

A true tribute can be paid to Maharishi Dayanand Saraswati only by building a cultured, vibrant society filled with a sense of 'self'; and freeing society of untouchability, addiction and superstitions.

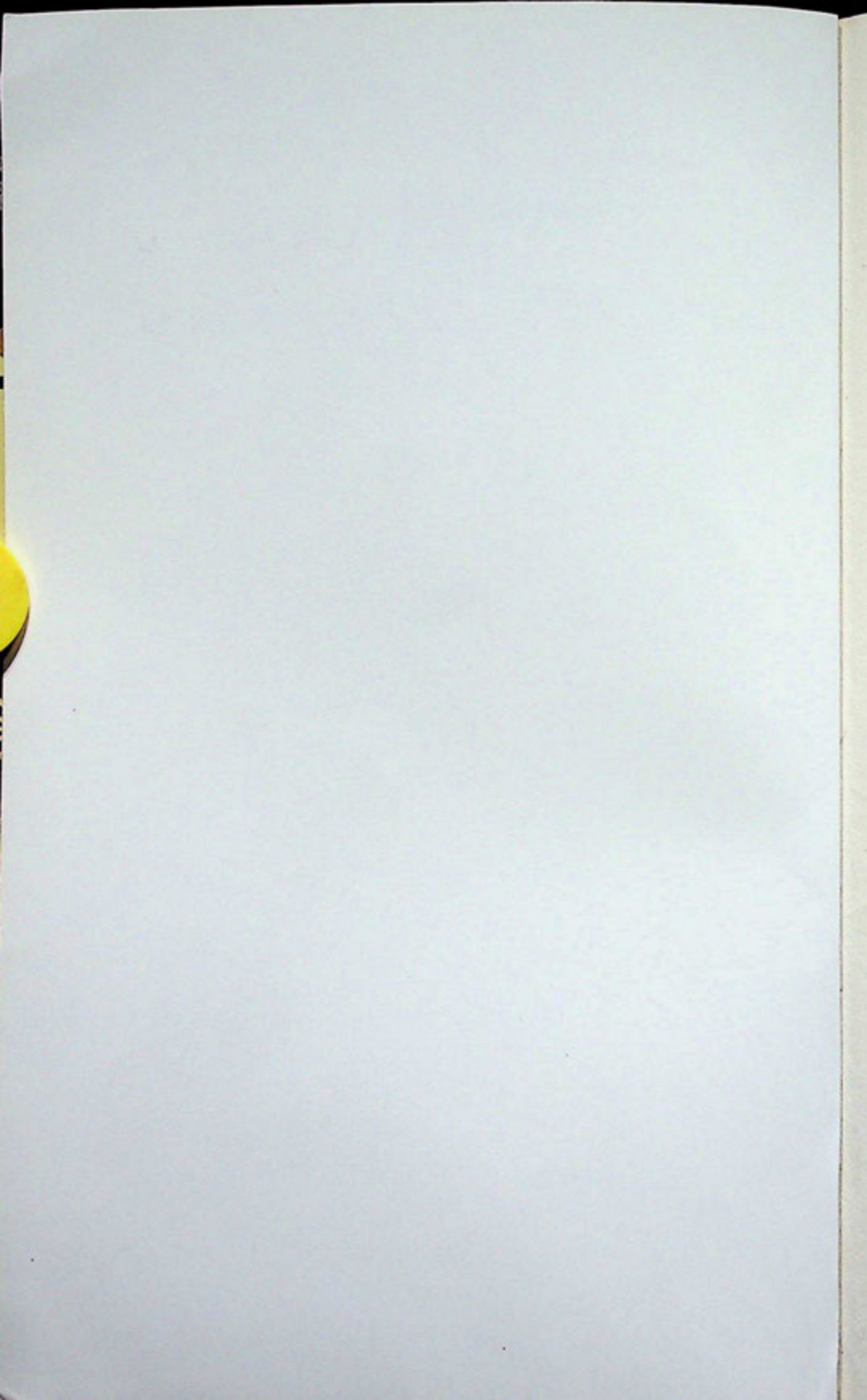
—SHRI DATTATREYA HOSABALE, Sarkaryavah, RSS

# Maharshi Dayanand Saraswati

## REAWAKENING ARSHA BHARAT IN AMRIT KAAL



*Editor*  
**J Nandakumar**





MAHARSHI DAYANAND SARASWATI  
REAWAKENING ARSHA  
BHARAT IN AMRIT KAAL

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REAWAKENING ARYAN  
BHARAT IN AMRIT KUT



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J Nandakumar

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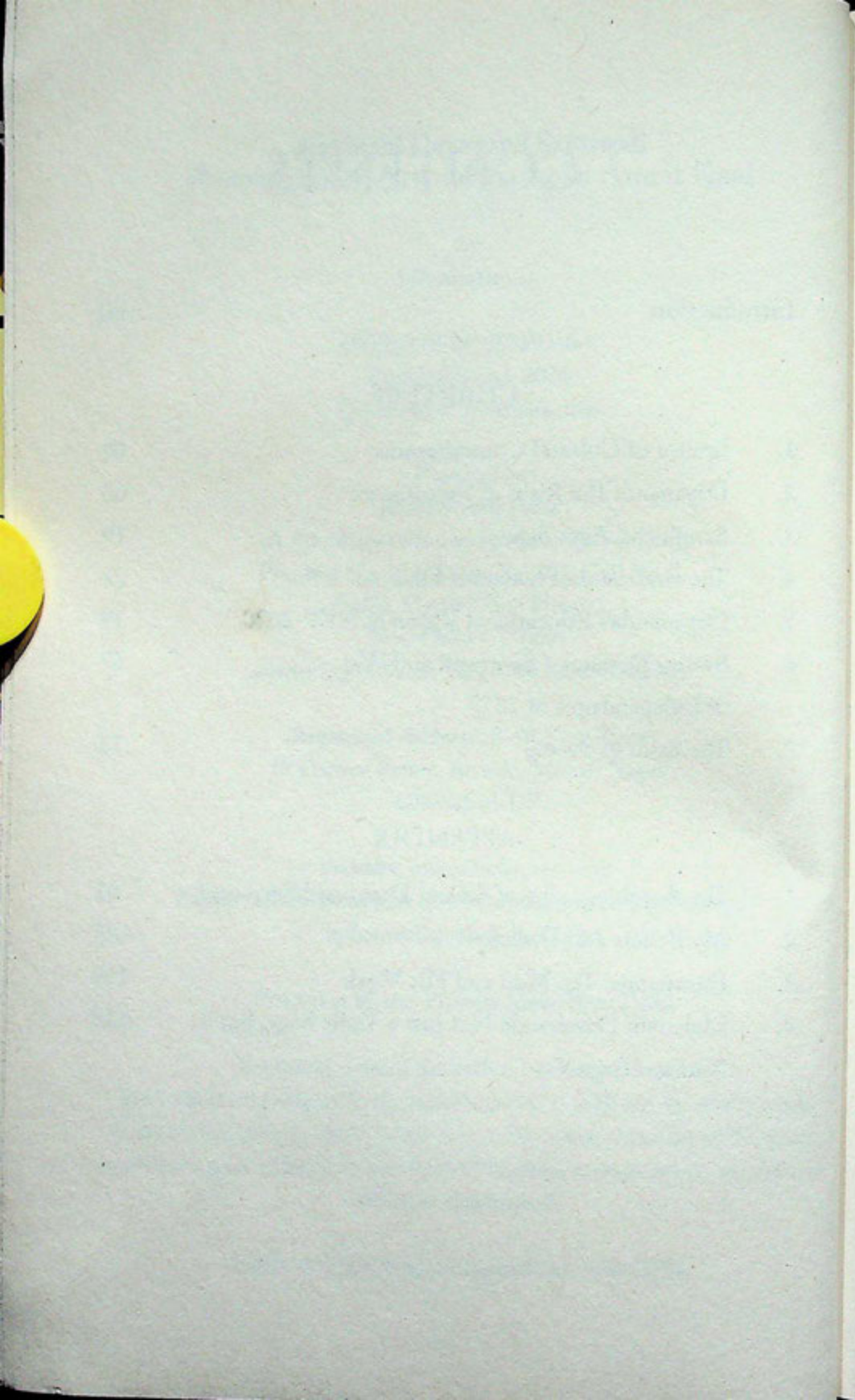
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# INTRODUCTION

**W**e use the word 'renaissance' to define the 'Hindu Reawakening', which enlightened the 19<sup>th</sup> century. Calling it renaissance was indeed a misnomer, which was deliberately given currency to subdue the real spirit of the great Hindu movement, the same way in which Jawaharlal Nehru popularized the word 'Rashtra Navnirman' as a replacement for 'Rashtra Punarnirman'. However, in Hindi, especially in the Arya Samaj literature, it's rightly called 'Punar Jagran'. It was neither a renaissance nor a revival, as in the case of the West. In the context of Bharat, it was nothing but a Hindu reawakening, which was definitely not a medieval phenomenon as it happened in Europe but a reawakening that happens in Bharat from time to time.

In the 19<sup>th</sup> century, it was a spiritual awakening kindled by Maharshi Dayanand Saraswati that later snowballed into a great movement. Swami Dayanand Saraswati was one of the greatest sages Bharat has ever produced. He is remembered for his invaluable contributions towards the revival and propagation of the Vedas and his uncompromising war against all social evils, including caste discrimination and other superstitions. Swamiji was the first Bharatiya to raise the slogan 'Swaraj', inculcating the ideal and spirit of 'Swa' in the national freedom movement. He also inspired several revolutionary leaders, ranging from



Lala Lajpat Rai, Bhagat Singh, Sukhdev, and Rajguru to Netaji Subash Chandra Bose.

Swamiji has outrightly rejected all interpolations and baseless texts that are not validated by the Vedas. He has proved beyond doubt that all social evils practiced in medieval times, such as caste discrimination, untouchability, child marriage, Sati, etc., had no backing from the scriptures or *pramana*. He upheld the *Visudha Manusmriti*, the original form of *Manusmriti*, which contains no interpolations that sanction social evils and no notion against any class or sect. He re-established the authenticity of the Vedas in the Sanantan Dharma and urged the Hindus to accept the Vedas as the only true form of knowledge. The result was incredible. As we witnessed, Bharat once again became a 'Veera Prasu' as she gave birth to several brave intellectuals and freedom fighters who liberated their motherland from slavery and darkness.

Throughout his teachings, Maharshi Dayanand Saraswati reasserted the qualities of being unbiased and honest to the cause. He also laid stress on fearlessness and dedication, which are the essential qualities to live the life of an Arya, who is not supposed to compromise on the core values and principles. What made him unique among the other Hindu saints and reformers who were born before and after him was his ruthless conviction and clarity in his teachings. While defending his Vedic beliefs, he put everything in black and white and never left any gray areas. To all questions that had been perplexing every thinking Hindu for ages, his answers started with either 'Yes' or 'No'. Obviously, this uncompromising commitment to truth and straight-forwardness (*Arjavam*, as mentioned in the *Bhagavad Gita*) put his life at risk several times and, at last, cost his life.

Unsurprisingly, many of his famous followers before and after independence met the same fate as he did for strictly adhering



to truth and other Vedic ideals. None of those sacrifices went in vain, as each martyrdom inspired a thousand brave sons and daughters to pursue the light of truth.

Swamiji's name is synonymous with a book, which is still lighting the path of millions of people. *Satyarth Prakash* is in fact a lighthouse of knowledge that continues to shed light on the path that will enable Hindus to attain their civilizational purpose and glory.

Among the other renowned works of Swamiji are *Rigvedadibhashyabhumika*, *Aryabhivinaya*, *Yajurved Bhashya*, etc. Swamiji's contributions to the growth and popularity of the Hindi language are also worth mentioning.

By reviving Sanskrit education and the Gurukul system, Swamiji preserved the *Arsha Jnanam* for the future and effectively countered the British strategy to delink the Bharatiyas from their cultural roots. Swamiji's rise as an educationist coincided with the British attempts to implement Macaulay's minutes across the country.

In this Amrit Kaal, when Bharat is poised to shed off the remaining relics of colonialism from her physical and spiritual body, the guidance and vision of Maharshi Dayanand Saraswati have become more relevant now. It is not a mere coincidence that Bharat has celebrated his 200<sup>th</sup> birth anniversary, which marked the beginning of Amrit Kaal. As Bharat is poised for yet another giant leap forward to become the Vishwa Guru, it is a prerequisite to understand the teachings of Swamiji and re-contextualize them in the changing scenario.

Param Poojaniya Sarsanghchalak Dr Mohan Bhagwatji rightly called Swamiji, the great saint, "who gave a clear and true vision of our 'Swa' or 'self' to the people of our country through *Satyarth Prakash* to attain freedom from British rule,"



in his Vijayadashami speech in 2023. Speaking at the 200<sup>th</sup> birth anniversary celebrations of Swamiji organized at his birthplace of Tankara in Morbi, Gujarat, Prime Minister Narendra Modi made it clear that the National Education Policy 2020 was formulated in tune with the vision of Swami Dayanand Saraswati. Therefore, revisiting the life and works of Maharshi Dayanand is the need of the hour for many reasons.

The present volume can be divided into two parts. In the first part, our contemporary thinkers analyze the life, works, vision, and mission of Maharshi Dayanand Saraswati. Five main facets of his work have been explored by the authors. Swami Dayananda's emphasis on the Vedas as the primary source of knowledge and authority in Hindu Dharma helped revive interest in Vedic studies and promote Vedic values such as truthfulness, righteousness, and social responsibility. As rightly pointed out by Mananeeya Dattatreyaaji Hosabale, Sarkaryavah, Swami Dayananda's call for returning to the Vedas was aimed at spiritually and morally empowering a demoralized nation. "... (H)e did the amazing work of reconnecting society with its roots through the declaration of 'Return to Vedas' to resurge the nation's spiritual foundation. Maharishi Dayanand Saraswati is a shining star in the series of great personalities who provided strength and spirit to society and eradicated evil practices over the course of time. The vibrations of the cultural revolution that occurred due to his emergence and inspirations can be experienced even today."

Swami Dayananda played a crucial role in challenging social injustices and advocating for social reform, particularly in areas such as caste discrimination, untouchability, and women's rights. His efforts laid the groundwork for subsequent social reform movements in Bharat. Even Arya Samaj's work and Swamiji's ideals influenced RSS founder Dr Keshav Baliram Hedgewar.



Analyzing the influence of Swami Dayanand on the Sangh, Shri Ratan Sharda notes: "The reformist streak of Dr Hedgewar was evident in his actions. There is a story of him whisking away a minor girl with the cooperation of her paternal uncle, who had confessed to Doctor Hedgewar that his niece was being forced to get married. For this action, he had to face court action as her father went to the police. But he was steadfast and later got her married after she became an adult. His silent style of working could be seen in RSS *shakhas*, where the caste of the members was never discussed or allowed to interfere with coming together for a common cause. Leaders like Gandhi, Jamnalal Bajaj, and Dr Ambedkar were surprised to note that there was no sign of casteism in RSS camps." The establishment of the Arya Samaj provided a platform for promoting social and religious reform, as well as for spreading education and fostering a sense of community among Hindus.

Swami Dayanand placed great importance on education as a means of individual and societal uplift. His emphasis on promoting education among all sections of society, regardless of caste or gender, continues to be relevant in contemporary discussions on education policy, writes Dr Anandaraj. Although he was a traditionalist, his approach to issues was scientific. As Dr Satya Pal Singh argues, "He was a man of scientific temper, which is why he pointed out that the manifest world essentially bears the intervention of invisible power, which was later approved by the scientific community, as well as that it is energy that drives the fundamental cause responsible for the creation of the universe. The scientific accounts contained in the eighth chapter of *Satyarth Prakash* relating to various branches of science, including mathematics and astronomy, gem-bearing earth and sea, magnetism and aeronautics, etc., are amazing ones.



Obviously, what had been suggested by Dayanand long ago has since been entirely subscribed to by the scientific community."

Swami Dayananda's teachings on nationalism, self-reliance, and cultural pride inspired many leaders of the independence movement. His emphasis on the unity and strength of the nation served as a guiding principle for the nationalist cause, writes Prof Pawan Kumar Sharma.

At a time when Sanatan Dharma is under attack from anti-national forces and politicians like Udayanidhi, it is critical that we adopt Swamiji's vision of Sanatan Dharma to put things in perspective. Udayanidhi stated that Sanatan Dharma is discriminatory. Acharyashri Rajesh has dealt with this in his article. Countering Udayanidhi's argument, Acharyasri writes: "He (Swami Dayanand) emphasized that concepts like casteism are absent in the Vedas and that the caste stratification practiced in his times was entirely inconsistent with the teachings of the Vedas. In the fourth chapter of *Satyarth Prakash*, he asserts with clear Shruti-Smriti references that *jaati* is a distorted and even contradictory form of the Vedic concept of Varna. His viewpoints weren't confined to words; he set out to implement Vedic principles. He taught Vedic rituals to all, regardless of caste. However, how many of us are familiar with Dayananda Saraswati, who conducted the *upanayan* ceremony for Dalits—symbolized by the sacred thread—and imparted Vedic teachings to them, especially during a time when discrimination was rampant? Could there be a more effective way to eliminate caste discrimination than this?"

Swami Dayananda Saraswati's teachings and contributions remain relevant not only in the context of Hindu religious reawakening but also in the broader domains of social reform, education, and nationalism. His ideas continue to inspire individuals



and organizations committed to the betterment of society and the promotion of ethical values, writes Rajendra Chadda.

In the second part, excerpts from Swamiji's works, including a brief autobiography published in *The Theosophist*, and his contemporaries' writings about his life and works have been included.

With the eternal blessings of Swamiji, it is heartening to see that the Arya Samaj continues to shoulder the responsibility of nation-rebuilding, work to materialize the great mantra, i.e., 'Back to Vedas' and empower the Hindus across the world. May this attempt to re-contextualize Swami Dayanand Saraswati's ideals, vision, and mission be considered a humble tribute to the man and his movement on his 200<sup>th</sup> birth anniversary.

—J Nandakumar  
*National Convenor, Prajna Pravah*





## CHAPTER 1

# IGNITOR OF CULTURAL CONSCIOUSNESS

*Whatever one may think of the correctness or other wise of Swami Dayanand's interpretation of many Vedic passages, one cannot withhold one's admiration for a man whose work, perhaps more than that of any other individual, has helped to make India conscious of itself as unity with some distinctive contribution to make to the culture of the world as a whole.*

*—Dr R L Turner, Haverbrack Bishop's Storfod*

When the country was in disarray regarding its cultural and spiritual base during the period of subjugation, Maharishi Dayanand Saraswati appeared on the scene. During that period, he did the amazing work of reconnecting society with its roots through the declaration of 'Return to Vedas' to resurge the nation's spiritual foundation. Maharishi Dayanand Saraswati is a shining star in the series of great personalities who provided strength and spirit to society and eradicated evil practices over the course of



time. The vibrations of the cultural revolution that occurred due to his emergence and inspirations can be experienced even today.

In the *Satyarth Prakash*, he wrote that without Swadeshi, Swabhasha, and Swabodh, there cannot be Swaraj. The inspiration of Maharishi Dayanand and the participation of Arya Samaj in Bharat's freedom struggle are of high significance. Many well-known freedom fighters took inspiration from him. His foremost goal was to make India *Aryavarta* in its true sense through the Arya Samaj, which started with the resolve of *Krinvanto Vishwamaryam* (Ennoble the world).

To provide women with leading positions, he created systems according to contemporary needs. He not only prompted women to study the Vedas but also did the job of spreading women's education through Kanya Pathshala and Kanya Gurukul. To adopt an ideal lifestyle, he not only insisted on the *Ashrama* system (*Brahmacharya*, *Grihastha*, *Vanaprastha*, and *Sanyasa*) but also created the structure for it. He initiated a revolution by spreading Gurukul and DAV schools in order to generate brilliance, character building, de-addiction, and inculcate patriotism, as well as dedication towards society and the country among the youth of the nation. His emphasis on cow protection, cow rearing, cow-based agriculture, and cow promotion is clearly visible even today in the activities of Arya Samaj. By initiating the Shuddhi Movement, he opened a new dimension of religious propagation that is still worth emulating. The life of Maharishi Dayanand was the embodiment of the principles propounded by him. Simplicity, hard work, sacrifice, dedication, fearlessness, and adherence to principles were reflected in every moment of his life.

Maharishi Dayanand's teachings and works are still relevant. On the auspicious occasion of his 200<sup>th</sup> birth anniversary, Rashtriya Swayamsevak Sangh bows in reverence before him. All



*swayamsevak*s will participate wholeheartedly in the programs organized on this occasion so that Dayanand's ideals will be reflected in their lives. Rashtriya Swayamsevak Sangh is of the view that a true tribute can be paid to Maharishi Dayanand only by building a cultured, vibrant society filled with the sense of 'self' and freeing the society of untouchability, addiction, and superstitions.

—*Shri Dattatreya Hosabale is Sarkaryavah, RSS*  
(*The statement issued on the occasion of the 200<sup>th</sup> birth anniversary of Maharishi Dayanand Saraswati*)





## CHAPTER 2

# DAYANAND: THE RISHI OF RENAISSANCE

*I behold a fire that is universal—the fire of infinite love, which burneth to destroy all hate, which dissolves all things to their purification. Over the prairie fields of America, over the great land of Africa, over the everlasting mountains of Asia, over the wide empires and kingdoms of Europe, I behold the kindling flames of the all-consuming, all-purifying, fire. To restore primitive Aryan religion to its first pure state was the fire in the furnace called 'Arya Samaj', which started and burnt brightly in the bosom of that inspired 'Son of God' in India, Dayananda Saraswati.*

(Andrew Jackson Davis (1826-1910) in the book *Beyond the Valley* published in 1885, page 383)

These are the words coming from Andrew Jackson Davis when he witnessed the vanishing of age-old rapacious superstitions, religious hypocrisy, and uncouth customary practices being



replaced with the practices immersed in the eternal fire of Vedic wisdom, rekindled by Swami Dayanand Saraswati and his brain child, Arya Samaj in Bharat.

Swami Dayanand (1824–1883) was born to Brahman parents at Tankara village in Morbi tehsil of modern Rajkot in Gujarat. In his adolescence, the element of suspicion made inroads into his psyche about the extant practice of idol worship when he happened to witness a mouse mounting on the Shiva lingam and eating out the offerings placed thereon. This caused a spirit of inquiry in him, and he became inclined to conduct an intensive search for the real being of Lord Shiva. Also deeply pained and perturbed by the pre-mature demise of his younger sister and his uncle subsequent thereto, he took a resolve to overcome the agony of death. He abandoned his home and loitered around, seeking juxtapositions of yogis, but this led him nowhere. Eventually he came across a Guru (mentor) called Dandi Swami Virjanand at Mathura in 1860 and equipped himself with the essentials of Vedic grammar and Sanskrit lexicon in order to develop an in-depth understanding of the divine knowledge enshrined in the Vedic texts. When his course of learning drew to a close, his teacher commanded him to commit his entire life to dispel the pall of social ignorance, remove national insanity, and spread the message of Vedic truth in the true tradition of the seers of yore.

Thus, Dayanand, an enlightened being with unshaking faith in Almighty God, set out on his mission to refute deep-seated beliefs in idol worship, superstitions, casteism, and untouchability and vehemently advocated for equality among people with no bias for or against anyone, including chauvinism. Alongside, we are given to perceive that he bears no comparison with the other great men, reformers, and national think tanks,



as he has been endowed with certain unparalleled attributes that qualify for his being a class apart. A few of his specific traits are being delineated hereunder:

To begin with, he held the conviction that ignorance of any language (read English) or Western culture is no barrier to learning or broadening the horizon of knowledge of any discipline and personality development including the evolution of scientific temper to look at the state of affairs countenanced in one's life whereas to a good deal of notable freedom fighters as well as social reformers like Mahatma Gandhi, Pandit Nehru, B G Tilak, Subhas Chandra Bose, Sardar Patel, Aurobindo or Swami Vivekananda, Firoz Shah Mehta, Rabindranath Tagore, Dr Bhimrao Ambedkar or their predecessors Raja Rammohan Roy and Keshav Chandra Sen, knowledge of English language was a pre-requisite for evolving a plethora of fine attributes. They advocated for Western culture and exposure to the English language, as well as the study of the writings of foreign literary authors. Interestingly, the French Revolution or the books written by Karl Marx, Rousseau, Walter, Tolstoy, Ruskin, or Thomas Paine had little influence on Dayanand. Neither did he know English nor had he ever been abroad, let alone read books written by foreign authors. He was out and out Swadeshi (indigenous) in terms of patterns of thought, language, and clothing. He was a proponent of unalloyed Vedic culture in letter and spirit. He envisioned the establishment of a 'Chakravarti Empire' founded on the propagation of national spirit, drawing its potential from the prescriptions embedded in the Vedas. He aimed at the transformation of society by uprooting the vices of indigence, ignorance, illiteracy, and evil practices like superstition, untouchability, etc. by infusing the mental constructs of equality, freedom, and, of course, fraternity.



Moving forward, he affiliated true religion with humanity, education, and national sentiments rather than allowing the same to be confined to structural barriers in whatever form, like temples, mosques, churches, gurudwaras, monasteries, etc.

As a matter of fact, he was the first national leader to proclaim that there ought not to be any discriminatory practice in the name of race, religion, or caste and to define them as opposed to the profession of religion in the true sense of the term. He is regarded as the solitary religious reformer who is radical and traditionalist. The fact of the matter is that there has been no other teacher or leader possessing unfathomable love for humanity or as benevolent a heart as his. He likened the one true religion to mathematics, science, engineering, medical science, architecture, chemistry, and physics—they are one and the same, cutting across geographical boundaries of whatever form. He would maintain that for one human race, how can there be two different religions in this world that receive vibrations from one earth, get illuminated by one sun, and are within the canvas of one sky?

Dayanand's religion is based on pure human values and principles of awakening life, not on external rituals or any special robe or method of worship. He abominated the rituals propagated by mahants, mahamandaleshwars, priests, maulvis, and father-priests and was in favor of common religion (Dharma) and conduct for all.

He strongly opposed the set of penances prescribed by those who believe in incarnation and idol worship to escape the repercussions of evil deeds. He believed in the cause-and-effect theory of science and in the principles of conservation and transformation of energy.

Dayanand did not refute any religion. On more occasions than one, he asserted that some elements of pure human religion (Dharma) essentially lay at the root of each and every religion.



But no school of religion is reflective of complete truth, given the convexity and concavity of the elements ingrained therein. This spirit finds its full manifestation in his most famous book, *Satyartha Prakash*, exemplifying the maxim figuring in the Veda, *Ekam Sat Vipra Bahudha Vadanti*. He holds the distinction of being the first figure to propound 'monotheism'. After being tutored by Virjananand Dandi, rare prudence had drawn upon Dayanand that utter disregard for the exuberant wealth of divine knowledge contained in our Vedas and the currency of superficial knowledge was the root cause of the overall downfall of the nation, attributed to the shallow commentaries made by the foreign scholars who termed the Vedas as children's or shepherds' songs.

The Veda, which is known as *Sarvajnanamayo hi sah*, has, by implication, all the knowledge that has emerged from the Vedas, which is induced by the following verse:

*Anaadinidhananitya Vagutsrishtha Swayambhuva:*

*Aadau Vedmayi Divya Matah Sarvaah Pravrittaya.*

*(Mahabharata)*

Thus, the Vedas are the words that came from God himself at the time of the creation of this universe itself and from which all the trends and practices of the world emerged. Given that 'knowledge flows from God and that nothing can fly in the face of the cosmic agenda or intelligence, it will be beneficial for all time, and all the people observing this situation', Dayanand resolved to re-establish the glory of the Vedas. He not only said that the Vedas are the only divine knowledge, but he also emphasized that the Vedas contain the entire knowledge. All the sages, from Brahma down to Jaimini, have held that righteous conduct consists solely in rejecting all that is opposed to the



Vedas and in practicing whatever has been enjoined upon them, the reason being that the Vedas expound truth and unadulterated truth. (*Satyarth Prakaksh*, Chapter 11, Page 311). It is also worth contemplation that any other religious leader, prophet, god, or acharya has never had the courage to maintain this about the holy book of his or her sect and cannot afford to do so.

As Sri Aurobindo, the Yogi, has written, "The key to the door of the treasure of Vedic knowledge, which was closed for long, ultimately came into the hands of Swami Dayanand only." In turn, he unlocked the door to the precious treasure for everyone. In almost 5000 years gone by, Dayanand was the first acharya to revive the *Arshjnan* initiated by the seers. Scholars like Sankara, Ramanuja, and Madhvacharya evolved their own sects and worked hard for their progress, not for the sake of *Arshjnan*. Rishi Dayanand declared that the Vedas are the scriptures comprising all the truth and called upon the people to return to the Vedas.

In an era when the influence of atheism was gaining momentum beyond measure, God was being projected as a redundant entity. Where science was trying to pin down the origin of the world in atoms, the human was busy searching for consciousness in lifeless things, linguists were explaining the origin of human language in the language of birds and animals, Charles Darwin and his associates considered monkeys as the ancestors of humans, and the world was being told to be a few thousand years' old at that time, Dayanand said it loudly and clearly, "The original source of all true knowledge and the things that are known through knowledge is God. The original ancestor of human beings is the sacred human of the asexual universe, and the universe existed millions of years ago." When science was talking only about nature, some practitioners of religion were talking about only monistic gods or were of the conviction that



the living being is Brahma, and other atheistic beliefs were talking about the universe and living beings, Dayanand re-established the trinity of God, souls (living beings), and nature. Dayanand was the first acharya to establish and strengthen the scientific and Vedic theory of trinity over the last several thousand years.

He was a man of scientific temper, which is why he pointed out that the manifest world essentially bears the intervention of invisible power, which was later approved of by the scientific community, as well as that it is energy that drives the fundamental cause responsible for the creation of the universe. The scientific accounts contained in the eighth chapter of *Satyarth Prakash* relating to various branches of science, including mathematics and astronomy, gem-bearing earth and sea, magnetics and aeronautics, etc., are amazing. Obviously, what had been suggested by Dayanand long ago has since been entirely subscribed to by the scientific community.

He was the first social reformer to advocate for compulsory education for all, almost 150 years ago, which culminated in the enactment of 'right to free and compulsory education' for children from 6 to 14 years of age in 2010. This speaks volumes about the kind of vision he had to bring about positive transformation in the lives of people.

For infusing elements of ethics and spiritual advancement for developing a good human being, he suggested the espousal of 16 sacrament rituals—*samskaras*—to be practiced right from conception to cremation. This apart, it was he who maintained that everyone is entitled to gain knowledge from the Vedas, irrespective of social or economic background. He allowed the induction of Shudras into Arya Dharma and made it all inclusive, with a particular focus on women's education. The advocacy of widow remarriage also went a long way in edifying the spirit of



empowerment for women. He asserted that *yajna* is an important vehicle not only for personal and environmental purification but is also essentially required for social unity.

### Epitome of Nationalism

When it comes to his role in Bharat's independence, it was he who first sounded the bugle of independence for the nation, much before Lokmanya Tilak and even before the Indian National Congress, for that matter. To put things in perspective, decades before Veer Savarkar, he called the Revolt of 1857 *Viplav*—the violent revolt against British rule in October 1877 at Jalandhar, Punjab. Dayanand bewailed the biased approach of the Christians towards the British.

He wrote in unequivocal terms that the root cause of the country's decadence is her subservience to foreign powers. It is clear from the excerpts from *Satyarth Prakash*, which read as follows:

So whatever one may do, the State with self-rule is by far the best. A foreign government, perfectly free from religious prejudices, impartial towards all-the natives and the foreigners—kind, beneficent and just to the natives like their parents though it may be, is not wholly welcome. (*Satyarth Prakash* by Swami Dayanand Saraswati, published by Shrimad Dayanand Satyarth Prakash Nyas, Udaipur, Chap.8, page 226). He also boldly wrote, "What can you expect but misery and poverty...whilst the foreigners control their trade and rule over them." (*ibid*, Chap.10, page 263). "They (Europeans) allow boots and shoes made in their country to be taken into courts and offices, but never Indian shoes...they value their boots much more than they do the native people." (*ibid*, Chap. 11, page 376)

The influence of Dayanand and the *Ārya Samaj* he founded



was so pervasive and overarching that hundreds and thousands of Ārya Samajis abandoned their usual profession and actively propagated the spirit of Swaraj, Swadeshi, and Swabhasha and participated in the freedom movement. One British writer, Valentine Chirol, corroborated these facts in his famous book, *Indian Unrest*, published by Macmillan & Co., Limited, St. Martin's Street, London.

...the Arya Samaj, or at least of a number of its most prominent members who have figured conspicuously in the anti-British agitation of the last few years... That the Arya Samaj have associated itself so intimately with a political movement directed against British rule is one of the many anomalies presented by the problem of Indian unrest. (Page 78).

He was the first acharya to write commentaries on the Vedas in Hindi (other than Sanskrit) for the promotion of Hindi, and it was clearly thanks to his wide-ranging influence that Hindi was accorded the status of official language in the princely states of Jodhpur and Shahpura.

Dayanand genuinely and fervently longed for the revival of Bharat's glorious past to overcome intellectual and political subjection aimed at the multi-faceted growth and development of the present generation. Briefly put, he was in favor of one caste, one deity, one way of worship, and the prevalence of one language across the country.

Swami Dayanand's economic philosophy was also a guiding light for the nation. He had seen the deaths of farmers and laborers attributed to hunger, famine, and poverty in the country. Witnessing the agony of a widowed mother at the death of her child, he was shattered within and happened to remark in verse as follows:



*Ik Hook Jigarmein Uthati Hai, Ik Dard Sa Dil Mein Hota Hai,  
Ham Raat Ko Uthakar Rote Hain, Jab Aalam Chain Se sota Hai.*

*{By implication, my soul suffers from undefined agony at the  
site of such heart-rendering tragic episode while the entire  
world is fast asleep.}*

In his book, *Gau Karuna Nidhi*, he elaborates on the benefits of rearing a cow without citing any religious reason. Yet another striking characteristic of Dayanand from the perspective of national thinking is that Dayanand was the first Bharatiya thinker who exposed the fake narrative that Aryans were invaders. He declared that Aryans were the original inhabitants of this country, and hence the first name of this country was Aryavarta, and that this country had no other nomenclature prior to this. In fact, the term Arya had no caste, race, or religious connotation. Since the beginning of the world until 5000 years ago, the Aryas were the sovereign rulers of the whole earth. (*Satyarth Prakash*, Chapter.11, Page 273). All the knowledge that is extant in the world originated in Aryavarta (Bharat). Thence it spread to Egypt, thence to Greece, thence to the whole continent of Europe, thence to America and other countries. (page 275).

### **Founding Father of Arya Samaj**

The Arya Samaj, founded by Dayanand, is the only organization in the world whose sole objective is to do good to the world in terms of their material, spiritual, and social progress. Only a person with spiritual enlightenment can think of the welfare of others. The Vedas, the divine texts that Arya Samaj believes in, are the heritage of the world and are for all humanity. The difference between color and race among humans is self-conceived. A commandment of



Arya Samaj says that a person should not be satisfied with his own progress but should try for the progress of all. In a way, it refers to nurturing the spirit of universal brotherhood, warding off all sorts of secessionist propositions fraught with fallacies of varying kinds and designed to enfeeble the spirit of inclusion.

### **Misplaced Perceptions About Arya Samaj**

When academicians watched Arya Samaj establish model Gurukuls, DAV schools, and colleges, they adorned it with the title of educationist.

The empowerment and emancipation of women were termed the precedence of maternal power (*Matri Shakti*). Likewise, the act of bringing Dalits and the underprivileged into Arya Samaj's fold was said to be *Patit Paavan* (purifier of the fallen).

When freedom fighters noticed its scholars, preachers, and writers taking pride in patriotism, freedom, their own language and culture, filling jails of foreigners at the call of Mahatma Gandhi, and making sacrifices for the motherland, they took pride in calling it the harbinger of national consciousness and freedom.

When the leaders of the country saw religion being debated with the heretics, *pauraniks*, Buddhists, Jains, maulvis, and clergymen and making religious conversions, they called it communal. Most of the religious activities of Arya Samaj have been confined within the boundaries of Bharat, so scholars treat it as an indigenous institution.

Since its inception, Arya Samaj has been vehemently opposed to all sorts of hypocrisy and mental constructs leading to the formation of '-isms' and has stayed focused on the holistic well-being of mankind. The all-benevolent universal nature of Arya Samaj could not be fully propagated in the public domain, though.



## Need for Arya Samaj

The altruistic philosophy of Arya Samaj, deeply rooted in universal truth and Indian culture, strives for a society based on unity, harmonious development, universal brotherhood, and scientific temper. The work of Dayanand, his discourse, and his writings changed millions of lives, built formidable characters, and produced countless revolutionaries. People who would not lend full credence to the teachings of Dayanand and Arya Samaj woke up to the reality that to save Hindus and Hinduism from the onslaughts of Christianity and Islam, they needed Arya Samaj and *Satyarth Prakash*. Pandit Madan Mohan Malviya, an idol worshipper, and Sanatani, in the *pauranik* sense, used to distribute *Satyarth Prakash*. To save Hindus and Hinduism, Arya Samaj has to be there for the sake of seeking guidance therefrom and, of course, to ensure the sustenance of such a wonderful way of life.

The late Swami Vedananda 'Vedatirtha' had narrated an interesting memoir about the dignity and importance of *Satyarth Prakash*. He says, "Once I was roaming in the Mayapur area of Haridwar. I saw some Sanatani sadhus carrying the volumes of *Satyarth Prakash* with them. I was surprised to see this. On being asked, they revealed that Mahamana Pandit Madan Mohan Malaviyaji had been distributing the books among sadhus at Har ki Paudi. My surprise grew even more. I myself visited there and stood in the queue of sadhus. When my turn came, Malaviyaji gave me the book and said, 'Baba, read this book.' I responded, 'I am not going to read a book written by an atheist.' Malviyaji again requested to take the book and said, 'Read this book and see.' Then I again said, pretending to be angry, 'Forget about reading the book in which our gods-goddesses, Puranas, and idol worship have been opposed; I can't even touch it. Why do you compel me?' Then Malviyaji smiled and said, 'Swamiji', I am also a Sanatani. I



am also an idol worshipper. Nevertheless, I would urge you to read this book once because there is a magic in this book that anyone who reads it once will never deviate from his culture and religion; on the contrary, he will uplift decadent people.'

Thakur Manilal, who established Arya Samaj in Mauritius in 1910, had no different view of it. He was an ardent Hindu idol worshipper. When he was questioned about setting up the Arya Samaj unit in Mauritius, he said, "To save Hindus here, there is no other way out."

It would not be out of place here to state that the nationalist organization, RSS, was also established after Pandit Sripad Damadar Satwalekar, an ardent disciple of Swami Dayanand, wrote an article titled 'Vaidik Prarthanaon Ki Ojaswita—Vitality of Vaidik Prayers', published in a magazine, *Vishwavrut*, in Marathi, published from Kolhapur in Maharashtra in March, 1908. Quoting a hymn of the *Atharv Veda* (19.37.3), Satwalekarji advocated for creating Rashtriya Swayamsevak (Rashtrabhrutaya) in the country as was in ancient India for eliminating the enemies of the nation. The article was considered by the British government to be an act of provocation and sedition, and the writer (Satwalekarji), the editor, printer, and publisher of the magazine were all arrested and incarcerated for two and a-half years. The readers would be happy to know that the father of Shri Keshav Baliram Hegdewar, the founder of the RSS, was also a follower of Swami Dayanand Saraswati and a close friend of Satwalekarji.

### **Torchbearer of Truth**

Dayanand was endowed with some unique personality traits. He was celibate and had exceptional command over Vedic texts, with a huge following cutting across religions and geographical



boundaries. He never compromised on the truth. He can well be termed a true representative of humanity on earth, deriving his strength from spirituality. He was a divinity personified.

Such an unwavering believer in God, a scholar of the Vedas, a master of *shastrarth* (religious debate), a missionary of truth and character, the great revolutionary Dayanand neither made any disciple or seat of his own, nor did he build any monastery or monument of his own. He did not start any sect or community in his name. After setting up the Arya Samaj, he did not accept or assume any position (head, patron, guide) in the Arya Samaj, even on the utmost persuasion of his followers. He ordered them to cremate his body after his death, disperse the ashes in the field, and not build any tombs. He was, in fact, a great man in the line of sages from Brahma to Jaimini. The earlier sages also did not introduce any new doctrine, as they were all the propagators of Vedic religion, the doctrines of God. He was a great, legendary figure indeed. Dayanand has left an indelible and unique mark on every aspect of human life, on every aspect of national life, and on the basic tenets of the welfare of the world.

It would be in the fitness of things to revive the prevalence of his ideas of Vedic wisdom for the overall advancement and progress of human beings on earth. And to this end, the mantra of *Indram Vardhantoaptur Krinvanto Vishwam Aryam* (making the universe noble by enlightening your soul) ought to be adopted and implemented in life.

—Dr Satya Pal Singh  
Member of Parliament, Baghpat, Uttar Pradesh



## CHAPTER 3

# SANGH AND ARYA SAMAJ

*The rise of Dayanand in the nineteenth century is a phenomenon which baffles the historian. But there are such life germs in the civilization of Hindus, which evidently make it indestructible and which are beyond the ken of that empiricist observer called the historian. The present reformed and rejuvenated Hinduism is solely a gift of Dayanand Saraswati. Dayanand had the humanity of the Buddha, but he combined with it the preservative complex of Sankara.*

*—Historian Jaiswal*

Arya Samaj was one of the most dynamic and path-breaking reformist movements, and it reinvigorated Hindu society. It had immense influence in undivided Punjab, from Delhi to Peshawar. One could say that Swami Dayanand Saraswati heralded the idea of cultural nationhood in Bharat much before Swami Vivekananda. Swami Dayanand asked people to go back to the Vedas and establish



the Vedas as the fountainhead of Sanatan Dharma. His forceful assertion that the term 'Arya' is nothing but quality rather than a race has changed the narrative put forward by colonial historians and Christian missionaries. He gave the true meaning of the Vedic exhortation, *Krinvanto Vishwam Aryam*. Arya Samaj became a powerful organization that channeled youth energy for the freedom struggle. Lala Lajpat Rai was one of the most illustrious Arya Samaji Hindu leaders, with a clear vision about the freedom of Bharat. He was unapologetic about the Hindu nature of Bharat. Bhagat Singh's family, too, had joined the Arya Samaj movement. Who can forget the huge contribution of Swami Shraddhanand to the *ghar wapsi* of Muslims and others back to the Hindu fold and his supreme sacrifice? The contribution of Arya Samaj to education through a chain of schools and a chain of Dayanand Anglo-Vedic colleges and Gurukuls established by Swami Shraddhanand proved to be a nursery of patriots, freedom fighters, and future leaders.

Rashtriya Swayamsevak Sangh was founded much later, in 1925, by Dr Keshav Baliram Hedgewar. It was established after Dr Hedgewar's experience in the freedom struggle right from his childhood to his youth, his experience in Anusheelan Samiti during his medical studies in Kolkata, and later in the Indian National Congress from 1918 to 1925. He also had close interaction with his mentor and caretaker in his difficult days, Dr Munje, a fiery leader of Hindu Mahasabha. He worked with other many leaders of the Hindu Mahasabha. Dr Hedgewar had read Veer Savarkar and had gone and met him at his Ratnagiri home, where he was under virtual house arrest with severe limits to his movement. He discussed his idea of starting a new organization for Hindus. Veer Savarkar was also a staunch reformer of Hindu society, and that had been his focus during his years in Ratnagiri. Arya Samajis fought every social ill plaguing Hindu society,



from casteism and oppression of women to illiteracy, ignorance, superstition, and ever-proliferating rituals.

The reformist streak of Dr Hedgewar was evident in his actions. There is a story of him whisking away a minor girl with the cooperation of her paternal uncle, who had confessed to Doctor Hedgewar that his niece was being forced to get married. For this action, he had to face court action as her father went to the police. But he was steadfast and later got her married after she became an adult. His silent style of working could be seen in RSS *shakhas*, where the caste of the members was never discussed or allowed to interfere with coming together for a common cause. Leaders like Gandhi, Jamnalal Bajaj, and Dr Ambedkar were surprised to note that there was no sign of casteism in RSS camps.

Thus, the common link that bound Arya Samaj, Hindutva icon Savarkar, and a staunch believer in modern disciplined patriotic Hindu society—Dr Hedgewar—was a modern outlook about Hindu Dharma and culture with stress on reforms. There was a natural affinity between these forces of Hindutva, who did have different views on how to go about reforming Hindu society and uniting it to be a great fighting force for the freedom of Bharat. Dr Hedgewar understood that unless Hindu society overcame its divisive characteristics like casteism, regionalism, and sectarianism, it could not aspire to reclaim its past glory.

Dr Hedgewar's close identification with Arya Samaj's ideology can be seen from the fact that till 1939, when a new Sanskrit prayer was written for *shakhas*, RSS prayer had the first para in Marathi taken from Swami Ramdas' seminal work *Dasbodh* and a paragraph from Arya Samaj prayer. Ending with a salutation to Bhagwan Hanuman.

According to an article in *The Caravan*, the first RSS *shakha* was established in a temple of Arya Samaj in Batala, Punjab, by



Shri Dēvdutt Khullar in 1937. The major interface between Arya Samaj and Sangh was in the undivided Punjab region when it went on a major expansion spree under Shri Guruji—the second Sarsanghchalak, where Arya Samaj was a potent force. Its young members were awakened with a fiery sense of patriotism. Arya Kumar Sabhas and Arya Samaj were major centers for young freedom fighters and reformists.

Initially, it was not easy for the RSS to break into orthodox Hindu society and modernist militant Arya Samaj groups. Hindu society has varied customs and traditions. When RSS work began in Punjab, society was in flux. There were mainstream Hindus; there were Arya Samaj followers who did not believe in *murti puja*; and there were Sikhs. Arya Samaj had a very strong impact on Hindu society at that time, and there were still Arya Samaj purists who had seen it at its peak. Not many of them would come to *shakha*. Those who came would not bow down to *bhagwa dhwaj* nor would say *Bharat Mata ki Jai*, as she was a symbolic idol of the motherland. Madhavrao Muley, the pracharak there, allowed all this and did not get into any argument. Because of the use of the word Hindu, many Sikh youth, too, would avoid RSS. He would give examples of strong blood relations between Hindus and Sikhs, such as Guru Tegh Bahadur, Bhai Dayala, and Bhai Matidas, who were beheaded in Chandni Chowk. He would quote Guru Gobind Singh often. After two to three years of discussions, Arya Samaj and Sikh youths began to join in large numbers. By 1947, their numbers had increased multi-fold. Subsequently, many of the top RSS leaders, sanghchalaks and pracharaks, came from the Arya Samaj fold. During the struggle of partition days, Sikhs and Arya Samaj youth played a very important role in saving Hindus and Sikhs by sacrificing their businesses and risking their lives.



However, it was not smooth sailing all along. There was a major point of friction when Shri Guruji criticized the mention of Hindi as the mother tongue of non-Sikhs in Punjab. Guruji had criticized Arya Samaj and chastised misguided BJS leaders who had supported the demand for non-Sikhs to enter their mother tongue as Hindi during the 1951 census. He chastised the leaders of Bharatiya Jan Sangh and the RSS for going with Arya Samaj on this topic. (HT, 4-11-1960). A *Hindustan Times* dispatch notes that Sarsanghchalak's views on Suba were similar to Akali's. It notes: "Another point on which the RSS chief has taken a position very similar to that of Akalis is the attitude of Hindus towards Punjabi; Mr. Golwalkar was critical of those Hindus who disowned Punjabi language." He said on January 14, 1951, "Creating enmity between people on the basis of language, extending this logic, and creating linguistic states is fatal for national unity. There is no problem in accepting that language is an important part of administrative facilities." (*Conflict Resolution: The RSS Way*)

RSS leaders have always had good relations with Arya Samaj. *The Caravan* magazine notes, "Madhav Sadashiv Golwalkar, the second Sarsanghchaalak, or supreme leader, of the RSS, conducted meetings with leading Arya Samajis based in rural areas at a Gurukul, a residential school, in Haryana's Jhajjar district, which teaches the values of the Arya Samaj."

However, these interactions with various sects and *sampradayas* of Hindu Dharma are part of routine outreach, and one should not read any political motive behind these meetings. Not just Shri Guruji, but top leaders of the RSS, including various Sarsanghchalaks, hold such meetings wherever they go. As Sangh grew and expanded, various Arya Samaj members took prominent positions in the RSS and allied organizations.



Atal Behari Vajpayeeji's activism started in Gwalior with Arya Kumar Sabha, the youth wing of the Arya Samaj movement, of which he became the general secretary in 1944, while he was a member of the RSS. Lala Hansaraj Gupta was a prominent Arya Samaj leader who became the first Sanghchalak of Delhi. Bhai Mahavir was another important member of the RSS who later became a Bharatiya Jan Sangh leader. He came from the illustrious family of Bhai Paramanand, a pillar of the Arya Samaj. Acharya Giriraj Kishore, a VHP leader and leading light of the Ram Janmabhoomi movement; Acharya Dev Vrat, now Governor of Gujarat; and Satyadev Narayan Arya are some of such prominent names. One can find a very large number of RSS swayamsevak in northern Bharat with the surname 'Arya', a common surname adopted by Arya Samaj to get rid of caste bias. Yoga Guru Ramdev is a supporter of RSS, as quoted in the book *The Baba Ramdev Phenomenon: From Moksha to Market*: "This book (*Satyarth Prakash*) was a revelation to me. It awakened my inner self and gave me a sense of purpose in life. It introduced me to the wisdom of our ancestors. I wanted to follow the path shown by the ancient sages." It is noteworthy that RSS and BJP leaders preside over many functions of Arya Veer Dal, the Arya Samaj's youth wing, and Arya Samaj.

There are important common threads between the world views of the RSS and Arya Samaj. Both believe in the civilizational greatness of Bharat and the renaissance of nationalism. Both have the same stance on casteism and reforms in Hindu society. "All can sit together and eat." Both want Hindu society to shed its outdated rituals and practices while celebrating its Sanatan values. This is the reason why, despite some differences in approach and the way Hindu Dharma is interpreted by the two organizations, there has been synergy and a sense of comradery. Because there



is a clear sense of purpose in seeing Bharat regain its lost glory and reach the destined position in the global order as envisaged by Maharshi Aurobindo and Swami Vivekananda.

—*Ratan Sharda*  
*Author, columnist*

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### CHAPTER 3

## THE VINDICATOR OF SANATANA DHARMA

*By declaring that everyone, including women and non-Brahmins had the right to study the Vedas and by rendering them into Hindi, the language of the common people, both of which were considered a sacrilege, Dayanand brought about a revolution which by one masterstroke shattered the shackles, which Hindus had borne for centuries.*

—Lala Lajpat Rai

The 'Breaking India' forces, orchestrating their disruptive agenda against Bharat, have resurfaced again. This time, they have publicly declared war against Sanatan Dharma, the core and soul of Indian culture. As we examine, we find that doctrines of the 19<sup>th</sup> century such as Aryanism proposed by Fr. Max Muller, Dravidianism put forth by Bishop Caldwell, and the concept of 'Racial Casteism' by Lord Risley were the initiators, paving the



way for the peril of ethnic separatism in modern India. These Western pioneers, driven by evangelical motives, have left a legacy that finds continuity in their indigenous successor, E V Ramaswami, who not only adds momentum to it but has also turned it into a movement.

A century later, today, there are a multitude of adherents to this movement. Among them is Udhayanidhi Stalin, who has openly expressed a commitment to 'eradicate' Sanatana Dharma. Reviewing these aspects makes it clear that Udhayanidhi's statement is not an isolated political declaration.

Udhayanidhi's inflammatory remark claimed, "Sanatana Dharma is the source of caste discrimination, and therefore, it should be eradicated like infectious diseases." Many celebrated this statement on social media as well. As propaganda and campaigns against Sanatana Dharma unfolded nationwide, even staunch followers struggled to defend the principles of Sanatana Dharma. It is disheartening to witness and acknowledge that the majority of adherents lack a clear understanding of what Sanatana Dharma is and its fundamental tenets. The only solution to overcome this predicament is to earnestly learn about Sanatana Dharma.

If one earnestly seeks to learn Sanatana Dharma, it is certain that, at some point, they will resonate with the teachings of Maharshi Dayanand Saraswati. Before shedding light on the symbiotic relationship between Sanatana Dharma and Maharshi Dayanand Saraswati, it is imperative to clarify what Sanatana Dharma really is.

Today, quite a few people are aware that the word 'Sanatana' means 'eternal', signifying 'imperishable' and 'consistent'. However, the question remains: What do they truly understand about Sanatana Dharma?



The coinage of the word 'Sanatana' can be traced back to the Vedas. For instance, there is a reference to the term 'Sanatana' in the *Atharvaveda*, where it connotes the name of God, Parabrahman.

*sanātanamenamāhuḥ (Atharva Veda 10.8.23)*

'He (Brahman) is called Sanatana'.

*upāsatai sanātanam (Atharva Veda 10.8.22)*

'Humbly worship Sanatana'.

If so, what is Sanatana Dharma? It is the Dharma instructed by Sanatana, the eternal Brahman. Where is that Dharma mentioned? It is articulated in the four Vedas by the Brahman! This assertion is not merely the opinion of this author; ancient sages unanimously proclaimed that the Vedas are the composition of Brahman. As the *Brihadaranyak Upanishad* asserts, the *Rig Veda*, *Yajur Veda*, *Sam Veda*, and *Atharva Veda* have arisen from Brahman. This viewpoint is also shared by the *Chandogya Upanishad* and the *Shvetasvatara Upanishad*. Maharshi Ved Vyasa, based on the Vedanta Sutra's affirmation *śāstrayonitvāt*, further establishes that the Vedas have their origin in Brahman. Darshanas such as *Sankhya*, *Nyaya*, and *Vaisheshika* and scriptures like the *Mahabharata* share similar perspectives on the origin of the Vedas. This convergence also suggests that Sanatana Dharma is conveyed by Brahman through the Vedas.

Besides, the two statements from *Manusmriti*—*vedo khalo dharmamūlam* (2.6), signifying 'Veda as a whole is the source of Dharma', and *vedaścakṣuḥ sanātanam* (12.94), indicating 'Veda is the eternal (Sanatana) eye'—together affirm this understanding.

Now, let's explore this from another perspective. It may be familiar to many that the fundamental texts of Hinduism are categorized as Shruti and Smriti. Shruti refers to the Vedas, which



are considered Sanatana and consist of eternal truths. As the composition of God, they hold the status of texts with absolute authority. *Manusmriti* reinforces this by stating *Pramanam paramam shruti* (Shruti is the supreme authority). Given that the Vedas encompass only eternal truths, they do not contain accounts of human deeds, be they of any kings or any sages. Just as the sun is a perpetual presence on Earth, Shruti stands as an eternal guide for all ages. Consequently, the Dharma articulated in Shruti has come to be recognized as Sanatana Dharma.

If that is the case, is there a Dharma that is not Sanatana? Yes, indeed, this encompasses additional rules and codes of conduct presented by the Smritis, finely attuned to specific periods or particular locations. Being codified by humans, they have to be continuously checked and revised in accordance with the Vedas as the years pass. It is imperative to analyze the prescriptions of the existing Smritis and compose new Smritis in response to the evolving demands of the times.

However, within the Smritis, one may encounter references to enduring axioms. These axioms are thought to be directly derived from Shruti, serving as a representation of Sanatana Dharma. For example, let's consider a verse from *Manusmriti*.

*Satyam brüyāt priyam brüyāt na brüyāt satyamapriyam.*

*Priyam ca nāṇṛtaṁ brüyāt eṣa dharmah sanātanaḥ.*

*(Manusmṛiti 4.138)*

**Meaning:** 'Speak truthful words, speak pleasant words, refrain from uttering unpleasant truths, and also avoid conveying pleasant yet untrue statements; this is the Sanatana Dharma'.

Speaking truthfully and pleasantly is indeed the guidance of the Vedas. *Satyam bravīmi* (*Rig Veda* 10.117.6): 'I speak



truthfully'; *Vācaspatirvācam naḥ svadatu* (Yajur Veda 30.1): 'May the Lord of Speech make my words pleasant'; *Codayitrī sūnṛtānām...sarasvatī* (Rig Veda 1.117.6): 'I invoke Saraswati, the inspirer of words that are both truthful and pleasant'. All these are teachings from the Vedas. In the quoted *Manusmṛiti* verse above, we observe a paraphrasing of these Vedic statements. Therefore, the aforementioned axioms fall under Sanatana Dharma. Speaking the truth pleasantly is a timeless counsel applicable to all ages. This principle will remain relevant indefinitely, even in this modern era of artificial intelligence. Therefore, Manu himself stated that the specific notion referred to in *Manusmṛiti* falls under Sanatana Dharma.

From the above-cited example, one can comprehend that not all affirmations will fall under Sanatana Dharma simply because they are written in the Smritis. Only the axioms in the Vedas are acknowledged as Sanatana Dharma.

Drawing from the prevalent belief systems of their time and their subjective perspectives, writers of the past era penned diverse Smritis. Some perspectives have even been interpolated into ancient texts like *Manusmṛiti*.

If any person asserts that what is stated in the Smritis forms the basis of Sanatana Dharma, it must be rectified by clearly defining the meaning of Sanatana Dharma. Concepts that are explicitly mentioned and endorsed in the Vedas can only be considered part of Sanatana Dharma; otherwise, they are not. Hence, in response to allegations that Sanatana Dharma is misogynistic and caste-discriminatory, adherents of Sanatana Dharma should counter such accusations by referring to Vedic perspectives on these concepts.

One who lives by the principles of the Vedas but not by Smṛiti or any other age-old doctrines can truly be termed as a Sanatani. The finest testimonial for this can be cited from the *Mahabharata*.



*Na vedānām paribhavānna sāt̥hyena na māyayā.  
 Mahatprāpnoti puruṣo brahmaṇi brahma vindati.  
 Darśam ca paurṇamāsam ca agnihotraṁ ca dhīmataḥ  
 Cāturmāsyaṇi caivāsamsteṣu dharmāḥ sanātanaḥ*

*(Mahābhārata 12.271.19-20)*

**Meaning:** 'By disregarding the Vedas, by stubbornness and hypocrisy, man cannot attain Parabrahman; for that, he has to rely on the Vedas. Sanatana Dharma is rooted in what is taught in the Vedas for the wise, such as Agnihotra, Darsha-Pournamasa Yajnas, and Chaturmasya'.

In Bharat, there once lived a man who walked the paths illuminated by the Vedas. He stood uncompromising, never diverging from the Vedic path, even in the face of adversity. His decree to mankind was to lead a Vedic way of life. That man, who could truly be called a Sanatani, was none other than Maharshi Dayanand Saraswati. Grounded in the Vedas, he elucidated for people what constitutes Sanatana Dharma and what does not. He often referred to Sanatana Dharma, finely suited for all mankind, as Vedic Dharma. He proclaimed that his religion is none other than the Veda.

In his magnum opus, *Satyarth Prakash*, he states, "We believe that the Vedas alone are the supreme authority in the ascertainment of true religion—the true conduct of life. Whatever is enjoined by the Vedas, we hold to be right; whilst whatever is condemned by them, we believe to be wrong. Therefore, we say that our religion is Vedic." (*Satyarth Prakash*, Chapter 3)

To people who mistook conventionalism for Sanatana Dharma, Maharshi Dayanand Saraswati advised, "You call a usage, which is only six or seven generations old, as the most ancient custom, whilst we call that custom ancient, which has been in vogue from



the time of the revelation of the Veda or that of the creation of the world to the present day." (*Satyarth Prakash*, Chapter 4) (Here, Maharshi Dayanand used the term 'Sanatana' to mean 'ancient' in the original Hindi manuscript of the *Satyarth Prakash*).

The contemporary world became aware of the Sanatana doctrines of the Vedas through Maharshi Dayanand. Axioms such as *arcannanu svarājyam* (*Rig Veda* 1.80.1) (worship the Swarajya) and *rāṣṭrī prathamā yajñīyānām* (*Rig Veda* 10.125.3) (Rashtra Devata is to be worshipped primarily) in the Vedas inspired him to put forth ideals such as Swarajya (self-rule) and Rastrabhakti (devotion for the nation). His life and ideologies inspired prominent national figures like Mahatma Gandhi, Bal Gangadhar Tilak, Swami Shraddhanand, Lala Lajpat Rai, Veer Savarkar, Bhagat Singh, Subhas Chandra Bose, Mahadev Govind Ranade, Madan Lal Dhingra, Ram Prasad Bismil, and Annie Besant. Sardar Vallabhbhai Patel states of Dayanand Saraswati:

The greatest contribution of Swami Dayanand was that he saved the country from falling deeper into the morass of helplessness. He actually laid the foundations of India's freedom. A movement against untouchability, later to be supported by Gandhiji, was launched, and reconversion to Hinduism of the already forcibly converted persons was started. Swami Dayanand put a complete stop to the tendency in those days of preaching *adharma* in the name of Dharma, which had made the Hindu Dharma the laughingstock of the world. Swami Dayanand wiped off the dirt and grime that had settled on the Hindu Dharma. He swept aside the cloud of superstition shrouding it and let in light.<sup>1</sup>



The final statement by Vallabhbhai Patel holds utmost significance. With India bearing a cultural legacy spanning millennia, the transition from the ancient era of sages to the medieval period of orthodoxy saw the diminishing radiance of Sanatana Dharma, overshadowed by the prevalence of superstitions and various harmful practices. One of such deplorable practices was casteism, accompanied by the scourge of child marriage. Additionally, women were denied access to education, and widow marriage was prohibited by orthodox men. To serve that purpose, they went so far as to compose and interpolate new Sanskrit *slokas* into the existing Smritis and also crafted entirely new Smritis that endorsed the continuation of such harmful practices.

Dayanand's advent happened at that phase, when such superstitious practices were at their zenith. He advocated for the Vedas, and based on their teachings, he clearly elucidated the principles of Sanatana Dharma. With citations from the Vedas, he lucidly imparted principles which aligned with Sanatana Dharma and which ones should be discarded and deemed non-Sanatana. He refuted all irrational notions of the latter, defended his perspectives, and established them on the basis of the Vedas. He also directed his criticism towards Christianity and Islam.

He emphasized that concepts like casteism are absent in the Vedas and that the caste stratification practiced in his time was entirely inconsistent with the teachings of the Vedas. In the fourth chapter of *Satyarth Prakash*, he asserts with clear Shruti-Smriti references that *jaati* is a distorted and even contradictory form of the Vedic concept of *Varna*. His viewpoints weren't confined to words; he set out to implement Vedic principles. He taught Vedic rituals to all, regardless of caste. However, how many of us are familiar with Dayanand Saraswati, who conducted the *upanayan*



ceremony for Dalits—symbolized by the sacred thread—and imparted Vedic teachings to them, especially during a time when discrimination was rampant? Could there be a more effective way to eliminate caste discrimination than this?

On the 50<sup>th</sup> anniversary of Swami Dayanand's passing, Mahatma Gandhi remarked, "Among the many rich legacies that Swami Dayanand has left us, his unequivocal pronouncement against untouchability is undoubtedly one."<sup>2</sup>

Dr B R Ambedkar often criticized Gandhi, contending that Gandhi's explanation and interpretation of the Vedic *Varna* concept leaned towards fostering casteism. Conversely, Ambedkar appreciated the perspective of Dayanand on the Vedic *Varna* concept. In his writings, Ambedkar stated, "I must admit that the Vedic theory of *Varna* as interpreted by Swami Dayanand and some others is a sensible and an inoffensive thing. It did not admit birth as a determining factor in fixing the place of an individual in society. It only recognized worth."<sup>3</sup>

Among the eristics who argue that 'caste stratification is an outcome of the four *Varna* concepts in the Vedas and therefore, Sanatana Dharma ought to be opposed', how many possess knowledge of the Vedic *Varna* concept vindicated by Dayanand Saraswati, an outlook applauded by Ambedkar? How many of the followers of Sanatana Dharma truly comprehend Dayanand's perspective on the four *Varna* concepts?

Maharshi Dayanand Saraswati not only preached against casteism but also urged his disciples to actively oppose it. His disciples set out to the nooks and corners of the nation, dedicated to combating and eradicating caste stratification. One of his disciples reached Kerala and gave leadership to Vaikom Satyagraha. He was Swami Shraddhanand. Ambedkar hailed him as 'the greatest and most sincere champion of the untouchables'.<sup>4</sup>



Sanatana Dharma is being questioned not only in the context of caste stratification but also due to allegations of misogyny. Indeed, there are instances in the Smritis and Puranas that support such detrimental practices. For instance, Purana asserts, *strīśūdradvijabandhūnām trayī na śrutigocarā*, implying that 'women, sudras, and relatives of *dvijas* are not allowed to hear the Veda'. However, a crucial question emerges: Is Sanatana Dharma in any way related to such injunctions found in Smritis and Puranas?

Maharshi Dayanand Saraswati, who considered the Vedas to be supreme dictums, confronted such conventional standpoints strongly in his *Satyarth Prakash*. He stated, "All men and women (i.e., the whole mankind) have a right to study. You may go and hang yourselves. As for the text you have quoted, it is of your own fabrication and is nowhere to be found in the Vedas or any other authoritative book." (*Satyarth Prakash*, Chapter 3)

After making this statement in the *Satyarth Prakash*, Dayanand further supports his argument by quoting a *Yajur Veda* mantra: *Yathemam vacham kalyaneem...* This mantra stands against the orthodox belief, asserting that all humans, including women, should study the Vedas. Dayanand proceeds to cite another *Atharva* Vedic verse from the famous *Brahmacharya Sukta*. The verse *Brahmacharyena kanya yuvanam vindate patim* emphasizes women's education, stating that a Brahmacharini—a young woman educated in Vedas—finds a Brahmachari, a Vedic-educated youth, as her bridegroom.

On the basis of this Vedic foundation, he further asserts:

It follows therefore that girls should also practice Brahmacharya and receive education... Here is an authority from the Shraut Sutra: '(In the yajna) let the wife recite this mantra'. Was she not a scholar of the



Vedas as well as of other shastras? How could she, in the yajna, recite the Vedic mantras with proper pronunciation and accent, as well as speak Sanskrit? In ancient India, Gargi and other ladies-jewels among women—were highly educated and perfect scholars of the Veda. This is clearly written in the Shatapatha Brahmana. Now, if the husband is well-educated and the wife ignorant, or vice versa, there will be a constant state of warfare in the house. Besides, if women were not to study, where would the teachers in girls' schools come from? ... The Kshatriya women in ancient India used to be well-acquainted even with military science; or how could they have gone with their male relations and fought side by side with them in battle fields, as Kaikeyi did with her royal husband Dasharatha? As men should, at the very least, learn the science of grammar, dharma, and their profession or trade, likewise should women learn grammar, dharma, medical science, mathematics and the mechanical and fine arts at the very least. (*Satyarth Prakash, Chapter 3*).

This gynocentric perspective is evident throughout his commentary on the Vedas. The renowned author of the best-selling work *Sapiens: A Brief History of Humankind*, Yuval Noah Harari, offers insightful observations on Dayanand Saraswati in his book *Homo Deus: A Brief History of Tomorrow*. He states: "Dayanand often interpreted the Vedas in a surprisingly liberal way, supporting, for example, equal rights for women, long before the idea became popular in the West."

These were not merely the subjective viewpoints of Dayanand. His significant contribution to Indian society lies in his manifestation of Sanatana Dharma. He presented



the true essence of Sanatana Dharma in a just and distinct manner. Contemporary society should acquaint itself with these Sanatana doctrines, which serve as a progressive, rational, and exceptional guide. When viewed through the lens of Dayanand, many allegations raised against Sanatana Dharma appear to be erroneous. Therefore, it is imperative to study the philosophies espoused by Dayanand in this era.

In figurative terms, Sanatana Dharma functions as the sturdy trunk of the vast tree that symbolizes Hinduism. The Veda acts as the foundational root from which this trunk, representing Sanatana Dharma, emerges. The diverse branches that sprout from the trunk symbolize the various traditions of Hinduism that have originated from and diverged from Sanatana Dharma. Those opposing Sanatana Dharma are undoubtedly among those who seek to uproot Hinduism. Maharshi Dayanand Saraswati, who left behind a powerful intellectual weapon for the followers of Sanatana Dharma to defend against such offensive attempts, should and must be studied with utmost importance.

—*Acharyasri Rajesh*  
*Vedic Scholar*

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## CHAPTER 5

# DAYANAND'S EDUCATIONAL VISION & NEP-2020

*Dayananda was the first leader in the field of theology who welcomed the advances of sciences and technology. To him, the Vedas as the source book contain the seed of science, and to him, the Vedas advocate the philosophy of dynamic realism.*

—Romain Rolland

### (PART I)

#### Introduction

In the 1940s, Arnold Toynbee (1889–1975), a renowned historian, wrote extensively about Bharat and its potential as a global power. He predicted that Bharat would become the only hope for humanity in the face of the challenges posed by World War II and the stress of modernization. Toynbee believed that Bharat's spiritual depth, cultural richness, and historical continuity would enable it to survive and succeed in the long run. He saw India as an ideal of hope and inspiration for other nations, and his



writings continue to influence discussions about Bharat's role in the world today.

In contemporary times, a pervasive influence of detrimental ideologies permeates both Bharat and the global landscape, stemming from the flawed literature of the uneducated and impractical educational systems. The consequences of such misguided ideas have led to a stark misalignment between the convictions of the educated and the stark realities of existence.

Amid this ideological chaos, the visionary Maharshi Dayanand Saraswati (1824–1833) emerges as a beacon of wisdom, and we observe his 200<sup>th</sup> birth centennial in 2024–25 with year-long world-wide celebrations. His influence spans various facets of life, with a distinctive impact on education. Maharshi Dayanand ardently advocated for the Gurukul education system and the *Arsha* curriculum, believing it to be the sole path for holistic development—physical, mental, and spiritual. Maharshi sought to eradicate conflicts, disputes, injustices, and atrocities, fostering happiness, peace, and the removal of superstitions for the well-being of humanity, and he believed that this curriculum remains exceptionally useful and beneficial for the welfare of society.

The term *Arsha Pathavidhi* (further AP), coined by Maharshi Dayanand Saraswati around 150 years ago, holds profound significance. The words 'Rishi,' signifying God or Vedic Seer, and *Arsha*, denoting God/Seer derived or God/Seer related. This implies a well-structured curriculum (*Pathavidhi*) dedicated to the study and teaching of the Vedas, bestowed by God and aimed at realizing the divine. Also, it refers to the study method employed by the mantra-seeking scholars or those discoursing on various sciences aligned with the Vedas. Maharshi envisioned this as universally beneficial, aiming for global unity through



the ideals of Vedamata (universal agreement), Vaidika Dharma (universal religion), and Samskritam (Sanskrit language) as the eternal medium.

During the epochs when Bharat embraced education aligned with the *Arsha* curriculum, the nation thrived, basking in glory and dignity on every front. Fast forward to the present day, and the educational landscape is marred by the shortcomings of unscientific methodologies, posing a threat to humanity. Educators disenchanted with the existing system are raising a clamor for significant change. The alternative, as outlined by Maharshi Dayanand in works like *Satyarth Prakash*, advocates for the 'Gurukula education system and *Arsha*-curriculum'. Delving into the characteristics of this educational approach reveals a meticulously structured system that prioritizes efficiency and depth. The imperative need for such change is underscored by the National Education Policy 2020 (further NEP), which comes as a long-awaited response to the Macaulay Minute of 1835. Maharshi's vision can be seen as a refined response, akin to a diamond cut, in contrast to the Macaulay model. The AP and its implementation, in some way through the nationwide network of Arsha Gurukuls and DAV institutions, would have positively impacted and helped the NEP draft, even though history had divided them for 150 years.

### Objections Answered

Maharshi Dayanand's *Arsha-Pathavidhi*, a curriculum designed around 150 years ago, has faced objections from some quarters that stem from a lack of understanding of its real nature and purpose. Similar objections are also encountered by NEP 2020 from various quarters. These objections can be summarized into four main points:



### 1. Psychological flaws of the method

Critics argue that Maharshi Dayanand's pedagogy is deemed less psychologically significant than the Western approach. They challenge the perceived efficacy and impact of AP on the mental development of individuals.

### 2. Incompleteness in addressing new topics

Another objection asserts that AP is incomplete when viewed in the context of emerging subjects post-Maharshi's time. Critics argue that the curriculum lacks adaptability to accommodate the introduction of new topics that have arisen since Maharshi's era.

### 3. Perceived uselessness in modern context

Some contend that AP is deemed useless and irrelevant in the contemporary physical and scientific milieu. Critics question its applicability in the face of advancements and changes in scientific knowledge and technology.

### 4. Lack of proper implementation by followers

Scepticism surrounds the effectiveness of AP due to its alleged inadequate implementation by Maharshi's followers and the Arya Samaj. Critics point to this perceived impracticality as evidence of the method's failure.

However, Maharshi's implementation of AP was not arbitrary; rather, it was a result of careful contemplation and consultation with his Guru, Swami Virajanand Saraswati (1778-1868), a Dandi *sanyasi* who belonged to Sri Sankara's Dasanami system and was renowned for strictly following the *Arsha* system. The curriculum's structure, including the duration of study and the selection of relevant texts, was determined through



meticulous consideration. Importantly, Maharshi was cognizant of the educational landscape during his time, marked by the coexistence of Western and traditional teaching methods. AP was a deliberate response to these contrasting systems, chosen after a comprehensive examination of their usefulness, relevance, and practicality.

### **The Core Vidyas**

The core Vidyas, or disciplines, enumerated in AP include:

**Vedavidya:** Maharshi emphasized the study of the Vedas and allied texts, considering them a source of true material knowledge and essential for all human beings.

**Vyakarana (Grammar):** The curriculum involved a thorough study of grammar, ensuring a comprehensive understanding of linguistic principles.

**Tarka (Logic):** The curriculum included logical reasoning, equipping students with the skills to analyze and comprehend complex concepts.

**Mimamsa (Vedic Hermeneutics, Exegesis, and Ritual Studies):** A critical examination of various texts and scriptures, enabling students to engage with the teachings of revered sages.

**Yoga:** Maharshi incorporated the study of Yoga, emphasizing its significance for physical, mental, and spiritual well-being.

**Dharma Shastra:** A focus on ethical and moral principles as outlined in Dharma Shastra contributes to character development.

**Sanskrit Literature:** The curriculum encompassed the study of classical Sanskrit literature, connecting students with the rich cultural heritage.

Maharshi's deep conviction in the significance of these Vidyas is evident in his assertions. He emphasized that without their study, genuine knowledge is unattainable. Despite objections,



Maharshi's foresight and commitment to Vedic principles make AP a compelling model with enduring relevance in the pursuit of a comprehensive and culturally rooted education system. He held that the welfare and progress of Bharat could only happen through the study of sacred texts encompassed within the AP. Furthermore, he envisioned the propagation of celibacy, Vedic Dharma, and Vedic knowledge as crucial for the prosperity of the country. As we implement NEP with the Indian Knowledge Systems (IKS) framework, it becomes crucial to cross-reference it with the essentials of AP to ensure a harmonious integration of traditional wisdom with contemporary educational reforms.

### **Arsha Pathavidhi (AP)—A Thoughtful Response to the Educational Challenges**

Critics may argue against AP's alignment with 'modern' educational needs; however, Maharshi foresaw the detrimental impact of the Western education system imposed by the British Raj. He observed that this system aimed to diminish Indian culture, loyalty, and patriotism, sowing seeds of discord and promoting Christianity. Maharshi advocated for enduring Sanskrit education to counteract these influences, appealing to the British government to support such initiatives.

Maharshi's warnings about blind admiration for Western culture, rejection of indigenous symbols of education, and the potential dangers of abandoning traditional practices are echoed in his writings. He identified flaws in the Western system that led to moral decline, loss of identity, and detachment from Indian values. Maharshi's insights and the UN directives (UNDRIP 2007) converge in highlighting the significance of safeguarding indigenous practices and traditional wisdom to maintain cultural identity and foster a balanced approach to education.



Moreover, Maharshi recognized the shortcomings of mythological education systems prevalent in his time, emphasizing the negative consequences of deviating from Vedic scriptures. He criticized the adoption of foreign beliefs and languages, stressing the importance of upholding indigenous knowledge and traditions. It is imperative that this criticism be duly reflected in the NEP frameworks of Indian Knowledge Systems (IKS) and Traditional Knowledge (TK).

In essence, Maharshi Dayanand's *Arsha-Pathavidhi* aligns seamlessly with the objectives of the NEP, offering a thoughtful response to the educational challenges of both his era and ours. His emphasis on Vedic knowledge, cultural preservation, and moral values signifies a comprehensive vision for education that encompasses not only academic development but also societal well-being and national identity. Considering this alignment, a strategic approach involving cross-checking and contrasting the AP with the NEP can be instrumental in ensuring the successful and rapid implementation of the policy.

## (PART II)

### **Historical Significance of Arsha Pathavidhi**

AP, rooted in the *Mahabharata* era, was the sole education system, contributing to Bharat's prosperity and knowledge. This resulted in the birth of accomplished individuals across various fields, including Brahmarshis, Rajarishis, politicians, craftsmen, poets, archers, and philosophers, amongst the educated public.

### **Scientific and holistic education**

Maharshi emphasizes that *Arsha Shastras* were pivotal in moral, spiritual, physical, and scientific progress during ancient times. He warns that Bharat's present degradation is due to abandoning



these texts. Also, he counters the perceived non-scientific nature of *Arsha Pathavidhi*, stating that no comparable world-class contributions have been produced under the Western system.

### **Vedic wisdom and Vedas as a blueprint**

Maharshi urges contemplation on the advice given through the Vedas for human happiness. He highlights examples from Prajapati Brahma to Maharaja Yudhishtira, illustrating how adherence to the Vedas led to prosperity, knowledge, and joy. Maharshi attributes the current state of Aryans, i.e., Indians, to deviation from Vedic principles.

### **Regret over decline and urgent need for change**

Maharshi expresses regret over Aryavarta's deterioration and implores kings and people to abandon detrimental practices. He advocates adherence to the eternal scriptures to bring about positive change, emphasizing that this is the only way for constant improvement.

### **Historical evidence from the epics**

He describes examples from the *Ramayana*, where Dasharatha and his sons received Vedic education, showcasing the prevalence and success of *Arsha* education during that period. He also cites contrasting instances of characters like Ravana and Hanuman, who were scholars in formal education and Vedic scriptures.

### **Sustained progress through Vedic education**

Maharshi asserts that from the Vedic period to the *Mahabharata*, Bharat's progress in religion (Dharma), wealth (*Artha*), work (*Kaama*), and salvation (*Moksha*) was directly tied to the study and teaching of Vedic scriptures. He highlights the broad



spectrum of knowledge covered, encompassing spiritual, moral, and practical aspects.

### (PART III)

#### **Arsha-Pathavidhi (AP) Explained**

##### **A comprehensive education system**

AP is presented as a specialized and comprehensive education system that starts from the foundational level of individual and societal hygiene. Maharshi stresses the importance of specialized education, with a main subject studied sequentially for expertise.

##### **Flexibility and adaptability in education**

Maharshi emphasizes the necessity for coordination by acknowledging that, although offering a fundamental central framework, modifications can be made along the way.

##### **Language mediums and relevance of Sanskrit**

Maharshi promotes Sanskrit as the main medium of education, with mother tongues as supporting mediums. He recognizes the need to teach foreign languages based on their relevance.

##### **Inclusivity and equality in education**

Maharshi advocates for compulsory education for everyone, irrespective of caste or gender, with provisions for punishment if parents fail to comply. He asserts equal rights for all individuals, including Shudras, women, and Dasyus, to access Vedic education.

##### **Free education and financial management**

Maharshi advocates for free education with financial management handled by the government, the wealthy, and capable parents.



He encourages voluntary donations from parents who wish to contribute to the Gurukul.

#### (PART IV)

### **Key Principles of AP and NEP Goals**

Maharshi Dayanand's *Arsha-Pathavidhi* harmonizes seamlessly with the objectives outlined in the NEP. Here is a concise elaboration of how the key principles of AP align with NEP goals:

#### **Efficiency and depth in learning**

The *Arsha-Patha* method champions the acquisition of extensive knowledge with minimal effort, saving valuable time for students. This resonates with NEP's goal of promoting critical thinking and in-depth understanding.

#### **Language accessibility and freedom from verbosity**

The simplicity of language in the AP facilitates the comprehension of complex subjects, making education accessible. NEP's focus on making education accessible to all finds resonance in AP's freedom from verbosity, simplifying complex subjects for students.

#### **Sequential and specialized learning**

In contrast to the prevailing educational system's information overload, AP focuses on comprehending one subject thoroughly before moving on. The *Arsha* curriculum follows a structured sequence for studying the Vedas, Vedangas, Upangas, etc., ensuring a seamless flow of understanding without unnecessary complexities. This perfectly aligns with NEP's emphasis on a flexible and multidisciplinary education system, avoiding the *khichdi* of subjects.



### Equity and inclusivity

Treating all students equally and fostering asceticism establishes a harmonious and egalitarian environment. The ideal communism in AP, treating all students equally, reflects NEP's commitment to inclusivity and ensuring equal opportunities for all learners.

### Dharma first and wealth second

Prioritizing Dharma, AP integrates the study of Veda-Vedāṅgas with Arthakari (wealth generating) Vidyas, e.g., Upavedas like *Ayurveda*. This echoes NEP's vision of integrating traditional and modern knowledge systems.

### Guru-Sishya tradition

The relationship between teacher and disciple mirrors the nurturing bond between a mother and a child, a departure from the discordant *Anarsha* system. The Guru-Disciple tradition in the *Arsha* education system mirrors NEP's emphasis on a supportive teacher-student relationship, essential for effective learning.

### Celibacy and virtue

AP's focus on celibacy and good conduct aligns with NEP's emphasis on instilling 'soft skills' (moral and ethical values) in education. Celibacy and good conduct are core tenets, countering the moral pitfalls seen in modern education systems.

### Cultural integration

The *Arsha* education system instills a deep sense of patriotism and devotion to Bharatiya civilization and culture, guarding



against the seeds of treachery, aligning with NEP's objective of promoting Indian values, heritage, and traditions.

## (PART V)

### **The Vision of AP and its Alignment with NEP**

#### **Holistic learning**

Dayanand's vision advocates for physical, mental, and spiritual development, echoing NEP's emphasis on holistic education.

#### *(a) Choice and variety of subjects in the attainment of education*

Maharshi emphasized that individuals should study based on their 'Varna', acknowledging that different individuals have different aptitudes. This resonates with NEP's call for flexibility and a choice-based credit system. The recognition that not everyone needs to become a scholar but can contribute in their chosen field aligns with NEP's focus on individualized learning paths.

#### *(b) Education through practical, machine, etc.*

Maharshi emphasized learning through practical application, instruments, and artistic skills. This aligns with NEP's emphasis on experiential learning, practical knowledge, and integrating hands-on experiences into the curriculum.

#### *(c) Readable books by other authors in AP*

Maharshi Dayanand, in his pursuit of knowledge, emphasized the importance of understanding texts beyond the Vedas. He stated that all scriptures, amounting to around three thousand, written by Mahatmas, from Sage Brahma to Sage Jaimini, should



be accepted as witnesses. This inclusive approach aligns with the spirit of the NEP, which encourages holistic education by embracing a diverse range of knowledge.

(d) *Mention various disciplines like science, commerce, medicine, craftsmanship, etc.*

Maharshi's vision encompassed a wide range of subjects, from astronomy and geography to mathematics, medicine, and craftsmanship. This holistic approach mirrors NEP's goal of promoting a multidisciplinary education system. The emphasis on practical skills and varied disciplines is in harmony with NEP's aim to foster creativity, critical thinking, and a well-rounded education.

(e) *Maharshi's craftsmanship-school plan*

Maharshi not only recognized the importance of craftsmanship but also had plans for practical education. His proposal for art-skill schools aligns with NEP's emphasis on vocational education and skill development. The NEP envisions a system where students can choose from a variety of vocational courses, integrating practical skills into mainstream education.

(f) *Maharshi's plan for open public schools*

Maharshi's plan to establish *Kshatrasthalas* for political and military education, alongside the study of *Arshashastras*, highlights the comprehensive nature of his education system. While the specific idea might need adaptation, the underlying principle of providing a well-rounded education aligns with NEP's vision of holistic development.

(g) *Variety of subjects related to language study*

Maharshi advocated for the study of various languages, including



Sanskrit, Aryan languages, and other indigenous languages. This aligns with NEP's promotion of multilingualism and the importance of preserving and promoting regional languages.

## (PART VI)

### **The Mission of Arsha Pathavidhi and its Alignment with NEP**

Continuing the conversation about AP and its conformity with the objectives of NEP, let's consider certain aspects related to the mission component.

#### **Training in the arts, skills, and crafts**

The AP stresses the importance of training in arts, skills, and crafts, aligning with NEP's focus on a multidisciplinary approach to attaining its holistic vision.

#### **Examinations and scholarly oversight**

AP advocates periodic examinations by scholars other than teachers to ensure the quality of education. This aligns with NEP's emphasis on continuous evaluation and periodic assessments.

#### **Righteous citizenship and global unity**

AP proposes that even if individuals don't become scholars, they must become righteous (dharmic) citizens. It envisions the spread of Vedamata, Vedic Dharma, and Sanskrit language globally for the establishment of happiness, peace, morality, and civilization.

In essence, Maharshi Dayanand's *Arsha-Pathavidhi* encapsulates a comprehensive and inclusive educational framework that aligns seamlessly with the goals and principles outlined in the National Education Policy.



### **Some Doubts and Solutions Related to the Arsha Curriculum**

(1) **Lack of recognition for AP:** The lack of recognition for AP primarily stems from historical neglect of the indigenous education system, persisting even in independent Bharat, where preference is often given to the Macaulay model. To address this challenge, adapting AP within the existing recognition framework or establishing alternative systems that integrate its principles is crucial. Recognition is essential in the modern context for broader acceptance. Notably, the NEP, with its IKS framework, serves as a significant recognition of Maharshi Dayanand's pedagogy, providing a platform for its acknowledgment and incorporation.

(2) **Classification of subjects at class level:** Maharshi Dayanand, following ancient traditions, proposed a study sequence over class-level classification. Adapting the *Arsha* curriculum to accommodate both approaches needs to address concerns, particularly regarding the flexibility allowed in NEP.

While classifying subjects at class levels might be convenient for examination boards or universities, it hinders the progress of talented students. Maharshi's approach allows each student to advance according to their individual talents, preventing a one-size-fits-all model that hampers the pace of progress. The duration of study is tailored to the intelligence level, with shorter periods for brighter students and longer periods for those with average intelligence.

Maharshi's notion here aligns with NEP's encouragement of a multidimensional education system. First, Maharshi's rejection of class-level classification in favor of a sequence



resonates with NEP's emphasis on flexibility and individualized learning paths. Second, Maharshi's insistence on a tailored duration of study based on intelligence corresponds to NEP's call for personalized and adaptive approaches to education. Third, Maharshi's support for a diverse range of supporting texts, subjects, languages, and sciences mirrors NEP's promotion of a multidisciplinary curriculum. Fourth, Maharshi's establishment of schools using both sequential and class methods aligns with NEP's vision of a flexible and inclusive education system. Fifth, the overall emphasis on preventing talented individuals from progressing in Maharshi's notion echoes NEP's commitment to providing equal opportunities for all learners.

**(3) Continuity from summary to detail:** Maharshi's focus on specialization does not negate the importance of having a foundational understanding of various subjects. Balancing both depth and breadth in the curriculum and ensuring foundational knowledge before specialization can address this concern.

**(4) Compulsory nature of all subjects:** Maharshi's emphasis on compulsory subjects aligns with NEP's call for a broad-based education. However, flexibility and choice within the curriculum should be allowed to cater to diverse student interests and aptitudes.

**(5) Discrimination or favoritism in Varna education:** Understanding Varna as a choice based on interest and aptitude rather than birth can help dispel concerns of discrimination or favoritism. This aligns with NEP's vision of an inclusive and flexible



education system that caters to individual capabilities.

(6) **Distinction in education based on caste:** Clarifying that Varna is based on individual choice and not birth can address concerns about caste-based education, opportunities, and jobs. Emphasizing equality and inclusion aligns with NEP's principles of providing equitable opportunities to all.

(7) **Teaching subjects like politics, military science, and Ayurveda in their traditional flavor:** While these subjects may not be part of mainstream education today, recognizing the significance of these subjects and integrating them as supplementary or vocational courses aligns with NEP's emphasis on multidisciplinary learning. This approach is in harmony with the evolving landscape of education, and notable progress can be observed in initiatives like the Traditional Knowledge Digital Library.

(8) **Practical implementation:** The practical implementation of AP requires a collective effort from Gurukuls and modern educational institutions. Adapting the curriculum to modern contexts while preserving its essence is key to its successful implementation. E.g., the long chain of Bharatheeya Vidya Nikethan schools in Kerala have recently adopted the daily Agnihotra ritual initiated by Maharshi Dayanand.

To conclude, Maharshi Dayanand's foresight, encapsulated in the AP, not only addresses the current educational crisis but also aligns seamlessly with the core principles and objectives outlined in the National Education Policy 2020. The age gap of 150 years between Dayanand and NEP 2020 fades away, showcasing the timeless relevance of his educational vision in shaping a progressive and inclusive educational framework



for Bharat. As scholars like Dr Surendra Kumar Acharya (Haryana), Acharya Ananda Prakash (Andhra Pradesh), and Muni Satyajith (Ajmer) expound upon its relevance, there is hope that understanding and adopting *Arsha-Pathavidhi* as NEP-compliant will pave the way for a better India and, consequently, a better world, echoing the sentiment: वही वृद्धभारत गुरु है हमारा—That Vriddha Bharat is our Guru.

—Dr Anandaraj G  
Assistant Professor,  
Department of Sanskrit, NSS College, Pandalam



## CHAPTER 6

# SWAMI DAYANAND SARASWATI AND WAR OF INDEPENDENCE OF 1857

*De moruis nil nise bonum. All our differences have been burnt with the body... We remember only the grand virtues and noble qualities of our former colleague and teacher, and late antagonist. We bear but his life-long devotion to the cause of Aryan regeneration; in his ardent love for the grand philosophy of his forefathers; his relentless, untiring zeal in the work of the projected social and religious reforms; and it is with unfeigned sorrow that we now hasten to join the ranks of his many mourners. In him, India has lost one of her noblest sons. A patriot in the true sense of the word, Swami Dayanand labored from his earliest years for the recovery of the lost treasures of Indian intellect. His zeal for the reformation of his motherland was exceeded only by his unbounded learning.*

—Colonel H S Olcott, President, Theosophical Society



## Introduction

Independence is not the artifact of British naiveté but rather the persistent efforts of high-spirited individuals and organizations who brought about consciousness and prepared the country to fight for their motherland. The various organizations and individuals played a proactive and courageous role in achieving the freedom that was supposed to arouse the spirit of Bharat. Swami Dayanand is one of the significant personalities whose contribution to India's struggle is remarkable. Dayanand Saraswati established Arya Samaj on April 10, 1875, in Bombay (now Mumbai).<sup>1</sup> Initially, the Samaj constituted merely 100 members who hailed from various fields, including lawyers, students, businessmen, and volunteers, but it marked its existence on a volatile societal platform as one of the well-known organizations that enthusiastically contributed to the freedom struggle. Shyamji Krishna Varma, who graduated from Fort High School, not only played a proactive role in the freedom struggle of India but rather became a catalyst for the revolutionary movement in England.<sup>2</sup> The organization, having its origins in Bombay (Mumbai), expanded manifold to bring the entire nation into its ambit within a short period of time. The main aim of the organization was to profusely work on eliminating discrepancies in Indian society and reconnecting the people with Vedic tradition. The fundamental reason for the presence of discrepancies was the rule of heretics, which was established due to the inherent weakness in society. Dayanand Saraswati was well aware that the only way to remove these discrepancies was to strengthen society, and his understanding in this regard was remarkable, as he had participated in the freedom struggle even before becoming a *sanyasi* and closely evaluated the reasons for

1 Vidyalkar, Satyaketu. (2014). *Arya Samaj Ka Itihas* (p. 244). Arya Swadhyay Kendra, Nai Dilli.

2 Ibid (p. 245).



the failure of the revolt of 1857 in achieving its objective.<sup>3</sup> Swami Dayanand considered the Vedas to be the illuminating road to show the path of enlightenment to Indian society, for which he worked throughout his life.<sup>4</sup> This article is an endeavor to present a brief biography of Swami Dayanand Saraswati, his contribution to the freedom struggle of 1857, the preface to the establishment of Arya Samaj, and its role in arousing consciousness in society so that the readers can comprehend the multifaceted nature of the freedom struggle and appreciate his role as one of the unsung heroes of our freedom struggle.

### **A Glimpse of the Revolutionary Life of Swami Dayanand**

The birthplace of Swami Dayanand has various narratives; however, in the year 1875, at the request of the Theosophical Societies' Colonel Olcott, Dayanand himself elaborated in his biography in Hindi, which later got published in English by the society itself in three editions. The first edition was introduced in October 1879, followed by the second in December 1879, and the third edition in 1880. However, Swami Dayanand, during his Calcutta stay in 1872-73, occasionally discussed his journey during scripture exploration with the scholars. The discourses occurred in Sanskrit but were translated and recorded in Bengali. Dayanand himself did not desire the documentation of his life journey; therefore, it remained unpublished throughout his life. Pandit Deenbandhu, after the death of Dayanand on October 30, 1883, took on the task of publishing his life story by assimilating the available content across Bengali families under the name *Autobiography*. The content of Pandit Deenbandhu and Theosophical Society had some disparities, due to which the internal committee of

<sup>3</sup> Sharma, Ramvilas. (2010). *Swadhinta Sangram Badalte Paripreshay* (p. 75). Hindi Madhyam Karyanvay Nideshalay, Delhi Vishwvidyalay.

<sup>4</sup> Vidyalkar, Satyaketu. (2014). *Arya Samaj Ka Itihas* (p. 203). Arya Swadhyay Kendra, Nai Dilli.



Arya Pratinidhi Sabha, Punjab, decided to compile the scattered material related to Swami's life in the session on July 1, 1888, and publish an authentic book. The responsibility to translate this task into reality was given to *Arya Gazette* editor Pandit Lekhram, who worked ceaselessly to complete the task. However, on March 6, 1897, he was assassinated by a Muslim bigot. As a result of this sudden episode, the task was transferred to Shri Atmaram, who got it published in 1901-02, which elucidates Dayanand's life lessons. Another well-conducted effort to make an authentic, well-researched biography was made by Bengali scholar Shri Debendranath Mukhopadhyay. Both works are comprehensive, which allows one to look at the life of Dayanand closely and imbibe the values he propagated.

According to the biography presented by the Theosophical Society, we can decipher that Dayanand was born according to our Samvat calendar in 1881 (1824 in the Gregorian calendar) in the Mauravi (Morvi/Morbi) state of Kathiawar, Gujarat, in the Audichya Brahmin family, who were Samvedis.<sup>5</sup> However, Pandit Lekhram's compilation asserts that he was born in the family of Pandit Ambashankar, whose Audichya Brahmin as the Theosophical Society also highlighted. Debendranath's biography has a different interpretation; he eloquently mentions that he hails from Tankara, whose father was Karsan Lalji Trivedi, and that Dayanand's original name was Moolshankar.<sup>6</sup> Acharya Ramdev as well as many other prominent scholars also reinforced Debendranath's research, which led to the conclusion that he was indeed from Kathiawar's Audichya Samvedi Brahmin family, a follower of Shaivite tradition.<sup>7</sup> The debate on the date of birth of Dayanand is still a matter of pursuit, but it is based on the

5 Ibid (p. 187).

6 Ibid (p. 190).

7 Ibid (p. 194).



fact that he was born into a prosperous and pious family. The experience of losing his younger sister and his uncle led him to take the path of investigating the torments humanity has to endure. His individual compassion to resolve the neglected agonies of humanity led him to embrace universal compassion, which in turn pushed him to reach the fundamental goal of life, i.e., reaching the truth. To reach the truth, he deserted his home to observe and experience the world closely.<sup>8</sup> The journey of the next ten years was full of bitter experiences; however, what gave him solace was his interaction with monks. The guidance of monks introduced him to divine, physical, and material *tapas*. Dayanand's astral journey allowed him to comprehend colonial exploitative actions alienating people from their freedom. To quench his curiosity and deepen his understanding, he visited many places, from the banks of the Narmada to the mouths of the Ganga and Jamuna. In his painful but spiritual voyage, he came into contact with Swami Purnanand Saraswati on the banks of Narmada, who was an elder monk of the Dashnami sect.<sup>9</sup>

It is considered that Swami adopted the name Dayanand Saraswati after taking the oath of initiation to ascetic life, i.e., *sanyasa*, from him. According to other evidence, Swami met Shri Sampurnanand, who was the guru of Swami Virjanand, in Haridwar in 1854. In this meeting, Shri Sampurnanand asked Dayanand to meet Swami Virjanand, hinted at the remedial actions to rid Bharat of its plight, and pointed out that a blueprint is being prepared by the *sanyasis* at the shores of the Narmada to overthrow foreign rule.<sup>10</sup> The contribution of the *sanyasis* in the war of independence started in 1857, and their guidance later on, until 1947, cannot be overlooked.

8 Ibid (p. 194).

9 Ibid

10 Ibid



Although this was an organized movement, it is worth noting here that the foundation of 1857 goes back to the Bengal Sanyasi movement of 1772, which has its roots in the 16<sup>th</sup> century movement led by Swami Madhusudan Saraswati, who made soldiers out of the *sanyasis* for the protection of Dharma and meticulously fought the war by making agreements with whoever he considered strategically significant. All these *sanyasis* were associated with the rich Dashnami tradition established by Adi Shankaracharya.<sup>11</sup> There must be intentional undermining behind ignoring the contribution of the *sanyasis* in the freedom struggle of 1857. To understand their remarkable contribution and their impact on society and traditions during that period, reference can be made to Bankim Chandra Chatterjee's classic work *Anandamath* and JF Fontorn's *Mariam: A Story of the Indian Mutiny of 1857*.

### **Role of Sanyasis in National Movement: Impact of Dayanand Saraswati**

The tradition of the *sanyasis*' struggle against British rule was so strong that it took Warren Hastings ten long years to defeat it. Russian historian Antonova writes that, under the leadership of the Hindu sect of *sanyasis*, armed resistance against British imperialism continued for many years. She referred to the incident where a group of *sanyasis* numbering in the tens of thousands had reached the city of Calcutta. Hastings sent regular contingents of soldiers led by British officers to counter the *sanyasis*, aiming to prevent support, especially from the farmers. Hastings proclaimed that any rebel caught would face execution by hanging to death in his village. Not only that, but Hastings also further extended the proclamation

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11 Sarkar, Jadunath. (2018). *A History of Dashnami Naga Sanyasis*. (Chapters-8,9,10,11,12,13,14,15,16,17). Manohar Publisher and Distributor, New Delhi



that the entire village of the rebel would be fined heavily and all the members of the rebel's family would be declared slaves. As a result of his harsh actions, Hastings was successful in ousting the *sanyasis* and driving them out of Bengal.<sup>12</sup> An important fact to keep in mind here is that the erstwhile Bengal extended to Bihar, Assam, and Odisha. In this manner, the movement of the *sanyasis*, which started as a protest against the unfair taxation system imposed on the farmers, made the British suffer greatly.<sup>13</sup> This movement was started at the request of Scindia Maharaj's grandmother Baija Bai and the initiative of Dasnami *sanyasis* as a protest against Dalhousie's Doctrine of Lapse, which interfered with the Hindu succession and other day-to-day activities.<sup>14</sup> This Sanyasi Movement was started under the leadership of Swami Dayanand's teacher Virjanand's Guru Swami Sampurnanand and his Guru Swami Omanand. At that time, their ages were 29, 79, 110, and 160 years, respectively.<sup>15</sup> Going back to 1772, Swami Omanand's age was 82 and Swami Sampurnanand's age was 28 years. This suggests that they were likely participants in the Sanyasi Movement of the time, and the impact of that experience possibly influenced their perspectives even in 1850, when a broad outline of opposition to Dalhousie's policies was being formed. The Mysore Judicial Commission's report<sup>16</sup> serves as tangible evidence that the Dasnami *sanyasis* made serious efforts to extend the reach of this movement nationwide. Swami Dayanand's association with the Guru of this tradition emphasizes his pivotal revolutionary role within it.

12 Antonova, K., Levin, G. & Kotovsky, G. (1979). *A History of India*. Penguin Publisher.

13 Pinch, W. (2012). *Warriors Ascetics and Indian Empires*. (p. 103). Cambridge University Press, Cambridge.

14 British Parliament Commission Report. (1853).

15 Vidyalkar, Satyaketu. (2014). *Arya Samaj Ka Itihas* (p. 696). Arya Swadhyay Kendra, Nai Dilli.

16 Mysore Judicial Commission Report (157-58).



To understand the role of *sanyasis* and their relationship with Swami Dayanand in the freedom movement of 1857, we will have to throw light on the history of Arya Samaj, written by Satyaketu Vidyalkar. During the freedom movement of 1857, *sanyasis*, influenced by Swami's teachings, contributed to the socio-religious aspects of the uprising, emphasizing a call for reform and a return to Vedic principles. He writes that Swami had gone to Haridwar on the occasion of the Kumbh Mela of 1855 and the journey from Pushkar to Haridwar, which he undertook on foot. On the way, he came across people from Ajmer, Marwar, Jaipur, Alwar, etc., and observed that there was widespread anger among the people against the British atrocities. This anger culminated in a massive uprising in Delhi and Meerut, and being the flag bearers and guardians of Bharatiya Sanskriti (Indian culture), the movement was carried out by the *sanyasis*. In order to contain this developing consciousness of Bharat, various secret committees were established, and British espionage became active to closely keep an eye on the activities of the *sanyasis*. In response to such an agitated environment, Dayanand reached Haridwar and established himself in the valley of Chandi Parvat on the eastern bank of the Ganga. There, he learned from Rudranand Sanyasi that leaders actively opposing British rule were assembling in Haridwar. Swami promptly decided to meet the leaders so that he could chart out the strategy needed to sustain the movement. Within three days of his arrival, Nana Saheb, Dhundhu Pant, Azimullah Khan, Bala Saheb, Tatiya Tope, and Babu Kunwar Singh came to meet Swami and detailed to him the outline of the movement. It is certain that Swami shared his observations and experiences from his journey, which most likely ignited enthusiasm among all the leaders.<sup>17</sup> It's plausible that Swami took the initiative to broaden

17 Vidyalkar, Satyaketu. (2014). *Arya Samaj Ka Itihas* (p. 677). Arya Swadhyay Kendra, Nai Dilli.



the movement, advocating not only for soldiers' participation but also encouraging public involvement and leadership wherever feasible. This approach aimed to transform the movement into a people's revolution or broader public movement because substance necessitates the assistance of the masses, not merely the direction of leaders. To facilitate this endeavor, launching a public awareness campaign was deemed necessary as well, and a dual policy was adopted to ensure the effectiveness of the movement. This policy incorporated establishing symbols to resonate with the public and convey the core message, thereby unifying the diverse segments of the population for a common cause. Therefore, among the soldiers, the lotus flower, exemplifying Indian culture, became the central channel, whereas in the context of invoking the public, the chapati, reflecting the fundamental necessity of survival, was chosen as a symbol.<sup>18</sup> Govindnath Rai of Bengal and the Queen of Jhansi, Lakshmi Bai, had also met Swami at the same place.<sup>19</sup> Dayanand, despite not being widely known at the time, provided crucial guidance and instructions that allowed the leaders to engage people. However, there is skepticism among both Indian and foreign scholars regarding Dayanand's contributions since they consider him merely a *sanyasi* capable of only meditating in the valleys of Chandi. This overlooks the Indian mentality, where guidance is sought from both prominent and lesser-known figures in times of crisis. The uprising wasn't solely a military rebellion, as suggested by various sources, particularly English scholars' writings and reports as well as Orientalist preachers. There was involvement of both the soldiers and the public, underscoring the broader nature of the movement, and the role of sanyasis and leaders like Swami in mobilizing the masses is a significant aspect often overlooked by some scholars.

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18 Ibid

19 Ibid



## Ground for the Arrival of the Sanyasi Movement

It is an undisputed fact that Swami's age was not appropriate enough to be considered for a leadership role in the organization. However, the knowledge and experience he gained by adopting the life of a wanderer for decades must have contributed immensely to developing a keen understanding of society as well as assisting him to develop relationships that allowed him to become an active participant in this holy work. Swami's contributions are immense, which can't be presented completely here, but it is necessary to highlight the few instances where his guidance has played an unparalleled role.

Swami Purnanand, who resided at a well-known place named Kankhal located in Haridwar, was 110 years old. His Guru, Swami Omanand, was 160 years old. Due to his age, it can be inferred that all the duties of guiding the right path must have been taken by Swami Purnanand. When Swami Dayanand visited Haridwar, he met Swami Purnanand and expressed his desire to study.<sup>20</sup> At the same time, Virjanand, who was 78 years old, had consciously established Mathura as his home and went to meet Dayanand to advise him to pursue study; however, he insinuated that before taking books, he must participate in the journey of reforms the country needed and its struggle for independence. In conformity with his nature, he accepted Virjanand's guidance as a command of the Vedas and started to engage himself in the service of the nation. In the *sanyasa* tradition, one should always remember that the acclamation of the action of disciples always resides with the Gurus.

Satyaketu Vidyalkar has provided a comprehensive description of the events by quoting references from *Saru Khap Panchayat Sauram*. He highlighted that there were three meetings organized by *sanyasis* that laid the groundwork for the

20 Sharma, Ramvilas. (2010). *Swadbhinta Sangram Badalte Paripreshay* (pp. 76-77). Hindi Madhyam Karyanvay Nideshalay, Delhi Vishwvidyalay.



movement. The first meeting was held in 1855 in the spiritual garb of Haridwar. The meeting constituted the participation of around 1500 patriotic members, among whom Bala Saheb Maratha, Rangu Bapu, Azimullah Khan, and Ramzan Baig also marked their presence. In the meeting, the strategy of 'Chapati' and 'Kamal' was envisioned as mentioned above, quoting Ved Shastri<sup>21</sup> here. The meeting was followed by another engagement at the Garhamukteshwar fair on October 5, 1955. It was presided over by Swami Purnanand, and he aroused the spirit of the members by addressing the revolutionary speech to uproot the British.<sup>22</sup> The third meeting was again held in Haridwar on October 11, 1855, embraced by the presence of 565 *sadhus* as well as 165 Muslim *fakirs*, Swami Virjanand, and Dayanand himself.

The presence of Dayanand has been portrayed picturesquely by asserting a description in the form of a round young man.<sup>23</sup> Thus, Swami Dayanand had been an integral part of all the gatherings. The leadership of four generations contributed to enlightening the path of the movement. However, if we perceive through the prism of efficiency, the contributions of Swami Dayanand and his Guru Swami Virjanand are unparalleled. Swami Virjanand was a learned and wise personality who was well-versed in the skill of preparing and executing long-term strategies while keeping in mind the seriousness of the subject. His decision to stay at the palace of the King of Alwar and teach him Sanskrit was a well-charted strategy to make it an instrument to strengthen his relations with the entire Rajputana.<sup>24</sup> He had also recognized the significance of Mathura in cultural and religious connotations; therefore, he made it his permanent address. The combination

21 Vidyalkar, Satyaketu. (2014). *Arya Samaj Ka Itihas* (p. 696). Arya Swadhyay Kendra, Nai Dilli.

22 Ibid

23 Ibid. (p.697).

24 Ibid



of Swami Virjanand's visionary approach and Dayanand's energetic and attractive young personality enhanced the power of movement multi-fold. Swami Virjanand's visionary approach to comprehending Mathura led his disciple to start dissemination even three years before the organization of the first meeting. The message that Shri Krishna and Baldev appeared in the dream of Virjanand warned him that whoever would not come to Mathura this year, three generations of them would not be spared. Taking cue from these Muslim *fakirs*, they also started propagating that anyone who offers *namaz* for eight days in Bhadon Mast in the royal mosque of Mathura will be greatly benefited. The strategic insights of Virjanand allowed him to understand mass psychology, which ensured its presence in large numbers and the reach of movement at every corner. In this arduous journey of residing in Mathura, mobilizing masses as well as organizing movement, Dayanand acted as his major pillar and played a prominent role along with him.<sup>25</sup> Though we can presume that his age was not authoritative at that time, neither was his acceptance by the masses that mobilized the masses; however, in these two aspects, the aura of his Guru Virjanand was sufficient enough, as we can see he was successful in mobilizing the masses, the foundation on which the strongest movement arises.

In the Sava Khap Panchayat Soram, we can trace the reference, which depicts that in 1857, there were two horse-riding young monks, Moolshankar and Mahant Dharmagiri, with a round-faced young man, Dayanand, profusely working to free its motherland from the chains of the British under the guidance of Swami Virjanand. The reference to Dayanand appears quite often in records like Savakhap, which reinforces his contribution to the movement not merely as a spectator but rather as an active member.<sup>26</sup>

<sup>25</sup> Ibid. (697).

<sup>26</sup> Ibid



Therefore, it is not merely literary decoration to mention the name of Dayanand in Vedshastri's work; rather, it is his perseverant zeal to work for the nation that allows him to have a place in his work. However, in the records of history, the contribution of Dayanandji has not found its rightful place since tampering with records is the norm in every society, irrespective of whether it is a conservative nation or a free society like India. Due to the many personalities of the intellectual class, he also questioned Dayanandji's engagement in the movement. But the authenticity of Sava Khap Panchayat Soram can be deciphered from the fact that it has been written by a Muslim author in Urdu, which has reference to Dayanand's participation along with the role of Muslim *fakirs*.

Dayanand's anguishment against the British can also be dissected from reading his work *Satyarth Prakash*, in which he thoroughly reflects on his thoughts regarding the negative repercussions of external power controlling our nation. He asserted in his work that Bharat has gained merely negative practices from foreign rule, which led to the destruction of the nation. The foreign rulers ruling Aryavarta caused discord in society, making disagreement over consensus an order of the day, celibacy becoming exceptional, childhood marriage becoming the norm, and the unethical practice of Veda Vidya becoming a fundamental reality. He further vividly describes how external powers exploited the family feud across various kingdoms by turning into arbitrators with personal interests.<sup>27</sup> In the *Satyarth Prakash Samullas*, pages 253-254, there is a vivid description of the love he holds for his motherland. It needs to be understood that the *Satya Prakash* was written during the last stages of his life, whereas his participation in

27 Saraswati, D. *Satyarth Prakash*. (10th ed.).  
*Satyarth Prakash* : Swami Dayanand Sarasvati : Free Download,  
 Borrow, and Streaming : Internet Archive



the movement took place during his early life (31-32 years old). This fact is highlighted to grasp that young age denotes the energy of a revolutionary personality who desires change; however, maturity teaches us to dissect the fundamental cause of the challenge before envisioning action, which is completely visible in the evolution of Dayanand. Dayanand eloquently mentions that the basic problem that the movement of 1857 faced was the presence of mutual conflict, which cannot be deciphered unless he himself engages closely with the movement. In later years, he spent time on the banks of the Narmada and pondered these reasons, which gradually led to the establishment of Arya Samaj in 1875. The role of Arya Samaj in the emancipation of the country has been prominent internally as well as externally. There are a good deal of anecdotes presented across the nation that reflect the role of Arya Samaj in the freedom movement. However, the inspiration of the movement was not merely limited to Bharat's shores; it had traveled across various nations where Bharatiyas were engaging to propagate India's independence, for instance, Shyamji Krishna Varma. The reference to Syamji Krishna has already been seen while mentioning his role as one of the founding members of Arya Samaj, who was a tenth-class student during the time,<sup>28</sup> however, the zeal for reforming and making Bharat an independent nation was prominent even during his barristers from England. His trust in Dayanand Saraswati never weakened; he rather followed the path directed by Swami in Britain. Hence, we should appreciate the fact that Swami has always been ideal for youth, who directed society to work ceaselessly towards making our nation great.

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28 Vidyalkar, Satyaketu. (2014). *Arya Samaj Ka Itihas* (p. 245). Arya Swadhyay Kendra, Nai Dilli.



## Epilogue

To understand the role of Dayanand Swami, it is considered appropriate to present the views of the English scholar, Dr H D Griswold, here. He has written about Swami, saying that:

The watchwords of Pandit Dayanand were back to the Vedas. With this religious watchword, another watchword was implicitly, if not explicitly, combined, namely Bharat for the Bharatiyas. Combining these two, we have the principle, both religious and political, that the religion of Bharat as well as the sovereignty of Bharat ought to belong to the Bharatiyas. In other words, Bharatiya religion is for the Bharatiyas, and Bharatiya sovereignty is for the Bharatiyas. In order to accomplish the first end, Bharatiya religion was to be purified by the return to the Vedas. With regards to the second end, the founder of Arya Samaj seems to have taught that a return to the pure teachings of the Vedas would gradually fit the people of Bharat for self-rule and that independence would ultimately come to them.<sup>29</sup>

These thoughts were written by Griswold, nine years after Swami's death, and have glimpses of his perspective mentioned in the *Satyarth Prakash*. Swami's agony and Griswold's comprehension of him are reflected in the works of Dr Keshav Baliram Hedgewar, who was born in 1889. Dr Bhimrao Ambedkar, who was born in 1891, 56 years before we gained our independence, asserts that democracy is not merely gaining political rights; rather, it is the movement to achieve the growth of oneself as well as the nation; it is the enlargement of capacity that necessitates the upliftment of society. Swamiji was well versed in this dictum and therefore perceived education as an instrument

<sup>29</sup> Griswold, H.D. (Jan 1892): *Indian Evangelical Review*.



to enlighten the masses. The establishment of Arya Samaj was based on the objective that it would awaken the lethargic spirit of the Indian masses to the service of the nation. Therefore, we can proudly mention his role in the upliftment of the nation, his unparalleled loyalty towards his motherland, and his uplifting contribution for ages to come.

—*Prof Pawan Kumar Sharma*  
*Former Head, Department of Political Science*  
*Chaudhary Charan Singh University, Meerut*



## CHAPTER 7

# THE SAINT OF SWARAJ

*It is perfectly certain that India never saw a more learned Sanskrit scholar, a deeper metaphysician, a more wonderful orator, and a more fearless denunciator of any evil than Dayanand, since the time of Shankaracharya.*

*—Madam Blavatsky, the founder of the Theosophical*

Today, it will surprise anyone to know that under British rule, a person demanded Swaraj in the year 1876 before Bal Gangadhar Tilak, and he was Swami Dayanand. He was the father of freedom fighters in the Indian freedom movement. If we study the history of the Indian independence movement, we could know that most of the leaders, patriots, and revolutionaries of that period who had sacrificed their lives for freedom were influenced by the personality and teachings of Swami Dayanand.

Among the Indian revolutionaries, Shyamji Krishna Varma, Swami Shraddhanand, and Lala Lajpat Rai were his disciples and ardent devotees. Even revolutionary patriots like Bal Gangadhar



Tilak, Vipinchandra Pal, Gendalal Dixit, Swami Shri Bhavani Dayal, Bhai Parmanand, Bhagat Singh, Ramprasad Bismil, Yashpal, and Ganesh Shankar Vidyarthi had learned patriotism only from the Arya Samaj. Not only this, but even Mahatma Gandhi was substantially influenced by Dayanand's teachings and vision. The remarkable thing is that Mahatma Gandhi's Guru Gopalakrishna Gokhale and Gokhale's Guru Justice Govind Ranade were not only the ultimate disciples of Dayanand but also the distinguished office bearers of the Paropakarini Sabha, Ajmer founded by Dayanand.

According to Indravidya Vachaspati, after the revolution of 1857, the first name on the list of great men who we can call the mental, social, and cultural successors of that revolution is Swami Dayanand Saraswati. It would not be an exaggeration to call Swami Dayanand the pioneer of neo-nationalism in politics. Even Anne Besant has said that Dayanand was the first person to write that 'India is for Indians'.

According to Lala Lajpat Rai, "Swami Dayanand donated my soul to me. I am indebted to him for being his *manasaputra*. On reading the touching and heartfelt description of the plight of the country in Maharishi's *Satyarth Prakash* and experiencing Dayanand's patriotic spirit, patriot and ardent follower of the Sanathan Dharma Madanmohan Malaviya's eyes used to get filled with tears. In light of all the above statements, it can be said that Dayanand has given inspiration and strength to the Indian freedom movement and revolutionaries through his nationalist ideology. He was the supernatural aspect of society. His emergence as a champion of the Hindu and Indian nations was at a time when Indian culture was beset by foreign influences. The educated class was forgetting its self-respect and its ancient dignity due to the glare of Western civilization.



He dissolved this folly of Indians. Taught the Indian public a beautiful lesson of nationalism.

Swami Dayanand was born on February 12, 1824, in Tankara, in the Morvi state of Kathiawar, Gujarat. Due to being born in the Moola constellation Sagittarius, he was named Moolshankar. He left normal household life in search of truth in the year 1846. Then, under Guru Virjanand, Moolshankar studied Panini's grammar, Patanjali-Yogasutra, and Veda-Vedang. The Guru asked him to eradicate the ignorance of dissent and spread the light of Vedic religion with the light of Vaidic Dharma as *dakshina* to him. The result was that he made it his goal to rejuvenate the Hindu society of Aryavarta, regardless of the opposition or condemnation of anyone. Swami Dayanand's biggest contribution is to empower and activate the Hindu people. He sent a message of regenerative power to the people who had remained weak from centuries of invasion. "Our existence is going to be erased from the land in the absence of strength," he said. No one else had done as much for the empowerment of society in India as Dayanand and Vivekananda.

Swami Dayanand was a passionate promoter of education and wished to disseminate it broadly. He supported providing good education to women in the country, claiming that it was vital. He saw women as people who should be revered. He described the *Atharva Veda* and stated that girls should also practice the *brahmacharya* and obtain education. He wanted the boys and girls to observe unbroken *brahmacharya* in thought, in words, and by karma while performing a restrained life during their period of education. He wanted to impress the English-educated youth with the dignity of Indian languages. The use of Hindi in his book *Satyarth Prakash* suggests that he was the leader of public awakening, and it was his program to make the



ancient ideals the wall of public life. He believed that one would automatically achieve social and political prosperity by having moral ideals. Thus, he was a strong supporter of temporal, moral, and social emergence.

According to Maharishi Dayanand, the best goal of education is high character-building. To achieve this objective, Gurukul Kangadi was established in 1902 on the banks of the Ganga near Haridwar. The character of man is the sum of his various actions and desires, the sum of all the inclinations of his values. The way happiness and sorrow flow through his soul leave their imprint and their culture on him. The character of man is the fruit of the collection of these various impressions. We are the same as our thoughts are. Therefore, the character of the students is developed mainly in childhood and adolescence. Parents, guardians, and teachers need to be fully alert in this regard. Swamiji has asked to adopt the principle of simplicity in food, ethics, costumes, and everywhere. He was of the opinion that there should be uniform food, clothes, and accommodation for every student. This will be possible only when our standard of living is simple and pure. He has addressed the teachers, asked them to hold the above, and said that the Guru has to keep in mind that knowledge of real religion is not possible without being alienated from wealth and worldly pleasures.

It is worth mentioning that the famous German philosopher and educationist Herbert also considered the main goal of education as 'ideal character building'. He has written in clear words that "the aim of education is to endow human beings with moral qualities. Morality is different from religiousness. Morality is the richness of human qualities." According to him, the essence of the sole and whole of education lies in morality. Herbert considers education to be the basis for the development and



refinement of qualities. His morality consists of the realization of Satya, Shiva, Sundaram, and Dharma.

When he was the deputy collector in Kashi, Raja Jayakrishnadas met Swamiji (when Swamiji came to Kashi) in May 1874. In June 1874, Dayanand Swami started writing about *Satyarth Prakash* to the pandits. Shri Harvilasji Sharda wrote the life character of Rishi Dayanand in English, which he fulfilled in Allahabad. Swami Dayanand, who founded the Arya Samaj on April 7, 1875, in Mumbai, gave the slogan 'Return to the Vedas'. He formed the basis of his philosophy of karma theory, rebirth, celibacy, and renunciation while writing commentary on the Vedas. He considered untouchability against the Vedas, and he has made a major contribution to freeing the Hindu caste from the curse of untouchability. The first edition of *Satyarth Prakash* was printed in Kashi in the year 1875. By the time of Swamiji's lifetime until Deepavali 1883, October 30 (Samvat 1940), only 11 *samullas* of it were printed in the Vedic Press at Prayag. For this reason, the second edition came to light in December 1884. Among all his writings, *Satyartha Prakash* is the principal one. A reference to a total of 377 texts can be seen in this, in which evidence of 210 books is given. Examples of 1542 Veda mantras, or *shlokas*, are given in this book, and the total number of proofs is 1886.

If a research scholar of today wants to write a text with such a reference from an up-to-date library of Sanskrit at a university where all the texts are available, it would take years, whereas it was done by Rishi Dayanand in three months. This book gave birth to a new social outlook. Inspiration to study foreign languages as much as possible is found in the *Satyarth Prakash*, but he urges to give first place to his own languages, Sanskrit and Hindi.



Maharishi Dayanand accepted the Vedas and the Upanishads, adopting only the ancients and his interpretation of the Upanishads. He followed his own method of interpretation. He formed the Arya Samaj, and his primary purpose behind it was to define and organize the entire Indian society as a cultural unit. The Arya Samaj contributed much to increasing the nationalist thought stream as seen today. It mainly affected the states of Punjab, Uttar Pradesh, Rajasthan, and Gujarat.

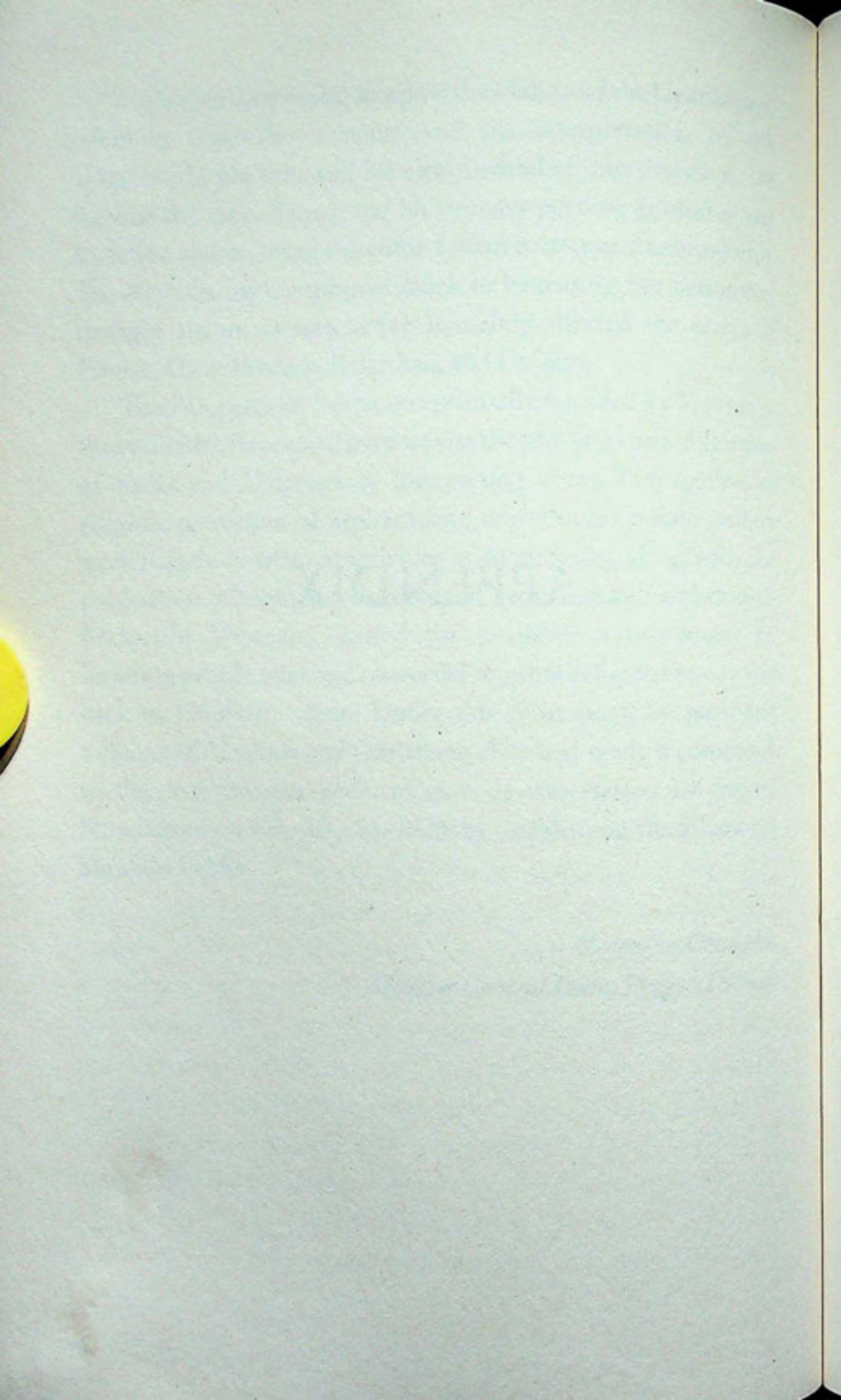
The Paropakarini Sabha was primarily founded in Meerut in the year 1880. Its original purpose was the printing and publication of Vedas and Vedangas by interpreting them. Propagation of religion, protection of orphans, and doing other public welfare work have been taken as activities of Arya Samaj, along with the publication of books and the doing of Vedic research and studies. Maharishi Dayanand started the purification movement by inspiring people who had converted to other religions to convert back to Hinduism again. Under this movement, by purifying millions of Muslims and Christians, they had made a comeback to the true Sanatan Vedic religion. It was started by Swami Shradanand on February 11, 1923, by establishing the Bharatiya Shuddhi Sabha.

—*Rajendra Chaddha,*  
*Member Central Team, Pragya Pravah*



APPENDIX







## APPENDIX 1

# THE AUTOBIOGRAPHY OF SWAMI DAYANAND SARASWATI

It was in a Brahmin family of the Oudichya caste in a town belonging to the Raja of Morwee (Morbi), in the province of Kathiawar, that in the year of Samvat, 1881 (1924 AD), I, now known as Dayanand Saraswati, was born. If I have from the first refrained from giving the names of my father and of the town in which my family resides, it is because I have been prevented from doing so by my duty. Had any of my relatives heard again of me, they would have sought me out. And then, once more face-to-face with them, it would have become incumbent upon me to follow them home. I would have to touch money to serve them and attend to their whims and fancies. And, thus, the holy work of the reform, to which I have wedded my whole life, would have irretrievably suffered through my forced withdrawal from it.

I was hardly five years of age when I began to study the Devanagari characters, and my parents and all the elders commenced training me in the ways and practices of my caste and family, making me learn by rote the long series of religious hymns, mantras, stanzas, and commentaries. I was eight when I was invested with the sacred Brahminical cord (triple thread) and taught *Gayatri Sandhya* with its practices, as also *Yajur Veda Sanhita*,



preceded by the study of the *Rudradhyaya*. As my family belonged to the Shiva sect, their greatest aim was to get me initiated into its religious mysteries, and thus I was early taught to worship the uncouth piece of clay representing Shiva's emblem, known as the Parthiwa Lingam. But as there is a good deal of fasting and various hardships connected with this worship, and on the other hand, I had the habit of taking early meals, my mother, fearing for my health, opposed my daily practice of it. My father sternly insisted upon its necessity, and this question finally became a source of everlasting quarrels between them. Meanwhile, I studied the Sanskrit grammar, learned the Vedas by heart, and accompanied my father to the shrines, temples, and places of Shiva worship. His conversation ran invariably around one topic: the highest devotion and reverence must be paid to Shiva, his worship being the most divine of all religions. I went on thus till I reached my fourteenth year, when, having learned by heart the whole of the *Yajur Veda Samhita*, parts of other Vedas, the *Shabda Rupavali*, and the grammar, my studies were completed.

As my father was a banking house and he held moreover the office—hereditary in my family—of a Jamadar, we were far from being poor, and things, so far, had gone very pleasantly. Wherever there was a Shiva Puran to be read and explained, there my father was sure to take me along with him; and finally, unmindful of my mother's remonstrances, he imperatively demanded that I should begin practicing Parthiwa Puja. When the great day of gloom and fasting called Shiva Ratree had arrived, this day following on the 13<sup>th</sup> of Vadi of Magh. My father, regardless of the protest that my strength might fail, commanded me to fast, adding that I had to be initiated on that night into the sacred legend and participate in that night's long vigil in the temple of Shiva. Accordingly, I followed him along with other young



men who accompanied their parents. This vigil is divided into four parts, called *prahars*, consisting of three hours each. Having completed my task, namely, having set up for the first two *prahars* till the hour of midnight, I remarked that the *pujaris*, or temple disservants, and some of the lay devotees, after having left the inner temple, had fallen asleep outside. Having been taught for years that by sleeping on that particular night, the worshipper lost all the good effects of his devotion, I tried to refrain from drowsiness by bathing my eyes now and then with cold water. But my father was less fortunate. Unable to resist fatigue, he was the first to fall asleep, leaving me to watch alone. Reflections on idolatry thoughts upon thoughts crowded upon me, and one question arose after the other in my disturbed mind. Is it possible—I asked myself—that this semblance of man, the idol of a personal God that I see bestriding his bull before me and who, according to all religious accounts, walks about, eats, sleeps, and drinks; who can hold a trident in his hands, beat upon his *dumroo* (drum); and pronounce curses upon men—is it possible that he can be the Mahadeva, the great Deity, the same that is invoked as the Lord of Kailash, the Supreme Being and the Divine hero of all the stories we read of him in his Purans (scriptures)? Unable to resist such thoughts any longer, I awoke my father, abruptly asking him to enlighten me and tell me whether this hideous emblem of Shiva in the temple was identical with the Mahadeva (Great God) of the scriptures or something else. 'Why do you ask it?' asked my father. 'Because', I answered, 'I feel it impossible to reconcile the idea of an Omnipotent, living God, with this idol, which allows the mice to run over its body and thus suffers its image to be polluted without the slightest protest.' Then my father tried to explain to me that this stone representation of the Mahadeva of Kailash, having been consecrated by the holy



Brahmins, became, in consequence, the God himself, and is worshipped as such; adding that as Shiva cannot be perceived as personality in this Kali Yug, the age of mental darkness—we hence have the idol in which the Mahadeva of Kailash is worshipped by his votaries; this kind of worship is pleasing to the great deity as much as if, instead of the emblem, he were there himself. But the explanation fell short of satisfying me. I could not, as young as I was, help suspecting misinterpretation and sophistry in all this. Feeling faint with hunger and fatigue, I begged to be allowed to go home. My father consented to it, and sent me away with a sepoy, only reiterating once more his command that I should not eat. But when, once at home, I had, told my mother of my hunger, she fed me with sweetmeats, and I fell into a profound sleep. In the morning, when my father returned and learned that I had broken my fast, he felt very angry. He tried to impress me with the enormity of my sin, but do what he could, I could not bring myself to believe that idol and Mahadeva were one and the same God, and therefore, I could not comprehend why I should be made to fast for and worship the former. I had, however, to conceal my lack of faith and bring forward as an excuse for abstaining from regular worship my ordinary study, which really left me little, or rather no time for anything else. In this, I was strongly supported by my mother and even by my uncle, who pleaded for my cause so well that my father had to yield at last and allow me to devote my whole attention to my studies. In consequence of this, I extended them to *Nighantu*, *Nirukta*, *Purvamimansa*, and other *shastras*, as well as to *karmakand*, or the 'ritual renunciation'. There were, besides myself, in the family two younger sisters and two brothers, the youngest of whom was born when I was already sixteen. On one memorable night, as we were attending the Navreh festival at the house of a friend, a servant



was dispatched after us from home with the terrible news that my sister, a girl of fourteen, had just been taken ill with a mortal disease. Notwithstanding every medical assistance, my poor sister expired within four *ghatikas* after we had returned. It was my first bereavement, and the shock my heart received was great. While friends and relatives were sobbing and lamenting around me, I stood like one petrified and plunged into a profound reverie. It resulted in a series of long and sad meditations on the instability of human life. 'Not one of the beings that ever lived in this world could escape the cold hand of death'—I thought: I, too, may be snatched away at any time and die whither, then shall I turn for an expedient to alleviate this human misery, connected with our death bed; where shall I find the assurance of, and means of attaining *mukti*, the final bliss? It was there and then, that I came to the determination that I must find it, cost whatever it may, and thus save myself from the untold miseries of the dying moment of an unbeliever. The ultimate result of such meditations was to make me violently break with the mummeries of external mortification and penances and the more to appreciate the inward efforts of the soul. But I kept my determination secret, and allowed no one to fathom my innermost thoughts. I was just eighteen then. Soon after, an uncle, a very learned man, and full of divine qualities, one who had shown the greatest tenderness, and whose favorite I had been from my birth, also expired; his death leaving me in a state of utter dejection, and with a still profounder conviction, I settled in my mind that there was nothing worth living for or caring for in a worldly life.

Although I had never allowed my parents to perceive what was the real state of my mind, yet I had been imprudent enough to confess to friends how repulsive seemed to me even the idea of a married life. This was reported to my parents, and they



immediately determined that I should be betrothed at once and the marriage solemnity performed as soon as I should be twenty. Having discovered their intention, I did my utmost to thwart their plans. I caused my friends to intercede on my behalf, and they pleaded my cause so earnestly with my father that he promised to postpone my betrothal till the end of that year. I then began entreating him to send me to Benares, where I might complete my knowledge of Sanskrit grammar, and study astronomy and physics, until I had attained full proficiency in these difficult sciences. But this time it was my mother who violently opposed my wishes. She declared that I should not go to Benares, as whatever I might feel inclined to study, could be learned at home as well as abroad; that I knew enough as it was, and had to be married anyhow before the coming year; as young people, through an excess of learning, were apt to become too liberal and free sometimes in their ideas. I had no better success in that matter with my father. I for on the contrary, I no sooner had reiterated the favor begged of him, and asked that my betrothal should be postponed until I had returned from Benares, a scholar, proficient in arts and sciences, that my mother declared that in such a case, she would not consent even to wait till the end of the year, but would see that my marriage was celebrated immediately. Perceiving, at last, that my persistence only made things worse, I desisted, and declared my self-satisfied with being allowed to pursue my studies at home, provided I was allowed to go to an old friend, a learned pandit, who resided about six miles from our town in a village belonging to our jamadaree. Thither then, with my parents' sanction, I proceeded, and placing myself under his tuition, I continued for some time quietly with my study. But while there, I was again forced into a confession of the insurmountable aversion I had for marriage. This went home



again. I was summoned back at once, and found upon returning that everything had been prepared for my marriage ceremony. I had entered upon my twenty-first year, and so had no more excuses to offer. I now fully realized that I would neither be allowed to pursue my studies any longer nor would my parents ever make themselves consenting parties to my celibacy. It was when driven to the last extremity that I resolved to place an eternal barrier between myself and marriage.

On an evening of the year Samvant 1903, without letting anyone this time into my confidence, I secretly left my home, as I hoped for ever, passing the first night in the vicinity of a village about eight miles from my home, I arose three hours before dawn, and before night had again set in. I had walked over thirty miles, carefully avoiding the public thoroughfare, villages, and localities, in which I might have been recognized. These precautions proved useful to me, as on the third day after I had absconded, I learned from a government officer that a large party of men, including many horsemen, were diligently roving about in search of a young man from the town who had fled from his home. I hastened further on to meet with other adventures. A party of begging Brahmins had kindly relieved me of all the money I had with me and made me part even with my gold and silver ornaments, rings, bracelets, and other jewels, on the plea that the more I gave away in charities, the more my self-denial would benefit me in the afterlife. Thus, having parted with all I had, I hastened on to the place of residence of a learned scholar, a man, wandering *sanyasis*, and *bairagis* (religious mendicants). He lived in the town of Sayals, where I met with a *brahmachari* who advised me to join at once their holy order, which I did. Joining the holy order after initiating me into his order and conferring upon me the name of Shuddha Chaitanya, he made me exchange



my clothes for the dress worn by them—a reddish-yellow garment. From thence and in this new attire, I proceeded to the small principality of Kouthakangda, situated near Ahmedabad, where, to my misfortune, I met with a *bairagi*, a resident of a village in the vicinity of my native town, and who was well-acquainted with my family. His astonishment was as great as my perplexity. Having naturally inquired about how I came to be there, and in such an attire, and learned of my desire to travel and see the world, he ridiculed my dress and blamed me for leaving my home for such an object. In my embarrassment, he succeeded in getting himself informed of my future intentions. I told him of my desire to join in the *mela* of Kartik, which was to be held that year at Siddhpore, and that I was on my way to it. Having parted with him, I proceeded immediately to that place, and took my abode in the temple of Mahadeva at Neelkantha, where Dandi Swami and other Brahmacharis, already resided. For a time, I enjoyed their society unmolested, visiting a number of learned scholars and professors of divinity who had come to the *mela*, and associating with a number of holy men.

Meanwhile, the *bairagi* whom I had met at Kouthakangda had proved treacherous. He had dispatched a letter to my family, informing them of my intentions and pointing to my whereabouts. In consequence of this, my father had come down to Siddhpore with his sepoy, traced me step by step in the *mela*, learning something of me wherever I had sat among the learned pandits, and finally, one fine morning appeared suddenly before me. His wrath was terrible to behold. He reproached me violently, accusing me of bringing an eternal disgrace upon his family. No sooner had I met his glance, though knowing well that there would be no use in trying to resist him, I suddenly made up my mind how to act. Falling at his feet with joined hands, I entreated



him in supplicating tones to appease his anger. I had left the home through bad advice, I said; I felt miserable and was just on the point of returning home when he had providentially arrived; and now I was willing to follow him home again. Notwithstanding such humility, in a fit of rage, he tore my yellow robe to shreds, snatched at my tumba, and, wresting it violently from my hand, flung it far away, pouring upon my head at the same time a volley of bitter reproaches and going so far as to call me a matricide. Regardless of my promises to follow him, he put me in charge of his sepoy, commanding them to watch me night and day and never leave me out of their sight for a moment. .

But my determination was as firm as his own. I was bent on my purpose and closely watched for my opportunity of escaping. I found it on the same night. It was three in the morning, and the sepoy, whose turn it was to watch me, believing me asleep fell asleep in his turn, all was still; and so softly rising and taking along with me a *tumba* full of water, I crept out and must have run over a mile before my absence was noticed. On my way, I espied a large tree, whose branches were overhanging the roof of a pagoda; on it I eagerly climbed, and, hiding myself among its thick foliage upon the dome, awaited what fate had in store me. About 4 in the morning, I heard and saw through the apertures of the dawn, the sepoy enquiring after me and making a diligent search for me inside as well as outside the temple. I held my breath and remained motionless, until finally believing they were on the wrong track, my pursuers reluctantly retired. Fearing a new encounter, I remained concealed on the dome the whole day, and it was not till darkness, had again set in that, alighting, I fled in an opposite direction. More than ever, I avoided the public thoroughfares, asking my way of people as rarely as I could, until I had again reached Ahmedabad, whence I at once proceeded



to Baroda. There I settled for some time; and at Chetan Math (temple) I held several discourses with Brahmanand and a number of *brahmacharis* and *sanyasis* upon the Vedant philosophy. It was *brahmacharis* and other holy men who established to my entire satisfaction that Brahm, the Deity, was no other than my own Self-my Ego, I am Brahm, a portion of Brahm; *jiv* (soul) and Brahm, the deity being one and the same. Formerly, while studying Vedanta, I had come to this opinion to a certain extent, but now the important problem was solved and I gained the certainty that I was Brahm. Study of Vedant at Baroda learning from a Benares woman that a meeting of the most learned scholars was to be held at a certain locality, I repaired thither at once; visiting a personage known as Satchidanand Paramhansa, with whom I was permitted to discuss upon various scientific and metaphysical subjects. From him I learned also, that there were a number of great *sanyasis* and *brahmacharis* who resided at Chanoda Kanyali. In consequence of this, I repaired to that place of sanctity on the banks of the Nerbuddah, and there at last met for the first time with real *dikshits*, or initiated *yogis*, and such *sanyasis* as Chidashrama and several other *brahmacharis*. After some discussion, I was placed under the tuition of one Parmanand, and for several months, studied *Vedantsar*, *Arya Harimihir Totak*, *Vedant Paribhasa*, and other philosophical treatises. During this time, as a *brahmachari* I had to prepare my own which proved a great impediment to my studies. To get rid of it, I therefore concluded to enter, if possible, into the fourth order of the *sanyasis*. Fearing, moreover, to be known under my own name, on account of my family's pride and well aware that once received in this order I was safe, I begged of a Dekkani pandit, a friend of mine, to intercede on my behalf with a *dikshit*—the most learned among them, that I might be initiated into that order at once. He



refused, however, point blank to initiate me, urging my extreme youth. But I did not despair. Several months later, two holy men, a Swami and a *brahmachari*, came from the Dekan, and took up their abode in a solitary, ruined building in the midst of a jungle, near Chanoda and about two miles distant from us, profoundly versed in the Vedanta philosophy, my friend the Dekkani pandit, went to visit them, taking me along with him. A metaphysical discussion following brought them to recognize in each other *dikshit* of a vast learning. They informed us that they had arrived from Shringeri Math, the principal convent of Shankaracharya, in the south, and were on their way to Dwarka. To one of them Parmanand Saraswati, I got my Dekkani friend to recommend me particularly, and state, at the same of time. He told him that I was a young *brahmachari*, who was very desirous to pursue his study in metaphysics unimpeded; that I was quite free from any vice or bad habits for which fact he vouchsafed; and that, therefore, he believed me worthy of being accepted in this highest probation any degree and initiated me into the fourth order of the *sanyasis*; adding that thus I might be materially helped to free myself from all worldly obligations, and proceed untrammelled in the course of my metaphysical studies. But this Swami also declined at first. I was too young, he said. Besides, he was himself a Maharashtrian, and so he advised me to appeal to a Gujrati Swami. It was only when fervently urged on by my friend, who reminded him that Dekkani *sanyasis* can initiate even Gowdas, and that there could exist no such objection in my case as I had been already accepted, and was one of the five Dravids that he consented. And on the third day following he consecrated me into the order, delivering unto me a *dand* and naming me Dayanand Saraswati. By the order of my initiator and my proper desire. I had to lay aside the emblematical bamboo—the *dand*—renouncing it for a while



as the ceremonial performances connected with it, would only interfere with unimpeded progress of my studies.

Pursuit of Yoga after the ceremony of initiation was over, they left us and proceeded to Dwarka. For some time, I lived at Chanoda Kanyali as a simple sanyasi. But upon hearing that at Vyasashram there lived a swami whom they called Yoganand, a man thoroughly versed in Yoga, to him I addressed myself as a humble student and began learning from him the theory as well as some of the practical modes of the science of Yoga (or Yoga Vidya). When my preliminary tuition was completed, I proceeded to Chhinour, as on the outskirts of this town lived Krishna Shastree, under whose guidance I perfected myself in the Sanskrit grammar and returned to Chanoda, where I remained for some time longer. Meeting there to Yogis—Jwalanand Pooree and Shivanand Giree—I practiced Yoga with them also, and we all three held together many a dissertation upon the exalted science of Yoga; until finally, by their advice, a month after their departure, I went to meet them in the temple of Doodheshwar, near Ahmedabad, at which place they had promised to me the final secret and modes of attaining Yoga Vidya. They kept their promise, and it is to them that I am indebted for the acquisition of the practical portion of that great science. Still later, it was divulged to me that there were many far higher and more learned *yogis* than those I had hitherto met, yet not the highest still—who resided on the peaks of the mountain of Aboo, in Rajputana. Thither then I traveled again to visit such noted places of sanctity as Alvada Bhawance and others; encountering, at last, those whom I so eagerly sought for, on the peak of the Bhawance Giree. And learning from them various other systems and modes of Yoga. It was in the year of Samvant 1911 that I first joined in the Kumbh Mela at Hardwar, where so many sages



and divine philosophers meet, often unperceived, together. So long as the *mela* congregation of pilgrims lasted. I kept practicing that science in the solitude of the jungle of Chandee; and after the pilgrims had separated, I transferred myself to Rishikesh, where, sometimes in the company of good and pure yogis and sanyasis, often alone, I continued in the study and practice of Yoga visit to Tehri. After passing a certain time in solitude, on the Rishikesh, a *brahmachari* and two mountain ascetics joined me, and we all went to Tehri. The place was full of ascetics and Raj (royal) Pandits—so called on account of their great learning. One of them invited me to come and have dinner with him at his house. At the appointed hour, he sent a man to conduct me safely to his place, and both the *brahmachari* and myself followed the messenger. But what was our dismay upon entering the house, to first see a Brahmin preparing and cutting meat, and then, proceeding further into the interior apartments, to find a large company of pandits seated with a pyramid of flesh, rump-steaks, and dressed-up heads of animals before them! The master of the house cordially invited me in; but, with a few brief words—begging them to proceed with their good work and not to disturb themselves on my account—I left the house and returned to my own quarters. A few minutes later, the beef-eating pandit was at my side, praying for me to return, and trying to excuse himself by saying that it was on my account that the sumptuous viands had been prepared! I then firmly declared to him that it was all useless. They were carnivorous, flesh-eating men, and myself a strict vegetarian, who felt sickened at the very sight of meat. If he would insist upon providing me with food, he might do so by sending me a few provisions of grain and vegetables that my *brahmachari* would prepare for me. This he promised to do, and then, very confused, retired.



While staying at Tehri for some time, I inquired of the same Pandit about some books and learned treatises I wanted to get for my instruction; what books and manuscripts could be procured at the place and where. He mentioned some works on Sanskrit grammar, classics, lexicographies, books on astrology, and the Tantras, or ritualistic. Finding that the latter were the only ones unknown to me, I asked him to procure the same for me. Thereupon, the learned man brought to me several works on this subject. But no sooner had I opened them, my eye fell upon such an amount of incredible obscenities, mistranslations, misinterpretations of text, and absurdity that I felt perfectly horrified. In this ritual, I found that incest was permitted with mothers, daughters, and sisters (of the shoemaker's caste), as well as among the parish of the outcastes, and worship was performed in a nude state. Spirituous liquors, fish and all kinds of animal food, and *moodra* (exhibition of indecent images) were allowed, from Brahmin down to Mang, and it was explicitly stated that all those five things—*madya* (intoxicating liquor), *meen* (fish), *mands* (flesh), *moodra*, and *maithoon* (coition)—were also means for reaching *muktee* (salvation). By actually reading the whole contents of the Tantras, I fully assured myself of the craft and viciousness of the authors of this disgusting literature, which is regarded as religious. I left the place and went to Srinagar.

Taking up my quarters at a temple on Kedar Ghat, I used these Tantras as weapons against the local pandits whenever there was an opportunity for discussion. While there, I became acquainted with a sadhu named Ganga Giri, who by day never left his mountain, where he resided in a jungle. Our acquaintance resulted in friendship, as I soon learned how entirely worthy he was of respect. While together, we discussed Yoga and other sacred subjects, and through close questioning and answering,



we became fully and mutually satisfied that we were fit for each other. So attractive was his society to me that I stayed over two months with him. It was only at the expiration of this time, and when autumn was setting in, that I, with my companions, the *brahmachari* and the two ascetics, left Kedar Ghat for other places. We visited Rudra Prayag and other cities until we reached the shrine of Agastya Muni. Further to the north, there is a mountain peak known as Shivapoore (town of Shiva), where I spent the four months of the cold season, when finally parting from the *brahmachari* and the two ascetics, I proceeded back to Kedar, this time alone and unimpeded in my intentions, and reached Gupta Kashee.

I stayed a few days there and went thence to the Triyugee Narayan shrine, visiting on my way the Gowree Koond tank and the Bheem Goopha. Returning in a few days to Kedar, my favorite place of residence, I there finally rested. A number of ascetic Brahmin worshippers—called *pandas*—and the devotees of the temple of Kedar of the Jangam sect—keeping me company until my previous companions, the *brahmachari* with his two ascetics, returned. I closely watched their ceremonies and doings and observed all that was going on with the determined object of learning all that was to be known about these sects. But once my object was fulfilled, I felt a strong desire to visit the surrounding mountains, with their eternal ice and glaciers, in quest of those true ascetics I had heard of but as yet had never met. I was determined, come what might, to ascertain whether some of them did or did not live there as rumored. But the tremendous difficulties of this mountainous journey and the excessive cold forced me, unhappily, to first inquire among the hill tribes and learn what they knew of such men. Everywhere I encountered either profound ignorance of the



subject or a ridiculous superstition. Having wandered in vain for about twenty days, disheartened, I set my steps as tonally as before, my companions who had at first accompanied me, having left me two days after we had started through dread of the great cold. I then ascended Tunganath Peak. There, I found a temple full of idols and officiating priests and hastened to descend the peak the same day. Before me were two paths, one leading west and the other south-west. I chose, at random, that which led towards the jungle and ascended it. Soon after, the path led me into a dense jungle with rugged rocks and dried-up, waterless brooks. The path stopped abruptly there. Seeing myself thus arrested, I had to make my choice to either climb up still higher or descend, reflecting what a height there was to the summit, the tremendous difficulties of climbing that rough and steep hill, and that the height would come before I could ascend it. I concluded that to reach the summit that night was an impossibility with much difficulty. However, catching at the grass and the bushes, I succeeded in attaining the higher bank of the *nala* (the dry brook), and standing on a rock, surveyed the environs. I saw nothing but tormented hillocks, highland, and a dense pathless jungle covering the whole where no man could pass. Meanwhile, the sun was rapidly descending towards the horizon. Darkness would soon set in, and then, without water or any means for kindling a fire, what would be my position in the dreary solitude of that jungle?

### **Temptation of Priestcraft**

By dint of tremendous exertions, though, and after acute suffering from thorns, which tore my clothes to shreds, wounded my whole body, and lamed my feet, I managed to enter the jungle and at last reached the foot of the hill and found myself on the highway.



All was darkness around and over me, and I had to pick my way at random, trying only to keep to the road. Finally, I reached a cluster of huts, and learning from the people that that road led to Okhee Math, I directed my steps towards that place and passed the night there. In the morning, feeling sufficiently rested and refreshed, I returned to the Gupta Kashee, whence I started the next day on my northward journey. But that journey attracted me, and soon again I returned to Okhee Math, under the pretext of examining that hermitage and overserving the way of life of its inmates. There I had time to examine at leisure the doings of that famous and rich monastery, so full of pious pretense and a show of asceticism. The high priest (or chief hermit), called mahant, tried hard to induce me to remain and live there, with him becoming his disciple. He even held before me the prospect, which he thought quite dazzling, of inheriting someday his lacs of rupees, his splendor, and his power, and finally succeeding him in his mahantship, or supreme rank. I frankly answered him that had I ever craved any such riches or glory, I would not have secretly left the house of my father, which was not less sumptuous or attractive than his monastery with all its riches. The object that induced me to do away with all these worldly blessings, I added, "I find you neither strive for nor possess the knowledge of." He then inquired what that object was for which I so strived. "That object," I answered, "is the secret knowledge, the *vidya*, or the erudition of a genuine *yogi*, the *mooktee*, which is reached only by the purity of one's soul, and certain attainments unattainable without it; in the meanwhile, the performance of all the duties of man towards his fellow men, and the elevation of humanity thereby." The mahant remarked that it was very good and asked me to remain with him for some time at least. But I kept silent and returned no reply; I had not yet found what I sought. Rising



on the following morning very early, I left this rich dwelling and went to Joshee Math. There, in the company of Dakshnee, or Maharashtra Shastrees, and *sanyasis*, the true ascetics of the fourth order, I rested for a while.

At Joshee Math, I met many *yogis*, learned ascetics, and, in a series of discussions, learned more about Yoga-Vidya. Parting ways with them, I went to Badrinarayan. The learned Rawaljee was at that time the chief priest of that temple, and I lived with him for a few days. We held discussions about the Vedas and the Darshanas. Having enquired from him whether he knew of some genuine *yogi* in the neighborhood, I learned, to my great regret, that there were none there at the time, but that he had heard that they were in the habit of visiting his temple at times. Then I resolved to make a thorough search for them throughout the country, especially in the hills. After a further search of clairvoyants one morning at daybreak, I set off on my journey, and, following along the foot of the mountains, I at last reached the banks of the Alaknanda River. I had no desire to cross it, as I saw on its opposite bank a large village called Mana. Keeping, therefore, still at the foot of the hills, I directed my steps toward the jungle, following the river course. The hills and the road itself were thickly covered with snow, and, with the greatest difficulty, I succeeded in reaching that spot where the Alaknanda is said to take its rise. But, once there, finding myself surrounded by lofty hills on all sides and being a stranger in the country, my progress from that moment on was greatly retarded. Very soon, the road ceased abruptly, and I found no vestige of even a path. I was thus at a loss for what to do next, but I was finally determined to cross the river and inquire about my way. I was poorly and thinly dressed, and the cold was intense and soon became unbearable. Feeling hungry and thirsty, I tried to deceive my hunger by swallowing a piece of ice, but found no



relief. I then began to ford the river. In some places, it was very deep; in others, it was shallow—not deeper than a cubit—but from eight to ten cubits wide. The riverbed was covered with small and fragmentary bits of ice, which wounded and cut my naked feet to bleed. Luckily, the cold had quite benumbed them, and even large bleeding cracks left me insensible for a while. Slipping on the ice more than once, I lost my footing and nearly fell down, thus freezing to death on the spot. Should I have found myself prostrated on the ice, I realized that, benumbed as I was all over, I would find it very difficult to rise again. However, with great exertion and after a terrible struggle, I managed to get safe enough on the other bank. Once there, more dead than alive, I hastened to denude the whole upper part of my body and, with all I had of clothes on me, to wrap my feet up to the knees, and then I was exhausted, famished, and unable to move. I stood waiting for help, not knowing when it would come. At last, throwing a last look around me. I espied two hillmen, who came up and, having greeted me with their Kashisamba, invited me to follow them to their home, where I would find food. Learning my trouble, they, moreover, promised to guide me to Sadpat, a very sacred place; but I refused their offers, for I could not walk. Notwithstanding their pressing invitation, I remained firm and would not take courage and follow them as they wanted me; but, after telling them that I would rather die, I refused even to listen to them. The idea had struck me that I had better return and pursue my studies. The two men then left me and soon disappeared among the hills. Having rested, I proceeded on my way back. After stopping for a few minutes at Basudhara, a sacred bathing place, and passing by the neighborhood of Managram, I reached Badrinarayan at 8 o'clock that evening. Upon seeing me, the Rawaljee and his companions were much astonished and inquired where I had been ever since



the early morning. I then sincerely related to them all that had happened to me. That night, after having restored my strength with a little food, I went to bed, but getting up early the following morning, I took leave of the Rawaljee and set out on my journey back to Rampur. That evening, I reached the home of a hermit, a great ascetic, and passed the night at his place. That man had the reputation of being one of the greatest sages living, and I had a long conversation with him about religious subjects. More fortified than ever in my determination, I left him next morning, and after crossing hills and forests and having descended the Chilkia Ghattee, I arrived at last at Rampur, where I took up my quarters at the house of the celebrated Ramgiri, so famous for the holiness and purity of his life. I found him to be a man of extraordinary habits. Though he never slept, he used to spend whole nights holding conversations—very loud, sometimes apparently with himself. Often, we heard a loud scream, then weeping, though there was no one in his room with him. Extremely surprised, I questioned his disciples and pupils and learned from them that such was his habit, though no one could tell me what it meant. Seeking an interview with him, I learned some time later what it really was, and thus I was able to get convinced that it was not true Yoga he practiced but that he was only partially versed in it. It was not what I sought.

Leaving him, I went to Kasipur and thence to Drona Sagar, where I spent the whole winter. Thence again to Sambal through Moradabad, when, after crossing Gurh Mukteshwar, I found myself again on the banks of the Ganges. Besides other religious works, I had with me the *Shiva Sanhita*, *Hat-Pradipika*, *Yoga-Bij*, and *Gherand Sanhita*, which I used to study during my travels. Some of these books were on the *nadi chalan* and *nadi chakaras* (nervous system), giving very exhaustive descriptions of the same, which I could never grasp, and which finally made me doubt as



to the correctness of these works. I had been for some time trying to remove my doubts but had found, as yet, no opportunity. One day I chanced to meet a corpse floating down the river. There was the opportunity, and it remained with me to satisfy myself as to the correctness of the statements contained in the books about anatomy and man's inner organs. Ridding myself of the books that I had laid nearby and taking off my clothes, I resolutely entered the river and soon brought the dead body out and laid it on the shore. I then proceeded to cut it open with a large knife in the best manner I could. I took it out and examined the *kamal* (the heart), cutting it from the navel to the ribs and a portion of the head and neck. I carefully examined them and compared them with the descriptions in the books. They did not tally at all. I tore the books to pieces and threw them into the river after the corpse. From that time on, I gradually came to the conclusion that, with the exception of the Vedas, Upanishadas, Patanjaly, and Sankhya, all other works on science and Yoga were false. Having lingered for some time on the banks of the Ganga, I arrived next at Furrukhabad; It was the Samvat year of 1912 (1855 AD). I was just interning Cawnpur by the road east of the canton when I passed Sreenjeeram.

During the following five months, I visited many places between Cawnpur and Allahabad. In the beginning of Bhadrapad, I arrived at Mirzapur, where I stopped for a month or so near the shrine of Vindiachal Asooljee. Upon arriving at Benares in the early part of Ashwin, I took my quarters in the cave (at the confluence of the Buruna and the Ganges), which then belonged to Bhumanand Saraswati. There, I met with Kakaram, Rajaram, and other *shastrees*, but stopped there for only twelve days and renewed my travels for what I sought. It was at the shrine of Durga-koho in Chandalgarrh, where I spent ten days. I left off eating rice altogether. And living



on milk, I gave myself entirely up to the study of Yoga which I practiced night and day. Unfortunately, I got this time into the habit of using *bhang*, a strong narcotic leaf, and at times felt quite intoxicated with its effect. Once, after leaving the temple, I came to a small village near Chandargarh, where, by chance, I met an attendant of mine from the past. On the other side of the village, and at some distance from it, stood a Shivalaya (a temple of Shiva), whither I proceeded to pass the night under its walks. While there, under the influence of *bhang*, I fell fast asleep and dreamed that night a strange dream. I thought I saw Mahadeo and his wife, Parvati. They were conversing together, and I placed my clothes and books on its back and sat and meditated. When I suddenly happened to throw a look inside the statue, which was empty, I saw a man concealed inside. I extended my hand towards him and must have terrified him, as, jumping out of his hiding place, he took to his heels in the direction of the village. Then I crept into the statue in my turn and slept there for the rest of the night. In the morning, an old woman came and worshipped the bull god with me inside. Later on, she returned with offerings of *gur* (molasses) and a pot of *dahi* (curd milk) and offered them to me (she evidently mistook me for the god himself). She wanted me to accept and eat her offerings. I did not disabuse her, but being hungry, I ate it all. The curd being very sour proved a good antidote for the *bhang* and dispelled the signs of intoxication, which relieved me very much.

After this adventure, I continued my journey towards the hills and that place where the Nebuddah takes its rise. I never once asked my way, but I went on traveling southward. Soon I found myself in a desolate spot covered thickly with jungles, with isolated huts appearing now and then among the bushes at irregular distances. At one of such places, I drank a little milk and proceeded onward. But about half a mile farther, I came to a dead



stop. The road had abruptly disappeared and there remained, but the choice of narrow paths leading I knew not where. I soon entered a dreary jungle of wild plum trees and very thick and huge grass, with no signs of any path in it, when suddenly I was faced by a huge black bear. The beast growled ferociously, and rising on its hind legs, it opened wide its mouth to devour me. I stood motionless for some time and then slowly raised my thin cane over him, and the bear ran away terrified. So loud was its roar that the villagers whom I had just left, hearing it, ran to my assistance and soon appeared armed with large sticks, followed by their dogs. They tried hard to persuade me to return with them. If I proceeded any further, they said, I would have to encounter the greatest perils in the jungles, which in those hills were the habitat of beasts, buffaloes, elephants, tigers, and other ferocious animals. I asked them not to feel anxious for my safety, for I was protected. I was anxious to see the sources of the Nerbuddah and would not change my mind for fear of any peril. Then, seeing that their warnings were useless, they left me after having made me accept a stick, which I immediately threw away. Forest life on, that day I traveled without stopping until it grew quite dusk. For many hours, I had not perceived the slightest trace of human habitation around me. No village in the far off, not even a solitary hut, or a human being. But what my eyes met the most was a number of trees, twisted and broken, that had been uprooted by the wild elephants and felled by them to the ground. Further on, I found myself in a dense and impenetrable jungle of plum trees and other prickly shrubs whence, at first, I saw no means of extricating myself. However, partly crawling on my belly and partly creeping on my knees, I conquered this new obstacle, and after paying a heavy tribute with pieces of my clothes and even my own skin, bleeding and exhausted, I got out of it. It had grown



quite dark by that time, but even this, if it impeded, did not arrest my progress onward, and I still proceeded. Until I found myself entirely hemmed in by lofty rocks and hills thickly grown over with dense vegetation but with evident signs of being inhabited. Soon I perceived a few huts, surrounded by heaps of cowdung, a flock of goats grazing on the banks of a small stream of clear water, and a few welcome lights glimmering between the crevices of the walls. Resolving to pass the night there and go no further till the next morning, I took shelter at the foot of a large tree that overshadowed one of the huts. Having washed my bleeding feet, face, and hands in the stream, I had barely sat to say my prayers when I was suddenly disturbed in my meditations by the loud sound of a tom-tom. Shortly after, I saw a procession of men, women, and children, followed by their cows and goats emerging from the huts and preparing for a nightly religious festival. Upon perceiving a stranger, they all began gathering around me, and an old man came inquiring from whence I had appeared. I told them I had come from Benares and was on my pilgrimage to the Nerbudda sources, after which they all left me to my prayers and went further on. But in about half an hour, one of their headmen came, accompanied by two hillmen, and sat by my side. He came as a delegate to invite me to their huts. But, as before, I refused the offer (for they were idolaters). He then ordered a large fire to be lit near me and appointed two men to watch over my safety the whole night. Learning that I used milk for all food, the kind headmen asked for my *kamandalu* (a bowl) and brought it back to me full of milk, of which I drank a little that night. He then retired, leaving me under the protection of my two guards. That night I soundly slept until dawn. When I awoke and had completed my devotions, I prepared myself for further events.



## APPENDIX 2

# MY BELIEFS AND DISBELIEFS

The Sanatan Dharma, or Eternal Religion, is that set of universal doctrines belonging to all countries and all men that were accepted in the past, are being accepted in the present, shall be accepted in the future by everybody, and are impossible to go against. Wisemen never conform to anything promulgated by those who are ignorant or misled by the teachings of a particular faith. All persons should accept as their beliefs only those principles that are inculcated by men of profound learning, that is, the persons who think the truth, speak the truth, and do the truth and are philanthropic and impartial. Similarly, their disbelief should consist of those things that such persons reject as unworthy of acceptance. I declare before all right-thinking people that I believe in all those things (God, etcetra) that are accepted by the Vedas and other true scriptures and that have been the beliefs of all persons from Brahma down to the sage Jaimini. My beliefs are only those that should be uniformly acceptable to all men of all ages. I have no intention, whatsoever, to introduce a new thing or to begin a new religion. My wish is to accept and ask others to accept what is truth and to reject and ask others to reject what is untruth. Had I been partial, I would have clung to any of the faiths prevalent in the *Aryavarta*. But I neither accept the demerits of different faiths,



whether Indian or alien, nor reject what is good in them. In fact, it does not behove a man to do so. Only he is entitled to be called 'man', who thinks and looks upon the happiness, unhappiness, loss, and profit of other men as his own, who is not afraid of a strong man if he is unjust, and who fears a virtuous man even though he is weak. Not only this, he should always try to support the case of the virtuous people, even if they are helpless, weak, and untalented, and to discourage, suppress, and even destroy the wicked, even if he is the mightiest sovereign of the whole world and very clever. That is, he should spare no pains to make the wicked weak and the virtuous strong. To achieve this end, he should bear all suffering and even sacrifice his life, but he should not quit his duty. Here, I quote a few verses of Bhartṛihari and others in support of my statement:

Let diplomats condemn or praise; let prosperity come or go; let death come this very moment or after ages; the brave do not remove their steps from the path of justice.

### भर्तृहरि

Righteousness should never be forsaken, either through lust, fear, or greed, even when there is a chance of saving one's life by forsaking it. Righteousness is permanent; pain and pleasure are fleeting. The soul is immortal while means of living are changeful.

### महाभारत

Virtue is the only friend, as it accompanies one even after death. All else is destroyed along with the body.

### मनु-स्मृति

Truth triumphs, not falsehood. The learned men always follow the path of truth. That is the highway of truth whereby sages, who have left no desires unfulfilled, go.



There is no religion greater than the truth. There is no sin greater than falsehood. There is no knowledge better than the truth. Therefore, man should follow the truth.

## उपनिषद्

All people should follow the sayings of these great men.

Now, I briefly describe my beliefs and disbeliefs, the details of which have been discussed at length in this book. The book is named *Satyarth Prakash*; this book is written in Hindi, and this is an English translation of the words of Maharishi Swami Dayanand.

1. God: His names are Brahm, Paramatman, etcetra. Existence, consciousness, and bliss are his characteristics. His attributes, activities, and nature are holy. He is omniscient, merciful, just, creator, maintainer, and dissolver of the whole universe, the fruit-giver of the actions of all the souls with strict justice. This is my conception of God.
2. The Four Vedas: The knowledge contained in the Vedas was revealed by God at the beginning of human life. This refers to only the mantra portions of the books named Vedas. I regard them as infallible and of primary authority. They are authority in themselves and do not depend upon other books for their authoritativeness, just as the sun or a lamp is self-luminous as well as the light-giver of the earth, etcetra; so are the four Vedas. The Brahmanas of the four Vedas, six Angas (limbs), six Upaangas (by-limbs), four Up-vedas (auxiliary Vedas), and 1,127 Vedic branches (offshoots) are the lectures or compositions of the sages, such as Brahma, on the basis of the teachings of the Vedas. I look upon them as secondary authorities. That is, they are reliable only so far as they are



consistent with the Vedas. I do not accept the authority of any passage in them that might be against the Vedas.

3. Righteousness or Dharam, is the name of an unprejudiced, just way of living, for example, truthfulness et cetra, which might not be against the order of God and the Vedas. Similarly, unrighteousness (*adharma*) is a prejudiced and unjust way of living; for example, falsehood, etcetra, disobedience of God, and insurgence against the Vedas.
4. The soul is a finite and eternal entity, that is, uncreated and immortal, whose attributes are desire, aversion, pleasure, knowledge, consciousness, etcetra.
5. The soul and God are distinct in their nature and characteristics. But they are one through the relation of pervasiveness and similarity. Just as corporeal substance was never separable, nor is separable, nor shall ever be separable from ether; and yet it never was, nor is, nor shall be identical with it; similarly, God is the pervader, the soul the pervaded; God is the worshipable, the soul the worshiper; God is the father, the soul the son, etcetra.

**Translator:** Swami Dayananda is against the doctrine that the soul is identical with Brahma or can attain Brahmahood after salvation. The soul was never God, nor can it ever be God. The soul is the worshipper, and God is the object of worship. The soul is the son, and God is the Father. Distinct yet related and inseparable—this is Swami Dayanand's conception of the soul and God. He is against both Shankaracharya's doctrine of the identity of the soul and God and Ramanuja's doctrine that the soul is only a mode of God.

6. There are three beginningless (uncreated) categories: God, the souls, and material radica, that is, the root cause of the



universe. They are three eternal. The attributes, functions, and nature of the eternal are also eternal.

7. Cyclic Eternality: The substance, quality, or action produced by conjunction ceases to exist after disjunction. But the 'potentiality of the objects', which bring about this conjunction, is eternal in them. It means that these objects will again conjoin and disjoin. I believe in the cyclic eternity of these.
8. Creation means the organized conjunction of separate substances into various forms.
9. The purpose of creation is the realization of God's creative attributes, functions, and nature. Suppose one asks, "What is an eye for?" The answer is "for seeing." Similarly, God's creative power finds its fulfillment in the creation of the universe. The enjoyment by the souls of the fruits of their actions is also its object.

**Translator:** Swami Dayanand here meets two objections:

- (1) Why does God bother with the creation of the world?
- (2) What is the good of creating the world?

10. The universe has a creator. The creator is the above-described God. It is quite evident from the design of the creation. Inert substances have no power to come intelligently together and produce the desired substance, such as seed, etcetra. This shows that there must be some creator of the universe.
11. The bondage is due to some cause. That is, ignorance has some cause. Sinful actions, worship of objects other than God, ignorance, etcetra, are the things that are productive of pain. They are called 'bondage' because we have to suffer against our will.
12. Emancipation is the release from all sorts of pain, an



unrestricted movement in all-pervading God and His universe. The enjoyment of the bliss of salvation is limited to a fixed period of time. The released soul has to come into the universe after the expiration of that period.

**Translator:** Swami Dayanand does not agree with the teachers of other religions, who say that once released, is forever released. Their motto is that what begins must come to an end. Only beginning-less things are endless. There is no such thing as a one-banked river. The salvation begins. Therefore, it must end too.

13. The means of salvation are God's communion, that is, the practice of Yoga, righteous living, the acquisition of knowledge with *brahmacharya* (sexual purity), the association with men of learning, true knowledge, right thinking, and labor.
14. *Arth*: Prosperity is that which is acquired by righteousness. That which is obtained by evil means is *anarth* or undesirable.
15. *Kaam* (happiness) is a production of righteousness and prosperity.
16. I believe in the *Varnas* and *Ashramas* (four classes of human society and four stages of a man's life) on the basis of the capacity to acquire certain qualifications and to perform certain actions.
17. The *Raja* (literally the shining one) or king is the one who shines by virtue of his noble qualities, noble actions, and noble disposition, who administers justice without any prejudice, who treats the subjects like a father, and who is ever engaged in the effort to improve the condition and increase the happiness of the people, as a father does for his children.
18. The *Praja* (subjects) are the populace, which equips itself with noble qualifications, noble actions, and noble temperaments; which follows the just rules of conduct without any prejudice;



which looks to the welfare of the king and the country; which is free from rebellious tendencies; and which looks upon the ruler like a son to his father.

19. He is a judge who, after due thinking, abandons the untruth and embraces the truth, who suppresses the unjust and upholds the just, and who aims at the welfare of all as his own. This is my conception of a 'judge', that is, an administrator of justice.

**Translator:** I have translated the word *Nyayakaari* as 'judge' and not 'just'; as to me, it appears that the author had in mind the person who administers justice. Item No. 17 is the 'ruler'; Item No. 18 is 'the ruled'. Therefore, item No. 19 is obviously the judge.

20. I understand the terms *Deva*, men of learning; *Asura*, the uneducated; *Rakshas*, the sinners; and *Pishacha*, the unclean.

**Translator:** It refutes the commonplace belief that the *Devas*, that is, Gods, the *Asuras*, that is, anti-gods, the *Rakshasas*, that is, demons, and the *Pishachas*, that is, genies, are superhuman beings.

21. *Deva-puja* is, according to my beliefs, the reverence shown to men of learning: mother, father, preceptor, guest, just ruler, virtuous people, a wife loyal to her husband, and a husband true to his wife. Anything contrary to this is the worship of anti-gods. The person aforesaid is worthy of homage (reverence), and the insentient idols are altogether unworthy of worship.

**Translator:** Condemns idolatry of all types and holds noble men superior to idols.

22. Instruction is that which is conducive to learning, civility, righteousness, and sense-control and which frees men from the blemish of ignorance, etcetra.



23. The *Puranas*: The books called *Brahmanas*, such as *Aitareya* etcetra, which are composed by Brahma etcetra. I call *Puranas* (ancient lores), *Itihasa* (tradition), *Kalp* (Ceremonials), *Gatha* (history), and *Narasansi* (biographical treatises). I do not consider the *Bhagavada* (and other so called 18 *Puranas*) to be *Puranas*.

24. *Tirtha* (literally ford) is that which helps in crossing the ocean of misery. It consists of all good actions such as truthfulness, learning, goods company, the practice of the eight stages of Yoga such as *yam*, diligence, promulgation of education, etcetra. I do not look upon pieces of water or places of pilgrimage as *tirthas*.

**Translator:** It refutes the belief that visits paid to sacred places such as Jagannath Puri or bathing in scared rivers or tanks, for example, the Ganges or Pushkar, are means of salvation. Moral life, not rituals or superstitions, is the means of salvation. It upholds the sovereignty of moral living over meaningless conventions.

25. *Purusharth*, or effort, is superior to destiny, or fate, because it is effort that determines destiny. An effort well made leads to success, and a lack of effort spoils everything. Therefore, effort is superior to destiny.

**Translator:** It denounces the fatalism of the Hindus.

26. I regard that 'man' as excellent who treats all persons like his own self at times of happiness, sorrow, loss, or profit according to their rank and position. Contrary to this, it is bad.

27. *Samskara* (literally purification, technically purificatory ceremonies) is that which improves the condition of the body, the mind, and the soul. There are sixteen *samskaras*, beginning with *niseka* (impregnation) and ending with the



cremation of the dead body. It is everybody's duty to perform these *samskaras*. But nothing should be done for the dead after cremation.

**Translator:** This refers to the ceremonials done for the well-being of the dead soul's manes.

28. *Yajna* is a term covering all the actions done for showing reverence to the men of learning, all scientific inventions and their application, all chemical processes, all educational activities and charities, all performances of *Agnihotra*, *homa*, etc., for the purification of air, rain, water, herbs, etc., for the increase of human happiness, I regard *yajnas* as excellent things.

**Translator:** It refutes two extreme views:

- (1) *Homa*, etc., are useless ceremonials and should be given up.
- (2) *Homa* etc., are the alpha and omega of religion and salvation depends exclusively on them. Swami Dayananda means that the word *yajna* means all good action.

29. *Arya* means excellent man. *Dasyu* means a wicked man. I take these words in this sense only.

**Translator:** It refutes the prevalent belief that *Aryas* were a particular race or tribe who conquered the aborigines and named them *Dasyus* or slaves. Swami Dayanand holds that all goods men, of whatever race, tribe or country, are *Aryas* and all wicked men are *Dasyus*.

30. *Aryavarta* is the name of the country (India) because the *Aryas* have been living here from the beginning of the universe. It is bounded on the north by the Himalayaas, on the south



by the Vindhya, on the west by the river Ataka and on the east by the river Brahmaputra. The country lying within these boundaries is called the *Aryavarta* and its permanent inhabitants are known as *Aryas*.

31. The *acharya* or preceptor is he, who is the teacher of the Vedic lore, with all its auxiliaries, who helps in living a right way of life and forsaking the wrong way.
32. A *shishya*—pupil or disciple—is he, who is capable of receiving a true instruction and knowledge, who is righteous, who has love for acquisition of knowledge, and who behaves to the satisfaction of the preceptor.
33. The word 'Guru' is applicable to mother and father. He is also called Guru who helps in embracing truth and renouncing untruth.
34. *Purohita* or priest is he, who is the well-wisher of the sacrificer and preacher of truth.

**Translator:** *Yajna*, or sacrifice, according to Swami Dayanand, does not convey the idea of slaughtering an animal at the altar of a god. Sacrifice means *homa*, and the sacrificer is the householder who invites the priest to perform *homa* at his house.

35. *Upadhyaya* is he, who teaches any branch of the Vedas.
36. *Shishtachaar*, or culturedness, consists of the acceptance of truth and abandonment of untruth after righteously having practiced *bramacharya* and studied and ascertained what is truth and what is untruth with the help of the eight proofs, perception, etc. Those who follow this are called *shishtas*, or gentlemen, or cultured.

*Shishhta* means the chosen, and *aachaar* means conduct. *Shishtachaar*, therefore, means the conduct of the selected few. Ordinarily, the words are used in the sense of gentlemanliness or even etiquette.



Swami Dayanand mentions the basis of etiquette as distinguished from mere form.

37. I accept the validity of eight proofs, for example, perception, etc.
38. Apt, or adept, is he who speaks the correct thing, is righteous, and tries for the well-being of all.
39. Examination is of five kinds. Firstly, compatibility with the attributes, functions, and nature of God and Vedic science; secondly, conformability with one or all of the eight proofs, perception, etc.; thirdly, (in accordance with) the laws of nature; fourthly, the behavior of the adepts; and fifthly, the nature of one's own self. These are five ways in which we can examine what truth is and what is untruth in order to accept truth and reject untruth.
40. Philanthropy, or benevolence, is that whereby the ill conduct and miseries of men may be removed and good conduct and happiness may be promulgated.
41. The soul is free in (doing) its actions but dependent on the laws of God in the enjoyment of its fruit. Similarly, God is free to do all righteous acts.
42. *Swarg*, or 'heaven' is the enjoyment of a special kind of happiness and the acquisition of the material that is conducive to such happiness.
43. *Naraka*, or hell, is the special kind of pain or the presence of that material that produces that pain.

**Translator:** In common parlance, *swarg* means 'heaven' and *narak* means 'hell', that is, two particular regions that contain extreme kinds of happiness and suffering. In religious books, 'heaven' has been depicted as a place where all sorts of enjoyments can be procured and 'hell', a place where horror reigns supreme. Swami Dayanand denounces the regional conception of heaven



and hell. According to him, *swarg* and *narak* are two conditions of the soul.

44. Birth is the coming of the soul into a corporeal body. It is of three kinds: previous birth, present birth, and the next birth.
45. Birth is the conjunction of the soul with the body, and death is their disjunction.
46. Marriage is the lawful and declared voluntary acceptance of the hand of the woman by the man and of the man by the woman.
47. *Niyog* is the act of procreation allowed in special circumstances with a secondary husband or secondary wife, either, when one of the married couple dies or is rendered incapable of begetting children on account of impotency or incurable disease. A man is allowed to perform *niyog* with a woman of his own *Varna* or higher *Varna*, and a woman with a man of her own *Varna* or higher *Varna*.
48. *Stuti*, or appreciation, consists of describing, hearing, or intuiting the qualities. Its aim is the acquisition of knowledge and devotion.
49. *Prarthana*, or prayer, means asking God for a thing (which a soul can get from its connection with God) after one has tried one's best. Its aim is freedom from pride, etc.
50. *Upasana*, or communion, means to make one's qualities, functions, and temperaments pure by keeping in view the attributes, functions, and nature of God as a model and to realize by means of Yoga, that God is all-pervading. He is with us and we are with him. Its aim is the progress of spiritual knowledge.
51. *Saguna-nirguna stuti*—Attributive and non-attributive appreciation means to say that such and such attributes are in



God and such and such attributes are not in God. Similarly, *sagun* and *nirgun prarthana* (attributive and non-attributive prayer) means to pray to God for the possession of certain qualities and for the riddance of certain failings. *Sagun* and *nirgun upasana* (attributive and non-attributive communion) means to look upon God as possessor of all good qualities and free from all blemishes, and to surrender oneself altogether to God and to His will.

This is a brief enumeration of my personal beliefs. A fuller treatment of them has been given in this book (the *Satyarath Prakash*) under proper heads and also in the *Rig Veda Dibhashya Bhumikaa* (Commentary on the Rig and other Vedas) and other books. Whatever is acceptable to all is also acceptable to me; for example, everybody admits that truthfulness is a good thing. So do I. But I do not approve of the mutual differences, that have sprung up between different religions. It is those different religions or different votaries who, by emphasizing differences have made man the enemy of man. I wish, and I try, that these differences may be removed. May the grace of Almighty God and the cooperation of the men of learning and piety help in the promulgation of these principles on the whole of the globe, so that all persons may obtain the fourfold boon of righteousness, prosperity, happiness, and salvation and may lead a happy and progressive life.

So much is sufficient for the wise.

**Translator:** The English reader will find it difficult to understand the sense underlying the 51<sup>st</sup> belief. The words *sagun* and *nirgun* are very common in India, and there is a good deal of misconception about them. Literally, *sagun* means with attributes (*sa* means 'with', *guna* means 'attributes'), and *nirgun* means 'without attributes' or 'empty of attributes' (*nir* means



'not', *guna* means 'attributes'). But in common parlance, *sagun* worship means corporeal, and *nirgun* worship means incorporeal. Thus, *sagun* worship means the worship of incarnations of God through idols, and *nirgun* worship means the contemplation of God as an invisible and incorporeal being. Swami Dayananda controverts this view. He does not believe in the incarnations of God; he gives his own meanings to the words *sagun* and *nirgun*, which are more compatible with the etymological meanings of the words. The Sanskrit word *guna* never means body. You can conceive of an object as having certain attributes. This is a *sagun* conception. For instance, water is cold or fluid. Here, coldness and fluidity are two attributes that reside in water. You can also conceive of an object as devoid of certain attributes. This is a *nirguna* conception. For instance, water is neither hot nor solid. Here, heat and solidity are two attributes that are denied in water. The complete appreciation of an object requires both *saguna* and *nirguna* (attributive and not-attributive) conceptions. For further explanation, see chapter VII of the book 'Light of Truth' English translation of *Satyarth Prakash*.

—(From 'Light of Truth' English translation  
of *Satyarth Prakash* by Pandit Gangaprasad Upadhyay)



### APPENDIX 3

## DAYANANDA: THE MAN AND HIS WORK

Among the great company of remarkable figures that will appear to the eye of posterity at the head of the Indian Renaissance, one stands out by himself with peculiar and solitary distinctness, one unique in his type as he is unique in his work. It is as if one were to walk for a long time amid a range of hills rising to a greater or lesser altitude, but all with sweeping contours, green-clad, flattering the eye even in their most bold and striking elevation. But amidst them all, one hill stands apart, piled up in sheer strength, a mass of bare and puissant granite, with verdure on its summit, a solitary pine jutting out into the blue, a great cascade of pure, vigorous, and fertilizing water gushing out from its strength as a very fountain of life and health to the valley. Such is the impression created in my mind by Dayananda.

It was Kathiawar that gave birth to this puissant renovator and new creator. And something of the very soul and temperament of that peculiar land entered into his spirit, something of Girnar and the rocks and hills, something of the voice and puissance of the sea that flings itself upon those coasts, something of that humanity that seems to be made of the virgin and unspoilt stuff of nature, fair and robust in body, instinct with a fresh and primal



vigor, crude but in a developed nature capable of becoming a great force of genial creation.

When I seek to give an account to myself of my sentiment and put into precise form the impression I have received, I find myself starting from two great salient characteristics of this man's life and work that mark him off from his contemporaries and compeers. Other great Indians have helped to make India of today by a self-pouring into the psychological material of the race, a spiritual infusion of themselves into the fluent and indeterminate mass, which will one day settle into consistency and appear as a great formal birth of nature. They have entered in as a sort of leaven, a power of unformed stirring and fermentation out of which forms must result. One remembers them as great souls and great influences who live on in the soul of India. They are in us, and we would not be what we are without them. But of no precise form can we say that this was what the man meant, much less that this form was the very body of that spirit.

The example of Mahadev Govind Ranade presents itself to my mind as the very type of this peculiar action so necessary to a period of large and complex formation. If a foreigner were to ask us what this Mahratta economist, reformer, and patriot precisely did that we give him so high a place in our memory, we should find it a little difficult to answer. We should have to point to the activities of a mass of men in which his soul and thought were present as a formless former of things, to the great figures of present-day Indian life who received the breath of his spirit. And in the end, we should have to reply with a counter question: "What would Maharashtra of today have been without Mahadev Govind Ranade, and what would India of today be without Maharashtra?" But even with those who were less amorphous and diffusive in their pressure on



men and things, even with workers of more distinct energy and action, I arrive fundamentally at the same impression. Vivekananda was a soul of great power if ever there was one, a very lion among men, but the definite work he has left behind is quite incommensurate with our impression of his creative might and energy. We perceive his influence still working gigantically; we know not well how, we know not well where, in something that is not yet formed, something leonine, grand, intuitive, upheaving that has entered the soul of India, and we say, "Behold, Vivekananda still lives in the soul of his Mother and in the souls of her children." So it is with all. Not only are the men greater than their definite works, but their influence is so wide and formless that it has little relation to any formal work that they have left behind them.

Very different was the manner of working of Dayananda. Here was one who did not infuse himself informally into the indeterminate soul of things but stamped his figure indelibly as in bronze on men and things. Here was one whose formal works are the very children of his spiritual body, children fair and robust and full of vitality, the image of their creator. Here was one who knew definitely and clearly the work he was sent to do, chose his materials, determined his conditions with a sovereign clairvoyance of the spirit, and executed his conception with the puissant mastery of the born worker. As I regard the figure of this formidable artisan in God's workshop, images crowd on me, which are all of battle and work and conquest and triumphant labor. Here, I say to myself, was a very soldier of light, a warrior in God's world, a sculptor of men and institutions, a bold and rugged victor of the difficulties that matter presents to spirit. And the whole sums itself up to me in a powerful impression of spiritual practicality. The combination of these two words, usually



so divorced from each other in our conceptions, seems to me to be the very definition of Dayananda.

Even if we leave out of account the actual nature of the work he did, the mere fact that he did it in this spirit and to this effect would give him a unique place among our great founders. He brings back an old Aryan element to the national character. This element gives us the second of the differentiations I observe, and it is the secret of the first. We others live in a stream of influences; we allow them to pour through us and mould us; there is something shaped, and out of it a modicum of work results; the rest is spilt out again in a stream of influence. We are indeterminate in our lines; we accommodate ourselves to circumstance and environment. Even when we would be militant and intransigent, we are really fluid and opportunist. Dayananda seized on all that entered him, held it in himself, masterfully shaped it there into the form that he saw to be right, and threw it out again into the form that he saw to be right. That which strikes us in him as militant and aggressive was a part of his strength of self-definition.

He was not only plastic to the great hand of nature, but he asserted his own right and power to use life and nature as plastic material. We can imagine his soul crying still to us with our insufficient spring of manhood and action: "Be not content, O Indian, only to be infinitely and grow vaguely, but see what God intends thee to be, determine in the light of His inspiration to what thou shalt grow. Seeing, hew that out of thyself, hew that out of Life. Be a thinker, but be also a doer; be a soul, but be also a man; be a servant of God, but be also a master of Nature!" For this was what he himself was: a man with God in his soul, vision in his eyes, and power in his hands to hew out of life an image according to his vision. Hew is the right word. Granite himself, he smote out a shape of things with great blows, as in granite.

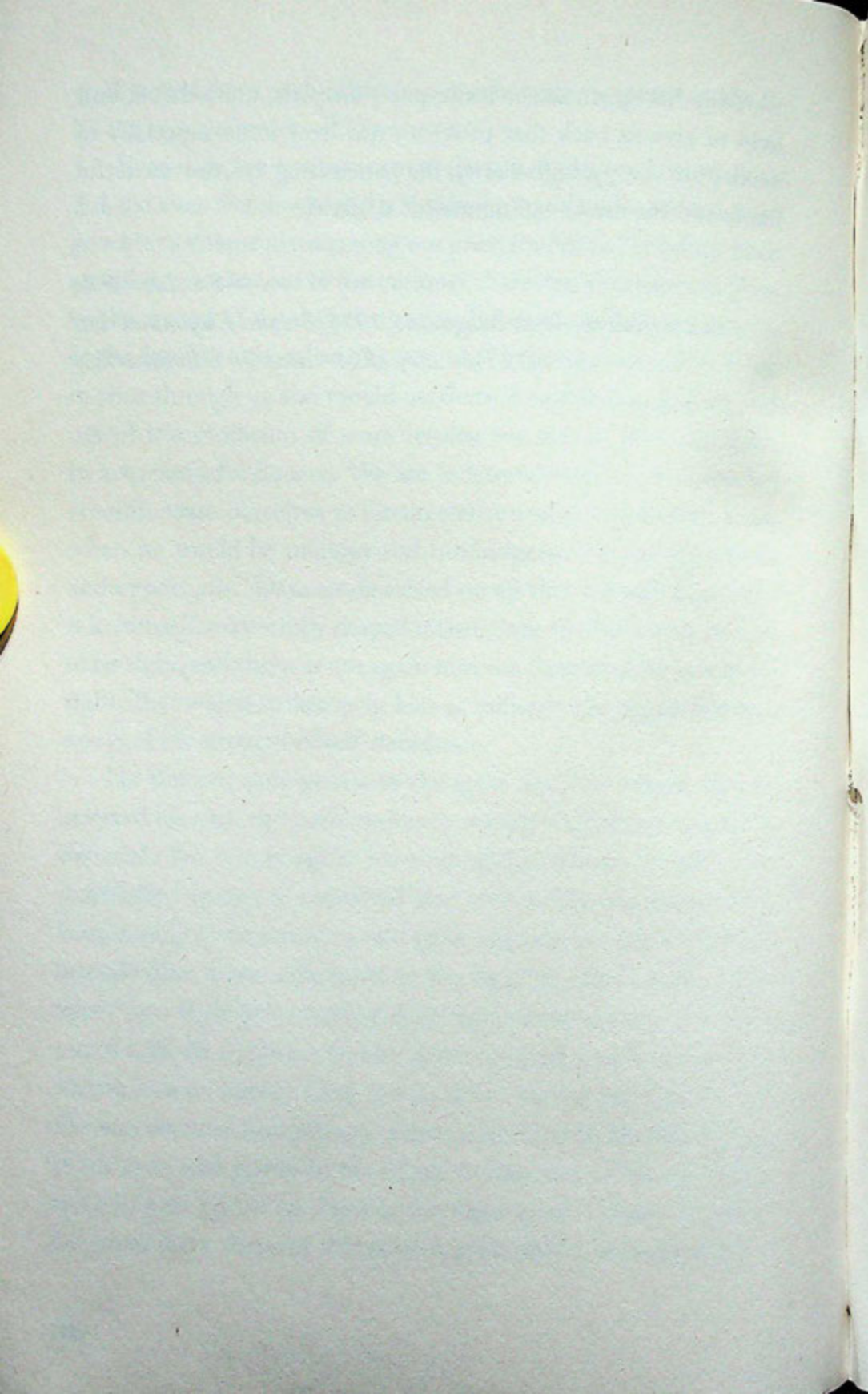


May his spirit act in India pure, unspoilt, unmodified, and help to give us back that of which our lives stand especially in need: pure energy, high clarity, the penetrating eye, the masterful hand, and the noble and dominant sincerity.

—*Sri Aurobindo*

*(Taken from the Vedic Magazine, 1915. Swami Dayanand was  
born: 12 February 1824 – died: 30 October 1883)*







#### APPENDIX 4

## MAHARSHI DAYANAND NOT JUST A VEDIC SAGE, BUT A NATIONAL SAGE

SHRI NARENDRA MODI

When the contributions of such a great soul are so exceptional, it is natural for the festivities associated with them to be extensive. I am confident that this event will serve as an effective medium to acquaint our new generation with the life of Maharshi Dayanand.

Swami Dayanand was born in Gujarat and was active in Haryana. His connection with both regions was acknowledged, as was the profound influence of Swami Dayanand on his life. His teachings have shaped my perspective, and his legacy remains an integral part of my journey. There are moments in history that alter the course of the future. Two hundred years ago, Swami Dayanand's birth was one such unprecedented moment. He awakened Bharat from the shackles of ignorance and superstition, leading a movement to rediscover the essence of Vedic knowledge. In times when our traditions and spirituality were fading, Swami Dayanand called upon us to 'Back to the Vedas'. He emphasized Swamiji's fearless critique of



societal norms and his elucidation of the true essence of Indian philosophy, which reignited self-confidence within society. Swami Dayanand's teachings helped foster unity and instill a sense of pride in Bharat's ancient heritage.

Our social evils were used as a means by the British government to portray us as inferior. Some justified British rule by referencing social changes. Swami Dayanand's advent dealt a severe blow to these conspiracies. A series of revolutionaries such as Lala Lajpat Rai, Ram Prasad Bismil, and Swami Shraddhanand emerged, influenced by Arya Samaj. Therefore, Dayanandji was not just a Vedic sage but also a national sage.

Swamiji's 200<sup>th</sup> anniversary has come in the initial years of the Amrit Kaal. He had a vision for a bright future for the nation. With the faith that Swamiji had in India, we will have to convert that faith into our self-confidence in Amrit Kaal. Swami Dayanand was an advocate and guide of modernity. With over 2,500 schools, colleges, and universities and more than 400 Gurukuls educating students, Arya Samaj is a vibrant testament to modernity and guidance. I call upon the community to take up the responsibility of nation-building initiatives with renewed vigor in the 21<sup>st</sup> century. DAV institutions are a living memory of Swamiji. The National Education Policy 2020 is an attempt to take the vision of Swamiji forward. The students and institutions of Arya Samaj should contribute to 'Vocal for Local', 'Aatmanirbhar Bharat', 'Mission Life', 'Water Conservation', 'Swachh Bharat', and 'Sports, and Fitness'. The first-time voters should understand their responsibilities.

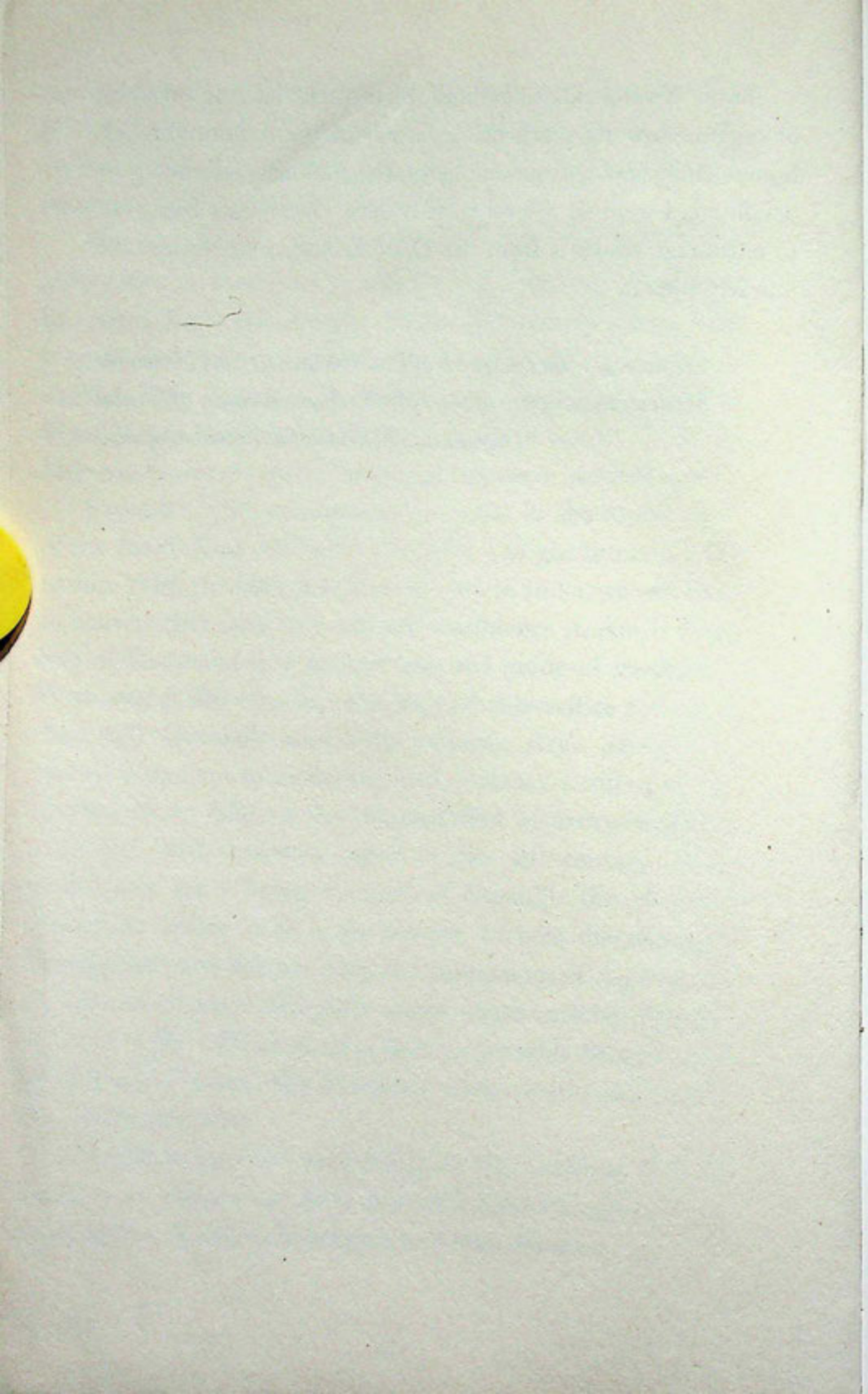
The upcoming 150<sup>th</sup> anniversary of the founding of Arya Samaj is an occasion to seize this momentous occasion as an opportunity for collective progress and remembrance.



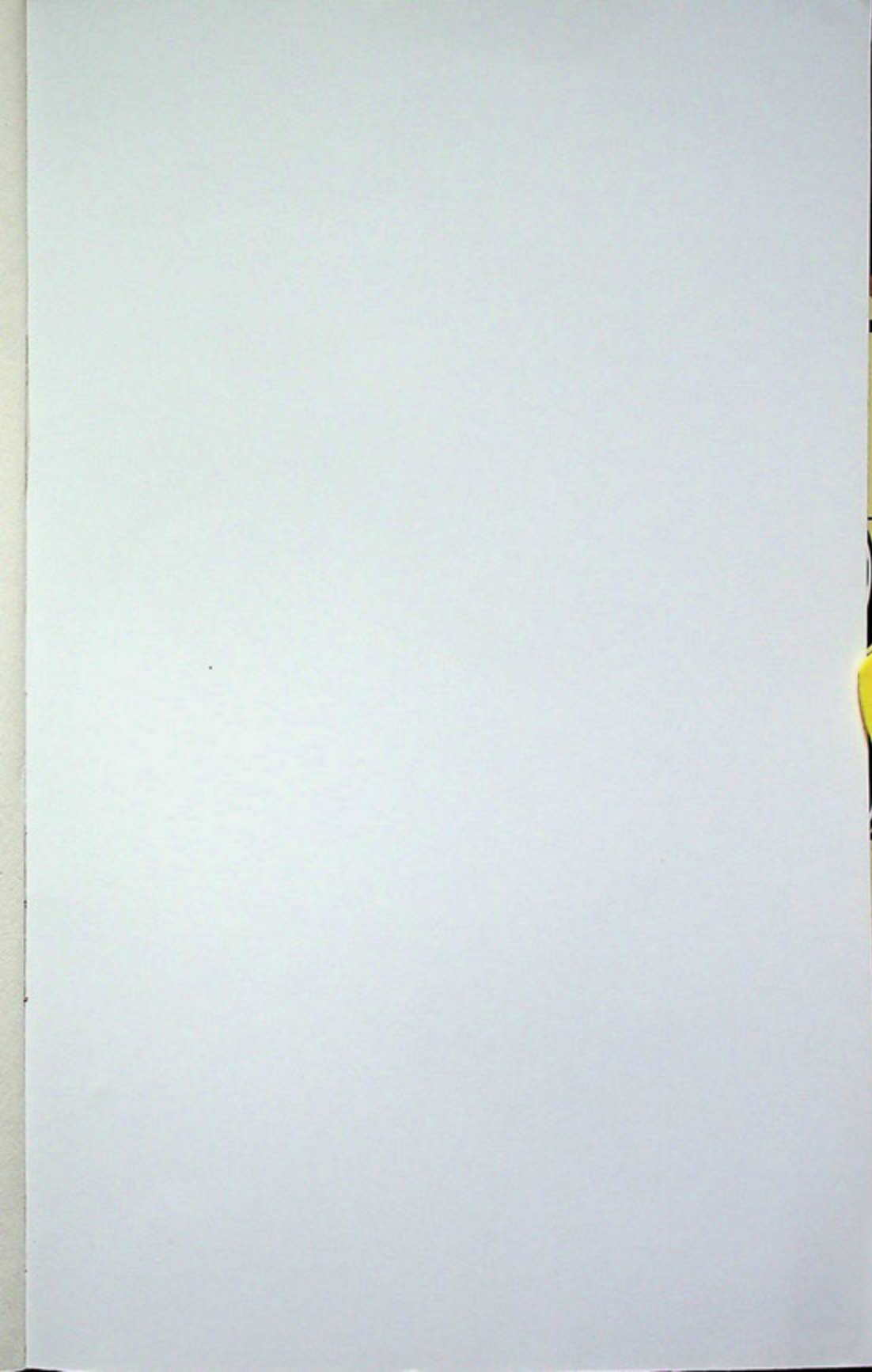
From Swami Dayanandaji's birthplace, let the message of organic farming reach every farmer in the nation. Through honest endeavors and new policies, the nation is advancing its daughters. I urge all followers of Swami Dayananda Saraswati to encourage students from the DAV Educational Network to join My Bharat.

*(Excerpts from the speech of Prime Minister Shri Narendra Modi on the occasion of the 200<sup>th</sup> birth anniversary of Swami Dayananda Saraswati at Morbi, Gujarat)*











RSS Sarsanghchalak Dr Mohan Bhagwat called Maharshi Dayanand Saraswati, the great saint 'who gave a clear and true vision of our national selfhood (Swa) through *Satyarth Prakash* to attain freedom from the British rule'. Prime Minister Shri Narendra Modi says National Education Policy 2020 was formulated in accordance with Swamiji's vision. In Amrit Kaal, when Bharat is poised to shed the remaining vestiges of colonialism from her physical and spiritual body, the vision of Dayanand Saraswati has become more relevant. Recontextualizing his vision to suit the demands of time is the need of the hour.

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