



Maharishi Dayanand

On October 28 this year will be celebrated as the 125th year of emancipation of sage Dayanand. Late Shri Arvind had written an article in English, which was translated by Acharya Abhayadev in Hindi. We are publishing some portions of the article for our readers of Yog Sandesh as a tribute to sage Dayanand

ON THE OCCASION OF 125TH EMANCIPATION DAY OF SAGE DAYANAND

PERSONALITY AND WORK OF DAYANAND

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There is one man amongst those greatest people whom the future generation would remember for the renaissance of India. That person has unmatched and unique qualities, a person who can be clearly noticed even amidst several people and he has his own style. This reminds us of a mountain range, all the mountains appear to be low or high but they all are of same shape and size and green in colour. One of the mountains could be higher and more attractive but its height is not clearly visible to the eyes. But there is a mountain amidst these, which is absolutely distinguishable. As if the whole strength has stood up in the form of an idol, a group of mountains strong and stable are high, there is one tall tree on this green mountain, which appears to be talking to the sky, pure, strong and fertile water stream is gushing out from the land, which is probably the source of water not only for the entire valley but also a stream of health and life. This image of Mahirishi Dayanand's personality has a lasting impression on my mind.

It was the land of Kathiawad (a region in Gujarat) that gave birth to this great, powerful, reformer and pioneer of new age. It appears that a part of that land's own nature, its soul has entered into his soul, the mountains of Girnar, its part, the strength of that ocean and thunder-

ing, which makes a loud noise and collides with the horizons of this land, some part of the humanity of that land, which is absolutely pristine, pure and unpolluted and appears to be made of unique element, the humanity which is beautiful and strong, enlightened with the vital life energy of newness.

When I try to describe my feelings on Dayanand and the lasting impression on my mind and when I try to give a form to my thoughts then I start from that person's life, his work, and finally realize myself, these are the two qualities which clearly differentiate him from his contemporaries and friends. Other great Indians moulded themselves into spirituality of one sort of cast and helped in the making of India. Mahirishi Dayanand found spiritual solace in a type of undetermined and movable fluid, which would one day become stable and take birth in the form of a great site of nature. He gave the strength of shapeless movement and upheaval, which invariably had to include two actual forms. They will be remembered as two great souls and great personalities, which reside in the soul of India. They are within us and we would not have been what we are today without them. But we cannot say definitely by looking at a shape that this was the form which the person was devoted to, it is extremely difficult to say that this was the shape, which is the actual idol of that soul.

The working style of Dayanand was completely different from oth-

ers. He was a man who had devoted himself on a shapeless form in an undetermined soul. But it was like a lasting impression on the things and people, just like the impressions made on bronze coins. He was the man whose positive works were like his children taking birth from his soul (like body), strong and healthy children full of vital life energy, resembling their father in every way. He was a man who was absolutely clear in his mind and knew his work for which he was sent on earth, who had seen the world with the divine authoritative foresight of god and selected his materials of devotion. He had determined his place and later translated his concepts and thoughts into actions like a born powerful expertise worker. When I think of the idol of this hard working person made in the factory of God then a number of pictures float in front of my eyes, all the pictures are related to fights, victories and Herculean tasks. Then I say to myself that this soldier holding divine light, warrior of the world of god, the artisan who has carved the human beings and institutions, and fearless, bold winner who faces all the challenges of the nature. If I would sum up all these things then there is a very strong impression on my mind and that is of spiritual practicality. In general perception these two are entirely opposite to each other, combining these two words and speaking is like defining Dayanand.

The work, which he has done, what was the actual form of that work? If we overlook this aspect then also the fact remains that he has worked with the same feeling and with the same purpose, it gives an unmatched place amongst our great founders. He reestablished the ancient culture in national character. These are those facts, which clearly tell us about Dayanand, which in my view distinguish him from others. This is the second special quality of Dayanand, which is the secret of the first quality. We live in the stream of other's influences and we allow those to come inside our circle of influence and mould ourselves according to them, in this process some things take shape and a small amount of work appears from it, the rest get fragmented and flows into the stream of influences. We are not determined as to which direction should we follow, and we follow the path depending upon the conditions and situations. When we take a decision not to fight or compromise at that time also we are actually opportunists. Dayanand grasped everything that came into his mind, he contemplated it within his mind, gave a shape to it with his expertise, which according to him was appropriate for taking a final shape and then he considered it to be proper. The youngness and aggressive qualities that we see in Dayanand was a part of the strength of his self-determination.

He not only bowed down in front of the nature but also he also established his strength and authority to use the life and nature also like yielding materials. We can imagine that he is stretching his hands towards us after seeing the deficient masculinity and hardworking nature and saying, "Oh Indians! Do not be satisfied by leading with uncertain feelings and living in unlimited feelings. Look what the god wants to say to you, look into his light of inspiration and see what he wants to make you, and determine as to what you want to become. Mould yourself looking at him and mould him in your life. Be thoughtful person, but also implement those thoughts, be a devotee of god but also be the devotee of nature." Because he was the one who was complete, he was a man in whose soul resided the god, whose eyes had the power to mould different shapes out of life according to divine eyesight. The word 'moulding' is absolutely fitting because he was himself a big mountain, and he had made dents in those huge rocks and gave shape to different things.

We also see a strong flow of spiritual practicality from his life. There is a certain and potent impression of his work on all directions. We see in the beginning that practicality is a divine impression of inner sight and then he reached directly to the origin of culture and Indian life. He then obtained the seed coming out of the first flower for the sake of taking birth. It was indeed a work of great intelligence that he propagated the Vedas of this religious text, which had become deformed due to the meanings interpreted ignorantly. The original purpose was lost and people had perceived them as some garbage or articles of some tribal societies. Dayanand recognized the actual superiority of the Ved that they are religious books, which had the strong and deep feelings of our ancestors who wanted to build this nation, a code, which was full of knowledge, and discussions on worship and divine works.

Nationalistic does not imply getting stagnated at one place. On the other hand, actual renaissance and reconstruction is to grasp the potential strength of mistakes and mould it into the present stream. Dayanand's task used to bring back such elements and thoughts of past in order to give them a shape in the present. He in fact grasped the past works in his present work, which were in the form of first flow of pure strength, they are pious as they are coming directly from the original master, they are closer to the suitable element, which is permanent and has the ability to do something new every time.

Truth is a very simple thing yet difficult. Truth is the main mantra for Vedic foundation, truth in the soul, truth in the sight, truth in the desires and truth in action. Truth in action is an internal purity and strong truth is ex-

pressed through heart, clarity and speech and actions, it was inborn in ancient Aryan culture. It is the secret of a pure and undistorted strength and symbol of the fact that the man has not deviated too far from nature. These are the sons of god, proof of being his true sons. This was the impression that Dayanand had left behind and this should be the symbol and idol of that person who initiates some work and can be recognized in that form. God should bless us so that that pure thought, undistorted, untransformed form should work in India again and give it to us again, which is very important in our lives – in other words pure strength, highest level of clarity, deep insight, foresight, expertise and authoritative truth of superior order.

Dayanand and Ved

Dayanand accepted Ved as the strong rock of foundation. He believed the Ved to be the guide of his life, rule of his internal power and source of inspiration for his external work. Not only that, he considered it to be the promise of permanent truth which would be utilized by the man to attain the knowledge of god and can make it the strong and suitable basis to establish relations towards himself and his fellow citizens. But on the other hand people say that such permanent phase of Ved does not exist at all. It also contains dust and sand that is found at other places. What does Vedas contain except the songs of ancient shepherds? It is an ugly worship of some imaginative figure based on natural incidences. It can also be said that it contains semi-religious, semi-magical poems that are sung in rituals, such poems were read by superstitious people of ancient times and they used to expect that they would obtain gold, food and animals, that they would be able to destroy their enemies mercilessly, that they could protect themselves from diseases, miseries and royal punishments and in this way enjoy the material comforts of this world. Here we have to add a third thought related to Ved along with these two. In this thought do we see any definition of low level with reference to Ved? Is it because of this that this initial disturbing thing was considered to be a religious classic and a pious book on yagna of superior and highest order?

What are Vedas actually? This is not just a question related to only wisdom but it is a very important question. It is important not only because we can assess the work of Dayanand fairly well but also because we will be able to understand our mistakes and be able to define the factors responsible in making our future. When a nation develops itself in the form that it has to become in the future then it does so on the basis of its past and present and in this course there are phases where there is need to study the consciousness and unconscious aspect. Whereas the nationalistic feeling elects what-

ever he has obtained in the past or is obtaining in the present, changes its form, leaves some of these and secures some, with the approach that what will he require in the form of capital and material for his future tasks and development. We are also in this type of investigation of time and Dayanand was one of the wise and great souls of that time. However, Ved is the most holy material of all things of the past and is the most powerful either directly or indirectly. But, people had stopped understanding the purpose of Vedas, whereas the Vedic traditions had almost disappeared in the veil of mythological covers and colours. At that time also people hardly understood the meaning of Vedas but they were respected, they were worshipped in the form of authentic books of all truth, original source of all orders, books of divine knowledge and dependable scriptures.

But there has been a double standard and mutual unrelated concept that Vedas are Holy Scriptures of worldly actions and that Vedas are books of divine knowledge. Brahmins accepted the first concept as the basis while Upanishads accepted the second concept. The Brahmins accepted the Vedas as the books of worldly affairs and rituals and started searching for other scriptures to obtain the knowledge of god. But the caste continued to yield in front of Veda due to sheer inspiration; it kept the highest tradition of Veda in unique form in its unclear memory. When in this age the Vedas were unveiled from the long lasting controversies then the same incident reoccurred. Today it appears that the western scientists have put the Vedas in the category of books of worldly actions and rituals and as holy books sang in praise of natural god, while on the other hand Dayanand's eyes could clearly see that Ved is the divine truth granted to the mankind and a source of divine knowledge. Whatever it is, we will have to select any one of the two concepts said for Vedas. It cannot be so that we wrap the Ved in the layers of ignorant respect for long time or keep it very safe like a pious thing in the veil of religious self-degradation. Either we have to consider Ved on the lines of science and believe it to be books of songs sang in praise of god and worldly actions which do not have any live truth or strength for thoughtful people and leave them behind or consider Ved as what the western scientists believe and then we will have to store the Vedas as historical archives in the form of some half-true and uncivilized worship of some caste. There is another aspect, we can also believe that Vedas are actual Vedas, books of divine knowledge and then the top priority for us would be to know about the Vedas and listen to its message.

Some times questions are raised that the meaning of Vedas interpreted by Dayanand are not correct, it is an own creation based on imaginary knowledge and clev-

erness. His style is criticized that he lacks lucidity and writes as per his wish and his interpretation is not acceptable as a universal argument. Those who claim that Vedas are divine knowledge they are told that the thought of divine knowledge is superstition, which the world has left, which cannot be accepted by a knowledgeable person or cannot be declared with truth. Here I will not judge the correctness of the interpretation of Vedas as per Dayanand, I will also not do any forecast on the future opinions that would be made on his interpretation, and I will also not begin a debate on the topic of his divine knowledge. Here I will simply describe the detailed principle as they appear in front of me, which are based on Dayanand's interpretation of Vedas. The reason being that whatever main quality, thought or feelings arise out of the work of a great soul or great person is not what form or shape it has given, but what did the human generation achieve in this short time, what additional strength it could express or what additional truth he has added through its thoughts or let us say what it regained in a very short time.

The critics of Dayanand should first see his work and then think about those who criticize him that Dayanand has interpreted the Vedas on the basis of cleverness and some imaginary things? This is not descent on the part of at least those who favour science and have accepted its traditional meaning. The reason being that if it is said that the original text has been manipulated in order to establish forcible equality with the help of imaginary principles in the form of freedom to expression or cleverness that can be noticed in the form of justice, a written interest and innocent analytical and relative investigation, direct sight and to an extent that he has severed the relationship with simple ordinary understanding then it is definitely this feeling. However the narration given by Acharya Sayan is very effective, very useful as an initial source, very knowledgeable and a work of hard labour. But such allegations appear to be normal who understand the final results of the efforts made by European scientists in the recent times. The reason being that if anybody has done the interpretation of Vedas, which leaves more and more space for intellectual cleverness, which readily accept the doubtful directions in the form of definite evidences, in which the negligible evidences have been removed boldly, in which great difficulties have been overlooked and very easily and the main and universally accepted directions of the original book in spite of being against it and furnished the imaginary bias then it is certainly this effort, although the long term efforts of European Vedic scientists throughout the century is certainly respectable from the point of view of its strength of research, freedom and efforts.

What is the main emotional point on which we have to thing? The success or failure of any narration of Veda depends on the fact that what is the center of religion as propounded by Veda and to what extent the internal evidence of Veda strengthens it. The approach of Dayanand is clear in this matter. Its basis is unbreakable, unmovable. Songs of only one god have been sung in Vedas, in different names, in several such names which have been used and have been used after careful thinking with this purpose and objective that to describe the different qualities and strengths. Was Dayanand's interpretation his own story, which was presented with his own clever imaginary power? Not at all, the following is the original clear verse from Veda –

एकं सद् विप्रा बहुधा वदन्ति।
अग्निं यमं मातरिश्वानमाहुः॥

It means the learned people (not ignorant) talked about one and only one truth in different names, they call it fire, god of death (yam) etc. in the beginning of this verse it has been said that he is known as Indra, Varuna, friend and guru. Therefore the sages of Vedic period knew more about their religion. It can be said that they knew more than Routh or Maxmuller. The first mantra is as follows:

इन्द्रं मित्रं वरुणमग्निमाहुः अयो दिव्यः स सपुण्यो गरुत्मान्।
एकं सद् विप्रा बहुधा वदन्ति अग्निं यमं मातरिश्वानमाहुः॥

We know that how do modern scientists save themselves after manipulating this evidence. They say that the above-mentioned Ved mantra is a prior creation. It is a great thought, which has been expressed with such clear strength, this was raised in the minds of Aryans later but this never came into the mind of the people who worship fire, sun, sky, but they took it from the Dravidian enemies having civilized and philosophical mentality and accepted it later. But we do find the mantras and texts from Veda, which agree with this thought. Fire, Indra or any other lord has been described in the books in such a manner that they are with all other lords. Fire keeps the strengths of all other lords within it. All the lords have been addressed with one name or has been normally seen, each lord has been classified as king of the world or father of the world, which are generally given to only lord. But the Europeans will say that this cannot have this meaning, should not be and cannot be that Vedas talk about worship of god. They will frame some other word for this and say that this is henotheism and they will imagine that the Vedic sages did not consider fire or Indra as actual lord. They behave with any lord or with every lord normally and probably because they believed that the lords would feel that they are being praised and listen to this exagger-

ated devotional songs then why not consider the basis of Vedic thought as monotheism, why do we require this new dangerous henotheism? We need it because the primitive people could not reach to this great height and even if think that they had reached that great height then it will spill water on the principles of chronological conditions of human progress through development. It will also destroy the thoughts, which we have on the position of human civilization of Vedas in history and the objective of Vedas. Truth should hide itself, ordinary thinking should also not become an obstacle and move to one side so that their theory is able to prosper. This is the meaning. I want to ask here, especially on this subject and this is strong-based issue that who is straightforward here Dayanand or European learned people?

If Dayanand's view is accepted and also the form which the Vedic sages have given to their lord then we will be forced to believe that whenever we come across the description of fire or any other lord in the book then we will notice that there is one supreme lord posited in the thoughts of sages behind that name. Then the whole form of Veda would become definite in that meaning, the meaning which Dayanand gave to the Vedas, it will erode the narration of Sayan as just books of worldly actions, songs in praise of god, it also erodes the European interpretation. We get the original divine classics in its place, which are amongst the holiest books of the world and a strong powerful divine speech.

The remaining Ved related subjects and interpretation of Dayanand is the logical result of this thought. If the names of the lords are used to express the qualities of god and it is these qualities which are worshipped by the sages and the desires that they used to express on their behalf then definitely the spiritual knowledge of the nature of goddess and the relation of man with supreme soul should be included in the Vedas, it should also contain the rules to be followed by men while going towards the god. Dayanand insists that a moral and behaviour related element is included in the Veda. He finds the rules of life in Vedas, which have been given to the living creatures by the god. If the Vedic lords express the strengths of the supreme soul, who is the creator of this world, ruler and father then definitely the Vedas should contain a big part on the world science and the rules of world and nature. Dayanand stresses on the fact that Vedas do contain world related topics. He finds the secret of the creation of the world and the rules of the nature, with which he rules on all sides of the world.

Neither the western astuteness nor knowledge related to worldly actions have been successful in disap-

pearing spiritual and moral importance, but they both are inclining towards reducing it in different parts due to their own reasons. The western learned men reduce it because they feel restless when they such thoughts coming forcibly in the promises of ancient times, which cannot be primitive, then they do not hesitate in leaving behind their definitions at certain places which they use at other places and which they think is necessarily related to equal logical thinking and verbal conversation. The reason being that if they use them at every place then the Vedas prove such minute and serious thoughts, which cannot be produced in the Vedic primitive minds and their propriety. Sayan reduces the moral and spiritual importance of this aspect of Veda because according to him Vedic education is not used in day-to-day behaviour, which could give moral and spiritual results, but it is to be done with actions like yagnas, which could give material benefits. The Vedas mention about Vedic gods that they are lords of knowledge, strength and piety, they are purifiers, they can remove unhappiness and evil, they destroy sins and untruth, and are warriors of truth. The sage prays them to relieve their unhappiness, purify them and provide them with knowledge and truth, asks them to hold them within divine rules, to make them lookers of knowledge and truth, to give them strength, valour, and power and to keep them close to these positive strengths. Dayanand has not brought out these thoughts of divine truth and religion from somewhere outside. Vedas are like bibles and above all they are the rules of the god.

The related factors mentioned in Vedas are very clear. The sages always say that there are many worlds and each has its code of principles or rules and also that divine work processes function in the world. But Dayanand goes ahead of this and says that true principles of modern materialistic science are mentioned in Vedic mantras. Here there is one basic principle about which we can express logical doubt. I accept my incapability that I will not be able to express any mixed opinion with respect to this subject. But I would like to say that today's progress of science with relation to ancient world, is proving Dayanand's thoughts. There were several scientific secrets hidden in ancient civilizations, which have been obtained again by modern science and have been expressed more elaborately, detailed and rich manner, but it has not been able to unveil several others secrets. Therefore there is not a bit of imagination in this thought of Dayanand when he says that Vedas contain the scientific factors along with religious truths. But I will also say that I believe that Vedas do contain other truths of divine science, which the present world does not contain at all. At that time Dayanand did not describe much but slightly less about

the seriousness and scope of Vedic education.

Questions were raised on the method of language and thought related topics, with which Dayanand used to draw his conclusions especially when he uses the names of gods. I definitely experience that it is our mistake to raise such questions. The reason for that mistake is that we start correlating the ancient language and its use with language related modern thoughts. We modern people use words like currency coins, which do not evaluate its original meaning. When we talk about something, that thing is there in our mind, the synonym of that word is not there in our mind, words are lifeless and meaningless for us, it is just a coin of prevalent currency system, which has no value of its own. On the contrary the word in ancient language was a live thing inherent with its meaningful and factual strength. After that the original meanings used to be remembered because they were used at that time, its strength of asset used to be present in the mind of the orator. Today we say, sheep and we remember that particular creature, that meaning can be fulfilled with any other sound also provided that sound has been used in the interpretation of the meaning of that animal. In ancient times, people used the phrase 'that which destroys' and then that meaning used to be present within their minds. We say 'fire' and we remember fire, this word is not useful to us for any other thing. But ancient people had different meanings for fire besides this and that was because one or more meanings from original meaning were suitable for this external physical fire. Our words were suitable for one or more external physical fire out of these one or two meanings but their words were capable of giving a number of meanings. It was very easy for them, if they thought like this then they could use any one of the word like fire, wind or water for different relations or complex thoughts in the form of a combination of sounds and could have used it as a treasure like word. There is no doubt that the Vedic sages had reaped the benefits of the powerful language used in Veda mantras. There is no doubt about the fact that Dayanand did not have this benefit, which the European learned men got with the help of comparative study of languages. Ancient undeclared meaning has some problems, which the new science helps in completing it even if it is full of flaws and we will have to use both the sources of light in order to publish its meaning. In spite of this it will have only detailed report of facts. The basic principles of Dayanand's interpretation are unclear from this aspect. Detailed chronological description is the work of acumen and brilliance and generally people have different opinions with respect to brilliance

and intellectual thoughts. Dayanand always supports the great and strong decisions amongst all original principles, which neglect intelligent actions with the help of divine intuition. The elements propounded in Vedas, through logic and arguments and with the increasing knowledge towards the past subjects and mankind has been proved to be true. Ved sings in the praise of the supreme soul which is known in different names and is to be possessing different strengths, Veda openly describes the divine rules and the desire of man to fulfill it, Veda definitely has this objective that it gives us the rules of the world.

I do not have enough space to write about divine philosophy. It is enough to say that I fully agree with Dayanand on this subject. It is indeed an act of ridicule to put allegations on him and to say that he was not true, because he believed in this principle and declared it. If we want to understand the power even in one fraction then we have always three basic existences, which have to be accepted and we will have to understand the mutual relations, these are god, nature and soul. therefore as Dayanand had believed very strongly, Vedas make us see god, rules of the nature, and nature of the soul and also the relations towards god. Then what else is it other than divine truth? And as Dayanand believes that Vedas makes us see these with complete truth, which is always pure and flawless then we can definitely consider Veda as a pious holy book. The rest is a question like the divine truth, our godly thoughts with our caste, spirituality of human being and the question of possibilities. Modern thought has accepted nature and rules and overlooked the divine truth by overlooking god. But in this way it has overlooked many other things, and the modern thought is once again busy trying to accept it. We cannot ask a great man that he should start ruling some temporary believes of that time or some values that have been gathered from different places. The element of his greatness lies in the fact that he looks at supernatural things, he looks into depth.

As far as the interpretation of Vedas is concerned, I strongly believe that Dayanand would also be remembered as the first discoverer of true verses of Vedas (whoever might have done the last complete interpretation). It was the foresight of Dayanand, with which he eliminated the ignorance and darkness prevailing from ancient times and saw the truth directly. He focused his sight at that point, which was very important. He obtained the treasure of those doors, which were closed by times and he broke open the seal from the mouth of stagnant waterfall.