

Vedic Vichar



Purna Chandra Nayak
Kamini Nayak



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**Purna Chandra Nayak
&
Kamini Nayak**



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@ Purna Chandra Nayak & Kamini Nayak

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**This Book is Dedicated To
Every Arya Samaj Members who Loves to
Maharshi Dayananda Saraswati**



VEDIC VICHAR

Purna Chandra Nayak & Kamini Nayak

(At/Po: Kural, Nayagarh, Odisha)

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The Vedas

The Vedas are the oldest sacred books of the world and these are the original source of religion, culture and civilization of India. All great ancient thinkers and philosophers from Brahma down to Jaimini agree that the Vedas are the revelation of knowledge and wisdom, which are revealed by God for the benefit of mankind at the time of creation.

The word “Veda” means 'knowledge’ as the word derived from the root vid – ‘to know'. According to the Dhatupatha of Panini, there are five verbs leading to the word 'Veda' viz. -

- (a) Vid: Inane - to know;
- (b) Vid: sattayam - to be;
- (c) Vid: labhe - to obtain;
- (d) Vid: vicarane - to consider;
- (e) Vid: cetanakhyananivasesu - to feel, to tell, to dwell.

To each of these roots the termination “qhan” is added according to Panini, in the sense of instrument or location. It accordingly means,

of which or in which all persons know acquire mastery in, deliberate over the various lores or live or subject upon them.

Maharshi Dayananda Saraswati derives it from the following four roots,

- (a) Vid: vinane - 'to know' (Adadi, Set, Parasmaipada) - Vetti.
- (b) Vid: sattavam - 'to exist' (Divadi, Anit) - Vidvate.
- (c) Vid: vicarane - 'to discriminate'(Rudhadi, Anit) - Vinte.
- (d) Vid : labhe - 'to obtain or acquire' (Tudadi, Set) - Vindati
Vindate

The following explanation of the word 'Veda' which is given by traditional scholars is also based upon these derivations:

1. Vidyante jnayante labhante va ebhih dharmadipurusrtham iti vedah.
2. Istapraptyanistapariharayoralaukikamupayam yo vedayati sa vedah.
3. Pratyakssnanumitva va yastupayo na budhvate enaih vldanti vedena tasmad vedasya vedata

The word 'Veda' or its root "Vid" has commonly been found in almost all languages of the Indo-European family. For instance,

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Latin has the word 'Video*', and English 'Wit' (Wisdom* Max Miilar) . The under mentioned English words have also their origin in the root 'Vid'- wisdom or knowledge.

“Wit, wise, wisdom, witch, wizard, provide, vision, idea, visage, visor, revise, supervise, evidence, invidious, review, survey, view, device, visit, etc.”

The Veda is called as 'sruti'. The word sruti derived from the root sru - sravane - to hear. So sruti means, which is learned by an oral transmission. As Dayananda syas,

"Sru sravane, etyasmaddhaatoḥ karaṇa karaḥ 'ktin' pratvave krte sruti sabdo vutpadvate. Adlsrusti- marabhvadvā pravantam brahmadivih sarvāḥ satvavidvāḥ sruyante'naya sa sruti”.

It means, the word 'sruti' is formed from the root sru-sravane - 'to hear', with the suffix ktin (ti) in the sense of instrumental case. The Vedas are so called 'sruti' as all men and women know all true Sciences in or through them, or as all true Sciences exist in them, or as men become learned by studying them.

VEDAS ARE REVEALED BY GOD (DIVINE IN ORIGIN)

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There are four Vedas, viz. Rq Veda, Yaiurveda, Samaveda, and Atharvaveda. All Hindus are unanimous in regarding the Vedas as God-revealed. According to than God revealed His knowledge to mankind in the beginning of creation, in order to guide men in all matters, religious as well as secular. So the revelation of the Vedas (Divine knowledge) in the very beginning is quite reasonable. The reasonableness and the desirability of Divine guidance have successfully and logically been established by Dayananda in all his works.

The authors of almost all the Sanskrit works pay the highest homage to the Vedas. These religious and secular works in their turn have won the admiration of many Sanskrit scholars of the West. The authors of these works maintain the Divine origin of the four Vedas.

The Divine language Samskrita was spoken by the Seers and Sages of Ancient India to express their knowledge, wisdom and thoughts through the power Mantra-s. That's why they were called as Mantradrasta. It is believed to be the language of the Gods which is revealed and spoken by the Ancient Sages and Seers.

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It is called Samskrita - the refined one, because it was followed and regulated by the strict rules of grammar and used in refined manner by the learned scholars from the very early periods. The great religious and secular literature of India was recorded from the pre-historic times up to about 1100 A.D through this language. Thereafter from about 400B.C. Prakrtabhasa – a rudimentary form of Samskrit language was spoken by a large section of the people finally it became a literary language.

It is very difficult task to fix any specific dates of Ancient Indian authors and their works, particularly the Vedas which are believed as the first creation of the great sages. Sanskrit authors in general speak very little about themselves and our knowledge about the personal history the great poets like Valmiki ,Vyasa and Kalidasa is very scanty. A few authors like Bana, Bhavabhuti, Sriharsa etc. have extended some information about themselves which helps us in fixing the chronology of some poets and works of ancient India. External evidences such as inscriptions and records of foreign visitors help in fixing the dates of some poets and their works. With the help of some internal evidences also, it is only possible just to point out the approximate periods of the works and the authors who has written the same works.

The history of Sanskrit literature mainly divided into two periods-

- (1) The Vedic period
- (2) The Classical period.

The Vedic period which perhaps began as early as 4000 or 3000 B.C, extended in its last stage of development of about 200 B.C. The Classical period which had its beginning at about 600 B .C. and went in parallel with the last stage of the Vedic period and practically ended at about 1100 A .D. It can be said, that the classical period has extended up to modern times since many works in almost all branches of learning have been written even after 1100 A.D. which were mostly in the form of interpretation and criticism of the earlier works.

The period of transition from the Vedic to Classical literature (between 800 200B.C) was marked by the development of a distinct class of literature known as the Sutra literature. To this period also belonged many of Puranas and the earliest works on scientific literature. Thus, strictly speaking, the period from 800 to 200B.C. can be termed as the period of Sutras and Puranas. Most of the early works on Sastras are in Sutra form. The history of Sanskrit of literature, therefore, can be categorized into three periods-

1. Vedic period - from 3000B.C to 600B.C.
2. S_tra period - from 800B.C to 200B.C.
3. Classical period - from 600B.C to 1100A.D or up to the modern times.

Like the literature, the Sanskrit language was also composed into two main divisions –

- (1) The Vedic Sanskrit and
- (2) The Classical Sanskrit.

Within the Vedic language itself several stages of development can be found. After under going several changes in Vedic language finally merged itself into the classical Sanskrit. Though there is much difference between the Vedic and Classical Sanskrit, the phonetic conditions are practically same. As regards the difference , many old words are lost and new words have come in. Some words have changed their meaning and new derivations have been introduced. Differences can be seen in grammatical forms too.

We have noticed in Vedas Karnebhih for classical karnah. Devasah for Devah etc.

The process of introducing new derivations and new words continued for a long period until it was stopped by the great grammarian Panini (in about 600B.C). who wrote a complete grammar for the language laying down rules for the derivation of each and every word in Sanskrit and prevented the introduction of new words by giving a full list of Roots and Nouns. Even after Panini, some changes were occurred which was regularized by Vararuci in his Vartikas and finally by Patañjali who wrote the Vyakarana Mahabhasyam. Any violation of the rules as laid down by Patañjali was regarded as grammatical error and hence the

Sanskrit language has remained the same without change from the date of Patañjali (about 250B.C) up to this day.

The Vedic period –

The Veda-s are the earliest literary productions preserved in any branch of the Indo-European family. The Vedic literature is distinguished by refinement and beauty of thought and the skill in the handling of language and metre. It is mostly religious in its content and form. The word Veda is derived from the root vid ‘to know’, means sacred lore or that from which knowledge got. It is the belief of all Hindu the Veda is not a work of human origin. According to the Tradition the Veda is the breath of the Almighty , floating in the air as eternal sound waves. It is considered as the most earliest literary work of the human race.

The Vedas are classified into four by the great sage Vedavyasa .Such as-

- 1) Rgveda - Science of prayer and hymns
1. Shmaveda -Science of Music and Dance
- 2) Yajurveda -Science of sacrificial formula
- 3) Atharvaveda -Science of Magical formula

According to another division based on the form, Vedas are spoken as three6.

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In this classification portions of the Vedas which are in the form of verses are called *Rk* (Mantra), those in prose are called *Yajus* and those that are set to music and are meant to be sung in sacrifices are called *Sama*. Therefore it is said that, *Rk* means laudatory stanza mainly in praise of Gods. *Saman* means propitiation (by chants) and *Yajus* means sacrificial prayer or worship.

Three clear stages of development can be noticed in the Vedic literature. The orthodox Hindus believe that the Vedas are *Anadi* and *Upauruseya*. The first stage of development is represented by the *Samhita* portions of the Vedas, the second stage by the *Brahmana* portions and the third by *Upanisadas*. In the first stage represented by the *Rg Samhita*, the literature was creative in spirit and poetic in form. The second stage represented by the *Brahmanas* is mainly concerned with elaborate rituals and has little creative spirit in it. In the last stage represented by the *Upanisadas*, the Vedic literature became theologically speculative in character.

Lyric poetry attained a high stage of development even in very early period of the Vedic literature. The whole of *Rg Samhita* is an example of excellent lyric poetry. In the later period represented by the *Samhita* of *Yajurveda* and the *Brahmanas*, some advance was made towards the formation of a literary prose style which, however, did not attain a high level of development.

The *Samhita* portion of the Vedas mostly consists of *Mantras* which are to be recited in various sacrifices. The *Brahmanas* contain

explanation of the Mantra and practical directions for the conduct of sacrifices. They further explain the duties to be performed by the four priests.

- 1) Hota - the priest of the Rg veda
- 2) Udgata - the priest of the Samaveda
- 3) Adhvaryu - the priest of the Yajurveda
- 4) Bramha - the priest of the Atharvaveda,

Each Veda has one or more Brahmana attached to it and there are many interesting legends and striking thoughts recorded in them.

Aranyakas are a further development of the Vedic literature which occupy a place at the end of the Brahmanas. They contain instructions for the meditation of mystic symbols which, owing to their superior mystic sanctity, are intended to be communicated to the pupil by the teacher in the solitude of the forest. They are meant for the use of pious men who have retired to the forest and no longer to perform sacrifices. Hence this portion is called Aranyaka.

The Upanisadas which are devoted entirely to theological and philosophical speculations on the nature of the things, mark the last stage in the development of Vedic literature .Since they occupy a place at the end of the Vedas, they are collectively known as the Vedanta literature. From the nature of the subject matter dealt with, the Samhita and Brahmana portions together known as Karmakanda since they are mainly concerned with sacrifice and

other rituals (Karma).The Aranyakas are known as Upasanakanda and the Upanisads as Jnanakanda.

The Samhita , Brahmana, Aranyaka and Upaniadas represent four stages of development of the Vedic literature in the same order. The Samhitas are collections of hymns grouped and arranged into a single book with a purpose. They contain hymns which were composed in different periods by different Sages. Different stages can be noticed even in the compilation of one particular Samhita. The Rg Samhita which is the oldest of the Samhitas is divided into ten Mandalas of which Mandalas two to seven appear to be the earliest collections. The Mandala one and ten are the latest additions as could be determined from the nature of the subject matter and language.

During the period of Rg Samhita ,the central place of Aryan culture and civilization was the North-Western part of India - the banks of the great river Indus and its attributers. By the time of the Yajurveda and the Brahmanas the Aryans had come to the country called Kuruksetra from where the Brahmanic religion and social systems developed and spread to the Videha and Pancala countries and gradually to other parts of India. By the time of the Upanisadas, the Aryan culture and civilization had extended over Aryavarta- the vast country between the Vindhya and the Him_layas. During the classical period they were introduced to the south and soon spread all over India.

Rg Veda

Samhita consists of a collection of 1028 hymns (suktani) containing a little over ten thousand verses , which are mainly composed in praise of the ritual deities like Agni, Soma, Marut, Indra, Varu_a etc. It further contains a few marriage, philosophical and funeral hymns as well as some magic and secular hymns. The authorship of the various hymns is credited to the great seers like Grtscamada, Visvamitra, Vamadeva, Atri, Bharadvaja and Vasistha. The Rg Samhita is devided into ten sections called as Mandalas. There is also another division of the same Samhita into eight sections called as Astaka. The Rg Samhita contains the earliest hymns of Vedic literature which must have been composed before 3000B.C. as per the view of Lokamanya Tilak and many other Indian scholars, while Macdonell and other western scholars assign them to a period of about 1500B,C. Originally it is observed that there were five recensions (*sakha*) of the Rg Veda Samhita which were

- (1) Sakala
- (2) Baskala
- (3) Asvalayana
- (4) Sankhyayana
- (5) Mandukeya.

Of these only the first, Sakala sakha is now available. Two Brahmaas 1. Aiteriya Brahmaaa and 2. Kausitaki Brahmana which is also known as Samkhyayana Brahmana are attached to

the *RgVeda*. The former consists of 40 chapters while the latter has only 30 chapters. The *Aiteriyaranyakam* of 18 chapters is attached to the *Aiteriyabrahmana* and the *Aiteriyopanisad* forms the last part of the *Aranyakam*. To the *Kausitaki Brahmana* is attached to the *Kausitaki Aranyaka* of 15 chapters which includes the *Kausitaki Upanisad*.

Samaveda

The *Samaveda* is closely connected with the *Rg veda* since the major portion of it consists of *Rgs* (stanzas) taken from the *Rg veda*, chiefly from the eighth and ninth *Veda*. These are distributed in two books called *Archikas*-

1. *Purvarchika*
2. *Uttararcika*.

The verses in *Samaveda* differ from those of the *Rgveda* only in the way of marking the accent. These are intended to be sung by the *Udgatr* priests at the *Somayajaa*. These stanzas assume their proper character of musical *samans* only in the various song books called *Ganas*. These books give the rules for prolongation, repetition and interpolation of syllables necessary in singing. Originally the *Samaveda Samhita* is said to have had one thousand recensions (*sakha*), but only three of them 1.*Ramayanaya Sakha* 2. *Kautuma Sakha* 3.*Jaiminiya Sakha* are now preserved. The *Samhitas* of *Banayaniya* and *Jaiminiya* are available in full while in the *Samhita* of *Kautuma*, all except the seventh *prapathaka* is lost. To the

Jaiminiya or Talavakara school is attached the Brahmana of that name and the Upanisad Brahmana included in this Brahmana is the Aranyaka of this recension.

The brief but very important Kenopanisad forms part of this Talavakara Brahmana. There is another prominent Brahmana of the Samaveda called the Panchavimsabrahmana which consists of 25 chapters. It is also known as Tandya Brahmana or Prauhabrahmana. This is concerned with Soma sacrifices in general and also contains many legends. Another Brahmana attached to the Tandya school of Samaveda is the Chandogya Brahmana, the major portion of which is the Chandogyopanisad which is considered to be the most important of the Upanisads.

The first section of this Brahmana is the Aranyaka of the Tandya recension.

Yajurveda

formulas and also explanations of the RgVedic hymns from the ritualistic aspect. Therefore this Veda is partly in prose and partly in verse. Originally this Veda is said to have had more than hundred recensions most of which are now lost. The Yajurveda has only two branches as available now. Such as-

1. *Krsna* Yajurveda
2. *Sukla* Yajurveda.

The former school came to be called as *Krsna* (black) because the contents are not well arranged and the sacrificial formulas are intermingled, to certain extent, with their explanations. The latter school came to be called as *Sukla* (white) because the hymns are well-arranged and the sacrificial formulas are not mixed up with the explanation of the hymns. The Samhitas of both branches deal with many important rituals such as the new moon and full moon sacrifices (Dasapurnamasa), the soma sacrifice, the construction of the fire altar and also Vajapeya, Rajasuya, Asvamedha, Sarvamedha and other sacrifices.

The *Krsna* Yajurveda Samhita which appears to be earlier than the Samhit_ of *Sukla* Yajurveda has three well preserved recensions

- 1) Kathaka Samhita
- 2) Maitrayani Samhita which was earlier known as Kalapa Samhita and
- 3) Taitteriya Samhita. There is one more recension of this Veda viz, Kapi_halakaha Samhit_ which is available only in fragments. The Taitteriya recension has two schools 1) Apastamba and 2) Hiranyakesin. To the Taitteriya Samhita which consists of seven books (Kandas) sub divided into 44 lessons, is attached to the Taitteriya Brahmana in three books. The Taitteriyaranyaka forms a supplement to this *Brahmana* and the last four sections of this

Aranyaka constitute the two Upanisadas the Taittiriya and the Mahanarayana or Yajniki Upanishad.

The other three recensions of the Yajurveda which are collectively known as the Charaka School have no separate *Brahmanas*. The prose portions of the Maitrayani Samhita constitute its *Brahmana* and Maitrayaniya or Maitri Upanisad is attached to this Samhita. As for the Kathaka recension, the *Brahmana* is found included in the Taittiriyabrahmana and the two Upanisadas such as Katha and svetasvatar are attached to it.

The Samhita of the Sukla Yajurveda is known as Vajasaneyi Samhita, it is said to have been revealed by the Sun in the form of a horse to Yajnavalkya , the great sage who propitiated the sun God by penance and got the Sukla Yajurveda from him. This Samhita has two recensions- the *Kanva* and the *Madhyandina* which are almost identical in their subject matter and the arrangement of the subject matter. To this Sukla Yajurveda is attached to the *Satapatha Brahmana* of one hundred chapters. This *Brahmana* also has two recensions, the *Kanva* and *Madhyandina*. From the historical point of view the *Satapatha Brahmana* is the most important Vedic text, next to the *Rgveda Samhita*.

The most interesting legend of the deluge in which Manu came into possession of a little fish which asked him to rear it and promised to save him from the coming flood is told here in detail.

Atharvaveda

The Atharvaveda also called Atharvangirasa is not so much concerned with sacrificial matters as the other three Vedas. It is more a heterogeneous collection of spells which teach sorcery directed against hostile agencies such as diseases, noxious animals, demons, enemies etc. It also contains spells of an auspicious character such as charms to secure harmony in family and village life, reconciliation of enemies, long life, health, prosperity etc. Thus it has a double aspect, being meant to appease and bless as well as to curse. The Atharvaveda is said to be very important to the kings since it contains spells that would bring success in war and diplomacy.

The Samhita of Atharvaveda is preserved in two recensions- (1) the saunaka and 2) Pipplada. The saunaka sakha is better known than the latter. The Samhita of saunaka Sakha contains 730 hymns and about 6000 stanzas divided into twenty books. Some 1200 stanzas are derived from the gveda. To this Veda is attached the Gopatha *Brahmana* which does not have any direct connection with the Samhita. The main motive of this *Brahmana* seems to be the glorification of the Atharvaveda and fourth priest Bramha. This Veda does not have any Aranyaka.

Many Upanisadas are attributed to Atharvaveda but the oldest and most important of the Atharvana Upanisadas are the Prasna, Mundaka and Mandukya Upanisadas. The Prasnopanishada belongs to the Pippalada recension. It is so called because it treats six main points of the Vedanta doctrine in the form of six questions addressed by six students to the Sage Piplada and his answers there on. The Munaka derives its name from being the Upanisada of tonsured (Munda) an association of the ascetics who saved their heads. This is one of the most popular of the Upanisadas. The Mundukya is a very small Upanishad in prose. Though it bears the name of a RgVedic school, it is reckoned among the Upanisadas of Atharvaveda. It explains the sacred syllable “Om” as the symbolic expression of the Universe and *Brahmana*. The Upanisad-s are also said to be the Vedasirah or the important section of the Veda-s. They are the sources of wisdom and have great literary value.

Upavedas

It is accepted that Upaveda-s or Ancillaries to Veda-s are four in number.

Such as –

1. Ayurveda - the Science of Medicine and Physiology
2. Dhanurveda – the Science of Archery and Warfare

3. Gandharvaveda – the Science of Music, Dance and Fine Arts

4. Arthasastra – Science of Polity and political Economy

All these four Upaveda-s are dicuss one by one elaborately.

Date of the Vedas

The age of the Veda-s may be divided into four periods. :-

1. The first period beginning from about 6000 B.C and extending upto 4000 B.C was the age of the most ancient hymns and some prose sections which are in the form of praise of favorite Gods,

2. The period between 4000 B.C and 2500 B.C , was the age when most of the ritual mantras of the Rgveda were composed and the old and new hymns were arranged into Samhita form. The earlier portions of Samaveda and Yajurveda Samhitas too can be assigned to this period.

3. The third period between 2500 B.C and 1400 B.C was the time of great rituals when the two important Brahmana-s of the Yajurveda- the Aittiriyabrahmana and Satapathabrahmana and the later portions of the Yajurveda, Samhitas came into existence. This period can be assigned as the earlier portions of the Atharvaveda

Samhita and some other Brahmanas. Some of the earlier Upanisads too must have come into existence during this period.

4. The last division of the Vedic period beginning from the 1400 B.C and coming down to 500 B.C, was the birth of the later Aranyaka-s and Upanisada-s as well as sruta and Grhya Sutras. This period can be assigned to the origin of major portion of the Sutra literature and the earliest epic poems like the *Ramayana* and the earlier stage of the *Mahabharata*.

Vedic Yajna

The term *Yajna* has been derived by Panini, in his *Astadhyayi* from the root 'Yaj' meaning 'to worship' with the suffix 'nan n'. Etymologically the word *Yajna* derived from *Yaj* has three meanings. These are *devapuja*, *samgatikarana* and making gift. According to it the first meaning of *yajna* is *devapuja*, i.e. worship of the divine and the learned. The word *deva* has several meanings. According to the sage Yaska, *deva* means one who presents gifts or enlightens one or gives noble advice or resides in the heaven. The *&atapatha Brahmana* says that the devas are the learned men who impart knowledge to fellow men. Thus *devapuja* means the respect for the learned and the wise. It is the duty of every man to respect the wise person. During the sacrificial sessions different relevant socio cultural and religious problems take place, so *yajna* is a great socio cultural forum for the refinement of the society. *Devapuja* also suggests worship of the Divine.

To worship the Divine is to wish and work for the Divine. It is an act of spreading higher values and divine truth among the human being. Through the institution of *yajna* sages carried the message and principle of the *Veda* to all directions of the earth. Destroying injustice, selfishness and evil spirit gods strove for and stood by truth. They can bring the divine lustre to the individual with their majestic power. So, by *devapuja* people can follow their qualities

and nature. The *&atapatha Brahmana* advises the human beings to imitate the gods. Yedic gods are imagined as models of perfections in respect of socio-moral ideals. So, *devapuja* was taken in the sense of service of the people with that of the worship of Lord, which is omnipresent.

Secondly, *yajna* means ‘*saitigatikaram*’. It expresses the sense of making friendly union of gods and human beings. Here the great and the learned persons of various places assemble together to find out the solutions of various problems of human life. It is the process with which the assimilation between the Universal soul and Individual soul becomes possible. It is a system that strengthens the universal unity. Also it is a process of creation by assimilating different forces of nature.

Thirdly, *yajna* expresses the act of *dana* or giving away. Through it people has to give, to offer or to consecrate something to the gods with devotion and respect. Here the people or the worshippers have to consecrate themselves to gods. In the *Bhattadlpika* a commentary on the *Mīmamsa Sutra*, it is said that where the people offer oblations in the fire with due rule for the gods is called the *Yajna*⁶. This idea is already expressed by the *Brahmana* literature also. There are fifteen synonyms of sacrifice. These are *yajnah*, *venah*, *adhvarah*, *meghah*, *vidathah*, *ndryah*, *savanam*, *hotra*, *isti*, *devatata*, *makhah*, *vi\$nuh*, *induh*, *prajapatih* *mdgharmah* The

Amarkosa also mentions seven synonyms for *Yajna* These are *Yajna*, *savah*, *adhvarah*, *yagahsaptatantuh*, *makhah mid kratuff*.

Concepts of sacrifice in the various Vedic literature

The Vedas are the oldest literary monuments of the Aryan civilization. The beauty of thought and the skill in knowledge of the Vedic people are revealed in them. This Aryan culture and civilization was mainly growing up depending on the *yajna*, i.e., sacrifice. They looked upon every activity of nature through the medium of it. In its external form, *yajna* is a ritual of offering oblation in the sacrificial fire kindled on the *vedi* i.e. the fire altar. The rituals were performed in this *vedi*, where deities are being invoked and praised. During the performance of *yajna* different priests had to perform different duties. The Rgvedic priest, i.e., *Hotr*, first recited the Vedic verses. The Yajurvedic priest, i.e., *Adhvaryu* offered the sacrificial oblation with due rule. The Samavedic priest, i.e., *Udgata* chanted the *saman* and the Atharvavedic priest, i.e., *Brahma* has the duty of supervising the whole ritual. In this regard he also held some religious discourses.

The Aryan people used these *yajnas* for various purposes. The *yajna* was so designed by the Aryans that it became a whole life of the Aryan civilization. For them *yajna* was not only an ordinary ritual but also a public institution. However the concept of *yajna* was developed as early as the compilations of the

Rgveda. Gradually it was developed and the whole Vedic literature is enjoined with it. Even some times *yajna* was found to be symbolically performed in the *Veda*. Here, we are going to discourse the different concepts of sacrifice in various Vedic literature.

The Sanihitas

One come across different concepts of sacrifice in the Vedic Sanihitas which is the earliest part of the Vedic literature.

(a) The *Rgveda Samhita*

Among all the texts of the *Veda*, the *Rgveda* is regarded as the most ancient text. It is a great religious book where many concepts of sacrifice have been revealed. The nature has been portrayed vividly by the poet seers of Vedas where they perceived a great sacrifice as being performed among the diverse forces of nature. Seeing this magnificent sacrifice the revealers became inspired and they advocated for sacrifice to be performed here on the earth. To them the sacrifice was nothing but offering materials to others. With this idea in mind, the poet seers of the *RK Samhita* reveal the sacrifice that they called variously and the most popular name of it was *Yajna*. The dification of nature and the natural elements helped the seers to develop the idea of sacrifice, i.e., being the act of offering materials in the enkindled fire, into various senses and these are find in the revelations of the *Rgveda*. As the concepts of sacrifice of the *Rgveda Samhita* will be treated elaborately in the third chapter of this thesis, so it is not discussed thoroughly here

(b) The Yajurveda Samhita

The *Yajurveda Samhita* has two texts viz. The *suklayajurveda* and the *Krsnayajurveda*. Although they are mostly same in their contents yet we see the *Suklayajurveda* possesses a number of such concepts which will be stated here in detail.

(i) The *suklayajurveda Samhita*

This *Veda* signifies the spiritual knowledge of the progressive conception of *Yajna*. During the Yajurvedic period, the sacrifice achieved a prominent place among the people. In the first verse of this *Veda*, sacrifice is said as the best work of the creator God, i.e. the *sresthatama karma*. The Sun is the source of all energy. The people get strength and energy from this god. So, the seers asked the presiding deity of branches i.e. Prajapati to enjoin the people with this best work i.e. the sacrifice. It is here beautifully expressed that “For food, for vigour, for breezes, for best work let the God Savita encourage the worshippers.

The growth and development of the gods depend upon the sacrifice. It should be extended for the happiness of gods. It is stated that the sacrifice is never injured or disrupted by anybody. It is delighted by the butter’s rapid flow. Brhaspati extends this act of worship. He restores the sacrifice uninjured. All gods are rejoiced here. Its step moves forward.

The sacrificer who has the devotion to gods helps the devotee in attaining the sacrifice through truth or divinity. In its approach to god Agni, in all its humility, a sacrificer wishes that Agni will lead people to the highest truth. In this sense, Agni has been glorified as *Vratapati*, i.e. 'the Here it is said that he will practise the act of Agni and by this he will get mental and physical strength. Thus it will lead him from untruth to truth.

The seer of the *suklayajurveda* compares the *yajna* with a piece of cloth. Just like the threads of a cloth are woven with each other, so also the threads of the sacrifice are spreaded both in the heaven and the earth. Both the gods and men have to weave this cloth. From this revelation we see that the learned people of the society wove cloths in the form of sacrifice As because the sacrifice was spread over the three lokas by the creator God therefore it has been identified with the pervading Sun i.e. *visnu*. It is also entrusted with the act of preservation of the world. It is reflected in this *Veda* very beautifully. Here it is stated that *Visnu* had taken three strides in these lokas such as heaven, atmosphere and the earth. This revelation clarifies about *Visnu's* pervading character. This has been enjoined in the *Satapatha Brahmana* (1.1.2.13) as *yajno vai visnuh*.

The seer of this *Veda* further expresses that just like in the nature everything cooperates with one another so also in the Vedic sacrifice

the sacrificers remained in close touch with one another. This relation has been compared with that of a child and his parent.

The Vedic sacrifice appears as non-violent. So, it is called as 'Adhvana' which literally means 'without any violence'. The sense of sacrifice from the view point of non-violence is clearly expressed in this *Veda*. Thus it speaks that the sacrifice which should be in the heaven would be brought for the sake of heart, mind, heaven and the sun. It is for non-violence and nothing else.

The sacrifice is here regarded as the 'Divine ship,' i.e. *daivfrh navam*.

This ship is the symbol of divine-majesty. Through it the worshippers can cross this measurable world peacefully. The *rk* and *saman* (prayajas and anuyajas) are the oars of this ship (*svartram*). This is beautifully stated thus : For happiness, only the worshippers want to board on the divine ship, that is characterised of as the protector of the universe, (*sutrGmanam*) vast (*prthivim*), being the heaven itself (*dycim*), being devoid of anger (*anehasam*), gentle, symbol of living (*susarmanam*), a good one who accomplished everything (*supranitim*), the holder of the status of prayaja etc. (*svaritram*), devoid of crime etc. (*anagasam*), also devoid of fault (*asravantim*).

Sacrifice helps to increase knowledge. Through this knowledge the sages have attained the life of immortality. So, the sacrifice is

regarded as the celestial path, i.e. *Devayanan*. It helps to reach the immortal regions where death is finally conquered. As the origin of this creation is endowed with the sense of sacrifice, so it is called as the *nabhi* i.e. the navel of the earth.

The sacrifice is going on every where in the world. No one can imagine its majesty. That is why the sacrifice is declared by the Vedic seer as the ocean that pervades all in the universe. It is expressed that the *istaka*, that is used in the building of the sacrificial fire altar held as the *samudra*, which is fathomless. Thus sacrifice in the form of brick is said as the fathomless one.

So, they looked upon the performance of sacrifice in the sense of farming. That is why, the sacrifice is figuratively spoken of as ploughing. It is revealed beautifully in this *Veda*²¹. That is for bringing happiness to the gods the poets by their speech hold the plough in the form of sacrifice and spread it in many directions. Here the plough (*languid*) and its yoke (*iyugam*) are symbolically spoken of as the body of sacrifice, that is again symbolically taken as the means of bringing food to this earth. The *Satapatha Brahmana* too expresses the same view as follows:

sa va atmanameva vikrsati - na paksapucchani atmanastadannafn dadhati, yadu va atmannannam dhityate. satapatha Brahmana ,

Besides it says, he then ploughs through it here ploughing means food, and the gods at that time when they were about to heal him. (Agni - Prajapati) first put food into him and in like manner this sacrifice with a sense of heal, first puts food into him.

All the creatures of this world should be attached with the sense of charity for the welfare of one another. The spirit of dedication in doing great and noble deeds connect the human consciousness with the divinity. This sense is expressed in this *Veda*. Indra the chief Vedic god is prayed for to connect the sacrifice with his worshippers for mental upliftment.

The respective entity or element for the respective place should be favourable to each other to move this creation smoothly. In this *Veda*, the seer expresses his gratitude to those deities who are most responsible for holding *yajna*.

The whole universe including the three spheres with their energies act for the creative purpose of immolating with one another. The power of cosmic energy is scattered every where and it inspires every creature to live with their respective livelihood. All the divine morality, ethical law, humanity and divinity are conformed and protected through the *yajna*. It helps to grow and spread the qualities of gods which are suitable for nature.

All the objects associated with the *yajna* are the part and parcel of this activity. Hence, the *yajna* is considered as a means by which the gods can ascend, i.e. the *utkramanam*. On the other hand *yajna* is very much congruous to humanity. All the matters and energies in various forms whether existed in the external world or the inner-self of the individual are developed with the help of *yajna*, bearing the character of charity, assimilation etc. The sense of individualism together with the universalism come into notice through the verses of the *Yajurveda*. Thus *ya/rawas* connected to the whole life of the Aryans. Hence, the *Yajurveda* has rightly says that life prospers through *yajna*.

The great *Purusa sukta* is revealed in this *Veda* too. According to the great commentator Sayana, the term *Purusa* means the whole universe where all creatures exist. The whole world is the manifestation of the *Yajna*. It is a kind of mental sacrifice where the Supreme *Purusa* is sacrificed or immolated himself for creation. This universe is formed with the combination of different entities of powers. The power of the individual one is co-related with that of the Universal one. As the human body moves on with the co-operation of different organs and limbs, similarly, the society also moves on with the co-operation of the duties of different castes and creeds. At the very beginning the gods worshipped Prajapati their creator god with that of *yajna* with their mind. These are the first sacrifices which lead to the manifestation of this world. So, it is mentioned *that yajna* is the first ordinance of creation. These divine

sacrifices became the inspiration of the mortal beings and thus the act of sacrifice followed here on this earth.

The Samaveda Samhita :

From the ritualistic point of view the *Samaveda* is very important. The samans are generally applied in the Vedic sacrifices. Thus we get a number of concepts of sacrifice in this *Veda*. This will be stated citing creating examples. This *Veda* holds that sacrifice has been born from Law. It is born as the loftiest Law. It increases the power of the gods. Besides it has been performed by Manu, the ancestor of the human race. Sacrifice is regarded as a path by which one can conquer the world of heaven and attain the heavenly spirit. This has been performed by the great sage Arigiras which latter priests followed. Thus the sacrificers were encouraged to perform sacrifices gently by the way Angiras performed it.

Being delighted at the activities of sacrificers Varuna supports the folk. According to the seer sacrifice is like a chariot i.Q.,*ratha* that has been drawn to the heaven by the two horses namely the *RK* and the *Saman*. These become more powerful at the time of sacrifice. The sacrifice thus performed takes the sacrificer to the heaven and at the same time bring the gods to the earth. This sense has been clearly expressed in the *Samaveda* where it is revealed that the steeds yoked the chariots and thus they carry the gods like Indra to heaven and by drinking the delightful *soma* rasas there in Indra

and other gods bring water to this earth.²⁹ So also in another verse *rk* and *saman* verses are called as two horses that govern the sacrifice. The sacrifice brings forth the eternal glow to the sacrificer. It proceeds on following the rule of Nature. So, the fire of sacrifice is called the '*Rtava na*' It is the light of Law, which is to be obeyed by the whole cosmos. This light spreads itself everywhere performing the cosmic sacrifice in Nature.

The creation of the different seasons and their different activities together This sense is clearly indicated in the *Samaveda*³¹. The seer of this Veda expresses that earthly sacrifice gives strength to the gods, who latter on helped men by their cosmic power. The sacrifice bears the light as well as the power of Surya. It is the cause of rain which in the form of water comes to the earth. On the earth the water enters into the plants and other created things. Thus the sacrificial fire establishes its greatness in the atmospheric region. The earthly sacrifice goes to heaven and from that it again comes to the earth. This act of sacrifice can be learnt from this *Veda* where Indra is said as having multiform. He is the god who lays seed in waters and so on. Thus the sacrifice has been going on in the heaven, sky and the earth.

This sacrifice is the eternal religion which raises the purity unto man and man unto god. The sacrifice is regarded as the symbol of mental and spiritual upliftment. It is an everlasting process. In the performance of offering oblation the inner soul of the sacrificer

attached with the inner-air of vitality. The solemn-vow of the sacrificer comes out at that time with the form of speech or prayer to the gods. Simultaneously, the consciousness of the performer becomes bright and pure and feels mental pleasure. It is a means of getting friendly union between the god and man. The sacrificer praises the fire of *Yajna* to be his friend³⁴. The worshippers are fervently requested by the seer to praise Agni by beautiful verses in each of the sacrificial sessions. This Agni is not an ordinary god. He is immortal, friend of all and what not. Thus in the *Samaveda* we get different concepts of sacrifice.

The *Atharvaveda Samhitd* :

In the *Atharvaveda samhitd* the term ‘*Yajna*’ is expressed in different senses. The *yajna* occurs in the whole world. It is an extensive work led by Visvakarman, who is nothing but *Brahman* (*i.e. Paramatma*, the Supreme Spirit). The sacrifice acts spiritually over the sacrificer. Through mind and soul the sacrificer has to control himself. With the act of initiation and meditation the spiritual sacrifice takes place. This spiritual sacrifice leads him to the gods. To perform it, all the inner organs of the sacrificer play a vital role. Here the sacrificer consecrated his all sense organs, mind, intellect and soul to the sacrificial fire in its spiritual form. Thus the sacrifice helps the sacrificer to see himself in a right manner. This spiritual sacrifice is performed and extended also by the gods. It is here expressed that “the sacrificer worships by his speech and

mind Agni who is the eye and mouth of sacrifice. The sacrifice is extended by Visvakarma. The gods seeing this come towards the sacrifice.”

With the help of sacrifice the gods travel between the earth and the heaven. This has been beautifully compared to a car that can carry many passengers to its destination. This car is in favour of gods. Similarly, a sacrifice can bring many gods to its destination within a short period of time. It can assemble the gods where their necessity arises. Hence, the sacrifice is called as the ‘*devayana*’ in this veda, This is worship able by every body. Through sacrifice different gods acquire different powers to do their activities in the creation. In *XhisVeda* sacrificial activities are also compared to farming. (c.f.AV.3.17.1).

The arrangement of fire, the chanting of the mantras, the offering oblations on fire and the benefits produced from it are like that of the activities of farming. In farming the ploughing, the sowing of seeds, its nourishment and collection of corns are like that of sacrifice. All the gods activate themselves with the help of *yajna*. It helps the creatures in the act of nourishment. It develops the powers of the different deities from all aspects.

Hence, *yajna* is called as the Lord of gods. *Yajna* has the power of creation and conjugation. For the production of any object two or more elements are needed. To make them prepared, the performer

of the work has to deal it with care maintaining due rules. Thus, every performance of a man leads him to a new dimension. The *yajna* is regarded as the source of new production where the divine energy is concealed. With this productive or creative power, one sacrifice produces the other one. This idea of sacrifice has been expressed in the *Atharvaveda*,³⁸ In the *Prthivi Sukta* of this *Veda* it is mentioned that *yajna* is associated with this earth. Here it is reflected that both the nature and created things are helpful for each other. Here, it is stated that the earth is the mother of all because all the living beings are generated and existed due to her generocity. The truth and purity lying in the bosom of earth who always sacrifices herself to others and helps to sustain this world. Hence, the *yajna* is regarded as the sustainer of this world. In this way it is seen that in the *Atharvaveda* different concepts of *yajna* are revealed beautifully.

The Upanisads:

The Upanisads bear the fundamental spiritual thought of the *Veda*. Symbolism is an essential characteristic feature of this literature. Importance is given here for holding the spiritual knowledge and meditation which are not seen at all in the other texts of the *Veda*. This literature speaks out different concepts of sacrifice with a view to propagating the thoughts of the Supreme Reality. Here a few concepts of sacrifice revealed in this text will be given. In the *Chandogya Upanisad* it is mentioned that *Yajna* is entrusted with

the whole life journey of the people. Here it is said that, “Man, verily is the sacrifice.” Through the body and senses which are endowed with life, a human being performs the sacrifice at various levels. The different aspects of human life have close similarities with those of a outer *yajna*.

The days of the *brahmacharya*, an ordinary life of celibacy, period of enjoyment in life, the act of giving to the gods, achievement of different qualities in life, the manifestation of new powers as well as getting wealth in life and the death all these correspond to-*diksa* ‘*upasad*’ recitation of *astra* and *stotra*, *daksiya*, purification of mind and soul, prayers for material benefit and the bath of ‘*avabhrtha*’ respectively .

By the religious study and self restraint, one has to worship the God. Thus by developing a desire for the attainment of the self, one realizes it. By performing a regular conduct of sacrifice the sacrificer can attain the *Brahmalokah* with the help of knowledge. So, the sacrifice is called the *Brahmacarya*. It is stated that⁷⁰ “the *Brahmacharya*, which is the period of learning Vedas is very much like that of a sacrifice. He who knows this *Brahmacharya*, obtains the wordly things. And subsequently by this knowledge he attains Supreme self.”

Sacrifice is the process of creation and preservation. All the creatures of this Universe are performing the sacrifice i.e.

(*Agnihotra*) - thus said in this Upanisad. The sacrifice purifies the human beings physically and spiritually. With the help of it the cosmos and the nature also becomes purified. The Sun and air by their divine forces help to do this. In earthly sacrifices Agni purifies all. So, sacrifice by the its power purifies everything.

Sacrifice is one of the main branches of *dharma*. The etymological meaning of the word '*Dharma*' is that one which holds the universe in its proper place. Sacrifice at different levels helps to keep the qualities of *dharma*. In this respect it is said that- "sacrifice, study and gift constitute the first branches of *dharma*."

In the Upanisad it is declared that a man can be part of a divine life by performing the sacrifice. Here it is said that enjoyment should be made through the idea of renunciation. In this regard the seer expresses as: "All created things of the universe are ruled by the 'One' i.e., Supreme Lord'. You enjoy the life by giving away something to others. You shall not greed for others wealth."

Thus a sense of renunciation is noticed here which is the basic characteristic feature of sacrifice'. Actually though the Upanisads give stress on the value of knowledge, yet they never neglect the aspect of the *Yajna karma*. They emphasize that knowledge will be fruitful when it will be acquired with proper action. If an individual does his service with the sense of self consecration and with true and proper wisdom, then he can attain the divinity.

In the *Mundaka Upanisad* also we get about the concept of sacrifice. Here we get the idea that without knowledge the action may be destroyable. All the activities if performed without proper knowledge then these may be weak. All the ritual works including the abnegation etc. should be performed with due knowledge. Before doing these activities if a man knows the true meaning of every activity then he will attain success. Hence, in this *Upanisad* the sense of *Yajna* is not supported by the seers, rather they stressed on the reality of knowledge which give him success and leads him towards immortality with the *Yajna*. One who offers all the activities of one's life to the 'Supreme Soul' and thus becoming free from all kind of emotions then he acquired the supreme wisdom and that great immortality. Thus in the Upanisads both the unification of *Jnana* and *Karma* is supported for the success of the activities of *yajna*. It is generally held by the scholars that the deities represent powers of nature. The Vedic seers tried to extricate these powers behind the natural phenomena with their wisdom and penance. The entire *Veda* is related with the activities of *Yajna*.

Maharshi Dayananda Saraswati

"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 rsis 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 Brahma, 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.

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 Sanyasi, 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 Saurashtra has been created under the new Constitution of the Republic of India. It was formerly known as Kathiawar-Gujarat, 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 1324 A.D. (i.e. 1331 Vikrama era) in the village Tankara of the Marvi state in Kathiawar, in a Audichya Brahman family. His original name was Mulshankar (or Daya Ram). His father known as Karshanji, a Samavedi Audichva Brahmin held the office of Revenue Collector in the Tankara village and was a well to do man. The old biographies gave his name as Arriba Shankar, but it has now been corrected to Karsanji Lalji Tiwari (Trivedi). This too has been accepted by Arya Samaj. His mother's name is said to be Amritben or Amuba. Dayananda was a precious child. When he was hardly five years of age he commenced studying Devanagari alphabets.

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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 Yajnapavita (sacred thread) ceremony, which started with reciting of Gavatri Mantra and doing Sandhya. 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 Nlqhantu. Nirukta. Purva,- Mimamsa and other Sanskrit books dealing with rituals from a Pandit.

But boy Mulsankar 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 Siva, no wonder, that he intended Mulji or Mulsankara to grow into a staunch Salvite. But the fate had decreed otherwise. Muilsahkar also used to accompany his father to the shrines, temples and places of Siva worship. In Samvat 1894 (1337 A.D.) during the sivaratri 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.

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. He learnt Yoga from Jwalaanand 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 regions of the central provinces and spent three years there employing his time in communion with nature and converse with Sanyasis.

In samvat 1917 (1860 A.D.) he went to Mutra, where Swami Dayananda read the sacred books with Swami Virajananda Saraswati. 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 promul- gation of Vedic religion throughout the world. Leaving Mutra in the Baisakha of samvat 1921 (1364 A.D.) Swami Dayananda 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 (1369 A.D.), where a great stir was made by Swami Dayananda's vigorous attacks on the Bhaqavat 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 Brahmacharis and Sanvasis 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 'Pakhanda khandanl pataka'.

Hazdwar 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 with Pandit Taraknath Tarkavacbaspati, 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 Kartik 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 series of fifteen powerful public addresses were given and a few discussions held.

Samvat 1933 (1876 A.D.) was spent in visiting, Farukhabad, Benares, Jaunpur, Ayodhya, Lucknow, Shahjahanpur, Bareilly and Kamavas, 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 Saharanpur and an Arya Samaj was established at Lahore on Jetha-sukla 13 in samvat 1934 (24 June 1877 A.D.) .

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.) Swamiji 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. 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 became worse and breathed his last at 6,00 p.m. on the Amavasva of Kartik of Vikrama -sahvat 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 Siva started from Tankara and ended at Ajmer. Utility of life and nature of death were other problems of Mul shankar. 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.

BELIEFS AND DISBELIEFS OF SWAMI DAYANANDA SARASWATI

Of all Swamiji's work the most Important and the most widely known is Satvartha 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 Satvartha 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 steeped 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 Apatas, i.e., those who are true in word, deed and thought, who promote public good and impartial 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 own self, 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 other hand 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:

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 samhita or mantra portion only. The Brahmanas, the ten Vedangas, the ten Upanishads, the four Upavedas and the eleven hundred and thirty seven Sakhas are all expositions of Vedic texts. Therefore, he looks upon them as works of a dependent 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 Puranas, Itihasa, Kalpas, Gathas, mean only Brahmanas written by great

Rsis. The Bhaavata Purana and other Puranas are not real Puranas.

His Philosophy:

He who is called Brahman or the Most High or Paramatman, the Supreme Spirit, who permeates the whole universe, who is a personification of sat-Cit-Ananda, 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 accordance 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, 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. Prakrti is the material cause of the universe. God, the should and Prakrti- 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 Prakrti.

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 fine 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 there of. Svaraa 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."

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 Kama. The class and order, i.e. the vama and asrama of an individual should be determined by his merits. Those who are wise and learned are devas. and therefore, devapuja 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 asuras, those who are wicked and sinful are raksasas and those who are filthy in their habits are dhasacas.

Marriage is the union of a man and a woman through mutual consent in accordance with the laws laid down by the Vedas and Sastras. And niyoqa, in accordance with ancient practice, is a temporary union for the raising of issue - to be resorted to only in extreme cases.

His Sadhanas:

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. In the worship of God three stages are recognized - stuti, prathana and upasana. 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.

Prathana is praying to God for the gift of the highest knowledge and other blessings. Upasana 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 saquna and nirquna variety. Saguna-upasana consists in resigning oneself to God and His will, realizing Him as possessed of attributes that are in harmony with His Nature, while nlrquna-upasana consists in resigning oneself to God and His Will, realizing Him as devoid of attributes that are foreign to His Nature.

His Rltuals:

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

Aqnihotra (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 Ya,1na (sacrifice) and the resort to tirthas (sacred places) are, however, lifted from the realm of rituals to that of morals. For Ya,1na 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 tirthas are not the socalled sacred places on land or water to which pilgrims go.

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.

According to Dayananda the knowledge of the moat 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.

He was so much influenced by the Vedas that associated the 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 Mahabharat. In his concept of India, there was no place for idol worship, incarnations, tlrthas, 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 Mahabharat could not be placed in that category. He also imagined the picture 'when Indian Kings exercised sovereignty over Afganistan, Baluchistan, Tibet and Indian colonised Egypt, Rome, Greece, Peru, and Maxico'. To Dayananda's mind the Vedic period was the brightest period of History.

Dayananda's powerful propaganda for the dissemination of Vedic religion 'acted as a double edged sword'. 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. Saivism, Vaisnavlsm and others had indulged in mutual wrangling by considering themselves quite separate from others. Dayananda awakened them and reminded then 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.

Vedic Culture

Indian cultural tradition was emanated from the vast Vedic literature, which is the oldest worded record in world civilization. This glorious heritage is embedded in Sanskrit which is the most scientific language. Civilization means a state of human society that is developed and organized from all aspects of life. In ancient India there was the Aryan civilization. Their culture, wisdom, mode of thinking and knowledge all are represented by the Vedas. They help to know about their spiritual and psychological experience. The ancient Aryan wanted to know about the reality of life, God and the Universal nature. Therefore Vedic poetry consists of the subject matter both spiritual and material. They laid stress on the truth of life and energy for action. They realized that God is the source of this creation. This universe gets strength from the God to move on in a systematic manner. Due to their nature of optimism they invoked and worshipped the various deities with the help of sacrifice to fulfil their desire. The main sustenance of the Aryan civilization were cattle-keeping and agriculture. During the period of *Rgveda Samhita*, the Aryan culture and civilization was developed in the North Western part of India, the banks of the great river Indus and its tributaries. During the time of *Yajurveda* and the *Brahmanas* the Aryan came to the country called 'Kuruksetra', from where the Brahmanic religions and social systems developed and extended to Videha and the Panchala countries. By the time of the

Upanisads, the Aryan culture and civilization had spread all over *Aryavarta*, the vast country between the Vindhayas and the Himalyas. Gradually it spreads to all over India.

There are some similarities between the Indo-European and Vedic religion. There we get from the Indo-European myths and cult. It is certain that the Indo-Europeans had a general notion of 'gods', for which they used the term '*Deivos*' to express the nature common to all the individual divine powers. The first father of this world is called as *Dyau* and the first mother as *Prthivi*. In Vedic Sanskrit these are called together '*dyauspitar*'. in Greek language *Zeus pater*, in Latin language *dies-pater*. Besides there we see that in most of the countries of Indo-Europe, people worshipped two main gods- Agni and Usas. From the linguistic point of view we find similarities in them with that of the Vedic literature. For example, Agni is uttered as '*Ignis*' in Latin, as *Ugnis* in Lithuanian, as *Agon* in Russian languages. Moreover, Vedic Usas is called in Greek *Ears* and in Latin *A rora* etc.

To understand the nature of the Vedic religion we have to compare it with the Indo-Iranian religion. It may be said that gods with Vedic names have appeared not only in literature of Iran but also further westwards in a monument discovered most recently. Deeds of contract in Babylonia were discovered in '*Boghaz-koV* (Asia-Minor),

dating to the period around 1400 BC. In these it is found that the gods like Varuna-Indra-Mitra etc.

are worshipped. The language of Avesta is very much similar to the Vedic Sanskrit. The great *asura*, Varuna, addressed in *Veda* and referred to in the inscriptions of *Boghaz-koi* is called as, *Ahura-Mazda*, in Avesta. It is the highest god. Both the people considered the intoxicating juice of the *Soma* (in *Avestic-Haoma*) as the most distinguished offerings one could make. Priests of both people celebrated the *Soma* as the lord of the plants. Many forms of prayers, composed by the Zoroastrian priests for spiritual god, are common to both Avesta and the *Veda*. For example, the Vedic god *Bhaga* is called as *Bagha*, in the Avesta. So also the Vedic word *Atharavan* is called as *Athravan* and so on. The words used in the Zoroastrian prayers are mostly common to both Avesta and the *Veda*, which introduce us to the language of the prayer of the Indo-Iranian, where the devotee delivers himself to the god leaving everything to the wish of the deity, through the performance of sacrifice.

SACRIFICE

The word *Yajna* meaning sacrifice has been called as the *Sacrificeum* in the Latin. In Latin it denotes the making of holy act. Thus opines M. Trivedi.²⁴ The word *Yajna* has its synonym *adhvara* which denotes the sense of beneficial work or act. It is thus opposed

to harmful act. Thus, we see a similarity between the Vedic word *Yajna* and the Latin word *Sacrificium*. That the English word sacrifice has its different connotations in Sanskrit, has been rightly pointed out by Anundoram Borooh in his lexicon viz. English-Sanskrit Dictionary as follows : ‘Sacrifice the ceremony. e. *Yajnah*, *Kratuh* *Yagah*, *Ijya*, *Homah*, *Makhah*, *Satram*, *Savanam* and *Adhvarah* ’ V.S. apte mentions that *yajha* means a sacrifice, sacrificial rite; an act of worship, any pious or devotional act. It is used as a name of Agni as well as Vishnu. It means to make an oblation. According to the great sage Ka tyayana, *yajha* means abandonment of material in the name of a deity. Three things, viz. material, deity and the act of abandonment constitute a *yajna*, i.e...sacrifice.

Sacrifice and the Vedic Aryans

Sacrifice was one of the main pillars of the Vedic religious system. In - Sanskrit it is termed as *Yajna*. During the Vedic period the Aryan performed the sacrifices and offered oblations to the various deities. Their main occupation was agriculture and they had to depend on the co-operation of the natural phenomena for their large production. They were afraid of the different calamities of nature which may damage their cultivation. The Vedic Aryans believed with heart and soul that all the natural phenomena like the storm, the cloud, the rain, thunder and lightning, the sun and

the wind etc. all are the visible manifestations of different gods. These natural phenomena formed the nucleus of the Vedic religion in general and the sacrifice in particular. For the purpose of favourable weather and successful cultivation they tried best to satisfy the gods through the performance of sacrifice. They offered oblations in the sacrificial fire for the different deities and invoked them to accept these with due regard. They believed that whatever is offered in the fire reaches the gods that are invoked. According to them sacrifice has a divine origin. This divine sacrifice was performed by *Purusa* as mentioned in the *Rgveda*²⁸. It was regarded as the model for all sacrifices performed by both gods and men. Hence, in every aspect of the life of the Aryan people, sacrifice played a vital role. It may be social, individual, political and even the creation and existence of this Universe also Vedic sacrifices are fundamentally divisible into two varieties. The first is the '*Nitya YajncC*' which is enjoined upon a *Brahmana* or a *Ksatriya* as a part of his daily duties. The second is the '*Ikamyā YajhcC*' which is voluntary.

The '*nitya*' or obligatory sacrifices should be performed without fail. Their performance may not produce any tangible result (*karane phalasarutirna sti*) but their non-performance will bring disaster (*akarane pratyavayah*). The 'five great daily sacrifices', come under the first section on the other hand most of the 4 *Srauta* sacrifices' like *Rajasuyat Asamedha* etc.

THE FORMS OF SACRIFICE

Sacrifice may be divided into five classes *viz.*, *Homa*, *Isti*, *Pasu*, *Soma* and *Satra*. Every type of sacrifice has its *Prakrti* or model and *Vikrti* or modifications which follow the pattern of the model. The *Prakrti* is called *Pradhana* - the main sacrifice and *Vikrti* - the *Ahga* or accessories. Thus the *Prakritis* or models of the five types of Vedic sacrifices *Homa*, *Isti*, *Pasu*, *Soma* and *Satra* are *Agnihotra*, *Darsa-Paurnameasa*, *Daksa* or *Prajapatya Pasu*, *Agnistoma* and *Gavamayanam* respectively. Here these are explained now in a nutshell.

Homa: The *Homa* sacrifice is also known as *Darvi homa*. It consists of offering oblations of milk, curd, rice, etc. to the Sun god and Agni in the sacrificial fire both in the morning and evening. *Agnihotra* is the model for the *Homa* type of sacrifice.

In the *Agnihotra* two principal oblations are offered gradually to Agni and to Prajapati in the evening. Similarly, in the morning also two main oblations are offered, which belong to Surya and Prajapati.

Isti: The model for *Isti* type of sacrifice is called '*Darsapaurnameasa*'. *Darsa* means the confluence of the Sun and the Moon (*Suryendusamgamah*), i.e./the dark moon called *Amavasya*.

Pournamasi means the full moon. This sacrifice is to be performed on the new moon and the full moon days.

Pasu-Yaga: *Daksa* or *Prajapatya* - *Pasu* is the model for all *Pasu* Yagas. It is also known as *Nirudha-Pasu bandha*. It may be performed once or twice or six times in a year.

Agnistoma: *Agnistoma* sacrifice is the model for all *Soma* sacrifices. The juice of the *Soma* creeper is the main oblation in this sacrifice. Every year in the spring, this sacrifice is to be performed by twice born caste with his wife.

Gavamayana {Satra}: This sacrifice is a sessional sacrifice and is the model of all *satras*. The *Satra* may take one year, ten years, and a hundred years for its completion according to their nature. The *Gavamayana* takes 361 days for its completion. Besides these among the Vedic Aryans the kings performed the *Rajasuya* sacrifice during their coronation ceremony.

The *Vajapeya* sacrifice was performed for the emperorship of the supreme sovereignty. Moreover, the *Asvamedha* was performed due to the kingship and political purpose. The *Purusamedha*, *Sarvamedha*, *Pitrmedha* and the *Sautramam* are some other great sacrifices which have occupied a great position in the Vedic age.

In the age of the *R gveda* the rituals were simple and called forth for a small number of priests. As times rolled on, the rituals became

more and more complicated and grand sacrifices came into existence. Originally there were only five priests in the early age, viz. *Hotr, Adhvaryu, Agmdhra, Gra -vastut* and *Pratipasthatr*. In the later Vedic age the number swells to sixteen and including the sacrificer it comes up to seventeen. There were four Rgvedic, four Yajurvedic, four Samavedic and four superintending priests called *Brahma*, during the time of that Vedic sacrifices. None could do without the priests. Therefore it was impossible for the common people to perform these huge types of rituals easily. Hence, some domestic rituals are enjoined in the Vedic age. These sacrifices are short and simple and the householders can do these easily. The five great sacrifices known as 'Pancamahayajhas' are also included in it. These consist of the sacrifice to beings, the sacrifice to the men, the sacrifice to the Fathers, the sacrifice to the gods and the sacrifice to the *Veda*- termed as *Bhutayajna, Manusyayajna, Pitryajna, Devayajna* and *Brahmayajna* respectively. These are useful in giving happiness both in this and the next world.

Vedic Education

Swamy Dayananda is one of the greatest thinkers of modern India. He was the founder of Aryasamaj - a movement which wanted to reform Indian Society on the basis of Vedas and their precepts. He was not only a social, cultural reformer, but also a great educationist. Aryasamaj has started number of schools and colleges, called as Dayananda Anglo Vedic schools and colleges.

Swamy Dayananda was a great supporter and Protagonist of Vedas. At the same time he was a rationalist. He never accepted any idea or concept with out logically reasoning about its validity and truth. He wanted to interpret Vedas on the basis of Rationalism and considered Vedas as great repositories of knowledge and wisdom.

Swamy Dayananda never accepted anything without thinking about its advantages and disadvantages. His great work Satyarth Prakash which is considered as the Gospel of Arya Samaj is an eloquent testimony to his rationalism.

About this great work he said, "There is not the remotest idea to hurt the feelings of any person either directly or indirectly but on the contrary the book proposes that man should distinguish truth from falsehood. Thus, alone can the human race steadily advance

on the path of happiness, since none but the pursuing of truth is the cause of the improvement of the human family”. These words of Dayananda express his rationalistic and humanistic approach towards issues and problems of mankind.

Humanism is based on Rationalism and its sole aim is human welfare in this world, here and now. Swami Dayananda also aimed at the progress of humanity towards welfare and happiness. Keeping this view in his mind, he presented a philosophy of education and rationally examined every problem of education and tested it on the touch stone of Rationalism and human welfare. Swamy Dayananda has elaborately discussed about education and its goals in his Satyarth Prakash. He says “Though the human soul possesses the capacity for ascertaining truth, yet through self – interest, obstinacy, wrong heartedness, ignorance and the like it is let to renounce truth and incline towards untruth. We have freed ourselves from these influences while writing this book. It is not our object to hurt any ones susceptibilities or to injure any one. On the other hand our aim is to further the advancement and advance the well being of mankind, to help (all) men in the ascertainment of what is right and to enable them to accept truth and reject falsehood.

In our opinion there is no other way of elevating the human race”. Presenting his humanistic approach, He says “of course any suggestions made by persons actuated with the sprit of furthering

the welfare of Humanity, on being found good, will be most acceptable”.

Human nature

Dayananda supported the concept of human nature expounded by the Vedas and the upanisads. In Satyarth Prakash while discussing the upbringing of children, Dayananda explained the psychological basis of child's education in of Satyarth Prakash.

According to Vedic psychology the mind resides in the heart and relates the body with the soul. It controls the five sense organs, five motor organs, five pranas and the intellect.

Soul

According to Vedic psychology man is neither body nor mind nor some organs but the soul. Dayananda considered that man is essentially a soul.

About soul he describes “just as it is the man that uses his sword to kill another who is punished and not the sword, similarly, it is the soul that, by the use of such instruments as the body, the bodily senses, the organs of thought and nervous forces, does acts - good or evil and consequently it is the soul alone that reaps the fruits there of - joy or sorrow. The soul is not a witness of acts. It is the actual doer that reaps the fruits of deeds done. The one incomparable supreme spirit alone is the witness. It is the soul that does act and it therefore naturally engrossed by them”.

Liberation and Bondage

According to Dayananda soul is the real cause of bondage and liberation. Elaborating his view he writes “obedience to the will of God, dissociation from sin, ignorance, bad company, evil influences and bad habits, the practice of truthfulness in speech, the promotion of public good, even – handed justice righteousness and the advancement of knowledge worship of God -Glorification prayer and communion- in other words, the practice of yoga study and tuition or instruction of others, and the advancement of knowledge by righteous efforts, the employment of best means towards the accomplishment of one’s object, the regulation of one’s conduct in the strict accordance. With the dictates of even - handed - justice which is righteousness and so on are the means of obtaining emancipation, while the reverse of these, disobedience to the Divine will and the like lead to bondage”.

FIVE KOSAS AS THE MEDIA OF SOUL’S KNOWLEDGE

According to Indian Tradition the human body comprises five systems known as five kosas. Dayananda explained the five kosas as follows:-

1. The physical system which comprises all the tissues and fluids of the body from bone to skin. It is the gross physical body.

2. The vital system which comprises the five great vital or neruauric forces.

- Prana or the expiratory force which helps to draw the air out.
- Apana or the aspiratory force that helps to draw the air into the lungs.
- Samana or the solar-sympathetic force which is situated in the centre of the abdomen, and serves to carry Rosa- i.e. chyle - the essence of food and blood to all parts of the body.
- Udana or the Glosso - pharyngeal force which helps to dew and food down the throat into stomach etc and gives rise strength and energy.
- Vyana or the motor - muscular force which helps the soul to mobe or do anything - the cause of motion.

3. The Mento - motor system which comprises the principles of volition, the principles of individuality and the five principles of action viz Articulation, grasp, locomotion reproduction and excretion

4. The Mento - sensory system which comprises the principle of judgment, the principle of Memory and the five principles of sensation viz sight, hearing, taste, smell and Touch. It is through these that the soul carries such processes as thinking and the like. The spirituo - emotional system which comprises love, cheerfulness, happiness –great or little. The elementary matter called prakriti is the medium through which the soul entertains these feelings.

The above mentioned five systems are the media through which the soul acquires all kinds of knowledge, carries on all the mental processes and performs all its actions.

THREE STATES OF SOUL

Following the Vedic Tradition Dayananda has accepted three states or phases of the soul. Viz wakeful phase, Dreaming phase, slumbering phase of sound sleep or susupti. The human soul at different times lives through these different phases.

FOUR KINDS OF BODIES

Following the Vedic Tradition Dayananda accepts four kinds of human bodies. He has explained these as follows

The gross physical body which is seen and felt.

The subtle body which comprises seventeen principles; five nervera or vital principles, five principles of sensation and five physical principles such as prithvi, apah, Agni etc... In subtle form and the principles of volition and discernment. It also accompanies the soul in all its births and deaths. It is of two kinds.

Material which is derived from the five particles of subtle matter. Spiritual or natural which comprises the natural powers and attributes of the soul. Both these remain with the soul in the state of emancipation and it's through them that the soul enjoys the bliss

of emancipation. The causal body (karana sarira) which consists of the elementary matter prakriti.

It is all pervading and therefore, common to all souls. It is through this that the soul enters into the state called sound dreamless sleep. The Turiya body is that through which the soul is absorbed in the contemplation of the all blissful supreme spirit in the state of Samadhi, developed by the practice of yoga and perfect concentration. The energy form of this pure body the product of the pure influence of the superior condition is of great service to the soul in emancipation.

FOUR FACULTIES

Mind, intellect, chitta and ego are the four faculties of the inner instrument in human Psychology. The function of mind is to will and desire. It commands. The motor organs in response to the information achieved through the five sense Organs. Inside the external physical body there is a subtle body. This subtle body cannot be observed from out side. In this subtle body there are five pranas, five sense organs, five subtle bhutas and mind and intellect. Thus there are seventy elements in this subtle body. This subtle body transmigrates. It is always with the Jiva in life and in death. It is the basis of enjoyment of pleasure in liberation. Besides the external gross body and the inner subtle body there is a third type of body known as causal body. It is the casual body which is responsible for deep sleep. In deep sleep the jiva resides in the casual body. This is the same for all jivas. The functions of gross

body are controlled by the subtle body. The subtle body is controlled by the impressions or samskaras.

The Samskaras are the result of social and moral regulations. Inside the subtle body there is five pranas and five sense organs. These five sense organs are in the touch, vision, taste smell, audition. The five subtle bhutas correspond to these five sense organs. These are known as five tanmatras. The sense organs can be controlled through the mind. The three gunas, sattva, Rajas and Tamas influence body and the mind.

Dayananda accepted the technique of eight fold path of Patanjali's yoga sastra. Mind can be controlled through the practice of yoga. The ultimate end of human life is liberation and it is possible through self realization.

Like Bhagavata Gita, Dayananda emphasized synthesis of action and knowledge. Adding non-violence to the 10 characteristics of Dharma, Dayananda accepted eleven characteristics.

Like other contemporary Indian thinkers like Gandhi, Vivekananda, Aurobindo, Dayananada also considered Brahmachaya to be most valuable in student life. One should also practice non – violence, truth, non thieving and non covetousness.

Aims of Education

Aim of education according to Indian Tradition is imparting vidya – which is real knowledge. Dayananda considered that true education removes ignorance and increases knowledge and spiritual values like religiosity and self control.

According to Dayananda education has five characteristics, viz provision of right knowledge, cultivation of culture increase of religiosity, increase of self control and liberation from ignorance such education is for the welfare in this world and also the other world.

In his book Vyavahar Bhanu, Dayananda maintained that education is that by which man attains happiness and knowledge. It is through knowledge that one can attain happiness.

In Satyaratha Prakash, Dayananda explained what knowledge is and what ignorance is. He said “He who realizes the nature of Vidya - true knowledge and of avidya - good moral life and divine contemplation simultaneously. Conquers death by virtue of avidya and obtains immortality by virtue of vidya.” The function of education is to provide this vidya. Prior to defining right knowledge or vidya Dayananda pointed out the following characteristics of avidya or ignorance. There are certain notations in the society like “the false notion that the transient world and worldly things (such as bodies) are eternal or in other words that the world of effects,

that we see and feel, has always been existing and will continue to exist for ever and that by virtue of power of yoga the physical bodies of Godly men become imperishable is the first kind of Avidya (ignorance) To regard impure things, such as lustfulness and untruthfulness, as pure is the second kind of avidya (ignorance)

- To consider dead material things as possessed of soul is the fourth kind of avidya (ignorance).
- To believe that excessive sexual indulgence is a source of happiness, while it really causes pain and suffering, constitutes the third variety of Abidya (ignorance).
- To consider dead material things as possessed of soul is the fourth kind of
- abidya (ignorance)”

Education aims at removing the above mentioned fourfold ignorance. Besides this negative aspect, education has a positive aspect in the provision of right knowledge. Elucidating the right kind of knowledge, Dayananda wrote “This four-fold incorrect knowledge is called Avidya or ignorance. The reverse of it viz to look upon what is temporal as temporal, what is eternal as eternal, what is pure as pure, what is impure as impure, pain as pain, pleasure as pleasure, what is soul-less as soul-less, what is soul-possessing as soul possessing is called Vidya or knowledge.

Distinguishing between knowledge and ignorance Dayanda wrote “That by which the true nature of things is known is called knowledge, while that by which the true nature of things is not revealed and instead a false conception of things is formed is called ignorance”. We find in Dayananda's Educational thought a practical and pragmatic approach. Like many Indian educational thinkers, he also considered that salvation is the main aim of Education. But it is not other worldly. It means the realization of human perfection as an individual as well as a collectivity here on earth. It is hence that Dayananda laid so much emphasis on right knowledge and right conduct. He wrote in his magnum opus Satyarth Prakash “fathers, mothers and tutors should always give their children and students good counsel and they should also advise them to imbibe their virtues but avoid their vices.”

Means of Education

Dayananda showed sufficient insight in the educational and psychological principles. He considered that the three great teachers are father, mother and preceptor child rearing practices have a vital role in shaping the future and the conduct of child. He considered that the child's education starts in the family, emphasizing the role and importance of family in education, Dayananda wrote “Blessed is the family, most fortunate is the child whose parents are godly and learned”.

Dayananda wanted that the children should be made to develop qualities like truthfulness heroism patience and cheerfulness. They should avoid negative qualities like jealousy and malice. They should develop scientific out look and avoid superstitions.

Dayananda wanted to develop rationalism. He was a most vehement critic of all superstitions, beliefs in ghosts and witches etc. He even condemned astrology and accepted only that part of it which is known as astronomy.

According to Dayananda Reward and punishment occupy a very important place in the child's Education. Admitting the psychological importance of reward and punishment Dayananda considered them to be an important part of early education.

Punishment according to him should be oral as far as possible and not corporal Dayananda supported Mahabharata when it has been laid sown that parents and teachers who punish their wards give them nectar while those who bestow excessive love and affection give them poison. The child learns through the system of rewards and punishments. He repeats those acts which lead to rewards and does not commit those acts again which result in punishment.

Summarizing his theory of reward and punishment as means of Education Dayananda wrote "children should also feel pleased when reprimanded and feel uneasy when fondled. But parents and teachers should never reprimand them out of malice or spite. Out

wardly, they should keep them in awe, whilst inwardly they should be tender hearted and kind to them. Like wise they should advise them to abstain from stealing, sexual abuse, contacting habits of indolence, arrogance, drunkenness, untruthfulness, malevolence, wickedness, malice, jealousy, blind passion, and to cultivate good qualities, such as truthfulness and virtues”

Moral Education

Thus Dayananda clearly laid down the means for the moral education of children. Moral education involves the encouragement of virtues on the one hand and the discouragement of vices on the other. The parents and the teachers should present themselves as models for the children. The children should be taught to speak the truth and if they speak lies they should be gently reprimanded without hurting their young sensibilities.

The children should be never be vain. They should avoid deceitfulness, hypocrisy and ingratitude. The child should not loose temper and use rough language. The child should avoid useless talk and speak as much as necessary. The child should speak in polite and sweet tone. He should respect the elders and respectably stand before them. He should learn to behave in the society. He should occupy a seat according to his rank and status. In the matter of dress and diet they should conduct in such a way as to gain health, strength and knowledge. In brief the child “should try to acquire virtues and shun vices associate with good and avoid the wicked”.

Types of Education

Dayananda did not discriminate between male and female education which was prevalent in earlier times. He did not agree with the medieval idea, that women are not fit for Vedic Education. He pointed out that if the ladies are not allowed to go through the Vedas, then how they can be able to participate in the yajnas and pronounce the mantras.

Medium of Education

In the Ancient Indian Tradition Dayananda favoured mother tongue and the Sanskrit. He strongly pleaded the cause of Sanskrit as medium of all higher education. He opposed using foreign language such as English as medium of education not only in primary but also at the highest stage. He considers using a foreign language as medium of instruction seriously hampers original and creative thinking. This Tradition of regard for mother tongue and Sanskrit was supported by all the modern Indian Educational Philosophers after Dayananda.

Teaching method

Dayananda not only prescribed a detailed curriculum but also pointed out the impediments which should be avoided by the teachers and students, in order to achieve the aims of education. Describing these impediments he wrote “Both the teachers and

their scholars should avoid all those things that act as hindrances in the way of the acquisition of knowledge such as the company of the wicked people, contraction of bad habits (such as the use of intoxications), fornication, child marriage, want of perfect Brahmacharya, want of love on the part of the rulers, parents and learned men for the dissemination of knowledge of the Vedas and other Satras, over eating. Keeping late hours sloth in learning, cheating, examining or being examined or performing these duties with dishonesty not regarding knowledge as the highest thing in the world, want of faith in Brahmacharya as the source of health, strength, intellect, courage, political power and wealth, leaving off the worship of one true God, and wasting time in going about from place to place for the purpose of seeing and worshipping images made of stone and other inanimate objects, absence of the worship of the five true living Gods – father, mother, teacher, altruistic teachers of humanity (athithes) and other great men, neglect in the performance of the duties of their class and order, and instead, wearing different marks of sectarian distinction on the forehead and other parts of the body having faith in the forgiveness of sins by pilgrimage to such sacred places as Banaras and by constant recitation of the names of gods and goddesses such as Rama, Krishna, Narayana, Siva, Bhagavati and Ganesa..... belief in the possibilities of obtaining salvation simply through hearing such books as Puranas and Bhagvata and the like and thus neglecting, the study of true philosophies and sciences the living of good and righteous lives, the practice of yoga and communion with God -

which alone can lead to eternal bliss want of love for knowledge through greed of gold and loafing about”.

This long list given above of don'ts for teachers and students, summaries the evils of the present system of education Dayananda criticized those who are misleading innocent people in the name of Education. He fought for the cause of education of the backward classes including women. He demanded compulsory education in India.

Ideals of the Educator and the Student

No system of education will be fruitful unless the educator and the Educand are prepared to follow certain ideals in education with the view Dayananda discussed in detail the ideals required to be practiced from the teacher and the taught.

Elaborating the qualifications of teachers Dayananda referred to saying in the Mahabharata. About wise man it says “He alone is a wise man who is never idle or lazy nor effected by pleasure or pain, profit or loss, honor or dishonor public applause or censure has always a firm faith in dharma and cannot be tempted by sensual object”.

Thus the wise teacher should practice virtue and avoid sin. He should abstain from abusing Gods, the Vedas or the virtuous people. He should have unbounded faith in God. He should devote

years after years in the pursuit of knowledge and use it for the good of mankind. He should not give opinion unasked for nor should he interrupt another in his speech. He should have good memory and sound logic. His intellectual make up should be in conformity with truth. When the teachers possess the above mentioned qualities then alone they will be able to fulfill the aims of Education.

Dayananda accepts the view mentioned by Mahabharata where it is said “physical, mental inertia, use of intoxicants, infatuation, idle gossip neglect of studies vanity and want of brahmacharya, these seven vices are not to be found among students”. Such students can never acquire knowledge about the qualifications of good students Dayananda accepted the view point of vidura Nit. It says “they alone, who practice virtue, subjugate their passions and never loose their reproductive element, are true brahmacharies and become learned men. Thus Dayananda considers that both the teachers and the students should possess high qualities. Thus the above mentioned discussion upon the qualifications of good teachers and good students can be the basis for selection of teachers and students in the educational institutions.

Value of Brahmacharya

Dayananda, in his philosophy of education, laid emphasis upon the value of Brahmacharya both for the teachers and students, male and female. He accepts the idea of Manu who said “A student

should observe Brahmacharya and study the Vedas with their subsidiary subjects for 9, 18, and 36 years until they are completely mastered”.

CLASSIFICATION OF BRAHMACHARYA

The lowest

The shortest period for observance of Brahmacharya for a student is 24 years.

The Intermediate

The highest Brahmachari is he who remains a celibate for 48 years and by virtue of their acquires “perfect knowledge, perfect physical strength, perfect wisdom, perfect development of good qualities, nature and characteristics, shines like the sun enlightening all, and is enabled to master all kinds of knowledge.” Thus, According to Dayananda the aim of Brahmacharya is the attainment of all round perfection of man. In Indian tradition, since the Vedas, in all most all systems of philosophy, Brahmacharya is considered as the surest way to attain perfection in human life.

Universal Education

Dayananda did not restrict education to a certain class or gender. He pleaded for universal education. It is significant to note that according to some Vedic scholars, the sudras and the woman have no right to same type of education, which is given to the higher classes of males.

As a true humanist Dayananda contradicted this interpretation of Vedic education and strongly emphasized the education must be given to every one without distinction of class or sex. According to Dayananda the women should be educated not only in home science but also in grammar, religion, mathematics and even technology. Like the boys the girls also should be sent to residential schools at the age of eight.

An estimate of Dayananda's Philosophy of Education

Prof G.R Sharma observes “the discussion of the philosophy of education presented by Dayananda leads one to the conclusion that his aim was education for perfection. He sought this aim most vigorously even some times presenting schemes which were far from practicable and demanding standards and virtues which could not be attained even by the selected persons. His ideas about educational institutions segregation of male and female schools and colleges, Gurukul system of education long years of Brahmacharya and high qualities of teachers and scholars may appear impractical to some and too rigorous to others”.

Undoubtedly, some of his ideas, like the condemnation of co - education and absolute segregation of male and female institutions may not be acceptable to modern educational psychologists. His inclusion of every subject on earth in his ideal curriculum may also not be acceptable to modern educationists.

Dayananda was supporting Vedic Philosophy of education and it has advantages and disadvantages. He supported the system because he thought that Vedic system alone could lead to the creation of perfect men and woman. Thus every where, he sought an education for perfection.

A perusal of the curriculum given by Dayananda in satyarth prakash clarifies the fact that he aimed at perfection of man through education. Dayananda wanted a comprehensive perfection of man and for that purpose he wanted all educational system which is comprehensive and not sided. In the modern age of specialization it may not be possible to introduce such a syllabus. His scheme only indicates his concern for a total, education.

Dayananda has divided the stages of human life in four stages the period of adolescence from sixteen to the twenty fifth years. period of man hood from twenty fifth to fortieth years then period of maturity after fortieth years and the period of loss after forty eighth year... of these the first two are the stages for education.

Thus a person may continue his study up to fortieth year and according to Dayananda “the best time for marriage. Therefore, is he fortieth or rather forty eight year it is undeniable, such a scheme of education is not acceptable to modern education scheme. Moreover in these days of containing and life long learning. It is not

necessary that one should lead a life of celibacy as long as he learns. one may become a gihasta (married person) and continue learning.

Moreover, the modern educational gadgets, electronic media made education, accessible to all and it is not confined to class room alone. The student need not necessarily sit before the teacher, for interaction.

Dayananda showed his humanistic tendency in his strong condemnation of all superstitions unscientific beliefs and deceptions. In his support of science and the scientific outlook he was more positive than many contemporary positivists. As Sharma remarks “He was among the foremost rationalists to emphasis upon the use of reason in every field of human life while on the one hand, he had absolute respect for the Vedas which he considered to be divine and advised everyone to distinguish truth and untruth use rational criteria and accept only that which is supported by sound logic”

Thus if some thing appears out of date in his scheme of education that hardly lessens its value since what is important is not the detailed scheme but the insight behind it.

