



## ROLE OF SWAMI DAYANAND SARASWATI ON HINDU SPIRITUALISM

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The pragmatic and as well as reformatory ideas are the need of the hour. Religious chauvinistic clinging still persists with so many tentacles all along the country which has to be rectified with practical remedies and corrective measures. The ideas of Dayanand expressed in the mid and as well as the end part of the 19<sup>th</sup> century may serve as an eye opener for the future generation. It is indeed also enshrined in the Indian constitution, Part IV of fundamental duties i.e., to cherish the noble ideals of National Movement leaders. The legacy has to be pursued, conserved with inquisitive and meticulous perseverance so as to protect the new generation from disturbing and divisive dissensions. Also the charismatic ideas of Saraswati, “Krinanto Vishvam Aryam” (Make this world noble) has to be inculcated for bringing a major change in the contemporary Indian Society.

### **Social Awakening Reforms**

Like Socrates, Saraswati was also punished maneuveringly for his stand regarding Hindu religion and ritual practices. The basic ideals of this philosopher cum reformer created a stir among orthodox Hindus. This prolific writer in his major works viz., Satyarth Prakash, Veda Bhashya Bhumika, Veda Bhashya and as well as in the edited journal, Arya Patrika exemplified his varied thinking to wipe out social imbalances in India.

His ideas related with idol worship, caste, untouchability, animal sacrifices, Dowry, Women, religion, ritual practices, Priesthood, and language so on made a stunning appeal in the mid 1850's.

The revival of Indian educational system is one among his ideas of marvel, by which he made a clarion call, breaking the caste barriers, to conglomerate all students' community in classroom. He can also be compared on par with Akbar's "Din-I-Iahi" by which the king endeavoured to assemble all intellectuals, cutting across religions and nation to form a new pragmatic but peaceful religion of values.

The Arya Samaj as a movement contended to change Indian Society as a "Society of Nobles". Among the 10 tenets of Arya Samaj, people can grasp and identify the underlying values, even by sticking on with 2 or 3 ideals. The one is, "We should dispel Avidhya (ignorance) and promote vidya (Knowledge).

The Contemporary Civilization which we are living is a model – setter since people are having multi-facets of freedom in terms of mode and mechanisms to express their own. The eighteenth and nineteenth centuries were crippled with fundamental rituals which were chided by Dayanand.

The Philosopher strongly admired "Veda Education" to all, by which he hesitates to admit other religions. Also his stubbornness in keeping apart Hindu religion from rituals was considered as highly practical and bolstered by younger generation.

His ideas and efforts in regeneration of Indian Society, Liberation of women, upliftment of depressed class, Political Independence, Swadeshi, National Language, Self-Government, regeneration of rural India, Re-Establishment of greatness of India so on carved a niche for itself in the 19<sup>th</sup> century.

His aim of abolition of illiteracy is worthy indeed to mention, since he identified it as a greatest priority ever to make sweeping changes in the Indian Society. Conversion, although sensitive in its content, due to the daunting spirit of Dayananda made 1000's of people to be reconverted from Christianity to Hinduism (Suddhi Movement).

In educational Sector, on accordance with his foresight, 8 years children has to compulsorily undergo Gurukula education along with learning subjects like mathematics, geology, astronomy and other sciences.

His yet another simple but powerful principle, "Our conduct towards all should be guided by love, righteousness and justice" has made a strong and viral appeal invariably among all religious communities.

Social Solidarity and Consolidation are the two sides of same coin which has to be pursued, Supervised, Protected, exclaimed ecstatically by Dayanand in his highly celebrated work "Veda Bhashya".



### Contemporary Indian Society

India in the 21<sup>st</sup> Century of 3<sup>rd</sup> millennium is marching steadfastly along with its matured democratic experience, towards new glorious dawn. India as an ideal as identified by an educationist and Political Executive may become one among the deciding authorities in the upcoming modern world. The country as a whole have got good appreciation and reputation in almost all spheres like space, Music, Pharmaceuticals, agriculture including intellectual sector as such mentioned by Abdul Kalam.

India is also a place of Spiritual embodiment, which comes across multiple seers and ascetics like Vivekananda, Narayana Guru and Paramananda so on so forth.

Albeit of all ideals and Philosophic thinking of Stalwarts and Spiritualists, the contemporary Society of India is strangled with stumbling blocks such as Caste, Religion, so on. Human Casualties due to Misunderstanding and Misperceptions is touching its zenith, which speaks volumes in Indian political history.

Ideals of swamiji can be spread to the entire society with the following mode;

1. Spread out pragmatic and value-laden Vedic education.
2. Spiritual values advocated by Dayanand.
3. Rural regeneration through extension Programmes.
4. Conduction of conference, Symposia, roundtable for dissemination.
5. Incorporate ideals of Dayanand in Curriculum.
6. Organize research programmes on the basis of ideals of Dayanand.
7. To reach out all people in the nearby areas with ideals of philosopher.
8. To make students to understand, think and express the significance of values.
9. To understand and spread out Veda Education.
10. To identify the origin of Untouchability and other imposed practices.
11. To wipe out religious imbalances through education.
12. To make and produce “Noble Community” as dreamed by Dayanand.
13. To mould India into “Ideal Power” instead of Super Power.
14. To rejuvenate and reconstruct by retrieving the glory of past value-oriented India.

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