INTRODUCTION

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This is a study of an important socio-religious - cultural movement in the nineteenth century in India, which exerted a powerful and profound influence on Indian Nationalism.

The Arya Samaj was found by a man who was not very highly educated. Nevertheless, he established himself as a great scholar of sanscrit, who was further trained on traditional lines. The climate of contemporary India had greatly influenced him and the 'Sanyasin' in him receded into the background and the man of action in him came forward to advocate the reconstruction of India on national lines. All this was the result of his own experience which he had to face during his early age.

This study is an effort to show that long before, the Indian National Congress took up the programme of Swadeshi, Boycott, National education, National language and social reforms. There had been various other efforts made from time to time for social reformation. The renaissance of Hinduism and an attempt to revive ancient Indian culture and religious values in the modern age was preceded by a prolonged period of religious confusion and moral depravity.

The work is divided into five chapters. In the first chapter of this work, background of the present study has been surveyed. It has been shown that, Swami Dayanand Sarasvati was shaped, a real Mahatma a sage and a prophet at the feet of the renowned sant ' Swami Virjanand '; from whom he learnt much about the development of the Hindu social order, traditions, culture etc.

Swami Dayanand Sarasvati was an @rphan. He had mastered Sanscrit and its ancient literature of India. At the end of his school life, Dayanand was much acquainted with the Various aspects of ' Vedic tradition.' From the various thoughts it can be felt that Dayanand had discovered the Vedantic idea of the absolute. As for religious practice, it is reported that at the becining of the period, Swami Dayanand was not completely against all forms of idol worship.

In the second chapter, " Dayanand and his work on Punjab," Swami Dayanand Sarasvati's new idea of the concept of 'Shudhi' has been developed and examined. It is a ancient Hindu concept, referring to the quality of purity necessary for the proper the performance of Dharma, which includes ritual and social duties. By extension the term also indicated the rite by which pollution is removed, and access to Dharma is restored; it gives back the

right to perform the rituals and to participate in the social life of the caste. It is significant that, it was in, Punjab that Dayananda first mooted the question of Shudhi.

In the third chapter, " Social Reform Movement of Swami Dayanand Saraswati," Swami and his 'Samaj' represents the militant phase of religious and social reform in the nineteenth century. In the realm of religious and social reform, the approach of the Arya Samaj is radically different from that of the Brahmo Samaj of Bengal and of Prathana Samaj of Maharashtra. Dayanand's social thought is based on the assertion of the Supremacy of the Principles of the Vedic religion and society and Metaphysical view of history. On the basis of his religious doctrine, Dayananda constructed his social and political ideals. He was a great supporter of the rights of women in society. Discovery of the principle of social equality in the ancient polity is one of contributions of Swami Dayananda. In doing so Dayananda had a deep insight of the social structure and the practice of social system.

In the fourth chapter, " Indigenous Nationalism of the Arya Samaj," it is discuss that the Arya Samaj was the First to depart from tradition and give an indigenous orientation to Indian Nationalism. The militant views of Dayananda on the Vedas,

Culture, National religion, National education and National language are examined.

The discussion of the ' Renaissance of Hinduism ' and an attempt to revive ancient Indian culture and religious values in the modern age was preceded by a prolonged period of religious confusion and moral depravity. In the last chapter, named ' Dayanand Sarasvati and his Religious Ideas ', are examined. Perhaps Dayanand tried to revive Hinduism more radically then any other reformer who belonged to this period. His main gospel of ' Go Back to Vedas ' had a great impact on the then existing conditions of Indian Society.