

Swami Dayananda Saraswati: The Spiritual, Philosophical and Social Hero



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ABOUT THE BOOK

Swami Dayanand is counted among the great religious, social, educational and reformist saints of India. At the time when Swami Dayanand emerged, the social condition of India was very deplorable. The country was bound in the shackles of subjugation. The British rulers were exploiting the whole country economically, religiously and politically and were pushing the country towards destruction. An atmosphere of despair was prevailing all around. The social condition of the country had also become very pathetic. The Hindu society had become a victim of various kinds of evils, superstitions, pointless discrimination, rituals, bad practices and hypocrisy. Untouchability, religious and social degradation, child marriage, ban on widow marriage, polygamy, untouchability, social injustice and exploitation were prevalent all around. He was a supporter of logic, truth and science, who first expressed his thoughts in a powerful form in all religious, social, political, economic and cultural fields. He rejected the unrestrained Vedabhashyas of his predecessors from one end and presented a precedent of such Vedabhashya which came true to the social, cultural and scientific criteria. He was the first to raise the question of identity of national identity. At that time Calcutta was the capital of India. Maharishi Dayanand also went here and made good efforts for the awakening of Indian identity and prevention of social evils. From there, instead of Sanskrit, he started speaking and writing in Hindi so that he could convey his ideas to more and more people in the language of the masses. It was he who first increased the dignity of Hindi by calling it the formula of India's unity and the national language. They recognized the ancient glory of India and were dreaming of an international cultural form of freedom, fraternity and friendship in the context of other nations of the world by removing the shackles of subordination. They were others to remove social evils, to provide social justice to women and Shuddes. Swami ji's morality, unique generosity, tolerance and social spirit made him the leader among all the leaders related to renaissance. He established the Arya Samaj, which is spreading the messages of Swami Dayanand even today by spreading in every corner of the country. Many important works were done by Swami Dayanand for the Indian society. He found that the Indian society and Hindu society has reached a very pathetic

condition, the caste system has reached its peak and Brahmins are taking various measures to maintain their superiority. The condition of Shudras has become very pathetic and women are treated like animals. He saw that child marriage, widow remarriage prohibited, Sati Pratha. The incidents of untouchability, injustice, social alienation, hypocrisy, idolatry, futile rituals, exploitation and atrocities in the name of religion are increasing. Taking advantage of the evil practices and superstitions prevailing in the Hindu society, Muslims and Christian preachers were converting the religion of Hindus. Swami Dayanand found through his subtle observation that there were no such restrictions and limitations in the Vedas. In this way, we see that Swami Dayanand was such a pillar man in the entire Indian history who created an impressive light amidst the darkness spread in India, who did very important work not only in the religious but also in the social, political and educational fields. The importance of the work done by him remains even today. The work done in India's freedom movement, national awakening and self-confidence building is incomparable. There is probably no other great man like him in Indian history whose impact has been so much in every sphere of individual, society and life. He did so much work for the Indian society in his short life which seems impossible for any other great man. Many of his ideas were accepted by the leaders of the Congress and used in the public awareness of the country. We all look up to such a great man, ascetic and philosopher with utmost respect and reverence. According to Maharishi Aurobindo, "Swami Dayanand's movement was really the beginning of that religious and social revival among the Hindus of India which gave rise to our present national consciousness."

Authors

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**This book is dedicated to all the youth mass and
Society**

Brief Description of Works Composed by Swami Dayanand and Their Message

The details of the texts composed by Swami Dayanand ji are being presented here. An attempt is being made here to present a brief explanation about the importance of these books so that the books written by Swami Dayanand can be discussed and explained from a sociological point of view. Swami Dayanand was a complete man incarnated on earth, so it will prove to be a small effort of mine to present the interpretation and interpretation of his creations. Many scholars have expressed their views about Swamiji's books. The presented research is limited to the explanation of the social aspect given in the books of Swamiji, because this study is a sociological study, but it does not mean that the ideas expressed in other areas of Swamiji will be kept untouched, but by Swamiji Thoughts and efforts expressed in other fields will be presented very briefly from the point of view of what role they have played in building the society. Swami Dayanand ji was very rich in writing along with speech. He gave thousands of lectures and hundreds of debates during his lifetime. All those lectures and debates were not scripted, due to this lack, humanity was deprived of a valuable heritage. Nevertheless, details of 25 books, small and big, composed by Swami Dayanand are found. The number of printed pages of these texts has been estimated at 15,000. Apart from this, there is mention of some books prepared with the inspiration and instructions of Swami Dayanand. Some scripture texts of Swami Dayanand are also available. Some collections of letters, advertisements and lectures of Swami Dayanand are also found. It is a matter of regret not to get the

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edited version of all the compositions of Swami Dayanand. Following are the details of the books written by Swami Dayanand ji:

1. Sandhya
2. Bhagwat Refutation
3. Advaita Khandan
4. Gardampatini
5. Satyarth Prakash
6. Sandhyopasanadi Panch Mahayagya method
7. Vedantidhwati Nivaran
8. Rebuttal against Vedas
9. Shikshapatri Misconception Prevention
10. Aryabhivinay
11. Ritual Method
12. Sample of Vedabhashya
13. Rigvedadi Bhashya Bhumika
14. Rigveda commentary
15. Yajurveda commentary
16. Aryodeshya Ratnamala

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17. Confusion Prevention
18. Ashtadhyayi Bhashya
19. Self Character
20. Sanskrit sentence Prabodh
21. Vyavar Bhanu
22. Story of Gautam Ahilya
23. Delusion
24. Gaukaruna Nichi
25. Updesh Manjari

1-evening

Swami Dayanand came to Agra in 1863 AD after studying at the feet of his Guru Swami Virjanand for almost 3 years (1860-1863). He resided in Agra for two years. Swami Dayanand wrote a book named Sandhya in Agra itself. Lakshmi Sukta was given at the end of the book. With the inspiration of Swami Dayanand, Seth Rooplal printed 30,000 copies of this book. This book was published in Agra's Jawala Prakash Press. This book could not be made available to the researchers of Swami Dayanand. There is no information about its shape and size. Two early biographers of Swamiji, Pt. Lekhram and Pt. Mahesh Prasad have cited this.

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2- Bhagwat Refutation

Swami Dayanand wrote this book in 1866. One name of this book is also Vaishnavmat Khandan. It cannot be said clearly in relation to where this book was written. This book was printed at Jwalaprakash Press, Agra in the octagonal size of 18x22. The Bhagavata Purana has been refuted in the book. This book was written in Sanskrit only.

3- Denial of Advaita

Swami Dayanand came to Kashi for the second time in 1870. In his stay in Kashi, he penned a book called Advaitamat Khandan. The book was printed in Kashi's Light Press. Pt. Lekhram called it stronger than the army to break the fort of Naveen Vedanta? Where is it?

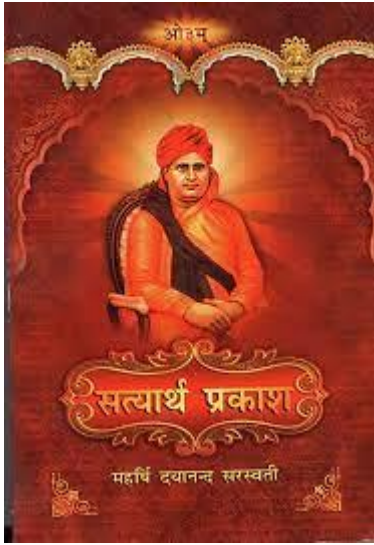
4- Gardampatini Upanishad

Swamiji used to entertain the audience occasionally in his speeches. For this purpose, he composed Gardampatini Upanishad around 1874 on the pattern of Upanishads like Rampapini, Gopaltapini. Swamiji's biographer Devendranath has mentioned this composition. No copy of this work is available.

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5- Satyarth Prakash



Among all the creations of Swami Dayanand Saraswati, "Satyarth Prakash" is a timeless book. Its first edition was published in 1874 and the second revised and revised edition eight years later in 1882. There are two parts of this book - the former and the latter, there are 10 samullas or chapters in the former and 4 in the latter. In the former there is an explanation of Vedic principles and in the latter there is a review of Puranic, Buddhist-Jain, Christian and Islam religions. At the end of this book, Swami ji has mentioned the principles accepted by him under Swamantvyamantavya Prakash. Without mentioning this, any research work done on Swami Dayanand ji will remain incomplete. Satyarth Prakash has been praised by many scholars, social workers, politicians and intellectuals. It is said that if even an opponent studies Satyarth Prakash once, he becomes a devotee of Rishi Dayanand. Maharishi Dayanand ji has composed all his books in the national language (Hindi), which shows his dedication towards the national language.

Great religion reformer, social reformer, patriot, preacher of the nineteenth century, the source of inspiration for many eminent freedom fighters, the founder of Arya Samaj, Maharishi Dayanand Saraswati, who first used words like Swadesh, Swarajya, self-national language and self-culture, can hardly be compared to the personality and works of Maharishi Dayanand Saraswati. An intellectual may be unfamiliar. Maharishi Satyarth Prakash, a great classic book presenting the Vedic teachings propounded by the Divine Knowledge Veda in a

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simple and rational style, in which a code of conduct for the welfare of mankind by solving all the personal, family, social, national or spiritual problems of life. presented as He completed the penance of this book by sitting for six and a half months in the Naulakha palace of Udaipur situated in the middle of the beautiful hills of Aravalli. During his stay in Naulakha Mahal, Maharishi Dayanand started many such works which were sufficient to influence Indians far and wide in the form of universal reform. Apart from the establishment of the Philanthropic Sabha, Satyarth Prakash's love is important. There are total 14 Samullas in Satyarth Prakash. In the first Samullas, the main name of God Om and other one hundred secondary names have been mentioned. as-

Om Shanno Mitra: Shan Varuna: Shanno Bhavatvaryama. Shannaindro Brihaspati: Shanno Vishnururukramah. Namō Brahmane Namaste Vayo Twamev Pratyaksha Brahmasi. Twamev Pratyakam Brahma Vadishyami Ritam Vadishyaami Satyam Vadishyaami Tanmamvatutdvaktaramvatu. Avatu mam avatu vaktaram. Om shanti shanti shanti.

In the first Samullas of Satyarth Prakash, the Omkaradi names of God have been explained. According to Swami ji, Omkar is the best name of God. Swami ji has given suitable quotes from Yajurveda, Chhandogya Upanishad, Kathopanishad, Manusmriti Kaivalya Upanishad, Rigveda, Samaveda and Atharvaveda in support of his statement. The other names of God given etymology by Swamiji are Agni, Manu Prajapati, Indra, Prana, Graham, Vishnu Brahma, Rudra, Akshar, Swarashtra, Kalagni, Suparna, Matarishva, Garutman, Bhumi, Virot, Vishwa, Hiranyagarbha, Vayu, Ishvara, Aditya, Pragya, Mitra, Varuna, Aryama,

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Brihaspati, Urukrama, Surya, Parmatma, Parmeshwar, Savita, Deva, Kubera, Prithivi, Jal, Akash, Anna Annad, Atta Vasu Rudra, Narayana, Chandra, Mangal, Mercury, Shukra, Shanishwar, Rahu Ketu Yagya Hota, brothers, father, grandfather, grandfather, mother, Acharya, Guru, Aj, Brahma, truth, knowledge, eternal, eternal, joy, true, Sachchidanand-form, eternal, pure, Buddha, free, formless, Niranjan, Ganesha or Ganapati Vishweshwar Kutastha, Devi, Shakti Shri. Lakshmi Saraswati, Almighty, Just, Compassionate, Advaita Nirguna Saguna, Antaryami, Dharmaraj, Yama, God, Manu, Purusha, Vishvambhara, Kaal, Shesha. Apt, Shankar Priya Swamyam Kavi, Mahadev and Shiv Swami ji have mentioned hundred names of God, but they do not believe that God has innumerable names, like God has infinite qualities, actions, nature, similarly He has infinite names, each of them has qualities. Karma and nature have one name each.

The main questions answered by Swami Dayanand in Satyarth Prakash's first Samullas are the following:

1. Is Om the best name of God?
2. Is God one? And according to his qualities, actions and nature, he has many names?
3. Why should we praise, worship and pray to God? Did Brahma worship only the ancestor God named Vishnu Mahadev?
4. Is God someone's enemy?
5. How do the living and non-living worlds operate in the universe?

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6. Why have the words 'Om' and 'Ath' been used in the beginning of the texts?

7. What are the differences between Homogeneous, Heterogeneous and Swagata etc.?

The second Samullas of Satyarth Prakash is related to proper upbringing of children (child education). This samulla is the smallest in size. Its main precept is the representation of the merit of the three teachers of the children - mother, father and teacher, however, many subjects have been included in it according to the context. Following are some examples

1. After conception, the husband and wife were ordered to remain strictly restrained.
2. Employment of a midwife to feed the child
3. Demonstrating the falsity of ghosts
4. The real meaning of the words ghost etc.
5. Solution of astrology
6. Prohibition of making birth certificate
7. Order of celibacy
8. Prohibition of anti-celibacy practices
9. Preaching to get rid of regional concepts
10. There is a possibility of spoiling the child due to lacquer.

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11. Opposition to Tantric activities like Yantra Mantra, Tantra Maran, Mohan Uchchatan etc.

12. Courtesy

Matriman Pitrimanacharyavan Purusho Veda. This is the word of Satpath Brahmin. In fact, when there are three best teachers i.e. one mother, second father and third Acharya, then only man becomes knowledgeable. As much as advice and blessings reach the children from the mother, that much from no one else. Giving the proof of Vyakaran Mahabhashya, he says that only those children are learned, civilized and well-educated, who never line up their children in teaching, but only chastises them. Samritai: Paniminti Gurvo na Vishokshitai:. Lalnaashrayino doshastadanarayino gunah.' That is, those mothers, fathers and teachers who chastise children and disciples, know that they are feeding nectar to their children and disciples and those who line up children or disciples. They are destroying their children and disciples by giving them poison. Mother, father and Acharya should teach their children or disciples to give up vices like theft, laziness, laziness, intoxicants, false speech, violence, cruelty, envy, malice, attachment etc. and adopt truthfulness. Mother, enemy, father, enemy, hair does not read, neither does it suit the gathering, swan in the middle, as it is. That means both those parents are enemies who did not make their children get education. He is despised and adored among the learned like the heron among the swans. In this way, Swami Dayanand has given the most importance in the upbringing of the children on their education. Only an educated society can change the condition and direction of the country. The questions which are answered in the second Samullas of Satarth Prakash are

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1. Why are mother, father, teacher called the first three teachers?
2. Why does the mother play the first role in creating the children?
3. What kind of education should be given to the children till they are sent to schools (Gurukuls)?
4. What kind of education should be given to the son and daughter till the age of 5 years?
5. How can one become a well-mannered, cultured, mighty, long-lived child?
6. How should the children behave with their parents, teachers, scholars, kings and relatives?
7. Is the birth certificate a condolence letter?
8. Why our human life does not feel happiness and sorrow from the inert world like planets etc.?
9. To what extent is astrology true?
10. Why is it appropriate to be careful with the upbringing of children?
11. Why should Namaste be used?
12. When should the sacrificial ceremony of the children be performed?
13. How healthiness, intelligence, strength, bravery increase through celibacy and help in providing happiness?
14. What is the mutual relation between Mantra, Tantra and Yantra?
15. How do antipsychotic drugs harm the body? Is?

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16. How can memory power be increased in children?

17. When and why should the parents who do not provide education and education to their children be punished under the state system?

18. What is the rule of eating, drinking, sleeping, lying down, sitting etc.?

19. Why don't the deeds of theft, cheating, false speech etc. follow you till death?

Swami Dayanand ji has presented the real form of education in the third Samullas of Satyarth Prakash. In this Samullas, celibacy, education system, names of truthful books and method of reading have been described. A man's soul cannot be beautified by wearing ornaments containing gold, silver, diamond, pearl, coral, ruby etc. gems. Men whose mind is engaged in learning and luxury, having a beautiful modesty, following the rules of truthful speech, and who is free from impurity, the destroyer of other filth, beautified by the removal of the sorrows of the worldly people by truthful sermons, education, beneficence beyond the prescribed deeds of the Vedas Blessed are the men and women who live in doing.

In the third Samullas of Satyarth Prakash, Swami Dayanand ji has given answers to the following questions:

1. Why is it necessary to beautify the children with learned ornaments instead of making them wear gold, silver, diamond, jewels etc.?

2. At what age children should be admitted in Gurukul or schools?

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3. Whether it is the son of a king or a leader or a poor person in the Brahmacharya Ashram, why should everyone be given the same clothes, food and equal seat?
4. Why is Gayatri Mantra a Guru Mantra?
5. How can the mind be controlled by the practice of Pranayama?
6. Why should Brahmayagya, Devayagya, Pitriyagya, Balivaishvadevayagya, Atithi Yagya and Panchamahayagya be performed?
7. How can the soul be purified?
8. How is earth, water, air etc. purified by performing Yagya?
9. Why is it necessary to chant mantras while performing Havan?
10. Why ghee and aromatic substances are not destroyed by performing Havan?
11. Why did Rishi Maharishi, King Maharaja perform Yagya in ancient Aryavartiya country?
12. What is Rajasuya Yagya, Ashwamedh Yagya, Narmedh etc. Yagya?
13. How many types of celibacy are there?
14. Why is it necessary to follow Yama (Non-violence, Satya, Asteya, Brahmacharya, Aparigraha) and Niyam (Shouch, Santosh, Tapa, Swadhyaya, Pranidhan)?
15. Why is Nitya Karma necessary in our life?
16. What is the benefit of self-study?
17. How can age, learning, fame and strength increase?

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18. What are the means of celibacy?
19. What are the duties of teachers?
20. Why is the critic of the Vedas called an atheist?
21. What is Dharma and Adharma?
22. Is the rule of celibacy the same for both men and women?
23. How is truth and falsehood tested?
24. Smell in earth, juice in water, form in fire, touch in air and sound in sky represent which power?
25. What are the East, West, North, South, Southeast, Southwest, Vayvi, Eastern directions?
26. Are caste, enjoyment, age given by God?
27. What type of curriculum should be there for ancient Vedic education of India along with modern education?
28. Why is Ashtadhyayi becoming famous all over the world?
29. How can we become healthy through Ayurvedic medicine?
30. Did Indian scientists fix the dates of solar eclipse and lunar eclipse in advance?
31. What is written in the sub-rules of Vedas, Upanishads, Brahmin texts, philosophy?
32. What are history, Purana, Gatha, Kalpa etc.?
33. Were the authors of the scriptures of opposing views on God?

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34. Is there a lot of projected verses in Manusmriti? But how to know that Manu Maharaj could not have written like this?

35. What is the identity of Rishi, Muni Pranit texts?

36. In the absence of Vedic education system, how did the sectarians and selfish Brahmins fool the Kshatriya, Vaishya etc. castes for the last 2000 years?

37. Do women and Shudras have full right to read, recite and listen to Vedas in Vedic texts or not?

38. Did women in ancient times know Shastrarth, Shilpa, Vidya, Vyavar Vidya, War Vidya, Grammar Vidya, Vedic Vidya, Mathematics Vidya, Vastra Vidya, Vedadi Shastra Vidya?

39. Since when man is familiar with various sciences?

In the fourth Samullas, marriage and Grihasthashram have been rendered. The subjects discussed in this are-time of marriage, marriage in a distant country, prohibited family in marriage, prohibition of child-marriage, self-marriage, caste-system not by birth but by virtues, duties of castes, caste of saints- Change, marriage - signs, sex according to season, hospitality of women, Panchayagya law, guest sacrifice, religion glory, husband-wife co-operation, duties of Brahmins, characteristics of teachers, recognition of fool, characteristics of student, duties of Vaishyas, Shudras Duties of marriage, husband and wife should not be separated, prohibition of polygamy, niyoga, prohibition of remarriage among dvijas, time of niyoga, order of abstinence, necessity of marriage, imaginary texts are to be discarded, superiority of Grihasthashram.' Answers to questions related to these have been given in this Samullas.?

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1. What were the consequences of child marriage in India?
2. Why should marriages be done at a nearby place or at distant places?
3. Which women and men can be eligible for marriage?
4. Looking at the interest of the country, what are the situations in which restrictions can be imposed even on the marriage of special people?
5. What should be the condition of boys and girls at the time of marriage?
6. What are the sorrows the country has to bear due to celibacy, lack of education, marriage in childhood and old age etc.?
7. Why is it necessary for a man to have mature semen, a strong body and a woman's uterus to be full and strong at the time of marriage?
8. What are the things to be kept in mind while fixing the marriage?
9. What are the things to be kept in mind while getting married? That is, what is the good in marrying only after seeing knowledge, modesty, form, age, strength, family, size of body etc. properly?
10. When there was Swayamvar system in India, how was India progressing then?
11. Is the present-day honeymoon practice prevalent among newly married couples a symbol of adultery?
12. Can a Brahmin become a Shudra and a Shudra a Brahmin?
13. What indirect form of caste system exists in each country? Was there a complete varna system in India in ancient times and how is it determined?

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14. Should father and son obey every command?

15. Has the wife been called a wife? Should the wife obey everything the husband says?

16. How did Brahmins to remove ignorance, Kshatriyas to protect and give justice, Vaishyas to remove poverty and Shudras to serve etc. in ancient times?

17. At present, is love marriage a form of Gandharva marriage under the supervision of western marriage system?

18. Why should the photographs be shown to the boys and girls before marriage?

19. What is the custom of combining the qualities of the bride and groom?

That is, when it is a pre-marriage matter, then how to get information from each other by asking or writing in front of Acharya, parents, relatives, whatever secret behavior it may be.

20. What is the appropriate process of conception? And what should a woman eat before pregnancy? How to take care of him after giving birth to a child?

21. How should husband and wife behave with each other in order to give good children in the interest of the country? And how to take care of each other? And why say hello every time we meet?

22. When, how and why should one worship God?

23. What is the real meaning of Shradh and Tarpan?

24. What is the difference between a fool and a learned man?

25. Is polygamy proper?

26. What is wrong with remarriage?

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27. What is the benefit of widows getting married?
28. Is Niyog system a symbol of adultery?
29. Can only the king do many marriages?
30. A child born out of wedlock, an adopted child, a child born out of wedlock and a child born out of pre-marriage, which one is the best?
31. Can a Brahmin who straightens his owl by writing the names of sages on his false books be called a Pandit?
32. Why are all the ashrams (Brahmacharya, Vanaprastha and Sanyas) dependent on Grihastha Ashram? What role does Uttam Grihasthi play in keeping the nation moving forward?
33. What type of servants should be kept?

Swami Dayanand has described Vanprastha and Sanyas Ashram in the fifth Samullas. The main themes of this Samullas are- Vanaprastha and the time of retirement, the person entitled to retirement, renunciation of the company of fools, renunciation of desires, the characteristics of a monk's religion, the need for a retirement ashram, denial of some arguments, moral celibacy and Sannyas, the duties of a Sanyasi. In Satyarth Prakash's fifth Samullas, the method required for Vanaprastha and Sanyas Ashram and answers to many questions related to these have been presented. as-

1. When should Vanprastha and Sanyas be taken and what are their duties?
2. Do sanyasis not touch fire and metal?

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3. Who has the right to beg and why?
4. Why does a sannyasin remain a wanderer?
5. In ancient times, why did the kings honor the sannyasins by calling them near them?
6. Should only the Brahmin class take retirement?
7. To whom does Shikha Janeu (Yajnopaveet) appear?
8. Are all those who wear saffron clothes ascetics?
9. Does the soul also have to suffer the deeds done through the body?
10. In what way is the Jiva ekdeshi little-knowing and Brahman all-pervading and all-knowing?
11. Does Brahma also get entangled in the cycle of birth and death?
12. Is there no fault in giving charity to learned and philanthropic people?
13. How can semen conservation be done?

In Swami ji's view, the person who preaches for the welfare of the people by continuously remembering God, leaving his self, is a sanyasi. According to Swami ji, it is appropriate for human beings to become a householder after finishing Brahmacharya Ashram and after finishing Grihastha Ashram, they should take Vanprastha and finally Sannyas Ashram. When the hair of a person's head becomes white, the skin becomes loose and his grandchildren are born, then he should leave the house and live in the forest. He can leave the woman at home, but if he keeps the woman with him, then he should not try to have sex with her.

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It is prescribed for him to sleep on the ground and stay away from affection for his dependents and his own things. It is desirable for a Vaanprastha to acquire knowledge and purity through various types of penance, satsang, yoga practice and good thoughts.

Swami ji is of the view that one should become a sannyasin after living in the forest from 50th to 75th year. On the basis of Manusmriti, Swami ji has given a detailed description of the life behavior of the sannyasins. When the sannyasins walk on the path, they should not look here and there but keep their eyes on the earth. He should always speak the truth whenever someone gets angry with a sannyasin, then it is appropriate for him not to get angry and preach for the welfare of the people. A sannyasin should be free from partiality towards all living beings. Sanyasi should regularly practice Pranayama and Dhyana Yoga.

The sixth Samullas of Satyarth Prakash focuses on the subject of Rajdharm or Political Science. Swami Dayanand has written this chapter mainly on the basis of Manusmriti. The topics discussed in this Samullas are-organization of three (Rajarya, Vidyarya and Dharmarya) assemblies, the king should not be arbitrary, the king should be elected, the qualifications of the members of the Rajya Sabhas, the qualities of the chairman, the punishment system, the members of the assemblies, Ashtadasha addiction, ministers and princes. Actions of princes, rules of war, measures to protect the king and subjects, administration method, tax system, consultation method, Shadgun, behavior with other kings, friendly relations, due royalty, king-subject relations, disputes and their resolution, judicial system Satyarth Rajdharm is described in this circle of light. Under this, the

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concept of Vedic state has been presented for national unity and security. All the questions related to these have been answered in this Samullas:

1. Is religion related to the political system?
2. Why there should be Vidya, Dharma and Rajyasama for the progress of the nation?
3. How can an uncontrolled king harm the nation?
4. What should be the qualities, actions and nature of a leader?
5. How can education and wealth be increased in the country?
6. What should be the qualities of the Judge and the Chairman?
7. Why should punishment be given without partiality?
8. How can a person elected to a high position in the nation harm the people?
9. What is the difference between selection and election?
10. Why should one listen to an all-beneficial Vedic scholar instead of millions of fools?
11. What should be the daily routine of the leaders?
12. What leader should be exemplary?
13. Who should appoint ambassadors?
14. What should be the place of residence of the king?
15. What should the king do to increase the land of the country?

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16. How can victory over the enemies of any other country be achieved?
17. How should the policies of Sama, Daam, Dand, Bheda be implemented?
18. Why should the king not allow the subjects to indulge in corruption?
19. What is the real form of Gram Sabha, Gram Panchayat, police stations etc.?
20. How should the Intelligence Department work?
21. Should corrupt employees be pardoned?
22. Is it enough to have seven-eight persons in the cabinet or hundreds?
23. Is it beneficial or harmful to have death penalty?
24. How to use Raja, Sandhi, Vighraha, Yan, Asana, Dvaidhibhav and Sanshraya policies?
25. What is the identity of friend from outside and enemy from inside?
26. What is meant by behaving lovingly, according to religion and according to the right?
27. What types of weapons should the land and air forces fight in different places?
28. How should the army be kept upbeat and cheerful?
29. Why is it necessary to ban drugs and gambling? 8 times penalty
30. Why should a Brahmin be given 64 times, a Kshatriya 32 times, a Vaishya 16 times and a Shudra?
31. Why should the wicked be given capital punishment?

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32 "Vayam prajapte praja abhumam, we are the subjects of God and God is our king, etc-etc.

Swami Dayanand is a supporter of limited monarchy. In his view, the main task of a Kshatriya is to rule, Swami ji has imagined many qualities in the king. For example, a king should practice yoga and be multi-sensed, he should stay away from addictions arising from lust and anger. Swami Dayanand has made a law for the appointment of ministers, amatyas and messengers by quoting Manu. The king should treat his subjects in the same way as a father treats his children. The officers of the state who perform their duties properly, they deserve respect, those officers who are lax in performing their duties, they deserve punishment. The king should know all the shortcomings of his enemy. Swami Dayanand has propounded a decentralized and hierarchical governance system. According to him, the king should take only a little tax from the subjects. Swami ji is in favor of giving severe punishment to the criminals.

The seventh Samullas of Satyarth Prakash discusses about God and the Vedas. It describes praise, prayer and worship of God. Incarnation is prohibited, the independence of life and the difference between the soul and God and the Sagun-Nirgun nature of God have been considered. According to Patanjali Yoga Sutra, Swami ji has considered it necessary to follow Yama and rules for the worship of God and has described the method of worship. He says that "Whenever you want to worship, go to a secluded pure country and sit in a posture, stop the senses from external objects by doing pranayama, fix your mind at some place in the navel, heart, throat, eye, crest or middle bone of the back."

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Swami ji believes that when a seeker does these sadhanas, then his soul and conscience become pure. He increases knowledge and science daily and reaches liberation. Swami ji's According to the person who meditates in this way even for a short time during the day, his progress is achieved. In the seventh Samullas of Satyarth Prakash, all the questions related to Vedas and God have been answered. For example-

1. Is God one or many in the Vedas?
2. What is meant by the word deity?
3. What are the proofs of God's accomplishment?
4. Is God omnipresent or resides in a particular country?
5. Is God kind and just or not?
6. Does God forgive transgressions?
7. Is God corporeal or formless?
8. Is God original or eternal?
9. What does God want?
10. By praising the Supreme Lord, love for God through His virtues, deeds, nature, improvement of one's own qualities, deeds, nature, prayer without pride, enthusiasm and help, by worship, union with Parabrahma and its interview?
11. Is God passive and nirguna?
12. Does God incarnate or not?

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13. Is the organism independent or dependent?
14. How is the form, qualities, actions and nature of the creature and God?
15. Is it right to call God Trikaladarshi?
16. Is there a different Vibhu in the living body and Parikshin?
17. What is meant by the pervading and all-pervasive relationship between the soul and the Supreme Soul?
18. Is God Saguna or Nirguna?
19. What, when and how did God reveal the Vedas in the beginning of creation?
20. Are Vedas divine?
21. Is there a difference between God-made and human-made works?
22. If the Lord had not given the knowledge of Vedas in the beginning of the creation, then what would have been the condition of human beings?
23. Is there history of humans in Vedas?
24. How many branches are there in Vedas?
25. Are Vedas eternal or eternal?
26. What is the meaning of Rishi, Deity, Chhand, Swar etc. mentioned in Vedas?
27. Is the book of Vedas the oldest book in the world?
28. Are the Vedas created for the benefit of all human beings?
29. Why were the Vedas revealed in the Vedic language (Devbhasha Sanskrit) only?

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In the eighth Samullas of Satyarth Prakash, the birth of creation, the form of nature different from God and opposition to atheism have been considered. According to Swami ji, God has created the universe. Before creation the world was covered with darkness. God existed before the creation of the world. He has created the world from the earth to the sun, by which the birth, condition, and annihilation of this world takes place, that Brahman is worth knowing.' Swami Dayanand has accepted God, Jiva and Prakriti as eternal. The world is in the form of milk, the creature is the enjoyer of the fruits of doing good deeds. God is not the enjoyer of the fruits of actions. He is shining all around. Swami Dayanand has considered the creation of nature from the union of sattva, rajas and tamas. According to the Upanishads, before the creation, there was the form of the world, Sat, Asat, Atman and Brahma, the same God has become many forms by His will. God's qualities of Justice, Dharna, Mercy etc. can be meaningful only when he makes the world. One has to do charity by giving innumerable things to all the living beings by generating.

Satyarth Prakash's Ashtham Samullas presents solutions to many questions arising about the origin of the world and its doomsday. For example, Swami Dayanand Saraswati has answered the questions related to these subjects in the eighth Samullas of Satyarth Prakash, which are as follows-

1. How does God bring about the origin, condition and annihilation of the universe?

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2. Are God, soul and nature eternal?
3. What are the three causes of the world i.e. nimit, material and ordinary cause?
4. The seed grew first or the tree
5. What is the relation between effect and cause? 6. Isn't God the doer of the world?
7. Does God create the world by nature?
8. Is God the doer of the world?
9. Can a living being not be God?
10. Can the word God be used for both the soul and the Supreme Soul?
11. What can be changed in the divine order of creation?
Can God make the world unique or the same in 12 cycles?
13. Is air after air, fire after fire, water after water, earth after water, medicine from earth, food from medicines, semen from semen, man from semen? That is, the order of origin of the universe is like this?
14. Can conscious power be generated by the combination of soil, water etc.?
15. What is the difference between subtle and gross?
16. What does the knowledge creation of God reveal?
17. Was the human being created first or the earth?
18. In the beginning of creation were young men born or children or old people?
19. Is there a beginning of the universe?

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20. Do trees have life?
21. At which place did the original creation of humans take place?
22. What is the difference between Arya and Dasyus?
23. In the beginning of creation, one caste was born or many?
24. Did the Aryans come from outside? Or did you go out of here?
25. Is the ancient name of India Aryavarta found in various texts?
26. Is the culture and civilization of Hindus as old as their Hindi name Hindu or Hindustan?
27. What is the extent of Aryavarta?
28. Is the word Hindu found in Aryan literature?
29. Is it true that the name Hindu is a corruption of Sindhu?
30. Have foreigners adulterated our history? And what was their purpose in them?
31. Who are called by the names Asura, Rakshasa, Dasyu, Malechha Nag?
32. When, why and how did foreigners capture India?
33. Different languages, different education, different behavior can lead to the development of the nation or not?
34. How much time has passed in the origin of the world and what is the proof that Time elapsed?
35. What is an atomic molecule, molecule, array?

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36. How are the Sun and the Earth holding each other?

37. How is the Supreme Lord holding such huge earths?

38. Does the creation of human beings etc. exist in other worlds also?

39. Will there be any difference in the shape of the human beings who live on other worlds?

40. Have the Vedas been illuminated in other worlds as in this world?

41. Why are the subjects under the king, the creatures and the roots etc. under the God?

42. Why cannot a living being be God?

Satyarth Prakash's ninth Samullas focuses on Vidya-Avidya and bondage and liberation. Vidya means correct vision in relation to God, nature and living being and Avidya means opposite vision towards them. Man cannot cross the sorrow of death without pure deeds and worship of God. One can attain salvation by pious deeds, pious worship and pious knowledge. The creature trapped in unrighteousness and ignorance is bound and the bound creature does not get freedom. The creature is the enjoyer of happiness and sorrow. Answering this question, Swami ji has said that following God's orders, staying away from unrighteousness, ignorance, bad habits, bad addictions and promoting truthful speech, charity, knowledge, impartial justice, religion in the above way, prayer and worship means praising God. To practice Yoga, to read and teach, to progress in knowledge by making effort in religion, to do the best means and to do justice according to religion, whatever you do, freedom from such means, and contrary to these, disobedience to God, etc., leads to bondage. In the ninth Samullas of

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Satyarth Prakash, Vidya-Avidya, bondage and salvation have been explained and all the questions related to these have been answered. The following are the possible questions related to these subjects, which were answered in Satyarth Prakash. Has gone'

1. What is the difference between Vidya and Avidya?
2. How can liberation (Moksha and Nirvana) be attained?
3. Is the Jiva a reflection of Brahman or a part of it?
4. What are the things that lead to liberation and bondage?
5. Does the physical body of the soul remain in liberation or not?
6. Do the living beings, after attaining liberation, come again in the bondage of birth and death?
7. What is the survival time of the creature? 8. Can the soul wander anywhere in liberation?
8. Does the soul take birth once or many times?
10. Why doesn't the soul remember the things of the previous birth?
11. Does God prove to be just by assuming the body of the living beings according to their sinful and virtuous deeds?
12. Is the soul in the body of human and animal etc. same or different?
13. What is the difference between birth and death?
14. Is liberation in one birth or in many births?

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15. If the body is not with you in the state of liberation, then how does it enjoy?

16. Why do the living beings keep away from God in salvation?

17. Do liberated souls reconcile with other liberated souls?

18. By performing which actions, one gets whose body?

19. What are Sattva, Rajas and Tamas qualities?

20. What is spiritual, spiritual, spiritual sorrow?

Satyarth Prakash's Dasam Samullas is on the subject of Aachar, Aachar and Bhakshyabhakshya. Swami Dayanand has discussed the ethics of human beings on the basis of Chapter-2 of Manusmriti. Swami ji has accepted on the basis of Manusmriti that the religion which is consumed daily by the learned people without attachment and malice, the one whose heart i.e. soul knows the true duty, that religion is valid and doable. Extreme lust and selflessness is not the best in the world. Vedartha knowledge and Vedokta karma are all proved by desire. If someone says that I am selfless or if I become, then it cannot be so. All the work is done by will only, whatever hands, legs, eyes, mind etc. are operated, they are all done by desire only, if there is no desire then opening and closing of the eyes cannot even happen. That's why it is appropriate to do the entire Vedas, Manusmriti and sage-inspired scriptures, the conduct of good men and the deeds in which your soul is happy. When someone desires to lie, steal etc., then only fear, doubt, shame arises in his soul. That's why this action is not worth doing. Vedas, Smriti, the support of good men and the non-confrontational cover of the knowledge of our soul are the characteristics of the four religions. The one who is not entangled in materialistic greed and subject service, only he has the

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knowledge of religion. For those who wish to know religion, Vedas are the ultimate proof. This is the main basis of a human being that try to stop the things that make you indulge in sensually abducting subjects. Just as fuel and ghee are added to the fire, the fire increases, in the same way, the lust does not subside by the consumption of deeds, it keeps on increasing. That's why a man should never be attached to objects. Swami Dayanand has given the message of service to parents, teacher and guest on the basis of Taittiriya Upanishad. Swami ji believes that one's conduct is not destroyed by traveling abroad. Dharma is with our soul and duty. When we do good deeds, we cannot be blamed for traveling from country to country and from island to island. Faults are incurred in committing sinful acts. Swami ji has said with sorrow that when foreigners behave and rule in their own country, then nothing else can happen without sorrow and poverty.

Satyarth Prakash's Dasam Samullas answers all the questions related to the subject like Aachar, Aachar and Bhakshyabhakshya. Some of these major questions are as follows which have been answered in Satyarth Prakash

1. What is ethics and immorality?
1. What are morals and immorality?
2. How can the five senses, the five senses of action and the eleventh mind be brought under control?
3. Does going abroad destroy religion?
4. Did Vyas Muni Shukracharya, Krishna, Arjuna, Uddalak Rishi travel abroad?

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5. Did the leaders of the whole world attend the Rajasuya Yagya of Maharaj Yudhishtir?
6. Why do the indigenous people have to face poverty and misery due to the rule of foreigners?
7. Is it proper to take alcohol and meat?
8. How did the freedom, joy, wealth, state funds and effort of the people of India come under attack?
9. Who is Dwij? Should you prepare food with your own hands or should you eat food prepared by pure hands?
10. Is the food touched by a Shudra discarded?
11. Did Indians eat meat in the past?
12. When brothers started fighting in India, how did a third foreigner come and become the arbitrator?
13. What are the two types of food poisoning in the scriptures and medicine?
14. How do alcohol, ganja, opium destroy the intellect?
15. How does ghee obtained from milk-giving animals like cow, etc. bring happiness?
16. Does the milk of each cow satisfy twenty four thousand nine hundred and sixty men at once?
17. What harm is done by killing animals?
18. Were animals like cow killed during the rule of Aryans? Was there any shortage of milk and ghee at that time?

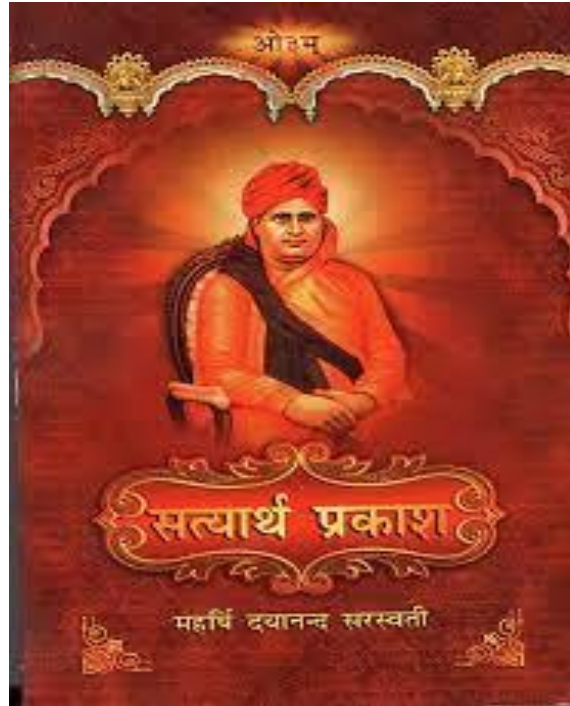
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19. Why should non-vegetarians be punished by the ruling leaders?
20. Why should we do diet?
21. Why is it forbidden to eat the substances mentioned in the medical science against nature?
22. Can the nation go back to its glorious past due to alcoholic rulers?
23. Is it true that due to the abundance of cow's milk and ghee, the deities increase and their deficiency leads to the increase of demons?
24. Should the disciple eat only after the Guru has eaten?
25. Shouldn't a man eat someone's liar?
26. Does the chowka not become impure if cow dung is smeared in the courtyard?
27. Does the mutual leg-opposition ends when all humans eat together?
28. Was there one opinion in the entire globe?
29. Along with Gandhari of Kandahar, Madi of Iran, Ulupi of America etc. did the people of Aryavartiya kings marry outside? What does it represent?
30. Can the meaning of any bond be understood from prejudice and jealousy?

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The eleventh Samullas of Satyarth Prakash is related to the refutation and refutation of Aryavartiya sects. At the beginning of this Samullas, Swami ji said while singing the glory of Ayavart. It is said that five thousand years ago, the Aryans had a kingdom over the entire land of that time. Everything in India was destroyed in the Mahabharata war and after that the Brahmins propagated superstitions in the general public due to which India gradually declined. According to Swami, Buddhist and Jain beliefs emerged due to the malpractices of Brahmins. Jains introduced Pashanadi idol worship in India. He condemned the Vedas and propagated many superstitions in the public. Swami ji has appreciated the role of Shankaracharya in the eradication of Jainism and Buddhism. Swami ji has also denied the Vedanta doctrine. Swami ji has given his

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own specific interpretation of Vyaskrit Vedanta Sutra and proved the difference between Brahman and Jiva. Swami ji has condemned Shaivism especially the linga worship prevalent under it. According to Swami ji, Brahmins have taken the concept of twenty-four incarnations of God from 24 Tirthankaras of Jains. He also composed eighteen Puranas on the example of Jains. According to Swamiji, the names of Vishnu, Rudra, Shiva etc. are the readers of the one unique all-controlling all-encompassing Jagdishwar, who has many qualities, deeds, and nature. According to him, the real method of chanting is to remember the qualities of God and to act accordingly. Swamiji has considered God as Bhava and said. That wherever there is emotion, God is proved from there.

Swami ji has opposed the tradition of Panchayatan Puja. Under Panchayatan Puja, Shiva, Vishnu, Ambika, Ganesha and Surya are worshiped by making idols. Swami ji has called the true Vedanta and Panchapuja the one in which mother, father, Acharya, guest and husband are worshiped by the woman and the woman by the husband. Swami ji has called them five idolized gods, with whose association the human body is born, nurture, true education, knowledge and true preaching are attained. This is the ladder to attain God. Those who worship stone idols without serving them are very anti-Vedas. According to Swami ji, due to bad reasons like idol worship etc., crores of people have become poor priests, beggars, lazy and effortless people in Aryavarta. Condemning the poplilas found in all the places of pilgrimage located in different regions of India, Swami ji has said, "Reading and teaching of Vedadi Satya Shastras, company of religious scholars, charity, religious rituals, yoga practice, Nirvair, Nishkapat, Satyabhashan, Satya Believing, doing truth, celibacy, teacher, guest, service of parents, prayer

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praising God, worship, peace, Jitendriyata, sociability, religious effort, knowledge-science etc. are the virtues that save from sorrows. "

Swami ji's opinion about Naamsmaran is that knowing the meaning of the names of God, remembering God's name is remembering God's name and doing it according to God's qualities and nature. Swami ji has denied the greatness of Guru. According to them, Brahma, Vishnu, Maheshwar and Parabrahma are the names of God. There can never be a teacher like him. The teacher is the parent, teacher and guest. It is the job of the disciple and the teacher to serve them, to take lessons from them, and it is appropriate to leave the teacher who is greedy, grumpy, greedy and lustful. According to tradition, Vyas ji has been considered the author of eighteen Puranas. Swamiji is against the Puranas. He says that if Vyas was the author of the Puranas, then there would not have been so many idiots in him. Vyas ji was a great scholar, truthful, religious yogi. Swami ji has mentioned the conflicting things in various Puranas and has concluded that those who create such false books and serve their purpose by making people deviate from the true books, are great sinners.'

Swami ji has also denied planet worship and criticized Garuda Purana. He has denied the existence of Yamlok and Yama. He has enumerated in detail the symptoms of bad characters and good characters and has considered the fasts of Ekadashis like Ghanda, Kamda, Putrada and Nirjala etc. as futile. Swami ji has criticized Kabir Panth, Nanak Panth, Dadu Panth, Ramsnehi Mat Ballabh Pant, Swami Narayan Mat, Madhav Sampradaya, and Lingayat Mat and inaugurated many evils found in them. Swami ji has described the merits and demerits of

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Brahmo Samaj and Prarthana Samaj. Swami ji believes that these beliefs prevented many people from becoming Christians and removed Pashanadi idol worship. But there are many defects in these views. There is very little patriotism among the followers of these beliefs. They have adopted many practices of Christians. They don't even take the names of Brahmadi Maharishis. Swami ji has enumerated many features of Europeans - not marrying in childhood, giving good education to boys and girls, self-marriage, staying away from hypocrisy, mutual discussion and working with the gathering, discipline etc.'

In the twelfth Samullas of Satyarth Prakash, Swamiji has refuted the atheistic sects - Charvak, Buddhist and Jain sects. During the lifetime of Swami Dayanand, there was a lack of printed literature regarding these three beliefs. Swami ji has made the book Sarvadarshan Samgraha written by Saman Madhav as the basis for the review of Charvak and Buddhist views. The books of Jainism were also not accessible at that time, the few books that Swami ji got were of Shvetambara Jain. Swami ji had made Ratnakar's episode his base for the review of Jainism. Episode Ratnakar is a collection of small and big texts.

Swami Dayanand has expressed his views regarding the review of Jainism and Buddhism in the introduction of the twelfth Samullas. He has accepted that when Vedavidya, which used to decide the truth in Aryavarta, disappeared, then due to ignorance, differences of opinion arose. One of these differences was Jain opinion, there is no mention of Jains in Mahabharata and Valmiki Ramayana. That's why this opinion went on after him 'Swami ji has an objection that the

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followers of Jainism and Buddhism do not even allow their books to be seen, read and written by people of other faiths.

The thirteenth chapter deals with the review of Christian doctrine. Swamiji has also included Jews under Christians. Swamiji does not consider the God of the Bible and its God to be omniscient. He has criticized him for 150 quotations from the Bible.

The fourteenth Samullas of Satyarth Prakash are about Islam. Swami ji has reviewed Islam on the basis of Hindi translation of Shah Rafiuddin Dehlvi's Urdu translation. They do not consider the Quran to be divine.

It can be said in brief about the classic book Satyarth Prakash written by Swami Dayanand that there can be only one religion of human beings, there cannot be two and the religion which is acceptable to all can be adopted. Maharishi Dayanand addressed it by the name of Satya Sanatan Vedic Dharma i.e. Veda Sammat which is self-evident which is called divine knowledge. It is full of proofs for the welfare of human beings, according to creation, according to knowledge and science, Aptapurush considers it beneficial for all human beings and considers it his duty to follow it.

Maharishi Dayanand has used the word Rajdharma in place of the word politics, which is in accordance with the Vedas. Its meaning is that there should be no differences in the same law for the countrymen, so that gentlemen get respect,

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wicked and terrorists get punishment and impartial rules and regulations. The result of this will be that the people of the country will get the inspiration to follow the rules and laws and consider it as their religion and uniform code of conduct will be implemented. As a result, the subjects will get proper justice.

Maharishi Dayanand, who gave the slogan of Swadeshi, Swarajya, has written in the third Samullas of Satyarth Prakash, the same education for all the students who receive the lamp. In the eleventh Samullas, Maharishi has written that if our Aryan gentlemen search and publish the books of history and knowledge, then the country will get a lot of benefit. Maharishi has said about Ayurveda, the sub-veda of the Vedas, that Sushruta and Parakadi Ayurveda books are written by the sage sages, in which the meaning of the medical scriptures, the weapon is not-penetration, coating, medicine, diagnosis, medicine, diet, body, country-time, the properties of the object. They have the ability to cure all types of diseases by knowing them.

Aryavartiya Hriday Samrat In the time of Mahabharata's Shri Krishna, there were six cows for each person in Ayavarta, but unfortunately today the practice of cow protection and cow rearing is diminishing day by day. Cow's milk is like nectar which is essential for health from newborn to old age. Therefore, how beneficial it is to protect cows and rear cows, Maharishi has written the book 'Gau Karunanidhi' to alert the human beings that the state should make arrangements to give the harshest punishment to those who kill cows.

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Maharishi has told to praise, pray and worship God often and only twice in the evening. He has presented the worship of God served by Shri Ram and Krishna in front of everyone in the Vedic way.

The more accurate realization of the intentions of Satyarth Prakash becomes active, the more a man can become active from a fool, from a weak to a scholar, from an atheist to a theist, from an arrogant to a self-respecting person, from a bhogi to a yogi, from a diseased person to a diseased person, from a non-vegetarian to a vegetarian, from an unworthy person to a deserving person. Without adopting the teachings of Vedas, this country will not be able to attain its ancient glory. Therefore, to make this country a golden land or parsmani, one has to go to the shelter of Vedas again. Here a very brief description of the essence of Samullas related to the social aspects of Satyarth Prakash is being presented.

Social aspect in Satyarth Prakash

In the second Samullas of Satyarth Prakash, arrangements have been made for proper upbringing of children. It is better for the mother and the father that before, during and after the conception, leaving aside the foul-smelling, dry, brain-killing narcotic substances, which achieve civilization through peace, health, strength, intelligence, bravery and sociability, such as ghee, milk, sweets, food etc. Consume the best substances, so that the Raj-Semen also becomes faultless and has excellent qualities. He has further written that when there are three best teachers i.e. one is mother, second is father and third is Acharya, then only man can become knowledgeable. The family is very fortunate in which the mother and father are religious and learned.

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Samritai: Panibhirdhanti Gurvo na Vishokshitai:. Lalnaashrayino doshastadanarayino gunah.'

That is, those parents and teachers who chastise their children and disciples, it is as if they are feeding nectar to their children and disciples from their hands and those who line the children or disciples, they are destroying and corrupting them by giving them poison. Parents and teachers should not chastise with envy, malice, but keep fear from above and kindness from within. In this way, good citizens are obtained for the society and the country due to the good primary education of the children and the country progresses.

That is, the people whose mind is engaged in the luxury of learning: beautiful nature: true-speaking, rules-observant and who are free from pride, impurity, destroyer of other's filth, beautified by truthful preaching, removal of the sorrows of the world's people by the gift of knowledge, they live in doing good to others by the prescribed deeds of the Vedas. Blessed are men and women. Without it, no one would get it. Swami Dayanand has said that boys and girls of eight years should be sent to their respective schools. A distance of two kos is necessary for boys and girls in the school. If a teacher, whether male or female, commits bad deeds, he should not be taught. Swami ji has further written that there should be male teachers in boys' schools and women teachers in girls' schools. He has also written that there should be rules and regulations for the education of boys and girls and there should be a system to punish those parents who do not send their children to school.

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The superiority of Swayamvar marriage and Grihasthashram has been proved in the fourth Samullas of Satyarth Prakash. In relation to marriage, Swami Dayanand Saraswati, referring to Manusmriti, has written that after taking the permission of the Guru, after bathing, after coming from the Gurukul, Brahmin, Kshatriya, Vaishya should marry a girl with beautiful characteristics according to their varna, like-

Gurunugat relationship method. Devdijo Savtam.

Regarding the caste of marriage, he has written that one should marry a girl who does not belong to her gotra or mother's gotra. Apart from this, he has also supported the removal of marriage. The girl with whom the child plays in childhood, gets acquainted with her virtues and defects, also gets acquainted with her nature, then after getting married, there is no deep love between them. Just as mixing water with water does not give any unique quality, in the same way, there is no progress in getting married in the same gotra, be it paternal gotra or maternal gotra. Presenting the example of Manusmriti, Swami Dayanand ji has written in Satyarth Prakash about the superiority of Grihasthashram that-

That is, just as rivers and big rivers keep wandering until they reach the sea, similarly all ashrams remain stable with the shelter of a householder, without this ashram no behavior of any ashram is proven. Just as the existence of all living beings is accomplished by the support of the air, in the same way, the brahmachari, the vanaprastha and the sannyasin i.e. all the ashrams are maintained by the support of the householder. By giving donations and food grains to the three ashrams, Brahmachari, Vanprastha and Sannyasi, the

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householder wears it everyday, by this the householder is called Jyeshthaashram, that is, it is called Ghurandhar in all manners. That's why one who desires Akshay Moksha and the happiness of the world, he should try to wear the house, which is unable to be worn by weak-minded people, that is, coward and weak men, wear it well. Mahatma Chaitanya Muni has written that- In the view of Swami Dayanand ji, religion, morality and mutual behavior are the basis of superiority of householder's ashram, therefore he has given some more practical instructions and said- As far as the desire for unattainable things, Protect the received and increase the protected, spend the increased money in the welfare of the country.

Although all the thoughts expressed by Swami Dayanand Saraswati are related to the society and the country, but some thoughts are directly helpful in creating a healthy society.

In this context, in the tenth Samullas of Satyarth Prakash, Swamiji has written about food habits and conduct. Satyarth Prakash's Tenth Samullas is related to ethics-immorality and food consumption, which is directly related to personality building, thinking of a person and society. Swami Dayanand ji, while explaining ethics and misconduct, says that the conduct of righteous deeds, politeness, company of good men. And the base of interest etc. in the eclipse of Sadvidya and the opposite conduct is called malpractice. Swami ji further writes that it is the main duty of a human being to do whatever is beneficial to the world and leave the harmful ones. Never associate with atheists, disloyal, treacherous, false, selfish, hypocrites, deceitful etc. evil people. Those who are truthful, religious, philanthropic people, always being with them is the name of excellence. Swami ji

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considers mutual love and harmony among individuals as necessary for social and national progress. He is of the opinion that it is very difficult to progress until one opinion, one loss-profit, one happiness-sorrow, is not accepted by each other. But there can be no improvement by only eating and drinking together, but until bad things are not left, then instead of increasing, there is loss." We are giving it because only this can lead to all-round progress of the individual, society and the country. In this Samullas, Swami ji has instructed that what kind of things we should not eat. Quoting Manu Maharaj, he says that those born in filth Vegetables, fruits and roots should not be consumed. Alcohol, cannabis, opium etc. intoxicating substances should also not be consumed. Similarly, food containing foul smell etc. should also not be consumed. Non-vegetarian He has completely prohibited it. In this regard, he even says that one should not even take food from the hands of non-vegetarian plates. Alcoholic intoxicants end a person's thoughtfulness and also the ability to identify good and bad in him. Strength does not remain Discretion is the basis of all-round development of a person. In this way, Swami ji has made important contribution in the direction of society building by explaining the ethics, incest and makshya-abhakshya, whose relevance has increased even more in the present times.

6- Sandhyopasanadi Panchamahayagyavidhi'

In this book, Swami Dayanand has given details of Sandhya and the five Mahayagyas - Brahma Yagya, Dev Yagya, Pitra Yagya, Balivaishwadev Yagya and Atithi Yagya. Swami Dayanand considered these Yagyas very important and he has also described them in his two other books Satyarth Prakash and Sanskar Vidhi. The first edition of this book was published from Arya Press, Bombay in 1874 and the second revised edition from Lazarus Press, Bombay in 1877.

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7-Vedanta Nivaran

This book was published in 1876 from the Oriental Press, Bombay. The language of the first edition of the book was very impure. This was corrected in later editions. As is clear from the name of the book itself. Vedanta theory has been criticized in this.

8- Rebuttal against Vedas

This book was published in 1875 from the Nirnay Sagar Press, Bombay. Another name of this book is Vallabhacharya Matkhandan. The principles of the Ballabh sect have been denied in the book. After the publication of this book, many followers of Ballabh Sampradaya became customers of Swami Dayanand's life. The original language of the book was Sanskrit, its Gujarati translation was done by Shyamji Krishna Varma, a prominent disciple of Swamiji. Later Shyamji Krishna Varma became a revolutionary and spent his entire life in Europe. This book was translated into Hindi by Pandit Bhimsen.

9. Shikshapatri confusion prevention

There was a lot of propaganda of Swami Narayan faith in Gujarat. This opinion was promoted by Swami Sahajanand. He had introduced his principles in his book named Shikshapatri. Swami Dayanand has denied the principles of Swami Narayan Mat in the book Shikshapatridhwanti Nivaran. This book was published from Bombay in 1887. Another name of this book is Swami Narayan Mat Khandan.

10- Aryabhinay

In this book, Swami Dayanand has presented text and translation of 53 mantras of Rigveda, 54 mantras of Yajurveda and one mantra of Taittiriya Aranyaka. This mantra is praiseworthy towards God. The first edition of the book was printed in 1876 from Aryamandal Press, Bombay. Swami Dayanand has considered the goal of writing the book in the subtext of the book - knowledge and devotion to the nature of God, piety and purity of behavior.

11- Ritual method

The ancient sages of India have planned many rituals to make human life cultured. In the Home Sutras, 16 to 48 samskaras have been counted from conception till death. Swami Dayanand has described the method of 16 rituals on the basis of Griha Sutras in Sanskar Vidhi Granth. This is considered an important book of Swami ji, its first edition was published from Asiatic Press, Bombay in 1877 and the second edition was published from Vedic Yantralay, Prayag in 1984.

12- Sample of Vedmasya

After the creation of Satyarth Prakash, Swami Dayanand's attention turned to writing commentary on the Vedas. According to Swami ji, the main reason for India's downfall was the extinction of Vedic education and the spread of mythological knowledge. The Veda Bhashyas of Sayana and Mahighar etc. which

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were available in the time of Swami ji, had the impression of mythological beliefs on them. Swami ji took the task of writing new commentaries of the Vedas after studying the ancient Arsh texts. In 1876, Swami ji got one issue of Veda Bhashya printed from Lazarus Press, Banaras. This issue was printed in 24 pages of 20x26 octagon size. In this issue of the sample, there is a Sanskrit commentary on the first mantra of the first Sukta of the first mandala of the Rigveda. In this, both physical and spiritual meaning of each mantra has been given.

13- Rigvedadi Bhashya Bhumika

Swami Dayanand composed Rigvedadi Bhashya Bhumika to introduce the subject matter of the four Vedas before the beginning of Vedabhashya. He started writing the book on 20 August 1876 in Ayodhya. It was printed in 1877-78 at Lazarus Press Banaras and Nirnay Sagar Press, Bombay. The Sanskrit part of this book was done by Swamiji. The translation has been done by pundits. The topics discussed by Swamiji in Rigvedadibhashya role are importance of Vedas, Brahma Vidya, Dharma, birth of creation, theory of attraction, mathematics, praise, prayer, worship, yoga, liberation, medical science, reincarnation, marriage, Niyog, Raja Praja Dharma, Varnashram, Panchamahayagya etc.

14-Gvedbhashya up to (7/62 /2)

Swami Dayanand started Rigveda Bhashya in 1877. Till his death, he could complete the commentary till 7/62/2, which was gradually being published from 1877 in Nirnay Sagar, Pais, Bombay and till 1899 in Vedic Yantralaya, Kashi,

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Prayag and Ajmer. Only the commentary written by Swami Dayanand is authentic.

15- Yajurveda commentary

Swami Dayanand started writing Yajurveda Bhashya in 1877 and it continued till 1882. It took 4 years and 10 months to compose this commentary. In 1945, Pt. Brahmadatta Jigyasu got a corrected edition of 10 chapters of Yajurveda Bhashya published from Ram Lal Kapoor Trust.

16- Aryodeshyaratnamala'

This book contains a collection of 100 main principles of Aryans. Swamiji wrote this book in 1877. It was printed in the same year from Chashm-e-Noor Press, Amritsar.

17- Sritinivaran

Mr. Mahesh Chandra Nyayaratna, Principal of Sanskrit College, Banaras had raised some objections on the issue of the sample of Ved Bhashya by Swami Dayanand. Swamiji wrote the book Pratinivaran to answer these objections. The book was published in 1880 from Aryabhushan Press, Shahjahanpur.

18- Ashtadhyayi Bhashya'

Swami Dayanand considered Panini's Ashtadhyayi as the best grammar book. He prepared a commentary on this book in 1878-79. This commentary is printed in

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two parts at Vedic Yantralay, Ajmer. The first part was published in 1927 and the second part in 1940.

19- Autobiography

Swami Dayanand gave a lecture on his biography on August 4, 1875 in Poona. Similarly, at the request of Colonel Alcott of the Theosophist Society, Swamiji had sent his biography to be published in Theosophist. This biography of Swamiji was published in Theosophist in October, 1879, December, 1879 and November, 1880 issues. Many versions of this autobiography of Swamiji have been published in Hindi and English.

20-Sanskrit sentence Prabodh

Swami Dayanand had composed this book to propagate Sanskrit among the masses. There are 52 small and big episodes in the book, in which all kinds of words and sentences that come in daily use have been collected. The book was printed in 1879 from Vedic Yantralay, Kashi.

21- Vyavar Bhanu

This book is mainly written for children. In this, proverbs have been collected on the subjects of teachers, fools, celibacy, brave education, students, religion, unrighteousness, purusharth, charity, Rajdharm etc. and they have been explained by illustrations. This book was published in 1879 from Vedic Yantralay, Kashi.

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22- Story of Gautam Ahilya

This book was printed from Vedic Yantralay, Kashi in 1878 AD. The mention of this book is found in Swami Dayanand's letters and advertisements. In the book, Swami Dayanand has revealed the real form of the story of Gautam and Ahilya. According to Swami ji, Indra is the Sun, Gautam is the Moon and Ahilya Ratri is the night in the form of Ahilya and the Moon in the form of Gautam are figuratively called husband and wife. Sun has been called the jar of Ahalya because the night is destroyed when the sun rises. Swami Dayanand has also mentioned this story in Rigvedadi Bhashya Bhumika.

23- Dissection

Raja Shiv Prasad Sitare Hind of Kashi had raised some objections on Swami Dayanand's Rigvedadi Bhashya Bhumika Gandha. Swami Dayanand had composed the book Bhamochchen to answer those objections of Raja Saheb. The book was published in 1880 from the Vedic Yantralay, Kashi.

24- Gokarunanidhi

Swami Dayanand was one of the first promoters of the cow protection movement. In the book Gokarunanidhi, Swamiji has justified the killing of animals like cows and eating their meat. This book was published from Vedic Yantralay, Kashi in 1880 AD.

25- Updesh Manjari

Swami Dayanand reached Poona on June 20, 1875. There he gave 15 lectures from July 4, 1875 to August 4, 1875, which were published in a book named Updesh Manjari. The topics of these lectures are - God-Siddhi, Dharma-Adharma, Vedas, Rebirth, Yagya and Sanskar, History, Self-proclaimed life character.

The possible questions which have been answered in each Samullas of Satyarth Prakash, a classic book by Swami Dayanand Saraswati, have been presented with the view that the researchers who want to get detailed information about the material related to that Samullas You can fulfill your desire by studying, although the society is directly affected by the thoughts expressed by Swamiji and he has an important role in society and nation building, but here an attempt has been made to summarize the social aspect of Swamiji. Is. Swami ji's views on various subjects have also been presented in the next chapter, in which special importance has been given to his views on social problems and social organization, because the present research study is being presented in a social context. .

It is clear from the above discussion that Swami Dayanand's classic work Satyarth Prakash has 14 Samullas which are divided into two sections. In this book, he has explained the names of God like Omkar etc. Omkar is the best name of God. Swami ji has mentioned 100 names of God but he believes that God is one. His names can be innumerable. The second Samullas of Satyarth Prakash is in relation to child education. He is of the opinion that the three main teachers, namely the mother, the father and the Acharya, are the best teachers. The child should be taught public manners and he should be told how to behave with parents, teacher, scholar, guest, king, subjects, family, sister and dance (servant) etc. Pride destroys beauty and Lakshmi. Parents who do not give higher

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education to their children are actually their enemies. In the third Samullas, the relation of study-teaching has been explained. Swamiji supported the compulsory education of boys and girls. Those parents who do not send their children to Paishala should be punished. There should be equal treatment with all the students whether rich or poor in the school. It is appropriate for parents and teachers to preach Gayatri Mantra with its meaning to their children. On the basis of Manusmriti, Swamiji believes that among all the donations in the world, the donation of Veda Vidya is the best. In the fourth Samullas of Satyarth Prakash, details have been given about marriage and Grihastha Ashramaya. On completion of Brahmacharya Ashram, Swami ji has allowed men and women to enter Grihastha Ashram. According to Swami ji, mutual acceptance of bride and groom is essential in marriage. According to him the practice of Swayamvara is the best practice. According to him there should never be separation between man and woman. The fifth Samullas is related to Vanaprastha and Sanyas. According to Swami ji, when the hair of a person's head turns white, the skin becomes loose and Pitra is born, then one should leave the house and live in the forest. He can leave the woman at home. A sannyasin should be without partiality towards all living beings and should be constantly engaged in yoga practice, satsang, meditation and penance. In the sixth Samullas, it has been said about Rajdharm. He writes about limited monarchy. According to him, the main task of a Kshatriya is to rule, the king should behave towards the subjects in the same way as a father behaves towards his children, those officers who are lax in performing their duties deserve punishment. Seventh Samullas discusses about God. According to Swami ji, according to Patanjali Yoga Sutras, following Yama and Niyama is considered necessary for worshiping God and method of worship is described in eighth Samullas. The form of opposition to atheism has been considered. Whereas in the ninth Samullas, there is thought about bondage of

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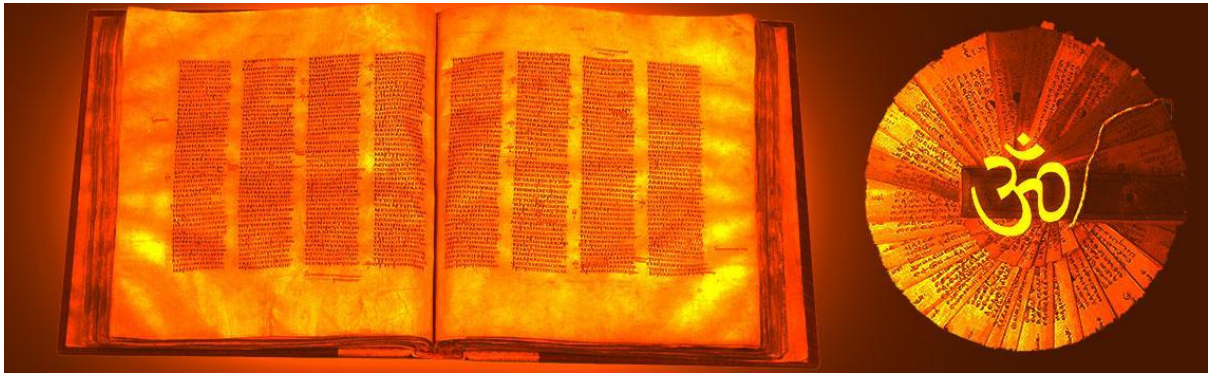
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knowledge, ignorance and salvation. In the tenth samullas, thoughts have been presented about incest and cannibalism. In the eleventh Samullas, views have been expressed on the refutation of Aryavartiya beliefs while in the twelfth. In Samallas, views have been expressed on the rebuttal of atheistic beliefs like Charvak, Buddhist, Jainism. Christian opinion has been reviewed in the thirteenth chapter and Islam has been written in the fourteenth chapter. Thus Swami ji has thrown light on every aspect of life through these Samullas.

Satyarth Prakash is such a unique work in itself, which contains a detailed description of all the feelings required for the abhyudaya-nishreyas of the entire society and mankind. This book is going to illuminate the true meaning according to its name, which is helpful in observing every direction of human life, which is in accordance with the needs of human beings. That's why this book is considered as one of the greatest books of India. This book is a storehouse of all-useful knowledge.

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The Vedas are the pivot of Swami Dayanand's religious thinking. In his view, the Vedas are impotent and god-fearing. According to Swamiji, the Vedas are the book of all knowledge. He raised his voice against the distortions of Vedic religion and tried to establish pure Vedic religion and institutions.



At the time of Swami Dayanand, India was going towards religious decline. The whole country was devoid of Vedic knowledge and was bound by the strong proximity of mythological knowledge. Instead of formless worship, polytheism, avatarism and idolatry had become prevalent. In Hinduism, Vaishnava, Shaiva, Shakta etc. were divided into different sects. Pilgrimage, fasting, shradh, brahmabhoj, rituals and superstitions were dominated. Instead of the religion of Vedic non-violence, violent religion had become prevalent.

Many Sanskrit men were also unaware of Vedic knowledge. The pandit class of Indian society was engaged in mythological readings and rituals, etc., which was

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the root of all evils. Religious places and shrines were dominated by The Pandya priests, who were engaged in duping the gullible people of the country. Hinduism had become a victim of the monopoly of Brahmins. They were promoting various types of hypocrisy, religious superstitions, rituals and stereotypes to fulfill their selfish interests, in which Hinduism was moving towards decline. The condition of shudras in Hinduism had become very miserable. All their civil and religious rights were abolished and various types of atrocities were being committed on them. They had to face untouchability and social exclusion. To overcome this situation, he was adopting Islam or Christianity. Due to religious decline, the country was unable to get rid of subjugation because the unity of the country had been destroyed due to religious differences. The country was powerless.

In such a situation, Swami Dayanand not only criticized the errors of Hinduism but also strongly criticized the evils and superstitions spread in Christianity and Islam. He preached the orthodox Vedic religion to the Indians by describing the Vedas as the foundation. Swami Dayanand's religious ideology was fundamental. He considered truth to be the basis of religion. He was of the view that religious thought based on non-partisan truth is the real religion. Explaining the truth, he wrote that 'to say, write and believe as the substance is called truth.

According to Swami Dayanand, human truth has the ability to accept the soul, but due to misconceptions such as ignorance, selfishness and stubbornness, they abandon the path of truth and turn to untruth. In all circumstances, acceptance of truth and renunciation of untruth is religion. According to him, a person is not a religious person who accepts the truth but does not criticize the untruth.

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Therefore, only those who accept the truth and criticize the untruth are religious in their eyes. According to him, "Only the Vedas are the best authority in life regarding true behavior or true religion." We should accept what is contained in the Vedas as the truth and consider what has been criticized by them as untrue. "

Thus, Swami Dayanand was of the clear view that the truth of life was synonymous with behavior and religion. Therefore, according to Swamiji, religion should not be many, but one. Their only religion was Vedic religion. He accepted the ideology based on universality and universality as religion. According to him, the main reason for the defeat of this country is the acceptance of religious superstitions and stereotypes. Therefore, he denied the errors prevalent in Sanatan Dharma, Islam Dharma, Christianity and other religions. According to him, the world is engulfed in a series of ignorance and superstitions. I have come to break that chain and free the slaves. His main objective was to free the countrymen from religious differences through Vedic religion. Swami Dayanand described the Vedas as a storehouse of great knowledge compared to the Quran, Bible, etc. According to him, the Vedas contain not only philosophical and religious truths but also knowledge of scientific inventions.

Now we are summarizing the philosophical and religious thoughts of Swami Dayanand in the following form.

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In Philosophical thoughts of Swami Dayanand

Dr.SrinivasaShastri has written that "Sage Dayanand did not write any separate book on philosophy, but he is a philosopher by nature, many of his philosophical ideas are very original. His philosophy is the basis of an excellent religious and social system. In fact, he has considered the all-round philosophy of life. Swami Dayanand's philosophical ideas can be divided under the following headings on the basis of his texts.



Swami Dayanand and Upanishad Philosophy- The Apaurushya Vedas are texts made by Brahmin and Upanishad sages in the later Vedic literature. These are not parts of the Vedas, as some scholars believe. Swami Dayanand does not consider the Upanishads to be part of the Vedas. He says, "I do not believe in the Upanishads (in the Vedas) except one ishavasya in the Vedas, but all the other Upanishads are in the Brahmin texts, they are not divine." But this does not mean that Swami Dayanand does not consider them as proof. Yes, Swami Dayanand considers the Brahmins and The Upanishads to be proof of the existence of sages, not self-proof like the Vedas. Some scholars are of the view that the

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Upanishads have revolutionized against the Vedas. The Vedas are the karmakanda main texts and the Upanishads are knowledge-oriented. Swami Dayanand does not agree with these views at all. Maharishi Dayanand's main difference with other scholars regarding the scholarly conflict between the Vedas, Brahmins and Upanishads is that Dayanand neither considers the Vedas to be a book of karmakanda and yajna. And not only the principle of liberation through sacrifices envisaged in them is available in the Vedas on many topics such as knowledge, karma, worship and science, but later in the Brahmin texts and Upanishads, one of these knowledge and deeds was made his main subject. Dayanand argues for this. That if there was no brahmavidya in the Vedas, the Maharshi of the Upanishads could not have known it. In the Upanishad texts, Swami Dayanand propounds a set of knowledge, karma, worship for the attainment of Brahma.

With the knowledge of the chanavidya cha yastadvedomayam. The death of the undying is the death of the dead.

A person who knows knowledge and non-knowledge at the same time, attains salvation through knowledge i.e. true knowledge by avoiding death through non-knowledge.

The Upanishads are the highest texts of life, then how can any part of life be neglected in them? "This spirit is not obtained by much reading and reading, nor is it known by intellect, nor by listening to the Vedas and scriptures, but by the Supreme Being to whom it is described. "Isn't this an incomprehension for seekers who worship God with reverence? In the fifth question in the Question

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Upanishad Maharishi Piplad describes three types of worship separately and says- "One who worships Omkar with knowledge, karma and devotion attains that God where there is no disturbance and death." In the corresponding sense of the above-mentioned Ishavasya Upanishad, Dayananda emphasizes sacred karma, sacred knowledge and sacred worship in the attainment of Brahma.

Coordination in conspirators: It has long been believed that there is a contradiction between the six major philosophies of India - Yoga, Sankhya, Nyaya, Vaisheshika, Purva-Mimamsa and Vedanta or Post-Mimamsa. Many philosophical scholars like Shankaracharya, Ramanujacharya, etc. and many commentators have also believed that there is a contradiction in the views of the six theistic philosophies. But Swami Dayanand said that all the six theistic philosophies represent philosophical facts from different aspects, there is no contradiction in them. His beliefs are required to be followed from a coordinating point of view, the ancient interpreters of philosophy were also of the same opinion. Explaining this view, Sage Dayanand has written that "Opposition is said to be opposed on the same subject in one work. It should not be done without taking time. Nothing can be done without a factor in justice. In yoga, 'knowledge, knowledge' cannot be created if you do not think, in Samkhya, 'without the combination of elements' and in Vedanta, no substance can be created if you do not create a 'creator'. Therefore, there is nothing opposed to it, just as six men together raise a roof and place it on the walls, in the same way the interpretation of the creation work has been completed by the six scriptures together. "

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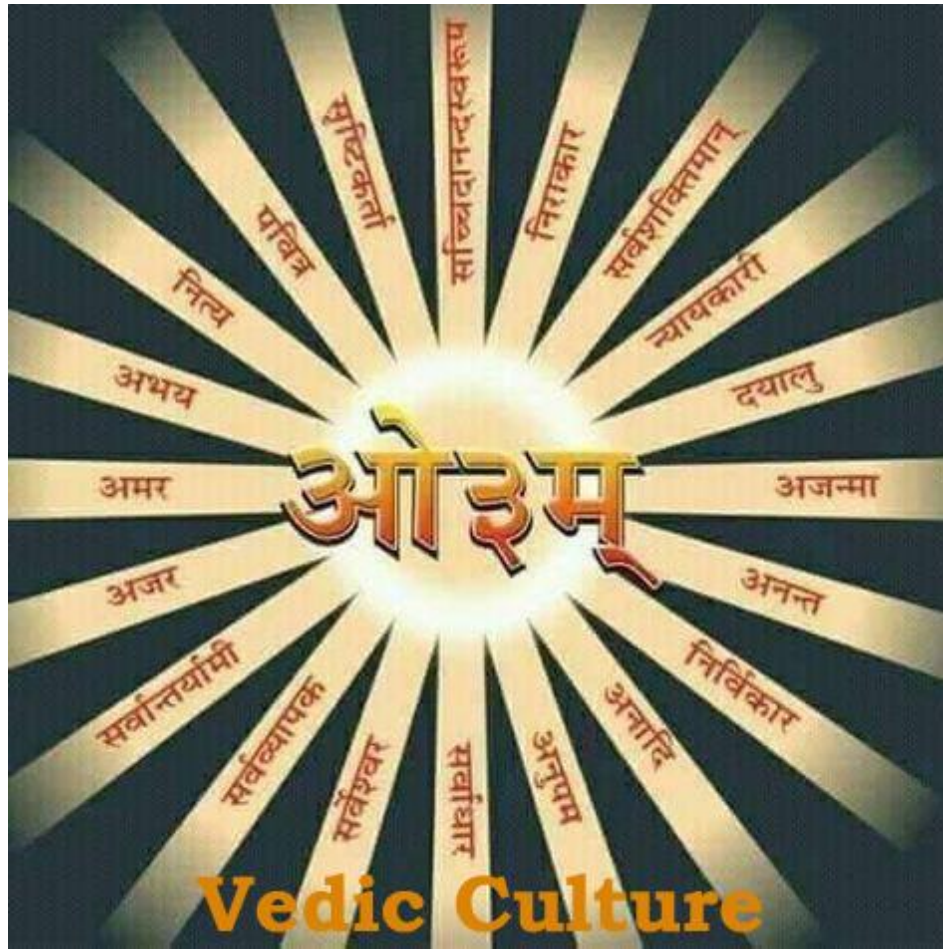
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Swami Dayanand believes that all the six philosophies are theistic and considers the Vedas to be self-evident. That's why there is no rendering of opinion against the Vedas, therefore, if they are according to the Vedas, then there can be no opposition in them. Rishis were the authors of these theistic philosophies. The reason why there is a conflict between them is that there is a difference in the presentation style of these philosophies. Also, their parimashik words are also different. The sense in which the word Purusha is used in Sankhya, the word "soul" is used in the same sense in Nyaya and Vaisheshika philosophies. To Sankhya, by the word Purusha, both the individual soul and Brahman (God) are meant. Similarly in Nyaya and Vaisesika both the Supreme Lord and the individual soul are denoted by the word "soul" in the same sense. Where it is appropriate to accept God from a man or a soul and where it is a soul, this matter should be determined according to the context. In SatyarthPrakash, Rishi Dayanand has explained in sufficient detail all those topics, in relation to which it has been believed that there is a difference of opinion among the six theistic philosophies. By rationally resolving these so-called differences, Rishi Dayanand has formulated the principle of coordination in all the six philosophies. This is a very important contribution of Rishi Dayanand in the philosophical thinking of India. Dr.SatyaketuVidyalankar has written that "Maharishi has provided a very solid philosophical base to Vedic religion by establishing coordination between the principles of theistic philosophies like Sankhya, Yoga etc."

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Tritism - Tritism has a prominent place in the philosophical views of Swami Dayanand. According to him, three beings or elements are eternal, God, soul and nature. Is. All three have separate entities. God is the doer of the universe, He is the cause of the creation and creates the universe out of nature in the same way as the potter creates the pot out of clay, the soul is also eternal like God. It is different from the body. The mind living in the body keeps it active through the intellect. Nature is also eternal and it is the material cause of creation. In the doomsday, nature exists in a very subtle state. Swami Dayanand has written while presenting the words of Shvetashwataropnishad - Prakriti, Jiva and Parmatma all three aja, that is, those who never take birth and they never take birth, that is, these three are the cause of the whole world. There is no reason for this. The

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enjoyment of this eternal nature is entangled while the eternal soul is doing it and the Supreme Soul does not get entangled in it nor does it enjoy." Swami Dayanand has quoted this mantra of Rigveda in support of Tritism-

DwaSuparnaSayujaSakhayaSamanamVrikshauParishaswajaate.

Tayoranya: PippalamSwadvatyanshnannyoAbhiChakshiti.

Nature is inert, it cannot create the world on its own. The creator of the world is God who creates and destroys. He does his work according to eternal laws. This order has been going on since time immemorial. God creates the world, gives the fruits of good and bad deeds to the living beings and gives the opportunity to practice the supreme effort. What is the purpose of God in creating the world? Swami Dayanand has written in answer to this, then what is the use of the science, power and action of God to create the world, without creating the world? - The qualities of God's justice, kindness, etc. can also be meaningful only when he makes the world. His supreme power is successful only in the creation, condition, annihilation and arrangement of the world. As the natural quality of the eye is to see, similarly the natural quality of the Supreme Lord is to do charity by giving innumerable substances to all living beings by creating the world.

Swami Dayanand wanted to establish the pure form of SatyaSanatan Vedic religion. Therefore, the interpretations of the Upanishads and philosophies used to render philosophical views against the Vedas. If there were, he resolved them rationally. Advaitism like Shankaracharya had a major hand in building the form of Vedic religion that was prevalent in the nineteenth century. In order to change

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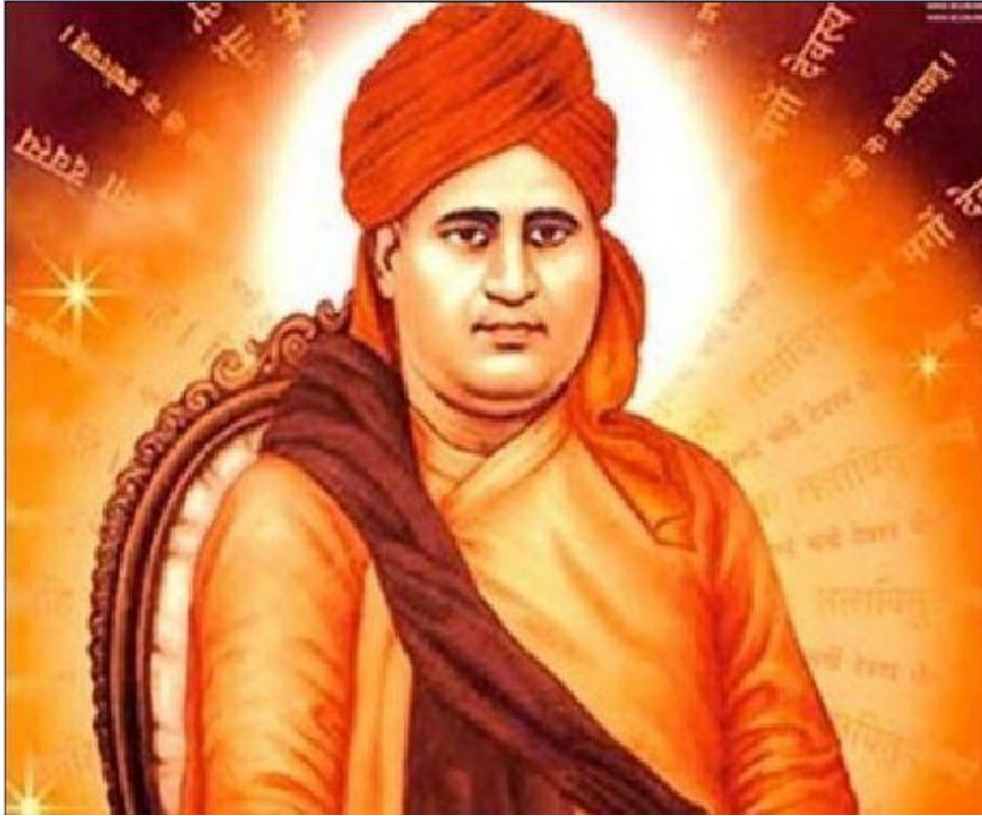
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it, it was necessary to remove its basic philosophical beliefs and render Tritism, on which the principles of pure Vedic religion's worship method and good conduct were based. That's why Rishi Dayanand has written in detail on the rebuttal of monism. At the same time, those philosophical principles were strongly denied which are not in accordance with the Chaitism propounded by the Vedas.

Reality of the world Swami Dayanand has considered the world as reality. It is neither an illusion, nor what is happiness in a world of extreme sorrow? Answering this, he writes- "Religion, education, good behavior in the world are all pleasant. No scholar can consider them as the gender of sorrow. Similarly, without thinking of heaven and hell as any special place, they enjoy happiness. Vishesh is considered as heaven and sorrow as hell. According to him, salvation is also special heaven, to achieve which one does not have to go to other world. According to him, when the ignorance of the creature is destroyed by renunciation of sinful behavior and righteous conduct and true knowledge. Then he becomes situated in Brahman in his pure form. This is the condition of liberation. Rishi Dayanand has written- "The worldly happiness is the common heaven and the joy of attaining God is called the special heaven."

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Swami Dayanand has considered the world as happiness and sorrow. In this world there is happiness as well as sorrow. The pilgrims have described the world as sorrowful. Swami Dayanand has written- "In the world, the direct tendency of the living beings is visible. That's why the whole world cannot be a form of sorrow, but it has both happiness and sorrow." The name of special happiness is heaven and the name of special sorrow is hell. The special happiness and the material of happiness that the creature gets, is called heaven and the special sorrow and the material of sorrow that the creature gets is called hell.

In this way, Swami Dayanand has not considered the world as imaginary like Navinvedanti and only sad like Tirthankaras and has considered it as real and real. Theory of Karma - According to Rishi Dayanand, the living being is free to perform actions but is dependent to enjoy the fruits of actions. The creature

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experiences happiness and sorrow according to its deeds. Swami Dayanand is not a fatalist. He has given more emphasis on freedom of action, because doing good and bad deeds is completely under the control of the soul. He has considered Purusharth to be great- 'Purusharth is greater than destiny because by which the accumulated destiny is made, by whose improvement everyone improves and by whose deterioration everyone deteriorates. Swami Dayanand, examining the nature and potential of man, has said that God does not show favor to a man without effort because, "God has kept the means of increasing intelligence etc. with the soul to do religion, when the soul makes full effort from them, then God also He blesses him with all his might, not others. Swami Dayanand says that those who are learned, truthful, truthful and do true deeds are gods and those who are uneducated, liars, liars and liars, They are called demons.' As a result, the soul becomes good or bad only by its good or bad deeds. He says - the one who does not do any work without thought, his name is man. Man becomes a god, asura, demon and vampire by his deeds. Is- "I consider the deities to be learned and the uneducated as "asuras, sinners, rakshasas, acharyas, vampires." In this way, Rishi Dayanand had realized the importance of human to the self-prideless society by experiencing the proud form of human. Man was exhorted to reach highness and excellence through effort and noble deeds.

God's system is under God's soul. The God who gives fruit is pure and just by nature. He never does injustice, does not give anything without effort and does not forgive the sins committed. God is just as well as merciful. Creates and presents the means for its progress. According to sage Dayanand, God not only shows the path to the soul by the teachings of Satyadharma (Veda), but when doing good deeds, enthusiasm comes from within and when doing bad deeds,

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Fear, doubt, shame etc. are all from him, he keeps awakening the conscience within the soul by being the witness of the soul.

In this way, Swami Dayanand has expressed the pride of the soul on the one hand, while accepting the freedom of the soul to act and the dependence on the fruit, and on the other hand, the control over its free nature has also been clarified.

Rebirth - Swami Dayanand has written while defining birth and death - "The combination of the body is called birth and separation is simply called "death". In the normal language, which is called death, the soul leaves its present body and gets another body according to its deeds. This is called reincarnation. In this subject, Rishi Dayanand raised the question that if there are many births or reincarnations? If there was, then why doesn't he remember the things of his previous birth, the answer has been given in this way- "Jiva is short-sighted, not trikaldarshi, so he does not lose his memory and the mind with which he does knowledge also cannot do two knowledge at a time. Then how can he remember the things of his previous birth? Leave aside the matter of previous birth in this body when the soul was in the womb. Made a body, then took birth, why can't I remember the things that happened before the fifth year? And after doing a lot of behavior while awake or in a dream, when there is deep sleep, then why can't I remember the behavior etc. while awake? And someone asks you what you did on the ninth day of the fifth month before the age of twelve years, when it is like this in this body, then it is just a matter of childishness to doubt the memory of the things of the previous birth, and what is not remembered, the soul is not

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happy because of this. So he would have died after seeing the miseries of all the births.” Which soul will go to which birth after rebirth, it will be determined according to his deeds and sins and virtues.

Mukti- When a man starts doing good deeds daily, getting good knowledge and getting engrossed in the worship of God; Then he, freed from the bondage of birth and death and freed from all sorrows and tribulations, remains in bliss till the end of the great cycle. This condition is called Mukti or Moksha. Regarding liberation, Swami Dayanand has said - "Liberation means freeing from all sorrows, free from all bondages, wandering freely in the all-pervading God and His creation, enjoying the joy of liberation till the appointed time and coming back to the world."

Worship of God as a means of liberation means yoga practice, religious rituals, learning through celibacy, association with learned scholars, good thoughts and effort etc. According to Rishi Dayanand, in liberation the soul does not merge into Brahman or the Supreme Lord, but remains separate from it. If the soul lives without a body in liberation, then how will it be able to enjoy happiness? Solving this doubt, Rishi Dayanand says- "Just as the worldly pleasures are enjoyed by the body, similarly the soul enjoys the joy of liberation from the Supreme Lord. That liberated soul roams freely in the infinite all-pervasive Brahman, enlightening all creation with pure knowledge." Sees, mingles with other freed ones, moves through all the worlds, i.e. all these worlds which are visible and invisible, going through the sequence of creation. He sees all the things, which are beyond his knowledge. The greater the knowledge, the greater is

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the joy. Being pure in salvation, the soul becomes fully knowledgeable and has the knowledge of all the embodied things as it is. This happiness is called heaven, and suffering is called hell by being trapped in sensual desires. Happiness-sorrow is the common heaven and the one who is happy in the attainment of God is called the special heaven. He has considered the soul to return to the world after liberation at a certain time. The soul is not free forever. He comes back to the bondage of birth and death after living in the Supreme Lord for a certain period of time and enjoying the bliss of the liberated state. After confirming his opinion with the mantras of Rigveda and a formula of SankhyaDarshan, he has also given a trick that the power of the creature is small, not infinite? How can eternal fruit be obtained from Jalpa Shakti? First of all, the power of a living being, body, material and resources are limited, then how can their fruit be eternal? The living beings do not have the infinite power, deeds and means to enjoy eternal happiness, therefore they cannot enjoy eternal happiness. Those whose means are impermanent, their fruit can never be eternal and if none of the souls return to this world from salvation, then the world should be destroyed, that is, the soul should become extinct.

Even after being free, the living being remains pure, less knowledgeable and has limited qualities-karma-nature. He is never like God. Swami Dayanand has written while answering this question that one has to come back after liberation, even if one is not equal to God, then why should one try for liberation, Swami Dayanand has written - Liberation is not like birth and death, because as long as there are 36,000 births and Is it a small thing for the living beings to remain in the joy of liberation and not to suffer for the duration of the annihilation? When you are eating and drinking today, you are going to be hungry tomorrow, why do you

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take measures for this again? When it is necessary to take measures for hunger, thirst, food wealth, state, prestige, women, children etc. then why not do it for liberation? Just as one has to die, even then the remedy for life is done, in the same way, one has to return from liberation to birth, but it is essential to do the means.

Religious thoughts of Swami Dayanand

Philosophical principles are the basis of religion. What should be the method of worship, what should be the form of religious rituals, how to discriminate between immorality and virtue. All these things are decided on the basis of those philosophical views, which are valid in religions. Rishi Dayanand's task of historical importance was to rationally solve the interpretations of Shad Aastikphilosophies which propounded anti-Ded philosophical opinions. By propounding Chaitvaad, the worship method of pure Vedic religion and the principles of good conduct are his invaluable gifts. Rishi Dayanand elaborated on religion in RigvedaDibhashyabhumika and SatyarthPrakash. Is. That which is unbiased judicial practice, truthful speech etc. God's instructions which are not contrary to the Vedas, I consider that as "religion".

In Aryodeshyaratnamala and SwamantvyamantavyaPrakash, its brief and clear form was shown, the revival of the pure form of Vedic religion and religious reform - The form of Hindu (Arya) religion in the 19th century, according to Swami Dayanand, was not in accordance with Vedic religion. Many of his

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opinions, worship-methods and rituals etc. were not only against the Vedas, but were also an obstacle in the personal and social interest of humans. Rishi Dayanand raised his voice against all the perversions of religion and propounded its true form. According to Dr.SatyaketuVidyalankar - "An attempt to restore the real and pure form of Vedic religion was made by Maharishi DayanandSaraswati after Yogiraj Krishna in the long history of India. Historically, this thing is of great importance, and this is what Maharishi It is the biggest gift.

Swami Dayanand considers God as one on the basis of Vedas and accepts him as the supreme authority of the world. According to them God is formless, his idol cannot be made. He does not incarnate, He is omnipotent, so He does not need to take the body of a human being or any other living being to do any work. Rama and Krishna etc. were great men, they were neither God nor incarnation of God. Offering PindDaan for the dead, Shradh and Tarpan of the ancestors are not prescribed by the Vedas. The body takes over, and thus it is reborn.

In this way Swami Dayanand denied polytheism, incarnationism, idol worship. He opposed the external things of pilgrimage etc. religion and the animal violence done in the yagyas. Refuting polytheism and incarnation, he has written that the man who believes in many gods or his incarnations is the biggest fool." In this way, proving idol worship as unvedic, said that idol worship insults great men like Ram, Krishna etc. By asking for alms in the name of great men, the priests make them ridiculous. Swami Dayanand has described idol-worship as a big ditch, falling into which a man shatters." The temple is like the shops of the Seth people."

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Evaluating the religious reforms of Swami Dayanand, the Mishra brothers have written - By showing the straight path to the people trapped in many hypocrisies and hypocrisies, he did the work which Mahatma Gautam Buddha, Swami Shankaracharya, RamanandKabirdas, Guru Nanak, Vallabhacharya, ChaitanyaMahaprabhu and Rammohan Roy went from place to place and did it. Even though we are not AryaSamajists, we understand that the real benefit that has been done and is possible to be done by the efforts of Swami Dayanand, has been done by many of the above mentioned Mahatmas. Could not do it.

Monotheism - Swami Dayanand believes that the supreme power of the universe is only one God, whose supreme name is Om. Many names like Indra, Varuna, Mitra, Agni, Vayu etc. which appear in the Vedas are not indicative of different deities but are indicative of different qualities and powers of God. Swami Dayanand has explained the different names of God on the basis of different qualities in the first Samullas of SatyarthPrakash. In the second rule of AryaSamaj, Swami Dayanand has given a clear rendering of the nature of God as follows - God is Sachchidanandaswaroop, formless, omnipotent, just, kind, unborn, infinite, nirvikar, aadi, anupam, sarvadhaar, sarveshwar omnipresent, omnipotent, ajar, immortal The way Swami Dayanand propounded monotheism was a new thing for the religious beliefs prevalent among the Hindus of the 19th century. God's incarnation was believed to be worshiped by installing idols. Newly educated people were getting attracted towards prophetic monotheism. In such a situation, Swami Dayanand stood for Vedic monotheism.

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Broad form of religion- Swami Dayanand has taken religion in broad form. He has accepted the attainment of the goal of human life through religion. He has written - Dharma, Artha, Kama and Moksha are the things, we get them soon by your grace." Ancient Indian sages have also considered Dharma, Artha, Kama and Moksha as the four purusharths and their achievement is considered as the aim of human life. In these also the ultimate effort is salvation. Salvation is bliss, its attainment can be called the ultimate goal of life. Artha and Kama are called Lokabhyudaya and Moksha is called Nishreyas. Religion is the means of both. Rishi Dayanand has considered the inclusion of all the duties of a human being in the rituals of the Vedas. All personal and social duties are included in religion. There are two types of rituals - one is the one through which the accomplishment of effort is achieved. That is, prayer-worship praising God, rituals and knowledge of religion in the form of God's command, efforts are made to attain salvation through them. The second distinction of rituals is that by which public behavior is proven, through which religion and work are achieved. In worldly deeds, the deeds of personal progress, which are the means of building a person, are related to both public behavior and ultimate effort. There is another social religion in worldly work, in which society, politics are all merged. In fact, he has considered religion as a means of attaining both cosmic abhyudaya and nishreyas.

Personal religion- According to Swami Dayanand, all personal religion comes in the means of physical and spiritual progress. Swami Dayanand has described the rituals of religion and knowledge in the form of prayer, worship, obedience to God for the achievement of ultimate effort, all of which are the means of physical and spiritual progress, he believes in the context of proper development of a person. It is believed that the development of the individual is based on the

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development of humanity. According to him, physical progress is the first religion of a person and this has inspired him to make the body healthy, strong and bright at every place. He has drawn attention towards mental and spiritual development. They have considered disease, weakness and lethargy to be a shame. They continue to leave the bad qualities like theft, laziness, carelessness, drug abuse, false speech, violence, cruelty, envy-malice, deceit, ungratefulness etc. give education of They consider truthfulness and virtue as the biggest personal religion.

Form of worship of God- The form of worship of God is complete in all three, praise, prayer and worship. The meaning of praise is - Kirtan of virtues. According to him, praise leads to love in God, a person tries to attain his qualities, deeds and nature. By chanting virtues, virtues are also respected in the society. Praising becomes successful only when those qualities are accepted with praise. Explaining the meaning of prayer, Swami Dayanand told that after one's full effort, seek help from God for the accomplishment of good deeds. It has been shown how a man should pray. The result of prayer is the destruction of opinions, the presence of moisture in the soul, the effort to acquire virtues, and the presence of great love.

Swami Dayanand considers worship as the climax of devotion to God. They say that- Whatever work has to be done in order to be close to God through Ashtanga Yoga and to reveal Him in an omnipresent, omnipresent form, should be done. Swajiji has given a detailed description of Ashtanga Yoga on the basis of Patanjala Yoga in Rigvedadibhashyabhumika. When the worshiper, while

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following the rules of non-violence etc., considers God to be all-pervading and omniscient, then he cannot do bad deeds, even with his mind, he cannot make inappropriate thoughts. According to him, when a man does these means, his soul and conscience become pure and become full of truth. By constantly increasing knowledge-science, one reaches liberation." Regarding the fruit of worship, he says- "Just as a man eager for cold goes near the fire, the cold retires, similarly by getting close to God Attributes of God leaving aside all faults. The qualities, actions and nature of the soul become pure like deeds and nature." Swami ji has further written- "The strength of the soul will increase so much by worshipping the Lord that it will not be afraid even after suffering like a mountain and will tolerate everyone. Will be able to Is it a small thing?"

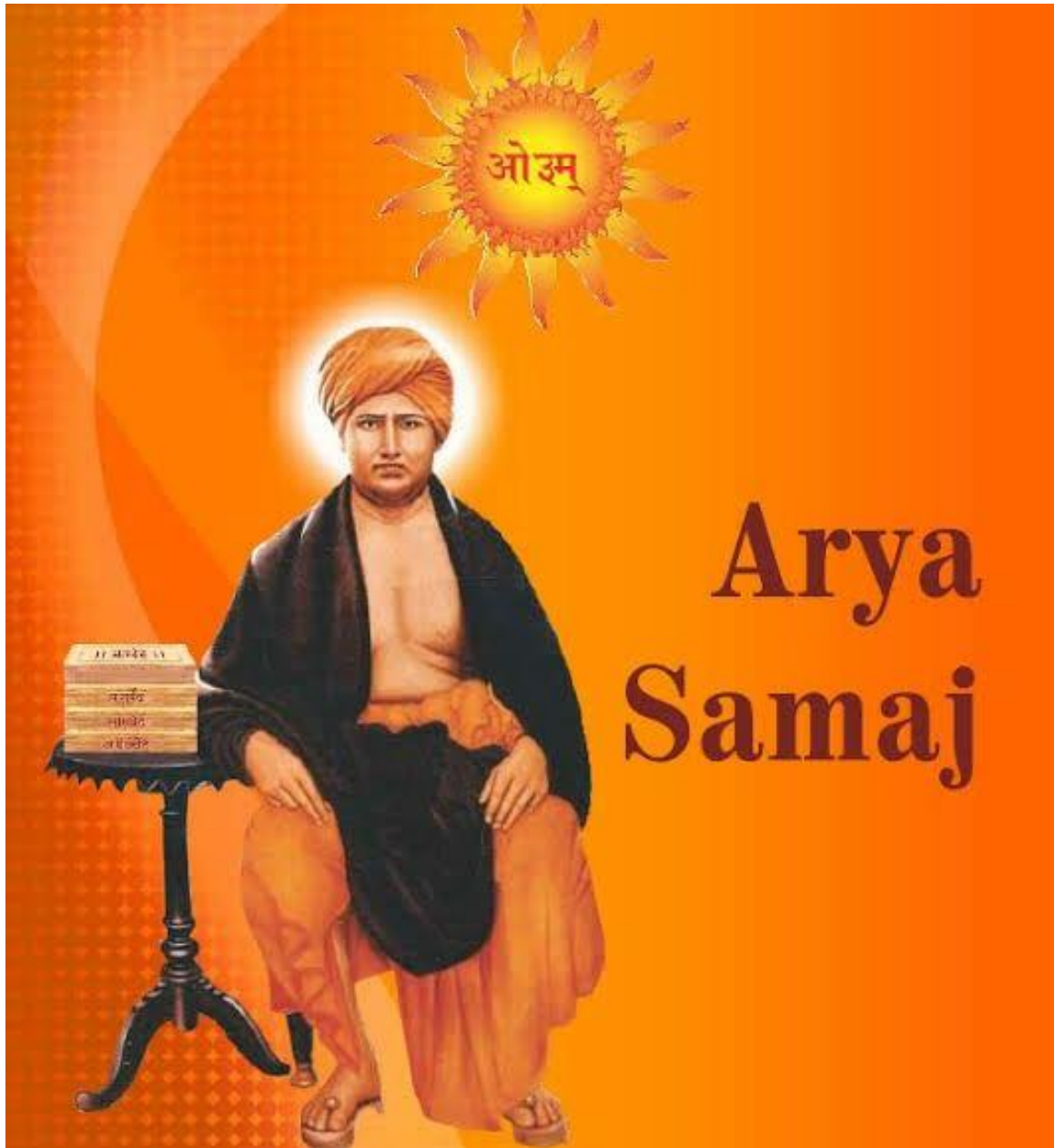
Knowledge and Science Maharishi Dayanand considers knowledge and science necessary for salvation. According to him, without accurate knowledge, there is neither the understanding of the true religion, nor the understanding of the proper method of worship of the Supreme God, the worshipable supreme element, is also achieved through this. Knowledge, Karma, Worship all three are helpful to each other and using all the three in their true form is science, therefore knowledge and science are essential for both Lokanyudaya and Nishreyas. Knowledge, action, worship all three have equal importance in religion. In this way, Swami Dayanand considers the attainment of Lokabhyudaya and Nirshreyas to be the goal of human life. In his literature, religion and philosophy have been considered as the means of attaining Abhyudaya and Nihshreyas.

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Not only religion and philosophy have been discussed in Swami Dayanand's literature, but whatever is necessary for the individual and collective welfare of human beings has been the subject of his writings. From this point of view, his classic work SatyarthPrakash is of utmost importance. Dr.Lakshminarayan Gupta has called this book the "Yugnirmata of Hindi Literature". Made the study of subjects like knowledge-science, history, politics, sociology, religion etc. accessible to the ordinary educated class."Famous scholar Pt. From that time till the formation of ChakravartiSarvabhaumMaharajyaSabha, no topic was missed by that sage, so to say all his contribution in one word, he is SatyarthPrakash." In fact, there will hardly be any such topic in this book. Have not expressed their views. From the behavior of ordinary children to Rajdharm and from nature to God and from daily routine to salvation, the description is found in this book. The essence of all the thoughts of Swami Dayanand has come in this book. Along with other subjects, the form of an excellent society and religion has been presented to us. His broad and subtle vision fell on every part of the society. Varnashram system, Rajdharm, education system, marriage institution, food habits, untouchability, women's condition, country's independence and language problem etc. have been explained by him.



Nationalist Ideology of Swami Dayanand And his Contribution In Freedom Struggle

3



Swami Dayanand was a strong nationalist reformist, fearless warrior, his contribution in the Indian freedom struggle can never be forgotten. He had a deep sense of loyalty towards his country and an indomitable desire to make it independent. That is why he was completely different from philosophers like Shankara, Ramanuja etc. before him. The feeling of nationalism was innately present in them and they raised the slogan of Swarajya in the second half of the 19th century. In his famous book SatyarthPrakash, he formulated the importance of Swarajya. He wrote that no matter how much one does, but the indigenous state is paramount and best. The rule of foreigners can never be happy." He not only expressed the idea of independence but also directly participated in it. He also actively supported the first freedom struggle of 1857. After entering public life and contemporary BrahmoSamaj, After closely observing the socio-political activities of PrarthanaSamaj, British India Association etc. and coming in contact with the then patriotic leaders, Swami Dayanand felt that all-round social progress of the countrymen is an essential condition for the independence of the country. In this way, it is an undisputed truth that Swami Dayanand first lit the torch of

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Indian independence. He gave priority to Swarajya rather than Surajya in the Indian context. AryaSamaj in its From the time of his birth, he provided full cooperation in the works and efforts to make the country independent.

In this way, the basic mantra of nationalism was given to the AryaSamajists along with the birth certificate. History is witness to the fact that in whatever constitutional or other type of efforts were made for the attainment of freedom, AryaSamaj contributed the most.

MahadevGobind Na, the great nationalist leader and political guru of Mahatma Gandhi, was a follower of Swami Dayanand and was also a member of the ParopakariniSabha founded by him. When Mahatma Gandhi came back from South Africa, he got active cooperation and support of AryaSamajists in India. Mahatma Gandhi also made basic principles of AryaSamaj like truth, non-violence, renunciation of foreign clothes, drug ban, Dalit upliftment, celibacy, cow service etc. as a major part of his programs. Suffering accepted.

In this way AryaSamaj opposed foreign ideals and prepared a solid base for political awakening and freedom struggle in India. The British rulers always had a

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suspicious attitude towards the AryaSamaj. British spies always kept an eye on the activities of AryaSamaj and arrested their members from time to time.

In this way, Swami Dayanand's teachings continued to inspire British power to completely destroy India. In short, it can be said that no direct movement was launched against the British Empire, but a movement was launched to create a society which is completely based on social justice and equality and as a result it could free itself from the yoke of foreign slavery. . If Swami Dayanand had started this type of social and religious movement, then the question of political movement in India agreeing to this type would not have arisen.

Now we are presenting the nationalist ideology of Swami Dayanand in the following way:

Concern for homeland

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Maharishi Dayanand was a fierce nationalist. In all his books, whether they are Vedabhashya. Be it prayers or rebuttal texts, they have nurtured patriotism and nationalist sentiments. In Aryabhivinay, a mantra of Yajurveda, Adina: Shyamsharad Sham Keen, he has written - We should never be dependent and remain independent at the age of hundred years. In this context, his sayings are memorable - other countrymen should never be a king in our country, we should never be defeated.

He also criticized BrahmoSamaj and PrarthanaSamaj on the basis of nationality. According to him, there is very little patriotism among these people. Many have taken the behavior of Christians. The rules of food, drink, marriage etc. have also changed. Far from praising our country and extolling our ancestors, instead we blaspheme to the brim. In lectures, Christians etc. praise the British. Do not even mention the names of Brahmadi Maharishis? On the contrary, it is also said that without the British, there would have been no scholar till the very beginning in the world. The Aryavartis have always been fools. They never progressed when they were born in Aryavarta and still eat and drink the food and water of this country. Leaving the path of one's parents, Pitamahadi, leaning more on other foreign beliefs, BrahmoSamajists and PrarthanaSamajists proclaiming themselves to be scholars without knowledge of Sanskrit, having learned English language

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and becoming self-confident, tending to run in unanimity quickly, Why can there be stable and incremental work?

Maharishi's nationalistic outlook also becomes clear in his criticism of idolatry, when he raises the context of Mahmud Ghaznavi's attack on the Somnath temple, assuming the subordination of idol worship. There was a plight and lakhs of army ran away from ten thousand army which Pope priests used to worship, worship, praise and pray that O Mahadev! You kill this Mlechha, protect us and his disciples used to explain to the kings that you should be relaxed, Mahadevji will send Bhairav or Virbhadr, they will kill all Mlechha and make them blind. Now our deity is pleased. Hanuman, Durga and Bhairav have given us a dream that we will do all the work. They remained in the faith by being seduced by the poor innocent king and Kshatriya Popes. Hi! Why did you get destroyed by worshiping a stone? Why didn't you worship God? Those who would have broken the teeth of the malchhas and won their victory.

See, even if we had worshiped as many idols as there are warriors, there would have been so much protection? The priests worshiped the stones so much, but not even a single idol hit their head. If a brave man had served like an idol, he would have saved his servants as much as he could and would have killed those

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enemies.' In this idol worship, he saw the reason for India's political subordination and degradation. According to him, one of the major defects of idol worship is that "the defeat of the enemy and the victory of the idol are kept in his trust. After his defeat, the kingdom's freedom and the happiness of wealth are under his enemies and you are dependent on Bhatiyar's ponies and potters." Like a donkey, being under the control of enemies, they get many sorrows.

Like an ardent nationalist, Maharishi also constantly thought about the progress of the country. Describing the role of sannyasins in this context, he said - until the sannyasins do not progress in present and future, there will be no growth of income and other indigenous people. When due to growth, reading and recitation of VedadiSatyaShastras, rituals of Brahmacharya etc.Ashrams, and truthful sermons take place, only then the nation progresses.

Similarly, he has also told the importance of mutual cooperation for the progress of the country, because it is very appropriate for us and you that the country whose body is made of materials, is still followed, its progress will be further progressed with body, mind and wealth. Do it.

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Maharishi was upset with the plight of the country, he thought about the reasons for this plight and told the root cause to mutual disunity. They say that when brothers fight with each other, then only a third foreigner comes and sits as arbitrator. Have you forgotten the things of Mahabharata which happened five thousand years ago? The Kaurava-Pandavas and the Yadavas were annihilated due to mutual disunity. So it happened, but even now the same disease is behind. Don't know whether this fierce monster will ever be released or not and don't know for how long it will continue to kill the Aryans by immersing them in the ocean of sorrows after rescuing them from all happiness. The Aryans are increasing misery by walking in the same wicked path of Duryodhan, the killer of the clan, the destroyer of the country, the lowly. God bless. May this Rajrog be destroyed from among us Aryans. He solved the problem of this division by emphasizing the main elements of nationalism, religion, language and achieving common goals. He said that progress is only in the spirit of unity. If there is unity of religion and language in India, then the reformation of India will happen automatically. In the letter given to MohanlalPandya, he also said that the achievement of one religion, one feeling and one goal is helpful in the complete progress of India.

In ancient Sanskrit literature, the word Bharatavarsha has been used for this country. The Muslim sultans and emperors of the middle ages have named it

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Hindustan and the British have called it 'India'. But Maharishi Dayanand used the word 'Aryavarta' to denote national unity, which is an important contribution for his national unity. Before him, none of the thinkers of the 19th century who were involved in the national renaissance and renaissance had given the name indigenous to this country. The people of the educated class of that period, following the Anglo Mahaprabhus, often used the word India only.

Aryavarta did not mean only northern India, as in some texts, the region between the Himalayas and Vindhya has been called Aryavarta. According to Maharishi it means the part from Himalayas to Rameshwaram. In his words, all the countries south of the middle line of the Himalayas and within the mountains and within Vindhya up to Rameshwar are called Aryavarta because it was told by AryavartaDev i.e. scholars and called Aryavarta because of the residence of Aryans.

Describing the glory of this Aryavart, he said that this Aryavart country is such that there is no other country like it in geography, hence the name of this land is Golden land, because it produces golden gems. That's why in the beginning of the creation, the Aryans came and settled in this country. All the countries in the geography, they all praise this country and have hope. Aryavarta country is the

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true Parsmani that on touching which poor foreigner in the form of iron becomes golden i.e. rich.

Highlighting the supremacy, vastness, excellence of Aryavarta, Maharishi has written that from the time of creation till five thousand years ago, Arya's sovereign Chakravati i.e. the supreme state in geography was the only state, in other countries Maliks i.e. small kings lived. Because all the kings and subjects of all the geography used to rule here till the KauravPandavas, because this Manusmriti is the proof of what happened in the beginning of the world. The Brahmins born in this Aryavarta country, i.e. the men of geography from the scholars, Brahmins, Kshatriyas, Vaishyas, Shudras, Dasyus, Mlechhas, etc., should teach and practice their respective educational characters.

Throwing light on the vastness of Aryavarta, he has written- "Listen! China's Bhagdat, America's Babruvahan, Europe's Vidalaksha i.e. the eye like a marjar, Yavan who was called Greece and Iran's Shalya etc. all the kings RajasuyaYagya and Mahabharata war. Everyone came here as per orders. When Raghugan was the king, then Ravana was also under his control here. When he went against Ramchandra's time, Ramchandra punished him and destroyed him from the

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kingdom and gave the kingdom to his brother Vibhishana.

Maharishi considered Aryavarta to be the main source of knowledge-science, civilization and culture. They say- As much knowledge has spread in geography, it has spread from the Aryavarta country to the Egyptians, from them to the Greeks, from them to Russia and from them to Europe, to America etc. It is certain that all the knowledge and beliefs that have spread in geography have been spread from the Aryavarta country only. See! Mr.Goldstucker, a resident of Paris i.e. France, writes in his 'Bible in India' that Aryavarta country is the storehouse of all knowledge and goodness and all knowledge and beliefs have spread from this country and prays to God that O God! The progress of our country should be the same as that of Aryavarta country in the past, he writes, see in that book.

In this way, Maharishi Dayanand glorified Aryavarta and gave the message that "Aryavarta is for incomes". Later in the Calcutta Congress session of 1906, this was reiterated as India Indians.

Maharishi says that the West is proud of its scientific progress, but even more scientific advancement than them, excellent equipment was made in ancient Aryavarta. Not of the language, but what is called by foreign people, its name is

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Shataghni in Sanskrit and language and what is called gun is called Mushundi in Sanskrit and Arya. Some talk, intelligent people cannot prove it. Similarly, Maharishi also explained that the weapons used in ancient Sanskrit texts like fire weapons, Varunastra, Nagpash, Mohpash and Pashupatyastra were highly scientific instruments. They exist in the original form, by studying which all the basic rules and secrets of the universe can be understood.

Maharishi has described the ancient Aryavarta as a powerful empire. In the form of an empire that did not expand only to Europe and West Asia like the Roman Empire, but was spread over the entire land.

In this way, Maharishi presented the picture of Aryavarta's past glory at such a time, when Indians had inferiority complex in front of British rule, civilization, culture and science and they started considering British rule as a boon for themselves. Just as the memory of the ancient glory of the Roman Empire was helpful in the resurgence and independence of Italy, similarly the recollection of the glorious past of Aryavarta proved helpful in the resurgence and independence of India and the end of the inferiority complex of Indians.

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He instilled new confidence in Indians and infused new hope. Adopting an optimistic approach, he said that when India has been the most advanced country of the ancient world and due to certain reasons it lagged behind in the race for progress for some time, then what is the point of despair and inferiority complex.

Supremacy of the Aryans

Maharishi had unwavering faith in the superiority of Aryans. This is a fact which is a strong evidence to prove him as an excellent nationalist. Arya does not refer to any particular community, nor to any separate caste, but according to Maharishi, "Those who are of noble nature, pious, philanthropic, truthful and have been living in Aryavarta country all day, are they called Arya?"

At another place, he has said that "He is the Arya who constantly strives for the achievement of the best enjoyment for all and the prevention of unrighteous evils by the promotion of the best education". Those with the best qualities, Karma nature, Uttamjan and present in all auspicious qualities, deeds and natures. He clarified that there was only one human race in the beginning of creation, later it became Arya and Dasyu. Those with good nature were called Aryas, on the contrary, those who were irreligious and uneducated by bad nature were called

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Dasyus. The Aryans, knowing this part of the land as the best in all geography, settled on this basis. That's why this country was named Aryavarta. Maharishi called him by names like Mlechha, Dasyu, Leva, Asura and Rakshasa and told the victory of the Aryans in contact with them. He said that from Ikshvaku to KauravaPandavas, the kingdom of Aryans in all the geography and the Vedas were propagated little by little in countries other than Aryavarta. He called the people of the country Aryans and in this way instilled a sense of national unity in them and asked them to make the whole world Aryan- 'KrinvantoVishwamaryam' His intention behind making the world Aryan was that everyone should be virtuous, righteous, virtuous. , Karma, nature having the best nature, benevolent and Satyavidya etc. qualities.

In this way, Maharishi considered the superiority of Aryans as the best and accepted them as the leader and head of the world in terms of power, knowledge-science, art, religion, culture etc. in ancient times. They wanted to restore this extinct pride of the Aryans i.e. indigenous people. Once again the Aryans rule the world. He reminded the countrymen of their ancient glory by praising Aryatv and in this way, like a nationalist, he created a sense of self-respect among the countrymen.

Importance of self-religion and attachment to self-culture

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Swami Dayanand gave a new twist to Indian nationalism by adapting his ideology to Vedic religion. Religion is an important element of nationalism. If the religious views of the people are different and conflicting with each other, then the development of nationalism will be hindered. He seriously thought about this main reason hindering nationalism and found the solution of religious and communal unity in Vedic religion.

Explaining the meaning of religion in ancient Arya scriptures, it has been said that Yatobhyudayanishreyassiddhihsagham, that is, that which leads to worldly progress and investment, that is religion. Maharishi Dayanand did the same. Emphasized on following Dharma He says that Vedas are the ultimate proof for those who wish to know Dharma.

In world history, the Middle Ages is also called the Middle Ages, because the common people were not only deprived of self-government and political freedom, they were also dependent from the religious point of view. Bacon and Descartes adopted the path of abandonment of proofism to end the Middle Ages in Europe and show the light of the new age and inspired people to decide the truth using intelligence. Martin Luther (1483-1556), a professor at the University of Wittenberg in Germany, even asked everyone to study the Bible and determine their beliefs. For this, he also translated the Bible into German, which

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was still in Latin, and the authority of Christ's teachings was with the Pope and his council. Maharishi's work was similar to that of Luther. He challenged the native mythology in the same way that Martin Luther challenged the Roman Church. Martin Luther's slogan 'Return to the Bible' became Rishi Dayanand's return to the Vedas in the Indian context. Swami Dayanand also interpreted the Vedas in Arya language (Hindi) which made it easy for the general public to understand them. The Maharishi was the Martin Luther of spiritual awakening in India.



Maharishi considered Vedic atheism as the main reason for the downfall of Indians. He said that if a nation unknowingly followed the principles of Vedic religion, it would be able to rule over a nation devoid of Vedic religion. The first problem in front of Maharishi was that how to revive the dilapidated society by religious sects and religious superstitions? The second problem was how to save the national pride which is getting lost due to the attacks on Hindu religion by Christianity and Islam? He found the solution to both these problems in adopting the Vedic religion. As a result, he preached the Indians to follow the Vedic religion. He opposed the religious and cultural intrusion of foreigners because by

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accepting foreign influence, the national spirit which he wanted to nurture would be in danger. With the combined power of Santapala and Martin Luther, this single Yogi faced the policy of the invaders by giving the Vedas a higher place than the Bible and the Koran to compete with foreign religions and said in clear words- "Arya is a special caste, Vedas There are special texts, Aryavart is a special land. He believed that the Vedas are the storehouse of all knowledge and are as ancient as the human creation, Maharishi Dayanand performed many mythological rituals based on the Vedas like idol worship, incarnation, leela, pilgrimage, Shraddha, heaven-hell, charity-virtue etc. Tried to establish national unity by getting rid of it. His work was certainly commendable. Although many thinkers from Jaimini and Vyasa to Raja Ram Mohan Roy described the Vedas as great, yet they did not consider Vedas as the only source of true knowledge. MahaniDayanand served the nation by breaking this tradition. To counter the attacks that Christianity and Islam were making on Hindutva, it was clever to confront them with the policy of foreigners by giving the highest place to the Vedas. The fanaticism and intensity of his thoughts became his biggest strength.

Dayanand said that Vedas are eternal, pure and original source of knowledge. That knowledge was imparted to mankind at the very beginning of creation. They claimed that the ancient codes of Vedic knowledge contained the voice of God Himself and thus their faith in the Vedas was rock-solid and unshakable. On this

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basis, Aurobindo believed that Maharishi Dayanand's Vedism contained national spirit.

Surprising results of rendering supremacy of Vedic religion by Maharishi Dayanand appeared. One result of this was also that people came to know about the dignity of their religion when they said that everyone has the right to study Vedas. Told about This fostered religious equality and for this, when he wrote a commentary on the Vedas in Hindi, it awakened a new sense of intellectual self-confidence among the non-Brahmin sections of the country. In this way, Maharishi Dayanand gave a new direction to Indian nationalism by glorifying the Vedic religion. Swami Dayanand paved the way for Indian nationalism by spreading the message of strength, independence and self-reliance inherent in the Vedic religion to the masses, awakening aggressive consciousness among the masses regarding their rights. He had unwavering faith in the superiority of Vedic religion. This is the reason why he proved the superiority of Vedic religion through debates at various places. This Vedist approach of his created a sense of self-pride in place of self-violence among Indians. By freeing the countrymen from religious superstitions, saved them from being heretics and in this way sowed the seeds of intense nationalism. Arvind has said that Swami Dayanand rightly grasped the Vedas as the rock of India's ages and showed the courage to decide on the philosophy he saw of a holistic education of youth, a holistic

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manhood and a holistic nationality. He had a national feeling and he made that feeling luminous by giving it the form of a self-realization. This great Swami blew the conch to study the Vedas, take inspiration from them and make them the guide of your life. In short, the idea of the greatness of the Vedas propounded by him awakened self-confidence and self-confidence in Indians and by instilling in them a sense of reverence for their past and the importance of their religion, taught every Indian to walk with his head held high proudly. In this way, Maharishi Dayanand gave a complete philosophy of nationalism in Indian physical renaissance. Maharishi Dayanand provided a strong base to Indian nationalism from religious and cultural point of view. He strongly believed that India has its own culture, its own religion, its own education and its own national language.

Maharishi Dayanand was an advocate of the revival of the powerful and pure spirit of Vedic culture. He preached the supremacy of Vedic culture. He believed that the Aryans had propagated their civilization and culture not only to Asia but also to Europe, Africa and America, but over time they declined and Indians became devoid of Vedic knowledge and culture. There was a decrease in the knowledge of Sanskrit language and real religion became rare. The word Arya, which was a sign of superiority, was replaced by the word Hindu, which was a sign of weakness. Maharishi Dayanand believed that Indian culture is healthy, spiritual

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and excellent in all its branches (religion, education, art, industry, home-life and governance) but has been corrupted due to the invasion of Muslims and British for a few centuries. He has to work hard to maintain Indian patriotism. According to him, western civilization and culture has a major hand in degenerating Indian civilization and culture, which is vulgar and materialistic in all its parts (religion, education, art, industry, home-life and governance). Therefore, Indian patriots should understand its serious danger, hate it and protect themselves.

Swami DayanandSwabhasha and National Education

In the nineteenth century, the British rulers' policy of promoting the English language, which Maharishi Dayanand termed as undesirable, first tried in the direction of promoting the Aryan language. While organizing the AryaSamaj, he made it necessary for the PradhanSamaj to establish a library of Sanskrit and Arya language in the fifth rule of Mumbai and to bring out a letter named 'AryaPrakash' in Arya language. He made it necessary for all AryaSamajis to learn the Arya language by making a bye-law in the Lahore Sanskar. On the basis of both the above proofs, it can be said forcefully that Dayanand was the first person to make Arya language a national language.

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One reason for the use of Arya language by Maharishi Dayanand could be to give lectures in the public language, the second reason could be the difficulty and impurity of translation, but the most important reason was the desire to strengthen the feeling of national unity. KeshavchandraSen, BhudevMukhopadhyay and RajendraLalMitra also had a role in making Maharishi a supporter of Hindi. KeshavchandraSen suggested the use of Hindi to get the benefit of Maharishi's lectures to the general public, while the remaining two talked about using Hindi to make Hindi the national language of India.

Maharishi emphasized on the use of Hindi to strengthen the feeling of national unity. In this regard, Professor Jordans of the National University of Australia has written that he used Hindi wherever he went till Banaras, Lahore and Bombay. This was not only a convenient policy as Hindi was understood all over North India, but it was also a matter of principle. In Gujarat Swamiji could have preached in his mother tongue Gujarati and thus he could have better conveyed his message to the common people there, but Hindi was the reason for him to overcome the divisive tendencies in India. This could strengthen unity among different states, castes and classes. When he was once asked when our country would regain its old glory and prosperity, he replied that when there would be unity of religion, language and purpose. It is clear from this that Swamiji considered the unity of language necessary for national unity.

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My country

Although the Swadeshi movement was adopted as a political program in India at the time of partition in 1905, Maharishi was the first person who gave the mantra of Swadeshi to Indians. His opinion was that all Indians should use indigenous goods. In this regard, he awakened the Indians by giving the example of the British - look! Let the shoes made of our country go to the office and court, not only this country shoes, understand that how much respect is given to the shoes made of our country, that much they do not respect the people of other countries. More than a few hundred years ago Europeans came to this country and till date they wear coarse clothes etc. as they wear in their own country, but they did not give up the manners of their country and many of you followed them. That is why you are foolish and they are wise. To follow is not the work of any intelligent person and the one who stays on the work does it properly. The obedient remain equal. He helps his countrymen in business etc., etc. His progress is due to his virtues and good deeds; shaved shoes, coats, trousers, eating and drinking in hotels etc. have not increased due to simple and bad deeds.

The affection towards indigenous things is also clear from the following statement of Maharishi. It is proper for us and you that the country from which our body is

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made and maintained and will be maintained in the future also, we should work together with love with body, mind and wealth.

As a result of Maharishi's emphasis on Swadeshi, many other AryaSamajists also propagated Swadeshi. LalaLajpatRai, Swami Shraddhanand, Sunderlal had accepted the use of indigenous goods as their religious duty. This certainly helped in the rise of nationalist ideology in Indian politics. It is a fact that the Swadeshi program was started by the AryaSamajists before the Congress and they worked hard for it.

Maharishi said that all Indians should use indigenous goods. We should respect our language, our religion and our traditions and feel proud to adopt what is our own in India. Because of this indigenous sentiment, he opposed salt tax and forest law in his book SatyarthPrakash. Not only this, he also criticized the stamp duty levied in the courts.

Swarajya

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Maharishi Dayanand was the first exponent of Swarajya in present India. He had propounded the importance of Swaraj even before the establishment of the Congress.

Depicting the importance of self-rule in

'Aryabhivinyay', he has written that we should also be empowered by giving us Suniti with Shakti Vidya. Help us so that our self-rule can be greatly increased by having good ethics.' He also used the word 'Swarajya' in the role of 'Rigvedadibhashya'. We have used this word for governance and have called it the best governance. He has used the word Swarajya in ShashtaSamullas in his most famous book 'SatyarthPrakash'. He has said - Bhilanshastra Vid LakshyaanKulodgatan. In the Manusmriti verse, the meaning of Maulan has been given by Maharishi as 'born in self-sovereign country'. In this way, the word Swarajya has also appeared in SatyarthPrakash. In this book, he has also used the word indigenous state in place of Swarajya. He has also effectively explained the importance of Swadeshi State in SatyarthPrakash. They say that now what to tell the story of the Aryans ruling other countries due to bad luck and laziness, indifference, mutual antagonism. But even in Aryavarta, there is no unbroken, independent, independent, fearless state of Aryans at this time. Whatever it is, even foreigners are being overthrown. Some few kings are independent. When bad days come, the countrymen have to suffer many kinds of sorrows. No matter

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how much one does, but the indigenous state is the best, or without the insistence of difference of opinion, the partiality of one's own and other's is zero, with father-mother's kindness, justice and kindness to the subjects, even the rule of foreigners is not completely pleasing. ' In the view of Maharishi, even though there may be many shortcomings in indigenous rule, but it is better than the best foreign rule, 'state cannot be compared with foreign rule'. Indigenous rule is best. John Stuart Mill, a British political scientist of the middle part of the 19th century, also said that Suraj cannot replace Swarajya, but Maharishi's importance lies in the fact that he propounded this opinion clearly and forcefully even before Stuart Mill. He believed that the British may be able to establish a just and impartial rule in this country, but it cannot take the place of Swarajya.

This does not mean that Maharishi considered the British rule as Suraj. The reality is that both Suraj and Swarajya were lacking in the British rule, they had a deep objection to the British rule not only in the field of justice but also in relation to the state tax system etc. In his own words - "Christians are very partial to Christians, even if a white has killed a black (Indian), often (judges) show partiality and leave him innocent." Similarly, in the first edition of SatyarthPrakash, he wrote that one thing is that I do not like what is done in non and paun roti."² Maharishi clarified this half a century before Mahatma Gandhi.

It was given that it is completely unfair to tax things like salt, because things like

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salt have to be used by the poorest of the poor. Probably, Maharishi was the first leader to oppose the salt law in India, because he opposed the salt law. Published in 1875 in his SatyarthPrakash.

Swami DayanandSaraswati was dissatisfied with the increase in the price of the paper (stamp paper) used by the British government while giving applications in the courts or filing cases. He had said in this regard that- "The government sells paper and has increased a lot of money on paper. Due to this, the poor people suffer a lot. So this thing is never appropriate for the king, because because of this, the poor people are suffering." live. Nothing happens in the court without money. I don't like the huge amount that is put on the papers due to this. Maharishi also had the belief that the courts give very light punishment to the four gamblers and adulterers. The idea was that if according to Manusmriti, punishment for such crimes like mutilation, slaughter, burning, etc., then there would definitely be a decrease in such crimes.Similarly, according to Maharishi, if the judge makes a mistake, then he is also a part of the punishment. He said that useful animals should also be protected by the state. In this regard, he gave the example that "a cow can feed 1 lakh people with its milk, while its meat can hardly feed 80 people".

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Similarly, Swami Dayanand expressed his opinion about Swadeshi State and Swarajya, the importance of which we come to know when we think that such views were expressed by him when the country was politically immature. He accepted the evils as the reason for the absence of an indigenous state and said- "Unfortunately, due to our laziness, ignorance and internal differences, the Aryans do not have an independent state of their own.

Maharishi also instilled a sense of self-confidence in the Indians for achieving self-rule and said- "Your progress lies in you, not in imitation." So he was the true nation builder who destroyed the influence of foreign religions.

Form of self-rule

Maharishi propagated Swarajya by rendering 'Rajdharm', which also tells the nature of his Swarajya. He had to say in this regard that- "The king should not remain independent because like a lion kills and eats a non-vegetarian animal, similarly an independent king destroys the people. This king is eaten by the people, so no one should be independent in the state. Even in the role of RigvedadiBhashya, opposing the autocratic rule, he has said that just like a non-

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vegetarian man kills an animal and eats its flesh, in the same way a Being a king, a man is the destroyer of the people, because he always wants his own progress.

He also laid down the qualities and qualifications for the king and, like Kautilya, also noted for him excessive training and nobility. They said that. The king should be very mighty, strong, tolerant, the best in qualities, war, most capable of removing sorrows, able to win and the best of all. Explaining the meaning of a mantra of Rigveda, he has said that humans should consider the one who has the most qualities, deeds and nature and a gentleman who does good to everyone, by giving him the right of the head of the assembly and consider him as the king.

The king, appointed on the basis of merit and merit, should not be given unlimited power, but should be under the control of three assemblies- DharmarthSabha, VidyaryaSabha and RajaryaSabha. The DharmaryaSabha will strive for the propagation of Dharma and for the loss of its unrighteousness. VidyaryaSabha will spread all kinds of education and RajaryaSama will accomplish state management and state work.

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To attract the attention of Indians towards Swarajya, he praised Vedic Swarajya. Dr. V.P. Verma says- "Dayanand praised Vedic Swarajya, although he wanted to see this country independent, but could not openly condemn British imperialism from that time. By teaching the principle of Swarajya, Dayanand prepared the foundation of future independence.' He described the glory of Swarajya at a time when the leaders of the Indian National General Assembly were considering the British rule as a divine boon and divine arrangement in India. Waged a strong jihad against mental subordination, strengthened the sense of pride in Indians towards their country, instilled faith in the bright past and golden future and told that India is the master of the world and in ancient times its rule was in different countries, longitudes and islands.

Opposition to British rule by Maharishi Dayanand

Maharishi DayanandSaraswati did not like the British rule. He is credited with the fact that at a time when educated Indians considered the English rule as the result of divine law and understood that it is in the interest of the Indians that they progress under the guidance of the British while living under the British rule. . At that time Swami Dayanand did not try to hide his dissatisfaction with the British rule. ' At the end of the sixth Samullas of SatyarthPrakash, Maharishi has prayed that by following the rules of Rajdharm, India may regain its old prestige and

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Chakravarti and Universal Empire. Sands has considered the sixth Samullas of 'SatyarthPrakash' to generate dissatisfaction among the public towards the British Government, because in this the Aryans' governance system is considered to be complete and completely innocent. In this way Maharishi was against the British rule. He makes it clear in this Samullas that the ministers of the state and the king should be scholars of Vedas, they should be of swadesh and swarajya i.e. of their own country.

The main reason for the opposition to the British rule

Maharishi Dayanand realized this danger of Christianity when he came to Punjab in 1876 where he saw the behavior of the British rulers who had strong faith in the propagation of Christianity. These British rulers believed in preaching and spreading the message of the Gospel and were providing full assistance to the Christian missionaries from the state side. As a result, the organization for the propagation of Christianity became strong and resourceful, which were not only exerting a strong influence on children through missionary schools, but Christian presses were profusely extracting magazines and necessary literature for the propagation of the Bible, and the British rulers He was providing strong protection to them. The missionaries of that time were also doing tremendous propaganda among those who accepted Christianity. On the arrival of the Prince

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of Wales (Yuvraj Edward) to Amritsar in 1876, Reverend Robert Clarke presented the converts to Christianity before the 'Prince of Wales' and said that "here in a corner of the room sits a brother of the ruler of Kapurthala who Baptized a few months ago. Here the scholar Maulvi Imamuddin is present who is currently writing a commentary on the Bible. Rajab Ali, editor of a local newspaper, and Imamshah, a local pastor from Peshawar, are seated and five Rajputs are seated in front of them. .

Thus Swami Dayanand opposed the British rule for many reasons. He did this protest not only on religious grounds but also on political grounds. J.T.F. Jordans has considered the criticism of Christianity made by Maharishi in 'The Thirteenth Samullas of SatyarthPrakash' as a demonstration of Swamiji's new aggressive nationalism.

Active opposition to British rule by Maharishi Dayanand



Although Swami Dayanand, the founder of Arya Samaj, was a sanyasi, he was a fierce nationalist. He tried in various

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ways to free the country from dependence. Maharishi not only opposed the British rule ideologically for this, but also did practical opposition. It is clear from many evidences that he also participated in the independence movement of 1857.

Records of Soram'spanchayatMemirMushtaq, Mir ElahiMeerayi's writing in Urdu is proof that Dayanand's Guru Virjanand was preparing the public for the explosion of Sattavan. The exact form of this letter is as follows-

bismillahirrahmanirrahim

According to the year 1856, on Samvat 1913, a panchayat was held at the pilgrimage center of Mathura, in which Hindus, Muslims and people of other religions participated. A blind Hindu dervish was brought to this panchayat. Everyone respected him when he arrived in a palanquin. When he sat on a post, the Hindu-Muslim fakirs followed his steps. After this all the people of the Panchayat respected him. After everyone's respect, Nanasaheb appeared. MaulviAzimullah Khan, Rangbapu and Shahzada of ShahanshabBahadurshah, all of them presented Ashrafias in their respect. This old man had said that freedom is heaven and slavery is hell. Compared to the government of our country and the government of the country, it is a thousand degrees better. Slavery of others is always a bias of insult and shamelessness. We do not have any hatred for any community or any country, we only pray to God for the greatness of God, but the

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rulers, especially the Firangis, do not behave humanely with the residents of the country where they rule, and no matter how much they appreciate the goodness, but treat the residents of that country like cattle. In the reality of God, all human beings are brothers, but non-national rulers consider them as slaves instead of brothers. TasdiqKardah Mir Mustaq Mir ElahiKasidSarvkhapPanchayat.

It is argued that Swami Dayanand was about to go to Mathura resident Swami Virjanand to receive education in the year 1855 itself, but due to the revolution of 1857, he could not go. Due to the possibility of early outbreak of the movement, perhaps his state of mind could not be towards serious study? But his failure created that mood in 1860 and in 1860 he reached Mathura and went to Virjanand. Even if it is accepted that Dayanand could formally meet former Virjanand in 1860, but was definitely influenced by his role in 1857, due to which he participated in the freedom struggle.

Great thinkers, thinkers and saints are the children of their era. The circumstances and problems of the country affect them, a clear impression of contemporary social, political, economic and religious subjects is visible on their ideology. A saint like Dayanand, who spent valuable time of his life in religious and social reform, thought about the upliftment and welfare of the nation. He

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preached that 'Swaraj is better than Surajya', must have been aware of the defects of the British rule. His feeling must have been anti-British rule. It is not easy to accept that a young man of emotion prone and conscious heart and mind like Dayanand was saving untouched by its influence and the success or failure of that war had no reaction on it.

In 1855, on the occasion of Kumbh, the leader of the freedom struggle went to Haridwar and had consultations with the sadhus. This fact of the records of the SarvakhapPanchayat of Soram is not historically inconsistent because Azimullah Khan and RangojiBapu would have started preparations for the rebellion after returning from Britain in the end of 1853 and in this case in the beginning of 1855 Nana Saheb along with his Starting for HaridwarYatra cannot be called inconsistent. It is possible to reach Crimea in the middle of June by marching from Haridwar in the midst of a resourceful royal representative like Azimullah Khan. Critics say that Azimullah cannot go from Haridwar to Crimea so soon. That's why he would not have met the sadhus in Haridwar, hence the record of SarvakhapPanchayat is wrong, cannot be accepted as correct. Of course, Haridwar was not named in this, but Soram's record describes another meeting held in Haridwar on October 11, 1855, in which apart from Swami Purnanand and Virjanand, Dayanand was also present. This means that Dayanand's position in the Sadhu Samaj was improving progressively. The non-inclusion of

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Dayanand's name with the freedom fighters of 1857 does not mean that he had no connection with them. In fact, he was in Haridwar even at that time, but his position in the Sadhu Samaj had not become supreme. His important work in the freedom struggle started when he came to the field against the British as a disciple and assistant of Swami Virjanand.

Anti-British sentiments increased in Dayanand during the Haridwar Yatra, on the way there were opportunities to listen to the revolutionary thoughts of his common people. Before going to Haridwar, Dayanand came to Delhi via places like Jaipur, Abu, Ajmer, Marwar and Alwar, where he met a monk from Maharashtra, who told him that one hundred veteran Pandits like me would be propagating the country's independence in the guise of saints. Are doing it again. In fact, this was a time when the people of northern India were rising to become independent. Finding public meetings in this way, when he reached Haridwar on April 11, 1855, at the age of 30, at the Kumbh Mela, he made the Ghandi temple on Neel Parvat his residence. It was here that Swami Rudranandji, a monk of Chandi place, told him that the heroes of India-wide public awareness and revolution campaign are going to come on Chandimountain only. After some time, his maternal grandfather, Balasaheb, Azimullah Khan. Met Tatyatope and BabuKunwar Singh. On this occasion, Dayanand said to him- "I think that the Sikh community of Punjab will hinder this Peshwa-driven movement because the

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Peshwa had given a loan of five lakhs to the British in the British-Afghan war and to strengthen the side of the British in the English-Sikh war." 1000 foot soldiers and 1000 cavalry soldiers were given. India did not give any help to Nepal in the Nepal-English war. Neither the Sikhs nor the Pali (Gorkhes) would be able to recognize our behavior so soon, however, the results of this public awakening will be auspicious. It is said that at this place Dayanand also met RajgobindNathRai and Rani Jhansi. After some time when the revolutionaries like Nana Saheb again came to Swamiji, he gave some money to Nana Saheb and instructed him to act carefully. While leaving, Nana Saheb invited Dayanand to come to Bithoor, which he accepted, this is the reason why he could not go to Virjanand in Mathura.

Regarding Dayanand's involvement in the freedom struggle of 1857, AcharyaPrithvi Singh Mehta has written that from April, 1855, when Swami Dayanand's second adult was going to be initiated in the ceremony of KrantiYagya after becoming the Peshwa of India, till March 1857 DayanandGangotri along the Ganga and from Badinath to Banaras roamed in the regions of Garhwal, Rohilkhand Doab and Kashi, where preparations for the revolution were being made vigorously within the public. In May of 1856, Dayanand went to Nana Saheb's city Kanpur and for the next five months he kept circling between Kanpur-Allahabad, then via Banaras, MirzapurChunar in March 1857 when the preparations for the revolution were almost complete and

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hundreds of messages from Nana Saheb In the form of bearers, sadhus-fakirs etc., East-West, North-South left with the message of revolution in every corner of the country. Nana Saheb himself and his mentor Azimullah also fixed the date for starting the revolution and saw all its preparations with their own eyes. When Dayanand went on a pilgrimage, then Dayanand also left for the Deccan from Banaras to Mirzapur, Chunar for the sources of Narmada. He never gave any information about where he was and what he was doing during the next three years of the Revolutionary War. So this complete silence of his about those three years also does not seem less meaningful.

Knowledgeable Pindidas even says that Swami DayanandSaraswati, looking at the activities of the freedom struggle, giving proper advice to everyone from time to time, traveled the whole country on foot and reached Kanyakumari from Dhanushkoti and stayed there in the huge temple of Rameshwar. After the failure of the rebellion, when he met Nana Saheb here, he said that both victory or defeat in the war are beneficial for achieving freedom. Will you inspire people to sacrifice freedom for the future, protect independent India with courage, bravery and fearlessness?

In this way, Maharishi Dayanand propagated national spirit among the Indians by rendering the importance of self-religion, self-culture, homeland, self-caste and

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self-language and deprived Indians of anti-national feeling by making them aware of the demerits of foreign religion, language and culture. Through his nationalist ideology, he freed the countrymen from the knot of self-pity and infused them with a masculine spirit, which paved the way for India's political independence.

Thus AryaSamaj was the first social reform movement which encouraged nationalist sentiments in India. This movement also tried to remove the knot of inferiority complex in the minds of Indians. Although the AryaSamaj did not directly participate in the freedom struggle, yet it produced great revolutionary leaders like LalaLajpatRai, Swami Shraddhanand and BhaiParmanand who were pioneers of the freedom movement. Mahatma Gandhi and Congress party also adopted many principles and ideas of AryaSamaj. AryaSamaj always emphasized on the greatness and great traditions of India. In this raised voice against social injustice, untouchability and inequality and started religious reform movement. In this way, the great contributions of AryaSamaj and Swami Dayanand in the making of modern India cannot be forgotten.

THE MOST IMPORTANT WORKS DONE BY SWAMI DAYANAND IN THE FIELD OF SOCIAL REFORM



When Swami Dayanand was touring all over India, he saw that the condition of the Indian society, especially the Hindu society, had become very pathetic. The caste system had reached its peak and various measures were being taken by the Brahmins to maintain their superiority. The condition of the Shudras had become very pathetic. And women were treated like animals. They neither had the right to get education nor did they have the right to openly express themselves in the society. Apart from this, incidents like child marriage, polygamy, widow remarriage prohibition, sati system, purdah system, untouchability, injustice, social alienation, hypocrisy, idolatry, meaningless rituals, superstition, exploitation and atrocities in the name of religion were increasing in the Hindu society. Taking advantage of evil practices and superstitions, Muslims and Christian preachers were converting Hindus. Swami Dayanand observed all these incidents very minutely and found that there was no such restriction and compulsion in the Vedas, rather such evils appeared in the Hindu society after the advent of the Puranas. According to Swamiji, whatever was against the Vedas was wrong and against the public interest. That's why he criticized the Puranas and found the root of all the evils of the Hindu society in them. The social renaissance movement that took place in Bengal in the 19th century had a deep impact on Swami Dayanand's mind. Brahmo Samaj and Prarthana Samaj had opposed a rigid caste system and untouchability. He also criticized child marriage and supported widow remarriage, but the work of Brahmo

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Samaj and Prarthana Samaj remained limited to Bengal and Maharashtra. Apart from this, Brahmo Samaj and Prarthana Samaj could not run any comprehensive program for social reform among Hindus.



That's why Dayanand gave a comprehensive form to the works of social reform all over India and tried as much as possible to remove social evils. His statement was that "mutual discrimination, lack of purity in life, lack of education, child marriage, prohibition of widow marriage, sensuous devotion, rudeness, neglect of Vedadhyayan, social evils and superstition bad habits etc. were the main reasons for our dependence.

It is noteworthy that Swami Dayanand accepted the rule of the British in India and their social superiority and wrote in this regard that the ability of the British in India is more superior, social institutions are better and they have self-confidence, sense of public interest, courage, authority. There is a lack of hope and patriotism towards.

Due to the above thoughts, Swamiji gave a strong inspiration to improve his personal and social life. The Arya Samaj established by him played a very important role in

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the field of social reform by translating his ideas into action. The following is a brief description of the work done by Swamiji in the field of social reform.

DENIAL OF CASTE SYSTEM

Caste system has been a very scheming and polluted system of India in which the Hindu society is divided into innumerable castes who often try to humiliate each other and have hatred towards them. Not only this, even within a caste there are many sub-castes which claim themselves to be superior to each other. For example, there are many sub-castes under Brahmins. They always try that they are superior to other Brahmin sub-castes. They also make up various stories about their origin. There is lack of matrimonial relations among different castes. Not only this, they also do not maintain social cohabitation and etiquette among themselves, if any caste dares to break caste rules or prohibitions, then it was severely criticized and expelled from the caste. Not only this, punitive action was also taken against them. This form of caste system proved very fatal for the country, because it kept a large population of people as Shud, deprived them of civil rights and they were subjected to many atrocities, exploitation and discrimination. That's why Swami ji mainly raised his voice for ethnic interpretation. According to him there should be only four classes in the society. Their determination should not be based on birth but on the basis of Karma nature and ability. In this way, if a Brahmin falls, then he can be given the status of Shud. He has said in his famous work Satyarth Prakash that a Brahmin

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must be virtuous, scholar and knower of the Vedas. Similarly, a Kshatriya should fearlessly protect the public, criminals should be punished and law and order should be implemented first. A Vaishya should properly spend his money for the upliftment of Vedas and Shastras and a Shuda should serve the other three varnas for his livelihood.

According to him, a person's varnas should be determined according to his qualifications, achievements and character. Swami ji told that through this system all the people of the society will be able to progress because through this system the upper classes will always be in the fear that their sons may degenerate into the lower class if they do not show hard work and ability. Similarly, a person belonging to a lower class will always try to upgrade himself to a higher class. Determining the duty of the ruling class for the healthy operation of the varna system, he said that the ruler should arrange that all religions follow their religion honestly. And the economic system was born. He said that this social system was established for healthy functioning of various types of work.

Thus Swami Dayanand did not believe in the caste system, but believed in the Varna system which was based on actions and behaviours. It is surprising that Swami Dayanand accepted the caste system but he was against eating and drinking with other religious people. He refused to eat with Robert Clarke at Amritsar's table. On his statement that eating together increases friendship. Swami Dayanand's answer was that Shias and Sunnis eat in the same plate, Russians, Englishmen, Roman and Catholics sit together at the table but they are enemies.' Refusing to eat with Sir Syed Ahmed Khan, he said that there is no harm in eating with a Muslim, but this act of his would hinder his work among the countrymen.

Swami Dayanand ji was of the opinion that it is necessary to encourage inter-caste marriages to remove the caste system. This will establish the Vedic varna system and adoptive children will be born. According to the famous scholar Harvilas Sharda, Swami Dayanand's ideas related to the caste system were accepted to some extent in the educated sections of the society, but they could not succeed in ending the caste system from the Hindu society. .

ERADICATION OF UNTOUCHABILITY

In the field of social awakening, Arya Samaj did a great job for the eradication of untouchability. At the time of the emergence of Swami Dayanand, the founder of Arya Samaj, the Hindu society was ripe with the feeling of untouchability. The hypocrisy of the pundits had increased so much that on touching even the shadow of Shud, they used to purify the upper body with water. On drinking the water touched by a person of other caste, the person used to be ostracized. Many people who were upset with this type of abuse became Christians or Muslims, due to which the national power attained the highest peak of impermanence. Maharishi Dayanand experienced this loss and tried his best to separate it from the society. By following the teachings and works of Swamiji, the Arya Samajis made a great contribution in this field. According to Swami Dayanand, the idea of untouchability was not contained anywhere in the Vedas. According to Swami ji, the caste is determined according to the deeds of a human being. According to his opinion, true self-sacrifice, divine and Vedanta knowledge etc. can enter a Shud into high varna and untruth, ignorance, filthiness, can degenerate a person of high varna into Shudra varna. Regarding removal of untouchability, he said that it is cleanliness which

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removes untouchability. To Swamiji was so worried about the condition of Dalits that sometimes he used to spend sleepless nights. Swami Dayanand expressed concern over the conversion of untouchables by Christians and said that Christians are doing everything to convert Kols and Bhils who have fallen into Hinduism, while religious leaders of Hindus are sleeping like Kumbhakarna.



Swami ji strongly condemned the cruel treatment meted out to the lower classes. He clearly said that all people are equal, no one is born to be a ruler and no one is meant to be ruled. He clearly declared that crores of people have become Muslims and Christians. If this nation is not raised on the basis of sincere faith and the society is not freed from evils, then there is no doubt that the Hindu race will attain a dead state.

Swami Dayanand advised Brahmins, Kshatriyas and Vaishyas to eat the food cooked by the Shudras. He was of the opinion that in the Vedic system only Shudras used to do the work of cooking. One day when he himself ate the food prepared by Shud, people criticized him. Swami Dayanand's answer was that food made from money earned through improper means and food contaminated with dirt is unfit to be eaten, but money earned by hard work with a shoe is fit to be eaten.

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Swami Dayanand was striving for the eradication of untouchability, but due to his untimely death in 1883, he could not contribute much in the field of untouchability prevention. Nevertheless, these ideas of his had a great impact on many Arya Samaj activists and contributed greatly in this field to the Arya Samaj founded by him.

After Swami Dayanand, Arya Samaj did the work of eradication of untouchability on a large scale. The first major activist in the field of untouchability removal was Pandit Gangaram. He lived in Muzaffargarh for a long time and worked for the upliftment of Od caste. He provided sacrificial fire to all and started a school named Dalitondwar for education. The information about inclusion of people in the Hindu community was given to the Hindu Mahasabha in 1888 in Ganwar village of Badaun district.



Mahatma Munshiram came to Jalandhar in 1899 and proposed the upliftment of the society (which was considered as Six). Therefore, they were allowed to sit together, fill water at the wells and participate in the festivities. In 1908, the Maharaja of

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Baroda started 30 schools and four restaurants for Dalit emancipation, taking the service of the famous Arya Samajist Pandit Atmaram. Here books and food were provided free of cost. To praise the contribution of Pandit Atmaram in this work, Sant Nihal Singh got articles published in British newspapers. Pandit Atmaram tried to get Dalit class students admitted in the high school of the city after passing class-7 and later got them educated in the college. Panditji's second daughter Mrs. Sushila Kumari was the President of Baroda's Mangi Samaj.

Like the Od caste, the Arya Samaj also worked for the upliftment of the fallen Megh caste. This caste is exiled in Sialkot, Gurdaspur Gujarat and Jammu Kashmir state. According to the 1921 census, its number was three lakhs. On March 14, 1930, in the intimate meeting of Sialkot Arya Samaj, it was decided to purify them and on March 28, their purification was completed in which only 200 clouds were involved.

The clouds were troubled by the purification work. The Rajputs were opposed to this ritual. So he gave these people various kinds of severe tortures. In these they were beaten with sticks, implicated in false cases, prevented from drawing water from wells and forced to leave the village. But the Arya Samaj broadened its purification program. After this, the activists sent Megh children to Gurukul Gujrewala for free studies and Arya Nagar was built for them in 1818.

For Dalit emancipation, many Dalit emancipation meetings and organizations were formed by Arya Samaj. some of them are mentioned below

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1. Meodar Sabha, Sialkot established 3 March 1903
2. Dayanand Dalitodhar Sabha Gurudatta Bhawan, Lahore Established on 1st May, 1930
3. Amritsar Untouchable Sama
4. Arya Dalit Sabha, Dinanagar
5. Lahore Megh Sama
6. Untouchables Sabha, Lakhimpur
7. Untouchability Prevention Committee Allahabad
8. Untouchable Committee Meerut
9. Untouchability Prevention Association, Bihar
10. The Depressed Classes Mission Society of India
11. Untouchable Sevak Mandal
12. All India Shraddhanand Dalitodhar Sabha Delhi

In these, the head office of the last meeting was kept in Bombay and its branches were at Poona, Bombay, Bhavnagar, Amrao, Akola and other places. In the year 1912, 27 educational institutions were working under this assembly.

The second great organization was the Depressed Class Mission in Assam and Bengal, whose joint secretaries were Hemchand Sarkar of Calcutta and Babu Hemchandra Nath Dutta of Dhaka, through which four secondary schools and 35 primary schools and some girls' night schools were established in Dhaka,

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Mymensingh, Gowakhali, Chittagong, Jessore and Sijal. Schools were run for the education of Shudras.

On April 12, 1917, Minister Mushiram took the name Shraddhanand after taking retirement. Came and resided in Delhi. With the inspiration of Swami ji, Dr.Sukhdev, Lala Narayandatva Lala Gyanchand dedicated himself to the cause of untouchability. Dr. Sukhdev worked as the secretary of Dalitodhar Sabha. In Rajasthan in 1917, Mrs. Sukhdevi took along the niece of Dalit class leader Dr. Solanki to work as a sister. Started eating the food cooked by them. Swami Shraddhanand's Delhi residence created awareness among the untouchables. He started making him wear sacrificial fire. Many of them became scholars after being educated and worked for the upliftment of their own caste. Swami Shraddhanand got the untouchables to fill water from wells in Delhi and with his efforts the untouchables got the right to draw water from the well. The Arya Samaj, which was opened for them even through religious temples, always treated the Dalit class with equality and tried its best to get them rights.

PROTEST AGAINST CHILD MARRIAGE

The practice of child marriage was prevalent in Indian Hindu society for a long time. Boys and girls were married at a very young age, many boys died at a young age and girls became widows at a young age. According to the custom of this country the girls were not allowed to remarry. Due to child marriage, the health of boys and girls also deteriorates, which makes life dangerous. According to Swami Dayanand a person should be physically strong. Material or spiritual things in the world cannot be achieved without physical strength.' Swami Dayanand advised everyone to do exercise and pranayama to strengthen the body. To make Indians physically strong, he criticized child marriage and expressed the necessity of celibacy. He suggested making rules to enforce celibacy and end child marriage. Swami Dayanand told the best time for marriage of girls is 16 to 24 years and for men 25 to 48 years. He criticized the statement of Parashara in which he advised marriage of girls at the age of 8 years.



Arya Samaj tried its best to implement Swami Dayanand's anti-child marriage ideology. Famous Arya Samaji Diwan Bahadur Harvilas Sharda, who was the

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president of the Paropakarini Sabha, tried to get an anti-child marriage bill enacted. He presented the Child Marriage Restraint Bill in the Legislative Assembly. Har Vilas Sharda told three objectives of this bill. The first objective is to prevent child widows, the second objective is to remove the hindrance in the physical and mental progress of both the sexes and to remove their earlier downfall and death. Stating that the third objective is to move the country towards Swaraj, he said that as long as evils prevail in the country, we cannot get the strength of character and arms to get freedom.

This bill was presented in the assembly on 15 September 1925 to give protection to Indian girls. In relation to this bill, Harvilas Sharda faced many problems from the government. In relation to this bill, the home member announced that he will oppose this bill at every level on the grounds that it does not have the support of the people. Diwan Bahadur Sharda asked the wives of the members of the government to persuade their husbands to pass this bill. She also wrote to the women members of the British Commons to ask the Secretary of State for India to remain neutral about the Bill and advise them not to oppose the Bill. Pandit Madan Mohan Malviya asked to reduce the age of marriage from 14 to 12 years which was later rejected?

During the Shimla session in September 1929, women demonstrated in support of this bill in front of the assembly, as a result of which this bill was passed on 23 September 1929. Home members declared 'though the Child Marriage Act has been

passed, but it will not come into force till April. This is known as Har Vilas Sharda Act.



Apart from the Sharda Act, the Arya Samaj tried its best to stop child marriage. There was no system to ban such marriages in rural areas. The Arya Pratinidhi Sabha Uttar Pradesh realized this and instructed the Sub Sabhas to discourage people from such marriages. Sub-committees were formed to spread the objectives of the Sharda Act. Chandkaran Sharda appealed to the people to go through such cases in court to prevent this type of evil. Women also formed an anti-child marriage committee. Indian people found a new way of child marriage, they started marrying their boys and girls by going to France, Colony and Indian princely states, where the Sharda Act was not bound, but the Arya Samaj extended the legal hand of the Sharda Act to the British subjects. Such marriages used to happen, proposed to increase. This type of reform act was proposed by Lalchand Naval Rai in the Legislative Assembly and the assembly passed it. Similar to the Sharda Act, other states also passed Acts to prevent child marriage. Marriage of girls below 12 years and boys below 16 years of age was considered illegal in Kota state. Similar laws were passed in the states of Baroda, Mysore and Bharatpur.

In conclusion, it can be said that due to the Sharda Act, the minds of the Indian rulers changed in relation to child marriage and laws were passed in various states to prevent child marriage, as a result of which there was a decrease in the prevalence of child marriage in this country. In relation to child marriage, this was a commendable work of the society.

INTERCASTE AND DISTRESS REMARRIAGE

Arya Samaj supported inter-caste marriages for the advancement of women. Many inter-caste widow marriages took place in India but a conflict of law arose regarding such parents. To overcome this, the representative of Madhya Pradesh Arya Pratinidhi Sabha proposed the Arya Marriage Bill so that the inter-caste widow marriage should be valid and the children born of such married parents could get all the rights in their property. This bill was placed in the House in 1923, it was opposed by Chaudhary Mukhtyar Singh who was a member of the assembly from Meerut. Finally it was passed in 1936 with the efforts of SAP Sabha and Ghanshyam Singh Gupta. This act opened the door of social reform which was closed till now. In the same year, a precedent related to the Arya Marriage Act was established in the Privy Council.



Arya Samaj supported widow remarriage to improve the condition of widows and worked extensively for this. Swami Dayanand, the founder of Arya Samaj, did not accept the Niyog that his disciples said for the prevention of this practice. After the death of Swami Dayanand, the word Niyog disappeared but Arya Samajis made significant contribution in the field of widow remarriage. Shritriya Shankar Dutt of Bijnor married a widow and assisted in such marriages, Mukund Lal of Agra got his widow married, Pt Vishwanath Kanyakubj Brahmin married a widow and Pt Bhagwan Deen married his widow. Did. But not much progress was made in this direction during the time of Arya Samaj's famous worker Shri Gangaram. He opened the Vidhwa Vivah Sahayak Sabha in Lahore in 1915.

Shri Gangaram was an engineer, this rich man established this organization in Lahore. There were two types of workers in the society, paid and unpaid. 5. 72 in Uttar Pradesh, 3 in Delhi, 374 in Punjab and FWF, 13 in Sindh, 1 in South, 1 in Assam. Three letters were published in this meeting - 'Widhwa Vandhu', 'Widow's Helper' and 'Widow's Cause' in Hindi and English. Widow shelters were opened in Lahore, Mathura and Haridwar where arrangements were made for their stay and remarriage. In a period of 11 years, this Sabha performed 6,334 widow marriages.

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Has 1820 such marriages took place in Delhi, Punjab and Western Province. 38 in Sindh Balochistan. 258 in Indian states, 373 in Uttar Pradesh, 116 in Bengal, Bihar and Orissa and Assam, 18 in Madras, 7 in Bombay, 38 in C.P. Apart from this, there were inter-caste widow marriages whose number was 301. In 1926, 1929 widow marriages took place due to the efforts of this gathering. In 1929, there were 35 widow marriages in Madras, of which 15 were in the Brahmin community. In 1632 this number reached 5,493.

WOMEN'S SALVATION

The work done by him for the emancipation of women is also important in the social reform work of Arya Samaj. The most deplorable in the Indian society was the plight of women. In ancient India, women had equal rights with men. In Rigveda, a woman has been described as a girl child, wife and mother. In ancient times, their rights and requirements were also more. Women were educated and cultured. There was a society of learned women like Gargi and Maitreyi. There was no bond to hinder his progress. Women's marriages were performed according to the Vedic method. The age of marriage was fixed at 16 years for girls and 25 years for boys. The position of the mother in the family was higher than that of the father. Manu's saying of 'Yatra Naryastu Pujayante Ramante Tatra Devata' was prevalent in the society. Husband and wife were equal in qualities. In relation to marriage, the practice of Swayamvar and inter-caste marriage was prevalent.

Thus, in ancient India, women were empowered, but by the time of the emergence of the society, the Indian women's society had reached a very pathetic condition. As a result of foreign rule, women were afflicted by the diseases of child marriage, purdah system, illiteracy and widowhood. Religious hypocrisies made their life very miserable. 'Women became devoid of Vedic knowledge due to the proverb 'Stree Shudrogapiyata'.

Due to the inevitability of child marriage in the Indian society, girls with unknown vagina had to suffer the pain of widowhood throughout their life. Apart from this, as a result of foreign rule in India, the purdah system was prevalent, which confined the life of women to the boundary wall, besides this, the practice of sati was also more prevalent, which was the best example of inhuman punishment to women, thus suffering from many disorders. Women's life became the reason for the downfall of India.



Some great men incarnated in India did the work of social reform. Rajaram Mohan Roy, Swami Ramteerth, Mahadev Gobind Ranade, Swami Dayanand, Swami Vivekananda and Annie Besant etc. were prominent among them. He himself and

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through his organizations, while doing the work of social reform, also worked to improve the condition of women. Raja Ram Mohan Roy declared Sati practice illegal and supported women's education and women's rights. Leaders like Mahadev Gobind Ranade and Lokmanya Tilak made important contributions in the field of widow remarriage and women's education in Maharashtra. Swami Ramteerth and Swami Vivekananda also worked tirelessly to improve the condition of women. But the work of these reforms remained limited and they did not adopt any definite program for the emancipation of women.

Swami Dayanand, the founder of Arya Samaj, observed this plight of Indian women and accepted it as the main reason for the downfall of the country. Swami Dayanand and his Arya Samaj expressed the views of women's progress and women's reform programs such as inter-caste marriage, opposition to widow marriage and child marriage and supporting women's education made the lives of women progressive by working widely in this field. . Expressing concern over the condition of widows, Swami Dayanand said that it was because of the curse of widows that this country has become poor.

NARI JAGRAN

In the present era, the credit for the emancipation of the female caste and restoring its lost glory goes to a generous great man like Rishivar Dayanand, the originator of Arya Samaj. Where Swami Dayanand raised the matter of family, personality and social rights of the female caste, he also discussed about her political rights, this is a

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reflection of his far-reaching revolutionary vision, as far as giving rights to the female caste is concerned, Maharishi disregarded all religious leaders. By arranging new meanings in the Vedic mantras, the entire Vedic Vaid, Maya has been filled with women's rights.' They do not consider the form of a woman's cultured mother, Yashswini wife as the end of a woman's personality, but imagine the contribution of a woman in other fields. Once during his visit to Poona, he had said that I want such women to come forward who will trample the taboos created by these Brahmins. He wanted to make ordinary women Tejaswini. He did not differentiate between men and women in such a way that a woman does not get many rights of life as a woman.

PREVENTION OF EVILS

Nationalist leaders of India have accepted the importance of the idea presented by Swami Dayanand to remove various harmful practices and evils prevailing in the Indian society. The reason for India becoming weak and becoming a victim of external aggression was that it Social evil practices and superstitions had come. A rigid caste system, which gave rise to segregation and untouchability, made it impossible for Indians to put up a united front against an external enemy. The religion of the common man had become just a mere ritualism and rituals. The prevalent evils in the society had made the Indians weak. Swami Dayanand studied this situation seriously and attacked the superstitions that had entered the Indian society. That is why Swami Dayanand attacked the bad practices like child marriage, legal marriage, sati, class privilege, caste system, prohibition on drinking and foreign travel. Did.

INFLUENCE ON MAHATMA GANDHI

Mahatma Gandhi, the nationalist leader of the Indian National Congress, also tried to remove the evils prevailing in the Indian society in the course of time. Like Swami Dayanand, Mahatma Gandhi also used to criticize the caste system which gave birth to divisions and subdivisions. Perhaps that is why it is said that Swami Dayanand gave advance information to Gandhiji by refuting the caste system. According to D.P. Verma- 'The last exemplification of Mahatma Gandhi's social philosophy will be considered that India should become a casteless Hindu society.' Like Swami Dayanand, Mahatma Gandhi also wanted to revive the ancient caste system. Although Gandhiji's varna systemism is more 'limited' than Swami Dayanand's idea, because Gandhi ji believed in varna by birth while Swami Dayanand did not believe in the determination of varna by birth at all. They considered virtue, karma and nature to be the main, however, there is no doubt that selflessly performing their duty was considered to be the essence of the caste system and there is no smell of high-low feeling anywhere in both of them. Like Maharishi Dayanand, Mahatma Gandhi also laid emphasis on simplicity in life and opposed intoxicants and drugs in order to maintain moral health as well as physical health. Like Maharishi Dayanand, Mahatma Gandhi emphasized on character building. Both laid more emphasis on truthfulness and boldness. According to him, truth should be followed in mind, word and deed.

INFLUENCE ON CONGRESS LEADERS

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The manner in which Swami Dayanand opposed the evil practices that hollowed out the roots of Indian society, other Congress leaders also supported him, like Swami Dayanand, Ranade emphasized on controlling polygamy, child marriage, widow marriage etc. And had expressed faith in social equality. He was of the opinion that it is impossible to achieve political freedom without social reforms. Although Surendranath Banerjee was a Brahmo Samaji, but like Swami Dayanand, he also supported the change in attitude regarding child-marriage, widow remarriage, inter-caste marriage and overseas travel. Like Swami Dayanand, Gokhane was also a strong opponent of conservatism. Gokhale considered the caste system prevalent in India as a regressive ideology of progress. Just as Swami Dayanand considered the word Arya better than Hindu, similarly Gokhale also preferred to be called Indian instead of being called Hindu.

Bal Gangadhar Tilak supported the prohibition of liquor. He opposed polygamy and supported widow remarriage. Tilak supported increasing the age of marriage. He himself got his daughters married at the age of 15. did after In the Shivaji and Ganapati festivals, he included the Avarnas with the Savarnas and treated them like elite Hindus.

Swami Dayanand's idea of social reform was also supported by Annie Besant. Like Swami Dayanand, Annie Besant also opposed the practice of marrying at a young age, condemned the social, religious restrictions on foreign travel and child marriage,

strongly attacked the caste system, insisted on the advancement of Dalit castes. And tried for women's education.

In this way, Swami Dayanand's ideology related to social reform has great importance from the national point of view. Swami Dayanand not only wanted religious reform but also wanted social reform, he understood that it would be futile to expect any progress in the country until the practices that weaken the Indian society are eradicated. Inspired by the national spirit, he presented the idea of social reform. The Arya Samaj founded by him rebelled against social evils according to his opinion. Arya Samaji leaders believed that this was the punishment for the political subjugation of Indians, which they got in return for many social evils that were prevalent in the country. A thousand years of subjugation had increased the size and intensity of those evils. Therefore, without the prevention of these evils, the attainment of political independence would have been impossible. Many Congress leaders were impressed by the social reform role played by Arya Samaj with the national goal.

Swami Dayanand's social reform ideology had an impact on the Indian National Congress, that is why the National Congress gave a prominent place to his social reform ideology in its programmes. Indra Vachaspati, accepting this influence of social reform ideology of Arya Samaj on the national movement, has written that it is a unanimous thing that the main reason for the moral degeneration of our country was social evils. The bondage of birth caste, the terrible disease of untouchability and

the illiteracy and social inferiority of women etc. made the caste so weak that it could not face the attack of any invader. It is also clear that the more and more these diseases of the caste were eradicated, the more we came nearer to independence.

TRAVEL ABROAD

In ancient times, Indians used to travel to different countries to do business and establish colonies. During the time of Emperor Ashoka, many congregations of religious preachers went to Lanka, Burma and countries of West Asia to propagate Buddhism. This order of foreign travel was broken by the 12th century. In the 19th century, it became such a situation that traveling abroad was considered an irreligious act. Those who used to travel abroad, were thrown out of the caste community.

Swami Dayanand has supported foreign travel. He says that the base of Aryavart countrymen does not get destroyed by going to different countries in Aryavart country. Dhritarashtra was married to Gandhari, the princess of Gandhara (present day Kandahar). It is written in Manusmriti that the daughter of the king of Madi Iran, the wife of Pandu, should be taxed on the boat going to the sea. When King Yudhishtira performed the Rajasuya Yajna, Bhima, Arjuna, Nakula and Sahadeva went in all the four directions to invite the kings of the world. In short, the first Aryavarta countrymen used to roam outside the country in all four directions for business, government work and travel and the fear of destruction of untouchability and religion nowadays, it is only due to the delusion of fools and increase of ignorance that man goes from country to country and They don't hesitate to move from island to island, they start becoming fearless warriors by meeting different types

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of people from different countries, seeing customs, increasing their kingdom and business and accepting good business and leaving bad things. Riches are attained. Swami ji has also described space and sea travel in Vedbhashya, some examples of which are - sitting on a good strong plane etc., go to the country and abroad, get wealth and prestige by trade and victory, get rid of poverty and luxury and become happy. Are. Next to this, he has written - Those people who create long and wide villages and go to and fro in the middle of the sea, you make others happy by being happy.

EDIBLE AND NON-EDIBLE

Swami Dayanand ji has considered two types of food intake - one based on Dharmashastras and the other based on Vaidhakshastras. They have accepted this under Dharmashastra that the vegetables, flowers, roots etc. which are born from contact with excreta and urine etc., should not be eaten. He has also prohibited the consumption of alcohol, cannabis, opium etc. Swami ji emphasizes that "Never consume those substances which destroy the intellect and eat all the food that is rotten, spoiled, foul-smelling, not well-made, and non-vegetarian Mlechha, whose body is made up of atoms of alcohol. Do not eat from their hands, it is fulfilled only.

Swami Dayanand has prohibited the slaughter of beneficial animals like cow, buffalo, bull, elephant, horse, camel, donkey etc. Swami ji has called the cow as the main

benefactor and has given special emphasis on its protection. Swami ji believes that it is the work of princes to stop harmful and violent animals. Non-vegetarian humans can eat the flesh of these animals. But Swami ji has given a warning that the nature of non-vegetarian humans becomes violent, so it is better not to eat meat. Swami Dayanand has expressed his views about food and non-food in Vedabhashya here and there. He says that "those clever cultivators who do farming with thought after protecting cows and bulls, they get great happiness. They should not put sewage etc. That by which others may also be born disease-free and increase the intelligence of human beings. He has written in relation to the protection of livestock that-"Humans should never kill or cause animals like cow to be killed and should not allow anyone to kill them."

COMPREHENSIVE REFORM VISION

Swami Dayanand was not only a social thinker, but he also created a large and powerful social organization / institution called Arya Samaj to give a working form to his ideas related to social reform, which implemented Swamiji's ideas in every corner of the country. Did a very important work of transformation. In fact, the rise of Swami Dayanand happened at a time when India was going through dark times. At such a time, Swami Dayanand made a very important effort to remove the serious social evils and evils prevailing in the Indian society. Many obstacles were created in the way of his efforts related to social reform by the conservative and hypocritical saints of the country, yet Swami ji did not lose courage and remained engaged in social reform work till his death. In this regard, the famous historian Yadunath Sarkar says that Swami Dayanand did unprecedented work in the direction of Indian

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social reform, whose impact will be felt for many generations to come. He provided life to the drowning Hindu religion and glorified our glorious cultural heritage. In other words, it can be said that Swami Dayanand brought revolution on Indian land.

According to Rogyan Rolla, Swamiji had a wonderful combination of thoughts, action and leadership. He was courageous like a lion, learned like sages and was a fearless social reformer. In such a short span of time, he did amazing work for the Indian society. Similarly, ICS officer Sir Herbert Risley says that the movement started by Swamiji was very important for the Indian society. He saved the soul of Indian society buried in superstitions and tried to break the shackles of the caste system. Not only this, he probably did very important work in the field of improving the condition of women, such as prohibition of child marriage, permission for widow remarriage, prohibition of polygamy, opposition to sati practice, promotion of women's education, etc. Not only this, he did historical work for the removal of untouchability and created a place for the untouchables in the mainstream of the society so that they could join the mainstream of the society.

In this way, we see that Swami Dayanand did not have any such evil of the then Indian society, against which he did not raise his voice. According to the famous scholar Satyamurti, the Arya Samaj did a historic work in removing the Hindu religion and the evils prevalent in it and re-established the Vedic religion and thus re-awakened Indian nationalism. His social reform and education related works were later adopted by the Congress party and its leaders to a great extent. Swami

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Dayanand's social reform works had a deep impact on Mahatma Gandhi himself. Especially programs related to eradication of untouchability and improvement of the status of women had an impact. The main feature of Swami Dayanand was that political dependence of the country is the root of all our evils. That's why he adopted the path of social and religious reforms to remove political dependence. He linked social reforms with religious sentiments and re-established the great Indian traditions and the glory of the Vedas.