



**Vedic Literature, Philosophical, Socio-Religious and Arithmetical Consequences Through
Swami Dayanand Saraswati's Visions : A Postulate for an Advanced Country Through
Revitalised Attributes**

Suchismita Ghoshal, M.B.A., G.D. Goenka University

ARTICLE DETAILS

Research Paper

Article History

Received : April 26, 2023

Accepted : June 20, 2023

Keywords :

*Vedas, Casteless, Society,
Reformation, Philosophical,
Socio-Religious, Education*

ABSTRACT

This research study focuses on the various impactful aspects of Swami Dayanand Saraswati through his prominent socio-religious reformation, philosophical attributions through Vedas on the modern education system. Vedas, being the centralised theme of this paper, it indicates as well as includes his revolutionary teachings and preaching on casteless society which is still looked after as one of the most exclusive movements that India might ever have seen. This study has been assigned to prove how his social attributes and thoughts are highly relevant in modern times. The centralised focus on this paper has been given to Swami Dayanand Saraswati's exceptional philosophical and fundamental educational contributions that can ameliorate the generational transfer of caste, creed and division. Not only this research study implies his greatness and exceptional efforts to promote equality in society but also it sends the unmatched messages that Vedas have offered since ages which the later religious have not been able to fathom or spread into the societal hierarchy. The topic of the study is more philosophical, based on socio-religious reformation approach in order to bring chastity to the Indian educational platform.

Introduction :

Swami Dayanand Saraswati is a revolutionary name to the Indian subcontinent. His visionaries are highly worshipped till date as he picturized India as politically chainless, socially restructured, religiously united and division less, culturally uplifted with the underlying support taken from the teachings of Vedanta. He was the motivator behind the directional shift of the young people towards the rejuvenation of India during his period. His unmatched faith in Vedas and its roots of all wisdom and knowledge to the way of life including the newly formed doctrines. Swami Dayanand was completely familiar with the invincibility of real progress without the engagement and transformation of the youth. That too needed to be implemented

through the radical change in the prospects of the educational system. He logically ingrained the fact that since God is the ultimate creator of this universe, therefore, any religious scriptures that separates man from man must be disregarded and excluded. He was completely against the birth based caste system and named it as a social evil, used as an arm to be projected to divide humans. Thus his declaration for every man to be equally treated and provided equal opportunities without any second thought of caste, creed or color etc got its due respect in the society during that period and even now, it is well regarded by the disciples of his ideologies.

Unnumbered efforts have been made in the various time periods by several movements and discourses to break the shackles of the prevailing caste system in India, but its roots were too intense to be eradicated from the society. The continuation of the caste system has been a concern and thus, the efforts implemented by Buddhism, Jainism, Saints of Bhaktism, Sikhism etc have been counted repeatedly. Then later on in the nineteenth century to emancipate this evil practice were enforced by a few social reformers as well as legendary personas. Among them, Raja Rammohan Roy, Ishwar Chandra Vidyasagar, Maharishi Dayanand Saraswati, Swami Vivekananda, Ramakrishna and many others were remarkable names in Indian sociology whose efforts were regarded as successful ones. Their conceptual, rational, scientific and humanistic approach to religion, philosophy, society and education brought revolutionary change to the british-torn Indian fragile society of which the effects were deeply embedded.

Dayanand's belief in Vedas to be the single encyclopedia or the single sourced scriptures that can reveal the truths of life is regarded crucial for his discourse of ideologies or philosophical viewpoint as well as an important emblem to perfectionise or rejuvenate the societal norms. He initiated 'Shuddhi Movement' with the ideas of reforming the degeneration of hinduism with a new perspective as 'Shuddhi' is basically translated to being 'pure'. His movement was more focused on changing the wrongdoings in the name of caste or religion through the proper interpretation of Vedas and less into diverging people through many different aspects. It was unique in its own sense as per the then society revelation.

Literature Review :

The widened objectives which are discussed and intersected throughout the paper are as follows :

1. To study the brief discourse of exceptional scriptures of Vedas including its philosophical, societal and scientific approaches and Dayanand's phenomenal understanding of them.
2. To study about the caste system in India briefly.
3. To mention the Brahmanical ways of implementation of rigid and discriminatory caste systems in India.
4. To elaborate the role of socio-religious and political movements against the caste system.
5. To analyse the arguments of Dayanand to let down the caste based discrimination and his vision for remaking a casteless society.
6. To understand the discussion on Dayanand's educational, societal, spiritual attributes to reform the Indian socio-religious system.

1) Vedic Literature and Development of Its Philosophical, Socio-Religious and Arithmetical Revelation Through Dayanand Saraswati :

Vedas have been considered to be the most ancient scriptures of India which have been from time immemorial, orally transmitted and later inscribed in Sanskrit language. The vast literature integrates its basics and is the source of the Vedic philosophy and thought. The mantras included in each section of the Vedas are highly interconnected with each other and can be comprehended in terms of being '*adhidaivika*' (*universal-planetary system*), '*adhibhautika*' (*earthly systems*) and '*adhyatmika*' (*yogic, spiritual, uniqueness of God and soul systems*) as they are highly relatable to human experience on his small period of time in earthly form and attributes. The key to these ancient mantra interpretation or translation have been lost due to the historical events till now. The Vedic tradition today is known more or less as Hindu tradition. Although, 'hindu' name doesn't sit appropriately with the label being popular or too famous to be removed in the recent literature. This might be one of the significant reasons why the curiosity and vision to know the source of the word 'hindu' has been lost. Ancient India had rivers with their names with '*Sindhu*', '*SaptaSindhu*' and '*Indus*' being linked to the word 'Hindu'. Long period of Mughal empire in India has coined the term 'Hindu' as a reference of persian name to the people of the Indus Valley.

Vedas, being the most ancient of all Indo-European religious and philosophical traditions, overshadows the Greek literary and philosophical traditions by a periodical gap of almost a few

centuries. It also demands only the keen understanding and in-depth study of its ancient Indo-European philosophical as well as religious and spiritual aspects. The early enriched spirituality and traditions of the Aryans require complete study. Vedas remained the central idealisation of a few of those whose interest in learning about the deepest spiritual aspects of humans have been highly evaluated. For example, Swami Dayanand Saraswati (1875), Radhakrishnan (1977), Rajaram and Frawley (1995) etc were the revelation to the intensifying aspects of the Vedas.

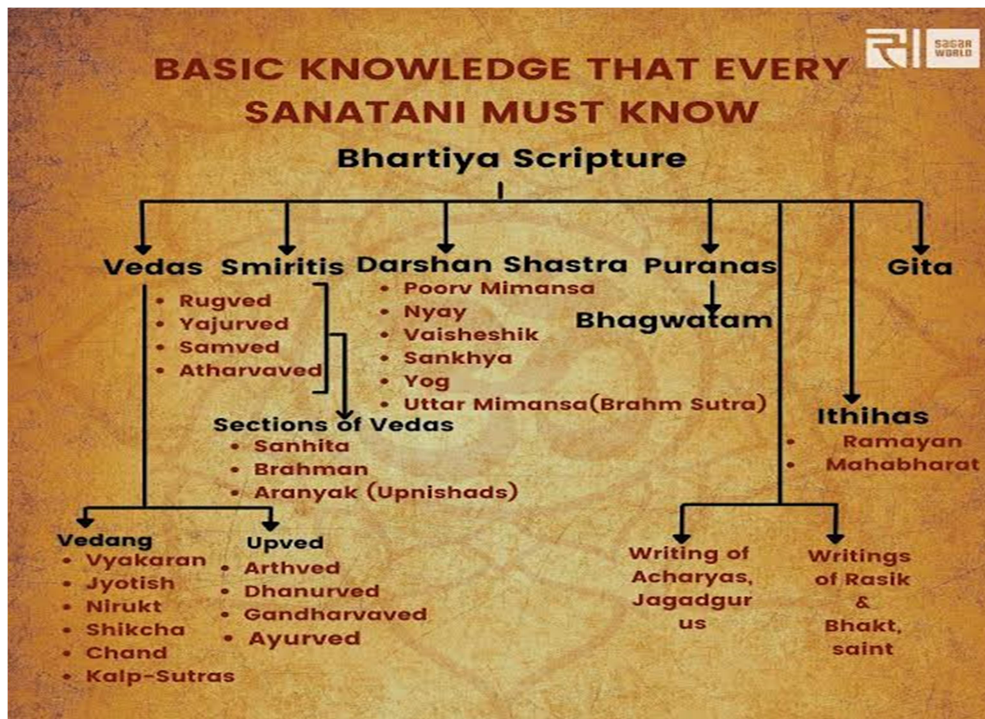


Fig. 1- Vedic Scriptures

The acceptance of the Vedas as the final authority of Vedic Dharma, has been failed in different periods, to illustrate its phenomenon to the entire world. Even Vedas have been paid scattered attention due to the heavy-weighted attention was directed to Gita since the ages and been claimed to be sourced or based from the fundamental basics of Upanishads, which is again emphasised to be the origin of Vedic religion along with many claiming the essence of Vedas have been resourced from Bhagavad Gita. Such claims, exemptions of being included as the religious fundament or omissions from being given the due credits led Vedas in the later time to be mistaken in terms of accomplishing itself as a separate belief among the religious followers.

According to Swami Chidbhananda, Gita says, "know karma to have risen from the Veda, and the Veda from the imperishable. Then all-pervading Veda is therefore, ever centred in

Yajna" (Gita, 3/15, Chidbhananda, 1983). After noting this lost importance of the Vedas, the community of Shri Ramakrishna Matha said, *"to ignore Vedas in our enthusiasm for Vedanta is to forego the capital for the sake of interest"*.

Swami Dayanand's translational of the Vedas have again uplifted the Vedas by mentioning all the expositions and elaborations to the related texts like Upanishads, Manusmriti, Padma Puran , Vaisheshika etc as an integral part of the Vedas only. They are sourced from the Vedas only. All of the above scriptures have mentioned about Vedic religion in different chapters [Mundaka Upanishads, 1/ 4, 5; Manu, 1/7, 2/10, 2/13 ; Padma Puran, 10/8 : Volume 2, page 73); Vayesheshika, 1/1/3]of their scriptures. In fact, all other subsequent literature concerning with the factors of the Vedas are derived from or, interpreted from or, reinterpreted over time ; for instance, the Isha Upanishad is a branch from the Yajurveda (Yajurveda, Chapter 40: for Brahmailidya, check for Rigveda, 7/72/4-5; for Yoga, check for Rigveda 9/93/1; for Havana, check for Rigveda 7/73/3, for music, check Saamaveda etc).

The colonial empire left a negative impression towards the Vedic Aryans in India, distinguishingly disbursed in the South, due to the sheer ignorance and unfamiliarity of their heritage and background in mathematics, philosophy, and scientific accomplishments. Such misinterpretations have stirred into everyday life of the colonised and victimised Indians resulting in a huge gap of understanding from the real textual meaning of the Vedas. For example, the universal Vedic greeting 'Namaste' - a greeting that has perpetually been used in ancient times translates into *'with all my bodily aura, strength, benevolent spiritual vibrations, I bow down and welcome you and I accept you in my heart'*. This is one of the most phenomenal ways of greeting someone which in other countries of the West are used for shaking hands. Significantly Indians adapted this way and later forgot the real essence of the higher position of one soul greeting another soul through 'Namaste' or 'Namaskar'. A part of Indians continues to believe that the Puranas are the oldest literature doctrines which carries greater significance than the Vedas. Again, as per the recent timing, 'Namaskar' is turning universal in India and overseas; and most probably will again come back as the universal Sanatani way of greetings in the near future while it depends on the awakened efforts of Indians only.

While the recent westernised *'small world'* concept or, *'the world is one family'*, or, even United Nations terming everyone as a *'global citizen'* have been overhyped due to its promotion

of the conceptualised acceptance of the humans across the world despite their differences in every aspect, only to integrate global economy as a stronger assets, they are all deep rooted and embedded on the pages of the most ancient Vedas ; for example '*Vasudhaiva Kutumbakam*' in Maha Upanishads (7/ 72), or Rig Veda mantra '*Krinvanto vishwam aryam*' is translated into making our world one and noble etc. For example, 'God', being an one remarkable emblem of Indian tradition has been mentioned many times through the statements such as, '*There is only one truth yet it is called many times*' or '*May our minds be one, may our thoughts be one and may we work together to achieve goals*' (Tularam, 2003). It is clearly understandable that rather than gaining proper knowledge of the Vedas, many Hindus have countered their own beliefs due to lack of ideas regarding ancient History.

Swami Dayananda has exceptionally worked hard to bring revolution to the societal 'caste systems' or '*varna*' (Brahmans, Kshatriyas, Vaishyas and Shudras) which created humongous amount of misconceptualization and misinterpretation among the country people as well as the Britishers or even Westerners. He along with Annie Besant in 1974 worked on a phenomenal and transforming text '*Sanatana Dharma*' in chapter 4 elaborated things referred to caste systems or '*varna*' to eradicate the several misunderstandings on this topic. Researchers these days have highly appreciated their work and prefer to take reference from their book to have a clear concept. Dayanand's exceptional work has revealed that in the Vedic times, it was stated that '*Janmaa jayate shudraha samskaaraad dwija uchyate*' which means that by birth, one become shudra and by rituals or practices, he or she becomes twice born (a person has opportunities to rise his level by becoming a learnt person). This has been largely misinterpreted and injected wrongly to the minds of the evil practices of Brahmanical society since ages.

Vedic Arithmetic Attributions and Dayanand Saraswati's Teachings :

There is some evidence suggesting that rhetorical algebra may have originated in Babylonian periods, although this evidence ignores the existence of comparable knowledge in other modern civilizations like Saraswati, Harappa, Mohenjodaro, etc. Numerous symbols that were essentially scrawled works were found in these Indian archaeological sites, but they have not yet been fully deciphered. We now know from a number of hints that the advanced civilizations of Mohenjodaro and Harappa were comparable. The system of weight was found in Harappa which was completely new to the west. Thus, commercial arithmetic existed due to the presence of the

merchants. The structuration of buildings, well constructed designs of streets, sanitation etc give an ample amount of evidence for advanced cities and hence, mathematics was insignificant for all of these advancements. Use of decimals, knowledge of geometry etc findings have backed the bases for simple mathematics and engineering which were used as a rescue technology at that period.

History also highlights how ancient artefacts from Greece, Arabia, and Iran, particularly those containing intellectual and mathematical knowledge, plainly show their Indian roots. Pythagoras practised vegetarianism and believed in reincarnation, despite these ideas never existing in his native country (Gabre, 1897). Hindu numerals, which include zero, and a large portion of mathematics, have demonstrated the reversal of knowledge.

Dayanand has explained the Aryan Vedic heritage and the most recent Kalibangan discoveries in Punjab while providing an exceptional interpretation of ancient writings. The Indus Valley legacy gave rise to the Sanskrit language, Vedas, Upanishads, decimal systems, and other mathematical concepts; these are not found in the regions from which Aryans moved to India.

We have discovered hints from the Yajur Veda (1000 BC), which deliver strong proof of mantras indicating the odd number sequence and arithmetic rules to obtain infinite sequences, but the mantras define the unaccountability of numbers and the decimal numbering (Yajur Veda, 24–25), in Swami Dayanand's 1958 text "Introduction to the Commentary on Vedas." These mantras or verses also make reference to the expression of algebra and geometry. It simply advises studying this procedure to have a fundamental understanding of arithmetic, as seen in the first stanza, when 1 is added to 2 to form 3 and 3 is again added to 2 to make 5. Dayanand stated in 1958 that it is also claimed that learning all the combinations could lead to downsizing the sequences in the same manner. When it comes to algebra, Swami Dayanand ji (1958) was the first to point out that the Vedas were the source of the concepts used in algebra. He discussed Sama Vedic poems from 1500 BC while making references to the science of the unknowable and variables. He used the Sama Veda's usage of symbols in mantras to denote short and long vowels as evidence for his claims. Panini's attempts to improve the language capabilities in Sanskrit grammar can be seen in the mathematical literature, according to Joseph (1991). This

demonstrates unequivocally that linguistic advancements in India led to the formation of mathematical symbols.

According to research by Maharaji (1965), Vedic mathematics and algebraic ideas based on the Vedas are true. Let's be clear about the following:

- There is sufficient proof that a technique to denote "Zero" was acquired from the Vedas. The Vedas describe the numbers 1, 2, 3...9, with 9 being the biggest single digit.
- The Vedas and other ancient texts provide unambiguous mention of the concept of fractions, both unit and other types.

2) Brahminical Theorief Establishment of the Evil Caste System and Dayanand's Movement :

During Brahmanical Period (1000 BC to 600 BC), Brahmin writers on law implemented a law on their behalf which made the caste system rigid for non-brahmins and placed them at the higher order of society and gave them the privilege of declaring the duties of other castes.

Through this caste systems, the Brahmins received the first rank of the societal order, below them Kshatriya, below Kshatriyas were the Vaishyas, below Vaishyas were the Shudras and then at the lowest order, there were Ati-Shudras or, Dalits or, untouchables. This rule or societal system was enforced to give all the privileges to the Brahmins as a base of permanent societal rank.

Swami Dayanand Saraswati (1824-1883) was one of the major change advocates who battled against social and religious evils of the society. He initiated *Arya Samaj* movement as a revolutionary movement against the orthodox Hinduism and social evils such as casteism, sati, child marriage, pathetic women atrocities etc. He impacted people to have faith in the original Vedic religion. Due to a certain phrase of life, through a lot of experiences, Dayanand imposed on his life to find out a few answers regarding death, life, efficiency of rituals, God etc. He was completely convinced that the picturisation of the world through the naked eyes is not the reality but to realise it, we must dive deep into the ultimate truth of ancient beliefs and practices which in turn, made him a determined fellow of the Vedas. Swami Dayanand during his journey of knowing the truth of life and the purpose of the life we have been bestowed by God have gone

through a spiritual process through which he had taken vow to uplift the society and to free it from the shackles of prejudice and orthodox. Dayanand's vision on breaking the chain of the caste hierarchy which was weakening and dividing the societal structure of India has been well received at that time as well as appreciated. Dayanand supported the social structure of the Vedas and envisioned India as a casteless societal emblem.

Conclusion and Recommendations :

Swami Dayanand Saraswati's main motto of life was to curtle ignorance, darkness and pessimism from the society while educating the people of fragile India through a new light of the Vedas. He provided a new outlook to India. The paper has given a brief yet prominent aspect of the glorious Vedas. He emphasised on the moral, physical, social, intellectual and spiritual education which might leave a strong footnote on the people of India. The universal kind of education was something he intended to promote.

So, to conclude the above research study, we can say that Swami Dayanand was a pathfinder and an enlightened being to Asia. To tribute him with enough respect, research on his life and his work should be highly regarded.

Recommendations support further research on his in-depth doctrine of transmigration of the soul where he mentioned that '*moksha*' or, '*salvation*' or, '*freedom*' is no exception than the process of earthly sufferings. One must surrender to the earthly duties to understand and realise the '*awakening*' or '*freedom*' of the soul. For Swamiji, salvation means, "the emancipation of the soul from pain and suffering of every description and a career of freedom in all the pervading God and his immense creation for a fixed period of time and its resumption of earthly life after the expiry of the soul". For more research one can take up the research work on his excellent ideologies of reality.

References :

- 1) Kaur. Gurpreet, Kaur. Amandeep, "*A Study of Educational Thoughts of Swami Dayanand Saraswati and Their Relevance in Modern Times*", *Sadbhavna Research Journal of Human Development*, Vol 9; Issue 2



- 2) Kalra. Kaur. Harpreet, "*Relevance of Swami Dayanand's Social Philosophy in Present Education*", Aayushi International Interdisciplinary Research Journal (AIIRJ), Vol- V, Issue- 10, October, 2018; ISSN 2349-638x
- 3) Gurudeo. Tularam, "*Investigating the Development of Arithmetic and Algebra in Vedic India : Tribute of Swami Dayananda Saraswati*", International Journal of Mathematics, Game Theory and Algebra, 2012
- 4) Tauber. David, "*Dayanand Saraswati and The Colonial Machines : Vedic Reformation, European Science, and Modernity in Colonial India*", 2018. *All Graduate Plan B and other Reports*. 1327. <https://digitalcommons.usu.edu/gradreports/1327>
- 5) Mahajan, K.Raj, "*Swami Dayanand Saraswati: His vision for a casteless society*", Researcher- A Multidisciplinary Journal, Vol. XVI No.2, 2020, ISSN 2278-9022
- 6) Buffet, P. Edward, "*The Arya Samaj: An Account of its Origin, Doctrines, and Activities, with a Biographical Sketch of the Founder by Lapat Rai*", The Journal of Philosophy, Psychology and Scientific Methods , Nov. 25, 1915,
Vol. 12, No. 24 (Nov. 25, 1915), pp. 667-669. <https://www.jstor.org/stable/2012343>