CHAPTER FOUR :

" INDIGENOUS NATIONALISM OF THE ARYA SAMAJ "

CHAPTER - IV

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The last chapter, the life and experiences of Swami Dayanand; his mission and goals have been assessed . Swami Dayanand and besides this is well also for his contribution in various other ways, The views of Swami Dayanand Sarasvati were radical and militant. According to Dr. Singh, " No doubt Dayanand was militant nationalist and was always prepared to pay back the Christian missionaries in their own coins, but he was great an opponent of Hindu orthodoxy as of the denationalising faiths."[1] He militant views are more clearly evident from the following tribute which was paid by Romain Rolland at the expiry of the great soul.

> " Dayanand Sarasvati was a personality of the highest order. This man with the nature of lion is one of those whom Europe is too apt to forget when she judges India, but whom she will probably be forced to remember to her cost for he was that rare combination, a thinker of action with a genius of leadership. Dayanand transfused into the languid body of India his own formidable energy; his certainty, his lion's blood. His words rang with heroic power. Dayanand would not tolerate the abominable

injustice of the existence of untouchables and nobody has been a more ardent champion of their outraged rights. Dayanand Sarasvati was the most vigorous force of the immediate and present action in India at the moment of the re-birth and re-awakening of the national consciousness. He was one of the most ardent prophets of reconstruction and of national organisation. I feel that it was he who kept the vigil.[2] "

In the words of Mr. Ramsay Macdonald,
" He was the Limb of the church militant, austere, independent, dogmatic and puritancial was his character, and he imparted those qualities to his followers. He was ready to sacrifice and he sacrificed, propagandists of an accomplihsed order. They are indeed the puritans of Hinduism and it is well for us to remember that the puritanism becomes political only under an intolerable government." [3]

Under the leadership of Swami Dayanand Sarasvati the Arya Samaj, learnt the radical views of its founder and later on it became radical in all its achievements. From its very birth it began to influence almost every department of human life in India. There was hardly any political, religious or social movement of the country which did not owe its vital inspiration to

the Arya Samaj. The samaj was just like the earth's gravitation which pervaded all activities and affected all movements.[4] The radical society was not a secret society. To bring a revolution in society and religion of India, it kept its door opened. Its literature was open to all not a word that was regarded too sacred for public hands. Several religious formulas which were held too holy for impious ears and whose secrecy is even now observed in many quarters, had been brought by the Arya Samaj out of hidden recesses and made available to all. Even the people who looked upon the Arya Samaj with a hostile eye borrowed much from it.

Three faiths, i.e., the orthodox Hindusism, the Christianity and the Islam were the great obstacles in the way of the progress of the Arya Samaj. Due to the interference of these faiths, the Hindu society too had sunk to almost its lowest points in the 18th Century. There was no life and no capacity for progress in the Hindu society. These forces were also highly responsible in disfiguring and disgracing the true nature and spirit of the Hindu religion. Dayanand wanted to remove these obstacles and bring a radical change in all his works. His was an effort in different direction, when compared to the Brahmo Samaj activities.

Dayananda's age saw the authority of the Brahmins. A Brahmin was all in the Hindu religion and an individual had no existence in Hinduism. A Brahmin was the shadow of God and it

was the duty of the individual and society to obey his commands as he was in possession of the divine wishes; and shadow of God. He was the supreme body of the society; uncontrolled by law, customs and traditions. His words were law, not the principles of the Vedas and the Puranas. It was he who controlled the whole system of Hindu life; its pantheon of God and Godesses; its dogmas, philosophy, rituals social economy and all that pertained there to. He alone could define religion.[5]

The host of Brahmins was responsible for all evils of society and religion. Various rites and cermonies had been devised and used as accessories only to fulfil the selfish desire of the Brahmins. Multitudinous and Mysterious were the ways and practices where by " forgiveness of sins and redemption, coupled with the guarantes of passport to heaven after death, were brough about."[6] The simple and spiritual religion and teachings of the Vedas, the philosophical and moral teachings of the Upanishadas, had supressed by what was only an -

> " Affair of temples and material sacrifices, of shows and processions, of festivals spread over the whole year in honour of innumerable deities" accompained by all the paraphernalia of " bells and candles and vestments and cermonials and incarnations and Tunes ; unintelligible to those who heard them " and in some cases even to those who uttered them.[7]

Besides all these, the Brahmins had monopolised the study of the Vedas.[8] A Shudra was not entitled to listen to the Vedic verses. For him to hear a Vedic verse was the most heinous sin. Other castes were given privilege to hear and study the Vedas but were not allowed to learn them. But even the Brahmins were not familiar with the four Vedas of which they were the master. Majority of the Brahmins were as ignorant of the Vedas as were the other Hindus.

Idol worship and the rigid caste system were two important bad consequences of this Brahminism which were pushing the Hindu society into the dark well and dividing the society into pieces. This caste system became notoriously rampant and fully vitiated the national growth of Hindus. Not only was Hindu society divided into four Varnas, Brahmin, Kshatriya, Vaishya and Shudra, each of these had innumerable subjects numbering several hundreds such a divided house was sure to fall, whatever its other virtues. The Swami saw the evil, treced it to the root and found that like all other evils of Hinduism monopolised by the Brahmins the evil of Caste was also due to some basic misinterpretations of the Vedic principles. Swami Dayanand was much perturbed by the way the Indian society was divided. He never spared the Brahmins in this direction. He attacked their hold; which laid down the foundation of various other reform movements in India. It is doubted whether, Gandhi owed much to

Swami Dayanand's philosophy of caste system. Even Gandhi felt that the Brahmins have overdone their duties. He would be good only if he performs his duties, and does not do anything else.

The Christian missionary was the second force which had made great strides in India at the time of the advent of the Swami Dayanand Sarasvati. The missionary propaganda was in full swing, at least in the presidency towns of Calcutta, Bombay and Madras.[9] Raja Ram Moha Rây was under the influences of Christianity and he had also discussed the merits and usefulness of Christianity with Mr. Arnot and Mr. Adam in Calcutta. Hence the Christian propaganda was becoming popular day by day. The missionary under Dr. Alexander Duff was engaged in Christianising Indians, and Dr. Duff had made up his mind to establish the supremacy of English language over Vernacular as a preliminary to the christianisation of India.[10]

It was the influence of Dr. Duff and also of Mr. Macaulay which enabled Lord William Bentinck's Government to decide that " the great object of the British Government ought to be promotion of English literature and science."[11] The missionary opened a number of schools and colleges to impart English education by introducing modern education in India; the Britishers thought that the time had arrived the ancient debt of e civilisation which Europe owed to Asia was about to be rapid and the sciences cradled in the East and brought to maturity in the West, ~~we~~ were now by a final effort to over spread the world.[12] English education did benifit the Indian society; in developing an egalitirian outlook.

The missionary launched a violent attack against Hindu religious and social institutions. They cited the institutions of rigid caste system, of early marriage, the idolatary and several gods of the Hindus and thereby tired to prove that Indians were unfit to sit in judgement upon a European accused.[13] Several persons began to convert their religion and embrace Christianity. The missinonary was no zealous in this work that it even tried to convert Raja Ram Mohan Roy to Christianity. Max Muller's authority tells thus. " Mr. Middleton, the first Bishop of Calcutta, thought it his duty to convert Ram Mohan Roy to Christianity, and in doing so, he dwelt not only on the truth and excellence of his own religion, but spoke of the honour and repute, the influence and usefulness he would acquire by becoming the Apostle of India and that Raja Ram Mohan Roy expressed his bitter indignation that he should have been deemed capable of being influenced by any consideration but the love of truth and goodness, and he never afterwards visited the Bishop again." [14] But this conversion was not welcomed to be completely alievated not only from the religion of his fore fathers but also from their society. He was popularly believed to have to eat beef and drink wine; to put on European costume and a hat and to abuse the religion of his ancestors, their customs and their country.[15]

Christianity also inspired the idea that Englishman were capable to conquer Indians intellectually and morally. Each and every day Indians were reminded of their inferiority. The perseverance, truthfulness, courage patriotism and self-sacrifice of Englishmen excited feelings of respect and admiration in the minds of Indian people and Indians in their company felt themselves conquered. The mission school also taught that the superiority of the Europeans over the Indian was the gift of the sun of God. Besides this, the missionary criticised the evil of Hindu society and proudly pointed to its own community as entirely free from curses. It compared the sacred books of Hindus with Christian scriptures and country with India and proved to the satisfaction of many misguided people that the latter were infinitely superior to the former, It also criticised the Vedas and spread the idea that the Vedas were useless as they only taught the practice of foolish rites.[16]

Like Christianity, the Islam also declared war upon Hinduism and in doing so used the strongest possible language. It attacked the worship of idols by the Hindus and criticised the Vedic rituals. The rituals in the opinion of a Muslim's were meaningless.[17] Even the social institutions were criticised by the Muslims. Like the Christian missionary, the Islam also tried to convert Hindus into its faith. The Muslims keeping the

' Quran ' in one hand and the sword in the other were ready to convert all Hindus into Islam by spreading their friendly hands before the Christains and English people. During the time of Swami Dayanand Sarasvati the rift between Hindus and Muslims got widened due to the role of English people, and English education. It was so high that a Muslim was never prepared to see an Arya Samajist. According to the confidential records of the government the Muslims were incited by the government to loot the Hindus and to abuse them.[18]

The forces thus, that Swami Dayananda had to face may briefly be summed up as follows :

1) The host of Brahmins, who created for themselves a position of supreme authority.

2) The organised forces of Christianity, the followers of which had made it their sacred duty to defend and to disseminate it at all costs; and

3) The ever active propaganda of Islam, which registered its victories in every nook and corner of the country almost daily throughout the year without the Hindus realising the extent to which gaining ground.

' Back to the Vedas ' was the first radical and militant view in which Swami Dayananda saw the protection of the Hindu community as well as of the country. The only slogan ' Back to the Vedas ' - of the great saint was enough to bring a new and radical change in the life of the people of Aryavarta and to mar

the progress and interests of the foreign religions as well as of the indigenous religion, i.e., Hinduism with this weapon he declared war on the three faiths. He had no greater regard for the Bible, the Quran and the Puranas. He had no pity for any of his fellow country men, fellow foreigners, past or present, who had contributed in any way to the thousand years decadence of India, at one time mistress of the world.[19] He was a ruthless critic of all who had falsified or profaned the true Vedic religion. He had great respect for the Vedas is which he saw the medicines of all diseases.

He had been taught by his Guru in the following words. " The Vedas have long ceased to be taught in Bharat Varsha, go and teach them, teach the true Shastras and dispel, by their light, the darkness which the false creeds have given birth to. Remember that while works by common men are utterly misleading as to the nature and attributes of one true God, and slander the great Rishis and Munis, those by the ancient teachers are free from such a blemish. This is the test which will enable you to differentiate true, ancient teaching from the writings of ordinary men.[20] His Guru, Virjananda, a blind scholar, was a farsighted man who regarded the Vedas the only true book of the world. According to the advice of his Guru, Swami Dayananda started to popularise the Vedas.

According to the sixth creed of the Arya Samaj, " The primary object of the Samaj is to do good to the world by improving the physical, spiritual and social condition of mankind.[21] And it was possible, according to Dayananda, only with the study of the Vedas. So he wanted to convert not only India but also the whole world to his faith.[22]

Then with the ardent and radical slogan of ' Back to the Vedas ', Dayanand Saraswati and his Samaj tried their best to emancipate the Hinduism from the monopoly and authority of the Brahminism. Dayanand appealed from the Brahmanical church and the authority of Smriti to the earliest and most sacred of Indian scriptures. The Swami was a kind of Indian masses, who felt himself called to return the hearts of the degenerate children of modern India to their fathers of the glorious Vedic age to reconcil the present with the past.[23] Dayanand studied not only the past but also the present, not only the thought of India as embodied in the Vedas and Upnishadas, Shastras and epic, but also the thought of Europe as embodied especially in the devices of modern science, everywhere manifest in India such as railroads, telegraphs, and other mechanical inventions. He finally arrived at a scheme for reconciling the present with the past, the west with the East.[24] The reformation of Hinduism, thus took a militant phase. The powerful propaganda of the Swami for the Vedic religion

acted a double edged sword. It purified the Hindu religion of its superstitions beliefs and of the evils and at the same time worked to bring about a closer relationship among the different sections of the Hindus.[25] When Dayananda started his campaign to purity Hinduism and to bring about a closer relationship among the different sections of the Hindus, orthodoxy was also better organised. The Sanatan Dharma Rakshini Sabha[26] was formed in Culcutta in 1873 and in 1884, Pandit Sashadhar Tarakachuramani held many meetings in defence of popular Hindu ceremonialism and image worship and current Hindu social institutions.[27] The Hindu Dharma Mahamandal was formed in 1890 which " aimed at stiffing liberty of thought in religion orthodoxy was its motto and idolatary was the highest form of religion it aspired to. "[28] A number of other societies were formed Sanatan Dharma Sabha in Haridwar and Delhi was formed by Dindayal and a number of Pandits. The Nigmagadma Mandali movement was started by Swami Gyananandaji in Mathura in 1896. Dayanand Sarasvati faced all these orthodox societies.

Dayanand stood against the idolatry. The worshipper of the Shiva[29] began to worship God and recognised Shiva as only one of the many names of the supreme. He not only realised the very idea but preached also. During the year 1866, he came in contact with various Missionaries and had long conversation with them. The

same year finds him not only preaching against idolatry at Hardwar, but telling the pilgrims there that sacred spots and ceremonial bathing are of no religious value what so ever and denouncing the great Vaishnava book, the Bhagavata puran, as immoral. The great reformer the Swami Dayananda rejected idolatry entirely, not only as a harmless error, but as positively sinful. This idea of the Swami Dayanand Sarasvati injured the heart's of the Brahmins and they began to criticise the young reformer. Dayananda rejected polytheism advocated them there was only one God with all those attributes generally ascribed to him by monotheists. He was creator first of the Vedas, then of the world, hence the Vedas were eternal as compared with the world; but non-eternal compared with God.[31]

Now Dayananda wanted to give public exposition of his ideas and for this he talked to the pandits in sanskrit and established educational institutions. But his plans failed and then Dayananda made a war on Hinduism by delivering lectures and writing books.[32] This method was more successful. He toured Agra, Gwalior, and Jaipur and tried to prove in every place in discussion with Pandits that idoloatry had not the sanction of the Vedas. In April, 1876, he actively preached day and night in Hardwar fair, condemend idol-worship, and denounced pilgrimages with such vehemence as raised a storm of opposition against him.[33]

He made other tours and encouraged various discussions at various places. One of the greatest discussions was held at Baharas under the auspices of the Maharaja of Benares. The subject of the debate was whether the Vedas countenanced idol-worship. Swami Dayanand came with flying colours from this single handed combat with a host of opponents.[34] Passing through all the important stations from Kashi to Calcutta, Dayananda reached the metropolis and there met Maharshi Devendranath Tagore and Keshav Chandra Sen. He delivered a series of lectures and held a discussion with Keshav Chandra Sen but he did not meet with much success there. On his way back from Calcutta, he halted at Allahbad and delivered many lectures there. Then he reached Bombay where he established the first Arya Samaj which continues to exist till now. In Poona also he delivered fifteen lectures and created such an alarm among the orthodox Brahmins that they instigated the rabble to attack him.[35]

Connected with the radical view of ' Back to the Vedas ' was the attempt for removal of monopoly of the Brahmins. Dayananda felt that the citadel created by the Brahmins was the root of all evils of Hinduism. Therefore, he felt supreme importance of speaking the truth, the naked truth, and the whole truth.[26] He aimed to shake the very root of citadel. He questioned the authority of the Brahmins merely from right of birth. The Brahmins relied on Manu for their rights and privileges, and the

Swami Dayanand Saraswati proved on the authority of Manu himself, that a Brahmin must be versed in the Vedas and a Brahmin who did not reach that standard did not deserve to be treated and respected as such.[37] He quoted chapter and verse in support of his contention and demonstrated from these very books which the Brahmins relied on how in ancient times persons not born of Brahmins parents acquired the position of Brahmins by learning and piety, and how those born of Brahmin parents were relegated to lower position in accordance with their personal qualifications.[38] He advocated that Brahmin by birth was just an ordinary man who, on account of his hereditary characteristics, had perhaps a better opportunity of becoming a vertiable Brahmin than others not so born but with an equal right to become Brahmins if they could manage to acquire the necessary qualifications. He also held that, " It was wrong to worship a Brahmin like God." A Brahmin was nothing but a leader, teacher, a guide, a preceptor and a philosopher."[39] The Swami also stood against the monopoly of the Brahmins on the Vedas and called upon all people, regardless of caste and creed to study the Vedas. It is due to this great revolutionary soul, the Vedas, at pr-esent are being read, studied and commented upon by all classes of Hindus. This was the greatest service rendered by Dayananda to the cause of religious and intellectual as well as social freedom in India

and this alone entitled him to be called the saviour of the Hindu India.[40] Many of the social reformers, have never deviated from both the reformers Raja Ram Mohan Roy and Swami Dayanand Sarsvati.

The Swami also stood against the wrong interpretation given by the Brahmins to the Vedic scriptures. In Vedic scriptures the names of four Varnas are mentioned. There is an equivocation about the word Varnas.

> Varna primiarily means choice or vocation from the sanscrit root 'Vri' to choose or pick up. Thus it means the choice of a place in the social corporate life by an individual according to his capacity and liking. There is a spontaneous division and co-ordination of labour and just necessary for social consolidation.[41]

But Varna has a secondary meaning too. It means colour which came to be accepted by the Brahmins later on. This varna in the meaning of colour became the basis of casteism in India. Dayananda did not accept this caste system on the basis of colour. He proved on the basis of a mantra of the Yajur Veda,[42] that the whole society was nothing but a body with four distinct divisions Face, Arms, Thighs, and Feet. Just as they function differently for the well being of the whole body as well as for themselves,

just so a human society needs four kinds of persons, wisdom-loving, glory-loving, wealth-loving and easy going ordinary men. Those who perform the first duty are Brahmins; those who protect are Kshatriyas; those who increase wealth are the vaishas and those who are the more auxiliaries are the shudras. In other words, some men fitted for the work were set aside by the state for the prosecution of worship, science and literature; others to guard the out ward peace and internalorder of the state; others/to carry on trade and till the ground; again others to do all the meaner kinds of labour.[43]

So there were four varnas which should not be recognised as castes. This the reformer considered only as a political institution made by the rulers for the common good of society, and not a nature or religious distinction. The castes were simply different professions of guilds, established by the state, to guard against confusion and mutual interference, and for the better accomplishment of the different works. Dayananda holds that if a man born in a shudra family possesses the merits, actions and a temperaments of a Brahmin, a Kshatriya or a vishya, he became a Brahmins, a Kshatriya or a vaisha, as the case may be similarly a man born in a Brahmin, Kshatriya or a Vaisha family should become a shudra if his merits, actions and temperaments are shudra like. It means that a man or a woman should belong only to that varna for which he or she is fit.

Swami Dayananda believed that the Vedas, being the knowled-ge imparted by God for the benefit and guidance of mankind, contained germs of knowledge of all kinds useful to man in his life, germs of the various sciences and arts which we see developed in the world today. In other words the Vedas were the roots of all wisdom and knowledge and will remain for ever. In his commentary on the Vedas and in his Rig Veddic Bhashya Bhumika, Dayananda quoted mantras containing such germs.

This view of Swami Dayananda derived support from the fact that (a) The Vedas were not man made but divine and were given for the guidance of mankind; and (b) that the Divine purpose was to help man. Dayananda, undoubtedly was the first man after nearly five thousand years to extricate the Vedas from a confused mass of Sanskrit religious literature, and studied them with the aid of Vedic grammer and Vedic lexicon peratning to the language of the pious vedas and placed before mankind the result of his study. His was the first attempt in modern times to interpret the Vedas on the right lines, which has gone a big way in influencing other reform movements. His claim that the Vedas contain the germs of various knowledge of sciences and arts, is neither unreasonable nor fantastic.

Shri. Aurobind Ghosh, in his contribution. Bankim, Tilak and Dayananda, holds the opinion that, " Dayananda affirms

that the truths of modern physical science are discoverable in the hymns. Here we have the sole point of fundamental principle about which there can be any justifiable misgivings.' I confess my incompetence to advance any settled opinion in the matter. But much needs to be said that his ideas are increasingly supported by the recent trend of our knowledge about the ancient world. The ancient civilization did possess secrets of science some of which modern knowledge has recovered , extended and made more rich and precise but others are even now not recovered. There is then nothing fantastic and in Dayananda's idea that the veda contains truth of religion and knowledge of science and arts - "[45]

Again he says, "

> " If the Vedic god-heads express the powers of a supreme Deity who is a greator, Ruler and Father of universe, then there must inevitably be in the Veda a large part of cosmology, the law of creation and of cosmos. Dayananda asserts the presence of such a cosmic element, he finds in the Veda the secrets of the creation and law of nature by which the omniscient governs the world." [46]

In the words of Mr. H.D. Maclagan the Vedas contain the basic principles of all the sciences and by accepting this he also supports Dayananda Sarasvati.[47] The Vedas, being Divine

revelation, and expound the laws of existence in its various departments, which precludes the mention of persons and places. The knowledge of cosmology among other things must relate to the size and the shape of the earth and the nature and the function of the sun, the moon, the Earth, and other planets, their relation to one another and their movements. Among the laws of cosmology is the law of gravitation and the annual and diurnal motions of the earth round the sun and round its axis respectively. The latter are thus revealed in the Rig Veda as follows : " All bodies, the sun, the moon, and the Earth, etc; revolves round the sun. She supplies the living beings with abundant juices and fruits of various kinds and fulfils the fixed laws of her motions."[48] Regarding the revolution of planets and others, the Yajur Veda says that, " All bodies, the sun, the moon, the earth etc; revolve in their orbit in the cosmos. The waters (oceans) are like the mother of earth, and the sun is like earth's father. She revolves round the sun. Air is the father of sun and space and Ether its mother. The sun revolves in them. All bodies are supported by air and are made to revolve by air and its power of attraction."[49] The Attiriya Brahman also explains that the Sun never sets and never rises.[50] The Atharva Veda teaches that the Moon is dependent on the sun for its light.[51] The Rigveda says that the Moon revolves round the Earth and sometimes in the course of her journey comes between the Earth and the Sun.

The Mantra says that both the leminions bodies like the sun and the dark bodies like the Moon and the earth are always in motion.[52] The Rig Veda also says that the various heavenly bodies are kept stable in their places rendered habitable by the power of attraction of the glourious sun.[53] Again Rig Veda Ash.4, Adh.5, V.10, M.3 and Yajur Veda, Adh. 33, M. 43 mention the law of attraction and the fact that colour and from are made visible by the rays of the Sun. Swami Dayananda, in the ' Rig Vedadi Bhashya Bhumika ' quotes several verses of the Rig Veda and Yajur veda and says that they allude to the science of Geometry and Algebra. In his ' Introduction to the Veda Bhashya,' Swami Dayanand Sarasvati discuss the question of ocean-going steamer air ships and steam-driven cars on land.[54] He says that men should construct three kinds of conveyances for three places-land, water and the heaven-cars worked by steam for land, steamers and boats for the ocean and airships for the high heaven. These conveyances are to be built with silver, iron and copper. " Oceans should be crossed by steamers as the mind travels with great speed so men should manufacture cars for the ocean and the skies, which will travel fast and cover spaces." [55]

Certain names and phrases used in the Vedas and other Arsha literature contain knowledge of scientific facts. Saturn is described as surya-putra, Son of the Sun. Lightning is called ' Indra Vajra ' the bolt of electricity. But unfortunately the

Dhanur Veda (The Science of War) as well as the literature on the subject have been lost and it is not known how the engines of war developed from the germs mentioned in the Vedas, but this science had made a great progress in ancient India. The Greek writer Themistus mentions, " The Indian fighting at a distance with lighting at a distance with lightning and thunder".[56] Alexander the Great, mentions the terrific flashes of flame which he saw showered on his army in India. Philostrastus says that Hindus drove their enemies away by means of tempests and thunders sent down from Heaven.[57] Similarly the Rockets were also in use in India. Prof. Wilson, an eminent scholar, is of opinion that, Rockets are of Indian origin and had long been used in Indian armies when the Europeans came in contact with them. The Ramayan mentions it. Ctesias, Elian and Philostratus speak of an oil manufactured by Hindus and used in warfare in destroying walls and battlements of towns.[58]

The Vedas also contain the highest philosophic thought that man in the present world has yet conceived; others prepared as Ayur Veda, Dhanur Veda, Artha Veda, Gandharva Veda, which have developed far more fully in modern times and are likely to achieve in future brilliant results not yet dreamt of. These splendid philosophic thoughts were expanded by ancient Rishis and Munis, seers and Thinkers which blossomed forth as Upanishadas.[59]

Vedant, or the end of the Vedic knowledge is a misnomer. Dayananda's knowledge of the Vedas can not be said to be the last word on the Vedas. All we can say is that this knowledge was right and true. He is the first of the true interpreters of the Vedas in modern times; but not the last. Rishis may yet arise and interpret the divine knowledge more fully. " The Vedas, " says Mr. Sarda, " are a shoreless ocean of knowledge; Dayananda is the first scientific and true navigator in that limitless sea in modern times, and those who want a safe and successful voyage will do well to accept his guidance."[60]

Dayanand Sarasvati was prepared to accept no indeptedness to the west. He did claim that in matter of religion and in the domain of spirit the western mind had not attained either the depths or the heights commanded by the ancient Indian mind; and in such matters it still had much to learn from the ancient Indian sages. In matter of social life also, India had not to borrow from the west. Indian solutions arrived at in ancient times were as good, as sound and as effective, at least were those arrived at in the west by the best modern thought. India had nothing to learn from the west in the domain of philosophy also.

Lala Rajpat Rai says " The cream of Europpean thought does not yet come up to the level of the cream of Hindu thought. The most modern western thought is apparently still groping in the dark and endavouring to scale the heights reached by Indians centuries ago."[62] Physical science was also known to Indians. No doubt, the Europeans were fare in advance of the ancient Indians in the realm of physical science.[63] Yet it may justly be claimed that most of the fundamental truths on which the superstructure of European science was raised, were known to the Indians.

For centuries the Hindus belived that plants were in essence as much to be regarded as living creaturog as were animals. The European scholars also have admitted the fact that Hindus were fully familiar with anatomy and surgery and chemistry.[64] Dayananda's claim therefore, rested upon a substantial foundation. His object was to lift the Indians from that slough of despondence into which they had fallen and to provide leverage for the removal of the great burden that lay on their minds. His object was not to give the Hindus matter and occasion for boasting but to raise their status. " He wanted to inspire them," says Lala Lajpat Rai ", with justifiable pride and with confidence in the enormous value of their heritage so that they might be called upon the make for the preservation of that heritage and for becoming worthy to possess it."[65]

Dayananda dreamed of a regenerated India as spiritual as wise, as noble as learned, as chivalrous as great in every way as in its most glourious past, if not more so, and he wanted his countrymen to proceed to the realisation of that ideal with confidence and fervour. He wanted to aspire the Indians to a role of honour in the comity of nations, to become once more the teachers of Humanity and the upholders of towering and magnificent ideals before mankind. By persuading himself to believe that the most recent inventions of modern science, such as steam engines and railways were known, at least, in their germs to the poets of the vedas, he wanted Indians to achieve all this in the spirit of their past, in a spirit of devotion to truth for his own sake, of alstruism, and of humality. And this ambitions programme, Dayananda held could not be realised by mere imitation by mere dependence on the west, by despising their ancestors and by aping exotic manners and habits.[66] Not on such shifting foundations, but on the primal rock of self-respect and self-help did he desire them to build up their future nationalism and to rear it there on in the true spirit of Swajati (own race) and Swadharma (own religion).[67]

On this very basis, Dayananda said that India was to have her own culture, her own national religion, her own national education and her own national language. As regards India's own

culture,he had love for the past. Dayananda's presentation of India's past made the Arya Samaj a revivalilist body. The golden age of the Indian culture that he pictured was certainly thing of t the past but he believed and inspired millions to believe that it could be recaptured. During the centuries when India was ruled by Muslim dynasties, Hindus and maintained their superiority. They thought that their culture was the best. Due to this high culture, India had always enjoyed a sense of unity. She was one in the sense in which Catholic Europe was one in the 13th Century. Even the impact of the Western civilization in o no way upset the ancient course of Indian history. The waves of the Western civilization dashed over the firm rocks of Indian culture. India's bounds of unity were more real and true than those derived from the national sentiment for these bonds that united India were a heritage of the past.[68] Dayananda tried his best to reprepare this culture and he came with a conscious purpose to restore the forsaken Vedic culture and ways. No doubt India was conquered from political point of view, but political conquest is no sure index of a nation's greatness and that Europe should not be blinded by its political supremacy and overlook the real essence of civilization of India that she possess.[69] Giving stress on the strong foundation of the Eastern civilization, the Saddharma Pracharka says; " The Eastern civilization, is built on a very strong foundation which can never be shaken by the accidental civilization ".[70]

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The editor of the magzine further predicts that western civilization which has come to the front for the present owing to the mere accident of political ascendency, will soon collapse because of its materialistic composition, and will in the end yield to the East. It will be a glourious day for India when the hollowness of accidental civilization will be exposed and the intrinsic merits of oriental civilization displayed.[71]

Hence India should not look towards the Western civilization and she should restroe and prepare her own culture and civilization. India was not a barbarous country when the British obtained possessionn of her, that she had a long and to some respects a glourious history; that she was never before governed by Foreigners from without in the political and economic interests of a nation not living within her territorial limits.[72] In the words of Mr. Rawlinson " India in the third century B.C. was a highly civilized country; it must indeed have compared favourably with the rest of the world of the time; for Greece was sinking fast into the state of corrupt decadence and Rome in the throes of her struggle with carthage had scarcely yet emerged from Barbarism.[73]

India was to have her own national religion also. As Christianity and Islam were making fatal inroads upon Hinduism,

Dayanand Sarasvati advocated the national religion without which India would cease in course of time to be the land of the Hindus. He was howeverr, profoundly by what might be called the credal universalism of Christianity and Islam to seek for the foundations of it in his own national religion. This was the real psychology of the doctrine of Vedic infallibility set up by Dayananda, upon which he wanted to build up the Hindu society, the Hindu nation and national religion inspired with a great mission among the people of th world.[74] The 'Satyarth Prakash' which contains the teachings of Dayananda clearly states the national religion. Taking national religion into his consideration Dayananda was able to appeal to the social economy of the Vedic Hindu not only to remove the social religious disabilities but also to claim a social order based upon the teachings of the Vedas which 'was from some points of view even superior to the advanced social idealism inspired by the dogma of liberty, Equality and Fraternity of the French Illumination." [75]

So, according to Dayanand Sarasvati, India did not stand in the need of going to Europe either for a pure religion or for a pure social order. This could be found in the ancient scriptures of the people themselves. This was really the begining of that revolution for national religion and social revival among the Hindus of India to which we owe so largely the birth of our present national consciousness.

Regarding the formation of the national religion there was difference between the Brahmo Samaj and Arya Samaj. The reformers of the Brahmo Samaj tried to purify the old religion of the country. But their whole mental make-up caused them to give their movement a more or less unitarian form. The Brahmo Samaj was not successful in decreasing the influence of Western culture or religion. It was only an intellectual protest against the dogmas, superstitions, and irrationalities or religion. It made no persistent efforts at doing this and at pointing out the imperfections of Western culture. Swami Vivekanand carried his banner forward and preached the superiority of Eastern spirituality over Western materialism.[76] But it was Dayananda Sarasvati who saw the need for a real national religion which would be free from defects and which would unify all divering forces. His unshaken belief in the Vedas and in the Indian culture based on the national religion caused him to raise the slogan ' Back to the Vedas '.

He believed that, " the Arya Samaj and the Vedic religion could alone become a national religion. This national religion would be both simple and intellectually appealling. It would therefore, suit both the common people as well as the intellectual people."[77] The Arya Samaj succeeded in popularising the idea of national religion because it had two factors which inspired people to accept the great qualities of the Vedic religion. One was the magnetic influence of its founder and the other the

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practical application of his teaching by the first generation of his followers. Thus the Samaj was a vitalishing movement that stood for India's own Vedic religion flourished in England before the saxons set foot on it and that period of history was so obscure that nationalism could as yet derive no inspiration from it. But when researches in ancient history have brought the past to light, the Arya Samaj religion will be accepted as the revival on ancient lofty national ideal in all lands.[79]

Swami Dayanand Sarasvati also held that India was to have her own national education, as well as her own national language. In every country, national education is the best means to ensure the advancement of a people and to preserve their existence. Dayanand Sarasvati, therefore, advocated for, ' national education ' and stood against the prevailing system of English education in India.[80] In his opinion the salvation of the country depends upon those people who learn, ' national education.' Lala Lajpat Rai advocated rightly the view of Dayananda in the following words. " If the salvation of the nation has to depend on our English educated countrymen then it will never be achieved. The people must be educated politically."[81] There fore, Swami Dayanand Sarasvati and his followers hold that everyone should be educated whether he is a Brahmin or Kshatriya or a Shudra. The prosparity could not be increased in the kingdom without giving education to each and every individual.[82] According to him religious and moral teachings

was the foundation on which the educational plan ought to be built.[83] He had no sympathy for system of education which neglected the most essential and enduring part of man and which divourced religion from Morality. Character builiding, which is not found in the English educational system, occupied a prominent place in his scheme of education. But he held that true character building was not possible unless boys were taught their duty to God and Man. Then the Brahmacharya was the most important organ of his system of education on which the salvation of the country depends. He preached that a long course of 18 years hard study - say from 7 to 25 demanded a store of energy and vitality in the young which it was impossible for them to possess without enforcing on them a life of celibacy and insistence on chastity and Brahmacharya. This Brahmacharya was the glory of the national system of education; the stress laid on it by Dayananda was unique and unparalleled in the history of any other country. At the same time he held that the state should provide free and universal education not merely up to the primary stage, but for all the 18 years up to the highest stage; in exceptional cases even up to the age of 36 or 48 ; the state was to provide for the education of the citizen. In short his system was a democratic one. All were equals in the eyes of the teacher.[84]

Regarding the aim of the national education the Swami Dayanand Sarasvati and his followers held that the first aim of sound education should be to teach the individual that the growth

towards freedom is progress; that every human being is the Master of his own destiny that neither fale nor karma is above control, that the road to progress lies in the voluntary identification of one self with his or her social group that the social with which every person should identify himself or herself; that without this identification progress or growth towards freedom is indeed very difficult if not altogether impossible.[85]

Thus Swami Dayanand Sarasvati brought a new outlook on life and a new conception of mental training based on national education. He along with the Aryas recognised fully that the development of an independent system of national education must precede all attempts at reconstruction and readjustment of the basis of Indian society. This new attitude and outlook materialised in the Gurukul at Kangri which tries to found an Indian University, Indian in every sense, out of which would arise a new Indian nation breathing the old and sacred atmosphere of the Vedas but tasting and relishing all that is useful and fine in the thought, literature and science of the modern times.[86]

Here we should keep in mind that Dayananda did not leave the progressive idea of the world also. An earnest attempt towards a synthesis was made in India by the Arya Samaj of Dayanand Sarasvati. The above mentioned Gurukul at Kangri is the fine example of this synthesis.[87]

Dayananda had a frevent love for India's own language too. English, in his opinion was a position which was destroying the Indian life. He directed his followers to spread and promote Hindi.[88] The Arya Samajists accepted his advice and considered it their supreme duty to spread the Arya Bhasha throughout the length and breadth of India.[89]

The Arya Samaja's educational institutions in the Punjab and U.P. tried to popularise Hindi and even used it as a medium of instruction.[90] Dayananda was a far sighted nation builder. He considered Hindi as the best means of advancing national unity which was to emancipate India from the British yoke.

Thus the views of Dayananda were radical and militant which were popularised later on by the Arya Samaj. Taking this militant view in its consideration the Arya Samaj started a movement with a view to enhance the sense of India's past glory among the country men. To sum up in the words of Hans Kohn ; " with its radical views, it (The Samaj) sought to bring a new life to India and the Hindu race. As a means to this end it taught that people should study the ancient uncorrupted culture of their race, should turn back to Sanskrit and Vedas, and it fostered a new type of education in the spirit of traditional discipline " - In its services the Arya Samaj tried to revive the ancient Vedic ritual. The Brahmo Samaj destroyed the mediaeval

India ruled by Brahmans and created modern India. It was Arya Samaj which by the reawakening India of the past, did most to pave the way for the India of the 20th Century.[91]

Swami Dayanand did his utmost in bring forth the defects of Brahminism and their general influence on the functioning of Indian society. He was foremost in throwing light on the development of caste system in Indian society. Besides he was not spared by various traditional minded Brahmins, who tried to attack him and his approach. On aspect which can be well established of Swami Dayanand is that; he forsaw the need of national education; and national language for furthering the nations interest. Even to this day his relevance in this context cannot be under estimated. National education and national language are the need of the hour even today; as they are two pilliars on nation building process. The Arya Samaja's contribution in this context cannot be under estimated.

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42) : The hitherto accepted mistranslation was this : The Brahmins were born from the mouth of Brahma, the Kshattriyas from the arms, the Vaishas from the things and shudras from the feet.

(Yajur Veda XXXII - 10)

Dayananda says, that it is absured God has no mouth, no arms, no thigs, no feet. He said, The Brahmins occupy the same position in the society as the mouth in the body, the Kshatriya that of arms and so on -
(Satyarth Prakash, Chapter - IV)

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45) Ghosh Aurobindo Bankim : Tilak and Dayananda. p. 67.

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48) Rig Veda, 8.2.10.1 : The Mantra runs as follows :

या गौर्वर्तनिं पर्य्येति निष्कृतं पयोदुहाना व्रतनीरवारतः ।
सा प्रब्रुवाणा वरुणाय दाशुषे देवेभ्यो दाशद्धविषा विवस्वते ॥

49) Yajur Veda 3.6. : The Mantra is thus:
आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः ।
पितरं च प्रयन्त्स्वः ।

50) : Hang's Attitiya Brahman, Vol. II, p. 242.
This is the Mantra :
अयं यदेनं प्रातरुदेतीति मन्यन्ते रात्रेरेव तदन्तमित्वाथात्मानं विपर्यस्यतेऽहरेवाधस्तात् कुरुते रात्रिं पुरस्तात् । स वा एष न कदाचन निम्लोचति न ह वै कदाचन निम्लोचति ।

51) Atharva Veda : 14.1.1 : The Mantra is :
दिवि सोमो अधिश्रितः

52) Rig Veda : V.6.4.1.3.3: The following is the Mantra
त्वं सोम पितृभिः संविदानोऽनुह्या वा पृथिवी आ ततन्थ ।
तस्मै त इन्द्रो हविषा विधेम वयं स्याम पतयो रयीणाम् ।

53) Rig Veda, 6.1.6.5 :
यदा सूर्यममुं दिवि शुक्रं ज्योतिरधारयः
आदित्ते विश्वा भुवनानि येमिरे ।

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55) Rig Veda, 1.8.8.3.8 : तुग्रो ह भुज्युमश्विनोमेघे रयिं न कश्चिन्ममृवाँ अवाहाः ।
समूह त्यूर्नौभिरात्मन्वतीभिरन्तरिक्षप्रद्भिरपोदकाभिः ॥
तिस्रः क्षपस्त्रिरहातिव्रजद्भिर्नासत्या भुज्युमूहथुः पतङ्गैः ।
समुद्रस्य धन्वन्नार्द्रस्य पारे त्रिभी रथैः शतपद्भिः षळश्वैः ॥

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