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Maharishi Dayanand Saraswati's Dream India

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Abstract: The task of raising public awareness among the Indian people for the advancement of India's illustrious Vedic culture and civilization, as well as for self-realization, independence, the mantra of self-respect, Swadesh, Swa-bhasha, Swa-dharma, Swaraj, and nationalism, was carried out by Maharishi Dayananda Saraswati.

Key Words: Maharshi Dayanand, Dream India, Swadeshi, Swaraj, Swabhasha

Introduction and Early Life: While publishing his autobiography in the letter of 'Theosophist,' Swamiji wrote that he was born in Tankara, South Gujarat Province, Kathiawar Majokdhan Country, Morvi (Morbi) State, Samvat 1881, equivalent to 1824 AD.¹ According to Bhimsen Shastri, he was born on Madha Dashmi in the month of February.² His father Karsan Triwadi was the follower of Shaivism while his mother Amuba believed in Vaishnavism. The Shaivite father called the kid born in the Mula Nakshatra Moolashankar, whereas the Vaishnavism mother named him 'Daya Ji' or 'Dayaram' His father was a zamindar and a landlord.

In fifth grade, Dayanand Saraswati began reading Devanagari script. In the ninth year, the Yajnopaveet ritual was conducted and the Yajurveda code was begun. By the age of thirteen, he had grasped the grammar and etymology of Sanskrit. By age 14, he had studied the whole Yajurveda Samhita and had memorized portions of it. The Lord could not remove the rats that were running on the Shivling in the temple during Mahashivratri, thus he became an opponent of idolatry. His younger sister and uncle's deaths taught him recognize the impermanence of life.

He left his home in 1846, took the name Suddhachaitanya, and swore to live in celibacy in the Sayala hamlet in place of Lala Bhagat. While ambling along the Narmada River's banks close to Chandod, he was moved by the educated monk Purnananda Saraswati. He joined him in asceticism and adopted the name "Dayananda Saraswati." He visited places like Joshimath, Kedarnath, Rudraprayag, Hardwar, Hrishikesh, and Badrinarayan. He first saw the 80-year-old Prajnachakshu Prakanda Pandit Swami Virjananda in Mathura when he was 36 years old in 1860. He spent three years living with him and studying the Paninirit "Ashtadhyayi" and "Mahabhashya," "Nirukta," "Nighantu," and other texts. The Guru instructed the pupil as he had him goodbye to sing the Yashgatha of the old legend in Aryavarta, teach the Vedas and Arsha Granths, and revive the Vedic scriptures' status. Dayananda believed that the Guru's directive was final.

His military career began in 1865. He spent more time in Uttar Pradesh, Rajasthan, and Punjab, and sometimes made trips to Bihar, Madhya Pradesh, and Mumbai to present Hinduism as it is based on the Vedas to the populace. He criticizes idolatry and asserts that the Vedas do not include any evidence in favour of it. He won this argument by debating renowned experts in numerous locations. He established the Arya Samaj in Mumbai in 1875 in order to spread and put into practice his views. Arya Samaj and Sanskrit schools were established by him in around a hundred locations across Punjab, Rajasthan, Uttar Pradesh, and the then-Mumbai region. He devoted his life to studying the Vedas. He disagreed with later-adopted religious customs that were not included in the Vedas. He was against polytheism, child marriage, avatarism, the afterlife, and idolatry. He emphasized the necessity of doing good deeds as a personal obligation. He claimed that Shudras and women can both read the Dharmashastra, convincing people of the illustrious history of India. He promoted national education and equal rights for women. When there have been natural disasters like earthquakes, droughts, or epidemics, Arya Samaj has provided humanitarian aid. *Satyarthprakash* is a novel by Dayanand. It discusses Hindu-related religious, social, and political issues. Gujarati and English are only two of the numerous Indian languages into which this book has been translated. In addition to comments on the Rigveda, Yajurveda, and Samaveda, he published other volumes in Sanskrit and Hindi. It has sixteen Hindu ceremonies, prayers, and Sanskrit grammar. After purifying the Hindus who had converted to Christianity, Dayananda began the process of bringing them back to Hinduism so that the untouchables may be saved. He disapproved of Kurivajos. He established the "Paropakarini Sabha" and donated all of his fortune to it in order to spread the Vedas, teach the Vedas, and assist the less fortunate. e. S. He was assassinated in 1883 by irate protestors who tainted his milk.

Maharishi Dayanand's Ideology: The basic basis of Dayanandji's entire thinking is the Vedas. Apart from the Vedas, he considered Shadadarshan, Upanishads, Manusmriti to be canonical. He emphasized the study of 'Vidurniti' and 'Shukraniti' especially in the study of Mahabharata. Anything (or institution) which was against the Vedas was considered wrong. He considered the neglect of Vedadhyayana and anti-Vedic behavior as the main reason for the downfall of India. He believed that only Vedic religion could lead the country to progress. It is natural to get an introduction to Dayananda's ideas from his writings like 'Rigvedadibhashyabhumika', 'Satyarth Prakash', 'Vedang-Prakash', 'Samskara Vidhi', 'Vyavaharabhanuh', 'Athagokaranidhih' etc. Pt. 'Letter of Dayananda - Literature' compiled by Bhagavadatta. Quotations from speeches given by Dayanandana also make the ideas usefully clear. Can Dayananda's ideas be called multidimensional? That he wanted to diagnose and solve problems related to all aspects of national life, political, social, religious, cultural, educational etc.

Maharishi Dayanand Saraswati's Dream India: Dayanand dreamed of an India in which all superstitions were completely destroyed. One who is full of scientific truths, who worships one God, who is entitled to complete freedom, who has earned a place of honor among the nations of the world, who has regained his past glory. Nowhere did Dayananda use the term 'Hindustan' popular during the time of the Muslim emperors for the country of India. The word 'India' adopted by the British community was also considered inappropriate. He called this country as 'Aryavarta'. According to him, 'Aryavarta Desh is the name of this land because Arya people have been living there since the beginning of creation.'³

Through the Arya caste, Arya language, and Aryavarta, India's national unity may be firmly rooted. He vigorously supported maintaining the nation's unity. His vision was for the country to reclaim its former splendour. He also spoke about the key causes of the nation's decline. He asserts that there is a universal propensity for lethargy, lack of effort, envy-hatred, lasciviousness, and sloth to rise when there is ample income relative to many motivations.

Dayanandji was inspired by the vision of a free nation that uproots all the causes of decline and is always ready to embrace the truth instead of falsehood. He was an advocate of keeping control of all the actions and practices of the nation in the hands of Sutra Dharma.⁴

He was certain that the sources of "Truth" and "Religion" should rule the politics of the country. According to his theory, a nation's growth depends on its physical, spiritual, and social development. He thus desired that every citizen of the country be free from addiction, diligent, strong-willed, diligent, and an adhyava. Dayanandji supported the idea of an autonomous country where everyone should enjoy freedom and freely abide by all moral laws.

Dayanandji wanted to make clear the fact that even if the British were able to establish a just and impartial rule in India, it could never take the place of 'Swarajya'. This higher form of national independence and self-government was first introduced in the modern era by Dayananda. Giving the meaning of a mantra, he has said that, 'Man should make constant efforts to free himself from dependence and accept freedom'.

According to Dayanandji's thinking, the king (elected president) of an independent 'Aryavarta' nation should be subordinate to and work together with the Vidya Sabha, Dharma Sabha and Rajya Sabha. He was always in favor of recruiting learned and religious men in all the three assemblies. Dayananda aspired to a glorious and glorious image of an independent nation by properly restoring the varna-asrama system.

For the upliftment of the nation, Dayanandji wanted to give utmost importance to the growth of physical and spiritual strength. "For if only the strength of the soul, i.e., education and knowledge, is increased and the strength of the body is not increased, then only one strong man can conquer the wise and hundreds of scholars. If only the strength of the body increases and the strength of the soul does not increase, even the best governance system can never be done without knowledge. Everything gets destroyed and corrupted due to disorganization, disharmony, opposition, infighting that is why one should always increase the strength of body and soul.

Through the Yajurveda mantra, Dayanandaji wished for a nation full of happiness and prosperity as follows - "O Lord of learned virtues! May our nation be blessed with supreme Brahmins, mighty archers, healthy, warriors, mighty Kshatriyas, milch cows, burden-carrying bullocks, swift May the walking horses, the skillful goddesses adorning the house become warriors of the essence, the cultured- young heroic sons, the clouds rain at will, laden with various kinds of medicines, fruits and flowers. May we attain full yogkashema freedom. In addition to them, India for swabhasha, swadeshi, swaraj Also envisioned what should be done.⁵

Dayanandji's Views of Swarajya: For the first time in the history of India, Dayananda used the word 'Swarajya' and also said that after achieving 'Swarajya' India will become rich and prosperous. No matter what one does but the indigenous state is supreme.⁶ In Satyarth Prakash he has used the word 'Swadeshi Rajya' and 'Swarajya' in 'Aryabhivinaya'. Praying to God, he says – Hum ko bhi Rajya Vidyase yukta suniti de ke imperakadhikari sadya: Kiji, help us, Jisese suniti = yukta ho ke hamara swarajya very much badhe.⁷ Dayanand resented the plight and dependence of the country in his time and attributed it to mutual dissension. He wrote, 'When brothers fight each other, a third foreigner comes and becomes the arbiter'.⁸

The 'swaraj' of his imagination was free from all forms of caste system. He did not recognize the untouchables, nor did he recognize the backward castes (backward classes). He considered everyone a child of God. He used to pray to God for the nation that 'O Maharajadhiraj Parabrahm! Empower us with the best qualities like bravery, patience, integrity, humility, bravery and valor for an unbroken Chakravarti kingdom. Other countrymen should never be kings in our country and we should never be dependents. Through this prayer he indirectly raised the cry of 'Bharat-chhodo' which Gandhi ji uttered after a long time (almost 67 years).⁹

He did not conduct any political campaign (movement) against the British caste to achieve Swaraj. Ka. That they believed that the desire to achieve Swaraj would not be fulfilled in the absence of national character, social and cultural unity. Even if swarajya is established due to mutual disunity, the foundation of swarajya will not be strong and will have to face crisis again that is why he was ambitious to build the character of common people according to vedic scriptures.

Dayanandji Views on Swadeshi: He wanted Indians to be selfless and enterprising for the progress of 'Swadesh' or 'Swajati'. His words were in praise of the British. It is perfectly clear from thought – (the Englishman) spends body, mind, wealth for the advancement of his own race. Leave idleness and do industry. We also follow the material of the country from which the body was made, even now, it will be done in the future, its progress should be done with love, body, mind and wealth. (Satyarth-Prakasa) As visionaries of indigenous rule, they are unwilling to accept even the existence of an arbitrary ruler.

Inspired by Dayananda, the Maharaja of Jodhpur started wearing Swadeshi-dress. Before Swadeshi started in Bengal, Khadi was adopted from the Maharaja of Marwar to the servants. Exactly before Gandhiji's Khadi program is seen here. Not only the indigenous clothing but also advised the Maharaja of Udaipur to adopt Indian medicine. In reference to the Brahma Samaj and Prarthana Samaj, he writes in the eleventh chapter of 'Satyarth-Prakasa' - There is very little patriotism among these people. Far from praising our country or glorifying our forefathers, we blaspheme in its place. The implication is that Dayananda expected 'patriotism' from every countryman and he wanted the glorious culture of the country to be imprinted on every individual. He liked the nation to be proud of its pride.¹⁰

Native Language- National Language Hindi: He did not pay attention to Hindi language before 1873 after Akshar reading but when Brahmananda Keshavachandra Sen requested him to preach in the popular language. Despite his mother tongue being Gujarati, he adopted Hindi in such a way that in a short period of nine years (1873-1883) he did what even the greatest Hindi speaker could not do. Har Bilas Sharda in his book 'Life of Dayanand' After Dayanand understood Hindi as the national language, he wrote all his lectures in Hindi, wrote all his books in Hindi and started discussing in Hindi. They started calling Hindi by the name of "Arya-Bhasha". According to him, 'All India should have one national language, which should be Arya-Bhasha'. All people should learn Arya-Bhasha. The language of correspondence also became Hindi. All their advertisements were published in Hindi. At his behest many Arya Samajis published newspapers and magazines in Hindi, opened schools. He made it compulsory for every member of the Arya Samaj to study Hindi. He knew that only Hindi could unite the country. He adopted Hindi for public awareness just as Tathagata Buddha and Lord Mahavira had adopted Pali and Prakrit, the popular languages of the time in ancient times.¹¹

Dayananda was the first Acharya to write Bhashya (commentary) in Hindi on religious books like the Vedas. No other Acharya had thought of writing in Hindi before this. Against the Chairman of the Hunter Commission, Mr. Hunter encouraged the people for the purpose of development and upliftment of Hindi, that Hindi should be resorted to for development.¹² Dayanand advised the Maharaja of Jodhpur to teach his son Hindi. Dayanand advised those who were sending petitions to Queen Victoria to stop cow-slaughter to sign their signatures in Devanagari.¹³

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