



International Journal of Sanskrit Research

अनन्ता

ISSN: 2394-7519
IJSR 2015; 1(4): 18-21
© 2015 IJSR
www.sanskritjournal.com
Received: 29-03-2015
Accepted: 23-04-2015

Ranjan Lata
Research Scholar, Jawaharlal
Nehru University, New Delhi

Dayanand Saraswati And Arya Samaj In The View Of Vishnu Prabhakar

Ranjan Lata

Introduction

We all are 'Manushya' or human beings. 'Manushya' is the person, one who 'Matva Karmani Seevyanti'. It means, who does every work mindfully. It is said that the one who is far away from mistakes is only God. But we are human beings. We make many types of mistakes. In the history of Indian civilization, we have done many types of mistakes by which we have become slaves. Many saints, reformers came and take us away from ignorant darkness of blind faith and slavery. Among those reformers one reformer is 'Dayananda Saraswati'.

'Vishnu Prabhakar' is also a great scholar of Hindi Literature. He had written many books in his lifetime. He was affected by many scholars, whose description had been done by him in his book "Hamare Path Pradarshak" and "Sampoorna Nibandh". In those books he also commented his views on 'Dayananda Saraswati'. In this paper I want to discuss his views on Dayananda Saraswati who was little different from all other reformers at that time. He preceded his reform on the basis of Indian culture not by the path of Western culture.

We are Indians and love our country very much. To protect our Bharat Mata We fought foreigners many times. We also know that against every evil there comes a revolution. It is well said that revolution which starts socially is more effective than politically. It is said if you want to flourish any country then make a socially attempt about it and if you want to ruin a country attack on its social life. And so sad that the second one had happened in our country.

India got freedom in 1947 and gets rid of the Britishers's rule. But it was not only one day task. There was a huge line of revolutionaries, and social reformers and their revolution and reform behind this freedom. Here we talk about social reformers specially. It is true that there were many attackers who ruled over India. But among them Islam and British rulers were more effective than others. There 'Mahaveer', 'Buddha', 'Guru Nanak Dev', 'Shivaji', 'Maharana Pratap', and others are the main powerful personality for social and political change. In modern India there came huge events of reforms and reformers like 'Raja Ram Mohan Roy', 'Ram Krishna Paramhans', and 'Vivekanand', 'Ishwarchandra Vidyasagar', etc are the main names of that time They were as a result against the orthodox spreading all over India. These reformers try to do their best for welfare of everyone living in our country. No matter anyone is 'Hindu', 'Muslim', 'Sikh', or 'Christian', But this is the time of British Empire so they all influenced by them in their own way.

Among them in 19th century there came a reformer named 'Dayananda Saraswati' who was not directly influenced by the methods and language of British Rulers and have a kind of proud for Indian culture and civilization. He wanted 'Swaraj' means the 'Administration of self' or 'Democracy'. He says when God has made us free to do any work as we want, then who Britishers to make us slave are.

In the words of 'Aacharya Jabdekar' --

"There should be reform in Hindu Religion, propagate one God all over. It should be said that there is oneness in all Religions. In this way his strong will was to throw out the darkness or differences of all religions and to spread the sunshine of one world religion everywhere"^[1].

According 'Vishnu Prabhakar' ---

'Dayanand Saraswati' was a great personality. He himself says 'In what ways Religion should establish in the society, that is not done.' He was a wonderer. He always wonders in the search of truth and that 'God' who make us free.

Correspondence
Ranjan Lata
Research Scholar, Jawaharlal
Nehru University, New Delhi

'Dayanand Saraswati' was a great patriotic person. He was also famous for his 'PAKHADA KHANDINI PATAKA' because he says that everything demands its 'Khandan' after that it demands its 'Mandan'. He himself wanted the unity of the society. In this respect he says in his book 'SATYARTH PRAKASH'—'whatever thoughts are similar in all community those should be accepted and discarded the falsity in all 'MATAS' [2]

In another place Vishnu Prabhakar says about Dayananda—
"He did not accept 'Christianity' better in any way than Hindu Religion, but he accepted that there are many good persons in Christians also" [3].

"Narrowness is totally out from the life of Dayananda. There were 'Father Scott' & Lal Bihari, 'Moniar Williams', and 'Sir Syad Ahamad' among his friend circle" [4].

In this matter Prof. G. wise had written a letter to Dayananda for mutual cooperation and said to him, 'European Christian views are not based on proper ways. So I have a keen interest to know about the real nature of 'Arya Dharma' [5].

This was the demand of that time. In his view 'Swaraj' is the backbone of the freedom fighting [6]. 'Slaveness' is death.'

According Narasingha Panda, 'All these quotations will convince the reader that the ancient Aryans had worshipped only one God. Thus Dayananda's interpretations which establishes this fact before the scholars must be admitted as a very good attempt for understanding the purport of Vedic teachings.' Further he says that - "In this way Maharshi Dayananda Saraswati has contributed a lot to the Vedic interpretation, for which we have got some positive informations and also a new direction to read and to understand the Vedas in proper manner, for the welfare of the society" [7].

Dayananda said to Bishop of Cents Peter Church, "If you and we and all the noble intellectual leaders will propound only those teachings which are common in all religions, then Unity can be maintained, and then atheist protesters will only be in the opposite." But no one became agree on his views.

He used to say, "There should be reform in Hindu Religion, propagate one 'God' all over. It should be said that there is oneness in all Religions and in this way his strong will was to throw out the darkness of all the differences of all religions and to spread the sunshine of world religion everywhere" [8].

According Vishnu Prabhakar, Dayanand was a great personality. He himself says "In what ways Religion should establish in the society that is not done in our society" [9].

It's true that Brahma Samaj was totally affected to Western Education. In the time of 'Keshav Chandra Sen' it became totally far away from the 'BRAHMA' of the Vedas.

In the view of Vishnu Prabhakar - Before Swami Vivekananda, Dayananda Saraswati had established Arya Samaj which was totally devoted to Vedic or Indian culture based revolution. This Revolution was huger than any other revolution at that time [10].

As it's a saying also that at the time of freedom all Revolutions were influenced by Arya Samaj and about 70% of freedom fighters were Arya Samaj related or influenced by Swami Dayananda. Many Revolutionaries like Shyamji Krishna Verma, Lala Lajpat Rai, Swami Shraddhananda, Chaudhari Rambhaji Datt, Dr. Satyapal, Bhai Bal Mukunda Gupta, Ram Prasad Bismil, Bhagat Singh, Lokmanya Tilaka, Dadabhai Nauroji were either the member of Arya Samaj or related to Arya Samaj in any way [11]. Dadabhai Nauroji had admitted that he had learnt the word 'Swaraj' from the 'Satyarth Prakasha' of Swami Dayananda.

Vishnu Prabhakar says –

'Dayananda had a great intelligence of his Guru 'Dandi Swami Virjananda' who had recognized the ability of Dayananda. That's why he pours all his knowledge in his able pupil named Dayananda. At the time of Guru Dakshina Dayananda gave 'Laungas' to his Guruji. He did not accept it and said that it is not what I want? I want that you will throw away the ignorance of all countrymen and to remove all the orthodoxies. I wish to you 'Make busy all persons to keep 'Devotion' again to Vedas. As Vedas were misinterpreted by others. So you should return all of them again towards Vedas. Spend your life active like the water of Ganga and Yamuna. This is my Guru Dakshina [12].

Vishnu Prabhakar says that at that time Hindu Dharma has become only mixture of orthodoxies and untouchable feelings among each other, and scholarly showing. 'ISLAM' and 'CHRISTIAN' are new religions in India. There was life and activeness [13].

In this way they were attacking on Hindu Religion. At that crucial time Dayananda had tried to reform all the orthodoxies of the nation. He had to do much more for his country but due to many reasons his revolution didn't become so much effective. For whom (especially Hindus), he was doing all these, and they themselves accepted him as his rival.

Sufi Saint Rahim Bakhsha has said giving his deep hearted Sraddhanjali to Dayananda –

"Dayananda ne hi is mulk ko gahari neend se jagaya. Hai afso ki evaz me hamne unhe jahar pilaya.

Hindu ho, chahe ho musulman, is mulka Hind ka, insaf se bolo ki Dayananda tha is jamaane me Rahnuma" [14]

Vishnu Prabhakar wrote that He was also an admirer of Brahma Samaj and other reformers who wanted to reform their country.

He says in his book 'Satyarth Prakash' - "Whatever good reforms have been done by 'Brahma Samaj' and 'Prathna Samaj' is done by the influence of Christianity" [15].

It is a matter of praise but they have very less patriotic emotions for their country. They have taken many rules from them. According to western thought they have changed their daily routine and cultural behavior. They believe that there are not any great Indian ancestors except Britishers" [16].

According Vishnu Prabhakar, Maharshi Dayananda has not propagate any new philosophy, but he has taken out Vedas from the administration of 'PANDITS' and made them easily available for all human-beings. He has made the rule – 'Veda is the book of all true vidyas, and it is the foremost duty of all to read, teach and to hear and to make listened to others' [17].

According Vishnu Prabhakar –

'Maharshi Dayananda has said that in Vedas are not only dharma Grantha, but science also consists in it.' For this he has taken the style of Nirukta and Grammar and also accepted the artha of Vedas as 'Yaugika'. In Yaugikarhta a Dhatu consist many meanings by which he has proved that 'Veda' is not the songs of shepherds but every single word in Veda has many meanings. In this way he has said that science is also in Vedas' [18].

Before doing Veda Bhashya, he wrote his vow in his book 'Rigvedadibhashya Bhumika' that in this Veda Bhashya whatever hymn has possible two type of meanings by shlesh (Alankara, a figure of speech) like Spiritual and Practical, then two types of meanings will be given [19].

Yogi Arvind also accepts his opinions about dharm and science in vedas, and said that in this field Maharshi Dayanand has said very little but should be said very vastly.

Great Arvind has said about him that ---

“Whatever may be the final complete interpretation of the Vedas, Dayananda will be honoured as the first discoverer of the right clues. He has found the keys of the doors the time had closed and sent as under the seals of the imprisoned fountains” [20].

In the view of Vishnu Prabhakar –

‘Maharshi Dayananda had total devotion to Vedas. He thought that how can it be possible to impart religious teachings without the help of Vedas. He wanted the unity of all religions so he tried his best in 1877 and in 1880 to unite all the religions on the base all common teachings in every religions. It’s true that he is a great devotee of Vedas which is called the heritage of Hindus by so called persons. But he said that it is related to all human beings means for the whole world. He also commented truly on Hindu idol worship system and uncountable orthodoxies’ [21].

According Vishnu Prabhakar –

‘Dayananda is just like a messenger of God for all ‘Women’ and ‘Sudras’. He opposed the words that ‘Stree Sudrau Nadhiyatamiti Shruteh’ [22]. He says that Women are respectable like ‘Devi’. About ‘Vidhwa Vivah’ he said that in the court of God everyone is equal either he may be man or woman’ [23].

Dayananda accepts ‘Varna System’ not by birth but by their ‘Karmas’. He says that if ‘Stree’ and ‘Sudras’ have no right to read Vedas then why God has given them ‘Vak’ means ‘Vaani’ and hearing organs? According to him that person is not ‘Sudra’ who has born in a so called lower caste, but ‘Sudra’ is one, who is born in any caste but totally foolish and cannot read and write anything either anyone teach him intelligently. He has given the right for all persons may be man, woman, or dalits to keep ‘Janeu (yagyopaveet)’. He made his Arya Samaj totally free from castes but according to Guna and Karma. And there He also started doing marriages in all castes and religions [24].

According Vishnu Prabhakar ‘Maharshi Dayananda played an important role in the revolution of 1857. As he wondered the whole country. He examined the circumstances that now it cannot be possible to be slave much more time. Vishnu Prabhakar says that it has been known after by many sources that Maharshi Dayananda had played a great role in first freedom fight of 1857. After no success in 1st freedom fight Nana Sahib decided to suicide. Thinking this he went to Maharshi Dayananda Saraswati. Dayananda stopped him to do so and gave him ‘Deeksha’ of ‘Sanyasa’ till the next suitable time not came [25]. After 25 years of this unsuccessful event of freedom he wrote in his book ‘SatyarthPrakash’—

“Anyone may say anything but own country is the best and not all things in foreign administration” [26].

So it can be said that ‘Maharshi Dayanand Saraswati had preceded the emotion of ‘Swaraj’ and ‘Swadesi’. He was also against the view of taking tax for ‘Salt making’. He has a great regard for Farmers as the King of Kings. And he said that the King is the protector of them’ [27].

These are his views which were in saplings and became a tree at the time of freedom of 1947. Thus Vishnu Prabhakar says that Maharshi Dayanand views and his Arya Samaj played an important role in each and every revolution of society at the 19th century era.

He always used to say, “I have not a bit imagination or idea to propound a new ‘Pantha’ or ‘Mata’ ; but I wish to accept myself the truth and reject the fiction and want for others to do so.

At last it can be said that Dayanand was a great and patriotic person. Vishnu Prabhakar accepts him as one of the role model

of society. For him he is immortal person in the cultural and national renaissance of India [28]. He has come us out from the ignorant darkness of blind faith. Today we think or do any work scientifically. This is the sacrifice of great men like Dayananda. Now it is our duty to think that intellectuals ‘Risies and Maharshies’ have given the essence of their ‘Tapa and Sadhna’. But reading their work is other thing and not enough, but to live practically according to their and our scientific views which is another thing of ‘Manushya’. So it is our choice to think what type of the world we want to live.

Reference

1. Prabhakar, Vishnu, Hamare path pradarshak p.68, SampoomNibandh part 3, p.151 (Javadekar, Aacharya, Aadhunika Bhaarat, p. 52.)
2. Dayanand, Satyarth-prakasha, 223.
3. Hamare path pradarshak, 68.
4. Hamare path pradarshak, 74.
5. Letters to Dayananada, 3rd part, ed. Yudhisthira Mimamsaka, 1982, 85.
6. Hamare path pradarshak, 72.
7. Panda, Narasingha, Maharshi Dayananda Saraswati as an interpreter of the Vedas and his unique Contribution to the Vedic interpretation : A Study (Paropkari patrika, Dayananda Visheshanka) Paropkari Sabha Prakashan, 1988.
8. Hamare path pradarsha, 68.
9. SampoomNibandh part 3, 155.
10. Hamare path pradarshak, 68.
11. Hamare path pradarshak, 73.
12. Sampoom Nibandh part 3, 153.
13. Sampoom Nibandh part 3, 156.
14. Hamare path pradarshak, 75.
15. Dayananda, Satyarth Prakash, Aarsha Sahitya Prachar Trust, 2014, 308.
16. Sampoom Nibandh part 3, 158.
17. Hamare path pradarshak p.70, Sampoom Nibandh part 3, 154.
18. Hamare path pradarshak, 70.
19. Dayananda, Rigvedadi bhashya bhoomika, Arsh Sahitya Prachar Trust, 1998, 7.
20. Rasasingh, Rishi Dayananda and his interpretation methodology, Paropkari Patrika, 1988, 55.
21. Hamare path pradarshak, 71.
22. Dayananda, Satyarth Prakash, Aarsha Sahitya Prachar Trust, 2014, 67.
23. Hamare path pradarshak, 71-72.
24. Hamare path pradarshak p.72, Sampoom Nibandh part 3, 157.
25. Hamare path pradarshak, 72.
26. Hamare path pradarshak, 72.
27. Hamare path pradarshak, 72.
28. Sampoom Nibandh part 3, 164.
29. Dayananda, Satyarth Prakash, Aarsha Sahitya Prachar Trust, 2014.
30. Prabhakar, Vishnu, Sampoom Nibandh part 3, Prabhat Prakashan, Delhi, 1994.
31. Prabhakar, Vishnu, Hamare path pradarshak, Arya Prakashan Mandal, Gandhi Nagar, Delhi, 1991.
32. Letters to Dayananada, 3rd part, ed. Yudhisthira Mimamsaka, 1982.
33. Rasasingh, Rishi Dayananda and his interpretation methodology, Paropkari Patrika, 1988.
34. Panda, Narasingha, Maharshi Dayananda Saraswati as an interpreter of the Vedas and his unique Contribution to the

Vedic interpretation : A Study, Paropkari Sabha
Prakashan, 1988.

35. Dayananda, Rigvedadi bhashya bhoomika, Arsh Sahitya
Prachar Trust, 1998.