avidya.

9. One should not be content with promoting his own individual good alone; but in the good of all, should consider his own good.
10. All men should subordinate themselves to the laws of society calculated to promote general well-being; they should be free in regard to laws for promoting individual well-being.

**Propkarini Sabha**

Dayanand established another sanstha named as **Propkarini Sabha**. He gives it the form of a truth and makes the heir of his individual property. The object of his Sanstha is to spread the Vedic religion to the entire world and it also gives help to the poor and helpless people. Its work is to make a provision for the education of the people. Its main office is in Ajmer. This Sanstha now is publishing the granths of written by Swamiji according to his preachings.

**Religion Prachar in Raj-Putana**

Swami Dayanand thought that if he carried his thoughts to the Raja-Maharaja’s of this country and if they give help to him in this task, the masses will follow and adopt his thoughts easily and swiftly. Thinking this, he goes to Rajasthan and roaming here and there, he delivers lectures on Vedic religion among the Rajas. He lays great stress on character building, specially in the case of Rajputs. He criticizes the Rajput rulers for indulging in debauchery and drinking. “The Maharaja of Udaipur had by now become greatly attached to him and held him in great esteem. On his request, he taught him Sanskrit in such an easy way as he was soon able to understand the Manusmriti and recitations from the Maha Bharat. This brought about an astonishing change in his habits and outlook” (Sri Durga Prasad, 1978, pxxiv). So, his religious efforts change the lives of Rajas and his thoughts spread in the public very speedily.
Poisoning Swami Dayanand

With the passage of time, his out-spokenness and fearless condemnation of the feudal lords made many enemies at Jodhpur. The Muslims and the orthodox Hindu idolaters were already against him. Nanhijan, the beloved dancing girl of the Maharaja, also became his enemy because Dayanand wanted the Maharaja to leave that Pros, Nanhijan, the path of evil. Nanhijan, with the help of Swamiji’s cook, Jagan Nath, poisoned him. He reached “Abu” on the morning of Oct. 21, 1883, but as no improvement took place, he accompanied by his devotees, moved to Ajmer on Oct. 27. His condition deteriorated and he breathed his last at 6 A.M. on Oct. 30, 1883 A.D. At that time, people all over Northern India were preparing to kindle the lamps of Deepawali; but the great light that could have illumined the world for sometime more was extinguished by the cruel hands of destiny. “When all the Hindus from Kashmir to Kanyakumari were lightening lamps in their houses, all upper India was filled with mourning”. (Rishi, Ram, 1938, p 20). People feel as if they have lost their God, philosopher, friend, prophet and a great educationist who has brought to them the message of Vedic faith and who advised the people to follow the right path of virtues.

Swami ji knows that his cook has poisoned him. He calls him and says that he has done a great harm to the world by poisoning him. “Even then, Swamiji gave him five hundred rupees and advised him to go the Nepal otherwise he will be hanged. On his dying bed too, he saved the life of the culprit.” (Bhudev Shastri, 1974, p 11). It was the sign of his greatness and kindness to the man. This brief sketch of his life reveals the great task he has performed for the revival of the Vedic religion and civilization. He saved the youths from the seductions
of Western culture and education. Rabindra Nath Tagore paid his tribute to him in these words, “Swami Dayanand was the great path maker in modern India who through bewildering jungles of Creeds and practices, the dense undergrowth of the degenerate days of our country, cleared a straight path that was meant to lead the Hindus to a simple and rationale life of devotion to God and service for men”. (Bhartendra Nath, 1973).

Among his important granths are Veda-Bhasya, Rig-Vedadi-Bhasya-Bhumika, Satyarth Prakash, Sanskar Vidhi and Vayavahar Bhanu etc. The literary works related to Swami Dayanand may be divided into three categories:

1. **Books and Pamphlets**

1. Sandhya
2. Bhagavata-Khandanam
3. Advaitamat Khandnan
4. Satyarth Prakash
5. Panchamaha Yajna Vidhi
6. Veda Viruddhmat Khandnam
7. Vedantidhwanta-nivarana
8. Shikshapatridhwanta-ni-varna
9. Aryabhivinaya
10. Sanskar Vidhi
11. Bhranti-nivarana
12. Aryoddheshya Ratnamala
13. Vyavaharabhanu
14. Rig Vedicbhasya Bhumika
15. Autobiography
16. Ashtadhyayi Bhasya
17. Gotama-Ahilya ki Katha
18. Sanskrit Vakya Prabodh
19. Bhramocchedan
20. Anubhamochedan
21. Vedanga Prakash
22. Gokarunanidhi

Veda Bhasya was published in monthly issues. The first fourteen issues were published by the Lazarus Press, Banaras
from 1877, the rest were published by Vedic Yantralaya, in 1880 in Banaras, in 1881-91 in Allahabad, and from 1891 in Ajmer. Fifty one issues each of the Rigvedabhashya and of the Yajurveda Bhashya were published during the Swami’s life-time. The publication of the remaining manuscripts continued after the Swami’s death. It took another six years to publish the rest of the Yajurvedabhashya, which covered the whole book. The Rigvedabhashya takes sixteen years to complete. Both commentaries are available in the edition published by the Vedic Press, Ajmer, the former in four volumes, the latter in Nine.

2. **Shastrarth and Lectures**

Through his Shastrarth and Lectures, he disapproved idol worship and Pauranic View about religion. He laid emphasis on realistic approach to life and religion.

5. Shastrarth-Mela-Chandpur. 10. Shastrarth Udaypur.

3. **Letters and Notices**

1. Rishi Dayanand Ka Patravyavahar.
2. Rishi Dayanand Saraswati ke Patra aur Vyjnapan.

If we go into the depth of his life-sketch, his life produces before us the picture of high ideals. His character and life is an amalgamation of love, sympathy and forgiveness. “He does not
believe in casteism but he lays emphasis on universal brotherhood. He believes that man is man. All men are equal in the eyes of God. Religion should be based on humanity and it should not be rigid and caste-ridden, and colour-based”. *(Sarda, 1968, pxv).* About him, the words of Sir Saiyad Ahmed Khan are true to say, “Swami-Dayanand was a profound scholar of Sanskrit and a critical student of the Vedas. Besides being a learned scholar he was a man of distinctly noble and spiritual nature”. *(Vasudeva, 1973).*

As a Man of courage and fearlessness, he possesses superb courage and fears neither man nor beast. He roams by himself unarmed in dense Jungles invested with wild animals and predatory beasts; scaled the highest peaks of the snow clad Himalayas, explored the sources of big rivers like Narmada and the Alaknanda. He stands in peril of his life almost everywhere, yet he remains calm.

Another leading feature was his love for truth. Truth was the breath of his life. He accepted truth, whatever the cost, and held fast to it. A man of the highest courage, with no interest of his own to serve, he naturally becomes a perfect symbol of truth. He always forgave every culprit and saved him from punishment.

He was absolutely selfless man. He denied every thing designed to give him importance or position. When people want to give him the place of Guru, he said, “If you must, then consider me as an ordinary man”. *(Sarda, 1968, pxv).*

He had a tender heart. He was full of pity for the people around him who led wretched and miserable lives. The woes of the people, their extreme poverty and their helplessness due to subjection to foreign rule and priestly domination caused him
pain and makes him miserable. He devoted his whole life, his time and his own comforts or his personal welfare for the welfare of the entire humanity.

He brought new revolution in human thinking by his thoughts. His philosophy, his scholarship, and his ability was seen in his own granths. Roman Rolland says, “Indian religious thought raised a purely Indian Samaj, and at its head was a personality of the highest order, Dayanand Saraswati. This man with the nature of Lion, is one of those whom Europe is too apt to forget when she judges India. He was that rare combination thinker with a genius for leadership”. (Sarda, 1968, p 11). It is not only Romain Rolland who has such high regard for the great Rishi but also Mahatma Gandhi, Lokmanya Tilak, Rabindra Nath Tagore, Lala Lajpat Rai and others also have accepted him as one of the greatest social and religious reformers of this country.

He was a great writer. He has written many Bhasya Granths. The language of the original Vedas is very difficult to understand but through his Veda-Bhasya, he has tried to make them easy to understand. The language of these Bhasya Granths is easy and full of meaning. He has made them interesting so that the ordinary reader may grasp the meaning of the Vedas. He removed the wrong conception of the people about Vedas. Some people believed that Vedas do not give the knowledge of God but they are only the source of the mental development of the Aryans. He did not agree with this view. He said about Vedas. “Without the teaching of Vedas, the human-society is incomplete” (Gupta, 1973, p 7). According to him, Vedas are the store house of all knowledge and all sciences. The Vedas are complete because they give the knowledge of God. God has bestowed this knowledge for the benefit and knowledge of the people. So, the
Vedas contain the knowledge and science which is very beneficial for the entire humanity. The knowledge of Vedas, according to him, may be divided into four categories: 1. Science, 2. Karma 3. Devotion 4. Knowledge

He believed that science gave the knowledge of “Padarth-Vidya” (Knowledge of matter). Karma is the combination of all the human activities which motivates man to the upright behaviour. It indicates towards desirable behaviour. Devotion means the worship of God and it includes man’s effort to get God. Knowledge gives the meaning of natural sciences. He, in his book “Rigvedadi Bhasya-Bhumika” says vedic mantras contain the knowledge of electricity, wire vidya, Aeroplane vidya, Geography and Mathematics etc. Sri Aurobindo (1940) says, “I will even add my own conviction that the Vedas also contain other truths of sciences. The great Yogi Aurobindo (1939) accepts this Bhasya-system and says, “Swami Dayanand has given us the root sutra of the language of Rishis”. He produced before us the mental philosophy of Vedas. This philosophy is the main fountain of Upanishad or Vedic six philosophies and on the basis of which we can establish a harmonious relation among Vedas, Upanishads and six darshan.

In traitvad, he declares God, Soul and matter eternal. In Dayanand Granth Mala according to him, the main subject of Vedas is God. But in Vedas he did not find many gods and many Devtas. The Vedas make us realize the omnipotent God. So, it is called Pra-vidya”. (Dayanand, 1971). In vedas the word “Deva” has been used in many mantras. The scholars occasionally use this word in the sense of God. But he did not use this in the sense of God. He believed, “It is wrong to take the meaning of Deva in the sense of God” (Satyrath Prakash 1971, p 174).
According to Nirukta, the meaning of Deva is not God but Nirukta says that the sun is Deva because it gives light. The parents are devas because they upbring the children. He believed that Agni, Chanda, Rudra etc. are devas. “But in Vedas there is only God who is to be worshipped and not the devas. (Dayanand Granth Mala, p 339). Max Muller also accepts the authority of a single God. Through his writing of Veda-Bhasya, Dayanand clarifies the doubts about God in a very simple language and in a very easy way.

**Upanishad Bhasya**

Through the explanation of *Upanishads-Bhasya*, he clarifies the doubts of the people about nature, soul, living being and the world. According to him, God is supreme and omnipotent in Upanishads. Upanishads clarify that Brahma is everywhere and is omnipresent. But the followers of Advaitved say that the whole world is Brahma. The Advaitvadi takes the wrong meaning of Upanishads. Their interpretation of Upanishads is wavering. Dayanand (1971, p 212) in Satyarth Prakash says, “O, living-being worship that omnipresent Brahma which creates the world and human life”. He believes that Brahma of Upanishads is the main cause of this world and the nature is also eternal. Defining the Upanishads-Bhasya, he says, “According to Upanishads, nature, soul and God are eternal i.e. these three do not take birth but God is the Nimitta cause of the entire world. The living-being is the actual taster of the worldly things”.

Dayanand has written three substantial works of Sanskrit grammar. He also thoroughly revised editions of his major works— the ‘*Sanskar Vidhi*’, and ‘*Satyarth-Prakash*’ In march, 1880, he published in Banaras a booklet, “Vyavahar Bhanu, the sign of good behaviour. It is a pocket handbook of general ethics.
for children and simple folk-written in a question and answer form, and it includes a wealth of illustrative stories, “Its subject is basic morality. It highlights the relationships of teacher and pupil, and husband and wife, parents and children, king and subjects, and it takes topics like business ethics, the truth and praise of Brahmacharya,” (Jordans, 1978, p 245) In March, 1880, he published in Banaras, “The Sanskrit Vakya Prabodh”. This book is a great help to those learning the language because it provides a series of conversation in Sanskrit with Hindi translations. He also wrote a short note in answer to the Banaras Pandits in the Arya-Darpan of May 1880.

He opened the doors of vedic wisdom to all people. He propounded that it is the inherent right of all human being not only of India but of the whole world to read and study the Vedas. The Satyarth Prakash, is a book which contains the mature reflections of a man of great experience, knowledge and wisdom. This book emphasizes the eternal truth or reality of life. It also provides a curriculum of study which can initiate a person into the deep mysteries of vedic wisdom and spiritual life. He himself writes in ‘Satyarth Prakash’ “My main purpose of writing this granth ‘Satyarth Prakash’ is to make the people understand the meaning of truth as truth i.e. the meaning of truth is the true realities of life and falsehood is falsehood. To say, to write and to admit the matter as it is, is truth”. He has divided “Satyarth Prakash” into fourteen parts or chapters. The first chapter gives the different names of God or Brahma. The second chapter depicts in detail the education of the children. The third chapter lays emphasis on Brahmacharya, the system of teaching and learning, the name of the true and untrue granths and methods of learning. Its fourth chapter of it describes marriage and the
behaviour of grihstha Ashram. The fifth chapter explains the system of Vanprasth and Sanyas-Ashram. The sixth and seventh part of ‘Satyarth Prakash’ depicts Raj Dharma or the duties of the government and the subjects of Vedashwar. The eight chapter reflects the origin of the world, state and Pralya. The ninth Chapter explains Vidya, Avidya and Moksha. The tenth chapter includes desirable and undesirable behaviour (achar and Anachar). The eleventh chapter criticizes the disbeliefs and superstitions about religion. The twelfth chapter throws light on Buddha-Dharma. Jainismn. The thirteenth chapter is about the subject of Christianity and the last chapter critically analyses the belief of Muslims.

In his Vyavahar Bhanu, he clarifies the meaning of Dharma as righteousness, Artha as wealth, Kama as desire and Moksha as salvation. Quoting Mahabharat Vaygparva Vidurprajagar, he also emphasizes on the capabilities and abilities of teachers, educationists and Pandits. He says in ‘Vyavahar Bhanu’ “One who is righteous in deeds, persistently abstains from forbidden unrighteous acts, who never goes against God, the Vedas and Vedic religion and has deep and abiding faith in God, true sciences and religion is a Pandit”. He differentiates Vidya from Avidya. He emphasizes the utility of Brahmcharya too. He deals the most significant aspect of teacher and pupil relationship in his Vyavahar Bhanu which evaluates the educational and social behavior of a person.

In ‘Veda Viruddha Mat Khandnam’ he has described the duties and relationship of teacher and pupil. He admits that Krishna was a superman, but to say him God or Brahma is not justified according to Vedas. He also criticizes the beliefs of those who rank him as Vishnu and equal to God. God is omnipotent
and He does not take birth on the earth. He does not believe in idol worship as it is against the dictums of Vedas. The word, “Prabhu” denotes God. God is present in all human beings.

‘Bhramochchedan’ highlights the debate between Raja Shiva Prasad and Swami Dayanand. Raja Shiv Prasad tries to put the Swami in an awkward position by sending him a list of questions just before the latter’s departure from Banaras. These were all carefully answered by Dayanand in the pamphlet entitled Bhramocchedan. The issue raised in this controversy is the well worn problem of the difference between the four Vedas and the Brahmanas.

Dayanand’s ‘Kanshi Shastrarth’ gives an account of the famous religious debate which took place between him and the Pandits of Banaras under the chairmanship of the Maharaja of Banaras on Tuesday the 16th November, 1869, A.D. The subject of the debate was whether idol-worship is sanctioned by the Vedas. He believes that “the relation between God and Vedas is that of cause and effect.

His “Aryoddeshya Ratnamala” which is a philosophical treatise giving definitions of the “Words” and “expressions” that one generally reads in the Indian Metaphysics. In “Aryoddeshya-Ratnamala,’ he explains and clarifies the meaning of God as “Almighty, incorporeal, all pervading, eternal, infinite, who is by nature imperishable, omniscient, all happiness, holy, just, who creates sustains and dissolves the universe and dispenses fruits of men according to their merits and demerits”. He defines dharma as the right fulfillment of God, just regard for all and Adharma as indiscriminate regard for one’s selfish interests, involving disobedience of the will of God and deliberate injustice. Besides this, he clarified punya and sin, truthfulness and
falsehood, Parloka and Aparloka, birth and death, Heaven and Hell, Vidya and Avidya etc. The definition of these words help to understand his educational thoughts and philosophy.

In ‘Bhranti Nivaran’ he removed the doubts of Pandits like Pandit Mahesh Chandra about Vedic words like Agni, and Deva. He removed the doubt of Pandit Mahesh Chandra about Agni as it is the symbol of God. He condemned the wrong interpretation of vedic words and tried to clarify these in a very systematic way through conversational and question and answer method.

In “Sanskar-Vidhi” he laid emphasis on the systems of different Sanskars. This granth begins with the devotion of God. He tries to clarify the Sanskars like Garbhadhan, Upnayan, Jata-Karma, Nam Karan, Marriage etc. and he also defines the system of four Ashrams like Brahmacharya, Grihasth, vanprastha, Sanyas etc. He saved the society from the wrong path specially in the case of widows. About Sanyas, he believes that Sanyas is open only to the Brahmins which in his terms meant not the caste, but the group of people who excel in wisdom, piety, and charity and Sanyas should be dedicated to the good of the people, and promote it by example and by their preaching.

The evaluative study of the various granths of Swamiji reflects towards his philosophical thoughts which are purely educational and helpful in solving many problems of social religious and cultural life because education is related to life of the people.