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Maharishi Dayanand's Contribution to the study and interpretation of Vedas

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Vedas are the oldest books in world Vedas are Apaurisheya and Nitya. But in the middle age various scholars misinterpreted the Vedas and changed the concepts totally though they were knowing Sanskrit & Vyakarn. So they did the misappropriation of Vedic words.

They changed the concept of Ishwar, Atma, Varn, Jiwan, Karta, Jat, Woman, adhyatma science, Vijnyan, Yajnya, Bhakti, Dharma, Moral, ethics, rights, duties, education, Rajya, pap-punya,Manvi mulya, values, sacrifice,etc. & started wrong practices of Hinsa, sacrificing animals including man in yajnya. Not giving freedom of study Veda to Shudra and Woman. Partiality, superiority & infiriority, cruelty, injustice, in human things, untouchability immoral acts were done in the name of Karmakand.

Because of this some scholars like Budha, Charwak reacted to this even then they continued with more Durhatt. The total programme of Dharma as in the name of Veda. And hence Vedas were condemed, disliked by many in Bharat itself.

The misinterpretation of Vedas by Sayan, Mahidhar, Oovatt, etc. were studied in Western Countries and they added their partial views to show the superiority of **Christianity** and the **Vikaswad**. So they called Vedas as Gadariyonke Geet. They showed that Vedas are not having true knowledge. The **Bhartiya Scholars follower of Western** people in the Modern, age, also condemed Vedas.

Dayanand came in such a period but did tapashya, became Rishi, did the observation of the universe, world, nature, nature's rules, could know Atma, Ishwar in **Pratyaksh**, realised. Realised the Prakriti, sthul, suksham and its development and the kram. Could know the Gun, Karma swabhav of Ishwar. Could know the origin of knowledge and purpose. He was Yogi, rishi, Tapaswi and realised **the world in totality including everything** and **saw the Samanavya, interdependancy, inter co-operation, in nature**. Everything is for the benefit of Atma. He gave the correct relation between Ishwar, Jiv and Prakriti. **Atma is Karta and wants to have naturaly Sukha-Shanti and Anand. This want is global, universal rational**.

He being Yogi, was sincere to Ishwar, Ishwar Vyawastha, Srustikram, Atma and man, merciful, impartial. Hence his contribution is very important.

Contribution about Ishwar -

Dayananda on the basis of Vedas and Arshgranthas showed the very important things which help to remove the ignorance about Ishwar.

(i) He showed that Ishwar is one.

(ii) Ishwara's niji name is Aum (Oom) whose meaning A - Virat, Agni, vishwadi.
U - Hirangarbha, Vayu, Tejasadi. M - Ishwar, Aditya, pradnyadi.
One who creates, develops and destructs.

(iii) Ishwar is one but the names are many.

(iv) These names are :- (a) Gounik (b) Karmik (c) Swabhavik.

According to the reference, Sandarbha, Visheshan the Vachak, or Gunwachak names are there in Vedas.

Vachak names :-

Prakashswarup ho ne se -
Agni, Sab ka palan Karnewala - Prajapati
Vignyanswarup ho ne se -
Manu, Param aishwaryawan hone se - Indra
Sab ka Jeevan mul hone se - Pran
likewise more than 100 names are given from Vedas (See Satyarth Prakash)

(v) Wherever stuti, prarthana, upasana, sarvjnya, vyapak, shudha, sanatan, shrustikarta etc. visheshan are coming then there the Ishwar name is to be taken.

(vi) Ishwar is srustikarta, palankarta, sanharkarta.

(vii) Dayananda gave the gunvachak visheshan of Ishwar on the basis of Vedas as
Ishwar, Satchittanand swarup, Ajanma, Nyayakari, Anupum, Dayalu, Ajar, Amar, Nitya, Pavitra, Srustikarta.
Because of his gunvachak visheshan all the blind faiths and ignorance is removed.

(viii) Vedwani is the Ishwarwani -
Ishwar gave the true knowledge in the beginning of the universe which are called as Vedas or Vedwani.

(ix) Dayananda on the basis of Vedas & Arshagranthas gave the confirmatory test of Ishwar as - One who creates, nurishes & destructs the universe.
- One who gives true knowledge.
- One who co-ordinate the universe.
- One who gives karmphal - One who is Mokshadata.

(x) There is no need of agent, to meet Ishwar.
Atma can only directly meet Ishwar.

(xi) He showed that Ishwar is Nitya,Anandswarup & invisible.

(xii) Ishwar is Ruling the whole universe by laying down the rules, Niyam, which are unchangeable, shaswat. This is called as Ishwar - Vyavastha - no body can avoid this.

(xiii) Ishwar is without partiality. Dayalu & Nyai -

(xiv) Ishwar is Nimittkarn in the creation of Universe.

(xv) Ishwar is invisible to the Indriya. So it is Indriyatita.

(xvi) Birth & Death is controlled by Ishwar.

(xvii) Does not take Awatar or does not send any agent, Paigambar or Aklautaputra but he is present all the times, outside, inside and is controlling the whole universe with rules & laws.

Contribution about Vedas :-

1. Dayananda separated the Ved Sanhita from all other Upanishadas, smriti, Brahma etc. by giving the reasons that the Vedas are :

i] given by Ishwar.
ii] in the beginning of the universe.
iii] So it is Ishwar Vani.
iv] Ishwar is Nitya hence Vedas are Nitya.
v] Ishwar is Sarvjnya, Satya, Shaswat hence his Wani is also satya shaswat.
vi] Ishwar is beneholant hence Vedwani is also beneficial.
vii] The language of Vedas is Yogic Sanskrit.
viii] No other man made Granthas is having this language.
ix] Vedic language is Universal.
x] Ishwar is Satya sarvajnya hence his wani is Swataha praman so vedas do not need any praman.
xi] Vedas contain the total complete true knowledge of the universe in the seed form.

Then he separated the Brahmanas, Upanishadas smruti, Darshan as Arshagranth which are given by (rishi) Acharya but contains true knowledge even then its validity is dependant on Veda. Hence they are partaha praman.

The other sahitya as Ramayan, Mahabharat, Geeta, Puran etc. We kept in Anarsha sahitya. Whatever is in accordance with Vedas is acceptable and whatever is against Vedas is not acceptable and hence cannot be Praman. This helped in removing the Ignorance.

2. He also proved that Vedas are Apaurushiya by giving the reasoning in Vedotpati. Vedas, Upanishadas, smruti, Darshanas all say that Vedas are given by Ishwar.

3. He being yogi gave the method of interpretation of Vedas.

(i) The words of Vedas are yogic.

(ii) The words are in Vedas & its Arth, padarth, sambandh is in universe.Shabd,Arth sambandh.

(iii) The same one word can express the prakriti (matter) or Jeevatma, or Ishwar paratwe or all the three paratwe.

(iv) While taking the meaning one should see the chapter, Devata, Sandarbha, the subject and the objective.

He explained with examples. Ashwa is for Ghoda as well for salt. While taking meal if it is uttered then salt meaning should be taken and while travelling Ashwa word is uttered then here Ghoda meaning should be taken and accordingly the action (Karya) should be done. If meaning is not correctly taken then everything will go wrong and when salt is needed the horse (Ghoda) will be brought and when travelling is to be done the salt will be given.

(v) Whenever stuti, prarthana, upasana, sarvajnya, satya, shudha, vyapak, sristikarta, karmaphaldata reference is coming then there the Ishwar meaning is to be taken. Hence Agni, pran, Indra, Brahm, Dev, are for Ishwar in such reference.

(vi) He also showed that Ishwar names are - (i) Gounik (ii) Karmik (iii) Swabhavik.

(vii) Whenever the reference is of Prakriti, Universe then the meaning of the same words should be taken for prakruti substances. He gave the reasoning for that as wherever, Utpatti, sthiti, pralaya, Alpajnya, Jad, Drushya etc. Visheshan as are there then in such places Ishwar meaning should not be taken - prakriti partwe meaning should be taken -

(viii) Dayanand also showed that the meaning of Vedic words should be taken for jeevatma- human whenever there is a reference Visheshan like Alpjnya, Ichha, Dvesh, Prayatna, Sukh-Dukha etc.

4. He declared from Vedas only that the Vedwani is for the Kalyan of all.

So while interpreting only the kalyankari meaning should be taken, as the purpose of Ishwar, for giving Vedas and the creating universe is also for the kalyan of Jeevatma.

5. From Vedas only he declared that Vedas are open to all for study, as Ishwar has given all other things. Open to all like, prithivi, surya, chandra, vayu, water.

That means shudra & woman can also read study Vedas. This is a great contribution.

6. Vedas & Mantras were only restricted to karmkand but Dayanand showed that Vedas are giving the guidelines and true knowledge in every field of life, hence he gave even Rajdharm and all from Vedas.

7. He declared that Vedas are containing all gnyan, vignyan, vidya in the seed form. He said the "sab satya vidyaonki pustak ved hai".

8. He discarded Ashlil meaning taken of Vedas by middle age Acharya and with proof and reasoning gave the correct & shlil, beneficial meaning i.e. *Namaha means Dand He gave*.

9. He showed that Anitya history or Human history is not present in Vedas.

10. He declared that Rishi are not Mantrakarta but they are Mantradrusta.

11. The meaning of Vedas is only understood to yogi only Ishwar sarvyajnya ho ne se gives veda meaning to the yogi who connects himself to Ishwar.

12. He showed that Ishwar has given Vedas for the benefit of Jeevatma.

13. When Vedas are coming from Ishwar then interpretation of Vedas should be according to the Gun, Karm, Swabhav of Ishwar and the purpose of giving Vedas.

14. He gave the beneficial and correct meaning of Ashwamegh, Gaumegh, Narmegh and condemed the Balipratha.

15. Gave the correct interpretation of Swarg & Narak and places from Vedas.

Contribution about Dharma :-

Under the name of Dharma the ignorance, blind faith was present in the world. Many panth come forward in the name of Dharma. In the name of Dharma hinsa cruelty battles were in practice. Karmkand, Buwabaj, agents were present. The whole world was in darkness, restless & divided. Dayananda being yogi on the basis of Vedas & Arshagranth and the Ishwar Vyavstha and the purpose of creation, he showed the true real Dharma according to him.

(i) Dharma is one and Universal, beneficial, rational. Man cannot create Dharm.

(ii) Dharma should have the true knowledge i.e. Vedas are the base of Dharma.

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(iii) Truth, true knowledge is to be practiced in Daily life, without practice one will not be benefitted.
(iv) Atma is responsible for this.
(v) Dharma is the cause of Sukha at all levels.
(vi) To get sukha at all levels Atma should become powerful and hence should have Vidya and Tap again he defined vidya & Tap.
(vii) Atma with vidya should keep the sthul sharir pure and shudh, swasth, purify the mind brain, Anthkarn and use them for the kalyan of Atma.
(viii) Real Sukha of Atma is in practicing manvimulya and connecting Atma to parmatma.
(ix) For this Astang yoga should be followed.
(x) He gave the confirmatory test of Dharma on the basis of Vedas & Arshagranth and said that it should be according to Vedas shruti or smruti or Sadachar or Atma ko priya.
(xi) He declared that outer any symbol is not the Dharma.
(xii) He showed that water se sharir, satya se mind, knowledge se budhi and vidya aur tap se atma pavitra hota hai -
(xiii) He gave that sincere, with Kalyankari purpose, efforts, duties is Dharma.
(xiv) He gave the duties of a individual with others and called Dharma.

Matru-pitra, Dharm, Acharya Dharm, Brahmacharya Dharm, Grihsth Dharm, Vanprasth & Sanyas Dharm as well as Rajdharm, Krishi dharm, Rastra Dharm.

(xv) Dharm is Nitya Shaswat one and natural, coming from Ishwar only.
(xvi) He also declared the Dharm Lakshan. μ
(xvii) He also declared the one follows Dharma then he gets Abhyudaya in all fields of life.

(xviii) He made the Dharma free & independant of Pandya, Guru, Karmakand.
(xix) In Dharma the first Guru is Ishwar & Ishwarwani is the true knowledge.

This true knowledge has to be given correctly by Mata, Pita and Acharya. And these can be called as guru. But now also in everybody the Ishwar is Guru and from inner side we get knowledge, suggestions, indications, answer, to the problems.

(xx) According to Dayananda Dharma is not one sided, but multiangled, intedependant

co-ordinated, vivekpurn action leading to Kalyan.

(xx) Dharma can not be without humanity,manvimulya which are to be acquired by oneself.
(xxi) Gave the importance of Brahmcharya.
(xxii) Gave Varn-Ashram and Purusharth as Dharm, Arth, Kam & Moksha to be followed.

Contribution about Jeevatma Atma :-

Dayananda again on the basis of Veda & Arshagranth gave the concrete, knowledge about the jeevatma separating it from Ishwar & Prakriti and removed many different views According to him -

i) Atma, Jeevatma is sat & chitt i.e. Chetan.
ii) Atma is also anadi, nitya as the prakriti & Ishwar.
iii) Jeevatma is sadhak, prawashi.
iv) Jeevatma is in search of sukha, Anand, Parmanand.
v) Jeevatma is Bhokta.
vi) Jeevatma is coming in the sanyog, viyog of Sharir i.e. Birth & Death.
vii) Jeevatma is having the Iksha, prayatna, sukh-dukha, Dvesh, Alpjnya (having limited knowledge)
viii) Jeevatma can do work action but the fruit is not in his hand fruit giver is Ishwar.
ix) Jeevatma is invisible and it is also Indriyatit i.e. can not be known by Indriya.
x) Jeevatma is given Sharir & universe for the Kalyan by Ishwar.
xi) Jeevatma is having limited knowledge limited shakti and ekdeshi. Not omnipresent omnipotent, omnipcent.
xii) Jeevatma is Karta in this universe and Bhokta.
(xiii) Jeevatma can realise the Truth-untruth.
(xiv) Jeevatma is not having any sex.

Jeevatma is neither male nor female nor neutral.

(xv) Jeevatma can pass through various yoni on the basis of his vasana.
(xvi) Jeevatma's prasannata or Kalyan is in - Imandari, Daya, prem, udattikarm, Tyag, paropkar, Karuna, Kschama etc. and in the visinity of Ishwar.
(xvii) Jeevatma is in Bandhan and in the cycle of Birth and Death - But wants to become Mukt.
(xviii) For Mukti & to get Anand Sukha he gave the Ashtang yog and gave the real path of Upasana.
(xix) For the Kalyan of Atma he also gave the Panchmahayajna.
(xx) For Kalyan he gave Sanskar.
(xxi) For kalyan he also gave the real true Dharma Individual, social, national etc.
(xxii) He gave the life path of becoming noble.
(xxiii) He showed that Vedas give prerana to live long and healthy life.
(xxiv) Vedas are also giving idea of prevention the diseases to Dukh, as well the medicines to cure.
(xxv) For keeping and aquiring good health he showed from Veda that Dincharya, Khan-pan, Vichar, Achar, all are important.

Contribution about Prakriti :-

Dayananda on the basis of Veda and Arshgranthas declared that -

i) Prakriti is Jad, Sadhan.
ii) Prakriti is Nitya, Anadi and Satya.
iii) Prakriti is trigunatmak i.e. Satv, Raj, Tam.
iv) Prakriti is Upadankarn of this universe and Ishwar is Nimittakaran.
v) Prakriti due to Ikshan becomes imbalanced and forms this universe through Mahat, Ahankar, Tanmatra, Panchabhut etc.
vi) Prakriti is a sadhan of Apararg & Bhog.
vii) The universe is created for the kalyan of Jeevatma.
viii) So Atma is separate from prakriti, universe and the Ishwar is also separate from the two.

ix) In the universe Niyamas are shaswat, vyavastha is perfect and is for the kalyan of Jeevatma.

x) Prakriti becomes visible and can be known by Indriya.
xi) He also showed the sthul & suksham state of matter.
xii) He separated the Karyajagat & Karanjagat.
xiii) He on the basis of Vedas said that Dravya is not destroyed in agnihotra but it becomes suksham and more active.
xiv) He being yogi could give the properties of the Dravya.
xv) The universe is true and is Karyajagat and discarded the view of

Dayananda's Contribution to Philosophy :-

Under the name of Tatvajnan in the middle age various thoughts came forward. Vedic people also started avedic thoughts then Avedic gave many thoughts. And all vedic & Avedic thoughts went against the Ishwarwani & Ishwar Vyavastha. The truth was setaside and man made thing came. Because of this there was no uniformity, universalism, rationalisom, beneficialism and even no accordance with universal laws. Because of this the whole huminity was in darkness, ignorance, blind faith and Dukha and was diseased. Dayanand showed Daya on the mankind, world and with his tapashya, yoga, real upasana tried to cure the disease Root cause was the acceptance of untruth.

i) In this field first of all he gave the confirmatory test, parameter to know the Truth. He said that Truth is always universal, rational,beneficial & in accordance with universal(Nature) laws. Nitya, Shaswat.
ii) Man can not create the knowledge, but the knowledge comes from Ishwar.
iii) Ishwar has created the universe for the Kalyan of Atma.
iv) Ishwar is Nimittakarn and free from all but present in all.
v) Dayanand showed that prakriti, Atma & Parmatma all the three are Satya, nitya, Anadi and independant.
vi) These are also present in Karyajagat and have their own separat satta.

Matter, prikriti, universe is Sadhan, Atma is Sadhak parmatma Ishwar is Sadhya.

vii) Prakriti matter is Jad without knowledge. Atma is chetan with little knowledge. Ishwar is Mahachetan, omnipresent, omniscent, omnipotent. It is Anandswarup.

So he showed traitwad, defined Dev Devi, Chetandev & Jaddev.

viii) Ishwarwani is perfect True knowledge beneficial to all universal as it is the knowledge of Ishwar.
ix) He separated Vedas from Brahman, upanishadas, Darshan smriti and declared as Swataha praman.
x) He gave the parataha praman to Arshagranthas of Rishi Upanishadas,smriti,Darshan, etc.
xi) He separated the unarsha literature and said that cannot be praman.
xii) He gave the sound reasoning for the Ishwarwani Vedas calling it Apaurushiya.
xiii) He showed that never Atma can become paramatma.
xiv) He showed that Mukti is also for limited time and not forever.
xv) He showed the real Adhyatm, real Dharm.
xvi) He said that Tatwajnyan is not speculatory or superstitions, blind faith. But it is the True knowledge of the things that are present in Karyajagat and Karanjagat. It can be tested by Tark & Praman.
xvii) He discared the Advetwad, vishistadvetwad, Awatarwad, Paigambarwad, Aklautaputrawad, Shunyawad, Nastikwad, Vikaswad, Puranwad.
xviii) He discarded Murtipuja and showed as avedic.
xix) He defined every word in philosophy and gave correct Vedic view.
xx) He showed that Truth is not changing according to time, individual, or place but always present and always beneficial.
xxi) Vedas are full of true knowledge of all fields in seed form.
xxii) Vedas are not only for Karmkand but give guidelines in every walk of life.
xxiii) He explained rebirth and showed its validity from Vedas.
xxiv) He from Vedas showed that there is no excuse in Ishwar Vyavastha and hence one has to suffer according to the deads.
(xxv) Great contribution of Dayanand is in that he gave the Vedic philosophy in totality, co-ordinated, interlinked, with purpose. He did not fercated the knowledge but always linked with Atma Kalyan, with paryawaran,sharir, family, society,nation,universe & kalyan,sarvhit.
xxvi) Declared that Manav jat is one and castism is wrong avedic.
xxvii) Varn-Ashram is based on Gun, Karm, Swabhav.
xxviii) He co-ordinated the shad darshan and showed that they are useful and purak to each other and support vedas and hence vedic.

Contribution to Vijgnyan & Science :-

So called Vedic people were practicing Avedic in the middle age. At the same time modern science was in a budding stage at that time Dayanand tried to give the vedic vijnan which is ahead of modern science. His interpretations are based on vedic vijnan which is beneficial all the times.

1] He showed that all vidya are present in Vedas.
2] In the modern age when Viman was not invented by modern science at that time he declared the viman vidya in Vedas and said that cha he to ved ke Adharpar viman Bana sakata hun.
3] Chemistry, Botany, Zoology, Jyotish, Geography, Chikitsa, Tarvidya, ganitvidya, viman vidya, etc. were shown from Vedas by him. See Ridvedadi bhashya bhumika.
4] Matter can not be destroyed he showed from Vedas. He showed the Dravyagun. He explained the yajna vijnan and said the Dravya burnt are not destroyed but they become suksham and go up in the air. He showed how yajna can purify air, water, Anna and how useful for the health of human. When modern science was not knowing anything about it.
5] When there was no modern genetics science in the world at that time he gave the plan of the development of characters by marriages Vedic laws for marriages he gave and are ahead of modern genetics.

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6] Suksham sharir is the carrier of our pravriti, knowledge & gun, he declared from Vedas. This is not known to modern genetics yet.

7] Yajna can bring (produce) the rainfall is also given by him on Vedic Vijnan.

8] Before modern ecology and environmental science which is still incomplete, Dayananda gave the perfect natural system and its co-ordination, interdependancy.

9] He gave the concrete and shaswat vijnan of origin of universe, origin of life aim of life Ishwar vyawastha & the eternal shaswat laws on the basis of Vedas.

10] He also gave Vedic medical science and described the Ayurveda, Dravya gun.

11] Truth is one and without Truth we cannot get sukha he declared.

12] He was of the opinion that Shastra is one. So one should know all.

13] Without any aid - He declared that life is present on other Grah like Prithwi this will become true. Modern science has not reached upto this.

14] Without any machinary he explained all the Grah, their relation, Grahan, etc.

Contribution to Social Justice & Reformation :-

On the basis of Vedas & Arshagranthas Dayanand declared and publically strongly opposed and asked to stop the ill practices.

i] He declared that Vedas are open to all as the water, air, sun, air, bhumi is opened to all and he gave the praman from Vedas.

The follower of Vedas in middle age baned the study of Vedas to shudra & woman. But Because of this the injustice on shudra & woman removed.

ii] Satipratha he showed vedvirudh and publically condemed and discarded.

iii] Bal-vivah : he showed as ved-virudh and publically condemed gave reasoning for not doing bal-vivaha and discarded. He gave 16 years age of girl and 25 of boy for marriage.

iv] Untouchability :- Shudras were kept aside and untouchability practice was these in society shudras were not allowed to take water not allowed in any function or sahabhoj or touch. But Dayanand declared this as ved-virudh and publically condemed discarded this and removed injustice on them.

v] Castism :-Due to the ignorance in middle age varn & caste were by birth & profession and they were not having marriages inbetween, the idea of Uchhya-nichh was there because of this nichh were the sufferer and were dominated, insulted. Dayanand showed this varn & castism on birth is ved-virudha and faulty. It should be on Gun-karm swabhav and free marriages should occur. Since then intercast marriages started.

vi] Mrutak shradh practice also he showed as Ved-virudh.

vii] Murtipuja also showed as Ved-virudh.

viii] He corrected all the sanskar, vivaha, Antyavidhi etc.

ix] He declared that Ayurved is Vedic and useful, should be followed.

x] He discarded Phalitjyotish as Ved-virudh and jyotish is Vedic.

xi] He also showed murcy on animals and Animal hinsa is Ved-virudh. He tried to stop Gau-vadha, created public opinion by taking their signatures and sending to the British Govt. established Gau-krishi-seva samiti.

xii] He tried to preserve the Indian natural krishi.

xiii] He tried to have a common language for all i.e. Hindi.

xiv] Tried to protect society from the effect of Modern culture (Bhodwadi) and tried to preserve Vedic culture Sanskriti (Tyagwadi).

xv] He wanted to have the social reformation in all fields on the basis of **Vedas** & **Charitrya**, Vedic sanskriti, justice, impartiality, beneficial to all.

xvi] Showed that Arya are not the migrant from Western. (*Rig. 1-51-8*).

xvii] Gave the Gunwatta based definition of Arya & Dashyu.

Contribution to Humanity :-

1] In the world since long time the humanity was disappearing. Even the "Dharmic" "Adhyatmik", "Ishwar Bhakt", lost the humanity, Nastik, scientists, scientific age are lossing the remaining humanity. Nobody knows how to acquire humanity.

2] Dayanand showed that humanity is the basic for the Kalyan of all and Sukh, Shanti and Anand. Veda says to be human with humanity.

So he gave the total plan to form a man with humanity and he gave the duties to be done true knowledge for that. Vedas say to leave,hinsa, cruelty,etc. He showed that humanity, manavimulya is the Dharma. Dharm cannot be without humanity.

3] He gave the total programme for developing man,and acquiring humanity. And for this he gave true knowledge, duties of Mata, pita, Guru, Apta, Raja.

4] For this he gave the plan of education Gurukul. The syllabus of education,method of teaching. 5] Gave importance of Brahmacharya. 6] Gave Varn & Ashram vyavastha.

7] Gave four purusharth be done. Dharm, Arth, Kam, Moksha.

Contribution to Nation & Universe :-

Dayananda being yogi and loyal real sincere Bhakt, his knowledge was very vast, as vast as the Vedas as the Ishwar and as the Ishwar vyawasta. Hence as a chikitsk he tried to give remedy to cure the all individual, social, national, universal problems. He also gave how to prevent the samasya and how to develop the healthy nation universe. But its root is the man and man's knowledge, action. If the knowledge is wrong then action goes wrong.

Because of this he tried to correct the knowledge and he gave the Vedic knowledge. With this only the nation and universe can get sukha shanti, Anand, peace, Suraksha.

He did not only talked, gave lectures but wrote books which are full of Vedic thoughts.

Satyarthprakash : Rigvedadi Bhashya bhumika, Ved Bhashya, Sanskar Vidhi, Panchmahayajna, Gokamnavidhi, Aryabhinave, Aryuddeshratna mala poona pravachan etc. every word in these books indicate the shaswat, satya and hence kalyankari. He told

that Vedas say that there is no other go than Vedas. He could not get much time in his life otherwise the whole universe would have followed him since long.

SUMMARY

Rishi Dayananda has contributed a lot for the universe by giving the true knowledge of Vedas without which no man or family, or village, or society or nation, or universe can get Sukha, shanti, Anand, health, peace, Suraksha.

Vedas are given by Ishwar. By believing that Ishwar is supreme and Vedas are his wani middle Acharya interpreted Vedas in a wrong way and because of the whole world went in ignorance, Dukha, Ashanti. The blind faith, evil practices, injustice, insecurity, inhumanity increased. Due to the evil practices in the name of Ishwar and Vedas the scholars of that age gave reactions and added to the ignorance and injustice.

Modern science also gave reaction to all these so called "Dharmik" people and went away from their literature and thought and became only materialistic. But Dayananda studied Vedas, are the only books of True jnan, vijnan & contains all vidya. It is complete, perfect, shaswat and universal rational beneficial to all and in accordance with the nature and universe, eternal, lawn. He tried to correct the so called Dharmic and he tried to give the vedic vijnan which is complete and ahead of Modern Science. Because of Dayanandas interpretation of Vedas and defination of Ishwar, religious books, practices are reformed. The world is coming to the Vedas. He glorified,deginfied Vedas & made global.

He gave the selfless Idea of universal, rational, beneficial to all long back. Now the modern people are thinking of globalization but their globalization is selfish. While studying interpreting Vedas one has to refer Dayananda and his work will guide them in correct direction if they are yogi selfless, shudha loyal to the Ishwar.

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Vijnana Bharati