

SWAMI DAYANAND: THE PIVOT OF ARYA SAMAJ

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ABSTRACT

Indian soil has remained the soil of Vedas, Puranas and Rishis etc. Many great personalities and leaders took birth in India. One of such great personality was Swami Dayanand who was not revivalism the Hindu religion but has also spread the Vedic philosophy in India. Through the Shuddhi movement, the followers of Swami Dayanand who had left the Hindu religion came back to Hindu religion. They had not only spread the Vedic philosophy but also worked for social, political, educational upliftment. After his death, his followers had spread his philosophy and continued his religion.

KEYWORDS: Swami Dayanand, Swami Virjanand, Vedas, Satyarthprakash, 1875, 1877

INTRODUCTION

Indian soil has remained the soil of *Vedas, Puranas and Rishis* etc. Many great personalities and leaders took birth in India. One of such great personalities was Dayanand Saraswati, who attempted to spread Vedic religion in the World.¹ He was born in *Audichya Brahmin* family at *Tankara* in the Morvi state of Gujarat (*Kathiawar*) in 1824. Mool Shankar was his childhood name. His father Krishanji Lalji Trivedi or Amba Shankar was the head in the office of Revenue Collector at *Tankara* village.² being an orthodox Brahmin; he was bound with the traditions and practices of Brahmin family. He was a *Shaivite* and thus was staunch devotee of Shiva according to his belief. He expected from his son, Mool Shankar to keep with these traditions in due course.³ Mool Shankar's mother Amrita Ben on the other hand was, like the mother of Nanak, nothing but a personification of patience, gentleness and sweetness.⁴

When Mool Shankar became five years old, arrangements for his education were made by his parents. He proved to be an extraordinary pupil passing from one elementary book to another in rapid succession. In his eighth year his *Yajnopavita Sanskara* was performed and the investiture with the thread of the 'twice born' was forthwith followed by his initiation into the *Sandhya* and *Upasna*.⁵ His father was a Shiva devotee and wanted to make him the same. He was never allowed to express his views. He started studying Sanskrit language and he studied many religious books. He soon became a person of rigid views who attained great self confidence. He studied all the four Vedas. He started reading those Sanskrit books which had reference about Indian customs & religions. He wanted the Indians to be great learners so that on being taught they would become famous worldwide.⁶ He used to say that with the help of Veda and good labor a person can make inventions in the fields of modern science, engineering, military and semi military discipline. He used to say that nobody has any right to keep their children aloof from knowledge.⁷

In 1837, on Shivratri day, his father took him to the Shiva temple to participate in night long vigil. His mother told his father that he will be unable to do all this but his father did not care for it. On the command of his father Mool Shankar went to the temple and also kept fast. He kept awake and was surprised to see his father & *Pujaris* having fallen asleep, one after the other. Suddenly a rat came and started devouring eatables placed near the Statute and creating sacrilege.

The incident of rat brought the truth that the life of living is greater than that of the idol. He felt that in any case a Statute can't save itself from even a rat then how it can save the universe. He felt that if rather than worldly objects one should bow before real power then it will be far better. His awakening was not merely the awakening of his own spirit but it was the awakening of *Aryavasta* and the whole mankind. This was an awakening which defeated all the physical claims and was against an awakened soul.⁸ He awoke his father from his sleep and asked questions one after the other. Not satisfied with the explanations given by his father. He went home and broke his fast.⁹ This is how he began to have reservations about idol worship and the rationale on which it was based.¹⁰

Shivratri festival had passed and everyone including Krishanji resumed their normal work. But the case was quite different with boy Mool Shankar. He was particularly a receptive and sensitive soul and was a would-be personality to occupy the important position in the galaxy of world teachers. The sight seen in the temple seated deeply in his soul. "Who is real Shiva whom I should worship? How was it possible to realize him? These were the questions puzzling him frequently since that night. The answer to these questions was not so simple that anyone could satisfy Mool Shankar. These questions created a great pressure of urgency in his mind.¹¹

After five years, two other incidents occurred that again violently shook him. He had two brothers and two sisters all younger than himself and for whom he had great affection. One night while his father, in company with himself and other male members of the family, was attending a *nautch-meeting* at the house of a friend, a servant came with the news, that his eldest daughter, fourteen years of age, had suddenly fallen ill because of cholera. Everyone hastened towards home, the physicians were summoned and nothing was left undone that promised to afford relief, but all in vain. The condition of the patient grew worse every moment and she expired after four hours of great agony. It was a terrible shock to Mool Shankar.¹² Later on his beloved uncle too expired. Death of his beloved uncle who had rocked him in his lap many times distracted him at the age of nineteen and he was answered for his anxious enquires that *Yogabhyas* was the method by which he could understand the mystery but the Yoga as he understood could not be mastered till he leaves his home²⁴. The Father, already having reason to suspect such working of his son's mind, decided to weave a web of affection round him, but Dayanand resisted his parent's plan with determination and declaimed note to be married. The marriage was postponed for a year with the intervention of friends. The boy's proposal that he should be sent to Kashi- the Rome of Hindus, for further education having been rejected, he was sent to a learned theologian, in a neighboring village, for the purpose. This could not satisfy the boy, who was recalled and the day for his wedding was fixed. But before a week of the fixed date or so, the boy fled from home and became a *Sadhu*. He was soon, however, traced out and imprisoned under a strong guard. The same night the boy succeeded once again in escaping and this time for good, never seeing his father again.

Before leaving his house, Mool Shankar used to wander hither thither in search of the truth. First of all he came in contact with *Sanyasis of Sayle* and received some little instructions. He was initiated here formally into the order of *Brahmcharis*. He was given the name of *Shuddha Chaitanya*.¹³ After this Mool Shankar had broken all ties of family and had crossed all the homely environments, so it leads to the name *Shuddha Chaitanya* that was very appropriate to mean all this distinctly.¹⁴

In the course of his wonderings *Shuddha Chaitanya* visited many places. He approached Swami Purnananda who initiated him into an order of *Sanyasis*. He gave him the name of Dayanand Saraswati. One cannot predict what events

would be leading to. But in the case of Swami Dayanand we find the full trace. The name given to him was very appropriate.¹⁵ Dayanand Saraswati was the embodiment of compassion, peace and wisdom which combined the name Dayanand Saraswati. Before this *Shuddha Chaitnya* had got the instruction of the doctrine of vedanta.¹⁶

The wandering in the Himalayas gave him the opportunity of meeting some *Yogis* and *Sanyasis* where he learnt and practiced the *Yoga*. After becoming a *Sanyasi* Swami Dayanand's interest seemed to have undergone a change. He became practical rather than metaphysical and scholastic master as the passion of his life was now *Yoga*.¹⁷ He learnt a good deal from *Yogis* but the wanderings of hills and meetings with many *Yogis* could not fulfill his cherished goal. He was still in search of a competent Guru. The change in his interest was still marked. After He became a *Sanyasi*, *Yoga* replaced *Vedanta* and now from *Yoga* he swung back to studies. It was theology which this time claimed his attention. He had heard somewhere, the reputation of Swami Virjananda of Mathura and therefore resolved to go to him for instruction.¹⁸

Swami Dayanand Saraswati had left his father home in 1846, and in quest of knowledge had now wandered for about 14 years. He reached Mathura and became the Pupil of Swami Virjananda Dandi. He made the arrangements for his maintenance from his benefactors and then began his study.

Swami Virjananda originally belonged to Kartarpur, a town in Punjab. He lost his eyesight in his five or six due to a virulent attack of small pox. But it has been seen that in such cases where the physical powers are lost, the inner and spiritual powers overgrow to fill up the gap. Swami Virjananda was a man of insight. He went to Haridwar, Rishikesh & Banaras and got excellent training in Sanskrit grammar and classical literature. He was a profound and unparalleled scholar of *Arsha* grammar and religious scriptures. On his death Swami Dayanand himself remarked "The Sun of grammar has set." Swami Virjananda was against the books of new *Pandits*. He was a propagator of the books of ancient *Rishis*. He never connected with the importance of man-made books except *Arsha* books. He was possessed with hardness. He never compromised the two points of his strong belief: first the Vedic monotheism and secondly the love for ancient literature.¹⁹ These virtues of Dandiji attracted Swami Dayanand who found in him (Dandiji) a preceptor of his choice, selection and long cherished hopes.

Dayanand Saraswati began to study *Ashtadhyayi* and *Mahabhashya*. He proved himself to be a very brilliant and well disciplined pupil. He never gave any chance for his preceptor's displeasure. Although Swami Virjananda was a man of very hot temperament, yet Dayanand faced all this very calmly and reverentially. He had great respect for his Guru.²⁰ Dayanand found and felt him very fortunate in receiving his Guru's beatings several times. One day on some fault, Swami Virjananda became uncontrollable and he then beat Dayanand with a stick, but it caused pain in his own hands. Dayanand was sorry for this and with folded hands he requested Dandiji not to beat him in future not for his sake, as his body was just like a stone, but for his own sake. As a good pupil of an eminent teacher, Dayanand remained grateful even after this incident. It left a scar on his body but he used to thank this scar to which he owed his learning. Dandiji was hard enough but still he bewitched with a very soft and tender heart. He loved Dayanand dearly. In Dayanand he found his teaching fructiferous. Internally, he had very high hopes with his faithful pupil. He was pleased at heart with the manners and behavior of Dayanand. He also found a great solace in having such a pupil who in future would fulfill all his hopes. This was really a wonderful meeting of two great souls- one as an able teacher and the other as an able disciple.²¹ Swami Virjananda belonged to Punjab and Dayanand belonged to Gujarat but this was a

remarkable co-incidence that both met in Mathura. Dandiji were in search of a disciple who should bear the torch of truth after their death. Dayanand was a seeker after truth and he was touring all over India in search of a religious preceptor. By providential design both attracted towards each other when met in Mathura.²²

Dayanand has been hailed as a ‘soldier of light’ and one of the greatest and hardest workers of the new India.²³ Dayanand spent about three years with Swami Virjananda. He dived deep into the ocean of Dandiji’s learning. The teacher saw in Dayanand those high qualities which were not to be found in the ordinary people. He took a keen interest in the education of the youth. Swami Virjanand taught Dayanand philosophic interpretation of the *Veda* and then changed him with the mission to Purge Hinduism of all its ugly accretions and aberrations.²⁴ Virjanand was so much pleased with Dayanand that he used to address him as *Kaljivoha* and *Kulakkar* which respectfully meant ‘one whose tongue completely destroys untruth and firms as rock’. Soon Dayanand’s outlook changed and his doubts vanished.

When Dayanand completed his training, the time of separation came as he was now ready to leave his Guru. Dayanand was thinking of ‘*Gurudakshina*’ but he was too poor to make any present. He managed to arrange a seer of cloves for this purpose. When the moment of separation arrived, he presented before the teacher and offered him cloves.²⁵ It was the time of thrilling sensation. The teacher and his pupil were to suffer the pangs of separation. Dayanand in a pensive mood, bowed down to his preceptor with esteemed feelings of gratitude. Swami Virjananda felt moved and tears rolled down from his eyes to shower his heartiest blessings. He spoke, “Dayanand your education is complete. Now it is for me to demand a *Gurudaksina* from you. But do you expect, I shall demand money from you? No certainly not I shall demand from you something more precious and of your possession. I want your life. Just in my presence take a vow, my dear pupil, that as long as you live, you will never flinch a little, even at the cost of your life, in dispelling darkness from the world and will establish the supremacy of the Vedas”.²⁶

This was a very costly demand. But Dayanand had no hesitation in saying “yes”. He took a vow before his Guru and put his head at the feet of his master. Virjananda took Dayanand in his arms, patted him and blessed him. Dayanand then moved and left Mathura.²⁷

Dayanand had left Mathura by then and worked with diligence and devotion during the period 1863 to 1883 to spread the teachings of his Guru. He bowed his head to the teachings of his Guru. Now one knowledgeable person had started his journey to spread education in India.²⁸ When whole of the country was sleeping he started all alone and secured the lives of everyone by remaining awake himself. He prepared the ground to make the India politically and economically powerful by awakening the masses against the traditional values and blind faith.²⁹

After leaving Mathura, he spent some time in propagation. He started abiding by the orders of his Guru with full devotion. He expressed his following views during some fairs:

- Vedas are our scriptures, not the 18 *Puranas*.
- Idolatry is anti-*vedic*.
- One does not attain salvation by taking baths in Ganga River.

Due to his views even during the *Khumb* fair his popularity reached far and wide. Swamiji visited Rajasthan, Punjab, Mumbai, Gujarat, Kolkata etc. to spread his mission. His views started spreading in whole of India. He made the

Vedas the basis of his teachings and their views were proved very beneficial.³⁰ Swamiji made efforts to awaken Princes in Rajasthan. He inculcated patriotism in the hearts of the Kings. He raised his voice against the evils engulfing the society. His slogan was “*Back to Vedas*” and he wanted to eradicate every type of blind faith from the Society. He said that the difference of caste depends upon the birth which should not be promoted and added that it is against the Vedas.

He raised his voice against child marriage & early marriage. In order to establish the supremacy of Vedas he condemned 18 *Puranas* & religious *Granth*s of general public. Swamiji stressed upon *Gurukul* education and encouraged the masses to study ancient *Shastras*. In his life he became victorious from a large number of *Shastrarthas*. The Kashi, which was the seat of learning and the learned was deemed by the *Pauranics* to be situated on the ‘*Trishul of Shankar*’, was also rocked by Swami Dayanand by his *Shastrartha*. This was an un-pretended debate. Swamiji came victorious and all the *pandits* remained silent by his arguments.³¹ None of them dared to answer his questions. *Pandits* of the caliber of Vidyananda Saraswati, Bal Shastri, and others also could not even answer. They employed and tried all the undesirable means to get Dayanand defeated but all was failed and Dayanand came triumphant. The news of this *Shastrartha* reached spontaneously in all corners of the country. This defeat inflicted on the strong hold of the *pandits* which made Swamiji’s way clearer.³²

He also made demand of political rights for the Indians. He was the first man to use the term *Swaraj* and the first to insist the people on using *Swadeshi* things which were manufactured in India and to discard foreign goods.³³ Swamiji appointed many Arya Samajists to carry on his work after him. Swamiji did those works in his life which the other persons or learned persons could not do. Swamiji had become a great man of words. During his tour Swamiji happened to be at Chandpur. Religious discussions on several subjects were organized there and Muslims, Christians and followers of the Vedic Dharma were invited to participate in the discussions. There was a good response to these invitations. Swami Dayanand participated in the discussion as the exponent at *Vedic* religion where the following questions were to be discussed:

- When was the world created and with what purpose?
- Is God all pervading?
- How can God be both just and merciful?
- How can the different scriptures substantiate their claim to be regarded as the word of God?
- What is the nature of ‘*Mukti*’? How can it be attained?³⁴

He played very weighty part in answering these questions. Swamiji faced many difficulties but he never felt hopeless. He was a great soul. Many a times his opponents attempted to poison him to death and it was only *Yoga* that it did not affect his body in any manner.³⁵ Swamiji wrote many astonishing books, out of which *Satyarth Prakash* is a master-piece of his works. He did the commentary on Rig-Veda up to the 61st hymn of the 7th *Mandala* and *Yajurveda* on the whole, giving a lucid idea of his method to do the right interpretation of the Vedic verses and to introduce the intelligentsia to the scientific treasure stored in the Vedas, he wrote ‘*Rigveda Di Bhasya bhumika*’ the introduction to the commentary on the Vedas. He wrote *Sanskar Vidhi* for teaching people about the ceremonials and rituals of the Vedas. Besides all this there were many other marvelous books written by him.³⁶

In order to make his views to reach the masses and consolidate his works, he thought of establishing a *Samaj*. The first attempt to establish Arya Samaj was made at Rajkot where Swami Dayanand reached on 31 December, 1874 and delivered a series of lectures, but it was not successful and came to an end for about five months after it was formed. A second attempt to establish Arya Samaj was made at Ahmedabad on 27th January, 1875 but that too failed.³⁷ The *Samaj* proved to be a popular organization with the people. In a short span of time, about 131 branches were established in the life time of Dayanand himself.³⁸ From Ahmedabad Swami Dayanand arrived at Bombay on 29th January 1875. A serious attempt was made here to set up the *Samaj*. The Rules and regulations were also framed. He was the first reformer to depart from this tradition and to give an indigenous orientation to Indian nationalism.³⁹ Pandit Lekh Ram has mentioned 10 April, 1875 as the date of establishment of the Arya Samaj at Bombay. The Times of India-a public news paper also suggested the same.⁴⁰

When in, 1877 Queen Victoria became the Empress of India, Lord Lytton called a *Darbar* at Delhi. Dayanand was also there at that time where he met some *Punjabis*, who invited him to Punjab.⁴¹ Soon he went to Ludhiana & met Munshi Alakh Dhari there. Then he went to Lahore and in 1877, he established Arya Samaj at Lahore & propagated his principles. It was at Lahore that Swami Dayanand was successful in establishing a Samaj of which Rai Bahadur Mulraj became the first president. Tremendously great was his success in this later city, that the Arya Samaj founded there very speedily eclipsed. The places as Bombay and Lahore became the headquarters of the movement.⁴²

Later Swami Dayanand visited many other important towns of Punjab viz. Amritsar, Jalandhar, Ferozepur, Rawalpindi, Jhelum, Gujarat, Wazirabad, Gujranwala and Multan. He found this land of five rivers a better place for sowing seeds of his mission.⁴³ After Punjab he went to different parts of India and propagated the principles of Arya Samaj, such as Preaching and teaching and writing books, as well as in establishing and organizing Arya Samajis throughout India.⁴⁴ He met with the greatest success in Punjab, United Provinces of Agra and Oudh, Rajputana and Gujarat.

Dayanand's mission was an attempt at the consolidation of the amorphous mass of the Hindus. He tried to accomplish this by giving them a common belief in one deity, in one scripture and with a common mode of worship.⁴⁵ During Swami Dayanand's stay at Lahore; he revised the rules and regulations for Arya Samaj. Following were the principles:⁴⁶

- The primordial root-the eternal unseen sustainer of all true knowledge and of objects were made known by true knowledge of all these is the supreme God.
- God is personification of existence, intelligence and bliss. He is Formless, Almighty, Just, Benevolent, Unborn, Endless and Infinite, Unchangeable, Beginning less, Incomparable, Supporter of all, Lord of all, All Pervading, Omniscient and Controller of all from within, Undying, Imperishable, Fearless, Eternal, Holy and Maker of the universe.
- The *Veda* is the Scripture of true Knowledge. It is the paramount duty of every one to learn and teach the *Veda*, to hear it, read and recite it to others.
- We should ever be ready to embrace truth and forsake untruth.
- All acts should be done in accordance with *Dharma*, deliberating what is right and what is wrong.

- The prime object of the Arya Samaj is to do well to the world that to promote physical, spiritual and social good of every sentient being.
- Our conduct towards all should be guided by love, righteousness and justice.
- We should dispel *Avidya*- Nescience and promote *Vidya*-Science, spiritual and physical.
- No one should be content with promoting his own good only; on the contrary, he should look for his good in promoting the good of all.
- All men should subordinate themselves to the laws of society calculated to promote the well-being of all. They should be free in regard to the laws for promoting individual well-being.

When the *Niyams* and *Up-Niyams* of the Arya Samaj were ready, some of the members of the *Brahmo Samaj* at Lahore, desired him “to exclude reference to the Veda from the principles”.⁴⁷

In one of the meetings, Babu Sarda Prasad Bhattacharya proposed that the title of ‘Patron of Arya Samaj’ be conferred upon the Swami. The suggestions met the approval of everybody present there but Swami smiled and said, “The word Patron suggests *Gurudom*, which I am out to destroy. I don’t want to find a new sect and become a *Guru* myself. Such titles prove detrimental to the cause itself in the long run”.⁴⁸ The Babu then suggested that Swamiji should at least accept the titles of *Parama Sahayaka*, to which Swamiji’s reply was, “if you call me *Parama Sahayaka* by what name are you going to call the Almighty. If you insist on putting down my name, put it down as an ordinary *Sahayaka*.”⁴⁹ Rai Bahadur Mulraj also wrote that Dayanand wanted to revive the study of the Vedas and of the works of *Rishis* and thereby to resuscitate the Hindus. He had no intention of founding a new religion or forming a new sect.⁵⁰ According to Mulraj, the founder President of the Lahore Arya Samaj: A person who agrees to act according to the *Niyams* of the Arya Samaj is enrolled as a member of the Arya Samaj.⁵¹

But after the death of Swami Dayanand, his immediate successors amended the constitution of the Arya Samaj and made it clear that to get enrolled as its members, subscribing to the original ten principles was not enough. It was also essential to accept the religious tenets spelled out by Swami Dayanand in the *Satyarth Prakash* and in his other writings and teachings.⁵² According to the Lahore Gazetteer, “The Arya Samaj recruited almost entirely from the educated class, their tenets and theories being unfitted to the understanding of the unlearned. Any person, however professing belief in the fundamental principles of the Samaj, is eligible for membership.”⁵³

Like *Brahmo Samaj*, Dayanand’s speeches were delivered in Hindi. For some time, there was a talk between him and Madam Blavatsky, the founder of the Theosophical Society, which stood for a union between the two societies but it failed. He also made arrangement in his Arya Samaj programs as propagating institution, to bring the people back to Hindu religion who had left Hindu religion and those who were agreeable to abide by Hindu Religion, he made arrangements for them. The aim of this movement was to stop the spreading of Islam & Christianity. He also started the movement to improve the social status of the down trodden castes and bring them back to Hindu religion by their purification. This purification movement was started by Shradha Nand ji. Besides purification he also paid attention towards brotherhood, intellectual harmony and economic development.

A person who takes birth in the world is unaware as to what will happen to him. Any great person can die in the

bed like an ordinary person. Same thing happened with Swami Dayanand.⁵⁴ Swami Dayanand left Shahpura for Jodhpur on May 26, 1883 in response to an invitation extended by Maharaja Partap Singh, on behalf of Maharaja Jaswant Singh, his elder brother and ruler of the state. He reached Jodhpur on the 29th May. Swami Dayanand delivered his lecture as per routine. After delivering the lecture he used to ask questions to the people as usual as he was very brave. Swami Dayanand left Jodhpur at the end of September. On September 22nd, he wrote a letter to Maharaja Partap Singh in which he asked him to rule like a good King. During the night when he was sleeping, he felt pain in his abdomen. Dr. Suraj Mal was called. When Maharaja Partap Singh learnt about it he sent Dr. Ali Mardan. On 15th October Dr. Newton came to take care of him but his condition was worsening. It all had happened as someone had mixed poison in his meals. On 30th October, 1883 Swami Dayanand bathed for the last time, recited *Gayatri Mantras* and ultimately breathes his last. At the time of his death, Swamiji's age was of 59 years. The search for real Shiva started from *Tankara* and ended at Ajmer⁵⁵ because it was his birth place and ended at Ajmer because it was his death place. But Dayanand had appraised as to how life can be lived. It was a big shock for Arya Samaj. His sermons were alive by treading on them he could give new direction to his life.⁵⁶

After the death of Swami Dayanand there were many other leaders who followed their teachings and promoted them. One of them was Bhai Ditt Singh who first joined Arya Samaj at Lahore at the urging of Bhai Jawahar Singh but after the attack of Pandit Lekh Ram and on the Sikh Guru he shifted to Singh Sabha movement.⁵⁷ Another one was Munshi Ram or Swami Sharaddhanand who became president of Arya Samaj Jalandhar and founded Kanya Mahavidyalaya High School in 1896 which attained popularity with the name of Girls College later on. He was the one to establish Gurukul at Kangri in 1901. Guru Datta joined Arya Samaj in Multan in 1880. He played an important role in Vedic Magazine and Arya Pratinidhi Sabha.⁵⁸ Hans Raj joined Arya Samaj in 1881 and became principal of Dayanand Anglo Vedic School and College. His important role was in *Shuddhi* Movement campaigns. Harkrishan Lal, Jawahar Singh, Kanhya Lal Alakhdhari, Lala Lajpat Rai was the main leaders of Arya Samaj. They not only put efforts to preach Arya Samaj but Lala Lajpat Rai also participated in our freedom movement.⁵⁹ Lal Chand, Lekh Ram, Ruchi Ram Sahni, Shiv Narain Agni Hotri also played an important role in Arya Samaj.

So we can say that after the death of Swami Dayanand, his followers continued to spread his principles and teachings. Even today Arya Samaj has its roots all over the world. The credit goes to ideas of Swami Dayanand who preserved the principles of the Hindu religion till date.

CONCLUSIONS

During the British rule, Indians felt the need for social, religious, educational and political reforms. They wanted the Indians to fight for their rights. They were agitated because Britishers had started following the divide and rule policy which gave birth to conflicts between Hindus and Sikhs. All these issues led to the foundation of Arya Samaj by Swami Dayanand. He wanted the Indians to follow the principle of Vedas. He also motivated Indians to take part in politics. He followed the western style for modernization in India. When Hindus were shifting their religion to Christianity, Swami Dayanand preached them about their culture. Many Sikhs also joined Arya Samaj and promoted it.

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