CHAPTER - I
INTRODUCTION
The lamp of liberty was blown away in India in the 19th Century by English Power. It is unique with India (Bharatvarsha) all through the ages, yet there sprang up all over India and in all works of life a galaxy of high souled and dedicated men and women grant by any standard of any time or claim in the history of mankind. They constructed their whole life and work for the resurrection of another India. They rekindled the lamp of our liberty and ushered a new era. They safeguarded our individuality. They saved Indian way of life and brought about a comprehensive and glorious renaissance. Swami Dayananda Saraswati a notable figure of Indian thought and the founder of Arya Samaj belonged to the group of messiahs. The Indian people conferred on him the right Indian title “Swami”, “Manharishi”. He was a rare combination of Rishi (Saint), yogi and social reformer.

The author gives in the following chapters viz. the aspects of Swami Dayananda’s philosophy along with a brief sketch of his works in Education, Society and contribution to the resurgence of new India, parts of Africa, etc., which sum up Dayananda’s life and philosophy.

A comprehensive study of his thought with special reference to rationalism to arrive at the goals of life, using Hindi in delivering lectures commentary on the Vedas in Hindi and founding of the famous Arya Samaj (1875), which created the most extensive institution is noteworthy. As an educationist and Social reformer he would rank the same with Vidyasager, Gandhiji, and Syed Ahmad Khan. Like Raja Ram Mohan Roy, he advocated a non-idolatrous monotheism. As an author of Satyarth Prakash (Light of Truth), the Bible of the Arya Samajists he was justly hailed as Martin Luther of India.
(A) A brief Life Sketch:

Swami Dayananda Saraswati was born on Phalguna Badi Dashmi, 12 February, 1825 A.D at Tankara, a village in the state of Morvi in Kathiwar in Gujarat. His father Karshanji Lalji Tiwari an Audichya Brahmin and a man of affluence and Prestige. He was a rich zamindar and a banker and a state official. He was a staunch shaivite and wished to become a worthy son and to follow the footsteps.

Dayananda bore two names in the childhood; Dayalji or Moolshankar, the former being more in use for it was his nick name. He had two brothers and two sisters. Dayalji possessed a sharp intellect and a prodigious memory. His faculties of perception and critical analysis were outstanding when five years old, he learned by note numerous extracts and verses from Sanskrit literature. At the age of eight he was invested with the sacred thread as also the Gayatri Mantra and taught Sandhya upasana.

In the short span of thirteen years he had memorized Sanskrit Grammar and Sabdarupavali Rudhradhyaya and Shukla Yajurveda Samhita as well as same portions of the Védas.

Karshanji was staunch shaivite and therefore, the family followed the Shaiva faith. Dayalji or Moolji as he was called, was also taught to worship Lord Shiva with obligations to undertake fasts and perform several other religious duties. The father himself a learned man and well versed in the Vedic lore, wanted his son to develop an all-round personality and to be a devotee of Lord Shiva. So, he used to take him a traditional and a successful householder. But Dayalji’s very first encounter with ritualism and superstition shook the roots of his faith and set him on the path of Scepticism and eternal search.
In 1837 during the Shivaratri visit, he felt disillusioned to find mice playing on the idol of Lord Shiva and eating his offerings. He woke up his father and asked for an explanation but could not get a satisfactory answer. His faith in the omnipotence of Lord Shiva could not reside in an idol.

He himself asked question and not getting answer. The minor episode gave some jolt to Dayalji’s religious faith, he returned home, broke his fast and fell asleep. The death of his younger sister and the uncle who was also his tutor caused him great grief and he began to consider how to alleviate human suffering and how to fined out true Shiva.

EDUCATION:

At the age of 22 his parents arranged his marriage which he wanted to avoid. In 1846 he secretly left home for a clear understanding of the truth-hoping never to return. His father’s attempt to bring him back proved unsuccessful.

After leaving house he visited several places in search of Yogis who could lead him on to the path of salvation. He reached Sayla village and he stayed with Lala Bhakta and started practising Yoga. There he meet a Brahmachari (Celibate) on whose advice he vowed to pass a life of celibacy and exchange his cloths for the dress worn by them a reddish yellow garment. And the name of Shudhachaitanya was conferred on him. After learning some Yogic exercises he proceed to Kot Kangra where he meet some religious mendicants. He left Kot Kangra and reached Chanod and stayed there for more than one year. There he read Vedanta from Pramanand Paramahansa finding that preparing food for himself was an impediment to study, he resolved to become a Sannyasi. He requested Swami Chidananda to ordain him as a Sannyasi but the latter refused, because in his opinion Shuddha Chaitaney was still immature and a novice. Then he approached Poornanand Saraswati, a Deccani Swami (near Kalyani), who after much hesitation, yielded to the young ascetics entreaty and ordained him a Sannyasi and gave him the name of Dayananda Saraswati.
From Chanod Dayananda proceed towards Vyas Ashram where he took his first lessons in Yoga from Swami Yogananda and learn practical aspects of Yoga from Jwalananda Puri and Shivananda Giri. Again he went to Mt. Abu and learn more about yoga from the yogis residing there, but his thirst for a full grasy of yoga remained unquenched. He therefore, decided to visit Uttarkhand in search of accomplished yogis and reach Hardwar in 1854, at time of Kumbh Fair. He mixed freely with Sanyasis also devoting intervals of time to yogic practice in the hills of Chandi. From Hardwar he proceeded to Tehri and Rishikesh, where he studied a few manuscripts on Tantra also. The obscenity of that literature created a sense repulsion in his mind against the entire Tantra literature. He then visited Kedarghat, Rudra Prayag, Gupta Kash Trijinarayan and the heights of Tunganath and Okhimath, where a little halt was made for rest. Kedarnath, was next climbed as also Joshimath and Badrinath, at Joshimath he learnt that certain Mahatmas resided in those parts. For obtaining a glimpse of them or an opportunity of meeting them and passing some time in their company he travelled those terible and dangerous places of the Himalayas, frequented by wild aminals and climbed high cliffs and descended without caring for food or rest.

His visit to the Himalayas, were mainly motivated by a strong desire to find true yogis and saints who as he heard, resided inaccessible places in the caverns of dales and valleys of mountains near rivulets and sacred streams and on hillocks, absorbed in their penances austerities. He spared no pains to find out true yogis and saints who could satisfy his quest of truth and wisdom and did not consider any sacrifices too great to achieve his object. He stayed in the Himalayas for about two years.
In 1856 A.D Swami Dayanananda descended from the mountains and after passing some time on the banks of the Ganga near Garhmukteshwar, left for Farrukhabad and from there he reached Kanpur. After spending about five months in travels between Kanpur and Allahbad, he passed one month at Vindhyachala and then proceeded to Kashi (Varanasi) where he stayed for about two weeks and had discussions with many learned pandits then he decided to visit the forest regions of central provinces and the source of Narmada and with this end in view he proceeded to South in the beginning of 1857 A.D. During his journey he encountered several wild beast on his ways in the hilly-tracks. He spend about three years in those regions. He passed time in practising yoga, communion with nature and meeting Sanyasis. Jayachandra Vidyalankar has presumed that during this period Swami Dayananda Saraswati came into contact with the revolutionaries of Central India and might have played some parts in the Mutiny of 1857.

MEETING OF GURU:

In 1860 Swami Dayananda Saraswati finally meet a Guru who gave him full satisfaction. Swami Virjananda of Mathura, the blind saint was the greatest grammarian of his times and perhaps, he was the only man like Kumarilabhatta who was anxious to restore to India her Vedic ideals. Dayananda not only learnt from him the Vedic grammar but it appears that most of his ideas were crystallised in his company and by the time he leave his preceptor, he finds himself full with philosophy that he gave out to the world in his later life. At first he was taught Panini's Ashtadhyayi and the Mahabhashya. With a command over these books Dayananda could get an easy access to treasure-house of the Vedas and Vedanga and could
understand the mysteries of Vedic literature. He also read several other books including the Nighantu, the Nirukta, the Vedant Sutras and Manusmriti at the end of his studies, he with a desire to take leave of Swami Virajananda stood before him with half a seer of cloves as his guru-dakshina. But Swami Virajananda did not accept his cloves. He asked him to dedicate his life for establishing the glory of the ancient learning and for installing the Vedic religion in Aryavarta.

He should remove sectarianism and promulgate the message of the Vedas throughout the world. He should be prepared to die in the mission of installing the Vedic dharma on a high pedestal as it used to be in guru’s proposed without the slightest demur and uttered the words; “As you please”. He then paid his obeisance to his guru by falling at his feet and left Mathura in April 1863.

In the field of Action (Public Preaching):

After departing his guru Dayananda went to Agra where he taught the devotees the virtues of Sandhiya and advised them to chant Gayatri Mantra. With this object in view, he distributed several thousand booklets of Sandhyopasana. He also taught people the supreme importance of Self-control and continence. From Agra he went on tour of Dholpur, Lashkar, Gwalior, Karauly, Jaipur and Pushkar. At Jaipur he had a disputation with the pandits of Vaishnava and Shaiva Sects in which he defeated them. At Pushkar he made vigorous attacks on Vaishnava and Shaiva Sects and criticised idols worship. He said that God had no form and, therefore, worshiping idols was only groping of dark. Moreover, idol worship, according to him had demoralised Hindu society. The next place he visit to Ajmer, where he had discussion and disputations with Muslim Maulavis and Christian and missionaries on God, origin of life and transmigration. It was at Ajmer that he took up the question of cow-protection and impressed upon Col. Brook the disability of banning Cow-slaughter by means of law.
After three years, Swami Dayananda returned to Mathura and met his
guru Virjananda. In 1866 A.D Kumbha Fair was held at Hardwar. Swami
Dayananda in the Company of several Brahmacharis and Sanyasis reached
Hardwar and pitched his tent, with a banner on which was inscribed "Pakhand
Khandani Pataka". He had fairly good equipment of books with him, and
by that time he had obtained the text of the Vedas also from Germany. His
personality was so magnetic and his knowledge of the Vedas and other
Scriptures so deep that hundreds of people started gathering near his tent,
pitched at a distance of about three miles from the city, to listen his
discourses. He started his discourses with the recitation of some mantras
(Verses) from the Vedas and dwelt upon the oneness of God and
uselessness of idol worship. He also criticised the Puranas and many
customes and traditions of the Hindu. He impressed upon his listeners the
desirability of during good deeds, because without them nobody could get
solace and salvation. He told his audience frankly that it was not possible to
get rid of sins and misdeeds by taking dips in sacred rivers simultaneously
with non-adherence to religion conduct. The audience listened to his
deliberation with rapt attention. As soon as the people started flocking in
large numbers to his discourses and his fame spread far and wide.\textsuperscript{10}

\textbf{Challenge to Idol worship :}

While at Hardwar, Swami Dayanand felt pained to watch the
pageantry and pomp of the Sadhus and display of wealth by the Mahants
and priest. He felt so disgusted that he made up his mind to get rid of even
the meagre belongings he had distributed all the belongings to there, and
retained only a loin-cloth for himself. This renounced everything and
started on his lecture tour to spread the message of the Vedas. From Hardwar he went to Rishikesh, Farrukhabad and from there to Anupshahar where many followers of Chakraknit sect—an offshoot of Vallabha Sect—came in his contact and gave up their adherence to their conviction. At Ramghat a Brahmin was so impressed by Swami Dayananda’s arguments against idol worship that he stopped it for good. At Karnavasa he defeated Pt. Amba Datta and Pt. Hira Vallabha, one after another, in disputation. Both of them accepted their defeat and threw idols into Ganga. Pt. Tika Ram and Pt. Angad Shastri was also threw idols and joined to Dayananda’s way.

Tussle with Rao Karna Singh:

In May 1869 at Karnavasa Swami Dayananda had an encounter with Rao Karna of Rajput ruler of Baroli, follower of Chakraknit sect an disciple of Rangacharya, who had come to bathe in Ganga, the behaviour of the Rajput was rude and he attacked the latter with a Sword which the later broke into two. And again he sent two or three of his follower armed with swords, to murder Swami Dayananda at night at his cottage, but they too did not succeed in their mission. But the Rao Karna Singh’s father in-law Rao Krishna Singh support and protect the Swami. And Rao Krishna Singh warned to his son-in-law and left the place. But Swamiji was not feel frightened. He said to the Rao “No one can harm me. It is not man that guards me but the great Lord who protects me every where. Don’t be anxious on my account”.

Challenge with Religious leaders:

Kanpur Shastrath :- Swami Dayananda Saraswati went to Farrukhabad after leaving Karnavasa. He stayed there some days and established Sanskrit Pathshal for teaching the Vedic leiterature. And from Farrukhabad he went to Kanpur he had again a disputation with pandits i.e. Halder Ojha, Pragan Narain Tiwari and Guru Prasad Shukla. Mr. W. Thain, the assistant commissioner he gave his decision in favour of Swami Dayananda. After this Swami Dayananda was very popular in Kanpur, and many people becoming his follower of Swami and they threw idols in the river. He stayed in Kanpur about three months.
Kashi Shastrath (Disputation):

In July 1869 Swamiji reached Kashi (Varanasi) where he had a disputation with the pandits of Kashi headed by Pt. Bal Shastri. The debate was lasted four hours and assembled nearly fifty thousands listeners to it. Unfortunately the debate was presided over by the ruler of Kashi Maharaj Ishwari Prasad Narain Singh, who himself being an idolator was a partisan. He gave his decision in favour of the pandit. Swami Dayananda was very unhappy of the undesirable act, barberous behaviour of the pandits of and the unfortunate decision of the ruler of Kashi. However the newspaper like Pioneer supported and declared that its was winner by Swami and described by him “Luther of India”!! The truth became known to all. At last Pt. Bal Shastri and Maharaja has also apologised there misbehaviour towards the latter at the time of the debate.

Kumbh Fair at Prayag:

Swami Dayananda reached Prayag early in 1870, and stayed by the side of the Ganga and spent time in the religious discussions. Where thousands of people had gathered on the occasion of the Kumbh Fair. He was very famous and people were eager to see him and listen to him and to listen to his discourses. He impressed upon them the desirability of worshipping their God who has no shape and no form, who is omnipresent and omnipotent, and advised them to practice yoga which was conducive to sound health and led to spiritual uplift. Dayananda dissuaded some Hindus from walking into the fold of Christianity. He met Maharishi Devendra Nath Tagore to Prayag on the occasion of Kumbh Fair.
From Parayag he went to Mirzapur and established there Vedic Sanskrit Pathshala. Then he visited Kashi again and after delivering many discussions and establishing a Sanskrit Pathshala then reached Anupshahr again in 1870 at the time of Dashera Celebrations. He was against that the ordinary men and women should not play the role of Rama and Sita who they were really great. He also criticised the performace of Shradha, Karma and Idol worship and urged the people to worship formless and shapeless God.

At Anupshahr Swami demanded that Cow-slaughter should be banned by law. He also criticised the British administration in India and pleaded for the establishment of Gram-Panchayets and Nyaya Panchayets.

**Journey to Calcutta:**

In 1872 Swami Dayananda reached Calcutta via Munghyr and Bhagalpur. During his stay at Calcutta he met many learned Bengalis and gave several lectures which were widely reported in the local papers and discussed in public and in the homes. Specially he contact with the leaders of Brahma Samaj, such as Maharishi Devendranath Tagore, Babu Keshab Chandra Sen and Hemchandra Chakravaty. He also met Pt. Naranath, Pt. Mahesh Chandra and Rajnarayan Basu. He also discussion on metaphysical and spiritual topics with them and they were greatly impressed by his scholarship and knowledge of the *Védas*. Swami Dayananda’s lectures at Calcutta were well attended and his mission to Calcutta was a great success. So, far his medium of speech was Sanskrit. Finding, however, that the interpreters, while rendering his speeches also in Hindi for the benefit of the people. Sometime misinterpreted him, he, at the suggestion of Keshab Chandra Sen. Dayananda also agreed to the suggestion of Keshab Chandra, for giving up the Kaupeen and putting on cloths in public and private life. After his departure from Calcutta he started putting on clothes. He wore a bordered dhoti, dropped himself with a sheet and put on shoes.
On April 1873 Swami Dayananda left Calcutta for Kanpur. On the way at Hoogly he defeated Pt. Taracharan in a disputation on idol worship. He also discussed Varnashrama in a lecture and said that in olden days the Varna did not depend upon birth but on the avocation a man chose. At Patna he delivered two lectures in which he criticised idol worship, Shradha ceremony and Pinda-dan. At Chhapra he defeated Pandit Jagannath in a debate.

From Kanpur Swami Dayananda went to Lucknow and from their to Aligarh where Sir Syed Ahmed Khan came to see him and ask him how a havan (oblation) could purify the atmosphere. Sir Syed Ahmed Khan was very satisfied by giving example of the cooked pulsed which became fragrant after being cooked. Raja Jay Kishan Das, Raja of Aligarh became disciple of Swami and requested him to publish his discourses in a book form.

Publication of the Light of Truth (Satyarth Prakash):

In 1874 Swami Dayananda reached Mathura, there he challenged Chakrankit sect leader Rangacharya to prove that idolatory was accepted and practised by Vedic Aryans but latter turn down the challenge. A plot was hatched to murder him but did not materialise at Mathura. He left Mathura and reached Kashi (Varanasi) where he started writting Satyarth Prakash. The first edition of which was printed at Light Press and published in 1875 under the auspicious of Raja Kishan Das.

On July 1, he reached Prayag and after staying for some days and again he left for Bombay from where he had been regularly recieving invitations. His lecture at Bombay on 25th November, 1874 ended in disorder, because followers of Vallabha Sect resented his observations and views against idol worship. Vallabha Sect leader Gosain Jiwaji tried to get poisoned through his servant Baldeva but the evil plan failed. The second lecture in Bombay Swami Dayananda discussed the ancient history of the Aryans and blamed the Aryan rulers for the decline of Aryavarta. This speech was remarkable for its use of sarcasm and humour and created a stir in the audience and listerners were greatly impressed.
Established Arya Samaj:

Dayananda wrote and published some books and pamphlets in which attacked the hypocrisies of Vallabh Sect and Narayan Samaj sect. And also started writing *Samkar-Vidhi* and *Rig-Vedadi-Bhasya-Bhumika*. He met renowned Sanskrit Scholar Dr. R.G. Bhandarkar and discuss Monotheism in *Vedas*. But the most significant work of Swami Dayananda at Bombay was the establishment of Arya Samaj which was founded on April 10, 1875. The aims and objectives of the Arya Samaj were thoroughly discussed and finally twenty-eight principles to serve on guide-lines for its followers were adopted. Later on Swami Dayananda condensed and reduced these principles to ten. The establishment of hundreds of Arya Samajas at different places in North India. This created a favourable atmosphere for the spread of the Vedic ideals throughout India.

After establishing Arya Samaj at Bombay Swami Dayananda visited Poona. There he delivered fifteen lectures and thirty-five more delivered at other palaces all fifty lectures were published and made available in book form in Marathi. And he also visited Baroda and he returned Bombay in March 1876. Now he spoke in simple Hindi through it was interpreted with Sanskrit words and phrases.

Arya Samaj movement in Uttar Pradesh and Delhi Darbar:

In April 1876 he left Bombay and spending days at Indore then he proceeded to Farrukhabad to launch his Arya Samaj movement in Uttar Pradesh. At Moradabad he had a disputation with an English clergyman which went on for a fortnight. Few months were spent in visiting Benares, Jaunpur, Ayodhya, Lucknow, Shahjanpur, Bareily and Karnavas. Lord
Lytton’s Delhi Darbar was held in January, 1877, display the splendour and majesty of British Rule. Swami Dayananda, considering it a fit occasion for the propagation of the Vedic message reached there. He called a conference of the pioneers in social reform, religious including Sir Syed Ahmed, Keshab Chandra Sen and Navin Chandra Roy, and made proposal to work united for the progress of the country, but his proposal was not accepted by others and therefore the conference ended in failure.

From Delhi Swami Dayananda returned to Uttar Pradesh and passing through Meerut, Saharanpur and Shahjanpur, in a March 1877 to participate in religious conference which ended in two days without any success.

Swami in the Punjab:

In April 1877 Swamiji set his foot in the Punjab. He reached Lahore. His first discourse was held at Bawli Sahib of Lahore in April 25, 1877. He established a branch of Arya samaj at Lahore in June 24, 1877. Then he went on a lecture tour and visited many cities and towns i.e. Amritsar, Jullundar, Gurudaspur, Gujranwala, Rawalpindi, Multan etc. Everwhere he went thousands of people flocked to listened him his lectures. He regretted that the Hindu never read their own religion. During his one year sojourn in the Punjab Swami Dayananda lectures and delivered was much more than in any other part of the country.

Swami Dayananda left Punjab and spent a few months in Eastern Rajasthan and then returned to Uttar Pradesh and visited some towns of Bihar. From February 20 to April 14, 1879 he was at Kumbh Fair at Hardwar. After returning from Hardwar he went many places of western and eastern Uttar Pradesh and establishing branches of Arya Samaj. The main towns he established were Meerut, Shahranpur, Aligarh, Moradabad, Badayun, Bareily, Shahjanpur, Luchknow, Farrukhabad, Agra, Mirzapur and Varansi in Uttar Pradesh and Danapur in Bihar.
Tour in Rajasthan (Rajputana):

After extensive travels across the provinces for over sixteen years and spreading the message of the Vedas, Swami Dayanand went to Rajasthan. He reached Bharatpur on 10 March 1881 and stayed there ten days covering his message of Vedic dharma to the people. Then he left for Ajmer where he had discussions on religious matters with both Christians and Jains. From there he went to Chittore, Maharaja Sajan Singh received him with respect and made arrangements for his stay on the banks of Gambhiri river. The people of Chittore were flocked in large numbers to listen to his discourses of Swami Dayanand and felt very much impressed. He also met and discussed many times with Maharaja Sajan Singh and Maharaja Nahar Singh of Shahpura.

From Chittor Swami Dayanand went to Bombay to participate in the annual function of Arya Samaj. In Bombay he wrote commentary on the Rigveda which had also completing commentary of Yajurveda. At many meetings in Bombay he spoke of the desirability of cow-protection. A few months he stayed in Bombay and then returned to Udaipur. The Maharana of Udaipur taught Sanskrit from Swami Dayananda in such an easy way as he was soon able to understand the Manusmriti and recitations from the Mahabharata. The Swami brought about as astonishing change in his habit and outlook.

He stayed at Udaipur more than six months Swami Dayananda left for Shahpura and stayed there from March 9 to May 23, 1883. Maharaja Nahar Singh, the ruler of Shapur was the ardent admirer of the Swami as long as he regularly spent three hours with him reading scriptures and discussions on various subjects. Then he left for Jodhpur because his highness of Maharaja Jaswant Singh was given to wine and women and was intensely in love with Muslim girl name Nanhijan. Besides Muslims of Jodhpur would not like the Swami Dayananda’s anti-Muslim tirade. So, Swami Dayananda went to Jodhpur.
Swami Dayananda reached Jodhpur on May 31 and stayed there till October 16, 1883. He addresses the congeration for four to six hours discussed several subjects in speeches. He also criticised the Rajput rulers for indulging in debauchery and drinking. But by his outspokenness and condemnation of the feudal Lords, he made many enemies at Jodhpur. The orthodox leaders, the followers of Chakrankit sect and muslim are against him. He scathing remarks against Nanhijan, the beloved dancing girl of Maharaja also became his enemy.

He also sometimes wrote strong letters to Rao Pratap Singh brother of the Maharaja, the Maharaja also ignored his advice and criticism by Swami Dayananda and during his four month stay at Jodhpur visited only thrice. The Maharaja could not give up wine, nor was he able to forshake the company of Nanhijan. So, Swami Dayananda left Jodhpur for Masuda in Ajmer and arrange for journey on October 1, 1883. But suddenly he was taken seriously ill on October 29. It is said that he was poisoned, he tried to throw out the poison by means of vomiting, by taking large quantity of water and by yogic exercises, but could not succeed. Dr. Surajmal was called in, but his treament did not improve. After a few days Swami Dayananda’s condition grew very serious and the British doctor of the state advised that he should be removed to Mount Abu. At the time of Swami Dayananda’s departure, Maharaja and his brother Sir Pratap Singh came to see him, expressed great concerned his condition. He along with Dr. Surajmal left for Mount Abu.

The last jouney:

Swami Dayananda reached Mount Abu with Dr. Surajmal on the morning of October 21, 1883, but as no improvement took place, he accomapnied by his devotees, has moved to Ajmer on October 27. His condition deterioated and he breathed his last at 6 a.m on October 30, 1883 A.D. At that time people all over northern India were preparing to kindle the lamps of Dipawali, but the great light that could have illuminated the world for some time more was extinguished by the cruel hand of destiny.
Swami Dayananda’s principal works are:


NOTES AND REFERENCES

4. Ibid :- Page - XXV
5. Ibid :- Page - XXVI
9. Ibid :- Page - XXIX.
15. Ibid :- Page XXXI
(B) Idol Worship:

Swamiji had observed, at rat removing sweets and other offerings from Siva linga and polluting the image by playing over it. This proved to be a turning point in his life. He set his heart on comprehending reality. Idolatry which had been originated by the Jainas at first, and which had hither to existed as an obscure form of worship was predominant and the pantheon of God was enlarged. The Hindu following the Purana cult adored 33 crores of God. He waged a crusade against this practice and pulled its fabric to pieces. Idolatry, no doubt, persists, but it is only name and the ideal underlying it is not understood by all.

Swami Dayananda’s thoughts have resulted in the distinction between of Jainism and Vaishnava idolatry. The Jainas made their idols naked, absorbed in meditation like the ascetics. The Vaishnavas made the idols clothed decorated and accompanied with women and musical instruments, different poses and surrounded with enjoyment and luxury. The Jainism do not play conches, ring bells and jingly in their worship. But, the Vaisnavas make noise sing song and dance with the help of instruments. It can be compared favourably with the Christian chorus. They wrote Puranic books and tales in the name of Vyasa and other personalities. They are written from the standpoint of a pious fraud. He gave the thinking a new turn when the practices like building a temple, worshipping God as a means of getting our desire fulfilled.

Looked like the purpose of ear ring the idea ride livelihood of the priest. He ventured into the criticism of Image worship and observed as follows, “If a mere sight of an image reminds you of God, will you not think of God by observing the earth, water, fire air, plants and the like numerous objects, which are made by omnipotent. God once in his speech at Nastik he said” there is no difference pointing to a stone under his feet and that idol
in the sanctuary..... also, when there will be no image before a man, he will not think of God and will fall to robbery, adultery and other vices in the absence of the idols for, known that more sees him there, and so he will seldom fail in committing an evil. Such are the various evils in worshipping the image on stone and other substances. If on the other hand, a man who rejects material images, believes and knows that God is always omnipresent, heart-searching, and just, he always holds these belief that God sees all his good and bad actions; and so he does not think himself for a moment to be away from God. He never thinks of evil, much less he does it. He knows that if he does any evil in thought, deed or action, he will never escape punishment from the justice of God, the inner self. Similar to this belief we see in the western world, the catholics developed the cults of Idols and relics. It is carring on the religious customs under Christian dress. But St. Augustine (5th Century) spoke of worship ful venerations of Idols and relics as a new corruption then in filtrating the church².

Protestants disassociate themselves from such practice. It was in this line that Sadhu Sunder Singh (a Punjabi christian) that he hoped his death would take place in some isolated spot, so, there would be no danger of the place being made a shrine by his admirers. There is no warrant for idol worship in the scripture. This is purely a men’s invention. In Hardwar a deputation of respectable Hindus approved him and said “Swamiji you are some great Avatar, we shall acknowledge that by all means go on with your mission. But if you do one thing, if you refrain from condeming idolatry along the Hinduism is prepared to receive you as its leader and we shall be only too glad to install you in our Pantheon”. But he never compromised with this request. His adamantine spirit at once challenged and silenced them. He never deviated from his path.
Criticism of Dayananda's view of Non-idol worship:

Against the non-prevalence of Idol worship in the Vedas it may be pointed out that the practice of preparing images of the deities was mentioned in the Vedic mantras. It might have vogue in later Vedic age. Mention is clearly made to images in the Rigveda and to temple in the Atharvaveda. Subsequent works on Indian Iconography contain innumerable reference to it. The graphs of Saiva, Sakta and Vaisnava images, movable and immovable, materials for the images and symbols are further development and extension of the vedic concepts. There was already a method of mental contemplation in the Vedic times when physical symbols were used for meditation on Brahman, the supreme infinite trans-personal spiritual reality. The infinite formless space (akasha) and the luminous sun (Surya) were used as symbols of Brahman for they reminded one of the some of the features of Brahman such as in the case of akash, all-pervasiveness. Indivisibility and indestructibility, beinginglessness, freedom from all human attributes. So, Arya signifies removal of the darkness of spiritual ignorance, the light of truth, the source of all life and activities of beings and equally towards all beings saneties in giving heart and light without making any distinction of animate and unanimate, human and sub-human male and female, etc.

The naturally existing symbols were called Prateekas which stands as a visual representative of the original. Reality, the images made of wood, stone, metal or materials to represents the Deities for ritualistic worship were called Pratimas as distinguished from Prateekas. While Prateekas are naturally existing symbols with aspects characteristic of the original spiritual Reality, Prateekas are as per human conceptions giving concrete shape to some Philosophicalism mythical ideas evolved in the minds of the sages after prayerful concentration. They are called Archaa-bigraha (the image used in worship). The conception of the deity and its characteristic in the mind of the worshipper are superimposed on the image for the purpose of contemplation and worshippers as a visual help. This is called Sampad Upasana.
**Introduction**

**Procedure and purpose of image worship:**

There is an elaborate procedure known as Prana Pratishtha (invocation and sanctification to enliven the presume of the divine in the image). For its conservation Vedic chants and prayers are made for the invocation and sanctification of the idol. The worship is meant for the contemplated deity in the concentrated image and not to the image though it is done in and through the symbol of the image. When we put a garland on the neck of a person or salute his feet, we honour the person expressing through that body and not the neck or the feet, or even the body. In our life also, when we salute the National Flag and fight and die to keep up its honour, we are not doing it for a piece of cloth with some markings but for the honour of the country or nation which it represents. We are saluting the photo of Nehru, Vivekananda or a Kargil Martyrs/soldiers, who died in the battle at Kargil for the defence and glory of the motherland. Similarly idols though humanly conceived are for representing the invisible Divinity for rendering worship in all religious sacred places of pilgrimage, relics, cross and the crescent and verbal symbols are considerd holy. There are holy and sacred symbols of every religions on account of their association with divinity and spiritual ideas and on account of themselves.

It is to be noted that in the case of occasion special worship through major service, the divine presence involved is rituallistically withdrawn and the beautiful idols are immersed in the Waters of a river or a big tank. This is clearly seen in Durga Puja, Saraswati Puja, Ganesh Puja, etc.

As for the symbolic procedure for idol worship the worshipper invokes the deity from within his heart and superimposes it on a flower, or salgram (fossil) or Siva linga or Kumba (a pitcher fully filled with water to represent the infinite) and makes the worship through the image. They do certain services like decorating with flowers, offering of sandalpaste, arati/waving of lights, food offerings, etc. After the worship the worshipper, withdraws the deity from the offerings and back into his own spiritual heart. The process stands in good instead for the common people.
On Special occasions Homa (fire, sacrifices of a simple nature) is also done in the name the deity. Reference is made to mental worship with eyes closed, and also Japa (repetition of a divine name) and Dhyaana (meditation), along with chanting of Vedic mantras, songs, etc. culminating in peace invocation for the welfare of all beings. It is meant for the intellectuals. There is endless controversy among the religious circles with regard to the importance and place of image worship about which there is no mention in the Vedas. Other Scholars are of the view that Idol-worship is found in the Vedas and not in violation of Vedic thought.

Shri Chakravati Raja Gopal Chari in his well known Rama Krishna Upanishad and Swami Sivananda in some of his illuminating articles hold that idol worship is not without any significance as the worshipper worships, the idol not as a piece of stone or metal having no sense or sensibility to help him but a representation of reality. Most of the Hindu puja and festivals have religious implications and social background.

**Idol Worship - Its Significance In Popular Hinduism**

In the Vaisnava temple, we see installing the images of Vishnu, incarnation of Vishnu, Saints, Acharyas and Gurus of different Vaishnavas school, viz Nimbarka, Madhwa, Vallaba and Chaitanya, Similarly, in Shaivite temple we have the image of Appar, Sunder, Manichavasagar and other images, the more important Shaiva temples have the image of all the sixty-three Nayanmars.

The difference in matter of Idol worship between Vaishnavism and Shaivism lies in the fact that the former insists on the worship of the form in which God is conceived, while the latter is concerned with the worship of a symbol i.e. Lingam.
The non-worship of idols is to be found in Sankhya and Advaita system of Vedantism which accept the authority of the Vedas there are no images of the ascetics for the founder of Sankhya system, image at all for Sankara, Sureswaracharya and Shri Appaya Diskshitkar, two great exponents after Sankara.

Non-vedic systems like Buddhism and Jainism are found innumerable statues, Idols and images in honour of their founders and saints in several places of India and of many Buddhist countries of the world. Christainity and Islam are deadly against idol worship although Catholic Christianity developed the cults of Images in later period of European history.

This position raises a number of issues? Is idol worship not important in our culture? Swami Dayananda based his system on the Vedas and revolted against idol worship. It is to be noted that once past history is reconstructed with the aid of inscription, image and other archaeological materials. Some of them could be minor figures and would not occupy a place in the history. There would be no reference either to Sankara with his system, Buddha and Buddhism, Samudragupta, etc. in Indian history.

NOTES AND REFERENCES

1. Bawa Arjun Singh, Dayananda Saraswati (Founder of Arya Samaj), New Delhi, 1979, pp 20-21, also Supra, Introductory portion.
3. The point is elaborated in the conclusion of the thesis vide Infra Chapter 10.
4. Further research is needed.
5. The point has been discussed by many Vedic Scholars in many gatherings and conferences specially Vedic section of All India Oriental conferences. There was uproar and reaction from the nations of the world when the Taliban broke the Bamiyan Buddha statues in Afganistan in February - March, 2001.
(C) Place in Indian Renaissance:

Swami Dayananda Saraswati was the founder and Supreme Chief of the Arya Samaj of Aryavarta the irrepressible, energetic reformer, whose mighty voice and passionate eloquence for the last few years raised thousands of people in India from lethargic indifference and stupor into active patriotism. He adopted 10 (ten) principles; working on these principles, Swami Dayananda and his Arya Samaj did remarkably useful work for reforming the Hindu Society and religion. Inspired by a spirit of equality and religious zeal, the Arya Samaj, did remarkable service for the progress of Hinduism and Hindu Society.

He wrote his famous work “Satyarth Prakash” and throughout his life, he struggled to bring back the glory of Hinduism by doing away with the evils of Hinduism. It also helped in educational advancement (women) of Indian and had its impact on national movement as well, in fact the Arya Samaj could appeal to the masses and get its support. Dayananda believed that the selfish and ignorant priest had perverted the Hindu religion with the aid of Puranas which according to him were full of false teachings. He declared that the Vedas are infallible and being the inspired word of God, it is the ultimate of all forms of knowledge he rejected all other religious thoughts if it conflicted with the Vedas.

Despite the acceptance of the Vedas as ultimate knowledge, his approach had a rationalist aspects for the Devas were to be interpreted by himself and intelligence had to decide what is best in the Vedas. He was opposed to Idolatry ritual and priesthood and particularly, to the prevalent Caste practices and popular Hinduism as preached by Brahmins. Thus he attacked Hindu orthodoxy instead of supporting it.
Swami Dayananda and his followers were vigorous advocates of Social reforms and worked actively for the improvement of the conditions of women and tried their best to spread education among them. They also fought against untouchability and the rigidities of hereditary Caste system. They were thus advocates of the spirit of self-reliance among the people.

Renaissance:

Thus Arya Samaj provided useful service to Hindu Society as well by making onslaught on its Social evils. It is opposed to child marriage, Polygamy, Parda system, casteism, the practice of Sati, etc., which were prevalent in the Hindu Society, it incessantly worked for the education of the females, abolition of Casteism and uplift of the depressed classes. Inter-caste marriages and inter-dining was practised by the members of the Arya Samaj in their routine life. Another extraordinary work which had been taken up by the Arya Samaj was the “Shuddhi Movement”. Dayananda was first reformer to seriously turn his attention to Shuddhis as reconversion. The question first arose during his first and only visit to the Punjab in 1887, towards the end of his life.

It started to take back the converted Muslim and Christians into the Hindu fold after purifying them. In this way Arya Samaj opened the gates of Hinduism to those who wanted to come back to the Hindu fold, and defended its action on the basis of Dharma of the Védas. By its efforts, a large number of people who were formerly converted to Christianity were restored to the Hindu fold.

A number of Schools and colleges were established to impart education on western lines. The Anglo-Vedic College and the English paper called the Arya Pratika and Dayananda’s contribution to modern India. The British government regarded the D.A.V. Colleges and the Gurukul Schools as the Centre of sedition and breeding grounds of patriots and revolutionaries.
On the social Sciences:

_Yajur_, 22 contains the rest of the medical sciences: "God thou art the great healers, May the medicines, Soma, etc. be our friends, promoted our welfare and destroy disease. Though they favour and may we know them thoroughly. May the pranas be our Jiva friends. May they be unfriendly to and inflict pain on and opposed those unrighteous man or evil passions such as eager, lust, etc, and diseases. Who or which opposed us or whom or which we opposed. That is to say, medicines like friends destroy the affections of those who follow a proper regime and like enemies inflict pain or those who violate it".

In the Science of Telegraphy:

_Rig Veda_ 1.8.1.5 gives of Science of telegraphy in this way "You should make the telegraph apparatus of a pure white metal which is a good conductor of electricity possessing the qualities of fire and it should be charged with electricity. It should possesses excellent properties and most of them achieves. It has many excellent properties and most of the learnt put it their use. In military operations of the state it is a source of strength which it is most difficult to overcome. It should be employed most frequently in all things. It possesses this property that when it is struck it transmit the current and bring success in all great and good undertakings. It is most helpful in detecting the opposing forces of the energy and insecuring victory to the home forces. It helps forwards the operations of human armies. Like the sun it brings to light events happenings at great distances. Becoming well versed in the use, always the use of the telegraph apparatus".
A person well trained in modern science ridiculed him for advancing such claim of the Vedas, and they were not familiar with his Vedic commentary and his method of interpretation. But Shri Aurobindo acknowledged his scholarship and value of his commentary. "The cosmic element is not less conspicuous in the Vedic. The rishis speak always of the world, the firm laws that govern them, the divine working is the cosmos". But Dayananda goes further he affirms that the truths of modern physical science are discoverable in the hymns. Here we have the sole point of fundamental principle about which these can be any justiciable misgiving and confess incompetence to advocate my settled opinion in the matter". In his estimate Dayananda possessed the key of the treasure of Vedic knowledge. The influence of Dayananda was detected by Prof Max Muller; in some observations/astonishing fact, is that the Hindu revelation (Veda) is of all revelation the only one whose ideas are in perfect harmony with modern science, as it proclaims the show and gradual formation of the world.

Here we heard and read about the science, religion of India. It is the core of the great Vedas, the most remarkable works containing not only religious ideas for a perfect life, but also facts which all the sciences have proved true, electricity, radium, electrons, airships all seen to the known to the seers which found the Vedas. The modern element formed a basis to Dayananda’s concept of the golden age of the Vedas. He admired science and technology as part of the progress and welfare of the nation, he desired to form a technological institute with machinaries and even with teachers form Germany.

Again his knowledge of ancient texts on astronomy, mathematics and medical sciences and epic texts of flying machines and magical science contributed to his affirmation that the Vedas contained hints of considerable scientific technological sophistication. The author has quoted extensively their useness from several chapters of his Introduction to the commentary on the Vedas.
(D) Place of Dayanand in the History of Religions of the World:

Indian religious thought raised a purely Indian samaj against Keshab's Brahmo samaj and against all attempt at westernisation, even during his life-time, and its head was a personality of the highest order, Dayananda Saraswati (1824-18833). This man with the nature of a lion is one of those whom Europe to America is too apt to forget when judging India, but when she will probably be forced to remember to his cost; for he was that rare combination, a thinker of action with a genius for leadership.

Swami is the name of learned authorites who are initiated into many mysterious unattainable by common mortals. This pandit is considered greatest sanskritist of modern India, and as an absolute enigma to everyone. It is only five years since they appeared on the arena of great reforms, but till then he lived entirely secluded in a jungle like the ancient gynmosophists mentioned by the Greek and Latin authors at this time he was studying the Chief Philosophical systems of Aryavarta and the ocult meaning of Vedas with the mystics and anchorites.

It was for the first time in the history that Dayanand raised his mighty voice against Idol-worship, which was deeply rooted in Hindu flesh blood and bone, idol worship was supposed to be part and parcel-of Hinduism. Nobody dares to go against idol worship. It was Dayananda who clearly perceived the futileness of idol-worship as he did not at all find the trace of it in the sublime Vedas.

He preaches one Deity and Vedas in hand proves that in the ancient writting there was not a word that could justify polytheism. In the nineteenth century he apperaed as great teacher of Monotheism. Thundering against idol-worship, the great orator fights with all his might against Caste, infant marriages, and superstitions. Chasting all the evils grafted on India by centuries of caste system and false interpretation of the Vedas he blamed for them the Brahmans, who as he openly says before masses of people, are alone guilty of their prideness. Their country, once great and independent was now fallen and enelaved at the hands of foreigners.
"And yet Great Britian has in him not an enemy, but rather an ally. He says openly, 'If you expel the English then no later than tomorrow. You and I every one who raises against idol-worship, will have our throats cut like mere Sheep'.

Thanks to his excellent Knowledge of Sanskrit, The Pandit does a great service, not only to the masses, clearing their ignorance about the monotheism of the Vedas, but to Science too showing who exactly, are the Brahmins, the only caste in India, which during centuries had the height to study Sanskrit literature and comment on the Vedas, and which literally, used this soley for its own advantage. He only asked them to renew their half-forgotten Sanskrit studies, and having compared the doctrines of their forefathers with what they have become in the hands of Brahmins, to return to the pure conception of Deity, taught by the primitive Rishi, Agni, Vayu, Aditiya and Angiras—the patriarchs who first gave the vedas to humanity.

He alone heralded the defiance of India against her invaders. Dayananda declared war on Christianity and his heavy massive sword cleft it as under with Scant-reference to the scope on exactitude of his blows.

Dayananda had no greater regard for the Quran and the Puranas, and trampled under foot the body of Brahmin orthodoxy. He had no pity for any of his fellow country men past or present, who contributed in any way to the thousand-year decadence of India, at one time the mistress of the world. He was ruthless critic of all who according to him, had falsified or propounded the true Vedic religion. He was a Luther fighting against his own misled and misguided church, and his first care was to throw open the wealth of holy books, so that for the first time his people could come to them and drink for themselves. He wrote commentaries on the Vedas in the vernacular—it was he in truth an epoch-making date for India when a Brahmin not only acknowledged that all human beings have the right to know the Vedas, whose study have been previously prohibited by orthodox Brahmins, but instead that their study and propaganda was the duty of every Arya.
Dayananda transfused into the languid body of India his own formidable energy, his certainty, his Lions’ blood. His words rang with heroic power. He reminded the secular passivity of a people, too prone to bow to fate, that the soul is free and that action in the generator of destiny. He said the example of a complete clearance of all the cumbering growth of privilege and prejudice by a series of hatchet blows with regard to questions of fact. He went further than the Brahma Samaj and even further than the Ramkrishna Mission ventures to-day.

To sum up, Dayananda is the prophet of enlightenment, the apostle of liberty and the harbinger of a brilliant future, armed by peace and goodwill among men and as such he deserves the respect and reverence of all his countrymen.

NOTES AND REFERENCES

5. Loc cit, Articles published in the Science and Arts Journal of Gurukul Kangri University vol. I, reference to his point in a number of times.
6. Late Shri Durga Prasad, (Tr), *Satyarth Prakash*, Delhi, pp X XI VI - X X VIII.
7. Durga Prasad (Tr) op cit., XVIII he has been called Martin Luther of India. As Luther fought against the Pope, so Swami Dayananda challanged all the organised society .......... and exploited the people; James Hastings (ed), *Encyclopaedia of Religion and Ethics*, 2 : 58-59.
8. Infra chapter VIII.